

שרשרת הדורות Sharsheret Hadorot

חקר תולדות המשפחה היהודית

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My Link



Were we looking for a heading for this issue of *Sharsheret Hadorot*, we would do well to use “Resources and Activities,” as we have three examples of each.

The newly accessible records at Bad Arolsen were mentioned prominently in our last issue, but from the perspective of research at Yad Vashem. This time the venue moves to Germany, where Rose Lerer Cohen tells us about her visit, as part of an Arolsen research tour organized by *Avotaynu*. Rose makes us want to go there ourselves, to use this unique resource.

Other resources examined this week are in the Yeda-Am Collection at the Jewish National and University Library in Jerusalem and a group of Krakow resources, brought to us by Hagit Matras and Jacob Laor, respectively. Hagit’s article describes the role of the folklore collection in genealogy research and in understanding the context of time and place. Jacob presents a selection of physical and online databases about this very important Jewish community.

In the category of “activities,” Rosemary Eshel reports on a visit to the Central Archives of the History of the Jewish People in Jerusalem, by the English section of the IGS Jerusalem branch. My own experience with the CAHJP has never been truly satisfactory and I would like to think that this field trip will prove useful.

Seminars of two SIGs are reviewed in this issue. Rose Lerer Cohen tells us about Litvak SIG’s one-day seminar held at Beth Hatefutsoth in April. The seminar program included lectures, a panel discussion with well-known archivists and a tour of the Douglas E. Goldman Jewish Genealogy Center.

Sephardic SIG held a June seminar in memory of IGS founding member Mazal Navon Linenberg and Shalom Bronstein reviews the program. This seminar was chaired by Mathilde Tagger and was a worthy tribute to an important Sephardic researcher, who passed away last year.

IGS members Daniel Wagner and Ellen Stepak contributed articles on their own families. Daniel’s article discusses his Polish Kumec family, as he “tried to make sense of a tricky genealogy brainteaser.” Ellen discusses the myths and facts regarding her Klots / Kalish family from Lithuania and shares her conclusions about the family’s development.

IGS Secretary and Jerusalem branch president Lea Gedalia tells us about her husband’s Gedalia family’s ancestral town of Nis, in Serbia; veteran writer and researcher Chanan Rapaport take a light look at the surnames of Jerusalem’s Jewish mayors – as we approach the municipal elections ; and I offer some thoughts on the names we give our children.

We conclude, as usual, with a Yehuda Klausner rabbinic short story – this time about R’ Menahem Nahum Friedman of the Ruzhin hassidic dynasty – with Harriet Kasow’s Notes from the Library and with a slightly expanded version of the Foreign Journals summary, coordinated by Meriam Haringman. “Notes from the Library” will go on hiatus, as Harriet has concluded her service as IGS Librarian. *Sharsheret Hadorot* bids her farewell and thanks her for her years of service.

Israel Pickholtz



From the Desk of Michael Goldstein *President, Israel Genealogical Society*

Although most articles usually deal with Israel Genealogical Society's myriad of impressive programs and services, I would like to go a step beyond to share a revelation I have gained. It was at the recent, very successful IGS One Day Seminar on Sephardic Genealogy that I discerned so clearly the sheer power behind this seminar, behind the website, behind the upcoming Family Roots in the Land of Israel and in the World, behind every field trip, library and branch meeting and every other activity: It is our dedicated volunteers who are the key source of all these accomplishments and more.

Our Society numbers but a couple of hundred members, yet a huge amount of activity takes place. A group of hard-working, devoted volunteers step to the fore and meet the challenge of planning programs and providing services. These volunteers are both veteran members of the IGS and newcomers.

On a macro level, this interaction between long-timers and newcomers reflects the cooperative nature of genealogy and the IGS. Like countless IGS members, I have assisted other members on numerous

occasions and have been helped by my co-IGS colleagues in turn. A goal for the future is to transform this assistance into a mentoring program where "old timers" will be available to help newcomers and all members with specialized areas of research. In other words, we shall formalize the existing good will of our members to share their experience and support with their fellow IGS genealogists.

I want to take this opportunity to thank one of the foremost volunteers, Harriet Kasow, who is retiring as IGS librarian. On behalf of the entire organization, I salute her valuable, top-level work in this position.

One last thought: Providing the dynamic scope of our Society's activity requires both people and finances. Today, membership dues cover the core funding for this Journal, our website and all other activities. To continue to provide these services, we need members and friends to support the important projects and activities they depend upon. Your involvement and your support will ensure not only the continuation of our crucial work, but the ability to increase the scope of our operation as more and more genealogical sources in Israel are identified.



CORRECTION:

Gidon Levitas, in his article in our May issue on Sources of Evidence in the Levitas Family Research, had corrected some sentences asserting that Reisel Lana Rik was Yisrael Yona Shagam's second wife. Further research had suggested that this was inaccurate and required additional corroboration. The correction was not incorporated in the English version of the text and we regret the oversight.



Uncovering the Oldest Records of the KUMEC Family Wandering Rabbis and Perhaps a Love Story too...

H. Daniel Wagner

Some time ago (Wagner 2004) I tried to make sense of a tricky genealogy brainteaser that involved the convoluted records of my BAUM and KUMEC ancestors. The years were 1830-1860 and the town was Konskie, Poland. Due to a number of factors, a complicated family puzzle had emerged – early deaths followed by multiple marriages within the same families, confusing spellings of first names and an abrupt surname change. This revealed a rather fascinating picture of the hardships of Jewish life in a small Polish town of the 19th century. However, in my *Avotaynu* article, one important issue was left unanswered. I had collected records from the early 1830s for two separate Kumec clusters in Konskie – the family of Rabbi Mendel Kumec and his wife Dwojra and the family of Uszer Kumec and his wife Frajdla. Kumec being a rare surname, I knew that these two families had to be related somehow but I could not figure out the connection. Rabbi Mendel's 1842 death record included the names of his parents Mordka (Mortek/Markus) and Rajca/Rojza, however Uszer's 1848 death record did not include his parents' data. To solve the riddle described in the earlier paper, I had to assume a number of possibilities: (1) Mendel and Uszer could either be unrelated, the least likely option; (2) they could be brothers, with Mendel being the older, (3) or they could be first cousins. As it turns out, the correct answer is an unexpected fourth option!

The present article addresses two issues: (1) where did Mendel's and Uszer's Kumec clusters originate before settling in Konskie in the early 1820s? (2) How were Mendel and Uszer Kumec related?

Initial Strategy and a Wild Guess

I begin with the 1832 marriage record between Mendel's daughter Ronia Kumec and Mosze Baum. This particularly fine document in handsome calligraphic handwriting states that Mosze Baum, a

resident of Wyszogrod, married Ronia Kumec, whose father was the rabbi of Konskie. I wondered why would Mosze Baum, or his parents, of Wyszogrod select a bride from Konskie a distance of 130 km.? Also, what was the process of selecting a bride at that time? In an attempt to answer these questions, I invented a scenario that easily solved the issue: I fantasized that the Baum family went all the way to Konskie because of the love of Mosze for Ronia. I imagined that they had grown up together in Wyszogrod and had sworn to marry each other upon reaching the right age.

This fairy tale was obviously a very long shot since there was no evidence whatsoever that any Kumec individual had ever resided in Wyszogrod, where Mosze and Ronia supposedly could have grown up together. In the early days of my 'career' as an amateur genealogist, in the mid 1990s, I searched the 1808-1826 Mormon microfilms for Mosze Baum's birth record in Wyszogrod. These early microfilm records were of very poor quality with the clerk's equally appalling handwriting, making them almost impossible to read. Unlike the post-1826 records for which separate books exist for each religion, pre-1826 records mix the data for all religions and there are no surnames before 1820-1821. Because of this, until I found Mosze Baum's 1816 birth record my search for it was extremely difficult. I was not looking forward to struggle with the early Wyszogrod records again; since these records are not accessible in Israel, I asked fellow Wyszogrod researchers Roni Leibowitz, Dolores Ring, Ada Holtzman and above all, my recently discovered distant cousin Leah Jordan Bisel for help with the pre-1826 microfilms.

Metrical Data and Yizkor Books

The discoveries were overwhelming. My wild guess turned out to be correct, as Wyszogrod was indeed the town of origin of Mendel Kumec and his family. First, I was amazed to

find a barely readable 1815 birth record for Ronia, daughter of Mendel Mordka, that is Mendel the son of Mordka and Dwojra Josek, that is Dwojra the daughter of Josek. The discovery of the 1818 birth record of another Ronia, daughter of Mendel Mordka, *podrabin* (under-rabbi) and Dwojra Josek, was even more dramatic. Amazingly, this second birth record also included the name Sara who was a twin sister. One of the two Ronias had married Moszek Baum, but which one? Although I did not find a death record for the first Ronia, I tend to think that the Ronia born in 1818 is the correct one. Clearly, her parents would not have used the same name for two of their living children, unless the first one had died in the meantime, but the reuse of the same name was not typical. Later, both Ronia and Sara would marry in 1832 in Konskie, at age fourteen.

I then turned to the second Kumec cluster of Konskie, that of Uszer and Frajdla. Did it also originate in Wyszogrod, which would support the hypothesis of a close relationship between Mendel and Uszer Kumec? The answer came as another surprise. A birth record was found for Uszer, born in 1812, whose parents were Mendel Mordka and Dwojra Josek. Mendel and Uszer were thus father and son. How did I miss that possibility? Things were now falling into place, the age difference, the names of the children and grandchildren, even the double name of a future Kumec descendant I already knew about, Mendel Uszer.

It became clear that I had to investigate the entire 1808-1825 set of metrical data of Wyszogrod in more depth. I also planned to check the Wyszogrod Yizkor Book hoping that perhaps that surname had persisted in the collective memory of the town.

Despite the poor quality of the metrical data films, the search led to a number of discoveries: (i) The 1815 wedding record of Ester Effrem, sister of Mendel Kumec, to a gentleman named Uszer Markus; (ii) The 1813 death record of Markus son of Effrem/Froim, age 60 (?), husband of Rojza daughter of Wolek Effrem. One of the witnesses on the record is Mendel Markus himself, and this Markus, or Mortek whose name I knew from

Mendel's 1842 death record, where Mendel's mother is indeed Dwojra, was definitely Mendel's father. It is also possible that Mendel Markus had a brother Abram Mordka who seems to be included as a witness on Markus Effrem's death record that was hard to decipher.

However, a major new lead appeared in the Wyszogrod Yizkor Book (*Sefer Wyszogrod*) where it stated that a Rabbi Asher Kumec had officiated first in Tykocin and then in Wyszogrod. Out of curiosity I checked the on-line Tykocin Yizkor Book (*Sefer Tyktin*) and found the following long and detailed section.

Asher Kumec was born in Tykocin in the early 1700s, and served there in 1767 as a Rabbinical Judge (Av Beit Din). Earlier, he had been a pupil of Rabbi Shalom Rokach of Tykocin and then succeeded him upon Rokach's passing. However he only served for a year before moving in 1768 to the small community of Wyszogrod where he served as Rabbinical Judge. He gave his approbation to Hagorat Shmuel [Shmuel's Belt] the book by Rabbi Shmuel Ben Azriel from Landsberg, a rabbi in Plock. Another book Pnei Arie [Arie's Face] by Rabbi Arie Lajb Katz, who was Asher Kumec's son-in-law, has an approbation by Asher Kumec's own son, Froim Kumec.

These discoveries extended the family tree back to the early 1700s and I now had uncovered genealogical information of a different nature. The time had come for delving into rabbinical sources, something I had not done in my twelve years of genealogical research.

Rabbinical Sources

Using the resources of the Jewish National and University Library on the Givat Ram campus of the Hebrew University in Jerusalem, the Library of Bar-Ilan University and under the valued guidance of Rabbi Dov Weber from Brooklyn, New York, I discovered the following:

1. The 1770 book of Rabbi Shmuel Ben Azriel from Landsberg, *Hagorat Shmuel* [Shmuel's Belt], a rabbi in Plock, contains

Rabbi Asher Kumec's approbation, from which we learn that out of modesty he almost never gave his approbation to books.

2. The title page of the book *Pnei Arieih* [Arieih's Face] written by Rabbi Arieih Lajb Katz, published in 1787 in Nowy Dwor, refers to the author's father-in-law, Rabbi Asher Kumec and includes an approbation by Rabbi Efroim Kumec, son of Asher Kumec (see illustration).
3. The book *Divrei Gdolim* [Words From the Great Ones] has a biography of Rabbi Asher Kumec providing the following information:
 1. Natan, son of Asher Kumec, died in 5581 (1820-1821).
 2. Efroim, son of Asher Kumec, Rabbinical Judge in Wrzesnia.
 3. A daughter of Asher Kumec was married to Arieih Lajb, author of *Pnei Arieih*.
 4. Rabbanit Kumec, wife of Asher, died 11 Heshvan 5531 (30 October 1770).

In all probability, the Efroim Kumec mentioned in *Pnei Arieih* and *Divrei Gdolim* was Mendel's grandfather Effrem/Froim recorded in the 1813 death record of Mendel's father, Markus. Some data confirms this: (1) one of Mendel's children, born in 1827, was named Efroim Lajb; (2) *Pinkas Hakehillot* – Poland Vol. VI, Poznan mentions Rabbi Efroim, son of Rabbi Asher Kumec, who served as rabbinical judge in a number of small communities in Poland before coming to Wrzesnia.

As to Natan son of Asher Kumec, mentioned in *Divrei Gdolim*, who died in 1821, a further search in the Wyszogrod metrical data provided the 1820-1821 death record of Nusen Uszerowicz, age 84, *podrabin* (under-rabbi), as well as the 1811 death record of Laja, 68, wife of Nusen Uszer, 70.

4. Since the Kumec lineage seemed to comprise so many rabbis, the classical volume *Otsar HaRabanim* [A Treasury of Rabbis] (Friedman 1975) seemed like a natural source of information and

provided the date of death of Rabbi Asher Kumec, on 4 Kislev 5540 (13 November 1779).

5. I consulted the *Pinkas Kahal Tiktin* [The Record Book of the Jewish Community Council of Tykocin], a miraculously preserved unique book that includes the minutes of all rabbinical meetings in that town between the years 1621 and 1806. In it I found:
 1. Page 20 – Rabbi Asher ben Mordechai, Rabbinical Judge in Tykocin and Wyszogrod.
 2. Page 28 – Item 56, Rosh Hodesh Nisan 5502 (5 April 1742), Rabbi Asher ben Mordechai is to become a Magid (preacher) in the congregation.
 3. Page 37 – Item 70, 27 Sivan 5516 (25 June 1756), mention of Rabbi Asher ben Mordechai.
 4. Page 145 – mention of Mordechai Kumec
 5. Page 148 – Item 232, 26 Kislev 5466 (13 December 1705), the widow of Mr. Mordechai Kumec [!] is mentioned.
 6. Page 151 – Item 240, 20 Tammuz 5466 (2 July 1706), mention of Sara the widow of Maharam [Moreinu HaRav Mordechai] Kumec.
 7. Page 602 – Item 909, Pesach 5498 (1738), mention of Mr. Asher ben Mordechai.
 8. Page 606 – Item 918, Pesach 5499 (1739), mention of Mr. Asher ben Mordechai.
 9. Page 607 – Item 919, 6 Iyar 5499 (14 May 1739) or 6 Iyar 5502 (10 May 1742), mention of Mr. Asher ben Mordechai.

This provided more than I ever expected. I now knew that Rabbi Mordechai Kumec and Sara, both born in the 17th century were the parents of Rabbi Asher Kumec.

6. In January 2008 I attended a scientific meeting in Ventura, California. On my way back I contacted Rabbi Dov Weber paying him a short visit in Brooklyn to thank him in

person for his help and guidance with the rabbinic sources used in my research. While we were chatting about genealogy, our shared hobby, he showed me a copy of *Avnei Zikaron* [Stones of Remembrance] (Weber and Neil Rosenstein 1999), a book he wrote in collaboration with Neil Rosenstein. The book is based on the original manuscript bearing the same title by Samuel Zvi Weltsman of Kalisz (1863-1938), which can be found at the Jewish National and University Library in Jerusalem. Prior to World War I, Weltsman traveled through parts of Poland, Lithuania and Belarus recording the epitaphs of 921 prominent Jewish personalities buried in fifty-one communities. We both realized that the book he was handing to me could include an epitaph from Wyszogrod. To our pleasant surprise we discovered the text copied from the tombstone of Rabbi Asher Kumec. This astonishing find was particularly important in view of the fact that the two Jewish cemeteries in Wyszogrod no longer exist.

Final Comments and Conclusions

The extensive search described above is summarized in the Kumec family tree, which includes all descendants from Mordechai Kumec down to Mendel Kumec (see illustration) and a direct descendant tree from Mendel Kumec down to my own children (see illustration). This includes a total of 12 generations, from about 1685 to 2007.

The following conclusions are worth mentioning:

1. The origin of the surname Kumec is unknown. The designation Kumec, possibly used as a nickname for my earliest ancestor Mordechai,¹ appears as early as the year 1705 in the Pinkas Kahal of Tykocin. This predates by more than 100 years the appearance of surnames in the metrical records as required by law that were applied to Jews in the early 1820s. The surname Kumec does not appear in the early metrical records of Wyszogrod but was obviously kept as a traditional surname in the family because it reappears in Konskie in the 1824 birth record of Morteck, son of Mendel Kumec.

2. Mordechai, the earliest ancestor, had a religious function ('Moreinu HaRav' above), and is therefore the first rabbi of a – presumably minor – rabbinical line that continued through the generations down to the Baum family and most certainly through the various other Kumec lines of descendants as well, concluding with my great-grandfather Icek-Meir Baum who was a rabbinical judge in Brussels, Belgium, where he died in 1932.

3. Mendel Mortkowicz is mentioned as a *podrabin* (under-rabbi) on the 1815 birth record of his daughter, the first Ronia, as well as on the 1818 birth of the twins Ronia and Sara. Mendel then is quoted as Rabbi of Konskie on the 1821 birth record of his son Josek. This clearly contradicts the text of the

1. On this subject Yocheved Klausner sent me the following suggestion:

It is likely that the name Kumec (Kumetz) developed as a pet name for a teacher [*melamed*] of small children in a *heder*.

The first lessons in the traditional Eastern European one-room schoolhouse [*heder*] were in learning to read the Hebrew letters and vowels. On the first page of every prayerbook was a list of all the letters of the alphabet and the vowels arranged in order: all the letters with the vowel sign of *kametz*, all the letters with the vowel sign of *patah* and so on until all of the Hebrew vowels were presented. In the Polish Jewish pronunciation of Hebrew and especially in Galicia, the vowel sound *kametz* was pronounced 'oo' (transliterated also 'u') and the name of the vowel itself was thus pronounced *kumetz*. The *melamed* would begin with this vowel sound. He would say the word in a special singsong manner and the children would repeat after him: *kumetz* (with) *alef* = u; *kumetz bet* = bu; *kumetz gimel* = gu and so forth until the entire alphabet was recited. He would then begin with the next vowel sound and so on.

The phrase "*kumetz alef u*" represented the embodiment of the learning experience in the Eastern European *heder*. Mark Warshavsky immortalized it in the song *Oifen Pripitchik* – "on a stove a fire burns and the small room is warm."

Perhaps the *melamed* was called by the pet name *kumetz* that over time became transformed into the family name Kumetz/Kumec.

Encyclopedia of Jewish Communities in Poland, Volume I, the listing for Konskie in *Pinkas Hakehillot Polin* which states: *The first rabbi known by name who served in Konskie in the 1820s (his name is recorded in 1827) was R'Yekutiel, a disciple of the Seer of Lublin [Ya'akov Yitzhak of Lublin, d. 1815]. Following him were R'Mendel (about 1829) and R'Joshua of Kinsk [Konskie].*

4. Kumec lineages later migrated from Konskie to various towns and cities in Poland, among them Piotrkow, Belchatow, Checiny, Bendin, Lodz and others as well as beyond Poland throughout the world Belgium, France, the United States, Uruguay, etc.

Acknowledgments

My warmest thanks to the following individuals whose assistance made this research feasible: Leah Jordan Bisel, Rabbi Dov Weber, Ada Holtzman, Roni Leibowitz, Dolores Ring and Lala Zalcensztajn. I was fortunate enough to enjoy the competent help of two wonderful librarians at the Weizmann Institute, Anna Ilionski and Libeta Chernobrov.

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Website Sources

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<http://yizkor.nypl.org/index.php?id=2746>

Sefer Wyszogrod, on-line at:
<http://yizkor.nypl.org/index.php?id=2780>

See illustrations in Hebrew section:

12 generations of the Kumec rabbinical line, from 1685, or slightly earlier, to 2007:
a. From Mordechai and Sara to Mendel and Dwojra.

b. From Moszek and Ronia to my younger son Itamar.

Title page of *Pnei Arieih* 1787. The Hebrew year of publication, 5547, is spelled out on the bottom line. The title of the book is part of the combination of letters whose numerical value totals Hebrew year.

Daniel Wagner, Professor of Materials Science at the Weizmann Institute of Science has authored some 180 scientific and 20 genealogical papers. His involvement in genealogical research is many facted: Board member of JRI-Poland; JRI Town Leader for Zdunska Wola; President of the Organization of Former Residents of Zdunska Wola; Initiator of the Photographic Census Project in the Zdunska Wola cemetery; member of the Israel Genealogical Society and co-chairman of the 24th IAJGS International Conference on Jewish Genealogy. He is married to Linda Jankilevich whose Syro-Lebanese/Ukrainian genealogy is undoubtedly more intriguing than his own fully Polish background, and they are parents of three children.

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The Paper Tombstone – Visiting the ITS Archives at Bad Arolsen

Rose Lerer Cohen

Introduction

The Holocaust (*Shoah*) caused chaos among an entire nation. Families were wiped out and those who survived were often dispersed. The International Tracing Service (ITS) is an organization managed and administered by the International Red Cross, funded by the Federal Republic of Germany and governed by an International Commission of eleven countries: Belgium, France, Germany, Greece, Israel, Italy, Luxembourg, the Netherlands, Poland, the United Kingdom and the United States of America.

The ITS archive at Bad Arolsen contains over 50 million reference cards for over 17.5 million people.

These cards make up the Central Name Index (CNI) which was created by the ITS. Documents pertaining to World War II were collected by the western allies after the defeat of Nazi Germany and housed in Arolsen. In addition to personal records relating to prisoners, forced laborers, displaced persons and children, the archive also has a stock of material on factual issues, including correspondence between inquirers and the ITS.

A large amount of material housed in the archive at Bad Arolsen has been scanned and indexed. Yad Vashem now holds *all* the material that has been scanned and indexed to date.

This article will focus on the holdings of the ITS and the research possibilities relating to this immense archive. I will also relate the value of doing preparatory work at Yad Vashem, which is relevant for us here in Israel, since we have free, hands-on access to the database, which is unavailable to researchers world over.

I was part of the first group of Jewish Genealogists to visit the ITS in Bad Arolsen in May of this year. As a Holocaust researcher, I have been using the “Arolsen Card Index,” as it was termed at the Yad Vashem archive, for over a decade. When the

opportunity arose to go to Bad Arolsen to the ITS and to see the documents for myself, I felt the need to go there. This feeling was compounded after Yad Vashem was presented with a vast amount of digitized material from the ITS and the Card Index was now called the Central Name Index or CNI. I kept saying to myself “you have to see what else they have.” What is in the Central Name Index? What is behind it?

Our visit to Bad Arolsen coincided with *Yom Hazikaron* (Remembrance Day) and *Yom Ha'atzmaut* (Israel Independence Day), which are observed in Israel. At our preliminary meeting at the Welcome Hotel, Gary Mokotoff handed out buttons embossed with the flag of Israel. Many of the participants donned their buttons and walked around Bad Arolsen, Germany with the flag of the Jewish nation displayed proudly on their chests for the entire week of the visit. On the eve of *Yom Hazikaron*, as part of a tour of Jewish Bad Arolsen, we visited the Jewish cemetery of the town. Here, we stood for a minute of silence in respect of those who fell for the defense of the State of Israel.

When I arrived at the ITS building for the first time, I was overwhelmed with emotion. I have been looking for details on my family which was murdered during the Holocaust in Lithuania for more than a decade. I knew that if I did not find mention of them here in the ITS, I would never ever find them.

The visit began with an introductory overview of the archives by the director, the assistant director and members of the staff. We were made to feel that during our visit and thereafter, the ITS would remain true to its mission statement, “The International Tracing Service serves victims of Nazi persecution and their families by documenting their fate through the archives it manages. The ITS preserves these historic records and makes them available for research.”

After the short introduction, the members of the group were divided into pairs. Each pair was assigned a member of staff from the ITS, who was to assist us with our research during our visit. As our research progressed, we began to order documents and as they arrived, the room gradually began to fill up with paper and stacks of brown files. I looked at them at thought “these are paper tombstones!”

The Categories of the Holdings at the International Tracing Service at Bad Arolsen

I. Incarceration Documents (Scanned and Indexed)

A. Individual Documents – This record group consists of documents about individuals

- Prisoners’ personal cards
- Personal effect cards
- Labor assignment cards and death certificates

B. List Material

- Lists of arrivals
- Roll calls
- Transport lists
- Medical examinations
- Consultation in sick ward

II. Forced Labor Documents (Scanned and Indexed)

A. Individual Documents

- Labor books and cards
- Health and social insurance cards
- Employer records
- Marriage, death and birth certificates

B. List Material

- Lists of companies
- Health and hospital records
- Deceased individuals and burial sites

III. Post-War Documents

A. Individual Documents

- DP-2 cards (Displaced Persons)

- CM1 records (care and maintenance)
- DP medical files
- The Office of the United Nations High Commissioner for Refugees (UNHCR) files

B. List Material

- Registration lists
- Repatriation lists
- Emigration and shipping lists

IV. Non-personal Records – General Documents

- Correspondence of SS offices
- Prisons and concentration camps
- Witness accounts
- “Lebensborn files” (documents dealing with the systematic ‘breeding’ and raising of ‘pure Aryan’ children by the SS special unit)
- Maps of camps and death-marches

V. Central Name Index (Scanned and Indexed)

This database is the key to the ITS collection. It is arranged alphabetically and phonetically and serves as the search engine for document and correspondence files.

Search fields include

- Last Name
- First Name
- Date of Birth
- Month of Birth
- Year of Birth - Wild Card (%) enabled.

VI. Correspondence – Tracing Document files (T/D Files)

- Requests for information and responses
- Contents of correspondence
- May also contain information regarding requests for reparations

VII. The Children’s Files

Records of children who were under eighteen years of age at the end of the war.

Documents include:

- Birth certificates
- Children's files
- Various lists

Research

The researcher begins by entering the name of the individual being researched into the Central Name Index with as many fields available to him.

In the Hebrew version of this article (page 10), are two examples of the hundreds of thousands of cards in the CNI database. These examples will be used to illustrate research procedure.

The first card provides us with the following information: G L daughter of Aron, nee S born 1918 was incarcerated in the Siauliai Ghetto, Lithuania from 1941-1944, in Stutthof Concentration Camp and the Camp in Praust in 1944.

We also learn that in January 1972, she was in Riga.

The number in the right-hand corner indicates a post war T/D document 10. See #VI above in the section correspondence. These files have not been digitized and can be obtained by making a request to the ITS.

Note: Fields of information differ from one card to the next.

The second card is from the Stutthof Concentration Camp. The number 49 is the Stutthof prisoner number and the Jd. indicates that she is Jewish. On this card, the spelling differs from the card just above. We are provided with a full birth date, place of birth and nationality (Lithuanian). Note her maiden name was used for the camp records and it also again verifies that she was married to L. She arrived in the Stutthof Concentration camp on the transport that left the Kovno Ghetto on the 19.7.1944. Her occupation is not listed.

The numbers OCC 25/14 refer us to the incarceration documents. These documents have been scanned and indexed but cannot be printed at Yad Vashem. See #I above.

Holocaust Research

Genealogical research relating to the Holocaust is complicated giving rise to many questions. Due to the nature of the events of the Holocaust, fates and destinations are frequently unknown.

Hopes and expectations are often high when researching the ITS material. It is important to note that not every question for every individual can be answered. It will be only if an index card exists for this individual, thus the name will appear on the Central Name Index (CNI).

Referring to the cards above, we have been provided with a wealth of information both from a genealogical and an historical point of view but they also give rise to a multitude of questions. What was G's husband's first name? Is there a card for him? What was his fate? Was he sent to Dachau? Were they on the transport together?

Following on the information on the CNI card, I consulted the Siauliai Ghetto records. Here I established that G L born in 1917 in G, Lithuania and was incarcerated in the Siauliai Ghetto together with her husband S L born 1905 in K, Lithuania and with their son M L born 4 January 1942. It is important to note that the surname spelling in the Siauliai Ghetto Lists is in Lithuanian.

I then consulted the transport lists relating to the Kovno Ghetto. I noted that a transport left the Kovno Ghetto on July 14 – the women of this transport remained in Stutthof while the men were transported to Landsberg, a satellite camp of Dachau.

I have interviewed G and she told me that S L died in Dachau in 1944. Their son M was murdered in the children's action in the Siauliai Ghetto in November 1942.

There is still a vast amount of research to be carried out but with the CNI as my springboard and with the use of both primary and secondary sources, I was able to enhance the information further. The primary source material available in the ITS archive not only provides information relating to individuals but often is able to fill in the gaps and thus augments

fragmentary information. It can verify assumptions and family tales narrated during interviews.

In order to do further research, requests for copies of the material should be sent to the Department of Inquiry Processing at the archive in Bad Arolsen. The address is: www.its-arolsen.org/en/contact_information/contact_form/index.html

This should include requests for T/D Documents and other digitized material that cannot be copied in the archive at Yad Vashem, such as incarceration documents. Replies will be received in approximately eight weeks on receipt of the request. It is important to note that only the CNI cards can be copied at Yad Vashem.

We in Israel are fortunate to have ready access to the scanned ITS material at Yad Vashem and therefore are able to carry out preparatory research. On my visit to the ITS in Bad Arolsen I arrived with copies of the CNI cards I was researching thus eliminating the first stage of research which entails finding the individual in the CNI. The preliminary research done here at Yad Vashem facilitated my research in Arolsen.

When carrying out preliminary research at Yad Vashem, I did not find the names of my family murdered in the Shoah. Relying on the experience of the employees of the archive, I

hoped they would be able to find them during my visit to Bad Arolsen. Their names do not appear on the CNI. My grandparents, aunts, uncles and cousins murdered in the pits in the Pasilve Forest, three kilometers outside the town of Uzventis in Lithuania in September 1941 do not have even a paper tombstone.

References

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The Siauliai Ghetto: Lists of Prisoners. (2002) The Vilna Gaon Jewish Museum: Vilnius

Dr. Rose Lerer Cohen, born in South Africa, resides in Jerusalem. She coordinates the Lithuanian Names Project and co-authored The Holocaust in Lithuania 1941-1945: A Book of Remembrance. (Gefen, Jerusalem, 2002). She coordinated the International Slave Labor Interviewing Project for the University of Hagen, Germany in South Africa and Lithuania. She is a past president of the Jerusalem branch of the Israel Genealogical Society and member of the board of Litvak-SIG. A professional researcher, she specializes in Holocaust research, research in Eastern and Western Europe, Israel and South Africa and is a member of the Association of Professional Genealogists. Her email address is: roseron@shani.net



The Genealogical Treasures in the Yeda-Am Collection at the Jewish National and University Library in Jerusalem

Hagit Matras

“The Hebrew Society for Yeda-Am” [folklore] was founded in Tel Aviv in 1942 with the goal of collecting and preserving folk traditions of the various Jewish communities whose very survival during these war years was in doubt. The society hoped to be in contact with these

communities to collect customs, ways of life, art, religious practices, food, drink, clothing, ephemeral art, poetry, music etc. Occupations of the community were to be researched as well as the lives of individuals, life in general, the women, the children, synagogues, community institutions,

* Based on a lecture delivered July 2007 to the Israel Genealogical Society in Jerusalem.

behavioral etiquette, linguistic expressions, relations with neighbors and so forth. The goals of the Society are the preservation of folklore through academic research, the organization of branches, the publication of books and periodicals.” The above is taken from *A Short Overview of the Activities and Accomplishments of the Society 5701-5707* [1941-1947].

Joining Yom Tov Lewinsky and Nahum Slouschz the founders of the society were intellectuals, academicians and community leaders who as members of various committees became part of a group of volunteers that helped in giving lectures, organizing branches, raising money and adding material in various areas.

The periodical whose name was the same as that of the organization [Yeda-Am] first appeared in 1948. In it, the society’s activities in the areas of folklore, customs and special topics saw expression. Questionnaires were also published asking the readers to collect material dealing with holidays and to bring the goals of the society to the attention of the general public. The slender brochures, that became thicker with the years, contain important information for every researcher in the field of both Jewish and general folklore. The journal still appears in a renewed format.

The Yeda-Am organization that organized conferences, seminars and a wide range of cultural activities and forums on folklore officially functioned into the 1990s. After a few years its collection of documents and papers was transferred from its Tel Aviv location to the Jewish National and University Library in Jerusalem. Some two years ago I joined the project of sorting and cataloguing the collection. For further information on the society and its collection see Hagit Matras, *Yeda Am*, Volumes 67-68m 5667/2007, pages 291-296.

The entire collection should be of interest to any researcher of general history and culture and especially to genealogists. It has newspapers, periodicals, musical and visual material on various subjects, along with personal and institutional correspondence. While the genealogical material is not kept as

a separate topic and it does not appear that initially much thought was given to it, there are many documents connected to genealogy, which increases the importance of the entire collection.

Scattered throughout are lists of names starting from the 1940s of members of Yeda-Am, those who paid dues, subscribers to the periodical, those who participated in seminars, lists of those to whom invitations to various functions and colloquia were sent, branches of the society outside of Tel Aviv and members of the branches, names of printers and bookstores who helped in the circulation of the periodical as well as correspondence exchanged. In the material dealing with destroyed communities we have lists of those searching for relatives along with lists of those who perished and those from the various communities who survived. I discovered one list titled “First Citizens for a Reception in the Presidential Residence,” dating from the 1950s, another with descendants of the Bilu pioneers in preparation for the conferences in 1943 and 1944 and one of a delegation of teachers who with the end of the war went to DP Camps.

I will focus on the following three items:

- A. The Historical Genealogical Society operating in Tel Aviv in the 1940s
- B. Files of Personal Memoirs
- C. Special Family Material

The Historical Genealogical Society in Tel Aviv in the 1940s

I learned about the Historical Genealogical Society in Tel Aviv from a number of bilingual invitations in Hebrew and German to lectures that took place between 1944-1947 that I found in one of the files. They were held once a week in various locations, such as the club on Rehov Bialik, the ‘Members Kitchen’ – *Mitbah Haverim*, on Frishman Street and the Rafael Café on Rambam Street. From the names of the lecturers it appears that most of them were by the leaders of Yeda-Am and German Jews now resident in Tel Aviv. A selection of the titles of the talks follows:

1. 'From the History of My Family – Fifteen Generations' – Dr. Neufeld;
2. 'From the Collection – That which was not Recorded' – Dr. K. Y. Ball;
3. 'German Jews in Italy in the Time of the Renaissance' – Dr. Ludwig Bato;
4. 'Memories of Hitler's German Jewish Archives' – Rabbi B. Briling;
5. 'The Mintz Family – Twenty-two Generations in Israel' – Dr. Joseph Mintz.

Unfortunately, I have not yet been able to locate the lectures themselves.

The Historical Genealogical Society as it was known in English was founded in Tel Aviv in April 1944. Its goal was to collect all that was "not recorded in writing" and its director was Dr. K.Y. Ball. In a report published at the end of its first year of activity the tasks that the society took upon itself are explained, "to encourage those who witnessed various events in Jewish organizations to prepare... lists and present them to the society's archives." This was expanded to include 'passive events' as long as 'they were of some general interest.' It was further explained in the report that the collecting of material and its cataloguing including stenograms and copies was paid for with funds from membership dues. A detailed list in Hebrew and German on the status and contents of the collection as of 30 April 1945 was attached to the annual report.

This society was in contact with Yeda-Am through Dr. Yom Tov Lewinsky who was among the editors of the monthly *Reshumot* and received some of the collected material to publish. The recording activities were carried out in coordination with The General Archives for the History of the Jewish People in Jerusalem and copies of the recorded material were forwarded to it. Likewise, there was cooperation with similar organizations in the United States and England.

The society's lectures included historical topics. A selection of the titles of the talks follows:

1. 'The Gestapo in the Role of Enemy and as an Instigator to Jewish Immigration' – Dr. Arthur Prince;
2. 'Two Years of Social Work Care in the Jewish Community of Vienna under Nazi Rule' – Mr. R.R. Schwartz;
3. 'The Jews of Danzig between 1933 and 1939' – Dr. Erwin Lichtenstein.

There are some saved articles collected at the same time in the files of the society. These are typed reminiscences written in German on very thin copying paper.

1. 'The Vienna Jewish Community under Two Years of Nazi Rule (1938-1940)' – author unknown;
2. 'Reminiscences of the Rebbitzin (rabbi's wife)' – Boharer from Gillingen;
3. 'History of One Family' – Dr. K. Ball, (Tel Aviv – 1942);
4. 'Memories from My Childhood' – Hermann Makover (1830-1897).

The last item is handwritten in Hebrew and relates an especially shocking story, how the teacher and scholar Simon Dubnow died. The document is not signed but it appears to have been written by either an eyewitness or someone who heard the account. It relates that the noted Jewish historian was shot at the age of 82 in Riga on 1 December 1941 next to the Jewish community building along with Chief Rabbi Zak and other members of the Jewish Community Council on orders of one of the officers of the Riga Ghetto, Johann Ziebart.

Files of Personal Memoirs

One of the most important functions carried out by the Yeda-Am society at the end of the 1960s, perhaps as a continuation of the activities of the Historical Genealogical Society was called by the acronym EZKOR. It stood for the Hebrew words for 'Autobiography,' 'Reminiscences,' 'Writing' and 'Recording.' The acronym spells out the Hebrew word for 'I will remember.' Its goal was to collect information on various family customs and recollections of communities that had been destroyed.

This project, carried out in senior citizens' clubs and old age homes throughout Israel, produced dozens of stories and diaries that reflect the history of families and communities. It produced storytellers, authors as well as personal opinions and brought to light the needs and desires of these people whose writings and reminiscences nobody previously was interested in. A portion of this material was published in the journal in the form of an assortment of stories but the vast majority has not yet seen light. A large portion is written in Yiddish with some in Hebrew and Slavic languages. It includes lists of old age homes and their residents, lists of people who participated in seminars and the dozens of manuscripts that were collected.

Special Family Material Family Roots

1. 'The Asouline Family of Jaffa' – Shimon and Levi Cohen; printed item;
2. 'A Generation Comes and a Generation Goes,' - Five Generations in Eretz Yisrael – May they Continue to Flourish, Tevet 5739/January 1979 – Benjamin Efrati Yakir, Rechov Hayarkon 272, Tel Aviv;
3. 'On the Simbul Family,' – Some Memories from Bygone Days – A History of a Family in Israel, Yehudit Simbul, September 1979.

A unique book is a copy of a 68-page mohel's ledger that was in the possession of the Durlak-Wormser family from Worms and Karlsruhe. It contains a great deal of information, not only concerning names but also about Jewish life in Germany. It was given to Yeda-Am in 1965 by Y. Sh. Hirsch of Kiryat Yam near Haifa. The original at that time was in the possession of Mr. Rafael Wormser of Bnei Brak. I was unable to determine if the ledger was ever published although there is correspondence concerning that possibility with the Leo Baeck Institute. Written in Hebrew and German it is divided into three sections depending on who was the mohel serving at the time. The dedication on the first page is by Rafael Surlak of Worms who records the date and his family pedigree. It appears that these were written at a later

date when the ledger came into his possession.

The earliest recordings are of circumcisions performed by Barukh Surlak of Worms who served the entire area from 1764 to 1776 and total forty-three. Entries include the date, month, name of father and name of the *Sandek* [the person who holds the baby during the ceremony]. The last entry is that of the child Avremele (diminutive of Avraham) the son of Shmuel Blank, the *Sandek* was "my brother-in-law and uncle Elijah Surlak." In the second period we have the listings of circumcisions performed by Elijah Surlak between 1797 and 1819. Here a running number has been added recording 346 circumcisions. In the continuation we have those performed by Rafael Wormser, mentioned above, the grandson of Kaufmann Wormser and the brother of Elijah. He began recording in 1864 serving the following communities: Roschvast, Malt, Karlsruhe, Hagenbach, Bruchsal, Heidelberg, Strasbourg, Konigsbach, etc. At some point, he settled in Karlsruhe and from that time most of the listed circumcisions are from that area. Up to the year 1901 that is during his thirty-seven years as a mohel, he recorded 865 circumcisions. The book concludes with a list of family descendants, in all probability recorded by relatives of the family.

The Yeda-Am Archive is now undergoing indexing and organization. I assume that other such collections exist and it would be most fitting to report on them.

See illustrations in Hebrew section (page 12).

Dr. Hagit Matras has been a member of the IGS Jerusalem Branch from its earliest years. In the early 1970s she was involved in establishing an educational program on Jewish and Comparative Folklore at the Hebrew University, where she taught and conducted research for thirty-five years. As a certified archivist, she established and supervised the Jerusalem Foundation Archive and the JNF Archive. Now retired, she has spent part of her time organizing the Yeda-Am collection at the National Library.

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My Wandering Klotzes – Myth, Fact and Conclusions

Ellen Stepak

The Israel Genealogical Society's seminar in November 2007 on the subject of our wandering Jewish families brought to mind my own paternal grandmother's family. Although there is information about both the Klotzes (her father's family) and the Klings (her mother's family) whose records go further back in time, this article concentrates on the Klotz family.

Ours was an ordinary rural Lithuanian Jewish family and for a long time, I was unable to find my family in old records. All we knew at first was that two brothers, Morris and Benjamin Kalish, along with their families, had immigrated to New York early in the 20th century and had settled in the Lower East Side of Manhattan. Morris was my great-grandfather, and the family 'knew' that he and his brother had come from the town of Kupishok [Kupiskis]. At some point between Lithuania and America, every member of the family had changed the surname from Klutz (Klots), presumably because of its negative connotation, to Kalish. My grandmother said she changed her name 'the minute I got off the boat.' I do not know whether this was done legally or simply de facto.

In approximately 1997, Masha Greenbaum came to The Association of Americans and Canadians in Israel in Tel Aviv where I volunteered. Masha had come to talk to the seniors group about her book, *The Jews of Lithuania*. I bought the book. Inside the front and back covers is a map of Lithuania, including an appendix and guide with equivalent Jewish and Lithuanian town

names. A few minutes after buying the book, I had found my Kupishok.¹

Before long, I discovered a Kupishok research group, at www.jewishgen.org and a website at Shtetlinks of JewishGen headed by Ann Rabinowitz. The group shared resources and purchased records from archives in Lithuania, especially the archives in Kovno, as Kupishok had been in Kovno Guberniya. This was before the "All Lithuania" Database (ALD) had grown to become so important.

In 1999 my husband and I attended the annual IAJGS conference in New York. While there I took advantage of the recently published cemetery data by Ada Green, at JewishGen, to visit the graves of my great-grandparents Morris (Moshe) and Nechame Zlata, his brother Benjamin and wife Chana Beila, in Washington Cemetery in Brooklyn. All four were buried in the Anshei Vilkomir section. I never before heard the name Vilkomir [Ukmerge]² in connection with my family. Only later did I learn that if a person is buried with a specific burial society, there might be a connection.

Meanwhile, even though list after list from Kupishok came my way I found nothing for my family. I wondered how this could be. After a couple of frustrating years, I finally received a marriage list, which had one relevant record that I came to call my 'Rosetta stone.' It was of the marriage in June 1883 in Kupishok, of Movsha son of David Klots, registered in Shatt [Seta],³ to Nechame Zlata daughter of Shlomo Kling, registered in Vabolnik [Vabalninkas].

1. Kupishok [Kupiskis], a town along the Kupa River, had 2661 Jews, comprising 71% of the population, in 1897. In spite of the small numbers, it was a strong Jewish community with both Hasidim and Mitnagdim.
2. Vilkomir [Ukmerge], a larger town and regional capital, once had a rich religious and secular cultural and educational Jewish life. In the 1880s there were approximately 10,000 Jewish residents whose numbers later declined. According to *Where Once We Walked*, before World War II, it had 3885 Jews.
3. Shatt [Seta] a village where Jews first settled in the 17th century is between Vilkomir and Keidan. The isolated town far from paved roads suffered from disastrous fires in the 19th century. The cemetery, in which some important rabbis were buried, was totally destroyed during Soviet times, to build a *kolkhoz* (collective farm) across the river. The *kolkhoz* is now abandoned and in ruins. In 1897, 1670 people resided in Shatt, of whom 1135, (68%) were Jews.

I wondered how this marriage was arranged and why people from such distant villages traveled to Kupishok to marry. It did not occur to me then that after so many years, they would still be registered in the towns where they previously lived. I did not know that the difficulty of identifying my ancestral towns was far from over.

I had previously come across a record for David Klots (born ca. 1828) son of Mendel Movsha registered in Shatt, but David had left the town in 1857, according to the 1858 revision list, which was online at the "All Lithuania" Database of JewishGen. David Klots was the name of my great-great-grandfather. Until that discovery there was no way of connecting him to this David from Kupishok. In the earliest record in which the family is mentioned, they had already left their ancestral town. In the only available earlier 1846 Shatt revision list there was no mention of David Klots or his family.

Upon discovering the Shatt connection, I contacted Ada Green of the cemetery project, who also headed the Shatt research group. She informed me that there were no vital records and very few other records for the town. In addition to a few revision lists, there is an important 1877 list of people unable to pay the Box Tax, either because they were poor, or, in most cases, because they had left town. Most of the Klotzes of Shatt moved to Jonava but apparently this did not include my ancestors. Using the few records available, I was able to build a family tree of many of the Klotzes in Shatt and Jonava until about World War I.

Other records from Kupishok gradually followed. There were births of the two youngest children of Movsha and Nechame Zlata, Shlomshe/Celia in 1905 and Shalom/Sam in 1906 both in Kupishok. Although there were six older siblings, why were only the two youngest listed? Ann Rabinowitz sent me a list of deaths in Kupishok also from the early 20th century, which included Pesha Klots, wife of David. Since we knew that Pesha was the name of David's wife, I

assume that she is one and the same. Since there was no other Klotzes family besides my own, in any other records from Kupishok, I believe that this is a safe assumption.

The next assumption is that some time after her husband David's death, wherever and whenever it took place, Pesha went to live with her son and daughter-in-law, Movsha and Nechame Zlata. Pesha, born in 1825, died on December 24, 1907, "of old age." To my knowledge, the oldest David, a grandson of David, was born ca 1886.

In 2002, my husband and I traveled to Lithuania as part of Howard Margol's trip. We visited the shtetls I had found in the course of my research. We did not try to find anything directly relating to my family, who had left early in the 20th century, except for the former Klotzes home in an old photo. Since the old wooden houses did not stand the test of time, we did not find ours.

Before traveling to Kupishok, I attempted to establish contact with another branch of the Klotzes family, whose ancestors had immigrated to South Africa and who had cousins in the United States. I had no idea how we were related. Using my father's old address list from many years ago I sent some letters around the world. I received what turned out to be a very important response from Lilian Aronson of Jerusalem. It opened up a whole new world of family connections. Lil amazed me when she said that her grandmother Leah Klots (sister of Movsha and Benjamin) and her husband Avraham (Hurwitz) Wilck had immigrated to South Africa from Vadukla near Ponivezh [Panevezys] where their son Jacob had studied in the yeshiva. I quickly consulted Shtetlseeker at JewishGen and *Where Once We Walked* for Vadukla, a town that had a Jewish community of 220 before World War II. There was also a small village called Vadokli [Vadokliai]⁴ that had had some Jews. How could I decide which was the correct town? Avraham Hurwitz took the surname Wilk (Wilck), apparently in order to avoid conscription. JewishGen has records

4. Vadokliai is a village southwest of Kupishok, not far from the above-mentioned towns. In 1850 there were seven Jewish homes and one inn. According to *Pinkas Hakehillot Lita*, in 1923 it had a Jewish population of 79.

for the town of Vidukle but none for Vadokli. In Vidukle there are no records for Hurwitzes, Horowitzes or Wilks. In addition, since Vadokli is closer to Ponivezh, my conclusion is that the town is Vadokli.

At the 2003 IAJGS conference in Washington D.C., I met Vitalije Gircyte, of the Kaunas [Kovno] Regional Archives who in answer to my question about records for Vadokli told me that there were none.

When I returned from my trip to Lithuania, a surprise awaited me. A Wilck relative, David Becker, who lives in New Jersey, sent me a tape with his reminiscences of the family from many years ago. A relative of his received my letter and passed it along to David. He remembered my family from the 1920s on Clinton St. in New York's Lower East Side and even remembered the day when my great-grandmother Nechame Zlata suddenly died of a heart attack in 1921. David mentioned visiting the family in Oudtshoorn, South Africa and being surprised to discover from his grandmother Leah Wilck's tombstone that her maiden name was Klots and not Kalish. He had known many members of the Klots family but all were named Kalish.

South Africa

The Wilck family left Lithuania at the beginning of the 20th century. Some of the family immigrated directly to South Africa. Others immigrated to the United States and left later for South Africa. The two sisters remained in the United States although they and their husbands had also considered moving to South Africa, where they had four brothers. Despite the great distance, the Wilck families in South Africa and the United States remained in contact and on occasion visited each other. The town where the family lived in South Africa is interesting in itself. Oudtshoorn became the 'ostrich feather capital of the world' and my relatives were involved in the buying and selling of feathers. The town was nicknamed 'little Jerusalem of South Africa.' After World War I the demand for ostrich feathers declined greatly causing the other family members in the United States who had been

considering relocating to South Africa to change their minds.

Vilkomir

Soon after my return from Lithuania, I received an email from Howard Margol, asking whether Benjamin the son of David Klots who according to an 1897 revision list lived in Vilkomir, might be my relative. Seven children were listed whose names were new to me. Even after all these years, Benjamin was still registered in Shatt. In the 1897 Lithuanian census, Chana Beila (nee Lipman) daughter of Meir is recorded as born in Vilkomir. So now at last I had found a connection to Vilkomir. In this record, Benjamin is listed as born in Vidukle. I wrote to the archives hoping they could help me discover whether the town was Vidukle or Vadokli but their response was that it was impossible to determine. In accordance with my assumption, this appears to confirm that the family moved to Vadokli from Shatt. Benjamin was born between 1857 and 1859. In the first United States record where I found them, the 1920 US census, Benjamin and his wife Chana Beila are listed only with their youngest daughter Helen, who was born ca. 1903, in Vilkomir. There may have been other births between the first seven and Helen.

Rural Relatives

A short time later, I happened upon a record for a Kletz family that I had missed because of the difference in spelling, in the ALD, in a revision list from 1898, of families living outside of towns. They had been living on a farm called Pozerka, in Cypenai volost, east of Vabolnik and north of Kupishok since 1894. This was my family. The father was Movsha, the mother Nechame and their four oldest children were David, Mendel, Leah and Dina. I felt safe in assuming that this was the birthplace of my grandmother Dina as she was born in 1896 or 1897. Now I had a possible explanation as to why there were no birth records for the older siblings: they were born on a farm, rather than in a town, which would be more likely to maintain an organized archive. There is less likelihood of obtaining birth records from such a remote place.

Another sister of Movsha and Benjamin, Chana, immigrated to Chicago but since I do not know her surname, I have been unsuccessful in tracing her family.

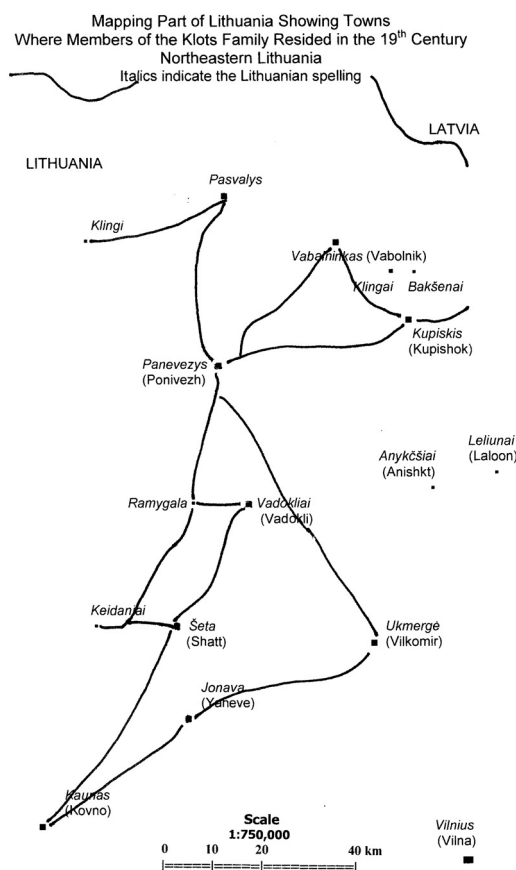
In summary, of four siblings born in the mid 19th century, we find one in Kupishok and Cypenai volost, one in Vadokliai, one in Vilkomir and the fourth unknown. We do not know where the Klots family lived before settling in Shatt. Presumably members of the family moved from town to town seeking to improve their economic situation. Later, two brothers moved to New York, one sister to South Africa and the other sister to Chicago. In the United States, many of the family continued to move especially to California. After my father returned from serving in World War II, my parents settled in Huntington, Indiana.

Israel

One of the more interesting chapters of my family is the story of their connection to Israel. First was Ben Zion Aronson, M.D., who volunteered with Mahal in the War of

Independence in 1948 and returned to South Africa. In the mid-1960s, Dr. Ben Zion and Lilian (Wilck) Aronson came on Aliya raising their family in Israel. My uncle Norman Goldenberg and his wife Eve were among the founders of Kibbutz Sasa on the Lebanese border in 1948. They returned to Massachusetts in 1950 but Norman has lived in Israel permanently since about 1975. In 1967, Moshe Ganot (Gorodetzer) came to Israel from the New York area and with his wife Yehudit (Nahalon) moved to Elazar in Gush Etzion soon after it was established. Others have settled in Israel and it is possible that one day there will be more Klots descendants in Israel than anywhere else in the world.

Ellen Stepak, a member of the Tel-Aviv branch of IGS has lived in Israel 39 years. She has been researching her family roots for 13 years. A native of Huntington, Indiana she studied at the University of Wisconsin. Her forefathers immigrated to the United States from Hesse-Kassel in Germany, Poland (Lodz, Volhyn – Kremenets region, Pinsk), and Kupishok in Lithuania.



The Jewish Cemetery of Nis, Serbia

Lea Gedalia

Translated from the Hebrew

The city of Nis in the Republic of Serbia is located on the Nisava River about 230 kilometers south of Belgrade. The Emperor Constantine known as “the Great,” the founder of the Eastern Roman Empire, that is Byzantium, and the first Christian to rule the empire, was born there in 247.

When the Ottomans conquered Nis in 1428 it was just a small village and only in 17th century documents is it referred to as a city. According to the Treaty of Svishtov signed in 1791 by Joseph II the Austrian Emperor and Tsarist Russia on the division of the Ottoman Empire, Nis remained under the jurisdiction of the Ottomans until 1877 when it came under Serbian rule.

It had a typical Sefardic Jewish community, with branches spread throughout the Sefardic diaspora in the Balkans who began moving from the southern part of the Empire beginning in the 17th century. The first synagogue was constructed in 1695 and shortly after, the Jewish cemetery was consecrated. There were 900 Jewish families in 1878 that made up about seven percent of the population. In 1931 the 376 Jewish families represented 1.06% of the inhabitants. The entire community was murdered in a place known as Bubanj.

The families active in Jewish community institutions were: Aladjem, Alcalai, Alfandari, Almoslino, Andia, Ashkenazi, Barukh, Berakha, Bukish, Chebebonovic, Confino, Elazar, Eli, Gedalia, Gershon, Giayn, Hazan, Iskovitz, Kapon, Karon, Levi, Mandil, Mevorakh, Moshic, Nahmias, Nisim, Rahamim, Shohamovitz (Even-Shoham), Tobi, Varon and Ventura.

My connection to Nis goes back to 1756 when R’Rahamim Naftali Gedalia was appointed rabbi of the community. His tombstone bears the inscription “Rabbi of the Nis community, died [went to his eternal home] 19 Tishrei 5541/September 1780. R’Naftali is one of my husband’s ancestors.

The Nis Jewish cemetery is one of the most important and unique in the area because the symbols found on its ancient tombstones have no parallel anywhere in the world. Folklore tells us that there is a possibility that followers of Shabtai Zvi are buried there and maybe even Shabtai Zvi himself. These symbols have been photographed and are being studied by the Department of Jewish Art of the Hebrew University by the scholar Ivan Cersnjes. The symbol of the snake, one of those appearing on the tombstones, is the only one that has been analyzed to this point.

The Jewish cemetery of Nis is worth a visit as it meets every requirement of being both a historic and tourist attraction.

Unfortunately, about fifty years ago, the city was inundated by a flood and the city council was forced to move the Roma living there from their homes along the river. Without any worldly possessions, they began to settle in the midst of the Jewish cemetery. Some 130 itinerant families began building homes both around and on the graves while a more distant area of the cemetery served as a dumping ground and a public facility.

The grave of R’Naftali Rahamim Gedalia served as a marble eating table...

Nothing was done about this problem for dozens of years until 2003 when Ms. Jasmina Ciric, the president of the forty-member community, took upon herself to restore the cemetery. This was made possible by the generous gift of Mr. Alfred Bader of Milwaukee, Wisconsin, the active help of the director of the Joint in the area, Mr. Yehiel bar Haim and the assistance of Paul Polansky, an activist for Roma rights who saw to it that the problem was solved in a humanitarian manner.

The relocated residents received monetary compensation and were even recruited to help in cleaning and rehabilitating the cemetery. Working eight hours for forty-

three days, the Roma with the help of Serbian soldiers removed 200 tons of refuse.

The irony is that the Roma homes actually helped preserve the cemetery as the graves were not robbed nor were the tombstones used for building materials. As incredible as it sounds, their houses preserved, under a cover of rubble, treasures that are now available to researchers who are engaged in revealing the secrets of the Nis cemetery.

Of the flourishing Jewish community of Nis the number of Jews who remain can be counted on one hand. Only the restored large Jewish cemetery provides solitary witness to the three hundred years of active Jewish community life.

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Leah Haber Gedalia, born in Israel in 1953, was granted a Ph.D. from the Hebrew University in 2004. She is researching the following families: Ellenberg, Scharf, Doerfler from Bukovina; Haber-Aber, [H]Ornstein, Schwartz from Romania and Gedalia, Mandil, Weinberger and Blumenstock from Serbia and Hungary.



Family Research in Krakow

Jacob Laor Schein

Translated from Hebrew

The seven-hundredth anniversary of the Jewish community of Krakow was recently observed. Many of us have long standing family roots in the city and its surrounding villages. Personally, I have been able to construct a family tree that begins in Krakow dating back to 1690. In this context I will attempt to contribute from my experience and share with the readers the essential information that I gathered in the course of my research.

The research on my family dating back many generations is based for the most part on documentation found in Krakow itself and its surroundings – in the Ministry of the Interior and archives. Research is possible especially from the beginning of the 19th century since before then most Jews did not have family names but were known by their

patronymic. With the exception of rabbinic names such as Rappaport or Katzenellenbogen or community leaders, very few people had family names before that time. I was fortunate in that one of my ancestors, Moshe Braciejowka, was a leader of the Krakow community in the middle of the 18th century and thus had a family name. The fact that his name is mentioned by Meir Balaban in his *History of the Jews of Krakow and Kazimierz* (2 volumes, 1931 [Polish]) enabled me to go back to the year 1690 in my research.

Napoleon Bonaparte altered the state of affairs regarding Jewish family names. A large number of people with the same name made tax collection and military draft of soldiers to serve in the army very difficult. The Codex Napoleon, published in 1808, among its clauses required Jews to choose

family names and to register three life-cycle events with the Ministry of the Interior – birth, marriage/divorce and death. This model was followed throughout Europe and is the practice in Israel today. So it is that birth certificates, marriage licenses, divorce decrees and death certificates remain one of the most important sources for tracing family history. In accordance with the law, for the first one hundred years this documentation is kept by the Ministry of the Interior and thereafter is transferred to the regional archive.

The Ministry of the Interior in Krakow is located at 27 Lubelska Street and the City Archive is at 16 Sienna Street. Since Poland has a law restricting access to documents less than one hundred years old, only first-degree relatives are able to obtain information from the Ministry of the Interior. Archival access is unrestricted and is also available on several Internet sites such as JRI Poland <http://www.jewishgen.org>. This site has indices for birth, marriage and death certificates predating 1905, meaning that most are from the 19th century.

An important additional resource is the census. The first was conducted in Krakow between 1790-1795. It can be viewed on the Krakow Internet site

<http://www.shtetlinks.jewishgen.org/krakow/default.asp>

There is a very advanced search engine on the Internet site of Dan Hirschberg

<http://www.ics.edu/~dan/genealogy/Krakow/search.html>

Various records concerning the Jews of Krakow can be viewed on the Internet site of Shoresim at <http://www.shoresim.org>.

A great deal of information on victims of the Holocaust can be found on the Internet site of Yad Vashem (search according to family name or location) as well as at the Jewish Museum of Warsaw where one can also find a list of the Jews of the Krakow Ghetto established by the Germans in 1940. These

documents also include photographs of the individuals. The Museum also has copies of the census of Krakow and its surrounding villages.

Following are examples from my family research showing the possibilities of what can be discovered. The images appear in the Hebrew version of this article, on pages 21-22.

1. Birth certificates of my great-grandfather, Simcha Wanderer who was born in Krakow in 1839. The document is from the Krakow Archive. His father, Avraham Wanderer, signed the certificate in Hebrew.
2. The census of Jewish families in the village of Wegrzce near Krakow from 1879. Family number two is that of my great-great-grandfather, Moshe Schein. The document comes from the Jewish Museum of Warsaw.
3. The marriage license of the grandparents of Ya'akov Schein and Sarah Mindel Wanderer from 1897 in Klsno near Wieliczka. The document is from the Ministry of the Interior in Wieliczka and is now in the Krakow Archive. The 1914 death certificate of my great-grandmother Reizel Wanderer from the village Mogilany near Krakow. The document is at the Ministry of the Interior in Krakow.
4. The list from the Krakow Ghetto from 1940 including the name of my relative Leon Braciejowski found in the Jewish Museum in Warsaw.

Jacob Laor was born in Poland and came on aliya in 1957. He holds a BA in economics and an MA in business administration from the University of Tel Aviv. He has been involved in genealogy since 1987 and is a member of the Tel Aviv branch of the IGS. His research includes that of his family in Poland, Ukraine and Austria as well as his wife's family from Lithuania and Belarus.

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Our Fathers' Names

Two Brief Stories From One Week

Israel Pickholtz

It Came to Pass Last Fall

One evening, when I was busy with a thousand and one things, a young man phoned me from London. He introduced himself as the son-in-law of one of the Pikholz descendants, from a family I knew, but was not in touch with. He asked for some information about the Pikholz Project website that I had built and wanted me to show him how to get to a particular group of pages. I did not ask him much since I still had a thousand things to do. I answered him and forgot all about it. I did not even ask him his name or the name of his wife.

That particular family was descended from Yosef ben Yeroham Fischel Pikholz from Skole in east Galicia. Yosef was born about 1865 and his wife was Raisel Langenauer from Rybnik. They had ten children, five of whom survived childhood, and I have quite a bit of information on their living descendants. My information is not up-to-date, and in fact was not even up-to-date when I first received it some eight years ago. From what I was given, the five children of Yosef Pikholz had 227 descendants, with some using Pickholz while others used Langenauer as their family name.

Yosef and Raisel had a son named Avraham Chaim Langenauer, who is buried in Raanana. He and his wife Henie have 153 descendants, including five children, four of whom are still living. Their second daughter has seven children and I know of sixty-eight of her descendants but keeping up-to-date with them is no small task.

On Friday, less than two hours before Shabbat, the third son of that second daughter telephoned from London. This man is a great-great-grandson of Yosef and Raisel. "My son-in-law spoke with you earlier this week," he began, continuing with questions about the family ancestors. He was particularly interested in the name and date of death of Raisel Langenauer's mother. I did not have the information at

hand but before Shabbat I found her parents' names and sent them to him. After Shabbat, I continued searching my files as well as other sources and sent him additional information on the Langenauers, including some that differed from printed sources.

Sunday morning I received an email from London telling me that they did not need any further information. I was told that their daughter and son-in-law had decided to name their daughter Rachel, after the maternal grandmother of the grandmother Henie. This name descended five generations at once, landing on a baby girl of the sixth generation, in London. I wished them mazal tov and explained that I had not realized that this was the purpose of their inquiry. The Londoner said he would send me a proper list of descendants.

And in the Very Same Week

Jim, my second cousin in the United States, was killed when a careless driver hit his motorcycle. His wife was hospitalized in serious condition. Jim was eighteen years younger than I, as my father was eighteen years older than his first cousin, Jim's father. Actually, I did not know him at all, as I left town at age nineteen. His family then moved to Louisiana, where he lived and died. We saw each other once in the intervening years. I spoke with his wife in the hospital more times than he and I had ever spoken.

Yosef Pikholz, not the one from the first story, who lived in Skalat, in east Galicia was one of the earliest recorded Pikholz. He died in 1862 at age seventy-eight. From his birth record, we learned that his name was actually Yitzhak Yosef. Soon after his death, two family members were born and were named Yitzhak Yosef and a third was born in 1879. We know nothing about the first two but the third went to the United States and his descendants never knew that he had two names. Like his namesake, he was known

simply as Yosef. Others named after the original Yosef received only the single name, probably because the double name was not something that the younger grandchildren knew about.

I do not know the names of the parents of my great-great-grandmother but I believe that her father was the original Yitzhak Yosef.

In 1890, another Yitzhak Yosef was born in east Galicia. His younger brothers were David, Jim's grandfather, and Mendel, my grandfather. I knew Uncle Joe well. I even knew that his name was Yosef Yitzhak and that is indeed what it says on his tombstone. In fact, he was another Yitzhak Yosef who went by Yosef but in his case the Yitzhak was preserved as a second name. Uncle Joe died in 1965 and a few months later the last male of my generation entered the family. They called him Yosef Yitzhak, James Joseph in English and Jim, for short.

Our Fathers' Names

Double names tend to deteriorate over generations and of course the Holocaust thinned out the family, so Jim is, for now at least, the last person to bear the full name of our ancestor.

By and large, people today do not continue to use their ancestors' names as they once did. They do not like old-fashioned names and do not see the value in passing them along to the next generation. Some choose names with a similar meaning or a similar sound or even just the same first letter. Or they will use the old name as a second name, after choosing something more modern. Double names are sometimes dismantled and a child receives his own double name, derived from two different people.

Yet there are still those who reach as far back as six generations for a name. Sometimes parents think they are honoring the memory of some recently deceased relative but in doing so they perpetuate a name and an ancestor long gone.



The Family Names of the Mayors of Jerusalem*

Chanan Rapaport

Translated from the Hebrew

Since the beginning of the State of Israel until now, there have been eight mayors, one acting mayor and even one head of an acting mayoral committee.

It is interesting to note that all the mayors have been European and Ashkenazi ancestry. Israel is a country of immigrants and Jerusalem is known for its multi-ethnicity

with Jews from the world over. Therefore, it is surprising that with such variety not one mayor has come from the Sefardi ancestry¹.

A deeper analysis indicates that two-thirds of the mayors² were born in Eastern Europe. Two mayors were born in Eretz Yisrael from families that originated in Eastern Europe

* This article originally appeared in the journal *Et-mol* No. 193, May 2007 and is reprinted here with the kind permission of the Editor. Thanks are given to the many friends who helped me by providing information and guidance.

1. The Acting Mayor, Mr. Eliyahu Elyashar was of noble Sefardic origin. The head of the acting mayoral committee, Mr. Shmuel Bechor Yeshayahu was of Bulgarian origin. The latter, however, was not elected, but an appointed official by Mr. Yisrael Rokach, the Minister of the Interior. Thirty years have passed since 1976, when the law of direct elections of Mayors was legislated, and the Jerusalem residents have not found yet a person of Sefardic origin worthy to serve as their Mayor.
2. See table of Mayors.

and one out of eight came from Central Europe.

For many years, ministers and other senior officials of Oriental and Sefardic origin have served the government of Israel. Therefore the special makeup of Jerusalem's mayors indicates something unique that should be examined.

The Names of Jerusalem's Mayors

Daniel AUSTER

There are two possible explanations of the name Auster:

1. In Polish this name means East and Osterman in German means a person who came from the East. The city Stanislavov, the birthplace of Auster, is a city in Eastern Galicia which was, at that time, part of the Austro-Hungarian Empire.

2. It was common in the rabbinical circles of European Jewry to add to a name the attribute **Harif** meaning very learned, highly intelligent and sharp-witted. That is why Rabbi Joseph Halevi Lichtig-Harif (died 1818) was called that way and why the son of the well-known Maharal of Prague, Rabbi Yehuda Leib Liwai, became known as *Bezalel Harif*.

Others dropped their family name and kept only the name Harif. For example, one of the great rabbis of Cracow in the 17th century was Rabbi Yitzhak Harif-Spitzkopf (sharp-witted in Yiddish). We know of sixty-five important rabbis with the family name Harif. Among them are Rabbi Moshe Harif of Levov in the 17th century, the father-in-law of Rabbi Shabtai Sheftel Horowitz, son of Yeshayahu Halevi Horowitz (The Holy SHELAH), author of *Shenei Luchos Habrit* (שני – The Two Tablets of the Law – the Hebrew letters form the acronym Shelah by which he was known). Only one who was indeed very sharp-witted could be the mehutan of the SHELAH.

In Polish *ostrzy* means *sharp* or *hot* and in Russian the meaning of *ostrzyj* is also *sharp-witted*.

We know nothing of the ancestors of Daniel Auster. It may be that this family name was derived from a translation of the title *Harif* into Polish or Russian, the languages in the area at that time.

Shlomo Zalman FEIVLOWITZ SHRAGAI

The original family name was FEIVLOWITZ. It comes from the Yiddish first name Feivish-Feivel-Feist (German).

In the book *Damesek Eliezer*³ the author explains that the source of the name is the Yiddish-Hebrew lament over the fate of the child whose mother died in childbirth: "Oy... Vey... Bish" [bish in Hebrew means *bad*] and *vei-bish* became *Feibish*. In order to compensate the baby who was born with such bad luck, words meaning life (*hayim*) and light (*or*) were attached to the child's name. Like other double names, so here too there was the double name of Hayim-Shneiur (*shnei-or* meaning *double-light*) and Shraga-Feibish, (*shruga* in Aramaic meaning candle or lamp).

Others claim that the source of the name Feibish is from the Latin of the Middle Ages: 'Vivus' meaning life.

There is still another hypothesis that the name derives from the Greek names Phoibos or Phoebus⁴, which means a very strong light. Thus, in Yiddish it became Uri-Feibish and Shraga-Feivel.

When Shlomo Zalman FEIVLOWITZ decided to change his name into Hebrew he naturally chose the beautiful name SHRAGAI.

Yitzhak KRAKOVSKI-KARIV⁵

Mr. Kariv was born in Pabianice, which is north of Cracow, Poland, and the family is from Cracow. Therefore the name of the

3. *Damesek Eliezer* (published in Lublin, 1646), was written by the famous Rabbi Eliezer Ashkenazi Ish Tzvi, an offspring of the Maharal of Prague and of the famous rabbinic family Treves of France.
4. Phoebus is the sun god in Roman mythology. Thus, the meaning of: Feibush, Feivel is a *shining light*.
5. Not every Kariv was originally Krakovski. For example, the former name of the erudite scholar, writer, translator and editor Avraham Kariv was Krivorutchka, which means *craftsman* or *crooked hand*.

family became Krakovski which is parallel to those who took the name Krakower or Krakovitz. The translation to Hebrew as Kariv is obvious.

Gershon AGRONSKY-AGRON

There are those who think that one of the ancestors of this family had the first name of Aharon pronounced as Agron⁶ in Russian and thus Agronsky. Another opinion is that the source of the name is geographic. His birthplace was the city Mina in the Ukraine, thus Ukrainski meaning from the Ukraine. Ukrainski became Agronsky and was shortened to Agron.

Mordechai FRIEDMAN-ISH SHALOM

There are two explanations for the family name Friedman. One is geographic and the other is related to the meaning of the name.

1. According to the first possibility, the name originates from the place Frydman, south of the city of Cracow. The answer to the question how a family from the Cracow area in the south came to live in the Lithuanian north can be found in the "Union of Lublin" Treaty between Poland and Lithuania in 1569. With the occasion of this unification many Jewish families migrated from Poland to Lithuania in search of a livelihood.

2. The second explanation is derived from the meanings of the name. In Yiddish, *fridn* and in German *Frieden* means peace. The German word *frei* is 'free' in English and *Mann* is man. Thus the name means a man of peace or a free man. The name reflects, apparently, the feelings of freedom, tranquility and peace which the Jews experienced in 1782 when the enlightened autocratic ruler, Joseph II, Holy Roman Emperor and King of Hungary gave the Edict of Tolerance (Toleranzedikt) to the

Jews. In 1787, the Jews were required to take on German sounding family names. This name was probably adopted as a result of these events.

A family tradition states, however, that the name was chosen since Mr. Friedman's grandfather was known as a man who sought to make peace between people, Jews and non-Jews alike. It is interesting to note that the translation of the name to the Hebrew, Ish-Shalom was already done in the little Lithuanian shtetl by the Zionist father of Mordechai Friedman, Yeshayahu Benzion FRIEDMAN-ISH SHALOM.

Theodor-Teddy KOLLEK

The Kollek family, known as a family of teachers for generations, originated in the city of Zdambrsi in Moravia⁷ of Czechoslovakia.

"Should you wish to know the source from which Teddy Kollek drew the strength of soul, the courage, patience and iron might"⁸ to lead the city of Jerusalem for so many years, then enter the history of his family.

They were cultured and erudite people who knew many languages. They were, therefore, asked to represent the Jews before the government, among others by the writing of official letters and signing them. The Slovak word for stamp, rubber-stamp or seal is *kolok* and in Czech *kolek*. From this originates the family name. The name with this meaning was very appropriate for Teddy Kollek since he put his personal "stamp" on the city of Jerusalem in the modern period, more than any other person. The man and the name are one.

Ehud OLMERT

1. The Latin meaning of the word *almus* means 'does good' and also 'gives a blessing'⁹. The shortened form of *almus* is

6. In Russian H is pronounced G, thus we have Kagan for Cohen, Gurevitz for Horovitz etc.

7. Teddy Kollek was born in Nagyvaszony, Hungary, where his father Alfred was sent by the Rothschild family of Vienna to serve as supervisor of the wood commerce company owned by the Rothschilds. The family later returned to Vienna where young Teddy spent his adolescent life.

8. This is a quote based on the poem by Chayim Nachman Bialik "Should You Wish to Know..."

9. See Genesis 22:18 and 26:4, when God turns to Abraham and says: "...and through your offspring all peoples of the earth shall be blessed."

alm or *olm* and some use it as a nickname of Abraham the Patriarch. It is suggested that Olmer or Olmert derives from this name, as Jews who are the sons of Abraham giving the blessing.

2. A second explanation is geographic. For the last generations the family lived in Bugorosolan, in the province of Samara in Russia before they fled to Harbin, China as a result of the October Bolshevik Revolution in 1917. It is believed that the family came from the city of Ulm in Germany, thus the name Ulmert. The family tree from generations back is not known to us, so it is not possible to state with certainty that this is the origin of the family name. If this is indeed the origin, then the question of pronunciation will also be settled between Ulmert and Olmert.

Uri LUPOLIANSKI

1. One explanation is that the family name comes from the first name Zeev or Wolf that was the name of one of the founders of this family. Zeev is *Lupus* in a number of languages and thus the name Lupoliansky.

2. A second explanation is connected to geography, the source of the name being the names of three different villages, which sound like the family name. The first is Liplany from the district of Mozyr, the second village carries the same name but is in the district of Disna and the third is Liplanka in the district of Volkovysk. All three villages are in Byelorussia.

From family sources it is noted that the family resided in Brody for generations. This name too belongs to three cities in different geographical areas. One of these Brody cities is near the city of Lublin and enables one to see the name Lubliansky meaning a “resident of Lublin,” which could have evolved into Lupoliansky in the course of time.

Thus, the journey into the names of the mayors of Jerusalem comes to an end.

Born in 1928, Chanan Rapaport served as a commander both in the Haganah underground before and 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 Sciences. During those years he also served two Prime Ministers, Golda Meir and Yitzhak 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 Research Center of the Rapaport Family, which was founded in 1990. Since the death of Dr. Paul Jacobi, he serves as the executor of his scientific estate. He is the chairman of the executive board of the International Institute for Jewish Genealogy and the Paul Jacobi Center at the Jewish National and University Library in Jerusalem.



Central Archives for the History of the Jewish People

Rosemary Eshel

The May meeting of the English-speaking group of the Israel Genealogical Society took place at the Central Archives for the History of the Jewish People (CAHJP) located on the Givat Ram campus of the Hebrew University. Fifteen of us were present.

Unfortunately the CAHJP has not had a permanent home since it was founded in 1938. At present it is located in the one-time dormitory area of the campus, housed in a one-story building containing a reading room, reference area, microfilm room, other

offices and storage areas. Accessibility to its present location is very problematic.

The director, Hadassah Assouline gave the group a detailed account of the contents and scope of the archives. Its records are accessible through several card indices that are not yet computerized due to budget difficulties. Archival material is catalogued according to countries – location and nomenclature of places is based on the geographical divisions that existed between World War I and World War II. Material also includes private collections and family documents. A website is updated regularly with lists of recently acquired material. For the latest update see <http://sites.huji.ac.il/cahjp/>. A future issue of *Avotaynu* will contain a further up-to-date list.

The IGS group was able to examine photocopies of material including pages from the list of a *Mohel* (one who performs ritual circumcisions) from Furth recording the name of Henry Kissinger, material from a *Memorbuch* (a book documenting names) and a reference to the Baal Shem Tov (Besht) in an inventory of the town of Medzhybizh, in the Czartoryski library in Krakow. Archived documents containing lists of names from the files of Baron Hirsch's organization the Jewish Colonial Association (ITO) were examined. The ITO helped Jews from eastern Europe emigrate to and establish new lives and livelihoods in South America at the end of the 19th century.

The CAHJP is a treasure trove for research as it holds original material and records of hundreds of Jewish communities in many parts of the world as well as those of many Jewish organizations. Continuing efforts are made to add additional material including records from non-Jewish sources as they become available from eastern European and other archives. They are then microfilmed and made available for the visiting researcher.

Important genealogical resources held by the CAHJP include birth, marriage, death and burial registers, which were maintained chronologically in most communities from about the end of the 18th century onwards. Other sources are circumcision records,

voting lists, tax lists, etc. All records are catalogued geographically and by communities and not by the names of the people listed in them.

In addition the Archives holds a collection of family trees and genealogies, catalogued according to the family name of the tree. Private archives are another source of genealogical material and can be found on the website, listed alphabetically according to surname, together with the name of the place and dates covered by the material and a brief description together with a reference number.

Most are freely accessible however some require special permission to view.

They hold a few publications relating to Germany, Spain and Poland. An important aid for those researching family roots in Poland is *Sources on Polish Jewry at the Central Archives for the History of the Jewish People*, United States 2004 (Hanna Volovici, Witold Medykowski, Hadassah Assouline and Benyamin Lukin). This volume contains material acquired only until Reg. No. HM2/ 9000; records of newer material obtained after 2000 are not included.

Those attempting to do family and genealogy research may encounter difficulties getting to the Archives, which is not easily accessible, and they may be frustrated because the material is not computerized. A lack of knowledge or familiarity with eastern European and other languages will also present quite a formidable hurdle for the researcher, since each index entry is in the language of the file it represents.

Computers are not available for public use at the CAHJP. Its hours are from 8:15 until 15:15, Sunday to Thursday. Researchers planning to come in August or around holidays should call ahead to verify that the Archives is open.

Future visits to the archives arranged by the Society could perhaps include time for active participation, allowing members to engage in their own research with the help of staff as needed. In addition, group visits should be coordinated with a meeting point to enable all participants to arrive together at a designated time. Hopefully, arrangements

could be made in advance for such a group to gain entrance to the parking area, since access by car to the CAHJP is generally limited to those with university permits.

The CAJHP suffers from a serious lack of funding preventing both modernization and computerization. It is hoped that the future of this valuable resource will be assured for the coming generations and financially supported

by government and private donors, as well as other interested organizations.

Rosemary Eshel works in the Judaica & Jewish Ethnography Wing of the Israel Museum and has been researching her family's roots in Alsace, Galicia Poland, Libya, Egypt, Italy and other countries for many years.



Seminar on Sephardic Genealogy
In Memory of Mrs. Mazal Linenberg-Navon
A Founder of The Israel Genealogical Society
Shalom Bronstein

On the afternoon of June 19, 2008 – 16 Sivan 5768, more than fifty members of the Israel Genealogical Society from around Israel gathered in Jerusalem to attend the Seminar on Sephardic Genealogy held in memory of one of our founding members, Mazal Linenberg-Navon. Organized by Mathilde A. Tagger and Dr. Lea H. Gedalia, participants were enriched by a series of lectures given by experts in the field of Sephardic studies.

We begin with the special woman in whose memory the program was dedicated. Mazal was always ready to help anyone with their personal family research. She willingly shared her vast knowledge and she never made a distinction between the questions she was asked. Anyone who knew Mazal was aware that you could ask anything from the most simple to the most complex. You never had to be embarrassed by your lack of knowledge when you dealt with Mazal. For her, there was no such thing as a foolish question. She was a member of a distinguished family that had lived in Jerusalem for a number of generations. Both her son Boaz and her daughter Dr. Ora Seter spoke, as did one of her grandsons, Dr. Oren Seter, who came with his son, Mazal's great-grandson. They reiterated how important the IGS was to Mazal and all of us are fully aware of how

important Mazal was to the IGS. Further details about Mazal and her many accomplishments are found in the tribute appearing in the November 2007 issue of *Sharsheret Hadorot* by her long time friend Shmuel Shamir who was also one of the speakers at the Seminar. The many articles that she wrote continue to guide and enlighten researchers around the world. One aspect of her life, unknown to most of us was revealed by Mazal's daughter Ora at the seminar. During the Mandate, our quiet unassuming Mazal was a spy secreting documents from her job in the Postal Service to be copied by the Hagana.

Dr. Michal Ben-Ya'akov, of the Efrata College of Education and our first speaker, introduced us to an unusual document *HaMoreh LiTzedaka* – the annual reports of a charitable fund operated by the North African Mugrabi Jews in Jerusalem in the beginning of the 20th century. This is an invaluable source of information about the life of the community one hundred years ago. Since it contains lists of contributors and as well as recipients, it has great genealogical importance.

Under Ottoman rule for hundreds of years the Sephardic Diaspora in the Balkans produced a flourishing Jewish culture. Our

long-time member Dr. Yitzchak Kerem provided us with information from a surprising source, non-Ottoman records dealing with a number of the most well known Balkan families. Yitzchak teaches both at the Aristotle University in Thessaloniki, Greece and the Hebrew University here in Jerusalem.

Dr. Shalom Bar Asher, who teaches history at the Hebrew University and Lifshitz College, provided us with a glimpse of the life and struggles of Moroccan Jewry over the past few centuries. His topic was the attempt to break and put an end to the automatic succession of members of rabbinic families to rabbinic posts occupied by their deceased relatives. This pattern prevented the influx of new blood into the rabbinic establishment and had a negative impact on religious life. The system began to disintegrate with the dawn of the 20th century coming to an end with the establishment of the French Protectorate on 30 March 1912.

This report is not the place to list all of the next speaker's qualifications. Mathilde Tagger occupies a central role in every activity of the IGS. As stated above, she was one of the organizers and prime movers of this event. In her presentation, she opened before us the world of opportunities via the Internet for Sephardic family research. Taking us through the various sites and describing them gave us the opportunity to see the tremendous strides that have been made in this area. The one thing she did not mention was that much of what has been accomplished would not have been possible without Mathilde's advice and help.

Professor Moshe Faraggi, who taught biochemistry at Ben Gurion University of the Negev, has been researching Greek Jewry since his retirement. He offered us a chapter in the history of the Jews of Thessaly about whom little is known. He presented the historic testimony that resulted in the flight

of most of the Jews in the cities of Larissa and Volos before the Nazis came to deport them to the death camps. He concluded his lecture by emphasizing that a strong Community Council with ingenuity was able to save a large portion of its people.

Our veteran member Sidney Corcos explained to us how each of the Moroccan Jewish communities had family names unique to that particular population. Corcos relied on abundant family documentation on Moroccans who came on aliya in the 1950s. Using an archival listing of 80,000 people, he was able to prove his theory that each community had its specific family names. The exceptions to the rule were, of course, the Cohen and Levi families who were found in every location.

The coffee breaks gave us an opportunity to speak to each other and share ideas. Very often seminars of this type are rushed and there is no time to interact with the other participants. We are grateful to the organizers for taking this into consideration when they planned what turned out to be a most rewarding and successful experience.

Shalom Bronstein, a Philadelphia native, earned degrees at Gratz College, Temple University and rabbinic ordination from the Jewish Theological Seminary of America; was a congregational rabbi until making Aliya in 1986 with his family and settling in Jerusalem. A member of the Philadelphia Jewish Genealogical Society, the Israel Genealogical Society, Association of Professional Genealogists and the Rabbinical Assembly his articles have appeared in AVOTAYNU, Chronicles, Sharsheret Hadorot, Et Mol and in the Avotaynu Guide to Jewish Genealogy. A past president of the Jerusalem branch of the IGS, is on the editorial staff of Sharsheret Hadorot. His email address is:

sygaa@netvision.net.il



Report – LitvakSIG Seminar

Rose Lerer Cohen

LitvakSIG held the first ever Special Interest Group (SIG) one-day seminar in Israel on 2 April 2008 at Beth Hatefutsoth–The Nahum Goldmann Museum of the Jewish Diaspora in conjunction with the Israel Genealogical Society. The aim of the seminar was to increase the awareness of LitvakSIG amongst Israeli researchers, focusing on the LitvakSIG's contribution to furthering individual and general Litvak research. It also gave researchers an opportunity to share experiences and pool resources.

To a large extent Lithuanian research overlaps with Africa and the Baltic States, thus the topic 'Litvak Links – Latvia and Africa,' gave researchers of these areas an opportunity to meet and discuss their studies and also to learn of new possibilities to explore.

The varied program touched on a number of aspects of Litvak research with Dr. Rose Lerer Cohen introducing LitvakSIG, giving an overview of the SIG and discussing its importance in Litvak research. Dr. Martha Lev-Zion approached the subject of overlapping research between Lithuania and Latvia introducing the researcher to new aspects of study. Rabbi Dov Sidelsky spoke about the research methods he used for his book on the Zilber family, their descendants and the town of Musnik/ Musninkai. His lecture focused on both historical and

genealogical aspects. Dr. Rose Lerer Cohen discussed the South African Litvak Connection.

The program also included a panel of archivists: Rochelle Rubinstein – Deputy Director of Archival Affairs of the Central Zionist Archives, discussed Lithuanian and Latvian holdings and introduced the participants to the genealogical data available at the Archives. Hadassah Assouline, Director of the Central Archives for the History of the Jewish People focused on the Lithuanian holdings of the archive and Haim Ghiuzeli, of the Douglas E. Goldman Jewish Genealogy Center at Beth Hatefutsoth introduced us to the Center.

At the end of the seminar, participants were taken on a tour of the Douglas E. Goldman Jewish Genealogy Center by Haim Ghiuzili.

A highlight of the seminar was when participants introduced themselves and when we broke for the first tea/coffee break researchers with a common interest gravitated towards each other in the true sense of "birds of a feather."

I would recommend holding combined SIG seminars in Israel, not only to enhance SIG membership and awareness but also to share knowledge, resources and methodology.

A brief biography of Rose Lerer Cohen appears after her article on page xi.



A Swan Among Ducks *

Yehuda Klausner

R'Menahem Nahum FRIEDMAN, born 8 Heshvan 5640 (25 November 1879), a Zadik [leader of Hasidim] the son of Zadikim, was

the son of R'Abraham Joshua Heschel Friedman (1861-1940) the Admor of Adjud, the grandson of R'Isaac Friedman (1834-

* Based on: Alfasi, Yitzhak. *Hasidut* [Hasidism]. Tel Aviv, Ma'ariv Publishers, 1977. [Hebrew]
Asaf, David. *Ne'ehaz Basvakh* – [Caught in the Thicket – Chapters of Crisis and Discontent in Hasidism]. Jerusalem. The Zalman Shazar Center for Jewish History, 2006.

1896) the Admor of Buhusi, the most eminent Hasid in Romania. R'Menahem Nahum was a fifth generation descendant of R'Israel Hayim Friedman (1796-1850) the Admor of Ruzhin, an important Galicia Hasidic dynasty and an eighth generation descendant of R'Dov the son of Abraham Friedman (1704-1772) known as the Magid [preacher] of Miedzyrzec, the partner of the Baal Shem Tov in the founding of the Hasidic movement. R'Menahem Nahum's mother was Batsheva the daughter of R'Menahem Nahum Friedman (1823-1868) the Admor and founder of the Stefanesti Hasidic dynasty and the son of R'Israel Hayim of Ruzhany. After the death of R'Menahem Nahum, his only son R'Abraham Matityahu (1847-1853) inherited the position of Admor of Stefanesti. The father R'Menahem Nahum and the son R'Abraham Matityahu, who were known as righteous teachers, almost never delivered Torah lessons at their table, a tradition they inherited from their grandfather, R'Israel Hayim. R'Abraham Matityahu also never delivered public Torah lessons during his sixty-five years of leadership and in spite of this, their leadership was stable with thousands of Hasidic followers abiding by their decisions out of their high regard for them.

R'Menahem Nahum's mother died, at the age of twenty-eight, when he was eight years old. At the age of sixteen he married Miriam the daughter of R'Israel Friedman (1854-1933) of Chortkow, a great-grandson of R'Israel Hayim of Ruzhany. As was customary, he remained at his father-in-law's house in Galicia until 1907, when he was appointed the teacher in a small Hasidic community in the village of Itcani in Bukovina. Because he had a light workload there he took advantage of the time to study, acquiring both a religious and secular education.

With the outbreak of World War I in 1914, R'Menahem Nahum fled to Vienna along with the other Admorim of the Ruzhin Dynasty: his father-in-law R'Israel Friedman of Chortkow, R'Israel Friedman of Hust (1857-1948), R'Isaac Friedman of

Boiani (1849-1917), R'Abraham Jacob Friedman of Sadegora (1819-1883) and their families and there they established their Hasidic courts.

In Vienna R'Menahem Nahum met the Admor Hayim Meir SHAPIRO of Drogobych (1864-1924), a descendant of R'Israel the son of Shabtai HOFSTEIN the Magid of Kosnice (1736-1814), who was a devoted Zionist and under his influence he drew closer to the Zionist national idea. In his writings, he argues with Agudath Israel, even though his father-in-law R'Israel Friedman of Chortkow was one of the leaders of this movement. In Vienna he was also exposed to the concept of psychoanalysis then in its infancy. His impeccable lineage and his charming personality are the most likely reasons why he was not condemned by the Hasidic community in spite of his unusual activities and his interest in atypical and unexpected areas. He was an absolute intellectual, a student whose curiosity encompassed a wide range of unusual fields not at all characteristic of his family or his Hasidic milieu. His thoughts and ideas are preserved in his many and varied writings that include alongside the traditional commentaries on the Bible and the Ethics of the Fathers, newspaper articles and philosophical essays that appeared in newspapers, some under a pseudonym, against religious fanaticism, government exploitation of religion, the mixing of religion and politics, outright Zionist articles and more.

He also authored six books:

Divrei Menahem [Words of Menahem], twenty-six sermons on legends of rabbis with their message on reward and punishment, good and evil, free choice, the rationale of the *mitzvot*, cause and effect, the nature of man, etc., written in 1913.

Perush MA'N (acronym for Menahem Nahum) [Commentary of Menahem Nahum] concerning moral issues in interpersonal relationships in the *Ethics of the Fathers* and Mishnah. Obviously these are questions that seem to have troubled the author.

Hahalom Ufitrono [The Dream and Its Interpretation], short philosophical essays where he attempts to create a synthesis between the western world and the Jewish world of faith relating to various kinds of dreams, the frequency of dreams, hypnotic conditions, insomnia, regularity of dreams and most importantly, the meaning of dreams. The book appeared in 1925.

Al Haemet Vehasheker [On Truth and Falsehood], a sixteen-chapter composition on types of lies, hypocrisy, on the obligation to search for the truth everywhere. The book appeared in 1927.

Al Hayofi [On Beauty], a bold and most interesting book because of its topic. It deals with aesthetics, the relationship between aesthetics and morality, bridging between secular western aesthetics and the Jewish concept of the fear of God, on intellectual values that are not alien to Judaism but over the years became unclear and distorted, finding a legitimization for aesthetics which is in reality based on Jewish sources. The book was printed in 1929.

Al Haadam [On Man], his last philosophic essay from 1932 is pessimistic. He describes man as an ingrate, fool and basically evil. His argument is that even though people are equipped with knowledge and correct feelings and know what is proper, what is not, what is moral and what is corrupt, in spite of all of this they do the opposite. Thus all things that are forbidden become allowable and even become the norm.

With the war's conclusion, he returned to ITCANI in 1919 and in 1923 relocated to Stefanesti. His uncle, R'Abraham Matityahu, the Admor of Stefanesti had no heirs, admired him, became very close and groomed him as his successor as Admor.

R'Menahem Nahum assisted him. The Hasidim greatly respected him and related to him as an Admor, even to the point of presenting him with *kvitlach* [small handwritten notes with requests] and came to him for his blessing and his advice. Throughout this time R'Menahem Nahum continued with his Zionist activity and even purchased a plot of land on the Carmel Mountain for a future home.

Towards the end of the 1920s, R'Menahem Nahum fell ill with a malignant disease. His condition worsened and in 1933 he went to Vienna seeking a cure. There he died and was buried on 21 Sivan 5693 (15 June 1933) about a month before his uncle R'Abraham Matityahu. Thus, he never officially held the position of Admor. The Stefanesti dynasty, which lasted for only two generations, came to an end. Stefanesti Hasidim, however, continued on and only recently in the United States and in Israel, rabbis have renewed the Stefanesti dynasty.

Dr. Yehuda Klausner is a Civil Engineer with BSc, CE, MA from the Technion – Israel Institute of Technology and PhD from Princeton University. He served as Professor of civil engineering at Wayne State University, Detroit and Ben-Gurion University in the Negev and since 1970 a practicing CE and consultant. He published many professional papers and a book on Continuum Mechanics of Soils. In 1982 he became interested in the genealogy of his family and related families, especially rabbinic families and his research resulted in a very large database of mostly rabbinic families. He published several articles on genealogical topics.
yklaus@netvision.net.il

Descendants of: Dov Ber b'Avraham FRIEDMAN HaMagid

- * Dov Ber b'Avraham FRIEDMAN HaMagid b.1704 Lokacze d. 15-Dec-1772 Hanipoli
- m. Unknown b'Shalom Shachna UNKNOWN
- * Avraham b'Dov Ber FRIEDMAN HaMalach b. 1739 Miedzyrzec d. 25-Sep-1776 Pastow
- m. Henia b'Meshulam Feivish HOROVITZ
- * Shalom Shachna b'Avraham FRIEDMAN b. 1765 Pastow d. 1802
- m. Chava b'Avraham UNKNOWN m'Korostyshev
- * Avraham b'Shalom Shachna FRIEDMAN b. 1787 Prochowice d. 1813
- * Israel Chayim b'Shalom Shachna FRIEDMAN b. 5-Oct-1796 Prochowice d. 1850 Sadegora
- m. Sara b'Moshe Levi EFRATI m'Berdichev m. 1809 d. 1849
- * Shalom Yosef b'Israel Chayim FRIEDMAN m'Rezin b. 1813 Ruzhany d. 8-Sep-1851 Leipzig
- m. Bluma Reisl b'Dan JUNGERLEIB m'Radwil
- * Yitzchak b'Shalom Yosef FRIEDMAN b. 1834 Sadegora d. 1894 Buhusi(RO)
- m. Sheine Rachel b'David HAGER
- * Batsheva b'Yitzchak FRIEDMAN m'Buhusi
- m. Chayim Meir Yechiel b'Aviezer SHAPIRA b. 1864 Sadegora d. 1924 Jerusalem
- m. Shalom Yosef b'David HALPERIN m'Vaslui b. 1856 d. 1940 Vaslui(RO)
- * Israel Shalom Yosef b'Yitzchak FRIEDMAN b. 1856 Potok d. 1923
- m. Unknown b'Moshe Avraham ZUCKERMAN
- m. Margalit b'Zev TWERSKI m'Rachmastrivka
- * Avraham Yehoshua Heshl b'Yitzchak FRIEDMAN b. 1861 Buhusi(RO) d. 1940
- m. Unknown b'Nachum FRIEDMAN m'Stefanesti
- m. Unknown b'Salman HORNSTEIN

[Children of Avraham Yehoshua Heshl b'Yitzchak FRIEDMAN and Unknown b'Nachum FRIEDMAN]

- * Menachem Nachum b'Avraham Yehoshua Heshl FRIEDMAN b. 25-Nov-1879 Adjud(RO) d. 15-Jun-1933 Itcani(RO)
- m. Miryam b'Israel FRIEDMAN m'Czortkow
- * Menachem Nachum Dov b'Shalom Yosef FRIEDMAN b. 1843 Sadegora d. 1883 Wien
- m. Perl b'Avraham Yakov FRIEDMAN
- * Batsheva b'Shalom Yosef FRIEDMAN
- m. Nachum Mordechai b'David Moshe FRIEDMAN b. 1850 Czortkow d. 1870
- m. Israel b'Avraham Yakov FRIEDMAN b. 1852 Sadegora d. 1906 Sadegora
- * Lea Rachel b'Shalom Yosef FRIEDMAN
- m. Avraham Yehoshua b'Meshulam Zusha HESHEL m. 1849 b. 1892 Zinkow d. 1927 Mielec
- m. David Moshe b'Israel Chayim FRIEDMAN b. 1828 Ruzhany d. 1903 Czortkow
- * Avraham Yakov b'Israel Chayim FRIEDMAN b. 1819 Ruzhany d. 1883 Sadegora
- m. Miryam b'Aharon 2 PERLOFF m'Karlin
- * Shlomo b'Avraham Yakov FRIEDMAN b. 1844 Sadegora d. 1881 Sadegora
- m. Unknown b'Zvi Chayim HOROVITZ
- m. Feige b'David HALPERIN
- * Batsheva Ruchama b'Avraham Yakov FRIEDMAN
- m. Israel b'David Moshe FRIEDMAN b. 1854 Czortkow d. 1933 Wien
- * Perl b'Avraham Yakov FRIEDMAN
- m. Menachem Nachum Dov b'Shalom Yosef FRIEDMAN b. 1843 Sadegora d. 1883 Wien
- * Feige b'Avraham Yakov FRIEDMAN
- m. Aviezer Zelig b'Chayim Meir Yechiel SHAPIRA d. 1885
- * Yitzchak b'Avraham Yakov FRIEDMAN b. 2-Sep-1849 Sadegora d. 1917 Wien
- m. Malka b'Yochanan UNKNOWNm'Rachmastrivka
- * Israel b'Avraham Yakov FRIEDMAN b. 1852 Sadegora d. 1906 Sadegora
- m. Ester b'Yitzchak FRIEDMAN
- m. Batsheva b'Shalom Yosef FRIEDMAN
- * Sara Rivka b'Avraham Yakov I FRIEDMAN b. Sadegora d. 1887 Medzhibozh
- m. Israel Salom Yosef b'Avraham Yehoshua HESHEL m. 1866 Medzhibozh b. 1851 Medzhibozh d. 1912 Medzhibozh
- * Menachem Nachum b'Israel Chayim FRIEDMAN b. 1823 Ruzhany d. 1868 Iasi(RO)
- m. Unknown UNKNOWN
- * Avraham Matityahu b'MenachemM FRIEDMAN b. 1848 Stefanesti d. 1933
- m. Unknown b'Yitzchak REICH
- m. Unknown b'Yechiel RUBIN m'Kolboszow
- * Unknown b'Nachum FRIEDMAN m'Stefanesti
- m. Avraham Yehoshua Heshl b'Yitzchak FRIEDMAN b. 1861 Buhusi(RO) d. 1940
- * Dov Ber b'Israel Chayim FRIEDMAN m'Liova b. 1827 Ruzhany d. 1875 Sadegora
- m. Unknown b'Mordechai TWERSKI
- * David Moshe b'Israel Chayim FRIEDMAN b. 1828 Ruzhany d. 1903 Czortkow
- m. Feige b'Aharon TWERSKI m'Chernobyl d. 1880
- m. Lea Rachel b'Shalom Yosef FRIEDMAN

[Children of David Moshe b'Israel Chayim FRIEDMAN and Feige b'Aharon TWERSKI]

- * Nachum Mordechai b'David Moshe FRIEDMAN b. 1850 Czortkow d. 1870
- m. Batsheva b'Shalom Yosef FRIEDMAN
- * Israel b'David Moshe FRIEDMAN b. 1854 Czortkow d. 1933 Wien
- m. Batsheva Ruchama b'Avraham Yakov FRIEDMAN

* Mordechai Shruga b'Israel Chayim FRIEDMAN b. 1834 Ruzhany d. 1894 Husiatyn
 m. Unknown b'David Zvi KOBILENSKI
 m. Unknown b'Chayim Elazar HAGER

[Children of Mordechai Shruga b'Israel Chayim FRIEDMAN and Unknown b'David Zvi KOBILENSKI]

* Israel b'Mordechai Shruga FRIEDMAN b. 1857 Husiatyn d. 1948 Tiberias
 m. Sara b'Chayim HAGER
 m. Gitl b'Aviezer Selig SHAPIRA
 * Shalom Yosef b'Israel FRIEDMAN
 * Shalom Yosef b'Mordechai Shruga FRIEDMAN b. 1860 Husiatyn d. 1883
 m. Chaya b'Efraim Salman MARGALIT
 * Unknown b'Mordechai Shruga FRIEDMAN
 m. Menachem Nachum b'Yitzchak FRIEDMAN b. 1868 Boyan(RO) d. 1936
 * Gitl b'Mordechai Shruga FRIEDMAN
 m. Yitzchak Meir b'Avraham Yehoshua HESHEL m. 1881 b. 1861 Medzhibozh d. 1935 Wien
 * Chaya Malka b'Israel Chayim FRIEDMAN
 m. Yitzchak b'Mordechai TWERSKI m'Skvira b. 1812 d. 1885
 * Gitl b'Israel Chayim FRIEDMAN
 m. Yosef b'David MONSON m'Berdichev
 * Levi Yitzchak b'Yosef MONSON b. 1847 Berdichev d. 1917 Wien
 m. Unknown b'Michael UNKNOWN m'Ozipoli
 * Chayim David b'Yosef MONSON b. 1850 Berdichev d. 1932
 m. Unknown b'Benjamin Zev AUERBACH
 * Miryam Manya b'Israel Chayim FRIEDMAN
 m. Menachem Mendl b'Chayim HAGER m'Wisnitz b. 1830 Kosow d. 1884 Wisznice
 * Baruch b'Menachem Mendl HAGER m'Wisnitz b. 1845 Wisznice d. 1892 Wisznice
 m. Zipora b'Arye Leib SHAPIRA m'Slavita
 * Sara b'Menachem Mendl HAGER b. Wisznice d. 1911
 m. Shmuel b'Yehoshua ROKACH Kohen m'Skole b. 1851 Pinsk d. 1912
 * Yakov Yitzchak David b'Menachem Mendl HAGER
 m. Unknown b'Meshulam Zusha Yitzchak AUERBACH
 * Lea b'Israel Chayim FRIEDMAN
 m. David b'Yakov Yosef HALPERIN b. 1821 Berdichev d. 1884
 * Shalom Yosef b'David HALPERIN m'Vaslui b. 1856 d. 1940 Vaslui(RO)
 m. Lea b'Yitzchak FRIEDMAN m'Buhusi
 m. Batsheva b'Yitzchak FRIEDMAN m'Buhusi
 * Mordechai b'David HALPERIN
 m. Unknown b'Shabtay POLANAUER
 * Feige b'David HALPERIN
 m. Shlomo b'Avraham Yakov FRIEDMAN b. 1844 Sadegora d. 1881 Sadegora
 * Chana Ita b'Shalom Shachna FRIEDMAN
 m. Yitzchak Yakov b'Mordechai UNKNOWN
 * Gisela b'Yitzchak Yakov UNKNOWN
 m. Yehuda Zvi b'Shmuel Zanvil BRANDWEIN b. 1780 Zwolen d. 1844 Stratyn
 * Avraham b'Yehuda Zvi BRANDWEIN b. 1805 Stratyn d. 1864 Stratyn
 m. Unknown UNKNOWN
 * Eliezer b'Yehuda Zvi BRANDWEIN b. 1810 Stratyn d. 1865 Ozopole
 m. Unknown b'Yosef UNKNOWN
 * Shmuel Zanvil b'Yehuda Zvi BRANDWEIN b. 1815 Stratyn d. 1887 Stratyn
 m. Unknown UNKNOWN
 * Unknown b'Yitzchak Yakov UNKNOWN m'Granow
 m. Zvi Arye 2 b'Yosef David LANDA d. 1868 Zfat
 * Unknown b'Zvi Arye 2 LANDA m'Alik
 m. Mordechai b'Baruch KATZNELENBOGEN d. 1893
 * Aharon b'Zvi Arye 2 LANDA m'Fleshtin b. 1842 Felshtin d. 1906 Zfat
 m. Ester b'Avraham BRANDWEIN m'Stratin
 * Unknown b'Zvi Arye 2 LANDA m'Fleshtin
 m. Shlomo Meir MAYER m'Sasow b. 1835 Olesko d. 1919 Lwow
 * Unknown b'Yitzchak Yakov UNKNOWN m'Granow
 m. Shlomo b'Shmuel Yehuda Arye Leib RABINOVITZ
 * Yosef b'Yitzchak Yakov UNKNOWN
 m. Unknown b'Yeshayahu SHOR
 * Unknown b'Yitzchak Yakov UNKNOWN
 m. Yosef b'Chayim Moshe HALEVI
 * Shalom b'Yitzchak Yakov UNKNOWN
 m. Unknown b'Eliezer Zev UNKNOWN
 * Dov Ber b'Shalom Shachna FRIEDMAN
 m. Unknown b'Levi Yitzchak DERBARMDIKER m. betroth
 * Israel Chayim b'Avraham FRIEDMAN
 m. Unknown b'Shlomo GOTTLIEB m'Karlin
 m. Unknown b'Gedalya RABINOVITZ

[Children of Israel Chayim b'Avraham FRIEDMAN and Unknown b'Shlomo GOTTLIEB m'Karlin]

- * Dov Ber b'Israel Chayim FRIEDMAN
- m. Unknown b'Moshe Zev AUERBACH
- * Yuta b'Dov Ber FRIEDMAN
- m. Baruch UNKNOWN
- * Moshe Eliyahu Zev b'Baruch UNKNOWN
- m. Unknown UNKNOWN
- * Dvora b'Israel Chayim FRIEDMAN b. 1786 Vladimir d. 1856 Zevil
- m. Yechiel Mechl b'Moshe SPRAVIDLIVER b. 1788 Zevil d. 1856 Zevil
- * Yitzchak Shlomo b'Yechiel Mechl SPRAVIDLIVER SHAPIRA b. 1813 Zevil d. 1871
- m. Unknown b'Moshe Elyakim UNKNOWN
- m. Unknown b'Yitzchak Shlomo SHAPIRA

[Children of Yitzchak Shlomo b'Yechiel Mechl SPRAVIDLIVER SHAPIRA and Unknown b'Moshe Elyakim UNKNOWN]

- * Moshe Elyakim b'YitzchakShlom SHAPIRA GOLDBERG
- m. Unknown b'Yehoshua Asher RABINOVITZ
- * Unknown b'Yitzchak Shlomo SHAPIRA
- m. Yerachmiel b'Yehuda AryePesach UNKNOWN b. 1837 Lipsko d. 1909 Ostrowiec
- * Mordechai b'Yechiel Mechl SPRAVIDLIVER GOLDMAN b. 1825 Zevil d. 1900 Zevil
- m. Unknown b'Shalom UNKNOWN m'Graynow
- m. Unknown UNKNOWN

[Children of Mordechai b'Yechiel Mechl SPRAVIDLIVER GOLDMAN and Unknown b'Shalom UNKNOWN]

- * Yechiel Mechl 2 b'Mordechai GOLDMAN b. Zevil d. 1902 Korets
- m. Unknown UNKNOWN
- * Shlomo b'Mordechai GOLDMAN b. 1869 Zevil d. 1945 Jerusalem
- m. Unknown b'Alter GINSBURG m'Davidgrodek
- * Unknown b'Mordechai GOLDMAN m'Zevil
- m. Avraham Shmuel b'Yosef HALPERIN d. 1917 Brzeziny
- * Unknown b'Mordechai GOLDMAN m'Zevil
- m. Avraham Chayim b'Aharon ROTH
- * Yechiel Mechl b'Yechiel Mechl SPRAVIDLIVER GOLDMAN b. Zevil d. 1922
- m. Unknown UNKNOWN
- * Unknown b'Yechiel Mechl GOLDMAN
- m. Pinchas ROKACH m'Navaria
- * Gitl b'Yechiel Mechl GOLDMAN b. 1896 Zevil d. 1924 Zevil
- m. Yakov Israel b'Mordechai Matali KARFF b. 1883 d. 1952 Boston(MA)
- * Etta b'Yechiel Mechl GOLDMAN
- m. Yakov Israel b'Mordechai Matali KARFF b. 1883 d. 1952 Boston(MA)



Notes from the Library

Harriet Kasow, Librarian*

This is my final column as Librarian of the IGS. I have been at this task for more than ten years and it is time to spend more time on my family research. This would include a trip to the Ukraine next year searching for relatives of both sets of my grandparents. They immigrated to the United States

between the years 1920-1923 entering via Ellis Island.

As a final note, I would like to present some of my "favorite things" vis a vis genealogy.

The following are my favorite genealogical sources printed and/or online: JewishGen including the Special Interest Group

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mailings, Eastman's Online Genealogy Newsletter, What's Nu? (Avotaynu), Yad Vashem News all available free online. I receive *Family Tree Magazine*, my only paid subscription. I use the facilities of our library which has more than 1000 items including back issues of journals that the various Jewish genealogical societies have produced over the years. Some online sources include the IGS website, the Jewish National Library, World/Cat, or any large library in your area that has a genealogy or local history section.

New Books

Christensen, Penelope J. *Research at the Family History Center*. 3rd edition. Toronto. Heritage Productions. 2001. 176p. Index.

Subjects: Archives, Guide.

Location: JERL. GEN 78.

This book helps you understand the facilities and holdings of the Family History Centers. Although a lot of this material is available

online, it is very conveniently packaged in this spiral version. This is no. 9 in a series. Other titles include no. 6: *Tips for Your Genealogical Trip Abroad*; No. 7: *Organizing the Mountains of Paper*; No. 11: *Planning a Fabulous Family Reunion*.

Fisher, Rachel. *Genealogy: the Family History of the Jews*. New York. American Friends of Beth Hatefutsoth. 1999. Unpaged. Illus.

Subjects: Jews, Family History.

Location: JERL. GEN 76

This is a lovely picture album. You can't see too many photographs of Jewish history including those of families. It includes a timeline and sources for obtaining documents. This is a very good introduction to the subject for beginners in family research.

Hebrew books appear in the Hebrew version of this article.



Abstracts of Articles from Foreign Journals

Meriam Haringman, Coordinator

Dutch-Language Journals (Liba Maimon)

Misjpoge, 21st year, 2008, No. 1

The first issue of 2008 continues with Harmen Snel's article in his series on schoolteachers in the public school system of Amsterdam in 1823, about the teacher Salomon Abraham Stuttgard (d. 1836). A list of his pupils including date of birth, name and profession of parents is appended.

Dinca Wertheim writes about the contributions of her family, descendants of the banker and famous philanthropist A.C. Wertheim, to art. From supporting art and artists in the first generation, authors, painters, sculptors and musicians followed among the members of the extended Wertheim family. In this generation, Micha Wertheim is a well-known cabaret artist in the Netherlands.

Rob van het Groenewoud's article about Alexander Rinnooy Kan tells us something about this very prominent Dutch mathematician, former Rector of the Erasmus University in Rotterdam, President of the Social Economic Council, President of the Organization of Dutch Entrepreneurs and a high official in the ING. The author also surveys the history of the Kan family, one of whose members was the very well known cabaret artist Wim Kan. He further explains how the father of A. Rinnooy Kan added his Protestant stepfather's name to his own, thus explaining this rather strange combination.

Bert van Gelder's article deals with the songwriter and entertainer of the 1920s, James Cohen van Elburg (1897-1932) who was famous in his day but is now forgotten. Few of his songs have any Jewish content and strangely enough the only one of them that is still performed today is Izak Meyer's

lullaby – perhaps because it was in the repertoire of the famous post war Jewish entertainers Max Tilleur and Sylvain Poons.

Daniel Metz in his article “Under Pressure of the Circumstances” discusses the rather sensitive topic of suicides during World War II. Most occurred immediately after the German invasion in May 1940 but also, especially in 1942-43 after receiving a notice of deportation. The Jewish Council compiled a list of suicides that occurred between July 1942 and May 1943 but it is not complete as many suicides took place while in hiding.

Book Reviews

Bert Walleet, *Nieuwe Nederlanders – De integratie van Joden in Nederland 1814-1851* (New Dutchmen – The Integration of Jews in the Netherlands 1814-1851), Amsterdam, Prometheus, 2007.

Following the establishment of the Kingdom of the Netherlands in 1813, a Council was established, consisting of the most prominent Jews of the time. As most of these were Sephardi Jews, they soon obtained permission to establish their separate community, which exists till today. Dutch became the official language to be used in the synagogues in place of Yiddish and rabbis had to submit to exams controlled by the government. The Kingdom was divided into units, each with its own main synagogue and chief rabbi – a system that is still in effect.

Ab. Stokvis. *RZV Poseidon 100 jaar, 1907-2007* (to be ordered from Ab Stokvis: ab@xs4all.nl) tells the story of the rowing and sailing club that was established by Jews when they were not allowed to participate in other such clubs. However, it was decided from the beginning that Poseidon would be open to everybody. The Club exists till today but the number of Jewish members has been steadily decreasing.

Harmen Snel. *The Ancestry of Sarah Bernhardt – a Myth Unraveled*, Amsterdam, Jewish Historical Museum, 2007. Many books have been written about Sarah Bernhardt, which rely heavily on her autobiography published in 1907. Harmen Snel, a senior archivist of the Municipal Archive in Amsterdam, published this

fascinating research on the occasion of an exhibition in the Jewish Historical Museum about the actress. Sarah Bernhardt (Rosine Bernardt) was born in Paris, the daughter of an unwed Dutch Jewish mother. Snel's research deals mainly with Sarah's grandparents and other members of the family in the Netherlands.

Salvador Bloemgarten. *Hartog de Hartog Lemon, 1755-1823, Joodse revolutionair in Franse Tijd* (Jewish Revolutionary in the French Times), Amsterdam, Aksant, 2007. It describes the activities of the Dutch Jewish physician and protagonist for the emancipation of the Jews during and after the French occupation.

Rena Fuks-Mansfeld e.a. *Joden in Nederland in de twintigste eeuw – een biografisch woordenboek* (Jews in the Netherlands in the 20th Century – a Biographical Dictionary), Utrecht, Winkler Prins-Spectrum, 2007.

This is a biographical encyclopedia of 500 prominent Jews, which mentions over 6000 persons, in all. Some of the material can be found on the web site: www.jodeninnederland.nl

Other news

- Jews in Leiden – can be ordered from the NIG (Jewish Community) in Leiden 31-71-5125783
- The diary of Jacob van Essen covering the three months he spent in hiding in 1943 in Meppel, in the eastern part of the Netherlands. To order: 31-522-241060
- The son of Gerrit van der Veen, one of the most famous leaders of the resistance during World War II, transferred the collection of over 70,000 false identity cards made during that period to the Museum of the Resistance.
- www.watwaswaar.nl
A new web site that provides historical facts for each town in the Netherlands.
- www.genlias.nl
More than ten million documents can be obtained via this web site.

Misjpoge, 21 (2008), No. 2

Harmen Snel continues his series about the Jewish pupils in the Amsterdam primary school system in 1823, with Wolf Salomon Stuttgart (1760-1841) a cousin of a previously described teacher by the name of Stuttgart (Misjpoge 2007/4). A list of eighteen students with details about their parents is appended. Snel also writes about another teacher, Schoonte Flatau nee Davids (1761-1839), the sister in law of W.S. Stuttgart and also a member of a family of teachers. A list of her sixteen pupils is appended.

Denise Citroen, a member of the famous Citroen family, describes the family business that starts with Jacob son of Mozes Limoenman (1781-1814) who made his living importing and selling lemons from Surinam. It continues with Barend Roelof Citroen who establishes the jewel business in the famous Kalverstraat and whose grandson Andre Citroen (1878-1935) establishes the car factory in France, that he lost to Michelin and who leaves his family nearly destitute at his death. Andre's wife, Georgina Bingen, is a descendant on her mother's side from Rabbi Judah Loew of Prague. Another part of the family, after surviving the war in Switzerland, moved to Israel in 1952 and changed its name to Cidor. Chanan (Hans) Cidor was the Israeli ambassador to the Netherlands in the 1960s. Denise, the daughter of the last owner of the family jewelry business, Karel Citroen, was more interested in art history and genealogy sold the firm after its nearly 150 year existence in 1971. Many other less well-known members of the Citroen family are mentioned in the article.

Job Jona Schellenkes, a professor in the department of population studies at the Hebrew University, shows in the first article of a series, how Dutch Jews, most of whose ancestors came to the Netherlands from Germany, can trace their families without having to travel eastward – just like he did for his own family

Other Items

Exhibition about Benno Premisela. For more information about this family:

<http://www.inghist.nl/onderzoek/Projecten/BWN/lemmata/bwn6/premsela>

Books

The historian Evelien Gans writes about Jaap (1912-1993) and son, Israel Chaim (Ischa) (1943-1995) Meijer, Amsterdam 2008.

Paul van Trigt describes the Jewish community of Rotterdam between the years 1945-2007, Rotterdam, NIG, 2007.

Verbum Holocaust Library: a series of books written by Holocaust survivors about their wartime experiences:

- Isaac Lipschits – persecution of the Jews in Rotterdam
- Jack Spijjer – war experiences in the camps of Vught, Westerbork and Amersfoort
- Pieter Kohnstam –describes the flight of the family which takes nearly one year
- John Blom – escapes at the advice of his father from the Hollandse Schouwburg, the place of assembly in Amsterdam prior to deportation and is the only one of the family to survive. He describes his tremendous feelings of guilt.
- Dan Kampelmacher immigrates to the Netherlands from Austria after the Anschluss, survives in hiding and rebuilds his life in the Netherlands after the war.

Other Books

S. Kopinsky: *Ancestors of Alex Kopinsky*, traces the family from Vilna via Surinam to the Netherlands.

J.E. Sint Jago describes how Jewish refugees were interned together with German and Italian nationals as well as Dutch members of the fascist NSB on the islands of Bonaire and Curacao during the war years.

Jean Philippe Chaumont and Monique Levy list more than 2800 rabbis and other Jewish functionaries who were active in the 19th century in France and Algeria.

Louis Zweers wrote the brochure on the occasion of an exhibition at the Jewish Historical Museum in Amsterdam about the photographer Kurt Lubinski (1899-1969) who emigrated from Germany in

1933 to the Netherlands, escaped to the United Kingdom at the beginning of the war and left for New York in 1943. The exhibition showed photographs he took in Europe, the United States, Africa and the Soviet Union.

English-Language Journals **(Meriam Haringman)**

***Shemot*, December 2007, Vol. 15, No. 4**

A great deal of research focuses on the large Jewish communities but here we get a glimpse of Hull, a provincial town with Jewish marriages that took place from 1784 to the present.

John Gould goes back to Birmingham to see how his Davis family developed and reminds us to be careful to check various spellings of even simple names.

A Jew from Dahomey tells the tale that makes for fascinating reading of an impostor who served in the Jewish Royal Fusiliers from Palestine.

There are a number of family history tales including that of the Liflanders from Kovno, Lithuania and that of Diane Barnett who finds links to various families from Fox to Moss, Berkowitz, Henry, Bloom and Woolf.

***Avotaynu*, Volume XXIII, Number 4, Winter 2007**

Currently the big news in Holocaust research is the opening of the Bad Arolsen archives in Germany. Two articles deal with this subject.

Only recently have Sephardic sources become known to the general genealogical community. www.SephardicGen.com is a new website which enables the researcher to navigate the web.

Shalom Bronstein in his article "Age makes a Difference" has done an excellent job in explaining why and how people changed their ages. These supposed inconsistencies frequently had life and death consequences.

Bankruptcy cases can be researched with the help of newspapers from the period. Edward

David Luft and Bruce Abrams give three examples of how they found material that led to court cases. They include the listing of all sources making it an invaluable tool for other people.

It is amazing how the Pages of Testimony at Yad Vashem have enabled families to reunite. Teven Laxer tells the story of how Henry Stern found his relative, Fred Hertz after sixty-seven years.

Kathy Sefton did research, checked and double-checked until she was able to verify the story that her grandparents (the Grybetz family from Telechlan) actually met on the boat to the United States.

"From Russia and Back Full Circle in 99 Years" is the tale of how a family came to America and lost contact with their relatives in Russia. In 1997, Charna Duchanov realized that this was the time to begin looking backwards. She managed to find cousins both in Chicago and St. Petersburg and went to meet them, putting the pieces together.

***Dorot*, Vol. 28, Number 4, Summer 2007**

This issue lists excellent online sites that can be of value for anyone researching families in the United States, Canada, South Africa and the United Kingdom. For example, findmypast.com can help you find the passenger lists leaving the United Kingdom between 1890-1960. Ann Rabinowitz's instructions are very detailed and move the reader along the path of how to get to the sources and what is on each website.

Rivka Schiller sums up the Day of Learning concerning the Holocaust and gives the list of sources that Peter Lande compiled. They include archives, museums and concentration camps. The data includes address, telephone number, website and email. Some of the places mentioned are: HIAS in New York; Memorial de la Shoah in Paris; the Holocaust Documentation Center in Budapest; Bad Arolsen in Germany; Jewish Historical Institute in Poland and even a place in the former Soviet Union.

Books reviewed include *Jews of Khazaria*, *Jewish Cemeteries in Bedzin and Caeladz*, Poland and Josef Rosin's second volume on the Jewish Communities in Lithuania.

***Dorot*, Vol. 29, Number 1, Fall**

The editors have done a great service by explaining in detail the contents of the Museum of Family History, which only exists in cyberspace and therefore is accessible to all researchers. It is slanted toward Jewish life in Poland, the United States and the five boroughs of New York City. The writer suggests using the two most important pages for visitors to the site "Site Map," which has links to all pieces of relative information on the site and "Recent Updates," which lets you know what is new. What is of utmost importance is the contribution of additional material by the readers and there is a request to get in touch. The site itself is www.museumoffamilyhistory.com

The third installment of Ann Rabinowitz's article dealing with online sources focuses on South Africa. This time she puts emphasis on the National Archives of South Africa and those of Rootweb giving very practical advice plus examples on how to get the most out of the sites.

Of all the books reviewed perhaps the most unusual deals with the hospital on Ellis Island. One can go to the author's website www.forgottenellisland.com

***Dor to Door*, Winter-Spring 2007**

This journal caters to the needs of the Greater Houston Jewish Genealogical Society. One article merits mention since it deals with the calculation of dates according to the Julian or Gregorian calendars. The writer Esther Yu Sumner also mentions the Quaker dates, which can add to the confusion since it is not clear which calendar they are using.

***Etz Chaim*, Vol. 17, No.3, Spring 2007**

This journal caters to the greater Orlando area.

We tend to think of the German industrialists using Jewish slave labor and taking over

Jewish property. There is an article here dealing with the Leica company and how it saved Jews with its "Leica Freedom Train." It is refreshing to learn how this company got Jews out of Europe and put them on their feet in America. The tale was not known until recently and is now the subject of a book *The Greatest Invention of the Leitz Family: The Leica Freedom Train* by Frank Dabba Smith.

***Jewish Genealogy Downunder*, Australia Vol. 9, No. 1, February-March 2007**

People looking for People is a useful tool for people searching family. Some of the more unusual names include: Deutelbaum, Zlotnik, Rady, Sznajstajler. The family website of the Joachim family from Kroschin won a prize.

***Jewish Genealogy Downunder*, Australia Vol. 9, Nos. 2 and 3, May and August 2007**

The article reproduced here from the June 2, 2007, *New York Times*, tells the tale of the Vienna Archives. A talk on this subject was given in May at the Jerusalem branch of the IGS. Eight hundred boxes of archival material were found when a vacant building was to be sold. Records dated back to the 17th century and there were some two million pages of documentation. Some of the material has been microfilmed and is at the Central Archives for the History of the Jewish People in Jerusalem. Important material relates to the 118,000 Jews whose families sought assistance to emigrate in 1938 and 1939. The questionnaire, filled out by the head of a household, solicited four pages of detail about family, economic status, references and contacts abroad.

People Looking for People again gives background on those searching relatives like: Schleiss-Coffee, Sakluf from Swerdlow, Dorn. Someone is researching early photographers and wants more names while others mention the radio program of Yaron Enosh to find missing relatives. The most urgent call comes from a Holocaust survivor looking for people who crossed the border from France to Switzerland via Anemasse on October 20,

1943. The writer gives a list of names of girls now in their seventies who were with her.

Roots-Key, Vol. 28, No. 1, Spring 2008

Journal of the Jewish Genealogical Society of Los Angeles

There is a long, impressive article on “Researching South African Jewish Genealogy” by Roy Ogus and Saul Issroff. The authors give an introduction to the history of this Jewish community and then an excellent survey of all the Internet sites that deal with these Jews most of whom were originally from Lithuania.

Hadassah Lipsius, the associate director of JRI gives a hands-on approach on using these records in order to find one’s burial site in Poland.

As much as we like using the Internet there is still a need to go and sit in archives to find more information on our ancestors. Joanne Sher did just that and tells of the kinds of things one can find like: oral histories, unpublished manuscripts, family papers, scrapbooks, newspaper clippings, professional certificates, licenses, registrations and even prison and jail records. She gives a list of selected archives and bibli-ography.

*Beth Hatefuso*th – the Museum of the Jewish Diaspora houses the Douglas Goldman Jewish Genealogy Center. Haim Ghiuzeli, its current director, explains the new computer system, which for the time being

can only be used on the premises. It is unique in that it integrates the genealogy information with the other multimedia and text databases available in Beth Hatefuso

th. For those living in Israel this is definitely a good local source of information.

Stephanie Weiner provides an annotated article on “Tracing Adopted Mishpocha.” She gives online sources and presents the legal aspects of any search.

Two family histories tell the unknown tales of people who did not know much about their roots until they reached middle age. Peter Vanlaw unravels the story of his Weinlaub and Rashfish families from Germany. He was sure he was a Gentile until he had a heart attack and heard his mother cry out that it was all her fault. His search led him on the trail from Germany to America and back again including all the family’s business and personal intrigues. Mark Reichard on the other hand, knew he was Jewish but heard a strange story about a German nobleman who converted to Judaism after a rabbi helped him in the forest in Hungary. This convert was connected to him and since Mark was a Kohen it did not fit. Here too, it took many years to unravel the account and put the pieces together with the help of the Internet and DNA testing. In the end, he found branches of the family in Israel, United States, Australia and Hungary.

