INDEXING AND CATALOGING THE FRANKFURT a.M. MEMORBUCH

Tzvia Koren

Description: The Frankfurt a.M. Memorbuch (FM) includes 5726 entries of deceased community members, covering the 18th to the 20th centuries, and is written on 1073 pergament pages. It probably existed from the time that the Frankfurt ghetto came into being. Today, we know only of the Memorbuch that was written since the great fire of January 14, 1711. The manuscript teaches us about the communal institutions, customs, mentality, philosophy, ideals and values of Frankfurt Jewry that influenced Ashkenazi Jewry for many generations. The presentation will be divided into three main parts: a description of the FM as part of the Memorbuch literature, indexing the FM, and cataloging the FM.

The term „Memorbuch” has three definitions in the modern era. The first definition is of memorial manuscripts similar to the Frankfurt am Main Memorbuch [See: FM], i.e. the handwritten manuscripts listing the deceased members of Jewish communities in Ashkenaz from the 13th century onwards. The second meaning is of Memorbücher after Auschwitz which list names of Holocaust victims who have no grave, and the Memorbuch is therefore seen as their graveyard. These Memorbücher in the second meaning are better known today under the term „yizkor books“. The third meaning is to also call the graveyard research „Memorbuch“.

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1 I wish to thank Rita Lifton, Shuli Berger, Sally Brown, Rick Burke and Laurel Wolfson, who were involved in helping me to receive the Doris Orenstein award and the Littauer Foundation travel grant, which allowed me to attend the 39th Annual AJL Convention 2004 in Brooklyn, NY. I am thankful to Prof. Bella Hass Weinberg for advising me on the terminology of this paper and to Dr. Alan Atlas for his proof reading of this paper.

2 Jewish National University Library [See: JNUL], Jerusalem, manuscript heb. 4° 1092. See my Ph.D. dissertation Das Memorbuch zu Frankfurt am Main: Erschließung und Kommentierung Ausgewählter Themenkreise, in which I analyze the main themes that appear in the FM, specifically gender issues, a comparison of women to men and women's entries for the role of Jewish women in the Frankfurt society, 17-20 centuries. The dissertation is scheduled for publication towards 2004.


4 See for example the New York Public Library's [NYPL] site, launched February 2004. In this project, which was undertaken jointly with the National Yiddish Book Center, the Jewish Division of the NYPL has scanned 600 of its yizkor books. URL: <http://www.nypl.org/research/chss/jws/yizkorbooksall.cfm> (27.11.2004).

This paper attempts to catalogue and index the FM in such a method that will facilitate the research of the Memorbuch in general. The paper will be divided into three main parts: a description of the FM as part of the Memorbuch literature, cataloging the FM, and indexing the FM.

The FM, as mentioned before, belongs to the first category of the Memorbuch, namely to Memorbücher, which are handwritten manuscripts, typical of German Jewry, that include lists of deceased community members from the 13th century onwards. These Memorbücher usually comprise the following three main sections:

1. **Memorial Prayers**: These were traditionally spoken by the cantor at the „al-memor” stage in the synagogue. Examples are: *Yizkor*, *Av ha-Rachamim*, *Yiqom Purqan* and different versions of *Mi she-Berakh* prayer. Other prayers included in this section are *Lekhah Dodi*, special prayers for sicks, several prayers for special cases, rules for *shofar* blower and for the reading of the *Megillat Esther*, and bans against various members of the community.

2. **Private Memorial Prayers**: This part includes lists of late prominent members of the local Jewish community and/or of Jewry in general. It mentions only names of rabbis and scholars, who were active in Ashkenaz. The names listed in this section were usually read

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aloud twice a year, on the Sabbath before Shavuot feast, when the massacre of the First Crusade against the Jews occurred in 1096, and on the Sabbath before the Ninth of Av, the fast commemorating the national disaster of the two destructions of Jerusalem – by the Babylonians in 586 BP and the Romans in 70 CE.

(3) Local Memorial Prayers: This section mentions the names of martyrs and the locations where they were murdered. It mentions the three major persecutions against the Jews: the First Crusade (1096), the Rindfleisch libel (1298) and the Black Death pogroms (1348-49). MaHaRIL (Jacob ben Moshe ha-Levi Mölln, 1360 Mainz – 1427 Worms), who composed the Ashkenazi Minhag, made the reading of the whole third part compulsory for the Ashkenazi communities on the Rhein. Other communities had to read only the lists of places.

Several Memorbücher also contain a title page, which resembles a colophon and includes a description of the community that used the Memorbuch and contained additional details about the author(s) and writing date.

Examining the existing Memorbücher literature shows that LCSH and MARC cover all the above existing meanings of Memorbücher. One finds under LCSH and MARC in general the following cataloging options:

Germany - Medieval
Germany - Early modern
Jews -- Germany -- Frankfurt am Main

Beside, the three above meanings of Memorbücher are recorded in LCSH and MARC as following:
(1) Jews -- Germany -- History -- Sources
Jews - History - Germany - Frankfurt am Main
(2) Holocaust, Jewish (1939 – 1945) -- Registers of dead -- Germany -- Frankfurt a.M.
Lists – Victims, Jewish – Germany
(3) Jews – Epitaphs, Mazevot
Jews - History - Germany - Frankfurt am Main
The Frankfurt am Main Memorbuch

The FM is one of the most important Jewish masterpieces, created by one of the largest and most magnificent Jewish communities in Germany and the only one that maintained its existence from the Medieval period onwards. It is a significant meeting-point between the Frankfurt Jewry and the German culture and it contains a vast perspective of the Frankfurt Jewish community with a huge importance to researchers in different fields.\(^7\)

The FM chronicalled the Frankfurt a.M. Jewry since the Middle Ages: The first FM was lost in 1614 during the Fettmilch resistance. The second FM was burned during the great fire at the Frankfurt Ghetto (Jewish Lane, Jüdische Gasse) on 14 January, 1711.\(^8\) The belief was that this fire was a punishment, since its source was the house of R. Naphtali ha-Kohen KaZ (1645 – 1719), theoretician and poet, a central figure who served as rabbi of Posen and of Frankfurt am Main, who supposedly dealt with practical mysticism.\(^9\) This FM was probably destroyed in the fire. The restoration of the Jewish Ghetto included the restoration of the communal Memorbuch,\(^10\) but since the lists of the burial society were also burnt, they trace back only to the 17th century, but no earlier. This FM extends to 1907.

Shortly before Kristalnacht / crystal night (9 November, 1938), the director of the Jewish archive in Frankfurt a.M. received an anonymous telephone call. He was informed that the Nazis planned to order him to send all the archive's documents to Berlin, in order to assist them in their Jewish race researches. The director tried to save what documents he could, but the FM vanished. It was assumed that it was burnt together with other Jewish documents the Nazis destroyed in Berlin at the end of World War 2. However, a 688-page copy was kept by


\(^10\) The assumption is, that such a big and important Jewish Ashkenazi community had to create also its Memorbuch, but there is no solid evidence for that, since everything was burnt during the fire.
Dr. Shlomo Ettlinger (1889 – 1964), descendant and genealogist of Frankfurt\textsuperscript{11}. In 1963, the FM was donated anonymously to the JNUL in honor of the Rothschild family, which originated in Frankfurt.

The FM is a huge manuscript of impressive dimensions: Height - 38 cm.; width - 29 cm.; thickness - 18 cm.; weight - 14 kg., 1073 vellum pages, black leather binding\textsuperscript{12}; approximately 6,000\textsuperscript{13} names from the 17\textsuperscript{th}-20\textsuperscript{th} centuries\textsuperscript{14}; and mostly written in Hebrew with a few words in Yiddish. The first entry of the FM is dedicated to Mrs. Troni SeGaL, who passed away on 8\textsuperscript{th} Kislev 1629 (P. 8). The last entry is dedicated to Baron Wilhelm von Rothschild, who passed away on 5\textsuperscript{th} Shvat 1901 (P. 1073).

A typical entry in the FM includes the following components\textsuperscript{15}: „Yizkor“ (memorial word); „God“; „the soul of“; adj. and/or occupation of the individual; sacred/formal name \{\שדיה של שם\}. \textbf{Women}: private name + daughter of…. ; \textbf{Men}: private + family name, „with the soul of Avraham, Yitzchak and Jaacov, Sarah, Rivka, Rachel and Lea”; sentences that praise/describe the individual; payment of (21) Gulden; “May his/her soul be bound up in the bond of everlasting life, Amen/Amen Selah”; day,month,year (by the abbreviated era) of death; nickname/informal name \{\חולה של שם\} (in the case of \textbf{women}: wife/widow of….); and the house name of the person in the Frankfurt Ghetto.

The process of the Memorbuch research includes three main parts. The first phase is decoding the entries of the manuscript, which are often not easy for fluent reading. The entries were written by several community members throughout the years, and the ink faded in certain entries as the years passed and inside the entries punctuations seldom appear and therefore do not allow separating sentences from each other.

The second phase is the digitization of the Memorbuch, namely the computerization of data.

\textsuperscript{11} Ettlinger, FM/127 (X).
\textsuperscript{12} The FM was bound in black leather relatively late, around 1900. The reason was that names were continuously being added, and it could be bound only upon it was no longer in use. The present cover of the FM includes in a David Star the title: „Commemorative Book for the New Synagogue Here Holy Community Frankfurt am Main“ ("ספר זיכרון לבית הכנסת החדש פפז ק"מ פרנקפורט"").
\textsuperscript{13} I counted a total of 5,726 entries for deceased members in the community in the FM.
\textsuperscript{14} ~10~15 centuries: P. 8 (Ashkenaz scholars), 17\textsuperscript{th} century: 1629-1700 (87 pages), 18\textsuperscript{th} century: 1700-1800 (667 pages), 19\textsuperscript{th} century: 1800-1900 (308 pages), a void page (p. 1072), 20\textsuperscript{th} century: P. 1073.
\textsuperscript{15} Not all the components appear in every entry and not always in the above order.
The first two phases are pure librarian, they cost a lot of time, need a lot of patience and precision. Although they are for the most part technical, they constitute the research and its fundamentals. The represent the individual cases and analyze the statistics of the Memorbuch. The last phase is therefore the analysis and summary of the data that the Memorbuch presents based on indexing the Memorbuch comparing to the existing research of the Ashkenazi Jewry.

**Indexing the FM**

An essential element of an index entry is a locator, often a page number.

Indexing a Memorbuch involves two kinds of indexing, namely derivative and assignment indexing.

Derivative indexing is based on looking through the manuscript. It includes notar index, the date index, name index and house index.

The page numbering of the FM was done by JNUL. The FM it includes 1073 pages with one blank page before page no. 1073, which was put there probably in order to complete the manuscript in a nice way. The page list records all the pages of the manuscript in ascending order from page no. onwards. All the proofs that the research brings and all other indexes are based on the page list, which is therefore central to the whole research.

The date index can list either the full date of death, as it is given in the Memorbuch, namely the Hebrew day, month and year of death, or the Hebrew year of death and its parallel Giregorian year. The name index lists all the first and last names of the male and female community members who passed away. Each entry includes the holy/religious name (shem shel qodesh) and the secular name (shem shel chol). The holy/religious name is the formal name, that the deceased person was given. This formal name appears usually in the beginning of each entry, contrary to the secular name, which appears in the end of each entry, a name with which the Jew was known in the community and in daily life. The male names relate usually to their fathers names and the female names relate to the names of their fathers and husbands.

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16 See supplement A (Todesfaelle), in which I give a sample from the statistics in my doctoral dissertation of the death cases in FM. In this statistics I combine the page list with the date index and bring the number of death cases, which relate to men and women, together with the ones, which I could not identify in every page.

17 See supplement B (Men_Names), C (Women_Names) and D (chronological-subjective supplement of the dead in FM) from my doctoral dissertation.
The house index has a special importance in Frankfurt, since houses were attached in many cases to family names in the Frankfurt Ghetto, and also to origins and occupations of Jews\textsuperscript{18}.

The assignment / concept indexing of a Memorbuch is based on a thorough reading of the manuscript. It provides the outline for the research. From it emerge the main chapters for analysis, as represented in the Memorbuch, those that should be compared with the existing research of Ashkenazi Jewry.

In the case of the FM, the research focused on gender problems, mostly from the female side, which had never before been researched\textsuperscript{19}. The indexes of the FM lead to the following chapters for analysis:

**Principals of Payment:** Heirs, husband, wife, father-in-law, son(s), daughter(s), children, orphans, relatives, testament, estate.

**Ideals and Values of Men and Women:** Torah and education, piety and prayer, benevolence, commerce, hospitality, kabbalah, mitzvot.

**Juristic Problems:** Widow (\textit{Qatlanit}), divorced (\textit{Moredet}).

**Pious Women:** Chassidah, ascetic.

**Woman in the Family:** Daughter, married woman, woman in confinement, mother, grandmother.

**Woman in Society:** Relationships woman – poor / wealthy / orphans / scholars.

**Ideal Values of Women:** Modest, decent, wise, well-known, housewife, virtuous, a crown to her husband, pleasant, good.

**Female Jobs:** Midwife, Therapist, inspector, courtier, dressmaker, weaver, interceder, mourner, servant.

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\textsuperscript{18} See supplement E (Women_Houses), in which I give the names of houses in the Frankfurt Ghetto, as given in the female entries of the FM, pp. 8-114.

\textsuperscript{19} My doctoral research on the Memorbuch was supported between October 1999 to December 2003 by DAAD (Deutscher Akademischer Austauschdienst).
Male Jobs: Communal jobs inside / outside the synagogue: money affairs, Torah and education affairs, ritual affairs, aid affairs, juristic affairs; Service givers; Liberal professions.

Communal Institutes: Synagogue, house of study, school, yeshivah, court of law, mikveh, chevrah qaddisha, study societies, social-aid societies, cemetery.

Age (Conceptions): Youth, old age.

Treatment towards Illness: Illness = pains, blindness; Reason, duration; Struggling: piety, good deeds, hiding.

Special requests vs. death: Burial affairs, payment affairs, special testaments.

Last respect: Mourning, smikhah.

The installation of all the components, namely sentences of entries, which compose the different above chapters sequentially, allows to compare the standard with the private cases. The standard are the sentences, which are repeated with the same ideas. They represent the common behaviour in a specific society. However, the exceptional cases reflect the individual, and how he or she adapted, or did not adapt himself/herself to the standard of this society.

Conclusion

The thorough analysis of the various indexes raises with it general gender questions for debate in the field of social history. It emphasizes the need to research further the connections between eulogy and reality, daily life and memoria, the individual and the community. Finally, it also emphasizes how important is the librarian's work to the research of history, genealogy, onomastic and codicology. It strengthens the need to have a cooperation between librarians and historians in order to make the Mamorbuch meaningful in all its facets.

For more info: Tzvia Koren, POB 1068, 53111 Givataim, Israel; Email: tzviak@hotmail.com

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20 See supplement F, in which I give a sample of the part from my FM database that relates to women, who are mentioned in the FM in connection with trade.
There is a mix of Hebrew and Yiddish text on this page. It appears to be a historical document, possibly a genealogy or a list of names, written in the Hebrew script. The content is not immediately translatable into a meaningful English text without additional context. The page includes names and phrases that seem to be references to Jewish genealogy or historical records.
shrula l'teb hakal khinim hagef zedek zaim (arashit), hagela atshe hakal hemok.

hagela bat hakal hemok le'gam hagen haflorasvem khor'a. (zva'ashim) - hagela atshe hakal hemok.

mikna bat' le'soder polad zil - hagela ha'ashe hakal cen.

she'arit bet hakal hemok le'gam hagen hagela atshe hakal hemok.

zil

shreila bet hakal hemok le'shmon shor zil - she'arit halamon le'hovot, let'hovot? [bet'hovot?]

shreila bet hakal hemok le'shmon shor zil - shrula halamon, shrula halamon.

yitza bet'le'chon zil - no'eh halamon le'hovot.

mirm bet'le'chon halamon zil - mirim ayash di'ydanim halamon khor'a, tm' polad zim niyair.

hayitol le'chon niyair zil - hoviyot le'chon, niyair.

hagela atshe hakal hemok le'shmon shor zil - hagela atshe hakal hemok.

[peulat? peulat?] bet'le'chon halamon khor'a. khev shevori zil - [peulat? peulat?], shevori zil.

[binang] zil.

[peulat? peulat?] bet'le'chon halamon khor'a. khev shevori zil.

[peulat? peulat?] bet'le'chon halamon khor'a. khev shevori zil.

[peulat? peulat?] bet'le'chon halamon khor'a. khev shevori zil.

[?]

hagela atshe hakal zil.

maoset bet'le'chon halamon le'zidam zil, maoset ayash le'iydbol bet hakal hemok cen' zidam zoviyot, apena zoviyot.

shreila bet'le'chon halamon zil.

[yizkav]

hagela atshe hakal, ayash bet'le'chon halamon zil.

[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

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[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

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[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

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[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.

[zalat] zil, zalat halamon, ayash bet'le'chon halamon zil.
shrut bat hamonot ha-görer meshu dalkili – shrut hashat ha-ha le'imik bat hamonot ha-cörer hegelut. shamut aleph

394

shrut bat hamonot cemil dalkili – shrut hashat le'imik bat hamonot ha-cörer

395

unril bat hamonot ha-cörer lemil cemil – urunil hashat le'imik bat hamonot ha-görer

396

sharet le ha-ha cemil [?] dalkili – sharet hashat le'imik bat hamonot ha-görer

397

sharet le ha-ha lemil [?] – sharet hashat le'imik bat hamonot ha-görer

398

kulila ha-fem batek ha-myam cemil aleph – kulila hashat le'imik bat hamonot ha-görer

399

puraaduto bat hamonot ha-cörer ukevot usifos fem kohelet – puraaduto hashat le'imik bat hamonot ha-görer

400

kulila bat hamonot hatorini cemila mesha – kulila hashat le'imik bat hamonot ha-görer

401

teme bat hamonot cemil dalkili matzatur [5] – teme aleph le'imik batek teme bat hamonot ha-görer

402

hagile bat hamonot irum ba-fem hirer ris fem kohelet [mahambor] – hagile bat hamonot irum ba-fem hirer ris fem kohelet [5]

403

teme bat hamonot cemil dalkili matzatur [5] – teme aleph le'imik batek teme bat hamonot ha-görer

404

purutza bat hamanor hagi le'misham yerushalayim – purutza bat hamanor hagi le'misham yerushalayim

405

shafir [zak] bat le milode nesro – shafir [zak] le'imik bat le milode nesro

406

gute bat hamonot irum ba-fem hofer ris fem [zak] – gute bat hamonot irum ba-fem hofer ris fem [zak]

407


408

merim bat hamonot cemil dalkili – merim bat hamonot cemil dalkili

bihli be"ha'khnr" yisfli kbn - bihli etash ha'khnr" abdrom la-

ha'ddr el be'mnon hene la' - ha'ddr el etash ha'khnr" b'el'm on pa'klo' c'v

[yinote] yunote? be'katziy'v c'shmola ko'hul[?x] z'l - [yunote] yunote? etash hakziy'v 'a khnr" pibesh
[ca'v? cmim' xi'v]

ha'neili be'ha'khnr" hmo'gel ba'thorah me'sha c'v 'z'l - ha'neili etash c' me'kli shvuro' c'v

[y?]

sinke'et be'katziy' c'v nevir c'z'il medromset - sinke'et etash hakziy' 'a c'ma'or h[?][k]zlo'bor
[y?]

INSTITUTIONEN DER GEMEINDE

Männer

15
18. Jh.

Awraham Hahn (1711?) [S. 114a]

R. Mosche Schelm (1712) [S. 114d]

R. Löw Schnapper Dajian (1717) [S. 133a]

R. Schmuel Windmühl(e) KaZ (1728) [S. 175h]

Josua Reibelman (1738?) [S. 226f]

R. Lejser Oppenheim (1739) [S. 232b]

Mosche Trier (1741) [S. 252e]

Awraham Izchak Jaakov Schammes (1785) [S. 588b]

המסדר והילם (ש"ה)

ישrael ז"ל (ט"ו)

אידיאלים וערכים של נשים וגברים


16
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חוש

משה

נעשת וمنظمات באמונה

ע"ש[374](gtש]remen[378]: "מעםamus閱讀ם)

[428] העריך לשכנתה ע"שהלת ולאשת מושחת וمنظمات באמונה ו

משה[467]: "מעםamus閱讀ם)

[491] [498] [578] [583] [593] [618] [662] [663] [656] [637] [629] [620] [603] [584] [578] [564] [541] [537] [523] [517] [508] [497] [489] [483] [477] [471] [465] [459] [453] [447] [441] [435] [429] [423] [417] [411] [405] [401] [395] [389] [383] [377] [371] [365] [359] [353] [347] [341] [335] [329] [323] [317] [311] [305] [299] [293] [287] [281] [275] [269] [263] [257] [251] [245] [239] [233] [227] [221] [215] [209] [203] [197] [191] [185] [179] [173] [167] [161] [155] [149] [143] [137] [131] [125] [119] [113] [107] [101] [95] [89] [83] [77] [71] [65] [59] [53] [47] [41] [35] [29] [23] [17] [11] [5] [1] 2004 June  - Brooklyn ,NY - Proceedings of the Annual Convention of the Association of Jewish Libraries - NY, 2004 17
והיתה.Mouse עשתו וספור לבשלת לבניה. [ע] 883
והיתה עשתה ב nett מ"א חרב עתיד לנדון חיתו למלחמת לברית. [ע] 892
והיתה עשתה עמדה אומדה וButtonModule לינט לנטזב בן בני ביית. [ע] 892
והיתה עשתה עמדה מ"א חרב�עשל ח"ד. [ע] 920
והיתה עשתה עמדה בnett מ"א חרב עתיד לנדון חיתו לeğiון לברית. [ע] 921
והיתה עשתה עמדה המ"א חרבבון. [הויתה עשתה עמדה במ"א חרב ילבשת המבורה] [ע] 922
והיתה עשתה עמדה בnett מ"א חרב עתיד לנדון חיתו לeğiון לברית. [ע] 932
והיתה עשתה עמדה במ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 938
בנהויה עשתה עמדה במ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 939
הhoa התאמה demand מתנה לאומד מתנה בנטזב בן בני ביית. [ע] 941
הhoa התאמה demand מתנה לאומד מתנה בנטזב בן בני ביית. [ע] 942
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 944
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 961
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 997
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 999
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 1001
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 1004
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 1034
בעליה עשתה עמדה מ"א חרב ילבשת המבורה. [הוית transformsבnett מ"א חרב ילבשת המבורה] [ע] 1041

<table>
<thead>
<tr>
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