



NEWSLETTER OF THE WORLDWIDE CONGREGATION CHARLAP/YAHYA

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KOSOW LACKI

A few years ago, some two dozen members of our family took a journey to our ancestral homes in eastern Europe. One of the memorable spots we visited was Kosow Lacki, about six miles southeast of Treblinka and close to Malkinia, Nur, Ciechanowiec, Brok, Zaromb, Andrzejewo, and other towns whose names ring familiar to us. Before World War II, Kosow Lacki was home to Jews with names like Czerwonagura, Ser, Kafka, and Lewin. Many residents of this shtetl were members of our family. There we discovered an old mill with an attached structure now serving as a warehouse. This delapidated building was once owned by the Ser family who donated it to the community as a synagogue. Amidst the interior rubble we were able to discern the bima and the location where the Holy Ark had stood. Larry Rothberg (Czerwonagura) (4416, Pl. 49) has obtained a copy of a 75 page memorial book to Kosow Lacki. It was published by the Holocaust Center of Northern California, San Francisco in 1992. Several articles were written decades earlier and translated for this volume by Oscar Berland. He performed a real mitzvah. The following is an excerpt from Kosow Lacki.

MY SHTETLE KOSOW!

There are reports that my shtetle is undamaged, but there are no longer any Jews there. Where does one find words to express the bitter, horrible feeling on hearing these terrible things that the devil thought up for this century? It tears the heart with ache and pain! Kosow without Jews - how can that be?

To my mind comes various images . . . what my shtetle experienced since the first World War:

The inhabitants are driven out onto an open field. The Cossacks beat and rob; with bitterness and fear we live through it. The Germans march in; we begin to adjust ourselves to that. We live in the hope that things may now become better. It doesn't take long - typhus epidemics break out. In exhaustion and pain we get through that too. When the Bolsheviks march on Warsaw a bomb explodes in the basement of a building where Jews were hiding, killing eighteen people. The town is in deep sorrow. In time we become accustomed to the new situation and life goes on. And suddenly new marchers, the *Paznanczekes* (military units organized to drive the Red Army out of Poland), who manifest hatred towards Jews, insulting and abusing Kosow's Jews in the worst way. Gradually, the war clouds scatter and we live in the hope of a brighter and nicer world.

And yet, through all the conditions created by the various invasions which brought death, fear, plunder, and devastation, a vigorous social life continued! Whatever the political developments in Jewish life, my shtetl took part in them. And though all

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the young people lived through the same things, their political views varied: some believed in Zionism and Labor Zionism, some in Bundism, Communism. However small the shtetl was, we argued mightily on political and cultural issues. Important speakers came to us: among them Vladimir Medem, Malach Ravitch, Peretz Markish. Theatrical works were staged: *The Dybbuk*, *God of Vengeance*, and so forth. We involved ourselves politically in the Siem (the Polish parliament) elections, putting up protest banners which resulted in ten political arrests. We boiled, we wrangled over the greatness of our leaders and their ideas.

We built the biggest library in the region.

We participated in all that was happening in the Jewish sphere. Our parents studied quietly, calmly, trusted in their rabbis and waited for the Messiah to bring happiness to the world. For the young people the little shtetl became too confining and they thrust themselves into the big city and the distant world: Warsaw, Russia, Palestine, France, Argentina, Brazil, America, Cuba, Mexico and Canada.

Some went to Warsaw to study, exchanging the comfortable shtetle for cramped quarters and hunger so as to be able to learn and experience the larger world. They studied Mickiewicz and Goethe - how tragic it is that the countrymen of these two great writers became such sadistic murderers and hate-mongers and so brutally annihilated those who had honored their work and millions of innocent Jews.

How can one conceive that this lively, joyful shtetle no longer exists? How terribly heart rending that is.

- Ester Tuchman-Davis
From the Third Annual Banquet,
Kosower Relief Society, 1964

... A greeting from their struggle for existence, from the pain in the depth of their souls, for their great hope to be reunited with brothers and sisters, with family overseas - for a home of their own, a Jewish home. For the people of Israel shall live!

- Chaim (Zrenczny) Rezny
From the Third Annual Banquet,
Kosower Relief Society, 1964

B'RAYSHIT: 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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JEWISH-MUSLIM DIALOGUE IS CASUALTY

As we go to press we learn about still more horrendous terrorist attacks in Jerusalem and Haifa. It is clear to any clear thinking person that meaningful dialogue with the Palestinian Arabs is an oxymoron. We await Israel and the world's response.

Over a month earlier, liberal American Jews were coming to the realization that meaningful dialogue with American Muslims might be just as hopeless. *The New York Times* reported on October 22 that "in the weeks since the Sept. 11 attacks, a wide and increasingly bitter gulf has opened between many Jewish and Muslim leaders . . . over the nature of terrorism and the role played by Israeli policies in fomenting Muslim anger against the United States.

In several cities, rabbis and Jewish lay leaders have walked out of longstanding interfaith dialogues with Muslim leaders, complaining that the Muslims are condoning suicide bombing attacks against Israelis . . . Statements by some Muslim leaders that Israel may have been behind the World Trade Center attacks have led to angry denunciations by Jewish officials, endangering relationships that took years to construct. [ed.: insert *pollyannish* before relationships.] . . . Rabbi Ammiel Hirsch, Executive Director of ARZA, the Zionist organization of Reform Judaism, said there was no point in having a dialogue if the two sides could not agree on basic moral principles. . .

The divisions, however, sometimes extend beyond the definition of terrorism. Salam Al-Marayati, Executive Director of the Muslim Public Affairs Council in Los Angeles was asked on a local radio talk show about suspects. His response was "If we are going to look at suspects, we should look to the groups that benefit the most from these kinds of incidents, and I think we should put the State of Israel on the suspect list because I think this diverts attention from what's happening in the Palestinian territories so that they can go on with their aggression and occupation and apartheid policies." The White House issued a statement that Al-Marayati's remarks "gave regrettable offense to Jewish Americans." Several Jewish leaders were offended to the point that they refused to work with him any longer and walked out on a two-year old dialogue. Rabbi John Rosove (9479, Pl. 78), Senior Rabbi of Reform Temple Israel of Hollywood, said "That was the last straw. I can't sit with a man like this. I'm a moderate liberal, and I assumed that they were too. But now I'm convinced that the Muslims in our dialogue are very much anti-Israel and were just using our dialogue to make themselves appear more moderate."

John is the great-grandson of Leon (Leib) Sharlip (9462). Leib, born a Charlap ca 1838 in Minsk Guberniya, immigrated to the USA and settled in Philadelphia. Rabbi John and his wife Barbara (Wahl) (9481) have two sons, Daniel (9540) and David (9940).

IN HONOR OF THE DREBINS

by Louise Lapin Haines (14637,Pl.313)

Louise Lapin Haines has been an indefatigable researcher into the Lapin branch of the family. Her contributions to understanding our family's history are immeasurable. The following is a compilation of several of her recent communications.

Our cousin's murder has been avenged. On Nov. 8, almost a month before the deadly terrorist attacks in Jerusalem and Haifa, the following dispatch was received:

A Fatah man long wanted by Israel for the 1998 murder of Dov Drebin was killed yesterday after IDF commandos penetrated two kilometers into Area A (land ceded to Arafat's terrorists). Isa Dababshe, who was also known as an arms dealer, was killed between Hirbat Carmel and Yata after being surrounded by the commandos. A spokesman said he was shot dead when he drew a gun. Dov Drebin was a brave pioneer who farmed in the ancestral Jewish land south of Hebron.

There were other brave men among the Drebins. Of course, there was the famous Sam Dreben of whom I have written before ("The Fighting Jew," *B'rayshit*, vol. 9, no. 2, p. 7). I visited his grave in Glendale, California. A bronze Star of David had been stolen from the memorial which reads "Samuel Dreben, 1st Sgt., DSC" That refers to his Distinguished Service Cross medal. It is said that a 1st Sergeant has great power. Sam, after several years of demonstrated bravery in the most extreme circumstances, was offered the opportunity of going to officers' candidate school. He refused. After all, he had already been an officer - a colonel in Pancho Villa's army. Sam first enlisted shortly after arriving in his adored America. He was a great patriot. Imagine, he fled the Czar's threat to induct him for 25 years of army service (really slavery) and accompanying anti-Semitism. Upon arrival here, he enlisted in the US Army and served in the Spanish-American War and the Philippine Rebellion. General "Black Jack" Pershing called him "The Fighting Jew" and they became life-long friends, most unusual for a non-com and a senior officer. Sam also fought in the Boxer Rebellion and then ran out of wars. Failing at civilian life he fought in the wars south of the border. With the advent of World War I, Sam re-enlisted and served with the US Army in France. With two of his men he wiped out a machine gun nest of 100 Germans.

During World War II, Sam's cousin Raymond Drebin (14584,Pl.314) relived a similar adventure. Raymond had studied Japanese at the University of Washington. Upon enlistment in the army he was commissioned as lieutenant and assigned to the famous and super-heroic "Go For Broke" Regimental Combat Team, comprised entirely of Japanese-Americans whose parents had been interned in camps by the Roosevelt Administration. During the campaign in Italy, Raymond received scouting information that the Germans were laying in ambush to kill his men. He took two men and surprised the enemy wiping out the entire machine gun nest, duplicating Sam Dreben's earlier feat. Raymond was awarded a Silver Star and two Purple Hearts. Later, a movie was made of Raymond's war time experience entitled "Go For Broke" starring Van Johnson.

Raymond's older brother Harold Drebin (14583) reacted to the Pearl Harbor attack with the patriotic zeal characteristic of our family. He was with the first volunteers out of Seattle after "the day that will live in infamy." He was sent to Alaska with an engineering unit and then to the European Theatre of Operations. There he participated in the Battles of St. Lo and Avaranche. Knowing of the tragedy that was befalling his fellow Jews, he was bent on destroying as many of the murderers as possible. He fought valiantly as his outfit sped through the Nazi lines and crossed the Rhine River at Worms. Harold's unit was attacking Hitler's hideout, Eagle Nest, just as the demon was committing suicide.

The Lapins and the Drebins were united as a family by the wedding of Charles Drebin (14574) and Rosa Lapin (14564). I grew up knowing that Rosa and her husband were cousins. But I was never able to learn the exact connection. Rosa's grandfather was Rabbi Chaim Leib, also known as Henry Goldstein. He was the founder of the Sir Moses Montefiore Synagogue in Great Grimsby, England. Rosa was one of seven siblings, all born in Poltusk. The family migrated to the U.K. when she was a baby. Then they moved to the USA while she was still young. Her husband, Charles (Sachna Hirsch), was born in Taurage, Lithuania. To avoid being drafted in the Czar's army he was sent to live with his aunt in the Ukraine who had no sons of her own. Terrible pogroms convinced Charles to leave for the USA. He was sponsored by a wealthy aunt Sarah Gellis, wife of the famed Isaac Gellis, who owned the largest kosher delicatessen in New York.

Rosa's father Adam Lapin (14555,Pl.305) was the son of Moshe Sheftel Lapin (14422) and Henia Chana Lappin (14428). They were cousins before marriage. The entire family was centered in Kretinga and Taurage, Lithuania in the same region that was home to many Drebins and Shereshevskys. Many of these families also had relatives living in and around Grodno, which was a center of the Charlaps. Over the years there was so much intermarriage among these families that they, sometimes, became indistinguishable. In addition, many cousins had married cousins rendering the relationships quite complex. Whatever the genealogy, the genetics led to a brave and resourceful family. Dov Drebin z"l will be remembered as belonging to this tradition.

THE FIGURE FINAGLERS

Robert Reichard (51, Pl. 102) is the son of the late Ted (37) and Etta (38) Reichard and the grandson of Max Sahr (Yitzhak Ser) (7) and Esther Abramowitz (8). Bob is also a prominent economist, statistician, and author. He is a frequent contributor to various business journals and has a distinguished editorial career. A few years ago *The New York Times* reviewed an important work of Bob Reichard that was published by McGraw-Hill. Excerpts from that review by Gerald Gold follow:

“Not long ago, there were cries of outrage when Con Edison announced that rate increases would mean a certain amount more on the average electric user’s bill because it was hard, if not impossible, to find anyone with that average bill, and many a consumer suspected that Con Edison was making it all up. Robert Reichard in *The Figure Finaglers* explains why: ‘As useful as an average is, it can provide only a limited amount of information. Sooner or later we will want to know something about the spread around the average.’ For all those consumers whose increase was much larger than the average cited by Con Edison, it seemed clear that the average was not enough.

Everyone knows, of course, as Mr. Reichard points out, that it is nonsense to say ‘a man on the average is comfortable when he has one foot in boiling water and the other on a slab of ice.’ But Mr. Reichard shows, in painful detail to anyone who has been stuck, how the average ploy and many other mathematical and statistical tricks are used by government, business, and advertisers to mislead us into believing the best when the worst is the truth.

He tells us about samples that may or may not be true samples; assumptions that prove false; indexes that are not relevant to the people using them; and many other tricks hidden in figures. There are no mathematical discoveries in this book, and no earthshaking revelations about how to make figures lie, but there is a fund of useful, easily understood advice on how to detect the lies, the deceits, and the shortcomings and how to protect yourself against them.

Take indexes. We are becoming, Mr. Reichard contends, a nation of index-watchers - stock indexes, consumer price indexes, wholesale price indexes . . . Wages are pegged to indexes, millions of people wait for indexes to tell them [about] inflation, businessmen wait for indexes to tell them how business is. ‘The public favorite,’ as Mr. Reichard dubs it, is undoubtedly the consumer price index, but he warns that ‘it is not nearly the perfect measure of inflation it purports to be,’ and he gives reasons. First, he says, it doesn’t fully reflect quality improvements in products - the car you buy is not the same one you bought five or ten years ago. Second, he finds that the index makers do not add new items or delete old ones rapidly enough - they may still be measuring the prices of striped shirts when almost everyone is wearing solid colors.

Third, the index tends to give too much weight to items that may in fact be of shrinking importance in budgets. Finally, he finds a shortcoming in the delay in reflecting new methods of distribution, such as discount houses.

Now this is serious business. Countless decisions and attitudes are based on what the indexes purport to tell us, but if what they are telling us is outdated, or wrongly weighted, what then of our decisions and attitudes? And the consumer price index, remember, is a highly structured, carefully designed measuring stick. Not all the statistical and mathematical problems facing the consumer even try to be so scientific. Certainly not the advertising people. What does a ‘few cents more’ mean, asks Mr. Reichard. ‘The unsuspecting buyer who opts for the few cents more, convenient, individually wrapped packages may be paying more than twice as much per ounce for the cereals purchased,’ he notes. Certainly not the auto dealer. . .” Gerald Gold quotes Bob Reichard as saying that a car that is advertised for \$25,000 is misleading because it doesn’t list the optional packages which could add thousands to the price.

Then the review shows the value of Bob’s insights by discussing the “charlatans of charting.” By using the proper axes, an unsuspecting person’s views can be manipulated. It’s essentially putting a spin on figures.

“There is more, much more, in the book, and it can be read with profit by housewives, businessmen, journalists, and consumers in general. It is an unhappy commentary that so much fakery exists that a book about it is necessary, but necessary it is.”

NEW LEVY BOOK

Aaron Levy (1350, Pl. 120) has demonstrated anew that he will be a forceful contributor to American culture in the 21st century. A new work, edited by Aaron, *Searching for Romberg: Art and Interactivity* has been published by Slought Books. The book results from the Slought Networks conference on artist Osvaldo Romberg held at the University of Pennsylvania in the Spring 2001. Contributors include: Gregory Flaxman, Alexi Kukuljevic, Reinaldo Ladagga, Robert Mahoney, Jean-Michel Rabate, Marjorie Welish, Andrew Zitcer, Osvaldo Romberg, and Aaron.

An opening reception for the release of the book and an exhibit of Osvaldo Romberg works was held on Nov. 8 at the Jay Van Der Donk Gallery on 26th Street in Chelsea, New York City. It featured presentations by Aaron, Romberg, and Rabate.

Aaron is the son of Abe (1343) and Pat (1346) Levy and grandson of Larry (1339) and Toby Tracz (1342) Levy. His great-grandmother, Larry’s mother, was Chaya Malka Sir (1293) of Zareby Koscielnie, Poland. Her grandparents were Zebulon Ser (1285) and Chaya Kopyto (1286) of Andrzejewo and Czyzewo.

BIRTHS

Wiley Russell Feiger (17135,Pl.34) was born on Oct. 18. He is the 1st child of Joshua (13926) and Jennie (3471) and the 2nd grandchild of Robert Warren (3462). Wiley's great-great grandmother was Alice Lappen Warsowe (3422), daughter of Charles Lappen (3406,Pl.23). Charles, son of Israel Betzalel Charlap (3181) and Shayna Fruma Lapin (3190) assumed a variant of his mother's name as a surname.

Jessica Minnie (Chana Mindel) Menton (17179,Pl.102) was born on Nov. 2 in Scottsdale, Arizona. She is the 1st child of Marc (70) and Pamela Shapiro (15639) Menton and the 3rd grandchild for Arthur (58) and Nancy (189) Menton. The baby is named for Pamela's maternal grandmother and Marc's paternal grandmother Minnie Sahr Menton (40).

MARRIAGES

Steven Budow (10475,Pl.85) was married to **Rona Barzelai** (16273) on July 31 in Atlantic Beach, New York. Steven is the son of Marvin (10300) and Shelley (10470) Budow of Far Rockaway, New York. Marvin is the great-grandson of Shmuel Budowla (9555) and Chaya Zlote Charlap (9556) of Baranowicze, Belarus. Many Budowlas, upon coming to the New World changed the name to Budow, Budovitch, or Budd. Steven is a sales manager for Shick Technology Digital Radiography. Rona is a social worker at Nassau Community College. The newlyweds are living in Holliswood, Queens, NY.

David Kurtz (1072,Pl.164) was married to **Wendy Hotchkiss** (8624) on Dec. 2 at Temple Israel in Lawrence, New York. David is the son of Sander (1047) and Arlene (1058) Kurtz of Lafayette Hill, Pennsylvania and grandson of the late Ellis (1042) and Martha Kristol (1037) Kurtz. Martha's parents were Morris Kristol (683) and Chaya Gittel Kur (677) who left Ciechanowiec, Poland to settle in Wilmington, Delaware. David is regional sales manager for Sales Logic Co., a software manufacturer. Wendy is with Citibank's e-commerce department.

Julie Ann Warsowe (3472,Pl.34) was married to **Theodore Lester Reichman** (17132) on Sept. 30 at the Brooklyn Botanical Gardens, Brooklyn, New York. The bride and bridegroom graduated from Wesleyan University, where they met. Julie is keeping the name of Warsowe. Her father Robert (3462) had changed his name to Warren. Julie's grandfather is the late David Warsowe (3458), son of Robert (3429) and Alice Lappen (3422) Warsowe. [see Births - Feiger] Julie is a horticultural manager at the Gardens. Ted is an accordion player who has performed with Paul Simon, Anthony Braxton, and others. He is also a composer of works for the accordion and music ensembles.

OBITUARIES

Michael Charlupski Charles died on May 14. Born in the 1920s in Poland into a family of 10 other children, Michael was the only one - including spouses and offspring of older siblings - to survive the Shoah. The unveiling of his tombstone as well as a Ledger commemorating the Charlupski/Supnik family took place on Dec. 2 at King Solomon Memorial Park Cemetery in Clifton, New Jersey. A reception was then held at the Manhattan home of Barbara Ribakove Gordon, Executive Director of the North American Conference on Ethiopian Jewry (NACOEJ). Michael was described as a wonderful, exceptionally kind human being. The world knows all too well how many Jewish children were lost in a Poland where Michael was deprived of both his family and his youth. As a result of the extraordinary life Michael established in America, and the ideals which he held so dear, 180 Jewish children in Ethiopia - awaiting aliyah to Israel in dire poverty and hunger - will be fed nutritious lunches for an entire year. Quite frankly, but for Michael Charlupski Charles, many of these children would not live through this next year to see the Promised Land. The family has requested that memorial donations be sent to NACOEJ; call (212)233-5200 for information.

Joseph Familja (247,Pl.107) died on Nov. 7. He was born in Warsaw, Poland on July 15 or 17, 1914 to David (380) and Rivka Ser (379) Familja. Both of Rivka's parents were Sers. Joseph was the only one from his immediate family to survive the Holocaust. He had been studying for the rabbinate. In 1939 he was staying with his great-uncle Itche Ser (130,Pl.101) and his wife Faiga (131) in Ciechanowiec. While there, the Germans invaded Poland and World War II began. The Russians rounded up Jews and sent them to Siberia, supposedly for their own safety. They were actually being sent to forced labor camps. Realizing this, Joseph jumped off the train before reaching Siberia. He found his way back to Ciechanowiec but was arrested by the Bolsheviks and was exiled to the wilderness in shackles and handcuffs. He was forced to work as a chimney sweep and lumberman. After the Battle of Stalingrad, the Russians deported Germans living in the southern Ukraine and repopulated the area with the forced laborers from Siberia. Joseph was among them. Somehow he got to Kharkov where an underground Zionist group was being organized. It was called the Yaacov Group for its founder who was murdered by anti-Semitic Poles. The main thrust of Joseph and his new companions was to save Jews by facilitating aliyah to Eretz Yisrael. In the Ukraine, Joseph was an acting-rabbi to his fellow Jews, based on his earlier training. One fellow had a Torah scroll that he had rescued from a Cracow synagogue. He entrusted the scroll to Joseph who promised to return it to Cracow. Joseph kept his vow and, with the Germans retreating, went west and deposited the Torah with the remnants of the

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OBITUARIES (cont. from p.5)

Cracow community. Then, on foot, he hiked across the border into Czechoslovakia where he managed to find transportation to Vienna. But he had no desire to be interned in a DP camp. He joined the underground to be smuggled into Israel. The route led through the Brenner pass into Italy. Sometimes he hitched rides on wagons, most of the time he trekked across the Alps on foot. In Italy he got to a small port where Hagannah and Irgun Zvai Leumi operatives were arranging transportation to Eretz Yisrael. Joseph managed to find passage for his wife Bella (248) and infant daughter Leah (249), who were now with him. The British had been blockading Jewish entry into their Palestinian Mandate but by the time his ship got there, the British forces had departed and Israel had declared independence.

When Arthur (58,Pl.102) and Nancy (189) Menton first visited Joseph and his family at their home in Givatayim, Israel, Joseph had completed the Havdolah service. All their children and grandchildren gathered around the table that Bella had adorned with a variety of sweets and pastries. Joseph poured some Israeli Rishon brandy into snifters and called for a Shechyanu. It was a moment of reunification and a testament to our will for survival as a family and as a people. Joseph then produced a photograph taken in Poland of the family of Faiga Leah Kiejsmacher (269,Pl.98). On the back, in Yiddish, was the inscription, "For my brother Isaac," and it was signed by Faiga Leah. Faiga had sent it to Isaac (7,Pl.101), Arthur's grandfather, long before World War II. Isaac had sent it to Joseph in Israel ca 1949, shortly before Isaac's death. Joseph gave it to Arthur to take to America for reproduction. Arthur then sent it back to Joseph in Israel. That photo became one of the most widely traveled in history.

Joseph is survived by his wife Bella, his children Leah Weiner (249), David Familja (250), Rivka Rotem (251) and seven grandchildren.

Fira Harlap (9887,Pl.40) died on Nov. 3. She was born on Feb. 23, 1911 and married Amnon Harlap (3314) in 1934. They made their home in Rehovoth, Israel, a city that numbered Amnon's father, Ephraim Zvi Charlap (3228,Pl.26), among its founders. It was a staunchly Zionist family. Amnon was in the family building supplies business and was also a national soccer star. For 67 years Fira was at his side. During that time they raised four children and they saw their beloved Israel grow and flourish. Fira is survived by Amnon, and her children Ruth Gil (9899), Yael Pessach (9900), Nurit Grechter (9901), and Uri Harlap (9902). She is also survived by 12 grandchildren and 12 great-grandchildren. Fira's daughter Yael and her husband Ehud Pessach (11023) have been very active in their support of our family research.

Marc Sterling Lapin (15253,Pl.321) of San Bernadino,

California died in April about a month before the passing of his father Arnold (15250). Marc was born on March 27, 1957 in Los Angeles. He married Margaret Whitcomb in 1979 and had five children. Marc was the great-great-grandson of Shabtai Sheftel Lapin (11990) who was born in Kretinga, Lithuania towards the close of the 18th century. Marc's wife and children survive him.

Alice Zusman Newker (3257,Pl.24) died in Melbourne, Australia on July 19. She was born June 6, 1917 in Perth, Western Australia, one of eight children of Menachem Zusman (3252) and Mindel Charlap (3250). Alice's grandfather was the prominent Zionist Ephraim Zvi Charlap (3228). She was married to Jack Newker (3264) in 1951 and was widowed in 1982. Alice was the mother of one child, daughter Vivienne (3273).

Deborah "Bola" Rosenfeld (3240,Pl.26) died in Arizona on Aug. 3 at age 79. She was the daughter of Moshe Levin (3236) and Mikal Charlap (3230) and the granddaughter of Ephraim Zvi Charlap (3228). The eulogy delivered by Bola's son-in-law Dr. Howard Silverman follows:

"According to Jewish custom, it is appropriate, even preferable, to 'tell it like it is' when speaking of a deceased loved one. I'll do my best to honor both this tradition and my mother-in-law, Deborah Rosenfeld, who I have always called 'Bola.' She was one of a kind and from my first meeting with her, the name Bola just fit. It was always a reminder of her essential identity, particularly since this is what she was called by all of her Israeli family and friends.

Bola was born in Rehovoth, Palestine on March 16, 1922 as the first of two daughters. She often described her childhood as wonderful, in spite of the very real difficulties of living in Palestine at that time. She was surrounded by a unique family who, simply put, loved her. For me, this was her most endearing and enduring characteristic: the ability to love unconditionally. If you were part of her family by blood or marriage, you could do no wrong, and if you did, it was not important. She was part of an amazing generation who worked and danced and loved and died to make Israel a reality. I would sit wide-eyed as she and her Israeli cousins argued almost violently for hours only to conclude the evening with a peck on the cheek and a 'L'hitraot, Cookie.'

Bola was definitely a 'specialty item.' When she entered a room, usually dressed in bright reds and oranges, everybody knew it - for better and for worse! Once you met her, you never forgot her. She was Israeli through and through. She could be pushy, demanding, and opinionated, especially if the topic had anything to do with Israel. The next moment, however, my daughter Rachel would discover her quietly feeding our dog, Teddy, under the table. Or she would slip some money into our daughters' hands as she was leaving.

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DANGERS OF ISLAM

The following letter appeared in Jewish Week late in October. Jeffrey Woolf (13791, Pl. 291) is a Professor at Bar Ilan University in Ramat Gan, Israel.

I am not at all surprised at the silence of religious leaders in the U.S. in the face of calls for jihad. It has been over 350 years since the West encountered a militant Islam at the siege of Vienna. Since then it has not encountered a specifically religious challenge to its hegemony. Simultaneously, the West underwent two centuries of secularization, which took the ideas of martyrdom and religious wars out of its cultural vocabulary.

Islam, on the other hand, never really Westernized and at its core still responds to the cry of conquest in the name of Allah, which led it to conquer much of the world in the early Middle Ages and to remain one of the world's superpowers for more than a millennium. Crusades and jihad are a part of the living religious world and historical consciousness of Muslims everywhere, though not necessarily a platform for action. Unfortunately, most Americans know nothing of Islam, of its history and power.

It is absolutely irrelevant whether there are less militant forms of Islam. Of course there are. However, the ascendant form, the one to which the Muslim masses and leadership worldwide responds, is overwhelmingly that which launched Mohammed and his lieutenants on the road to unifying the world under the rule of Allah as expressed in the Koran. We underestimate this reality at our peril.

- Jeffrey Woolf
Efrat, Israel

KULANU

Dear Friends,

I am President of Kulanu. Kulanu means all of us in Hebrew. We are a vital group of Jews (and non-Jews) who are working to embrace lost Jewish communities throughout the world. You may be somewhat familiar with our work as the result of several television documentaries about the Lost Tribes, the Lemba, and books by scholars such as Tudor Parfitt (*Journey To the Vanished City*), David Gitlitz (*Secrecy and Deceit*), and an inspiring book by Karen Primack, our newsletter editor (*Jews In Places You Never Heard Of*). In contemporary life, Kulanu means that every person of Jewish descent or even disputed Jewish descent is more than welcome to live a Jewish life as best they can. Kulanu has been instrumental in making this view both popular and meaningful to a larger community. But even more important, Kulanu is a home to any individual who is looking for a starting place or a place to help others start a more intense Jewish journey.

. . . I would like to inform you about significant events in some of these dispersed Jewish communities throughout the world, and to receive news of speaking engagements by such

extraordinary speakers as Prof. Xu Xin, a non-Jewish Chinese native who has done much to advance understanding of Judaism in China; or the incredible saga of Rufina Mausenbaum, an Orthodox Jew whose family travels extended hundreds of years from Portugal before she arose to reclaim her Jewish roots; or the riveting adventures of Tudor Parfitt, an English professor who has been called a latter-day Indiana Jones as a result of his detective work in exploring the roots of the Lemba of Africa.

Much of our work is documented on our rich website, www.kulanu.org. I hope you will have the opportunity to visit.
- Jack E. Zeller

OBITUARIES (cont. from p. 6)

Even though she couldn't figure out how to change the batteries in her radio, she could listen with her whole being in a way that very few can. In many respects Bola had a very tough life. Her move to the United States with her new American husband in 1945 was bittersweet. She was able to leave the violence and uncertainty of living in the Middle East to move to a place with abundance and safety, but this left her far from her Israeli family. She and her father had considerable difficulty because of this move. He did finally agree to come to New York to visit her but passed away a week before he was to make that trip.

Bola also lost her husband, Pete, suddenly when she was in her 50s and found herself all alone in the suburbs of Long Island. She was unbelievable in her ability to turn around her life through persistence, determination, and love. She moved to Manhattan and quickly learned how to make a living as a saleswoman at Bergdorf-Goodman. It was a natural expression of her love of people. With pride and determination, she reinvented herself as a single working woman and achieved a remarkable degree of success and independence. She knew how to adapt over and over and to use her creativity and cleverness to solve problems. For example, once when she was taking a driver's license test upon moving to Arizona, she wrote crib notes in Hebrew and when told by the examiner that notes were not allowed, she exclaimed, 'It's a letter from my sister in Israel!'

In her later years, she had a series of health problems which would have easily done in a less hearty soul. During each episode, she would bounce back, her love of life and of family being the tonic which revived her. Her drive to maintain her independence even in the face of these health problems was remarkable. Bola demanded a lot, but was ready to give a lot in return. She loved life to its fullest; we will miss her."

Deborah "Bola" Rosenfeld is survived by her son Ron (3309) and daughter Sharona Silverman (11125) and four grandchildren. As per her emphatic request, Bola's remains were returned to her beloved Israel - at last.

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 Hayyim and its variants as the family name. We continue with this group.

177. Eliyahu Ben Hayyim: Grand Rabbi of Constantinople, born about 1532. He died at the beginning of the 17th century. Author of several works: *Sheelot u-Teshubot* and *Derushim* in two volumes, printed in Constantinople, a part of which was contained in *Mayim Amuquim* (Venice, 1645); *Imre Shepher*, homilies on the Torah (Venice, 1629), a 2nd edition published (Frankfort au-Main, 1712). His uniquely talented son Mikhael, endowed with great erudition, decided at age 20 to contribute to the last work of his father.

178. Isaac Ben Hayyim: Son of Hayyim Ben Hayyim (176); 16th century rabbi in Damascus.

179. Yosef Ben Hayyim: Grand Rabbi of Ferrara in 1546.

180. Aharon Ibn Hayyim ben Avraham ben Shmuel: Rabbi of Fez and commentator on Tanach and Talmud. He died in Jerusalem in 1632. Member of the Bet Din of Fez, he moved to Venice ca 1608, where in 1609 he published the following works: *Leb Aharon*, commentaries on *Joshua* and *Judges*; *Qorban Aharon*, commentary on the *Sifra*; *Middot Aharon*, a tract on the hermeneutic order. These three works were reprinted in Dassau in 1742. His *Sheelot u-Teshubot* was published in Venice in 1697 in the *Darkhe No'am* of Levy.

181. Aharon Ben Hayyim: The younger grandson of Aharon (180); celebrated rabbi of Hebron. Was in Smyrna during the earthquake of 1688. Author of commentaries.

182. Yaacov ben Mordecai Ben Hayyim: Rabbinic judge in Marrakesh, 17th-18th centuries.

183. Isaac ben Salomen Ben Hayyim: Rabbi in Marrakesh, 17th-18th centuries. Author of *Etz Hayyim* and *Etz Ha-Da'at*, sermons and commentaries on Tanach.

184. Angel Ben Hayyim: Rabbinic commentator on Tanach in Salonika in last half of the 18th century. Author of *Etz ha-Hayyim* about the Book of Genesis, printed with *Sephat Emet* of M. Elghazi and a work of H.G. Varshano, Salonika, 1772.

185. Yaacov Ben Hayyim: Rabbi in Marrakesh, 19th century.

186. Aharon Ben Hayyim: Rabbi in Grodno at beginning of the 19th century. Author of *Moreh Derech* about the Exodus from Egypt and the distribution of the Land of Canaan among the 12 Tribes of Israel.

187. Meir ben Aharon Ibn Hayyim:

188. Hannaniah de Mogador:

The above two brothers had importance in the

publication of *Sefer Berit Kodesh* of Rabbi Yosef Knafo (Livorno, 5644).

189. Abraham Ben Hayyim:

190: David Ben Hayyim: Lived in Oran.

191: Baruch Ben Hayyim:

192: Beduch Ben Hayyim: Lived in Mostaganem.

The previous four were brothers who contributed to the publication of *Sefer Zebahim Shelemim* of Abraham Anqawa (Livorno, 1837).

193. Yaacov Ben Hayyim: Rabbi of Marrakesh.

194. Hannaniah Ben Hayyim: Lived in Mogador.

The previous two contributed to the publication of *Sefer Marpe la-Nefesh* of Raphael Mamam (Jerusalem, 1894).

195. Joseph Benhaim (Ben Hayyim); Member of the Council of the Jewish community of Tangiers in 1965.

Wa'ish (Ouaiche, Waish, Vaish)

Originally a given name of Berber-Arabic derivation, composed of "Aish" (life) preceded by an indication of filiation. The name was used in place of the Hebrew Hayyim.

196. Yeshua Wa'ish: Rabbi, born in Meknes in 1851. Made aliyah with his parents and settled in Tiberias. In 1903 he was named President and Chief Rabbi of the Sephardic community of Safed.

Ben Wa'ish (Benouaiche, Benuaish, Benwaish, Benuaish)

197. Abraham Ben Ouaiche: "Nagid" of Marrakesh, 16th-17th cent., tax collector and agent of Sultan Moulay Zaidan. He held a monopoly on the export of sugar to the Low Countries. Purchasing Agent for the Sultan in Europe, he conferred this position on one of his relatives Abraham ben Reuven ben Nachman. Was in Venice in 1604.

198. Joseph Benuaish: Rabbi in Salonika, 18th cent. Wrote a preface to Rabbi Salomen ben Aderet's *Sheelot u-Teshubot* (Salonika, 1808).

199. Samuel Benuaish: Much esteemed rabbi, Dayan of Meknes. Born 1738 and died in 1818. Author of a collection of responsa and legal decisions.

200. Abraham Benuaish: Son of Samuel (199). Rabbi in Meknes, but died as a young man.

201. ___ Ben Ouaiche: Town Councillor and member of the governing committee of the Jewish community of Casablanca in 1967.

Ben Iddar, Benidar, Benider

Berber equivalent of Ben Hayyim.

202. Abraham Benidar: Born in Tetouan, lived in Tangiers and Gibraltar. Ambassador of Morocco to London in 1734-35.

(cont. next page)

POEMS

by Lionel Robinson (14737,Pl.305)

Lionel Robinson's poem "Wings" appeared in B'rayshit vol. 11, no. 3.

LIFE PASSED

LIFE PASSED 1

A hundred 'n thirty years sailed by,
Through gales, turbulence,
Marooned by the ebb tide,
Cooled by gentle sea breezes,
Tropical island, tranquil, serene;
Weathered many storms,
Spirit endures, body bent, frail.

A brilliant flame beckons,
Flickers for a brief moment,
Then, a spent match,
Smoulders, expires.

LIFE PASSED 2

A hundred 'n thirty years sailed by,
Sound old timbers withstood ravages of time,
Battered by many storms,
Still rides the waves lightly.
The compass sets a new course.

Maxi-liners, cities afloat
Cruise the seven seas,
Medicine, science advances.
New diseases scourge the earth,
Nature strikes vengeance,
Volcanoes, earthquakes, cyclones;
Hi-tech weapons destroy
With unknown fury,
A world in turmoil.

Radiant light beckons,
Diamond's sparkling brilliance;
Exquisite joy, love, peace.

LIFE PASSED 3

A hundred 'n thirty years sailed by,
Beached by the receding tide,
Wrecks, sound old timbers recycled,

Great ideas flow from new generations,
Science solves many problems,

Man accepts peaceful coexistence,
Hope for survival revives.

The light beckons,
Irresistible, imminent;
Soul departs, all is still.

- April 1999

ODE TO ELLA ROSE

Ella is our grandchild
Although she's barely one
She has a cheeky smile
A bundle of joy and fun

Giggles for grandma's "Whoopsee's"
Her second name is Rose
A strong pair of lungs
Displeased lets us know

'Tho she's only tiny
A mind all of her own
Wraps us round her finger
We don't care at all

We love our beautiful granddaughter
Despite her tantrums now and then
She's the greatest in the world
Our darling Ella Rose

ORIGINS OF YAHYA NAME (cont.)

203. Jacob Benider: Son of (202). In 1767 he was delegate of the Governor of Gibraltar to Sultan Sidi Mohammed Ben Abdallah, in order to negotiate a disagreement on the subject of custom taxes. In 1768 he was named Vice Consul of England to Sale [sic] with the salary of 100 pounds/annum. In 1771 he was authorized by Mr. Simpson, Consul General of England, to demand of every English ship reaching the ports of Agadir, Saouira, and Safi, the sum of 15 piastres duty. This measure aroused strong opposition from English commercial interests, who demanded the protection of the Sultan. Benider returned to London in 1772 bearing letters from the Sultan announcing the expulsion of Europeans from Tetouan. In 1780 he was newly appointed Envoy to London as Ambassador of the Sultan of Morocco to King George III.

This concludes the list of relatives identified by Abraham Laredo as using variants of the Yahya name.

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