

# שרשרת הדורות

## Sharsheret Hadorot

חקר תולדות המשפחה היהודית

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**Queries:** Please enclose an international postal coupon for replies.

## EDITORIAL

As is appropriate for a genealogical journal, three articles in this issue describe family histories. Indeed, our primary goal is to develop, to the extent that it is possible, an accurate picture of the family under study. When we begin our research, we have in mind not just building a one-dimensional tree but recovering the vibrant organic family from which we descend.

Even though the subject is the same, there is no end to the variations we find. The Galician family differs from that in Germany, Spain or Lithuania; the family of a small town is not the same as the city family – the distinctions are well known. These differences are reflected in the articles in this issue of *Sharsheret Hadorot*.

Dr. Melvyn Werbach's contribution is the story of the Horenstein family of Radomyshl, a family that is unique in its own way covering wealth, Hasidism, involvement with Tzedaka and the community. Ya'akov Laor describes in a detailed manner the history of the Braciejowkas, one of Krakow's veteran families. Uriel Nissel reveals the connection between the Ullmann and Rosenbaum families.

Our other articles cover an assortment of topics. Dr. Chanan Rapaport continues his interesting studies on names this time discussing those of the Nobel Prize Laureate in Literature, Shmuel Yosef Agnon. Ms. Gilda Kurtzman and Ms. Susan Edel continue to enrich us by reporting on their visits to different institutions. This time it is to two not generally well-known locations that hold an abundance of genealogically important information and whose staffs are more than willing to assist any visitors – the library at Beit Wolyn in Givatayim and the *Kiddush Hashem Archive* in Bnei Brak. Another important genealogical resource is the Khan Museum in Hadera described by Ms. Nina Rodin.

Our regular contributors, Ms. Esther Ramon and Ms. Mathilde Tagger, provide the summaries of the articles in foreign genealogical journals.

I wish all of our readers a pleasant winter, with the bountiful rains we all pray for.

*Yocheved Klausner*



### **Please Note:**

In our last issue, August 2006, the picture that was to accompany the article *The Call of Gerona and My Family* by Mathilde Tagger on page 16 of the Hebrew section did not appear. It is included in this issue on a sticker; our readers are requested to remove it from its backing and place it in its correct location.



**From the Desk of Chana Furman**  
*President, Israel Genealogical Society*

**The Twenty-Sixth Conference on Jewish Genealogy, New York**

First for some statistics: the organizers of the Conference reported that 1,700 participants registered for the entire week and an additional two hundred joined for individual days. Fifty men and women came from Israel. Fifteen of the lecturers were Israelis of whom thirteen are members of the Israel Genealogical Society. Before the Conference, Billie Stein, president of the Tel Aviv branch of the IGS suggested preparing an identifying badge for us with the logo of the IGS and I want to use my column to thank her for this inspired idea. We circulated wearing our badges and it seemed that our number more than doubled.

The daily agenda was extensive covering every area with lectures, SIG and other such meetings, source room, films, Jewish music, tours and more. I want to thank the organizers members of the JGSNY and their heads Linda Cantor and Hadassah Lipsius.

We remember Lucille Gudis, one of the planners of the Conference who passed away 23 December 2005.

**The Second Annual Symposium in Jewish Genealogy**

The IGS sponsored Second Annual Symposium on Jewish Genealogy is scheduled to take place on Monday, 28 Heshvan 5767 (20 November 2006) at Beit Wolyn, the Yad Vashem branch in Givatayim. The topic this year is "Military Genealogy – The Soldiers and Officers in our Families." The subjects to be discussed, details and registration are on our website [www.isragen.org.il](http://www.isragen.org.il) – the second address from the top.

We applaud the initiators of the International Institute for Jewish Genealogy affiliated with the Jewish National and University Library on the most successful symposium just completed.

We heard interesting and innovative lecturers from around the world. Among those attending the two-day by invitation only symposium were a number of IGS members.

**IGS Activities**

Our year opened with two leading guest lecturers from abroad – Gary Mokotoff and Steve Morse who spoke at the Jerusalem branch. We hope that this beginning portends additional guests in the future.

I welcome the new members who have recently joined and those who have renewed their membership. The expanded circle testifies to increased interest and we are most grateful for that.

**Yad Vashem Names Database**

The IGS site [www.isragen.org.il](http://www.isragen.org.il) continues in the effort to help in locating the submitters of Pages of Testimony at Yad Vashem. The direct site is: <http://www.isragen.org.il/NROS/Research/YVS.html>

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. If actual contact has not been with 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 19<sup>th</sup> and beginning of the 20<sup>th</sup> centuries. Our Israeli readers are requested to continue their help in locating the submitters of Pages of Testimony at Yad Vashem.

Please do not forget to keep us informed of any changes in your address, telephone or email. My email address is [ehfurman@netvision.net.il](mailto:ehfurman@netvision.net.il)

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We express our sorrow on the death of our member

**Mr. Mark Usden**

and extend condolences to his family.

Upon joining the Netanya Branch, Mark volunteered in many areas serving with great dedication as secretary and as librarian. He was attracted to the world of genealogy and his interest found expression in his research and in the articles he published.

## The Remarkable Radomysl Horensteins

*Melvyn R. Werbach*

*“In the city of Kapelishi not far from Yehupetz and in the vicinity of Masapavka the sexton walks the streets holding a stick in one hand and a lantern in the other. It is the eve of Hanukkah and he is calling on the citizens of the town inviting them to the kindling of the first Hanukkah light at the manor of the rich squire and, at the same time, reminding them of the latkes which will follow according to tradition.”*

(Sholom Aleichem. *Latkes for Hanukkah*, 1904. Translated from Yiddish).

For most Jews, life in Ukraine in the 19<sup>th</sup> century was difficult. Poverty was widespread, the local Christian population was often hostile and the government burdened them with debilitating laws and high taxes. Despite these obstacles, a few families succeeded in building large fortunes.

While researching my ancestors, I discovered one of these families, the Horensteins of Radomysl. This family, I soon found out, was even more exceptional. In addition to their wealth, they were deeply involved in the Hasidic movement and widely respected by the Jewish community in their region for their charity.

When I was unable to find a written history of the Horensteins, I began to search both family sources and records from Ukraine. A patchwork picture of the family gradually developed. Like many genealogical searches, there are holes that remain, but the general picture has become clear enough for me to be able to present the following sketch.

### Early History

This Horenstein family (there are many others that are unrelated) claims to descend from the Maharal of Prague (d. 1609) through Naftali Hirsh Katz, the Smichat Chachamim (d. 1719), although the exact line of descent is unknown due to lack of information concerning roughly three generations (Lieberman, 1977-8, Rabinovitz 1984, Rosenstein 1990). The Maharal is said

to descend from King David via Hillel, Yochanan HaSandlar, and Rashi.

The branch of the family that emigrated from Berestechko, Volhynia Gubernia, Ukraine to Canada has carried down through the centuries an oral legend concerning its ancestry:

*A great great-grandfather, a well-known rabbi with the name of Yehudah Leib ben Bezalel, associated with the name Maharal of Prague, wrote a book called Gur-Aryeh. There is a legend that one of his granddaughters was having trouble giving birth. So, he came to her in a dream and said that everything would be fine if she would name the [great] grandchild Gur-Aryeh. From then on, the name remained in our family. So too, has the name Bezalel (Tzali), because Reb Yehudah's father was Bezalel (Gur Arye Skulsky, personal communication 1980).*

Indeed, while Gur-Aryeh was almost unheard of as a given name in 19<sup>th</sup> century Ukraine, nine Horenstein men with the given name of Gur-Aryeh have been identified, the oldest of whom was born about 1800.

It appears that the family used the appellation HaKohen, or Katz – an acronym for Kohen Tzedek (righteous Kohen) – until Tsar Nicholas I decreed in 1804 that all Jews had to assume official surnames. They then adopted the surname Horenstein, which means “rock of Aaron,” although some of the Hasidic members preferred to use HaKohen Horenstein.

One document has survived which suggests that the Horensteins were actively involved in the early Hasidic movement, starting with the first generation after the Baal Shem Tov (1698-1760). Apparently a compilation of Horenstein rabbis in the 18<sup>th</sup> century, it is a listing of thirteen rabbis who lived in the second half of that century. Among them is Yakov Yosef of Polonnoye, a leading disciple of the Baal Shem Tov and the first theoretician and literary propagandist of Hasidism. Others are also major figures in the two

generations following the founding of the movement by the Baal Shem Tov.

The rabbis were widely disbursed throughout the area of modern Ukraine between Berestechko and Radomysl, the two towns in which family members clustered in the 19<sup>th</sup> century, so it is unlikely that the Horensteins would have traveled to visit each of them. Moreover, it appears that the Horensteins were unrelated to any of the rabbis on the list, raising the question – so far unanswered – of what was the purpose of the list.

### **Radomysl – the Early Years**

Preliminary findings from archival records suggest that the Radomysl Horensteins were a branch of a Berestechko (Volhynia Gubernia, Ukraine) family that migrated to Radomysl (Kiev Gubernia, Ukraine) in the early 19<sup>th</sup> century. Most likely, the move was made by Gur-Aryeh ben Shmuel Horenstein (born ca. 1800), leaving his brother Abram-Leib behind in Berestechko. Why he moved is unknown, but a reasonable supposition would be that he wanted to be closer to Kiev for business purposes.

In addition to at least one daughter, Gur-Aryeh had two sons, Naftali HaKohen, born in 1825, and Yakov Yosef. The two men had a very close relationship, both in regard to business and in regard to their religious lives. Naftali had eight children: Dov Ber, Bina, Chana, Yoel, Shmuel, Zalman, Avraham and Gur-Aryeh; Yakov Yosef had none. It is likely that Yakov Yosef shared a residence with Naftali and considered Naftali's family as his own.

While Gur-Aryeh may have had some financial assets, it appears that his two sons made the family fortune. Although Yakov Yosef was poor when Jews were granted the right of land ownership in 1861, this new right became the key to his fortune. The unusual circumstances by which he purchased a large tract of forestland were recorded by Rabbi Yosef Lieberman, his 2<sup>nd</sup> great grandnephew:

*Yakov Yosef was initially a clerk for one of the forest owners. One day he traveled to see the holy rabbi of Ruzhin [probably Rabbi Israel Friedman (1797–1850)] and*

*handed the Rabbi a note in which he had written that he should bless him with wealth and that he should be able to serve G-d generously. The holy man blessed him with all of his petitions except for his request for wealth. Returning to visit the holy man several times, he made the request again and again, until finally the Rabbi said to him, "Out of fear do I bless you with wealth," and R'Yakov Yosef replied: "I hereby promise the master that the wealth shall not bring harm neither to me nor to my children."*

*When the holy man heard his words, he blessed him with wealth. When he returned home from the rabbi's house, he happened to sit beside a Russian nobleman and began to converse with him. The nobleman liked Yakov Yosef, and asked him what he did. When he heard that he earned his livelihood from the forestry business, he told him that he had a large forest, which he would be willing to sell to him for an inexpensive price. Yakov Yosef replied: "I don't own anything, so how can I buy a large forest?" "No matter," answered the nobleman, "Take it now, and at the end of one year, after having made your profit from it, you will give me its price."*

*Yakov Yosef left his job and arranged to start to cut the timber in the forest. When he sold the wood the first year, he was easily able to pay the nobleman his price for the forest (Lieberman 1977-8).*

Using the trees from his land, Yakov Yosef founded a successful paper factory (Avrum Horenstein, personal communication).

Naftali, Yakov Yosef's brother, was at least as prominent a member of the Jewish community. In 1851, it was probably Naftali who founded a tannery in the Radomysl suburb of Rudnya (tax records). In 1861, following the abolition of serfdom, Naftali was the first Jew in the Radomysl area to buy land (article on Radomysl by a local researcher). As of 1882, he owned one desyatina [= 1.5 hectare = 3.7 acres] of field land (Pochilevich 1882).

Both brothers became widely known for both their wealth and their generosity. Naftali was

a devout Ruzhiner Hasid and was respected as an eminent rabbi. The Horenstein estate was a gathering place for Hasidim. Scholars were hosted there so that they would be able to pursue their Torah and religious studies, and Naftali financially supported them.

Like Naftali, Yakov Yosef was both very religious and generous. According to Yosef Lieberman:

*After he became wealthy, Yakov Yosef used to sit in the Bet HaMidrash busy with Torah, prayer and Kabbalah. He dressed in silken clothes and white socks every day of the week. He was openhanded to everyone. When he traveled in his covered wagon, he used to stand in the city's Jewish street and distribute golden dinars without limit to the masses. When he recited the Shoharim prayers, at the point of "And You are governor of all," he put his hand into his pocket, took out one of the golden dinars and two silver dinars, approached the poor and let them take whatever they wanted.*

In 1886, the Hasidic community of Sadigura decided that the two sons of the late Sadigura Rebbe could not both serve in Sadigura, as it was confusing to have both Ruzhiner Rebbes in the same town. As the result of casting lots, Reb Yisroel Friedman continued to hold court in Sadigura, while Reb Yitzchok Friedman moved to Boyan to become the first Boyaner Rebbe. As devout Ruzhiners, the Horensteins made a pilgrimage to the two towns in order to decide which of the two Rebbes they wished to follow.

Before the trip, the family made extensive "preparations for spiritual elevation through the execution of thought and of deed." (Rachman 1972). The journey was probably made by both Naftali and Yakov Yosef, accompanied by Naftali's sons and sons-in-law. They went first to Sadigura and then to Boyan. In Boyan, they were awed by the Reb Yitzchok and became devoted Boyaner Hasidim.

The Batei Horenstein apartment complex in the Geula neighborhood of Jerusalem remains today as physical evidence of the close tie between the Horenstein family and the

Boyaner Rebbe. This complex was funded by Naftali's son Berko (Dov Ber) (ca. 1850 – 1918) at the advice of Reb Yitzchok who suggested that, since Berko was wealthy but without heirs, he should build the houses as a memorial to himself (Friedman 2000). The family was also connected with the Volhyn Yeshiva, which relocated to Jerusalem around the turn of the century. Naftali's grandson Yosel was another of the family members who developed a personal relationship with Reb Yitzchok of Boyan, and anecdotes concerning his contact with the Rebbe have been published.

As a family of businessmen, no Horenstein is known to have taken on the responsibilities of a pulpit rabbi. However, members of their Hasidic community considered many of the Horenstein men to be rabbis, and several Horensteins married members of the leading Hasidic dynasties in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. For example, two of Naftali's granddaughters married two sons of Rabbi Isaac Friedman, Admor of Sadigura and the main propagator of Rumanian Hasidism, great grandsons of Rabbi Israel Friedman, founder of the Ruzhiner Hasidic Dynasty.

Family members also married members of the Schneersohn Lubavitch dynasty, including Naftali's grandson Moshe HaKohen Horenstein who married Chaya Muscha Schneersohn, sister of Rabbi Shalom Dov Ber, the fifth Lubavitcher Rebbe, in 1892. There is a tale told about him and his brother-in-law:

*After Rabbi Moshe Horenstein married the sister of Rabbi Shalom DovBer of Lubavitch, he noticed that his new brother-in-law would not use sugar on Passover. Rabbi Moshe failed to understand why: he himself owned and operated a sugar refinery and knew that no leavened substances are involved in the sugar-making process.*

*Rabbi Moshe resolved to provide the Rebbe with sugar for Passover. Despite his confidence that his sugar was 100 percent kosher for Passover, he took extraordinary precautions, purchasing new equipment and taking personal charge of the production every step of the way.*

*On the day before Passover, he brought the sugar to Rabbi Shalom DovBer. He then proceeded to describe the entire sugar-distillation process, pointing out that there are absolutely no grounds for concern. He added that nevertheless, he, Reb Moshe, had personally overseen the making of these sugar cubes.*

*As Rabbi Moshe spoke, he noticed the grave look on Rebbe's face. The more he elaborated, the more serious the Rebbe's expression grew.*

*When Rabbi Moshe finished, the Rebbe took a sugar cube and broke it in two. Out fell a grain of wheat... (Rabbi Yanki Towber).*

In the 20<sup>th</sup> century, Menachem Mendel HaKohen Horenstein, son of Moshe HaKohen and Chaya Mushka Horenstein married Sheindel Schneersohn, daughter of the sixth Lubavitcher Rebbe (Yosef Yitzcock Schneersohn) and sister-in-law to the seventh (Menachem Mendel Schneersohn), while Naftali's great granddaughter married a grandson of Rabbi Menachem Mendel Schneersohn.

By the second half of the 19<sup>th</sup> century, Naftali's grandson Avraham Yosef, his granddaughter Fanya, and their respective families were living in Berdichev, a much larger city 50 miles away. They probably moved there due to marriages to members of the prominent Trachtenberg family, which owned factories in Malin (Harry Sapir and Moshe Dagan, personal communication).

By 1895, Naftali, along with his sons Shmuel and Avraham, was listed as being in the "wood business" in Kiev; both Shmuel and Avraham were also listed as being in the grocery business there.

In 1897, Dr. Theodor Herzl published an article titled "The Jewish Colonial Trust" in the weekly magazine of the Zionist movement, *Die Welt*, in Berlin. In it he argued that the movement was badly in need of financial institutions to support the Jewish settlers in Palestine. The next year, at the Second Zionist Congress in Basle, the Jewish Colo-

nial Trust was established. It was incorporated in London in 1899 with the intention of raising capital and credit to help attain a charter for Palestine. Naftali's son Avraham was selected to be one of its three Governors.

Naftali HaKohen Horenstein died on December 18, 1900 at the age of 75. He must have been very proud of his progeny, confident that they would carry on his legacy.

### **Latkes for Hanukkah**

In 1903, three years after Naftali's death, the great Yiddish writer Sholom Aleichem (1859-1915) visited the Horenstein family estate during the Hanukkah festival. At the end of the visit, he thanked the family for their hospitality and, in particular, for the latkes. "I shall tell the whole world about them and write a eulogy as soon as I get back." "Don't worry," he added, "all names and places will be changed. You won't be embarrassed, I promise." (Leo Horenstein, unpublished communication).

One year later, he published a fictional short story based on his visit entitled "Latkes for Hanukkah." The story opens on the eve of Hanukkah with the sexton inviting the town's citizens to the family's manor house for the annual celebration following the kindling of the first Hanukkah light, a ritual familiar to followers of the Boyaner rabbi. When the holiday arrived, hundreds of people were served, helped by all of the resident teachers and laborers employed by the family assisted by a large temporary staff.

*And there, high above the crowd at separate tables for men and women, sat the family. All the [Horenstein] brothers with their sons and daughters, their in-laws, all well dressed and groomed in their Hasidic outfit with small silk skull caps and polished shoes. The women beautifully attired in silk and velvet brandishing expensive jewelry with pearls and sparkling diamonds...*

*Then the singing started. There were all the specially composed tunes for that particular Hasidic order and no other*



*Jew was permitted to take part unless he could prove to be a Hasid and follower of the rabbi of Boyan... [Then] they were pushed onto the dance floor whether they liked it or not, joined hands with their hosts, circling the tables in a kind of Hora dance, clapping their hands, stamping their feet, some of them performing acrobatic gyrations much to the amusement of the [Horensteins]. When they were tired of singing and dancing they went back to their vodka, drinking l'chaim to their hosts and wishing them "good luck." They even chatted with them amicably, exchanging pleasantries – even slapping each other on the shoulder.*

*This holiday mood made the people forget their troubles and woes and abandon themselves to the illusion that all was well. But it was getting late and time to go home. "Good night, a Happy Hanukkah to you all and your families, be well and prosper and, God willing, may you come next year again to enjoy our hospitality." They were pushing to the front where the [Horensteins] were sitting and accepted their good wishes, formally responding with "the same to you." (Sholom Aleichem 1903)*

As the years went by, the Horenstein businesses continued to prosper. In 1903, the same year that Sholom Aleichem visited the family estate, Naftali's son Shmuel was listed in the "wood business" in Lelchitsy, Minsk Gubernia (97 miles from Radomysl). The following year Naftali's grandson Yosef opened a cloth factory in Radomysl.

In 1906, Naftali's grandson Mendel suddenly found himself in serious trouble. He was accused of burning down his own factory in order to damage merchandise belonging to a gentile, and he was imprisoned to await trial. A few days after his arrest, Rabbi Shalom Dov Ber, the fifth Lubavitcher Rebbe, left Lubavitch and traveled to Moscow where he hired a prestigious lawyer to defend him. The lawyer was successful in obtaining his release. (L'Chaim Nov. 22, 2002).

As of 1909, Yakov Yosef was the executive director of a beet sugar refinery in the Radomysl area as well as of a paper factory

in near-by Malin that apparently used timber cut from the family's forestlands. In addition to Yakov Yosef, the board of directors consisted of Naftali's sons Dov Ber (Berko), Shmuel, Gur-Aryeh and Yoel (Evel), and Yoel's son Yosef Itzhak (Yosel). Berko managed the paper factory, while the others managed the sugar refinery.

Moreover, around that time, Naftali's grandson Israel Yakov was a member of the governing body in Kiev for the Ianushpol beet-sugar works in the Zhitomir district. The factory was founded in 1886, with a yearly income of three million rubles.

In 1910, Avraham, Naftali's son who became a governor of the Jewish Colonial Trust, was listed in the *Book of State Schools* as a "Merchant of the First Guild." This meant, among other things, that he could travel anywhere in the Russian Empire – a rare privilege for Jews. He was also listed as an "Honored Guardian" of the Jewish elementary school in Radomysl, a title that undoubtedly meant that he provided the school with considerable financial support. He subsequently moved for a few years to Vokhnotshka, Volynia where he owned a sugar factory.

In 1911, Naftali's son Gur-Aryeh was listed as owner of a paper mill in Berdichev, Kiev Gubernia. Naftali's grandson, Avraham Yosef, later inherited the mill, along with his father's sugar factory (Harry Sapir, personal communication).

In 1912, Yosef Horenstein's cloth factory was listed as having fifty-six employees. The tannery factory in the suburb of Rudnya had now grown to sixty-three employees and was legally owned by the heirs of Gur-Aryeh [son of] Naftali.

By 1913, four of Naftali's sons (Berko, Evel, Gur-Aryeh and Shmuel) owned or leased saw mills in the villages of Otsytel, Varkovichi and probably (listed under S[humuel?] Gorenstein) in the village of Poedinka, Zhitomir Uyezd.

Thus, by 1913, the Horensteins had a number of substantial business holdings – primarily in the lumber, sugar, cloth and leather industries – and controlled much of the

supply chain in these industries. With regard to lumber, they processed trees cut from their forest land into lumber in their saw mills and then sold the lumber or manufactured paper from it. They grew sugar beets on their field land (some of which they probably acquired as forest land) then processed the beets into sugar. They owned one or more tanneries whose production provided stock for their leather business.

That same year, the Tsar granted Jews the right to settle in large towns. The Horensteins quickly took advantage of this new right, and bought a substantial home at 12 Bibikovski Boulevard in Kiev (Lipa Horenstein, personal communication). They kept their estate in Radomysl, which became their country retreat.

### **The Communist Revolution**

The family's situation changed dramatically following the Communist revolution in 1917. In the spring of 1919, bands of peasants of the hetman Sokolovski organized pogroms in the Jewish communities of Radomysl and neighboring towns. Hundreds of Jews were massacred and many others fled to the big cities. Moreover, the Bolsheviks confiscated the family's holdings. In fact, in the Declaration of the Radomysl District Revolutionary Committee of July 31, 1919, Yosel Horen-

stein's cloth factory was mentioned as one of the first enterprises to be "nationalized."

Family members fled the country, settling mainly in Berlin and Vienna. Although the family would never again live in close proximity to one another, some did retain a tie to Ukraine, no longer because of business, but solely because of their bonds with the Boyaner community. They made occasional trips to visit the second Boyaner Rebbe, Reb Menachem Nuchem of Boyan and Chernovitz (1868-1936) and it was one of Naftali's grandsons, Yosef Yitzhok Horenstein (ca. 1875-1953), who edited and published the Rebbe's book, *Tiferet Menachem*.

Many of those who escaped to Western Europe were victimized once again after the Nazis rose to power in Germany. Among the Horensteins murdered in the gas chambers were Rabbi Menachem Mendel HaKohen Horenstein and his wife Sheindel, the daughter of Rabbi Yosef Yitzchak Schneersohn, the sixth Lubavitcher Rebbe. One who escaped to America was Jasha Horenstein (1898-1973), considered by many to be one of the greatest European orchestral conductors of the 20<sup>th</sup> century.

Today the family is widely dispersed, with members residing mainly in Europe, the United States and Israel.



Avraham HaKohen Horenstein (1845-1919) and his third wife, Marie Ettinger, granddaughter of Rabbi Akiva Eiger of Posen

## Comment

Perhaps it is the blur that exists when only limited information is available, but I am struck with how the Radomysl Horensteins functioned in many ways like an institution. The values of family members were so similar that their individual identities seem relatively unimportant. Sholom Aleichem did not give even a fictional name to a single Horenstein in his story, writing instead about how the family functioned as a unit. Even the passing of Naftali and Yakov Yosef, who apparently established the family's fortune, seemed to have no effect on the family's direction.

One would suppose that there must have been a very strong personality, probably a male, who set the tone at some time, but his identity is unknown. Was it Gur-Aryeh (ca. 1800 - bef. 1860), the father of Naftali and Yakov Yosef, or his father Shmuel (ca. 1778-1814)? Or did this key ancestor exist even earlier? As in all genealogical explorations, for every answer, there is another question.

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## The Family Names of a "Jerusalem Native"

The Author Shmuel Yosef Agnon\*

*Chanan Rapaport*

Translated from the Hebrew

In his acceptance speech in Stockholm (November 1966) on being awarded the Nobel Prize for Literature, the author Shmuel Yosef Agnon declared "Because of the catastrophic historic event of the King of Rome Titus destroying Jerusalem and exiling Israel from its land, I was born in one of the cities of the diaspora. However, at all times I considered myself as having been born in Jerusalem..." (Agnon, *Me'atzmi el Atzmi*, 1976)

The author himself provides us with one explanation of his name:

Our great-grandfather Shmuel the son of R'Ya'akov lived in the holy community of Podkamen and was the first to add the family name Czackies to his name. When the emperor of Austria required that everyone had to assume a family name based on his father's name, the place where he lived, his occupation or any name that the clerk chose for him..., the emperor's officials came to our

great-grandfather R'Shmuel and found him confined to his bed because of illness. The official saw the amulet that was hung around his neck that was supposed to end his illness and asked to see what was written on it.

*Among the holy names that R'Yoel Ba'al Shem wrote according to the book Razi'el Hamalakh [Razi'el the Angel] (Sefer Razi'el Hamalakh 1701), he saw written the awesome holy name that began with a T' and ended with an S' with two letters Shin' followed by a Kuf' in the middle. The official looked at the name and pronounced it according to its letters, Czackies. He laughed and said that from now on that will be your name. Our great-grandfather trembled and replied that this is one of the holy names written in sanctity and purity by an acknowledged scholar, how can I call myself by such a name. Our great-grandfather pleaded before the official to excuse him from using a name like that, but he replied that the law of the kingdom*

\* This article first appeared in the bi-monthly *Et-Mol*, No. 187, May 2006, and is printed with the kind permission of the publisher.

stood firm. Our great-grandfather then sought a way to fulfill the requirement of the law and not desecrate one of the holy names. After consultation, he decided to add the letter Alef' between each letter Shin' and add the letter Yod' between the letters Kuf' and Samekh,' resulting in the name **Czaczkies**. His sons followed suit. Our relative the Gaon R'Yosef ABD of the holy community of Brody also had to fulfill the same law and signed his name **Shatzkes**. (Korot Beteinu, 1979).

This is the author's explanation of his family name.

In looking for other explanations of this name, I found that it was quite common, with a variety of spellings, in various locations in Eastern Europe. (Beider, 1993, 1996)

**The first possible source** of this family name is a description of an occupation, that is someone who made or sold toys or inexpensive jewelry.

The name Cacko using the Polish spelling, or Tsatsko in English or Tsatske in Yiddish, means a toy, a cheap game or jewelry that does not have great value. The Yiddish word Tsatske is also slang for a loose woman who has strayed from the proper path.

The following are derivative names: Chachkes, Chatskes, Chatskis, Cheshkes, Shatskes and Shishkes. Various Polish spellings are Cackiewicz, Czaczkies, as Agnon writes, Czaczkes, Czackies, Szackies, Czackis and Szackis.

**A second possible source** for the name is the name of the place from where a person came. The reference is to the town of Shatsk, Shatskij, Shatzk or Szack in Ukraine, 189 kilometers north of Lwow, 51°30'N/23°57'E. The following names derive from the name of this town: Shatski, Szacki, Chatskij, Czacki, Shatsker, Shatskin, Chatskin, Shatskis, Chatskes and others.

There are towns, cities, and even districts, regions and provinces (guberniyas) where one of the above mentioned names was more commonly used than any other. The spelling of a name depends mainly on the language

used in the particular area. There are also occasions where accepted usage connected to a specific region determines the reading or spelling of a name.

Who knows for sure what is the true explanation of the source of this unique name? Perhaps all three suggestions are equally correct.

But what is the source of the name Agnon? An episode took place and this is what happened:

*Agunot* is a story the author wrote "in one sitting, without breaks from 4 o'clock in the afternoon until 4 o'clock the next morning," (Laor 1998). This was his first story published in Eretz Yisrael. It appeared in the periodical *Haomer* (Volume 2, brochure 1) in October 1908 under the editorship of the author S. Ben-Zion. For this issue the author chose a penname for himself: Shai (an acronym utilizing the first letters of his given name – Shmuel Yosef) and he combined it with the subject of his story – hence Agnon.

The story received universal acclaim both in Israel and in the diaspora and was considered to be the mature story of a young author who was destined for renown. From then on, this penname was utilized not only as a pseudonym of the author but became recognized later as his official name.

So concludes the metamorphosis of this famous family name.

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*Rabin, as advisor for societal problems. He served also as the psychological adviser and supervisor of research of the Ministry of Education and Culture. Today he is the director general of the Rapaport Research Center, which was founded in 1990. Since the death of Dr. Paul Jacobi, he serves 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.*



## **The Ullmann and Rosenbaum Families – Are They Related?**

### **How a Search Evolved**

*Uriel Nissel*

Translated from the Hebrew

A few years ago at my brother-in-law's house we were talking about the Ullmann family. He thought a moment and took an old yellowed newspaper from a closet that someone had given him. It contained an article on a book, a collection of letters, written by Rivkah Cela and Eliezer Lazer Lazarus Bergman – the daughter and son-in-law of Menachem Mendel Rosenbaum who was born in 1783.

The letters date from their journey on the way to Eretz Yisrael between the years 1834-1836. In the article, Gita Ullmann, the aunt of my wife and brother-in-law, is mentioned and that is why my brother-in-law kept the newspaper. He asked me what I knew about the Rosenbaum name and I remembered that the name had a connection with the two wives of Grandfather Simon Ullmann (born 1856). His first wife was Jette nee Rosenbaum. After her death, he married Perla Pnina Peppi nee Saenger who reputedly was a cousin of his first wife. After reading the article, I found the actual book called *Yisu Harim Shalom* [The Mountains Carry Peace] edited by Avraham Bartura and published in 1968 by Reuben Maas. I copied the main points such as

names and dates that brought me directly to Jette Rosenbaum-Ullmann.

I was left with a number of questions and doubts and continued the research. In the book there was a marginal note that referred to the "Family Tree of Mendel Rosenbaum Celle" and mentioned the name Gita Ullmann. The town of Celle was located near the district city of Wurzburg in Franconia, Bavaria and over time it was absorbed by that city.

I did not find any trace of the book "Family Tree..." not in the National Library nor among dealers in antiquarian books. Actually, I did not even know what to look for. Was this a book or a pamphlet; in what language was it written? I will point out that the two families were known in that area of the country – the Ullmann family from the beginning of the 16<sup>th</sup> century and the Rosenbaum family from the second half of the 17<sup>th</sup> century.

A year later I met a fellow co-worker who was about to retire and asked me about my activities. In the conversation we mentioned the establishment of the Shaare Zedek Hospital at the end of the 19<sup>th</sup> century,

something in which her great-grandfather was directly involved. I mentioned an article on the topic in the periodical of A. M. Luntz, *Luah Eretz Yisrael* [Calendar of Eretz Yisrael]. I also pointed out that Luntz was a student and friend of a Jew by the name of Bergman who settled in Eretz Yisrael with his family in 1834 and that I had read a book of his letters. My friend recognized the book and said that she herself was descended from the Rosenbaum family. She also knew about the book "Family Tree," under its original name *Familietafel*, that she remembered being in her late father's library. Unfortunately, even though it was catalogued, it could not be located. However, her curiosity was also aroused and she began searching for the book. Subsequently, she found a copy in the possession of a member of her family.

It turns out that these are German lists arranged in two small books containing about 2,000 names. They were gathered by David Tachauer of Kibbutz Gvar'am and published by *Haaretz*. The first volume appeared in the mid 1930s and the second one, as a supplement in 1959. I prepared a small family tree for myself, based on what I had read until then, including the information from the books by Tachauer. The information that I culled from the two parts of this book solved some of the questions and doubts but not all of them. Still missing was the link that connected grandmother Peppi nee Saenger with grandfather Simon's first wife Jette nee Rosenbaum. I searched the Saenger family three generations back.

None of my searches on Internet sites or with genealogical special interest groups has borne fruit.

In the beginning of 2006 a request was received for information from a project to commemorate the Jews of Wurzburg who perished in the Holocaust. The letter, addressed to one of our cousins, was written by Dr. Ingrid Heeg Engelhart, a senior archivist in the city archives. The writer was interested in my wife's aunt Heni Ullmann who perished in Riga. Even though she already had many details about the Ullmann family – the parents

of Heni, Simon and Peppi, the brothers, their birthdates and last addresses in Wurzburg, she was looking for further information. I continued corresponding with Dr. Engelhart and exploited the opportunity presented by her position as a city archivist. I asked her where it would be possible to find information about family connections between grandfather Simon's two wives. I received an answer with a previously unknown detail. After the death of Jette Saenger, the mother of Peppi, her father married Pnina Lene from the Rosenbaum family. This was interesting information. I sent her further questions and included the limited family tree of Mendel Rosenbaum. This time I received a detailed response informing me that the stepmother of Peppi was the granddaughter of Zekel Isak who was the brother of Mendel Rosenbaum, Yette Ullmann's grandfather. Collecting the information in Wurzburg was not easy and Dr. Engelhart was assisted by colleagues in other area archives.

According to this information it became clear that the direction and thought of our research over these years was incorrect. Now the reason for confusion is also clear. Peppi's mother died when she was five years old and from the age of six a stepmother raised her. A person's memory of events that took place before they were five or six is hazy. Sometimes it can repress a traumatic event such as the loss of a parent. Therefore, the information that Grandmother Peppi transmitted to her children was lacking facts and inaccurate.

I learned from this research that even an in depth study of documents along with other written material is not always enough; information is also obtained by a combination of circumstances and chance happenings.

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## **The Braciejowka Family (1690-2006)**

### **An Old Krakow Family**

*Jacob Laor*

Translated from the Hebrew

#### **Historical Background**

The origins of Polish Jewry go back more than a thousand years when Jewish merchants fled to the area from persecution in Germany. Jews arrived in Krakow in the beginning of the 14<sup>th</sup> century and the city celebrated the 700<sup>th</sup> anniversary of the establishment of its Jewish community in 2004.

From the time of its founding, Krakow was one of the most important Jewish communities in Europe and served as a cultural and spiritual center. Among its outstanding personalities was the Remah – Rabbi Moses Isserles, for whom a synagogue constructed in 1553 is named.

The early history of the community is replete with conflicts with the German and Polish residents on the business and economic level. This led to the expulsion of the Jews in 1495 from the Jewish quarter in central Krakow near the Jagellon University. As a result the Jews settled in a new city adjacent to Krakow called Kazimierz, after the patron of the Jews, King Casimir III, the Great.

The Jewish city, along with the city of Krakow, developed and flourished for hundreds of years. After the partition of Poland at the end of the 18<sup>th</sup> century, Kazimierz, as well as the city of Krakow became part of the Habsburg Empire. As a result of a decision by Emperor Franz Joseph in 1866, self-government was granted to Krakow and Kazimierz was later incorporated into the city. With the granting of rights to Jews by the Austro-Hungarian Empire in the second half of the 19<sup>th</sup> century, Jews were again

permitted to live in Krakow as well as anywhere else in the Empire.

Before World War II Krakow had some 60,000 Jews making up a quarter of the city's population. Among the most noted among them were Wilhelm Feldman, (1868-1919) author, journalist and famous playwright who was Poland's first ambassador to Germany in 1918 and my great-grandmother's brother and Joshua Thon a leader of Galician Jewry and a member of the Polish Sejm. (See pictures in the Hebrew section).

During World War II most of the Jews of Krakow were murdered in the Krakow Ghetto, in the camp Plaszow and in the Belzec death camp. Today, Krakow's Jewish community numbers about two hundred and small groups of Krakow natives are found in Israel and the United States.

#### **The Braciejowka Family**

Over time Jewish families from Germany, Moravia and other places in Poland settled in Krakow and were even joined by others who were exiled from Spain at the end of the 15<sup>th</sup> century like the Kalahora family that came by way of Italy from a town by that name in Spain. Many important people including the heads of the community were their descendants.

One of the old Krakow families is the Braciejowka family, which is a branch of my family. The first reference on the family appears in the book by the eminent Jewish historian Meir Balaban who in 1931 published the history of the Jews of Krakow



from 1304 to 1868. In his book he mentions Moshe Braciejowka, 1722-1800, who was a wealthy merchant and a leader of the Jewish community in the second half of the 18<sup>th</sup> century. The book states that his father's name was Pinchas and he was probably born around 1690.

Moshe Braciejowka married Esther, 1716-1812 and they had five sons:

Jankiel born in 1745, from whom I am descended;

Getzel, 1751-1816, who assumed the family name Mosinger;

Judah, 1752-1812, who kept the original family name;

Barukh, 1754-1824, who assumed the family name Ekman;

Elias, 1766-1841, who assumed the family name Moslowitz.

The family names that Getzel and Elias chose appear to be patronymics based on their father's name, Moshe.

The Braciejowka family appears in the 1790 census of Kazimierz Jews. In house number 1 in the city are recorded Moshe Braciejowka age 68, his wife Esther age 66 and the rest of the family members. Moshe's sons are recorded as follows: Barukh in house number 8, Jankiel in house number 97 and Getzel in house number 206. Judah and his family are listed as living in his father's house. The family also appears in the 1795 census of the Jewish population conducted by the Austrians.

On the family tree I constructed, I recorded hundreds of descendants of these brothers who were born over subsequent generations. It can be accessed on the Internet on the site of Jewish Krakow Documents: <http://www.ics.uci.edu/~dan/genealogy/Krakow/Families/Braciejowka.html>

The construction of the tree was done over the years by using documents from the Krakow Archive and the great amount of information that I accessed from the JRI Poland Internet site. I will now focus on the

part of the family that directly concerns me, the descendants of Jankiel Braciejowka.

When I looked for the source of the name, I learned that the village of Braciejowka is located about forty kilometers northwest of Krakow near the city of Olkusz. It seems that the family came to Krakow from this village and it became their family name sometime at the end of the 17<sup>th</sup> or beginning of the 18<sup>th</sup> century. This was quite rare as in the Habsburg Empire Jews were only required to adopt family names in the beginning of the 19<sup>th</sup> century. Because of this it was possible for me to build a tree encompassing eleven generations. For the most part, Jews of this time had only patronymics and only community leaders or noted rabbis had family names.

I visited Braciejowka in September 1995. It is a small village with no hint of Jewish life although it appears that there were some Jewish families living there in the past. Since it is a village, there is no office or record-keeping establishment.

Jankiel Braciejowka married Malka Moses, 1745-1814. The name Malka has been passed down in the family every other generation for 160 years. Jankiel and Malka had three children:

Rosa, 1763, Feigla 1764, and a son Leibel 1780-1847 – we descend from him. Balaban also mentions him in his book as a kosher meat merchant in Krakow.

Leibel married Sarah Judith Wolf, 1783-1833. The couple had ten children. I only have detailed information about their daughter Malka 1817-1897 who was my great-grandfather's mother and about his brother Chaim Zelig 1809-1847. Their other eight children appear on the family tree.

Chaim Zelig married Rivkah Feigel Cins. They had seven children. One of them, their son Aaron Samuel, born 1840, changed his name to Braciejowski, a more Polish sounding name.

Aaron Samuel's son, Leon (Leib) came on Aliya to Eretz Yisrael in 1939 on the eve of World War II. His descendants live in Israel. Other of his children immigrated to the United

States and they live in various places. Some of them changed the name again, to Brace, a name with a more American sound to it.

One of Aaron Samuel's sons, Adolf, born in 1880 remained in Krakow and perished with his family in the Holocaust. He is recorded in the Ghetto Krakow census of 1940 that was ordered by the Germans. His wife and children are also recorded and perished along with him.

Malka Braciejowka married Moshe Sturmwind who was a silversmith in Krakow. They had six children in Krakow:

Hirsch Leib, 1837-1910, my great-grandfather;

Wolf, 1841-1904, who immigrated to Brighton, England, changing his name to William Goldsmith;

A son who died at birth in 1838;

Sarah Devorah, 1843-1849;

Rachel, 1847-1849;

Rebecca Judith, 1850-1895 who married Alter Richart and had four children. Her mother Malka lived with her in her old age and they are buried in the same grave in the new Krakow cemetery that was opened in 1800.

Hirsh Leib married Sarah Schiendel Kreutler, 1836-1911. They had five children.

Ferdinand, 1861-1922;  
Devorah, 1867-1944, my grandmother;  
A son who died in 1869;  
Malka, 1870-1906;  
Adolf, 1879- 1955.

Hirsh Leib left Krakow around 1870 with his family and settled in Vienna the capital of the Empire. At that time it became possible for Jews to live wherever they wished. Both of his sons also worked as silversmiths in Vienna. They are all buried in Vienna in the Jewish cemetery, except for Adolf who fled with his family to London in 1938 upon the annexation of Austria by Germany and my grandmother Devorah who returned to Krakow and married my grandfather. My mother was also born in Krakow.

### Conclusion

In this article, I have scanned the chronicle of the Braciejowka family over the course of 300 years during the period it lived in Krakow and when it wandered to other parts of the world. Its history was influenced not only by the life of the Jewish community, but also by what was happening in the world surrounding them, starting with conflicts with the Polish and Austrian rulers as well as with the Polish and German residents of Krakow of bygone days. This confrontation continued during the period of emancipation



Krakow and Kazimierz – woodcut, 15th century

until the destruction of the Jewish community in the Holocaust and the dispersion of the family's remnants throughout the world. From this extensive family that lived in Krakow for hundreds of years not a single descendant lives there today.

Most of the branches of the family are found today living in Israel and the United States. It is probable that some live in other countries but name-changes over the years makes it hard to locate them.

The account of this family most likely reflects the story of many Krakow families with their growth and their decline over the years concluding with the destruction of Krakow's Jews during the Holocaust and the scattering of its few survivors throughout the world.

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## **The Genealogical Holdings of the Ginzach Kiddush Hashem**

**(Memorial Center for Research and Documentation)**

### **A Visit to the Library and Archives**

*Susan Edel and Gilda Kurtzman*

Deep in the heart of Bnei Brak, on a third-floor walkup in the back of a building a treasury of archival information can be found at the Ginzach Kiddush Hashem. Rabbi Moshe Prager, a Holocaust researcher connected with Yad Vashem, founded the Ginzach about 40 years ago to record and collect information on a different aspect of the Holocaust – the glory and greatness of a people who, despite the desolation, showed great courage and spiritual heroism.

Today the Ginzach has branched out to include holdings dealing with Jewish life in general, past and present, from the world over. The collection comprises books (including some Yizkor books), cemetery records, biographies, pamphlets, newspaper articles, oral testimonies and several videos. Perhaps one of the most impressive attractions is the over 300,000 photographs which have been preserved, catalogued and computerized, showing Jewish life wherever there was a Jewish presence. Unlike any other

museum/archive, the Ginzach portrays not just the wood and stone, but the Jewish soul.

The Ginzach Kiddush Hashem serves teachers, students, journalists and anyone interested in finding relevant material. The archive's volunteer team of experts, headed by Rabbi David Skulsky, is composed primarily of pensioners who live and breathe every piece of paper and picture. They welcome each and every visitor with warmth, encouraging them to research and publish their stories. No question is too minor; no task is too difficult for this intrepid team. However be forewarned that until they have shown you everything they have on the topic, town or person you are researching, they may try to keep you there to show you more and more and more.

The Ginzach works in close cooperation with Yad Vashem, often exchanging information. Rav Skulsky also encourages visitors who have not submitted Pages of Testimony to do so, which he then forwards to Yad Vashem.

The Ginzach is partially funded by the Ministry of Education and has published several learning programs for high schools. They are also in close cooperation with the Conference on Jewish Material Claims Against Germany. The learning program on the Kovno Ghetto was made possible by a donation from the Conference.

At this point in time the Ginzach does not have the ability to hold exhibitions and conferences. Recently, however, the Municipality of Bnei Brak allocated them land to build a new home for a permanent exhibition and a special wing for the library with its thousands of books, photographs, reproductions, etc.

Rabbi Skulsky welcomes small groups (arrangements must be made in advance) as well as individuals. There is a short video about the Ginzach, and the Rabbi will also give an introductory talk and answer questions. It is recommended, but not essential, that individuals also call in advance to inform the staff which areas of research they are interested in so that materials can be prepared in advance.

This is an archive well worth visiting.

#### **Contact information**

Ginzach Kiddush Hashem

15 Harav Melzer Street

P.O.B. 242, Bnei Brak

Tel.: 03-5703018, 5795589

Opening hours: Sun, Mon, Wed: 9.00-13.00  
and 15.00-18.00

A website is in the process of being built.

*Susan Edel has been researching her families in Germany for about four years. She can trace most of them back to about the 1760s and one branch back to the early 1600s. She is involved in several genealogy-connected activities including indexing the Frankfurt IRG cemetery and in helping to produce an updated Stammbaum of the Feuchtwanger family.*

*Gilda Kurtzman has been researching her families in Lithuanian for about eight years. She can trace two of them back to approximately 1750 encompassing eleven generations. She is involved in several genealogical activities, mainly translating/transliterating cemetery databases for JewishGen (JOWBR) and the ongoing projects in Pusalotas.*



## **The Givatayim Branch of Yad Vashem**

### **A Visit to the Branch Library**

*Susan Edel and Gilda Kurtzman*

For the convenience of people living in the center of the country, a branch of the Yad Vashem library is located in Beit Wolyn at 10 Korazim St. in Givatayim. Opened in the 1970s primarily as an educational center it has expanded to be a quality subsidiary library, with full cooperation between this library and the main library in Jerusalem. Although the facilities are small and cramped, the opportunities for research are great. The focus of the holdings of the library is on the Holocaust. While most of the information is in Hebrew, there are a few books in English.

The library does not attract tourists but rather concentrates on educating students and soldiers, teacher training programs and providing source material for researchers.

It is not a lending library, as in general there is only one copy of each book. However, the catalog of the main library in Jerusalem is on the computer and books may be requested to be brought to Givatayim.

Also on the computer are all the internal Yad Vashem databases and one can access, among other things, the Pages of Testimony,

with the possibility of printing copies at a small cost, the Arolsen records,\* thousands of photographs as well as the Geographic Names Index, which gives all the variant spellings of towns, including some that no longer exist, in Hebrew and in English. There are a few computers for the use of the general public.

A small collection of genealogy books are in the library as well as a number of Yizkor books. Archival material is *not* available here and can only be viewed in Jerusalem.

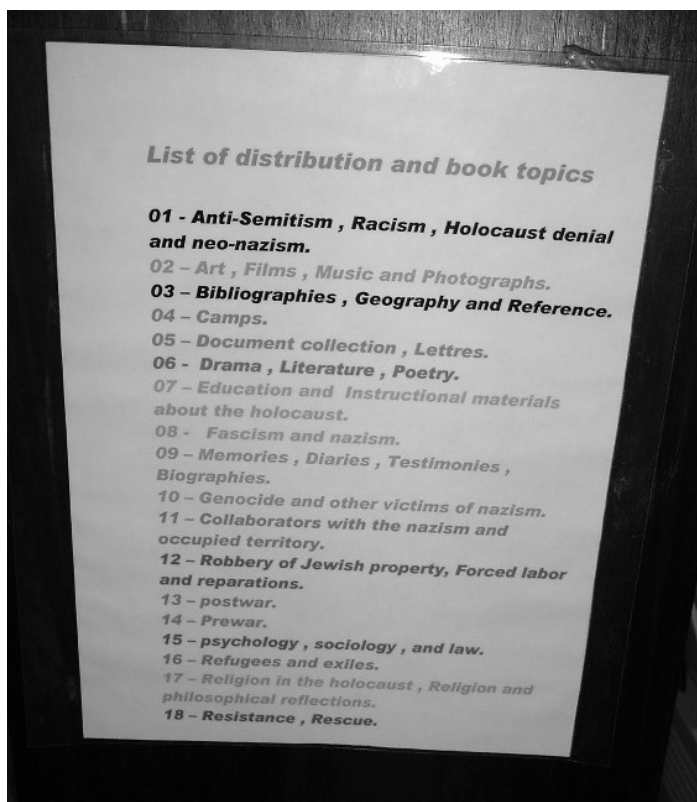
Ms. Chani Gat, the extremely professional and proficient librarian, works alone but is always anxious to do her utmost to help everyone in their search for documentation. She knows where every article and book is in the library and will run to find everything written on the topic of interest mentioned. It is recommended to phone in advance of a visit so that the material can be prepared before the researcher arrives.

**Contact information**

Phone: 972-3-571-8197/8

Fax: 972-3-571-7781

E-mail: library.wohlyn@yadvashem.org.il



**Hours of Operation**

**Winter** (November-May) Sunday, Monday, Wednesday and Thursday 9:00-17:00.  
Tuesday 9:00-19:30.

**Summer** (June-October) Sunday-Thursday 9:00-17:00.

Closed on Friday and Saturday, Jewish holidays, first two weeks in August and Intermediate days of Passover.



**The Archive for the History of Hadera  
in the Khan Museum\*\***

*Nina Rodin*

Translated from the Hebrew

In the year 2005 Hadera celebrated its 115<sup>th</sup> birthday. In the new communities in Eretz Yisrael, Hadera is a shining example of a

settlement which survived despite all the odds. Hadera was founded as a *moshava* [farming community] in 1890 by four

\* If one wants to see the Arolsen records, it is preferable to do so during morning hours.

\*\* This article is based on a lecture at the one day seminar of Jewish Genealogy: Family Roots in Israel and the World, organized by the Israel Genealogical Society, Tel Aviv, November 2005.

societies of Hovevei Zion from Eastern Europe. Like other *moshavot* [plural of *moshava*] from the First Aliya it came into existence as a result of the pogroms in southern Russia. However, unlike other *moshavot*, its founders maintained their independence regarding both its settlement and in its administration.

Their choice of an area to settle consisted of 30,000 dunams of fertile soil with an abundance of water, which was crucial for its survival. The tragedy for the first settlers was malaria since the swamps made up one-seventh of their land. During the first decade of the *moshava* 40% of the settlers, including whole families, succumbed to the disease.

In the first years of Hadera, 1891-1896, until the first permanent houses went up, the settlers lived within the confines of the "Khan" which was purchased together with the land. It originally served as a Turkish farmhouse and was not built to house human beings.

Like the other First Aliya settlers Hadera's founders were revolutionaries. They abandoned their former lifestyle and adopted new ideas of work, land and language.

From the beginning the settlers remained in contact with their Zionist comrades in their countries of origin. They initiated a progressive set of bylaws for their settlement, which was a new type of settlement in Eretz Yisrael. They wrote endless contracts and documents of public and private nature. The minutes of the *moshava's* meetings were scrupulously kept. They spoke Yiddish and Russian with a sprinkling of Arabic but all documents and official correspondence were in Hebrew, coining terms when necessary.

### **The Museum and Archives for the History of Hadera**

The Khan museum was built on the remains of the historic Khan. It was founded by a group of local volunteers who opened it to the public in 1982 and continues to develop and run it today. The museum maintains high professional standards and for the past twenty three years is an 'accredited museum' by the state. As a result of a legal precedent dating from 1992, there are specific laws for

the transfer of historic city documents to archives. The Khan archives provide important primary sources, a fact that academic institutions do not always appreciate. The holdings of the museum include 250,000 documents, 20,000 photos and 1000 audio/video cassettes of memoirs of veteran settlers from Hadera in addition to documentation of various events.

The archives in the Khan are different from the classic archive of historical materials, since it is an integral wing of the museum. There is cross-fertilization between the two bodies in the areas of presentation, education and research. The staff of the archives offers answers to researchers who use its facilities but also suggests projects for new topics of research.

The archive serves as the source of material for museum exhibits and the archival material is used for educational projects as well. During the past three decades there have been changes in the attitude of the academic world toward the importance of researching local history, thus giving more prestige to the local archives and museums (Kammen 1991, Kyvig 1982).

The Khan Archives contain three main sources:

1. The historical city archives of Hadera including documents from 1890-1948 which became part of the museum in 1992. Current historical material on Hadera can be obtained to the 1960s.
2. Sources from local public institutions and private organizations in Hadera.
3. Sources from private collections. This material is most interesting and unique, since many of the documents have national value and the only way to study them is through the museum. Some of the material is very sensitive and complex agreements have been formulated concerning its use by the public.

### **Specific Collections to be Noted**

1. Lists of early settlers which can be found in the municipal archives and in national archives. These lists are somewhat similar to the records kept in the *Pinkesei Kehilot* in the diaspora. The needs of life in Eretz

Yisrael dictated that the material relates mainly to demography and economics. These lists were made sporadically and today we are not sure of their original purpose. There is a need for further research.

2. Endless lists of plots and expenses of landownership. The land was surveyed again and again and the measurements received official acceptance as an ordinance in 1925.

In view of the Ottoman land regulations and the special structure of the various settling organizations, the recording of land ownership and agricultural inventory was very important, with particular emphasis on the records of private ownership versus public ownership. Indeed, each head of the local committee tried to maintain an updated list of ownership.

3. Private diaries of settlers concerning various subjects, some of which cannot be identified.

4. Lists of the deceased. In Hadera there was a unique phenomenon: two cemeteries were in use at the same time: Hadera and Zichron Yaakov (and sometimes in Jaffa as well). Because of the high rate of sickness and the use of the health facilities in Zichron Yaakov, the deceased of many families were divided between the cemeteries and details of the tombstones inscriptions are incorrect or missing. The important work of one of the volunteers in the museum, Mr. Shmuel Shimshoni, should be noted: on his own initiative, he identified tombstones, cross-referenced testimonies and Hevra Kadisha records in the two communities and managed to save both individuals and families from being completely forgotten (Shimshoni 2005).

Like all local archives, the Khan has lists of the usual standard subjects but there are also exceptions like the Damages List from the Arab pogrom in 1921 which were presented to the British Mandatory authority in order to receive compensation, diaries of the local schools, school attendance of the pupils which show a high rate of illness as well as the curriculum of the schools. There are also the lists of the local doctor from 1912,

together with sketches showing how malaria affected the body.

A concluding note: the main question concerning the policy of historical museums and archives is which materials should be collected? The Khan Museum in Hadera chose the 'open' approach, focusing on the human aspect of the locality. We believe that in this way the real identity of Hadera is documented and exhibited.

The Khan archives are run by a professional archivist, with the help of ten volunteers. The museum keeps a library that focuses on the history of Hadera and Zionist subjects. All the information services are free of charge. There is a photocopying machine on the premises.

#### **Hours of the archive are:**

Sunday-Thursday 8:00-12:00

Tuesday 16:00-18:00

For an appointment call: (04) 632-4562,  
(04) 632-2330

[www.khan-hadera.org.il](http://www.khan-hadera.org.il)

[khanhadera@013.co.il](mailto:khanhadera@013.co.il)

#### **Bibliography**

Kyvig, David E., *Nearby History: Exploring the Past Around You*. Nashville, TN, American Association for State and Local History, 1982.

*The Pursuit of Local History*, edited by Carol Kammen, California, AltaMira Press, American Association for State and Local History, 1991.

See also Hebrew bibliography in the Hebrew section.

*Nina Rodin is the director and curator of the museum and archives of the Khan for the history of Hadera since 1984. She has a Masters in Philosophy in the field of Museum Studies from Leicester University, England, 2000. For the past 14 years she has lectured in the Department of Museum Studies at the University of Haifa.*

## The 26<sup>th</sup> International Conference held in New York in August 2006

### Reports from the International SIG Meetings

#### Sephardic SIG

*Mathilde A. Tagger*

The meeting lasted about two and a half hours and included reports from various working groups from around the world. Dr. Jeff Malka chaired it most competently.

**Israel:** The session opened with a presentation that I prepared describing the activities of the Sephardic SIG within the framework of the Israel Genealogical Society. We brought to the group lists of lecturers and their topics, the articles that appeared in *Sharsheret Hadorot* and the various projects connected with the Jewish population of Eretz Yisrael between 1839 and 1929, of which some 40% were Sephardim or from Oriental countries. All those present were impressed by the extensive work being accomplished in the framework of the IGS.

**Spain:** Ms. Schelley Dardashti reported on her work in Barcelona where a group is forming with a special interest in Sephardic genealogy.

**France – “ETSI”:** Ms. Anne-Marie Faraggi from Switzerland, a member of the editorial board of the periodical *Etsi* published in Paris, spoke about the publication as being the only one devoted to the history and genealogy of Sephardim no matter where they lived. She emphasized that the editorial staff maintains a running inventory of all names and places that are discussed.

[www.geocities.com/Enchanted Forest/1321](http://www.geocities.com/Enchanted Forest/1321)

Ms. Faraggi concluded her talk inviting those present to submit articles for publication.

**France – CGJ:** We heard about the “North Africa” group led by Mr. Jacob Benzazon within the framework of the Jewish Genealogy Group of France (CGJ) from the group’s representative at the Conference Max Polonovsky who serves as vice-president of the organization. The group consists of about twenty-five members and attempts to hold meetings every three months. Contact between members is maintained through the

use of the questions and answers unit on the association’s Internet site [www.genealoj.org](http://www.genealoj.org)

**England:** Jeff Malka read the report previously sent to him by George Anticoni on the activities of the SephardimSIG that was established two years ago within the framework of the British Genealogical Society. About 5% of the Society’s membership is researching their family roots, mostly originating in the Ottoman Empire.

**United States:** No Jewish genealogical society in the United States currently sponsors a SephardicSIG within its framework. However, Ms. Barbara Algaze reported on the personal campaign that she has conducted with Ms. Vivian Salama. They volunteered to bring the subject of genealogy to the attention of a group of senior citizens, all who originally came from Egypt. For this purpose they prepared an extensive list of sites on the Internet where information could be found. These sites will shortly be incorporated into Jeff Malka’s site: [www.orthohelp.community/geneal/sefardim.htm](http://www.orthohelp.community/geneal/sefardim.htm)

**Germany:** Mathilde Tagger reported on the Second International Conference on the History of the Sephardim that will take place in Hamburg, Germany, in September 2006. Organized by Dr. Michael Halevy it is under the sponsorship of the Moses Mendelssohn Academy, the Institute for the History of Sephardic Jews and the Sephardic Center of Istanbul. The central theme of the Conference is *The Fate of Jews with Turkish Citizenship in Countries Ruled by Nazi Germany*. The first Conference, held in 2005, was most successful and very favorably received.

At the end of the reports, everyone had the feeling that Sephardic genealogy has finally begun to develop and is attracting the interest of more and more people, facts that brought a great deal of satisfaction to the participants in this session.

At the conclusion of the discussion, an excellent film *The Forgotten Refugees*, which



deals with the one million Jews who fled or were expelled from Arab countries, was shown. The David Project and IsraTV produced the forty-nine minute presentation in 2005.

### **Czestochowa-Radomsko Area Research Group (CRARG)**

*Daniel Kazez*

Members and potential members of the Czestochowa-Radomsko Area Research Group met on Sunday, 13 August 2006, at the IAJGS Conference in New York City. President and CRARG founder Daniel Kazez presented the year in review:

1. Expansions to its free-access, searchable Holocaust database covering Holocaust survivors and victims throughout Poland <http://www.cracg.org>, one of the largest on the web.
2. Detailed work on pre-Holocaust records for Czestochowa, Radomsko, Plawno, and several other nearby towns.
3. Detailed work on pre-1826 birth, marriage, and death records for Radomsko, Plawno, and other nearby towns.
4. Receipt of major funding from the Claims Conference (Conference on Jewish Material Claims Against Germany) and the United States Holocaust Memorial Museum.
5. Receipt of over 100 financial contributions from individuals.

### **SIG South Africa**

*Saul Issroff*

The Southern African SIG focuses on Africa south of the equator. There were several very well attended sessions with participants from Israel, United States, United Kingdom, South Africa, Canada etc.

The first session was an overview of the scope and activities of the SIG given by Roy Ogus (see [www.jewishgen.org/safrica](http://www.jewishgen.org/safrica)). It was illustrated with a PowerPoint presentation covering the aims, areas, websites, projects and newsletter.

The SIG 'business' meeting included the following: a review of the SA-SIG Mission statement, and the board members; a summary of key activities of the SA-SIG,

including the newsletter; the clearinghouse project; the treasurer's report [Mike Getz]; an overview of SA-SIG Web pages; a group discussion with questions and answers in an open forum.

Saul Issroff concluded with an outline of the current activities and future projects of the Centre for Jewish Migration and Genealogy at the Isaac and Jessie Kaplan Centre for Jewish Studies, University of Cape Town, South Africa: [http://chrysalis.its.uct.ac.za/CGI/cgi\\_Rootweb.exe](http://chrysalis.its.uct.ac.za/CGI/cgi_Rootweb.exe)

The primary aim of the Centre is to research the estimated 15,000 core families who migrated to Southern Africa between 1850-1950 from England, Germany, Lithuania, Latvia and Belarus:

- To map the entire history of Jewish migration to South Africa with the aim of providing authoritative and definitive data for the Discovery Centre at the South African Jewish Museum (SAJM),
- To integrate the genealogical data in multi-disciplinary research initiatives under the auspices of the Isaac and Jessie Kaplan Centre at the University of Cape Town. Current projects include the digitization and data entry of the passenger lists on the Union Castle ships from Southampton and London to South Africa between 1880 and 1930.

The SA SIG luncheon was addressed by Ann Rabinowitz (Miami Beach) who gave a vivid account of her Kupishok origin family, their emigration to South Africa and subsequent settlement in the area around Bot Rivier, Cape. This 'dorp' or 'SA shtetl' visit was well illustrated graphically.

The computer workshops were an innovation at this Conference. Roy Ogus and Saul Issroff gave a workshop attended by around 20 people with hands on demonstrations of how to research Southern Africa on the Internet.

There were a number of people new to Southern African research and lively question and answer sessions ensued.

## **Latvia SIG Activities**

*Martha Lev-Zion*

The Latvia SIG luncheon was held on Monday, 14 August. David Michaelson discussed his efforts to restore one of the last wooden synagogues in Eastern Europe: the Green Synagogue of Rezekne.

Briefly, the Green Synagogue is the only synagogue in Rezekne that survived World War II, and it is the synagogue where David's great grandparents were married. The building now stands empty and condemned. Dave has attracted the attention of the World Monuments Fund, the Heritage Conservation Network, and the Latvian Tourism Development Agency in his effort to restore the synagogue.

The annual meeting of Latvia SIG took place on Tuesday, 15 August. The business meeting included the election of new officers and the status of various projects and database activities.

Following the business meeting, Henry Blumberg, the new SIG president, presented his rare collection of Old Latvia memorabilia including turn-of-the-century photographs and post cards of long-gone Latvian shtetls and communities. Bella Zisere talked about contemporary Jewish life in Riga and other parts of Latvia. This talk was followed by a lively question and answer period.

Following the meeting, many in the SIG contingent proceeded to see the documentary film, "My Jewish Grandfather." The film was made about 10 years ago by Danish filmmaker Casper Hoyberg, who was born in Israel to a Danish mother and Jewish father. The film deals with his tracing the origins and fate of his Jewish grandfather who was born in Riga. It includes historical footage of Riga and current video of his trip there.

On Wednesday, 16 August, in one of the formal sessions, Bella Zisere, a current resident of Riga as well as a Ph.D. candidate at the Institute for Political Studies in Paris (Institut d'Etudes Politiques de Paris), presented material based on her dissertation research. Entitled "Memory of the Holocaust

in Latvia: A Contemporary Debate," Bella's presentation focused on questions and issues concerning the Holocaust in Latvia as viewed within ethnic communities since Latvia's democratization. The critical role of the local Latvian population in the event was discussed within the context of recent scholarly research, the Latvian media and oral interviews with members of the Latvian Jewish and non-Jewish population. Now, more than sixty years after the conflict, those events still affect inter-ethnic relationships within Latvia.

## **Rom SIG**

*Merle Kastner, Dorothy Bernstein and  
Bruce Reisch*

The **Rom SIG** met Tuesday afternoon, August 15, 2006. Chairing the meeting was Merle Kastner and the moderator was Bruce Reisch. There were sixty-five participants.

Rom SIG is a non-dues paying group and anyone interested in the area is free to join by logging onto the JewishGen site <http://www.jewishgen.org/romsig/>, then subscribing to the Rom SIG e-mail list, as per the instructions on the site. We suggest you subscribe, using the 'digest' option.

Renee Steinig and Simon Kreindler presented their impressions of the value of the reunion of Czernowitzers and their descendants held in Czernowitz/Chernivtsi, Ukraine, this past May. Simon also talked about the steps he took to prepare for this trip.

Bruce Reisch presented an update on resources for genealogical research into your roots in Jewish Bukovina. Notes can be found on the following website: <http://www.shtetlinks.jewishgen.org/sadgura/ReischToronto.html>

The following information was presented at the meeting:

The Yizkor Book for Moldova is now online.

Burial records will be put on CD and the information sent to JewishGen for posting on the JOWBR site.

An update on the Kishinev and Moldova Shtetl site is currently in preparation by Peter McDonald.

Work is continuing on records from Kishinev, Bendery and Beltsy and work will soon start on the records from Herta (now in Ukraine but formerly in Romania).

We are in need of more volunteers to work on translating primary sources written in Cyrillic and Hebrew/Yiddish. Anyone interested in helping out can contact Bob Wascou at: robertw252@aol.com

It was noted that getting information from Bucharest is still very difficult. Suggestions for Romanian Jewish Research can be obtained from:

Merle Kastner: merlek@videotron.ca

Bruce Reisch: bir1@nysaes.cornell.edu

Those interested in hiring a researcher in Romania, please check out the name of the researcher with others, including Rosanne Leeson. You can contact her at rdleeson@sbcglobal.net

A very useful Romanian website is: <http://czernowitz.ehpes.com>, which includes information on joining the online Czernowitz/Sadagora Jewish Genealogy Discussion Group.

#### **Records from Romania**

In order to obtain copies of civil records from Romania, a request should be sent by air mail to:

Archivele Nationale  
B-dul Regina Elisabeta nr. 49, Sector 5  
050013

Bucuresti ROMANIA

Or by fax: +4021-312-58-41

The request should include the following:

Name of person who is the object of request

Date and place of birth/marriage/death

Religious affiliation

#### **Rom-SIG Projects:**

All-Romanian Database

<http://www.jewishgen.org/databases/#Romania>

Czernowitz Cemetery Project

<http://czernowitz.ehpes.com> (data not yet online).

The Orgeyev (Orhei), Moldova Yizkor book has been fully translated by Terry Lasky and is now online at: <http://www.jewishgen.org/Yizkor/Orgeyev/Orgeyev.html>. It is 216 pages long with over 250 pictures.

Not strictly for Romanian research, but very worthwhile for genealogy research in general is Steve Lasky's ever-expanding online Museum of Family History:

<http://www.museumoffamilyhistory.com/>

#### **Rom-SIG Internet site:**

<http://www.jewishgen.org/romsig/>



## **Abstracts from Foreign Genealogical Journals**

**Maajan, Switzerland and Hamburg. No. 76,  
September 2005**

*Esther Ramon*

#### **Switzerland**

**Evidence of Jewish Existence**, by Raymund M. Jung.

In order to authenticate the Jewish presence in Poland the article presents a drawing of a

wooden synagogue in Pogrzebyszczce and a drawing from 1762 showing a Polish bishop burning confiscated Jewish books.

#### **The Cemetery in Wangen**, by Peter Stein

The article gives a short account of the history of the Jews in Wangen until the Nazi era. Jews arrived in Wangen after 1611 when the plague broke out in Thurgau and the

Jews were blamed for its outbreak. The first known Jew of the town was Moses Ainstein who arrived in 1657 from Buchau and he is the ancestor of Albert Einstein.

The cemetery opened in 1827. The article lists 112 Jews who were buried in Wangen and for most of them there are dates of birth and death.

**The Cemetery in Worblingen**, by Peter Stein  
Jews lived there from 1611 to 1902. The cemetery was opened in 1857 and there are 37 names listed together with dates of death.

**Rita Rifgen Weil**, by Nelly Marksitzer  
The writer shows that Rita Rifgen Weil who is listed in her family tree was born in 1747 and she mentions that her family is descended from the Maharam of Rothenburg.

**Second List of Name Changes of Jews from Mainz – a Discovery that raises questions**, by Ernest Kallmann  
The first list is from 1808 and the second from 1838. The writer compares between them and raises questions about the French jurisdiction over this area and the legal status of the Jews in the city.

**The Ancestors of Elisabeth Goldschmidt from Kassel and Mannheim**, by Sigismund von Dobschuetz (part one).  
The writer relates the history of the Jews in the two cities Kassel and Mannheim and emphasizes the status of the court Jews, including the family of Elisabeth Goldschmidt who was born in 1888 in Kassel and whose family converted to Protestantism a short time before her birth. In 1908 she married Gottfried von Collas and separated from him in 1928. She survived the Holocaust and died in 1974.

**A List of the Ancestors of Rene Marksitzer**, by Nelly Marksitzer-Uscher  
The list is four pages long and gives the names of 293 people including dates of birth and death. The oldest name is of Samuel Uri Schraga Weil who was born about 1565 in Burgau.

## **Hamburg**

**History of the Drucker Family in Hamburg**, by Juergen Sielemann (part three)

**Between The West Indies and Hamburg**, by Michael Studemann-Halevy (part ten)

**Sources for Researching Jewish Families in the Hamburg Archives**, by Juergen Sielemann (part ten).

## **Etsi, Vol. 9, No.33, June 2006**

### ***Mathilde Tagger***

The editor of *ETSI*, Laurence Abensur-Hazan, authored all of the articles in this fascinating issue, therefore, before I provide a summary of the contents, I would like to direct attention to the call of the editor heard at the meeting of the Sephardim SIG held at the International Conference on Jewish Genealogy, August 2006 New York. Her request was very straightforward, "Please send me any kind of articles on the Sephardic Diaspora. I will be happy to publish them."

Following is a summary of the articles:

This time we travel from the Alliance School in Izmir with the list of 240 students who studied there from the year of its founding in 1873 until 1879 and arrived in 18<sup>th</sup> century Saloniki. Sources on life in the community from this period are not plentiful and here are brought the words of the missionary priest Jean-Baptiste Souciet. The most interesting thing in the book by the monk was that in 1743, the Saloniki community had not yet taken shape but was divided between the Jews who came in the 14<sup>th</sup> and 15<sup>th</sup> centuries from Germany and Hungary and the exiles who came from Spain and Italy. It would take 100 years before it was united and another 200 years before the Nazis destroyed it.

Our excursion in the Ottoman Empire concludes in the city of Gallipoli, or as it is known today, Gelibolu, located in the European part of Turkey south of Istanbul. In the report that arrived in the Alliance Archives it states that the Jewish quarter was completely destroyed in an earthquake that took place in August 1912. It details the rescue activity by the Jewish community and

it has appended to it a list of those who participated in the rescue committee. One can see unique names to that community such as Chebi and Aldorotti. The article brings another account on life in the Jewish community as reported by a British traveler who wrote about his time in Gallipoli and published it in 1873.

We jump westward and arrive at the Constantine community, the third largest in Algeria. In 1880 elections were held throughout the entire District of Constantine to choose delegates for the Consistoire General de France, which is the central body of the community. From an administrative standpoint, Algeria was considered an integral part of France and therefore delegates from Constantine were members of the committee that met in Paris, the capital city. The author found a document signed by fifty-three voters protesting against the election that they claimed was held fraudulently. As a result of the letter, the ballots were counted again in the presence of the Chief Rabbi of Algeria and the results were rectified. The document's signatories are listed in the end of the article.

It should be pointed out that this voter's list is found along with other documents in the Central Archives for the History of the Jewish People in Jerusalem. It includes the family name, the first name and sometimes the name of the father, occupation and age. The index to these details has been available for over a year at the following site:  
<http://www.sephardicstudies.org/entrance.html>

**GenAmi, No.36 - Juin 2006**

*Mathilde Tagger*

This issue includes an article on the history of the community of Dobrovnik, Croatia from its beginning with the Jews coming after the Expulsion from Spain until the Holocaust in

1943. It should be noted that the Dobrovnik synagogue together with its library survived. Today the synagogue serves as a museum for Torah scrolls from the 14<sup>th</sup> century together with other precious religious objects. GenAmi has initiated a project "Genealogy and Children" in order to teach the young generation about their family roots. There is also a long article on the Darmsteter brothers and their ties with the Rabbinic family Brandeis.

**Revue du Cercle de Généalogie Juive,**

**No.86, April-June 2006**

*Mathilde Tagger*

**The Jews of Tripoli on the Eve of its becoming a Colony (1911), Jacques Taïeb.**

Very little has been written about the history of Tripoli, the capital of Libya, which was for generations part of the Ottoman Empire until it became an Italian colony in 1911. Since documents detailing the history of Tripoli's Jews are so rare, the author concentrates on analyzing the common local Jewish family names.

An additional article deals with personal names that were in common use in Alsace in northeastern France.

A rather entertaining article deals with the connection that a member of the French Jewish Genealogical Society, Andree Lantz-Margolin, found with Maurice Blanc who wrote a series of suspense novels in the first half of the 20<sup>th</sup> century featuring Arsene Lupin, a daring thief noted for his extraordinary elegance.

Finally is the article by Laurent Kassel on the history of Wittersheim, a community in the Alsace District.

