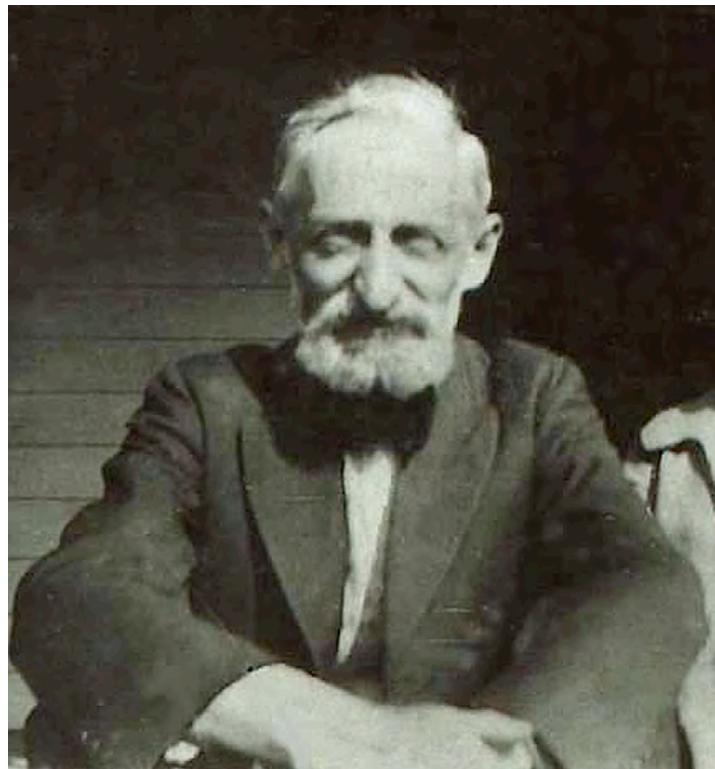


1910 United States Federal Census about Louis Halperin

| Name: | Louis Halperin [Louis Halproin] | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-----------------------------------|---|------|-----|--------------------------------|----|---------------------------------|----|---------------------------------|----|---------------------------------|----|--------------------------------|----|--------------------------------|----|--------------------------------|----|---------------------------------|---|--|--------|-----------------------------------|----|-----------------------------------|----|--------------------------------|----|
| Age in 1910: | 43 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Birth Year: | abt 1867 [1867] | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Birthplace: | Russia | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Home in 1910: | Brooklyn Ward 26, Kings, New York | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Race: | White | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Gender: | Male | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Immigration Year: | 1888 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Relation to Head of House: | Self (Head) [Head] | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Marital Status: | Married | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Spouse's Name: | Jennie Halperin | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Father's Birthplace: | Russia | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Mother's Birthplace: | Russia | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Neighbors: | View others on page | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Household Members: | <table> <thead> <tr> <th>Name</th> <th>Age</th> </tr> </thead> <tbody> <tr> <td>Louis Halperin</td> <td>43</td> </tr> <tr> <td>Jennie Halperin</td> <td>42</td> </tr> <tr> <td>Julius Halperin</td> <td>21</td> </tr> <tr> <td>Bessie Halperin</td> <td>18</td> </tr> <tr> <td>Fanny Halperin</td> <td>16</td> </tr> <tr> <td>Henry Halperin</td> <td>14</td> </tr> <tr> <td>Harry Halperin</td> <td>11</td> </tr> <tr> <td>Esther Halperin</td> <td>0</td> </tr> <tr> <td></td> <td>[2/12]</td> </tr> <tr> <td>Philip Fischerman</td> <td>30</td> </tr> <tr> <td>Joseph Fischerman</td> <td>21</td> </tr> <tr> <td>Aaron Lutinsky</td> <td>27</td> </tr> </tbody> </table> | Name | Age | Louis Halperin | 43 | Jennie Halperin | 42 | Julius Halperin | 21 | Bessie Halperin | 18 | Fanny Halperin | 16 | Henry Halperin | 14 | Harry Halperin | 11 | Esther Halperin | 0 | | [2/12] | Philip Fischerman | 30 | Joseph Fischerman | 21 | Aaron Lutinsky | 27 |
| Name | Age | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Louis Halperin | 43 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Jennie Halperin | 42 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Julius Halperin | 21 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Bessie Halperin | 18 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Fanny Halperin | 16 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Henry Halperin | 14 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Harry Halperin | 11 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Esther Halperin | 0 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | [2/12] | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Philip Fischerman | 30 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Joseph Fischerman | 21 | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Aaron Lutinsky | 27 | | | | | | | | | | | | | | | | | | | | | | | | | | |

New York, State Census, 1925 about Louis Halperin

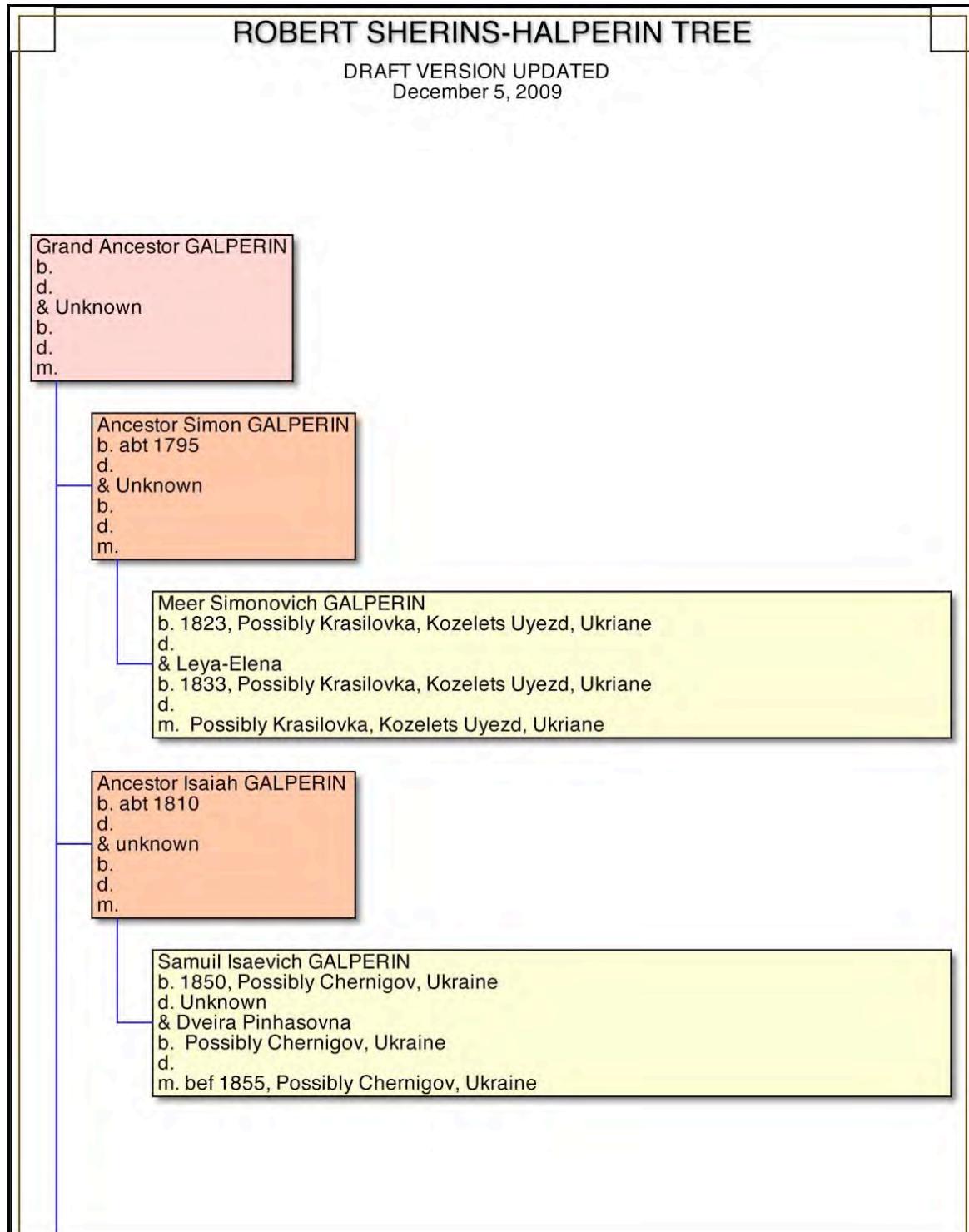
| | | |
|---------------------------|------------------------|-----|
| Name: | Louis Halperin | |
| Birth Date: | abt 1866 | |
| Birth Place: | Russia | |
| Age: | 59 | |
| Gender: | Male | |
| Residence Place: | Brooklyn, Kings | |
| Relationship: | Head | |
| Color or Race: | White | |
| Number of Years in US: | 34 | |
| Assembly District: | 11 | |
| House Number: | 554 | |
| Line Number: | 02 | |
| Page Number: | 3 | |
| Household Members: | Name | Age |
| | <u>Louis Halperin</u> | 59 |
| | <u>Jennie Halperin</u> | 49 |
| | <u>Juluis Halperin</u> | 33 |
| | <u>Fannie</u> | 29 |
| | <u>Fisherman</u> | |
| | <u>Bessie Halperin</u> | 26 |
| | <u>Etta Halperin</u> | 15 |
| | <u>Mordicia</u> | 10 |
| | <u>Fisherman</u> | |
| | <u>Anita Fisherman</u> | 06 |



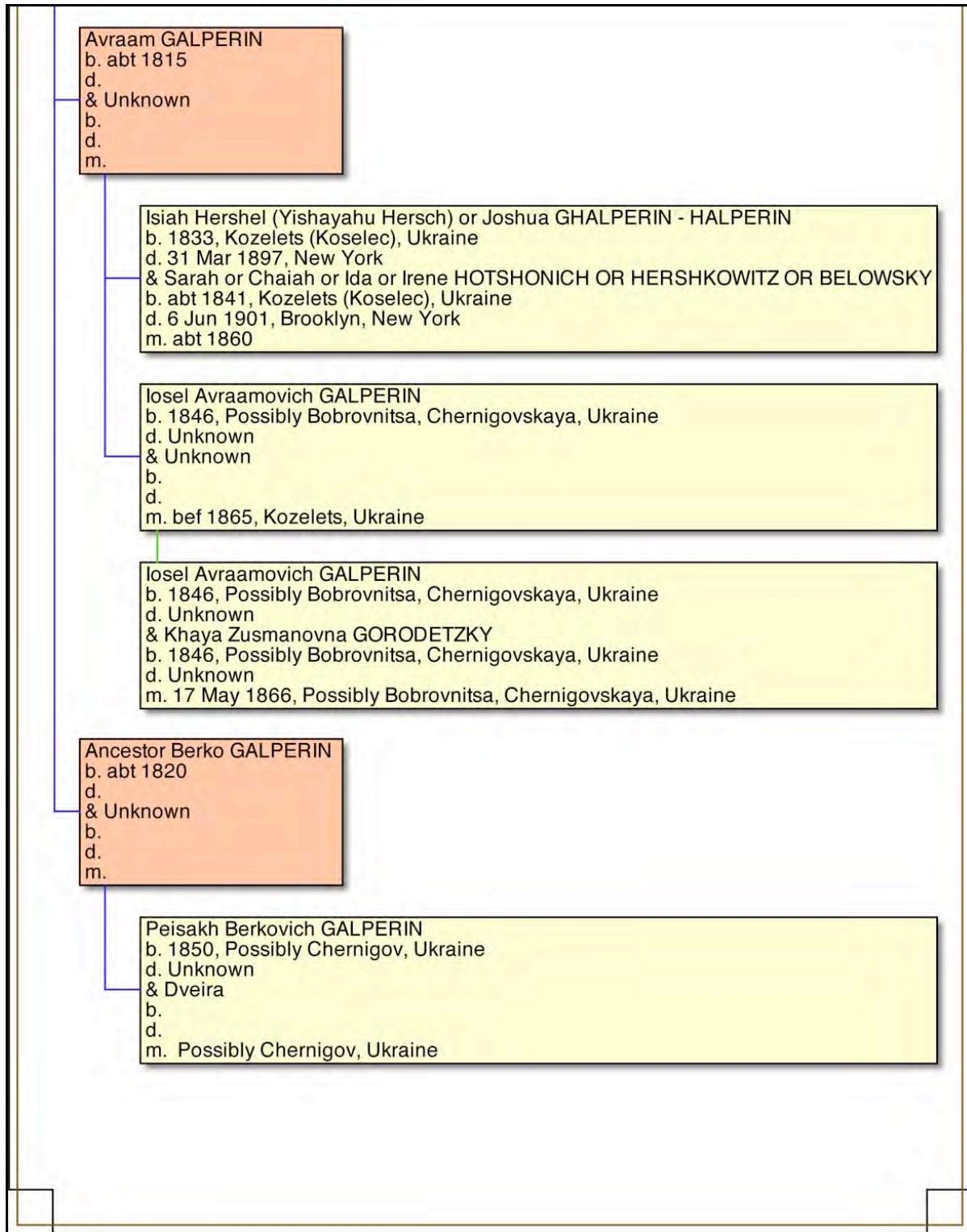
Louis Halperin



Jenny Einbinder Halperin



Galperin (Halpern-Halperin) Family Tree



Kozelets (Koselec) History

History summarized and translated by Angela Semakova
Kiev, Ukraine, 2003

Excerpted and edited by Robert S. Sherins, M.D.
Pacific Palisades, California, April 24, 2003

Kozelets (pronounced, Ko-zel'-y-ets) is located along the Oster River in Chernigov Oblast,⁵⁵ about sixty miles north of Kiev. It is one of the largest towns in the province and has a current population of about nine thousand. The first settlements were recorded in the 8th century from an area used previously as a burial ground by the Kievan Rus.⁵⁶ The exact origin of the name remains unknown. However, the word Koselec⁵⁷ translated as a kind of buttercup flower. In the springtime, the banks of the local Oster River are covered with buttercups.

Kozelets was first mentioned in the historical chronicles of 1237 during the Tatar-Mongol invasions of Ukraine.⁵⁸ The town was completely destroyed during those wars and was not rebuilt until the early 17th century. Kozelets was part of the territory of the **Rzecz Pospolita**.⁵⁹ It had an important fishing industry as a result of the abundant fish in the ponds and Oster River.

In 1649, a "band" of Cossacks from Kozelets joined with the Cossack regiment of Kiev. The "band" was composed of one hundred Cossacks, which was called a **Sotnya**. They fought with Bogdan Khmelnickiy against the Polish invaders. As a result of their military valor and victories against the Poles, Khmelnickiy awarded Kozelets the **Magdeburg Right** in 1656. That enabled Kozelets to create self-governmental bodies and elect a magistrate. The **Viyt**, magistrate, functioned as mayor. The Viyt was adopted by the Ukrainian Cossack Hetman.⁶⁰

The Viyt ruled on administrative, financial, and economic matters. By 1663, Kozelets received its Coat of Arms. By the mid-17th century, Kozelets was a trade center. The land was poor, so there was limited agriculture. The Cossack Sotnya remained loyal to the Kiev regiment.

By the 18th century, Kozelets had developed significant skill in crafts. The weaving and tailoring craftsmen united in guilds. Manufacturing appeared. The population in 1766 was reported as 2,273.

In 1820's, Kozelets had 150 shops, a hospital and schools. By 1860-1890, Kozelets had tobacco factories, 4 brick plants, 6 leather-processing plants, a plant for processing fat into candles, and significant merchant trading. Most of the laborers were slaves,

⁵⁵ Previously provinces were called Gubernya or Gubernii. Oblast is the current name.

⁵⁶ Kievan Rus was the name of the first political organization of local tribes in Ukraine.

⁵⁷ Koselec was the former spelling but is also pronounced Ko-zel'-y-ets.

⁵⁸ Ukraine means "distant place."

⁵⁹ Rzecz Pospolita was the name given to the political union of the Grand Duchy of Lithuania and Republic of Poland in the mid-17th century.

⁶⁰ Cossack leader is called Hetman.

however. By the end of the 19th century, the 1897 records revealed a population of 5,141, of which 51% were Ukrainians, 32% Jews, 10% Russians, 1.5% Poles, 0.33% Germans, and 0.2% Belarussians. A typical workday was 15-18 hours, and shop owners used corporal punishment to enforce work rules.

The first Russian revolution occurred in 1905. By 1907, there were severe conflicts and pogroms against the Jews. This coincided with severe economic depression in the country. Female and child labor were the norm in 1910. There was poor or no medical care for injured laborers, and any medical care was extremely expensive. Laborers, as well as the rest of the population, were generally very poorly educated. Schools were insufficient. Notably, the prior buildings of Kozelets were constructed of wood.

By 1919, Kozelets boasted a new library. It also had mechanical workshops, forges, a diesel mill works, pedagogical schools for teachers, and leather processing factories.

The Soviet Union, U.S.S.R., was created in 1922. Kozelets became a village town center within the Nizhin region.⁶¹ By 1941, Nazis armies had invaded Poland and moved into Ukraine. Nazis fascists occupied Kozelets in 1941-1943, during which time, 500 people were killed, 100 sent to Germany as laborers or to the camps, and one-third of the buildings were destroyed.

Recovery of Kozelets after WWII was difficult. However, by 1970, there was a butter dairy, several medical facilities, two schools including a music school and one for children, as well as a college center for training zoo personnel, which had 500 students.

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⁶¹ This fact probably is the basis of our Halperin and Cherkinsky family history, in which they insisted that the location of our family **had been** in the Nizhin Gubernya. There was never a **political gubernya** with that name. However, Nizhin was evidently a regional political center as well as a center for the Jewish communities, a subdivision of the Kahal system of Jewish self-governance.

Soviet Refugees in Central Asia During World War II Cherkinsky Family Relocated to Tashkent

From Peter Lande, "Jewish Refugees in Tashkent,"
Update: 15 Jun 2007, [Copyright ©1996, 2007, JewishGen®, Inc.](#)

Jewish Refugees in Tashkent

Introduction by Peter Landé

This database contains information about 152,000 Jewish refugees from the Soviet Union who were evacuated to Tashkent (Uzbekistan) and then went to different localities in Uzbekistan in 1941-1942.



Introduction

During WWII, more than one million Jews from the former Soviet Union, including the recently annexed territories of Eastern Poland, the Baltic countries, Bessarabia, and northern Bukovina, were evacuated by the Soviet authorities or managed to escape on their own into the Soviet interior before German troops marched into their towns and villages.

A significant group of evacuees, including many Jewish families, arrived in Central Asia (Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, and Turkmenistan) in 1941-1942. The database of the Jewish evacuees and refugees presented below is the first attempt to draw together archival information concerning the fate of Jews in Central Asia during WWII.

Uzbekistan was only one of several Central Asian Soviet Republics, later independent countries, to which persons fled or were deported. Overall, it is estimated that over 1.1 million persons, about 70 percent Jewish, were evacuated to Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan, and many other places in the southeastern parts of the former Soviet Union. It is hoped that future research will yield the names of these currently anonymous Jews. One estimate is that as many as 300,000 of these deportees perished due to diseases and starvation, while others died as Soviet soldiers during WWII. However, none of them perished in the Holocaust and, indeed, many later emigrated to Palestine/Israel or elsewhere.

In 2004-2006, a group of local researchers of the Central Asia Research Project, lead by Professor Saidjon Kurbanov, selected and digitized 152,000 registration cards of Jewish evacuees and refugees available at the Central State Archives of the Republic of Uzbekistan in Tashkent. With the funding provided by the [U.S. Holocaust Memorial Museum](#) (USHMM), Professor Kurbanov and his colleagues in Tashkent compiled a database consisting of 152,000 names of Jewish evacuees, along with the digital images of their registration cards.

According to the information provided by Professor Kurbanov, registration cards list only those who came directly to Tashkent and then went to different localities in Uzbekistan. The card catalog and database do **not** include those who arrived at other localities within the Uzbek

Republic, as well as significant number of Jews and non-Jews who came to Tashkent after February 1942 — including people joining their family in Uzbekistan from other parts of Soviet Union.

This database is based on the card catalog of evacuees stored in the Central State Archives of the Republic of Uzbekistan in Tashkent (RG- P-864, Registration and Reference Bureau of the Commissariat of Internal Affairs [NKVD] of the Uzbek SSR). The original card catalog consists of more than 250,000 cards stored in 193 catalog boxes, with a total number of about 339,250 evacuees who were registered by the Soviet authorities in February 1942.

The database includes the following fields, and the records are linked to the original cards. There are 151,966 records in the database.

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- **Name** — Family Name (Surname) and Given Name(s).
- **Patronymic** — The person's father's given name, in Russian patronymic form (*otchestvo*), i.e. "-ovich" or "-evich" added for a male (meaning "son of"), or "-ovna" or "-evna" added for a female (meaning "daughter of").
- **Birth Year** — The person's year of birth.
- **Gender** — The person's sex. "M" = male; "Zh" = female.
- **Town** — Town from which this person was evacuated.
- **Oblast** — Oblast (province) from which this person was evacuated. This is often just an abbreviation ("BSSR" = Belarusian SSR; "USSR" = Ukrainian SSR; "MSSR" = Moldovan SSR; "RSFSR" = Russian SSR), or an oblast name in its adjectival form.
- **Rayon** — Rayon (district) from which this person was evacuated. This field is rarely filled in. When it is, the raion name is usually in its adjectival form.
- **ID #** — Clicking on this ID number will bring up an image of the original card, in Cyrillic. See the table above for a translation of the fields.

Acknowledgements

This database of Jewish evacuees and refugees in Tashkent, Uzbekistan, is the first attempt to draw together archival information concerning the fate of Jews in Central Asia during WWII.

The information contained in this database was made available through the efforts of Michael Haley- Goldman of the Registry of Survivors of the [United States Holocaust Memorial Museum](#) in Washington, D.C.

In addition, thanks to JewishGen, Inc. for providing the website and database expertise to make this database accessible. Special thanks to Susan King, Warren Blatt, and Michael Tobias for their continued contributions to Jewish genealogy. Particular thanks to the Research Division headed by Joyce Field and to Nolan Altman, coordinator of Holocaust files.

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Cherkinsky Pioneers - Zionists in Palestine

Cherkinsky Zionists Return to Israel 18th – 19th Centuries

Introduction

Genomic evidence has confirmed that our ancestors passed through the Levant on their way to arriving at the Western Caspian region 100,000 to 80,000 years BCE. About 70,000 to 60,000 years later, our J2a-M10 genomic ancestors migrated from the Caucasus to the Levant. They appeared in the Levant about 4,000 to 3000 years BCE and later became members of one of the 12 Hebrew tribes. At the end of the 18th century in Russia, after centuries of anti-Semitism and economic difficulties, some of our ancestors and their relatives through marriage sought relief through Zionism and made their exodus to Israel. "Three times is a charm", so the saying goes and here we descendants now are to be found in America, Europe and Israel.

As described in a previous chapter of this manuscript, our Cherkinsky family migrated out of Africa about 100,000 to 80,000 years ago. Their genomic journey has been researched. With confidence, we can determine that our ancient ancestors migrated to the Western Caspian region about 80,000 to 60,000 years ago. Approximately 30,000 years ago, our ancestors Y-DNA haplogroup, "J" appeared for the first time in the Western Caspian area. About 15,000 years ago, descendants of the "J" ancestral male, produced offspring with the subclade genetic markers classified as "J2a." Most recently, that genome was reclassified, "J2a-M410." This subclade group lived predominantly in the Caucasus.

Our M410 ancestors inhabited the Caucasus, and specifically Georgia and North Ossetia starting about 8,000 years ago. That era has been pinpointed as the early **Neolithic agricultural revolution**. The region is part of the "Fertile Crescent" – a region spanning the approximate borders of Anatolia and its neighbors, Syria, Iraq, Iran, and the Caucasus.

As described elsewhere in this manuscript, our ancestors later migrated to the Levant. Utilizing archeological, cultural, geographic, genomic, historic and linguistic methods, I was able to locate when and where our ancestors next journeyed. They appeared in the Levant. This migration can be estimated with reasonable accuracy. Ancestors carrying the Y-DNA haplogroup "J" produced offspring with many subdivisions, whose migration pathways can be traced in the Middle East. In fact, they produced hundreds of mutational changes that have been categorized by their genomic analyses. They produced mutations that are found in Arabs, Armenians, Canaanites, Georgians, Hebrews, Kurds and Turks, among others.

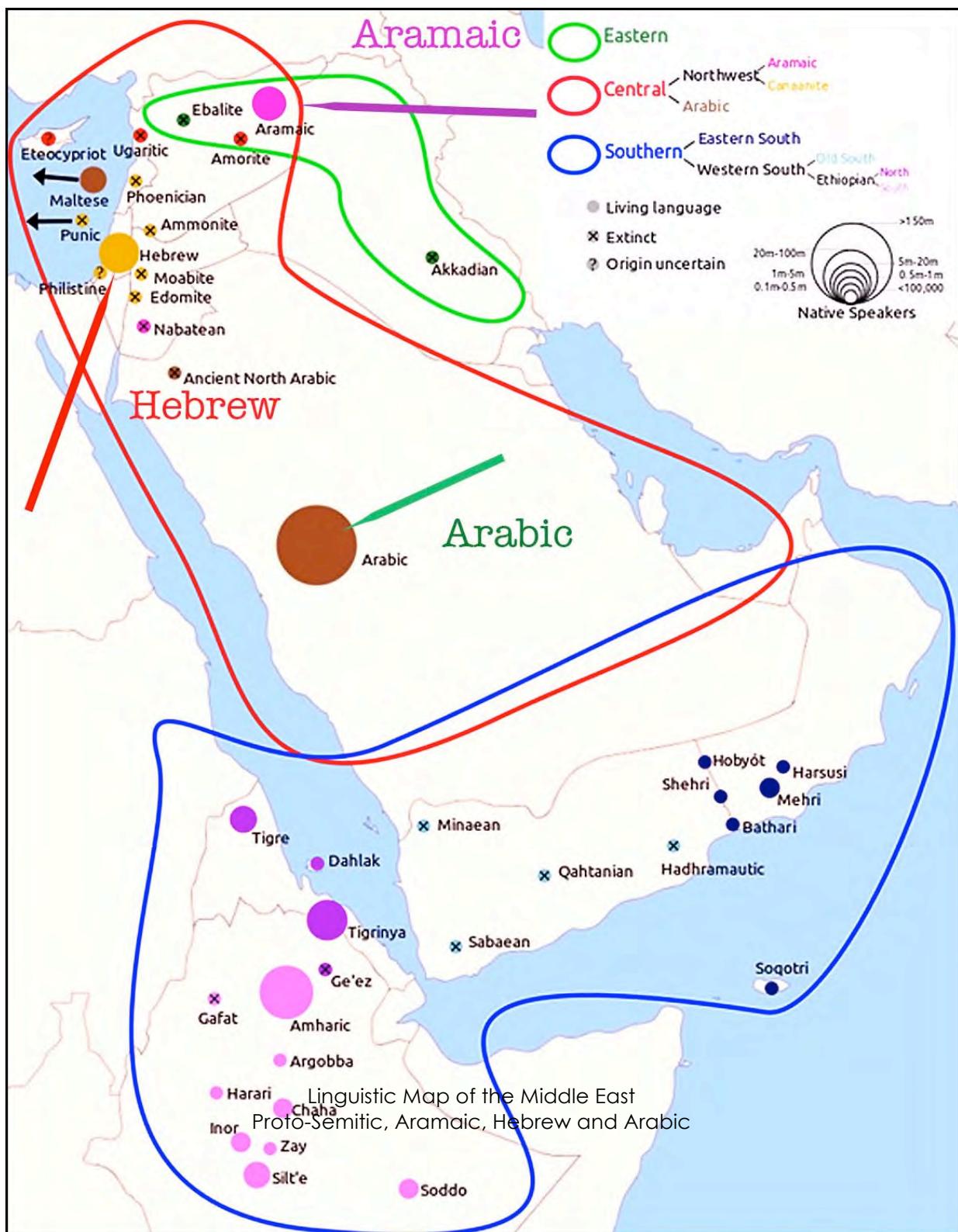
In our particular case, the genomic evidence demonstrated that our autosomal chromosomes are definitely found among those Hebrews who formed the 12-Tribes of Israel. We do not know yet from which tribe our ancestors may have originated. The timing occurred after the formation of the Land of Canaan and subsequently the Hebrew tribes, as written in the Bible's Book of Kings. Tribes have been described in the Land of Israel after the Exodus from Egypt led by Moses, (circa 1,280 BCE).

Our Cherkinsky autosomal genome further demonstrated that about 20% of the genes also are found among the Arab Bedouins. The presence of both ethnic groups suggests that the origin of our autosomal genome most likely arose before those religious-ethnic groups formed. Therefore, we can assume that the ancestors carrying J2a-M410 arrived or appeared in the Levant during the time of the Canaanites. This could have appeared before the time of appearance of the Patriarch, Abraham (circa 1850 BCE). Abraham was born in the town of **Şanlı Urfa**, in close proximity to the town of **Harran** that has been so well described during Abraham's journeys that were written in the Bible. Perhaps our ancestors appeared in the Levant about 3,000-4,000 years BCE.

Linguistic information has been extremely helpful in determining the further migratory directions of our J2a-M410 ancestors. Let us examine the language origins in the Middle East. The earliest of those languages has been classified as a "Proto-Semitic" language. Derivatives of the Proto-Semitic languages have evolved and dialects and derivative languages emerged in a variety of geographic areas in the Middle East. As an excellent example, one of my cousins, who descended from my grandmother's family, instead of from my grandfather's lineage as I did, carries the Y-DNA haplogroup subclade, "J1." We have a common ancestor, "J" whose group appeared in the Western Caspian region approximately 30,000 years ago. The "J1" subclade group also appeared in the Caucasus a few thousand years before "J2a". Our genomic pathways are close, but NOT exact.

Genomic data show that the region of Bagdad and Babylon has a majority of "J1" carrying males in their population. That region was a center in the development of the "Archaic-Semitic" language. Aramaic language appeared in this region. However, the descendants of that region migrated to the deserts of Arabia and settled mostly in the southerly region of the peninsula, Yemen and Oman. The inhabitants of Yemen and Oman speak a minor dialect of Arabic not spoken elsewhere.

On the other hand, the Northwest region of Syria and Lebanon is associated with the appearance of the Archaic or Proto-Semitic language. Hebrew appeared in that location as an alternative to Aramaic. Therefore, Hebrew is not a derivative language of Aramaic, but rather a derivative of the archaic, Proto-Semitic language. It is in this vicinity of the Northwest that J2a subclade is most apparent. Modern Hebrew evolved there, as well as the modern Arabic. Both of those languages have continued to be spoken in modern times. We can estimate that our ancestors settled in the Northwest Levant, prior to the appearance of the Hebrew tribes approximately 4,000 to 3,000 years BCE.





Irving Sherins (Isadore Cherkinsky)



Enoh Illyich Chlerkinsky, Tula, Russia



Brian Jacobson, Gayle Sosa, Robert & Keith Sherins



Cousins Brian (Cherkinsky) Jacobson & Keith Sherins



Chaya-Ita Cherkinsky
Cherkinsky-Trifon Family in Palestine

MEMOIRS

By Yosef Hillel Trifon, aka Yonye Trifon, (1894-1980)
Kiryat Hayim (near Haifa), Israel, 1977

Translated from Hebrew by Giora Triffon,⁶²
Carmei Yosef, Israel, October 19, 2004

Edited for publication by Robert S. Sherins, M.D.⁶³
Pacific Palisades, California, October 21, 2004

Translator's Notes:

1. The name "Triffon" is spelt differently by different branches of the family. The author, Yosef Hillel (Yonye) uses one "f" instead of two. Phonetically it would be "tree-fon" with identical emphasis on both syllables.
2. I have attempted, as far as possible, to retain the very special colloquial, humorous and often satiric "flavor" of the author's original and slightly old-fashioned Hebrew, as well as the original punctuation – rather than translating into a more sophisticated form of English usage.
3. Throughout the document, the translator's notes will appear in { } and *italics*. [G.T.]

Editor's Note – Genealogical Background:

Yitzhak Asher Triffon (1854-1929) was born in Slutsk,⁶⁴ Minsk Uyezd (district), Belarus (White Russia). He moved to the village of Grigorovka,⁶⁵ which was located in Konotop Uyezd, Chernigov Gubernya (Oblast), which was then part of Russia. Since 1991, after the dissolution of the Soviet Union, Grigorovka became part of Ukraine. In 1880, Yitzhak Asher married Chaya-Ita Cherkinsky (1857-1915) in Grigorovka. Yosef Hillel Trifon, author of this article, was one of their eight children. They immigrated to Mitzpeh (near Tiberias), Palestine, in 1908. [Ed. – R.S.]

INTRODUCTION (Y. H. Trifon)

This will be the life story of an ordinary man. One of many, who was born and bred in Russia, emigrated to Israel, lived, worked, toiled, shivered with malaria, took quinine pills, suffered and reached a ripe old age. Surrounded by sons and grandsons, great grandsons not yet, though age wise there could be a few great grandsons. When from time to time they hear my stories about this and that, of the events of this long period – nearly seventy years in the Holy land, eighty years upon the earth - they are impressed and beg me to write them under the heading "memoirs"...I have accepted.

Another event induced me to start writing my memoirs. In the mid fifties, one of my sons studied in London, England. An Englishman, a history professor, met him and told him of his intention to travel to Israel, and asked my son for the name of someone who could guide him there. My son gave him my name. The man arrived, Professor Crawford. I met him, brought him to my house and he, the professor, got right to the point. He started to ask questions: who, what, when, where, how? etc., etc.

I started from the beginning. I told him in minute details of the beginning of the emigration, pioneers, Turks, the British ... everything was new to him. He, the "Brit," pumped me for knowledge on the British. The historian wanted every detail, asked for more and more. For three hours I have lectured to the professor of history. He asked me when I was in England? Where did I learn? I explained that I did not go to England. The British were here, and my English is not "Oxford," but not "Cockney" either. He was amazed and complimented me.

⁶² Giora Triffon is the 2nd great grandson of Chaya-Ita Cherkinsky, 3rd great grandson of Sender Cherkinsky, grandson of Michael Triffon and grandnephew of the author, Yosef Hillel Trifon.

⁶³ Robert S. Sherins, M.D. is a 3rd great grandson of Eselj (Iosel/Joseph) Cherkinsky, who was a brother of Sender (Alexander) Cherkinsky. Sender was the grandfather of the author.

⁶⁴ Slutsk, Belarus, was also known as Slutzk and Sluck. Slutsk is located 101 kilometers south of the city of Minsk. The map coordinates are 53° 01' North by 27° 33' East.

⁶⁵ Cherkinsky ancestors lived in several towns within Konotop Uyezd (district), which included: Grigorovka, Konotop, Kosary, Kurin, and Tynitsa.

When he thought he had a “bagful” of knowledge that would satisfy his curiosity about the history, he turned to me and asked, “What are you doing now?” I told him I am a pensioner, working in my garden, reading, working for my wife in the kitchen, but my main occupation is translating Pushkin’s and Hiene’s poems into Hebrew. Still under the impression of the historical stories that he heard from me, he said excitedly, “Leave it alone, man! Leave Pushkin, leave Heine, and start writing your memoirs! Do it for the next generations!”

That was a short introduction - maybe not so short?
And here is the story in front of you.

I would advise you not to look forward to something very interesting. The events were not written by a skilled hand, writing is not my strong side. I am neither a poet nor a writer. I am a water carrier and lumberjack; as simple as that. Some people wonder, how does the name Trifon arrive to a Jewish family in the center of Lithuania?⁶⁶

Trifon is a common name amongst the Russians, as well as amongst the Greeks. When I meet Greek men, and I do from time to time, they tend to talk to me in Greek. I know the Greek alphabet, but not the language.

Had I been at least fifty years younger, perhaps I would have started to investigate the roots of this name. The Trifon descendants are scattered all over the globe. Such an investigation would be very hard. Josephus Flavius mentions the name Trifon a few times in his book, “The Wars of the Jews,” but it is hard to imagine that the name tumbled for thousand of years to arrive at a Jewish family in Slotzk.

And, This is The History of Yitzhak-Asher Son of Aharon Triffon

Aharon begat Yitzhak-Asher. And Yitzhak-Asher was 26 years old when he married Chaya-Ita, daughter of Alexander Cherkinsky, in the village Grigorovka located in the Ukraine. Chaya-Ita was not barren. After a year she gave birth to her eldest son Michael. The second was Chaim, and a daughter Sara-Sonya, and a son Moshe-Eliezer, and a daughter Rizeh, and a son Yosef-Hillel, who is writing these memories, and a son Reuven, and the youngest daughter Batya-Malka (in our late father's pronunciation – God rest his soul – she was Basha Malke the Lithuanian way). Our mother, Chaya-Ita, gave birth to three more male babies during the time, but they died as babies. Mother, father, five brothers and three sisters emigrated to Eretz Yisrael.⁶⁷ {Land of Israel – G.T.}

Our father, Yitzhak-Asher, the head of the family, was born in a small town, Slotzk, Minsk district, in White Russia. He studied in this town's “Yeshiva,” received a rabbinical diploma, traveled to Bobroisk⁶⁸ which is near Slotzk, and from there arrived in Grigorovka. Later on I will tell how he arrived there.

Grigorovka – a large village bordering on three districts: Chernigov, Kiev and Poltava, in the heart of the Ukraine. The Ukraine was a large, rich, fertile land, but evil, and drenched in Jewish blood by Chmelnizky, Hydamaks, Cossacks, and in later days Petliura, and Machna, (who did not shame their predecessors). Yet the Jews, without paying attention to all these, and despite all, proliferated and succeeded and had “fun.”

The village Grigorovka – probably got its name from some “atman,”⁶⁹ a gang leader whose name was Gregory, who excelled in robbery and murder, and settled there.

⁶⁶ The Triffon ancestors were culturally Lithuanian Jews, who lived in Minsk Gubernya, Belarus (White Russia). Originally, Minsk was part of Lithuania-Poland after 1386, when the Union of Lublin united the Grand Duchy of Lithuania with the Kingdom of Poland. The marriage between the Polish Queen Jadwiga, daughter of Hungarian King Louis I of Anjou, and Lithuanian Archduke Wladyslaw II Jagiello, de-facto united Christian Poland and pagan Lithuania. Jagiello had converted to Christianity.

⁶⁷ In 1908 the Triffon/Cherkinsky family immigrated to Palestine, then under Turkish (Ottoman) authority.

⁶⁸ Also called Bobrojsk.

⁶⁹ Refers to Cossack Hetman, or chief, named Gregory.

http://en.wikipedia.org/wiki/Rosh_Pinna

The village was a typical large Ukrainian village. At the entrance was a sign announcing that 550 families lived in the village (**a** large size); that part of its lands belonged to two landlords - "Paritzim" as the Jews called them. One was living most of the time in Paris, and leasing his land to whoever wanted to lease it.⁷⁰ At one time our father leased 100 "Zisyatin" – 1000 dunams approximately {Dunam = 1000 square meters G.T.}. He sowed oats - I do not remember if he succeeded with it.⁷¹ All the rest of the lands belonged to farmers. Tall, big, muscular "Muzhiks"⁷² There were exceptions – good farmers by those days' standards, peaceful quiet people according to Russian definition. They had the generous Russian nature, song lovers, vodka lovers, who loved life and enjoyed it according to their concepts - carefree, always happy and gay.

One should not forget that, at the mentioned period, the farmer's liberation from their landlords by Czar Alexander the 2nd in 1861 was fresh in the memory of the elderly and old farmers. They called him the "liberating Czar" and mentioning his name brought them joy.

However, to be merry they did not necessarily need Alexander's name mentioned. In the village there was a "Monopolska," an Institute that sold vodka as a monopoly *{It seems the author meant that vodka was sold there at a subsidized rate. – G.T.}*. The Government took care of this. An institute, that without it, life would not be "life." An institute that was the cause of constant raised spirits. In winter they would drink to warm the body, in summer - to lift the soul. (As kids we avoided passing near the "Monopolska," as a meeting with a Ukrainian farmer is not very pleasant, and if he were drunk, even worse). But none of this affected their way of life. Their work was done properly (apart from confirmed alcoholics). It showed in the state of their farms - they were excellent workers. A workday of fifteen to sixteen hours was a regular thing.

To their credit, it must be said, that at the high-load work season they drank little. Their health and physical state were beyond human conception. What a "Goy" {gentile – G.T.} could carry or lift, no outsider can perceive. Nearly none amongst them was sick. In the village there was something resembling a pharmacy that was run by a chemist. The Jewish residents called him "Feldsher," or "Chvarshef" as the Ukrainians called him, who knew how to bandage and apply iodine on a wound. (It is no wonder that our doctors say, "healthy as three Goyim.")

At a distance of about twenty "varstas" from Grigorovka was a hospital with a German doctor. Most of his patients were Jewish. Once a month a government doctor came to the village, as well as to the other villages in the vicinity, from the district capital, Konotop, to treat the patients that could not travel far. By the way, the literal meaning of the word Konotop is "sinking of the horses." The village elders tell that once, tens of years ago, in the autumn, in the rainy season, carts drawn by horses passed there and some horses sank in the sticky mud of the black soil, hence the name.⁷³

When I talk of the medical standard in the village, one needs to tell a short story that will give an idea of that standard. The story is a true one. In the village lived a farmer who claimed that he treated teeth when he served in the army. A member of our family, who suffered a toothache, went to ask for this expert's help. The man used a rope to tie our family member to a chair converted specially for this purpose and pulled out the aching tooth.

It is interesting to note that these simple primitive people had a special talent - call it sense of humor - to stick names and nicknames to people and things. Here are some examples: there was a Jew in the village with six

⁷⁰ Absentee landlords, who were often from Polish noble families, created a huge socio-economic problem for the Ukrainians. Jews frequently served as both the rent and tax collectors for the nobility. The absentee Polish landlords and Jews were despised by the Cossacks, who agitated the peasants and encouraged them to rise up against the foreigners. The resultant rampages and massacres were known as pogroms.

⁷¹ Most Jews had been prohibited by the Russian Czars from owning land. Some Jews were able to lease land for farming; mostly Jews were traders and merchants.

⁷² A term referring to Russian peasants prior to 1917.

⁷³ Another version of the story related to the time when the horses of the Russian cavalry became mired in the mud in the military campaign of 1634. That was the date of first mention of the origin of the town of Konotop, which was owned by a Polish noble family. The Russian Czar Michel Romanov attempted to regain that region from Lithuania-Poland. As a consequence, the Ukrainian Cossacks entered the battle and were able to defeat the Russian army and evict the Poles.

fingers on one of his hands - they called him "shostopochky" meaning six fingered. A tall one – a rarity amongst the Jews – was called the "long one." One with a big paunch was called "pozmi" – literally translated is "paunchy." A crippled shoemaker Goy was known as the "limping one." Our father – God rest his soul – excelled in explaining things, politely and smoothly, so he was called "Zamenko," which means the seducer or the convincer. So much so that once a farmer addressed him as Mr. Zamenko. When he was corrected he apologized and said he was sure that was our father's real name. One who played the flute was called "Rodka" – flute.

A farming village was in need of a variety of professions, like blacksmiths, carpenters, shoemakers, wooden cask makers – for transportation of water. Tailors were Jews, who were involved in the village life, but without land.

One will not say that the people in Grigorovka, like the people in the rest of Ukraine's villages, were highly educated. The majority was illiterate. One primary school could not and did not give the opportunity of learning reading and writing to all the villagers. The question was not if there was enough room for all the village children, the main question was what knowledge did the school give to those who went there. School was not obligatory and not many attended. The Jewish kids were not prevented from going, but the word "Zhid" {derogatory term for Jew – G.T.} that they heard everywhere they went was not a good incentive.

The eldest brother Michael was amongst the "graduates" of this school. Sister Sonya went there as well, but when mother needed her help she would send the school principal – an old maid who loved the bottle – a big tasty cake, with a bottle of vodka, and she allowed sister Sonya not to participate in class. To the subject of the education method of the Jewish children I will come back later.

School was a new institute in our village as in all villages; it is not known when it was first conducted. Maybe around the time of the farmers' liberation. But, they did not feel its absence; their every day life was not worse for it. They raised large families; they enlarged their country's population, providing a lot of soldiers for the Czar. (Until the first steps of the revolution at the beginning of this century - they were staunch patriots.) The question of population control did not worry them. They married young and if they had "illegitimate children" they did not throw them out. They did not excel in modesty. Both young sexes spent a lot of time together. The gardens, woods and clearings in front of the houses were excellent places for having a good time in summer. In winter they would gather in one of the participant's houses, to partake in what they called "Rosbitky" which means "until sunrise." A number of boys and girls would gather in one of the houses - suitable houses were not in short supply - and with full consent of the parents, who had done the same in their time, had a good time all through the night till sunrise, hence the name. One doesn't need to think that the time spent there was passed in reading prayers.

The larger the family the more important it becomes. The crowded living quarters did not bother them. At times three generations were living under the same roof. They did not know the concept of a "bedroom." Beds were not to be found in the rooms, usually there were two rooms in the house. The kitchen, toilet, and washroom were outside. They never heard of the existence of a "shower."

In one room there was a brick oven for heating, baking and cooking, as well as a big table, heavy, usually made of oak wood and around it long heavy benches that were attached to the floor. In the second room – wall to wall to the full width of the room - were wooden planks attached to fixed supports. These planks were padded with felt or some other soft material - they had never heard of real mattresses - and on this board, slightly padded, the whole family slept, no matter how crowded.

There was another ideal sleeping place: above the oven, about a meter under the roof, a sort of platform was constructed, wall-to-wall, and the old folk and the little children slept on it. It stands to reason that in winter, when the oven was lit, it was not cold there. When the family grew in numbers till it was impossible to fit them all on the wooden board, "polati," or the place above the oven, another room was added, as the yard was large.

I stated before, there was no kitchen in the house. It was not needed - for baking and cooking there was a large capacity oven. There weren't any kitchen utensils either. They didn't use cutlery. Plates of any sort, flat or deep were not used. The food, the famous Russian "Borsht" {beetroot soup – G.T.} – today it is sold in glass jars by "Tnuva" {an Israeli food company- GT} - was served to the table in one large wooden bowl, and all

the family, which was seated around the table, would eat from it with wooden spoons. Had my grandchildren seen it they would have been horrified, crying: "what, from everyone's mouth back into the soup?"

If the family was very large, so that the people seated at the ends could not reach the center, they would add another bowl. At the end of the meal they washed the bowl and put it upside down in the room's corner. And for just a number of wooden spoons there was no need for a kitchen cupboard.

Showers were not to be found in the houses either, not as a result of water shortage, God forbid, water was abundant, but they didn't take advantage of the fact, did not think of using it. By digging a few meters deep in the rich, fertile Ukrainian soil, which is rich in water too, it is possible to get plenty of water. Near every eight or ten houses there was a well. No

pumps were used. Near each well was a wooden post stuck in the ground and at its top was a horizontal pole. A weight was connected to one end of the pole, and at the other end, which reached the well's opening, was a pail. It was easy lowering the pole with the pail to the well, filling it with water and raising it with the help of the weight.

In winter the water would freeze and it was necessary to break the ice in order to enable the people to reach the water. The row of posts all along the road was a magnificent sight, especially in winter, when all the posts were covered with frost and snow. In fact, not all water was potable. Some wells were used for washing, laundry and animal watering. There were wells that the Jews called "Tei Wasser"- tea water. These I remember particularly, as the "tea water" supply was my responsibility.

Water for washing and laundry was near our house. At the age of twelve to thirteen, I had to walk with a pail full of water some two hundred meters from the appropriate well to our house. Sometimes, for balance, I was given two pails. (When, five or six years later, I had to supply water carried on a donkey's back in the settlement, "Mitzpeh," I found that carrying two pails manually was trivial). {"Mitzpeh" is a settlement in the lower Galilee in Israel founded by the author and his family- G.T.} Water wasn't always carried manually. Sometimes, when larger quantities were needed, an "advanced" device was used - a sort of two wheeled cart with a barrel on it. It was taken for a longer distance, like to the end of the village. Near the windmills that were concentrated in one place, was a well with the best water in the entire neighborhood. Older boys made this transport. A few more words about wells. Wells, as mentioned before, were plentiful, however, so were playing, frolicking boys in the streets. The farmers' children "the Goyim" {Gentiles – G.T.}, were no better than our own "Tsabarin" {a nickname for the Israeli born – G.T.}, who, when they found a dead cat anywhere, had nothing better to do than throwing it into one of the wells. And if one, why not another? Maybe alive, as it is well known what its end will be in the well's water. To tell the truth, the "muzhiks" were not endowed with too much sensitivity, so these "cat's waters" were used for quite a long time, till it was impossible to use anymore. Then all the neighbors would gather and empty the well. This action was not done with the pole, since quick action was necessary before more water would rise in the well. Everyone with a bucket tied to a rope would quickly bring water from the well until the "treasure" was found at the bottom. This was done a few times until new water would rise with no cat smell.

The village dwellers, gentiles as well as Jews, were not too squeamish, although they were very eager for external grandeur, as I'll explain later. Cleanliness and hygiene were beyond their conception. Sanitation devices were not to be found in their homes, they didn't know of pesticides against mosquitoes or flies. In the summer the windows and doors were open and thousands of flies became the place's landlords. No one bothered with washing fruit or vegetables before eating them. When you walked into a farmer's home on the coldest winter days, a warm steam would engulf you. The stove that was built at the center of the room heated the house. The room's windowpanes were doubled for the winter. The external doors were covered on the outside with a special cover, usually felt blanket, which would cover all the doors. The "better" the landlord the more heated the house was. Come spring all the coverings would be removed.

In front of the oven opening was a small surface, "Pripitsk", which means "in front of the oven," which was part of the oven on which stood cooking pots that needed heating. Underneath the "Pripitsk" was an empty space that was used as a small storage for various household tools. Sometimes, - I saw it in the Jewish homes particularly- some chickens who needed fattening were kept there as outside was too cold for them. Such a house, almost hermetically sealed, emitting a lovely smell of live chickens - defies description. And, in spite of

the described "sanitary" conditions, the condition of the people was wondrous. They lived long, and old people surrounded with great grandchildren were a regular phenomenon.

When someone, leaving such a steaming, heated house to go out into the winter cold, and God forbid caught a cold, fell ill with pneumonia or another illness and died later for lack of medical treatment, there was no fuss. People were sorry for the loss of a helping hand that would be missed at the beginning of the work in the coming spring.

The "Samovar," a tea-urn, played a very important role amongst the farmer's utensils. It was standing at the head of the table, always steaming. All the family members, as well as guests, would sit around it drinking cup after cup - wooden cups - of tea. One didn't put sugar in the tea nor stir it with a teaspoon, hence no need for a teaspoon. Each person would hold a piece of sugar and lick it before each sip. At mealtime the samovar would be taken off the table and put in one of the corners of the house.

The samovar was not missing from any Jewish house either, although its use as well as the tea drinking method was different. Drinking glasses and glass saucers were used as well as teaspoons. The tea was sweetened with sugar cubes in the glass and not by licking. I remember the samovar well, as it was my job to look after it. When I was twelve to thirteen years old, our father would wake me in the early hours of the morning to prepare the samovar. Wash it, fill it with water, put the coal in its chimney, light it and tend to the fire with an upside down boot, which was used as a bellows. No matter when the tea drinking would start, I had to stand near the samovar, half asleep, and work the boot-bellows. I was short of many hours of sleep.

In the farming community there was no poverty, but there were differences in earnings. Some had three to four "diastin" of land and some had up to sixty to seventy or more. ("diastina" – ten dunams). Accordingly, some owned one horse ("Kliatshe"), some two or three, and some owned three pairs of horses or more. The same situation applied to the rest of the household stock. There were no "Dutch cows" in the village. But, milk was abundant; people drank and ate without restriction: cheeses, butter, cream, and sour milk by the jugs. As well as lamb and veal, there was no shortage of meat. The theory of proper nutrition was never studied, but everybody ate a lot of everything. Still, they were very "healthy as Goyim."

The farmers were diligent. And no piece of land was left uncultivated. Their fields were divided into three parts:

- A) For winter crops they sowed rye, as in this part of the Ukraine wheat was not known. They sowed the rye in the autumn, and after germination the snow covered it for the duration of the winter; the more it snowed the better the chances for a good crop.
- B) For summer crops: barley, oats, buckwheat and other crops would be sown with the disappearance of the last of winter signs of snow and cold nights.
- C) A part that was left unsown: "Toloka"- uncultivated - a year later would be sown with winter crops, and later, summer crops - a three year cycle.

Success would depend on Heaven's will - lots of snow in winter and lots of rain in summer.

There were drought years as well, though very rarely. On such occasions, all the villagers, young and old, led by the priest, the "Pope"⁷⁴ and his helpers, the "Deacons," dressed in their glorious uniforms, would go out to pray and plead to God to have mercy and bring the much needed rain. The pope and deacons would gently swing a vessel filled with frankincense (a wonder essence, loved by God and hated by Satan even more).

The farmers were so sure of the pope and deacons' influence on heaven, they would take raincoats to keep dry on their way back home, after their prayers would be accepted at the appropriate quarters.

⁷⁴ The religion of the farmers was Russian Orthodox, not Roman Catholic. Their local clergy were priests. The word, "Pope," was used to denote a higher religious official, who was most likely the regional Bishop, although he was referred to as their "Pope" in their local vernacular. There are Orthodox "Patriarchs" chosen to administer the various Orthodox Christian sects, i.e. Greek, Russian, Serbian, and Ukrainian.

The farmers were very devout and believed in the supernatural. Important parts of their home decoration were the saint's icons, which hung under the ceiling along all the walls. A person entering the house would bow to the icons and make the sign of the cross three times.

The church filled their spiritual world, if one can talk about a "spiritual world" of these primitive people. The pope and deacons ruled their lives completely. If a farmer stole something, especially from a Jew, he would go to the pope, with a proper gift, and the pope would tell him that God forgave him, and so the thief's conscience would be clear again.

As deep as their belief in God and his Saints was their belief in ghosts and demons. Whole chapters can be written about their superstitions. The difference is that while God has representation on earth in the form of popes, the saint's icons, statues of Jesus, sacred objects, churches and church bells, the demons have no representation on earth. But, there is no doubt they exist. The demon has many names: ghost, joker, mischievous. Everyone can tell a story about meeting one of them in one form or another.

(There is a song written by Pushkin named, "The Demons," one of his beautiful songs. It's based on superstition: travel at night, in winter, a stormy night, and a diversion from the road. The driver attributes all this to the demon's pranks. He, the demon, is standing in front of him in the form of a frightening beast and pushing the horses to the ditch. There is no escaping him).

In this belief in demons and ghosts, the Jews were not much different from the farmers. The following story will attest to it. This is not a song, it was not written by Pushkin, nor is it the fruit of an imaginative person. This is a true story: When our grandma was due to give birth (I don't know to which child – she was giving birth every year), our grandfather Rabbi Alexander⁷⁵ went to a neighboring village, larger than Grigorovka, to bring the midwife, the "Babe." It was in the middle of winter. The means of transportation in this season was a horse or a pair, hitched to a sleigh. The landlords' sleighs had backrests. But the farmers' sleighs were simple, wide, open on all sides and were used to transport supplies as well. The sleigh would be covered with straw and the Babe would be placed on it, covered with furs. The travel took a long time and being "comfortable" the Babe fell asleep and fell off the sleigh. When she fell she woke up and called after him, "Sender" "Sender!"⁷⁶ And Sender, hearing the cries and his name being called in the night, the vast snow in empty fields around him, was sure that it was a demon, the devil who wants to harm him. He started whipping the horses. The horses were good and ran as fast as they could. After a long distance when the shouting stopped, he decided that they were out of danger and turned to the Babe to tell her about the "incident," and how they were saved from the demon's clutches. To his amazement he didn't find her on the straw. He then went back and found her dragging her feet, at the end of her strength, lamenting her fate: "Sender, 'Tayere' (dear), what have you done to me? The wolves could have devoured me!" Well, the wolves didn't devour her and Grandma gave birth - "Mazal Tov" {Good Luck or Congratulations – G.T.} - to a son – I don't remember his name.

The primitive "muzhiks" loved external grandeur, ceremonies, and liked dressing up and showing off. There was the well-known embroidered "Rubashka." The summer's topcoat, the fur that was worn tight about the waist, both with embroidered collar. High boots, with the lower part made like a bellows, smeared with tar, making a squeaking sound when one walked. (By special order the shoemaker would add a piece of leather underneath the sole.) The boots were used for effect in summer as well as in winter; although some would wear felt shoes in winter. Obviously, such splendor was used by the young people. The richer the family a young man (called a "shaygetz" in Yiddish)⁷⁷ came from, the more embroidered was his fur, the squeakier were his boots, the more smeared with tar. Such glamour was used especially on public occasions, such as Sundays and holidays in church, on happy occasions like engagement parties and weddings. On such occasions, there were special ceremonies. The bride would wear a colorful wreath, like a crown, and she would go from house to house to invite people to her wedding. On these occasions the horses and carts would be decorated as well as the people. The line of vehicles would pass by for display, the leading carriage with the nicest horses. Colored ribbons would be tied or pasted on the bridles, and bells would be fixed on the "Duga," the wooden arc that connected the wagon shafts to the bridles. The bell chimes would

⁷⁵ Rabbi Sender Cherkinsky.

⁷⁶ Sender is the abbreviation of Alexander (Cherkinsky).

⁷⁷ A young male gentile – usually meaning rowdy, not very well behaved.
http://en.wikipedia.org/wiki/Rosh_Pinna

announce the approach of the convoy. A chorus would sing with no guidance, no conductors, but their singing was rich and full. The amount of vodka consumed on such a parade was immeasurable. The festivity would last a few days - even up to a week.

The Jewish residents were not much different from the farmers. They tried to imitate them in everything; in their way of life, dress, food (the difference was in the "Kashrut"⁷⁸) and their customs. Jewish weddings were no less noisy and extravagant. While the farmers usually got engaged to someone inside their village, the Jews, being few, were nearly all obliged to look for partners in other villages. Therefore, the fuss around a Jewish wedding would be greater. While the farmer's wedding convoy would be in their own village, the Jewish procession would pass many kilometers, from settlement to settlement, with no diminishing of the grandeur and splendor of the participants. The same ornaments were on the carriages and horses. The same bells on the bridle arch, the same air of festivity and merriment, a little less vodka perhaps. The Goyim would stand to the side, watch and enjoy themselves. Some, neighbors or acquaintances, would take part in the affair.

Once a year the Jews would let loose and go wild in the village streets. It was on "Simchat Tora." {The Festival of Rejoicing in the Law or Torah – the Jewish Holy Books – G.T.} Anyone who could stand on his feet would be out on the street. Singing, dancing, and ... drinking, wine or vodka. Dancing, singing and dancing, the merriment was tremendous.

The farmers used to call it, "the Jewish holiday that calls for a lot of drinking." Who better to appreciate the value of drinking? They would watch and enjoy it. When someone enjoyed drinking, by the way, his appreciation of the holiday would rise a lot. But let's go back to the farmers; about the Jewish folklore I'll tell you later. The farmers liked festivals and showing off, but they knew how to work as well. The majority of their time was spent on hard, backbreaking work; every season had its labor. One needs to remember that at that time most jobs were done manually. Agricultural machines were not known; plowing was done with a pitiful plow, with a single blade, that demanded tremendous effort in the heavy, sticky Ukrainian soil.

Many had wooden plows, "Suha," similar to the Arab plow, which was a remainder from the era when they were serfs to the landlords. Many of Russia's poets mentioned the "Suha" as a symbol of the miserable farmers. It is true that a little later the "Zomostvo," a government department that dealt with the farmers and agriculture, issued harvesting machines, to be paid for in installments, which were operated by a pair of horses. But, few bought such machines, since not everyone had two horses and not everyone wanted to get into debt. Thus, the harvest was done by scythe. (A few people, who were owners of smaller pieces of land, even harvested with sickles). Harvest by scythe was a hard tiring job. Not everyone could get good results with it. A little detail: we lived next to a farmer, I even remember his name, Tarsenko, owner of one of the better farms in the village; a good looking heavy man, father to many sons, all good workers, but none was near his rank. He was especially famous all around in the neighboring villages, as an expert harvester using the scythe. He was able to work for many hours, without rest, without tiring, and most importantly, he would cut the grain crop as if he was using a razor. Close to the ground – as the bull would eat – and the lines would be as straight as if arranged by hand.

He taught me the job and promised me I would be a good "koser" – scythe harvester. I didn't get to his level, but I knew how to use it well. It was an impressive sight to the bums, to the onlookers, when hundreds of pairs of hands wielded the glowing scythes in rhythmical movements, in the open space of yellow grain stalks. The girls' job was gathering and tying the stalks. Without frills or ribbons the girls would make a string of straw and tie the stalks, put them on the cart and bring each to its own area. A special place for the stalks, like a barn, was not known there. "Collective farming" had not arrived yet. Harvesting the fields and collecting the stalks lasted about two months. It was the most difficult work season.

The work was done at a fast rate, as the rainless days had to be utilized. The threshing was done in the autumn and winter months, slowly with no hurry, inside special buildings with hard floors made for that purpose. An implement made from two sticks did the threshing. The longer stick was held in the hand, the shorter was attached to the long stick by a leather band, so that when used it could make a circular movement around the long stick. The implement was used in measured flicking movements. It was not a sophisticated "machine," but one needed skill to use it; a wrong movement could cause head injury. On the

⁷⁸ In accordance with Jewish dietary laws.
http://en.wikipedia.org/wiki/Rosh_Pinna

cold winter days, three or four farmers would gather for the threshing at one's place and in turns they would go to the second and so forth. The work in a closed, nearly sealed place was very boring if one person alone did it. That was the reason for a few farmers gathering together, as the threshing was one job that could be done in a group. The threshing was done during the winter months and the farmers were then ready for the new year's jobs. Farmers, who owned smaller plots with a lot of mouths to feed, looked for a side income. They would chop trees in the wood and bring it to the villagers, mostly to the Jews, or to the residents of close-by towns.

All the afore-mentioned toils, easy or hard, never troubled the farmers. Hard work did not make him tired, his spiritual world was limited; he was not worried by anything. His country was rich and his natural surroundings were beautiful. Each season had its own particular beauty.

The spring splendor is famous. To describe it appropriately, one needs to be a great poet. (It was described many times by Russia's poets and writers.) It is only possible to fully enjoy the spring for a short time, because when the snow melts the entire universe is covered by water. Only when the water subsides and you can move around again, you are stunned by what your eyes see. The green of the fields, the flowering of the trees, the smell of the flowers, the murmur of the streams, the song of the birds that woke from the winter sleep. All types of colorful birds, and above all, the nightingale, the magic nightingale, the sorcerer that tingles the heart, that snares every soul in his net. The farmers attribute a supernatural power to its singing. There is no man or boy, no matter how deeply he'll be preoccupied, that will not listen to its charming singing.

(Our eldest brother, Michael, when he was a boy of seventeen going on eighteen, needed to go from the village to the district city, "Konotop," to take a girl to the shops. The transportation method then was by cart hitched to a horse. He would choose to take the six to seven hours journey at night, in order to enjoy the smell of the buckwheat flowers and the songs of the nightingale. The way passed through woods and forests where nightingales lived).

After spring - the summer. With unending fields, green fields that slowly turn into a golden yellow sea, sometimes quiet and sometimes wavy, when the wind rocks the crop. Who else can behold such sights? Any of the inhabitants of cities or citizens of small countries the size of a cornfield?

And autumn, the one melancholic season of the year. Not for lack of splendor of nature, but because you could not see it. Because, rich or poor, you had to be inside your house. You could not walk on rainy days in the mud of the black, heavy, sticky earth.⁷⁹ (There were no paved roads then, maybe there are today?) But the minute you had the chance to be out – you could not believe your eyes. The abundance of water, the streams' channels, the flow of rivers, the verdant color of the trees, the wonderful fruit trees, that thrills anyone who wants to be thrilled. The sight of oaks, enormous in size and circumference, carrying their heads to the sky. Flocks of birds flying south, black clouds above your head, even the ominous sky, everywhere you look - grandeur and beauty.

- - -

⁷⁹Due to the black sticky earth of this area, maps often refer to this region as Black Russia.
http://en.wikipedia.org/wiki/Rosh_Pinna

Leah and Alexander Cherkinsky
Pioneers of Israel



Leah Shellepsky

| | |
|----------------|--------|
| Year of birth | 1908 |
| Place of birth | Poland |
| Year of | 1929 |
| Herzelia | 1932 |



Alexander Cherkinsky

| |
|--------|
| 1906 |
| Russia |
| 1921 |
| 1925 |

Benyamin and Hassya Cherkinsky, Alexander parents, lived in Barmetz in Kiev and owned a small factory for agriculture equipment.

In April 1881, with the rise of the Tsar Alexander the third a new wave of pogroms started in Russia, which lasted until 1917, when it was the end for the Tsar's regime.

At this period the whole family came to realize that the only solution for the Jews is to settle in Zion and their duty therefore is to immigrate to Israel. Benyamin's brother, Shmuel (Samuel) and his sister Michala (I believe it's Haya Ita). Hassya, who got married during the pogroms period in Russia to Reuven Triffon immigrated to Israel. Shmuel (the bachelor) join the Triffon family and settled in Mitzpeh near Tiberias. Benyamin and Hassya started to be ready for their immigration. Since they couldn't sell their house and the factory for cash, they did an exchange deal and they sold their property for tobacco. The tobacco allowed them to exchange it later on to gold and foreign money.

In 1921, time of the third immigration wave to Israel, Benyamin and Hassya took their sons Yakov Eliyahu, Nahum and 15 years old Alexander; (Michail remained in Russia), packed their belongings and left Barmetz (or Bachmets) by train to Odessa. After a long voyage they arrived in Beirut, Lebanon. The Triffons helped to move them to Tiberias and, with his help, each one of the family members found a job.

In 1925, Yakov was relocated by "Solel Boneh" (the first organized construction company in the early settlements days. Hassya went to Herzlia and later on the entire family joined him (Yakov). The first work that Alexander was part of was in drying out the swamp by digging a tunnel that allowed flow of water to the sea. Later on, he worked in constructing the road that connected between the mainland part of the city to Area G (the hill west of the main city. He worked in building construction and digging water wells.

The first living conditions were very poor; the family lived in a small cabin. During that period he married Leah. Leah was born in Bialistock in Poland, arrived to Tel Aviv in 1925. In 1935 they had their daughter Rachel and in 1938 their son Moshe. Leah died in 1985 and she is buried in Herzlia. Alexander is living in retirement house.

(This history book was published before my grandfather died (in 1990). I believe that the family information was written by my mother and was sent to the publishers

- - -

From Robert S. Sherins, MD and Wikipedia.com:

The Cherkinsky and Trifon families settled 2 principal areas of undeveloped swamplands: Rosh Pina in Northern Galilee and Herzliya on the Mediterranean. A gallery is presented to demonstrate the rough live and hardships required of these pioneers.

Rosh Pina

Rosh Pina is a town (local council) of approximately 2,500 people located in the Upper Galilee on the eastern slopes of Mount Kna'anin, the Northern District of Israel. The town was founded in 1882 by thirty immigrant families from Romania, making it one of the oldest Zionist settlements in Israel. Rosh Pina was officially recognized in 1953.

Rosh Pinna

History

Rosh Pinna (Hebrew: **ראש פינה**

, lit. Cornerstone, alternate spelling: Rosh Pina) was one

of the first modern Jewish agricultural settlements in history of the Land of Israel, then part of the Turkish Ottoman Empire.

Rosh Pinna was known as Um-Juni, in Ottoman times.^[2]

In the ancient Jewish Kabbalah tradition, Rosh Pinna is the site where the Messiah will appear at the end of the

world. For this reason, Madonna sought to buy a home in Rosh Pinna.^[citation needed]

In 1883, it became the first Jewish settlement in the Land of Israel to come under the patronage of the Baron Edmond James de Rothschild.^[citation needed]

The first modern Jewish settlement in the Galilee, Gei Oni, was founded in 1878 by Jews from Safed, some of whom were descended from Spanish Jews exiled in 1492. However it was abandoned after three years of drought. A year later, in 1882, a group of Romanian Jews built the first lasting settlement in the Galilee and named it Rosh Pinna, or cornerstone, after

Psalm 118:22: "The stone which the builders refused is become the head stone of the corner." Then in 1884 Baron

Edmond de Rothschild sponsored the settlement and made it the administrative center for his holdings.^[citation needed]

Laurence Oliphant collected fun

ds for the settlement from Christadelphians and other sympathizers in Britain.^[3] He wrote about his visit to Rosh Pinna in 1886, "Jauna, which was the name of the village to which I was bound, was situated about three miles (5 km) from Safed, in a gorge, from which, as we descended it, a magnificent view was obtained over the Jordan valley, with the Lake of Tiberias lying three thousand feet below us on the right, and the waters of Merom, or the Lake of Huleh, on the left. The intervening plain was 3. rich expanse of country, only waiting development. The new colony hall been established about eight months, the land having been purchased from the Moslem villagers, of whom twenty families remained, who lived on terms of perfect amity with the Jews. These consisted of twenty - three Roumanian and four Russian families, numbering in all one hundred and forty souls. The greater number were hard at work on their potato-patches when I arrived, and I was pleased to find evidences of thrift and industry. A row of sixteen neat little houses had been built, and more were in process of erection. Altogether this is the most hopeful attempt at a colony which I have seen in Palestine. The colonists own about a thousand acres of excellent land, which they were able to purchase at from three to four dollars an acre. The Russians are establishing themselves about half a mile from the Roumanians, as Jews of different nationalities easily get on well together. They call the colony Rosch Pina, or "Head of the Corner," the word occurring in the verse, "The stone which the

- Mitzpe HaYamim, a world-class spa, is located on a mountainside in Rosh Pinna. Amenities include a range of health and cosmetic treatments, an art gallery where guests can view artists at work, art workshops and an organic garden.
- The House of Dignitaries is a structure built in 1882 and used as a center of administration and finance for Rosh Pinna and other towns in the Galilee region. From this building, a loudspeaker was used to broadcast the local news.
- An ancient synagogue, which was commissioned by the Baron, also has been preserved.
- The Mer house was the home of Professor Gideon Mer, an expert on malaria, epidemiologist and an important contributor to the eradication of malaria in the 1930's.^[9] The house presents a room dedicated to his memory and an exhibit of ancient items from various periods, such as old plows, laboratory equipment and textbooks.
- PICA House provides an audio-visual presentation that tells the story of Rosh Pinna. PICA House served as an administrative center and residence for Baron Rothschild's clerks, advisors, and agricultural counselors.
- The Baron Rothschild' gardens. The gardens were designed by a French landscape architect and planted in 1886. Many plants such as Bougainvillea and pine trees were brought from France.
- The grave of Honi HaM'agel, a Jewish scholar, is located on the outskirts of Hatzor HaGilit, a few kilometers from Rosh Pinna.
- "Nimrod Lookout", a green spot with water Views as seen from the viewpoint flowing through, facing the landscapes of the Hula valley, the Golan Heights and mount Hermon, will be built in the Pioneers National Restoration Site in old Rosh Pinna.

Commemoratives

In 1962, the 80th Anniversary of the settlement of Rosh Pinna the State of Israel issued a stamp depicting the settlement and its surroundings.

References

1. ^ <http://www.haaretz.com/hasen/pages/ShArt.jhtml?itemNo=464560&contrassID=1&subContrassID=4&sbSubContrassID=0&listSrc=Y> 'The grass is always greener', article published on HaAretz.com
2. ^ http://ecom.gov.il/IFS/ProductPage_en.aspx?product=04295&language=en-us 'ROSH PINA, AN EXAMPLE... HISTORY AND REALITY (From the series IMMIGRANT GENERATION'
3. ^ Abstract: Laurence Oliphant's interest in the development of Jewish settlement in Ottoman Palestine preceded his interest in the plight of Jewish communities in Eastern Europe. While his intensive involvement in these matters is well known, especially in modern Israel, the fact that the funds for his largesse were contributed by the Christadelphian Brotherhood

has not previously been published. The present article brings to light material from the archives of this sect, and thus, too, the motivation behind these efforts. Amit, Thomas. Laurence Oliphant: Financial Sources for his Activities in Palestine in the 1880s Palestine Exploration Quarterly, Volume 139, Number 3, November 2007 , pp. 205-212(8)

4. ^ <http://www.bucshester.org> Extract from page 71 of "HAIFA or Life in Modern Palestine", written by Laurence Oliphant, published By William Blackwood and Sons, London, 1887
5. ^ http://www.somethingjewish.co.uk/articles/1543_sharon_s_kabbalistic.htm 'Sharon's kabbalistic curse'
6. ^ <http://www.crwflags.com/fotw/flags/il-lcrsp.html> Rosh Pinna
7. ^ <http://www.mifne-autism.com> The Mifne Center
8. ^ <http://www.ujcna.org/page.html?ArticleID=27031> The Mifne Center
9. ^ <http://www.stateofisrael.com/tourism/roshpina> Rosh Pina

External links

- StateofIsrael.com
(<http://www.stateofisrael.com/tourism/roshpina>)
- (<http://www.iaa.gov.il/Rashat/en-US/Airports/RoshPina>)
- Ben Ya'akov Airport website Photos of Rosh Pinna
(<http://www.pbase.com/rdavid/galilee>)
- The Historic Settlement (<http://www.hist-roshpina.com>)
- [1] (<http://blog.israelinphotos.com/2007/11/israel-in-photos-rosh-pinna-rosz-pina.html>)

Retrieved from "http://en.wikipedia.org/wiki/Rosh_Pinna"

Categories: North District (Israel) | Local councils in Israel | Visitor attractions in Israel | [Settlements established in 1882](#)

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Tashkent, Sunday, 5 ADAR...
5732 since the world creation 20th Feb 1972

Shalom Rav to my cousin Chaim Triffon! As they say "Thee will be written for good life (*Chaim* in Hebrew) Living God...
My dear brother – a 1000 years as a day...

I am your cousin Reuven Cherkinsky – I learned with your brother Reuven at the same school and with your brother Yonye (Yona in Hebrew) and Batya 70 years have past since that time. And now you are old and so am I.
I wrote a letter to your granddaughter Orna. I wrote to her of our kinship. My eldest brother, **Yosef, and my brother, Binyamin, live in America.**

My brother, **Yaakov – Moshe**, (died, when he came home from the first war). My sister, **Chana**, lives here in Tashkent with all her family. I have two sons and two daughters, and they have kids boys and girls. And my brother, Hirsh, and my sister, Chava, (died in the second war)

I ask you to write how are you and all of you. And I also ask that you write the address of Reuven, your brother in America, so I write to him. Maybe he will want to see my brothers, Yosef and Binyamin, there. And I will write to you double.

Say Shalom to all your family and all our relatives.
Bless you, From Reuven Cherkinsky

Until today I did not know how I should write the address. They told me if I will write only in Hebrew, as your granddaughter, Orna, wrote, a letter like this will not reach you. Now I will write the good one.

In my home there are three rooms and everything a house needs, hot and cold water also, not like we had in the village **Gregorovka**. You did not forget I hope?

Be well, let it be peace and calm in your home.

From me, Reuven.

Tashkent, Sunday, 28 of Shvat 13 Feb 1972
From Reuven Cherkinsky

Shalom to Orna daughter of Yosef, granddaughter to Chaim Triffon !!!
Your letter that you wrote to Parhomovski family – we received from them (9-2-72)
I do not have enough words to tell you the joy that was in our house. And now I can tell you who I am and who is your grandfather Chaim Triffon.

Everything that you wrote in your letter is true and crystal clear. That is 65 years ago the family Triffon came to "The country" (Palestine) 5 brothers and 3 sisters and I can add, their father was Yitschak Asher (May he rest in peace) and their mother Chaya-Itta .

They lived in Mitspa. And in 1920 Binyamin Cherkinsky and his family came to The country". His wife Chasya with three sons Yaakov, Eliyahu and Nachum. And with them came Shmuel Chekinsky. All came to Mitspa to the Triffon house. And so Chaim Triffon's mother Chaya-Itta and Binyamin and Shmuel and my father Israel-Eliahu they all were brothers and sisters and more brothers remained in the Diaspora. From this we can see that your grandfather Chaim is my cousin, and all the Triffon brothers and sisters are my cousins. The youngest Reuven that went to America and myself Reuven, we learnt together at school and the teacher said always "go to the table Reuvens". We all learnt then in one school, that is Yonye Triffon Reuven, Batya and myself with my brother Tsvi Hirsh and my sister Chava and more children that are my cousins and also Triffon cousins. (Tsvi Hirsh and Chava died at the time of the war).

Now we have in our town my sister Chana with all her family. If you'll ask your grandfather Chaim he will surely remember my sister Chana?

This is the story of the Triffon and Cherkinsky Families. I, Reuven, and today, I am nearly eighty years old, I have sons and daughters and grandsons and granddaughters, but I did not forget my youth, I should say our youth. And now I say to you, dear, when I read your letter, I cried with joy and kissed the letter that you wrote with your hand. And the joy that was in our house was so great that there are no words to tell.

After all these things I ask you to write of your health, and about everyone and his family and I will write to you double. I will ask you **for the address of Reuven in America, so I can write to him too. And there are two of my brothers Yosef and Binyamin** (your grandfather Chaim knows them). Give my blessings to all your families and to all the relatives and friends.

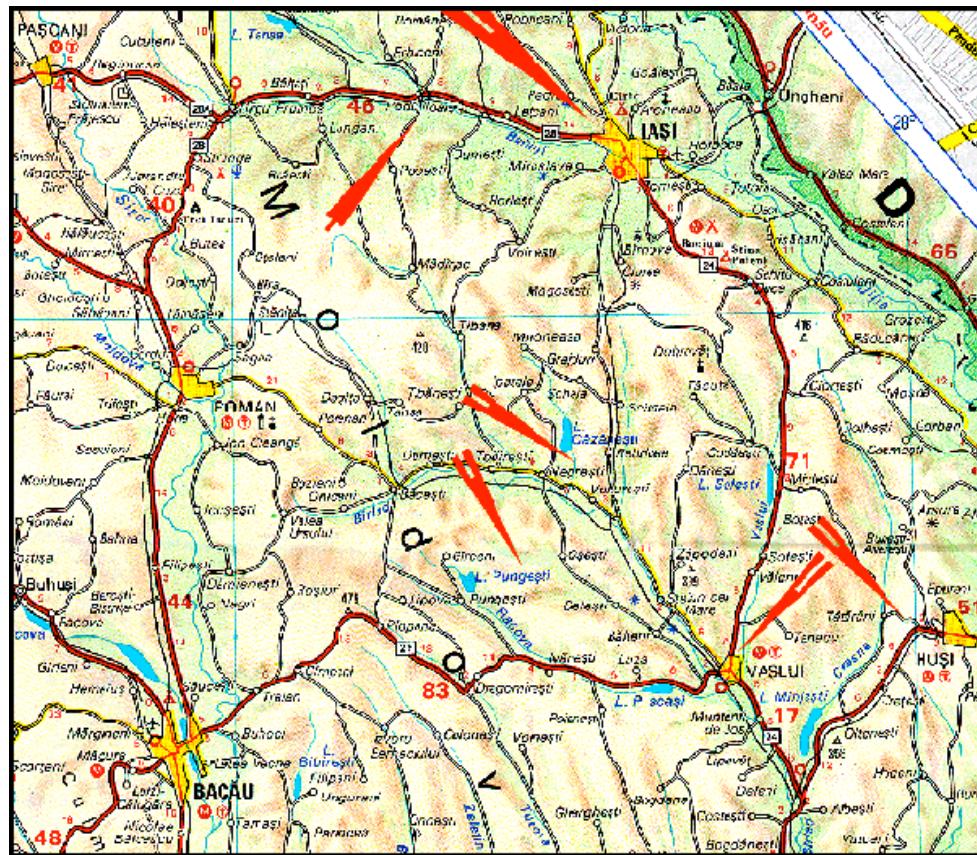
In deep respect and blessings, Reuven

Brody, Galicia,

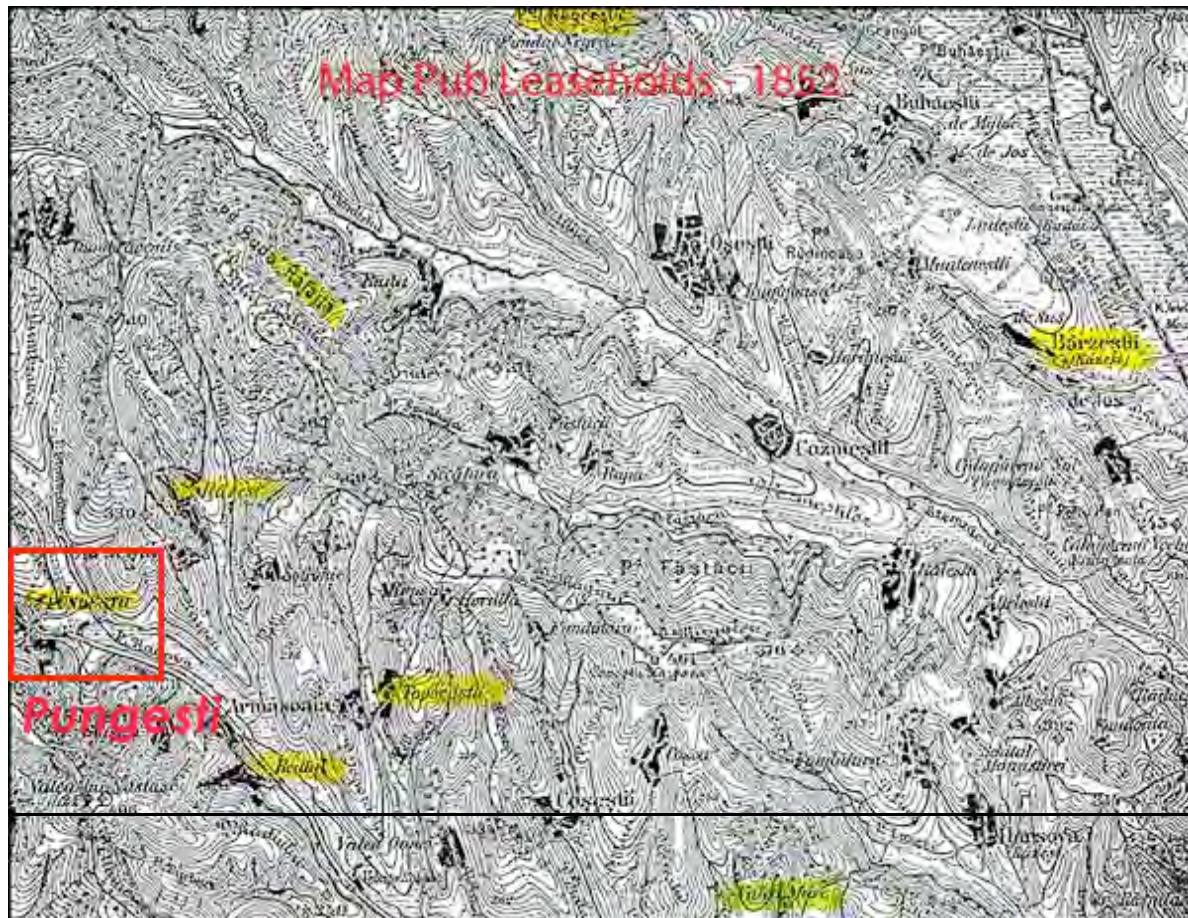
Solomons In Romania



Map of Romanian Provinces



Solomons of Pungesti – Negresti



Map of the towns with Solomon' Pub Leases

Dr. Robert S. Sherins
 1515 San Remo Drive
 Pacific Palisades, California 90272
 USA

Cluj-Napoca, Dec. 11, 2000

Dear Cousin, Dr. Sherins,

I managed to make progresses concerning the research of the Census records and I have the pleasure to send here annexed the copies of the positions concerning Pungesti and Negresti from the Census of the Jews from Vaslui county for 1852 and 1853. The English content of these records is the following:

1.

Vaslui

List of the Jews who are allowed to keep in lease pubs for the next year 1853

32 Aproval No. #6 67 - Leiba sin Sava from Negresti - publican in the village Parpanita

2. 36 Apr. No. 92 - Saim sin Izdrail from Negresti - lesseholder of the isolated pub in the field from Boresti

5a - Apr. No. 108 - Solomon Zeilic from Negresti - leases the pub from Buheiestii de Sus

51 - Apr. No. 105 - Solomon Zeilic from Negresti - leases the pub from Buheiestii de mijloc

6a - Apr. No. 33 - Iosep sin Solomon from Pungesti - lesseholder in Toporesti Razasi

3. 63 - Apr. No. 59 - Marcu sin Solomon from Pungesti - leases the pub from the village Radiu in the possession Pungesti

64 - Apr. No. 89 - Marcu sin Mandel from Negresti - lesseholder in the village Harsova lui Sion

65 - Apr. No. 9a - Silai sin Ilia from Negresti - lesseholder in the village Poiana Rianitei

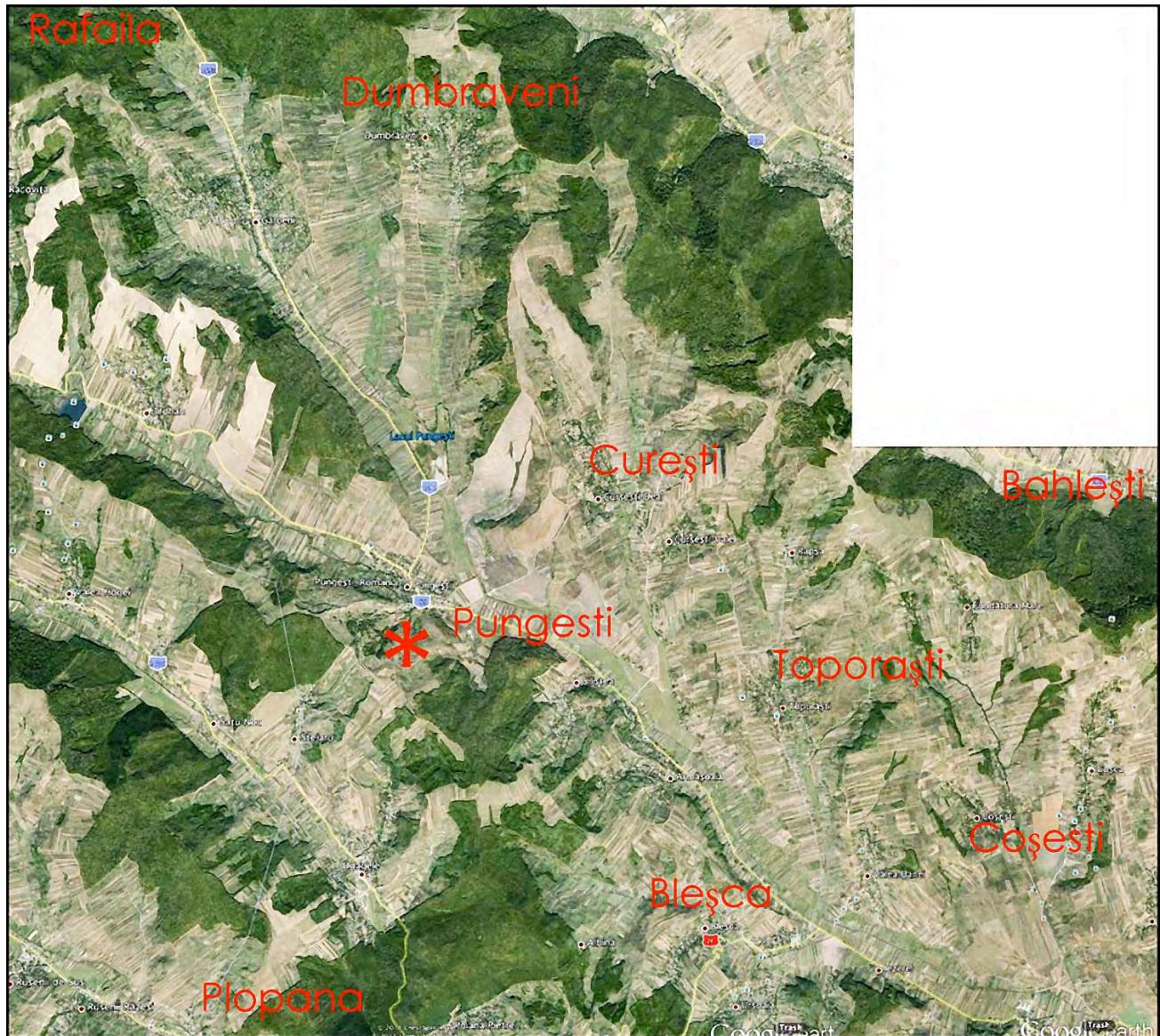
66 - Isaac sin Iosep from Pungesti - leases the isolated pub from the possession Blesca

4.

Vaslui 1853

Number of the Jews with approval for leases

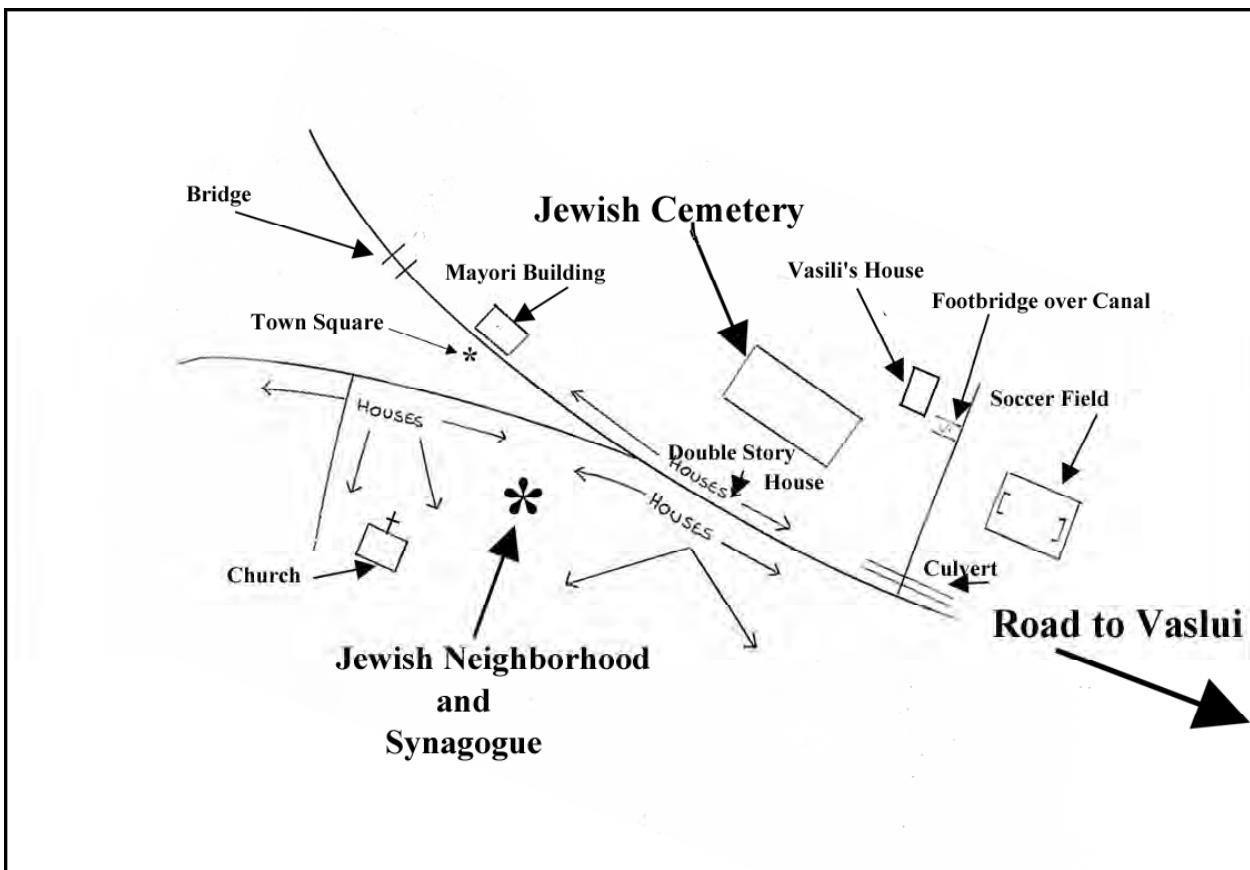
Archives: Solomon Pub Leases, Pungesti & Negresti
 1852 - 1853



Aerial Map of Ancestral Town, Pungesti, Moldavia



View of Pungesti (Orthodox Church in Background)



Pungesti Town Plan



Schneer Zalman Solomon, Pungesti, Moldavia
Our Great-Grandfather at son's wedding in Galati, 1907



Aerial Map of Pungesti (top of map) & Doagele, town site of the flour mill that was leased by great grandfather, Zalman Solomon.

Record No. 374. 1874 May 2.

Undersigned Gheorghe Dimitrie Popasulu, mayor of Pungesti, district Bucova, county Vaslui, made today the inquiry concerning a petition of the inhabitants from this town registered under No. 346 against Mr. Ianco Marcopolu, the owner of the estate Pungesti for refusal of the access of their animals to the pasture that was given to them by article 12 of the statutes of this town. We visited the mentioned pasture together with the representatives of the petitioners, together with Thoader Bivol, Iancu Tudosi and Gheorghe Melianu, members of the local council.

There appeared too the representative of the landlord, Mr. Maxim Brailescu . The petitioners brought as witnesses Gheorghe Onu, from Trohani, originary from this town, Ioan Baciu, Neculai Iamandi, Ioan Costandachi, Arghiri Manoliu, Thoader Barzu, Ghiorghe Barzu, Luca Nasco, Ghiorghe Sandu, Ianco

Oderca and Petica Sfrizan, all inhabitants of this town, who declared that that pasture was in their use from 1865 until 1873 from the vineyard of Mr. Marcopolo until the road to Bistrova where today is the mill of the town and they did not suffered any turbulence of this use. The representative of the landlord, Mr. Maxim Brailescu declared that in 1872 the pasture of the townpeople was changed on the hill named Paraclis, near the road to **Garceni**, while in 1873 in the parts named **Doagl** near the national road until the flour **mill of Grigori a Catrinei**, but he was not able to present us any prove of his affirmations. As result, we decided to maintain the use of the town's people on the disputed pasture as they had it until now, without any change. As concerns their claim that a part of the pasture was taken away by the landlord, we directed them to look for justice in court.

Signed as witnesses present at this inquiry by:

Zalman Salomon

Neche Zalman

Leizer Zalman

(among many other townpeople).

| | |
|---|-------------------------------------|
| <p>2. Census of the inhabitants from county Vaslui, circle Fundului de Jos from 1820, No. 5, p. 145 r</p> <p><u>Negresti</u></p> <p>5 Jewish leaseholders, Russian protection</p> <p>Pascal jidăvul</p> <p>Meier jidăvul</p> <p>Lazor jidovul</p> <p>Leiba jidovul</p> <p>Bercu jidovul</p> | <p>5th Great Grandfather</p> |
|---|-------------------------------------|

Our 5th Great Grandfather, Leiba Jidovul (Leiba the Jew - Leiba sin Zeilic Solomon)

Oldest documented Solomon ancestor in Vaslui Judet (County), Moldavia, Romania - First Jewish Census of Moldavia, 1820

PROPERTY SALE DOCUMENT TRANSLATION

Seal

1 Leu

Proportionate Stamp 2nd Class

900-1000 lei

Certificate of Permanent (Forever) Sale

The undersigned Hoimu Leibu, residing in the commercial town of Pungesti, county Racova, district of Vaslui, I hereby declare again in this document (certificate) the permanent (forever) sale /illegible/ to Mr. Altaru Justeru and Mr. **Zolmonu Solomonu**, both residing in this town. This is because the document (about this sale) which I signed prior was burned in the evening of 6-7 April, when we had fire in our town and (I want) from now on for everyone to know that the property and the business on which this was built belongs to both these two gentlemen who are here present. The property has the dimensions of two /illegible/ and is long of 15 /illegible/ and is in a condition of /illegible/ and (the property) borders with the property of Mr. Avram Amalesi and /illegible/ of Mr. Smil Mendil at a price fixed of 120, it means one hundred twenty gold coins, money which we received and was handed to me, in exchange for the property which will now be owned forever by these gentlemen and their heirs.

For which /illegible/ we signed this document, which replaces the previously signed document which was burned before.

1881, February 11

Signature Haim Leibu, vendor

/illegible signature/

Witnesses present /illegible/ **Mote Salomon**, Herscu Ruilum

/illegible/

Now wrote /illegible signature/

We the undersigned Alter Juster and **Zalmon Solomon** today passed this document as permanent (forever) sale to Mr. Leider Zalmon residing in the same town and with the conditions of this document and money which are owed to us according to the deal we made. We received now all in full and /illegible/ and he will remain owner in his full right of this property together with his heirs and to complete we both signed this document below.

¶

¶

¶

¶

Jeanette Solomon Schweid
(September 9, 1902—November 4, 1996)
By Robert Saul Sherins

I decided to write a narrative of the many conversations over past years that I had with Aunt Jeanette. She had an outstanding memory of many events from her early childhood, descriptions of her life in Romania, and the family.

At age 93, Jeanette could still recall the vivid memories of her youth and Romanian origins. Every time we spoke of it, she added new facts or ancestral connections. I am awed by her capacity to recall significant details of events occurring 90 years ago.

"Robert," she told me, "I can remember my Romanian childhood as if it were just a few days ago."

Jeanette's Hebrew name is Sheindle bat Shlomo. She was named after a Goldenberg aunt, who lived in Paris. She was the middle girl of the three Solomon sisters, born of the later children to Saul and Sophie Solomon. She was almost 6 years old when my mother, Betty, was born on June 15, 1908. Her other sister, Claire (Clara), was 12.

The Solomon family lived in Pungesti, Romania, a small village in Vaslui Judet (district), Moldavia, south of Iasi. Saul's home was adjacent to the castle-estate of either a Romanian prince or nobleman. At times, uniformed and probably gallant soldiers would parade outside, which frightened Jeanette. That was probably a military or other formal parade. But in the eyes of a 5-year old child, it must have appeared awesome. She also remembered costumed troubadours from the castle that entertained the villagers in front of their houses.

Jeanette's father used to bring excellent fabrics from Paris, Vienna, and other cities in Europe. He traveled often on business as mentioned before. He was the one who personally took those fabrics to sell directly to the ladies in the adjacent castle.

She remembered the pogrom of 1907, which occurred before Betty was born. Jeanette was about 4 years old. She did not know where her father was or what had happened to him. Her mother took Claire and Jeanette by the hand and walked what seemed a long distance. They reached a bridge guarded by soldiers. Her mother paid money and asked for

directions. Then they were led or shown to the prefecture's⁸⁰ home. They were kept overnight in a room and slept until morning, protected by the mayor until the danger of violence had passed. That problem never recurred nor was the reason for the pogrom known to them then.

Jeanette described their home in Pungesti. She remembered the dry goods store in front on the business street. In back, and a few steps up was their home or apartment. Claire and Jeanette slept in the same bedroom separate from their parents.

In the yard behind the house was a metal fence that encircled the property of the nobleman's castle. Jeanette used to climb the fence and run along the lower railing, where she could peer out over the top. The property was huge with magnificent flower gardens and fine lawns. All were extremely well tended and gorgeous to view. The castle house was enormous, although Jeanette never entered the property.

Next door was a similar business with the store in front and a home in the rear. Fine chocolates and candies were sold by Mr. Gross,⁸¹ who befriended Jeanette. She had quite a sweet tooth. Never to be denied, Jeanette always found her free sample of the finest candy from Mr. Gross.

Jeanette also played with the Gross children. Although Mr. Gross remained in Romania, one of his sons moved to London. After our family moved to Manchester, that son visited them from time to time. The Solomon family stayed with him and his wife, when they stopped in London before leaving for America on the *Homeric*.

Across the street was the largest and most beautifully furnished house of the area, which belonged to her grandfather, Schneer Zalman Solomon. Zalman owned a flourmill in Pungesti. Jeanette remembered the horses pulling the grinding wheel mechanism. She used to beg for rides on the pushcarts or dollies, which were flat platforms on wheels used to move the flour sacks about the storeroom. Just like any kid, a free ride was always very special, and the workers catered to her wishes.

Jeanette remembered that one day a "big fuss" occurred with lots of ladies joining Sophie in her bedroom. Although Jeanette had been ordered to stay outside, she stood on a chair to peek into the room. Our mother, Betty, was born after a difficult labor from a breach position, which was a serious delivery problem in those days. But Jeanette, a 6 year old, could not understand what all the fuss was about. That is how Betty entered the world.

⁸⁰ Romanian word similar to mayor.

⁸¹ Mr. Gross, the candy merchant, was not related to Dina Gross, Zalman's wife.

At about two years of age, Betty wandered outside the store. She disappeared for two days. Sophie and Saul sought the help of the mayor of Pungesti. Betty turned up without her gold earrings, probably kept by traveling gypsies. Thanks to the mayor, our mother was returned home to safekeeping.

Jeanette and her cousins often went to visit Zalman. A typical loving grandparent, he was gentle and kind. He used to sit with a cup of hot tea laced with rum. Jeanette pleaded for her first taste of rum just as she pleaded for the rides on Zalman's flourmill carts, or for candy from Mr. Gross. Ultimately Jeanette got a taste. He could not resist her for long.

Next door to Zalman was another neighbor (unnamed), who raised turkeys. Jeanette often chased them. Eventually she was caught and was given a mild scolding. She remembered only a few more houses on the street. The details of the other houses on the streets beyond were more vague.

There were no large stores as we know them today. Work was done at home or in the front of the home. The seamstress, who made their clothes, also lived across the street.

There were no paved streets in Pungesti as we know them in modern America. As all young children, she used to run outside on rainy days, barefoot in the mud, and squished it between her bare toes. I asked her if she remembered what the locals did with the horse droppings, but apparently she did not step in any of them. She claimed that Pungesti was a very clean village, and she did not see any manure. Similar farm towns in early 1900's America were not so free of dung.

Jeanette told me a wonderful story about her childhood on the Sabbath. She said, "I can just picture it in my mind." She walked with her mother and father on a long, curved street to the synagogue. Occasionally, her father served as both rabbi and cantor. Grandfather had a very sweet tenor voice when he chanted. Jeanette had to sit with her mother upstairs because the women could not sit with the men. She did not remember how many people were in the synagogue, but it was a large number.

She did not remember Claire going to the service. Perhaps she was home with Betty, who was too young to go to services. When they returned home, they brought Betty flowers.

Grandma needed to see a doctor. Pungesti did not have a physician, only a healer, possibly a pharmacist or similar craftsman. Grandma took Betty with her to Lasi, which was about 34 miles from Pungesti, to consult with her doctor. That required travel by horse-drawn coach. When they arrived in

Lasi, they probably stayed with grandma's family, the Goldenbergs. It must have been quite a special trip for my mother. She returned much later with

many new dresses and clothes. Perhaps the family gave the dresses to Betty. It is possible that Sophie took the fabric for the dresses with her, and her sisters, cousins, or a dressmaker made the clothes. We can only guess since all of that happened after the pogrom of 1907, and the family had limited means.

On the trip that my grandmother went to Lasi with Betty, Jeanette was left at home. She began to cry because she was very lonely. Our grandfather held her in his arms and sang her sweet Yiddish lullabies until she fell asleep.

Jeanette often watched the Jewish marriage processions in front of the house. Following the tradition of saying goodbye to the bride's parents, the gypsies played the Jewish zhok, a slow, lamenting tune, during the procession to the synagogue. There were lots of tears. After the ceremony, everyone danced the lively csardas. That music later became Klezmer, part of the Hasidic Hungarian tradition.⁸²

There were many other children in the neighborhood, although most were the offspring of her uncles and aunts, who also lived on the same street. In addition to the Jewish families, Pungesti had non-Jewish families. The girls attended public school with the other girls in the community. She remembered her first women teachers and a few male teachers. She spoke in the Romanian language in school; however, Yiddish was spoken at home. She remembered wearing some form of standard dress or uniform and playing games, such as dancing in circles and holding hands with the other children.

Of her early memories in Pungesti, only her brothers Ilie and Aaron were home. They helped their parents in the store, selling, organizing merchandise, etc. Rudolph was already out of the house working in a leather factory in Lasi. It was there that he learned the basics of the leather business, which eventually enabled him to acquire and prosper in the Walk-Over Bootery retail shoe store at 822 Franklin Street in Tampa, Florida.

Jack had married and moved to Galati. When he visited the family in Pungesti, he brought toys for the girls. That was very special because Jeanette remembered that her parents did not give them any toys.

About 1909 or 1910, Saul, Sophie and the girls moved to Vaslui, which was a real city with paved cobblestone streets and large stores. Jeanette also attended a public school.⁸³

It is probable that Muslim neighbors were known to the family, who were inhabitants of the Ottoman Empire, which ruled Romania at that time. When Saul, Sophie, and the girls were in Vaslui, their business was next door to a restaurant. The owner taught Sophie many recipes including chopped broiled eggplant or *potlaçan*. Since the Turkish word for eggplant is *potlaçan*, and the Romanian word for eggplant is *vitelle*, we might assume that her neighbor had a Turkish restaurant.

Before grandmother and the girls left for Manchester, England, they trained from Vaslui to Galati to visit their brother, Jack, and his family. It must have been very difficult for Sophie to say good-bye, knowing that there was a strong possibility that she might not see them again.

When they arrived in Manchester, Claire was 17 years old, Jeanette was 11, and Betty was 5. Claire and Jeanette had more responsibility caring for young Betty. Many times she soothed Betty's tears when she was upset or lonely. It was a long walk to school for a kid. Jeanette and Betty attended an all-girls Jewish school, where little Jeanette played basketball. Claire attended a separate school, because she was much older.

Jeanette remembered country picnics with family and visiting relatives in Manchester. One day she was given the responsibility of escorting Betty to a country picnic. Jeanette and another cousin about the same age traveled by bus with my mother and another young cousin to the English country. They stopped at a farmhouse and were served whatever the farmer's wife had from her kitchen, delicious puddings, eggs, cakes, and tea.

Betty and her young cousin played a prank on Jeanette and hid from them for many hours. Poor Jeanette panicked and was fraught with guilt about losing Betty and dared not return home to Manchester without her. Betty finally quit hiding and solved the problem. Jeanette was quite relieved when they returned home. Jeanette said that as far as she could remember, Betty never exhibited such behavior in later years when married or after the twins arrived.

⁸³ Jews paid extra for their children to attend public schools. Tuition was required because, as Sudits, they had been exempted from the income taxes, which the Romanian citizens were required to pay. See article on Sudits.

When she was in Manchester, Jeanette was sent to the Lorbourne Business College, a secretarial school, where she became skilled in typing and shorthand. This established her occupation, and she supported herself.

After she came to the United States in 1923, she immediately secured a job as a secretary for the Clifton Chemical Company. Later she worked in the Cunard Building in the Far East Department.

Due to a hysterectomy for a fibroid tumor at an early age, she was not able to have children. She truly loved children. I remember Jeanette from my early youth after she moved to Miami Beach, Florida, in 1943. We were about 4 or 5 years of age. She played with Richard and me, taught us checkers and Chinese checkers, and let us play with her favorite bulldog, Mitzi.

While she was in Miami Beach, she married twice. About 1946, she married Harry Rothstein, a respected Kosher butcher. After he died in March 1965, she married Morris Schweid about a year later. Morris told us stories about how he survived while serving in the Russian army in Siberia. He died November 1976 in Florida.

Jeanette often visited Betty in Los Angeles, California. She remained in Florida until 1990 when she moved to California to live with her sister Betty after Irving Sherins died. A loyal, loving sister, she cared for Betty during her final illness.

We owe her much thanks and gratitude for all the help she has given the family. We could not have known the tales of this wonderful family history without her!

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EXODUS FROM ROMANIA

A Diary by Heinrich Yesianu, June 1, 1900

Foreword
by Robert S. Sherins, M.D.

Could any of us imagine traveling at the age of 16, leaving our parents, siblings, and extended family' and then journeying alone for 6,000 miles to a new nation and culture, yet unable to speak the new language? Heinrich Yesianu' did! In fact, he left us his diary of those events.

Several characteristics about this young man become evident as one reads his account. There is youthfulness in his language and thoughts, yet at the same time I noted rather sophisticated words and observations. While as a teenager he reported taking his comforting evening snack of sugared strawberries and milk, at other times he was more daring and enjoyed an evening coffee with his relatives. When he finally arrived in Vienna, he preferred a good stiff beer in the beer garden.

Jewish life in Romania 2 was becoming increasingly stressful by 1900. Economic security was waning. Political and governmental support was eroding and many Jews were considered Sudits or guest workers of Romania and had never been granted full citizenship! Lastly, at age 16, all male children were subject to military service, sometimes up to 25 years.

Romania was no longer the country to provide prosperity or religious freedom for Jews. Therefore, among many, Heinrich Yesianu, with the blessing of his parents, at the age of 16, left for America. Fortunately, sufficient funds for the journey were available and Heinrich was able to proceed by coach, train and steamer. Less fortunate and desperate Jews had to walk out of Romania. Hundreds of thousands of refugees walked across Romania and Europe on their way to America.

I found several factors about Heinrich's travels to be fascinating. There were no express routes of travel and certainly no airplanes prior to the inventions of the Wright brothers. Trips between villages were by horse-drawn coaches called *birja*. Main routes were traveled by trains. However, they rarely extended long distances. Therefore, Heinrich often changed trains on his route. It is apparent that there was a network of sympathetic relatives to offer aid, food, lodging, and encouragement.

He was made part of each family. They ate and prayed in the synagogues together. Some helped to pack his valise; others ironed his handkerchiefs. Even in distant villages, strangers walked him to the correct address of his relatives. When possible an aunt or uncle would also buy a ticket on the *birja* so that they could accompany Heinrich as far as possible. They were obviously sensitive to his anxiety about leaving his family and were concerned about his uncertain future.

Many tears were shed by all at Mihaileni, where he boarded the train for Siret, the village where he would walk across the frontier into Austria, on his way to Czernowitz.⁵ Now he was truly alone, without relatives as companions. He waited alone and frightened in the night, as an agent

appeared to walk him across the border. He relied upon strangers to bring him to the next connecting transport, exchange money or to sneak around the Armory or Police Station. Heinrich did this fearfully but trustingly. Thereupon, he was met by other agents. All along the route, Jews and sympathetic strangers aided him. Only once did he report an incident when his cane was stolen. Even after a drenching rain when he was soaked thoroughly and muddy, Heinrich retained his dignity by talking about being washed by the rain rather than the river. He stumbled in the muddy roadside ditch while crossing the border.

Lastly, as Heinrich left Romania, he wrote, "Thanks to G-d and Adio Miserable Romania." Now he was on his own. Yet, he never forgot to say his prayers, writing "Amen" each evening. Often he wished himself, "Doma Dulce."⁷ Yes, Heinrich Yesianu, you were remarkable, mature, daring, and desperate to leave Romania and its anti-Semitic evils. Your family of the future enjoyed the freedoms and opportunities of America because of your capabilities and willingness to take risks to leave your Romanian family and seek a new life in the United States.⁹

Heinrich arrived at Castle Gardens, New York, in July or August 1900 as Heinrich Yesianu.¹⁰ He apparently stayed with Goldenberg relatives. He adopted the Americanized name of Henry Goldberg, preferring Goldberg to Goldenberg.⁸ He changed his name legally, for which he was required to pay a \$25.00 fee to the Civil Court in Brooklyn, New York.

Heinrich married Leonore (Leah) Storch. Their daughters are Rhoda and Hilda. In 1929, he suffered vague symptoms, which baffled his Brooklyn physicians for a few days. Leonore called Dr. Abe Korzweig to request urgent assistance. Upon his arrival in Brooklyn, Abe immediately recognized Heinrich's dire condition. After prompt ambulance transport to Mt. Sinai Hospital in Manhattan, the diagnosis was

established, a ruptured retro-cecal appendicitis with peritonitis. His appendix was located behind the bowel and, therefore, much more difficult to diagnose. In that pre-antibiotic era, he was operated upon and surgical drains placed to permit constant irrigation of the infection. However, it was too late and inadequate. He perished of the sepsis five days later.

His widow survived until January 11, 1974. Her devotion to Heinrich was so great that she saved every fragment of his documents and memorabilia. Those treasures have been passed to their daughter, Hilda Goldberg Weiser. Thank you, Heinrich and Leonore, *Dome Dolce!*

¹ Heinrich Goldenberg referred to himself as Yesianu after the family moved from Hirlau, also spelled Harlau, Romania, to the nearby town of Bivolari near Iasi. *Yesianu* means from Iasi. The "s" is pronounced "sh." Iasi (Yash) or Jassy (Yassi), city (1989 est. pop. 330,000), E. Romania, in Moldavia, near the Moldova border. Other spellings are Jassi, Jasi, and Yassi.

² Romania is also spelled Roumania.

³ The articles in **ROM-SIG NEWS** have been an extremely valuable resource in understanding the political and economic background of our family in Romania. It is necessary and proper to thank the staff of this international quarterly publication for allowing us to photocopy and

distribute several of the articles.

There were two categories of Jews in Romania: resident or native families of long standing and *Sudits*, who were of non-Romanian origin, without citizenship. These *Sudits* were middle-class merchants who enjoyed a privileged tax-exempt status. Only 15% of the Jews were Sudits. However, Jews comprised 31% of the total *Sudit* class. The remainder was from other European ethnic origin. Refer to: "The Sudits of Romania: Invited And Privileged Guests?" **ROM-SIG NEWS**, Volume 4, Number 3, Spring 1996, pp. 11-12 and Volume 4, Number 4, Summer 1996, pp. 10- 12.

⁴ Ronald Sanders, Shores of Refuge: A **Hundred Years of Jewish Migration** (New York: Shocken Books, 1988, Ch. 22, "Rumania, Rumania," pp.173-180, Reprinted in "The Fusgeyer Story" (Pedestrian Refugees from Romania) **ROM-SIG NEWS**, Volume 2, Number 4, Summer 1994, pp 5-8.

⁵ Former capital of Bucovina, near Galicia.

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⁸ Heinrich's mother, Rachel, died shortly after he exited Romania and while he was still en route to New York. Eds.

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I' From personal conversation with his daughter, Hilda Goldberg Weiser on August 3, 1996, when she and her husband Ted visited Robert and Marlene Sherins in California.

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1900⁸⁴ My voyage towards The United States from Iași,⁸⁵ Romania⁸⁶ - First of June 1900

⁸⁴ The original English translation was completed in 1974 by Ted Redmont, and his sister Malvina Rotenberg Solomon. Their parents were Chana Rachel (Goldenberg) Iașianu and Joina Rotenberg.

⁸⁵ Iași (yäsh), modern spelling of Jassy (yä'sê), city (1989 est. pop. 330,000), E. Romania, in Moldavia, near the Moldova border. In 1565–1859 Iași was the capital of Moldavia. In World War II its large Jewish population was massacred by the Nazis. Eds.

Other spelling are *Jassi*, *Jasi*, and *Yassi*. The cedilla (sî-dîl'a) is a mark (.) placed beneath the letter s as in Iași or Iașianu. The cedilla changes the pronunciation from s to sh, a Turkish pronunciation from the Ottoman Empire. Eds.

Heinrich Yeşianu⁸⁷

Heinrich's Diary

Retranslated and Edited into Modern English

September 1996

by

Hilda Storch Goldberg Weiser

Robert Saul Sherins, M.D.

Beryle Solomon Buchman

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M.D., and Beryle Solomon Buchman

Foreword

Robert S. Sherins, M.D.



Could any of us imagine traveling at the age of 16, leaving our parents, siblings, and extended family, and then journeying alone for 6,000 miles to a new nation and culture, yet unable to speak the new language? Heinrich Yesianu⁸⁸ did! In fact, he left us his diary of those events.

Several characteristics about this young man become evident as one reads his account. There is youthfulness in his language and thoughts, yet at the same time I noted rather sophisticated words and observations. While as a teenager he reported taking his comforting evening snack of sugared strawberries and milk. At other times he was more daring

⁸⁷ Heinrich signed Yeşianu and not Goldenberg. Although they were Goldenbergs, the reason they used Yeşianu remains unknown to us. Eds.

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I found several factors about Heinrich's travels to be fascinating. There were no express routes of travel and certainly no airplanes prior to the inventions of the Wright brothers. Trips between villages were by horse drawn coaches called *birjă*. Main routes were traveled by trains. However, they rarely extended long distances. Therefore, Heinrich often changed trains on his route.⁹² It is apparent that there was a network of sympathetic relatives to offer aid, food, lodging, and encouragement. He was made part of each family. They ate and prayed in the synagogues together. Some helped to pack his valise; others ironed his handkerchiefs. Even in distant villages, strangers walked him to the correct address of his relatives. When

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Diary

Daily Notes

On the first of June 1900¹⁰⁰, I rose at 5 o'clock with the intention of leaving for America. I immediately packed everything necessary and went to the railroad station.¹⁰¹ After I arrived, I caught the local train for Burdujeni. At 6:05 the train departed, and I took my leave of Romania. We reached the station of Cucuteni at 6:22. There were four families who were also leaving for America in the coach with me.

I arrived at Podul Iloaiei at 6:30 a.m. Yudel¹⁰² was on the platform at the station. I called to him and told him that I was leaving. He told me that the mail had already arrived and he received a post card from Aron.¹⁰³

⁹⁹ He was the husband of Chifra Goldberg and the father of cousin Francine Kornzweig Margulies. Dr. Kornzweig was a general practitioner, who later specialized in ophthalmology and was renowned for his expertise in retinal diseases.

¹⁰⁰ June 1, 1900, was on a Thursday.

¹⁰¹ Iași, Romania.

¹⁰² Yudel, a variant form of Yehuda or Yidel, was possibly an uncle or cousin.
Eds.

We reached Sirca¹⁰⁴ at 7:55. On the way I decided to stop off at Tîrgu Frumos to greet Esther Leah,¹⁰⁵ Betty's mother. We reached Tîrgu Frumos at 8:15, and I got off and took a *birjă*¹⁰⁶ and went into town to the house of Joseph Goodman. When I arrived there, Esther Leah was outside with the children. As soon as she noticed me, she recognized me immediately. She led me into the living room and asked me where I was going. I answered that I was going where all Jews go. I gave regards from everyone and told all the news. Then we had coffee. I asked when there would be a train for Burdujeni. She told me at 6 o'clock in the evening and the same hour in the morning. I said that I wanted to leave this evening. Esther Leah suggested that I go to Hîrlău¹⁰⁷ to say goodbye to the family. I agreed at once, and at 2:00 p.m. I left by *birjă*, which cost me two Lei.¹⁰⁸

At 3:30 p.m. I reached Hîrlău. When I entered Uncle Strul's¹⁰⁹ home, I found Aunt Male¹¹⁰ cooking. It gave her a terrible fright to see me. She became

¹⁰³ Aron was the son of Esther Leah (spelled Ester Lee in the diary) Goldenberg and her first husband, whose last name was Goldberg. Aron's siblings were Jack and Betty Goldenberg Mindlin. Aaron is the Anglicized spelling. Eds.

¹⁰⁴ We do not know where this train stop was. However, we think that he stopped at Sirca, also spelled Cirie, a suburb of Iași, and backtracked to Tîrgu Frumos. Eds.

¹⁰⁵ Esther Leah was the daughter of Samuel Goldenberg and his second wife, Rachel Taglor. She was Nathan (Nuta) Goldenberg's niece and Heinrich's first cousin once removed. Betty Mindlin, her daughter from her first husband, lived in Iași with an aunt. When the diary was written, Esther Leah was married to her second husband, Joseph Goodman (spelled Guttman in the diary). After Mr. Goodman died, she married Chaim (Haim) Itzkowitz. Eds.

¹⁰⁶ A *birjă* is a two horse drawn carriage with a folding leather top. The *birjă* accommodated 6-7 passengers. The driver sat on an elevated bench on top-front.

¹⁰⁷ Hîrlău , Romania, is the modern spelling for Hărălău, the town in which the family lived.

¹⁰⁸ The monetary unit of Romania is Leu, meaning lion. The plural is Lei. In commerce they were often referred to as Franks by reason of the French influence. Before World War I, they had the same value as the French Frances i.e. 5 Lei = \$1.00.

¹⁰⁹ Strul (Israel) Barat, who was about 31 years old at this time, was married to Male (Molly) Goldenberg. They had no children. Later they immigrated to Israel, where they had a farm. Eds.

¹¹⁰ Nathan Goldenberg's daughters were Male (Molly), Esther Leah, and Fanny Sophie. Eds.

very pale and didn't know what to say to me. After a few moments, she regained her composure, and I told her all the news. Meanwhile I drank black coffee and ate wild strawberries with bread, as there was nothing else I could eat. We discussed various things.

At 4 o'clock I went to Uncle Yoina's home but found only Aunt Baba¹¹¹ with the children. We talked about this and that, and they laughed at me for being late to Sura's¹¹² wedding. At 6 o'clock, I returned to Uncle Strul to say that I was leaving in order to make the morning train at 6:00, but they wouldn't let me go. They advised me to stay here¹¹³ until Sunday. Then Grandfather Nuta would go with me to cross the border at Mihăileni because it was easier there than through Burdujeni.

I sent a telegram to Tîrgu Frumos to Esther Leah asking her to send my valise¹¹⁴ with Uncle Yoina since he would be passing by there. At 7 o'clock I wrote letters to everyone, and then we ate dinner. After dinner I went to the park¹¹⁵ with Aunt Baba and had some ice cream. As we strolled in the park, we met Mr. Schmeril¹¹⁶ and his wife. After walking together and discussing various matters until 9 o'clock, we parted and went back to the house. As it was very late and I was worn out from traveling, I was forced to go to bed. Sweet sleep!

¹¹¹ Yoină Rotenberg married Chana Rachel Goldenberg. She was called *Baba*, which is the Yiddish word for grandmother. She was the first child that survived infancy. Being a frail child, they renamed her *Baba* hopeful that she would live to become a grandmother. She did! She bore fourteen children, including two sets of twins, and became a grandmother about 1901. Her nieces and nephews called her *Aunt Baba*. At the time that Heinrich visited in June, Chana Rachel was pregnant and gave birth to Ted Redmont a few weeks later on June 22, 1900. Seventy-four years later Ted Redmont and his sister, Malvina, translated this diary. Eds.

¹¹² Sura or Surah are Yiddish for Sara or Sarah. Daughter of Joina Rotenberg and Chana Rachel Goldenberg Rotenberg. She was Heinrich's first cousin. Eds.

¹¹³ Hîrlău, Romania.

¹¹⁴ A *valise* (ve-lēs¹) is a small piece of hand luggage.

¹¹⁵ Public garden.

¹¹⁶ We are not certain of the spelling of his name or who he was. Eds.

2 June 1900¹¹⁷

I rose at 9 o'clock. Aunt Male gave me a glass of milk. After saying prayers, I had some wild strawberries with sugar. Then I went to Uncle Yoina's home. He was already there, but had not brought my *valise* because he returned late at night. I did not know what to do. I decided to go to Tîrgu Frumos to get it. But Grandfather said that he wanted to go because he had to talk to Esther Leah about something. He went to the inn to look for a *birjă*, but meanwhile a delivery man deliveryman brought the *valise*, so that there was no longer any need to go to Tîrgu Frumos. I became very sleepy and lay down for a little while. I got up an hour later. I had a meal and read the newspaper *Adevărul*.

I went to Uncle Yoina's home. As evening was setting in, I said prayers, and we ate. We went for a walk. Then we went to bed, but we were unable to sleep because Uncle Strul had a toothache from molars.

3 June 1900¹¹⁸

I rose at 10 o'clock, drank some milk, and said prayers while I waited for Grandfather to return from the synagogue.¹¹⁹ When he arrived, we ate. After the meal I took out the book I had brought along to read on the journey and read until I fell asleep. When I woke up, I went to Uncle Yoina's home.

While I was returning to Uncle Strul's home, I stopped at Agent Redler to buy a steamship ticket. He offered me a ticket from Vienna to New York for 190 Lei.¹²⁰ I promised to tell him my decision the next day.

Mr. Schmeril came to Uncle Strul's home to invite me to his home for a visit. At 9 o'clock I returned and sat outside with Uncle Strul, Aunt Male, and some acquaintances. There was a coffee house near Uncle Strul's home called *Café Bursa*, where musicians from Iași were playing. We remained outside until 2 o'clock and then went to bed.

¹¹⁷ June 2, 1900, was on a Friday.

¹¹⁸ June 3, 1900, was on a Saturday.

¹¹⁹ Possibly Synagoga, Str 30 Decembrie 5 (30 December 5th Street) in Hîrlău. See article in ROM-SIG News, Volume 4, Number 4, Summer 1996, p. 25.

¹²⁰ At that time 190 Lei were worth about \$38.00.

4 June 1900¹²¹

I woke up late and was concerned because Uncle Strul felt very bad and wanted to go to the barber¹²² to have a molar extracted. Grandfather and I accompanied him and waited until the operation was over. We arrived at Uncle Strul's home about noon. I drank some milk, said prayers, and had a meal. After lunch I went to Uncle Yoina's home and talked about various things with Aunt Baba¹²³ and the children. At about 4 o'clock I went to Uncle Strul's home and told Grandfather that I was going to Mr. Redler, the steamship ticket agent. I left immediately and spoke with the agent. He agreed to let me have a steamship ticket for 190 *Lei* including all the expenses from Vienna through Antwerp¹²⁴.

I went to Uncle Strul's home and told all about it. Grandfather told me he had just found out that Mr. Blum's¹²⁵ son was leaving for America this week and that he would be coming there to inquire when and how to go. At 6 o'clock I drank tea with Uncle Strul and Aunt Male. While I was sitting outside, the mail carrier brought me a post card from my brother Victor. Then Grandfather arrived with Mr. Blum and the son who is leaving. We introduced ourselves and were very pleased to have a companion on the journey. We decided that we would cross the border at Mihăileni on Wednesday. Then we went for a walk, discussing various matters related to the voyage. After I arrived at Uncle Strul's home, we sat outside listening to the music from Café Bursa until midnight. Then we went to bed.

5 June 1900¹²⁶

I rose at 9 o'clock because I had gone to bed late. I drank some coffee and went with Grandfather to the agent and bought a steamship ticket for 190 *Lei*, including the all expenses from Vienna to New York. When we returned home, I said prayers, and we had a meal. At 10 o'clock my companion came over to visit and remained for a while. Then he asked me

¹²¹ June 4, 1900, was on a Sunday.

¹²² In the past barber surgeons performed many operations. The diagonal red striped pole in the storefront became the symbol. Eds.

¹²³ Chana Rachel Goldenberg Rotenberg.

¹²⁴ Also spelled Antwerpen , a major seaport in Belgium.

¹²⁵ Mr. Pinchas Blum was a building entrepreneur whose three sons came to the United States. The one mentioned was possibly Morris.

¹²⁶ June 5, 1900, was on a Monday.

to go with him to their house to show me his luggage and steamship ticket. I went; he showed it all to me. His parents were very glad that he has me for a traveling companion.

At half past twelve I returned to Uncle Strul's home and had a meal. After we ate lunch, I went to Uncle Yoina's home and promised Aunt Baba¹²⁷ that I would make her a greeting card as a keepsake. When I arrived home, I started to make a frame for my school diploma. As I was working on the frame, the mail carrier brought me a letter from my brother Victor. After I read the letter, I finished the frame. Uncle Strul and Grandfather told me that it was very good and that I had a real talent.

I went into town for a while. As I was passing Mr. Pucel's shop, I saw his daughter standing outside. She called out to me and asked if I were Mr. Nuta's grandson and what news I had from Iași. She asked me for all kinds of information about her former sweetheart.¹²⁸ Finally, much later, I said goodbye and strolled about a little. Then I returned to Uncle Strul's home, had supper, and sat outside where it was cool. At 10 o'clock I went to bed. Sweet sleep and pleasant dreams! Amen.

6 June 1900¹²⁹

I rose and drank milk. Then I applied myself to make two greeting cards as a memento for Uncle Yoina and Uncle Strul before my departure to New York. After writing until 11 o'clock, I said prayers, ate, and applied myself again to write. Finishing one card, I took it to Uncle Yoina, who was ready to go to Iași. I gave him the card and said goodbye to him. Then I went back to Uncle Strul's home and applied myself to make a card for Uncle Strul, writing until 11 o'clock. Realizing that I could not finish it and being very sleepy, I left it for a second day and went to bed.

7 June 1900¹³⁰

After rising in the morning, I drank milk and applied myself to the writing again. I had to complete it by 11 a.m. because I was supposed to leave at 3 o'clock. At 10 that morning I said prayers and had a meal. As I started to finish the card, my companion came and told me that he had engaged a

¹²⁷ Chana Rachel Goldenberg Rotenberg.

¹²⁸ Mr. Pucel's daughter was possibly a former fiancée of a Goldenberg relative. Eds.

¹²⁹ June 6, 1900, was on a Tuesday.

¹³⁰ June 7, 1900, was on a Wednesday.

birjă and that we were leaving at 3 o'clock. Uncle Strul started to pack my things while I finished the card. Uncle Strul packed a variety of sweets in the valise. Aunt Male laundered my handkerchiefs.

As the hour was coming closer, I went to Aunt Baba¹³¹ and Grandfather to say goodbye to them. When I arrived there, all the children said goodbye to me, and Aunt Male went with us. After we arrived, I was told that the *birjă* was there. The *birjar*¹³² took the valise and told us that we should meet the *birjă* at the post office where he would wait for us. Aunt Male gave me something to eat, but I couldn't eat at all. I bought bagels for 15 bani¹³³ to have on the road.

They came to tell me that the *birjar* was ready to leave. Then I said goodbye to Uncle Strul because he had to remain in the store, and I left. Aunts Baba and Male and Grandfather Nuta accompanied me to the *birjă*. **Here was something terrible—saying farewell to my family and the family of my companion.** I got into the *birjă* together with Aunt Male because she had cause to accompany me until Frumușica.¹³⁴ As the *birjă* left, I threw kisses as far as I could see. In the *birjă* were Aunt Male, a photographer from Botoșani,¹³⁵ a young lady from Botoșani, a woman with two children and my companion. Traveling on the road, Aunt Male was discussing so much that I got dizzy from the many things she told me. Finally, at 6 o'clock we arrived at Frumușica. Here we remained 25 minutes. I said farewell to Aunt Male and the relatives there. **This scene was moving.**

Finally the *birjă* left. I remained alone in the *birjă*. I didn't see anyone, only the *birjă*, the horses, and the companions.¹³⁶ Sitting in the *birjă*, very irritated, I was so preoccupied with thinking that I didn't notice that evening set in. Lifting my eyes once, I didn't know for the moment where I happened to be. After a few minutes, I woke up and asked where we were. I was told that we had another hour until Botoșani. At 10 o'clock we arrived. I was

¹³¹ Chana Rachel Goldenberg Rotenberg.

¹³² The driver of a *birjă*.

¹³³ Bani. Each Leu has 100 bani . At that time 5 bani were equal to 1 ¢ U.S. currency. His bagels cost three cents. Such a bargain! Eds.

¹³⁴ Dr. Marcel Bratu, "Memories of Frumușica" in ROM-SIG News, Volume 4, Number 2, Winter 1995-96, page 12.

¹³⁵ Botoșani, Romania, is the capital of the state or Județ (pronounced Judetz). The cedilla placed beneath the letter s in Botoșani changes the sound from s to sh.

¹³⁶ The companions were not related.

taken to a hotel, but my partner went to a relative. At the hotel, I ate bread and butter with milk. Then being very tired, I went to bed.

8 June 1900¹³⁷

Not being able to sleep because we had to leave by train in the morning for Dorohoi,¹³⁸ I stayed in bed until 4 o'clock. Then I got up and put my valise in order, and at 5 o'clock I went to my partner. When I arrived, I found him ready for departure and also found his father, who accompanied us to Mihăileni.¹³⁹ We went into town and engaged a *birjă*. Then we went to pick up our valises and set out for the railroad station. When we passed by a synagogue,¹⁴⁰ a multitude was gathered. When we asked the reason for it, we were told that pedestrian emigrants,¹⁴¹ who were to leave for America on Sunday, would take an oath today at the synagogue.

Finally, we arrived at the railroad station. Here were other people, girls and boys, and other emigrants. They were leaving for America. The platform of the station was full of conductors. **One could hear crying from every direction**, especially at 8 o'clock. **There was such an increase in crying that it was very terrible.** Soon after I boarded the train, it departed. On the train I made the acquaintance of many who left for America. At 8:30 a.m. we arrived at Station Leorda.¹⁴² Here we changed to the train for Dorohoi. At 9:20 we arrived at Station Văculești,¹⁴³ and at 9:45 we arrived at Dorohoi. Here, we took a *birjă* for two Lei to Mihăileni. We went with the *birjă* to a kretchma.¹⁴⁴ Here, all of us said a prayer. Then we ate and also drank the best wine.

¹³⁷ June 8, 1900, was on a Thursday.

¹³⁸ Dorohoi, Romania. See map on previous page.

¹³⁹ Mihăileni, Romania. See map on previous page.

¹⁴⁰ Collected by Camelia Jimale, "Romanian Synagogues....Addresses" in ROM-SIG News, Volume 4, Number 4, Summer 1996, p. 24.

¹⁴¹ Pedestrian emigrants, or fusgeyers, were young men from several Eastern European countries, who walked from their homes to Antwerp. There they would board transatlantic steamers for the United States, usually in steerage accommodations. The obvious reason was lack of money and strong determination to seek a better life. See article from ROM-SIG NEWS, Volume 2, Number 4, Summer 1994, pp. 5-8.)

¹⁴² Leorda, Romania. See map on previous page.

¹⁴³ Văculești, Romania. See map on previous page.

¹⁴⁴ Liquor shop.

Then we left for Mihăileni. We passed through the village of Buhai at 11:30 a.m. At the end of it, there began a hill named Buhai. It was so steep that we were forced to go on foot. As we were climbing it, we were caught by a very good rain that washed us thoroughly, no longer needing to go to the lake. Around 3 o'clock we arrived in Mihăileni. In the little town, as soon as they spotted a *birjă* with people, everyone knew that they were emigrants.

We got off at a *kretchma*. After taking down the *valises*, we dried up somewhat. Jews kept on coming up to us asking whether we have passports. If not, they could take us across the frontier. There also came moneychangers. All of us changed the moneys. Each retained 5 *Lei* and 10 *bani*, 5 *Lei* for crossing the frontier and 10 *bani* as a souvenir. Mr. Blum went to an acquaintance in town and engaged him for 15 *Lei* to take us across at once. They came with a *birjă* and took us with our *valises* to the end of the town. Here they took us to the house of an elderly Jewess. Three men took our *valises* inside, and they began to tie them up so that they could carry them on their backs. When all the arrangements were completed, we said goodbye to Mr. Blum and gave 50 *bani* to the woman of the house.

The men took our *valises* on their backs, and the changers told us to walk after them to the other side of the frontier where a *birjă* would be waiting for us to take us to the railroad station of Siret. They gave us a business card to be signed when we arrive at Siret in order to obtain the money arranged by Mr. Blum. After leaving the house, we followed the men, but a terrible rain washed us for more than 10 minutes. We went down a hill. Arriving at the bottom, we found ourselves in a narrow ditch into which water flowed like a rivulet. Thus, we walked stumbling over stones along the way until the good G-d helped us, and we arrived at the Austrian side of the hill. When we reached the middle of the hill, we stopped. The men took a *valise* each, but one of them went without taking a *valise*. He left it and said that if Blum and I would remain here, they and the other boy would go to the *birjă*. Then they would return for us.

After they left, we remained there **shivering from fright**. As we stood without saying a word, we noticed a man approaching. We felt like falling to the ground out of fright when he asked us in the Romanian language¹⁴⁵ how come we were standing here. We could not answer out of fright. When he asked us once more what we were doing there, we told him that we were waiting for someone. He began to shout that we should take our *valises* and go with him to the warehouse. I then took out my billfold and gave him a few cents. With great difficulty, he left when he saw the men coming

¹⁴⁵ This man was not Jewish. Yiddish was the language used by Jews among themselves. Eds.

towards us. The men took the valises, and we followed them until we arrived at the village. As we were walking, one of them shouted, "There comes the Gendarme!"¹⁴⁶

Then we immediately entered a peasant house where I almost fainted because of the **foul odor**. There we remained shivering 20 minutes. We got out and went forward until we arrived at the appointed place. Entering the house we found the boy who had been traveling with us and also a merchant from Hirlău. The *birjă* had been prepared already, but we wanted to rest up a bit. When we looked at each other, we observed mud on our clothes from top to bottom and wet from the rain. After a half hour the driver told us to walk ahead a little so that we could not be seen from the armory, which was 30 meters¹⁴⁷ away. We walked a little on foot with "heart in hand" without talking until the *birjă* reached us. We got into the *birjă*, and as it was leaving we said, "Thanks to G-d and farewell miserable Romania."

We arrived at Siret five minutes before the train left for Czernowitz.¹⁴⁸ We immediately bought tickets direct to Czernowitz. We signed the business card for the driver of the *birjă* and boarded the train. It whistled and left. Here, at last, we breathed freely and dried up a bit. In the car, in which we traveled, was a man from Lemberg,¹⁴⁹ but he was from Iași of a family not known to me. I spoke with that man considerably about current events. At 7 p.m. we arrived at Station Hlyboka.¹⁵⁰ Here we had to wait two hours for the arrival of the train that was to take us direct to Czernowitz. At the office, I took two post cards to write home. I started to write on the mailbox, having placed my cane against the wall. When I finished writing, I dropped the cards into the mailbox. I wanted to take my cane when I went to pick up my baggage, but to no avail. Someone already stole the cane. I could not relocate it because there was a large multitude of people.

¹⁴⁶Gendarme (zhän'därm') is a member of the French national police organization constituting a branch of the armed forces with responsibility for general law enforcement.

¹⁴⁷ About 33 yards.

¹⁴⁸ Czernowitz, also spelled Czernovitz or Chervovtsy, was the capital of Bucuvina. At that time it was in Austria. After World War I it was in Romania, and now it is in Russia.

¹⁴⁹ Lemberg or Lvov (Polish phonetic spelling is Levoov.) is a city of western European U.S.S.R. in the western Ukraine near the Polish border. Founded in 1256, it was captured by Poland in 1340. In 1772 it was passed to Austria and became the capital of Austrian Galicia. It was retaken by Poland in 1918. The city was formally ceded to the U.S.S.R. in 1945. Population, 742,000.

¹⁵⁰ Hlyboka, Austria. See map on previous page.

At 8:30 p.m. the train arrived. We boarded and departed. On the train I became acquainted with many merchants from Czernowitz, Lemberg, and Vienna. At 11 p.m. we arrived in Czernowitz. Here we got off and walked down the street. We engaged a *birjă* to take us to the address that I had been given in Feldgasse.¹⁵¹ However, instead of taking us to our address, the driver took us to someone else. When a lady¹⁵² heard that a *birjă* stopped, she came out and asked us who we were looking for. I showed her the address. She said that they did not live far from here and that she would go with us. When we arrived there, they were already asleep. We said that we did not want to disturb them. Then the woman said we should go to sleep this night at her house. Thanking her, we went back, took the baggage inside her house, and paid the driver who left. After entering her house, we begged her not to visit saying that we could manage alone.

9 June 1900¹⁵³

After getting dressed and groomed and putting the valises in order, we went to the relatives. When we arrived there, we were introduced to two young ladies. They had two daughters and a son. The husband was in the store, which was on another street. They lived in a rented apartment. After a short conversation, we said a prayer. After that we were given milk, butter and rolls, and we ate well. After some conversation, we went into the city. While walking through the city, I bought several things for myself for the journey: post cards, two neckties, two pairs of colored shirt cuffs, and two kilograms¹⁵⁴ of pastrami.

10 June 1900¹⁵⁵

Since it was Saturday, we went to the temple for services. From the temple, we went to other big and beautiful synagogues. We returned to Esther Leah's home and sat down at the table. After dinner, Mr. Goodman¹⁵⁶ lay

¹⁵¹ Feldgasse is possibly a suburb of Iași, Romania. Eds.

¹⁵² One of the most significant messages in the diary was that strangers befriended the young travelers. Eds.

¹⁵³ June 9, 1900, was on a Friday.

¹⁵⁴ Kilogram (kil'e-grām') is a metric unit of weight. The abbreviation is kg. One kilogram equals 1,000 grams or 2.2046 pounds. Heinrich purchased about 5 pounds of pastrami. Eds.

¹⁵⁵ June 9, 1900, was on a Saturday.

¹⁵⁶ Mr. Goodman is Joseph Goodman, second husband of Esther Leah Goldenberg.

down for a nap. Blum, the sisters, brother, and I went into the park that was nearby. In the park we read newspapers and books and talked some more about our voyage. At 4 o'clock we dressed and went for a walk. We started on the principal street and were shown large buildings and beautiful things.¹⁵⁷ Then we went to the largest and most beautiful building called the Rezidenz.¹⁵⁸ From here we went to the main park, where we walked until 8 o'clock. Then we went home because the young ladies were very tired. When we arrived home, we ate supper. After supper we stayed in the park until 10 o'clock. Then we went to bed. Sweet sleep.

11 June 1990¹⁵⁹

After rising in the morning, we drank coffee. Mr. Goodman wanted to say goodbye to us because he had to go to the store. We told him that we would be at the store at 9 o'clock. We arranged our valises and gathered everything that we needed for the voyage. We went into town and bought lemons and bread for the trip. We went to the store of Mr. Goodman and his son. After saying goodbye, we went to the marketplace. We took a *birja*, went home, loaded our things into it, and said farewell to everybody. Only Mrs. Goodman¹⁶⁰ accompanied us to the railroad station. After we arrived, we bought tickets direct to Vienna. At 10:35 a.m. we departed passing numerous stations. It was impossible for me to list them.

12 June 1990¹⁶¹

At 4 o'clock in the morning we arrived at the station in Cracow.¹⁶² We remained here for 30 minutes, before being transferred to another train that was going to Lemberg. We arrived at 8 o'clock in the evening, remained 20 minutes and departed for Vienna. On the train we ate and fell asleep on top of each other. We made the acquaintanceship of two young ladies,

¹⁵⁷ See the city map of Czernowitz on the previous page.

¹⁵⁸ The Rezidenz was possibly the palatial residence of the governor or state house.

¹⁵⁹ June 11, 1900, was on a Monday.

¹⁶⁰ Esther Leah Goldenberg .

¹⁶¹ June 12, 1900, was on a Tuesday.

¹⁶² Cracow also Kraków (kràk'ou, krä'kou, -køf), city (1989 estimated population 743,000), South Poland, on the Vistula River. It is a river port and industrial center producing metals, machinery, textiles, and chemicals. Founded c.700, the city was (1320–1596) the residence of Poland's kings until the fire in 1895. The royal residence was then moved to Warsaw. Its university was founded in 1364. Ruled at various times by Austria, Prussia, and Russia, Kraków reverted to Poland in 1919. On a hill, the Wawel, are the royal castle (rebuilt 16th century) and a Gothic cathedral (rebuilt 14th century).

one from Iași and one from Cracow. We kept company until we disembarked from the Iași¹⁶³

13 June 1990¹⁶⁴

We traveled the entire day passing different stations. At 6 o'clock in the evening we arrived in Vienna. Here they controlled our valises. However, they did not open them. They only asked us what we have. We went outside of the station platform. Here they waited for us from the steamship company. They took us to the agent who collected the steamship tickets and asked whether we had passports. Then the tickets were returned to us. They brought three expresses, which were coaches of horse-drawn tramways. All of us boarded them to go to the Central Office and arrived at midnight. While we were going through the whole city of Vienna, we saw things that I had never seen before.¹⁶⁵ After we arrived at the office, they collected 16 Heller from everyone. They took us to a hotel. The companions and I sat down to eat and drink beer and remained in the park. As we returned to the hotel, we walked on the street, which was electrically lit. We saw a large multitude of people walking by. We also saw streetcars go by with full coaches.¹⁶⁶

The Romanian diary was written in 1900 by Heinrich Goldenberg YeŞianu .

Ted Redmont and Malvina Rotenberg Solomon made the first English translation in 1974.

Hilda Goldberg Weiser, Robert Saul Sherins, and Beryle Solomon Buchman contacted many cousins, researched, added stories and information, edited, and computerized this document.

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¹⁶³ The ship left Antwerp, Belgium, and arrived at Castle Garden, New York.

¹⁶⁴ June 13, 1900, was on a Wednesday.

¹⁶⁵ This is the first experience Heinrich had with mass urban electricity. He commented about the streets being electrically lit. Eds.

¹⁶⁶ Heinrich did arrive in the United States as planned, but this is the last comment in the diary. Eds.
http://en.wikipedia.org/wiki/Rosh_Pinna

GOLDENBERG & ROTENBERG¹⁶⁷

European Origins

By Robert S. Sherins, M.D.
Pacific Palisades, California
February 6, 2002

Beryle Solomon Buchman
Plant City, Florida
Computer text editor

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Publication of this article and the appended documents, maps, and photographs, was made possible by the chance discovery of several indices, databases, and items previously unknown to the general public. That information provided invaluable links to data about our family origins.

As recently as 1999, I happened upon a reference to the name of Jack H. Bloom,¹⁶⁸ who was one of the map coordinators for ROM-SIG.¹⁶⁹ He had volunteered to coordinate the publication of the cemetery indices for all the cities and towns of Moldavia. I had corresponded with Dr. Bloom since 1998, when he had unexpectedly contacted me with reference to an article, **Heinrich's Diary**,¹⁷⁰ which cousins Hilda Storch Goldberg Weiser,¹⁷¹ Beryle Solomon Buchman, and I had published.¹⁷²

¹⁶⁷ Transliteration of the family names was found frequently in documents from Romania and Galicia. Goldenberg was spelled Goldinberg or Goldberg. Rotenberg was spelled Rottenberg, Rothenberg and Ruthenberg.

¹⁶⁸ Jack H. Bloom, Ph.D. is both a Rabbi and practicing clinical psychologist. He lives in Fairfield, Connecticut.

¹⁶⁹ ROM-SIG is the name of the genealogical organization, Romanian Special Interest Group, devoted to research publications of matters involving the genealogy and history of the Jewish communities of Romania and Bessarabia (which was originally part of Romania). ROM-SIG NEWS is the special interest group journal for Romanian Jewish Genealogy. In 2001, ROM-SIG, became an integral part of the larger Jewish Genealogical Society.

¹⁷⁰ Heinrich's Diary was published in ROM-SIG NEWS, Volume 6, Number 3, pages 3 – 21, Spring 1998. It was handwritten by Heinrich Yesianu Goldberg in June 1-30, 1900.

¹⁷¹ Hilda Storch Goldberg Weiser was Heinrich Yesianu Goldberg's daughter. She married Ted Weiser in New York and retired to Boynton Beach, Florida. Hilda lived long enough to be able to read her father's diary, when it was

In the published English translation of **Heinrich's Diary** was mentioned that Hilda's father, Heinrich Yesianu Goldberg,¹⁷³ had made his exodus from Romania with a companion, Moshe Blum. Jack Bloom recognized the name of Moshe Bloom, when he read the article in ROM-SIG NEWS. Apparently, Moshe Bloom was a first cousin of Jack's father. Jack then kindly called to inform me that he knew the exact ship and date of arrival of both Heinrich and Moshe in New York.¹⁷⁴

Furthermore, Jack Bloom also recognized the name, Malvina Rotenberg Solomon, which had been mentioned in the published accompanying notes about the diary. Jack's family had many personal contacts with Malvina during their early years living in New York. Malvina was a cousin of Heinrich Yesianu Goldberg. Jack subsequently mailed many original photographs of Malvina and her brother, Ted Redmont to me.¹⁷⁵ In addition, Jack remembered many details about the Goldenberg (Goldberg) and Rotenberg families. In December 2000, while reading the Hebrew edition of the book, **My Little Town Harlau** by Marcel Markovitz¹⁷⁶, Jack discovered one particular chapter that mentioned the names of several members of our Rotenberg family. Jack immediately translated that chapter into English and mailed it to me.

The oral history of our family had repeated references made to the Russian origins of both the Rotenbergs and Goldenbergs. Because Jack Bloom had been so well informed about matters related to my family, on chance that he might know more about the Jewish cemetery in Harlau, I called upon him again. To my amazement, Jack had photocopies of the entire index of the Jewish cemetery in Harlau. Within a few days, I received a duplicate copy of the cemetery index. With coordination from several of Jack's friends among the officers of ROM-SIG, an acquaintance of Jack's,

finally published in 1998. Sadly, she died two months later after a prolonged illness and battle with cancer.

¹⁷²Hilda Weiser, Beryle Solomon Buchman, and Robert Sherins are first cousins.

¹⁷³ Heinrich Goldberg used the Romanian name, Yesianu, which meant that he was from the city of Iasi (Yassi, Jassy).

¹⁷⁴ Heinrich Yesianu Goldberg and Moshe Blum departed Europe from the port of Antwerp, Belgium, and arrived in New York on 11 July 1900 aboard the ship, Friesland. A misspelling of Heinrich's surname was typed on the Ellis Island record as Tsianu instead of Yesianu, which prevented us from finding his name when searching the database.

¹⁷⁵ Ted Redmont had changed his name from Paul Rotenberg. He and his sister, Malvina Rotenberg, were born in Harlau, Moldavia, Romania. Their mother, Chana (Rachel) Goldberg, married Ioina Rotenberg. Chana Ruchel was the daughter of Nathan Goldenberg and Heinrich was the son of Chana Ruchel's brother, Aaron.

¹⁷⁶ Published in Hebrew in Israel.

Rony Shaham,¹⁷⁷ was contacted. Rony volunteered to translate the entire cemetery index. Rony's offer was extremely generous because the index contained one hundred pages of copy, which included about 3000 names and inscriptions. Moreover, the index had been handwritten in Yiddish script.

It took Rony Shaham about one year to complete the English translation of the cemetery index. However, in due course, the translation arrived one wonderful day as an e-mail attachment. An Excel® database had been created.¹⁷⁸ It was also sent to ROM-SIG to enable them to make it available via their website. Publication is planned in the near future. It should be available as a cyber link from the ROM-SIG website.

Among the individuals, who were listed in the cemetery index, I was able to locate the names of Nathan (Goldenberg) and his wife, Chana Rachel. A table of the deceased members has been created, which was excerpted from the database. There are some conflicting data, which I will attempt to analyze. The most likely candidates of our ancestors have been typed in bold print to emphasize their names..

Jewish Cemetery of Harlau, Romania

Table of excerpted data

| File No | Page/Line | Name | Father's Name | Surname | Burial |
|---------|----------------------|-------------------------|---|---|--|
| # 415 | N/15 | Chana Rachel | Nathan Nate [Goldenberg name was Stated] | Rutenberg | Row O women 6 Kislev 5687 20 Nov 1926 |
| # 782 | 45 right/ Line 20 | Ionah | Iosef Moshe Hacohen | Rutenberg | Row 1, Grave 16 24 Av 5674 16 Aug 1914 |
| # 1255 | | Chana Rachel | Iosef | Eshanu | Row 2 new Cemetery 12 Av 5707 |
| # 595 | 33 A/13 | Nathan | Baruch [Goldenberg name was not stated] | None listed | Row 10, Grave 25 15 Tevet 5664 3 Jan 1904 |
| # 92 | B/16 | Nathan | Baruch | None listed Possibly same as # 595 | Row 15, Grave 15 Tevet 5664 3 Jan 1904 |
| # 604 | 34/2 | Nathan - Nate | David Dov | Nuta Grinberg [possibly this is | Row 7, Grave 3 14 Tammuz |

¹⁷⁷ Tel Aviv, Israel.

¹⁷⁸ Microsoft Excel® software.
http://en.wikipedia.org/wiki/Rosh_Pinna

| | | | | | |
|--------------|--------------|-----------------------------|------------------------------|---|---|
| | | | | misspelled name Goldenberg | [2 July 1928] Family from Deleni |
| # 1171 | B11/15 | Nathan - Nate | Nisan | None listed | Row 8 23 Sh'vat |
| # 597 | 33A/14 | Neta Zvi | Azriel (Israel) | | Row 14/ Grave 14 20 Iyyar 5681 April 1921 From Deleni |
| # 574 | R/4 | Chayia Sheindl | Shanl | Maiden name is Unknown, but Her husband was Samuel Goldenberg | 3 Women 2 Iyyar 5685 26 Apr 1925 |
| #1027 | B7/28 | Mali[Maly] Baret | Nate [Goldenberg] | Wife of Israel Baret | 2 Women, New cemetery 1 Kislev 5706 6 Nov 1945 |

Several descendants of the Nathan Goldenberg family in America¹⁷⁹ had mentioned the fact that the ancestors of Ioina Rotenberg had immigrated to Romania from Brody, Galicia.¹⁸⁰ Ioina and his siblings, Hersh, Brana, and Haim, were brought to Harlau from Brody about 1850 by their widowed mother, Pesia. Her husband, Moshe Josef Hacohen Rotenberg, had died in Brody. They left Brody during the time of epidemics of both cholera and typhus and a severe famine that spread throughout Eastern Europe. Under the special circumstances in which Pesia bought her children to Harlau, I made an assumption that the two families must have already known each other in Brody. Later genealogical discoveries would support that hypothesis.

One day while searching the Jewish Genealogical Society website, I happened upon several newly constructed links to Eastern European shtetloch and cemetery

¹⁷⁹ Information was given by Hilda Storch Goldberg Weiser, Fran Goldberg Margulies, and Nanci Solomon, in personal communications with Robert S. Sherins, M.D., 1997-2000.

¹⁸⁰ The town of Brody was located about seven miles from the Russian border in the 18th and 19th centuries. It was originally part of the southern Polish region known as Galicia. After the Partition of Poland by Russia, Prussia, and Austria, in 1772, Brody became part of Austria. At the end of WWI, Brody became part of the U.S.S.R. After the end of the Soviet Union in 1992, Brody was politically located within Ukraine.

databases in Galicia.¹⁸¹ With the greatest of good fortune, I found a few ancestral names of both the Rotenberg and Goldenberg families in the Index of the Jewish Cemetery of Brody. One individual was Baruch Goldenberg, who was the father of the deceased Feige Rachel Goldenberg. My great grandfather, S'mil Goldenberg and his brother, Nathan, apparently had a sister, who had remained and died in Brody. Her name was previously unknown to our family in America. In addition, I also located the name of the deceased Moshe Josef Rotenberg, who was the father of Ioina and his siblings, and husband of their widowed mother, Pesia. I had at one moment linked the origin of both families in Brody, Galicia.

Several sources in our family have indicated that the Goldenbergs were of Russian ethnicity. In fact, I could corroborate that information from a copy of the official birth record of William Goldenberg, whose record I had in my possession. It stated that Lupu¹⁸² was born of S'mil Goldenberg and Rachel in 1873 in Iasi. The family was "...under the protection of Russia."¹⁸³ There were numerous historical accounts of Russian immigrants, who had made their exodus from Russia and crossed the Russian-Polish border to Brody over many centuries time, when pogroms and famines made life miserable and extremely dangerous within Russia. Brody had become a well-known safe haven for Jews. About 75-80% of the population of Brody was Jewish, making it one of the largest Jewish communities in Eastern Europe.

In August 2001, at a monthly meeting of the Jewish Genealogical Society of Los Angeles, I happened to hear comments about the new cemetery indexing of the Jewish community of Brody that had been recently published on the Internet. After the meeting concluded, I approached the program chairwomen, Jan Meisels Allen, and learned that she had detailed knowledge of the persons and process by which the cemetery index had been translated and published. An American genealogical research group had engaged Angela Semakova in Kiev, Ukraine, who had the skill to assist them in gaining permission to film and translate all of the five thousand remaining tombstones in the Jewish cemetery of Brody. I recently learned from one of the group, Marjorie Rosenfeld, the following information, which is quoted from her e-mail letter to me:

"Mon Feb 4 18:57:01 2002

From: "Marjorie Rosenfeld" marjierosenfeld@earthlink.net
To: "Robert Sherins" rsherins@gte.net
Subject: RE: Documents have arrived
Date: Mon, 4 Feb 2002 11:16:07 -0800

¹⁸¹ <http://www.shtetlinks.jewishgen.org/Brody/Brody.htm>

¹⁸² Lupu is the Romanian first name of William Goldenberg.

¹⁸³ The Goldenberg family were Sudits, privileged immigrants to Romania, who were under the official protection of the Russian government.

Dear Robert,

Rabbi Dov Weber has finished translating the epitaphs from all legible stones (about 5,000) in the Brody Jewish cemetery, and Ben Solomowitz and Neil Rosenstein have finished the database containing the names and other

information. At the time I posted the cemetery database at the Brody ShtetLinks site, it was only about half finished. JewishGen has been negotiating with the principals to get the database for their new Jewish Cemetery project. I think it will appear there soon. Once it does, I'll

simply make a link to it from the ShtetLinks site, so the complete database will be available from there as well as from the JewishGen home page.

...There's an 1891 Galician Business Directory that includes Brody, and there's a link from the ShtetLinks site to it as well as a link from JewishGen's main page. But the Brody Jewish cemetery database presently at the Brody ShtetLinks site already has records in it much earlier than 1891, even in its half-finished state."

Of course, I did contact Angela Semakova,¹⁸⁴ who proceeded to search the metrical records, land records, and address book directory, of Brody. Angela had learned that all of the records from the Jewish community of Brody had been safely kept secreted away during the world wars at "The State Archives Committee of Ukraine, The Central State Historical Archives of Ukraine, City of L'viv."

In the course of the research, Angela Semakova discovered about one hundred individuals from the Goldenberg and Rothenberg (Rotenberg) families in Brody. It was then possible to compare the cemetery records, data from the Galicia Directory, and the records from L'viv, which included archives preserved in the Regional Land Tax Books of the Ministry of Agriculture and Agrarian Reforms of L'viv and the Alphabetical Index of Brody town, Fond # 186, from 1844. Not only were the birth and marriage records identified, but also the several properties that were owned by our ancestors in Brody. A map of Brody, dated 1844, was included in the package of information on which were marked the specific locations of eight properties that had been identified belonging to members of our ancestral families. .

By February 1, 2002, I further learned that the package of documents from the Brody archives, which I had already received, had included only half of the total information that had been located. Angela was in the process of translating the remaining materials from the Cyrillic alphabet into English. In addition, a third source of data had been located in the Public Library of L'viv, in which were found several volumes of the Russian and Galician Address Directories, which were called "The All

¹⁸⁴ International Center of Genealogical Research, 5 Reytorska Strada, Apt 3, Kiev, Ukraine. E-mail: archives@cl.lv.uknet.net.

Russia Directory" and "The All Galicia Directory." Results from the latter search of the archives of the library are still pending. Those records date back to 1816.¹⁸⁵

Further searching of the database on the Jewishgen website revealed the location of the link to "The Galicia 1891 Business Directory."¹⁸⁶ Among the numerous listings were many names of the Goldenberg and Rothenberg families, who had lived in both Brody and elsewhere in Galicia. With knowledge that our ancestors had been ethnic Russians, it seemed probable that because of the numerous political and socio-economic problems in Eastern Europe, our ancestors had been forced to leave their Russian towns. From Brody, Galicia, S'mil and Nathan Goldenberg and the Rotenberg children had immigrated to Romania. Other members of their families remained in Brody and their names were thus discovered among the multiple published on-line databases from Brody. By following the cyber links of the towns that were listed for the remaining family surnames, I discovered other websites that had been created by researchers, who had traveled to those towns. Contained within those websites were further links to historical documents and many photographs placed by the many thoughtful researchers.

Three towns seemed to be of particular importance, Stanislau, Dolina, and Mikulince.¹⁸⁷ **Stanislau**, which is now called **Ivan Frankivisk**, was a large city of 100,000 to 150,000 inhabitants. The Jewish community was large and had been estimated to contain about 30,000 Jewish individuals. By the 19th century, there were fifty synagogues in Stanislau, which appeared consistent with a Jewish community that had been renamed after the charismatic Jews of the 18th century.¹⁸⁸ It must have been an orthodox community.

Photographs that I downloaded from the websites showed that **Dolina** was a verdant and rural town with pastures and low-rise hills. The Jewish cemetery was overgrown with grasses and grazing livestock. Stray chickens appeared in several pictures. Rural Dolina appeared quite different from urban Stanislau.

Mikulince, is now called **Mikulintsy**. The Jewish community of Mikulintsy suffered grave persecutions under the Nazis. However, the documents, which I found through the website showed that the town received its royal charter in 1595. Mikulintsy was later occupied by the Ottoman Turks (1674). Numerous mineral springs were found in

¹⁸⁵ Photocopies of the entire database from our families in Brody are included in this publication.

¹⁸⁶ <http://jewishgen.org/wconnect/wc.isa?jg-jgsearch-model-galicia>.

¹⁸⁷ These towns are located in Ternopolskaya Gubernya (Province), which is located near L'viv, Ukraine, and not far from Brody.

Konopkovka, a suburb of Mikulintsy, which promoted much tourism as far back as the 17th century. The use of the spas for health cures provided much of the economic recovery of the region. By 1890, there were 3835 individuals in the Jewish community. It was a significant Jewish population.

The information that was provided in the database of The Galicia 1891 Business Directory contained several additional names and items, which could relate to our family history. Most of the Goldenbergs that were listed came from the town of Stanislau. Only one family came from Dolina and one from Mikulintsy. Only one Goldenberg was listed among the other towns mentioned, Solka, Monasterzyska, and Lemberg (Lviv). All of those towns were politically relocated within the Soviet Union after World War I. Since the end of the USSR in 1992, however, the towns have been incorporated within the boundaries of Ukraine.

All of the Goldenbergs, who were listed were businessmen. None were farmers or peasants, which was not surprising since Jews were prohibited from owning land in Russia. However, there was clear evidence that Jews from those towns were educated and had been given business licenses.

If our **Goldenberg** ancestors were ethnic Russians, who of them immigrated to Brody before they arrived in Romania, and from which towns did they originate? At the present time, there is no information available to help us to decide the answers to those questions. However, it is likely that the ancestral towns were similar to Stanislau, Dolina, and Mikulintsy. Based upon the knowledge that our great grandfather S'mil and his brother, Nathan Goldenberg, were businessmen in Romania and were Orthodox, it seems reasonable to review the history of those towns and look at the recent photographs as relevant examples. I offer these comments in order to speculate about our family origins. I wish to "wrap" our families in the cloak of general Jewish cultural information of their times. Those towns represent excellent examples of the possibilities of our family origins. My comments are not factually based, but represent reasonable assumptions about their origins. Similarly, most of the **Rothenberg**¹⁸⁹ individuals, who were listed in Brody databases, were also businessmen. They lived in many different towns, and were not concentrated in Stanislau as were the Goldenbergs.

The official documents that were photocopied from Brody' archives by Angela Semakova listed births, marriages, and properties, which were owned by the Goldenberg and Rotenberg families. By chance I noticed the marriage record of Chaim Goldenberg to Perl Rothenberg on December 5, 1819. If we assume that those individuals were our ancestors, then there were two Goldenberg-Rothenberg marriages in our family. The second union of the two families occurred in Harlau,

¹⁸⁹ In Brody the name was spelled Rothenberg. In Harlau, Romania, the name was spelled Rutenberg. On other indices, the name has been spelled Rottenberg.

Romania, when Ioina Rutenberg, son of Moshe Josef Rothenberg, married Chana Rachel Goldenberg, daughter of Nathan (Nuta) Goldenberg about 1868.

Another example of opportunistic discovery was related to one of our oldest family treasures, the 1907 wedding photograph of Jacques Iancu Solomon to his bride, Fanny. So many Solomon family members were present at that occasion. Some of the guests had to travel great distances by rail and ship from Central Africa, through Cape Town, South Africa, to Romania.¹⁹⁰ The wedding picture was taken in front of windows of the synagogue in Galati, which is located in the northeastern region of Moldavia near the outlet of the Prut and Danube rivers into the Black Sea. In 2000, I noticed an article that was posted on the Jewish Genealogical Society website about a recent visit to Galati made by Mrs. Gert Lord.¹⁹¹ She mentioned details about the history of the Galati Jewish community, which dated back to the 14th century. Gert had visited the only remaining synagogue and mentioned how well her photographs had turned out. That wonderful bit of news prompted me to contact Gert by e-mail. We began an enduring correspondence. I sent her a copy of the 1907 photograph of Jacques Iancu and Fanny Solomon's wedding in Galati. Within two days, Gert mailed eight pictures of the synagogue, which she had taken. It was a gift to me that became another turning point in my family research. Within a few months, I learned that Gert was also a Rothenberg descendant from Brody, Galicia. We immediately realized that we could be distant cousins (by marriage).

Gert and I continued our research of the Rothenberg families from Brody. She provided all of the data that she had obtained, which I digitized. I was then able to create a database, which included all of the various branches of the Rothenberg family.¹⁹² Her family may have originated in Budapest, prior to Brody, according to some of her archival records. I had preliminary data from the Brody Jewish cemetery index that revealed another possible two lines of Rothenbergs, in addition to our family members, who descended from Moshe Josef Hacohen Rothenberg. By February 2002, when I received the second mailing of records from Angela Semakova, I was able to link the names of most of the individuals, whose records I now had in my possession. In all, there were thirty-five Rothenberg members, whose records dated back to 1816. My research remains in progress at this time. Although I have no specific documents to link our families, I am still assuming that Gert Lord and I really are very distant cousins by marriage.

Gert provided the name of Georghe Mireuta, a professional genealogist in Galati, who searched for her family' records. I engaged Mr. Mireuta to search for the metrical

¹⁹⁰ Max and Jeanette Solomon and his brother, Aaron Zalman and Rose Salomon, among others.

¹⁹¹ Yellow Springs, Ohio.

¹⁹² The database was created in the Reunion™ program for MAC computers. For PC platforms, the program is called Generations.™

records of Jacques Iancu Solomon, and his two wives, Fanny and Katrina. Within twenty-four hours I had his first reply with mention of the Galati Jewish community' death index, which listed both Jacques and his son, Zigmund Solomon. Within one month George Mireuta had discovered that Jacques died at the Israelite Hospital in Galati on July 30, 1938 and was buried in the Jewish cemetery. Zigmund died in 1918, but no death certificate has been found. Most interestingly, Jacques' address was No. 18 Risori Street, just a few paces from where our researcher, George, currently lives at No. 6 Risori Street. That coincidence was fascinating. George stated that the old wooden houses in the neighborhood had been demolished years ago, so no photograph was possible of our ancestral home. However, after the winter thaw, George is planning to take photographs of the major sites within the city including, the synagogue, Israelite Hospital, Jewish cemetery, and Jacques' tombstone. So far, there have been no records found for Fanny or Katrin.

It became apparent after so many instances of good fortune regarding my discovery of family records that modern technology has provided an enormous opportunity to conduct genealogical research. Professional fees must be paid to our genealogical colleagues in Eastern Europe. U.S. dollars can be transferred overnight by Western Union™ or by International Wire Electronic transfers from bank to bank. Information can be shared in an instant and questions may be answered equally quickly, which has enabled much more detailed instructions to be provided to our researchers. Equally important, however, has been the sharing of genealogical knowledge by fellow members of the various genealogical societies.

As an example, Jewish Genealogical Society and ROM-SIG provide website links to many other sites, which contain bulletins about newly published documents and histories about many Jewish communities worldwide. Cyber links are available to indices of databases and other resources. Bulletin Boards are posted almost daily with messages from members, officers and specialists, who have coordinated genealogical research, translated documents and histories from other languages, or contain photographs of villages and towns, or maps of the numerous regions where Jewish immigrants originated. A day does not transpire in which at least six or ten messages are sent out to the society membership. Alerts are given to provide the links to newly published information. Many of those links turned out to be treasures of new data that I was able to acquire. Sometimes, I have been able to respond to questions that were sought by other members. A large database of family surnames has been created and it is continually updated. There are frequent inquiries about questions of common ancestry on my e-mail. All of this information is easily accessed through the Jewishgen Family Finder index on their website. Two Solomon cousins discovered our American branch of the family be searching that surname index. We were able to connect the Solomon families, who had immigrated to Bulawayo, Israel, London, and Australia.

I was contacted recently by a high school student from San Antonio, Texas, who discovered my name through the Jewish Genealogical Society' family surname index. He is a descendant of the Itzkowitz family.¹⁹³ One of our Goldenberg relatives, Betty Goldberg (asa Haia Brana Iticovici)¹⁹⁴ was the daughter of Haim Itzkowitz. Both families came from Iasi. We are searching databases for clues to this possible linkage of our families. By combining our family histories, facts, and documents, were able to search the Ellis Island database to discover even more clues about our common family origins. In time, we may be able to prove our kinship.

It has been stated by many skilled mountain climbers in Nepal, who attempted to climb Mount Everest, that the Buddhist monks in the villages at the base of Everest offered their best advice to the adventurers, "good luck!" The ascent to the top of Everest required good luck over the treacherous ice fields and potentially lethal avalanches that they might encounter. With a little more good luck in our family research, modified by sustained and intense focus upon the myriad details, we will encounter yet more wonderful pleasures of discovering the names of our relatives from Eastern Europe and hopefully their living descendants.

¹⁹³ Lance Gossen.

¹⁹⁴ Iticovici is the Romanian version of Itzkowitz.
http://en.wikipedia.org/wiki/Rosh_Pinna

Past and Relics of Tarnopol Provinceⁱ, Galiciaⁱⁱ
By Aleksander Czolowski and Bohdan Janusz

Originally Published by County National Organization, Tarnopolⁱⁱⁱ 1926

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Brody History

(Pages 56-59)

Brody is the county seat. On the west side of town are visible remains of strong fortifications of a famous castle, or rather of a fortress, built in the years 1630-1635 by Stanislaw Koniecpolski (died in 1646). He was the Great Crown Commander. The defensiveness of this fortress was said to be equal to Dutch fortresses and better than all Polish ones. It took a great expense and great amount of work to build it as a new type of a bastion according to the so called new Dutch system of fortifications with better casements of the Italian type. The constructions were directed by an Italian so-called "military architect" of His Majesty Andrzej del Aqua of Venice.

What remains, consists of partial ramparts and bastions with many casements. In the courtyard are protruding ruins of a two-story residential palace (fig. IX). The partial ruins show that the fortress was a regular pentagon of ramparts and each corner had a bastion tower with brick buttresses, all surrounded with moats and marshes. Access from the town was on a dike and a drawbridge in front of a vaulted gate in the rampart. The courtyard inside had almost 3,000 square meters with a well and an originally large wooden house in which lived the landlord and also the commander of the fortress.

Inside each bastion were hexagonal monumental casements with a palm like vault supported with a central pillar. Seventy-five other casements were very comfortable, regular cross-vaulted for the crew and the supplies. They were in the ramparts between bastions. All details of the fortress were done with great scrupulousness. Supplies of canons and all other weapons and

ammunition in the arsenal were in abundance. Foreigners visiting this fortress in the 17th century could not say enough about the craft of the defense of the fortress.

Thanks to this commander's residence, which was also a "mighty fortress against pagan insults" honorably performed the knightly role. With the start of the Cossack wars in the year 1648, the fortress became famous in the whole of Poland as one of the few, which resisted the whole force of the enemy. Chmielnicki, marching on Lwow,^{iv} left twenty thousand of his people with lots of artillery under the command of two colonels, Danyty Neczajo and Stepy. The fortress was defended by 200 infantry soldiers, 30 noblemen, and 200 townsmen with families and few belongings, were sheltered there. Commanders of the defenders were Pawel Gawtowski and Aleksander Kasprzycki. The Cossacks occupied and burned the town and then besieged the fortress for eight weeks and with all strength attacking it. They especially wanted to be in control of Aleksander Koniecpolski's abode, whom they especially hated. Despite violent bombardment, despite assaults, and Cossack tricks, the fortress was courageously defended and was unconquered. The Cossack colonels withdrew with great losses.

This gave a belief about the fortress that it was unconquerable and Chmielnicki did not try to conquer it even though in the years 1649, 1651, and 1655, fighting was near by. Tartar plunderers passed it at a distance and in the Turkish wars 1672 and 1675, the regular Turkish army did not besiege it, even though they captured nearby castles.

Thanks to its fame and strategic location, it hosted many VIP'S, who wanted to see its wonders. Kings also were among them. In 1646 Wladyslow IV visited it. In 1651 Jan Kazimierz and several times Jan III.^v

In the year 1682, the grandson of the Commander Stanislaw Komiecpolski, gave away the Brody estate with the fortress and its arsenal to Jakob Sobieski, who was the son of the king who in turn sold them to Jozef Potocki the Governor of Kiev Province. During his ownership, the fortress in the years 1707, 1711, and then in 1734, went through hard occupations by the Prussian army with impunity to help Saxons. Moreover, due to sieges, the fortress suffered damage and lost part of its artillery and other stocks. The significance of it lessened, however, it remained the residence of the powerful Potocki family, who in the middle of the 18th century in place of wooden buildings, built a spacious two-story palace, richly furnished. Over the entry gate it had a splendid tower with a clock. Their court squadrons formed the permanent garrison.

After the first partition of Poland in the year 1772, the Austrian government

showed interest in the fortress. They made an extensive investigation of its state and needs, ordered the making of detailed plans and planned to keep it in a good defensive state. However, due to developments in the year 1809^{vi} and because of fear of new expeditions from the Duchy of Warsaw and due to the Russian pressure, they ordered count Wincenty Potocki to destroy two bastions on the town side, which connected the ramparts with the casements, as well as entry gate and its tower. From the arsenal all military supplies were removed. The remaining fortifications lost their meaning. In this environment, in the courtyard, the only adornment was the owner's palace, Potocki at first and then Molodecki families, who permanently resided there.

The present owner, Countess Rzyszczewski, took better care of it and renovated it and filled it with many family mementos and works of art. Noteworthy were old furniture and portraits of Polish notabilities. Unfortunately, all of it was lost or taken to Russia during the wars,^{vii} only part of it was returned. The palace was ruined by the quartering of different armies and in the year 1920, was burned down and ruined by the Bolsheviks. Hopefully it will rise again.

Remnants of the fortifications, especially casements despite the damage, are first-rate relics of fortified architecture, where the details show beauty and monumentality, verifying pride of the past times.

Wooden and Masonry Synagogues

(Page 173-180)

In the Diaspora for the Jews, synagogues were the substitute for the destroyed Temple, the only place for the services and sacrifices. In them they pray, teach, and learn the instruction from the Bible. Already in Jerusalem, there was by the temple a synagogue and it was known as "second temple"^{viii} and on it all synagogues are based with little changes from the original. Accordingly, their plans have three main parts: vestibule (ulam), interior (heichal), and sanctuary. The first two are the synagogue proper and the last one, as in the temple, has a curtain separating it from the nave. In the Solomon's [Temple], the vestibule served the faithful and the nave only for priests^{ix} in which there were seven-armed candelabra, sacrifice table, and altar, similar to the "presbyterium"^x in churches. In synagogues this separate part is only symbolically indicated by the so-called Bima or Almamor,^{xi} [which is on] the higher

platform for reading of the Torah [and] on which stands a table for spreading the Torah pages of the scroll, which was the symbol for sacrificing animals. Also through small steps you can enter the sanctuary where the Torah was located behind the curtain "paroches" of the Arc for

the covenant. Two of the parts are specifically separated from the rest of the synagogue by level and separate enclosure. The Bima in the center rises no more than six steps above the floor and usually is eight sided, and above [there] is a semi-transparent canopy. The Arc is located by the wall opposite the entry. It is also raised above the floor and is covered by an embroidered cloth covering. Beside it there stands a nine-armed candelabra, called the Menorah, instead of the seven-armed one in Solomon's Temple. The Bima and the Heichal^{xii} are ornate in all synagogues showing the usual influence of western decorations.

According to the prescription of the Talmud, the synagogue must be on higher ground so it would be above the neighboring houses, but because it was not always possible, they substituted it by raising the height of the whole building of the synagogue, as high as thirty meters.^{xiii} As we know from history, this custom gave the pretext to municipal officials to interfere with the construction of the building. And so in town the synagogues could not adhere to that rule and couldn't build the synagogues as high as was prescribed. In small towns, however, most often Jewish people got their way and so our wooden synagogues are rather tall. That compromise was foreseen in the Talmud permitting use of synagogues lower than the neighborhood. The entrance according to the Talmud is supposed to be on the opposite side, by which or in front of which a given locality the prayers were recited. Therefore, it^{xiv} was usually on the eastern side. Lowering of the floor, below the terrain level, Jewish people explained by reference to the psalm, "...from the depth I am calling to you, oh God." But in fact the reason for it was denial^{xv} for building tall synagogues and in this way the inside was taller. With time, due to conservative Jewish masses, it became the customary rule, for which the above excuses were made.

In the synagogue the place for females was separated from the male counterpart usually being above^{xvi} and having partitions with small windows with glass in them and in addition having shutters. Jews consider the home fire to be the women's Temple, where everyday in their prayers they^{xvii} thank God that they were not created as women, therefore they don't like to see women during their prayers, because the women would be a distraction. This was influenced for sure by Eastern Islam with which the Jews were in contact after leaving Palestine.^{xviii} This retreat from the strict rules for the benefit of the women, even though modest, came from later times, which is visible in the construction of the crude addition^{xix} to the synagogue whether masonry or wood. With the placement of the

women's gallery^{xx} also was added a hallway, which was located below where before there wasn't any, as a defense from the wind, rain, and

snow.

The most interesting sample of masonry synagogues without a doubt was the synagogue in Husiatyn, which was built most likely during the splendor time of the city, most likely in the first half of the 17th century. The Eastern style of architecture differentiated it from other synagogues in Poland, making it difficult for art historians the possibility of ascribing to it the influence of Armenian architecture. It is built in the form of a rectangle, built from local river stones and brick, and the ceilings, which separated the areas were perforated, as was done in the region of Podolia. Sharply arched windows are definitely of Eastern derivation, rather than gothic, and have similarity to a donkey's back. Above, crowning cornices rise the attyka,^{xxi} which grasping a direct angle of the building from all sides, are divided with small pilasters, which support arcades in the shape of donkey's back. In the middle of each arcaded area one can see crenulated openings for shooting, which remains from the defensive character of the synagogue^{xxii} In the corner are the small towers, which are copulas. It is a detail, which closes an "attyka" that has a wreath in the shape of leaves reaching upwards. It^{xxiii} only occurs in this case because in the other synagogues there was a lack of such decoration at the pinnacle of the attyka. They are always on four sides so they can cover the entire roof of the building, placed towards the insides, which have an outflow of water through the basket-eves and to the outside through the gutters. Almost all synagogues kept to this construction of plunging roofs, as a freestanding building they had to have an attyka, so characteristic in our architecture of the 16th and 17th centuries.

Inside the synagogue measured 13.5 by 11.80 meters and 11.2 meters^{xxiv} in height. The vaults are barrel vaults In line penetrating the vault with windows telescoping, one can see a decorative stucco detail in the shape of bunches of leaves. The center of the vault, which collapsed during the time of war, destroyed everything inside. This vault was decorated with an eagle with spread wings, which was painted quite realistically similarly to the synagogue in Zloczow. During the war^{xxv} the private synagogue of the local rabbi in his palace in Husiatyn, which was modified from the old castle, was destroyed.

The synagogue in Tarnopol (fig. LXXVII), which in general appears as in Husiatyn, Ulryk Werdum^{xxvi} noted in his reminiscences after the year 1672, which was so beautiful a stone-built synagogue he never saw anywhere else in Poland. It was built in the second half of the 17th century and also was defensive and Jews by law were responsible for the defense of it In the shape of a rectangle, it also possesses sharp arched windows, but renaissance styled walled-in window places. In the architectural massive it

creates the illusion of a painting, despite certain severity of form as a block building, because of its defensive character. Its beauty of form free of

other additions, which is on the whole characteristic of our masonry synagogues, were not permitted to be dressed elaborately. No different is the synagogue in Brody, Leszniow Boznica^{xxvii}, [fig. LXXVI], and more modest in Przemyslany, Zloczow, Podhajce, Skalat, Toporow, Brzezany, and few other places. The one in Podhajce is curious, because it is similar to the local orthodox church, which was funded in the year 1650 by Anna Potocki, nee Mohyl. According to tradition, it was originally an Armenian congregation. The one in Przemyslany is in the shape of a square, has buttresses on the corners, which occurs often in our synagogues. The magnificent renaissance structure now remains the main synagogue in Jazlow from the end of the XVI century and consists of a beautiful portal and altar, richly carved in stone after a pattern of numerous decorations in this Armenian settlement (fig. LXXVIII). The synagogue in Czortkow, built recently as planned by architect Cieslikowski, does not follow the old style and has pseudo-oriental character.

Beside the masonry synagogues in Tarnopol province, there are preserved several wooden ones from as long ago as the XVII century. Outside the city walls one could build masonry defensive ones or wooden ones, which could be removed when an enemy was approaching. Inside small towns there rose usually wooden synagogues, such as in Komionka Strumilowa from the year 1627 (fig. LXXVIII). In the horizontal cross-section it is a large rectangle, to which on the entry side was later added, as mentioned, a hallway with a vestibule with an open gallery with a protruding forward porch supported with four wooden pillars, two forward ones with cubical capitals with protruding rhombs^{xxviii} in the fields and similar concave rhombs. The two near pillars with prismatic decorations and removed corners at the same height as the forward ones are grooved. Both sides of the ground floor addition for women are covered with boards (on one quarter of its width) covering the stairs to the gallery for women. Upstairs is wholly opened. The full height of the gallery is covered with a sheet-iron flat roof, which changes at both ends into two eaves, because the gallery protrudes a little from the surface of the building walls. The mentioned vestibule on pillars is covered with a flat sheet metal cupola. The building proper is covered with a mansard-roof,^{xxix} previously covered with shingles.

The portal under the porch of thick logs is rectangular in shape with corners cut off at the top and wholly adorned with engravings, which are known from folk constructions, and on the whole reminds one of the Orthodox wooden churches with engraved inscriptions, which in this case replaces Hebrew ones, placed on the segment just over the doorstep.

Inside the rectangle of the synagogue is separated into two parts. The nave occupies two thirds and the rest is the vestibule, over which rises the

Empora^{xxx} gallery for women, who look down through round glass windows with shutters, which can be closed. The gallery is illuminated by two small windows on both ends and also from the front from the mentioned balcony over the vestibule. The interior gets the light through big rectangular windows at the top having high arches placed in pairs in three walls. The vestibule under the Empora gets the light through those sectional windows in both sidewalls.

The walls of the building are solid by the whole height of the powerful beams, placed horizontally and joined at the corners. The vault makes an arch from wooden patches. Three inside walls are decorated with paintings of great tablets with prayers and maxims surrounded with colorful figurative ornaments with lions and stags. The approach to the altar is through a small gallery with six steps with handrails, which is closed with a two-part decorative iron lattice door. The actual Arc is beautifully carved on an azur wooden frame reminiscent of the late baroque, similar to church artwork. In the center a few steps above the floor stands the Almemor surrounded with a small gallery with a handrail, which had vertical posts that were turned^{xxxi} from wood. It is a type of an azur bower^{xxxii} with semicircular closed small windows, above which there are placed embellished stylized leafs. Above it rises diagonally towards the inside a shapely wooden cupola and at the peak, on a ball, sits a bronze two-headed eagle with a crown. Between the windows are mounted iron hangers with lamps surrounding the whole structure, which is painted vividly.

Magnificent man-high bronze candelabra, which stand on the brick foundation just to the right of the altar from the XIX century. Beautiful also are other chandeliers both standing and hanging. The remainder of the free space is covered with a lot of pulpits^{xxxiii} with the names of the owners. In the treasury are kept old crowns and signs, manuscripts, parchment scrolls, tapestries, and curtains.

Almost a copy of Kamionka Synagogue^{xxxiv} is one in Janow near Trebowla (fig. LXXVIII). The difference is that the whole building is wooden and the gallery for women with the vestibule underneath, is located on a partial masonry and brick foundation. The masonry part is substantially lower and both are covered with a steep mansard shingle roof with a beautiful line, adorned over the addition with picturesque dormer-attic windows. The wooden walls are reinforced on the outside with pilasters; eaves with

crowning cornices are supported with wooden supports. Entry to the gallery is on an original small stone bridge on the left side of the addition – and so originally there was no space for women. The gallery windows are glazed. Vaults are like an arch. The altar is by the wall – work of a good

sculptor – consists of two-tiered azur renaissance columns with beautiful motifs of grapes. At the peak is a bronze eagle. The Bima is somewhat different from the one in Kamionka Strumilowa, and older – most likely from the 17th century. The walls are painted. There is a splendid bronze spider in front of the altar.

Other wooden synagogues are known in Trebowla, Utarzkowiec, Budzanow i Kozawka, all from the 17th century, but not all have survived the war. And they did not differ much from the usual Polish wooden synagogues, which on the whole are in our typical style of carpentry.

In places, which had organized Jewish villages and old synagogues, there are cemeteries, much older than the Christian ones, which originally were found next to the churches and only in the 18th century were established separately. The oldest Jewish tombstones are known in Podhajec, since 1420, Tarnopol, Komionka Strumilowa, and Brzerony.

SOLOMONS

Of

AFRICA

By
Robert S. Sherins, M.D.
Pacific Palisades, California
December 6, 1999
Revised April 18, 2004

Beryle Solomon Buchman
Computer Text Editor
Plant City, Florida

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Charelik Salomon, Kaffir Trucking
Bulawayo, Southern Rhodesia, circa 1894



Charleik Salomon, Family Patriarch in Africa

Preface

"Solomons are strong, independent, and take care of their own!"¹ The oral history of our family from Pungesti, Romania, indicated that the Solomons had lived there "...for as long as anyone could remember."² In Bulawayo, Southern Rhodesia, Silvi Max Solomon told, "...of the Solomons, who had lived in Pungesti for 900 years."³

The discovery and subsequent reunion of the several branches of the Solomon family in Africa, America, Australia, Israel, and the United Kingdom has created the opportunity to share the histories of our families after they had been separated over the past century. This publication is a compilation of many archival documents, text publications, oral histories, maps with encyclopedic information, research among several Jewish cemeteries in Africa, America, and Romania, submission of personal family photographs, and the generously offered narratives and biographies from our cousins and friends.

Contained in this publication are the transcribed narratives of several cousins. They have been divided into chapters. This chapter includes information that was excerpted from two books⁴ and several letters sent to us by our cousins. Additional commentary and footnotes have been added, providing an overview of the immigration of the Solomon family.

The document, ***Memoirs of Max Solomon's Descendants***, written by Victor Solomon, was recorded in the home of Robert and Marlene Sherins in Pacific Palisades, California, in August 1999. The interview stimulated his

¹ This was the philosophy of Rudolph Solomon, our American patriarch, father of Beryle Solomon Buchman, and uncle of Richard and Robert Sherins. He must have heard this often stated by his family in Pungesti. His grandfather, Schneer Zalman Solomon, owned a flourmill in Pungesti, and many business stores on the main street of their *shtetl*. From Romania, Zalman's children ventured forth on three continents: Africa, America, and Europe.

² Private conversations with our aunt Jeanette Solomon Schweid between 1960 and 1996, in Miami Beach, Florida, and Pacific Palisades, California.

³ Silvi, another grandson of Schneer Zalman Solomon, also claimed that the Edelstein family of his mother, had lived in Vaslui, nearby Pungesti, for possibly 1100 years.

⁴ Hugh Macmillan and Frank Shapiro: *Zion in Africa, The Jews of Zambia*. I.B.Tauris & Co. Ltd., London and New York, 1999 and Kosmin, Barry A., Majuta: *A History of the Jewish Community of Zimbabwe*. Foreword by M Gelfand. Published by Mambo Press, Gwelo: 1981.

family to sit down to discuss the details of his narrative. Robert and Karen, Steven and Monica, and Victor and Roslyn examined the narrative together and then made additions and corrections. This is a fine example of bonding of family members that can occur when researching family history. Louis and Sadie Herscovitz made significant additional comments. Louis also photographed the family tombstones at the Jewish Cemetery in Bulawayo, Zimbabwe.

Robert and Marlene Sherins visited cousins, Jerry and Irene Salomon, and their children and grandchildren, Trevor, Yvonne, Doron and Talia, and Nigel, Tova, Joel, and Marc, in London in June 1999. It was a joyous reunion for all of us.

Jerry recalled his childhood memories as a boy in Elizabethville, Belgian Congo, and as a student at Milton Middle School in Bulawayo, Southern Rhodesia. He had fascinating tales of his engagement to Irene. His document, **Salomon Family Biographies**, is a marvelous history of their family life.

Our friend Helman Todes, who was born in South Africa, is not a Solomon relative. He dictated his personal family history in South Africa that has been transcribed in **Personal Recollections of Jewish Immigrant History in South Africa**. His articulate narrative added immensely to our publication and provided details about the lives of Jewish immigrant families in southern Africa. We are grateful to Helman and his wife, Norma, for their participation.

Jay Patel, M.D. is a physician and Ophthalmologist colleague of Robert's at Saint John's Health Center in Santa Monica, California. Jay's father had immigrated to Africa from India early in the 1900's and became a general storekeeper in Harare, Rhodesia. Later, Jay's uncle set up a branch of the family business in Bulawayo and worked with and knew our Solomon ancestors. His story, **Personal Memories of Southern Rhodesia**, is transcribed and provides a unique insight into the difficult circumstances that immigrants had to endure. Jay commented, "...the key to progress and advancement for immigrants is their access to education!"

Lilian Cave, Jerry Salomon's sister-in-law, was interviewed by her friend,

Rita Roberts. Nigel and Trevor Salomon offered a copy of this transcription, **Biography of Lilian Cave**, to Robert during his visit to London in June 1999. It provides the reader with detailed and unique views of her personal life, language, and situations that were commonplace in England at that time.

Victor introduced us to his friend Rose Norwich, in Johannesburg. She was quite knowledgeable about the Salomon history in Africa. She was able to obtain a copy of Kosmin's book, **Majuta**, which has been out of print for many years. By faxing the appropriate pages, she passed along to Robert many details about Chareluk Salomon. Later, Louis Herscovitz's family did locate a copy of **Majuta** and mailed it to Robert. Rose then contacted Hazel Hochschild, who is a descendant of Rosie Salomon, daughter of Eshlomo Salomon. Hazel and her son Simon have contributed further details about the family. Lastly, John Kaufman, president of **Kaufman Sons & Co.**, in Bulawayo, contacted me with yet additional information about Chareluk Salomon and further data about both the Salomon and Kaufman families.

Oscar Kaufman, John's grandfather, had been a business partner of Chareluk. The original firm still exists although there have been several name changes from **Salomon & Steinman**, **C. Salomon Co.**, **Salomon-Kaufman & Co.**, and **Kaufman Sons & Co.** Mr. Arthur Kaplan and his associates, Glenda and Jack Stidolph, of the Central African Zionist Organization in Bulawayo, have contributed further family facts, maps, and a copy of the publication of the Centennial Celebration of the Bulawayo Hebrew Congregation, 5654- 5754 (1894-1994).

In the course of genealogical research, there are infrequent serendipitous events. Such is the manner in which Robert Sherins and John Kaufman met. If it were not for the request for a street map of Bulawayo, they might never have been introduced. In the summer of 1999, Robert's family friend in Los Angeles was taking her holiday in Zimbabwe. As a favor, he had requested that a simple street map of Bulawayo be purchased. None was available in Harare where the friend was touring. However, the storekeeper gave his e- mail address for Robert to correspond in his further pursuit of the Solomon family history. After the first message was sent, no immediate reply came forth. Unbeknown to Robert, the storekeeper passed the message on to a friend in Victoria Falls. That individual investigated the telephone directory of Bulawayo and made a long distance call to John Kaufman. That phone call set into motion direct correspondence between John and Robert. But for the sake of a simple request for a street map, their meeting would not likely to have occurred. As a result of this chance introduction, much specific information about the Solomon and Kaufman family histories was

discovered, and two additional documents were transcribed by John. They have been included in this publication.

Another similar tale of accidental happenings occurred while attending a birthday party of a friend in Los Angeles during July 1999. I was overheard speaking about our family history in Zimbabwe that I had just discovered. A very nice couple approached to inquire. They said how coincidental this was because they were immigrants to Los Angeles from Bulawayo. It wasn't long before they made the connection to our Solomon family. It seems that Silvi Max Solomon had been their friend and taught this couple to golf and play bowles. As a result, they did some personal investigation and called me the next day to forward the name and address of Mr. Arthur Kaplan, president of the Central Zionist Organization in Africa (CAZO) in Bulawayo. Mr. Kaplan ultimately responded with many stories about the Solomon family and particularly Chareluk, whom he knew. He also forwarded three copies of the centennial commemorative issue (1894-1994) of the Hebrew Congregation of Bulawayo that included numerous articles about the life and times of the Jewish community of Bulawayo. There were many references to both the Kaufman and Solomon families.

David Salomon, grandson of Eshlomo (Solomon) Salomon, from Cape Town, South Africa, has given us other vital information about the family. This has included copies of archival documents of Letters and Certificates of Naturalization from Southern Rhodesia that proved that Negresti, Romania, was the birth place of Eshlomo Salomon and further documented the years of birth of Eshlomo and his son Harry (Aaron).

It has been possible to gather our family histories as the result of the continued research partnership of the authors over the past twenty-five years: first cousin, Beryle Solomon Buchman, in Plant City, Florida; and twins, Richard J. Sherins, M.D., in Potomac, Maryland, and Robert S. Sherins, M.D., in Pacific Palisades, California. We are grateful to our cousins and friends who have offered their materials and encouragement that permitted us to review, create the commentary, and edit their documents for publication.

Introduction⁵

Our Solomon ancestors first arrived in Africa in the 1880's. This is an estimate based upon our calculated age for Ilie Salomon. He was reported to have been about 19 or 20 years of age when he arrived in Elizabethville, Belgian Congo.⁶ The oldest archival document known to exist listed him in

1892.⁷ Since he was born in Pungesti in 1860, the oldest son of Schneer Zalman Solomon, he would have been 32 years of age by that date on the document. Modern Jewish presence in central and southern Africa began about the time that Ilie immigrated. Immigration intensified after the discovery of gold in 1869 and diamonds in 1875. Our family members continued to leave Romania for Africa and America from the period of the 1880's until the 1920's. Charelrik Salomon has been recognized for his patronage and philanthropy in bringing numerous relatives and other friends from the villages of Moldavia to Africa. Often they worked for Charelrik in one of his several companies in central Africa.

The ethnicity of the Jewish immigrants to Africa was represented by varied geographic locations.⁸ Lithuanians tended to settle in South Africa, Bulawayo, or Gwanda. Latvians were more evenly spread in the territory. Romanians were mostly concentrated in Bulawayo, Rhodesia. The Sephardim preferred Mashonaland, settling nearby Salisbury⁹ and Umtali.

The Romanian immigrants came mostly from an area in Northern Moldavia from the towns and nearby villages of Iasi, Roman, Peatr Neamt, and Vaslui. Charelrik Salomon was the major patron of this movement. He was born in Negresti, near Vaslui. He arrived in Bulawayo in 1894 and opened a store near that location. He rose rapidly to become a successful wholesaler in the years before 1914. The Romanian immigrants came from the Vaslui **Județe**,

In addition to Ilie Salomon, eldest child of Schneer Zalman Solomon and his

⁵ Hugh Macmillan and Frank Shapiro: *Zion in Africa, The Jews of Zambia*. I.B.Tauris & Co. Ltd., London and New York, 1999. Excerpted and commentary by Robert S. Sherins, M.D., October 25, 1999.

⁶ Now known as Lubumbashi, Congo. To keep the historical and modern facts correct, the name of the place that was used by the ancestors or current family members will be used in the text.

⁷ Louis Herscovitz showed this document to Nigel Salomon

⁸ Excerpted from Kosmin, Barry A., Majuta: *A History of the Jewish Community of Zimbabwe*. Foreword by M Gelfand. Published by Mambo Press, Gwelo: 1981.

⁹ Now known as Harare, Zimbabwe.

¹⁰ settled in Bulawayo, and engaged in retailing to the African market, which was called the **kaffir truck trade**.

¹¹ Among the numerous traders were S. Salomon and H. Salomon.

¹² The immigration laws favored a patron-client pattern of business because the guarantee of a job or evidence of financial support was necessary to be able to gain entry into the African countries. Group migrations from Eastern Europe were discouraged. In addition, the Ashkenasim from Europe were favored over the Sephardim. A Yiddish language test was given to immigrants as a literacy test that tended to favor the Ashkenasim, since the Sephardim were not as fluent in Yiddish and spoke Ladino.

¹³ The literacy test became mandatory under the Immigration Ordinance of 1904 in southern Africa.

first wife Dina Gross, there were other early Solomon settlers from Pungesti and Negresti, Romania. Two sons of Schneer Zalman and his second wife Feige, AZ and MZ (Max), partnered in business. Charelik Salomon¹⁴ was a wealthy wholesale merchant and philanthropist in Southern Rhodesia.¹⁵ Dinah Solomon, daughter of Ilie Salomon, married Samuel Herscovitz in Manchester and moved to Elizabethville initially. After working for Ilie, they moved to Bulawayo. Max Solomon immigrated to Bulawayo about 1910. He married Jeanette Edelstein. Not surprisingly, she came from Vaslui, Romania, a town near Pungesti.¹⁶

There are three Jack Salomons in our Solomon family. Schneer Zalman had a son, Saul Solomon, in Pungesti. Saul's oldest son was Jack Solomon, who married Fanny, in Galatz, Romania, in 1907. Ilie Salomon also had a son

¹⁰ **Județe** is the Romanian word for the geographic distinction of **county** or **district**.

¹¹ **Kaffir** is a derogatory remark that refers to black native Africans. The term **kaffir** was

derived from the Arabic word **Khufir** that referred to non-Muslims. Thus, in Arabic, the term **Khufir** referred equally to whites, blacks, or any other non-Muslim racial group.

¹² We presume that this refers to Solomon [Eshlomo] Salomon, who was the son of Dov Ber Salomon from Negresti, Romania, and Harry [Aaron] Salomon, grandson of Eshlomo and son of Abe Salomon.

¹³ Language of the Spanish Jews. It uses the Hebrew letters in the Spanish language. ¹⁴ Hugh Macmillan and Frank Shapiro: *Zion of Africa, The Jews of Zambia (Northern Rhodesia)* I.B.Tauris & Co. Ltd, 1999, pages 16, 22, 40, 42-43, 52, 135.

¹⁵ In 1960, after Independence, Southern Rhodesia became known as Zimbabwe; Northern Rhodesia became Zambia.

¹⁶ Immigrants often married individuals from the same village or country, where there was a common language between them. In this particular case, Max and Jeanette were most comfortable speaking in their native Romanian language.

- - -

Solomons of Pungesti & Negresti, Romania, In Africa



Charelak and Maria Salomon



en.wikipedia.org/wiki/Ox-wagon



<http://www.rhodesia.com>

Bulawayo, Cica 1900 rhaanites



Ilie & Golda Salomon & Family in Pungesti
Before immigration to Manchester, England, circa 1890s



Ilie Salomon in Lubumbashi (Elisabethville), Belgian Congo



Solly (Solomon) Salomon
Lubumbashi, Belgian Congo or Cape Town, South Africa
After Bankruptcy in Belgian Congo



Synagogue, Bulawayo, Southern Rhodesia



Synagogue, Bulawayo, Zimbabwe



Daniel Salomon, Son of Ilie Salomon, Early Pioneer in Bulawayo

Solomons of Manchester, England, 1903 - 1925



Arrival in Cherbourg, France, circa 1903



Solomon Family: Saul, Claire, Jeanette, Betty, Ilie & Feiga Sobel (Sophie)
Circa 1906



Golda Marcu Solomon, Manchester, England
Ilie Salomon's Wife

Sherins Family History
West Los Angeles, California 2012



Lt to Rt: Christoph Hofinger, Marlene & Robert Sherins, Carolyn Hofinger Sherins, Audrey & Richard Sherins, Keith Sherins.

Front Row: Sophia and Kyra Hofinger

Constructing A Genomic Journey

Robert S. Sherins, MD

Introduction

Humans inherit all of their individual characteristics and gender from the genes received from both parents. In males, gender is carried on the Y-DNA of the 23rd chromosome. Males also receive an X-chromosome from their mother, but an XY pairing of the 23rd chromosome will determine male gender of an offspring. On the other hand, women receive an X-chromosome from each parent. This results in an XX-pair of chromosomes that confers female gender to that offspring.

The other 22-pairs of chromosomes, other than the X and Y chromosome, are inherited from both parents nearly equally, one chromosome of each pair from the father and the other from the mother. Any uneven split of the shared chromosomes may result in a mutation of the genetic material, which may be lethal or non-lethal. Those 22 pairs are known as autosomal chromosomes, which provide all of the characteristics of each individual, except for gender. Gender is solely provided by the X- and Y-chromosomes.

In my past publication about the human genomic journey, I showed how the male Y-DNA and the female mitochondrial DNA (mtDNA) are transferred to each subsequent generation in a linked chain that is unbroken from the time of the appearance of the first modern humans. The rate of mutations of the DNA can be measured. From those calculations it was determined that modern human females have birthed offspring since about 150,000 years ago. Males on the other hand, did not demonstrate such an aged genome and the earliest male age was estimated only about 60,000 years ago. The male partner had to exist, but no researchers had yet discovered Y-DNA of that older era.

Last year, an African-American man from Atlanta, Georgia, requested his DNA analysis. His DNA was so different, that the National Geographic Genomic Project sent the tissue samples to another genetics laboratory at Family Tree DNA, inc. in Arizona. The second laboratory was able to determine that the sample Y-DNA mutations dated from 348,000 years ago. One sample came from an individual in Algeria and the other from Chad. This demonstrated that modern human DNA was much older than suspected.

This year, I discovered that it was possible to study the DNA from the other 22-pairs of chromosomes, which are known as the autosomal chromosomes. For a reasonable fee of \$99, the previously submitted tissue samples were studied. The test is known as the "Family Finder" test. Mutations within the DNA of the 22-pairs of autosomal chromosomes were compared to the DNA from other large indigenous populations throughout the world. From the DNA studies of my wife and me, samples were compared on a statistical basis for similarities to the other

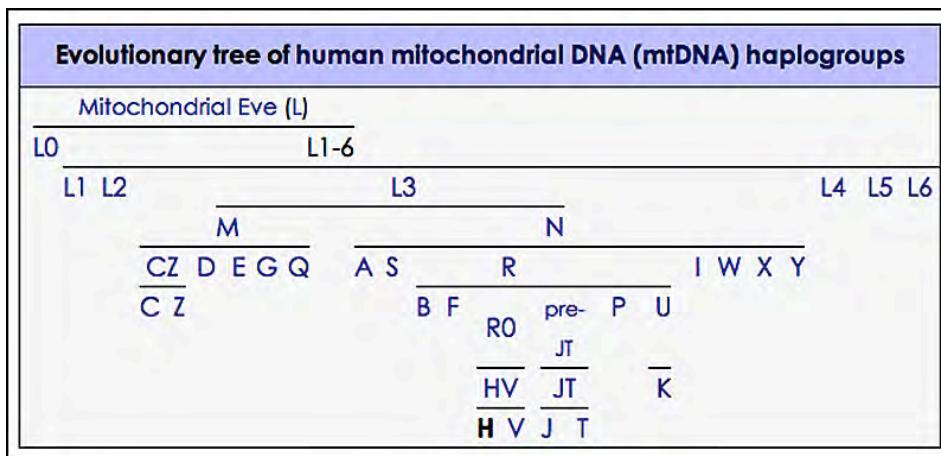
populations. The charts and maps shown below demonstrate the extraordinary and exceptional evidence associated with each of our genomes.

Additional information from newly discovered mutations and nucleotide sequences of the Y-DNA and mtDNA has provided much more detail than previously known with regard to the genomic journey identified with the 23rd chromosomes. Many new sub-clades (sub-groups) and refined interpretations have been announced. I will explain this in greater detail in the article.

Mitochondrial DNA located on the female's X-chromosome is also passed on to males in their XY-DNA. Females give both pairs of mtDNA to offspring instead of the usual sharing from both parents. Although the first humans to journey out of Africa took a southern route across the Arabian Peninsula about 100,000 to 80,000 years ago, only about 10% of the world's living population are descendants of that original clan. Mutations evolved in that group that are now referred to as the "M" haplogroup. Their migration journey carried populations along the southern Asia region reaching Indonesian Islands and Australia. Other subgroups later migrated to Northern Asia and Siberia.

The second major wave of humans migrated out of Africa perhaps as early as 80,000 – 70,000 years ago. Those clans journeyed to the Middle East and settled into Western Asia by about 70,000 – 60,000 years ago. From those ancient human ancestors were derived about 90% of the current world's population extending to every continent on Earth. Mutations that appeared initially in Western Asia are designated the "**N**" **haplogroup**. Within about 20,000 years a new subgroup was detected, the "**R**" **haplogroup**, which was responsible for most of the descendants who migrated westward to Central and Western Asia, the Middle East and Europe. Additional mutations continued to appear and have been documented from 50,000 – 15,000 years ago.

The following chart illustrates the evolution of mutations found in female mtDNA. The progression of the mutations is shown beginning with the genomic (mitochondrial) "Eve" found to have lived in Africa about 150,000 years ago. The evolutionary changes are represented by the haplogroups depicted with the letters L to N to R to RO to HVO (preHV) to H. The specific mtDNA haplogroup demonstrates the most recent common female ancestor and when she likely appeared (see 2nd chart).



The second chart shows a timeline of estimated dates of the appearance of the mtDNA haplogroups and their subclades (subgroups).

| Haplogroup | Possible time of origin | Possible place of origin | Highest frequencies |
|------------|-------------------------|--------------------------------------|---------------------|
| N | 75,000 years ago | India or South Asia | |
| R | 70,000 years ago | India or South Asia | |
| U | 60,000 years ago | North-East Africa or South-West Asia | |
| pre-JT | 55,000 years ago | Middle East | |
| JT | 50,000 years ago | Middle East | |
| U5 | 50,000 years ago | Western Asia | |
| U6 | 50,000 years ago | North Africa | |
| U8 | 50,000 years ago | Western Asia | |
| pre-HV | 50,000 years ago | Near East | |
| J | 45,000 years ago | Near East or Caucasus | |
| HV | 40,000 years ago | Near East | |
| H | over 35,000 years ago | Western Asia | |
| X | over 30,000 years ago | north-east Europe | |
| U5a1 | 30,000 years ago | Europe | |
| I | 30,000 years ago | Caucasus or north-east Europe | |
| J1a | 27,000 years ago | Near East | |
| W | 25,000 years ago | north-east Europe or north-west Asia | |
| U4 | 25,000 years ago | Central Asia | |
| J1b | 23,000 years ago | Near East | |
| T | 17,000 years ago | Mesopotamia | |
| K | 16,000 years ago | Near East | |
| V | 15,000 years ago | Iberia and moved to Scandinavia | |
| H1b | 13,000 years ago | Europe | |
| K1 | 12,000 years ago | Near East | |
| H3 | 10,000 years ago | Western Europe (Spain) | |

Females carrying the "H" haplogroup mtDNA arrived in Western Europe about 45,000 years ago. For the best reference summary of the human female genomic

journey: Sykes, Bryan, "The Seven Daughters of Eve," W.W. Norton, 2001. This subgroup of H" is prevalent today among the populations of Central Europe.

By 2013, further advances in genomic testing were made available to the public. Instead of testing the mtDNA of the Y and X-chromosomes, the DNA analyses were applied to the remaining 22-pairs of chromosomes known as the "autosomes." The genes located on those chromosomes determine each of our individual characteristics and traits.

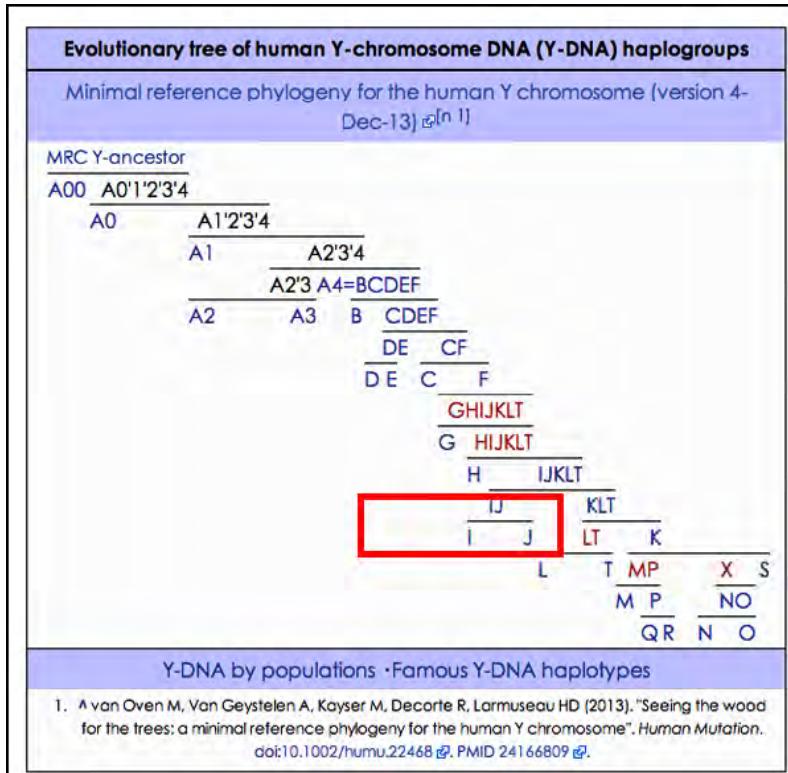
Robert S. Sherins Y-DNA Genome:

The results of this author's Y-DNA test showed that the haplogroup and subclade are **J2a**, which was tested at the 37-marker depth. The results were reclassified recently and now labeled Y-DNA Haplogroup **J-M410**. By International agreement (**ISOGG – International Society of Genetic Genealogy**), the human genome has been reclassified using a more robust and flexible letter-based system that utilizes the M, N and L categories to determine both the upstream and downstream mutation sequences, as well as relying upon the **SNP** (single nucleotide polymorphism) and the **STR** (short tandem repeats). This was determined by analyzing single mutations (SNPs) among the nucleotide sequences binding the 2 chains of the DNA. More recent joint efforts among researchers have resulted in redefining many of the estimates about the evolutionary chronology and timeline. A new advanced analysis of the Y-DNA has been made available for those who wish to plumb the depths of the 20,000 genes to further identify their origins.

The chart below demonstrates a reference chart for the human Y-DNA categories. The ancestor male Y-DNA has been dated back to 348,000 years ago based upon the analyses of 5 individuals in Africa and the U.S. This finding reset the timeline of human evolution back by a huge number of millennia. The oldest estimate of female ancestry is still estimated to be around 150,000 years ago. Let us wait a little longer because surely there was a "first" female whose mtDNA would match that of the ancient male. Ancestral DNA may have died out leaving no traces of the "first" human female's lineage. However, the genomic researchers are seriously involved in finding "her" descendants. To me, the concept of being able to determine the age of an ancestral "Adam" and an ancestral "Eve" is absolutely spellbinding. Of course there had to be a "First Couple."

The chart displayed below¹⁹⁵ depicts the evolutionary development of the Y-DNA haplogroups by their "letter" designations. The author's Y-DNA is designated J2a (red marquee). The chart demonstrates that the J Haplogroup is a fairly recent development.

¹⁹⁵ www.wikipedia.com



The next chart¹⁹⁶ shows that the **J2 Haplogroup appeared about 15,000 years ago and is represented by populations in the Northern Mesopotamian region**. The results are consistent with previous predictions that the J-M172 (J2a) Haplogroup developed in the region known as the “fertile crescent” – located along the southern border of Turkey with its geographic neighbors: Syria, Iraq and Iran.

| Haplogroup | Possible time of origin (years ago) | Possible place of origin | Highest frequencies |
|------------|-------------------------------------|--|---------------------|
| K | 40,000 | South Asia or West Asia | |
| T | 30,000 | West Asia | |
| J | 30,000 | Middle East | |
| R | 28,000 | Central Asia | |
| E1b1b-M35 | 26,000 | East Africa | |
| I | 25,000 | Balkans | |
| R1a1 | 21,000 | Southern Russia | |
| R1b | 20,000 | Around the Caspian Sea or Central Asia | |
| E1b1b-M78 | 18,000 | Egypt/Libya | |
| G | 17,000 | Between India and the Caucasus | |
| I2 | 17,000 | Balkans | |
| J2 | 15,000 | Northern Mesopotamia | |
| I2b | 13,000 | Central Europe | |
| N1c1 | 12,000 | Siberia | |
| I2a | 11,000 | Balkans | |
| R1b1b2 | 10,000 | North or south of the Caucasus | |
| J1 | 10,000 | Arabian peninsula | |
| E1b1b-V13 | 10,000 | Balkans | Albania |
| I2b1 | 9,000 | Central Europe | Germany |
| I2a1 | 8,000 | Pyrenees ^[16] | |
| I2a2 | 7,500 | Dinaric Alps | |
| E1b1b-M81 | 5,500 | Maghreb | Berbers |
| II | 5,000 | Scandinavia | |
| R1b-L21 | 4,000 | Central or Eastern Europe | |
| R1b-S28 | 3,500 | around the Alps | |
| R1b-S21 | 3,000 | Frisia or Central Europe | |
| I2b1a | < 3,000 | Brittany | |

¹⁹⁶ Ibid.

The 3rd chart shows the distribution of populations with the largest percentage of individuals displaying the J-M172 (J2a) haplogroup – in descending order: Iraq, Lebanon, Iran, Turkey, and Ashkenazim' Jews.¹⁹⁷ The expansion of J-M172 individuals in the Levant/Syria has been associated with the success of the Neolithic agriculturalists, which occurred about 8,000-9,000 years ago. There are other populations of the Caucasus that significantly display the J-M172 haplogroup: Inquish 87%,¹⁹⁸ Chechens 55%, Georgians 21-72%, Azeris 24%, Abkhazia 25%, Ossetians 24%, and Circassians 22%.¹⁹⁹ A more recent analysis of a 37-marker DNA test showed that my Y-DNA could be more specifically identified as the **subclade M410**. The M410 population is primarily **located in Georgia and North Ossetia**. This area is positioned in the heart of the Caucasus. There are other genomic populations in the Caucasus, which were present during the explosive human expansion that occurred in the Fertile Crescent. The other larger genomic populations included: J1, J2, G, R1 and R2 haplogroups. Most importantly, both Arabic and Jewish populations of the Middle East have nearly identical genomes. This topic is discussed later in this publication.

| Country/Region | Sampling | N | J-M172 | Study |
|----------------|-------------------|-----|--------|----------------|
| Jewish | Ashkenazim Jewish | 442 | 19 | Behar 2004 |
| Iran | | 92 | 25 | El-Sibai 2009 |
| Iraq | | 154 | 43.6 | Al-Zahery 2011 |
| Israel | Akka | 101 | 18.6 | El-Sibai 2009 |
| Jordan | | 273 | 14.6 | El-Sibai 2009 |
| Lebanon | | 951 | 29.4 | El-Sibai 2009 |
| Oman | | 121 | 10.0 | Abu-Amro 2009 |
| Pakistan | | 176 | 11.9 | Abu-Amro 2009 |
| Pakistan | Chitral District | | | Firasat 2007 |
| Qatar | | 72 | 8.3 | El-Sibai 2009 |
| Saudi Arabia | | 157 | 15.9 | Abu-Amro 2009 |
| Syria | Syria | 554 | 20.8 | El-Sibai 2009 |
| Turkey | | 523 | 24.2 | El-Sibai 2009 |
| UAE | | 164 | 10.3 | El-Sibai 2009 |
| Yemen | | 62 | 9.6 | El-Sibai 2009 |

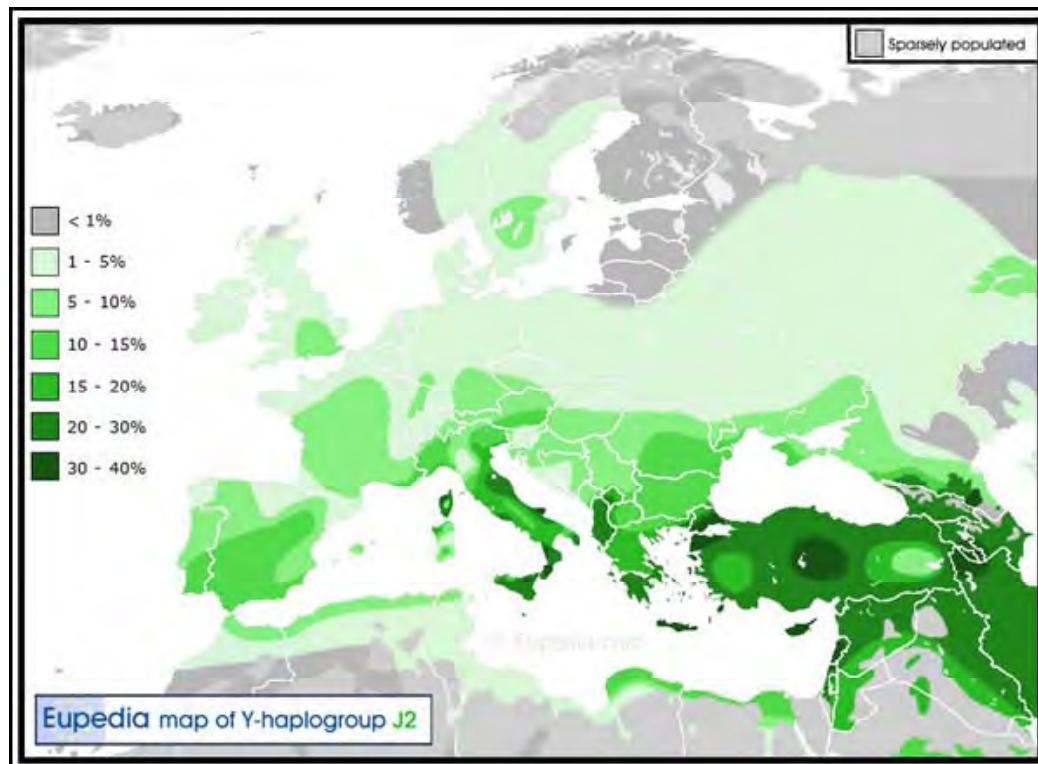
The following “Eupedia” map depicts the regions with the highest concentration of J-M172 populations. Y-DNA Haplogroup J-M172 is the parent mutation of the subclades J1 and J2a. More advanced analysis of the human genome is currently underway to dissociate the hundreds upon hundreds of descendant mutations

¹⁹⁷ J-M172 haplogroup is less frequently represented among Sephardim – Jews from Spain and Portugal.

¹⁹⁸ Formerly Inguish-Chechin Soviet Republic; now split into 2 republics of Russia.

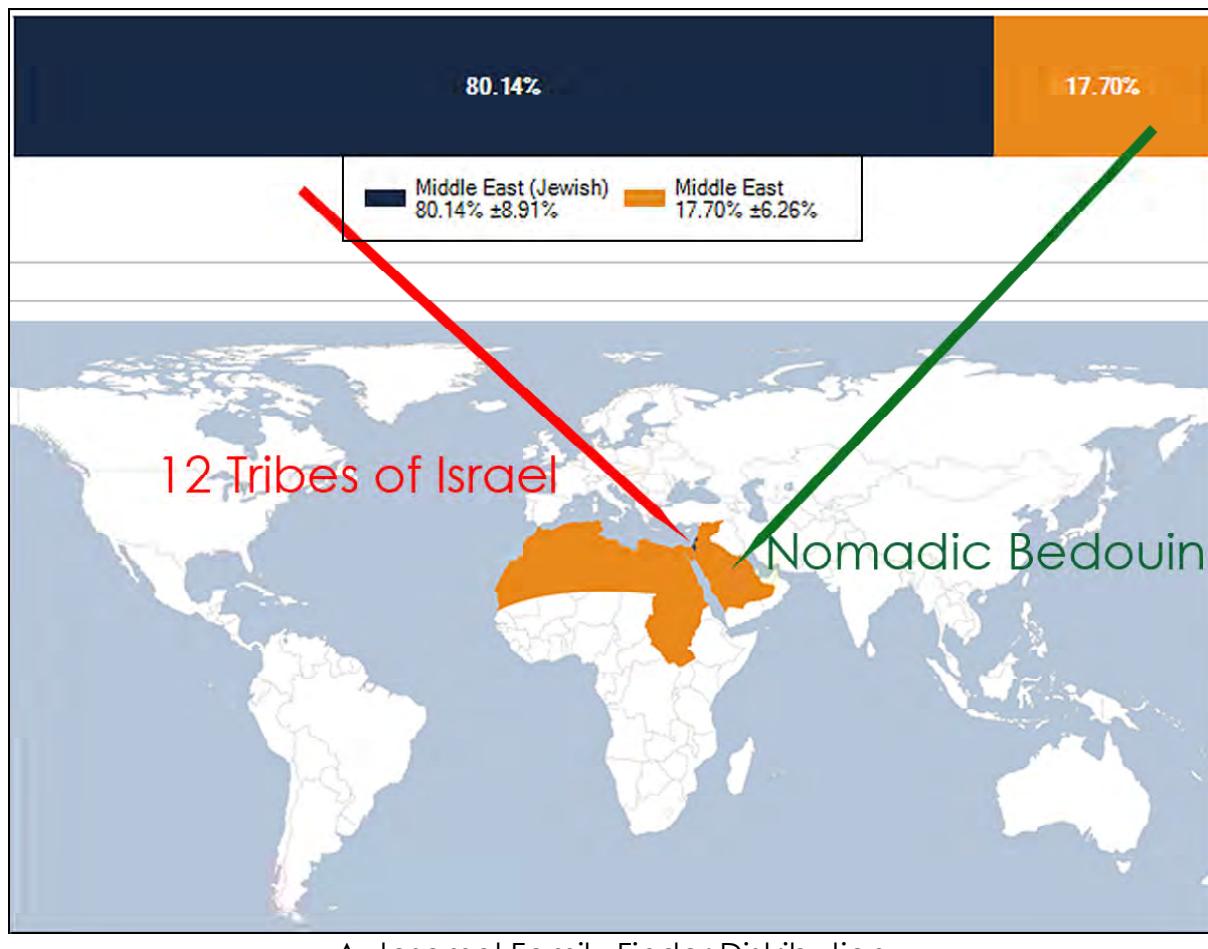
¹⁹⁹ Ibid.

from each other to distinguish specific and more accurate migration maps. Combined with cultural and linguistic historical facts, genomic researchers will surely develop impressive and accurate migration maps. Also displayed are the populations that migrated farthest from the Levant.





Map of Fertile Crescent Location; Region of 1st Agriculture Settlements

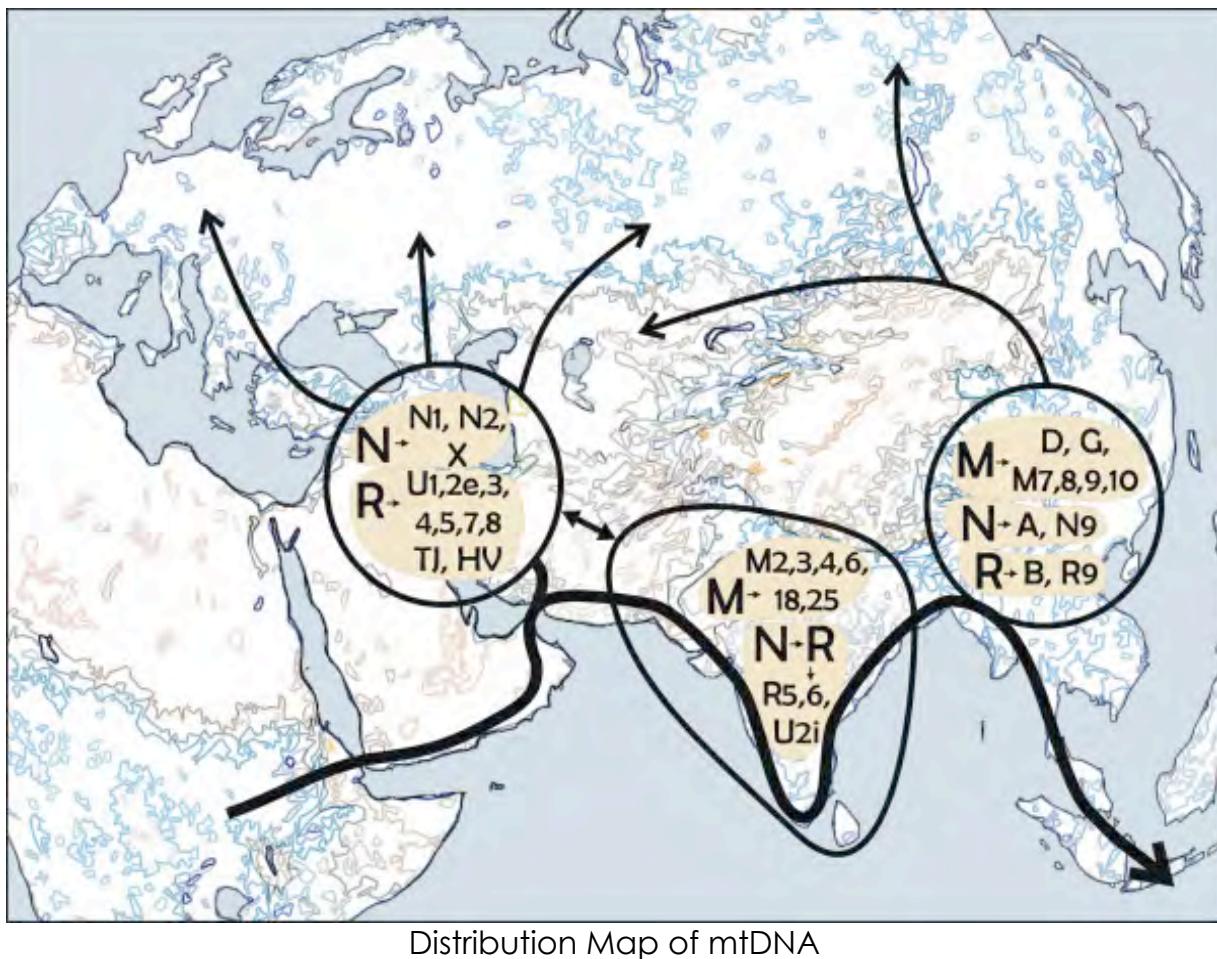


Autosomal Family Finder Distribution
80% Hebrew Tribes of Israel; 18% Nomadic Bedouin

The author's **Autosomal Genome (22-chromosomes other than the gender determining Y and X 23rd chromosome)** shows that his genetic inheritance can be traced to one of the 12-Hebrew tribes. He has no genetic markers from the populations of Babylon or Persia, nor from the Iberia peninsula (Spain/Portugal). In the study called the "Family Finder" analysis, about 80% of his autosomal genes were derived from one of the ancestral Hebrew tribes in the Levant. Prior ancestors, Y-DNA "J", gave rise to diverse populations of Arabs, Bedouins, Kurds, Anatolians, Georgians, Armenians and other diverse Semitic tribes.

The author's X-Chromosome, contains the mtDNA from his mother. The 37-marker analysis indicated that his mtDNA sequences (CRS – Cambridge Reference Sequence) were **H1b2a haplogroup subclade**.

The graphic map illustrated below depicts the genomic journey and expansion of the female population that established the ancestral H, HV and HVO mtDNA genotypes in Europe, Asia and Africa. About 45,000 years ago, when the ice-age maximum occurred, the ice-mass receded northward opening the European grasslands and valleys. Central Asian populations followed the animals to Europe.



About 80% of Ashkenazi Jews can trace their ancestors to Eastern Europe. The evidence confirms that the females (marital partners) of that group were local women, who were assimilated from indigenous populations and converted to Judaism. The evolution of this haplogroup was a major founding event for the new population in Central and Eastern Europe. Genomic evidence indicates that the majority of Ashkenazim of Central and Eastern Europe can trace their lineage to just a few women in Italy somewhere between the 8th and 12th centuries CE. The theories of gene flow during the subsequent millennia have become a fascinating

resource for understanding the migration patterns and cultures of the several prominent Jewish communities of the world.

The first wave of female conversion to Judaism is estimated to be before 2,000 years ago, when Jewish traders were first permitted into the Persian, Hellenistic Greek and later Roman territories. **It is estimated that those assimilations occurred primarily in the Mediterranean region of Italy with no evidence of assimilation in Eastern Europe, the Caucasus or from the Kazharians.**

The mtDNA "H" Haplogroup and its derivatives are the most numerous female genomic identities of Europe.

From <http://www.geni.com/projects/H-mtDNA/3925>

Defining Mutations

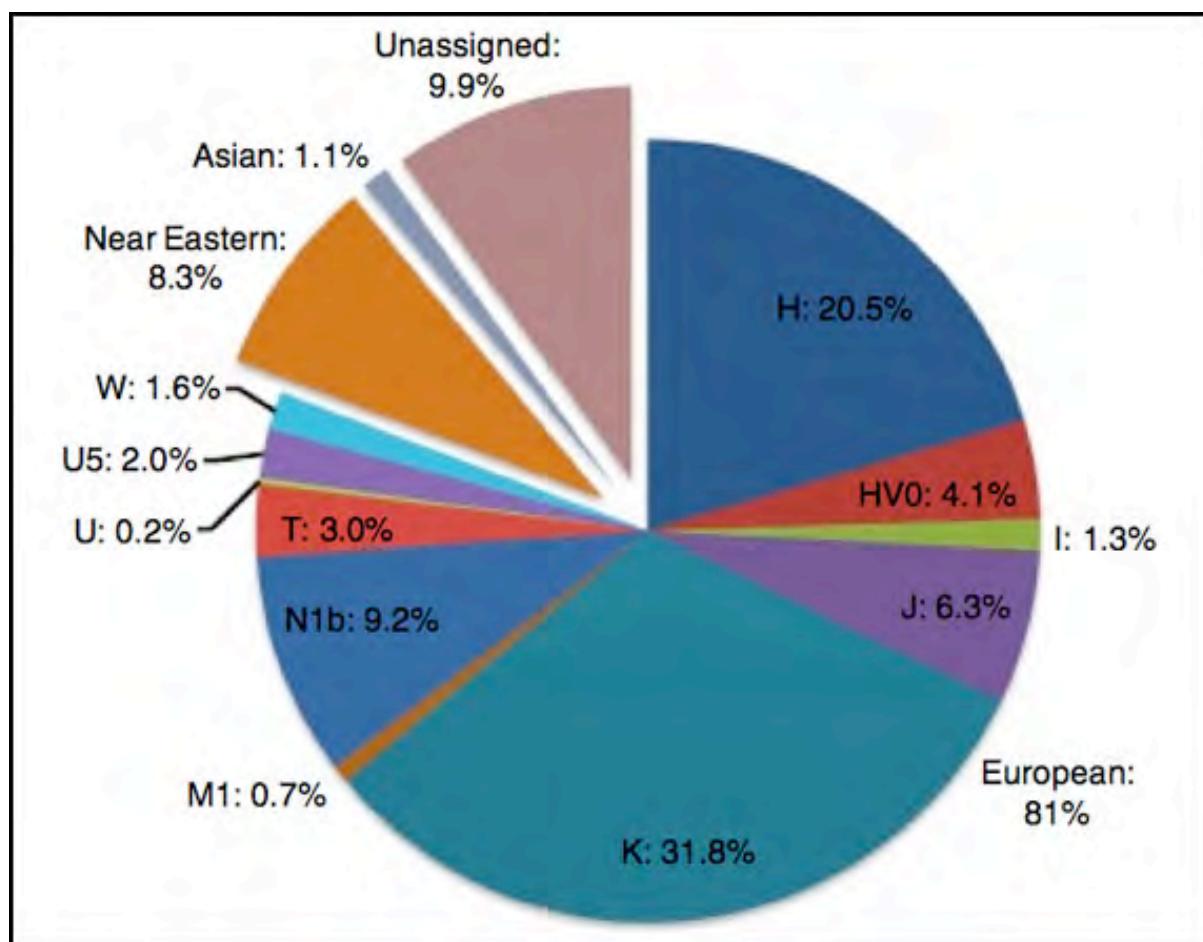
G2706A and T7028C

Origin

Haplogroup H has an estimated age of about 25,000 to 30,000 years. In his popular book [The Seven Daughters of Eve](#), Bryan Sykes named the originator of this mtDNA haplogroup Helena. It is the most common haplogroup in Europe; about half of all people with European origin belong to this group.

Distribution

From NatGEO: "Mitochondrial haplogroup H is a predominantly European haplogroup that originated outside of Europe before the last glacial maximum (LGM). It first expanded in the northern Near East and southern Caucasus between 33,000 and 26,000 years ago, and later migrations from Iberia suggest it reached Europe before the LGM. It has also spread to Siberia and Inner Asia. Today, about 40% of all mitochondrial lineages in Europe are classified as haplogroup H."



The data shows Jewish females are significantly represented in the populations of Belarus, Lithuania, Poland, Russia and Ukraine.

The most up to date summary of the evolutionary events associated with the distribution of the mtDNA "H" haplogroup is found online.

From [http://www.wikiwand.com/en/Haplogroup_H_\(mtDNA\)](http://www.wikiwand.com/en/Haplogroup_H_(mtDNA))

In human mitochondrial genetics, Haplogroup H is a human mitochondrial DNA (mtDNA) haplogroup that likely originated in Southwest Asia[1] 20,000-25,000 years Before Present.

Mitochondrial haplogroup H is a predominantly European haplogroup that originated outside of Europe before the last glacial maximum (LGM). It first expanded in the northern Near East and southern Caucasus between 33,000 and 26,000 years ago, and later migrations from Iberia suggest it reached Europe before the LGM. It has also spread to Siberia and Inner Asia. Today, about 40% of all mitochondrial lineages in Europe are classified as haplogroup H.

Origin

[https://en.wikipedia.org/w/index.php?title=Haplogroup_H_\(mtDNA\)&action=edit§ion=1](https://en.wikipedia.org/w/index.php?title=Haplogroup_H_(mtDNA)&action=edit§ion=1)

Haplogroup H is a descendant of [haplogroup HV](#). The [Cambridge Reference Sequence](#) (CRS), which until recently was the human mitochondrial sequence to which all others were compared, belongs to haplogroup H2a2a (human mitochondrial sequences should now be compared with the ancestral Reconstructed Sapiens Reference Sequence (RSRS)).[\[3\]](#) Several independent studies conclude that haplogroup H probably evolved in [West Asia](#) c. 25,000 years ago. It was carried to Europe by migrations c. 20-25,000 years ago, and spread with population of the southwest of the continent.[\[4\]](#)[\[5\]](#) Its arrival was roughly contemporary with the rise of the [Gravettian](#) culture. The spread of subclades H1, H3 and the sister [haplogroup V](#) reflect a second intra-European expansion from the [Franco-Cantabrian region](#) after the [last glacial maximum](#), c. 13,000 years ago.[\[1\]](#)[\[4\]](#)

In July 2008 ancient mtDNA from an individual called [Paglicci 23](#), whose remains were dated to 25,000 years ago and excavated from [Paglicci Cave \(Apulia, Italy\)](#), were found to be identical to the Cambridge Reference Sequence in [HVR1](#).[\[6\]](#) This once was believed to indicate haplogroup H, but researchers now recognize that CRS can also appear in U or HV. Haplogroup HV derives from the Haplogroup R0 which in turn derives from haplogroup R is a descendant of macro-haplogroup N like its sibling M, is a descendant of haplogroup L3

Distribution

[https://en.wikipedia.org/w/index.php?title=Haplogroup_H_\(mtDNA\)&action=edit§ion=2](https://en.wikipedia.org/w/index.php?title=Haplogroup_H_(mtDNA)&action=edit§ion=2)

Haplogroup H is the most common mtDNA haplogroup in [Europe](#).[\[7\]](#) Haplogroup H is found in approximately 41% of native Europeans.[\[8\]](#)[\[9\]](#) The haplogroup is also common in [North Africa](#) and the [Middle East](#).[\[10\]](#) The majority of the European populations have an overall haplogroup H frequency of 40%-50%. Frequencies decrease in the southeast of the continent, reaching 20% in the Near East and Caucasus, 17% in Iran, and <10% in the Persian Gulf, Northern India and [Central Asia](#).

Descendants H* lineages, H1, H2, H3, H4,
H5'36, H6, H7, H8, H9, H10,
H11, H12, H13, H14, H15,
H16, H18, H19, H20, H22,
H23, H24, H25, H26, H28,
H29, H31, H32, H33, H34,
H35, H37, H38, H39,
16129(H17+H27),
16129(H21+H30)

Defining mutations G2706A, T7028C^[2]

Conclusion: Genomic testing of the 23rd chromosome (sex-chromosomes X-mtDNA and Y-DNA) and the autosomes of the remaining 22-pairs of chromosomes provides invaluable genetic information about the migration and distribution of our ancestors. Because of improved laboratory analyses and the mathematical calculus, the interpretation of the test results has been deeper in terms of subgroups resulting in the detection, distribution and separation of populations by date and geographic location.

ⁱ The original title and text of the book was written in Polish, *Przeszlosc i Zabytki Wojewodztwa Tarnopolskiego*

ii

ⁱⁱⁱ The Polish publisher was **Powiatowa Organzacja Narodowa w Tarnopolu**.

^{iv} Now called L'viv, Ukraine. It was the former capital of Galicia, when under Austrian occupation after 1772.

^v Polish kings.

^{vi} Napoleon's conquest in the area.

^{vii} WW I (1914-1918) and the war with the Bolsheviks (1918-1921).

^{viii} The 1st Temple was destroyed by the Babylonians in 586 B.C.E. The second Temple was rebuilt in 539 B.C.E. after Cyrus of Persia defeated Babylon. Cyrus then gave permission to the Jews to

return to Israel to rebuild their 2nd Temple, which was completed in 515 B.C.E. and stood until 70 C.E., when it was also destroyed, but that time by the Romans.

^{ix} Hebrew priests were known as the Kohanim (Cohen). In later times in the synagogues, rabbis served the faithful. However, synagogues were originally meeting places for Jewish congregants, while the Temples had been the religious places of prayer and animal sacrifices.

^x Presbytery or plural presbyteries

^{xi} The word almamor has not been found in a lexicon or dictionary. However, the word almoner means one, who distributes alms. Perhaps the word, almamor, meant the place at the Bima, where alms were distributed. It was customary for a congregant to advise the rabbi of his gift of alms as he approached the Bima.

^{xii} The Heichal is the place in the synagogue where the altar is placed.

^{xiii} 30 meters is 98 feet.

^{xiv} The entrance to the synagogue.

^{xv} By the town or city officials.

^{xvi} Women were placed above the men.

^{xvii} The men.

^{xviii} Islam religion began in the 7th century.

^{xix} Gallery for the women.

^{xx} The women's gallery was usually upstairs.

^{xxi} The attyka was a part of the top of the turret.

^{xxii} Poland had a history of violence in the eastern region that required physical defense.

^{xxiii} The turrets.

^{xxiv} The inside dimensions were 44 feet by 39 feet and 37 feet in height.

^{xxv} World War I and the War with the Bolsheviks ended in 1921 just prior to the publishing of this book in 1926.

^{xxvi} Ulryk in Polish was equivalent to Ulrich in German, Ulrike.

^{xxvii} Boznica is the Polish word for synagogue. It is pronounced, Buzh-Ni-sta.

^{xxviii} In old Polish language, romb meant rhomboid shape. In modern Polish language, romb means diamond.

^{xxix} Webster's Ninth New Collegiate Dictionary, Springfield, Massachusetts, U.S.A. 1988: Mansard-roof was named after François Mansart, 1666, a roof having two slopes on all sides with the lower slope steeper than the upper one.

^{xxx} Webster's Ninth New Collegiate Dictionary, Springfield, Massachusetts, U.S.A. 1988: empora may be taken from the root word, emporium, a place that serves customers.

^{xxxi} Carpentry term, which meant made from wood. It is also a modern term, which means turned on a lathe.

^{xxxii} Webster's Ninth New Collegiate Dictionary, Springfield, Massachusetts, U.S.A., 1988: a bower is an attractive dwelling or retreat. It also meant a lady's private apartment in a medieval castle or a shelter made from tree boughs or vines twined together.

^{xxxiii} Pulpits or stands, which held the religious texts and documents.

^{xxxiv} Kamionka Strumilowa Synagogue.

Soviet Refugees in Central Asia During World War II Cherkinsky Family Relocated to Tashkent

From Peter Lande, "Jewish Refugees in Tashkent,"
Update: 15 Jun 2007, [Copyright ©1996, 2007, JewishGen®, Inc.](#)

Jewish Refugees in Tashkent

Introduction by Peter Landé

This database contains information about 152,000 Jewish refugees from the Soviet Union who were evacuated to Tashkent (Uzbekistan) and then went to different localities in Uzbekistan in 1941-1942.

Introduction

During WWII, more than one million Jews from the former Soviet Union, including the recently annexed territories of Eastern Poland, the Baltic countries, Bessarabia, and northern Bukovina, were evacuated by the Soviet authorities or managed to escape on their own into the Soviet interior before German troops marched into their towns and villages.

A significant group of evacuees, including many Jewish families, arrived in Central Asia (Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, and Turkmenistan) in 1941-1942. The database of the Jewish evacuees and refugees presented below is the first attempt to draw together archival information concerning the fate of Jews in Central Asia during WWII.

Uzbekistan was only one of several Central Asian Soviet Republics, later independent countries, to which persons fled or were deported. Overall, it is estimated that over 1.1 million persons, about 70 percent Jewish, were evacuated to Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan, and many other places in the southeastern parts of the former Soviet Union. It is hoped that future research will yield the names of these currently anonymous Jews. One estimate is that as many as 300,000 of these deportees perished due to diseases and starvation, while others died as Soviet soldiers during WWII. However, none of them perished in the Holocaust and, indeed, many later emigrated to Palestine/Israel or elsewhere.

In 2004-2006, a group of local researchers of the Central Asia Research Project, lead by Professor Saidjon Kurbanov, selected and digitized 152,000 registration cards of Jewish evacuees and refugees available at the Central State Archives of the Republic of Uzbekistan in Tashkent. With the funding provided by the [U.S. Holocaust Memorial Museum](#) (USHMM), Professor Kurbanov and his colleagues in Tashkent compiled a database consisting of 152,000 names of Jewish evacuees, along with the digital images of their registration cards.

According to the information provided by Professor Kurbanov, registration cards list only those who came directly to Tashkent and then went to different localities in Uzbekistan. The card catalog and database do **not** include those who arrived at other localities within the Uzbek Republic, as well as significant number of Jews and non-Jews who came to Tashkent after February 1942 — including people joining their family in Uzbekistan from other parts of Soviet Union.

This database is based on the card catalog of evacuees stored in the Central State Archives of the Republic of Uzbekistan in Tashkent (RG- P-864, Registration and Reference Bureau of the Commissariat of Internal Affairs [NKVD] of the Uzbek SSR). The original card catalog consists of more than 250,000 cards stored in 193 catalog boxes, with a total number of about 339,250 evacuees who were registered by the Soviet authorities in February 1942.

The database includes the following fields, and the records are linked to the original cards. There are 151,966 records in the database.

This database is based on the card catalog of evacuees stored in the Central State Archives of the Republic of Uzbekistan in Tashkent (RG- P-864, Registration and Reference Bureau of the Commissariat of Internal Affairs [NKVD] of the Uzbek SSR). The original card catalog consists of more than 250,000 cards stored in 193 catalog boxes, with a total number of about 339,250 evacuees who were registered by the Soviet authorities in February 1942.

The database includes the following fields, and the records are linked to the original cards. There are 151,966 records in the database.

- Name** — Family Name (Surname) and Given Name(s).
- Patronymic** — The person's father's given name, in Russian patronymic form (*otchestvo*), i.e.
"-ovich" or "-evich" added for a male (meaning "son of"), or "-ovna" or "-evna" added for a female (meaning "daughter of").
- Birth Year** — The person's year of birth.
- Gender** — The person's sex. "M" = male; "Zh" = female.
- Town** — Town from which this person was evacuated.
- Oblast** — Oblast (province) from which this person was evacuated. This is often just an abbreviation ("BSSR" = Belarusian SSR; "USSR" = Ukrainian SSR; "MSSR" = Moldovan SSR; "RSFSR" = Russian SSR), or an oblast name in its adjectival form.
- Rayon** — Rayon (district) from which this person was evacuated. This field is rarely filled in. When it is, the raion name is usually in its adjectival form.
- ID #** — Clicking on this ID number will bring up an image of the original card, in Cyrillic. See the table above for a translation of the fields.

Acknowledgements

This database of Jewish evacuees and refugees in Tashkent, Uzbekistan, is the first attempt to draw together archival information concerning the fate of Jews in Central Asia during WWII.

The information contained in this database was made available through the efforts of Michael Haley- Goldman of the Registry of Survivors of the United States Holocaust Memorial Museum in Washington, D.C.

In addition, thanks to JewishGen, Inc. for providing the website and database expertise to make this database accessible. Special thanks to Susan King, Warren Blatt, and Michael Tobias for their continued contributions to Jewish genealogy. Particular thanks to the Research Division headed by Joyce Field and to Nolan Altman, coordinator of Holocaust files.

Cherkinsky Pioneers - Zionists in Palestine

Cherkinsky Zionists Return to Israel 18th – 19th Centuries

Introduction

Genomic evidence has confirmed that our ancestors passed through the Levant on their way to arriving at the Western Caspian region 100,000 to 80,000 years BCE. About 70,000 to 60,000 years later, our J2a-M10 genomic ancestors migrated from the Caucasus to the Levant. They appeared in the Levant about 4,000 to 3000 years BCE and later became members of one of the 12 Hebrew tribes. At the end of the 18th century in Russia, after centuries of anti-Semitism and economic difficulties, some of our ancestors and their relatives through marriage sought relief through Zionism and made their exodus to Israel. "Three times is a charm", so the saying goes and here we descendants now are to be found in America, Europe and Israel.

As described in a previous chapter of this manuscript, our Cherkinsky family migrated out of Africa about 100,000 to 80,000 years ago. Their genomic journey has been researched. With confidence, we can determine that our ancient ancestors migrated to the Western Caspian region about 80,000 to 60,000 years ago. Approximately 30,000 years ago, our ancestors Y-DNA haplogroup, "J" appeared for the first time in the Western Caspian area. About 15,000 years ago, descendants of the "J" ancestral male, produced offspring with the subclade genetic markers classified as "J2a." Most recently, that genome was reclassified, "J2a-M410." This subclade group lived predominantly in the Caucasus.

Our M410 ancestors inhabited the Caucasus, and specifically Georgia and North Ossetia starting about 8,000 years ago. That era has been pinpointed as the early **Neolithic agricultural revolution**. The region is part of the "Fertile Crescent" – a region spanning the approximate borders of Anatolia and its neighbors, Syria, Iraq, Iran, and the Caucasus.

As described elsewhere in this manuscript, our ancestors later migrated to the Levant. Utilizing archeological, cultural, geographic, genomic, historic and linguistic methods, I was able to locate when and where our

ancestors next journeyed. They appeared in the Levant. This migration can be estimated with reasonable accuracy. Ancestors carrying the Y-DNA haplogroup "J" produced offspring with many subdivisions, whose migration pathways can be traced in the Middle East. In fact, they produced hundreds of mutational changes that have been categorized by their genomic analyses. They produced mutations that are found in Arabs, Armenians, Canaanites, Georgians, Hebrews, Kurds and Turks, among others.

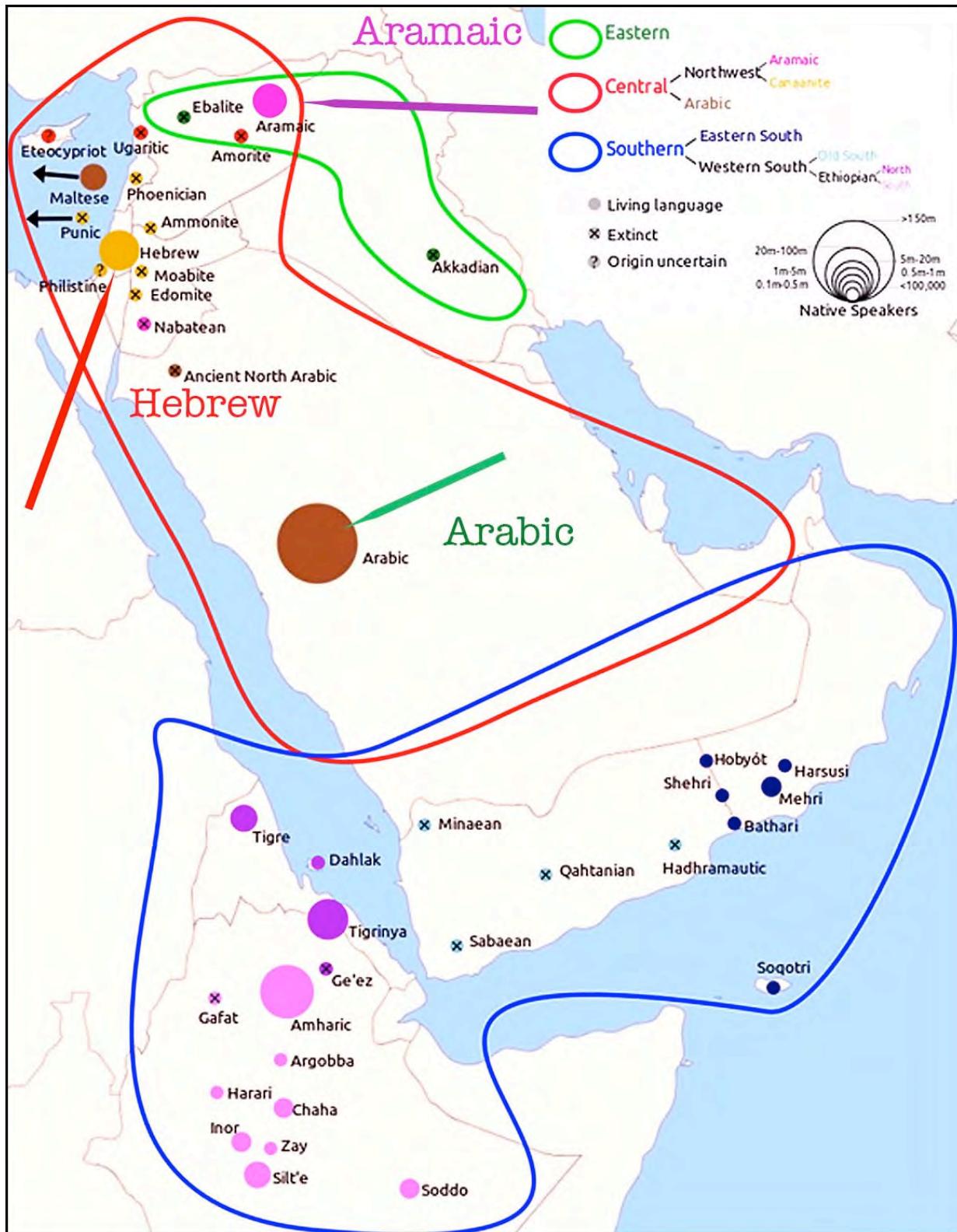
In our particular case, the genomic evidence demonstrated that our autosomal chromosomes are definitely found among those Hebrews who formed the 12-Tribes of Israel. We do not know yet from which tribe our ancestors may have originated. The timing occurred after the formation of the Land of Canaan and subsequently the Hebrew tribes, as written in the Bible's Book of Kings. Tribes have been described in the Land of Israel after the Exodus from Egypt led by Moses, (circa 1,280 BCE).

Our Cherkinsky autosomal genome further demonstrated that about 20% of the genes also are found among the Arab Bedouins. The presence of both ethnic groups suggests that the origin of our autosomal genome most likely arose before those religious-ethnic groups formed. Therefore, we can assume that the ancestors carrying J2a-M410 arrived or appeared in the Levant during the time of the Canaanites. This could have appeared before the time of appearance of the Patriarch, Abraham (circa 1850 BCE). Abraham was born in the town of **Şanlı Urfa**, in close proximity to the town of **Harran** that has been so well described during Abraham's journeys that were written in the Bible. Perhaps our ancestors appeared in the Levant about 3,000-4,000 years BCE.

Linguistic information has been extremely helpful in determining the further migratory directions of our J2a-M410 ancestors. Let us examine the language origins in the Middle East. The earliest of those languages has been classified as a "Proto-Semitic" language. Derivatives of the Proto-Semitic languages have evolved and dialects and derivative languages emerged in a variety of geographic areas in the Middle East. As an excellent example, one of my cousins, who descended from my grandmother's family, instead of from my grandfather's lineage as I did, carries the Y-DNA haplogroup subclade, "J1." We have a common ancestor, "J" whose group appeared in the Western Caspian region approximately 30,000 years ago. The "J1" subclade group also appeared in the Caucasus a few thousand years before "J2a". Our genomic pathways are close, but **NOT** exact.

Genomic data show that the region of Bagdad and Babylon has a majority of "J1" carrying males in their population. That region was a center in the development of the "Archaic-Semitic" language. Aramaic language appeared in this region. However, the descendants of that region migrated to the deserts of Arabia and settled mostly in the southerly region of the peninsula, Yemen and Oman. The inhabitants of Yemen and Oman speak a minor dialect of Arabic not spoken elsewhere.

On the other hand, the Northwest region of Syria and Lebanon is associated with the appearance of the Archaic or Proto-Semitic language. Hebrew appeared in that location as an alternative to Aramaic. Therefore, Hebrew is not a derivative language of Aramaic, but rather a derivative of the archaic, Proto-Semitic language. It is in this vicinity of the Northwest that J2a subclade is most apparent. Modern Hebrew evolved there, as well as the modern Arabic. Both of those languages have continued to be spoken in modern times. We can estimate that our ancestors settled in the Northwest Levant, prior to the appearance of the Hebrew tribes approximately 4,000 to 3,000 years BCE.



Linguistic Map of the Middle East
Proto-Semitic, Aramaic, Hebrew and Arabic



Irving Sherins (Isadore Cherkinsky)



Enoh Ilyich Chlerkinsky, Tula, Russia



Brian Jacobson, Gayle Sosa, Robert & Keith Sherins



Cousins Brian (Cherkinsky) Jacobson & Keith Sherins



Chaya-Ita Cherkinsky
Cherkinsky-Triffon Family in Palestine

MEMOIRS

By Yosef Hillel Trifon, aka Yonye Trifon, (1894-1980)
Kiryat Hayim (near Haifa), Israel, 1977

Translated from Hebrew by Giora Triffon,¹
Carmei Yosef, Israel, October 19, 2004

Edited for publication by Robert S. Sherins, M.D.²
Pacific Palisades, California, October 21, 2004

Translator's Notes:

1. The name "Triffon" is spelt differently by different branches of the family. The author, Yosef Hillel (Yonye) uses one "f" instead of two. Phonetically it would be "tree-fon" with identical emphasis on both syllables.
2. I have attempted, as far as possible, to retain the very special colloquial, humorous and often satiric "flavor" of the author's original and slightly old-fashioned Hebrew, as well as the original punctuation – rather than translating into a more sophisticated form of English usage.
3. Throughout the document, the translator's notes will appear in { } and *italics*. [G.T.]

Editor's Note – Genealogical Background:

Yitzhak Asher Triffon (1854-1929) was born in Slutsk,³ Minsk Uyezd (district), Belarus (White Russia). He moved to the village of Grigorovka,⁴ which was located in Konotop Uyezd, Chernigov Gubernya (Oblast), which was then part of Russia. Since 1991, after the dissolution of the Soviet Union, Grigorovka became part of Ukraine. In 1880, Yitzhak Asher married Chaya-Ita Cherkinsky (1857-1915) in Grigorovka. Yosef Hillel Trifon, author of this article, was one of their eight children. They immigrated to Mitzpeh (near Tiberias), Palestine, in 1908. [Ed. – R.S.]

INTRODUCTION (Y. H. Trifon)

This will be the life story of an ordinary man. One of many, who was born and bred in Russia, emigrated to Israel, lived, worked, toiled, shivered with malaria, took quinine pills, suffered and reached a ripe old age. Surrounded by sons and grandsons, great grandsons not yet, though age wise there could be a few great grandsons. When from time to time they hear my stories about this and that, of the events of this long period - nearly seventy years in the Holy land, eighty years upon the earth - they are impressed and beg me to write them under the heading "memoirs"...I have accepted.

Another event induced me to start writing my memoirs. In the mid fifties, one of my sons studied in London, England. An Englishman, a history professor, met him and told him of his intention to travel to Israel, and asked my son for the name of someone who could guide him there. My son gave him my name. The man arrived, Professor Crawford. I met him, brought him to my house and he, the professor, got right to the point. He started to ask questions: who, what, when, where, how? etc., etc.

¹ Giora Triffon is the 2nd great grandson of Chaya-Ita Cherkinsky, 3rd great grandson of Sender Cherkinsky, grandson of Michael Triffon and grandnephew of the author, Yosef Hillel Trifon.

² Robert S. Sherins, M.D. is a 3rd great grandson of Eselj (Isael/Joseph) Cherkinsky, who was a brother of Sender (Alexander) Cherkinsky. Sender was the grandfather of the author.

³ Slutsk, Belarus, was also known as Slutzk and Sluck. Slutsk is located 101 kilometers south of the city of Minsk. The map coordinates are 53° 01' North by 27° 33' East.

⁴ Cherkinsky ancestors lived in several towns within Konotop Uyezd (district), which included: Grigorovka, Konotop, Kosary, Kurin, and Tynitsa.

I started from the beginning. I told him in minute details of the beginning of the emigration, pioneers, Turks, the British ... everything was new to him. He, the "Brit," pumped me for knowledge on the British. The historian wanted every detail, asked for more and more. For three hours I have lectured to the professor of history. He asked me when I was in England? Where did I learn? I explained that I did not go to England. The British were here, and my English is not "Oxford," but not "Cockney" either. He was amazed and complimented me.

When he thought he had a "bagful" of knowledge that would satisfy his curiosity about the history, he turned to me and asked, "What are you doing now?" I told him I am a pensioner, working in my garden, reading, working for my wife in the kitchen, but my main occupation is translating Pushkin's and Hiene's poems into Hebrew. Still under the impression of the historical stories that he heard from me, he said excitedly, "Leave it alone, man! Leave Pushkin, leave Heine, and start writing your memoirs! Do it for the next generations!"

That was a short introduction - maybe not so short?

And here is the story in front of you.

I would advise you not to look forward to something very interesting. The events were not written by a skilled hand, writing is not my strong side. I am neither a poet nor a writer. I am a water carrier and lumberjack; as simple as that. Some people wonder, how does the name Trifon arrive to a Jewish family in the center of Lithuania?⁵

Trifon is a common name amongst the Russians, as well as amongst the Greeks. When I meet Greek men, and I do from time to time, they tend to talk to me in Greek. I know the Greek alphabet, but not the language.

Had I been at least fifty years younger, perhaps I would have started to investigate the roots of this name. The Trifon descendants are scattered all over the globe. Such an investigation would be very hard. Josephus Flavius mentions the name Trifon a few times in his book, "The Wars of the Jews," but it is hard to imagine that the name tumbled for thousand of years to arrive at a Jewish family in Slotsk.

And, This is The History of Yitzhak-Asher Son of Aharon Triffon

Aharon begat Yitzhak-Asher. And Yitzhak-Asher was 26 years old when he married Chaya-Ita, daughter of Alexander Cherkinsky, in the village Grigorovka located in the Ukraine. Chaya-Ita was not barren. After a year she gave birth to her eldest son Michael. The second was Chaim, and a daughter Sara-Sonya, and a son Moshe-Eliezer, and a daughter Rizeh, and a son Yosef-Hillel, who is writing these memories, and a son Reuven, and the youngest daughter Batya-Malka (in our late father's pronunciation – God rest his soul – she was Basha Malke the Lithuanian way). Our mother, Chaya-Ita, gave birth to three more male babies during the time, but they died as babies. Mother, father, five brothers and three sisters emigrated to Eretz Yisrael.⁶ {Land of Israel – G.T.}

Our father, Yitzhak-Asher, the head of the family, was born in a small town, Slotzk, Minsk district, in White Russia. He studied in this town's "Yeshiva," received a rabbinical diploma, traveled to Bobroisk⁷ which is near Slotzk, and from there arrived in Grigorovka. Later on I will tell how he arrived there.

Grigorovka – a large village bordering on three districts: Chernigov, Kiev and Poltava, in the heart of the Ukraine. The Ukraine was a large, rich, fertile land, but evil, and drenched in Jewish blood by Chmelnizky,

⁵ The Triffon ancestors were culturally Lithuanian Jews, who lived in Minsk Gubernya, Belarus (White Russia). Originally, Minsk was part of Lithuania-Poland after 1386, when the Union of Lublin united the Grand Duchy of Lithuania with the Kingdom of Poland. The marriage between the Polish Queen Jadwiga, daughter of Hungarian King Louis I of Anjou, and Lithuanian Archduke Wladyslaw II Jagiello, de-facto united Christian Poland and pagan Lithuania. Jagiello had converted to Christianity.

⁶ In 1908 the Triffon/Cherkinsky family immigrated to Palestine, then under Turkish (Ottoman) authority.

⁷ Also called Bobrojsk.

Hydamaks, Cossacks, and in later days Petliura, and Machna, (who did not shame their predecessors). Yet the Jews, without paying attention to all these, and despite all, proliferated and succeeded and had "fun."

The village Grigorovka – probably got it's name from some "atman,"⁸ a gang leader whose name was Gregory, who excelled in robbery and murder, and settled there.

The village was a typical large Ukrainian village. At the entrance was a sign announcing that 550 families lived in the village (**a** large size); that part of its lands belonged to two landlords - "Paritzim" as the Jews called them. One was living most of the time in Paris, and leasing his land to whoever wanted to lease it.⁹ At one time our father leased 100 "Zisyatin" – 1000 dunams approximately {Dunam = 1000 square meters G.T.}. He sowed oats - I do not remember if he succeeded with it.¹⁰ All the rest of the lands belonged to farmers. Tall, big, muscular "Muzhiks"¹¹ There were exceptions – good farmers by those days' standards, peaceful quiet people according to Russian definition. They had the generous Russian nature, song lovers, vodka lovers, who loved life and enjoyed it according to their concepts - carefree, always happy and gay.

One should not forget that, at the mentioned period, the farmer's liberation from their landlords by Czar Alexander the 2nd in 1861 was fresh in the memory of the elderly and old farmers. They called him the "liberating Czar" and mentioning his name brought them joy.

However, to be merry they did not necessarily need Alexander's name mentioned. In the village there was a "Monopolska," an Institute that sold vodka as a monopoly *{It seems the author meant that vodka was sold there at a subsidized rate. – G.T.}*. The Government took care of this. An institute, that without it, life would not be "life." An institute that was the cause of constant raised spirits. In winter they would drink to warm the body, in summer - to lift the soul. (As kids we avoided passing near the "Monopolska," as a meeting with a Ukrainian farmer is not very pleasant, and if he were drunk, even worse). But none of this affected their way of life. Their work was done properly (apart from confirmed alcoholics). It showed in the state of their farms - they were excellent workers. A workday of fifteen to sixteen hours was a regular thing.

To their credit, it must be said, that at the high-load work season they drank little. Their health and physical state were beyond human conception. What a "Goy" {gentile – G.T.} could carry or lift, no outsider can perceive. Nearly none amongst them was sick. In the village there was something resembling a pharmacy that was run by a chemist. The Jewish residents called him "Feldsher," or "Chvarshef" as the Ukrainians called him, who knew how to bandage and apply iodine on a wound. (It is no wonder that our doctors say, "healthy as three Goyim.")

At a distance of about twenty "varstas" from Grigorovka was a hospital with a German doctor. Most of his patients were Jewish. Once a month a government doctor came to the village, as well as to the other villages in the vicinity, from the district capital, Konotop, to treat the patients that could not travel far. By the way, the literal meaning of the word Konotop is "sinking of the horses." The village elders tell that once, tens of years ago, in the autumn, in the rainy season, carts drawn by horses passed there and some horses sank in the sticky mud of the black soil, hence the name.¹²

⁸ Refers to Cossack Hetman, or chief, named Gregory.

⁹ Absentee landlords, who were often from Polish noble families, created a huge socio-economic problem for the Ukrainians. Jews frequently served as both the rent and tax collectors for the nobility. The absentee Polish landlords and Jews were despised by the Cossacks, who agitated the peasants and encouraged them to rise up against the foreigners. The resultant rampages and massacres were known as pogroms.

¹⁰ Most Jews had been prohibited by the Russian Czars from owning land. Some Jews were able to lease land for farming; mostly Jews were traders and merchants.

¹¹ A term referring to Russian peasants prior to 1917.

¹² Another version of the story related to the time when the horses of the Russian cavalry became mired in the mud in the military campaign of 1634. That was the date of first mention of the origin of the town of Konotop, which was owned by a Polish noble family. The Russian Czar Michel Romanov attempted to regain that region from Lithuania-Poland. As a consequence, the Ukrainian Cossacks entered the battle and were able to defeat the Russian army and evict the Poles.

When I talk of the medical standard in the village, one needs to tell a short story that will give an idea of that standard. The story is a true one. In the village lived a farmer who claimed that he treated teeth when he served in the army. A member of our family, who suffered a toothache, went to ask for this expert's help. The man used a rope to tie our family member to a chair converted specially for this purpose and pulled out the aching tooth.

It is interesting to note that these simple primitive people had a special talent - call it sense of humor - to stick names and nicknames to people and things. Here are some examples: there was a Jew in the village with six fingers on one of his hands - they called him "shostopochky" meaning six fingered. A tall one - a rarity amongst the Jews - was called the "long one." One with a big paunch was called "pozmi" - literally translated is "paunchy." A crippled shoemaker Goy was known as the "limping one." Our father - God rest his soul - excelled in explaining things, politely and smoothly, so he was called "Zamenko," which means the seducer or the convincer. So much so that once a farmer addressed him as Mr. Zamenko. When he was corrected he apologized and said he was sure that was our father's real name. One who played the flute was called "Rodka" - flute.

A farming village was in need of a variety of professions, like blacksmiths, carpenters, shoemakers, wooden cask makers - for transportation of water. Tailors were Jews, who were involved in the village life, but without land.

One will not say that the people in Grigorovka, like the people in the rest of Ukraine's villages, were highly educated. The majority was illiterate. One primary school could not and did not give the opportunity of learning reading and writing to all the villagers. The question was not if there was enough room for all the village children, the main question was what knowledge did the school give to those who went there. School was not obligatory and not many attended. The Jewish kids were not prevented from going, but the word "Zhid" {derogatory term for Jew - G.T.} that they heard everywhere they went was not a good incentive.

The eldest brother Michael was amongst the "graduates" of this school. Sister Sonya went there as well, but when mother needed her help she would send the school principal - an old maid who loved the bottle - a big tasty cake, with a bottle of vodka, and she allowed sister Sonya not to participate in class. To the subject of the education method of the Jewish children I will come back later.

School was a new institute in our village as in all villages; it is not known when it was first conducted. Maybe around the time of the farmers' liberation. But, they did not feel its absence; their every day life was not worse for it. They raised large families; they enlarged their country's population, providing a lot of soldiers for the Czar. (Until the first steps of the revolution at the beginning of this century - they were staunch patriots.) The question of population control did not worry them. They married young and if they had "illegitimate children" they did not throw them out. They did not excel in modesty. Both young sexes spent a lot of time together. The gardens, woods and clearings in front of the houses were excellent places for having a good time in summer. In winter they would gather in one of the participant's houses, to partake in what they called "Rosbitky" which means "until sunrise." A number of boys and girls would gather in one of the houses - suitable houses were not in short supply - and with full consent of the parents, who had done the same in their time, had a good time all through the night till sunrise, hence the name. One doesn't need to think that the time spent there was passed in reading prayers.

The larger the family the more important it becomes. The crowded living quarters did not bother them. At times three generations were living under the same roof. They did not know the concept of a "bedroom." Beds were not to be found in the rooms, usually there were two rooms in the house. The kitchen, toilet, and washroom were outside. They never heard of the existence of a "shower."

In one room there was a brick oven for heating, baking and cooking, as well as a big table, heavy, usually made of oak wood and around it long heavy benches that were attached to the floor. In the second room - wall to wall to the full width of the room - were wooden planks attached to fixed supports. These planks were padded with felt or some other soft material - they had never heard of real mattresses - and on this board, slightly padded, the whole family slept, no matter how crowded.

There was another ideal sleeping place: above the oven, about a meter under the roof, a sort of platform was constructed, wall-to-wall, and the old folk and the little children slept on it. It stands to reason that in

winter, when the oven was lit, it was not cold there. When the family grew in numbers till it was impossible to fit them all on the wooden board, "polati," or the place above the oven, another room was added, as the yard was large.

I stated before, there was no kitchen in the house. It was not needed - for baking and cooking there was a large capacity oven. There weren't any kitchen utensils either. They didn't use cutlery. Plates of any sort, flat or deep were not used. The food, the famous Russian "Borsht" {beetroot soup – G.T.} – today it is sold in glass jars by "Tnuva" {an Israeli food company- G.T} - was served to the table in one large wooden bowl, and all the family, which was seated around the table, would eat from it with wooden spoons. Had my grandchildren seen it they would have been horrified, crying: "what, from everyone's mouth back into the soup?"

If the family was very large, so that the people seated at the ends could not reach the center, they would add another bowl. At the end of the meal they washed the bowl and put it upside down in the room's corner. And for just a number of wooden spoons there was no need for a kitchen cupboard.

Showers were not to be found in the houses either, not as a result of water shortage, God forbid, water was abundant, but they didn't take advantage of the fact, did not think of using it. By digging a few meters deep in the rich, fertile Ukrainian soil, which is rich in water too, it is possible to get plenty of water. Near every eight or ten houses there was a well. No

pumps were used. Near each well was a wooden post stuck in the ground and at its top was a horizontal pole. A weight was connected to one end of the pole, and at the other end, which reached the well's opening, was a pail. It was easy lowering the pole with the pail to the well, filling it with water and raising it with the help of the weight.

In winter the water would freeze and it was necessary to break the ice in order to enable the people to reach the water. The row of posts all along the road was a magnificent sight, especially in winter, when all the posts were covered with frost and snow. In fact, not all water was potable. Some wells were used for washing, laundry and animal watering. There were wells that the Jews called "Tei Wasser"- tea water. These I remember particularly, as the "tea water" supply was my responsibility.

Water for washing and laundry was near our house. At the age of twelve to thirteen, I had to walk with a pail full of water some two hundred meters from the appropriate well to our house. Sometimes, for balance, I was given two pails. (When, five or six years later, I had to supply water carried on a donkey's back in the settlement, "Mitzpeh," I found that carrying two pails manually was trivial). {"Mitzpeh" is a settlement in the lower Galilee in Israel founded by the author and his family- G.T.} Water wasn't always carried manually. Sometimes, when larger quantities were needed, an "advanced" device was used - a sort of two wheeled cart with a barrel on it. It was taken for a longer distance, like to the end of the village. Near the windmills that were concentrated in one place, was a well with the best water in the entire neighborhood. Older boys made this transport. A few more words about wells. Wells, as mentioned before, were plentiful, however, so were playing, frolicking boys in the streets. The farmers' children "the Goyim" {Gentiles – G.T.}, were no better than our own "Tsabarim" {a nickname for the Israeli born – G.T.}, who, when they found a dead cat anywhere, had nothing better to do than throwing it into one of the wells. And if one, why not another? Maybe alive, as it is well known what its end will be in the well's water. To tell the truth, the "muzhiks" were not endowed with too much sensitivity, so these "cat's waters" were used for quite a long time, till it was impossible to use anymore. Then all the neighbors would gather and empty the well. This action was not done with the pole, since quick action was necessary before more water would rise in the well. Everyone with a bucket tied to a rope would quickly bring water from the well until the "treasure" was found at the bottom. This was done a few times until new water would rise with no cat smell.

The village dwellers, gentiles as well as Jews, were not too squeamish, although they were very eager for external grandeur, as I'll explain later. Cleanliness and hygiene were beyond their conception. Sanitation devices were not to be found in their homes, they didn't know of pesticides against mosquitoes or flies. In the summer the windows and doors were open and thousands of flies became the place's landlords. No one bothered with washing fruit or vegetables before eating them. When you walked into a farmer's home on the coldest winter days, a warm steam would engulf you. The stove that was built at the center of the room heated the house. The room's windowpanes were doubled for the winter. The external doors were covered

on the outside with a special cover, usually felt blanket, which would cover all the doors. The "better" the landlord the more heated the house was. Come spring all the coverings would be removed.

In front of the oven opening was a small surface, "Pripitsk", which means "in front of the oven," which was part of the oven on which stood cooking pots that needed heating. Underneath the "Pripitsk" was an empty space that was used as a small storage for various household tools. Sometimes, - I saw it in the Jewish homes particularly- some chickens who needed fattening were kept there as outside was too cold for them. Such a house, almost hermetically sealed, emitting a lovely smell of live chickens - defies description. And, in spite of the described "sanitary" conditions, the condition of the people was wondrous. They lived long, and old people surrounded with great grandchildren were a regular phenomenon.

When someone, leaving such a steaming, heated house to go out into the winter cold, and God forbid caught a cold, fell ill with pneumonia or another illness and died later for lack of medical treatment, there was no fuss. People were sorry for the loss of a helping hand that would be missed at the beginning of the work in the coming spring.

The "Samovar," a tea-urn, played a very important role amongst the farmer's utensils. It was standing at the head of the table, always steaming. All the family members, as well as guests, would sit around it drinking cup after cup - wooden cups - of tea. One didn't put sugar in the tea nor stir it with a teaspoon, hence no need for a teaspoon. Each person would hold a piece of sugar and lick it before each sip. At mealtime the samovar would be taken off the table and put in one of the corners of the house.

The samovar was not missing from any Jewish house either, although its use as well as the tea drinking method was different. Drinking glasses and glass saucers were used as well as teaspoons. The tea was sweetened with sugar cubes in the glass and not by licking. I remember the samovar well, as it was my job to look after it. When I was twelve to thirteen years old, our father would wake me in the early hours of the morning to prepare the samovar. Wash it, fill it with water, put the coal in its chimney, light it and tend to the fire with an upside down boot, which was used as a bellows. No matter when the tea drinking would start, I had to stand near the samovar, half asleep, and work the boot-bellows. I was short of many hours of sleep.

In the farming community there was no poverty, but there were differences in earnings. Some had three to four "diastin" of land and some had up to sixty to seventy or more. ("diastina" – ten dunams). Accordingly, some owned one horse ("Kliatshe"), some two or three, and some owned three pairs of horses or more. The same situation applied to the rest of the household stock. There were no "Dutch cows" in the village. But, milk was abundant; people drank and ate without restriction: cheeses, butter, cream, and sour milk by the jugs. As well as lamb and veal, there was no shortage of meat. The theory of proper nutrition was never studied, but everybody ate a lot of everything. Still, they were very "healthy as Goyim."

The farmers were diligent. And no piece of land was left uncultivated. Their fields were divided into three parts:

- A) For winter crops they sowed rye, as in this part of the Ukraine wheat was not known. They sowed the rye in the autumn, and after germination the snow covered it for the duration of the winter; the more it snowed the better the chances for a good crop.
- B) For summer crops: barley, oats, buckwheat and other crops would be sown with the disappearance of the last of winter signs of snow and cold nights.
- C) A part that was left unsown: "Toloka"- uncultivated - a year later would be sown with winter crops, and later, summer crops - a three year cycle.

Success would depend on Heaven's will - lots of snow in winter and lots of rain in summer.

There were drought years as well, though very rarely. On such occasions, all the villagers, young and old, led by the priest, the "Pope"¹³ and his helpers, the "Deacons," dressed in their glorious uniforms, would go out to

¹³ The religion of the farmers was Russian Orthodox, not Roman Catholic. Their local clergy were priests. The word, "Pope," was used to denote a higher religious official, who was most likely the regional Bishop, http://en.wikipedia.org/wiki/Rosh_Pinna

pray and plead to God to have mercy and bring the much needed rain. The pope and deacons would gently swing a vessel filled with frankincense (a wonder essence, loved by God and hated by Satan even more).

The farmers were so sure of the pope and deacons' influence on heaven, they would take raincoats to keep dry on their way back home, after their prayers would be accepted at the appropriate quarters.

The farmers were very devout and believed in the supernatural. Important parts of their home decoration were the saint's icons, which hung under the ceiling along all the walls. A person entering the house would bow to the icons and make the sign of the cross three times.

The church filled their spiritual world, if one can talk about a "spiritual world" of these primitive people. The pope and deacons ruled their lives completely. If a farmer stole something, especially from a Jew, he would go to the pope, with a proper gift, and the pope would tell him that God forgave him, and so the thief's conscience would be clear again.

As deep as their belief in God and his Saints was their belief in ghosts and demons. Whole chapters can be written about their superstitions. The difference is that while God has representation on earth in the form of popes, the saint's icons, statues of Jesus, sacred objects, churches and church bells, the demons have no representation on earth. But, there is no doubt they exist. The demon has many names: ghost, joker, mischievous. Everyone can tell a story about meeting one of them in one form or another.

(There is a song written by Pushkin named, "The Demons," one of his beautiful songs. It's based on superstition: travel at night, in winter, a stormy night, and a diversion from the road. The driver attributes all this to the demon's pranks. He, the demon, is standing in front of him in the form of a frightening beast and pushing the horses to the ditch. There is no escaping him).

In this belief in demons and ghosts, the Jews were not much different from the farmers. The following story will attest to it. This is not a song, it was not written by Pushkin, nor is it the fruit of an imaginative person. This is a true story: When our grandma was due to give birth (I don't know to which child – she was giving birth every year), our grandfather Rabbi Alexander¹⁴ went to a neighboring village, larger than Grigorovka, to bring the midwife, the "Babe." It was in the middle of winter. The means of transportation in this season was a horse or a pair, hitched to a sleigh. The landlords' sleighs had backrests. But the farmers' sleighs were simple, wide, open on all sides and were used to transport supplies as well. The sleigh would be covered with straw and the Babe would be placed on it, covered with furs. The travel took a long time and being "comfortable" the Babe fell asleep and fell off the sleigh. When she fell she woke up and called after him, "Sender" "Sender!"¹⁵ And Sender, hearing the cries and his name being called in the night, the vast snow in empty fields around him, was sure that it was a demon, the devil who wants to harm him. He started whipping the horses. The horses were good and ran as fast as they could. After a long distance when the shouting stopped, he decided that they were out of danger and turned to the Babe to tell her about the "incident," and how they were saved from the demon's clutches. To his amazement he didn't find her on the straw. He then went back and found her dragging her feet, at the end of her strength, lamenting her fate: "Sender, 'Tayere' (dear), what have you done to me? The wolves could have devoured me!" Well, the wolves didn't devour her and Grandma gave birth - "Mazal Tov" {Good Luck or Congratulations – G.T.} - to a son – I don't remember his name.

The primitive "muzhiks" loved external grandeur, ceremonies, and liked dressing up and showing off. There was the well-known embroidered "Rubashka." The summer's topcoat, the fur that was worn tight about the waist, both with embroidered collar. High boots, with the lower part made like a bellows, smeared with tar, making a squeaking sound when one walked. (By special order the shoemaker would add a piece of leather underneath the sole.) The boots were used for effect in summer as well as in winter; although some would wear felt shoes in winter. Obviously, such splendor was used by the young people. The richer the family a

although he was referred to as their "Pope" in their local vernacular. There are Orthodox "Patriarchs" chosen to administer the various Orthodox Christian sects, i.e. Greek, Russian, Serbian, and Ukrainian.

¹⁴ Rabbi Sender Cherkinsky.

¹⁵ Sender is the abbreviation of Alexander (Cherkinsky).

young man (called a "shaygetz" in Yiddish)¹⁶ came from, the more embroidered was his fur, the squeakier were his boots, the more smeared with tar. Such glamour was used especially on public occasions, such as Sundays and holidays in church, on happy occasions like engagement parties and weddings. On such occasions, there were special ceremonies. The bride would wear a colorful wreath, like a crown, and she would go from house to house to invite people to her wedding. On these occasions the horses and carts would be decorated as well as the people. The line of vehicles would pass by for display, the leading carriage with the nicest horses. Colored ribbons would be tied or pasted on the bridles, and bells would be fixed on the "Duga," the wooden arc that connected the wagon shafts to the bridles. The bell chimes would announce the approach of the convoy. A chorus would sing with no guidance, no conductors, but their singing was rich and full. The amount of vodka consumed on such a parade was immeasurable. The festivity would last a few days - even up to a week.

The Jewish residents were not much different from the farmers. They tried to imitate them in everything; in their way of life, dress, food (the difference was in the "Kashrut"¹⁷) and their customs. Jewish weddings were no less noisy and extravagant. While the farmers usually got engaged to someone inside their village, the Jews, being few, were nearly all obliged to look for partners in other villages. Therefore, the fuss around a Jewish wedding would be greater. While the farmer's wedding convoy would be in their own village, the Jewish procession would pass many kilometers, from settlement to settlement, with no diminishing of the grandeur and splendor of the participants. The same ornaments were on the carriages and horses. The same bells on the bridle arch, the same air of festivity and merriment, a little less vodka perhaps. The Goyim would stand to the side, watch and enjoy themselves. Some, neighbors or acquaintances, would take part in the affair.

Once a year the Jews would let loose and go wild in the village streets. It was on "Simchat Tora." {The Festival of Rejoicing in the Law or Torah – the Jewish Holy Books – G.T.} Anyone who could stand on his feet would be out on the street. Singing, dancing, and ... drinking, wine or vodka. Dancing, singing and dancing, the merriment was tremendous.

The farmers used to call it, "the Jewish holiday that calls for a lot of drinking." Who better to appreciate the value of drinking? They would watch and enjoy it. When someone enjoyed drinking, by the way, his appreciation of the holiday would rise a lot. But let's go back to the farmers; about the Jewish folklore I'll tell you later. The farmers liked festivals and showing off, but they knew how to work as well. The majority of their time was spent on hard, backbreaking work; every season had its labor. One needs to remember that at that time most jobs were done manually. Agricultural machines were not known; plowing was done with a pitiful plow, with a single blade, that demanded tremendous effort in the heavy, sticky Ukrainian soil.

Many had wooden plows, "Suha," similar to the Arab plow, which was a remainder from the era when they were serfs to the landlords. Many of Russia's poets mentioned the "Suha" as a symbol of the miserable farmers. It is true that a little later the "Zomostvo," a government department that dealt with the farmers and agriculture, issued harvesting machines, to be paid for in installments, which were operated by a pair of horses. But, few bought such machines, since not everyone had two horses and not everyone wanted to get into debt. Thus, the harvest was done by scythe. (A few people, who were owners of smaller pieces of land, even harvested with sickles). Harvest by scythe was a hard tiring job. Not everyone could get good results with it. A little detail: we lived next to a farmer, I even remember his name, Tarsenko, owner of one of the better farms in the village; a good looking heavy man, father to many sons, all good workers, but none was near his rank. He was especially famous all around in the neighboring villages, as an expert harvester using the scythe. He was able to work for many hours, without rest, without tiring, and most importantly, he would cut the grain crop as if he was using a razor. Close to the ground – as the bull would eat – and the lines would be as straight as if arranged by hand.

He taught me the job and promised me I would be a good "koser" – scythe harvester. I didn't get to his level, but I knew how to use it well. It was an impressive sight to the bums, to the onlookers, when hundreds of pairs of hands wielded the glowing scythes in rhythmical movements, in the open space of yellow grain stalks. The

¹⁶ A young male gentile – usually meaning rowdy, not very well behaved.

¹⁷ In accordance with Jewish dietary laws.

girls' job was gathering and tying the stalks. Without frills or ribbons the girls would make a string of straw and tie the stalks, put them on the cart and bring each to its own area. A special place for the stalks, like a barn, was not known there. "Collective farming" had not arrived yet. Harvesting the fields and collecting the stalks lasted about two months. It was the most difficult work season.

The work was done at a fast rate, as the rainless days had to be utilized. The threshing was done in the autumn and winter months, slowly with no hurry, inside special buildings with hard floors made for that purpose. An implement made from two sticks did the threshing. The longer stick was held in the hand, the shorter was attached to the long stick by a leather band, so that when used it could make a circular movement around the long stick. The implement was used in measured flicking movements. It was not a sophisticated "machine," but one needed skill to use it; a wrong movement could cause head injury. On the cold winter days, three or four farmers would gather for the threshing at one's place and in turns they would go to the second and so forth. The work in a closed, nearly sealed place was very boring if one person alone did it. That was the reason for a few farmers gathering together, as the threshing was one job that could be done in a group. The threshing was done during the winter months and the farmers were then ready for the new year's jobs. Farmers, who owned smaller plots with a lot of mouths to feed, looked for a side income. They would chop trees in the wood and bring it to the villagers, mostly to the Jews, or to the residents of close-by towns.

All the afore-mentioned toils, easy or hard, never troubled the farmers. Hard work did not make him tired, his spiritual world was limited; he was not worried by anything. His country was rich and his natural surroundings were beautiful. Each season had its own particular beauty.

The spring splendor is famous. To describe it appropriately, one needs to be a great poet. (It was described many times by Russia's poets and writers.) It is only possible to fully enjoy the spring for a short time, because when the snow melts the entire universe is covered by water. Only when the water subsides and you can move around again, you are stunned by what your eyes see. The green of the fields, the flowering of the trees, the smell of the flowers, the murmur of the streams, the song of the birds that woke from the winter sleep. All types of colorful birds, and above all, the nightingale, the magic nightingale, the sorcerer that tingles the heart, that snares every soul in his net. The farmers attribute a supernatural power to its singing. There is no man or boy, no matter how deeply he'll be preoccupied, that will not listen to its charming singing.

(Our eldest brother, Michael, when he was a boy of seventeen going on eighteen, needed to go from the village to the district city, "Konotop," to take a girl to the shops. The transportation method then was by cart hitched to a horse. He would choose to take the six to seven hours journey at night, in order to enjoy the smell of the buckwheat flowers and the songs of the nightingale. The way passed through woods and forests where nightingales lived).

After spring - the summer. With unending fields, green fields that slowly turn into a golden yellow sea, sometimes quiet and sometimes wavy, when the wind rocks the crop. Who else can behold such sights? Any of the inhabitants of cities or citizens of small countries the size of a cornfield?

And autumn, the one melancholic season of the year. Not for lack of splendor of nature, but because you could not see it. Because, rich or poor, you had to be inside your house. You could not walk on rainy days in the mud of the black, heavy, sticky earth.¹⁸ (There were no paved roads then, maybe there are today?) But the minute you had the chance to be out – you could not believe your eyes. The abundance of water, the streams' channels, the flow of rivers, the verdant color of the trees, the wonderful fruit trees, that thrills anyone who wants to be thrilled. The sight of oaks, enormous in size and circumference, carrying their heads to the sky. Flocks of birds flying south, black clouds above your head, even the ominous sky, everywhere you look - grandeur and beauty.

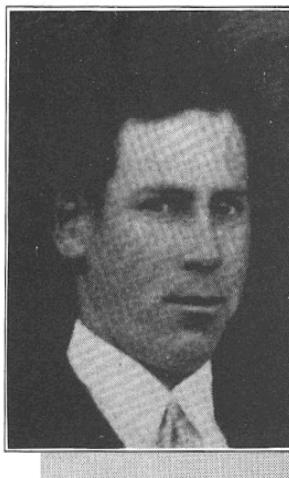
¹⁸Due to the black sticky earth of this area, maps often refer to this region as Black Russia.
http://en.wikipedia.org/wiki/Rosh_Pinna

Leah and Alexander Cherkinsky Pioneers of Palestine



Leah Shellepsky

| | |
|----------------|--------|
| Year of birth | 1908 |
| Place of birth | Poland |
| Year of | 1929 |
| Herzelia | 1932 |



Alexander Cherkinsky

| |
|--------|
| 1906 |
| Russia |
| 1921 |
| 1925 |

Benyamin and Hassya Cherkinsky, Alexander parents, lived in Barmetz in Kiev and owned a small factory for agriculture equipment.

In April 1881, with the rise of the Tsar Alexander the third a new wave of pogroms started in Russia, which lasted until 1917, when it was the end for the Tsar's regime.

At this period the whole family came to realize that the only solution for the Jews is to settle in Zion and their duty therefore is to immigrate to Israel. Benyamin's brother, Shmuel (Samuel) and his sister Michala (I believe it's Haya Ita). Hassya, who got married during the pogroms period in Russia to Reuven Triffon immigrated to Israel. Shmuel (the bachelor) join the Triffon family and settled in Mitzpeh near Tiberias. Benyamin and Hassya started to be ready for their immigration. Since they couldn't sell their house and the factory for cash, they did an exchange deal and they sold their property for tobacco. The tobacco allowed them to exchange it later on to gold and foreign money.

In 1921, time of the third immigration wave to Israel, Benyamin and Hassya took their sons Yakov Eliyahu, Nahum and 15 years old Alexander; (Michail remained in Russia), packed their belongings and left Barmetz (or Bachmets) by train to Odessa. After a long voyage they arrived in Beirut, Lebanon. The Triffs helped to move them to Tiberias and, with his help, each one of the family members found a job.

In 1925, Yakov was relocated by "Solel Boneh" (the first organized construction company in the early settlements days. Hassya went to Herzlia and later on the entire family joined him (Yakov). The first work that Alexander was part of was in drying out the swamp by digging a tunnel that allowed flow of water to the sea. Later on, he worked in constructing the road that connected between the mainland part of the city to Area G (the hill west of the main city. He worked in building construction and digging water wells.

The first living conditions were very poor; the family lived in a small cabin. During that period he married Leah. Leah was born in Bialystok in Poland, arrived to Tel Aviv in 1925. In 1935 they had their daughter Rachel and in 1938 their son Moshe. Leah died in 1985 and she is buried in Herzlia. Alexander is living in retirement house.

(This history book was published before my grandfather died (in 1990). I believe that the family information was written by my mother and was sent to the publishers

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From Robert S. Sherins, MD and Wikipedia.com:

The Cherkinsky and Trifon families settled 2 principal areas of undeveloped swamplands: Rosh Pina in Northern Galilee and Herzliya on the Mediterranean. A gallery is presented to demonstrate the rough live and hardships required of these pioneers.

Rosh Pina

Rosh Pina is a town (local council) of approximately 2,500 people located in the Upper Galilee on the eastern slopes of Mount Kna'anin, the Northern District of Israel. The town was founded in 1882 by thirty immigrant families from Romania, making it one of the oldest Zionist settlements in Israel. Rosh Pina was officially recognized in 1953.

History: Rosh Pina (Hebrew: רֹשׁ הַנִּסְעָדָה, lit. *Cornerstone*, alternate spelling: Rosh Pina) was one of the first modern Jewish agricultural settlements in history of the Land of Israel, then part of the Turkish Ottoman Empire. Rosh Pina was known as Um-Juni, in Ottoman times.^[2]

In the ancient Jewish Kabbalah tradition, Rosh Pinna is the site where the Messiah will appear at the end of the world. For this reason, Madonna sought to buy a home in Rosh Pina. In 1883, it became the first Jewish settlement in the Land of Israel to come under the patronage of the Baron Edmond James de Rothschild.

The first modern Jewish settlement in the Galilee, Gei Oni, was founded in 1878 by Jews from Safed, some of whom were descended from Spanish Jews exiled in 1492. However it was abandoned after three years of drought. A year later, in 1882, a group of Romanian Jews built the first lasting settlement in the Galilee and named it Rosh Pinna, or cornerstone, after Psalm 118:22: "The stone which the builders refused is become the head stone of the corner." Then in 1884 Baron Edmond de Rothschild sponsored the settlement and made it the administrative center for his holdings.

Laurence Oliphant collected funds for the settlement from Christadelphians and other sympathizers in Britain.^[3] He wrote about his visit to Rosh Pinna in 1886, "Jauna, which was the name of the village to which I was bound, was situated about three miles (5 km) from Safed, in a gorge, from which, as we descended it, a magnificent view was obtained over the Jordan

valley, with the Lake of Tiberias lying three thousand feet below us on the right, and the waters of Merom, or the Lake of Huleh, on the left. The intervening plain was a rich expanse of country, only waiting development. The new colony had been established about eight months, the land having been purchased from the Moslem villagers, of whom twenty families remained, who lived on terms of perfect amity with the Jews. These consisted of twenty-three Roumanian and four Russian families, numbering in all one hundred and forty souls. The greater number were hard at work on their potato-patches when I arrived, and I was pleased to find evidences of thrift and industry. A row of sixteen neat little houses had been built, and more were in process of erection. Altogether this is the most hopeful attempt at a colony which I have seen in Palestine. The colonists own about a thousand acres of excellent land, which they were able to purchase at from three to four dollars an acre. The Russians are establishing themselves about half a mile from the Roumanians, as Jews of different nationalities easily get on well together. They call the colony Rosch Pina, or "Head of the Corner," the word occurring in the verse, "The stone which the builders rejected, the same is become the head of the corner."^[4]

In 2005, right-wing activists assembled in the cemetery of Rosh Pinna to perform a 'Pulsa Dinura', a kabbalistic ceremony in which God is asked to curse someone who is believed to be a sinner. They gathered near Shlomo Ben-Yosef's grave and called for the death of the Prime Minister then, Ariel Sharon^[5].

On July 14, 2006, two Katyusha rockets landed in an open area of Rosh Pinna. Nobody was injured in this attack. The Rosh Pinna airport was closed the previous day, July 13, as a precautionary measure. [citation needed]

Demographics: As of 2005, Rosh Pina had a predominantly Jewish population of approximately 2,400. In 1948, the year Israel declared independence and the outbreak of the first Arab-Israeli war, Rosh Pinna had a population of 346. There are also Arab Israelis that live in Rosh Pina.

Geography: Rosh Pinna is located north of the Sea of Galilee, on the eastern slopes of Mount Kna'an, approximately 2 km east of the city of Safed, 420 meters above sea level, latitude north $32^{\circ} 58'$, longitude east $35^{\circ} 31'$. North of Rosh Pinna is Lake Hula, which was a swamp area drained in the 1950s.

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Tashkent, Sunday, 5 ADAR...
5732 since the world creation 20th Feb 1972

Shalom Rav to my cousin Chaim Triffon! As they say "Thee will be written for good life (*Chaim* in Hebrew) Living God... My dear brother – a 1000 years as a day...

I am your cousin Reuven Cherkinsky – I learned with your brother Reuven at the same school and with your brother Yonye (Yona in Hebrew) and Batya 70 years have past since that time. And now you are old and so am I.

I wrote a letter to your granddaughter Orna. I wrote to her of our kinship. My eldest brother, **Yosef, and my brother, Binyamin, live in America.**

My brother, **Yaakov – Moshe**, (died, when he came home from the first war). My sister, **Chana**, lives here in Tashkent with all her family. I have two sons and two daughters, and they have kids boys and girls. And my brother, Hirsh, and my sister, Chava, (died in the second war)

I ask you to write how are you and all of you. And I also ask that you write the address of Reuven, your brother in America, so I write to him. Maybe he will want to see my brothers, Yosef and Binyamin, there. And I will write to you double.

Say Shalom to all your family and all our relatives.

Bless you, From Reuven Cherkinsky

Until today I did not know how I should write the address. They told me if I will write only in Hebrew, as your granddaughter, Orna, wrote, a letter like this will not reach you. Now I will write the good one.

In my home there are three rooms and everything a house needs, hot and cold water also, not like we had in the village **Gregorovka**. You did not forget I hope?

Be well, let it be peace and calm in your home.

From me, Reuven.

Tashkent, Sunday, 28 of Shvat 13 Feb 1972
From Reuven Cherkinsky

Shalom to Orna daughter of Yosef, granddaughter to Chaim Triffon !!!

Your letter that you wrote to Parhomovski family – we received from them (9-2-72)

I do not have enough words to tell you the joy that was in our house. And now I can tell you who I am and who is your grandfather Chaim Triffon. Everything that you wrote in your letter is true and crystal clear. That is 65 years ago the family Triffon came to "The country " (Palestine) 5 brothers and 3 sisters and I can add, their father was Yitschak Asher (May he rest in peace) and their mother Chaya-Itta .

They lived in Mitspa. And in 1920 Binyamin Cherkinsky and his family came to The country". His wife Chasya with three sons Yaakov, Eliyahu and Nachum. And with them came Shmuel Chekinsky. All came to Mitspa to the Triffon house. And so Chaim Triffon's mother Chaya-Itta and Binyamin and Shmuel and my father Israel-Eliahu they all were brothers and sisters and more brothers remained in the Diaspora. From this we can see that your grandfather Chaim is my cousin, and all the Triffon brothers and sisters are my cousins. The youngest Reuven that went to America and myself Reuven, we learnt together at school and the teacher said always "go to the table Reuvens". We all learnt then in one school, that is Yonye Triffon Reuven, Batya and myself with my brother Tsvi Hirsh and my sister Chava and more children that are my cousins and also Triffon cousins. (Tsvi Hirsh and Chava died at the time of the war).

Now we have in our town my sister Chana with all her family. If you'll ask your grandfather Chaim he will surely remember my sister Chana?

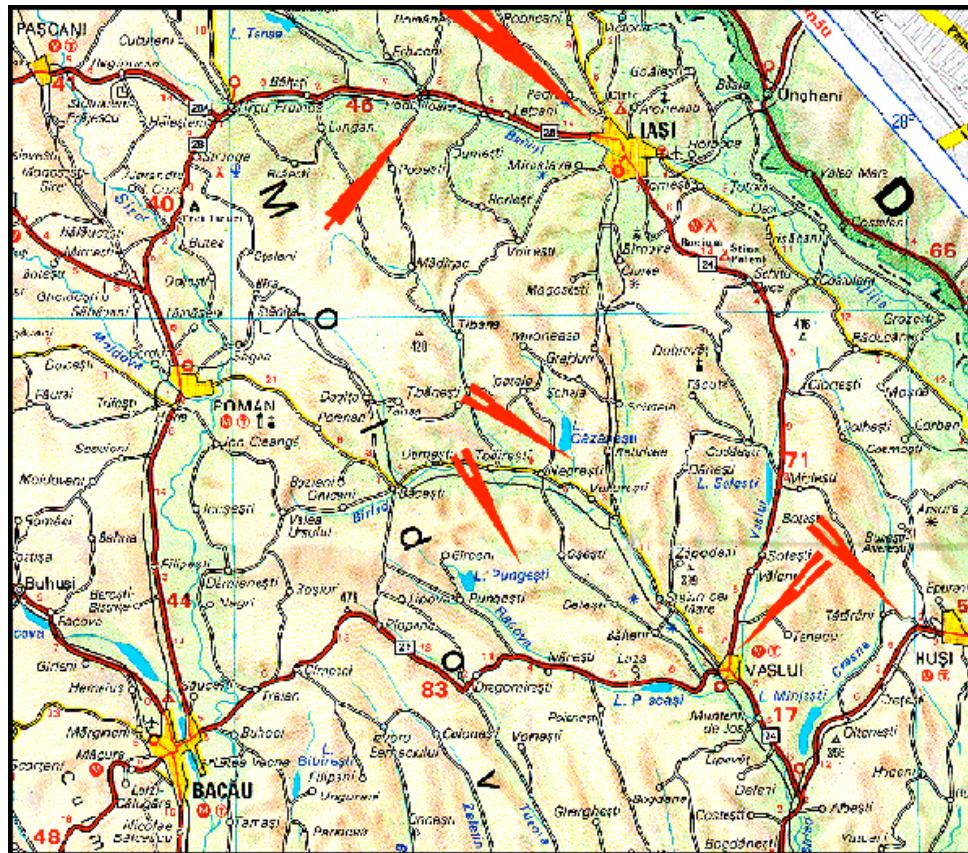
This is the story of the Triffon and Cherkinsky Families. I, Reuven, and today, I am nearly eighty years old, I have sons and daughters and grandsons and granddaughters, but I did not forget my youth, I should say our youth. And now I say to you, dear, when I read your letter, I cried with joy and kissed the letter that you wrote with your hand. And the joy that was in our house was so great that there are no words to tell.

After all these things I ask you to write of your health, and about everyone and his family and I will write to you double. I will ask you **for the address of Reuven in America, so I can write to him too. And there are two of my brothers Yosef and Binyamin** (your grandfather Chaim knows them). Give my blessings to all your families and to all the relatives and friends.

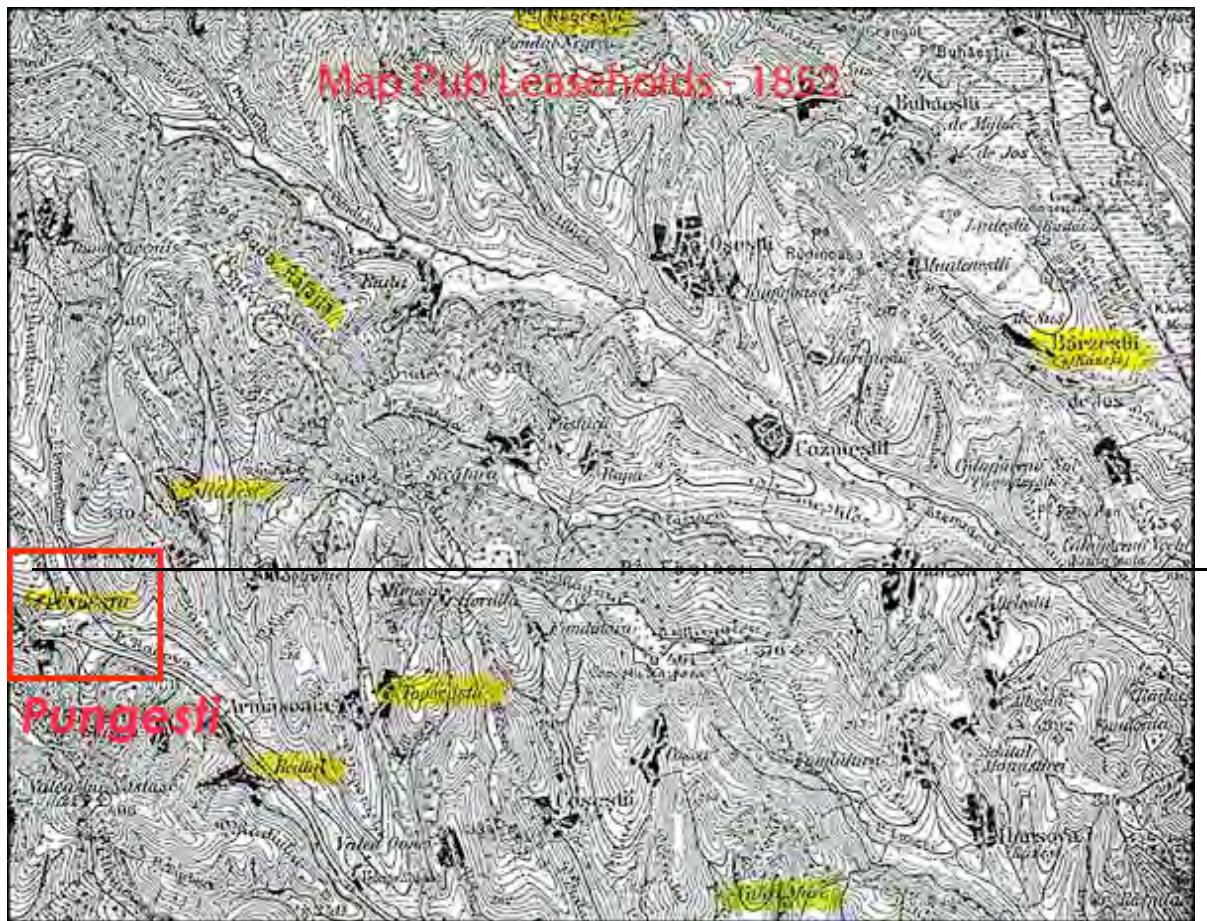
In deep respect and blessings, Reuven



Map of Romanian Provinces



Solomons of Pungesti – Negrești



Map of the towns with Solomon' Pub Leases

Dr. Robert S. Sherins
 1515 San Remo Drive
 Pacific Palisades, California 90272
 USA

Cluj-Napoca, Dec. 11, 2000

Dear Cousin, Dr. Sherins,

I managed to make progresses concerning the research of the Census records and I have the pleasure to send here annexed the copies of the positions concerning Pungesti and Negresti from the Census of the Jews from Vaslui county for 1852 and 1853. The English content of these records is the following:

1.

Vaslui

List of the Jews who are allowed to keep in lease pubs for the next year 1853

32 Aproval No. # 67 - Leiba sin Sava from Negresti - publican in the village Parpanita

2. 36 Apr. No. 92 - Saim sin Izdrail from Negresti - lesseeholder of the isolated pub in the field from Boresti

5a - Apr. No. 108 - Solomon Zeilic from Negresti - lessee the pub from Buhaiestii de Sus

51 - Apr. No. 105 - Solomon Zeilic from Negresti - leases the pub from Buhaiestii de mijloc

6a - Apr. No. 33 - Iosep sin Solomon from Pungesti - lesseeholder in Toporesti Razesi

3. 63 - Apr. No. 59 - Mercuri sin Solomon from Pungesti - leases the pub from the village Radiu in the possession Pungesti

64 - Apr. No. 89 - Mercuri sin Mandel from Negresti - lesseeholder in the village Harsova lui Sion

65 - Apr. No. 9a - Sil sin Ilia from Negresti - lesseeholder in the village Poiana Rianitei

66 - Isaac sin Iosep from Pungesti - leases the isolated pub from the possession Blesca

4.

Vaslui 1853

Number of the Jews with approval for leases

Archives: Solomon Pub Leases, Pungesti & Negresti
 1852 - 1853