



Jottings

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Wedding

On the 13th Sept. Etz Hayyim provided the space for celebrating the marriage of Yoni and Lena Wiskind of Jerusalem. Both had visited the synagogue last year and had made up their minds to have their nuptials in Hania and plans have been in the making for some four months. A considerable number of Israeli family members and friends of the bride and groom assembled in Hania (120!) after being flown to Crete on a chartered flight. With them was Rabbi Yaakov Moshe Zaks, also a Yerusalmi and friend of the groom's family for many years. Prepared kashruth meals were brought from Israel for many of the guests who required more than what we can normally provide. Mikveh, courtyards and even the Konaki restaurant were all incorporated into the festivities in one way or the other.

One of the several gifts that was given to the synagogue was a fine standing huppah that we had made in oak wood prior to the wedding. We hung over it a mid 19th cent. Bursa (Turkish) satin with gold embroidery spread and on the sides several lengths of green and gold embroidered silk from India that had been given as a gift to the Kal some months ago.

Just after the signing of the Kettubah Rabbi Zaks agreed to say Kaddish. We have a special spot in the synagogue where people who wish to have kaddish said for relatives leave the Hebrew names and as soon as we have a minyan we do this. This year we had quite a number and, of course, more than a minyan. After the prayers Rabbi

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*On a day like today,
 may you bring us joyful and glad
 to the completion of our reconstruction.
 As it is written in your prophet's hand:
 'And I shall bring you to my holy mountain,
 and you shall celebrate there inside
 my house of prayer...
 for my home shall be called
 a house of prayer for all peoples!'*

*And may we and all the people of Israel,
 and all who dwell on earth,
 enjoy justice and blessing,
 loving kindness, life and peace,
 until eternity.*

**HAPPY
 NEW YEAR
 5762**

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Kabalat Shabbat

The docent program has proven to be creative as well as of great service in alleviating some of the heavy traffic in visitors to the synagogue. Recently they discussed, organized and set in motion a service for Erev Shabbath that proved so successful that we have decided to continue the ritual on the first Friday of every month. The first of these was held on the 30th August and we were fortunate in taking advantage of the presence of Mr Jakov Mathathias from Israel. He is at present studying Greek in Hania and though born in Eretz both of his parents were originally from Ioannina. As not only our 'community' but even our docents are not all Jewish the point of concentration was not on the form of the Arvith service for Erev Shabbath with Shema and Amidah – but on the reception of Shabbath and the Kiddush. The oil lamp (keragia – Gr.) in front of the Ehal was lit and the prayer recited by all of the women present (Jewish as well as Christian) and then we sat in the south courtyard and were led in singing some of the hymns appropriate to the evening – the Havu l' Adonai, Leha Dodi and Shabbath Shalom. Mr Maththias explained to everyone the significance of the wine and bread – the washing of hands and the meaning of the berahoth and then proceeded with the service as proscribed. He also took care to underline the nature of Shabbath which dovetailed with a short introduction that was given by Mr Stavroulakis on the formative influence that Shabbath had on Jewish religious character. We had an attendance of over 30 people most of whom brought a special dish. After the kaddish a festive vegetarian dinner was

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The Inscriptions of the Etz Hayyim Synagogue

Prof. Rabbi Nicholas De Lange, Cambridge University (2nd part)

7. Slab of marble, broken and incomplete. The seven surviving pieces have been laid in the rear courtyard.

Height 142 cm.; width 89.5 cm.

לְנֵחָה
 שׁ רַבּוּעַ לִכְ[א]הֲרַמ הַנִּינִי
 וְכַבְ[ב]הֲנִינִי תַחַת הַיֵּכָה
 יֵאָהֵר[פ]עֵב יִלְכַּת רַפּוּשׁ
 הַנִּינָה דָבָא מִוֹאֲתַפ עֵתַפ
 יִפְ[...].הַרְוֹתָב וְדִקְשׁוּ
 הַנִּינֵפ לִיק
 [רַצֵּעַ וְנָכוּ שׁוּה הַ
 רַכֵּב וְרוֹבֵב הַרוֹמֵכ דִּסְחָה
 זַמְלֵשׁ "יֵשִׁיב שְׁקַבְתָּנ לְ]הַב
 דַּ מְּוִיב הַלְעַמְלֵשׁ[
 רַתָּה שׁ רַדָּא "רִיזִיל אַ]הַ

*Every passer-by raise a bitter lament;
 Weep tears instead of rejoicing.
 ...horn ...the dust*

*In an instant the ? Merciful one
 Has perished;
 ...and assiduous student of Torah,
 ...? Pearl.*

*our pious Rabbi Barukh son of
 Rabbi Solomon of blessed memory.
 He was summoned to the academy
 on high on the fourth day of Adar in
 the year 5601 [1841] of the Creation.*

Notes
 The date corresponds to Thursday, 13



February 1841 Julian (25 February
 Gregorian).

The remains of this tombstone have been laid within a brick enclosure with space for four graves. On the circumstances of the burial see the quotation from Evlagon given above.

Evlagon read the ה, as the date, although there is room for another letter, so that it might be taken as the day of the week (Wednesday). However as Evlagon will have read the stone when it was whole he is probably to be rely on.

8. A loose fragment of masonry.

אֲבַלְבַּל
 אֲבַלְבַּל הַאֲרוֹר כְּרוֹ:אֲבַלְבַּל
In thy light shall we see light
 [Psalm 36: 10 (9)]. Balaza



Notes

Awkward though it is to have a surname beginning a sentence it seems that we have here the name Balaza, which is well attested in Venetian Canea, particularly in the 16th century.

9. A loose fragment of masonry, with some carving beneath.

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Wedding

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Zaks said that he wanted to say make a memorial service for the members of our community who died in 1941 as well as for the four rabbis who are buried in the south courtyard.

Some Cretan musicians and dancers played during the wedding brunch after the service. As a good number of locals had assembled not only they but the musicians were quite taken back not only by the enthusiasm of the participants but by the fact that they actively joined in the dances as well.

The actual wedding was only the beginning of several days of banquets, sightseeing and swimming



Soukkot 2001 in Hania

to R. Evlagon. Most likely at some point in the 18th cent. the question of the propriety of such a burial (despite the placing of an *enuv* around it) in such close proximity to the synagogue proper arose. The decision was simply to mask it over. In any case as this was the women's section and entered from the street by a separate door there was no question of a Cohen inadvertently being in contact with it.

In cleaning the site we took great care as early in the work of removing earth we found a number of fragments of bone that were found to be human. These were all that remained of the rabbis whose two tombs had been broken open by looters – either in 1944 or shortly after the War ended. These were carefully collected and buried at the head of the furthest tomb and covered with a white stone slab.

An interesting deep clay covered pit was also found though this was empty save for dirt, scorpions and bits of rubble. If anything had been in it nothing remained. It was an intriguing area, however, and I began to spend much time in carefully removing layers of earth that could be distinguished due to consistency and fragmented material found in them. After removing about 12 cms of earth, fragments of gilt tinsel were found. Initially these were almost indistinguishable from the earth but as work continued they became larger and some were still connected to threads that proved to be the remains of viridian green silk *atlas* (Ottoman satin) with vestiges of gilt copper decoration. Working further down a heavily patina'd copper slightly tapering tube was found and at the narrow end was a 12 cm. length of wood heavily carved in a foliate design. Beneath this was another though complete ensemble of the same sort.

These two objects were obviously rimonim – decorative finials for a Sefher Torah. What was also obvious was that they had been buried at some point along with the green satin which was probably a *me'il* or covering for a Sefher Torah.

But a few cms. from these artifacts minuscule fragments of paper were also found. Most bore minute Hebrew print of several sizes and types. Since the discovery of this small cache was found in what was essentially rubble and slightly below the level of the plinths of the tombs it seemed natural to assume that they had found their way in this area prior to 1944 when the community was arrested. As all of the contents of the synagogue were looted initially by the Nazis it may be that both the rimonim and *me'il* as well as remains of books had been deliberately buried at a much earlier time either in the now empty pit that had been broken open or, as was the custom in disposing of artifacts having a sacred association, buried in what had become virtually a small cemetery.

The rimonim are of a considerable age and still bear the remnants of

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Kabalat Shabbat

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served in buffet style. At the end of the meal many re-assembled in the synagogue to recite and sing the thanksgiving prayers for Erev Shabbath. The evening went on until quite late (2:00 AM!) and people appear to be sufficiently excited by it that we will continue in the future. We have especially Dalya, Sarah and Constantine Fischer and, of course, Mr Mathathias to thank for this.

Concert (s)

On Sunday 2nd Sept. we inaugurated a new program of monthly CD concerts. Though the weather was still quite horrendously hot we had a good turnout for the first of these. The program was organized and well thought out by Mr Hugh who is the Secretary of the Foreign Community in Hania and consisted of a Quintet by Mozart for Piano and Winds followed by a song 'Sie mir gegrust' by Schubert and then the Fantasic in C for Violin and Piano which incorporated the main theme from the song. Despite the heat the last item in the concert one of Beethoven's last Quartets (c sharp) went over surprisingly well!

After the concert we all gathered in the courtyard and had refreshments and sat about planning the next one.

A second concert is scheduled for the 27th Sept. In commemoration of the New York tragedy the music chosen is mainly from Gerswhin and Copland. We have also worked it into the period of Succoth and the communal sukkah will be well stocked with food for after the concert.

The Etz Hayyim Rimonim

In the course of the initial work carried out in the south courtyard of the synagogue in 1996 we were not surprised to find that little if anything of significance was found. This was expected though not quite to the degree that we encountered. This area had been severely ravaged during and after the Occupation by the Nazis. In 1941 a direct hit had destroyed the principal *mehitzah*. Fortunately Rabbi Abraham Evlagon had noted in the memoir that he wrote shortly before his death in 1933, its existence. He described it somewhat succinctly as having a dome but did not go into any detail. It appears that most of the rubble from the bombing was cleared away between the years 1941 and 1944 when the Community was arrested which accounted for there being nothing found save fragments of pottery and dishes all datable to the period when squatters had lived in the synagogue between the years 1945-55. We were, however, able to measure the rough foundation support and found that it formed an exact square (give or take a few centimeters). We also found the lower three stone steps of the stairway that led up to the first floor from which the interior of the synagogue could be made out through the grilled (at that time) gothic arch of the S/E bay. The upper portion of the stairway had been reduced to make way for a toilet that had been installed by the squatters and also, alas, was responsible for destroying one of the drainpipes from the *mikveh*.

It was on the basis of this that we were able to determine approximately where the three rabbinical burials alluded to by Evlagon were to be found. A central trench was sunk in a North South direction from the foundation of the *mehitzah* and one by one the three grave sites were found. What we did not find, howev-

er, was a fourth and quite special grave that Evlagon mentions – that belonging to the 'hasid and tzaddik' Rabbi Hillel Eskenazi who had died in 1710. He specifically noted that it had 'vanished'. This especially excited my curiosity as graves do vanish. But where had it been? Another point of interest was that two of the graves that had been discovered were of a comparatively late type that once were in the old Jewish cemetery. These consisted of a low stone plinth about 20 cms, high on which the proper tombstone was laid flat. The third, the oldest and dating to 1821 was of a quite different shape. It was a simple humped mound of beaten earth measuring about 2 ms. by 50 cms. in length and 30 cms. in height. Over this a layer of plaster had been applied and the entire surface was then white washed.

There was no sign of a place for a dedication stone though this may have been due to the fact that the western end of the tomb had been damaged when the toilet was built. It is most likely that the dedication stone had been imbedded in an upright position at the western end not unlike the oldest Jewish burials at Halkis and, interestingly enough, reminiscent of Jewish burials in Tunis and Libya.

In removing the toilet we began to work around the remaining section of the Southern wall of the old *mehitzah*. In the course of this the a low support was found which appears to have been the remains of the stairway but under this several large stones had been placed – much like paving stones and in removing these we found that loosely packed earth covered a mound identical to that which we had found covering the site of the grave of R. Shalom. It was obvious that this was the grave of R. Hillel that had 'vanished' according



The Rimmunim

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viridian green tempera paint as well as gold leaf. Stylistically they are what could be designated as 'Florentine baroque' and resemble nothing that remains of wood carving from the 17th cent. in Crete despite the heavy influence of Venetian and Italian art still active at this time. It is most likely that they are imports from either Italy of Venice and if this is the case they would have had to have arrived prior to 1635 when Hania fell to the Ottomans. Roughly oval in shape they have a band running about the center that separates the upper half from the lower half – both are carved in deep foliate Florentine design. The band of each is pierced by 12 small holes which must have been the points where the chains for bells were attached. None of the bells (there would have been 24) and which would have probably been of silver, was found.

(At a later date an addenda to the above article concerning two *tikkim* (cases for Siphrei Torah) traces other wooden artifacts that appear to have been imported into Candia (Herakleion) roughly at this time confirming the date of the rimonim.)

As we did not have any rimonim in the synagogue to decorate the Torah Scrolls we were fortunate in finding an excellent wood-carver in Hania. He is normally contracted to do the intricate wooden carvings from traditional designs that are incorporated into *iconostasis*, the ornate rood screens found in Orthodox churches that separate the sanctuary from the nave. Exact duplicates of the rimonim – but including silver bells – have been made and are shown in the accompanying photographs.



Above
The rimonim found buried in the backyard of the synagogue during restoration works.



Left
The new rimonim

The Etz Hayyim Inscriptions

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Appendix

For the sake of completeness I take the opportunity to give here the texts of some other Hebrew inscriptions that have been seen in Chania. Two inscriptions in the Shalom Synagogue are mentioned by G. Kalaisakis, 'Μεσαιωνικαί Αρχαιοτήτες Χανίων 1/22 (6 Nov. 1899). It is possible that these are to be identified with numbers *1 and *2.

*1. Formerly on the gate of the Shalom Synagogue...

יחיבם יתפסוה הבצנת יתיבש בן נחכה לאכמ
יתבאו ישפן רפכל הכל יתתנו
יתיבם ציכה ש חבט שדה ורוכ דוד ר יחאו
מימלוע למ קל לבז תיב

*I, Michael Ha-Kohen
son of Shabbetai, may his soul
be bound up in the
bundle of life, have added from my
house and have given to the house
of the Lord as a ransom for my own
life and my forefathers and my
brother R. David Kazuro. In the
month of Tebeth in the year 5210.
I have built thee an house to dwell in,
a settled place for thee to abide in
for ever [1 Kings 8: 13].*

Notes

Text recorded by Evlagon. Translated in Humphrey, pp. 36-7.

עמנת ריבלין
Rivlin. (p. 37).
עמנת: This is a curious way to write the year 5210 [1450], if that is the intention. Rivlin prints it in this form

without comment. Humphrey, translating Rivlin's text, writes 5192, tacitly emending to ציכה. She does not discuss the date. The emendation would be more convincing if there were an obvious reference to a biblical verse, but the word "צבקה" ("gather") does not occur in this form in the Bible. In the absence of such an allusion we would expect 5192 to be written בצקה.

*2. Inscribed on a lintel. Seen in the ruins of Shalom Synagogue in 1963 by Zvi Ankori; present location unknown.

יהו ש' וגל הילא ינא יתשדקה טרפל מלעל
ישפן רפכל הו שדקה לכה לי לאכמ וב

(In the) year 'And he shall live forever' (i.e. 5/94 [433/4]) of the (Jewish) Era, I, Elijah Lago. the son of Michael, may he live forever, dedicated this holy shrine for the ransom of my own life.

Notes

Ankori, 'Inscriptions', pp. 65-84 (photograph, pp. 67, 80). Cf. Ankori, 'Jews', p. 318. The chronogram, as restored by Ankori, is taken from Genesis 3:22. That verse also contains a mention of the 'tree of life', which gives its name to the extant Chania synagogue (Etz Hayyim).

*3. A tombstone, currently in private hands in Chania.

ליח שיא תרובק תבצמ
עדונ ערמ רסו ה ארי

שישיה הה רעשב ומש
בקעי רהכ הלוועמו נוכנ ריבב
בהעחל רטפנה לו נואיל
תנשמ לוליא חל ד מויב
לעו ענכמ הדיציל דפתה
דמי מולש יהוי ובכשמ

*The funerary monument
of a valiant man,
who revered the Lord and eschewed
evil. His name was known
in the gate. The elderly,
respectable and distinguished
gentleman Jacob
Leon, may his memory be
for a blessing.
He departed to the life of the
Coming Age on the 5th
of the month Elul of the year
5484 [1724] of the Crea-
tion. ????????? and upon
his resting place may there be peace.
May his rest be honoured.*

Notes

Text copied from the photograph in *BJGS* 10 (Summer 1992), p. 29. 'Jacob Leon may have been the father of Samuel Leon, who is mentioned in the French consular correspondence for 1745-6 as the English vice-consul in the town' (Judith Humphrey, *ibid.*).

*4. Ankori also saw 'an undated fragment of a Hebrew marble epitaph... in the store-room of the local Archaeological Museum. It can, in my opinion, confidently be assigned to the eighteenth century' (Ankori, 'Jews', p. 320).

Zvi Ankori, 'The Living and the Dead: The Story of Hebrew Inscriptions in Crete (Part 1: The Lost Record)', *Proceedings of the American Academy for Jewish Research* 38-39 (1970-71), 1-100. (Ankori, 'Inscriptions')

Id., 'Jews and the Jewish Community in the History of Medieval Crete', in *Proceedings of the Second International Congress of Cretan Studies*, vol. 3 (Athens, 1968), pp. 312-367. (Ankori, 'Jews']

Abraham Eblagon, (Description of Crete and its Jewish Communities), ed. B. Rivlin, 'R. Abraham Eblagon and his Composition on Crete and the Jews of Crete' (Hebrew), *Pe'amim* 37 (1988), 113-139.

Judith Humphrey, 'An unpublished inscription from Chania', *BJGS* 17 (Winter 1995), 35-39.

NICHOLAS DE LANGE

References



THE HAVURAH

We will be celebrating our second year in association with the re-born Etz Hayyim Synagogue of Hania. Since then we have been challenged greatly in order to keep the memory of the last community alive, to make Etz Hayyim a presence in Hania and to keep alive an authentic Jewish and at times creative religious observance. The lack of any financial security has been a constant concern, especially as we have no kehillah in the traditional sense of the word. What we do have, however, is a dedicated core of people who have not only felt drawn to what we are doing but who have indicated that they wish to be part of it. We now have a mailing list of over 200 people all over the world who receive the JOTTINGS four times a year as well as other announcements.

We also have a solid and dependable core of people who live in Hania – some Jews and others non-Jews. This core group has now been ‘tested’ over the past two years in the sense that as individuals they have taken an active role in all of the ‘events’ of the Kal. As a group we have now banded together in a Havurah. The word is derived from the term ‘haver’ or friend in Hebrew. But it also has the meaning of a ‘circle’ or ‘joining’. Hence a Havurah is a circle of friends joined together in a common ideal or search which in our havurah is considered to be the search for an authentic spiritual life. This type of association is very ancient and may even be what is referred to in Tanach when it speaks of ‘Samuel and his band of Prophets’. At present we are in the process of defining our Havurah within the tradition of havuroth that we know existed prior to the 1st cent. CE and which have seen a resurgence of in the 20th and 21st cent. in Israel, the US, England, France and Germany. At present we are involved in defining our role and our responsibilities as Jews associated in Etz Hayyim. We feel that what is essential is that we see ourselves as representing Jewish values which, as it happens, are values that not only do we share with other great religions – Christianity, Islam and Buddhism but which determine civilized life and aspirations.

By the time of the distribution of the new Jottings we will have a statement prepared and readers who wish to receive a copy should contact the synagogue.

The high Holidays

The Jewish Holidays in general, and the High Holidays in particular, always present challenges. The main one is in how to prepare for them. Not having a kehillah means that we cannot rely on local minyan, which in turn means that we must anticipate the possibility that there will be only a handful of people. Added to this is the additional problem of their ‘Jewishness’. Some people who visit the synagogue are not observant, some are either American or British equivalents of either Reform or Conservative communities. Still other are either Orthodox, traditionally observant but only tentatively Orthodox or even Reconstructionist. Under ‘normal’ circumstances we use the traditional Sephardi siddur for Shahrith, Minha and Arvith prayers that are said daily (usually privately). However, we have had moments when the traditional mahzor little suits the needs of those present for Holidays. This problem is made even more pronounced as we cannot even anticipate a Hazzan who might act as prayer leader. Oddly enough, however, on every Holiday we have had not only a minyan but a creative one at that and the services are accommodated to suit the needs of persons attending them. The core of both Shahrith and Arvith prayers is the Shema and the Amidah – hence these are kept exactly as they have been traditionally recited and there are photocopies of them in their entirety for people to use. Minha prayers present no problems.

ROSH HASHANNAH

As Rosh HaShannah approached members of our Havurah assembled. Some from Israel and still others who came from the US and England to be with us. Mr and Mrs Peter and Doris Naylor worked hard with Ahouva, and Iala Cohen to get out printed copies of the service. We had more than 50 people who attended the service on Erev Rosh HaShannah. At the end of it we assembled for a traditional Sephardi dinner at the Konaki. Several large Fagri (sea-Bass) complete with the heads adorned the tables and the blessing of fruit (apples soaked in honey and pomegranates from our synagogue garden) were eaten before dinner.

During the interim days the Shofar was blown every morning (save on Shabbath) and it created quite a response in the neighborhood. Our main shofar is from the Yemen and its beautiful curved shape (it is about 1m 20 cm long) it has a rich and penetrating ‘voice’ that quivers beautifully when needed. It could be heard down to the harbour front!

YOM KIPPUR

By the morning of Erev Yom Kippur members of the Havurah had completed two texts – one for the Kol Nidre and the other for the Neilah at the end of Kippur. These were in Hebrew, English and Greek. We also found that one of the Israeli members of the Havurah, Eddi Meiri, had some training as a hazzan. Candles and the keragia (oil lamps) were lit and the blessings said by several of the women in attendance. There was a short homi-

ly just as evening approached – in English – and our minds were directed to associating our fast with the millions of people in this world who have hardly food to sustain them in life. We were also asked to sit in silence for five minutes in order associate ourselves with the great pain of the world at this moment and to direct our kavannah. Out of this silence the Kol Nidre was sung very hauntingly by another member of our Havurah, Yali Cohen. The Kal was kept open all day during the fast and there were mahzorim and other devotional books for people to use – such as Ibn Peckudah’s ‘Duties of the Heart’ (a classic of Jewish Spirituality) and print –outs of texts from Mehita. Late in the afternoon people began to gather in the courtyard of the synagogue and Neilah began as it should, when the sun was just touching the tops of the trees. The entire Neilah service was said – some in Hebrew, some in Greek and some in English and portions were read by different members of the congregation. Toward the end of the service after a few minutes of silence the Shofar was blown and at the termination of the service everyone went out to the courtyard where soft drinks – lemonade, soumada were served as well as dates, and freshly cut watermelon and melons to break the fast. Those who wished than went to the Konaki restaurant where we had a post Kippour vegetarian dinner. There were approximately 60 people in attendance at the services.

SUKKOTH

On the morning after Kippur the supports for the Sukkah were taken out and set up and on the following day the sides were pinned in position. Many of the members of the havurah came to take part in this – Merav Reul, Sarah Stern, Iala Cohen, Ahouva and Brouria Silberstein. Brouria also had made some batik hangings covered with various blessings in Hebrew and a Shiviti. Last year she had cut paper cut outs that we had saved and these were put in place as well as Indian cotton batik hangings that we had saved money to buy. On the day after that the trees in the courtyard were pruned and provided abundant branches from the palm tree, the willow and the papyrus. Before laying these, however, we spread a layer of rosemary, wild oregano and thyme over the supports of the ‘roof’ and then the branches were laid on top of this. On the eve of Sukkoth the interior was hung with garlands of pomegranates from the garden, as well as pears, apples, and grapes (also from our garden). Most of the women gathered to light the festival candles and lamps. As we had quite a crowd (some 50 people) we had only a symbolic meal in the sukkah (blessings were said inside and then a vegetarian buffet prepared by various people in the Havurah was served in the courtyard. There was an abundant supply of ouzo and the evening was very exciting.

SIMHAT TORAH

We did not anticipate that we would have a minyan and so we were caught slightly by surprise when some 30 people arrived. The Naylor returned from their home near Herakleion and we had many Israeli tourists as well as members of the Hevurah. We were also very happy to have Alegra

Matsah from Ioannina to join us. As most of the members attending the service were Reform Jews or only occasionally observant the service was led by Eddy Meiri (who had returned with his father and sister). Joel Stern and Eddy’s father, Jacov, carried the Siphrei Torah and as the son led the service as hazzan his father was chosen to be Hatan Torah! A procession was formed and there was much dancing with the Siphrei Torah and clapping of hands. We had a community dinner afterwards.

WEB SITE and DATA BASE

In the future the web site will be changed more frequently and in addition we are preparing a data base. The latter will evolve as material and time dictate. At the moment we are concentrating on specific subjects such as: a) Bibliography on Cretan Jewry, b) Articles on Creto-Judaean history, c) Photographs, d) Membership lists, e) Recent events, e) Related material from other Jewish centers in Greece, f) Family trees and lineages of Cretan Jews as well as names and addresses of persons who come from families originating in Crete.

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