



NEWSLETTER OF THE WORLDWIDE CONGREGATION CHARLAP/YAHYA

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A COUSIN STARS AGAIN by David L. Hurwitz (4062, Pl. 16)

The house was packed. Not a place was vacant in the 1,000 seat Kaufmann Concert Hall of the famed 92nd Street YM & YWHA in New York City. It was opening night of the 17th season of the "Jazz in July" series. The audience thronging orchestra and balcony levels, remembering many great seasons in past years, eagerly awaited yet another banner opening night performance. At 8 PM our cousin Dick Hyman (3716, Pl. 8) was there at stage center, dapper in tuxedo, and over the next two hours he delivered everything anyone could hope for, he and his fellow musicians receiving ovation after ovation.

The concert program reads, "For over half a century it has been common knowledge in the entertainment business that the person to call for whatever kind of music is needed is pianist-arranger-composer-organist Dick Hyman. As a jazz genius he brings an unparalleled brilliance to the Y. He can replicate, note for note, the style of all the American giants of the jazz piano in this century with period authenticity and lively intensity." He did just that in this unforgettable concert and demonstrated also his skill as conductor and impresario. The wonderful thing is that although 74 years old, he moves with grace and vitality someone 30 or 40 years younger might envy - his frame remains slender, his posture straight, his stage presence ingratiating, his manner urbane. He sustains audience involvement and enthusiasm with the timing and sure hand of the master showman. At the piano there are no unnecessary body motions - the activity is all in his miraculous hands and fingers. His speaking style is soft and relaxed. He integrates a varied program with comments and reminiscences before each number. These remarks are always extemporaneous: his knowledge and recall are encyclopedic.

The show was entitled "Americans in Paris," and the program explained, "From the time of World War I, American jazz musicians and singers visited, and many stayed, in Paris. Among the performers were Sidney Bechet, Louis Armstrong, Duke Ellington, Josephine Baker, and songwriters George Gershwin and Cole Porter. They interacted with French musicians such as Django Reinhardt and Stephan Grappelli. Our concert uses various performances of the time as models." Also on the scene was the Jewish band leader and movie celebrity Paul Whiteman, "the King of Jazz." He was instrumental in establishing the jazz idiom in serious music. It was he who introduced Gershwin's "Rhapsody in Blue" and encouraged Gershwin's orchestral tone poem "An American in Paris." Dick's colorful show, capitalized on the Parisian exuberance of those days, and what Gershwin called "the jazz interlude" in serious French music.

In the 1920s Paris was alive with music, dancing, shows, the cafe scene, the artist colonies, tourists from everywhere. The biggest and bloodiest war in history was over, peace had come, people breathed free again, restraints and inhibitions were cast

(continued next page)

COUSIN STARS AGAIN (cont.)

aside. These were "the crazy years," to quote author Tony Allan, "Drunk with peace and relative prosperity, the nation settled back to enjoy the fruits of victory and have some fun. . . Like the Jazz Age in America, *les annees folles* danced to a syncopated beat." Everyone was there - Lindbergh, Gertrude Ederle, Hemingway, Gertrude Stein, Cocteau, Apollinaire, Isadora Duncan, Charlie Chaplin, Sylvia Beach with her bookshop Shakespeare & Co., James Joyce, the Fitzgeralds, Henry Miller, Douglas Fairbanks, "the avant garde, the lost generation." In the summer of 1928 four members of the Charlap family added luster to the Parisian scene! On a European tour, my mother Ruth Sapinsky Hurwitz (4041), daughter of Dinah (Minnie) Charlap (4019) and Jacob Sapinsky (4023), was there for a pleasant two weeks or so, along with her older widowed sister Mary Sapinsky Siff (4037), my brother Henry Hurwitz, Jr. (4061) then nine, and me all of six.

Those years music was in the air, in the concert halls, the salons, cafes, studios. Nadia Bollinger was coaching Aaron Copland and other young composers. It was in 1922 that George Anthill, innovative young Jewish composer, wrote his Jazz Sonata. Maurice Ravel incorporated the feeling of the blues in his violin sonata and piano concerto for the left hand. Darius Milhaud toured the U.S. and heard first-rate jazz performances. Inspired by authentic Harlem jazz he wrote his famous ballet *La Creation du Monde*. Ernest Ansermet was enthusiastic about jazz innovations and called a Black clarinetist whose name he did not know "an artist of genius." He was referring to Sydney Bechet. The Charleston arrived in 1925 and jazz became the dance craze. That year a new show was staged at the Music-hall des Champs-Elysees. In it a 19 year old girl from St. Louis created a sensation. Mulatto dancer Josephine Baker took Paris by storm and was the most talked about woman in town.

That was the lively setting for Dick Hyman's gala evening at the Y, and he made the era come alive. We were transported back to it on his magic carpet.

Of course we remember another side to the glittering, joyous era in Paris of the 1920s. In the background were grim

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events and shadows lengthening over Europe, though few here took note. The swastika made its hideous appearance; the Munich beer hall *putsch* of 1923, though a bloody fiasco, catapulted to fame one whose loathsome name will not mar these pages, and in Landsberg fortress he dictated *Mein Kampf* to his lackey who typed it on paper eagerly supplied by Winifred Wagner, wife of the composer's son Siegfried. Ominous developments of the early and mid-thirties cast a deepening pall over the Parisian scene. As for the Jews of central and eastern Europe, their plight was desperate after World War I and gathering black clouds signaled coming catastrophe on a scale unimaginable in all history.

Dick Hyman's father Joseph Charlap Hyman (3714) was one of those who took note of all this. He was a graduate of Columbia University and New York Law School and was admitted to the bar in 1917. As an official of the Joint Distribution Committee starting in 1922 (its Executive Director from 1936), he helped bring relief and hope to thousands of European Jews during these years. The chapter is well covered by Arthur Menton in *The Book of Destiny*, quoting copiously from both Joseph and Dick. But additional roles might be mentioned. Joseph was an official or director of the Palestine Bank, Ltd., the Palestine Building & Loan Association, the Palestine Economic Corporation, the Palestine Emergency Fund, and the Jewish Agency for Palestine. He held posts in other Jewish organizations, some of international scope, some chiefly domestic, the latter including the Jewish Welfare Board and Surprise Lake Camp of the YMHA. Incidentally, Joseph's father, Abraham Chaim Charlap (3712) was a brother of my maternal grandmother Dinah Charlap, so Dick and I are 2nd cousins. Abraham became a distinguished scholar and writer in Hebrew, Yiddish, and English and used the pen-name Abraham Charlap Hyman.

I for one could almost sense the benevolent presence of the distinguished Joseph Hyman at the festive concert his son Dick made an unforgettable event. A serious thought occurred to me during intermission and has taken shape since that evening. On the stage, and in the reactions of the audience, color lines vanished. All joined in the spirit of sheer music making and joyous collaboration. They greeted a bravura display by Black drummer Eddie Locke with thunderous applause and cheers. In concert after concert, Dick Hyman is our able ambassador to the Afro-American community, a symbol and a promoter of good will and fellowship. He is a perfect antidote to Farrakhan, Nation of Islam, and other fanatics with their mindless, destructive hostility to Jews, and to KKK-type skinheads with their hate campaigns against both Jews and Blacks. The happy blend of Jewish and Black African creative talent enlivened Paris starting in 1919; it brightened New Orleans and other American cities in the golden age of jazz; it shines today whenever and wherever our cousin Dick puts on a show. To him, remembering his grandfather's middle name, we toast "L'Chaim."

A JEW DISCOVERED AMERICA

In a previous issue of *B'rayshit* (vol. 8, no. 3, Elul 5757, p. 9) we published an article about Columbus that was sent in by Ben and Ruth Kristol of Jacksonville, Florida. The article was by Gene Starn, Editor Emeritus of *Heritage Florida Jewish News*. In that piece, Mr. Starn presents convincing evidence that Columbus was born Jewish. Since that time we have been corresponding with Mr. Starn. In a letter dated April 6, 2001, he writes, "I've done extensive study of Columbus and his Jewish background. A Venezuelan priest, wanting to know why Columbus was never made a saint, discovered in the Vatican archives that he was born in the Jewish section of Genoa, on the island of Majorca. He took up the name of Christopher Columbus of Genoa, Italy to escape the clutches of Phillippe of France who wanted his head for betraying him." Subsequently, Gene Starn sent in an article he had published in the Oct. 6, 2000 issue of his newspaper. The text follows:

Our celebration of Columbus Day, the discovery of America, [was traditionally observed on October 12th]. But it wasn't really Columbus, the Italian born in Genoa, Italy, who discovered America. It was Juan Colon, who was born in Spain on the island of Majorca. And I have proof to back it up.

Didn't you ever wonder why Columbus, having made such a world-conquering discovery, was never canonized, made a saint, by the Catholic church? There was good reason. He wasn't an Italian Catholic. He wasn't even a Spanish Catholic. He was born in the Jewish ghetto village of Genoa (yes, the same name as the Italian city where Columbus was born), was supposedly converted, a Marrano, because of the Spanish Inquisition. Colon took the name of Christopher Columbus, a wool dealer he had met in Portugal, because he and his brother Bartholome were under sentence of death for taking part in a local rebellion.

Who learned all this about Colon's birth and religion? Brother Nectario M., Cultural Attache of the Venezuelan Embassy in Spain. In fact, his research had the blessings of the Vatican, as he reported in a lecture in the City Hall of Cadiz on December 10, 1966. I have a copy of his lecture, as does the University of Florida's Price Judaica Library. Friar Nectario M. also told of a confidential letter found in the leather folds of a book purchased in Milan. It was written by Count Juan de Borromeo, a prestigious benefactor of Italy, and said, "I Juan de Borromeo, being forbidden to tell the truth, have secretly known through Sr. Pedro de Angheria, Treasurer of the Catholic King of Spain . . . must preserve for history, the fact that Cristobal Colon was a native of Majorca and not of Liguria. Pedro de Angheria decided that the slyness used by Juan Colon must be kept secret because Juan Colon had been advised to pretend, for political and religious reasons, that he was Cristobal Colon, in order to request the help of the vessels from the King of Spain. Colon, after all is the (Spanish) equivalent of (the Italian) Columbo; and there has been found living in Genoa one such Cristobal ? Columbo Canajosa, son of Domingo and of Susana Fontanarossa, who should be confused with the West Indies navigator. [signed] In Bergamo, in the year of our Lord 1494."

The original of the letter was purchased by an American, Richard Aramil, a descendant of Don Isaac Abravanel, a Jew who was the Finance Minister to Queen Isabella of Spain, who chose exile rather than conversion to Christianity. What was the religious motive to which Borromeo alluded in the document? None other than Colon was a member of a Jewish family of so-called "Conversos" or "Marranos."

There are many other signs that prove the discoverer of America was Jewish. For instance, his signature in Roman characters proved to be an acrostic of the first letters of a Hebrew prayer for forgiveness for the sin of pretending to be a Christian, a prayer that was authorized by rabbis during the Inquisition. Then there's the biography of Columbus, written by his son Ferdinand. On the very first page, referring to his father, he wrote, "who through his descent was from the blood royal of Jerusalem." This had to be in reference to his Jewish heritage.

Why did Columbus stipulate in his will "to a Jew who lived at the entrance of the ghetto in Lisbon, or to another one who may be named by a priest, the equivalent of one half mark in silver," which in Exodus (30:11-16) says "whenever a census of the warriors was taken, every adult Israelite was to pay a half-shekel."

There is little question that Jews were very influential in the voyages: Abraham Senior, Isaac Abravanel, and Luis de Santangel, also accused of being a Marrano. Five of Columbus' crewmen had been Jewish before converting, and one, Luis de Torres, was baptized just a few days before they sailed. [He] was the official interpreter because he knew Hebrew, should they happen to come across any members of the Ten Lost Tribes of Israel in their discoveries.

There are volumes written about Columbus', some agreeing that he is of Spanish origin, not Italian. One biographer, John Boyd Thatcher, has written that the voyage was simply to aid the Jews in their escape from the Inquisition. Others, notably Simon Wiesenthal and Salvador de Madariaga, have speculated that Columbus was out to find a safe refuge for Jews. And eventually, that's exactly what happened. Over the years since 1492, millions have flocked to the new found lands of Columbus in the Americas - and found refuge, Jews and non-Jews alike.

Ed. Note: If his son was correct that Columbus descended from the "blood royal of Jerusalem" perhaps he was not only a Jew but an Ibn Yahya, Shaltiel, et al - in short mishpocha!

BIRTHS

Hannah Sydney (Sima Chaya) Charlip (17124,Pl.73) was born on Sept. 4 in West Bloomfield, Michigan. She is the 1st child for Ari (7638) and Jody (14417) and 1st grandchild for Eliot (7615) and Sheila (7627) Charlip. Eliot's father Meyer (7594) was born in the Lechowicze/Baranowicze area of what is now Belarus and arrived in the USA ca 1912.

Eli Joel Feldmann (17129,Pl.68) was born on July 1 in Manchester, New Hampshire. He is the 3rd child for Robert (6201) and Marcia (10006) and the 6th grandchild for Myrna (6095) and the late Edward Feldmann. Myrna's grandfather was Abraham Charlip (6075). See next entry.

Joel Alexander Feldmann (17079,Pl.68) was born on June 15 in Londonderry, New Hampshire. He is the 1st child for William (6203) and Theresa (17078). William's mom is Myrna Feldmann (see previous entry).

Yehuda Greenstein (16276,Pl.327) was born in Israel on July 9. He is the 4th child of Rabbi Shlomo Yisrael (15556) and Gittel (15537) and the 15th grandchild of Rabbi Dov (15515) and Pua (15508) Schwartz. Yehuda's birth gives Rabbi Reuven (4739,Pl.325) and Shoshana (15504) Elitzur 56 great-grandchildren. Reuven's mother, Shoshana Charlap (4702) descended from a long line of famed Charlap rabbis including her father Yaacov Chaim Betzalel (4699,Pl.53) and grandfather Yitzhak Eliezer (3728).

Hannah Eve Krantz (17083,Pl.224) was born on March 27, the 2nd child of David (2707) and Lisa (14055) of Brookline, Massachusetts. Hannah is the 6th grandchild of Miriam (2702) and the late Harry (2699) Krantz, for whom she is named. Harry, who was born in Kosow Lacki, Poland, was the grandson of Golda Fefferkrantz (2620), daughter of Itche Smolarczyk (2614) and Dinah Rivka Kwiatek (2615).

David Samuel (David Shmuel) Peretz (17125,Pl.102) was born on Sept. 14 in Port Jefferson, New York. He is the 2nd son for Eyal (8986) and Deborah Menton (71) Peretz of Stony Brook, NY and the 2nd grandchild for Arthur (58) and Nancy (189) Menton. David's and his brother Benjamin's (14000) paternal grandparents, Yossi and Rachel Peretz, live in Arad, Israel. Their maternal great-grandparents are the late Alexander (39) and Mildred Sahr (40) Menton.

Jack Tyler Rifkin (17084,Pl.42) was born on Dec. 5, 2000 in Mt. Kisco, New York. He is the 2nd child of Noah (9055) and Marilyn (9060) and 2nd grandchild of Abraham (9045) and Betty (9040) Rifkin of New York City. Betty's great-grandparents were Noah Rosansky (9017) and Breine Charlap (9016) of Slonim, Belarus.

Mikayla Brooke Steinberg (16272,Pl.41) was born on March 8, the 1st child of Fred (16952) and Caroline (9171) and 3rd grandchild of Terry (9167) and Judith (9163) Gerstein. Judith is the great-granddaughter of Noah Rosansky (9017) and Breine Charlap (9016).

MARRIAGES

Elinor Cohen (7893,Pl.131) was wed to **Itzhik Spitz** (17089) in Israel on Aug. 12. Elinor is the daughter of Menachem (7887) and Rachel (7885) Cohen. Rachel's father was Shaul Czerwonagura (7878) whose mother was Rivka Grapa (7875).

Anne Levitman (63,Pl.102) was married to **Tony Greenberg** (17082) on June 23 at Temple Emanuel in New York City. After the ceremony, a reception was held at the Lotos Club, where Anne's father David (50) is an active member. David's parents were the late Louis (36) and Anna (35) Levitman. Anna was the oldest of 8 children of Max (Yitzhak) Sahr (7) and Esther Abramowitz (8), who were born respectively in Ciechanowicz and Medzhibozh, Poland.

David Orenstein (15573,Pl.325) was married to **Miriam Safra** (17077) on July 2 in Israel. David's parents are Yitzhak (15517) and Yehudit (15510) Orenstein and his maternal grandparents are Rabbi Reuven (4739) and Shoshana (15504) Elitzur of Bnai Brak. Reuven's mother, Shoshana Charlap (4702), descended from a long line of Charlap rabbis.

Loretta Rothberg (4428,Pl.49) was married to **Kenneth Ortman** (16275) in New York City on July 28. Loretta is the daughter of Lawrence (4416) and Judith (4407) Rothberg of Glen Cove, NY. Her maternal grandmother was the well-known Yiddish poet Esther Charloff (4392). Ken and Loretta have settled down in Washington, D.C.

Tova Weil (15586,Pl.325), daughter of Rabbi Yaacov (15519) and Tzivia (15512) Weil, was married to **Tuvia Jacobson** (17076) in Israel on June 25. Rabbi Yaacov is Rosh Yeshiva in Zichron Yaacov. Tzivia is a sister of Yehudit Orenstein (see above), thus this is another simcha for Rabbi Reuven and Shoshana Elitzur.

WE THANK ALL OUR RELATIVES AND FRIENDS FOR THE MULTITUDE OF NEW YEAR GREETINGS WE HAVE RECEIVED. EACH AND EVERY ONE IS DEEPLY APPRECIATED. IN THESE UNCERTAIN TIMES WE WISH THE MISHPOCHA AND ALL ISRAEL

L'SHANA TOVA

MAY 5762 BE A YEAR OF BLESSING

-ARTHUR & NANCY MENTON

OBITUARIES

It is always a sad task to report about family members who have died since the previous issue of B'rayshit. This period we have an especially difficult job as we have lost some real giants.

Israel "Sonny" Doniach (12195, Pl. 186) died on Feb. 11. He was born on March 9, 1911 in London, U.K. His parents were married in 1903 in Vitebsk, now Belarus. They fled the unrest and persecution that erupted in 1905 and settled in London's Jewish East End. Sonny's father was born Aharon Zelig Don Yechiya (12146). He changed the surname in England where he became Professor of Oriental Languages and was active in promoting the use of Hebrew among the immigrant Jewish population. Sonny's grandfather was the well-known Lubavitch Rabbi Menachem Mendel Don Yechiya (11666, Pl. 184).

Israel was the youngest of three children, whose early life was one of privation and difficulties, but who all achieved eminence. His brother Nakdimon (12194) was a writer and bookseller who worked at Blechley Park during World War II and later became an Oxford lexicographer. His sister Shulamit (12193) was a concert pianist and composer.

Israel Doniach was the leading British expert on the causes and diagnosis of thyroid cancers. He was the first to show that radioactive iodine, which had been used for the diagnosis and treatment of patients with various types of thyroid disease, could itself be carcinogenic to the thyroid gland. His research was carried out on animals and its relevance to human beings was not always clear, but its importance became obvious after the Chernobyl nuclear reactor accident of 1986. That disaster showed that children who had been exposed to the vast fallout of radioactive iodine began to show a high incidence of thyroid cancer.

Together with Howard Pele, Israel also developed the technique of autoradiography, localizing the uptake of radioactive isotopes to specific cells or tissues. The technique allowed for the first time studies of the relationship of cell development and movement, greatly increasing understanding of the organization of stem cell tissues. It has since been applied to a whole range of problems. The thyroid, however, remained Israel's main interest. He explored the relationship between the carcinogenicity of X-rays and radioactive iodine; the importance of the growth of the thyroid cell to its liability to develop tumors; and the effects of chemicals in thyroid hormone synthesis.

Israel became Professor of Morbid Anatomy at the London Hospital Medical School in 1960. He was a fellow of the Royal College of Physicians and pathologists, an honorary member of the Pathological Society, and a Fellow of the London Hospital Medical School. Honors, however, mattered less to him than his work, which was never simply a study of morphology. His ability to take a broad scientific approach made him an excellent teacher, and generations of postgraduates remember him with great affection, as do

endocrinologists and pathologists at the hospitals in which he worked.

Sonny was educated at University College London where he qualified for a scholarship. With that and some financial help from his elder brother he graduated in medicine from University College Hospital in 1934, going on to study pathology at St. Mary's. He published his first work on the interaction of light and carcinogens in *Nature* in 1937.

His personality was a rare combination of great intellectual ability and humility. He would never sacrifice integrity for personal gain and was always ready to help others, sometimes to the detriment of his own work. He delighted in tales of his brilliant, if mercurial, father and his saintly mother Rachel (12149). He inherited the brilliance and saintliness, but was never mercurial. Despite his diffidence he had a great sense of humor, often scurrilous, and almost all his conversation was enlivened by wit.

Israel Doniach and Deborah Abileah (12210) were married in 1933 while they were both students. Deborah, who survives him, became an immunologist and, in a convergence of interests, also studied the thyroid and made seminal observations in the role of autoimmunity in human disease. Their 22 year old daughter Vera (12212) died in 1958. Their son Sebastian (12211), a Stanford University Professor of Physics, continues the family's intellectual tradition. Israel is also survived by five grandchildren and four great-grandchildren.

Sidney (Sender) Family (198, Pl. 105) died on Aug. 19, a few months shy of 95 years. If any one person signified the warmth, wit, and commitment to family it was Sid. In our travels around the world searching out relatives, Sid stands out as the paradigm of what we would hope for our family. His surname is very appropriate.

Sid Family was born in Warsaw, Poland on Oct. 15, 1906. His father Shepsel (195) had run a successful beet sugar business in that city but the Revolution of 1905 caused severe reverses. By 1912 he had lost everything. Sid's mother was Etka Ser (190), daughter of Sender Ser (1) of Nur. Etka died when Sid was a year old. Shepsel was soon married to another Etka Ser (194), his first wife's niece. In 1913 Shepsel left for America and Sid was sent to Ciechanowicz to live with his step-grandmother Liebe Ser (124, Pl. 101), who was also his aunt. He was there until leaving for America. He arrived in the USA on Armistice Day 1920. Sid told of his early upbringing in Poland and his wide range of life experiences in a long monologue taped from 1989 to 1991. This warm, insightful,

(cont. on page 6)

OBITUARIES (cont from p. 5)

and humorous account is printed in full in *The Book of Destiny: Toledot Charlap*.

Sid married Mimi Harr (204) in 1936. They made their home in Schenectady, New York where he ran The Family Garden, a produce market, with his brothers Harry (199) and Abe (200). In recent years, Sid and Mimi were enjoying retirement in Pembroke Pines, Florida. Sid is survived by Mimi; 3 daughters - Lenore Rodman (210), Beth Berkowitz (211) and Carla Family (212); 4 grandchildren and 5 great-grandchildren. He is interred at Star of David Cemetery, North Lauderdale, Florida. Two eulogies follow:

Daughter Lenore Rodman: *Today is a sad day in our lives but it should be a celebration of the life of Sidney Family, our Dad. His life was unique - like he was. Our Dad lived each day to the fullest. He brought joy to everyone around him and always thought of others before himself. Dad was always optimistic in his outlook on life. He found good in every human being. Dad was the most unselfish person I ever knew. He instilled encouragement in each of his children and always made you feel special. Dad was a "people person," he loved to talk with all kinds - children to the elderly. His beloved grandchildren and great-grandchildren will remember him for the positive encouragement he gave each of them, his youthful attitude and his deep love for them all. Indeed, his legacy will be the love he gave to all around him.*

Grandson Kenny Berkowitz: *Sidney Family, or Pop - as my sister, cousins and I called him - was by everyone's reckoning, a great man. But that he was a great man is only half the story. for it was the poignant contrasts about him that made him special.*

** He was a simple man, but one who had profound thoughts about life and the world.*

** He was a foreigner himself but related effortlessly to people of all walks of life. and they to him.*

** He had little formal education. but was wise and learned far beyond any grade he completed in school.*

** He encountered circumstances in his life that might turn ordinary men bitter. but chose to see the world and its people as unequivocally good.*

** He didn't have the fortune of good health, but his desire to live kept him with us longer than anyone - including doctors - thought possible.*

** He wasn't by any standard a wealthy man, yet he was - in a broader sense - the richest man I knew.*

When I think about Pop. I remember him as a role model for what was really important in life, how to find balance and happiness. and perhaps most importantly, how to maintain a healthy relationship with one's wife - a lesson I've called upon many times. Strangely, I remember his favorite drink - rye - and his rich and whimsical stories of early life in Poland. hopping freight trains out west, and of

working as a private eye for the "Italian-Mexicans."

We'll all certainly miss Pop, but I'm comforted by the thought he had such a contented and full life, that he had true love and companionship for over 65 years, and that we all got to spend so much quality time with him in recent months. I'm especially grateful that he was there to experience all the important moments in our lives, to be there for us in the tough ones, and that he got to know my son and his other great-grandchildren. And frankly, I can't imagine that it gets any better than that.

Dov Har-Melech (9912,Pl.25) died in Israel on Jan. 4. He was born on March 7, 1926. The family name in Europe was Koenigsberg. Dov was married in 1948 to Adina Harlap (9907) and they made their home in Rehovoth, a city whose founders included Adina's grandfather Ephraim Zvi Charlap (3228). Dov is survived by his wife, daughter Esther Noymark (9923), son Adi har-Melech (9924), and 5 grandchildren.

Jay Arthur Slavin (6169,Pl.68) died on July 26. He was born in Brooklyn, New York on April 8, 1938 and was a resident of Arizona. He was a grandson of Abraham Charlip (6075). Jay's survivors include his two sons, both of whom live in Arizona, Eric (6205) of Tucson and Ian (6204) of Mesa, and his sister Myrna Feldmann (6095) of Delanson, New York. Jay was interred at the Feldmann/Slavin Family Cemetery in Delanson.

Randa Vinick (7040,Pl.111) died on Aug. 2 at age 37. Born in Brooklyn, NY, she was raised in New Jersey. She studied at Barnard College and received a master's degree in industrial engineering from Columbia University. She had worked at Citibank in New York City and was Vice President of Operations at Novus Marketing. She was the wife of Dr. Daniel Vinick (137), son of Ted (135) and Raquel (134) Vinick of Schenectady, New York. Raquel's father, Yehoshua Ser (128) of Ciechanowiec, Poland settled in Argentina where he was known as Jose Scher. Randa is survived by her husband and daughters Daniela (9074) and Alexandra (17130), who live in Trumbell, Connecticut.

Stanley Zwaik (917,Pl.154) died on July 3. He was born on Aug. 14, 1918 in Jamaica, New York. His paternal grandparents were Mordecai Civiak (563) and Yente Pasternak (558). Yente's parents were Baruch Pasternak (504) and Kayla Kur (503). Stanley led a distinguished military career during World War II. In his own words, "I enlisted in the U.S. Coast Guard exactly two weeks after the Japanese raid on Pearl Harbor. Within ten days I was reassigned to a cavalry unit at Fort Riley, Kansas. My mother, like so many other Jewish mothers, would send me packages of food, so-called CARE packages. Dad being in the grocery business, she had an advantage over the other women. I couldn't possibly consume

(cont. on page 8)

ON TERROR

The continuing terror inflicted on Israel and the horrific destruction of the World Trade Center in New York City are the subjects of many letters we have received. The following are a few samples:

It could have been my son. It could have been my mother. It could have been "I". But no, that's wrong. It was my son, my daughter, my baby, my mother. It was "I". We are all part of one whole that the enemy wishes to destroy. We must all cry out as one. We must forget our agendas and beg the Almighty to give us the wisdom and courage to act. We must not be silent. We did not come here to roll over and play dead - or to be dead. We came here to live - to fulfill G-d's promise. Let everyone search inside his soul and do one more right thing today. Now. Let us help one another to cry, to mourn, to heal, and to fight back. Let us see an outpouring from all over the country, and all over the Jewish world, to visit Jerusalem, to pray at her Wall, to buy in her shops, to say we will not be afraid.

May G-d give our leaders the knowledge and the strength to know what to do and may they feel our support, standing staunchly behind them. Please G-d, help us!

- Toby Bergstein Woolf (13793,Pl.291)
Efrat, Israel

The following quote by John Stuart Mill is appropriate for the current situation: "War is an ugly thing, but not the ugliest of things; the decayed and degraded state of moral and patriotic feelings which thinks that nothing is worth war is much worse. A man who has nothing for which he is willing to fight, nothing which is more important than his own personal safety, is a miserable creature and has no chance of being free unless made and kept so by the exertions of better men than himself."

- Paul Falcon (5790,Pl.269)
Seattle, Washington

A first-hand message from a relative who lives in Battery Park City, just across from the World Trade Center.

We are all safe, thank G-d. Our apartment, on the other hand, is a wreck. When the first tower collapsed, our windows blew out and the entire apartment quickly filled up with dense black smoke and miscellaneous soot and debris. Gila and the kids were at home and escaped with just the clothes on their backs. They ran down 21 flights of steps to safety. We are now bouncing around and trying to locate rental housing. . . Our plight is of course nothing compared to that of many, many others.

- Jerome Fortinsky (9169,Pl.41)
Near Ground Zero, New York City

Gregorio Mankita sent in the following piece:

FROM JERUSALEM, WITH SOLIDARITY

by Naomi Ragen

Just yesterday, a day after three suicide bombers blew themselves up all over Israel, killing five more innocent Israeli civilians, I sat writing how I longed for America. From my home in Jerusalem, it shown in the distance, a beacon of stability and safety, its shores so secure and inviting. Can it be that only 24 hours later my birthplace, the City of New York, the place that educated and nurtured me with its thrilling diversity and endless promise; the place my brothers and their families still live, is now a graveyard of thousands of innocent people cut down by the same murderers that have been bloodying the streets of my spiritual birthplace, Jerusalem? "Vicious, cowardly terrorists" is how Mayor Giuliani described them, "attacking innocent men, women, and children going about their lives. . . An attack on freedom and our way of life." And Tony Blair, who rose to the occasion, talked about this being an attack on the free world, on democracy.

How we in Jerusalem, who have been under attack by the same terrorists for months, have thirsted to hear these words! In east Jerusalem, the Palestinian celebrations, the joy of the man and woman in the street at this savage act of barbarism, is now broadcast by CNN and BBC, which have been wallowing in sympathy for Palestinian suicide bombers for months, interviewing their parents, examining their delicate sensibilities, their noble motives. How, I wonder, do these networks feel now? Are they embarrassed? Are they enlightened? I'd really like to know. Just the other day, in reporting on multiple suicide bombings in Israel, the BBC reported, "Eight died in Mideast violence." And this is what they meant: Three suicide bombers and their five Israeli victims who were murdered in cold blood. I imagine they won't be counting the suicide pilots in the body count of American victims, or say that they died in a continuing cycle of violence. Not now when Britain itself feels that the ground beneath its own feet is suddenly less solid than before. Why do we have to learn these lessons of history again and again: that tolerance for anti-Semitism and the murder of Jews inevitably leads to a hundredfold number of casualties among innocent people of all races and religions all over the world? That evil and immorality and racism always chooses the Jews as its first target, but never its last. If the attack is tolerated, it grows in strength and begins to devour the rest of the world. "Appeasement," Churchill said, "is feeding a crocodile in the hope that he will eat you last." It doesn't work. And now, just days after the debacle in Durban which unleashed the most vicious racism of modern times, comes the physical attack on the leader of the free world and its people.

I feel no satisfaction that the world, which has been so blind, so wrong-headed, in its abandonment of the Jews of
(cont. next page)

ON TERROR (cont.)

Israel, feeding us to the crocodiles, must now experience the horrors we have been living with on a daily basis for months, even years. But it is my hope, as I wearily type these words, that a new light will come out of the billowing evil smoke of destruction and darkness that has claimed so many innocent lives, destroyed so many, many innocent families. A light of determination and clear-headed moral thinking that will allow all the good people of the world to gird their loins and join forces to defeat the embodiment of evil - a fanaticism and disregard for human life dressed in religious clothing, Muslim fundamentalism. I am so sorry that enlightenment had to come at such a terrible price. Let it be the last we pay. . .

OBITUARIES (cont. from p. 6)

all this good food from home so I shared it with the other fellows, including my commanding officer. Much good will was generated and it helped propel me into OCS (Officers' Candidate School). The cavalry in those days was still a horse oriented corps. I didn't take well to spending my army career on horseback. About that time, the very first training facility for the Military Police was being established, in of all places, Fort Riley. Another Jewish law student from Brooklyn and I decided to seek a transfer to this unit. We spoke with the officer in charge, a Jew from Chicago with the same name as the early American Patriot Nathan Hale. We cajoled him and pointed out how our legal backgrounds would help us perform well. I got the job but it was bittersweet because my friend Linowitz was rejected. Later, I learned that he was severely wounded at the battle for Guadalcanal. By the Summer of 1942 I was in OCS at the Military Police Training Center. When I received my commission I was sent to the Japanese-American internment camp in the California desert. Then to New Zealand and Australia, up through New Guinea to the Philippines. I was promoted to Major and was Assistant to the Provost Marshall of the Pacific Theater of Operations. At age 25 I was the youngest MP commander. At war's end I was still in Manila and played a role in the prosecution of General Yamashita. He was convicted of war crimes and hung. I wanted to go to Japan to help in the case against Tojo, but I had done 34 months and was given the chance to go home. I was very ambivalent but Mom wanted to see me. I arrived home on Dec. 24, 1945." Stanley stayed in the reserves and was promoted to Lieutenant Colonel. He became a successful New York attorney and was active in the Jewish War Veterans. He served as the JWV National Commander in 1982-83. In 1948 Stanley married Ann Lehman. They lived in Hollis, Queens where they raised their family. Stanley is survived by his wife, daughters Judith Tarlo and Stephanie Greenberg and four grandchildren. He is interred at Wellwood Cemetery, Farmingdale, New York.

ORIGINS OF THE YAHYA NAME

This column continues a list of various individuals in the Yahya family that began in *B'rayshit* (vol. 10, no. 4 and subsequent issues). The list was compiled from descriptions by Abraham Laredo in *Les Noms Des Juifs Du Maroc*. Laredo points out that relatives from this family used many variations of the name, some that were phonetically quite distant from the original. Note that we concluded the last issue with those who used Ben Yaish and its variants as the family name. We continue with this group.

162. Abraham ben Salomon Belais (Belaish): Rabbi and poet, born in Tunis in 1773, died in London in 1853. Rabbi of Tunis and surrounding areas and Treasurer of the Bey. Squeezed by his creditors, he abandoned the country and settled in Jerusalem. From there he moved to Europe in an attempt to better his position. He was granted an audience in Turin with King Victor Emanuel I, who bestowed valuable gifts upon him. In addition, several Italian ministers, bishops, and archbishops gave him letters of recommendation. In France, he was received by the ministers of Charles X and particularly by Viscount de la Rochefoucault, Director General of Arts. He served as Grand Rabbi of Nice for several years. From 1840 to 1853 he was associated with the Yeshiva of Bevis Marks, the Spanish-Portuguese congregation in London. He was the author of *Sefer Tebuot Yaacov* (Livorno, 1820), a collection of notes on the Bible and Talmud; *Sefer Beer le Hay Roi* (Turin, 1826), sermons in Hebrew, French, and Italian; *Yad Avishalom* (Livorno, 1829), a commentary on *Orah Hayyim*; *Peri Ez Hayyim* (Livorno, 1846), funeral orations delivered in Mogador, Tunis, London, and Italy; *Afarot Tebel* (London, 1850), commentary on *Kohelet* in Hebrew and English. Belaish also composed poetry and an "epithalame" on the occasion of the marriage of Baron du Rothschild in Hebrew and English (Paris, 1824); an ode in honor of Louis XVIII in Hebrew and French (Paris, 1824); an ode in honor of George IV in Hebrew and French (Paris, 1824); and a funeral ode on the death of three kings - Victor Emanuel of Sardinia, Louis XVIII of France, and Ferdinand of Naples (Nice, 1825).

Ibn Hayyim (Abenhayim, Abenhaim, Benhayim, Benhaim)

A Hebrew name meaning life preceded by indication of filiation. In Morocco and other Mediterranean areas, it was the custom to give a son, or brother, the name of the father (or oldest deceased) doubled with the name Hayyim. Similarly, in the case of a serious malady, a name change might occur with the name of choice, in most cases, being Hayyim. Under such circumstances this led to a variety of double first names such as Abraham Hayyim, Jacob Hayyim, etc. In the course of centuries, the name was transduced and used in Aramaic. This led to Hiyya, common among the Tanna'im of the Mishna, e.g.

(cont. on page 9)

VARIATIONS ON YAHYA (cont.)

Hiyya Abba Ha-Zaken, Hiyya Bar Abba, and others. In the Roman era, the name took on Latin forms such as Vita, Vito, and Vitalis. Derivations of the name appeared in the Christian areas of Europe. For example: Aben Vita (Spain, 12th cent.); Vives (Spain and Germany, 13th cent.); Vitalem, Vitalis, Vivones, Bittam, Aben Bitta, Vitalon (Spain, 13th cent.); Vidal (Morocco and Spain, 13th cent.); Vital (Morocco and Germany, 13th cent.); Vidala (Germany, 13th cent.); Vivis (Majorca, 14th cent.); Viva (Majorca, 14th cent.) Viva was also used as a feminine given name in Morocco; Bitas, Abenbitas, Abenbito, Abenbivo, Vides, Bitales (Spain, 14th cent.); Bibas, Bar Bibag (Spain and Morocco, 14th cent.). Several of these names reappeared in Provence, Catalonia and Morocco embellished with prefixes such as En (Mr.) And Ena (Mrs.), e.g. Envidal, Enbito, etc. In Moslem Spain, in North Africa, and particularly in Morocco, the transduction of the diverse Arab and Berber adaptation of Hayyim has given birth to a number of given names. Over time these have become patronymic names such as Bu'ash, Ben Bu'ash, Ben Yaish, Ibn Yaish, Ben I'esh, Ayyash, Ben Ayyash, Ben Aishan, Hayug, Ibn Yahya, Wa'ish, Ben Wa'ish, Ben Waishon, Ben Iddar. On the other hand, the Hebrew name Chai, which has been retained even to our days, has given rise to Hayon, Ben Hayon, and Ohayon. In addition, ancient documents contain various written forms of the name: Aim, Haym (Spain); Hayum, Heyum, Heium, Chajum, Hain, Heine (Germany); Haguin, Haquin, Hagin, Chakin, Haquinet, Hakinet, Chakinet (France); Hagin, Agin (England); Chaimonitz, Chaimson (Poland and Russia). The parallels of these names in modern secular usage are Henry, Hyam, Hyams, Hiam, Hayem, Jaime, and James. The last two have been popular with the Jews of Gibraltar, Tangiers, and northern Morocco.

163. Temah Ben Hayyim: Gaon at Sura, 889-895 C.E. Known for responsa to Karraite rabbis on the subject of Eldad ha-Dani, reproduced in the 1st edition of *Shalsholet ha-Kabbalah* (Venice, 1480). It was again published in Vienna by A. Epstein in his work *Eldad ha-Dani*.

164. Abraham Ben Hayyim: Chief Rabbi and Head of the rabbinic school in Beziers, Provence in 12th century.

165. Jacob Abenvita: A witness in a property sale in Tudela in 1190.

166. Abraham Ben Hayyim ben Reuven: Rabbi of Narbonne in 1st half of 13th cent. Around 1240 he was ensconced at Villefranche-de-Confluent in the Rousillon, where his son Levi was born. He was one of the celebrated French rabbis who published the quarterly *Qerobot*, liturgical compositions containing the ritual of Carpentras. These became the standard recitations for Shabbat Parah in the ancient Venetian community.

167. Reuven Ben Hayyim: Rabbi in Narbonne, 13th century.

Brother of Abraham (166) [note use of name Reuven in both cases]. Disciple of Isaac ha-Cohen and teacher of Menachem Meiri. Author of *Sefer ha-Tamid*.

168. Levi ben Avraham Ben Hayyim: Son of Abraham (166). Encyclopedist, born in Villefranche-de-Confluent between 1240 and 1250. Died in Arles about 1315. Descendant of family of rabbis and poets, he was interested in Tanach, Talmud, and the sciences. He was conversant in several languages. In 1276 he resided in Montpellier and then settled in Narbonne. Author of two encyclopedic works, *Batte la-Nefesh ve-ha Lehashim* and *Liviat Hen ou Sefer ha-Kollel*. He merits fame for his *Sodot ha-Torah*, an exposition on the mysteries contained in the Ten Commandments. He also wrote treatises on astrology.

169. Abraham ben Yehuda Ibn Hayyim: Noted Spanish Rabbi of the 13th cent. Author of a draft in Spanish on the preparation of gold and of colors for miniature paintings. He was the presumed author of a tract in Hebrew on the "crown letters of the scrolls of law."

170. Moshe Ben Hayyim: Rabbinic Author in Rome, 13th-14th cent.

171. Asher Ben Hayyim: Liturgical poet of Monzon, Spain in 14th cent. Author of *Ha Pardes*. Rav Azoulay translated that work into Italian and published extracts in his *Shiurei Berakhah*, a commentary on the *Shulchan Aruch*. Probably, this manuscript was identical to that which was preserved in the Bodleian Library.

172. Abraham Ben Hayyim: Founding rabbi of a printing house in Pesaro, Italy in the 15th cent. In 1477 he edited Levi ben Gershon's commentary on *The Life of Job*. He also had edited, in 1475, most of Conot's *Tur Yoreh De'ah*. He then settled in Bologna.

173. Jacob Ben Hayyim ben Isaac Ibn Adoniyah: Massoretic rabbi and publisher, born about 1470 in Tunis. He died in 1538. Forced to leave the land of his birth because of a series of persecutions that exploded in the 16th century, he moved to Rome, then to Florence and Venice. In Venice he worked as a proofreader in the famed Hebrew publishing house of Daniel Bomberg. Near the end of his life he converted to Christianity. His name remains on a rabbinic Bible published in 1524-25 which he enriched with Massoretic notes. An essay of his was translated into Latin by Claude Capellus and included in *De Mari Rabbinico Infido* (Paris, 1667) and into English by Christian D. Ginsburg (Longham, 1865). Jacob also wrote a dissertation on *Targum* published in 1527 and 1543 editions of the Pentateuch and emended the 1523 edition of the Jerusalem Talmud. He worked on several other works from the presses of Bomberg.

174. Baruch Ben Hayyim: Rabbi expelled from Spain to Fez, Morocco at end of the 15th century.

175. Abraham Ben Hayyim: Rabbi in Damascus in 16th cent.

176. Hayyim Ben Hayyim: Rabbi, merchant, and one of the administrators of the Damascus community in the 16th cent.

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