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Jewish settlements and genealogical research in Argentina

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Abstract

Why the Jews chose Argentina to be situated, is a question that has many answers. In this article we try to give some answers to such question.

We will also try to give a brief guide as of to carry out genealogical investigations of the Jewish ancestors in Argentina. For such objective the Association of Jewish Genealogy of Argentina, has created a large data base that contains almost 300,000 registrations of passed away elders and orphans lodged in the Home of the Jewish Community.

JEWISH SETTLEMENTS

Jews in Argentina Before 1860

Jews were not permitted to live openly in Argentina until the adoption of its 1853 constitution. Before the Spanish Inquisition was abolished in 1813, no Jews were allowed to live in any territory that belonged to Spain, including the “Provincias Unidas del Rio de La Plata”, as Argentina originally was called. Exceptions existed, of course; all of the Spanish colonies had individuals of Jewish heritage. Some were arrested and burned at the stake for practicing Judaism. In the years before 1853, individual Jews were buried in Protestant cemeteries (opened after a treaty with England in 1825). Historians can document only six Jews living in Argentina before 1855.

The Jewish Community from 1860 to 1889

The first official Jewish wedding in Argentina was in November 11, 1860; before then, the ceremony was forbidden. By 1862, a group of several dozen Ashkenazim Jews had founded the first Jewish society in the country, one that within six years became the Israeli Community of the Republica Argentina (CIRA). It has existed continuously since then. Its synagogue, Templo Libertad at Libertad 785, was built in 1897 and replaced in 1932 by the current building.

In 1854, the Argentinean government opened the country to European immigration, offering special inducements to immigrants and to the proprietors who sold them lands. The great majority of original immigrants were Italians and Spanish, augmented by some Swiss, Welsh, and Volga Germans. Sephardic Jews began to come in the 1880s, primarily from Morocco, Syria and Turkey. Without any central organization, but able to speak Spanish (because of their knowledge of Ladino [judeo-spanish]), most assimilated easily and dispersed around the country as traveling salesmen, and then as tradesmen. In January 1889, Jos. Elias Maman requested permission to establish a Sephardic synagogue. The first Judeo-Sefaradi organization were founded in 1891.

The Great Jewish Immigration of 1889

By 1889, Argentina already had 1,572 Jewish residents. In August of that year, the first contingent of 819 Jews from Kamenets-Podolsk (Ukraine) arrived aboard the ship Weser. In Paris, they had purchased land around La Plata, 50 kilometers from Buenos Aires. When they arrived, however, they were forced to accept instead, new land in the Province of Santa Fe, 650 kilometers from Buenos Aires. After an epidemic that claimed the lives of sixty-two children, the new immigrants established the first Jewish city in Argentina, which they called Moisesville.

A Jewish scientist, W. Lowenthal, who visited Argentina at the end of 1889, reported their misfortunes to the Alliance Israelite Universelle. The Alliance had helped the group by partially paying its passage, and felt responsible for its bad luck. The Lowenthal report stimulated Baron Maurice de Hirsch to found the famous Jewish Colonization Association, (JCA) which bought land in Argentina, Brazil, Canada, U.S. and elsewhere to settle Russian Jews as farmers and agricultural workers.

The Jewish Colonization Association

JCA wanted to settle 3,000 colonists yearly in Argentina, but its goal was frustrated by ignorance of the country and poorly chosen administrators who sometimes were venal as well. Baron Hirsch's untimely death in 1896 and the bureaucracy based on the colonial English model all prevented the program from reaching the goals foreseen by its founder. During the 80 years of JCA existence in Argentina, only about 35,000 individuals were settled on the land. Most soon abandoned the program. There only remained 3,393 families primarily because of major disagreements with the inflexible administration. JCA was able to bring only a few German Jews to Argentina at the end of 1930s (only 430 families).

Although they never settled in one of the Baron de Hirsh colonies, the very existence of the program itself determined the destinations of many Polish and Russian Jews. Because of JCA, they knew of the existence of Argentina and many immigrated to Argentina and other South American countries on their own. Some had relatives there and knew that one could live freely and make a

living. Thus, were formed the Jewish communities of Brazil, Uruguay and other Latin American countries. Many did not want to be farmers, but JCA offered no other alternatives.

Jewish Immigration to Argentina

Approximately 238,000 Jewish immigrants came to Argentina, out of a total of three million, during the period of open immigration from Africa, Asia and Europe. Argentina was one of the major destinations of the Ashkenazi Jews from Russia and Poland, but also of the Sephardim from such places as Syria, Turkey, and the island of Rhodes. A smaller number of Moroccan Jews arrived beginning in 1956, the last of the Jewish immigrants in the Argentine.

At its peak, during the decade of 1950s, between 400,000 and 500,000 inhabitants of Jewish origin lived in Argentina. At that time, this was one of the largest Jewish populations in the world and the second largest in the western Hemisphere. After that, Jews began to emigrate from Argentina, primarily to Israel, the destination for more than 50,000, but to many other countries as well. Today approximately 200,000 Jews live in Argentina.

JEWISH GENEALOGICAL RESEARCH IN ARGENTINA

Any genealogical investigation must begin with the answers to the following questions: when and where the ancestor was born and when and where did he die.

Where Did the Ancestor Reside?

If he was from Buenos Aires or the interior of the country, the places to search vary. If the interior, then one has thirty or more places to investigate. Did the individual live in a Baron de Hirsch colony? At least sixteen were founded by the JCA. (See the details in the Country Investigation.)

If the ancestor was originally a colonist but subsequently left the colony, then he or she may have resided in one of the 15 biggest cities in Argentina: Bahia Blanca, Catamarca, Cordoba, Corrientes, La Plata, Mendoza, Neuquen, Parana, Posadas, Resistencia, Rosario, Salta, San Juan, Santa Fe, Santiago del Estero, and Tucuman. In addition, there are dozens of small towns in the 22 Argentinean Provinces where there were and still are small Jewish communities. To obtain the addresses for these Jewish communities, consult the Israeli Directory published in 1946/47/50. The only remaining copies are available in the library of AMIA, (Asociacion Mutual Israelita Argentina, Pasteur 633, Buenos Aires. AMIA is the primary Jewish Association in Buenos Aires whose building was destroyed by a terrorist attack in July 18, 1994. The building was re-built and from September 23, 1999 the AMIA is again at that address: Pasteur 633.

When a person arrived in Argentina often helps us determine where he or she lived. Certain records were started or existed only during certain years. Unfortunately, during the 110 years of Jewish communal existence in Argentina, many institutions were founded that no longer exist and often their records and registrations are missing. This is especially true of the first immigrants and in the interior of the country where some Jewish communities have disappeared. For this reason alone, any clue of where to look is very valuable.

Jews Who Lived and Died in Buenos Aires

At the end of 1990, 31,200 Jews lived in the interior of Argentina, while 190,000 lived in the greater Buenos Aires area. Demographics dictate that the easiest and often, fastest way to search is to begin with Buenos Aires, where 80 to 85% of Argentinean Jews live and have lived.

Today, approximately thirteen million individuals live in Greater Buenos Aires, (the city of Buenos Aires and the towns within a fifty kilometer radius). This represents more than one third of the total population of the country (thirty-six million). Despite the fact that the first immigrants settled initially in Baron de Hirsch colonies, the majority re-emigrated to the cities after a few years.

Ashkenazim or Sephardim

Once the place of residence is known, the second question is whether the ancestors were Ashkenazi or Sephardi for in Buenos Aires and in some of the other big cities the communities remain divided. In other localities, the communities have united to create communal cemeteries. There is no fixed rule, of course, but in most of the cases the two groups lived separately. When they intermarried, the husband's origin almost always prevailed, unless the wife was not Jewish.

Population and statistical data in Buenos Aires

In the United States, Canada, Israel, Holland and elsewhere many books and pamphlets explain where to obtain birth, marriage and death certificates, immigrant arrival records, names of parents husbands, and other data. Such resources do not exist in Argentina, especially in Buenos Aires. For that reason, the Asociacion de Genealogía Judía de Argentina (AGJA, the "Jewish Genealogical Society of Argentina") makes particular efforts to guide new genealogists.

Registrations Available in Buenos Aires

Records divide into three major groups: those of official government sources, those records of Jewish origin, and those from private Jewish sources.

I. Government records include:

1. Vital records from the Registro Civil. It was created by law in 1886 and all births, marriages and deaths are registered there. To obtain any of these certificates is necessary to go to any office of the Registro Civil.
2. Ship arrival records (immigrants).
3. Records of all Argentinean citizens for birth and for naturalization.
4. Probate records, including all the various steps involved in claiming inheritances
5. Files of the Argentina Federal Police. These and other political registrations are very difficult to access.
6. Voters Lists, now available on CD -ROM. Similar lists of earlier years should exist, but until now they have not been located.
7. Telephone directories. Current ones are available on CDROM; also "online" by Internet. Earlier ones are available in telephone company offices, libraries and other institutions. There is no

centralized national directory or bureau of telephone listings.

8. School records for university students, professional centers, and so forth exist, but are difficult to access officially. Sometimes access is possible through personal friendships

9. Museum of Immigrants owned by the Immigrants Bureau. The museum is very small and new, but it has some historical information

10. Archives of the City of Buenos Aires. They have little material useful for Jews, but sometimes you need old street's names and old city information.

11. Archivo General of the Nation. They have the copies of the Census of Buenos Aires and the Country, old pictures and a lot of historical information. Unfortunately they have little useful material for Jewish genealogy. They have only the records of immigrants arriving in the country before 1880.

II. Records of Jewish Origin

Materials useful to genealogists may be found in many of the following institutions. Because of the two attacks against the Jewish community, the bombing of the Israel Embassy in 1992 and of the AMIA building in 1994, stringent security measures now impede free access to these places.

1. The Dr. Salvador Kibrick Jewish Museum; Libertad 769, Buenos Aires

2. YIWO Institute, "IWO of Argentina", Pasteur 633, Buenos Aires

3. Mark Turkow Center of Jewish Documentation, Pasteur 633, Buenos Aires

4. AMIA (Main Jewish –Ashkenazi- Community Center), Pasteur 633. Bureau of Dead Persons. They have a list of the people who are buried in the Ashkenazi cemeteries.

5. Organizations of immigrants from Europe and other places. Unfortunately only two organizations are still active: Jews from Poland and Galicia. The addresses can be obtained at AMIA, the Main Community Center

6. Various lists of marriages, burials and other key life events held by the various Jewish communities (see cemeteries list for more details).

7. Lists held in temples and synagogues of marriages, bar mitzvahs and other events. Only a few synagogues had records of marriages. Information about these synagogues must be obtained from the Bureau of the Chief Rabbi of Buenos Aires, Pasteur 633.

8. Lists held by various Jewish institutions such as homes for the aged and orphans, hospitals and benevolent associations

9. Directories of Jewish people in Argentina. They were issued in 1946/47/50 and the only remaining copies are in the library of the AMIA, Pasteur 633, Buenos Aires

10. Yizkor books published in the Argentina and other books written in memory of the deceased. There are some copies in the library of The Latin American Jewish Seminar, Jose Hernandez 1750 Buenos Aires

11. Jewish newspapers and publications: The Idishe Zeitung, Di Presse, and others have ceased publication. The complete collections were in the destroyed library of the AMIA, perhaps there are copies are in some others Jewish libraries and private collections.

12. Lists of students at Jewish schools, but is very difficult to obtain this information because of security restrictions.

13. Listings of Members of Jewish clubs and Jewish sport institutions. Same problem as above because for security is very difficult to obtain information about their members.

14. The Association of Jewish Genealogy of Argentina (AJGA) does not have a permanent

physical headquarters. It is an organization of hobbyists and cannot undertake to do research for others but is willing to try to help with advice. To request an appointment send an e-mail to: genarg2@infovia.com.ar or parmony@infovia.com.ar

Many in the Argentinean Jewish community are not affiliated with temples or synagogues, making it difficult to reach the group as a whole.

General Genealogical Sources:

Center of Latin American Immigration (CEMLA), Independencia 20, Buenos Aires. The center contains records of approximately 3 million immigrants that arrived in Argentina from 1880 till 1926. They are currently working to fill in the years after 1926.

The main and most important branch of Family History Center of the Mormons in Argentina is located at, Family Center at Zabala 2005. Buenos Aires. The hours are, Monday to Friday from 9.00 am till 4.00 pm.

Institute of Genealogical Studies of Argentina. They meet the second Monday of the month in the Jockey Club of Buenos Aires. There are other Genealogical and Heraldic institutes but they not useful for Jewish genealogical research.

Newspaper such as La Nacion, Clarin and others publish necrology notices.

The Main National Library has phone directories and other local historical sources

You can see back issues of newspapers such as La Nacion and Clarin in the Congress Library as they are not available in the public libraries.

Obtaining Genealogical Information in Buenos Aires

Vital Records

The central office for vital records is located at Uruguay 753, but fourteen other neighborhood centers are located throughout the city. Generally, the offices are open to the public from 9:30 a.m. to 3 p.m. but variations in the schedule occur throughout the year.

Arrival Records

The following organizations hold records of immigrants to Argentina:

CEMLA, a private catholic organization, located at Independence 20, corner at Av. L.M.Huergo, originally held registrations of three million immigrants who came to Argentina between 1882 and 1926. (CEMLA continues to process later arrivals, but had only reached 1930 as of this writing.) Many records are missing, especially from the first decade of this century, because the registration books were lost in a fire. CEMLA is open to the public Tuesday and Thursday from 10 a.m. to 2 p.m.

A search fee of \$5 per person whether or not a record is found; an additional \$3 is charged for each certificate. Telephone: 4342-6749/4334-7717; fax: 4331-0832; e-mail: <cemla@ibm.net>. They accept inquiries by mail or e-mail, but you must pay in advance.

The Dr. Salvador Kibrick Jewish Museum at Libertad 769 is open Tuesday and Thursday from 4 p.m. to 6:30 p.m. It has records of JCA colonists for the years 1890 to 1901 and sporadic records for other periods. The Argentinean Jewish Genealogical Society (AGJA) has created an alphabetized computerized database of these records. Information may be obtained from either the museum or AGJA. Requests can be sent to AGJA via e-mail at genarg2@infovia.com.ar. A donation is required if the museum is requested to do the search. Special certificates can be issued by the museum if required.

Citizenship Registration

The Electoral National Court, 25 de Mayo, 245 1002 Buenos Aires has alphabetical registers of all Argentinean citizens, living or dead. The office is open daily from 8:30 a.m. to 1:30 p.m. It is closed during the entire month of January. The information is only available to direct relatives of the individual sought. Proof is required. If not you need an attorney to make the request. He presents a form with a stamp of \$10 and will have a response within 30 days. The information received will have the names of the parents and all addresses of the person.

The National General Archives (Archivos Generales de la Nacion)

Located at Av. Leandro N. Alem 246, Buenos Aires, the archives has records of immigrants who arrived before 1882, but since the major Jewish immigration did not begin until 1889, this is of little use to most Jewish genealogists. In addition the archives has a publication office and files of photographs and other graphic documents. The archives are closed the entire month of January.

Temples and Religious Congregations

Temples, synagogues and Jewish associations hold various records but details can only be obtained by consulting each individual organization. The Chalom Community which holds records of the ladino-speaking Jews of the Balkans, Greece, Rhodes and Turkey have computerized the marriages performed at their temple; The AGJA has a copy. AGJA also has records of marriages of ACILBA (Moroccan community) and partially of ACISBA (a Sephardic community from Turkey and the Balkans) written in Latin script. The Libertad Temple (at Libertad 785) also has files of all its marriages and for a fee will send a copy of the marriage certificate. Other important temples such as the Temple in Paso Street also have records, but they are not computerized.

The Jewish Genealogy Society of Argentina (AGJA)

The AGJA has numerous valuable genealogical lists such as:

Immigrant lists owned by the Jewish Museum.

Lists of passengers who arrived on the Weser, the Tokyo, the Lisbon, the Pampa and other ships.

List of JCA colonists; records of students of schools in Moisesville, children of JCA colonists; Records of cemeteries and other databases.

The entire database includes more than 300,000 records and is the most important Jewish database in Argentina. The information is provided for a fee. Please contact AGJA by e-mail as <genarg2@infovia.com.ar> an appointment can be made by telephone at 54-11-4701-0730.

The AGJA is a non-profit organization that receives no subsidies from any outside group. It has neither funds nor personnel to carry out genealogical investigations for third parties, but is willing to help other Jewish genealogists in a spirit of mutual cooperation. Some of its members will undertake private investigations for moderate fees, but AGJA cannot assume responsibility for their work. AGJA publishes the magazine TOLDOT three times per year [in Spanish]; subscriptions are available to all. In summation, genealogical investigations in Argentina are possible but one must either do the research personally or else hire local researchers. The Jewish institutions in Argentina are not equipped to provide free searches.

The AGJA edited a booklet in Spanish "The Jewish Genealogical Investigation in Argentina), but there is translation in English available by request on PDF format.

Genealogical Investigations Outside of Buenos Aires

Genealogical investigations outside of Buenos Aires are difficult because much information is not centralized. At one time, Jews were dispersed over the entire country, constituting big communities in Cordoba and Rosario, smaller ones in Neuquén and San Juan. Some Jews lived in small towns where they maintained stores and warehouses. One can request the addresses of all existing Argentinean Jewish communities from AMIA.

An important guide to locating Jews outside of Buenos Aires is the Israeli Guide published in 1946, 1947 and 1950, copies of which are found in the AMIA library, Pasteur 633, Buenos Aires.

Telephone directories are the best source to find persons. There is one for each City, so you must check a lot of them. But today they are also available on CD-ROM and online. Some old telephone guides are available in the National library. But a great problem exists: because of the politics of the state telephone company that existed from 1945 up to 1992, one could not obtain telephones without paying big sums of money. The result was a black market in sale of telephones and telephones that were not in the real user's name. Even today, people who rent a property do not have the telephone in their name, but rather, in the name of the owner of the property. This situation enormously hinders the location of people.

In addition, many people do not update their listings, with the result that many telephones are listed in the directories at addresses where the holders have not lived for more than ten years. Until the 1950's a directory called the Green Guides were published in Argentina. People registered their home and business addresses here, whether or not they had a telephone. Some libraries have copies of the Green Guide, but they are difficult to locate. Another source of information is the electoral censuses, where the women appear with maiden and married surnames. Because these documents provide the legal home address, it is possible to check that against the telephone guide and discover the number, even when it is registered in a different name.

Civil Registrations

All counties in Argentina are divided into departments; each has a civil registration office where one must go to seek death certificates. The offices do not answer requests by mail; neither do most employees understand English. For these reasons, it is extremely difficult to obtain a death certificate without some local help. The other possibility is to hire a specialized agency that can do that work by proxy.

Jewish Institutions

The interior of Argentina once had many Jewish Institutions, but as the Jewish population has decreased, some institutions have disappeared and others are greatly reduced. Places like Basavilbaso, Carlos Casares, Domínguez and Moisesville which once had a Jewish majority also had many cultural and other societies. All that remains today is the memory of them; in some places there is not a single Jewish family. Many books and commemorative magazines of these communities, with many lists of names still exist; they can be consulted in the AMIA library of the AMIA. There is a lot of available information for family research but time is required, and one has to do it in person. Command of Spanish is a necessity in order to read the documents.

Lists of Colonist

If the family being traced arrived in Argentina as part of the Baron Hirsch program, one can try to look in lists of the colonists who owned land and in the lists of former colonists that abandoned and sold their farms. The AGJA has some of those listings, but they are not complete. The Jewish Colonization Association (Baron Hirsch Fund) created at least sixteen colonies and many sub-colonies. Other Jewish immigrants and former colonists created four independent colonies.

Cemeteries in Argentina

More than seventy Jewish cemeteries are currently in use in Argentina. Records of the largest ones, La Plata, Mar del Plata, Mendoza, Bahía Blanca, Córdoba, Rosario, Tucumán, Catamarca, Córdoba, Moisesville, Rivera, Santa Fe, Santiago del Estero and others (sixty cemeteries) are already computerized by the AGJA

There are numerous cemeteries in the Province of Entre Ríos, the center of Jewish colonization, but they apparently do not have records of burials. For these, the only possibility is to record the cemetery in situ. Such a project is possible but requires considerable work, time, and money.

Cemeteries in Greater Buenos Aires

Eleven Jewish cemeteries are located in the Greater Buenos Aires, all of them outside the city limits. They are: Liniers, Ciudadela (ashkenazi) Tablada and Berazategui, of the AMIA Ashkenazi (AMIA is the Main Community Association); Lomas de Zamora Ashkenazi, of the Community of Lomas de Zamora; Avellaneda (Moroccans); Ciudadela of the Alepinos; Ciudadela and Bancalari of the ladino-speaking Jews from Greece and Turkey; Lomas de Zamora of the Sephardim from Damascus and Beirut; and Tablada Sefaradí for Jews of Turkish origin. In addition, there is one

abandoned cemetery in which are buried dealers in prostitution and the women involved This cemetery is close to the Moroccan Jewish cemetery, and they took it under their care. No records or information is available for the people buried there.

The following Jewish Communities administer the 11 existing cemeteries in Buenos Aires:

1) The Israeli Mutual Association Argentina (AMIA), the Ashkenazi Community administers four cemeteries, Liniers (opened in 1910), Ciudadela (opened in 1929), Tablada (opened in 1930) and Berazategui (opened in 1957). Only Tablada and Berazategui with more than 110,000 records are computerized by AMIA and are in the database. Because of the destruction of its building in the terrorist attack of 1994, AMIA lost most of its 150,000 original registrations; these records are being recreated from the books that were kept in the cemeteries. The AGJA Asociación of Jewish Genealogy of Argentina (AGJA) has computerized records of Liniers (with 23,000 registrations) and Ciudadela (with more than 6,000 registrations).

2) Association Community Israeli Latin of Buenos Aires (ACILBA), an organization of Jews of Moroccan origin, has its cemetery in Avellaneda (Provincia de Buenos Aires). The list of those buried in the Moroccan cemetery number more than 2,200 and was computerized by the AGJA. Created in 1900, it was the first Jewish cemetery in the Greater Buenos Aires area. Really the first Jewish cemetery in Buenos Aires was the cemetery of the dealers of Jewish prostitution, today abandoned and under the care of the Moroccans. When the recently founded Chevra Kedusha Ashkenazi, in 1898, needed money to buy a cemetery, the T'mein (dealers of Jewish white slaves), very powerful and rich offered to be a partner to the Chevra Kedusha Ashkenazi giving the needed money in exchange for being buried in it. When their offer was rejected, they bought their own cemetery that continued to be use up to 1945. The group who owned this cemetery was dissolved in 1934. There is no registration of those buried in this cemetery because the registration book is missing. Most of the tombs were vandalized to see if they contained jewels.

3) Bene Emeth is used by Jews from Damascus and Beirut. This cemetery was opened in 1913 in Lomas de Zamora, Provincia de Buenos Aires. More than 6,000 are buried here; The AGJA received its computerized list.

4) Association Israeli Community Sefaradí (ACIS), buries Jews from the Balkans, Greece, the island of Rhodes and Turkey. They began with the cemetery of Ciudadela and then they acquired that of Bancalari, also located in the Province of Buenos Aires. The AGJA has just computerized both cemeteries, Ciudadela with 2,500 registrations and Bancalari with 3,700 registrations.

5) The Israeli Association Sefaradí Argentina (AISA) composed of Syrian Jews from Aleppo has their cemetery in Ciudadela, Province of Buenos Aires. Opened in 1929 this cemetery also has a section that belongs to the AMIA Ashkenazi and another to the ladino-speaking Jews from Turkey (ACIS). The section that belongs to AISA has more than 4,400 computerized registrations, a copy of which has been given to AGJA.

6) The Hebrew Association of Mutual Aid (AHSC) buries Jews of Turkish origin in the Tablada cemetery opened in 1930. The AGJA is computerizing their roughly 1,000 registrations.

7) The South Ashkenazi Jewish Community of Buenos Aires has its own cemetery located in Lomas de Zamora, Province of Buenos Aires, where 1,500 are buried. The information from this cemetery has been computerized by the AGJA.

For administrative reasons, all of the cemeteries listed above, except for the community of Lomas de Zamora, use death certificates issued by the City of Buenos Aires, even if the person died in the Province of Buenos Aires. This is fortunate for genealogists who only need to request a death

certificate in the City of Buenos Aires, instead of having go to La Plata, the capital of the Province of Buenos Aires, which is sixty kilometers from Buenos Aires.

Jews are buried also in Colinas del Tiempo, a non-sectarian private garden cemetery. Incorporation of this cemetery into the AMIA failed because Orthodox Jews objected that some "non-Jews" (of mothers converted by a Reform community) are buried here. The cemetery has existed for approximately five years; AGJA does not have records of the burials.

Some Jews are buried in non-sectarian cemeteries such as the municipal cemeteries of Chacarita and Flores. The Municipality of Buenos Aires holds records of burials in municipals cemeteries. Also non-sectarian are private garden cemeteries such as Jardin de Paz and Memorial Park where one may buy a tomb and be buried without specifying religion. The AGJA does not have records of Jews buried in non-sectarian cemeteries.

No specifically Jewish private cemetery exists inside Buenos Aires proper, the result of a special prohibition that, in 1898 and 1926, cancelled authorization of the opening of the Ashkenazi Jewish cemetery in the city. Because of that, Jews were buried between 1860 (?) till 1892 in the Second Cemetery of Dissidents in Buenos Aires, today called First of May Park; later, between 1892 and 1900 in Chacarita sector city cemetery for Dissidents and later from 1900 till 1935, in the Municipal Cemetery of Flores. From about 870 buried persons, 170 were moved with monuments to Liniers Cemetery. The balance of the graves was moved to a small house in the corner of the cemetery of Liniers as a common burial.

The records of Flores inhumations were recovered by AGJA and computerized, as were the old records of the Cemetery of Disidents of Victoria Park and new Disidents Cemetery in Chacarita, later divided in two cemeteries, British and German.

In 1910, the Jewish Ashkenazi community opened the Liniers Cemetery in the Province of Buenos Aires, across Avenida Gral. Paz, just outside the city limits from the neighborhood of that name.

How to Search for Cemetery Information

If the person being sought was Ashkenazi then begin with AMIA, the Ashkenazi Community of Buenos Aires. AMIA has computerized the names of people buried in the cemeteries of Tablada and Berazategui. The database of 120,000 names may be accessed via the last name or the year of death. Resulting information includes the specific date of death and location of the grave. Consultation can either be made in the central headquarters of AMIA (Pasteur 633) or at the cemetery, which has a computer-generated map of the gravestones. The AGJA has a copy of the database.

Telephone numbers for information of visiting hours: Tabled: 4652-8288; Berazategui: 4255-1494; Liniers: 4653-1883 and Ciudadela: 4653-2351.

Most of the Sefaradi burials have been computerized. This includes Avellaneda (Moroccans) with 2,200 records; Ciudadela (from Aleppo) with 4,400 burials; Bancalari (ladino-speakers) with 3,700 graves and Ciudadela (ladino-speakers) with 2,500 deceased, Tablada Sefaradim with 1,000 records and Lomas de Zamora Sefaradim, with 6,500 deceased. Remember that AGJA has all of the above information.