

History of the Tchorek family

The family's known history began in the town of Drobin in Poland. The town is northwest of Warsaw at a distance of 88 kilometers. Drobin is on the intersection of Route 60 connecting Plock and the town of Ciechanow, and Route 10, which leads from Warsaw to the northwest. In 1827, 1919 inhabitants were counted in the town, of whom 1,409 were Jews. Drobin is now a small town with about two hundred or three hundred houses with about four thousand inhabitants. There are no Jews.

Of the approximately 1,000 Jews before World War II, about 50-60 survived. The Nazis destroyed the Jewish cemeteries and used tombstones to build sidewalks. In 1960 one of the survivors of Drobin managed to convince the Polish government to collect all the tombstones and to bury them together. There is also a video of the place¹.

What remains today is the tombstone that marks the burial site of the tombstones:



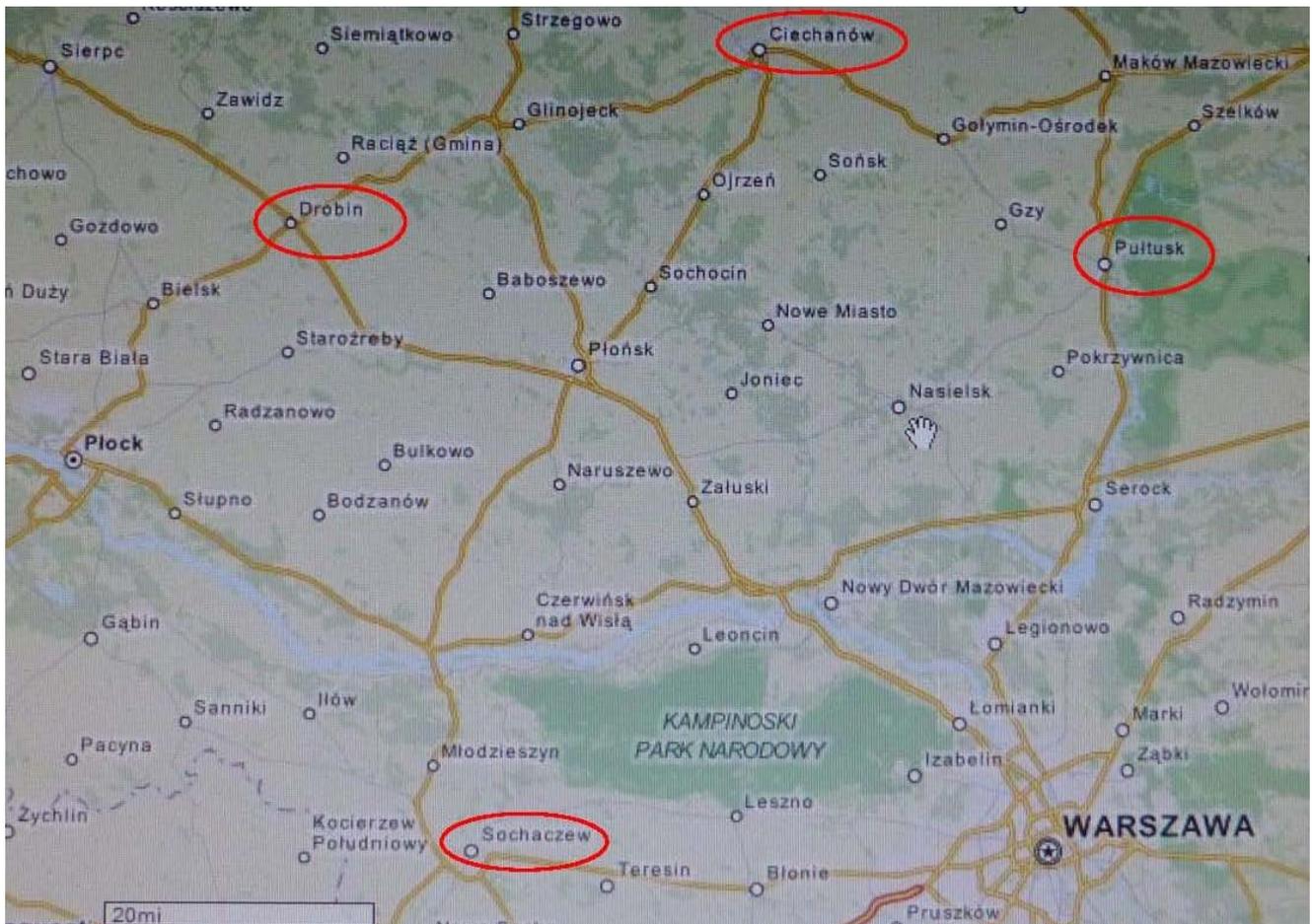
1. A monument to the Jews of Drobin in the center of what was the Jewish cemetery

There is also a monument to the Jews of Drobin in New York².

1 <http://www.youtube.com/watch?v=fI2J8ukAtFM>

2 United Hebrew Cemetery Inc. 122 Arthur Kill Road, Staten Island, NY, USA. Tel: 718-351-0230

Towns participating in our story:



2. Map of Warsaw and surroundings - Google Maps

Drobin, Poland 52 ° 45 'N 19 ° 59' E 88 km NW of Warszawa

Ciechanów, Poland 52 ° 53 'N 20 ° 37' E 75 km NNW of Warszawa

Pultusk, Poland 52 ° 43 'N 21 ° 06' E 50 km N of Warszawa

Sochaczew, Poland 52 ° 14 'N 20 ° 15' E 51 km W of Warszawa

Maława (outside the map, 30 km north of Ciechanow, until World War I close to the German border):

Mława, Poland 53 ° 07 'N 20 ° 23' E 105 km NNW of Warszawa

Most of the area around Warsaw was part of Russia until the First World War. Under Russian rule, any son who was not a firstborn was drafted into the army at the age of 15 years. Farmers' families in the feudal system were simply the property of the local prince. The method was accepted, for example, in England as well, since according to the inheritance system practiced in Europe, the eldest son would inherit all family property (ie the "right" to be a farmer on the Prince's land) and other children were destitute. The Princes' families were the officers and the Prince himself a general. The military service lasted 25 years, followed by full pension (not a big deal since the life expectancy was 40 years). In contrast, Jewish law states that the inheritance is divided into all the sons, only that the eldest son receives twice as much as the other sons, and daughters received a dowry of 10% of the parents property - that is, their inheritance is during their parents lives. In addition, the Jews were reluctant to send their sons to the service of the local nobleman as soldiers, which involved the inability to observe most of the commandments of Judaism. Therefore, in many cases, Jewish children were not registered in the Population Registry, and there were called "disappeared". In other cases, they changed the surname of a second or third son as if he belonged to another family, which cut off the research chain. Affluent families could pay quite a large sum and redeem their sons from military service.

The Russian government imposed a tax of 10% of the property of a person who got married. As a result, many marriages took place in a religious manner without informing the authorities, and children born to such marriages were registered as bastards in the government registry. Our ancestors in the Tchorek family were probably "square", having records of marriages and births of second and a third son with all the correct details. Or perhaps they could pay a fee instead of military service. One can also see the registration of parents as married at the time of registration of a child's birth, meaning that they were married in a state marriage in addition to the religious one.

Another issue that makes research difficult is the use of a previous city name instead of a last name. Sometimes the name of the city will be set as a family name for future generations. But sometimes it caused confusion when they alternately used the name of the city and the family name before family names were stable. In addition, in many cases, one of the father's names is used in place of a surname, according to the custom in Russia. Among the Jews in Poland, they sometimes used the term "Rabbi of..." instead of the name of that rabbi, and sometimes a name of book he wrote instead of his name. Also known are nicknames such as "the visionary", "the Sheraf", "the old Rebbe" and more - all cause difficulties in search.

Another issue that needs attention is the fact that life expectancy in the 19th century was short, and many men and women died in youth. So there are many cases of second marriage.

In Poland, births, marriages and deaths were not recorded until Napoleon conquered the area. He created registration laws as part of a number of laws called Napoleon Code. Every town has an organized record of each event - birth, marriage and death beginning in 1810 or a little later. The Polish government allows copying birth certificates only if they are over 100 years old, making it difficult to search. Only in 2015 they began to allow photocopy of certificates of marriage and death of more than 80 years (instead of 100 years). "Younger" Certificates can be photocopied only with a notarized certificate that the applicant is a direct descendant of the person listed on the certificate. Records of the purchase and sale of property and prenuptial property agreements were made by notaries, and such records can be searched and photocopied only with a fee of the note holder, grandchild, g-grandchild or g-g-grandchild of the notary. In addition, some of the records preserved in the town hall or in the notary's house did not survive the First and Second World Wars or just regular fires.

When we first looked up the grandfather's name - Tchorek, it turned out that there were records in Polish towns from about 1820. At that time family names also began to be fixed, until then there were

no commonly used surnames. In the 1970s, the Mormons began a project of photographing all the records in Europe. They filmed all the records they found in high-definition monochrome black and white films. A Jewish association borrowed the films from the Mormons and asked volunteers to read the films and put the names of the newborn, the couple or the deceased in tables. In our search, many records from the early 19th century were found in the town of Drobin, Poland, with our surname. There was a need to go to the Mormon church and ask for a list of microfilms they had filmed in Poland, find the microfilm containing the drawings from Drobin, order a copy, wait a few weeks for it to come, go back to the church, look for the photograph in the film in a microfilm projector and print the photograph, Then ask someone who understands Polish to translate the very curly and hard-to-read manuscript. Years later it turned out that the translation was not exact since the records was in Russian (a little like Polish but ...) and had to be translated again. In the meantime, an association³ of Jews has been established, which reprints all the records from Europe in high quality and decodes all the names in each listing (parents, children, etc.), and on their website you can search for and see the names that you are looking for. A small donation to the association helped finance the photographs and the deciphering in two towns that are connected to us. Still, the language of records (Russian or Polish) is archaic and difficult to translate today, and the writing is very curly and stylized and difficult to read. For us it is almost impossible since in Russian the letters are completely different. Maybe in a few years a computerized translation will be available, which will make it much easier to search ancient documents.

The source of the name Tchorek

The name Tchorek⁴ appears dozens of times in the records of Drobin in the 19th century. There were probably a number of parallel families, which began with a common father in the 18th century. The name is spelled in various forms over the years, the earliest spelling in Hebrew / Yiddish is "טחורק" from 1835, but then the "ח" was apparently pronounced weaker than "כ". Today, the non-emphasis "כ" is weaker than "ח". In Polish the word is expressed with "ch" very weak and hardly heard, so we use "כ". Later, the name appear as "Tchorik", and then in Yiddish "Tcharek" ("טכארעק"). The "ch" sounded so weak that in some of the records the name was spelled "Thorek", which caused a delay in finding these records. Family members who came to the United States changed the name to Chorek, which can be pronounced in English.

The meaning of the name was not clear. Since Yehiel and Pnina converted their name to Theresa ("תררה"), we thought it might be the name of a tree. Another hypothesis was that the name means a hill with fruit trees. In our search we found several cases in which the name appears in the literature:

3 <http://jri-poland.org/jriplweb.htm>

4 TCHOREK, TCHÖREK, TCHÖREK

Another national dish of the Tartars is *Tchörek*, a soup with small dumplings in it, which are filled with spice and minced meat. I say “a soup,” and yet this dish alone suffices for a whole dinner, since it is partaken of in such quantities that any other dish can be easily dispensed with. It is known among the Osmanlis by the name of tatar börek.

3. Section of ancient travels book⁵

Here the name appears as a national dish of Tartars - soup dumplings (familiar?). The Tatars were invited to Poland during the wars between Poland and Sweden in the 17th century, which began in 1600 and continued until 1629. The Poles needed fierce fighters and several thousand Tatars were recruited (apparently well paid) with their families. All were considered nobility - at that time the significance of belonging to the nobility was that every nobleman was entitled to bear arms and use it against any no-nobleman (including killing any non-noble free-free, not noble would be arrested immediately if seen with weapons). He would not pay any taxes and would be drafted into the army as an officer from the age of 15, for 25 years of service followed by a pension, but they apparently continued to wear uniforms even when they were retired. Most of them apparently served in the army even after the wars against Sweden because as nobles they could not work in any other profession but the army welcomed them with open arms. Only nobles could have been officers, and officers were able to raise a family because they had family residences on military bases. To date there are 2000-3000 ethnic Tatars in Poland. So the Tartars probably brought the dumplings soup to Poland, but it is clear that today dumplings soup is a national dish of Polish Jews.

The name appears in other sources like that of a river that spilled into the east of the Black Sea:

5 "Sketches of Central Asia : additional chapters on my travels, adventures, and on the ethnology of Central Asia"

ONE great difficulty in the way of obtaining accurate intelligence concerning the particulars of the struggle now beginning in the East arises from the ignorance that prevails concerning the districts in which the more active fighting may be expected. Names of places are spelt according to the caprices of the European traveller or geographer, or according to some effort he makes to reproduce in English the sounds of a different tongue. We thus find two rivers that flow into the Black Sea variously called the **Tchorek** and the Tchoruk, and the Tschoroch and the Tscholoch. Mr. Valentine Baker, in his "Clouds in the East," gives an account of the astuteness by aid of which the Turks outwitted the Russians at the close of the campaigns of 1828 and 1829. In making a fair copy of the deed which fixed as the limit of Russian possession the more southern river, the clerk substituted that of the more northern. By this trick the port of Batoum, one of the few serviceable harbours in the Black Sea, was retained by the Turks. This story is told also by Count von Thie'mann, who about two years ago passed through the Caucasus. It is, however, familiar enough to Englishmen who have any knowledge of Southern Russia. Long before the war was declared I was told by an English resident on the Caucasus that the lightest price at which Russia could be bought off was the port of Batoum, out of which she supposed herself to have been "choused."

4. Section of an English magazine⁶

The river was quite far to the east of Poland, but there were Tartars in the area.

And there is also a mountain with a name similar to our with height of 2442 meters in the Caucasus Mountains:

921. — MIKHAILOVSKII (V. G.). Les groupes montagneux et les glaciers du Caucase central. (Zemlèriédieniè, 1894, n° 1, p. 121-183.) [En russe.]

Etude d'ensemble d'après les dernières reconnaissances et 29 feuilles de la carte du Caucase à l'échelle de 1 verste au pouce (1/42 000), dont les études ont été commencées en 1892 et qui se substitue à la carte déjà ancienne de 5 verstes.

Chap. I. Coup d'œil d'ensemble sur l'orographie du grand Caucase. II. Les groupes montagneux du Caucase central, depuis le chaînon du Tchat bachi jusqu'à celui où se trouve le mont Chan. Ainsi délimité, le Caucase central a une longueur de 318 kilom., la hauteur moyenne de la crête, tirée de 172 points cotés sur la carte, est de 3 857 m. Le point le plus bas de la crête est la gorge de Kassara où coule l'Ardon, affluent du Terek; la plus grande hauteur est le mont Chkhara, 5 193 m. La plus grande dépression de la chaîne après la Kassara et le Darial (1 550 m.) est le col de Dongouzoroun (3 198 m.). III. Les glaciers du Caucase en général. — IV. Les glaciers du Caucase central. La limite inférieure des neiges va en diminuant vers l'est dans chacune des trois sections du Caucase central.

	Mètres.
Alpes de Svanétie	Bassin du Baksan. 2 522
	Bassin du Tcheguem 2 263
	Bassin du Tcherek 2 010
Alpes de Digorie (nom proposé par M. Mikhaïlovskii)	Bassin du Tcherek 2 142
	Région de l'Ouroukh. 2 439
	Bourdjoula et Kaltber 2 074
Alpes d'Ossétie (nom proposé par M. Mikhaïlovskii)	Tepli. 2 724
	Kazbek. 2 428

5. Section of a book⁷

6 The Gentleman's Magazine, Volume 242, Page 756

7 See the name of the book in the first and second line of the section

But apparently there is another meaning. We searched for and found a dictionary of family names from Poland:

Tchórek (Mława, Płock, Sierpc) A: tchórek [Polish] ferret

6. Meaning of the name Tchorek in a dictionary⁸ - Ferret

The pronunciation according to the dictionary is in the form of a very weak "ch". Note that the letter "O" is dotted here with a small line that behaves as a punctuation for the O. This punctuation differs from the punctuation in Figure 3. In Figures 4 and 5 there is no punctuation, apparently the books were intended for English readers. The pronunciation is different from the pronunciation that we heard from our forefathers and mothers, but it is not clear how their Polish conformed to ancient Polish, and Polish speakers today do not even know the meaning of our name.

Ferret⁹ is an animal called in Hebrew "Chamus". The ferret is a cat-sized predator, common in Europe and domesticated about 3000 years ago from a wild species called weasel. In the Middle Ages it was common in Europe as a domestic animal for rodent control, because cats were considered by the Church to be associated with Satan and witches, and whoever kept a cat in the house might fall to the church grip. Leonardo da Vinci painted only four portraits of women, one of them is the "Lady with the Ferret" which is now in the museum in Krakow, Poland.



8. Ferret 1¹⁰

9. The Lady with the Ferret by Leonardo da Vinci 2¹¹

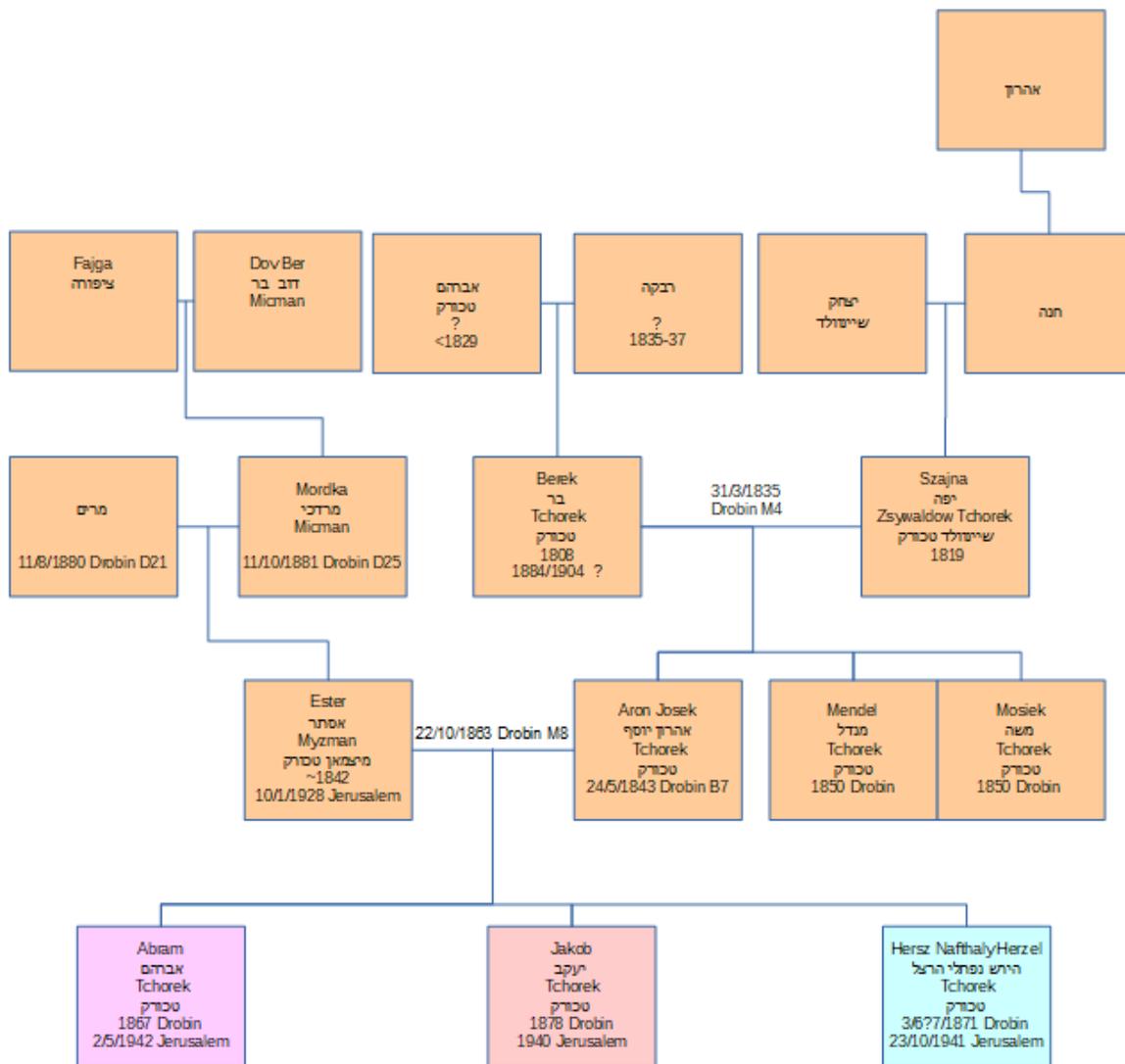
So we came to the conclusion that we are ferrets.

8 A Dictionary of Jewish Surnames From the Kingdom of Poland, by Alexander Beider, Avotainu 1996

9 <https://en.wikipedia.org/wiki/Ferret>

10 <http://www.muzeum-czartoryskich.krakow.pl>

11 <https://pixabay.com/en/photos/ferret/>

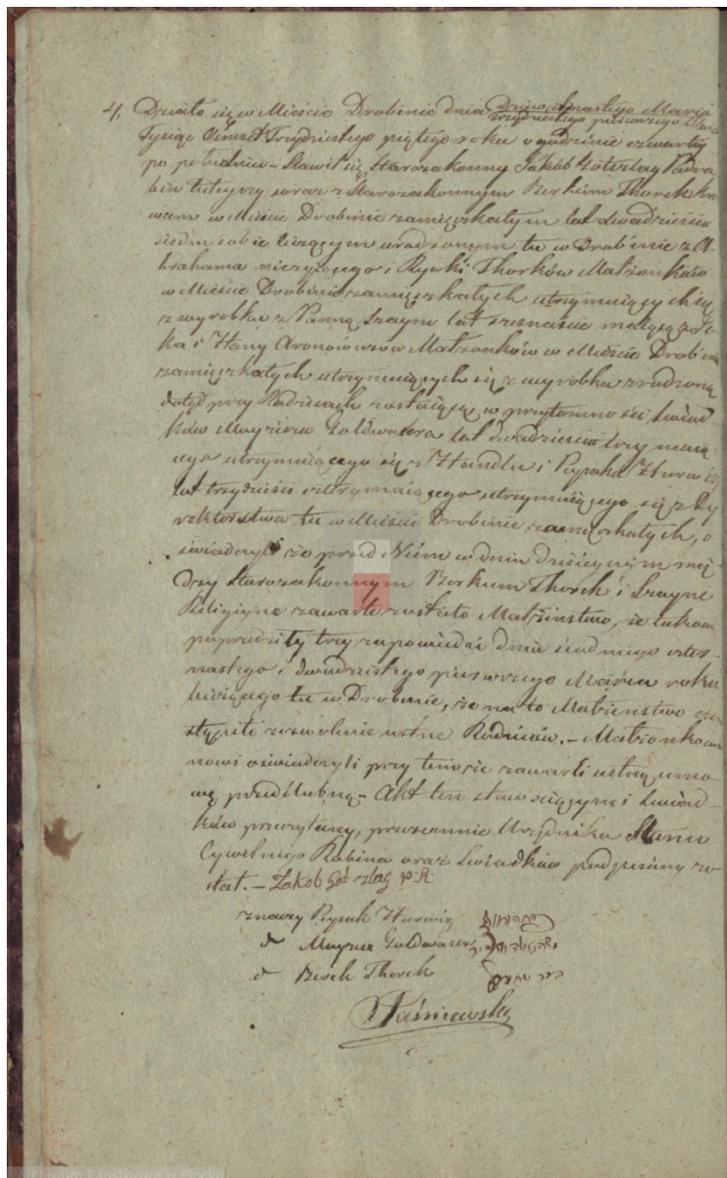


10. Family tree in Drobin

The family

In 1835 there was a marriage registration in Drobin. (Dov) Tkorek, 27, son of Avraham and Rivka (Avraham the father died before marriage), Sheina (Yaffa), 16 years old, daughter of Yitzchak Sheinwald and Chana bat Aharon. In the years 1827 and 1829 there are birth records of two sons of other Karkur families, probably cousins.

Here is the record and its translation:



11. Marriage registration of Ber Tchorek and Shajna

[In Polish] Was held in Drobin on March 19/31, 1835, at 4 pm. The Jew Yaakov Gluszlak, the local deputy rabbi appeared, and the Jew Ber Tchorek a bachelor at the age of 27 living in Drobin, who was born here in Drobin to the late Abram and Rivka Tchorek married, she reside in Drobin, and the single Shejna age 16 the daughter of Yitzhak and Hanna Aharonovitchov [=Daughter of Aharon] married and living in the city of Drobin, and the witnesses: Moshe Goldwasser at the age of 23 ... and Pesach Horowitz at the age of 34 ... residents of the city of Drobin, testify that today the Jewish couple: Ber Tuhurik and Shaina hold a religious wedding, after 3 announcements made on days: 7 + 14 + 21 March This year here in Drobin, and that the marriage was preceded by the parents' verbal consent. The couple informed us that an oral contract had been made before the marriage. This certificate was read to those who present and was signed by the official of the Civil Status Office and by the rabbi and the witnesses.

Jacob Gotschlag Yashniewski Pesach Horowitz Moshe Goldwasser Signatures: Ber Tchorek

The records we find are sometimes in Polish and sometimes in Russian, since the entire center of Poland was controlled by Russia after the Napoleonic Wars and until the First World War. The bride's last name was not recorded.

The issue of the date "19/31 March": Since the area was under Russian control, the date is given according to Georgian Christian dating (Catholic date - March 19) and Russian Parvoslavi (which is the Julian calendar March 31) that are different by 12 days.

"Married" - the writer explicitly notes that they are married because there were many couples who lived with only religious marriages and without civil registration (due to the heavy tax), and those were not called married in government records.

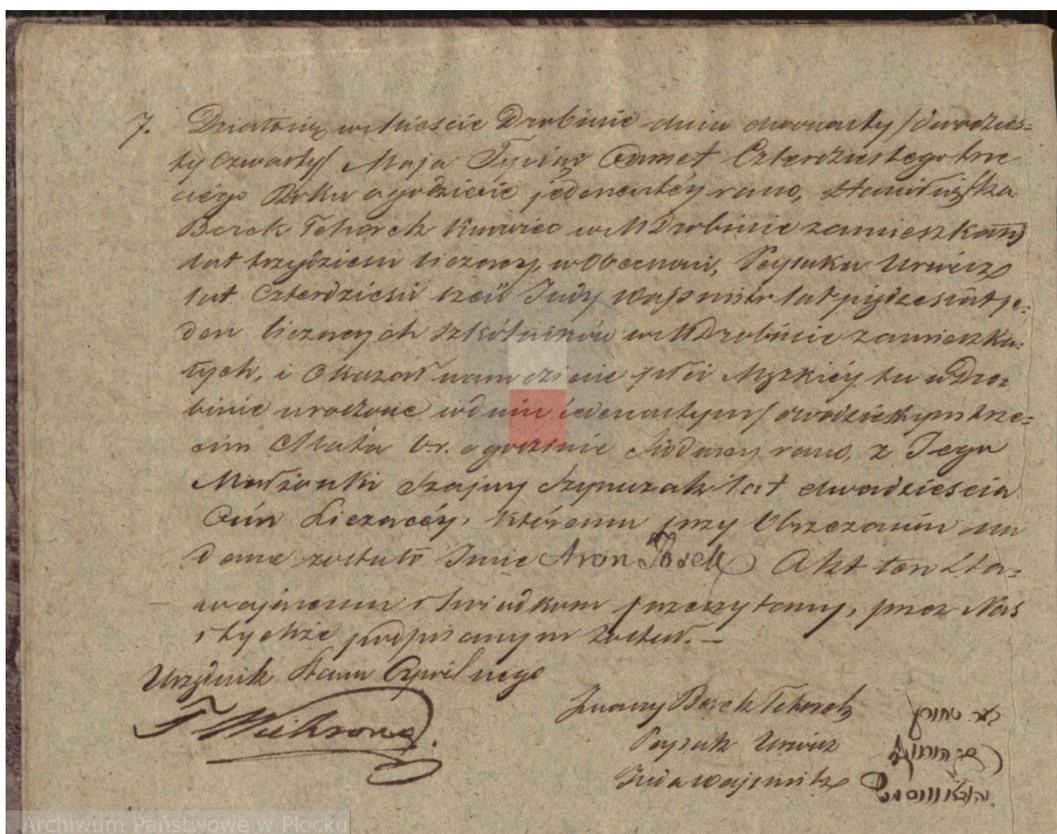
It is unclear what the declarations are about. The dates of the declarations are according to Russian dating, and there seems to have been a Russian law to declare a wedding before the wedding takes place in order to prevent a remarriage without divorce. This was a problem that the Christian system in Europe had suffered for centuries - since a divorce was forbidden in Catholic and Orthodox Christianity, people would marry again while concealing the fact that they are already married to someone else.

Oral contract - probably referring to a financial contract. In rich families it was customary to make a financial contract with a notary.

The photocopy of the certificate has colored squares in the center, so it arrived, apparently a mark to prevent copying, since the photocopy of the certificate was purchased with money. In the future it will be easier to obtain certificates as there is a process of scanning and placing on the Internet all the listings in Poland.

In 1837, a daughter was born to Dov and Yaffa, and she was named Chana Rivka. In the registration of the birth was the mother's last name - Sheinwald (that reappears in other documents). In 1840 another daughter, Gittel, was born and died in 1842.

In 1843 the birth certificate of a son of a Tchorek family was found:



12. Registration of the birth of Aharon Yosef Tchorek

[In Polish] was held in Drobin on May 12/24, 1843 at 11 am. The Jewish [father] Ber Tchorek, a tailor who lives in the city of Drobin at the age of 30, appeared in the presence of the [witnesses] Pesach Horowitz at the age of 46 and Yehuda Weishnitz at the age of 51, a teacher/teachers [possibly also students] from the city of Drobin, and testify that the baby that was brought in was born on 11/23 May of this year at 7 am, from his married wife Shaina Sheinwald at the age of 28, and in the Brit Milah he was given the name Aharon Yosef.

Civil Status Office Clerk (T. Wekrano?)

Ber Tchorek Pasch Horovic Juda Wisnitz

In some records, Ber Tchorek's profession is described as a tailor. Of course he worked as a tailor for men's clothes, and sewed shirts, trousers, and coats. Apparently the tailoring went through the family because Chana Tchorek-Liebermann learned - probably at home - sewing and cutting (according to pictures in the magazines and through paper that is marked on the body by which the cloth is cut). The son Aharon Yosef is also listed as a tailor in later documents.

The issue of the teachers or the students: In Russian the word is "Shkolnik" - that is, a man of the Shkol, a man of the school. This means that it can be a teacher or a student in a Beit Midrash. In addition to the teachers, it was common for those who could not work anymore to spend their time studying in the beit midrash. This is also true of people who retired from the Russian army after 25 years of service.

Ber Tchorek signed his name in Yiddish, in Hebrew letters (also in his marriage registration he signed, but less beautiful):

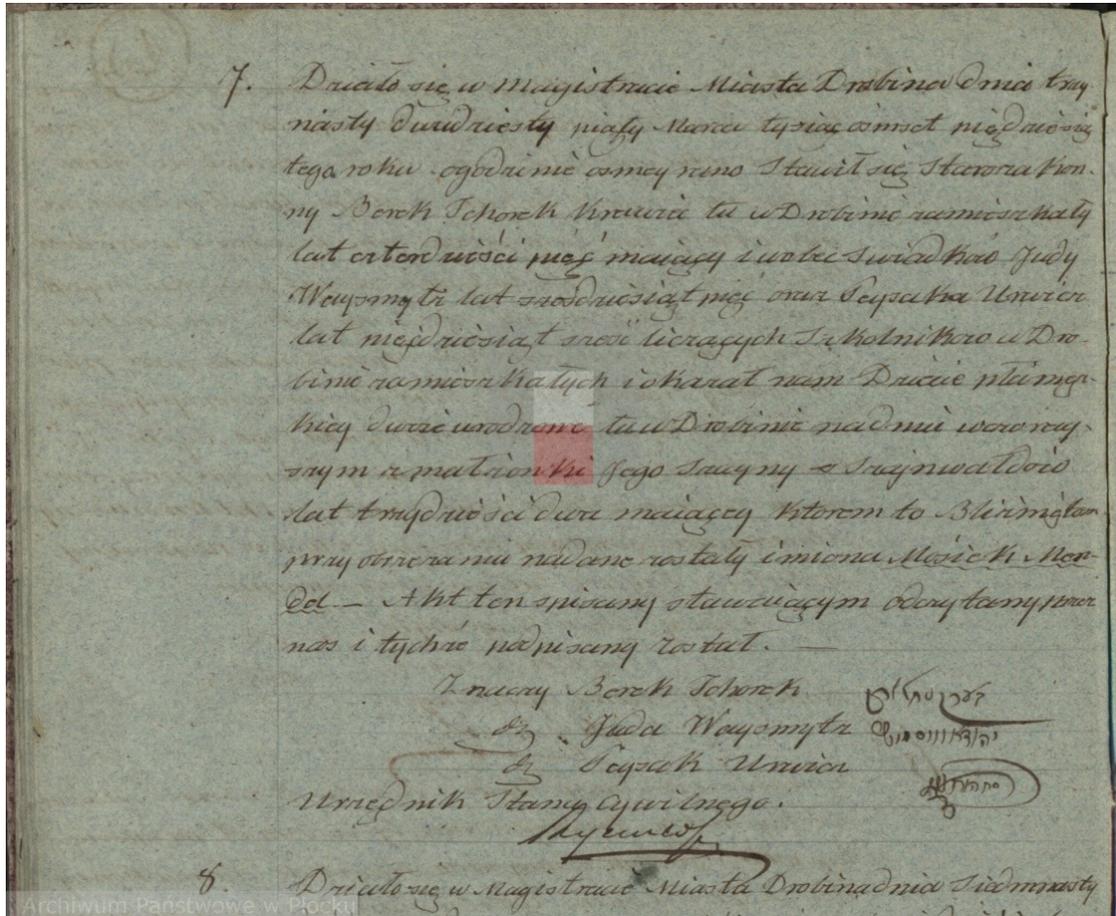


13. Signature of Ber Tchorek

The name Aharon Yosef is inscribed on the tombstones of his sons on the Mount of Olives and on the title page of a book written by his son Abraham. Since we found a single record of the birth of a son named Aaron Yosef to the Tchorek family in all of Poland, it became a thread to search for, and it was possible to continue back and forth in time for additional records. It was very helpful that the name Tchorek is very rare, and there are only a few dozen records, most of them in the town of Drobin.

Please note that this birth was 8 years after the marriage, but the groom is 3 years older and the bride was 12 years old. There probably is simply an estimate of the ages or translation errors. Until the conquest of Poland by Napoleon there was no registration of births, and apparently the recorder registered the ages according to what he saw. The dates of the events themselves are more accurate because the records were written in books in the order of registration. In the middle of the 19th century, age records began to be much more accurate, since each person had a copy of his birth record.

In 1850 Dov and Yaffa were born twins and were named Moshe and Mendel:



14. Registration of the birth of the twins Moshe and Mendel Tchorek

In the town of Drobin, on March 13/25, 1850, at 8 am, presented the Jewish man Berek Tchorek, a tailor who lives here at the age of 45, and in the presence of witnesses Yehuda Weissmitz, 65 years old, and Pesach Horowitz, 56 years old, students who are living in Drobin, he presented to us two male babies who were born here in Drobin the day before to his wife Shaina Sheinwald, 32 years old, and the twins were given the names Moshe and Mendel. This certificate was written and read to those who arrived and signed by us and by them.

Ber Horak Yehudah Weissmitz Pesach Hurwitz (-) Civil Status Office Clerk

Back to Aaron Joseph. He was a follower of Rabbi Dov Berish of Biala. "After the death of his teacher, Aharon Yosef was a follower of Rabbi Yechiel Danziger, the ADMO"R of Alexander, after whom two grandchildren of Aharon Yosef were named.

Our Relative Genealogy researcher Naftali Aharon Wachstein found the following passage:

137 פנקס מלאווע

גערער האָט זיך געהאַלטן שטאַלץ. דער אַלכסנדער איז געווען מער צוגענגלעך. דעריבער זיינען אין גערער שטיבל קיין בעלי־מלאכות נישט געווען. אין אַלכסנדער שטיבל זיינען צווישן די וויכטיקסטע חסידים געווען שניידער און אַנדערע בעלי־מלאכות. דער שניידער יוסף טכאַרעק, וואָס מען האָט אים גערופן „דאָס חסידל“, איז געווען איינער פון די שיינע בני־תורה. ער האָט איבערגעלאָזן נאָך זיך דריי זין תלמידי־חכמים. דער עלטסטער — אברהם טכאַרעק, אַ מחבר פון פיל ספרים, פירוש אויף תורה, ספרי מוסר און קבלה, איז נפטר געוואָרן מיט עטלעכע יאָר צוריק אין ירושלים. דער צווייטער הערצל און דער דריטער יעקב, ביידע שיינע בני־תורה, זיינען נפטר געוואָרן אין תל־אביב.

15. Excerpt from the book "Pinkas Malunu", printed in 1905, page 137, in an article by Avraham David Winditzky

... In the Beit Midrash of Alexander, among the most important Chassidim and the great ones were also tailors and other craftsmen. The tailor R. Yosef Tcharek, who was known as the Chassid (Das Hasidil), was one of the Torah's great scholars. He left behind three Torah scholars. The eldest - Rabbi Avraham Tacharak, author of many books, commentary on the Torah, books of Moral and Kabbalah, who died a few years ago in Jerusalem. The second - R. Herzl, and the third - R. Jacob, both of them - magnificent Torah scholars, and both died in Tel Aviv ...

[Herzel Tahorek died in Jerusalem, he lived on Mea Shearim Street in Jerusalem and was buried on the Mount of Olives. Yaakov Tarkurk is also buried on the Mount of Olives]

Aharon Yosef married a woman named Ester Mitzman, born in 1842. The marriage registration was found only after many searches, as the groom's surname is spelled "TOREK" in the tables of the search engine.

Marriage certificate no. 8/1863: of the couple Aharon Yosef Tchorek and Esther Mitzman of Drobin. The registration [in Polish] was held in Drobin on October 10, 1863, at 10 am, and was attended by Rabbi Shlomo Hersh Bornstein, Aharon Yosef Tchorek and Ester Mitzman, and the witnesses: Pesach Horowitz at the age of 66 and Yitzhak Zik at age 63 teachers living here in Drobin, and they testify that yesterday at 2 pm there was a religious wedding between the couple [the bridegroom] Aharon Yosef Tchorek Single at the age of 20 son of Ber and Shejna married couple Tchorek [the bride] Esther Mitzman single aged 20 daughter of Mordechai and {mativvu?} Mitzman married couple Mitzman, after 3 announcements made on Saturdays: 3 + 10 + 17 October this year in the local synagogue.

The death records of Esther's parents, Mordechai and Miriam, were found in the town of Drobin.

Death certificate no. 21/1880: of Miriam Mitzman. The registration [in Russian] took place in Drobin on August 11, 1880 at 10 am. Appeared hersz Sarna, a shop owner at the age of 49, and Josef {Quasnay}, age 46, residents of Drobin, testified before us that yesterday, at 3 o'clock in the day in Drobin, Miriam Mitzman died at the age of 80, daughter of unknown. Left a husband Mordechai Mitzman.

Death certificate No. 25/1881: of Mordechai Mitzman. The registration (in Russian) took place in Drobin on October 11, 1881. Appeared Joseph {Kuasnay}, owner of a drinking house at the age of 46, and Meir Bornstein, a shopkeeper 37 years old, and declare that yesterday at 4 in the afternoon in Drobin, Mordechai Mitzman died at the age of 85, son of Barka and Fejga married couple Mitzman.

Through the DNA test of Herzl Lieberman-Laor we contacted a woman named Cheryl MacKeller, a descendant of the Mitzman family of Drobin. She said that the name Mitzman was invented by one of her ancestors, apparently to avoid enlistment to the army during the Napoleonic Wars.

The photograph of Esther Mitzman-Tchorek's was found:

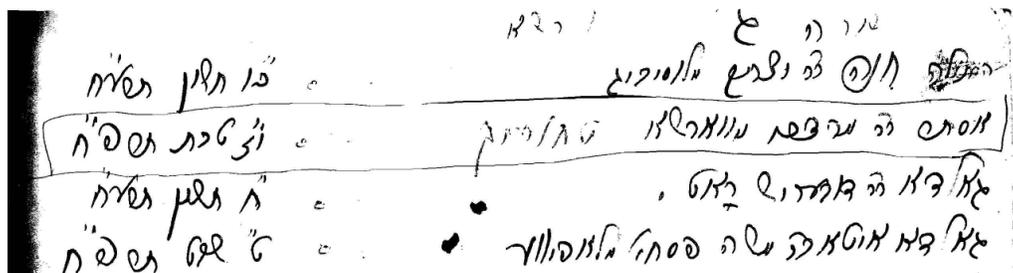


16. Esther Mitzman - Tchorek

The photograph is apparently from the time of the immigration to Eretz Israel in the summer of 1925, when she immigrated with her son Herzl Naftali and his family. Esther was then 82 years old. Apparently he should have been photographed for the visa for aliyah. See below for details on immigration to Palestine.

Esther died in 1928, 17 Tevet 1928, at the age of about 85. According to the testimony of her granddaughter Chana Tkorek-Lieberman, she died peacefully in her sleep without any preliminary sign. Esther was buried on the Mount of Olives of Jerusalem, Warsaw cemetery, plot A, row III, tomb 36. The tomb was destroyed and the tombstone was stolen during the rule of Jordan in East Jerusalem.

For a long time we did not know where Esther was buried. After many visits to the Hevra Kadisha of the Hasidim in Jerusalem, they finally agreed to open the safe and remove the book in which the burials were recorded. It turns out that in the past they only registered the name of the deceased and his/her father's name, and after a while they added the name of the family. There is quite a lot of Esther from the period. The inscription is with fountain pen. Since the father's name corresponds to Esther's marriage registration, it is certain that this is the correct listing.



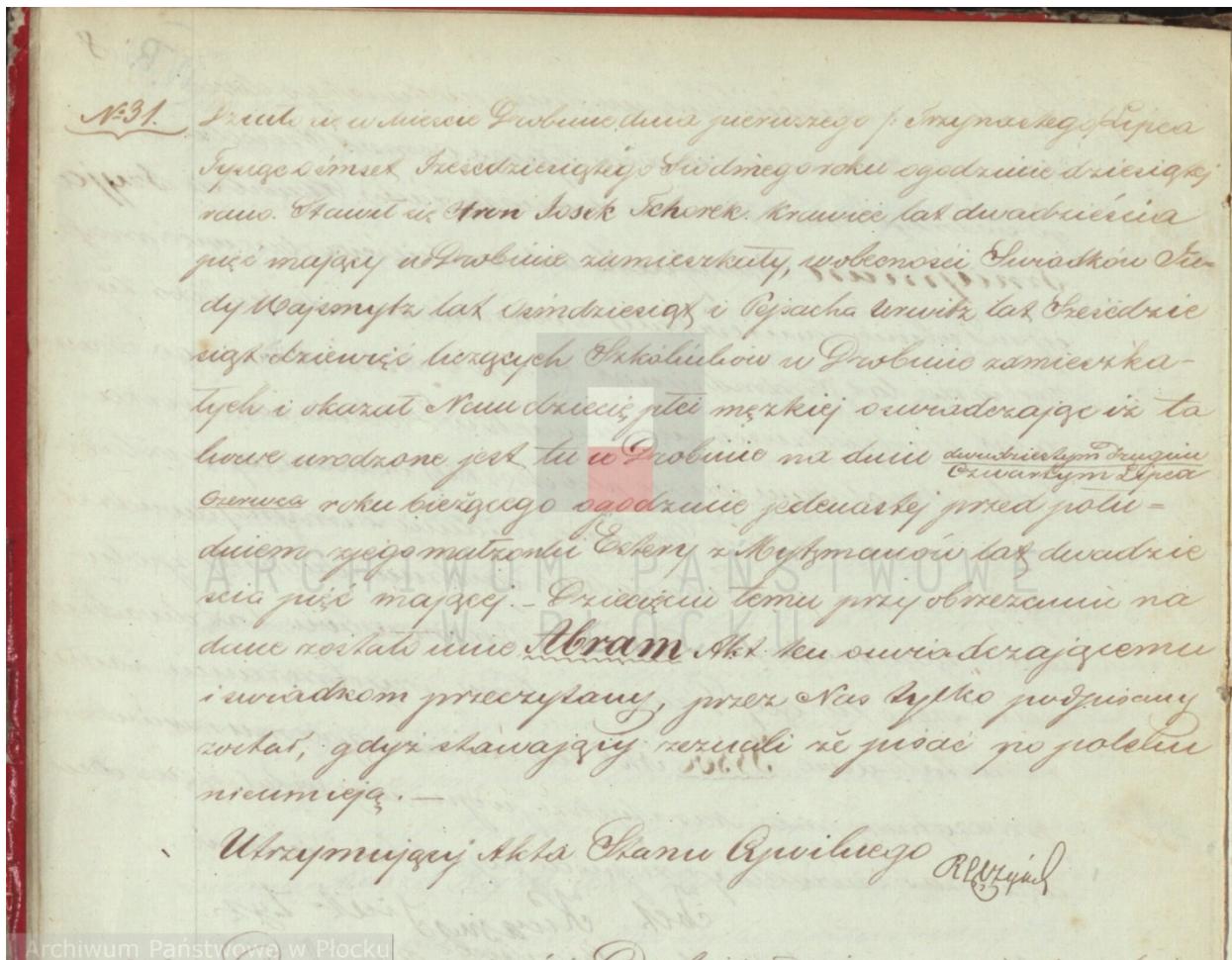
17. A section of a registration page in the book of burials

The inscription reads, "Esther, daughter of Rabbi Mordechai of Warsaw." But they apparently wrote the city name Warsaw as the name of the general area in which Mordecai lived.

Plot A is about to be renovated by Kollel Poland, Warsaw houses 1, 40 Strauss St. Jerusalem. Let's hope that part of the renovation will include a new tombstone. The director is Moshe Bezalel Burshkowsky - 050-415-2000. Instructions on how to get there are in the file Visit in Jerusalem.

The couple Aharon Yosef Tchorek and Esther Mitzman-Tchorek had three sons whom we know of, Abraham, Herzel Naftali and Yaakov.

Avraham Torkak



18. Birth registration of Avraham Tchorek

Took place in the city of Drobin on the first day of July 13, 1867 at 10 am Aharon Yosef Tchorek, a 25-year-old resident of Drobin, was present in the presence of witnesses Yehuda Weismit, 80 years old, and Pesach Horowitz, 69 years old, both students from the town of Drobin, a male baby was presented and declared that he was born here in Drobin on the 23rd of June / 4th of July at the present year, at 11 AM, from his wife Esther nee Mitzman 25 year old. The boy was given the name Avraham at the time of the covenant, and was signed only by us, as the witnesses declared that they do not know to write in Polish.

Supervisor of Civil Status Documents (-)

What seems very clear in this document is that the baby's name was added only after the circumcision. At the time of writing the certificate, a place was left and a wavy line below. The name is added with a dip pen (probably a feather) and the lines are thicker. This is perhaps one of the reasons that if a baby has been given two or three names, sometimes only the first one is recorded.

Abraham was born in 1867 in the town of Drobin and moved in an unknown time to the town of Ciechanow. Abraham immigrated to Eretz Israel in 1905 with a large group of Chasidim, influenced by their rabbi, the ADMO"R of Alexander. Abraham sometimes presents himself in the cover of his book "Abraham Ciechanover", that is Abraham of Ciechanow.

Avraham married on October 30, 1887 in Ciechanow with Esther Batya, born in the city of Makov, daughter of Ephraim Meir Friedman and Rivka Lea nee Marcus. Six children were born - Dov (who died at the age of two), Yaakov Mordechai (who died at the age of 6 months), Yechiel (apparently named after Yechiel Danziger, the ADMO"R of Alexander, it is common with Chasidim to call a son after who was their teacher), Ephraim-Meir, Malka and Yaffa. Esther Batya died in 1911 in Jerusalem, and Abraham married a woman named Necha. Necha had no children. Necha was apparently a wicked stepmother, so much so that Yechiel ran away from home at age 13 to Rishon Letzion where he worked as a laborer. Yechiel married his cousin Pnina, the daughter of Herzl Naftali. Their last names were Tchorek, and they convert it to Tirza.

In an ancient letter that was recently found, it is told about Abraham who passed on the street on Shabbat and saw a young man smoking a cigarette and fainted with sorrow.

Abraham the Kabbalist, who was so called in light of his extraordinary genius in the mystical and occult doctrine - Kabbalah, wrote many books.



19. The title page of one of Avraham's books

חיבר הרבה ספרים בכל המקצועות, ואלו הם :

- א. בית אברהם — פירוש על הסידור.
- ב. תהלות אברהם — פירוש על התהלים.
- ג. דברי אברהם — על התורה וחמש מגילות.
- ד. ענג אברהם — על עניני שבת, וגם פי' על פרקי אבות.
- ה. שמחת אברהם — על המועדים, וגם פי' על ההגדה.
- ו. ראש אברהם — על מסכת ברכות.
- ז. פני אברהם — על מסכת שבת.

ועוד כמה ספרים שנשארו בכתב יד והמה :

- ח. דברי אברהם — מהדורא תנינא על התורה.
 - ט. תפארת אברהם — על נביאים וכתובים.
 - י. חידושים על מסכת פסחים.
 - יא. חידושים על כמה פרקים ממסכת בבא קמא וחולין.
 - יב. חידושים על שלחן ערוך.
- וכתב עוד הרבה חידושים בכל מקצועות התורה, אמנם נאבדו וחכל על דאבדין.

20. List of books written by Avraham, from a late printing of one of his books

On the 70th anniversary of his passing, an extensive article was written about Avraham and his family, in attachment to the newsletter Hamodia (the journal of the Hasidic community) on November 5, 2012. The article also contains comments about Herzl and his image. The author of the article is Rabbi Naftali Wakstein, g-g-grandson of Avraham, who is an expert on the construction and deciphering of family trees, and is a Gur Chasid. Naftali Wakstein also edited a new edition of Abraham's book Tiferet Avraham - on the Torah, which was published by Baruch David Gottlieb.

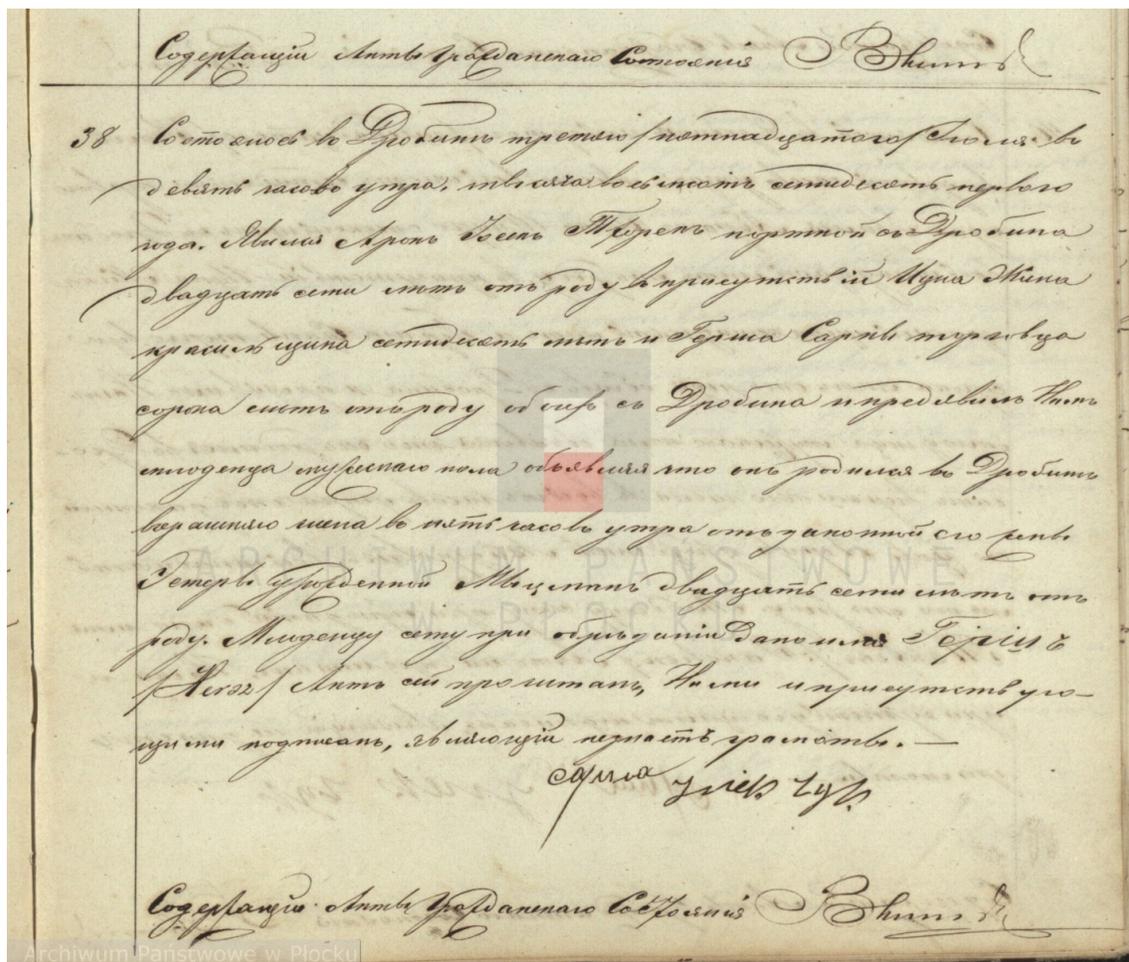
Avraham died on May 2, 1942, at the age of 74, and was buried on the Mount of Olives.



21. The grave of Abraham Tchorek

The grave is located next to the path that leads to the burial cave of Gur House, line 24, Tomb 13. Directions for the arrival are in a file of a visit to Jerusalem.

Hersz Zvi Naftali Herzel Tchorek



22. Birth registration of Herzl Tchorek

[In Russian] was held in Drobin on 3/15 July at 9 am in 1871 (this comes out in the BKU 26 Tammuz 1871, and perhaps Tzal 3/15 in June and then it is Thursday 25 Sivan). (The father) Aharon Yosef Tchorik ... in Drobin at the age of 27, and the witnesses: Yitzhak [Zina ...] ... at the age of 70 [painter?] And Hersz Charni, a shopkeeper at the age of 40, from Drobin, attesting to the baby who was born at 5 in the morning (25 Sivan / Tammuz 1871), from his wife Esther nee Mitzman at the age of 27, and in the Brit Milah he was given the name Hersz.

The exact date is unclear - June or July. There is a need to search the original books and see what dates show on the page before and after the above registration. (This registration is number B38, registration B37 is for STUDENT Abram and B40 is for SZPIRO Tanchon, but the dates of these two listings are not yet available online).

In the above list, the first word in the fourth row from the bottom (second line above the signatures) appears to be written between two vertical lines, apparently a place was added to the name and since the name was short, the vertical lines were added to fill the place.

Hersz (Polish, in Yiddish: Hersh, Hebrew: Zvi) in Yiddish/German means a deer, and the Hebrew name, which was not recorded in the certificate, is Naftali. The names Naftali - Zvi usually appear

together, since the tribe of Naphtali is associated in the Bible with deer. Hersz apparently changed his name when he immigrated to Israel to Herzel.

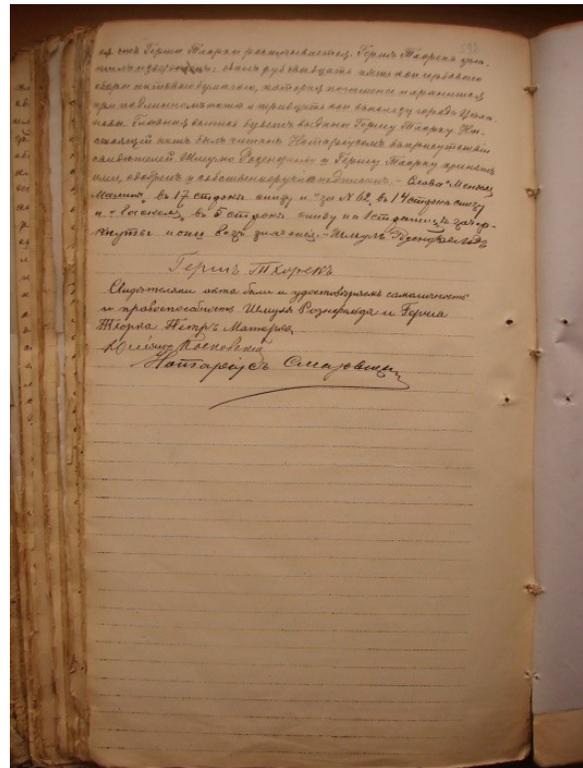
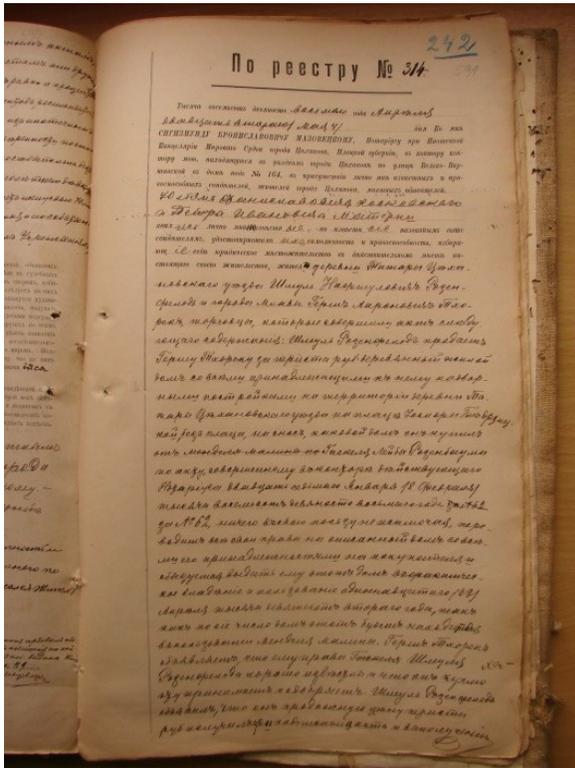
Herzl's first wife was Rachel Malka, daughter of Aharon Chaim Rosenberg and Chana (or Chaya) Rosenstein:

[In Russian] was held in Ciechanow on February 4, 1891 at 8 pm. Witnesses: ... Yankel at the age of 33 and the teacher Hersz Gernago at the age of 62 from the town of Ciechanow, attest that on the day ... {the day} ... the groom {resident} of the city of Mlawa Hersz Tchorek Single at the age of 19 son of Aharon Yosef and Esther nee Mitzman the residents of the village of Maataru {Area} Ciechanow, and Rachel Malka Rozenberg Single at the age of 21 years daughter of Aharon Chaim and Chana [on the death certificate of Rachel Malka the mother is named as Chhanna] nee Rozenstein. Declarations were made on: 15 + 22 + 29 December last year, and 5 + 12 + 19 January this year. Rabbi Zeidenfeld

Mlawa is a town north of Ciechanow, 20 km away. It is interesting to note that the groom was a resident of Mlawa while his parents were living in Mataro/Ciechanow. Hersz could have been a scholar at a Yeshiva of the Alexander Chassidim in Mlawa. We note that later both Hersz and his father moved to live in Mlawa, we have seen earlier that the father was learning at the Yeshiva in Mlawa. In the notary registration of the purchase of the house in Ciechanow (see below) it is noted that Herzel is a resident of Mlawa.

In 1898, Herzel bought a house in the Tatari neighborhood of the town of Ciechanow (apparently part of a neighborhood called Nozhbo in the south of Ciechanow). The house was made of wood on an area of 1.6 hectares [4 Acres]. A neighborhood known as Tartar was probably the Tartar residence, which was, as noted, nobles and usually rich. Since such transactions were registered with notaries, the registration was maintained and we obtained a photocopy of the document¹². No translation yet.

12 AP Malwa: Notary Office of Zygmunt Mazowiecki 1898, act # 314

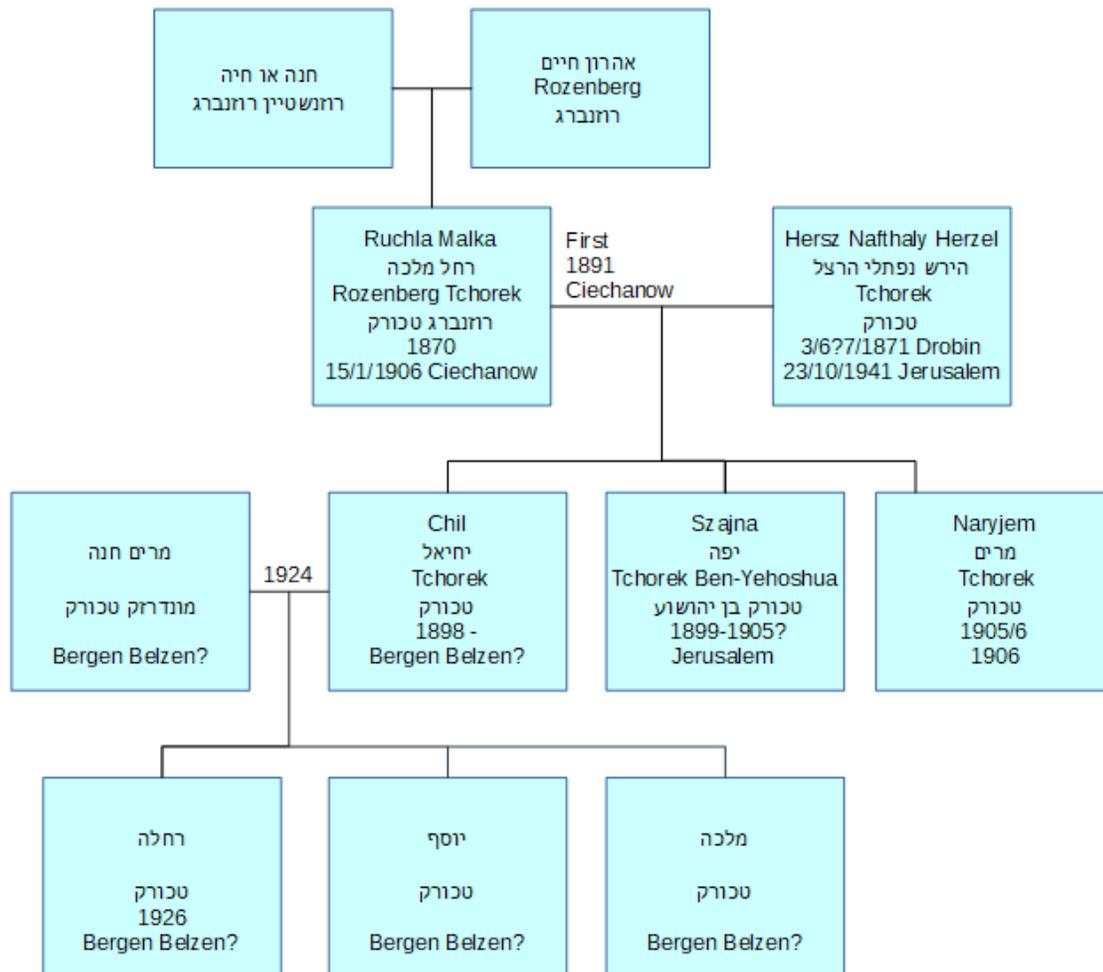


23. Notarized registration of the purchase of the house

Rachel Malka and Herzl had three children: Yechiel was born in 1898, Sheina [birth date unknown], and Miriam, who was born in 1905 or 1906. Rachel Malka died in 1906 after 15 years of marriage.

[Russian] was held in Ciechanow on 2/15 January 1906 at 5 pm. Appeared the guard of a school Yanakal {Lacha} at the age of 47 and Leib Kanaran at the age of 42, residents of the city of Ciechanow, and testify that today at 2 am at the village of Matarya area... died Rachel Malka Tchorek daughter of Aharon Chaim and Chaya [in the marriage certificate of Rachel Malka, Chana] nee Rosenstein the age of 36, left behind by her husband Hersz and children: Yechiel Scheinah and Miriam.

In 1924 Yechiel married a woman named Miriam Chana (Mania) nee Mundrezek and they had three children: Rachel-Rachela (born 1926), Yosef and Malka. They lived on 14 Kopernika Street in a town that is now called Leginova and was called before the war Yablono. Yechiel and his wife owned a grocery store and according to family stories they were musicians. The entire family perished in the Holocaust, apparently in Bergen-Belsen (according to Dvora Tkorek-Shalem).



24. The first family of Herzl Naftali

Our grandmother, Yocheved, hoped that the daughter Rachela had survived the Holocaust, and she filled out a form in the Jewish Agency's Search for Relatives section (picture on the next page). According to the form the family ran a grocery shop. Yechiel was active in the Revisionist Alliance of the Soldiers, an organization within the Revisionist Zionism of Ze'ev Jabotinsky. Most of the members of the movement were discharged soldiers from the Polish army, and since Yehiel married only at the age of 26, he may have served in the Polish army during World War I or in the Polish-Russian war of 1919-20. There were approximately 25,000 members of Alliance of the Soldiers before the Second World War. The few who succeeded in immigrating to Israel organized themselves in the underground organization ETZ"ל.

הסוכנות היהודית לארץ-ישראל—המדור לחפוש קרובים
JEWISH AGENCY FOR PALESTINE – SEARCH BUREAU FOR MISSING RELATIVES
 ירושלים, ת.ד. 92 P.O.B. JERUSALEM

חפוש קרובים בחוץ-לארץ
LOCATION OF RELATIVES ABROAD

שאלון מס' 2
Questionnaire No. 2

(למלא בשני העתקים)
(To be completed in duplicate)

תאריך: 20/12/45
מס' סדרתי:

הערות:
 (1) כתוב בכתב ברור (בריו או במכונת כתיבה).
 (2) תתשובה נתקן רק אחרי שהיא תגיע אלינו מחו"ל.
 (1) Write in ink or by typewriter.
 (2) We can send you our reply only after we have received one ourselves.

11 שם המבוקש(ת) בחו"ל (בעברית ובלועזית) (אם נשאת רישום גם את שם הקודם) Name of person abroad to be located (Family name in latin capital letters) (If a married woman, state also maiden name) R. TCHOREK רחלה טחורק	12 נולד (שנה ומקום) Date and place of birth 1920 צ'רנוביל
13 נתינות Nationality פולנית	14 תאריך ומקום הקשר האחרון Date and place of last communication Legimova יבאנו תקליט ביאן אג'נאוב
15 הכתובת האחרונה והתאריך Last known address and date Koperenika 14, Legimova 19/7/38	16 מקום מגורי לפני המלחמה Place of residence before the War Legimova
17 מקצוע Occupation or trade תלמידה	18 פרטים על בני המשפחה הנותרים של המבוקש Details of family staying with the inquirer שם האב ונחשו, השם אמו, אם יש ילדים האם יחיה אצל האב היה שולח בקצת כסף על תלמידיהם
9 פרטים נוספים Additional particulars	10 שם המבקש(ת) בא"י (אם נשאת רישום גם את שם הקודם) Name of person inquiring (If a married woman, state also maiden name) יבגה טחורק, זמני נשואים סאטסקין
11 כתובת מלאה Full Address א.י. א.י. א.י.	12 נולד (שנה ומקום) Date and place of birth נכנס
13 יחס הקירבה אל המבוקש Nature of relationship to the inquirer א.י. א.י. א.י.	הערות Remarks יבגה טחורק חתימת המבקש

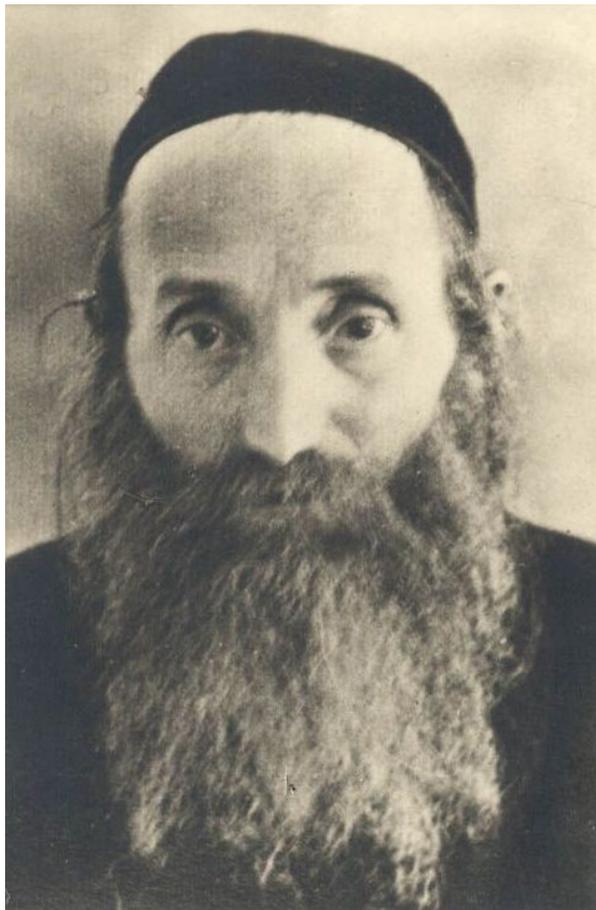
FOR OFFICE USE ONLY	מס' התיק	לשמוש עשודי בלבד
פרטי הספד	חתימה ותאריך	תוראות המזכיר
חתימה ותאריך	נכתב מכתב אל:	חתימה ותאריך
א.י. א.י. א.י.	א.י. א.י. א.י.	א.י. א.י. א.י.

25. A search page for relatives who were filled by grandmother Yocheved for Rachela, daughter of Yechiel Tchorek

Szajna (Hebrew: Yaffa) immigrated to Israel with Herzel's new family. Her birth registration was not found, but it was clear that she was middle-child, and the possible range is 1899 to 1905.

Miriam died in 1906 at the age of 9 months, after her mother Rachel Malka died.

After the death of his first wife, Herzl married Yocheved Miriam nee Sochaczewski in 1907. Sochaczewski is a variation designating the name of the town from which the family originated, Sochaczew (50 kilometers west of Warsaw - see map on page 1 above), and the name became a family name. We know from family stories that she was related to the ADMO"R of Alexander (the Danziger family). Alexander is a suburb of the city of Lodz in Poland, and Alexander was an important Hasidic dynasty, but most of them perished in the Holocaust. After search of records of the period, we found the connection to the family of the ADMO"Rs, the Danziger family, and that Yocheved was born in the city of Pultusk in 1883. For the Sochaczewski and Danziger families we will prepare separate books of history.



26 Yocheved and Herzl Tchorek

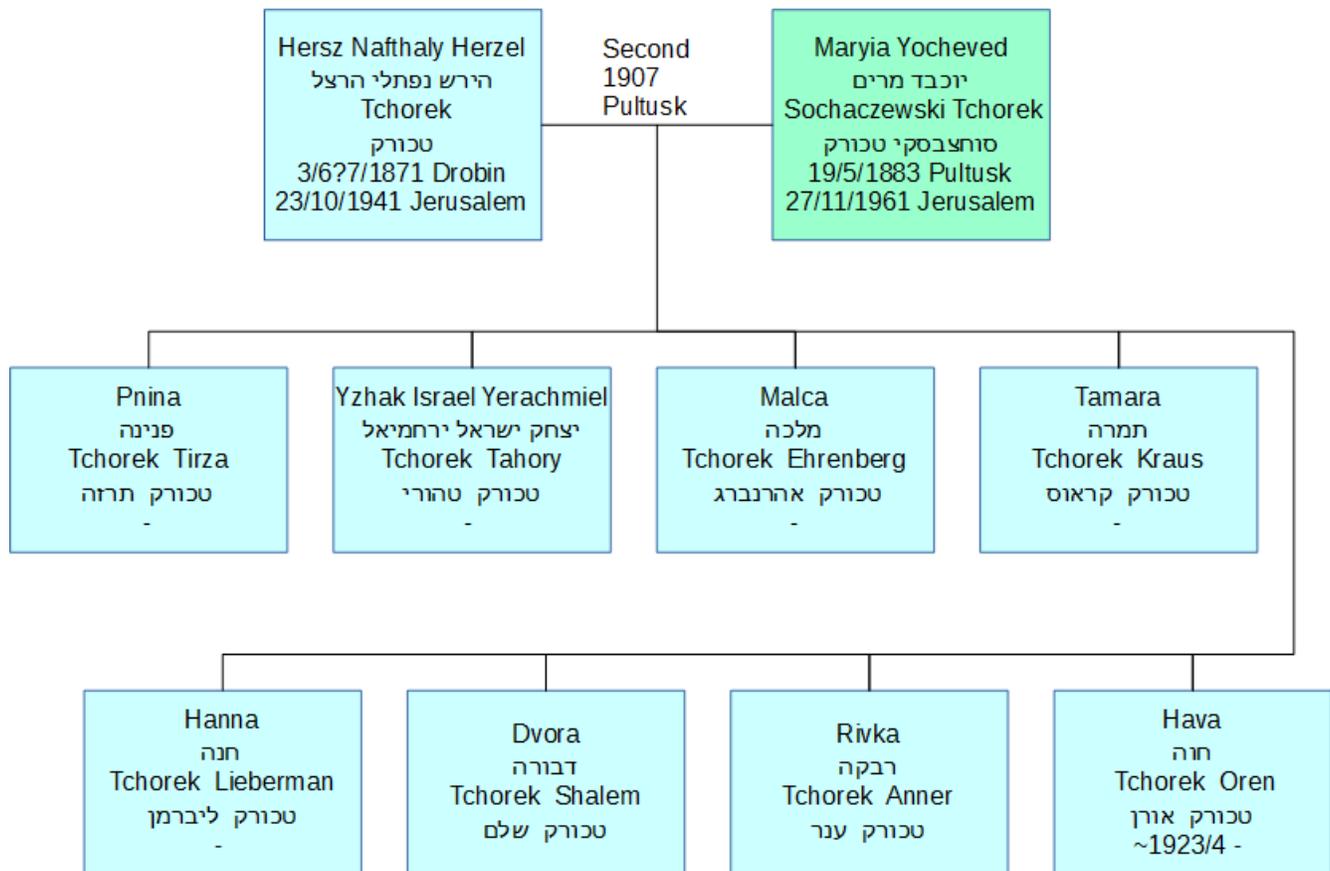
А 2. 60
 Состоялось в городе Плуцке в субботу 8 Января 1907
 года в девятнадцать часов в доме
 Арона Барана в присутствии свидетелей
 Баруха Розенблюма семидесяти шести лет
 и Иосифа Шейнберга семидесяти трех лет
 отсюда, свидетели бывшие в городе Плуцке и
 бывшие со свидетелем извещенным, что пред
 четвертого Января в двенадцать часов ночи
 заключен религиозный брачный союз между при
 сутствующими торжественно Гершом Тхорек
 вдовцем тридцати пяти лет отсюда, сыном
 Арона Йосефа и Эстеры урожденной Митман
 супруги Тхорек, родившимся в посаде и городе
 Дробин Млавской уезды, свидетельствующим в го
 роде Млава, и Мириам Йосефовна Сохачевская
 вдове двадцати трех лет отсюда, дочерью
 Иосифа Раивера и Фанки урожденной Гурман
 супруги Сохачевская, родившимся и свидетел
 ствующим в городе Плуцке при свидетелях.
 Браку сему предшествовали трехкратные
 объявления опубликованные в Млавской синагоге
 двадцать первого, двадцать второго и
 четвертого Января тысяча девятисотого шестого
 года и в Плуцкой синагоге: четвертого, пя
 тнадцатого и семнадцатого Января того
 же года, как о том удостоверено при
 личном свидетельстве. Наследственные
 записки: что у вдовы Плуцкой Готфри
 да Мелисава Гурманского четвертого сеп
 тидесятого Января под № 1000
 двадцать девятый воле между ними за
 невесты предбрачный договор. Акт сей
 по прошению Раивера, при свидетели
 ми и нами подписан
 Раивер (Млава)
 Барух Розенблюм и Иосиф Шейнбер
 Гершом Тхорек М. И. Сохачевка
 Свидетели: Арон Гурманский свидетели
 Президенты города Плуцка

27. Marriage registration of Herzl Tkorek and Yocheved Miriam Sochachevsky

Took place in the city of Pultusk on the eighth of January 1907 at 12 o'clock on the day. Personally presented the Jewish rabbi of Pultusk region in Aram Baram? In the presence of witnesses, the merchant Baruch Rosenblum, 76 years old, and Yehoshua Leib Goldmacher, 43 years old, residents of the town of Pultusk ... declared that before him on the fourth of this January at 12 PM a religious marriage pact was held between the merchant Hersch Torkek, a widower aged 35, the son of Aharon Yosef and Esther nee Mitzman couple Tchorek, who was born in the town of Drobin, a resident of the city of Mlawa, and Miriam Yocheved Sochaczewski, a 23 year old daughter of Moshe Feivel and Feiga nee Gorman. Sochachevsky couple, who was born and lives in the city of Pultusk with her parents. This marriage was preceded by three announcements that were published in the Mlawa synagogue on 21 and 28 October and 4 September 1906 and at the Pultusk school on 4 + 11 + 18 November. ...

According to the continuation of the marriage registration (unfortunately not translated), the couple entered into a prenuptial agreement. There must have been a lot of property, which fits the family stories. The monetary agreement was made by a notary in Pultusk, where the woman's family lived, but all the documents of that notary were lost. We assume that since Herzel owned property that came from the family of his first wife, during the second marriage the ownership of the children of the first wife was recorded on part of the property (see registration of the sale of the house below).

Yocheved and Herzl had eight children: Pnina, Yitzhak Israel Yerachmiel, Malka, Tamara, Chana, Dvora, Rivka and Chava. They were all born in Poland. The name Yitzchak Yisrael Yerachmiel is identical to the name of the third Rebbe of the Alexander House, who died in 1910, so it is clear that he is named after him.

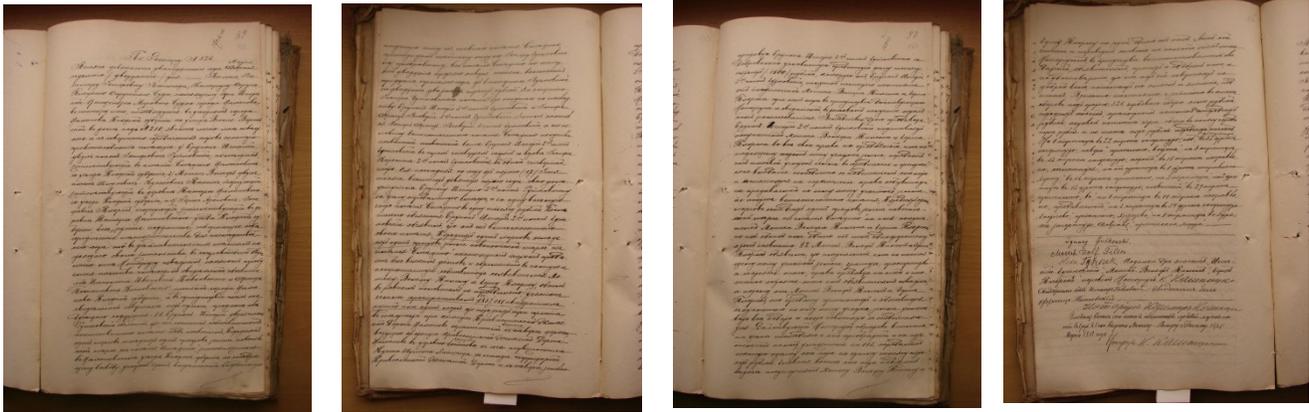


28. The Second Family of Herzel Naftali

We are still waiting for a scan to be done by an association that collects data in Poland. No registration of the family's children is yet available, although some of the children, up to perhaps Tamara or Hannah, were born more than 100 years ago.

According to the stories of Hannah Tchorek-Lieberman, Herzl was the owner of a grain warehouse in Ciechanow, north of Warsaw. The warehouse had a private railway line with a weight that weights two whole cars. Herzel bought wheat and exported to England in large quantities (whole trains) and had commercial relations with a grain merchant in London. One year the grain in Russia was very low quality (drought or floods?). The English merchant, unaware of this, ordered a large quantity of wheat. Herzel sent one sack of the wheat as a sample, and explained in a letter [Hannah also said that Herzel learned English] that this is the quality of the wheat. The Englishman canceled the order and bought it from another country. A year later the merchant's son came to Russia to get to know Herzel who had not cheated him.

We found the notary registration of the purchase of the land, according to which Herzel had a partner named Moshe Ze'ev Tillem-Tehillim (in Russian, there is no “H”, and therefore the name Tehillim is written as Tillem). The land was purchased in two stages, the first in 1912¹³ and the second in 1913¹⁴. It seems that Moshe Zeev was also a partner in the warehouse, and that the partners built the warehouse and connected it to the railroad tracks after the purchase. The warehouse was on a train line connecting Warsaw, Ciechanow, Mlawa [all of them in Russia], continued to Germany and continued on to the port city that was under the German rule named Danzig and is now called Gdansk in Poland.



29. Registration of the land purchase agreement - first phase in 1912

On March 7, 1912 [the date according to the Russian calendar], the notary Kazimierz Ben Yosef Kashnika, a notary in the area under the court of Plock [now Poland, then Russia] who served in the land registry of the lawyers of the town of Ciechanow, appeared the seller Brunon Ignesi (two first names)¹⁵ Gutkowski and the buyers Moshe Wolf (two first names) son of Shmuel-Nissan Tilam and Hersz son of Aharon-Yosef Tchorek (resident of Tetry, Ciechanov) Both are Russian citizens and have legal status and have prepared the next deed of sale:

§1 Bronon Ignacy describes that he inherited a mansion bought by his father in 1833 and he sells from the estate a land area of about 0.85 hectar [2.1 acres] (probably abaout one percent from the total area) near the railway station of Vizola, whose borders: in the east from the Vizola station to the village of Krushchevo, , In the west area owned by the railway company Vizola and north of the seller's land. Buyers buy equal partnership. The price is 1500 rubles given in cash upon signing.

13 AP Mlawa: Notary Office of Kazimierz Kasznica 1912, act # 326

14 AP Mlawa: Notary Office of Kazimierz Kasznica 1913, act # 1437

15 The accepted method in Russia for a person's name is: first name, father's name, last name. When there is a difference, this is indicated to prevent confusion.

§2 Buyers declare that they know the land area, agree to buy and pay all taxes from now on. The notary made a price estimate and confirmed that the legal price is 1500 rubles [for tax purposes]. The first copy of the bill of sale will be given to buyers. A receipt was given for payment of the purchase in cash and a tax of 7.5 rubles, a municipal tax of 3 rubles and a payment of 5.5 rubles [to the notary].

Signatures of witnesses and notary. First copy of the registration is given to buyers.



30. Registration of the second part of the purchase - second stage in 1913

On October 26, 1913, the notary Kazimierz son of Yosef Kashnika, a notary in the area under Plock's court who served in the land registry of the lawyers of the city of Ciechanow, appeared the seller Bronon Ignacy (two first names)) Gutkowski and the buyers Moshe Wolf (two first names) son of Shmuel-Nissan Tilam and Hersh son of Aharon-Yosef Tchorek (both residents of Tetri, Ciechanow)

§1 Bronon Ignacy sells from the estate a land area of about 0.15 hectares [0.4 acre] near the railway station of Vizetola bordering the plot already bought. Buyers buy in equal partnership. The price is 200 rubles given in cash upon signing.

§2 Buyers declare that they know the land area, agree to buy and pay all taxes from now on. The notary made a price estimate and confirmed that the legal price is 200 rubles [for tax purposes]. The first copy of the bill of sale will be given to buyers. A receipt was given for payment of the purchase in cash and taxes were paid.

Signatures of witnesses and notary. First copy of the registration is given to buyers.

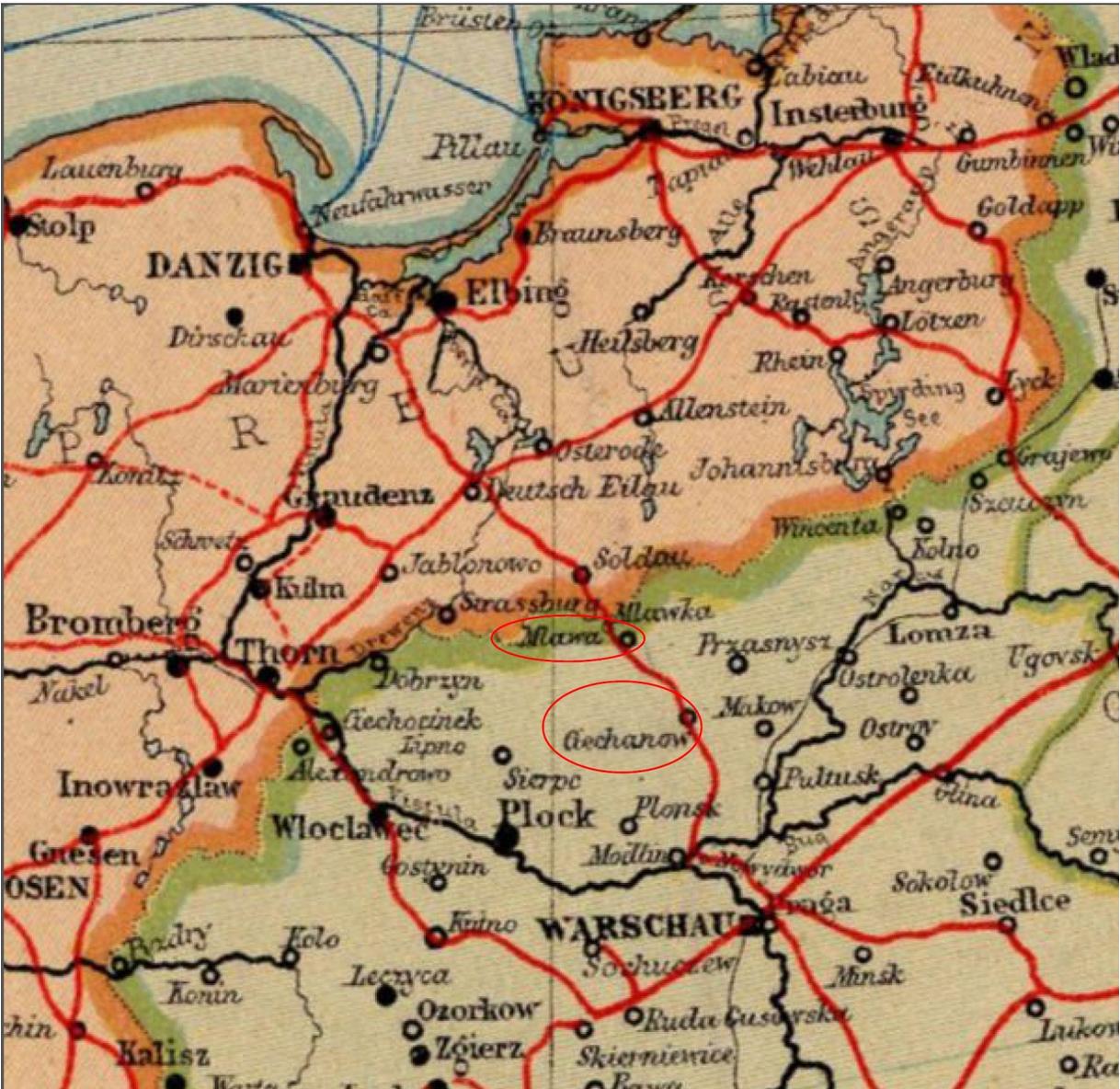
The Wiesatola railway station was probably on a railway line that ran through a river channel called Vizetula, and was probably adjacent to the city of Ciechanow.

We found that Herzl's partner in buying the land, Moshe Zeev Tehilim, married in 1898 with Tova Rosenberg in the town of Ciechanow. Let us recall that the first name of Herzl's first wife was Rosenberg. In other words, Herzl and Moshe Ze'ev were apparently brothers-in-law! The spelling of his name in the marriage records is TYLIM, that is, in Tehilim (remember that there is no "H" in Russian and even in Yiddish "Tilim" is used for Tehilim). The scan of Moshe Ze'ev's marriage registration is not yet available on the Internet. When it becomes available, we will be able to check the names of his wife's parents and see whether his wife and Herzl's first wife were sisters.

In any case, Herzl's partnership with his brother-in-law explains the matter of sudden wealth. After all, Herzl's grandfather and father were tailors in a small town. Herzl himself was a Talmid Chacham

(Tora scholar) and a rabbi, and apparently made a living in some work - perhaps even sewing, since it is clear to us that his daughter Hannah learned sewing at home. But since he was considered a great genius, a wealthy family probably wanted to marry him with their daughter. Thus the money to purchase the land and build the warehouse reached Herzl and Moshe Ze'ev from the parents of their wives, the Rosenberg family. And when his first wife passed away, Herzl, who was already very rich, married Yocheved, who had very high family attribution.

At the time of the purchase of the warehouse, Warsaw, Ciechanow and Mlawa were within Russia, and Mlawa was just near the border with Germany. See map of the period:



31. Map of railroad lines from 1883¹⁶

16 catalog.lib.uchicago.edu G7011.P3 1883 .R3

Russia is marked with green and Germany in red. The red lines are railroad tracks and the black ones are probably roads or dirt roads.

Notice the red line that passes from Warsaw to Danzig diagonally. It was a train line to the port city. The line passes first in Ciechanow and then, just before the border, in Mława. One can guess that the reason that Herzl moved to Mława was that he was employed as a clerck for grain exports - first from Russia to Germany and then from Germany to the ship - a lot of paperwork, customs, railroad payments, port and ship payments. This is perhaps why he bought the land and built the warehouse after a while, because he already had the commercial knowledge. According to Hanna Tchorek-Lieberman, Herzl learned English, and he was in correspondence with buyers in England.

We found pictures of the train stations of Ciechanow and Mława:



32. The railway station of Mława in 1908¹⁷



33. The train station of Ciechanow 1915¹⁸

17 http://kolekcjonerski.com.pl/p,mlawa_dworzec_kolejowy_1908r,36,10.html

18 http://tc.ciechanow.pl/fotoreportaz-544-pocztowka_z_ciechanowa.html#/resources/image/fotoreportaze/big/

In 1914 World War I broke out. The German army began to advance, and then the Russian army robbed everything in Poland and transferred it to the heart of Russia, apparently in imitation of the "scorched earth" doctrine that they successfully launched against Napoleon. Deborah Tchorek-Shalem said that she heard stories about the confiscation of the family's grain inventory. Then, in 1915, the Germans occupied the entire part of Poland that had been under Russian control for about 200 years. Since there were Polish soldiers in the armies of most of the sides (Germany, Austro-Hungary, France, Russia), there were always suspicions of espionage and all the armies exiled hundreds of thousands of people from their homes.

A picture from Ciechanow was found from the time of the war (note that the army was based mainly on wagons and horses):



34. A German army passing through Ciechanow during World War I in 1917¹⁹

In 1918 World War I ended, and as part of Germany's surrender agreements, Poland was re-established after some 200 years that it did not exist as an independent state.

Between 1919 and 1920 a war broke out between Poland and Russia, and the Russian army conquered much of Poland and reached as far as Ciechanow. Beginning in February 1919, battles began on the border between Poland and Russia, taking land back and forth, and at the beginning of 1920 the Russians broke deep into Poland. Battles were in August 1920 south of Chechnow²⁰,²¹ Ciechanow and Mlawa were occupied by the Red Army and for a while the 4th Russian Army Headquarters was in Ciechanow²². The local population, of course, suffered from such occupation, but we did not hear any stories in the family. And it is known from oral stories that the family managed to escape to Warsaw (see below). After a while the Russian army was expelled from Poland.

19 http://kolekcjonerski.com.pl/p,ciechanow_rynek_wojsko_tabory_1917r,1301,10.htm

20 https://en.wikipedia.org/wiki/Battle_of_Sarnowa_G%C3%B3ra

21 https://en.wikipedia.org/wiki/Battle_of_Przasnysz

22 <http://www.historynet.com/polish-soviet-war-battle-of-warsaw.htm>

During the war anti-Semitic sentiments rose in Poland and the Poles claimed that the Russian regime was run by Jews (a claim most of which was true since many of the Communist leaders in Russia were Jews). In addition, the Russians established a government in the territories occupied in Poland by Russia, and appointed a non-Polish government, that is to say, members of different ethnic groups, especially Jews. The Polish army used violence against Jews and during the battles against Warsaw in August 1920 the Polish army detained all its soldiers who were Jews in detention camps. Here is an anti-Semitic propaganda poster from the war period²³:



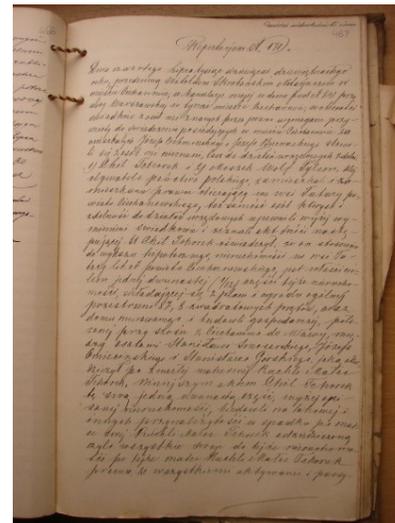
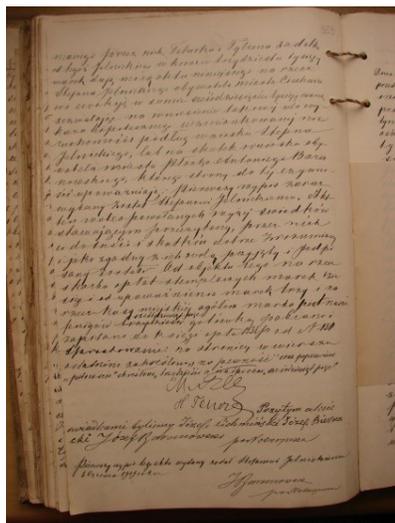
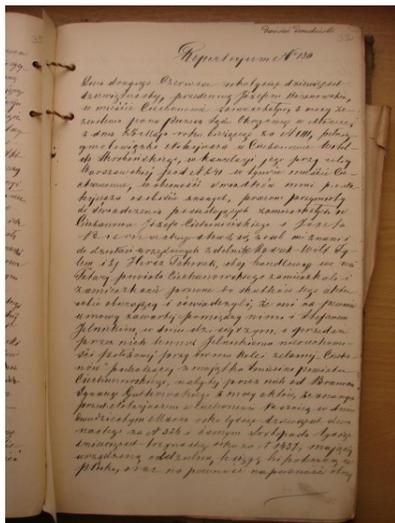
35. A Propaganda Poster in Poland During the Polish-Russian War "Again Jewish Hands? Never"

Notice that the Star of David symbol in the poster above overlaps with a pentagram, which is the symbol of Satan in Christian iconography.

According to Hanna Tchorek-Lieberman, the Polish government decided that a Jew could not own a strategic food storehouse and forced the sale of the business to a gentile. It is not clear whether the issue of government coercion is correct, but the bill of sale was discovered from July 1919, half a year after the beginning of the war. It is possible that in view of the Russians' progress, there was fear of an occupation (which indeed happened in August 1920), and further robbery and destruction, and the warehouse was sold under pressure. The warehouse was sold for 60,000 Polish marks. The family also

23 https://en.wikipedia.org/wiki/Polish%E2%80%93Soviet_War

sold the house in August 1919. The house was built of wood on an area of 1.6 hectares, with a registration value of 2,000 Polish Mark. Below is photocopy of the sale of bill of the warehouse.



36. The bill of sale of the grain warehouse²⁴

Register 130: On June 2, nineteen nineteen, Joseph Baranowski, a resident of the town of Ciechanow, an official for Witold Skrovansky, a notary in Ciechanow, license number [?] issued on May 28 this year by the President of The local court in Mlawa, in the notary office at No. 241 Warsaw Street, in the city of Ciechanow, was attended by witnesses [...] presented 1) Shama Wolf Tillem and 2) Hersz Tchorek, both known and legally capable, both merchants living in the Tatari neighborhood in the region [...] and confirm their sale deal with Stefan Jelenky for the sale of property near the railway station of Ciechanow, which had been made from the Smaicino estate in the Ciechanov region, which they had bought from Bronon Ignacy Gutkowski by a signed notarized agreement No. 326 before a notary public in Ciechanow on the twenty-first of March nineteen and twelve and under a notarized agreement number 1437 dated 18 November nineteen hundred and thirteen, and which has [the property] its own registration page in the land registry in Plock, and to confirm that they, Tchorek and Tilm received from Wilensky the sum of thirty thousand marks [a Polish money, we are not aware of the value] for the evacuation of sixty thousand marks, and they agree that the information will be registered in the land registry after a request by Stefan Jelenzky [...]. The first copy of this agreement was given to Stepan Yelnicki. [The original was written and remained in a bound book of the notary, more junior officials would copy the text in several copies]. This agreement was read to the parties in the presence of the witnesses, and the text and the results were understood by them, and according to the wishes of the parties, it was accepted and signed. Taxes of [...] were paid. [Here is a list of corrections in the text made by the scribe, so that corrections can not be added]

Signatures

The first copy was given to Stephan valanzky on June 3, 1919 [it took a day's work to write several copies].

The family received banknotes that filled two suitcases. Herzl received an offer to buy a castle with large agricultural land and a village of 300 families of tenant farmers who worked the land. He asked his ADMO”R and the rabbi ordered him to immigrate to Eretz Yisrael. In addition, his older brother, Abraham, was already in Jerusalem for several years. Yehezkel Tahori relates that Grandma Yocheved

24 AP Mlawa: Notary Office of Witold Skroboński, 1919 act # 130

On the top row it is written that Chava arrived with a Polish passport or passage document number 2878/3707/25, which was issued in Warsaw on February 23, 1925. Probably referring to transit passes, which numbered from 2878 from 1925 to 3707 from 1925, of course not continuously. It may have taken time to get all the passports/certificates since they probably had to make up copies of birth records from different cities which took time.

The bottom line is that Hava was registered as a migrant in entry number H / 7636-7645, which was issued in Haifa on 15/6/25. The number of entry records probably dates from H / 7636 to H / 7645, meaning that there are 10 entry records, probably of the parents and the nine children.

Similar documents were found by Chava's brothers and sisters, who recorded the date of arrival in Haifa on 15/6/1925 or 5/6/25. It looks as if some of the documents are in error, and it seems to us that the June 15 date is the correct one. We estimate that the journey took between one and two months. It is clear from here that they set out in April / May and arrived in June 1925.

The date of publication of the Polish passport or transit certificate was in February 1925, ie they left Poland later. In one of the documents, the date is dated 23.8.1925, clearly wrong. In the request of the son Yitzchak, he entered the country with a Polish passport number 356178 issued in Warsaw on 23/2/1925.

The family arrived in Israel and went to Kfar Hasidim. It turned out that the land of the village is malaria-stricken, and that the emissary of Kfar Hasidim, who promised to buy 10 hectares for agriculture, disappeared. They were left with nothing. It is known that there are serious registration problems in Kfar Hasidim of the landowners, and today (2019) the records are still classified and can not be examined. If and when the confidentiality is released, it is worthwhile to check if there is a registration of ownership of our family²⁵, but apparently we will not be able to realize the ownership. (It is known that Rabbi Yehezkel Taub of Livona collected money for Kfar Hasidim, but eventually left the religion, apparently following the failure in Kfar Hasidim, and moved to the United States where he became a successful contractor. It is possible that the messenger that we heard about was the ADMO"R himself). It is known that Herzl refused to prosecute the same emissary for money and land.

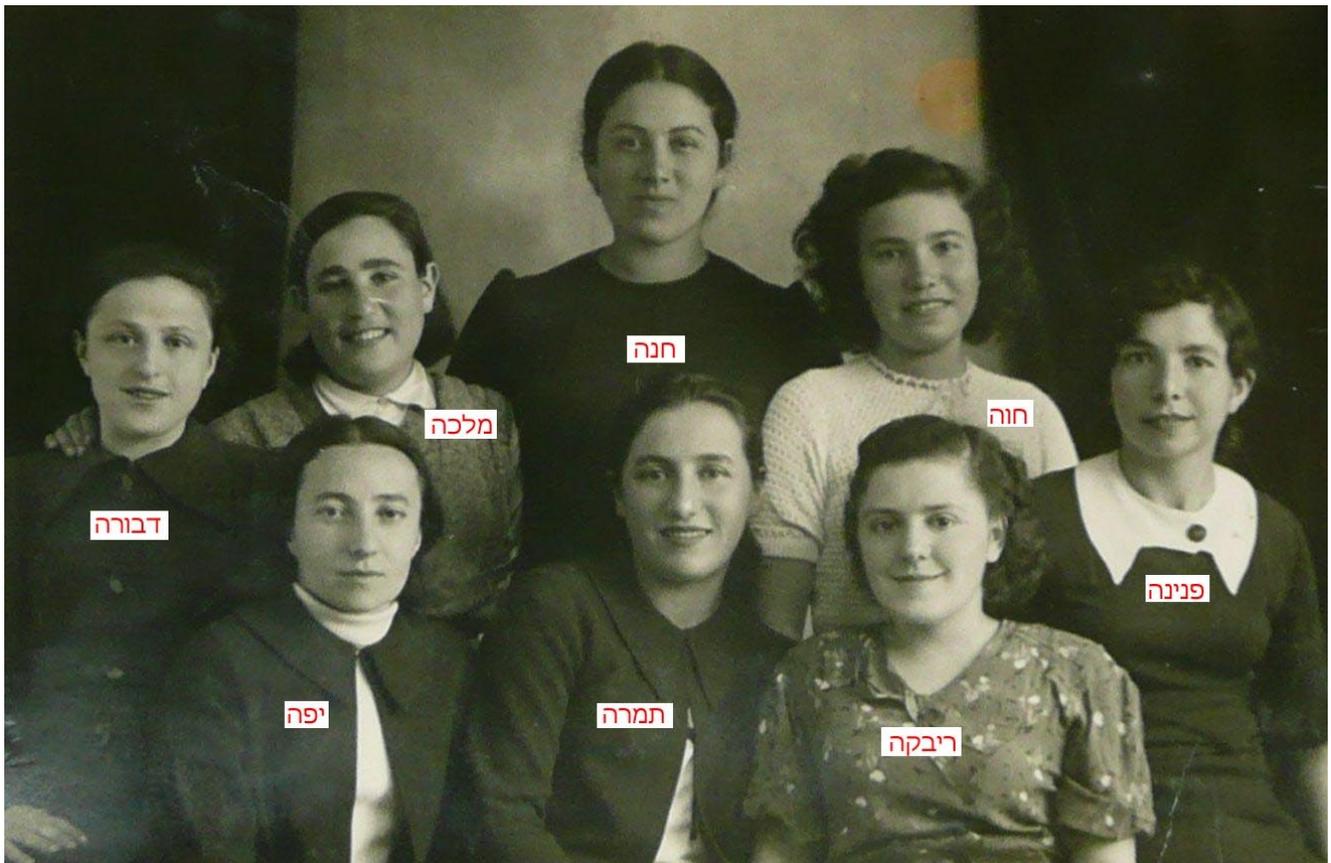
The family moved and settled in the Mea Shearim neighborhood of Jerusalem in an area called Warsaw Homes, on the second floor of the house at 17 Hayey Adam Street and at the corner of Mea Shearim Street (see the tour guide at the Tchorek sites in Jerusalem). Grandma Yocheved opened a dining house (restaurant) inside the apartment. Yocheved sold her last and most beautiful piece of jewelry, a very large gold necklace, to marry Yaffa Tchorek. Hannah Tarkurk had to work hard as a seamstress from an early age to help the family. Herzl was 53-54 years old, and apparently it was hard for him to start over from scratch.

Deborah Tchorek said that when she was a teenager, she used to leave Mea She'arim and then take off her socks so she would not be seen as an ultra-Orthodox woman. Someone saw it and informed Herzl. Herzl said of him "and the informers will have no hope" and never spoke to him again. Herzl explained that the offense of walking with bare feet is a minor offense, but the man meant that Herzl would tell Debora not to do it again, but of course she would again do so and fail the offense of not honoring a father and mother, which is a violation of the fifth commandment of the Ten Commandments. "And the informers will have no hope" - this is a curse from the time of the Inquisition at people who denounced converts who continued to cling to Judaism in secret. Such denunciation ended with execution by fire.

25 <http://www.haaretz.co.il/magazine/1.1859921>

In a certain period, the people of Mea Shearim boycotted Herzl because he refused to go to the local football field on Saturday and shout "Shabes" to the players and spectators who violate the Sabbath. In the end, the British arrested several ultra-Orthodox who shouted and threw stones near the field and took them in trucks to Kishle (the ancient Turkish prison). This was an mass desecration of the Sabbath.

Herzl refused to follow the custom of Kaparot (controversial among the ultra-Orthodox) because of animal cruelty and used to give charity to the poor instead.



38. Daughters of the Tchorek family about 1940

Naftali Herzl was known for his outstanding genius in Sha”s and Poskim, and was accustomed to completing the entire Talmud every year (the usual - every seven years). When he arrived in Jerusalem, other Hasidim of the Rebbe came from Alexander in the Hassidic immigration and a community was formed, mainly outside the walls - in Mea She'arim. In the book "Yishmach Yisrael", which is a book about the life of the great Ga'on Rabbi Yerachmiel Yisrael Yitzchak Danziger of Alexander - the third Rebbe of Alexander, who was shortly called "Yishmach Yisrael" after a book written by Menachem Avinoam Makover and Yehuda Moshe Makover, details were written about the community of the Alexander Hasidim in Jerusalem and the establishment of the Yismach Yisrael Yeshiva in Jerusalem:

היתה זו עדה מפוארת אשר בחלקה הגדול נמנו עליה אנשי סגולה ומעלה.
ביניהם: הגאון המקובל רבי אברהם טכורעק זצ"ל, ואחיו הגאון הגדול רבי הערצל
טכורעק זצ"ל. הגה"ח משה אהרן טונקעלאנג זצ"ל, יו"ר ועד חינוך הישן. הגה"ח
אברהם ישעי' פאדריגאל, ועוד.

39. Excerpt from the book "Ysmach Israel", part two, chapter 24, p. 661

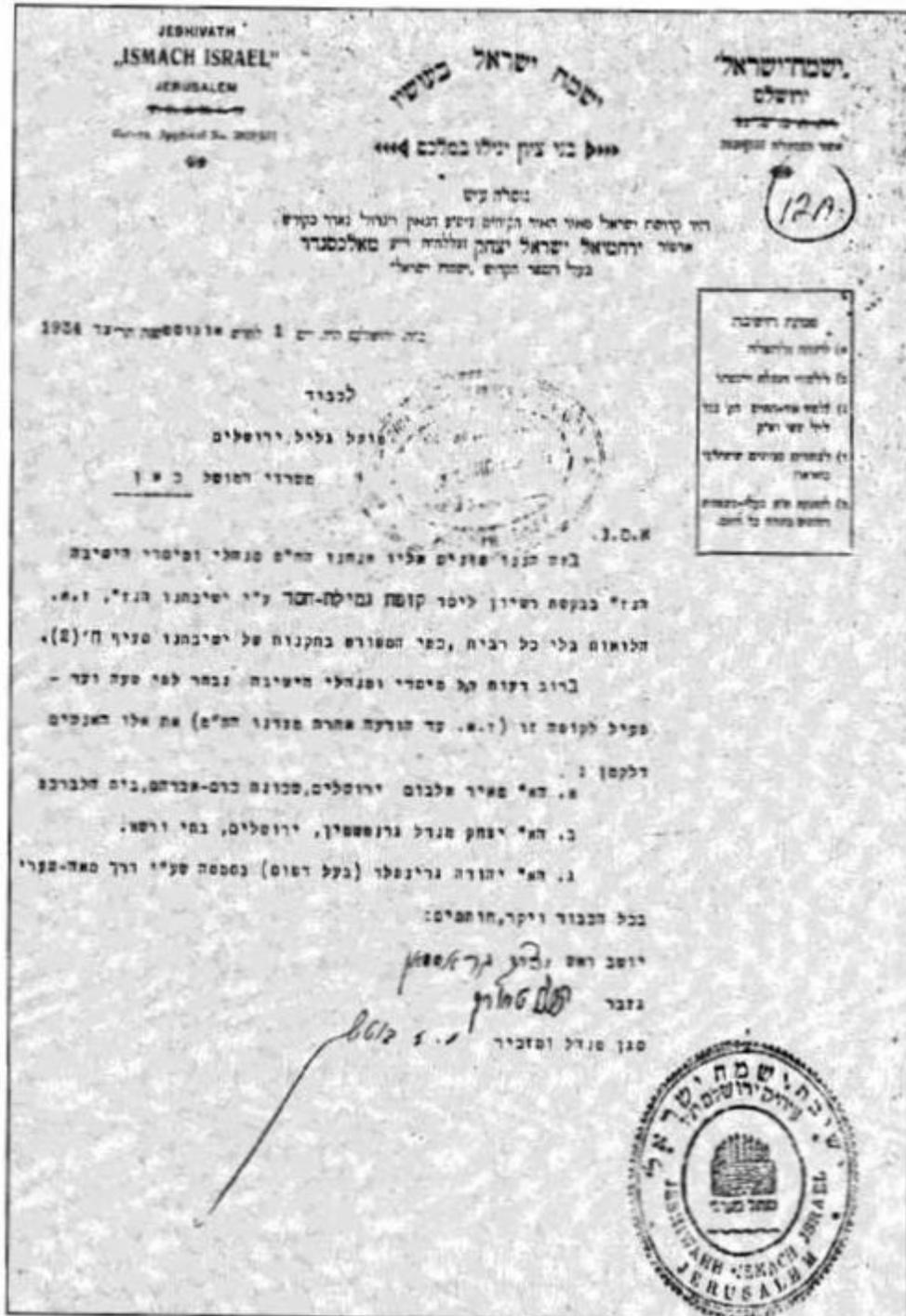
The title "Grand Gaon [Genius]" for Herzl corresponds to the title given to the ADMO"R Rabbi Yerachmiel Yisrael Yitzchak Danziger of Alexander, who was the head of one of the two great Hasidic sects in Poland (Alexander and Gur), and that when he died in 1910, 40,000 people came to funeral.

Abraham and Herzl were so similar you could not tell who was who. But on Saturdays and holidays, Avraham, who was into the kabbalah, wore white silk clothes and Herzl continued to wear black as was customary among the ultra-Orthodox, and it was easy to distinguish between them.

With the establishment of Yeshivat Yismach Yisrael, Herzl was the head of the Yeshiva. This is a highly regarded title in Orthodox and Hasidic society. Everyone turns to the head of a yeshiva in plural and gets up when he enters a room.

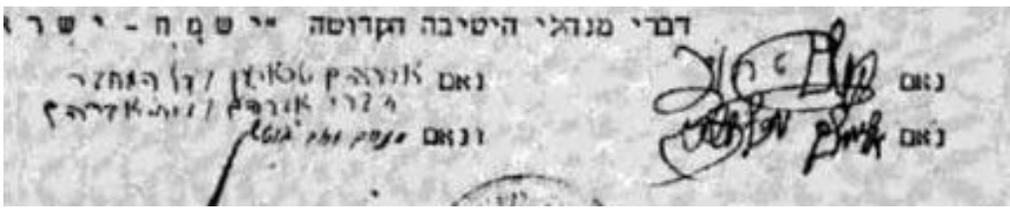
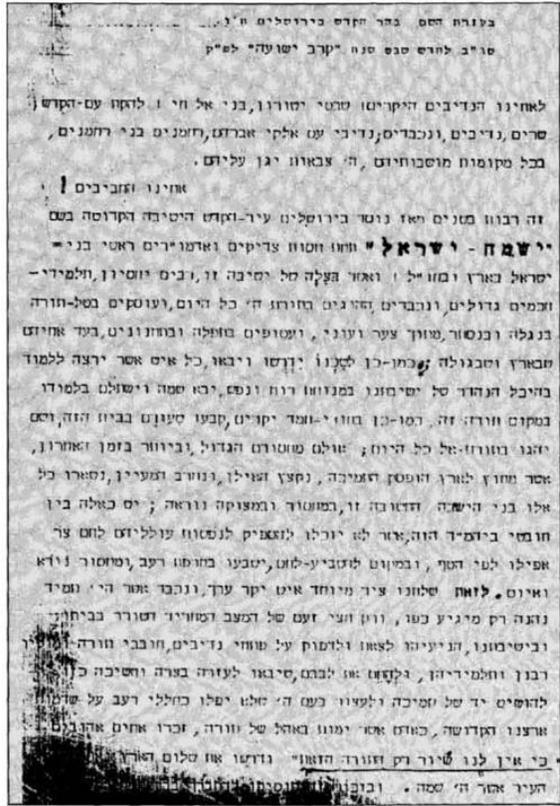
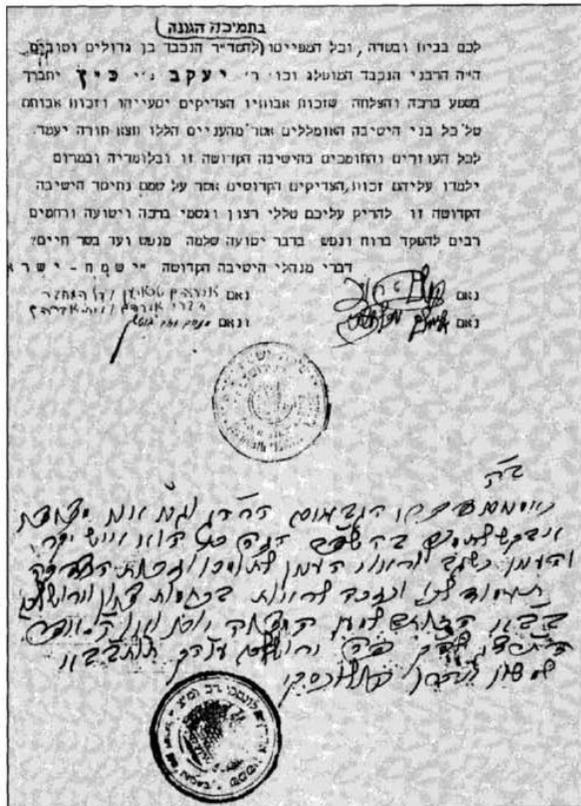
Herzel also served as the organization's first chairman:

Afterward, Herzl was treasurer of the Yeshiva:



41. Excerpt from the book "Ysmach Israel", part two, chapter 24, page 770. Herzl is a treasurer.

At one point both Herzl and his brother Avraham were among the directors of the yeshiva, both signed on a letter requesting help from the Polish community:



42. Excerpt from the book "The Joy of Israel", part two, chapter 24, pages 1910-1976.

The Yeshiva was located at 71 Mea Shearim St. at the corner of Sonnenfeld Street in Jerusalem. But recently (about 2015) it passed from Alexander's followers to another group. Pictures of the yeshiva are found in a brochure on visit the sites of Tchorek in Jerusalem. The Hasidim at the yeshiva kept the chairs of Abraham and Herzl in the yeshiva and forbade sitting on them for about 50 years after their death.

Herzl passed away on October 27, 1940, at the age of seventy, and Yocheved died on 27/11/1961 at the age of 78. Most of the grandchildren got to know Yocheved, but only few were lucky to know Herzl. The graves of Herzl and Yocheved are on the Mount of Olives close to each other and are close to the tombs of Abraham and Jacob Tchorek. Instructions on how to get there are in the visit Jerusalem file.



43. The graves of Herzl and Yocheved Tchorek on the Mount of Olives

"מהור" means "our great teacher and Rabbi" and "נ בש"ט" means "died with a good name" which is considered a great honor.

We know that the Gur Hasidim gave the burial plot for Herzl and Yocheved as a gift, since he was respectable to them, and that they wanted to encourage people from their community to be buried next to him. Yocheved died after the War of Independence and was buried "on probation" at Har Hamenuhot in New Jerusalem. After the Six-Day War, her bones were taken to burial in a place reserved for her on the Mount of Olives by their son Yitzhak Tahori.

On January 17, 2013, the names of Herzl and Avraham Tkorek were mentioned on the front page of Hamodia:



הערב שמחת הכנסת ספר תורה לביהח"ס דאלכסנדר בירושלים

בחורי החמד הגולים ממקום מגוריהם בחו"ל למקום תורה בישיבות הק' בירושלים, הביאו להתפתחות מרשימה בכל התחומים. נוסדו מנינים לתפילות ערב ובקר וקול התורה נישא בו ברמה במשך כל שעות היום, זאת מלבד היותו מעיין שופע לחסידות ואהבת רעים בדרך רבוה"ק מפשיסחא וורקא ואלכסנדר – ועולה על כולם יום השבת – בו נאספים קהל גדול מאנ"ש לתפילות והשיעור-רים הנמסרים בבית החסידים, כאשר רוחו הכבירה של רבינו הי"ש מח"י ישראל זי"ע חופפת עליו כל היום.

בשנת תש"ע, בעת המסע ההיסטורי שערך קהל הקודש חסידי אלכסנדר בראשות כ"ק מרן אדמו"ר שליט"א, לרגל מלאת מאה שנים להסתלקותו של רבינו הי"ש מח"י ישראל זי"ע, במעמד כבוד ורב רושם שהתקיימה בבית רבותינו הקדושים מאלכסנדר – בעידודו ובברכתו של כ"ק מרן אדמו"ר שליט"א הוחל בכתיבת ספר תורה מהודר, ע"ש ולטובת נשמתו של הרה"ק הי"ש מח"י ישראל זי"ע. הספר נתרם ע"י קהל אנ"ש שששו על הזכות העילאית ליטול חבל בכתיבת ספר תורה.

הערב תתקיים שמחת הכנסת ספר תורה לבית החסידים הוותיק שנקרא על שמו ולזכרו של הרה"ק הי"ש מח"י ישראל זי"ע, מאלכסנדר זי"ע, השוכן בתוככי שכונת מאה שערים בירושלים.

ביהח"ס בירושלים הינו הוותיק שבבתי החסידים של אלכסנדר, והוא פעיל ברציפות עוד מלפני החורבן הנורא שפקד את יהדות אירופה ואת עדת הקודש חסידי אלכסנדר בתוכם.

השטיבל נוסד בשנת תרפ"ח, בעידודו ובשליחותו של כ"ק מרן אדמו"ר הקדוש בעל עקידת יצחק זי"ע הי"ד, ע"י זקני וחשובי אנ"ש שעלו לחונן את עפר הארץ, ומאז ועד היום הוא כיהלום מזהיר בכתר בתי כנסיותיה של עיר הקודש.

בין חשובי החסידים שקבעו את מקום הפילתם ועבודתם בבית החסידים, ניתן למנות את הגה"ח רבי ישראל ניסן קופר-שטוק וצ"ל מלפנים רבה של מאקובה ומחבר הספר 'שו"ת עני בן פחמא', הגה"ח ר' אב-רהם טכארעק וצ"ל, אחיו הרה"ח ר' הערצל, הרה"ח ר' אברהם מלצר (קראקא'בער) ועוד רבים משמנה וסלתה של חסידי פולין בירושלים.

בשנים האחרונות היתה לבית החסידים הוותיק עדנה. התרבות אברכי אלכסנדר הדרים בירושלים, ובנוסף להם

Note that Herzl was reduced by several levels from the "great genius" to "Rabbi Hasid". We, all of his grandchildren, are probably to blame because we do not observe Shabbat, and do many other offenses. As for Avraham Tchorek, it is not clear whether the "Chassidic Ga'on" is equivalent to the "Kabbalist Gaon" in which he was crowned close to his death.

Byhch"s = Beit Hasidim.

Stiebel = A small synagogue of Hassidim.

Hrah"k = The Holy Rabbi.

Zi"a = His memory will protect us.

C"K = honor and sanctity.

Maran = two hundred rabbis relied - that is, two hundred rabbis gave him rabbinic ordination.

The ADMO"R = Our Lord, our Teacher and Rabbi.

HY"D = God will revenge his blood – means murdered in the Holocaust.

AN"S = Our people.

HGH"CH = The Chassidic Ga'on.

Zt "l = a righteous memory for blessing.

HRHA"CH The Chassid Rabbi.

Shlit"a = who will have a good and long life.

44. Hamodia Newspaper, January 17, 2013

Ya'akov Tchorek

To Aaron Joseph and Esther were born in 1878 a third son named Jacob. The registration is in the town of Drobin. We do not know much about him, he apparently immigrated to Israel with Avraham or with Herzel.

In a town called Zuromin²⁶ in Poland, there is a 1900 entry of the marriage of Jacob Kchorek with Natalia Necha Drobiner. (The name Drobiner meaning "from the town of Drobin" is common in the towns of Ciechanow and Zuromin).

No children are known. Yaakov died in 1940, at the age of 62. The grave is located next to the grave of Avraham Tkorek.



45. Grave of Jacob Tchorek

²⁶ About 40 Km north of Drobin