



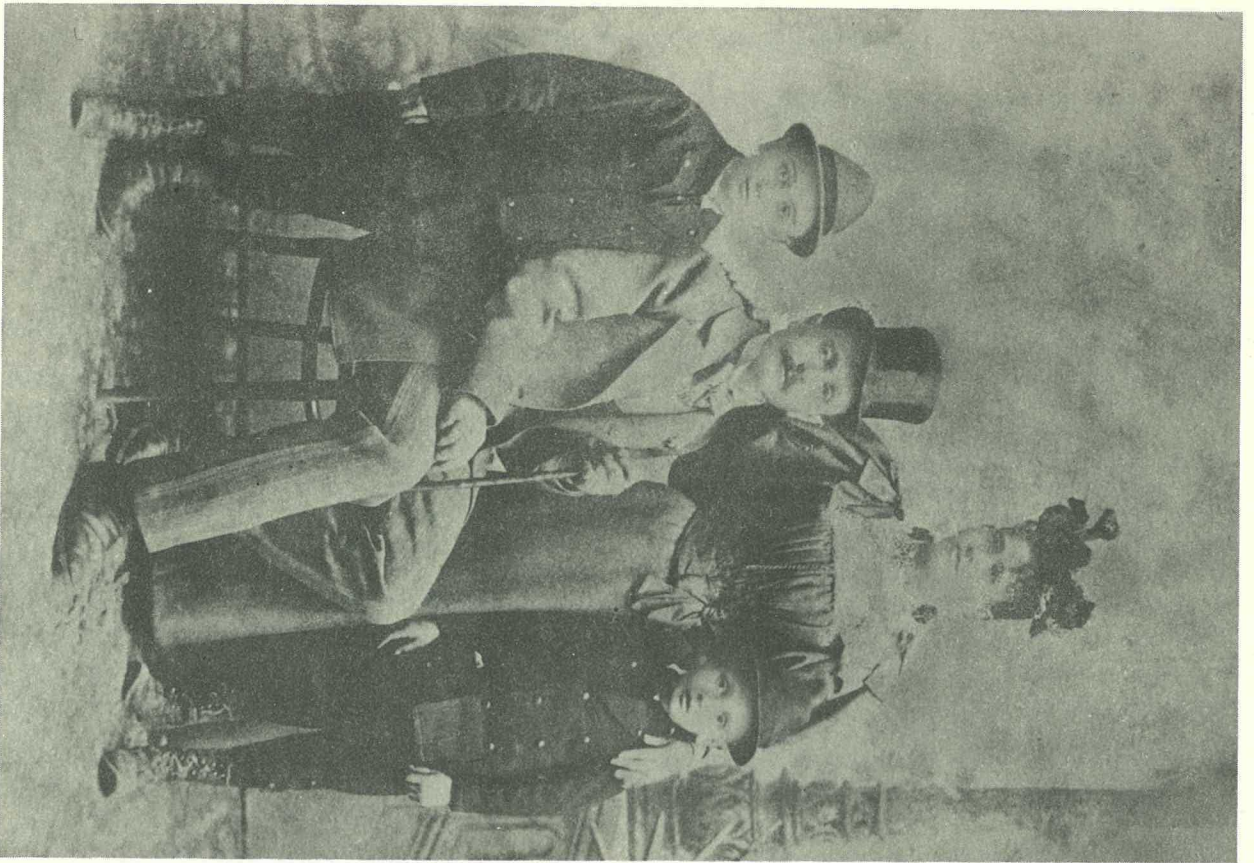
TOLEDOT

the journal of jewish
genealogy

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VOLUME 3, NUMBER 4



TWO JEWISH FAMILIES FROM HUNGARY: Left - Ignatz (Joseph) Simon, wife Roza (nee Schlesinger), and his sons Mor (Martin) and Ferencs (Frank). Photo taken in Budapest ca. 1893. Right - Moritz Markstein, wife Johanna (nee Mänerl), and children Elizabeth, Samuel, and Joseph. Photo taken in Budapest 1887. Frank Simon and Elizabeth Markstein met in New York City and married in 1910. They are the maternal grandparents of TOLEDOT editor Steven W. Siegel.

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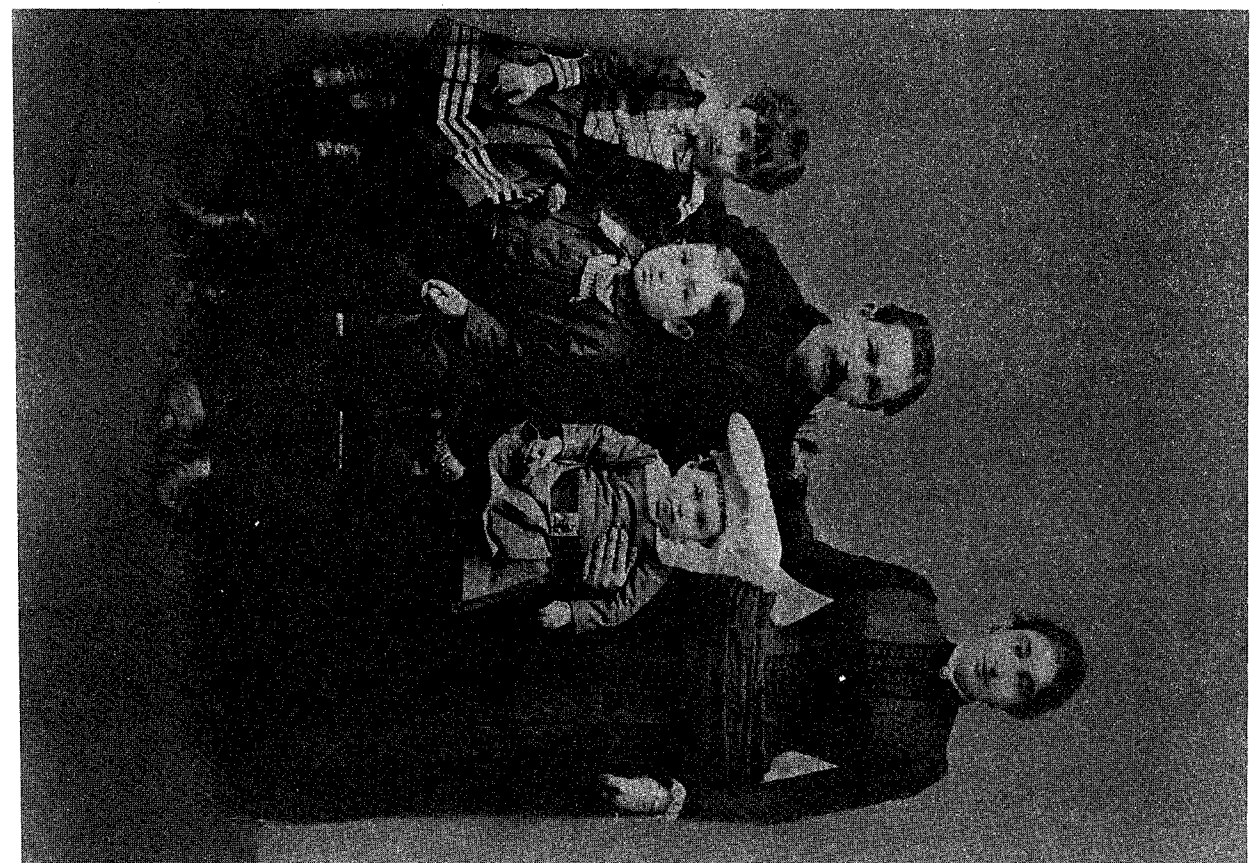
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TOLEDOT: THE JOURNAL OF JEWISH GENEALOGY

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PLEASE SEE INSIDE BACK COVER. COPIES

OF ALL BACK ISSUES ARE AVAILABLE.

TO OUR READERS

Over three years ago, when we launched TOLEDOT in our living rooms, we had no idea that the only journal in the world devoted to Jewish family history and genealogy would grow at such a furious pace. Hardly a day goes by when subscriptions do not come in -- to the point where we are now an international publication with subscribers throughout the world.

Due to the rapid growth of TOLEDOT, we have gotten quite backlogged, as you know. The issues have appeared late recently, and every once in a while we make an error regarding a subscription renewal. The good news is that you will be getting TOLEDOT more regularly from this point on. You will note that we have computerized the subscription list - and included on the label when your subscription is due to expire. If, on occasion, we make an error, please be patient with us. As we have learned from your many letters, TOLEDOT is a popular and well-appreciated journal which is an important aid to your research. We intend to keep on serving you in this way, and hope for your continued support and interest.

TOLEDOT is the Hebrew word for "genealogy" or "generations."

TOLEDOT disclaims responsibility for errors of fact or opinion made by contributors but does strive for maximum accuracy.

Interested persons are invited to submit articles to be considered for publication. Manuscripts will not be returned unless a stamped self-addressed envelope is included. Contributors of published articles will receive ten free copies of the issue in which the article appears.

TOLEDOT is indexed in *Current Contents/Social & Behavioral Sciences*, *Social Sciences Citation Index*, and *Genealogical Periodical Annual Index*.

The reason your editors have been delayed in getting issues to you is that they are both very busy people. Steven Siegel is currently wearing several hats within the Jewish community. His major responsibility is being the archivist of the 92nd Street YM-YWHA. He also serves as secretary of the Jewish Historical Society of New York, is an officer of the Jewish Genealogical Society, and is an active member of his synagogue in New York City. Arthur Kurzweil, author of *From Generation to Generation*, has been traveling around the country speaking on the subject of Jewish family history and genealogy. Within the last year he has spoken to over 150 Jewish groups from coast to coast. In addition, he is currently writing two more books, both in the area of Judaica.

So, while we are busy with our many activities in the Jewish world, we are still devoted to giving you the best Jewish genealogy journal we can. And this current issue, in your hands, is certainly an example of that! We hope you enjoy it.

DEAR EDITORS:

EXCITING MOMENTS

My most exciting moment was finding my grandfather's name on the incoming passenger list for the Port of New York. He arrived on the *Bohemia* on November 25, 1885, and since it was a German ship, LEVENSTEIN became LOEWENSTEIN. He had one piece of luggage and was in the forward compartment.

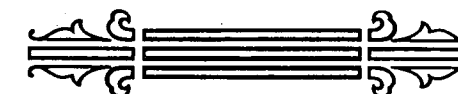
I can't tell you how much I have enjoyed your magazine. Good luck and keep up the good work.

E. A. Livingston
104-16 88 Avenue
Richmond Hill, NY 11418

My adventure began in a library reading room with a pile of phone books. After three letters to the only HORKHEIMERS (my great-grandmother's maiden name) I found, I began to get wonderful letters, a family tree, and excited phone calls from all corners of the country. I discovered that my family was a lost branch of an international cousinhood of some 1500 descendants of Handle and Hayum Lob Horkheimer (born in 1777). That was for openers.

Beginning to meet my new cousins has been more than half the fun. All this is made more gratifying because I grew up believing that I had almost no relatives on my mother's side of the family.

Linda Levine
26 Mt. Auburn St.
Cambridge, MA 02138



SUMMER 1981 EVENTS

The Jewish Genealogical Society in New York is planning a Summer Seminar on Jewish Genealogy: Finding Your Jewish Roots in New York, to be held Sunday, July 12 through Thursday, July 16, 1981. The program includes morning guided visits to research facilities, afternoon opportunities to do research, and evening lectures and get-togethers. Jewish genealogists will find this seminar a convenient and exciting way to discover the unique genealogical resources available in New York.

A preliminary program and questionnaire are available from the Jewish Genealogical Society by writing to Steven W. Siegel, Seminar Chairman, 155 East 93 Street, #3C, New York, NY 10028.

VILNA GAON

Elijah ben Solomon Zalman, known as the Vilna Gaon, was born in 1720 in Selets (Seltz), Grodno province. After traveling throughout Poland and Germany, he settled in Vilna where he died in 1797. Considered one of the greatest spiritual and intellectual leaders of Jewry in modern times, the Vilna Gaon is claimed as an ancestor by many Jews of European background, many of whom cannot trace the exact descent.

It is known that the Vilna Gaon had at least six children. Selected lines of descent from some of these children are recorded in some of the primary sources for information on descendants of the Gaon. However there is almost no information on even the first few generations of descendants from other of his children who are known to have settled in some of the towns near the Russian-Polish border.

We would like to compile information from your readers on descendants of the Gaon for the first one hundred to one hundred fifty years after his birth, and publish these findings in chart form in a future issue of TOLEDOT as a research aid to those who are trying to trace their descent from the Gaon.

Lillian Faffer Dr. Alex Friedlander
310 E. 70 St. 169 Stratford Rd.
New York, NY 10021 Brooklyn, NY 11218

MISHPOKHE

Thank you for the beautifully sensitive review of *Mishpokhe* [vol. 3, no. 1]. You made me feel that I had obtained my goal. [Margaret] Mead used to tell us as students that unless we wrote up our findings so the people themselves could accept the findings and identify with them, we were failures as ethnographers. I don't care who might blast the book now as I'll have your careful review to jazz me up!

Bill Mitchell
Pleasant Valley Farm
Wolcott, VT 05680

The First World Conference on the Jewish Family Heritage will take place in Jerusalem Aug. 16-21, 1981. This international conference is being organized by Moreshet Beit Saba (Society for the Jewish Family Heritage), which is directed by Professor Yizhak Halbrecht. According to the meeting announcement, "the main purpose of this Conference will be to discuss the ways and means of preserving the physical and spiritual Jewish Family Heritage and through it the great Jewish Heritage in general."

For further information on the conference, write to Yehuda Ben-David, 17 Kaplan St., Tel Aviv, Israel.

*"And these are the generations of Isaac,
the son of Abraham" ... Toledot 25: 19*

*It is with great
pleasure and pride
that we announce
the arrival of a
new generation:*

Zachary Winiker Truboff
(זכריה ויניקר טרובוף)
BORN: November 11, 1980
WEIGHT: 7 lb. 13 oz.

MARRIED: 6/26/77

Linda Winiker
(לינדה ויניקר)

Charles Truboff
(צ'ארלס טרובוף)

Cecilia Fogel Fried
(ססיליה פוגל פריד)

Norman Winiker
(נורמן ויניקר)

Elaine Zagelstein
(אליין זאגלשטיין)

Norman Truboff
(נורמן טרובוף)

Lena Morava (לנה מורבה) Harry Stober (הארי סטובר)

Lena Stober (לנה סטובר) Cecile Farkas (ססיליה פארקס)

Morris Fogel (מוריס פוגל) Judith Fogel (ג'ודית פוגל)

Henry Fried (הנרי פריד) Hanny Klaffer (הנני קלאפר)

Becky Kaslowitz (בקי קאסלוביץ) Tzvetel Feinstenberg (צ'טבל פיינשטענבערג)

Philip Winekar (פיליפ וינקאר) Isaac Kozlowicz (יזעק קוזלוביץ)

Regina Mund (רגינה מונד) Pesie Mishman (פסיע מיסמאן)

Bernard Zagelstein (ברנארד זאגלשטיין) Isaac Winocur (יזעק וינוקור)

Pauline Shafer (פאליין שאפר) Rachel (רachel)

Charles Truboff (צ'ארלס טרובוף) Moshe Mund (משה מונד)

(Morris Trubetzky) (מוריס טרובעטזקי) Aaron Zagelstein (אaron זאגלשטיין)

Nathan Trubetzky (נאטאן טרובעטזקי) Sarah (סarah)

Ida Subrisky (ידא סובריסקי) Harry Schaffer (הארי שחאפר)

(Heschel Szeferonke) (השכל זעפערונקע) Esther Peston (אסתר פעסטון)

Nathan Trubetzky (נאטאן טרובעטזקי)

THE JEWISH FAMILY FINDER

THANK YOU, JEWISH FAMILY FINDER!

I never really expected to find anything of personal interest among the ads of the Jewish Family Finder. I just read them because I'm curious, and like to know what other people are up to.

I was certainly shocked one day, then, to read an ad about MY FAMILY. There it was in black-and-white: "Levkoff, Kiev 1880." It was too good to be true; I quickly dashed off a letter to the person who placed the ad, hardly daring to hope I'd get an answer or to believe I had actually found a relative. And then I waited.

A short time later, I received not one but TWO letters in reply -- one from the man whose ad I'd answered, and another from his mother. Both letters were full of information. We were, indeed, part of the same family. And then the real fun began. We've been exchanging letters and other information since then, including stories, photographs, family documents, and civil records, and together we have traced our family back at least one generation farther than we had been able to do separately. We've managed to save each other much time and effort in our individual researches by pooling our data. And at least as important, we have added a new dimension -- the present -- to our family history.

Although I haven't met my "new" cousins yet, I hope to do so this year. In any event, we will surely continue to share our genealogical research. And I, for one, will keep on reading the Jewish Family Finder. Who knows what familiar name I'll see next?

Gratefully,

Karen Rossel
44 Dunbow Drive
Chappaqua, NY 10514

The editors of TOLEDOT invite its readers to make inquiries about their research to the hundreds of Jewish genealogists who read our journal.

For \$5.00, we will print your 25-word announcement containing the surnames, towns, or other information that you might wish to include in your inquiry. Your name and address are listed free of charge. For announcements of more than 25 words, an additional 20¢ per word should be added.

To avoid inaccuracies, please type or print your announcement. Indicate surnames in CAPITAL letters, as we do in the listings, in order to distinguish them from place names.

Send your check along with the wording of your query to: TOLEDOT, 155 East 93 Street, Suite 3C, New York, NY 10028.

80-1 Julian L. BERMAN, M.D., 1216 Jeffrey Ct., Northbrook, IL 60062 --- Looking for descendants of Leo(n) BE(H)RMAN who lived in N.Y.C. Alive in 1934. Worked for a bank. Probably born about 1860 in Kroz, Lithuania or possibly Riga or St. Petersburg. Father Israel, grandfather Smere (Smereyahu). Leo(n)'s siblings: Aige, Elsa, Lotte, Ida (married Dr. MANDELSTAM), Harry; 2 uncles--Max (Austria) & David (St. Petersburg). May have had these children born in 1880s: Ida, Simon, Meyer, Florence, Albert.

80-2 Julien M. BERMAN, 5555 Roswell Rd. N.E., #F-12, Atlanta, GA 30342 --- Seeking information on Label Hazel BERGMAN and his 2 sisters - born around 1820 - wealthy family from Kaliningrad (Koenigsberg), East Prussia. Moved to Rogola, Kovno Gubernia, Lithuania. Wife Zelda WEINBERG.

80-3 Julien M. BERMAN, 5555 Roswell Rd. N.E., #F-12, Atlanta, GA 30342 --- Seeking information on or connections with LIPMAN family for Shana Nahauma MILLERKOVSKY of Krevia, Vilna Gubernia, Lithuania and Rostov, Russia. Husband Zaharya MILLERKOVSKY, daughter Sarah (husband LIPMAN and 2nd-Abram RIBICOFF), Mary, son Avram Welvum, and Yankel, whose entire family were killed in the Holocaust.

80-4 M. BOTWINICK, R.R.#2, Box 312A, Absecon, NJ 08201 --- From Boslov: MILLER, SVERDLEKOVSKY, BELFER, STROEK-MISEL. Minsk/Radoskoffsky: DAVIDOFF, BOTWINICK. From Latvia (Walk/Kurland): STERN, PARADISEGARTEN. I will research Philadelphia records.

80-5 Sophie CAPLAN, 5 Woonona Rd., Northbridge 2063, Sydney, N.S.W., Australia --- Seeking information about Joseph TOPF (born 1870s Wislica (Waislitz)), wife Yenta, flourmiller, died Treblinka 1942, their children Abraham, Dvora BUCHMAN, Tova WASSER, Herschel and wife Sarah SILBERSTEIN, Max. Also ancestors Herschel (c.1775), Pinchas, Samuel, Eliezer (exiled to Irkutsk, Siberia, 1870s) TOPF, their brothers, children. Also anything on Wislica and Dzialoszyce, Pinczow district, Kielce province, or any other TOPFs or TOPPERS, anywhere.

80-6 Sophie CAPLAN, 5 Woonona Rd., Northbridge 2063, Sydney, N.S.W., Australia --- Seeking information on descendants of Eliezer TOPF (Lazar TOPPER) who were born Irkutsk, Siberia, 1880 onward. Probably Paul, Moshe, Sophie PREISMAN. In fur trade. Later Tientsin, Tokyo (Grisha TOPPER), California, New York.

80-7 Sophie CAPLAN, 5 Woonona Rd., Northbridge 2063, Sydney, N.S.W., Australia --- Seeking ancestors or siblings (and their descendants) of Leo HAUSMANN, son of Moshe and Esther, probably born Dolina, Galicia, c.1810. Leo settled in Nowica near Kalusz, Stanislaw area, c.1849. Will gladly share extensive knowledge Leo's descendants. Would like to hear from any HAUSMANN or HOUSEMAN, anywhere.

80-8 Sophie CAPLAN, 5 Woonona Rd., Northbridge 2063, Sydney, N.S.W., Australia --- Seeking descendants of brothers of Meyer STEIN, born c.1860, Dolina, Galicia, later forester to nobleman at Zawatka. Brothers emigrated U.S.A. 1870s or 1880s.

80-9 Sophie CAPLAN, 5 Woonona Rd., Northbridge 2063, Sydney, N.S.W., Australia --- Seeking information families HALPRIN, REITER, ROSENMAN, NEUHAUSER, BRAVERMAN, SPIEGEL, TANNE, SEEMAN from Dolina, Stryi, Rosniatow, Nowica, Kalusz, Borislav, Stanislaw, all eastern Galicia. Will share own information.

80-10 Shaul CEDER, 1481 Egmont Pl., Far Rockaway, NY 11691 --- Seek information on surnames ARONOWICZ, BLEJ-WAS, CHECINSKI, DANIELEWICZ, FROMM, GOLDSZTEJN, KOPEL (KOPLOW), KOPELMAN, MARMELSZTEJN, PINKUS, ROZENBLAT, ROZENBLUM, WOHLSZTEJN, ZYLWER from Piotrkow; DZIALO-SZYNSKI from Lodz; NADELWAJS from Tomaszow Mazowiecki; COHEN, STEPPER from Chigirin/Aleksandrovka; GRYNBAUM, TADEL (TUDEL), STRZYG from Plock; KERR (KERSTEIN) from London. Also information on the CEDERBAUM (later KOPELMAN) printing house of Piotrkow.

80-11 Beryl KROOT COHEN, 30 Hamblet Ave., Portland, ME 04103 --- Searching for descendants of Benjamin KROOT (KRAUT), Ezrena, Lithuania. Louis, Bella and Feiga (Frances) DORAS (DORIS), Dusutes, Lithuania. Israel Baruch BEAN, Zelig KASPER, Lavitz, Poland or Ryplin, Russ-Poland.

80-12 Ruth HINDIN CONRAD, 60105 Stirling Dr., Bend, OR 97701 --- Seeking: BAUM, Trier, Germany. BARUCH, Marienbad, Austria, now Marianske, Czech. GOETZ, Krutesheim, Prussia. LEVY, Provinz Posen, now Poznan, Poland. LOEB, Prussia. GINDIN, HINDIN, Vilna, Lithuania.

80-13 Julian FALK, 142 Glo Min Dr., Pittsburgh, PA 15241 --- Seeking information family Israel FALK, born Meudt, Germany 1823, wife Johanette ROSENFELD, Singhofen, Ger., mother Fanny FEIST, Meudt, Ger., sons Isaac FALK, Scranton, Pa., Adolf FALK, New York, N.Y.

80-14 Martin J. GLEMBOURTT, 69-15 198 St., Fresh Meadows, NY 11365 --- Seeking families of Maurice and Jennie BERMAN, Philadelphia, children Henry, Dave, Lillian OKEN. Also family of Lachee BLUMOWE in Detroit or Milwaukee area. Son's name Charles (Kalman) BLUMOWE. Father's name Kalman MULLARSCHEWICZ, Lomza. Seeking GOLOMB roots for GOLOMBOVITZ, GOLOMBOWICZ, GOLOMBOVITCH from Lomza, Poland. Seek information on Mendel GOLOMBOVITZ, watchmaker, Warsaw. Wife from Kolne. Fled Warsaw World War I. Seeking KANNETs - descendants of my great-grandfather Itchie Leib KANNET, tziza-maker, Czysewa, Poland.

80-15 Kevin C. HINKLE, 1775 Waltham Rd., Columbus, OH 43221 --- Seeking information on Zacharias FRAENKEL = Zecharja ben Beer HALEVY of Vienna. Also information on Rabbi Jacob MIRRELS of Vienna, who married Zecharja's granddaughter.

80-16 John HURST, 3775 Falconer Dr., Soquel, CA 95073 --- Rais Alexandria ZALIVSKAJA b. Vilna married Nikolas MAKAROV approx. 1860. She has two sisters who immigrated to New York approx. 1870. Seeking information regarding sisters.

80-17 Seth JACOBSON, Mevo Petaya 3, IL-97 706 Jerusalem, Israel --- Wanted Anna b. LEVIN from Szczuczyn (Schruzyn, Stutzin?), and descendants, emigrated 1905-10 appr. from Scandinavia to U.S.A., married (4 boys?). Brothers Moshe Mauritz, Hirsch.

80-18 Seth JACOBSON, Mevo Petaya 3, IL-97 706 Jerusalem, Israel --- Relatives of Ita Dvora TARSCHYS, Vilna, and husband Avraham Tsemach ASCH (TARSCHYS), Sossli; descendants of Gershon and Kibel PAVLOVSKY of Lazdei.

80-19 Phyllis B. KAPLAN, 1150 Kipling Rd., Elizabeth, NJ 07208 --- Seeking relatives MODEL, Mordecai (Max) or Louis; HILLER, Pessel, Hencha, left Jaroslaw, Austria, 1882. Also WEIXELBAUM (or WEST) related to above. Relatives of Chaim ben Eleukim-Getzel BRODSKY (BEZRUKI), Eli or Getzel VADNOVSKY, all from Brest-Litovsk.

80-20 Joanne SLOSSBERG KELLY, 98 Bourne Blvd., Sayville, NY 11782 --- Seeking information on people who lived in Shaluk, Lithuania. COHENS, GLAZIERS, GATZENS, SHORFERS or SCHLOSSBERGS. Anyone attending 30th anniversary "Soloker Benevolent Association" ball, Nov. 1934 at Beet-hoven Hall, N.Y.C.

80-21 Rosanne D. LEESON, 1821 Granger Ave., Los Altos, CA 94022 --- Seeking information: Bertha and Morris GOODHART of New York. Bertha, widowed, living Brooklyn, 1900. Children: Lawrence, William, Julius, Arthur, Sadie.

80-22 Rosanne D. LEESON, 1821 Granger Ave., Los Altos, CA 94022 --- Seeking information: Wolf and Sarah DAVIES GREEN, living Brooklyn, 1900. Children: Aimee (b.1892), Dorothy (b.1896).

80-23 Gayle LEVINE, 1232 Hinsdale Pl., Anaheim, CA 92807 --- Seeking: S(C)HMERLER and KLINGER (Solotwina, Galicia), TOBIAS (Drohobycz, Galicia), GAVRONSKY and LANE (Poland or Latvia, Russia), NORDEN and JACOBS (Germany).

80-24 Jacqueline MATHEWS, 3111 Copa de Oro, Los Alamitos, CA 90720 --- Need any information at all on Morris MAGALESKY, who lived in New Orleans in the 1890s, before and after which we lose track of him. Where in Poland/Russia was he from? Would be interested in hearing about or from anyone with the name MAGALESKY.

80-25 Kenneth MEYERSON, B131 Van Cott Hall, Salt Lake City, UT 84112 --- Seeking: MRUK (Minsk), descendants of Haim (Hyman) MRUK. LUKOMNIK (Kruglow). Descendants of Hershel and Boshe KIPNIS (Zhitomir - Berdichev). Any KIPNIS genealogical and etymological information needed.

80-26 Karen GREIM MULLIAN, 1021 Washington Ave., Prospect Park, PA 19076 --- Descendants of, information on EHRLICH, SCHNEIDER, ROTHMAN, ROTHCHILD, Tovrick and Erzvilki, East Prussia, prior to 1880s; BLOCK and JASNER (JASINOFKY), Vilna, Lithuania, prior to 1900.

80-27 Sharan NEWMAN, 160 Fallbrook, Newbury Park, CA 91320 --- Looking for information on families ROTHSCCHILD, STRAUSS, MAIER, SCHEUER of Heldenbergen, Hesse. Also names ARNOLDI, LISSMAN (LIHSMANN), ROTHENBERG. Any information on towns Lutowisko, Dvern timer, Garm sok(?) in Galicia (FENNER, FELD, ARBEIT).

80-28 Michele WINITSKY PALMER, 32 Ellise Rd., Storrs, CT 06268 --- Seeking information on: MEDNIKOV (Kiev). Harry and Blummie BONFIELD (moved from Birmingham to Boston, c.1920), 5 daughters. Buzzie KARP, ran saloon in Denver (1900?), 2 daughters.

80-29 Rabbi Arnold RESNICOFF, 1211 Surrey Cres., Norfolk, VA 23508 --- Herzl RESNICK(sp?), my great-uncle, moved to Los Angeles two generations ago. Searching for any descendant--he had seven children, including Marta, Jake and Morris. Was in garage business.

80-30 Karl Georg ROESSLER, 2145 Anchor St., Anaheim, CA 92802 --- Who knows of descendants or relatives of HEIMANN and SCHREIBER families from Hamburg, Germany, and from the NICKELSBURG, BERLINER, ANKER and MUELLER families originating from Berlin, Germany?

80-31 Jordan RONN, 11 Liberty Bell Cir., Houston, TX 77024 --- Looking for: MARKUS/MARCUS (Seirijai, Lithuania), GORDIN/GORDON (Zeleno-Pole, Ukraine), GALANTY, ROTENFELD, DWORSKY and information about Seirijai and Lazdijai, Lithuania.

80-32 Charles Behrend SONNEBORN, 809 Caddington Ave., Silver Spring, MD 20901 --- Searching Hesse-Darmstadt to U.S.A. 1850-1865. All descendants SONNEBORN, BACHARACH, BAMBERGER, BAUER, DITTENHOFFER, GROSS, HIRSCH, LICHTENSTEIN, LOWENSTEIN, MANSBACH, PRAGER, PRICE, ROSENTHAL, STERN. Also (N.Y.) LEIPZIGER, Moses, Louis, Marcus, Sophie SAKS; OPPENHEIM, Charles, Marjory; LAUTERBACH, Edward, Morton, Lucille SOLOMON; KLINGER. All information appreciated. Will gladly share.

80-33 Betty PROVIZER STARKMAN, 1260 Stuyvesant Rd., Birmingham, MI 48010 --- Seeking information: PROVIZOR, PROVIZER, PROWIZOR, PREVEZER--Mogielnica, Warszawa Guberna, Poland--Israel, U.S., England. SAMET DAVIDOWICH --Ilza (Drilge) near Radom, Poland, U.S., Canada, Brazil. BODENSTEIN--Tomaszow Lubelski, Poland.

80-34 Betty PROVIZER STARKMAN, 1260 Stuyvesant Rd., Birmingham, MI 48010 --- Seeking information: BAILEN, BEILAN, Chemnitn, Lublin, Poland, kin to Irving BERLIN, who was Israel BAILEN. STARKMAN, Iwansk (near Lodz), Poland, U.S., Canada.

80-35 Martha E. STONE, 139 Summer St., Newton Centre, MA 02159 --- Seeking information on Hartogs VAN PRAAGH, Caroline VAN HILDEN, from Prague, moved to Holland around 1830s. Also seeking descendants of Samuel GOMPERS, my fourth cousin, founder of American Federation of Labor. Looking for information concerning Jewish migration to Cape Verde Islands in Atlantic, off West Africa, following Inquisition.

80-36 Rabbi Robert TABAK, 7000 Lincoln Dr., Philadelphia, PA 19119 --- Seeking relatives/descendants: 1) Shlomo-Shimon TABAK, d.1917, Ciechanowiec (Bialystok dist.), Poland; POGORELSKY family, same area. 2) MARKS family, Oxford, England (1850) and Cincinnati; DECKER (Kirchheimbolanden, Germany); LOESOMAN/LESSERMAN (Pfungstadt, Ger.); Aaron KAHN family, St. Joseph, Mo. (late 19th century).

80-37 Harold TRIGOBOFF, 1272 Greenbriar Lane, N. Bellmore, NY 11710 --- Seeking information about Leopold EHRLICH, wife Lena HARTSTEIN from Austria-Hungary, arrived N.Y. about 1891 with children, Sarah & David. A HARTSTEIN owned a grocery store at 1347 Sedwick, Chicago, Ill. Abe & Blanche RAYOR nee HARTSTEIN, Harry, Belle SCHWARTZ and daughter Annette Irene, born June 1, 1931, all of Calif. Also SPITZER of N.Y. related to HARTSTEIN or EHRLICH.

80-38 Marietta WELLMAN, P.O. Box 802, Alturas, CA 96101 --- Seeking information: grandparents Royal COOK (died N.Y.C. 1937) and Sarah MINTZER COOK. Immigrated Russia 1889-1900. His children Fannie, Bertha, Harry; theirs Benjamin, Bernard, Simon, Samuel.

80-39 Michael F. WOLFF, 65 E. 96 St., New York, NY 10028 --- Seeking descendants of Morris, Jacob, Isaac FELDBERG, who left Podhajce 1890-1900. Also information on SURAWITZ family from Radzilow, Poland, and Jacob SIROVICH, York, Pa.

80-40 Janette FERDINAND WOODS, 4823 N. Lawndale, Chicago, IL 60625 --- Looking for information and families of Isriel FERDINAND b.12/1894, Jacob FERDINAND b.11/1893 and Anna FERDINAND b. 10/1896. All born in Elizabeth, New Jersey. Moved to California (Los Angeles) 1906. Parents Benjamin/Bernard (1849-1932) and Rosa FERDINAND (1870-1906).

80-41 Janette FERDINAND WOODS, 4823 N. Lawndale, Chicago, IL 60625 --- Looking for any information regarding Louis GROZOV/GROZOW/KRAZOFF (1890-1918 flu epidemic). Wife Lillian RESTEN (1896-1921). One daughter born Chicago 1919. Came to Chicago from Missouri (?).

80-42 Arye BARKAI, 1777 Grand Concourse, #11N, Bronx, NY 10453 --- Seeking: EHRLICH family of Rzeszow, Galicia area; PALLESTER and REINES families of Tarnow, Galicia; information on Jewish communities of Salzgitter, northern Germany and Ingolheim, Germany.

80-43 Randy DAITCH, 29301 Stellamar Dr., Southfield, MI 48075 --- Looking for any DAITCH, DAITZ, DEITCH, DEITZ, DIETCH, DIETZ, DEITSCH, DEUTSCH, DEUTZ, DUITCH, DUITZ, DATCH, DATZ, DITCH, DYTCH, TAITCH, TAITZ, TEITCH, TEUTSCH, TIETCH, TIETZ, TUITCH, TUITZ, or similar sounding name, whose ancestors were Chassidim living in Vilna and Kovno gubernias and southeast Courland, in the towns of Breslav, Perebrode (Przebrodzie), Voronka, Biljewgi (Bildziugi), Mior (Miory), Drujsk, Druya, Krasnagorki, Dubona, Pohost (Pogost), Dvinsk, and Griva.

80-44 Randy DAITCH, 29301 Stellamar Dr., Southfield, MI 48075 --- Looking for descendants of Rabbi Mordechai MELTZER of Lida, whose real surname was KLATZKI. Also looking for any KLATZKO, KLACHKO, KLIATZKO, KLIACHKO, KLATZKIN, KLACHKIN, KLACHKOVSKY or MELTZER from Lida, Lipnishok, Aishishok, Voronova, Yashun, or Vilna, and any MIRKIN from Belitza, SOLTZ from Lida or Vilna, and BASKIN from Dvinsk.

80-45 Randy DAITCH, 29301 Stellamar Dr., Southfield, MI 48075 --- Looking for relatives of my great-grandfather, Binyomin BARABACHIK (BARABEICHECK, BARABEITZIK) and his wife Rochel-Leah (Rabbi Mordechai MELTZER's great-granddaughter) whose children Motel (Max SILVER), Maisha (Morris SILVER), Shaina-Chava (Eva TODD), and Sara-Rivka (Sarah DAITCH) were born in or near Lida or Lipnishok and whose descendants include relatives living in Detroit, MI and London, England.

80-46 Randy DAITCH, 29301 Stellamar Dr., Southfield, MI 48075 --- Looking for information about the "yichus" of Yehuda Yudel ROSENBERG, noted rabbi in Montreal in 1930. Looking for any ROZENBERG from Skaryszew or Bodzentyn, Poland. Also looking for KORNBUM from Bodzentyn and Warsaw, SZAMPAN (SHAMPAN) from Przasnysz, Chorzele, and London, KOSTRZEWA (KOSCHEVA) from Ciechanow, COSHEVER from London, and CYGIELMAN from Skaryszew.

80-47 Steven LEVINE, 1408 Coeur d'Alene Ave., Coeur d'Alene, ID 83814 --- Seeking information on 19th century MALTZAN rabbinical family from Slutsk in Minsk Province: Yitzhak son of Shmuel son of Abraham. My great-grandfather Rabbi Moishe Yonah MALTZAN from Lithuania. Any relation? Also seeking from Lithuania and Poland: HARRIS, BEEN, SALENSON, BERGINSKY, SARRAH, VIGONSKI, BELSKY.

80-48 Cyndee MEYSTEL, 2857 W. Pratt Blvd., Chicago, IL 60645 --- Seeking descendants of Israel SCHACKET of Boston. Also descendants and relatives of Yitzchok Isaac OSTROPOLSKY (Zhitomer vicinity) and of his son Pesach, died age 31, c. 1890, Russia.

80-49 Cyndee MEYSTEL, 2857 W. Pratt Blvd., Chicago, IL 60645 --- Seeking descendants of Chassia KROIN from Kamien Koshirski, Poland. Daughter of Itcha Volf (Yitzchok Velvel) MEYSEL, rabbi and teacher in Stuvechba. Also descendants of Jacob (Yankel) MEYSEL of Yiddish theatre fame.

80-50 Cyndee MEYSTEEL, 2857 W. Pratt Blvd., Chicago, IL 60645 --- Seeking relatives of Yosef HURWITZ or GURWICH, born Warsaw, died 1914 near Minsk. DAVIDSONs, HELFANDs, WELLERs, COOPERs. Also any ROMIROWSKY or BRENER especially from Lithuania.

80-51 Elizabeth SHADDIX, P.O.Box 8466, Universal City, CA 91608 --- Seeking information and relatives of Zelda Eva RABINOWITZ (born 1913, New Jersey), daughter of Benjamin RABINOWITZ and Minnie MENKOFsky. Julius GLADSTEIN (born 1906, New York), son of David GLADSTEIN and Lillie MEYEROWITZ.

80-52 Barry TRACY, Star Route, Dryden, ME 04225 --- Writing a history of the Jews in Polonka, between Slonim and Baranowich, Poland, now Russia. Any information, family histories, copies of old photos most welcome.

A 19TH-CENTURY FAMILY FINDER

The following notice appeared in *Hameliz*, vol. 33, no. 3 (1893):

Persons descended from the Lunts family, either patrilineally or matrilineally, or who have an oral tradition of descent from the gaon, the kabbalist Rabbi Eliyahu ba'al shem Luans of Worms, should send me their address and I'll send them a copy [of my book] because at the end of my book I have published the history of the Lunts family. Thus they will learn about their origins. Scholars and writers who have written scholarly works may send me their books, and I shall reciprocate with mine.

Yehuda Leyb Lunts
Shavli, Province of Kovne

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The following name index was compiled from "The Jewish Family Finder" announcements which appear in the 1979 issues of TOLEDOT (vol. 2, no. 3; vol. 2, no. 4; vol. 3, no. 1).

The number which follows an index entry is the number of the announcement in which that name appears. For example, "AARONSON 29" means that the name AARONSON is in ad no. 79-29. Announcements 79-1 to 79-35 are in vol. 2, no. 3; 79-36 to 79-65 are in vol. 2, no. 4; 79-66 to 79-102 are in vol. 3, no. 1.

In addition to surnames, this index includes every place name which appears in an announcement. If a town and a country are both mentioned in an ad, then both are noted in the index. If only the town is given in an announcement, then the name of the country is not included in the index.

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38, 84, 96, 97,	Philadelphia 37	Stavishte 61			
101	Pienkowicz 5	Steinau 85			
Litovische 55	Pine Bluff 19	Sterwitz 59			
Lobositz 73	Pinsk 98, 99	Stettin 55			
Lodz 82, 102	Pittsburgh 14, 46	Sulzbach 11			
Lomza 13, 28,		Suvalk 12, 14			
47, 86		Suwalki 12, 14			
London 35		Swinach 26			

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Hameliz (The Advocate) was the first Hebrew newspaper to be published in Russia. It was founded in Odessa in 1860 by Alexander Zederbaum, with permission of the Czar. In 1871 it was transferred to St. Petersburg where it was published until 1904. It was a weekly from 1860 to 1883, a semi-weekly from 1883 to 1886, and a daily from 1886 to 1904. In the course of time it became a semi-official organ of the *Hoveve Zion* (Lovers of Zion).

While a notice such the one I translated above was rare, *Hameliz* (and other Hebrew and Yiddish newspapers of the 19th century) are very important sources for family and community history. Names of subscribers and their addresses were regularly published, and people from all over the world subscribed. Thus, one finds news of *shekhita* examinations in Omaha, Nebraska, of the comings and goings of rabbis and *shokhetim* [ritual slaughterers], of the controversies between the yeshivas of Kovne and Slabodka, of Hebrew-speaking groups and pre-Herzlian Zionist groups, etc. in their pages.

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A sizeable Jewish population was present in Erets-Israel many years before the establishment of the state of Israel,¹ and in the course of the growth and development of this branch of Jewry a large body of source material relating to genealogy and family history came into being. So far, however, only very limited use has been made of this material, due in no small measure to the lack of readily obtainable information regarding the availability and the utility of the pertinent sources.

General works, such as Dan Rottenberg's *Finding Our Fathers* and Daniel Cohen's introductory manual addressed to Israeli archivists, barely acknowledge the existence of this corner of the field.² Nevertheless, the volume, variety, and quality of the sources tell a different story, and it is the purpose of the article offered here to attempt to dispel some of the obscurity which surrounds them by classifying and describing the most valuable ones. The article deals with the Erets-Israel dimension of Jewish genealogy under the following headings:

- I. Census records.
- II. Registration of births.
- III. Registration of marriages and divorces and related records.
- IV. Registration of deaths / Cemeteries / Burial societies and burial records / Published collections of epitaphs.
- V. Biographical encyclopedias and similar works.
- VI. Registers of new immigrants compiled by the Jewish Agency.
- VII. Applications for naturalized Palestine citizenship.
- VIII. Changes of name.
- IX. Records of foreign consulates.
- X. Published genealogies and family histories.
- XI. Pinkas Ha-Bogrim (Register of the adult members of Knesset Yisrael).
- XII. Court records on estates and inheritance.
- XIII. Published works on the history of towns, settlements, associations, institutions, etc., as sources for biographical information.
- XIV. Yizkor (Memorial) literature.
- XV. Miscellaneous sources.

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In the following article, abbreviations used frequently are I.S.A. (=Israel State Archives) and R.G. (=Record Group). Published works in English, or dual-language works with an identical English and Hebrew text (regardless of whether the parallel texts were published together in a single volume or in separate English and Hebrew editions), are identified by means of an asterisk [*] appended to the title of a work; all other published works cited are in Hebrew. In cases where the titles of Hebrew works have not been transliterated but appear as English titles, these have been taken from an English title-page or are translations by the writer.

I. Census Records

During the period beginning with the 1830s and ending with May 1948, more than twenty censuses of population involving Jews in Erets-Israel were taken, though not all the records created in the course of these censuses have survived. Some of the censuses were carried out by the Ottoman administration, some by the British Mandate Government of Palestine, and others at the initiative of private individuals or institutions. Sir Moses Montefiore, who visited Erets-Israel seven times and took an abiding interest in the welfare of the Jews living there, sponsored five censuses, taken in the years 1839, 1849, 1855, 1866, and 1875. The original records of these censuses are at Jews' College, London, and microfilm copies are available at the Institute for Microfilmed Hebrew Manuscripts (Jewish National and University Library), Jerusalem. A number of historical works contain lists of Jews drawn up on the basis of one or more of the Montefiore censuses:

1. An extensive list of the Jews in Safed, Haifa, Acre, Shefaram, and Sidon, derived from the records of the 1839 census, was published as an appendix (pp. 453-473) to an article written by Joseph Meisel entitled "The Jewish Settlement in Eretz-Israel in 1839," in *Safed Volume*, vol. 1, edited by Itzhak Ben-Zvi and Meir Benayahu (Jerusalem 1962).
2. Lists of the 19th-century members of the "Deutsch-Holländische Gemeinde" (Kolel Hod in Jerusalem), derived mainly from the censuses of 1855 and 1875, have been published by Mordechai Eliav in his *Love of Zion and Men of Hod: German Jewry and the Settlement of Erets-Israel in the 19th Century* (Tel Aviv 1971), pp. 380-385.

3. Lists of Jews who lived in Peki'in and Shefaram appear in two articles on the Jewish population of these localities written by Itzhak Ben-Zvi, *Collected Works of Itzhak Ben-Zvi*, vol. 2 (Tel Aviv 1936), pp. 13-108.

For a discussion of the three censuses taken at Hebron in 1855, 1866, and 1875, see Oded Avisar (ed.), *Sefer Hebron* (Jerusalem 1970), pp. 77-82.³

The official Ottoman censuses appear to have become institutionalized beginning with the 1870s and were taken at irregular intervals until the end of Ottoman rule in Erets-Israel in 1918. The extant records of these - in the form of over 400 large-size "Nefus" registers - are at the I.S.A. in Jerusalem, and microfilm copies have been ordered by the Genealogical Society of Utah [Mormon Genealogical Library]. Another Nefus register, compiled in 1908 and listing members of the Yemenite Jewish community, is at the archives of the Council of the Yemenite Community in Jerusalem.⁴

For details on the Nefus registers (which also contain partial listings of births, deaths, marriages, divorces, men of conscription age, and changes of address), see P.A. Alsberg, "The Israel State Archives as a Source for the History of Palestine During the Period of Ottoman Rule", in Moshe Maoz (ed.), *Studies on Palestine During the Ottoman Period* (Jerusalem 1975), pp. 533-544; Adar Arnon, "Population Censuses in Jerusalem in the Later Ottoman Period," *Cathedra*, no. 6, Dec. 1977, pp. 95-107; and the unpublished catalogs at the I.S.A. compiled by Yitzhak Schreiber and Adar Arnon (both in Hebrew) and by Rhoda Cohen (in English).

During the thirty years of British rule in Erets-Israel (1918-1948), quite a few censuses were taken but the only records which survive, so far as is known, are those of the Jerusalem census of early 1947 conducted by the local Council of the Hebrew Community, and the records of the local census taken in Jerusalem in 1948. The latter census was conceived at the beginning of 1948 and was carried out by the Home Guard in the besieged city in the spring of that year. The records of both these censuses are at the I.S.A., under R.G. 42 (Jerusalem Committee and Military Governor), in a total of 60 boxes.⁵

Below is a list of censuses the records of which are either lost or were destroyed:⁶

1. A census carried out by the Egyptian occupation authorities in 1833.⁷
2. An Ottoman census taken in 1851.⁸
3. The census taken by Gottlieb Schumacher in northern Erets-Israel in 1886.⁹
4. Census of the Jews in Jaffa, 1905, taken by Ze'ev Smilansky.¹⁰
5. Census of the Jews of Erets-Israel, 1916-1919, carried out by the Palestine Office of the Zionist Organization.¹¹
6. The first countrywide census taken by the Government of Palestine in 1922.¹²
7. A local census taken in Tel Aviv in 1925 by the municipality.¹³

8. The second and last countrywide census taken by the Government of Palestine in 1931.¹⁴ The records of this census were destroyed shortly after its completion.¹⁵

9. Census of the Jews of Haifa conducted in 1938 by the local Council of the Hebrew Community.¹⁶

10. Census of the Jews of Tel Aviv conducted in 1938 by the local Council of the Hebrew Community.¹⁷

11. Census of the Jews of Jerusalem carried out in 1939 by the Statistical Department of the Jewish Agency.¹⁸

12. Census of the Jews of Safed and Tiberias carried out in 1942 by the Statistical Department of the Jewish Agency.¹⁹

II. Registration of Births

During the later Ottoman period, births were registered at regional Nefus offices and the surviving Ottoman birth registers are part of the collection of Nefus registers at the I.S.A.

In May 1918, the British military administration issued Public Health Ordinance No. 1 which prescribed the compulsory notification of births to the Public Health Office and ordered that a register of births be kept at that Office. In 1924 birth certificates were introduced by the Department of Health and around the same time arrangements were made for the registration of births which had occurred prior to 1918. Birth registers from the Mandate period are at present in the custody of the Ministry of the Interior, Jerusalem.²⁰

III. Registration of Marriages and Divorces and Related Records

From the late 19th century until the end of Ottoman rule, marriages and divorces were recorded in the Nefus registers. Presumably, rabbis who performed marriages and rabbinical courts before which divorces were effected, also kept records of their own during this period and earlier. However, the whereabouts of these records - if indeed they survive - remain to be discovered. Perhaps some of the marriage contracts and copies of marriage certificates which are at the archives of the Council of the Yemenite Community in Jerusalem date from Ottoman times.²¹

In September 1919, the British military administration issued an ordinance requiring the registration of marriages and divorces. This enactment, along with a body of administrative precedents which arose to supplement its deficiencies, and a number of important decisions handed down by Palestine's Supreme Court, regulated the registration of marriages and divorces until the end of the Mandate period. In practice, what occurred was that District Commissioners issued books containing blank copies of marriage

and divorce certificates in sets of four to rabbis and rabbinical courts. After being filled out by the registering rabbi or court, two copies of a set were given to the couple (or the ex-couple), one was sent to the District Commissioner, and one was retained by the registering authority.

Frequently, however, problems arose regarding the legal competency of certain rabbis or rabbinical courts. Thus, the privilege enjoyed by rabbinical courts affiliated with the Agudat Israel organization to preside over divorce cases was revoked by the government in the later 1930s, although rabbis of that organization were permitted to perform marriages throughout the Mandate period. There were also cases of rabbis who performed marriages and rabbinical courts which arranged divorces without the authorization of the District Commissioner.²²

The location of copies of marriage and divorce certificates today is roughly as follows: the bulk is held by local Religious Councils around the country, another portion is held by the Ministry of Religious Affairs in Jerusalem, and a third portion - certificates from Tel Aviv and the surrounding area dating from the 1920s, '30s, and '40s - is at the I.S.A. in boxes M/1492-M/1501.

Related records in the form of files - dealing mainly with divorce cases and "halitzah" (release from the obligation of levirate marriage) - were created in the rabbinical courts and many of these have already been transferred to the I.S.A. The records of the rabbinical courts of Tel Aviv-Jaffa and Petah-Tikvah are under Record Groups 121 and 132 respectively, while the records of the Rabbinical High Court of Appeal are under R.G. 98 (State of Israel, Ministry of Religious Affairs).

IV. Registration of Deaths / Cemeteries / Burial Societies and Burial Records / Published Collections of Epitaphs

A. Registration of Deaths

During the last half-century or so of Ottoman rule, deaths were recorded in the Nefus registers. During the Mandate period the notification of deaths was compulsory (under the Public Health Ordinances) and death registers were maintained by the Department of Health. Death certificates were introduced in 1924 and arrangements were made for the registration of deaths which had occurred prior to 1918. Like the birth registers from the Mandate period, death registers are held by the Ministry of the Interior, Jerusalem.²³

B. Cemeteries

Shortly after the state of Israel was founded there were approximately 120 Jewish burial grounds in the country.²⁴ Most of these were of relative-

ly recent origin, having grown up alongside the host of new settlements which were established by successive waves of Zionist immigration. The Nes-Ziyyonah cemetery, for example, was founded in 1891, eight years after the establishment of the colony.²⁵ The older cemeteries in Erets-Israel were located in the traditional centers of Jewish population, "the four holy cities" of Jerusalem, Safed, Tiberias, and Hebron.

Prior to 1948 Jerusalem had two Jewish cemeteries. The more famous of the pair was the hoary cemetery on the Mount of Olives overlooking the city, which served not only the permanent inhabitants of Jerusalem but also Jews from all over the world who came to Erets-Israel in their old age with the intention of securing a last resting place in that particularly hallowed spot of ground. The Mount of Olives cemetery was divided up into sections under the care of the various burial societies, each generally serving a particular community of Jews.

The second cemetery, which has graves going back to the 18th century if not earlier, was known as the Samboski cemetery and is located on the southern slope of Mount Zion. Most of the people who were buried there were poor Sephardi Jews whose families were without the means to pay for the funeral. During the period of Jordanian rule (1948-1967), both cemeteries suffered extensive damage, some of which has subsequently been repaired.

The Jewish cemetery in Safed has graves and tombstones going back to the 16th century; the cemetery at Tiberias was founded in the 1740s; the centuries-old cemetery at Hebron suffered depredations during the 1930s and '40s when a Jewish community was no longer in existence in the city and the cemetery was virtually obliterated under Jordanian rule; the Jewish cemetery at Shekhem (Nablus) disappeared about fifty years ago.

A Jewish cemetery was opened in the Ajami quarter of Jaffa in 1840. Before that date deceased members of the embryonic Jewish community of the town were transported to Jerusalem for burial. At the beginning of the 20th century, a cholera epidemic struck Jaffa and the Ottoman authorities ordered that the dead be buried outside the limits of the town, as a public health measure. Accordingly, the Jewish victims of the disease were laid to rest in a new burial ground to the north of Jaffa. After the epidemic had run its course, the Jews of Jaffa continued to use this new cemetery for by that time the Ajami cemetery had been filled to near-capacity. Not long afterwards, Tel Aviv was established nearby, and this new cemetery of Jaffa began to be used by the inhabitants of Tel Aviv as well. Years later it became known as the old cemetery of Tel Aviv. In 1932 a second cemetery serving the Tel Aviv area was opened at Nahalat Yitzhak and a third one was opened at Kiryat Shaul in 1949. In Bnei-Brak a local cemetery was established in 1947.²⁶

C. Burial Societies and Burial Records

Aside from arranging funerals and burying the dead, burial societies (*hevrot kaddisha*) were responsible for the general upkeep of cemeteries and sometimes exercised a measure of supervision over the erection of tombstones. In some cases, the society held ownership of the plot of land used for burial.

From the middle of the 19th century onwards, the history of burial societies in Erets-Israel reveals a complex pattern of proliferation and permutation. In Jerusalem the Sephardi burial society managed to maintain a monopoly until 1856, when Ashkenazi Jews bought a plot of land of their own on the Mount of Olives and established a separate burial society. Prior to that time, Ashkenazi Jews were buried in the Sephardi section of the cemetery.

In succeeding decades the process of fission in Jerusalem continued as other groups sought to assert their community identity, though the rise in the number of burial societies serving the city's Jews was probably not steady. Along with the creation of new societies, others appear to have lapsed. In the early 1920s, a government commission headed by Gad Frumkin, and charged with examining the ritual slaughter and burial affairs of the Jewish communities, found that Jerusalem had more than a dozen burial societies. The largest was that of the Perushim, which served Ashkenazi Jews who were not members of any of the Hassidic communities. In addition, there were burial societies affiliated with each of the organized Hassidic groups and separate societies serving the Sephardi community, the Yemenite Jews, and the Georgians.

Dissatisfaction with the multiplicity of burial societies in the city - whose number reached 28 during the Mandate period when many Oriental and Sephardi communities established societies of their own - was one of the principal factors which led to the creation of the Burial Society of the Jerusalem Jewish Community in the 1930s. This society, which enjoyed the support of the Va'ad Leumi (the National Council of the Jews of Erets-Israel), served Jews of whatever origin or rite.

By the 1950s, the number of burial societies in Jerusalem had declined to five: a united society serving Jews of Sephardi, Oriental, or Balkan origin, two Ashkenazi societies (Perushim and Hassidim, a new Yemenite society, and the Burial Society of the Jerusalem Jewish Community.²⁷

In the early 20th century, the number of burial societies in Safed may have exceeded that of Jerusalem - there were 15 alone for the Ashkenazi communities. In 1920, when the Jewish community of Safed was in the process of recovering from the ravages and disruption caused by the First World War, a single, amalgamated Ashkenazi society was formed and this society continued to function into the period of Jewish statehood.²⁸

In pre-1948 Tiberias (though for how far

back this holds is not clear), there were two burial societies, one for Sephardi Jews and one for Ashkenazi Jews. In 1948 the two were united and a decade later the practice of burying members of these communities in separate sections of the cemetery was discontinued.

In 19th-century Hebron there were also two burial societies, one for the Sephardi community and one for the Ashkenazi Jews (the latter mainly Habad Hassidim). In Jaffa the earliest burial society was operated by Sephardi Jews. A second, Ashkenazi society was formed at the end of the 19th century but before long it merged with the original Sephardi society. This new, united society served the Jaffa-Tel Aviv area and continues to function today.²⁹

The Zikhron Jacob burial society was founded in 1885; the Petah-Tikvah society in 1889; the Rehovot society in 1891; the Netanya society in 1925; the Ra'anana society in 1929; the Bnei-Brak society in 1947.³⁰

Old Records of Burial Societies

The first official enactment in Erets-Israel requiring burial societies to maintain a register of burials appears to be the Public Health Ordinance of 1940. However, the practice of keeping records of this type is probably as old as burial societies themselves, although the method of recording and preserving burial information may vary from one society to another and may undergo change over time.

The burial society of Tel Aviv-Jaffa, for example, has (among others) the following records: for the period 1840-1902, a register of burials arranged alphabetically by name of deceased; beginning with 1903, chronological registers of burials, burial registers arranged alphabetically, and registers arranged according to the layout of the cemeteries; from 1949, files containing copies of the epitaphs inscribed on tombstones.

Below is a list indicating the present-day location of the old records of a number of burial societies.³¹ While not pretending to be anywhere near comprehensive, it nevertheless points to a general conclusion that extant records of this kind are distributed among existing burial societies, archival institutions, bodies representing Jews of a particular origin, and private individuals.

1. Burial registers dating from 1842 onwards and relating to the Samboski cemetery in Jerusalem are in the hands of the Parnas family (Jerusalem), which for generations performed the functions of a burial society with respect to that cemetery.³²

2. At the archives of the Council of the Yemenite Community in Jerusalem there are records relating to members of that community who are buried on the Mount of Olives.

3. The Burial Society of the Jerusalem Jewish Community has records beginning with 1939, when the society began operating.

4. The Central Archives for the History of

the Jewish People, Jerusalem, holds a burial register of Ashkenazi Jews compiled in Safed, 1839-1887.³³

5. The Ashkenazi burial society in Safed has records going back to 1920. (Sephardi records for Safed appear to be lost.)

6. The united burial society in Tiberias has records on Ashkenazi Jews going back to 1856. Pre-1948 records relating to Sephardi Jews are probably in the custody of the organized Sephardi community there.

7. The Zikhron Jacob society has records going back to the 1880s.

8. The Petah-Tikvah society has records going back to 1889.

9. The Rehovot society has records from 1891 onwards.

10. A burial register from Rishon Le-Ziyyon covering the period 1899-1947 is at the municipal archives of that city.³⁴

11. The Haifa burial society has records going back to 1912.

12. The Kfar Saba society has records beginning with 1917.

13. The Ra'anana society has records beginning with 1929.

14. The Netanya society has records from 1930 onwards.

15. The Bnei-Brak society (Zikhron Meir) has records from 1947 onwards.

D. Published Collections of Epitaphs

The major works are the following:

--Oscher Leib Brisk, *Helkat Mehokek*, 12 parts (Jerusalem 1905); collection of epitaphs from the Mount of Olives cemetery, supplemented by information derived from burial registers. Most of the entries date from the 19th century.

--Pinhas Ben Zvi Grajewsky, *Avnei Zikkaron*, 15 parts (Jerusalem 1928-1932); most of the series consists of tombstone epitaphs and entries originally recorded in burial registers, 19th-20th centuries. Among the cemeteries covered by the series are Jaffa, Petah-Tikvah, Rishon Le-Ziyyon, Mount of Olives (Habad section), Rehovot, Mazkeret-Batia, Zikhron Jacob.

--Zvi Kroll and Zadok Linman, *The Old Cemetery in Tel Aviv* (Tel Aviv 1940); an annotated, alphabetized list of people who were buried in the old cemetery from 1902 to 1939, based on epitaphs, burial registers, and questionnaires filled out by families of the deceased.

A new, multi-volumed work on the Mount of Olives cemetery, by Benjamin Kluger of Jerusalem, has been completed in manuscript and the compiler is now negotiating to have it published.³⁵

V. Biographical Encyclopedias and Similar Works

The major works are:

--Aryeh Leib Frumkin, *Toledot Hakhmei Yerushalayim*, revised and enlarged edition edited by Eli-

ezer Rivlin, 3 vols. (Jerusalem 1928-1930, reprinted 1969); an encyclopedic survey covering the period 1490-1870. Despite the title (History of the Sages of Jerusalem), it also deals with Safed and Tiberias and with people who were not strictly sages or rabbinical figures.

--*Sefer Ha-Ishim* (Tel Aviv 1937); the first Hebrew "Who's Who" type of work published in Erets-Israel. It also contains a "Who Was Who" section.

--M.D. Gaon, *Yehudei Ha-Mizrah Be-Erets-Visrael*, vol. 2 (Jerusalem 1938); on Sephardi and Oriental Jews.

--David Tidhar, *Encyclopedia of Pioneers and Builders of the Yishuv*, 19 vols. (Tel Aviv 1947-1971); contains 9000 entries.

--Yitzhak Raphael and Geulah Bath Yehudah, *Encyclopedia of Religious Zionism*, 4 vols. (Jerusalem 1958-1971); the fifth and final alphabetical volume remains to be published.

--G. Kressel, *Cyclopedia of Modern Hebrew Literature*, 2 vols. (Merhavia 1965-1967).

--Jacob Gelis, *Encyclopedia of the Sages of Eretz Israel*, 3 vols. (Jerusalem 1974-1978); covers the last thousand years.

VI. Registers of New Immigrants Compiled by the Jewish Agency

The Central Zionist Archives in Jerusalem holds large quantities of material on Jewish immigration to Erets-Israel, but most of it is neither catalogued nor arranged in a manner that will facilitate searches for information on ordinary individuals (as is true of archival material in general). However, a major exception to this rule - which for that reason deserves mention here - are the registers of new immigrants compiled by the Jewish Agency's Department of Immigration beginning with the end of 1919.

Names of immigrants in the registers are ordinarily grouped together under the names of the vessels which brought most of them to the shores of Erets-Israel, and are alphabetized for each vessel. In addition to age, category of immigrant, name of vessel, and date of arrival, the registers sometimes provide information on the nationality of the immigrant and on relatives residing in Erets-Israel.

The overall arrangement of the registers is chronological but there is no general name index.

VII. Applications for Naturalized Palestine Citizenship

Between 1925 and 1948, more than 100,000 applications of this type were submitted to the Government of Palestine, under the Palestine Citizenship Order of 1925.³⁶ The vast majority of applicants were immigrant Jews. The particulars which applicants were required to furnish included date and place of birth, marital status, nationality, occupation; wife's first name and

maiden name, wife's date and place of birth, wife's nationality before marriage (in the case of a married man); children's names, dates and places of birth. Also required were photographs of the applicant and his wife.

At the Department of Migration, where such applications were handled, additional information was recorded by clerks: date of applicant's entry into Erets-Israel and details of the passport used to enter the country (e.g., German passport no. --- issued at --- on ---). By the time the processing of the application was completed, a thin file had taken shape, an estimated 30-40,000 of which survive, held by the I.S.A.

Access to these files is by means of an alphabetical name index (original at the Ministry of the Interior in Jerusalem, microfilm copy at the I.S.A.). In cases where the files are no longer extant, the index itself assumes importance as a genealogical source, since it encompasses the full range of 100,000 applicants and lists year and place of birth.

VIII. Changes of Name

Jews bearing new Hebrew last names were a noticeable group in Erets-Israel by the time of the First World War,³⁷ but nothing is known about any official Ottoman regulations which may have governed changes of name, nor has any evidence come to light in the surviving records of the Ottoman administration to show that the government exercised any sort of control over changes of name or kept any systematic record of them. It seems safe to guess, therefore, that most Jews, if not all, who adopted new names during that period, did so unofficially.

A clearly-defined legal procedure for effecting a change of name was instituted in Erets-Israel in 1921, in response to a request made to the Government of Palestine by the Zionist Commission.³⁸ By the time British rule in the country had ended, some 20,000 individuals (including children of adult applicants) had formally applied for a change of name, practically all of them Jews.³⁹

The procedure for changing a name - whether first, last, or both - involved the submission of an application to the Department of Migration and the payment of a small fee.⁴⁰ As a matter of course, all applications were approved and the adoption of a new name was finalized by the publication of the new name alongside the old one in both the English and the Hebrew editions of the *Palestine Gazette**, the official journal of the Government of Palestine. Together with the names, the *Gazette** also listed place of residence and, beginning with the 1930s, nationality.

Publication of lists of name-changes in the *Gazette** occurred anywhere from three to fifteen times a year, at irregular intervals. Altogether, there are probably over 300 separate lists of this kind scattered throughout the 1500 issues of

the *Gazette** which appeared over the period 1921-1948. Lists published prior to 1924 are unalphabetized; those from 1924 through 1934 are individually alphabetized by new name; the remainder, beginning with the March 21, 1935 issue of the *Gazette**, are individually alphabetized by old name.

This arrangement, no doubt, is a serious obstacle in the way of onomastic inquiries, but a solution to the problem may be in sight if a project which is at present being planned in Israel reaches fruition: the compilation of a comprehensive alphabetical index to the name-changes in the *Gazette**, by means of which a new name could easily be traced on the basis of a former name and vice versa. In the meantime, the following observations may be of some help in dealing with difficulties arising from a change, or a suspected change, of name.

1. An examination by the writer of a list of name-changes chosen at random (*Gazette**, March 21, 1935) yielded the following data⁴¹ - 69 people changed only their last name, 36 changed both first and last names, and 6 changed only their first name; of the people who changed their last name, 75 adopted a Hebrew name and 18 a non-Hebrew name; of the 75 people who adopted a Hebrew last name, 25 adopted a name beginning with Ben- or Bar-. Of all the people who changed their names (first, last, or both), 33 appear in the list as solitary individuals and 75 could be identified as kin of one sort or another (husband and wife, nuclear family, siblings, etc.); of the 33 solitary individuals, 30 were men and 3 were women. Finally, of all the people who changed their names, only 10 percent were Sephardi or Oriental Jews, which is a considerably lower proportion than their numbers in the general Jewish population at the time.⁴²

2. For what it is worth, it is the writer's impression that there is a negative correlation between degree of identification with the Jewish religion and readiness to adopt a Hebrew family name. In other words, the option of discarding an inherited non-Hebrew name in favor of a Hebrew one would have been less likely to have appealed to observant Jews than to non-observant Jews.

3. Name-changes frequently conform to patterns that can be easily discerned, for example: a) the combination of the prefix Ben- or Bar- (meaning "son of") with the father's first name, e.g., Itzhak Shimshelovich, son of Zvi Shimshelovich, who changed his name to Itzhak Ben-Zvi; b) the retention of prominent elements of the original sound pattern, e.g., Jacob Zakrosnitsky -- Jacob Zakay;

c) the retention of the meaning of the original name, e.g., Menahem Klein--Menahem Katan.⁴³

4. It should be borne in mind that as common as name-changes were during the Mandate period, the phenomenon only began to attain truly widespread proportions after the establishment of the state of Israel. In 1952, for instance, more than 6500 people changed their names,⁴⁴ a

rate which, relative to the total Jewish population of Israel at the time (1,400,000), was about double what it had been during the years of the Mandate. And more recent figures indicate that the rate, if anything, has accelerated even further. An estimated 200,000 Israelis changed their names in the decade of the 1970s.⁴⁵

IX. Records of Foreign Consulates

The importance of these records for genealogical research stems from the fact that during the later Ottoman period large numbers of Jews in Erets-Israel were either citizens of, or enjoyed the protection of, European countries or the United States. Generally, the foreign powers maintained a ranking consulate in Jerusalem and subordinate branches or agents in Jaffa and Haifa.

The bulk of the records of the British consulate is at the I.S.A., the remainder at the Public Record Office in London. The records of the German consulate are also at the I.S.A. and microfilm copies of selected German consulate records with a high genealogical value have been ordered by the Genealogical Society of Utah. Practically all of the records of the Austrian consulate are at the Austrian National Archives; only a few of the Austrian files are at the I.S.A. American consulate records are at the National Archives in Washington and a microfilm copy of the series of consular dispatches is available at Yad Ben-Zvi in Jerusalem. The records of the French consulate should be at the National Archives in Paris. The Hebrew University's Institute of Asian and African Studies has a complete microfilm copy of British consular dispatches as well as copies of French, Italian, and Austrian consular documents.

In the mid-1930s, the records of the Imperial Russian consulate were the subject of negotiations involving the Soviet ambassador in London, the British Foreign Office, the Government of Palestine, and Yacub Farradj of Jerusalem. Farradj, who had formerly been the chief dragoman of the consulate, had custody of the surviving records of the consulate which the Soviet Union wished to acquire, but he refused to hand them over on the terms proposed by the Soviets - free of charge. The fate of these records since then is a mystery.

The following items from the records of the British consulate at the I.S.A. are meant to illustrate one of the many varieties of genealogical material which consular records are likely to contain:

a) an alphabetized list of all persons enjoying the protection of the British consulate at Jerusalem, 1856, giving particulars on religion, occupation, date of settlement, nationality, and number of dependents (R.G. 123/1, item no. 6); b) an alphabetical index of all persons enjoying British protection in Jerusalem, Hebron, and Nablus, 1879-1908 (R.G. 123/1, item no. 3).

On the records of the British consulate, see P. A. Alsberg, "The Israel State Archives as a Source for the History of Palestine During the Period of Ottoman Rule" [cited in I. Census Records]. The same article also discusses the records of the German consulate but for those records one should also consult the catalog published by the I.S.A., *The German Consulates in Palestine (1842-1939)** (Jerusalem 1976).

On the records of the Austrian consulate, see Alex Carmel, "Documentary Material in Austrian and German Archives Relating to Palestine During the Period of Ottoman Rule"*, in Maoz (ed.), *Studies on Palestine During the Ottoman Period**, pp. 568-577. On the records of the American consulate, see Nathan M. Kaganoff (ed.), *Guide to America-Holy Land Studies**, vol. 1, *American Presence** (New York 1980), pp. 98-103; and Milton O. Gustafson, "Records in the National Archives Relating to America and the Holy Land"*, in Moshe David (ed.), *With Eyes Toward Zion: Scholars Colloquium on America-Holy Land Studies** (New York 1977), pp. 129-152. On the Imperial Russian consulate records, see I.S.A., file Y/71/35, R.G. 2.

X. Published Genealogies and Family Histories

The number of published genealogies and family histories whose setting in whole or in significant part is Erets-Israel is probably not very large. In the absence of any bibliography on works of this particular type, the most that can be said by way of generalization is that over the last 40 or 50 years these works have come to form a distinct category of Jewish literature and there may be as many as a few hundred of them, depending upon the criteria of classification.

Below is a list of selected titles:⁴⁶

--Yitzhak David A. L. Levin, *Sefer Ha-Vahas Le-Mishpahat Beit Avotai* (Jerusalem 1929); on the family of the author.

--Haim Hamburger, *Three Worlds*, 3 parts (Jerusalem 1939-1948); on the family of the author.

--Abraham Felman, *Pioneers of Hebrew Citrus Culture in Erets-Israel (The Felman Family)* (Tel Aviv 1940).

--Zvi Shimshi, *Genealogy of the Shimshi, Ben-Zvi, Reuveni, Klugai, Maisler, Slouschz, Carmon, Kabak, Kaufman, Lieberman, and Related Families* (Jerusalem 1940); the author was the father of Itzhak Ben-Zvi.

--Mordechai Salomon, *Three Generations in the Vishuv* (Jerusalem 1942); on the Zoref-Salomon family.

--M. S. Slonim, *History of the Family of the Rabbi of Lyady* (Tel Aviv 1946); on the descendants of Shneur Zalman of Lyady, founder of Habad Hassidism.

--Meir Benayahu, "A Group of Documents on Jerusalem in the 18th and 19th Centuries," in *Verushalayim*, vol. 1, no. 2, Tevet-Adar 1948, pp. 74-88; part of the article deals with the history of the

Benveniste family.

--M. D. Gaon, *9 Generations of the Azriel Family in Jerusalem* (Jerusalem 1950).

--Zvi Harkavy, *Le-Hecker Mishpahot*, 2nd ed. (Jerusalem 1953); contains a section on the history of the Harkavy family.

--Abraham Livai, *Sons of Jonah: The History of a Family in Israel for 100 Years (1859-1959)* (Tel Aviv n.d.); on the descendants of Jonah Friedland.

--Eliyahu Porush, *Zikhronot Rishonim* (Jerusalem 1963); a section of the book is about the family of the author.

--Yosef Yoel Rivlin, "The Rivlin Family in Eretz Israel," in *Yosef Y. Rivlin: Memorial Volume* (Ramat-Gan 1964), pp. 47-77.

--A. R. Malachi, "The Berlin Family and the Yishuv," in A. R. Malachi, *Studies in the History of the Old Yishuv* (Tel Aviv 1971), pp. 253-262.

--Joseph Malamud, *Bi-Sdot Vizrael* (Kfar Giladi n.d.); on the author's family (published c.1970).

--Shimon Kushnir, *Men of Basalt: The Sturmans* (Tel Aviv 1975).

--Nathan Efrati, *The Role of the Eliachar Family in Jerusalem* (Jerusalem 1975).

--Yitzhak Alfasi (compiler), *Genealogy of the Eliash Family* (Jerusalem 1975).

--Abraham Ben-Yaacob, *Jerusalem Within Its Walls: The History of the Meyuhav Family* (Jerusalem 1976).

XI. Pinkas Ha-Bogrim (Register of the Adult Members of Knesset Yisrael)

Under the Jewish Community Regulations of 1927, the Va'ad Leumi was required to maintain a register of the Jews in Erets-Israel who were at least eighteen years of age and who were members of "Knesset Yisrael," the official Jewish community which incorporated about 95 percent of the Jews in the country. The small percentage of Jews who did not belong to Knesset Yisrael were almost without exception members or supporters of the Agudat Israel organization or ultra-orthodox elements.

Sets of the Pinkas Ha-Bogrim were compiled periodically beginning with 1928/29. Entries in a set are grouped together by neighborhood or settlement and give year of birth and generally the first name of the father. A partial collection of the Pinkas is at the Central Zionist Archives and supplementary sections can be found at the Public Relations Department of the Ministry of Religious Affairs, Jerusalem. One volume of the Pinkas, compiled on the basis of the Jerusalem population census of 1939, has been published: *Pinkas Ha-Bogrim Shel Knesset Yisrael Bi-Rushalayim* (Jerusalem 1942).

XII. Court Records on Estates and Inheritance

Under the legal system created by the Mandate administration, jurisdiction in matters involving

estates and inheritance and in which the parties were Jews was shared by the district courts and the rabbinical courts organized within the framework of the Chief Rabbinate. District courts dealt with the probate of a will, the issue of a certificate of succession, and the issue of letters of administration. The rabbinical courts had exclusive jurisdiction to confirm a will and had concurrent jurisdiction in suits regarding succession, wills, legacies, and all related matters, provided that all the parties to the action consented to its jurisdiction.⁴⁷

The surviving records of the district courts on estates and inheritance are at the I.S.A.: Jerusalem (1934-48), boxes B/801-856; Tel Aviv-Jaffa (1937-48), boxes B/1371-1497; Haifa (1937-48), boxes B/3449-3473. Some of the records of the rabbinical courts are also at the I.S.A., as mentioned above in the section on marriage and divorce records.

XIII. Published Works on the History of Towns, Settlements, Associations, Institutions, etc., as Sources for Biographical Information

Works of these types abound, ranging from unpretentious jubilee publications to scholarly treatises. But regardless of the level of sophistication, they often contain valuable biographical information or photographs. Here are a few examples:

--D. Kimhi (ed.), *Jubilee Volume of the Teachers Federation (1903-1928)* (Jerusalem 1929).

--David Idelovitch (ed.), *Rishon Le-Ziyyon, 1882-1941* (Rishon Le-Ziyyon 1941).

--Kovez 'Ha-Shomer', 3rd ed. (Tel Aviv 1947); on the association of Jewish watchmen founded by pioneers of the second aliya.

--G. Kressel, *The Borochoy Neighborhood* (Givatim 1961).

--B. Z. Michaeli, *Dor Ha-Hagana Be-Herzeliya* (Tel Aviv 1979); on Hagana activists in Herzliya.

XIV. Yizkor (Memorial) Literature

The great majority of works in this category were written to perpetuate the memory of people who died a violent or untimely death. No bibliography of Yizkor works exists for the period before Israel's War of Independence, but a large collection is at the Hagana Archives in Tel Aviv. Below are some examples:

--A. Z. Rabinowitz (ed.), *Yizkor* (Jaffa 1912); on eight Jewish workers murdered by Arabs during the period 1890-1911.

--I. L. Goldberg, *Benjamin Goldberg* (Tel Aviv 1932); on the author's son, who was killed in the 1929 Disturbances.

--Leib and Ita Grushkevich, *Ben Yakir* (Kiryat Motzkin 1959); on Aaron Grushkevich, killed in aerial combat off the coast of England, Nov. 1943. Written by the parents.

--*Zikhram La-Nazach* (Tel Aviv 1959); on members of the Irgun Zvai Leumi.

XV. Miscellaneous Sources

1. Records of Kolelim

The Kolel, which united Jews of like origin, was one of the most common forms of association in 19th-century Erets-Israel. Its major purpose was the distribution of funds raised abroad to its members in Erets-Israel. At least five archival institutions in Israel hold records of Kolelim: the Central Zionist Archives, the Historical Archives of the Jerusalem Municipality, the Central Archives for the History of the Jewish People, the Archives and Manuscript Department of the Jewish National and University Library, and Yad Ben-Zvi. On the records of Kolel America, see Kaganoff (ed.), *Guide to America-Holy Land Studies**, pp. 62-64.

2. The works of Pinhas Ben Zvi Grajewsky Grajewsky (1873-1941) wrote or compiled at least 225 pamphlets and books on the history of the Jews in Erets-Israel in the 19th and early 20th centuries. Aside from the epitaphs he published in the *Avnei Zikaron* series listed above, his works include historical sketches of families, biographical compilations (*Daughters of Zion and Jerusalem*, for example), photograph albums, and collections of documents. However, Grajewsky's works are difficult to use because of the haphazard manner in which they were put together and published. An annotated bibliography of his abundant output would go a long way towards unraveling the entanglements but none exists. For an introduction to Grajewsky, see M. Sharon and Y. Baeck (eds.), *From Ancient Archives: Documents and Sources from the Writings of Pinhas Ben Zvi Grajewsky* (Jerusalem 1977), pp. 1-4, and Kressel's *Cyclopedia of Modern Hebrew Literature*.

3. *Anshei Ha-Aliya Ha-Sheniya: Album* (Tel Aviv n.d.); published c.1970 by the Committee for the Census of the Second Aliya. An alphabetical list of 3500 men and women who came to Erets-Israel in the decade preceding the First World War. The volume gives only the barest biographical particulars but contains many photographs. A related work is Nahman Tamir (ed.), *Anshei Ha-Aliya Ha-Sheniya: Pirkei Zikhronot*, 5 vols. (Tel Aviv 1970-1972), which contains personal recollections written by several hundred members of the same group.

4. Obituary advertisements and death notices in the Jewish press (Hebrew, Ladino, Yiddish, English, etc.), frequently give information on the place of burial and on members of the extended family of the deceased.

5. Records of immigrant associations and landsmannschaften.

6. Personnel records of large employers

The personnel records of the largest employer during the Mandate period - the Government of Palestine - are at the I.S.A., in boxes MG/101-361 (Civil Service Commission) and among the records of the respective departments of the administration.

7. The early records of the Jewish Agency's Search Bureau for Missing Relatives

The Search Bureau, which has its offices in Jerusalem, was set up in Erets-Israel in 1945. From 1945 to 1947 it published a newspaper called *La-Karov Ve-La-Rahok*.

8. Lists of individuals eligible to vote for the second Elected Assembly (Asefat Ha-Nivharim) of the Jews of Erets-Israel (1925) are at the Central Zionist Archives, under R.G. J1. The lists give the first name of the father but no date of birth. Lists for the first Elected Assembly (1920) are apparently lost.⁴⁸

9. The letters of the "Pekidim and Amarcalim of Amsterdam"

The "Pekidim and Amarcalim" was the name of an organization founded in the early 19th century to collect and distribute funds for the welfare of Jews in Erets-Israel. Fifteen volumes of office copies of outgoing letters (1825-1866) written by officials and agents of the organization are at Yad Ben-Zvi and the earliest portion has been published in three annotated and indexed volumes under the title *Letters of the Pekidim and Amarcalim of Amsterdam*: vol. 1 (1825/26-1826/27), eds. Joseph Joel Rivlin and Benjamin Rivlin (Jerusalem 1965); vol. 2 (1827/28), same eds. (Jerusalem 1970); vol. 3 (1828/29), ed. Benjamin Rivlin, intro. by Israel Bartal (Jerusalem 1978).

10. A "List of the Ashkenazi Jews in Erets-Israel, 1720-1777" (150 names) is given on pp. 206-210 of Y. Barnai, "The Ashkenazi Community in Erets-Israel, 1720-1777," *Shalem*, vol. 2 (Jerusalem 1976).

11. A list of 650 Jewish families who lived in Tiberias during the century preceding the establishment of the state of Israel appears in Avissar (ed.), *Sefer Teveria*, pp. 476-477.

12. Eliezer Ben-Yehuda's journal *Hashkafa* (vol. 5, 1904, nos. 24 and 26) has a list of Ashkenazi families who lived in Hebron at that time. The list includes details on the occupation of the father and the number of children in each family.

13. *Pinkas Ketovot Shel Toshvei Rehavia* (Jerusalem 1936), published by the Rehavia Neighborhood Committee in Jerusalem, lists the names of 1000 residents of the neighborhood in alphabetical order and also gives information on occupation, place of work, and address. A photocopy of the booklet is at Yad Ben-Zvi.

14. Abraham Ya'ari's *Sheluhei Erets-Visrael* (Jerusalem 1951) is a detailed historical account of the emissaries who were sent out from Erets-Israel to raise funds abroad. The narrative ends with the 19th century.

15. Joseph Joel Rivlin, "The Gaon of Vilna and His Pupils and the Settlement of Erets-Israel," in vol. 2 (pp. 111-162) of Y. L. Ha-Cohen Maimon (ed.), *Sefer Ha-Gra*, 2 vols. (Jerusalem 1954).

16. Y. Y. Gruenwald, "Hungarian Rabbis Who Immigrated to Erets-Israel, 1685-1895," *Sinai*, vol. 26 (1950), pp. 221-235.

17. Shulamit Laskov, *The Biluim* (Jerusalem 1979).

18. Abraham Almaliah, *Ha-Rishonim Le-Ziyon* (Jerusalem 1970); on the Sephardi Chief Rabbis of Erets-Israel during the last 500 years.

The end of this introduction to the Erets-Israel dimension of Jewish genealogy is an appropriate place to emphasize that many important sources not even hinted at here no doubt exist in Israel's numerous libraries and archives. The major libraries for the history of Erets-Israel are the Jewish National and University Library, the library of the Central Zionist Archives, and the Yad Ben-Zvi library. For an introduction to Israel's network of archives, see P. A. Alsberg (ed.), *Guide to the Archives in Israel** (Jerusalem 1973).

NOTES

1. Between 1850 and 1914, about 85,000 Jewish immigrants came to Erets-Israel; on the eve of the First World War, the Jewish population of Erets-Israel was approximately 90,000 - Roberto Bachi, *The Population of Israel** (Jerusalem 1977), pp. 79, 32.

2. *Finding Our Fathers: A Guidebook to Jewish Genealogy** (New York 1977); *Genealogy: Selected Bibliography, Specimens of Tables and Genealogical Sources* (Jerusalem 1975).

3. I am grateful to Prof. Usiel Schmelz of the Hebrew University, Jerusalem, for the clarification of a number of points in connection with the Montefiore censuses.

4. N. Druyan, "The First Yemenite Quarters in Jerusalem, 1892-1914," *Cathedra*, no. 13, Oct. 1979, pp. 95-129 (see p. 120).

5. On the 1948 census, see Kovez *Heil Mishmar Ha-Am Bi-Rushalayim* (Jerusalem 1964), pp. 150-153.

6. After compiling what appeared to be a comprehensive list of the censuses of population that were taken in later Ottoman and Mandate Erets-Israel, the writer made inquiries at archival institutions in Israel in order to determine what

records were extant. Trade, industrial, labor, and agricultural censuses were not investigated, nor were follow-ups made in the case of a number of mini-censuses.

7. Mordechai Abir, "Local Leadership and Early Reforms in Palestine, 1800-1834"*, in Maoz (ed.), *Studies on Palestine During the Ottoman Period**, pp. 284-310 (see p. 285).

8. Y. Ben-Arieh, "The Population of the Large Towns in Palestine During the First 80 Years of the 19th Century According to Western Sources"*, in Maoz (ed.), *Studies on Palestine During the Ottoman Period**, pp. 49-69, passim.

9. G. Schumacher, "Population List of the Liva of Akka"*, *Palestine Exploration Fund, Quarterly Statement for 1887**, pp. 169-191.

10. A. Druyanow (ed.), *Sefer Tel Aviv*, vol. 1 (Tel Aviv 1936), pp. 55-57.

11. Palestine Office of the Zionist Organization, *Enumeration of the Jews of Erets-Israel*, 2 vols. (Jaffa 1918-1919).

12. J. B. Barron, *Report and General Abstracts of the Census of 1922** (Jerusalem 1923).

13. Bachi, *Population of Israel**, p. 403.

14. E. Mills, *Census of Palestine, 1931**, 3 vols. (Jerusalem and Alexandria 1932-1933).

15. I.S.A., file S/62/34, box M/1226, R.G. 11 (Government of Palestine, Dept. of Migration).

16. O. Eisenberg, *Census of the Jewish Population in Haifa, 1938* (Haifa 1940).

17. Municipality of Tel Aviv, *Yearbook for 1938*, p. 4.

18. David Gurevich, *The Jewish Population of Jerusalem** (Jerusalem 1940).

19. David Gurevich et al., *The Jewish Population of Palestine* (Jerusalem 1944), pp. 249-265.

20. P. A. Alsberg, "Registration of Births, Deaths, and Marriages in Palestine and Israel"*, *Archivum**, vol. 9, 1959, pp. 114-118; Senior Medical Officer, Govt. of Palestine, "Note on the Preparation of Vital Statistics in Palestine" (1931), I.S.A., file 80/98, box M/1646, R.G. 10 (Govt. of Palestine, Dept. of Health); Govt. of Palestine, *Annual Report of the Department of Health for the Year 1925**, p. 12.

21. I.S.A., State Archives registry file 971-138.

22. P. A. Alsberg, article cited in note 20; memorandum on personal status in Palestine by the Commissioner for Migration and Statistics (1943), I.S.A., file J/85/45, R.G. 2 (Govt. of Palestine, Chief Secretary's Office); Erwin E. Scheftelowitz, *The Jewish Law of Family and Inheritance and Its Application in Palestine** (Tel Aviv n.d.).

23. See the sources cited in note 20.

24. Memorandum on the burial situation in Israel by J. L. Bialer, undated, I.S.A., file 108/4, box G/4753, R.G. 98 (State of Israel, Ministry of Religious Affairs).

25. Moshe Smilansky, *Nes-Ziyonah, 1883-1953* (Tel Aviv 1953), p. 215.

26. On Jerusalem's cemeteries, see Y. Ben-Arieh, *A City Reflected in Its Times: New Jerusalem - the Beginnings* (Jerusalem 1979), pp. 42-50, and Danny Zirlin, "The Cemeteries on Mount Zion,"

term paper submitted to Prof. Y. Ben-Arieh, Dept. of Geography, Hebrew University; on Safed: Ze'ev Vilnay, *Encyclopedia Ariel* (Tel Aviv 1979), cols. 6381-6385 ("Safed"); on Tiberias: Oded Avissar (ed.), *Sefer Teveriah* (Jerusalem 1973), pp. 225-226; on Hebron: Oded Avissar, *Sefer Hevron* (Jerusalem 1970), pp. 398, 509, 512-513; on Shekhem: I.S.A., file B/32/39, R.G. 2; on Jaffa and Tel Aviv: *Valkut Ha-Hevrah Kaddisha, Tel Aviv-Yaffo Ve-Ha-Mahoz* (Tel Aviv 1955), and Zvi Kroil and Zadok Linman, *The Old Cemetery in Tel Aviv* (Tel Aviv 1940); on Bnei-Brak: I.S.A., State Archives registry file 971-23.

27. Pp. 116-119 of Yehoshua Kaniel, "Organizational and Economic Contentions between Communities in Jerusalem in the 19th Century," in M. Friedman et al. (eds.), *Chapters in the History of the Jewish Community in Jerusalem*, vol. 2 (Jerusalem 1976); "Report of the Commission Appointed to Enquire into the Slaughtering and Burial Affairs of the Jewish Communities in Palestine" (Jan. 1923), Public Record Office, London, C.O. 733/42, file 7631; J. L. Bialer, memo cited in note 24; Council of the Sephardi Community, *Al Homotayih Yerushalayim* (Jerusalem 1957), pp. 36-38; Gad Frumkin, *Judge in Jerusalem* (Tel Aviv 1955), pp. 95-97, 250-251, 426-440; unsigned and undated (mid-1950s?) note on burial societies in Israel, I.S.A., file 108/4, box G/4753, R.G. 98.

28. I.S.A., State Archives registry file 971-14.

29. On Tiberias: I.S.A., State Archives registry file 971-12; on Hebron: Avissar (ed.), *Sefer Hevron*, pp. 176-185, passim; on Jaffa and Tel Aviv: *Valkut Ha-Hevrah Kaddisha*.

30. I.S.A., State Archives registry files 971-17, 22, 24, 8, 19, 23.

31. Most of the information in the list (and including that given for the Tel Aviv-Jaffa society) was derived from a survey of the records of selected burial societies carried out by the I.S.A. 20 years ago: State Archives registry files 971-5, 8, 12, 13, 14, 15, 16, 17, 19, 20, 22, 23, 24, 26, 29, 45, 120.

32. Joshua Ben-Hananiah, "Burial Taxes and Burial Difficulties in Jerusalem," *Yerushalayim*, vol. 1, no. 1, Tishrei-Kislev 1947, pp. 43-45; D. Zirlin, paper cited in note 26.

33. Central Archives for the History of the Jewish People, *Newsletter**, no. 2, 1972.

34. Inquiry at that institution made by the writer.

35. On Kluger see *Yediot Aharonot*, Sept. 28, 1979.

36. Annual figures for the years 1925-1946 are listed in *Le-Zirei Asefat Ha-Nivharim*, no. 5, Nov. 1947.

37. *Collected Works of Eliezer Ben-Yehuda*, vol. 1 (Jerusalem 1941), pp. 54-55 in memoirs section.

38. I.S.A., file Imm/28, box M/1180, R.G. 11 (Govt. of Palestine, Dept. of Migration); Govt. of Palestine, *Official Gazette**, April 1, 1921, p. 10.

39. For annual figures see: Govt. of Palestine, Dept. of Migration, *Annual Report**, 1935, p. 29, and *Annual Report**, 1938, p. 45; and *Le-Zirei Asefat Ha-Nivharim*, no. 5, Nov. 1947, p. 6. The discrepancies between the government figures and the Va'ad Leumi figures are difficult to explain, but whatever the explanation it appears that the latter correspond more closely to the actual number of name-changes published in the *Gazette**.

40. Only a handful of these applications survive; see I.S.A., file Nat/3/1234, box M/1193, R.G. 11.

41. Not all the figures jibe, due to the fact that some of the names defied categorization in one or more instances.

42. In view of the fact that many Sephardi and Oriental Jews had Hebrew names to begin with, this lower proportion is hardly surprising.

43. For a penetrating analysis of the techniques employed in selecting Hebrew names - based on a large sample of name-changes registered shortly after the establishment of the state of Israel - see a serialized article by Mordechai Kosover, "Changes of Names in the State of Israel," in *Bitzaron*, vol. 26 (1951/52), no. 149, pp. 1-12, no. 150, pp. 96-102, no. 151, pp. 181-191; and vol. 27 (1952/53), no. 157, pp. 42-46, no. 159, pp. 199-210.

44. *Divrei Ha-Knesset*, vol. 14, p. 1543.

45. Conversation with Mr. Ron, head of the Dept. of Population Registration, Ministry of the Interior, Jerusalem. Annual statistics on changes of name in Israel have not been published. The only other official figures which the writer was able to find were: 11,500 for the first year of statehood (I.S.A., list dated May 3, 1949, in file 356, box G/2239, R.G. 73 (State of Israel, Ministry of the Interior)), and 17,000 for the period up to August 1949 (cited in Kosover's study, *Bitzaron*, no. 149, p. 12), both of which look exceptionally high; and 2000 for the first four months of 1953 (*Divrei Ha-Knesset*, vol. 14, p. 1543).

46. For information on genealogies and family histories in manuscript, inquiries should be made to the Central Archives for the History of the Jewish People, and Prof. Y. Halbrecht's "Society for Jewish Documentation and the Preservation of the Jewish Heritage" (Petah Tikvah), which solicit material of this nature.

47. Scheftelowitz, *Jewish Law of Family and Inheritance**, pp. 153, 161-163.

48. For the third (1931) and fourth (1944) Assemblies, the Pinkas Ha-Bogrim served as the list of eligible voters.



IN SEARCH OF MISHPOKHE

Ronald M. Landau

As a youth living in San Francisco during World War II, I vividly remember the afternoon my grandfather, Isidore (Itcha) Landau, sat in the livingroom chair cursing Hitler in Yiddish, while huge tears ran down his face, to be blotted by an already wet handkerchief. "Pa, what's the matter?", I asked. "That damned Hitler--my entire family--gone--to the ovens," and the floodgates of the eyes were opened once again.

"Pa," as we called my grandfather, had several brothers and sisters living in Poland, in Lodz or Warsaw. The only one of the family who had come to the U.S., besides Pa, was his brother, Max, who lived in New York City.

I was later to find out that another brother, Wolf (Volef), escaped the coming Holocaust in the late 1930s and settled in Caracas, Venezuela. I remember Pa writing (in Yiddish) frequently to Volef. How I remember Pa's envy of his brother when Volef made *aliyah* to Eretz Yisroel in 1948. ("Eretz Yisroel, *Kind*, our country--our very own country!") But it meant little to me as a fully assimilated American youth.

The next memorable event occurred in the early to mid-1950s when I was visiting Pa one day. "Kind--look what Volef sent," followed by several words of praise (I assume) in Yiddish which, as usual, were lost on me. Very carefully, with a reverence that I had never before seen, Pa unwrapped a *talis* [prayer shawl]. And then, even more carefully, he unwrapped a pair of *tefillin* [phylacteries]. "Look *Kind*. *Talis* and *tefillin*. From Volef--from Eretz Yisroel!" These weren't ersatz. No, they were the real thing. From Eretz Yisroel. Authentic!

Pa died in 1961. I do not know what became of his beloved *talis* and *tefillin*, for by then I was married and living in New Jersey. The years passed. In April 1978, my father died, and it was my responsibility, as only child, to clean out my widowed father's apartment. Having only a week in San Francisco for both the funeral and this rather formidable task, I merely disposed of as much as possible. However, because of the short time available, I packed papers and photos away and shipped them to New Jersey.

About a month later, I watched the rerun of "Roots" and thought to myself, "If a black man

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can trace his heritage back through slavery to Africa, then surely I can do the same through the Holocaust, which is so much more recent." Thus began my interest in genealogy.

The following Shabbat, in a friendly discussion with my rabbi following kiddush, I announced my intention to trace my family. He said he had a book which might help. A week later he presented me with a copy of Dan Rottenberg's *Finding Our Fathers*, and I was off and running. If "Roots" was the bug that bit me, *Finding Our Fathers* was the venom that sealed my fate. I was hooked on a new hobby that was simultaneously frustrating in its dead ends and encouraging in its successes.

Several months later, while planning my son's Bar Mitzvah for late March 1979, my family and I decided that part of the Bar Mitzvah would be at the site of the Holiest of Holies, at the Kotel Hama'aravi, in Jerusalem. It didn't take long for my genealogical thoughts to seize the opportunity to search for Wolf Landau's family.

Not knowing how to proceed, I wrote a short letter to HIAS [Hebrew Immigrant Aid Society] in New York City, asking for their help. Their response was a search form to be filled out. This was difficult since I did not know the names of any of Wolf's family. However, I did the best I could.

Late December brought a response: Wolf Landau had died in 1951, which was no surprise since Pa was born in 1870. I immediately wrote again, thanking HIAS for the information and asking if they could locate his family. By March, there was no response, so I phoned HIAS in New York and spoke with a woman who gave me the source of their information: the HIAS office on Rehov Kaplan in Tel Aviv.

We arrived in Tel Aviv on Sunday, 25 March 1979. Early the next morning, map in hand, I took off on foot to find Rehov Kaplan. Fortunately, the HIAS office manager spoke English. He gave me a photocopy of the information they had received from their contact, The Jewish Agency to Locate Missing Relatives, at Yeshiahu Press No. 6 in the Mea Shearim section of Jerusalem.

The next day, I boarded a *sherute* [jitney] for Jerusalem, and got out in Zion Square about forty-five minutes later, bound for Yeshiahu Press. Mea Shearim is predominantly Hassidic, and I must admit to feeling somewhat ill at ease in my typically American clothing, camera at my side, and no knowledge of Hebrew. However, once more good fortune was mine, for the lady in the office of The Jewish Agency spoke English. I was soon disappointed, though, when her microfiche records only verified what information I had from HIAS: that Wolf Landau died in 1951. She suggested that I try the Tel Aviv Hevra Ka-

disha [burial society] at 33 Rehov Mohilever in Tel Aviv, since Wolf's last known address was, according to her records, 65 Rehov Yitzak Sadeh (another clue) in Tel Aviv.

Back in Tel Aviv, I proceeded to the Hevra Kadisha, where my feelings of helplessness were soon put aside by an English-speaking gentleman who searched some rather large ledger books for the years 1950 through 1953. No success. I was heartbroken and discouraged. I didn't know where to turn or what to do next.

The following day, Wednesday, was spent with friends preparing for the next day's Bar Mitzvah ceremony at the Kotel. Thursday was Bar Mitzvah day, Friday Erev Shabbat, Saturday Shabbat, Sunday was spent visiting friends and arranging for tickets for a day trip to Eilat on Monday. While on the plane, my thoughts turned to locating Wolf's family. I was perplexed. There had to be a way!

And then, as we were approaching Eilat, it hit me: Get a death certificate. I had found that these records in the U.S. often gave the name of the informant, and most often, it's the next-of-kin. As enjoyable as was the trip to Eilat, I could not wait to return to Tel Aviv, for Tuesday was to be our last day in Israel. Wednesday morning, bright and early, back to the States.

I got up early, fired with enthusiasm, and headed for the Tel Aviv Municipal Building, only to be informed that such records were kept at the Migdal Shalom Tower (the Middle East's tallest building). I walked the two miles and found my way to the crowded 14th floor offices where I was told I would find such records. The man at the information booth directed me to a long queue, but after fifteen minutes of non-motion, I asked again at the booth and was directed to an office. Again, good fortune: the man spoke English. He checked the records, but explained that 1951 was too far back for the records of that office, and if I filled out the form he handed me, it would be submitted to the archives in Jerusalem for a search. Since I could not even read it (the form was in Hebrew), he suggested I have someone help me on my return to the States, and then send it to the Israeli Consulate in New York City.

Back home, I ran a photocopy of the form as a worksheet (I didn't want to make mistakes on the only original I had) and prevailed upon my rabbi for some help. And help he did. Having a Hebrew-language typewriter, he filled out the form to the best of our ability, both in Hebrew and in English. Remember that photocopy of the search form which the man at HIAS-Tel Aviv gave me? It contained a registration number for Wolf Landau which was asked for on the form being filled out by my rabbi. Next day, the form was off to the Consulate's office.

It took about a month, but when the death certificate finally came toward the end of May, I was in for a surprise. When it was translated from the Hebrew, I found out that Wolf Landau

died not in 1951, but in 1961. I knew it was the right certificate, for my great-grandfather was named Moshe, and the certificate confirmed Wolf's father's name as Moshe.

By now it was early June. I photocopied the death certificate and sent it, along with a modest contribution, to the Tel Aviv Hevra Kadisha, with a letter requesting that they once again check their books. Months passed, and I despaired. When a dear friend and neighbor left for Israel just before Rosh Hashana, I gave him a copy of the letter and asked him to personally deliver it to the Hevra Kadisha.

Fate interceded: Two days after he departed, the reply came from the Hevra Kadisha giving the names of two daughters of Wolf Landau, Rachel and Ofira, in the Tel Aviv area, and one son, Joseph, in Jerusalem. Because this was 1961 information, I felt it wise to check the Tel Aviv and Jerusalem phone books for correct addresses. I would have to visit the Israeli Consulate in New York.

Meantime, my friend returned from Israel with a duplicate of the letter which I had received from the Hevra Kadisha a few days earlier. The following Shabbat, we were talking about the letter and I mentioned my need for the phone books to verify the addresses. He replied, "I have them at home." That evening I noted the addresses, and several days later three identical letters were sent to Tel Aviv and Jerusalem.

The reply from Rachel came in about three weeks. Rachel and Ofira, Wolf's daughters, are alive and well, and living outside Tel Aviv. However, Wolf's son, Joseph, had died eleven years earlier. I now hope to visit Israel again in a year or two to meet Rachel and Ofira.

But, as if finding two cousins wasn't good enough, Rachel doubled my joy by writing that we have two more mutual cousins, John Landau, living in New York, and his sister, Bronia, living in Miami, Florida. No addresses or phone numbers were given. I thought about going through the New York phone books for all five boroughs, but rejected the thought in favor of writing Rachel for the information.

Fate interceded once again. Before I could even compose a letter in my mind, that evening, the evening of the very same day I got Rachel's letter from Tel Aviv, John called from Brooklyn. Rachel had written him and sent him a copy of my letter to her with my name, address, and phone number. He was just as interested in contacting me as I was in contacting him!

John and I have visited at each other's homes and have become very close. For over twenty years, we have lived so close to one another (less than an hour's drive between us) and each has not known of the other's existence. John and his sister are the children of Abram Landau, one of Pa's brothers for whom Pa was crying that day way back in my memory. Although John's parents and his first wife perished in the Holocaust, John and his sister somehow managed to escape the War-

saw Ghetto. John was with the Polish resistance until he was captured and sent to a prisoners-of-war camp in Germany (he was disguised as a gentile) until liberated at the end of hostilities. Ultimately, he and Bronia came to the U.S. in the late 1940s.

Thus, by doggedly pursuing vague memories and slim leads, this amateur genealogist has expanded his family by four cousins, three of whom I have yet to meet. How sweet is the fruit of joyous reunion after the tears of despair!



UPDATE ON MEMORIAL BOOKS

The previous issue of TOLEDOT - vol. 3, nos. 2-3 - was devoted exclusively to Memorial Books. In the bibliography in that issue, cross-references ("see under") were made to the series *Arim ve'Imahot be'Yisrael*. This series appears as entry no. 448 in the bibliography.

In Zachary Baker's article, "Memorial Books as Sources for Family History," reference was made (p. 5) to Shefa Press in Jerusalem as a possible source of Memorial Books. The reader's attention was drawn also to a short article, "Source for Memorial Books," that appeared in TOLEDOT vol. 2, no. 2, p. 11.

We recently received the following communication from Shefa Press (19 Heleni Hamalka St., P.O.B. 7782, Jerusalem, Israel):

"We have raised our fees slightly, and now charge \$10, including surface postage, per book, plus the price of the book (prices vary wildly, from free to \$75!). For books of more than one volume there is an extra charge of \$2.00 for each volume after the first, to cover postage.

"Those interested in obtaining Memorial Books are asked to send \$2.00 with their enquiry to cover our expenses in searching for the book. If we do obtain the book, this fee will be deducted from the \$10.00 charge.

"We can locate only books published in Israel (though we can sometimes obtain publication details on books published abroad), so people who know that the books they are seeking were not published here need not enquire.

"Since this is not the only work we do, there are apt to be delays in our locating and forwarding books. Patience!

"We do not have any books 'in stock.'

"As you can well imagine, we are beginning to amass a fairly lengthy list of books that we have or have not succeeded in locating. We hope that this will begin to streamline our service; it should also provide an important source of information for anyone interested in Memorial Books.

"We are pleased to be able to provide this service to so many of your readers."

BOOK REVIEW

Alan A. Kay

From Generation to Generation: How to Trace Your Jewish Genealogy and Personal History. By Arthur Kurzweil. Special Foreword by Elie Wiesel. New York: William Morrow and Co., Inc., 1980. 320 pp. 50 black and white photographs. \$12.95.

"For years," Arthur Kurzweil writes, "I had the fantasy of walking the same streets in Poland that my great-grandfather walked as a child and as a young married man. I wanted to see the shops which were once ours; I wondered if the Jewish cemetery still existed...." Eventually, Kurzweil made the trip to Poland and visited his great-grandfather's town. His moving account of that visit is one of the pleasures, among many, in this richly-woven text on Jewish genealogical investigation.

But, we do not need to walk the streets of our shtetl or even to engage in genealogical research to enjoy Kurzweil's book: because *From Generation to Generation* is more than a textbook; it is a window to the world of Jewish history. We can look through that window and learn about families in the Bible, Jews in Columbus' Spain, lost survivors of the Holocaust. Or, we can step through that window and live Jewish history by searching for our own. And this step is, ultimately, the one Kurzweil wants us to take.

For myself, I have found that learning about my family had drawn me farther and farther into Jewish Tradition. The more I learn about my ancestors, the more I learn about Jewish history, and therefore, Jewish learning. The more facts I have about the lives of my ancestors, the more I learn to respect them and feel grateful to them for their decisions. It matters little, on one level, whether they were religious or not. I respect them for surviving as Jews and for being able to live and raise children, who eventually raised me. I have learned much about courage when I begin to understand what it was like to make the decision to journey to America. I continue to learn about faith and belief as I discover the obstacles set before my ancestors in Jewish history.

We may not have the price of a ticket to our ancestors' shtetls, but we have Kurzweil's book, through which we learn that we can "travel" in

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our imaginations to those birthplaces of our ancestors, aided by the facts, the photographs, the stories which have survived.

"Our Jewish libraries," Kurzweil tells us, "are filled with a wealth of information about the Jewish communities which are no longer here. It is up to us to discover those communities, to enter them in our minds, to relive those experiences, and to connect with our past."

Kurzweil has been researching his family history for more than ten years, carrying on a proud and ancient tradition among Jews. Jewish interest in the family goes back to Biblical times. The Bible itself, Kurzweil points out, is filled with genealogies. In the Jewish Tradition, after all, the central institution is the family, and teaching is basically a "process" between parent and child: "Thou shalt teach them diligently unto thy children."

Kurzweil's advice to the Jewish genealogist reads simply, but its meaning will echo in the chambers of our fading memories. "Begin now. Don't wait until tomorrow."

Kurzweil follows his discussion of *Why?* with one on *How?*, the greater part of the book. And he starts that section with candid answers to the most frequently asked questions by beginning genealogists. *Where do I start?* There is a place, Kurzweil advises, "where each of us can begin--and that is with ourselves. Get a big looseleaf notebook to use exclusively for your family history. Begin by writing down everything that you know."

There are three pages of oral history questions and topics, not exclusive and not ends in themselves: "Each of these questions has the potential to begin a long, in-depth discussion about the topic at hand." Kurzweil cautions the researcher not to be merely a collector of names and dates: stories and legends breathe life into those names and dates.

When we leave the livingroom and kitchen, we discover more sources than we ever imagined: census records and city directories; Jewish historical societies and landsmannschaften; YIVO and the Leo Baeck Institute; the Mormon Church and the American Jewish Archives. We can obtain a copy of the passenger list of the ship which brought our ancestors to America and a photograph of that ship; a death certificate and a will. We can study the writing on a Jewish tombstone

and learn about tombstone rubbing; read a pre-Holocaust European phone book and the Mauthausen Death Books; write to the International Tracing Service and to Yad Vashem, Israel's memorial to the Six Million.

There is more. Included is a section on names: how Sephardic and Askenazic Jews give names; who names for fathers - patronymics - and who for mothers - matronymics; a discussion on the genealogical significance of Torah curtains and ceremonial objects; instructions on how to keep a Jewish history workbook; readings on Jewish genealogy. As a practical guide for the Jewish genealogist, *From Generation to Generation* has no equal.

But, again, Kurzweil's book is more than a book of directions and information. His words never let you forget that genealogy is a human pursuit.

The total experience of your immigrant ancestors, including their homes in the Old Country, their decision to travel to America, their journey aboard a steamship, their arrival in the United States or wherever else they landed, and their lives in their new home, all should have meaning for you. Most importantly, there are many ways in which you can learn about and document those journeys and those lives, to begin to see the experiences of your family as Jewish history, and to see yourself as a part of it as well. Enter Jewish history through the lives of your ancestors and make your own personal connection with your past and your people.

Elie Wiesel wrote a Special Foreword to the book, a Haskamah, or approbation, itself a tradition in Jewish literature. Wiesel's words reaffirm Kurzweil's plea for genealogical engagement. To retrace the history of a Jewish name, Wiesel writes, "is thus to embark on an adventure in which the destiny of a single word becomes one with that of a community; it is to undertake a passionate and enriching quest for all those who may live in your name."

Begin now.

JEWISH NAMES: QUESTIONS AND ANSWERS

Benzion C. Kaganoff

As a continuing feature of TOLEDOT, Rabbi Benzion C. Kaganoff is writing a column on Jewish names. Rabbi Kaganoff is the author of *A Dictionary of Jewish Names and Their History* (Schocken Books, 1977, paperback 1980; reviewed in TOLEDOT, vol. 1, no. 2), and serves as rabbi of Congregation Ezras Israel in Chicago.

We invite our readers to send in their questions on the subject of Jewish names. Please include whatever information you know about the geographical origin of the family whose name is being submitted for comment. Not every question will necessarily be answered in this column.

QUESTION: What information do you have on the family name CHOTINER? --- *Lawrence Chotiner, Los Angeles, CA.*

ANSWER: Chotiner is a name of geographic origin and indicates one who came from Chotin (Khotin), Bessarabia. Beginning with the 15th century, the community was an important custom station on the border of Poland and Moldavia on the main commercial route between Turkey and Poland. The residence of Jews is mentioned for the first time in 1741. Your ancestor who assumed the name of Chotiner either lived there or traded there. The town became part of Russia in 1812.

QUESTION: All we know about our family is that they came from somewhere in Russia. Can you throw some light on the meaning of the name MARIASCHIN? --- *David Mariaschin, Atlanta, GA.*

ANSWER: The name Mariaschin is a remarkable example of how Jews borrowed names from another language and culture and adapted them to their needs without regard for their origin. The female baptismal name Maria assumes the pet form Mariascha among Russians. This name became popular among Russian Jews, and there are many who think it is a Jewish name. Mariaschin means literally "one descended from Mariascha." The name is a matronymic.

QUESTION: What is the meaning of our family name PASMANTER? --- *Gertrude Pasmanter, San Francisco, CA.*

ANSWER: Pasmanter is the German-Yiddish form for the French *passementier*, a lacemaker. This name was assumed by your ancestor who worked with trimming for dresses such as beaded lace, tinsel, etc. This was a very common profession among Jews in the late 18th and early 19th century.

QUESTION: What is the origin of our family name PASSAMANECK? --- *Mrs. Roy Lev, Houston, TX.*

ANSWER: Passamaneck is a developed form of Pasmanik. Pasmanik means "a leather worker" in Polish, Ukrainian, and White Russian. Your name, therefore, indicates the occupation of the bearer.

QUESTION: My family came from Baden in Germany. I wonder what my name SUNDHEIMER means. --- *Stephen Sundheimer, New York, NY.*

ANSWER: Sundheimer denotes that your ancestor came from the village of Sundheim, which is in South Baden, and is located in the southwest corner of Germany, in the area bounded in the west by France and in the south by Switzerland. There is no longer such a community - the village has since been incorporated into the town of Kehl which is located just across the Rhine from Strasbourg in Alsace. Jews lived in that area all through the Middle Ages and suffered many persecutions and two major expulsions - in 1470 and in 1614. As a result of these expulsions, some Jews fled to other German communities and others crossed the river to Alsace. In addition economic problems caused many Jews to emigrate to America in the 19th century.

Since I do not know where your immediate ancestors came from, I cannot be sure as to whether they came to America from some community in Germany or from some community in Alsace. I can verify that the name Sundheimer was adopted as a family name on January 13, 1809 when a special law required Jews to adopt permanent family names.

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