



## NEWSLETTER OF CONGREGATION CHARLAP/YAHYA

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### STATUS REPORT TO THE FAMILY

It is over ten years since the establishment of the Ser-Charlap Family Association. In 1989 there were about 4,000 members on the family tree. That number has now grown to well over 16,000. At its inception, we believed that there was one main branch from the Charlaps to the Sers, hence the name of the organization. Now we know it is much more complex. All the branches of the family descend from the Charlaps, who in turn descend from the Ibn Yahya/Don Yahya family of Spain and Portugal. Those bearing the Ser name, in all its variations, are no different from all the other branches descending from the Yahya/Charlap line. Hence, our Board of Directors have suggested that we change the organization's name to one that is more inclusive: Congregation Charlap/Yahya. We are a world-wide congregation of Jews all stemming from this illustrious family whose lineage is traced back to the Exilarchs of Babylonia and thence to King David.

The Board has also agreed that we apply to the United States Internal Revenue Service for classification as a non-profit, tax-exempt organization. Congregation Charlap/Yahya is devoted to promoting our rich heritage and to conducting historical research in all areas that are important in understanding that legacy. These cover every area of the globe, but are concentrated in northeastern Poland, Belarus, Lithuania, Latvia, Spain and Portugal, and, of course, Eretz Yisrael.

This research was begun to memorialize those in the family who perished in the Holocaust. We hadn't the slightest idea it would lead to such a massive project. In addition to the continual research into our background, we are working on the translation of several works memorializing the destroyed communities of Europe. All this takes an enormous amount of time and money. We have spent well over \$100,000 on this project. Membership has provided about \$36,000 over the decade. Clearly, there is a large deficit. Perhaps our pending establishment as a tax exempt organization will encourage greater support of these efforts.

Modern descendants of the Charlaps and Yahyas are identified by a great many surnames, but there are several clearly identifiable branches which have been traced and are detailed in the twin book set *The Book of Destiny: Toledot Charlap and Ancilla to Toledot Charlap*. These branches include: Budowla (Budovitch, Budd), Charlap (Charlop, Charlip, Harlap, Charlaff, Charloff, Sharlip, etc.), Danowitz, Grapa, Kiejsmacher (Kasemacher, Kizmacher, etc.), Kopyto, Kur (Kuhr), Kuropatwa, Lapin (Lappen), Lew, Lewin (Levine), Mankuta (Mankita), Pakciarz, Pasternak (Pasternack), Parczewski, Podkowa, Ser (Sir, Sahr, Syr, Cear, Serr, Sehr, etc.), Smolarczyk (Smolar, Smoliar, Greenfield, Greenfeld), Tama, Yahya (Ibn Yahya, Don Yahya, Don Yechiya, Donchin, Dongin, etc.).

The thirteen member Board of Directors was designed to be inclusive and representative of these diverse lines. Members  
(continued on next page)

## REPORT TO MEMBERS (cont.)

of the current Board are:

Esther Budd (10202,Pl.92), Waterloo, Canada  
 Barbara Charlip (7623,Pl.73), Southfield, Michigan  
 Eliot Charlip (7615,Pl. 73), West Bloomfield, Michigan  
 Sidney Goldstein, Brooklyn, New York  
 Julia Hyman (3718,Pl.8), Venice, Florida  
 Aharon Manor (6298,Pl.217), Beersheva, Israel  
 Arthur F. Menton (58,Pl.102), Pres., Centerport, New York  
 Beverly Newman (5042,Pl.248), Leawood, Kansas  
 Kenneth Packer (1940,Pl.222), Washingtonville, New York  
 Lawrence Rothberg (4416,Pl.49), Glen Cove, New York  
 Morris G. Sahr (21,Pl.101), Charlottesville, Virginia  
 Akiva Shapero (5416,Pl.18), Richmond, Virginia  
 Revie Walman (9660,Pl.87), Kitchener, Canada

Nominations are being accepted for the new Board of Directors which will be installed on Sept. 1, 2000 (1 Elul 5760).

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### PHOTOGRAPHIC EXHIBITION

A collection of new photographs by Aaron Levy (1350,Pl.120) was held at the Philomathean Society Gallery of the University of Pennsylvania between February 28 and April 1, 2000. His well-received exhibition of abstract color photographs at the University's Fox Gallery, closed recently in December 1999. A collection of his prose poetry and photography was published in February by Handwritten Press. Aaron, currently Resident Junior Fellow at the Kelly Writers House, describes himself as a photographer and writer. But his interests extend well beyond those fields. He has dedicated an extraordinary amount of time and energy into research and writing on the Holocaust. Aaron is the son of Abe (1343) and Pat (1346) Levy of Pound Ridge, New York. Aaron's grandparents are Larry (1339) and Toby (1342) Levy of Chattanooga, Tennessee. Larry's mother was Chaya Malka Ser (Sir) (1293), who was born in Nur, Poland and lived in Zareby Koscielnie. Chaya Malka's grandparents were Zebulon Ser (1285) and Chaya Kopyto (1286) of Andrzejewo and Czyzewo. The Kopytos, of course, are another branch of the family.

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**THE NEWSLETTER OF CONGREGATION CHARLAP/YAHYA** is published quarterly. We encourage submittal of news items, essays, poems, and historical articles. Correspondence should be directed to:

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## CENTER FOR CHILDHOOD

The Center for Childhood in Los Angeles, California was founded in 1985 as The Museum of Childhood by Jon Lappen (3641,Pl.285), wife of Chet Lappen (3634). Jon reasoned that such an institution, modeled on the European concept of a museum of childhood culture, would be an innovative and effective way to educate a broad audience about childhood and to promote intercultural respect. The original plan was to collect toys, dolls, and childhood artifacts and to initiate exhibitions with educational components. From 1985 to 1987, pilot exhibitions were held throughout Southern California.

In 1987, the Board of Directors became concerned about the increase of child abuse, domestic violence, drug use, teen pregnancy and the lack of quality child care programs. They began to focus on a different question: What could this institution do to enhance the daily lives of children?

After a series of discussions with teachers, administrators, and other professionals concerned with children, The Museum of Childhood changed its name to The Center For Childhood and adopted a new mission. Since then, The Center has undertaken numerous projects to achieve these objectives. Among the projects are: production of films on parenting, parent education for teen mothers, sessions to teach about the importance of play in childrens' lives, sponsoring family outings, enrichment programs for families-at-risk, and recording of oral histories of grandparents reminiscences of their childhoods.

Jon is President of The Center and serves on the Board of Directors along with Chet and son Tim (3653), Chet's brother Stan (3635), and Harlan Barbanell.

Chet and Stan are the sons of Robert Lappen (3625) and Anna Sideman (3628). Recently received information shows that the Sideman's are intimately inter-related with the family of Nissan Lapin who was born in Veisiejai in the middle of the 19th century. That Jewish community was connected with Suwalk, Kalwaria, and other centers of the Charlap family. Robert was the son of Morris Lappen (3410,Pl.23) and the grandson of Israel Betzalel Charlap (3181) and Shayna Fruma Lapin (3190). Morris had assumed a variation of his mother's maiden name. Hence, all these Lappens should really bear the Charlap name. Jon and Chet live in Pacific Palisades, are the parents of two sons and two daughters, grandparents of seven, and have one great-granddaughter. Stan Lappen and his wife "Lucky" (3642) have two sons and a daughter and seven grandchildren.

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*From the study of history, one is inclined to regard religion and science as irreconcilable antagonists. . . But I assert that the cosmic religious experience is the strongest force and the noblest driving force behind scientific research.*

- Albert Einstein, Religion and Science, Nov. 9, 1930.

## ORIGINS OF THE FAMILY BRANCHES

All the branches of the Charlap family descend from the Ibn Yahya/Don Yahya family of Spain and Portugal. The following paragraphs briefly describe the origins of the various branches. For detailed information, see the two volumes on the history of the family. For genealogical data and for family charts see *Ancilla To Toledot Charlap*.

**Budowla (Budovitch, Budd)** - The Budowla family is descended from David ben Shimon Charlap (4082,Pl.3) who was born in northeastern Poland ca 1718. David's family was concentrated around Tykocin. Several migrated eastward into what is now Belarus. In the middle of the 19th century, two sisters who were descendants of David Charlap married two Budowla brothers, Yankel (9383,Pl.81) and Shmuel (9555). They lived in Baranowicze (Baranovichi) and gave rise to the Budovitch family.

**Charlap (Charlop, Charlip, Harlap, Charlaff, Charloff, Sharlip, etc.)** - The first known Charlap in northeastern Europe was Eliezer ben David Ibn Yahya, born ca 1590 in Salonika, Ottoman Empire. He was invited to be Rabbi of Tykocin and upon his arrival was known as Charlap. That name was taken from the Hebrew acronym which stood for "Chief Sage of the Exile in Poland." It was taken in honor of Eliezer's great ancestor Chiya al-Daudi who lived in Portugal some 500 years earlier. Chiya was known as Charlap, an acronym which stood for "Chiya, first among the exile in Portugal." The Charlaps spread out in all directions from Tykocin and were especially prominent in the Jewish community of Suwalki Guberniya.

**Danowitz** - The Danowitz family is descended from Berl (4003,Pl.3) ben Kalman (13954). Though Kalman was a brother of David Charlap, we are not sure he used that title. The Danowitz family married cousins from other branches of the family and are especially closely related to the Lewin, Pasternak, and Ser families. The Danowitz family lived in Ciechanowiec and environs.

**Grapa** - The Grapa (Grappa) family was concentrated in Lomza Guberniya, Poland and lived in Brok, Zareby Koscielnie (Zaromb), Czyzewo, Ciechanowiec, Nur, and other nearby communities. They intermarried with the Mankuta and Smolarczyk families of our tree and also with the Czerwonagura, Gura and Krystal families, with whom we have ties. Those Grapas on our family tree descend from Hersch Grapa (15747,Pl.330) who married Beyla (2822) bat Zebulon Smola (2820). Zebulon was one of the progenitors of the Smolarczyk branch of the family.

**Kiejmacher (Kasemacher, Kizmacher, Kiejzman, etc.)** - Meaning "cheesemaker", this name is almost synonymous with Ser, which means "cheese". Indeed, Sender Ser (1,Pl.101) was also known as Sender Kiejmacher. The Kiejmachers intermarried with Sers, Mankutas, and Kurs and are descended from Mendel (2969,Pl.3) ben Aron (8714). Aron was a son of Kalman (13954) brother of David Charlap (4082). Main centers of the Kiejmachers were Nur, Ciechanowiec, Czyzewo, and Bialystok.

**Kopyto (Kopito, Kopitowsky, etc.)** - The Kopytos intermarried with the Kur, Ser, Pasternak, and Mankuta branches of the family and with allied branches such as Samorog, Czerwonagura, and Ritholtz. They are descended from Yosef (2976,Pl.3) ben Aron (8714). They spread throughout Lomza Guberniya: Zaromb, Cuzewo, Nur, Ciechanowiec, Andrzejewo, etc. The Kopyto name is derived from a Slavic term for "horse's hoof."

**Kur, Kuropatwa (Kuhr)** - Kuropatwa is the Polish term for "partridge"; one of the meanings of Kur is "cock". Another is "thumb of the miller." In any event those family members bearing these names were very closely related. They descend from Basia (3015,Pl.3) bat Kalman (13954), the niece of David Charlap (4082), who married Yosef (3014), known as both Kur and Kuropatwa. Their children used both names. Kurs and Kuropatwas were mostly concentrated in Nur, Czyzewo, and Ciechanowiec, but went as far east as Bialystok. They intermarried with Sers, Kopytos, Lews, Pasternaks, Kiejmachers, Mankutas - indeed, most of the branches of the family. Chuna Kur (3017,Pl.145) married Gittel Ser (3019), daughter of Zebulon (2155,Pl.4) ben Avraham Charlap (2153).

**Lapin (Lappin, Lappen)** - The Lapins descend directly from David Charlap (4082,Pl.3) and members of the family frequently married their Charlap cousins as well as those from the Shereshevsky family, a group which is being investigated as rightly belonging on our tree. There were two main centers of the Lapins. One was Grodno, both the city and other towns in the Guberniya. The other Lapin center was further north in Taurage, Kretinga, and other towns in Lithuania. Both groups were involved with Shereshevskys.

## ORIGINS (cont. from p. 3)

**Lew, Lewin (Levine)** - Lew and Lewin were apparently interchangeable names within our family. The name is derived from the Yiddish term for lion and is one of the most common names among East European Jews. Many from Lomza Guberniya bearing that name belong on our family tree, especially those from Nur and Ciechanowiec. The Lews and Lewins descend from two brothers, Abraham (6411,Pl.3) and Chaim (3920), sons of Zalman (3918) ben Kalman (13954). Descendants of these brothers often married cousins in various branches of the family especially Pasternaks, Danowitzs, and Sers.

**Mankuta (Mankita)** - The Mankuta family is descended from Michel (5073,Pl.3), husband of a niece of David Charlap (4082). The name means sleeve, cuff, or left-handed tailor in Polish. The majority of the family lived in Zaromb and Andrzejewo, but spread out to many of the family centers throughout Lomza Guberniya where they married cousins from many other branches of the family.

**Pakciarz** - This name means "a person who leases land for dairy production." They were in the same business as their Ser and Kiejsmacher cousins. Some lived in Ciechanowiec, but the biggest group were in Tykocin and Wysokie Mazowieckie. The Pakciarz line comes from a brother (9878,Pl.3) of David Charlap (4082), whose name eludes us. There were several Pakciarz-Ser marriages and it was often said that "the milkman (Pakciarz) wed the cheesemaker (Ser)."

**Pasternak (Pasternack)** - A common name among eastern European Jews, it means parsnip and was commonly given to subsistence farmers or produce dealers. They are interknit with the Lewin, Danowitz, and other branches of the family and descend from Beryl (4003,Pl.3) ben Kalman (13954). The Pasternaks in our family lived in shtetls of Lomza Guberniya such as Nur, Ciechanowiec, Czyzewo, and Zaromb.

**Parczewski** - The progenitor of our Parczewski family is in the same line as the Mankuta family. Indeed, the wedding of Yehudis Parczewski (1785,Pl.208) to Kalman Mankuta (1787) gave rise to one of our modern families. Parczewskis also married into the Kur branch and other families which may have ties to ours, such as Strossman and Lubar. The name derives from a town some distance from where our Parczewskis lived with their Mankuta cousins.

**Podkowa** - Podkowa means horseshoe in Polish and was given to members of the family that became Kopyto. The two names are apparently interchangeable. Early Podkows married cousins from the Kiejsmacher, Lewin, and especially the Ser lines. Chaya (2,Pl.100), daughter of Lazer Podkowa (2964)

and Esther Elka Lewin (2965) married Sender Ser (1). They had ten children, most of whom married cousins whose name were Ser, Kiejsmacher, Danowitz, etc.

**Ser (Sir, Sahr, Cyr, Cear, Syr, Serr, etc.)** - The Sers were concentrated in Ciechanowiec, Nur, Kosow Lacki, and Brok. A grandson of David Charlap (4082,Pl.3) was Zebulor (2155,Pl.4) ben Avraham Charlap (2153). Born ca 1760, he was the first in our family to use the name. He had at least six siblings, all of whom took the honorary title Charlap as their surname. Sers married into most of the other lines of the family.

**Smolarczyk (Smola, Smolar, Smoliar, Greenfield)** - The Smolarczyk line is descended from a niece (11310,Pl.3) of David Charlap. The Smolarczyks lived in Ostrow Mazowieckie, Zaromb, Nur, Ciechanowiec, Shterdyn and Kolonie Obiecanie. The name comes from the Polish word for pitch or tar.

**Tama** - This branch of the family is descended from Yitzhak (4781,Pl.3) ben Aron (8714), a grandson of Kalman (13954). The name means dam in Polish; the progenitor of this branch of the family worked on the many waterways in the area of Nur and Ciechanowiec. That was Yitzhak (4781,Pl.141) who was born ca 1767. Tamas married their cousins in the Mankuta and Ser families and were closely allied with the Kwiateks, a possible branch of our tree.

**Yahya (Ibn Yahya, Don Yahya, Donchin, Don Yechiya, Jacchia, etc.)** - The main trunk of our tree which leads directly to the Charlaps and thence to the other branches. The earliest known person in our direct line to use the name was Yaish Ibn Yahya, son of Chiya al-Daudi (Charlap). Yaish was a 12th century scholar, politician, and major military leader for both the Moors and the newly formed Kingdom of Portugal. There were earlier branches of the family who used the Yahya name and other equivalents. (See "Origins of the Yahya Name," *Ser-Charlap Family Newsletter*, vol. 10, no. 4, p. 7, which is continued in this issue.) The Yahya family lived in Spain and Portugal until the expulsions of 1492-1497. From there they traveled along two routes. One was north to Holland and from there eastward through the Baltic Sea to northeastern Europe. The other course was to seek haven in the countries along the rim of the Mediterranean Sea.

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*While the intellect of Christendom, enthralled by countless superstitions, had sunk into a deadly torpor, the Jews were still pursuing the path of knowledge, amassing learning, and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skilled physicians, ablest financiers, and most profound philosophers.*  
 - W.E. H. Lecky, 1865

## ORIGINS OF THE YAHYA NAME

This column continues a list of various individuals in the Yahya family that began in the last issue of this journal. The list was compiled from descriptions by Abraham I. Laredo in *Les Noms Des Juifs Du Maroc*.

- 22/23. Yehuda ben David Ibn Yahya Negro [84C listed on p. 12 *Ancilla To Toledot Charlap*]: Born in Toledo; emigrated with his brother Salomom (Shlomo) [84D, *Ancilla*] in 1391 to Portugal. There he served a long time in the service of Queen Philippa, consort of King Joao I, upon whom he had much influence. Vincent Ferrer, the anti-Semitic instigator of violence against the Jewish community, solicited information from Joao to use as propaganda against the Jews, but Yehuda persuaded Joao to resist Ferrer's plans. One of the great poets of his time, he composed numerous elegies on the evils of the Kings of Spain. Among his works is a *Quinah* which still is chanted on Tisha B'Av in Moroccan synagogues. Another elegy on the persecutions of 1391 in Seville, Andalucia, Castile, Provence, and Aragon was published in *Anude ha-Abodah de Landshuth* and three poems were published in Eliakim Carmoly, *Sefer Divre Hayamim L'Bnei Yahya*. He was also the author of Responsa and numerous Piyutim which are used to this day.
24. Gedaliah ben Salomon Ibn Yahya [85B, p. 12, *Ancilla*]: Known as Master Guedelha Fysico and Astrologo, he was a philosopher born in Lisbon ca 1400. Served as astrologer to the court of King Joao I. The King died in 1433 and his son Duarte was preparing for his coronation. Gedaliah counseled Duarte, predicting that his reign would be brief and miserable. When Duarte fell sick, he attributed his affliction to the predictions of Gedaliah and took severe measures against the Jews in revenge.
- 25/26. Shmuel Abenafia and Jafuda (Yehuda ?) Abeneya: Along with the Brotherhood of Grave Diggers, were the object of a letter by Don Pedro IV, King of Aragon, dated Saragossa, Nov. 6, 1369. The missive authorized the exchange of a house for income.
27. Abraham Haya: A notable in the synagogue at Burgos and "public prosecutor" of the city in 1440.
28. David Ibn Yahya [87, p. 14, *Ancilla*]: Grammarian and philosopher, son of the martyred Don Yosef; born in Lisbon 1465, died in Imola in 1543. Evicted from Spain in 1492, he emigrated to Italy and was named Grand Rabbi of Naples in 1518. He was forced to leave Naples in 1540. In 1532 he was busy repurchasing captive Jews in Tunis and transporting them to Naples. Author of numerous works on grammar, philosophy, and Hebrew, and the *Dine Terefot*.
29. Yosef ben David Ibn Yahya [88, p. 14, *Ancilla*]: Son of (28), exegete and philosopher, born in Florence in 1494, died in Imola 1539. Author of *Torah Or*, a theological treatise published in Bologna, 1537-38 and commentaries on Torah and hagiography.
30. Dinah Ibn Yahya [See *The Book of Destiny*, p. 404]: Wife of David (28). Disguised as a man, she escaped persecution with her father and husband by being buried in a cave. Fleeing Portugal, she arrived in Pisa, then occupied by France. Fearful of the French troops, she hid in the summit of a 20 meter tower. Upon being discovered she leaped from the tower and miraculously was not severely hurt. She went to Florence where she gave birth to Yosef (29).
31. Salomon (Shlomo) ben David Ibn Yahya [86C, p. 12, *Ancilla*]: Grand Rabbi of Lisbon during 15th century. Enjoyed great influence with King Alfonso V. Foreseeing the coming persecutions, he protected his wife and children by preventing an ostentatious display of wealth. Shlomo died in Lisbon, where his tomb still exists.
32. Yosef ben David Ibn Yahya [86D, p. 13, *Ancilla*]: Born in Portugal in 1425, intimate friend of King Alfonso V, who dubbed him the Jewish Sage. However, Alfonso blamed him for his inability to prevent the Jewish community from displaying their love of luxury. In the process, Yosef incurred the wrath of wealthy Spanish Jews who had settled in Portugal, believing that he was trying to keep them down. Later, King Joao assumed the throne and continued to welcome Jews to his Kingdom. But by 1495 he was attempting to convert them to Catholicism and chose Yosef as an example for the first baptism. Yosef took 100,000 crusados and fled with his sons David (28), Meir, and Shlomo. After being afloat for some time in the Mediterranean, they finally debarked in Castile, where he was condemned to be burned at the stake. Due to the intervention of Duke Alvarc of Braganca, he was able to continue his voyage. Five months later, he arrived in Pisa and faced the troops of Charles VIII who were about to take the city. Charles extorted the huge sum of 7,000 gold pieces in exchange for the family's freedom. Offered the protection of the Duke of Ferrara, he set about encouraging forced converts to return to their ancient confession. However, due to the tortures endured from his tormentors, he died in 1498.
33. Gedaliah ben David Ibn Yahya [86B, p. 12, *Ancilla*]: Philosopher, born in Lisbon, 1437; died in Constantinople, 1487. Author of *Shibah Enayim* (Constantinople: 1543 and then Venice) on the seven cardinal virtues of the Jews. In Turkey, he advocated the union of rabbinic Jews with the Karaites.
34. David ben Shlomo Ibn Yahya [86CA, p. 12, *Ancilla*]: Grand Rabbi of Lisbon; born 1455, died in 1528. Accused of attempting to lure converts back to Judaism, he was condemned to the stake by King Joao II. He fled to Naples with his family but was captured and forced to sell his library to redeem his freedom. Upon being liberated, he went to Corfu and then to Larta where he ended his days in misery. Author of a Hebrew grammar, *Leshon Lemudim* (Constantinople: 1506, 1528; Venice: 1542); *Shequel ha-Kadosh* (Constantinople: 1520), a treatise on Hebrew poetry; *Tehilah le-David*, a

## ORIGINS OF YAHYA (cont.)

commentary on the Rambam's works; a commentary on *Mishnah*; and a collection of the best explications of biblical commentators (Venice, 1528; Salonika: 1522). On his trip to Larta he wrote a letter to Isaiah, a rich patron. This letter survives and was published by the historian Graetz.

35. Yaacov Tam ben David Ibn Yahya [86CAA, p. 13, *Ancilla*]: Turkish rabbi, lived 1475-1542. He is mentioned in the preface to *Tummat Yesharina* of Binyamin ben Mutal as the author of several works which were destroyed by fire in Constantinople. These included a commentary on Alfassi; *Maaseh Nissim*, a complement to the *Halakhot* of Nissim Gerondi; *Al ha-Nissim*, a commentary on the *Halakhot* of Rabbenu Nissim. In 1510 Yaacov Tam published *Sefer Yossipon* by Leon ben Massoni and in 1512 an opinion on *Birkat Avraham* by Avraham ben Shlomo Treves. He was a member of a congress of rabbis who decided in May 1520 to dissolve the anathema pronounced against Shalfiel (Shaltiel ?), a result which lost his post of prefect to Sultan Suleiman.

36. Shlomo Ibn Yahya [See reference in 87, p. 14, *Ancilla*]: One of 24 Portuguese Jews who, in 1556 by order of Pope Paul IV, were martyred by burning at Ancona.

37. Shlomo ben Yosef Ibn Yahya [See reference in 86D, pp. 13-14, *Ancilla*]: Exiled Portuguese Jew who fled to Pisa with his family and alone sailed to Rhodes where he died in 1530.

38. Meir ben Yosef Ibn Yahya [See reference in 86D, pp. 13-14, *Ancilla*]: Author of an Introduction to the poetry of Cuzari (Fano), published in 1506. Lived in Pisa and then Oulina, Italy where he died in 1530.

39. Yehuda ben Yosef Ibn Yahya [See reference in 88, p. 14, *Ancilla*]: Physician born Imola, 1529 and died Bologna, 1560.

40. David ben Yosef Ibn Yahya [89A, p. 14, *Ancilla*]: President of Jewish community of Naples in 1565.

41. Gedaliah ben Yosef Ibn Yahya [89B, p. 14, *Ancilla*]: Talmudic rabbi born Imola, 1515 and died, probably in Alexandria, ca 1587. Lived in Rovigo from 1549-1562 and later settled in Codiniola and then Salonika, the city of his childhood. Expelled by Pope Pius V and afflicted with the loss of 10,000 pieces of gold, he went to Pesara where he remained until 1575. He then led an errant life for eight years, finally establishing himself in Alexandria. His most notable work is *Shalsholet ha-Kabbalah*, also known as *Sefer Yahya*, comprising three parts: 1) a history and genealogy of the Jews from Moses to Moshe Morzi (1587), 2) a description of the celestial bodies, of the creation of the soul, of magic and evil spirits, and 3) a history of the people among whom the Jews lived and under whom they suffered. The book was published in Venice, 1587; Cracow, 1596; Amsterdam, 1697; Zolkiev, 1802, 1804; Polonnoye, 1814; and Lemberg, 1862. Gedaliah is also the presumed author of 24 other works which he mentions in *Shalsholet ha-Kabbalah* and which are also mentioned in *Otzar ha-Sephardim*.

42. Yosef ben Yaacov Tam Ibn Yahya [86CAAC, p. 13, *Ancilla*]: Born in Constantinople; physician to Sultan Suleiman, whom he accompanied everywhere. Died in battle in 1573. The poet Saadiah Lugo composed an elegy in his honor that was published in *Seder Zemamamin*. Yosef, edited and published, at his own expense, works of his ancestors, including: *Shibat at Enayim*, *Leshon Limundin*, and *Shekel ha-Kadosh*.

43. Gedaliah ben Yaacov Tam Ibn Yahya [86CAAA, p. 13, *Ancilla*]: Rabbi and physician, died in 1575 in Constantinople. He was a professor and Grand Rabbi in Salonika and Adrianople until 1548, after which he settled in Constantinople and devoted himself to Hebrew studies. He authored several manuscripts.

44. Tam ben Gedaliah ben Yahya: A son of (43), he was born in Constantinople in the middle of the 16th century. He inherited a great fortune from his father which he used to develop Jewish culture. After his father's death, he moved to Salonika where he was the patron of Jewish poets. His literary activity involved copying and arranging writings of his ancestors including works of Alfassi, Rabbenu Nissim, and Moshe ben Nachman. He completed his compilation in 1595, but his unexpected death came before it was published. Eliezer Shoshan and Meir Yishaqui visited him on his deathbed and agreed to publish the work. It appeared in Venice, 1662 under the title *Sheelot u-Teshubot Ohale Shem*.

45. Moshe Ibn Yahya [86CAACB, p. 13, *Ancilla*]: 16th century physician in Constantinople. During an epidemic he risked his life to attend the sick and spent a good part of his fortune. He is still a revered celebrity in Turkey for his hospitality, courage, and generosity.

46. Gedaliah Ibn Yahya [Reference in 86CAACB, p. 13, *Ancilla*]: Son of (45), born in Salonika, he was a generous supporter of Hebrew literature. He arranged a gathering of 32 of the finest writers to cultivate Hebrew poetry. Among them were Yehuda Zarka and Yisrael Najara. Their names and verses written to honor Gedaliah have been published by Eliakim Carmoly in *Sefer Divre Hayamim L'Bnei Yahya*.

47. Bonsenior Ibn Yahya: Also known as Maestro Ibn Yahya, he was author of a poem on chess that first appeared in Mantua, 1549 and in 1702 in a Latin translation at Oxford. It also was published in Frankfort-am-Main in 1767.

48. Shmuel Ibn Yahya: Amsterdam rabbi, 16th-17th cent. Author of *Treinta Discursos* (Amsterdam: 1629).

49. Reuven ben Shlomo Hezekiah Ibn Yahya: Born late 17th century in Lugo, Italy where he became Grand Rabbi. Author of *Has Kamah* in preface to *Pahad Yitzhak de Lampronti*.

50. Yehuda ben Gedaliah Ibn Yahya: 18th century rabbi in Padua and Venice.

51. Zechariah Ibn Yahya: Rabbi of Lugo ca 1730. Near the end of his days, he was named President of the Rabbinic Tribunal of that city.

*To be continued in future issues*

## GENETICS & GENEALOGY

by Gideon Charlap (7215, Pl. 323)

*In a letter received in January, Gideon Charlap raises the possibility of confirming our common bond through genetic testing. This approach has also been supported by Moshe Shaltiel. The following is an English translation of Gideon's letter. We welcome comments on this issue.*

Shalom,

The issue is genetic examination and to trace the dominant genes of the Davidic heritage.

1. Since the last issue of the Newsletter where you suggested a trip to Spain with the Shaltiel family, it occurred to me that we can test for all those descended from King David.

2. I spoke with Professor Skorotzki at the Technion in Haifa, who conducted the research about the Cohanim. The professor sent me information about the subject and suggested to contact Dr. Dror Rosengarten at the British Institute.

3. I suggest that we take the test and that other families who claim descent from the Davidic crown take the test as well. We can establish through DNA testing who are the true descendants of King David.

4. I will appreciate it if you [and the entire family] think about this matter quickly.

P.S. I have attached some songs written by Chiya al-Daudi.

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### POEMS BY RABBI CHIYA AL-DAUDI

*Chiya-al-Daudi (ca 1085-1154 C.E.) was the first Charlap: Chiya Rishon Legolei Portugal. He was advisor to the newly established Kingdom of Portugal and was a scholar and military leader. His son, Yaish Ibn Yahya, was the most feared military leader of his time, first as leader of the Almoravids, a fundamentalists Moslem group and then in service to the Portuguese crown. Through it all he remained steadfast in his devotion to Judaism. These poems are from a handwritten Machzor in the library of Worcester College, U.K. The poem commencing "The heights of heaven" is also found in the Bodleian Library. A third poem in the Machzor commences with, "There is no offering sweet enough to bring to my possessor." Chiya uses a biblical quote to end each stanza. In the first poem, the quote "Tomorrow . . ." comes from the Book of Esther. The four stanzas of the second poem end respectively in quotes from Psalm XXIV, Zephaniah, Psalm XXIX, and Psalm CII.*

#### PISMON FOR EREV YOM KIPPUR

This day I am called a guest, a traveller,  
And am pressed to go to the house of contention.  
Tomorrow I am invited unto her, also with the king.

Everything is engraven for the day of visitation,  
And the accounts are written down in a book.  
Large is the amount! Too much to be numbered.  
Many obligations have men bound themselves to

Which they cannot break any more.  
The creditor presses; but there is neither ransom nor redemption.  
The prison-house is ready to confine them,  
The pit of Tophteh [Hell] is dug for them;  
And the king commanded that they should be thrown in the pit.  
Tomorrow I am invited unto her, also with the king.

Fear thou my heart, and tremble all day;  
See the good and the evil, but choose not the latter.  
Know this day whilst thou existeth:  
Where shalt thou be tomorrow?  
Withdraw thy hand from *this*,  
And lay hold and choose *that*.  
Hasten, make speed, do, and delay not,  
Ere thou, traveller, returnest to thy world; for  
Tomorrow I am invited unto her, with the king.

Ah my heart! Woe unto me!  
When the creditor comes at the appointed hour,  
And calleth upon thee to receive his due.  
He is the plaintiff, the witness, and the judge;  
And the paths of his judgment are paths eternal.  
Prepare then, provision for thyself,  
On which thou shalt feed on thy journey;  
And observe when thou goest to the king's house.  
Tomorrow I am invited unto her, with the king.

#### SANCTIFICATION FOR THE AFTERNOON SERVICE OF YOM KIPPUR

The heights of the heavens are unto thee a throne of glory,  
And on the borders of the earth is the footstool  
Of thy kingdom and glory.  
These testify to all the glory,  
And those declare unto whom is glory.  
The Lord of Hosts; He is the King of Glory.

The heights of heaven are hewn out of fire and wind;  
The wind is in the fire, and the fire is in the wind;  
The flame to flash forth into lightning,  
And the wind to blow and fly.  
The cherub is prepared to ride upon every wind;  
He is endowed, then, with a good dowry,  
To serve Him with one consent.

Also the borders of the earth,  
The dry land and the seas,  
And their great and extensive obedience,  
Shew the hand of thy government visible on all,  
From the depths of the earth to the height of heaven;  
But Thou only shalt endure, and they shall perish.

The heights heaven are inflamed with terror,  
They stop to bow down before the divine glory.  
Flee, run, quiver, and shake, and return:  
One calleth out to another to sanctify Him,  
Exclaiming, O ye mighty, give glory unto the Lord.

## BIRTHS

**Jared Dylan Berkowitz** (16385,Pl.105), born on March 31 in Miami Beach, Florida, is the first child of Kenny (223) and Betty (8735) and first grandchild of Beth Berkowitz (211). He is one of five great-grandchildren of Sid (198) and Mimi (204) Family. Sid, son of Shepsel Family (195) and Etka Ser (190), was born in Warsaw and raised in Ciechanowiec, Poland.

**Yisroel Zev Finson** (16312,Pl.85) was born in Israel on his mother's birthday, Nov. 25, 1999. He is the fifth son for Larry (10476) and Lynn (10474) and fifth grandchild of Marvin (10300) and Shelley (10470) Budow of Far Rockaway, New York. Yisroel, who is in the Budovitch line, lives in Jerusalem.

**Leah Rodman** (16384,Pl.105) was born in Miami, Florida on March 23, the second daughter for Ronald (221) and Jessica (10407) and fourth grandchild of Sheldon (216) and Lenore Family (210) Rodman. She is one of the five great-grandchildren of Sid (198) and Mimi (204) Family. [see above]

**Rebecca Ann Sukert** (16344,Pl.118), born on Feb. 12, is the second child of David (5523) and Beth (2064) and fourth grandchild of Herman (1396) and Barbara (2052) Lopkin. Herman's mom was Chava (1387) bat Yaacov Eliezer Cear. Yaacov (1383) wed Malka Liebe Kafka (1384) in Nur, Poland.

**Shira Valani** (16283,Pl.45) was born on Mt. Scopus, Jerusalem, the first child of Ilan (11486) and Evie (7858) and first grandchild for Joseph (7854) and Tobey (10493) Charlaff. Joe, a Jerusalemite, was born in Cape Town, South Africa, the son of Ephraim Charlaff, originally of Slonim, Belarus.

\*\*\*\*\*

## MARRIAGES

**Rachel Bernstein** (1148,Pl.163), daughter of Marcy Golden (1144) and granddaughter of Ada (1132) and the late Albert (1133) Golden, married **Jason Simon** (16311) in Dallas, Texas on Oct. 30, 1999. Rachel's great-grandfather was Yitzhak David Kuhr (678), originally of Ciechanowiec, who emigrated to Wilmington, Delaware and settled in Philadelphia.

**Naama Kizmacher** (668,Pl.99) was married to **Eliezer Gelber** in Israel on 27 Adar II 5760 (April 3). The bride is the daughter of Itzhak (648) and Efrat (654) and granddaughter of Sonia (646) and the late Chaim (643) Kizmacher. Chaim was the grandson of Pinya Kiejmacher (613) and Shayna Sir (618). Pinya's parents were Mendel Kiejmacher (611) and Chana Rivka Ser (609). Mendel was the grandson of Lazer Podkowa (2964) and Esther Elka Lewin (2965). Chana Rivka Ser's siblings married Kiejmachers, Podkawas, Kopytos, and Kurs, demonstrating the incredible complexity of the relationships on our tree. The family lived in Nur, Poland.

## OBITUARIES

**Saul Brown** (9602,Pl.83) of Fredericton, New Brunswick died on Dec. 26, 1999. Born in Poland on Sept. 12, 1907, he was the husband of the late Lena Budovitch (9595). He arrived in Canada in 1923 and soon thereafter moved to Fredericton where he and his brothers started a highly respected business. He worked in that business for 70 years. He was a strong supporter of and last surviving member of the original founders of the Sgoolai Israel Synagogue, in which he and Lena were the first couple to be married. He was very active in many community endeavors. Saul is survived by two sons Martin (9609) and Melvin (9610), two step-daughters, his second wife and eight grandchildren.

**Fanny Edith Gordon Budovitch** (9654,Pl.87), resident of Thornhill, Ontario and former wife of Abraham Budovitch (9647) died on Oct. 22, 1999. She is survived by two children, Marlene Michele (9662) of Houston, Texas and Michael (9661) of Scottsdale, Arizona and three grandchildren. Fanny was a life member of Hadassah, WIZO, and of her synagogue sisterhood.

**Adeline Levine Cear** (1398,Pl.118), wife of Louis Cear (1391) and resident of Brooklyn, New York, died on Feb. 29. Descended from the Lewin family of Volkovisk, now in Belarus, Adeline was interested in her genealogy and inquired whether there was a link with our Lewin branch. That link has not been found as yet. However, Adeline continued to show interest and devotion to the family and the Jewish people.

**Jean Hammer** (4853,Pl.258) of Overland Park, Kansas died on Jan. 15. Jean was born in Nur, Poland ca 1916 to Ben Pasternak (4840) and Chaya Yehudis Winer (4846) and in 1920 came to America. She was active in Temple Bnai Jehuda and its Sisterhood, Jewish Women International, the Women's Guild of the Jewish Community Center, and Hadassah. She was married to the late William Hammer and is survived by two sons, Robert (4870) and Steven (4871), and daughter Marilyn Duffy (4872), all of Overland Park. She is also survived by six grandchildren and one great-grandchild. Jean's brother Sam Pasternak (4852) has been a strong supporter of our research and is a devoted family member.

**Joseph Harris** (15264,Pl.328) of Venus Bay, Victoria, Australia died on March 7 in Leongatha. He was born in London, U.K. on Aug. 12, 1923 to Solomon Isaac Harris (15249) and Miriam Lapin (15244). Miriam was the granddaughter of Shabtai Sheftel Lapin (11990,Pl.300) who was born in the late 18th century in Kretinga, Lithuania and died in Liverpool, U.K. In 1947, Joey was married in London to Lilian Ward. In 1957 they emigrated to Australia where he

(cont. next page)

## OBITUARIES (cont.)

worked in the men's clothing industry. In addition to his wife, he is survived by son Paul (15711), four grandchildren and one great-grandchild. Joy's brother Harry (15262) of Melbourne has been actively investigating the Lapin branch of the family.

**Adolph H. Koch** (5027,Pl.248) of Lenexa, Kansas, and husband of Tillie Ruth Levine Koch (5020), died Feb. 7. He was owner of Koch Brothers Burlap Bag Company in Kansas City, Kansas for more than 50 years before retiring in 1987. He was a member of Kehilath Israel Synagogue and its Minyonaire Group and was active in the Masons. Tillie is the daughter of the late Joseph (Avraham Yoel) Levine (Lewin) (5008), who was born in Ciechanowiec, Poland. Adolph is survived by his wife of 62 years, his daughter Cynthia (5040), and two grandchildren. His son Marshall (5039) died in 1987.

**Harry Krantz** (2699,Pl.224) of Overland Park, Kansas, husband of Miriam (2702), died on March 29. Harry was born in Kosow Lacki, Poland on Sept. 27, 1919. His father had shortened the family name from Fefferkrantz. His grandmother was Golda Smolarczyk (2620), daughter of Itche Smolarczyk (2614) and Dinah Rivka Kwiatek (2615) of Ciechanowiec. Harry came to America with his family in 1927. He received a B.S. in Business Administration from the University of Missouri and worked as an investment advisor and stockbroker. He was a member of Congregation Beth Shalom and Bnai Brith. Harry was elected twice to the Prairie Village City Council. He served with the US Army in World War II in Europe. He was a member of the American Legion and the Jewish War Veterans. He is survived by Miriam, his wife of 48 years, three daughters: Sara (2706) of Lawrence, Kansas; Anne (2705) of Chicago, Illinois; Rachel (2704) of Memphis, Tennessee, and son David (2707) of Brookline, Massachusetts. He also leaves five grandchildren. Harry has always been a supporter of the family research and, together with Harry Daniels (1559,Pl.149) and Sam Pasternak (4852,Pl.258), was instrumental in organizing the 1992 family reunion in Overland Park.

**Hazel Warmflash Reichard** (52,Pl.102), wife of Robert Reichard (51) died on Jan. 3 at home in Riverdale, New York after a long illness. Born in the Bronx in 1929, Hazel, for many years, was a social worker. She had a strong interest in travel, architecture, and other cultural activities which she pursued with fervor. Husband Bob, the son of Etta Sahr Reichard (38), is the oldest grandson of the late Max Sahr (Yitzhak Ser) (7) who emigrated from Ciechanowiec, Poland to New York in 1891. Hazel is survived by Bob, her daughter Allison (64) of Pittsburgh, Pennsylvania, son Peter (65) of New Jersey and three grandchildren.

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## SCHIZOPHRENIA, JEWISH STYLE

by Irving Moskowitz

*This piece was submitted by Ben & Ruth Kristol of Jacksonville, Florida. They point out that when Likud held the top posts in Israel, some American businessmen signed an open letter supporting the Oslo accords. Now they are backing further concessions by Ehud Barak. That the current Israeli coalition has taken up policies they can support, has only emboldened these people, who in the past would be labeled appeasers.*

... Many of the signatories are wealthy businessmen, corporate executives and financial wheelers and dealers who are ultra-conservative as businessmen, yet ultra-liberal as Jews, particularly with regard to Israel. It's classic schizophrenia. These are men and women who are conservative by day, in their office, and then become transformed into extreme liberals at night, in their homes, as they watch the news and discuss the Arab-Israeli conflict with their friends and colleagues.

These American Jewish critics of Israel are not merely schizophrenics; they are hypocrites as well. For they would never practice in their business affairs the kind of reckless risk-taking that they expect Israel to practice in its dealing with the PLO. [They] demand, in effect, that Israel risk its very existence by permitting the gradual establishment of a deadly PLO state just two hundred yards down the road from the Knesset. These prominent Jews sugarcoat their demands with words like "compromise" and "peace process", but what their demands would really produce is a situation in which every man, woman, and child in Israel will eventually be within easy missile range of Arafat's murderers.

Can you imagine these financiers and senior executives taking such insane risks in their business dealings? Would they entrust the fate of their companies to someone with a long record of lies and criminal deeds? Would they stake their entire personal fortunes on a deal with a known scofflaw? Obviously not.

How is it then, that they have the gall to demand that Israel take such risks? What motivates them to abandon their natural, conservative business instincts and embrace the Left's "final solution" for the Israeli problem? For some, it is simply a matter of ignorance; they know little or nothing about the Middle East, so they accept whatever is most popular - in this case, the fraudulent "land for peace" formula. For others, it is a matter of greed, an attempt to shore up their own business ties to the lucrative Arab market, by adhering to the State Department's pro-Arab line. For many, it is a matter of fear - fear that they and other American Jews will be blamed if they support an "intransigent" Israel that is "obstructing peace." But whether these American Jewish critics are motivated by ignorance, greed, or fear, the result is the same. They have pushed Israel [under a willing Barak government] ever closer to an abyss from which there is no return.

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