



זכרונות *ZichronNote*

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Visiting the Remnants of Jewish Córdoba

A trip to the Jewish quarter of Córdoba awakens interest in the history of the city and of the Sephardic Jews who lived there. See page 5.

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Plaque on the statue of Maimonides in Córdoba

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President's Message

Talking to Those Older Relatives

Jeremy Frankel, SFBAJGS President

When I first started in genealogy, one of the "golden rules" was to seek out the oldest relatives in the family. I've been researching my family for thirty years now, and you would be forgiven for thinking I had tapped in to every oldest relative there was. I thought I had, but I discovered that I was wrong.

For the last few years, I've been a more active user of Ancestry.com and have been transferring all my family information into one huge tree. That poor tree and its overburdened branches now support upward of 3,000 relatives.

One day I was out at the extremities, figuratively speaking, of my Koenigsberg family (this is my dad's mother's side) tying up some loose ends. My great-grandfather Morris Davis Koenigsberg had a brother, Louis Albert, who had two sons, Moseley and Arthur.

As an aside, a number of latter-day Koenigsbergs have forsaken the family name for something simpler, such as Kay or Kaye, or a little more adventurous: King. Louis Albert married Rachel Woolf, but Woolf wasn't her last name! No, her father was Woolf Katsnofski; I guess she didn't like going around with the Katsnofski appendage so she took her father's first name as her last—oy!

In his latter days Louis changed his last name to Kay, but his sons desired something fancier, or perhaps a bit more English. So around the late 1940's they began using Kenleigh as their last name.

It's a totally made-up last name. How can I tell? Simple. If you open the English vital records Web site FreeBMD, enter the name, and search for any records (they begin in 1837) it comes up precisely three times: once for Arthur's marriage and twice for Moseley's marriage. That's because not only did Moseley's wife enter two different last names when they married, so did Moseley: Kenleigh and Koenigsberg. After all these shenanigans neither marriage resulted in any "issue", as we sometimes like to delicately put it.

Arthur married Betty Klein in 1948; he was born in 1919, she in 1924. In looking over my tree I noticed I had a death for Arthur (1994) but not one for Betty. After some more searching I came to the amazing conclusion that Betty at 90 years of age was still alive!

Another digression: In England there are third-party companies that purchase the UK electoral register and make it available, for a price. The free first-level search allows you to see more than one person at the same address. This helps genealogists figure out if they have the right family group.

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SOCIETY NEWS

New Members

Ellen Gierson ellenrocs@gmail.com
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In order to continue to receive the SFBAJGS e-zine and *ZichronNote*, please send e-mail updates to newsletter@sfbajgs.org.

Member News

Steve Morse's One-Step Website was named one of the Top 100 Genealogy Websites of 2015 by *Genealogy in Time* magazine, in the category of search engine: <http://www.genealogyintime.com/articles/top-100-genealogy-websites-of-2015-page02.html>.

Fifty-five of **Stephen Somerstein's** photographs are being showcased in "Freedom Journey 1965: Photographs of the Selma to Montgomery March by Stephen Somerstein", an exhibit at the New York Historical Society running until 19 April 2015 (<http://www.nyhistory.org/exhibitions/the-1965-march>). The exhibit is reviewed in a *New York Times* story available online, http://www.nytimes.com/2015/01/16/arts/design/stephen-somerstein-photos-in-freedom-journey-1965.html?_r=0.

We Need Volunteers for the Cemetery Project!

Members of the San Francisco Bay Area Jewish Genealogical Society have transcribed more than 35,000 cemetery records that have been added to the Jewish Online Worldwide Burial Registry (JOWBR) managed by JewishGen. We applaud the volunteers who have done this tremendous amount of work, and we now have new sets of burial records to transcribe. Send a message to cemetery@sfbajgs.org if you can help.

It's Membership Renewal Time!

If you who have not yet renewed your membership in SFBAJGS for 2015, now is the time. You must be a member to continue to receive *ZichronNote*. If you can't remember whether you have renewed or not, e-mail Membership Chair Avner Yonai at membership@sfbajgs.org and ask him to check your status.

Three reasons to renew:

1. You want to help SFBAJGS with its projects, such as the Cemetery Project (see the note to the left), through which information about Jewish burials in San Francisco cemeteries (now in Colma) are being added to the JewishGen Online Worldwide Burial Registry.
2. You want to meet other people whose eyes do not glaze over when you discuss your latest genealogical research find, and who may even have suggestions to help!
3. You want to keep receiving *ZichronNote*, with all its information and announcements of interest to genealogists.

Poster Contest for International Jewish Genealogy Month

The purpose of International Jewish Genealogy Month (IJGM) is to help promote and celebrate Jewish family history. IJGM is held during the Hebrew month of Cheshvan, which in 2015 runs from 14 October–12 November. One of the activities is a competition to design the poster used to publicize the event. The winner of the contest wins free registration to the IAJGS annual conference, held this year from 6–10 July in Jerusalem. Go to <http://www.iajgs.org/blog/ijgm/poster-competition/> for more information and for instructions on how to submit your poster idea. The deadline for the poster contest is **20 June 2015**.

Meeting Times and Locations

Unless otherwise indicated, the SFBAJGS meeting schedule is as follows.

San Francisco: Sunday. Doors open 1:00 p.m. Program begins at 1:30 p.m.

Rhoda Goldman Plaza, 2180 Post Street.

Parking available in Rhoda Goldman Plaza garage with entrance on Sutter Street.

Oakland: Sunday. Doors open 12:30 p.m. Program begins at 1:00 p.m.

Oakland FamilySearch Center, 4766 Lincoln Avenue.

Los Altos Hills: Monday. Doors open 7 p.m. Program begins at 7:30 p.m.

Congregation Beth Am, 26790 Arastradero Road Room 5/6.

See Back Cover for Calendar of Upcoming SFBAJGS Meetings

CALENDAR

Genealogy Events

Local and Regional

Monday, 9 March 2015. Steven Minniear, "World War II Dublin: Camp Parks, Fleet City, and How Genealogy Helps Write a History." Livermore-Amador Genealogical Society. Congregation Beth Emek, 3400 Nevada Court, Pleasanton. <http://www.l-ags.org/>

Sunday, 15 March 2015. Jason Lindo and Susan Aguilar, "Tracing Anusim Roots." Jewish Genealogical Society of Sacramento. Albert Einstein Residence Center, 1935 Wright Street, Sacramento. <http://www.jewishgen.org/jgs-sacramento/>

Tuesday, 17 March 2015. Gail Chaid, "Eastern European Research." San Ramon Valley Genealogical Society. Danville Family History Center, 2949 Stone Valley Road, Alamo. <http://srvgensoc.org/>

Thursday, 19 March 2015. Jennifer Pina, "Getting Fresh: Revisiting Stale Research With New Tools." Napa Valley Genealogical Society. NVGS Library, 1701 Menlo Avenue, Napa. <http://www.napavalleygenealogy.org/programs.html>

Saturday, 21 March 2015. Kasia Bryc, "23andMe." San Mateo County Genealogical Society. Menlo Park Grace Lutheran Church, 2825 Alameda de las Pulgas, San Mateo. <http://www.smcgs.org/>

Sunday, 29 March 2015. Howard Shattner, Jacqueline Shelton-Miller, and German Consul General Stefan Schlueter, "Stolpersteine: Stumbling Stones." Jewish Community Library, 1835 Ellis Street, San Francisco. <http://www.jewishlearningworks.org/library/adult-events>

Saturday, 18 April 2015. Janice M. Sellers, "Get Me to the Church on Time: Finding Religious Records", "Where There's a Will: Probate Records Can Prove Family Connections", "Reconstructing Family Information When You Start with Almost Nothing: A Case Study", and "They Wouldn't Put It on the Web If They Didn't Want Me to Use It: Copyright Issues for Genealogy." Calaveras Genealogical Society Spring Seminar. LDS Church, 400 Bret Harte Drive, Murphys. <http://janicesellers.com/CalaverasGS2015SpringSeminar.pdf>

Sunday, 3 May 2015. Ellie Shapiro, "Poland: A New Jewish Frontier." Jewish Community Library, 1835 Ellis Street, San Francisco. <http://www.jewishlearningworks.org/library/adult-events>

State and National

Wednesday–Saturday, 15–18 April 2015. New England Regional Genealogy Conference. Rhode Island Convention Center, Providence, Rhode Island. <http://www.nergc.org/Conference-Home-Page.html>

Wednesday–Saturday, 13–16 May 2015. National Genealogical Society Family History Conference. St. Charles Convention Center, St. Charles, Missouri. <http://conference.ngsgenealogy.org/>

Sunday–Tuesday, 19–21 July 2015. 25th Annual Conference of the Society for Crypto-Judaic Studies. Miami, Florida. Submission deadline for presentations is **1 April 2015**. <http://cryptojews.com/callforpapers.php>

Tuesday–Saturday, 11–15 August 2015. Eastern European Family History Conference. Plaza Hotel, Salt Lake City, Utah. <http://feefhs.org/>

Thursday–Saturday, 17–19 September 2015. New York State Family History Conference. Presented by New York Genealogical and Biographical Society and Central New York Genealogical Society. Syracuse/Liverpool Holiday Inn, Syracuse, New York. <http://www.nysfhc.org/>

International

Wednesday–Thursday, 1–2 July 2015. British Association for Jewish Studies International Workshop on Jews and "Small Nations" in Eastern Europe: Cultural Autonomy and Nation Building in the Western Borderlands of Russia (1905–1939). University of Southampton. <http://tinyurl.com/luausql>

Monday–Friday, 6–10 July 2015. 35th IAJGS International Conference on Jewish Genealogy. Jerusalem, Israel. Online registration is now available. To encourage registration, the conference is running a biweekly drawing with prizes. <http://iajgs2015.org/>

14 October–12 November 2015. International Jewish Genealogy Month. <http://www.iajgs.org/jgmonth.html>



Brainstorming with the Mavens

The San Francisco Jewish Community Library hosts a free genealogy clinic every month (except July and August) from 12:00 noon to 2:00 p.m. Bring **copies** of family charts, documents, and other information and let experienced SFBAJGS Jewish genealogists help point you in the right direction in your research. 1835 Ellis Street, San Francisco. There is free, secure parking in the building. Call (415) 567-3327 x704 or write library@jewishlearningworks.org for more information.

Upcoming dates:

1 March 2015

12 April 2015

3 May 2015

7 June 2015

Wandering through the Jewish Quarter of Córdoba, Andalucía, Spain

Heidi Lyss

Heidi Lyss delved into the world of genealogical research six years ago, on receiving a book from her father about a distant Swiss relative. She has presented seminars to Northern California genealogical societies on writing family histories and has taught creative writing and English composition at local colleges. Her published pieces include fiction, creative nonfiction, poetry, and trade/academic articles. She is a board member of SFBAJGS. She visited Córdoba in May 2014.

The line to enter the synagogue, forming down the whitewashed lane, continued to grow as my partner and I approached it, and we jogged to join its lengthening tail. On that balmy day, a guard at the synagogue doorway allowed groups of 15–20 people into the complex at a time, and as we waited in line in the narrow curving alleyway, I listened to the rise and fall of voices around us, remarking on how almost everyone in the queue on that bright May morning spoke in Spanish—I had expected mainly foreign tourists like us. We inched forward, finally reaching the doorway, where the guard scrutinized our faces before nodding his head toward the sunlit courtyard. Walking inside, we passed a small guardhouse (apparently the same age as the synagogue), turned sharply right, and stepped into the synagogue itself. The building's entryway opened into a high square room, laced with intricate white plasterwork in the blended Mudéjar style¹ prevalent throughout Moorish Andalucía—a style developed by Muslim, Jewish, and Christian artisans, that reflected the uniqueness of their culture created during the golden era of Moorish Spain, particularly during the time of the Umayyad Emirate and Caliphate, about 756–1031 CE. A balcony—the former women's gallery—rose above the main floor, and Hebrew text from the 1350's graced the walls. I spun around, absorbing the arches, the tilting height of the small room, the refined design, the high windows and wooden ceiling, and tried to imagine the worshippers who had stood in that same space 700 years earlier as the new synagogue opened its doors to the community.²

The Jewish synagogue in Córdoba has been noted as one of only three synagogues in Spain that survived the long-lasting Spanish Inquisition.³ Stories of genealogists researching Jewish and Jewish Converso ancestry in Spain, however, have suggested that others exist, but they remain hidden and are not readily revealed by the locals who might know of them. This Córdoba synagogue had “disappeared” as well, buried by a history of serving as the Hospital de la Santa Quintería after Jews were expelled from Spain in 1492, and later as the brotherhood of a shoemaker's corporation. In 1884, the building was owned by the Catholic Church; only when some of its interior walls began to crumble did priest Don Mariano Parraga and staff discover the

Jewish plasterwork and Hebrew text that lay beneath them. In 1885, restoration commenced and the synagogue became an official national monument.

Emerging into the daylight, we continued our tour of the Jewish quarter of Córdoba, pausing in a tiny plaza at a statue of native son theologian, philosopher, and physician Maimonides. His bronze feet appeared shiny in the sunlight from the many hands who had touched his shoes. Maimonides' real feet helped carry him away when at the age of 15 he fled Córdoba with his family, seeking to escape a newly repressive Moorish rule under



The statue of Maimonides in Córdoba



View from the second floor of Casa Sefarad, with the synagogue on the right

the conservative Almohads. Born about 1135 CE, Maimonides, or Moses ben Maimon, also known by the acronym RaMBaM⁴, missed the golden era of the more progressive Umayyad Moorish rule.⁵

In 1086 CE, the conservative Muslim Almoravids had swept into southern al-Andalus⁶ from North Africa to help Moorish rulers and the fragmenting government hold at bay the advancing armies of the northern Christian kings. The Almoravids stayed, coalesced their power, and invoked a more restrictive society. The even more conservative North African Almohads followed the Almoravids, invading Andalucía in 1147, when Moses ben Maimon was but 12 years old. The Almohads moved the capital from Córdoba to Sevilla and embarked on oppressive measures against Jews. The golden era for Muslim Spain began to close, save for only the Muslim Nasrid dynasty that would form in Granada a century later and endure for more than 250 years. Maimonides eventually reached Cairo, where he then lived and died (in 1204). He is still regarded as a true Córdoba, and the base of his statue has a plaque erected in 1985 in honor of the 850th anniversary of his birth.

Córdoba intrigued me. Though my Jewish heritage is Ashkenazi, I feel a connection with Sephardic Jewish and Spanish heritage. I am not sure why. Perhaps this connection comes purely from appreciating the dizzying contributions made by Córdoba and Andalusians—Jewish, Muslim, and Christian—to the world, with their embodiment of religious tolerance and embrace of poetry, literature, mathematics, the sciences and medicine, engineering, arts, and crafts. The list can go on, reaching a length perhaps even longer than the synagogue line we joined on

that May morning. Maybe my curiosity derives also from some hidden genetic connection I have yet to discover, as we all know from our research as genealogists the surprises that we may uncover. Perhaps my fascination also has grown out of a general desire to unearth what rests in hiding. I discovered my own family's Jewish heritage only four years ago, and find the history of those with Sephardic Jewish and Converso heritage intriguing, albeit sad and disturbing.

In Andalucía's Moorish Umayyad cultural heyday from the 750's to the 1030's CE, Córdoba reportedly burgeoned with more than 100,000 people⁷, contained more than 70 libraries, and boasted many architectural and engineering wonders, including irrigation works generated partly by flour mills placed in the middle of the Guadalquivir River (then

known by the Arabic *al wadi al kabir*, the "big wash" or "big valley"). Jews had likely arrived in Roman times, around 200 BCE, if not earlier, and Jewish experience with non-Jews had varied over the centuries, becoming notably stressed under the latter years of Christian Visigothic rule in the late 7th and early 8th centuries CE. During the Moorish period, in addition to speaking Hebrew and Ladino, Jewish residents spoke Arabic and served as physicians, theologians, artisans, advisors to the emirs, and judges, participating essentially in all ranges of professions. Walking through the old Jewish quarter in Córdoba even centuries later, I could almost feel the swish of cloaks from that earlier time, and hear a murmur of voices in the mix of languages.

One location that still helps evoke that life more tangibly is the Casa Sefarad ("Sephardic House")⁸, an old Jewish home located across the narrow lane from the synagogue, now a private museum of Sephardic Jewish life that hosts a range of exhibits along with a library of assorted documents and musical recordings. While many helpful books and Web sites contain useful information on Sephardic and Spanish Jewish history, the Casa Sefarad offered rich information I had not yet encountered in my readings. For those researching Sephardic ancestry, its staff and library, along with the exhibits, are an invaluable resource. The museum's exhibits help animate life in earlier times.

"Who lived here?" we had asked the man working at the front door when we arrived (my grandparents would have called him "an earnest young man").

“We are not sure,” he said. “Possibly rabbis at some point. There are tunnels underground that lead across the alley to the synagogue.” He gestured toward a darkened stairway that tilted down to the basement. “Visitors bring their own interpretations, though. A lady yesterday said she was sure it was the rabbi’s house, while her husband said it was most likely a merchant’s home, given its large size. Everyone sees what they wish to see. The house was built centuries ago, so it likely has held many residents, many stories.”

We plunged down into the dank earthen basement and eyed the tunnel entrance, though we regrettably were not able to enter it and follow its passage across the alley. Returning to the main level, we meandered through the exhibits, crisscrossing a large rectangular courtyard with a Star of David at the heart of its stone mosaic floor, and entered room after room before climbing the stairs to see even more artifacts, as well as an angled view of the synagogue roof across the alley. We read about Sephardic Jews around the world, in Spain, and in Córdoba. We looked at *mezuzot*, *hamsot*, *ketubot*, musical instruments, clothing, and more.

When leaving the Casa we paused in the shop, as I hold a fondness for collecting mementos from places I have visited. I discovered a colorful map that portrays the individual buildings and homes of the Jewish, Christian, and Muslim quarters and that also lists more than 35 notable Jews of Córdoba, starting with Moséh ben Hanok, a rabbi in the 9th century, and including Hasday ibn Saprut, physician to Emir Abd ar-Rahman III and an influential scholar in the 10th century, as well as Maimonides and other notable members of the Jewish community up through the 17th century.⁹

We asked the earnest young man if any Jews lived in Córdoba today. “A few,” he said. “But they must go to Sevilla to attend synagogue.” I wanted to ask him if he were Jewish but suddenly felt a bit awkward, perhaps because I am not actually Jewish myself, though I identify partly as such even having discovered my own heritage so recently. These many months later I still feel some curiosity, though I am not sure why.

Córdoba has much to offer outside of the Jewish quarter, of course, including, notably, the grand mosque, the Mezquita, constructed by Emir Abd ar-Rahman I¹⁰ in 756 CE, only 45 years after the first Moorish troops—7,000 men under the command of the Berber general from Tangier, Tariq ibn Ziyad¹¹—entered the Iberian Peninsula in 711 via Gibraltar.¹² A Roman bridge spans the Guadalquivir River, and Abd ar-Rahman I, noticing its crumbling condition around the time of this arrival in Córdoba, initiated its repair. The Alcázar, the palace, is another key

historic site that possesses a checkered history. Originally a Visigothic fort, later rebuilt by the Moors as a palace (*al qasr* being Arabic for “the palace”), and rebuilt again by Alfonso XI of Spain in 1328 after Christian rulers seized Córdoba in 1236, it served as the local headquarters for the Spanish Inquisition formally launched under Ferdinand II of Aragon and Isabella I of Castille and Leon in 1478, and beyond. One afternoon in Córdoba, we toured the palace and gardens, and I felt a shiver stepping into a room where, in 1485, Christopher Columbus reportedly sought Ferdinand and Isabella’s support for his proposed voyage west.

Córdoba possessed for me both a vibrant quality and a haunting emptiness, with the latter feeling highlighted by the swarms of swallows that nest under the Roman bridge and swoop across the now partly silted Guadalquivir; the colonies of birds also soared above the abandoned Moorish mills that crumble on overgrown river islets. The mixed history that Córdoba possesses reveals itself slowly to those who have the interest and the gift of enough time to explore it. For those who have Jewish roots, Christian roots, Muslim roots, it offers context to us and our world today for the culture and science it brought us, and for the inspiring example of how many peoples lived together in relative harmony for centuries. On a more pragmatic note, for those with Sephardic roots, it offers fascinating perspective and information.

After returning to California, I examined the map of Córdoba I had found at the Casa Sefarad more closely and noticed in a small font, on the corner of the plan, a vignette I had not yet read: “*Un Inquisidor que huye por la puerta de atras.*”

The anecdote reflects for me the hidden, the stories we have yet to discover, and offers a moving example of how people uniting to seek and restore balance and humanity, in the spirit of older al-Andalus, can and have triumphed. Loosely translated, it says:

An Inquisitor Who Fled by the Back Door

On 9 November 1506 a people’s revolt occurred in Córdoba. The city had experienced several years of cruel Inquisitorial processes with a large number of victims, most accused of Judaizing. On that day, hundreds of neighbors of every persuasion assaulted the Inquisition Tribunal of Córdoba (currently the Alcázar of the Christian Monarchs). Those incarcerated there, and who were released from the Inquisitorial prison, totaled more than four hundred prisoners. The city rebelled against the cruel Inquisitor General, Diego Rodriguez Lucero. The Inquisitor had to flee from Córdoba, through the garden of the Tribunal, riding on a mule.

Resources

Numerous books and Web sites exist on the history of Jews in Andalucía, on Sephardic Jews, on Spain's history, etc. A selection is included below.

Books on Andalucía

Olivia Remie Constable. *Medieval Iberia: Readings from Christian, Muslim, and Jewish Sources*, Second Edition. Philadelphia: University of Pennsylvania Press, 2011.

Michael Jacobs. *The Andalucía Guide*. Northampton, MA: Interlink Publishing Group, Inc., 2013.

Marta Lopez-Ibor. *Los judíos en España* ("The Jews in Spain"; in Spanish). Madrid: Grupo Anaya, 2010.

Chris Lowney. *A Vanished World: Muslims, Christians, and Jews in Medieval Spain*. Oxford: Oxford University Press, 2005.

Maria Rosa Menocal. *Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain*. New York: Little, Brown, and Co., 2002.

Recommended Andalucía Travel Books

DK Eyewitness Travel Guide: Seville & Andalusia. London: Dorling Kindersley Ltd.-Penguin Random House, 2014.

Geoff Garvey and Mark Ellingham. *The Rough Guide to Andalucía*, 7th Edition. Rough Guides, 2012.

Web Sites

Casa de Sefarad in Córdoba (best accessed via laptop or desktop computer rather than a mobile device, as it uses Flash): <http://www.casadeseфарad.es/in/entrada.html>

Caminos de Sefarad: Red de Juderías de España ("Sephardic Journeys: Jewish Network of Spain"). From the Web site: "The Members of the Red de Juderías de España act as one to protect the urbanistic, architectural, historic and cultural Jewish heritage in Spain." <http://www.redjuderias.org/red/index.php?lang=2>

Centre Alberto-Benveniste in Paris (English translation supposedly, but appearing in French at the moment): <http://www.centrealbertobenveniste.org/?lang=en>

Centro de Investigación y Difusión de la Cultura Sefardi ("Center for Research and Sharing of Sephardic Culture"); based in Argentina; site is in Spanish. <http://www.cidicsef.org.ar/galeria.php?pag=3767>

European Sephardic Institute: <http://sefarad.org/institut.php?safa=en>

And a restaurant recommendation if you visit Córdoba! Taberna Salinas, established 1879; <http://www.tabernasalinas.com/>. Try the specialty dish of salt cod with oranges (*naranjas picias con aceite y bacalao*).

Endnotes

1. The Mudéjar style was used for centuries in Christian Spain after the fall of Granada to Ferdinand and Isabella in 1492.

2. The synagogue's construction date of 1315 is a bit surprising, as it occurred after Córdoba was incorporated into Christian rule (in 1236). Some researchers suggest the synagogue's smaller size and less visible location resulted partly from formal or informal restrictions of the time.

3. The Inquisition officially began in 1478 in Spain. It had started earlier in France, in the 1200's, and was instituted in Aragon in the 1300's. A massacre of Jews occurred in 1391 across Andalucía. The Inquisition officially ended in Spain under the brief rule (1808-1813) of Joseph Bonaparte, Napoleon's older brother. The Catholic Church officially closed the Office of the Inquisition in 1968.

The other two synagogues noted to have survived the Inquisition are located in Toledo: la Sinagoga del Tránsito, built in 1356, and the older Santa María la Blanca, which later became a church (hence the name of St. Mary). Established in 1180, the latter is still owned by the Catholic Church today and is operated as a museum.

4. Short for, as many know, "Rabbeinu Mosheh Ben Maimon."

5. While considered quite progressive rulers, the Umayyad Emirate and Caliphate in Spain did not extend fully equal rights to members of all religions. For example, Jews and Christians had to pay an extra tax, the *jizya*. Overall, however, religious differences were well tolerated, and people of all religions were deeply involved at all levels in the cultural flowering of the time.

6. The Moors called the Iberian Peninsula *al-Andalus*, roughly "Land of the Vandals", after the Vandals who swept through the peninsula and northern Africa shortly before the Visigoths established their kingdom in Iberia in the middle 5th century CE.

7. Estimates of the population vary, and many are much higher than 100,000 people.

8. The word "Sefarad" or "Sephard" comes from the Hebrew for a location commonly believed to be the Iberian Peninsula.

8. The list does not appear to include notable Jewish women, perhaps because their names may not have been recorded as frequently. The Casa Sefarad does include an exhibit on Andalusian women and highlights several specific women.

10. Abd ar-Rahman I was a member of the Umayyad dynasty, the caliphs in Damascus until they were violently overthrown by the Abbasids in 750 CE. Most of Abd ar-Rahman's family was killed, but he escaped, and though pursued by the Abbasids, he survived and arrived in al-Andalus, where he consolidated the rival Muslim factions and became emir.

11. Various sources note that aid was requested by one Visigothic faction to help it combat another Visigothic ruling family. Tariq ibn Ziyad may have been ordered by the then Umayyad Muslim caliph to go to Iberia with his troops.

12. "Gibraltar" is most likely a derivation of the Arabic *Jabal Tariq*, or "Tariq's Mountain."



Your Story Belongs in ZichronNote

Have you had a breakthrough in your family history, solved a family mystery through painstaking research, discovered a better way to use resource materials, or walked where your ancestors walked as part of a heritage trip? Have you had success or made progress at the Genealogy Clinic with the Mavens?

Tell us your story, share your discovery! We want to read about it in *ZichronNote*. Please submit materials to newsletter@sfbajgs.org.

Twenty-nine Years Looking for the Answer, Part 3

Jeremy Frankel, SFBAJGS President

The first two articles I wrote about the Iwobis (*ZichronNote* Volume XXXIV, Numbers 3 and 4, August and November) focused on my discovery of and research on Leatrice, the older daughter of my grandfather's brother, Solomon Levy/Leader. She married Charles Iwobi in late 1957, then spent the next fifty years living and working in Nigeria before retiring with her husband to Swansea, South Wales, to be near the oldest of her nine children.

Leatrice's mother was Sophie Ost. Sophie's parents were Max Ostrowski and Estelle Skosowsky, who married in 1901. Max had an older brother, Julian, who married Fanny, Estelle's older sister, in 1897. The 1911 English census attested that after 14 years of marriage Julian and Fanny had no children. At some point after 1911 they adopted a little girl named Annette, and Julian called himself "Julien", in keeping with his French-sounding hairdressing business—Maison Julien Ost.

When I had previously expanded my research to include the Ost family, I had asked Leatrice about them and Annette. She informed me that Annette had been adopted by Julien and Fanny. This was the kind of independent verification genealogists love to hear.

Annette was born as Annie Honigman. She had given herself away, so to speak, in the English marriage index, where she was listed both as Annie Honigman and Annette Ost.

In trans-Atlantic passenger manifests she provided a birth date of 7 September 1910. FreeBMD shows an Annie Honigman born in London's East End, with the birth recorded in the fourth quarter of 1909. (FreeBMD is a nonprofit group transcribing the English and Welsh birth, marriage, and death indices and placing them online for free, as the name implies.)

I posted a query to the Jewish Genealogical Society of Great Britain (JGSGB) online forum regarding the Honigman family and received a number of responses. Andrew Millard (Senior Lecturer in the Department of Archaeology at Durham University) alerted me to a tortured spelling of the family name that led me to the 1911 English census. Intriguingly, both Ancestry and FindMyPast had mangled the name, each one in a different way. The Ancestry indexer had read the name as HANICKMAN, whereas the FindMyPast indexer had read it as HOWICKMAN. Both were different from the actual spelling (on the census page)—HONICKMAN. *Caveat genealogist!*

The census revealed the "Honickman" family living at 62 Great Garden Street, London. The parents were Solomon and Dora; there was also a son, Morris, who

had been born in 1906 in London. No marriage could be found, so I assumed the couple had married in eastern Europe, then made their way to England. (I ordered Annie's birth certificate, which confirmed her birthdate as 7 September 1909 and Solomon and Dora as her parents.)

As is so typical in genealogical research, just as one problem was solved another immediately reared its head. This new problem was, what had happened to Solomon and Dora Honigman and their son Morris? Why was little Annie given up for adoption? If the Honigmans were living in London's East End, how did Julien and Fanny, living in south London, end up adopting Annie?

Part of the answer was unwittingly supplied by my good friend Gina Marks of the JGSGB. Gina and another member, Ray Montanjees, do sterling work photographing headstones in many London-area Jewish cemeteries. Gina looked through her collection and sent me a photograph of a headstone for a Dora Honigman who had died in 1912 at age 32. Could this be Annie's mother? It certainly was a good fit.

We could conjecture that with the death of his wife and with two young children on his hands Solomon Honigman, a poor tailor, may have felt overwhelmed and decided to place his children in a home or Jewish orphanage. (This was not an uncommon occurrence.) The best known Jewish orphanage in London was Norwood in South London. On contacting the current-day Norwood offices, however, I was informed that back then they typically didn't take children under the age of 5. Annie would have been only 3 when her mother died. A perusal of the election process for admission to the orphanage didn't reveal their names. While this doesn't mean Morris and Annie didn't attend the orphanage, there is also no proof that either did.

The Jews' Orphan Asylum was established in 1831 in London's East End. Thirty years later, some 60 orphans resided there. In 1866 a philanthropic couple donated six acres in West Norwood, South London for a new orphanage and hospital with room for 220 children. In 1911 it was further expanded to house 400 children. The orphanage lay just more than three miles from where Julien and Fanny lived.

The English death index for 1936 has an entry for a Morris Honigman who died in Barnet, northwest London, at age 30. He is the right age, so this could be him. There doesn't appear to be a marriage record for him, so he seems to have died a single man.

(An English death certificate doesn't state the parents of the deceased. Unless the informant was a family member, it doesn't always pay to obtain it. Furthermore, unlike their U.S. counterparts, English death certificates don't state where the deceased is to be buried.)

Max and Julien were hairdressers and owned a salon in south London known as Julien's Hairdressing Academy. It's well known that boxing was a sport in which those of the working class (so inclined) could try to break out of the working-class cycle of grind and drudgery. Hairdressing was another possible way out. (One example is Vidal Sassoon, who was born into a working-class Sephardic Jewish family in London. He spent seven years in a Jewish orphanage.)

When Annette was old enough she began working with her father and uncle. In 1927 the business was called Maison Julien Ost, Ladies Hairdresser. The following year Max opened his own hairdressing business, and in 1933 Annette changed her father's business name to Maison Annette Ost. This may have been prompted by the fact that the previous year Annette had won a national hairdressing competition in London.

Two years later she married Percy Kurland (Percy's father was also a hairdresser, which possibly explains how they met). The couple divorced in 1936 but remarried in 1938. They had two children, Julien in 1939 (in memory of her father, who had died the previous year) and Angela in 1943.

While Googling some more, I came across several search results describing an art exhibit that was held in London during May and June 2007. Apparently two artists, Jon Cairns and Julia Spicer, had found "[s]everal bulging carrier bags [lying], discarded, on the sidewalk on the Finchley Road" in north London in 2003. The contents included photographs, hairdressing ephemera, and even early recordings of



Left: Annette working with a model. Right: Annette and Percy at their second wedding, in 1938.

a soprano performance. All this material related to Annette Ost!

The artists created an exhibit of several galleries in a Georgian house in south London, the location of the Danielle Arnaud Contemporary Art gallery, entitling it "Ost Property." This was possibly a play on the phrase "lost property." The artist curators had invited other artists to use the items as a springboard to conjure up their own creations and fantasies for the exhibit. One item was a letter purportedly written by a woman who had helped her "aunt" Annette in her home. This led me on a wild goose chase, as I thought I was missing a relative. It turned out the letter was one of the fantasies!

After further searching online I made contact with Danielle, the gallery owner, who still had some catalogs from the exhibit and sent me several. I looked up the names of the curators in the catalog, searched online, and contacted them. Alas, no one had retained the shopping bags with the original items. (I was not surprised; after all, this was seven years after the exhibit.) A number of the items had been scanned, however, and these included several family photographs.

I will be sharing these scanned items with Leatrice because they are part of her extended family. Annette, whom she recalls from her youth, was her mother's only known first cousin.

Photographs of the installation can be seen at <http://www.daniellernaud.com/exhibitions/exhibition-ostproperty.html>.



Using Facebook for Family History

Jeanette Rosenberg

Jeanette Rosenberg is a professional genealogist and member of the Association of Genealogists and Researchers in Archives, and holds a Postgraduate Diploma in Genealogical Studies from Strathclyde University. She was appointed a GerSIG Director in 2009, leads for JGS Great Britain on Education and Mentoring, and is chair of the German SIG. Jeanette is a member of the Society of Genealogists, Anglo-German Family History Society, and Guild of One Name Studies. This article was first published in the JGSGB *Newsletter*, April 2013, Issue 63, pages 35–36.

What Is Social Networking?

Unless you live in total isolation, you have a social network; it just might not be online! Stop and think for a moment of how many people you interact with on a daily, weekly, monthly, or annual basis—family, friends, colleagues, acquaintances, etc. They are all part of your social network, and they could all, at the very least, tell a little something about you and your story. Before the Internet, we connected with other researchers who placed information in historical society files and through newsletters that were circulated via postal mail. Social networking is, therefore, not new to genealogy, but Web sites are now helping people find and connect with even more of their living relatives on far-flung branches of their family trees.

Put simply, social media are Web sites or other online services that connect people with other people. They often rely on user-generated content, instead of having a controlled editorial team updating a central page. Two thirds of all social network users say that their primary use is to keep in touch with family.

What Can Genealogists Get Out of Social Networking?

Genealogists can use social media to make three distinct kinds of connections. First, share your content with others. This is particularly good for sharing the results of your research with younger family members, who probably spend a significant amount of time online. Second, collaborate with other researchers and distant family members. Keeping in touch online is much quicker and cheaper than using letters or phone calls. Third, learn from mentors and keep up with organizations. This lets you continue to grow in your genealogical skills and knowledge.

Why Facebook?

I am looking at one particular social media site in this tutorial: Facebook. It is the most popular general social networking site used by family history researchers and has more than one billion users. Most of the large genealogy companies have pages on Facebook, as do many genealogical societies and other organizations involved in family history. It is a good way to keep in touch with living people and not just to find information on long-dead ancestors.

Joining Facebook

You sign up with Facebook by creating an account. You must be 13 years of age or older. Registration requires your name, birthday, sex, and an e-mail address. You then pick a password. Once you fill out and submit the form, Facebook sends you a confirmation e-mail. That is all there is to it. Facebook offers the ability to add “friends” with similar interests, and to join “groups.” After you’ve created an account, search for your genealogy friends; you will find many of them already there. Once your friend requests are accepted, check to see what groups your friends belong to that may interest you too. You can also search for groups of interest on your own. Remember to update your status and to receive and check the status updates of your friends and groups. Not all status updates are sent to you through the news-feed system, so using Facebook means checking your friends’ pages often for updates not received in your news feed.

Privacy and Postings

You may wish to limit the types of information you put online if you have a completely public social networking page. It is important to sort out your Facebook profile and make sure it is as private as you need it to be. This Web site contains useful things to consider about privacy: <http://www.gcflearnfree.org/facebook101/3.1>. Facebook’s privacy settings are extremely detailed, giving you the ability to fine-tune the aspects of almost every part of your account. Your privacy settings on Facebook can currently be accessed at <https://www.facebook.com/settings?tab=privacy>.

There are some basic common-sense things to consider: DON’T accept friend requests unless they are truly your friends or relatives. The purpose of Facebook is for real people to connect with real friends (and family). If you receive requests from people you don’t know, just ignore them, or click “Not Now.” You can also block individuals and applications from contacting you using the privacy settings. DON’T post any information that would upset you if you saw it printed in your local newspaper. Once you have posted something online, there is really no guarantee that it will not be repeated by someone without your permission, so be careful in the types of information you put online.

Connecting with Relatives and Exchanging Information

First, search Facebook by surname. Obviously, with one billion users, a lot of people have the same surnames and given names. There are some tools to help, such as Facebook's Find Friends facility, <https://www.facebook.com/find-friends/browser/>. You can search by location, school, mutual friends, and combinations of these terms.

I have been quite successful finding relatives using Facebook searches. It is a bit more difficult with common last names or married names, but one good trick is to look at all of a possible relative's Friends' names. A person who is on Facebook and is pretty active is likely to have some relatives as Friends. After you have found a possible relative, send a private Facebook message. This will go to both the Facebook inbox and the inbox of the e-mail address connected to Facebook, based on the user's settings. Introduce yourself and explain that you are researching your family history. Facebook has connected our family to relatives with whom we lost contact about 60 years ago. One cousin lives in England, and we would probably have never found her any other way.

Also consider creating a group on Facebook for the descendants of an ancestor. This should probably be a private group, where people must be invited to join. The group can be used to share memorabilia, old photos, letters, and many other things between family members. Each shared image can spark a conversation or a connection. Links that cannot be found in official records can be found through shared family histories.



To learn more about using social media in your genealogy research, make sure you attend our meeting on June 14 at the Oakland FamilySearch Library, "Social Media for Genealogists" with Meredith Sellers. For more information, see the calendar at <http://www.jewishgen.org/sfbajgs/calendar.html>.

Invite a Friend to Join SFBAJGS

<http://www.jewishgen.org/sfbajgs/about.html>

President's Message, continued from page 2

But Betty was on her own. I looked up the address and discovered it was a residential facility in Bournemouth, which is situated on England's south coast. I found one phone number which didn't work, then another which rang. A female voice picked up and I said I was looking for a Betty Kenleigh. The female voice very cheerfully responded, "Yes, Betty is here, would you like me to put you through to her room?"

I was quite unprepared of course but couldn't say no. So there I was chatting to Betty trying to make conversation with someone who obviously suffered slightly from dementia; it was a little challenging to keep her on track from 5,000 miles away.

I discovered that her twin sister (now departed) had a daughter, Rosalind, and this niece regularly popped round to check up on her aunt.

I wrote a real letter (remember those?) and mailed it to Betty at the home. I thanked Betty for talking to me and asked her to pass the letter on to Rosalind, as it contained my email address.

Fingers crossed and time went by. About a week later I received an e-mail from Rosalind.

She thanked me for writing and also for chatting to her aunt. She then added that after Christmas she would ". . . sort through some old photographs (at the moment in an old case in my garage!). We will send what we can find. I think I do have some old documents relating to Arthur and Betty's birth certificates etc. Also I think I have a document relating to the registration of change of name from Koenigsberg to Kenleigh if that would interest you I will try to dig it out. Hope I have been of some help to you . . ."

It just goes to show, even thirty years later the old adage still rings true!



Wedding Veil Photo Found!

Janice M. Sellers

In the November 2014 issue of *ZichronNote* (Volume XXXIV, Number 4), I wrote about the search for a photo of a woman wearing her wedding veil, which would complete the scrapbook honoring the 48 brides who had worn that veil. I am happy to report that a photo was found, and it is a stunning one! The story of the discovery, and the photo, can be found at <http://sherifenley.blogspot.com/2014/12/the-wedding-veil-christmas-wish-comes.html>.



SFBAJGS Financial Report and Donations for 2014

Jeff Lewy, SFBAJGS Treasurer

Our financial performance for 2014 reflects the activities of the San Francisco Bay Area Jewish Genealogical Society during the past year and shows that SFBAJGS had another strong financial year. Below are simple pie charts showing the major categories of our income and expense. We recognize that our financial position does not show the value of the volunteer efforts of members of SFBAJGS and your Board of Directors, whose time contributes so substantially to the activities of SFBAJGS. We thank our volunteers and the Board for their valuable contributions of time and expertise.

Our revenue this year was just under \$8,000, the majority in dues from a total of 214 members. In addition, you, our members, donated more than \$2,900, or 37% of total revenue, to support our activities. We are grateful for these donations, as they allow us to support our projects and those of other groups to document and remember our Jewish past.

Our major categories of expenses were:

- about \$3,300 to present eighteen meetings, including room rentals, honoraria for speakers, and handouts, and to maintain contact with members and solicit new members and renewals
- about \$1,000 to create, print, and mail four issues of the *ZichronNote* journal to our members and to other organizations which have expressed interest

in our work, including more than 120 other Jewish genealogical societies worldwide and about 40 local congregations and libraries

- other administrative costs, largely for publicity, insurance, and Web site maintenance
- grants to other organizations (see below) working to document, digitize, and make available online Jewish birth marriage and death records, and documentation and memorials for Jewish cemeteries and *shtetlach*, many of which no longer exist. Each year we evaluate our financial position to see how much we can grant to other groups undertaking projects that support our mission. In 2014, we decided to spend \$3,350, somewhat more than the \$2,900 we received this year in donations, in a conscious effort to use part of our previous years' surplus.

Thank you for your support of SFBAJGS! Please let us know if you have any questions or comments on our finances or on projects you would like to see us support. And let us know how we can most effectively help you with your genealogical research.

Contributions to Other Organizations: Paying it Forward

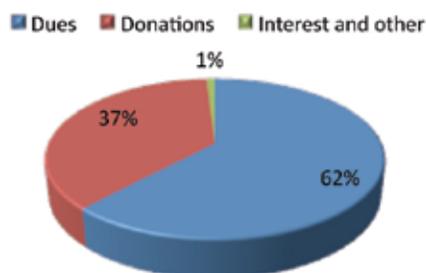
We operate the society primarily on the revenue from membership dues. Over the past several years, your generous donations above and beyond your membership fees have helped us build a strong foundation for the society. Your donations offer us the opportunity—and the obligation—to use them wisely.

SFBAJGS now has a substantial cushion to maintain and even expand our activities when we find worthwhile projects that are within the scope of a volunteer organization such as ours. We believe that we can best support our mission by making donations to other groups that have valuable projects that are consistent with our mission:

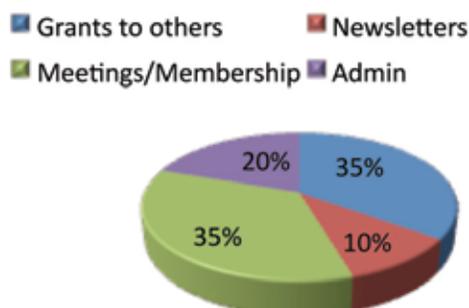
- to support and improve online sharing of information of value to Jewish genealogy
- to make new records available that support Jewish genealogical research
- to support efforts to research and remember the existing and vanished Jewish communities in Europe and elsewhere

We have been making these donations for quite a few years, with our focus on local, national, and international efforts that we think are particularly relevant to SFBAJGS, some of which do not have large sources of income compared to the cost involved.

SFBAJGS Revenue - 2014



SFBAJGS Expense - 2014



We typically make our gifts near year-end, when we have a clear idea of how much we can spend after paying our own annual expenses. Our gifts in 2014 totaled \$3,350, for nine projects. A brief synopsis of the organizations and the focus for our gifts follows.

Local

- Jewish Community Library: continuing to fund a particularly strong collection of materials relevant to Jewish genealogy here in San Francisco
- Commission for the Preservation of Pioneer Jewish Cemeteries and Landmarks in the West: maintaining seven Gold Rush-era Jewish cemeteries in the gold country of the Sierra foothills
- Oakland FamilySearch Library: providing books and microfilms for Jewish research locally, and supporting our Oakland meeting location

National

- Italian Genealogy Group: ongoing indexing of all New York City birth, marriage, and death records from about 1870 to the 1940's, since so many Jews in the U.S. have connections to New York City

International

- The Rabbi Malcolm Stern Grant: contributing to the annual grants made by the International

Association of Jewish Genealogical Societies (IAJGS) to increase the availability of resources for Jewish genealogical research

- JewishGen: two records projects indexing and digitizing historical records of Jewish communities in Romania and in Chernigov, Ukraine, where new records have become available for digitization, and where there is a possibility that access to the records may be withdrawn

- Kirkuty: photographing existing *matzevot* in Jewish cemeteries in Poland, and assisting in indexing the cemeteries for inclusion in the Jewish Online Worldwide Burial Project (JOWBR) hosted by JewishGen

- Yahad-In Unum: identifying mass killing sites of Jews and Roma in Eastern Europe and in the countries of the former Soviet Union during the Holocaust and collecting eyewitness testimony of the killings

We greatly appreciate your donations and the opportunity they give us to support these projects. We welcome your comments, especially any suggestions of projects we might support in the future. Thank you.



Obermayer German Jewish History Awards

Call for Nominations

The German Jewish Community History Council, GerSIG, and the Berlin Parliament are pleased to announce the call for nominations for the annual Obermayer German Jewish History Awards to be given to non-Jewish Germans who have made extraordinary contributions to preserving vestiges of former Jewish life in their local communities, including historical records, cultural material, cemeteries, and synagogues. The call for nominations is online at <http://www.obermayer.us/award/nominate.htm>. The deadline for submission is Wednesday, **23 September 2015**.

Thousands of Germans have carried out such activities as volunteers because they feel it is the right thing to do. The preservation of Jewish material is one of the few ways in which they can respond constructively to their country's past. This award is an opportunity to recognize and honor German individuals who, in many cases, have devoted their lifetimes to such important endeavors. As Jewish genealogists, we have been the recipients of their good work.

Previous nominees who have already received Certificates of Commendation are prime candidates for this year's awards. They will require only updating of prior submissions.

This will be the sixteenth year for the awards, which will be presented in January 2016 in Berlin. Each awardee and his/her spouse will be invited on an all-expenses paid trip to Berlin to receive the award at the Plenary Chamber of the Abgeordnetenhaus, the home of the Berlin Parliament. Successful nominators are also invited to attend all of the award ceremony events in Berlin, where they will meet with the award recipients they have chosen to honor.

Honorees will each receive a framed certificate and an honorarium to be used for the furtherance of their work. Awardees' contributions will be announced to attendees and to local, national, and international news media. These awards have in the past received extensive worldwide media coverage (see <http://www.obermayer.us/award/news.htm>.)

If you know someone who may be appropriate for nomination, further information, including the call for nominations and profiles of previous award winners and the jury, can be found at <http://www.obermayer.us/award>.

You may obtain a hard copy of the call for nominations by sending an e-mail to germanaward@hotmail.com or a letter to:

German Jewish Community History Council
239 Chestnut Street
West Newton, MA 02465 USA

SFBAJGS Family Finder Update

The surnames and towns being researched by our newest members are listed below. This database is maintained for the benefit of our membership. If you have a correction or update, please write to SFBAJGS at familyfinder@sfbajgs.org or at P.O. Box 318214, San Francisco, CA 94131-8214.

<u>Surname</u>	<u>Town, Country</u>	<u>Member</u>
Gierson		Ellen Gierson
Gordon	Minneapolis, MN	Susan MacLaughlin
Gorradscher	Russian Empire; Minneapolis, MN	Susan MacLaughlin
Greengard	Poland; St. Paul, MN	Susan MacLaughlin
Haas	Hottenback, Trier, Glan-Munchweiler	Leslie Haas Koelsch
Hyman	Podol (Kiev?)	Ken Kalstein
Kalstein/Kalston	Kishinev, Moldavia (Chisinau, Moldova)	Ken Kalstein
Kipperman	Odessa	Ken Kalstein
Knoller	Germany, Amsterdam	Judy Vasos
Lapidus	Russian Empire; New York, NY	Susan MacLaughlin
Loeb	Steinbach am Glan	Leslie Haas Koelsch
Luss	Gemunden, Sterbfritz	Leslie Haas Koelsch
Menkel	Honnet, Eitorf, Cologne, Neuwied	Leslie Haas Koelsch
Mosbacher	Germany, Amsterdam	Judy Vasos
Nathansen	Germany	Judy Vasos
Spitzer	Romania; New York, NY	Susan MacLaughlin
Trager		Ellen Gierson

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Jewish Genealogical Society

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Calendar of Upcoming SFBAJGS Events

Sunday, 15 March, San Francisco: *Book 'em, Dano! Publishing Your Family's Story.* SFBAJGS treasurer Jeff Lewy will describe how easy it is to publish a book about your family history and share it with relatives.

Monday, 13 April, Oakland and Los Altos Hills: *Holdings of the United States Holocaust Memorial Museum.* Megan Lewis of the USHMM will explain how to efficiently search and use materials in the museum's holdings.

Sunday, 19 April, Oakland: *Using Online Historical Jewish Newspapers for Genealogical Research.* Janice M. Sellers will talk about where Jewish newspapers are available online, how to search the databases, and what to do if you don't read Hebrew.

Sunday, 14 June, Oakland: *Social Media for Genealogists.* SFBAJGS member Meredith Sellers will illustrate how social media sites can assist your genealogy research efforts, discuss the pros and cons of different platforms, and outline ways to maintain a secure online presence.

Sunday, 19 July, San Francisco: *20th Century Immigration and Naturalization Records.* Marisa Louie, formerly with the National Archives, will discuss Alien Case Files and how to obtain them, and Jewish refugees who were detained at Angel Island.

Sunday, 16 August, Oakland: *Bring Your Own Brick Wall.* Bring your problems, questions, and documents (copies, please, no originals), and experienced SFBAJGS researchers will try to provide information and suggestions that may help you solve some family mysteries.

See page 3 for meeting locations and times and page 4 for other events of interest.

For more program information visit <http://www.sfbajgs.org/>.

San Francisco, CA 94131-8214

P.O. Box 318214

SFBAJGS

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