



“Sharsheret Hadorot”

The Israel Genealogical Society Journal

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“Sharsheret Hadorot”

The Israel Genealogical Society Journal

Volume 26 No.3 December (Kislev) 2011

Society's website: www.isragen.org.il

E-Mail: info@isragen.org.il | anafa-e@zahav.net.il

Chief Editor: Dr. Leah Teicher

Editorial board: Ester Levinson, Meriam Haringman, Eli Melitz

Proofreading: Yael Hollander

Translation: Sonia Horowitz, Meriam Haringman

Graphic design: Einat Bonshtein

Print production: D.C.P Haifa Ltd.

Desk address: anafa-e@zahav.net.il

Front Cover:

Signature and seal of Rabbi David ben Eliyahu Mizrahi, Elul 5627 (1887).

Caption: "Address (speech) of the Young David the son of Rabbi Eliyahu Mizrahi, a Jerusalemite "S" T".

(Hebrew acronym for Sofot Tov-Good ending).

Back cover:

The book "Bakashot Le'Ashmoret Haboker",

(Requests for the early hours of the morning).

Printed by Aharon Mizrahi in memory of his parents Chacham David and Miriam Mizrahi, printing press of Rafael Hayim Mizrahi (son of the emissary Aharon son of Rabbi Moshe HaCohen), Jerusalem 5653 (1913).

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Upon Their Departure from Us.

From the Editor's Desk // Dr. Leah Teicher



Dear Readers,

This issue of "Sharsheret Hadorot" deals with studies conducted about Jewish families in communities about which there is not much knowledge.

The first is, the Mizrachi-Tsoref family, whose origins are indeed in the Land of Israel. With the help of such materials as seals and stamps, letters and Jewish books, an offspring of this family accidentally found its origins. This Mizrachi family arrived in the Land of Israel from Turkey and remote districts in the east, today's Iran, where ancient kingdoms once existed.

The above- mentioned article, written by Udi Tzoref-Mizrachi, reviews the struggle of his ancestor, Rabbi David Ben-Eliyahu Tzoref-Mizrachi, to find an institution in which to accommodate guests in Jerusalem during the Old Yishuv ("Hayishuv Hayashan")- all through an old seal which "revealed" his vast family.

Many of us engaging in genealogical materials, have discovered archives opening in Eastern Europe, slowly revealing new, unfamiliar genealogical information. No less interesting is the fact that a Bukowina researcher set out to uncover genealogical details from the Bukowina archives.

Yossi Yagur reviews a genealogical research conducted "together" with a musician and teacher from Bukowina, who volunteered to help Yossi and enabled us to understand the secrets of the Bukowina Archives' work and contents.

This issue ends with Dr. Albert Kaganiovich's article providing numerous examples of Bukhara families, who found ways to preserve genealogical details of their families despite the cruel regimes under which they had lived. These families still preserve genealogical information. The ways in which they do that are described in the article.

Those of you who wish to publish articles in "Sharsheret Hadorot" - we urge you to submit the articles according to the instructions published here.

Enjoy your reading,

Yours,
Dr. Leah Teicher, Chief Editor
anafa-e@zahav.net.il



Chairperson's Note // Dr. Leah Haber-Gedalia



My dear friends,

On November 29th 2011 we held the Seventh Geneological Conference of the Israel Geneological Society in Beth Hatefutsoth.

The topic this year was "The Aliyah of children and adolescents in the Framework of the Youth Aliyah and the Pioneer Youth Movements in the Diaspora"

The conference opened with Dr. Shlomo Bargil's lecture, "Searching for a Home, finding a Homeland: the Youth Aliyah and the Kibbutz Movement in the Education and Rehabilitation of Sh'erit ha-Pletah (the surviving remnant) Youth" and ended with Dr. Yizhar Ben-Nahum's lecture on "The Adolescents' Absorption in the Kibbutzim".

In between, we expanded our horizons on the following topics: "The Youth Villages", by Dr. Nehemia Rappel, head of the religious kibbutz movement; "The Hurum Air Disaster", by Mr. Shlomo Sitbon; "The Holocaust Orphans in France", by Mr. Shlomo Balzam of the "Alumim" Center; "The Lozia Notebook" which included the names of some 1,000 children from Syria who were secretly transferred from Syria to Israel, by Dr. Arnon Hershkovitz and more.

Beit Haedut Archive, the Central Zionist Archive and Yad Izhak Ben-Zvi's Visual Archive presented some of their geneological sources.

We were delighted to see familiar faces as well as new faces in the audience. Like in any encounter among people sharing an interest or a hobby, new friendships were made, carrying a promise.

Some of the participants even joined our society, while others asked to enter our mailing list or were interested in the new three-session course which started on December 4th in Beth Hatefutsoth: "Beginning the Work on a Family Tree"

We keep meeting with the representatives of organizations and societies in the attempt to expand the audience interested in our society.

I have recently met with Brigadier General Efraim Lapid, Chairperson of **Tzevet- Israeli Defense Forces Veterans Association**, who has referred us to the heads of the association's different branches all over the country. Their electronic newsletter will soon publish a summary of the last conference. Towards the end of the month, I will present the geneological society to the Ministry of Defense Veterans Association, and will deliver a lecture on "Tasting genealogy".

More than 40 people had signed up for the **"From a Tree to a Forest"** lecture delivered in Beth Hatefutsoth on November 16th 2011, including new participants.

The website for people aged 55+, "**Motke**" will soon publish an article about the genealogical society and genealogical research in Israel following an interview with me.

I am also pleased to tell you we have joined the 21st Century and you can find us in the society's Facebook page:

<http://www.facebook.com/israelgenealogy#!/groups/112877852159953>

I hope we will soon start changing/upgrading our website. We have added two experts to the team: Zvika Oren and Ronni Rabinovich (two computer experts, members of the Tapuz "roots" forum) and entrusted them with our vision of the society's website.

My dear friends,

We would like to do much more for you, and ask you to make a small effort as well- we are asking you to help us increase the number of the society's members. Only in this way will be able to go on planning study days, tours and additional courses. Let each member take the responsibility to bring another new member...

I am here for you.

Dr. Leah Haber-Gedaliah

Chairperson of the Israel Genealogical society

chairperson@isragen.org.il, info@isragen.org.il





"Thou shalt establish a guest house in the city of Jerusalem"

The biography of Rabbi David Ben Eliyahu Mizrahi – Tzoref and his attempts to
establish a hostel for "Guest Hospitality" in Jerusalem
at the end of the nineteenth century¹

By: Udi Y. Mizrahi - Tzoref

A. The Seal

The Feuchtwanger Collection, which is now at the Israel Museum in Jerusalem, contains many seals². Some were used for charitable institutions, others by well-known individuals and still others belonged to people whose names we don't know. One of the seals, which until recently was not considered important, has the following inscription: "David Ben-Eliyahu Mizrahi, Gabbai of the Hospitality Fund established here in the holy city". The rest of the sentence was engraved in the center, framed by branches and the words: "Yerushalayim will be rebuilt"³.

A copper hoop was attached to the back serving as the basis for the handle. Originally it was an Ottoman copper coin worth one Grush (like a penny), which was turned into a seal. Most likely it was done by the owner himself. The catalogue claims that the seal was made in Jerusalem, during the 19th-20th centuries. There is no explanation in the catalogue as to who David Ben-Eliyahu Mizrahi was, owner of the seal, and his role in establishing a "Hospitality Fund".

In this article, I would like to trace the history of "Ha'Chacham" (a title like Rabbi) David Mizrahi-Tzoref, and his attempts to establish the "Hospitality Fund" for the community in Jerusalem, during the last two decades of the nineteenth century. In addition, I shall describe how the seal traveled from Jerusalem to Czarist Russia and the Caucasus, until it reached Rabbi Chaim Hezekiah Medini the

1) I thank Rav Ephraim Levi, to Mrs. Tzameret Rivka Avivi (Abu'Rabia) to Mr. Yitzhak Mizrahi and his wife Moran Mizrahi, for their assistance in writing this article.

2) In the Collections catalogue there are 131 additional hallmarks, see Y. Shachar, The Feuchtwanger Collection: Art and Jewish Tradition, (Jerusalem, 1971) pp. 194-221.

3) Catalogue number 544, ibid page 197.

author of the book, "S'dei Chemed" when he lived in Karasobazar⁴ in the Crimean Peninsula.



Figure 1: signature and stamp of Rabbi David Eliyahu Mizrahi, Elul 5627 (1887).

Caption: "Address (speech) of the Young David the son of Rabbi Eliyahu Mizrahi, a Jerusalemite, S" T" (Hebrew acronym for Sofu Tov-Good ending).⁵

B. The origin of Rabbi David Mizrahi - Tzoref

Clarification of surname

In order to trace the history of David Mizrahi- Tzoref's seal, we must first clarify his surname. At first glance this task seems clear and simple; his name was "Mizrahi". However, we will soon discover, the name Mizrahi was not his only name or his original name

In a letter to Persian Jews in 5647 (1887); he introduces himself as "David Ben Eliyahu Mizrahi-Tzoref, a Jerusalemite"⁶. His father was also known, in 5614 (1854), by the double surname: "Rabbi Eliyahu Mizrahi-Tzoref, "and also the son of the seal owner, who was known in 5644 (1884) as Senior Moshe Mizrahi-Tzoref." Hence, the full surname was Mizrahi -Tzoref.⁸

This surname is actually "Tzoref" or "jeweler" in English and indicates a profession, which was practiced by members of the family for many generations. The nickname "Mizrahi" was given to immigrants from the Levant by members of the community in, even if the immigrants had a previous surname as in this case.⁹ After the family came on Aliya, the community in Jerusalem gave them Turkish or Ladino names like, "Los Palatros" and "Los Koyomajes", which mean "The Jewelers". Such names assist in maintaining the former surname. In the course of time the surname became only Mizrahi.

⁴) It was written also; Karso -Bazzar. Later on the city was called Belohersk.

⁵) The source: Written agreement to the emissary, National Library, The Manuscript Institute, its number 40199/215

⁶) National Library, two isolated pages, Newsletter "Ha'Ofer", catalogue number 1273262.

⁷) "Lists of welfare supported people from Moshe Montefiore", The National Library, Manuscript Institute, no. 80259. In these lists are mentioned Chacham Eliyahu Mizrahi-Tzoref, his wife Jamila and sons David and Bechor (Pinchas).

⁸) Donors' list for publishing the book", Y. Kuli, Meam Loez: Chumash Shemot, Chapter A, (Jerusalem, 1884), p.2.

⁹) See: A' Shtahl, Motza Ha'shemot: Mekoroteyhem Ve'Gilguleyhem shel Ha'Shemot Shelanu, (Or Yehuda, 2004) pp. 190, 242. (Hereinafter refer to "A. Shtahl- Motza Ha'shemot").

Controversy regarding the origin of the family and the date of Aliya to Eretz Israel

Researchers and scholars of Jerusalem's community mentioned the Mizrahi family in their writings but disagreed on its origin. The writer and researcher Jacob Joshua referred to the family as descendants of those who were expelled from Spain¹⁰. However, Ya'akov the community researcher, counted the leaders of the Mizrahi-Tzoref family among the "few Jews who had come on Aliya from Persia" during the Ottoman period¹¹.

There is also debate as to when the ancestors of the family arrived. One tradition is that this is a very ancient family in Jerusalem. Jacob Joshua wrote that "The Mizrahi family is one of the oldest Spanish families in Jerusalem, dealing with jewelry".¹² Even Jacob El'azar stated that "Many members of the large Mizrahi family worked as jewelry experts in the jewelry market", and noted that "they came on Aliya before the nineteenth century"¹³.

We get a different picture of the situation from the population censuses made by Sir Moses Montefiore from the years (1839, 1849, 1855, 1866, and 1875).¹⁴ In all five censuses, members of the Mizrahi-Tzoref family belonged to the "Kollel" in Jerusalem, and in all of them, it was noted that their ancestors had come from Persia during the thirties and forties of the nineteenth century.¹⁵

How can we explain the different versions?

The late Mrs. Mazal Linenberg-Navon¹⁶, suggested the possibility, that indeed the Mizrahi-Tzoref family had lived and worked in Jerusalem for many generations. However, at one point The above historical phenomenon is well known, based on documentation that the Mizrahi-Aplatony family comes from the Rabbis in Jerusalem known as "Nerot Ha'Mizrah" ("Eastern Candles/The East Candles")¹⁷. A branch of this family left Jerusalem in the mid-nineteenth century to Ormia, located in northwest Persia, and returned to after several generations¹⁸. There is no known evidence that confirms this claim in regard to the Mizrahi-Tzoref family.

Another possibility was raised by some members of the Mizrahi-Tzoref family. They recall their ancestors claimed that they were descended from Jews who had been expelled from Spain.

According to them, the Persian nationality held by family members was purchased to avoid drafting

10) Y. Yehoshua, Ben Masoret Le'Havay Be'Mishkenot Ha'S'pharadim Be'Yerushalayim, Vol. I, (Jerusalem, 1978) pp. 93-98 (Hereinafter refer to "Y. Yehoshua - Ben Masoret").

11) Y. El'azar, Harovah Ha'Yehudi Ba'Yir Ha'Atika, (Jerusalem, 1975), p.82 (Hereinafter refer to "Y. El'azar - Harova Ha'Yehudi").

12) "Y. Yehoshua- Ben Masoret", p.93.

13) "Y. El'azar-Harova Ha'Yehudi" p.82.

14) The purpose of the censuses was to enable economic assistance to the local Jewish population by Montefiore. About Montefiore censuses, see: H' Assoulin, Mifkad Yehudei Eretz-Yisrael 1839, Montefiore manuscript no. 528, (Jerusalem, 1986); M' Ben Ya'akov, "Mifkadey Montefiore Ve'Cheker Ha'yehudim Ba'Mizrach Ha'tichon", Pe'amim, no.107, (2006), pp.117-149.

15) Family members were registered in the census as "Aa'gim". The origin of the name is Arabic, meaning- "foreigner", and not an "Arab"; this is how the Arabs called the Persians who were foreigners to them.

16) Mrs. Mazal Linenberg is the sister of the fifth President Yitzhak Navon. President Navon mentioned the jewelers-Mizrahi family- in the TV production "Romancero " (1978).

17) Nicknames of the two Rabbi Brothers: Ha'Rishon Le'Zion Rabbi Nissim Chaim Moshe Mizrahi and Rabbi Yisrael Meir Mizrahi, both lived in the eighteenth century. See about them: M.D Gaon, Yehudei Ha'Mizrah Be'Eretz Yisrael, Vol. II, (Jerusalem, 1938), pp. 391-393.

18) To my best knowledge, there is no connection between the families. See about this family branch: S. Apaltony, "Toldot Ve'Kitvey Ha'Yad shel Ha'Sofer Ha'Rofe, Harav Ve'Hashadar Ha' Sepharadi, Senior Professor Chaim Yisrael Mizrahi S"t", Sharsheret Ha'Dorot, Vol. 10 no. 1, (1996), pp 6-10.

The Pardes family also, settled in Eretz Yisrael after the Spanish Expulsion, lived there for generations. They had to move to Aram-Tzova (Haleb), then after a few generations they returned back to Eretz Yisrael.

young man during the period of the Ottoman Empire.

This is because the Turks refrained from drafting Persian nationals in the early stages of the First World War¹⁹. At the beginning of the 20th century, Rafael Haim Ha'Cohen a leader of the Persian community in Jerusalem, testified that various minorities who were not of Persian origin, bought Persian citizenship during The First World War for a large amount of gold coins, in order to avoid being drafted.²⁰

In my opinion, this option does not apply to the Mizrahi-Tzoref family since the mandatory draft to the Turkish Army began only after the "Young Turks" revolution, when a law was passed to this effect in 1909²¹, while family members registered for the first Montefiore census in 5599 (1839), seventy years prior to the mandatory draft.

Moreover, the connection between Persia and the Persian Jews was not only formal. As we can see, Rabbi David Mizrahi-Tzoref was active in promoting Aliya and the absorption of Persian Jews in, and lost his life during one of his fund raising campaigns for the poorer Persian Jews.

Another possibility, which seems to me to be more plausible is that one of the founding mothers of the family in, was the daughter of a veteran Jerusalem family. The children stressed their mother's ancestry and origin which meant their many years of living in the Holy Land. This historical- social phenomenon was documented by the Persian researcher and educator, Persian Hanina Mizrahi.²²

"The Jews who were Ladino speakers had a tremendous influence on the Jews of Persia. The warm tone of the Torah trop [...] the developed and enticing melody in their prayers [...] the deep sounds of their repentance [...] on the High Holy Days had a deep spiritual influence on Persian Jews[...] the multiple marriages of people from this community with Jews was also a contributing factor. Their children spoke Ladino with their mothers and this language was thus spread to other members of the family [...].

There are many Persians who are the children of these mixed marriages who deny their real origins and only relate to their mother's ancestry and keep a distance from the Persian side; their faces resemble their mother's side more than their father's making it difficult to assess the Persian origin. In general, the ancestors of the Mizrahi-Tzoref family came on Aliya, from Isfahan through the cities of Cramanshah, Baghdad, Damascus, and Haleb, during the thirties and forties, of the 19th century. In the land of Israel they married women of origin and thus, their descendants became part of the language and tradition causing the Persian origin to be forgotten.

C. "The sure mercies of David" (Isaiah, Chapter 55, verse 3).

Rabbi David Mizrahi-Tzoref was born in Jerusalem in the year 5596 (1836), the son of Rabbi Eliyahu

19) The information scientists Amiel and Leah Berman, Avraham Mizrahi, Aharon (Roni) Mizrahi, Matetyahu Ganor, Amnon Ganor, noted that in the Nationality certificates from the British Mandate period, which the family obtains, there are a few family branches mentioned like Ya'akov Ben Dor Mizrahi-Tzoref and Yitzhak Ben Moshe Mizrahi-Tzoref, of Persian nationality.

20) R.H Ha'Cohen, *Avanim Ba'Homah*, (Jerusalem, 1970), pp. 144-163.

21) Y. Barnay, "Ha'Yehudim Ba'Emperyah Ha'Otomanyit", in S. Etinger (editor), *Toldot Ha'Yehudim Be'artzot Ha'Islam*, Vol. II, (Jerusalem, 1985) pp.183-297.

22) Manuscript of the book *Yehudei Paras* p.348, is found in the Jerusalem city Archive, container no. 315. Eventually only parts of the manuscript were published in the book: H. Mizrahi, *Yehudei Paras*, (Tel- Aviv, 1959).

who had come on Aliya three years before and Miriam Ha'Cohen Shako.²³ Following in the tradition of his forefathers, he worked in the jewelry trade in their shop located in the jewelry market as well as being active in charity organizations of the community in Jerusalem.

Chief of the Funeral Bathers

Caring for a dead person and bringing him on his last journey to burial was considered one of the most important "mitzvot". Being a member of the "Hevra Kadisha" was considered a great honor so that many rabbis and heads of the Jewish community were proud to be amongst its members.

In the middle of the 19th century, Rabbi David Mizrahi-Tzoref, together with one of the important rabbis of Jerusalem, Rabbi Moshe Ben Rafael Pardo, held the positions of "Gabbay" of the charity fund "Pall Bearers and Bathers" (of the dead person). Members of this "Hesed (loving kindness) Organization", which had 80 men and women, took responsibility for the departed from the time of death till burial. Every Shabbat they continued to visit the home of the departed in order to pray for his/her soul. Every Hanukkah, it was a custom for all the members of this charitable organization to get together.²⁴

The ties of Rabbi David Mizrahi-Tzoref and Rabbi Pardo were expressed once more when Rabbi Pardo signed the Ketuba (marriage certificate) of Miriam and David Mizrahi-Tzoref in 5627 (1867)²⁵. At the beginning of the 1870's Rabbi David Mizrahi-Tzoref held the position as head of this "Hesed" organization on his own. In accordance with the local tradition, these public functions were handed down from father to son or to other members of the family.²⁶

Hospitality Fund

Jews round the world were very gracious and showed respect for their guests and thus had a special fund which cared for the needs of the temporary sojourner be it providing meals or a place to stay. In the 19th century the Ashkenazi community in Jerusalem had two hospitality funds connected to their synagogues "Hurva of Rabbi Yehuda Hanasi" of the Prushim group and "Tiferet Yisrael" of the Hasidim. On the other hand, the m in Jerusalem did not have a fund to take care of the needs of others. In the "Melits" newspaper from the 9th of May, 1887 there is an outcry concerning this phenomenon: "As to the m who don't have a visiting the sick fund, nor an orphanage, [...] nor a Gemilut Hasidim, nor even a hospitality fund".

Therefore, Rabbi David Mizrahi-Tzoref came to the rescue of the pilgrims who had arrived in Jerusalem, especially for the Jews of Persia who had no decent place to stay.

He founded the hospitality fund and stated its purpose²⁷ thus: "It has been decided to found a hospitality fund here in the holy city for all guests who come to the holy mount and wish to rest and to provide tables and places to sit and sleep and to provide all that is necessary in the way of food, bedding and food to continue the journey".

23) This is the family tradition, told by Mimie and Leah Berman, they mentioned the names of the brothers Lawyers David Ben Zion and Albert, sons of Yaakov Mizrahi-Tzoref.

24) "Moshe Montefiore census 1866" - the document is found in The National Library, Jerusalem.

25) Miriam was the second wife of the seal owner. The Marriage agreement - Ketubah- was donated by Ya'akov Ben David Mizrahi-Tzoref to the Bezalel Museum. Bezalel's collection is found today at the Israel Museum.

26) This Privilege was called "Hezkah". On this matter Ya'akov Yehoshua wrote: "Among the washers (those who wash the dead) we have to mention the "Silversmiths" (Los Plataros) David Mizrahi and his sons Eliyahu and Moshe Mizrahi. See Ya'akov Yehoshua, *Yaldut Be'Yerushalayim Ha'Yeshnah*, Vol II, (Jerusalem, 1966), p. 140.

27) "Appointment agreement for the Emissary", document is found in the National Library, Manuscript Institute, No. 40199/215.

In the document stating the purpose of this fund it is noted that this is a private enterprise and is not connected to the leadership of the Kollel and other Kollels in the holy city of Jerusalem (to be rebuilt) since these bodies have many taxes which are a burden and the financial situation of the Kollels is poor and weak [...] and therefore, the Kollels are unable to provide the services of the hospitality fund".²⁸

In Iyar 5646 (1886) Rabbi David Mizrahi-Tzoref appointed Rabbi Aharon Ben Moshe Ha'Cohen to be his representative. This emissary, born in Shiraz, Persia had been on a visit to Eretz Yisrael in order check out the possibilities of coming on Aliya with his family. Just as the emissary had arrived in the holy land he was sent by the holder of the seal to the cities of Persia, Central Asia and the Caucasus, in order to raise money for the hospitality fund.²⁹

On the 5 May 1887, the "Melits" newspaper notes the testimony of the above emissary in the city of Hudson, Ukraine as well as in the city of Odessa and a province in Bessarabia: "I have been here for a month's time and I met a man here[...] whose name is Aharon Bechor, Moshe Hacoheh and he has a full notebook written in Rashi script and in Assyrian, full of recommendations stating that this person is reliable and honest and was sent to collect donations for the hospitality fund in Jerusalem, and to lend a hand in building the holy institutions of a new "Beit Midrash" (yeshiva) [...] with the seal which states : seal of David the son of Rabbi Eliyahu Mizrahi-Tzoref, gabbai of the hospitality fund located in the holy city of Jerusalem. This person will come and give a sermon at the Beit Midrash of "Habad" and will lecture in the holy tongue [...] because this person is special and considered a Jerusalem genius."

Since Rabbi Aharon Ha'Cohen's letter of appointment was not framed by the signatures of the Rishon Le-Zion (c Chief Rabbi) and other important rabbis from Jerusalem, and since there were many emissaries in this place, the writer of the article was suspicious towards the emissary and thought that perhaps he was not a real emissary from Jerusalem. In addition, there was a suspicion that he had forged the seal and bought it in Odessa.

Unfortunately, in all the cities, the emissary tried to raise money and was asked time after time why did he not have the signature of the great rabbis of Jerusalem on his letter of appointment? In order to solve this problem, the heads of the community of Simfrahah, decided to send the emissary to Rabbi Haim Hezkiyahu Medini, who was considered the recognized senior rabbinical authority. At that time he was in Karasobazar (Bilohirsk) in the Crimean Peninsula.³⁰ Rabbi Medini turned to the rabbis of Jerusalem in order to find out why they had not signed the letter of appointment for the emissary. The response of the chief rabbi, Rabbi Raphael Panijel, head of the rabbinic court Rabbi Ya'akov Shaul Elyashar and other rabbis was not long in coming and was published in the "Melits" newspaper on 22 July, 1887: "We inform you that the letter is correct and the mission of the above mentioned rabbi was done without our knowledge. It was Rabbi David Tzoref-Mizrahi who provided the emissary with a

28) Ibid.

29) "R.H Ha'Cohen-Avanim Ba'Homah", pp. 1-2, It was written there that the Emissary was sent by the Tzfat Rabbis and that he was sent to Russia and Poland, possible, he obtained an additional mission from the Tzfat Rabbis. It was customary to send new comers (Olim) from their father land, to influence the local Jewish leaders. See this phenomena at A.Ya'ari, Shluhei Eretz Yisrael, Vol. I, (Jerusalem, 2001) pp. 2-3.

30) The Rabbi Chaim Hezkiyahu Medini was born in Jerusalem on 5595 (1835). He was the Rabbi of Karasobazar (Bilohirsk) in the Crimean Peninsula, for 33 years. In his late age he returned to Eretz Israel and was the Rabbi of Hebron. He died on 24th of Kislev 5665 (1905). Rabbi medini wrote a Talmudic Encyclopedia titled "S'dei Hemed". See "M.D. Gaon-Yehudei Ha'Mizrah", Vol. II, pp. 373-376.

letter and seals and sent the fore above mentioned Rabbi Aharon to solicit donations".

It appears that the rabbis of Jerusalem considered soliciting funds without their approval unacceptable. Therefore, they requested that Rabbi Medini confiscate the donations, the letter and the seal and to send them back to Jerusalem. One can see the opposition of the Jerusalem rabbis to the dispatching of the emissary as part of the power struggle between the Oriental and Western (so called "mother community") Jewish communities.

During the last quarter of the 19th century various groups broke away from the hegemony of the "community" and formed autonomous communities. Amongst their activities was the sending of emissaries abroad without the permission of the heads of the community and the building of separate cemeteries. The community suffered from the loss of important sources of revenue. Therefore, they tried every means possible to oppose this trend.³¹

In the letter of Rabbi Medini to the rabbis of Jerusalem, he justified their claims, though he did not feel that the "sin" of the emissary was so great and besides, his intentions were honorable. He refused to send the money to Jerusalem as requested stating that the funds covered the costs of the emissary while abroad. The seal and letter of appointment he kept for himself as opposed to the request of the rabbis. He continued to explain that the emissary became ill while he was in his town and no one took the sick man in.³²

The son of the emissary, Raphael Haim Hacoheh, in his book "Stones in the Wall" added that the sickness of his father proved life-threatening, till Rabbi Medini was forced to send a telegram to Eretz Yisrael and describe his situation. The telegram was garbled and it was mistakenly understood that the emissary had already died. After a while the emissary regained his health and with the recommendation of Rabbi Medini, he finished his mission and returned to his wives in Persia, who in the meantime had mourned his death.³³

When the first attempt to found a "hospitality fund" failed, Rabbi David Mizrahi-Tzoref was not daunted. In Ellul 5647(1887), he again tried to raise funds for the poor guests coming to Jerusalem. This time he did not use an emissary but made a written appeal for funds to Jews in Persia and called it "The Ofer".³⁴ "Please send what donations which can be gathered to the chief rabbi of Babylonia (Iraq), i.e. to Rabbi Benyamin Yehezkel Yehuda, son of a Baghdad family, who was a man of "Hesed" (good works) and one of the founders of Moza, on the outskirts of Jerusalem.

Rabbi Mizrahi-Tzoref signed his appeal by way of an acrostic of his name in order to increase the donations:

Friends and family send to Jerusalem,
The money of your donation in honor of Jerusalem,
Remember my words in your lifetime,

31) Rabbi Shar'abi, *Ha'Yeshuv Ha'Spharadi Be'Yerushalayim B'Shalhei Ha'tekufah Ha'Otomanit*, (Tel Aviv, 1988), pp. 10-12, 82-102 and Shar'abi, "Hit'badlut Edot Ha'Mizrah Me'ha'Edah Ha'Spharadit 1860-1914", *Pe'amim* no. 21, (1984) pp. 31-49.

32) S. Herschler and A. Batzutz, *Igrot S'dei Chemed*, Vol. II, (B'nei-Brak, 1996), pp.375-377.

33) "R.H HaCohen- Avanim Ba'Homah", pp. 1-5.

34) All references to this open letter are from the newsletter Ha'Ofer". In the National Library, two isolated pages. Catalogue no. 1273262.

A hotel for guests to be built in Jerusalem,
We will care for the poor for the sake of heaven,
Joy and happiness will be drunk like water,
The mounts of perfume will be doubly glad,
My heart will say: make Jerusalem happy,
Those sitting in doubt will be happy,
You will be blessed with mercy.

In the appendix to the appeal he wrote: "I have an empty field for the purpose of building houses and a synagogue for the poor of Persia's cities". The plot was near Damascus Gate and bordered on the Jewish neighborhood of the Aleppo Jews (Halabim) and part of the land that belonged to Nissan Bek. The second attempt also failed and the donations made did not suffice to build a hospitality hostel. In the meantime the needs of the new immigrants increased. Rabbi David Mizrahi-Tzoref could not remain indifferent in the face of the difficulties of the new immigrants. He set out to fulfill his dream, together with his son, Shlomo Tzoref and collected money in the same communities in Asia Minor and in the Caucasus where previously he had sent an emissary.

I think there is a hint about this mission of Rabbi Mizrahi-Tzoref in the Caucasus in an article that appeared in the newspaper "Ha'Tzfira" on 1 December, 1891 where there is a colorful description of the Jews of the Caucasus. In the article there is a reference to an emissary who had arrived from Jerusalem at the same time and was staying with the rabbi of the village Tarko in the Tamir-Chan-Shura region.³⁵

In a sequel to this article on 11 December 1891 there is information that connects the emissary to jewelry. Thus is described the Shabbat table at the home of the rabbi in the Caucasus: "The rabbi's wife arranged the table [...] a bottle of wine and a goblet of pottery [an artist, jeweler of silver] who had brought this present from the holy city as an emissary. On it was etched the Wailing Wall and Rachel's tomb". One can assume that since the profession of the emissary was in jewelry, that he brought the local rabbi a wine goblet, as a suitable gift from the holy city.

The third attempt was also unsuccessful. This mission was abruptly curtailed in the middle when Rabbi David Mizrahi-Tzoref reached Baku on the banks of the Caspian Sea, became ill and died there. He was buried on Friday, 14 Shevat 5651 (23 January 1891). Thus, Jerusalem lost its loyal representative and the community remained with no hospitality fund of note.

After the death of Rabbi David Mizrahi-Tzoref abroad, his son Shlomo returned to Jerusalem and announced the death of his father. His widow and sons continued to live in Jerusalem where they had lived and worked. After they passed away they were buried in the family plot in the cemetery on the slopes of the Mount of Olives. The legacy of their father; the artistry of jewelry and the voluntary work for institutions of charity and "Hesed", was passed down from generation to generation to his descendants in Jerusalem. The writer of this article is a fifth generation descendant of Rabbi David Mizrahi-Tzoref.

After the death of Chacham David Mizrahi Tzoref in the Diaspora, his son Shlomo returned to Jerusalem and announced the death of his father. The widow Miriam and her sons continued living in

35) It is also known as by the locals as Tarke or Targo. About this village and the Jews who lived there see: M. Altshuler, Yehudei Mizrah Kavkaz, (Jerusalem, 1989) pp. 187-191.

Jerusalem where they lived until they died also.

They were buried in the family plot on at the cemetery on the slops of the Mount of Olives. Their father's heritage- Jewelry and volunteering to charity and "Hesed" institutions- was "inherited" among his descendants in Jerusalem.

The writer of this article is a fifth generation descendant of Chacham David Mizrahi-Tzoref.



Figure 2: "Bakashot Le'Ashmoret Haboker" (Requests for the early hours of the morning) Printed by Aharon Mizrahi in memory of his parents Chacham David and Miriam Mizrahi, printing press of Rafael Hayim Mizrahi (son of the emissary Aharon son of Rabbi Moshe HaCohen), Jerusalem 5653 (1913).³⁶

Yehuda "Udi" Mizrahi-Tzoref

Udi is fifth generation descendant of Rabbi David Mizrahi-Tzoref. He holds a MA in Biblical studies from the Hebrew University in Jerusalem. Udi teaches Bible at the Rene Cassain High School and at the Hadassah College.

Is interested in the history of veteran families in Jerusalem and has researched the ancient burial places of the community on the Mount of Olives.

Married and the father of two children. Resides in Giv'at Ze'ev.

udimiz@gmail.com

³⁶ The source: Mr. Aharon (Roni) Mizrahi, Giv'at Ze'ev.



Genealogical Data in the Archives of South Bukovina

In memory of Dorin Fraenkel (1945 – 2011)

By: Yossi Yagur

Introduction

In her article "Family Research in the area known as Bukovina"¹, Dr. Lea Haber Gedalia reviews the available information sources relating to Bukovina (now divided between the North of Romania and the South of Ukraine) in its historic boundaries. The present article focuses on information which can be found in South-Bukovina archives regarding civil registers. One may assume high similarity to the data available all over the Austro-Hungarian Empire of the 19th and 20th centuries. The article is based on hundreds of archive pages located by the late Dorin Fraenkel, resident of Radautz, in whose memory this article was written.

Over a three year period, Dorin found over 350 birth / marriage / death registrations pertaining to the Jurgrau and Hass (Hass / Haas / Haass) families in the Radauti (Radautz) and Suceava archives, in the Bukovina district in Northern Romania. The range of dates on these registrations is 1855 - 1940. Dorin photographed each of the items at a high resolution. Each item was decoded from the Suetterlin handwriting and translated into English.

The data which can be extracted from these registration items: names, dates, occupations, family relations and so forth, have enabled me to get more information and ascertain some data regarding the Hass family², but the greatest contribution pertained to the Jurgrau family. Thanks to this contribution I have the vastest database known to researchers regarding this family³.

The article is based on the findings of Edgar Hauster⁴ and Prof. Bruce Reisch⁵, to whom the whole Bukovina researchers'-community is thankful. In addition, the "Jewish Bukovina: Sources for Genealogical and Family History Research"⁶

Archive Sources of Information

According to our present knowledge, formal South-Bukovina archives are located in Radautz and Suceava. In addition, attention has to be paid to the archive in Chernivtsi (Czernowitz), Bukovina's former capital city - part of today's Ukraine. In search of additional archival material, one has to

1) See articles; Gedalia-Haber Bukovina.

2) See books; Rand, a book describing life in rural Bukovina, providing a good deal of information about the Hass, Rand, Eisenthal and Feuerstein families and other families from that area.

3) Details of the Jurgrau family research, open questions and more will be presented in a separate article.

4) See On-line materials; Edgar Hauster's blog.

5) See On-line materials; Kehila links.

6) See On-line materials; Jewish Bukovina sources.

consider the fact that part of the archives were damaged during the two world wars, as this area was occupied by the fighting parties several times.

The survival of civil register books of the Jewish community of Radautz is worth special notice; On October 14th 1941, (Simchat Torah, 5702), all of the Radautz Jews were deported to Transnistria⁷. The secretary of the Jewish community managed to persuade the general registrar of the municipality to take possession of the "Jewish" books as well, and so the books were rescued⁸.

According to our present knowledge, no South-Bukovina-related civil registers are available on the web. The Czernowitz archive was microfilmed by the LDS*, but the data hasn't yet been indexed. The Archives' postal addresses are detailed at the end of the article, as well as the web site of the Suceava archive. The latter holds initial data regarding archive content and public reception hours, as well as other general information.

The maintenance of the civil register books is satisfactory, though not by western European standards. The staff handles registry retrieval requests according to name and date, but is not prepared to carry out systematic research. Any visitor may request any book, search it, and take pictures using his/her own camera- after paying some low daily fee. New regulations were set recently (April 2011) but it seems that nothing has changed in principle.

The archives contain registrations of births, marriages and deaths⁹. Registration started after the Austro-Hungarian Empire had annexed the area. Registration was done in a uniform format all over the empire, in German, using Suetterlin script. Later on, after World War I, when Bukovina was annexed to Romania, registration was carried out in Romanian, but the structure and format of registration remained intact. Each type of registration (birth, for instance) was assigned its own book, with the relevant columns. The books are relatively big and thick, and contain hundreds of pages (See Figure 1). Each page has a general title stating the type of registration (uniform in each volume), and a number of columns and typed titles, as well as the registration items. The registrars in each community added in their handwriting a number to each page and row, and the content of the registration. Sometimes we can find numeric summing lines on a monthly / annual level. It is important to note that the books were managed separately for Jews and gentiles, while using a uniform format and providing the relevant meanings for each religion. For instance, date of Christening for Christians and dates of circumcision for Jewish boys were recorded in the same column¹⁰.

In each community, the books were numbered consecutively in Roman digits (for instance, Radautz Births I, Radautz Births II and so on). Civil registers of the Jewish population in the archives is dated from 1843 to the present. However, in this respect, one must make the distinction between provincial towns such as Radautz, and county capitals such as Suceava. The records are kept in the towns for about 100 years, and then they are transferred to the appropriate county capitals. Autonomous Jewish-population registration began in Radautz only in 1857, and before that the Jewish community

7) During those months, the Romanian army deported all the Jews in the districts that had formerly been part of the Austro-Hungarian Empire before World War I to Transnistria. See Books; Postilnik, p. 144.

8) See Books; Postilnik, p. 144.

***** LDS (Latter Day Saints) is the Church of the Mormons. Its center is in Salt Lake City, U.S.A. The church's Family History Library is the world's largest library with a large documentation dedicated to Genealogical research. (editor's note).

9) Registration subjects received a document of proof identical in form and content to registration in the community records.

10) English translation of column titles in a number of registration book versions can be found in the Examples entry of the On-line Material section.

relied on the Siret¹¹ Community. Initial search of the Siret records has yielded no relevant Radautz registration items, and the search has to be expanded in order to find them. As for Suceava, we have no explanation for the fact that the records start in 1843, and there are no previous records.

An important tool for researchers is the index. In some of the places, archive personnel prepared indices of the records. The index was managed separately for each type of record, alphabetized according to family names and in chronological order. The index includes: names, dates, number of book, number of page and row number of the detailed record. Nevertheless, the information regarding marriages is partial since the marriage index was managed based on grooms' names only.



Figure 1: Dorin Frankel (left) in a typical position in the archive.
Courtsey of Ruth Ellen Gruber (See online sources: Gruber).

Information Available in the Records

In terms of the content of the registration items, we notice a clear evolution over the years. At first, each item was spread over a single page, and later, items were spread over two pages (the left and right pages of the open book), while new information columns were added. Furthermore, if at first each item was spread over one line, it later took place on the page according to need and the registrars' customs.

The following are the main details of information¹² appearing in later entries¹³ according to registration types:

Birth Registration: Date of birth, place of birth address, circumcision date (for males), newborn's first name, gender, newborn's definition as legal / illegal, father's first name and surname, father's place of residence, father's occupation, mother's first name, mother's parents' names and occupations, witnesses' names, witnesses' place of residence and occupations, Mohel's name, midwife's name and comments.

Death Registrations - Date and time of death, address of place of death, name of doctor / certifying official, name of deceased, gender of deceased, age of deceased, cause of death, marital status of the deceased, occupation of deceased and comments. Sometimes the names of the parents and spouses

11) See Books; Pustilnik, p. 31.

12) Additional information often appears in the records unsystematically.

13) Early time entries include sub-groups of these entries.

are mentioned.

Marriage Registrations - Groom's first name and surname, groom's place of residence and occupation, groom's parents' names, groom's parents' residence and occupation, groom's age and marital status, bride's first name and surname, bride's place of residence and occupation, bride's parents' names, bride's parents' residence and occupation, bride's age, bride's marital status, date of marriage, place of marriage, name of certifying Rabbi and his place of residence, names of witnesses and their places of residence and comments. (See Figure 2 and figure 3 as an example of marriage registration).

1 Fortlaufende Postzahl	2 Des Bräutigams				3 Der Braut					
	Vor- und Zuname, Geburtsort, Beschäftigung, Wohnung und Haus-Nr., ferner Name, Beschäftigung und Wohnort seiner Eltern	Alter		Stand		Vor- u. Zuname u. Geburtsort, ferner Name, Beschäftigung, Wohnort und Haus-Nr. ihrer Eltern	Alter		Stand	
		Jahr	Monat	ledig	Witwer		Jahr	Monat	ledig	Witwe
150	Jakob Josef Jurgrau aus Radauk Quirlor in Arbora Sohn des Mechel Jungfrau u. D. Gittel Weinstein Radauk					Reisel Haafs aus Arbora, Tochter J. Simon Haafs u. Margom Judenfreund Arbora				

Figure 2: Marriage Registration: Jakob Josef Jurgrau and Reisel Hass in 1902 (left page)

4 Der Trauung				5 Eigenhändige Unterschrift		7 Anmerkung
Monat	Jahr	Ort	des die Trauung verrichtenden Rabbiners (Religionsweisers)	der Zeugen und deren Beschäftigung		
				unter Angabe des Wohnortes		
November	1900	Radauk	Simon Schapira delegiert vom Rabbiner J. Kunstadt	Hersch Rosenstran Eisig Brecher		Ich erkläre mich als Mann männlich von meiner Minderjährigkeit mit R. Haafs autorisiertem Einverständnis Jakob Josef Jurgrau

Figure 3: Marriage Registration: Jacob Josef Jurgrau and Reisel Hass in 1902 (right page)

Typical patterns of Information

Dates - The Gregorian calendar is the only one used in the Bukovina District in the discussed period. Dates are registered in a variety of modes, in numbers, in words and in number and word combinations - according to the whim of the moment. The registered marriage dates are of minor significance - as detailed in the "special Marriage Registration Issues" below. The date of the main event pertaining to the registration (birth / marriage / death) - always appears in full. Other dates often appear in partial formats (month and year only / year only). An example of such dates is a date of birth on a marriage registration entry and so forth.

Age - Age registration has to be taken cautiously, since our Jewish brethren did not pay any significance to accurate age, and therefore declared an approximate age. In addition, we can find cases with contradicting statements of a person's age. The experience of some researchers reveals that there may be up to ten years' deviations in any direction.

Surnames - Appear only in the German transliteration until World War I, and in a mixture of German and Romanian transliterations later on. The names are freely spelled in some of the cases (for instance, Hass / Haas / Haass). Sometimes there are two family names - see the section on "Special Issues Pertaining to Marriage Registrations" below.

First Names - In some of the cases, Jews tended to give Christian names or nicknames rather than their Jewish names. For instance, when my grandfather, Eliyahu Hass was born in 1883, he was registered under the name Elias. Often names were registered inconsistently. For instance, when my grandfather, Jakob-Josef Jurgrau was born in 1875, he was registered as Jossel, when he got married he was registered in his full Jewish name: Jakob-Josef, and when his children were born he went back to his nickname - Jossel.

Occupations - Occupation data in the list have some significance, but they had better not be taken at face value. One can identify exaggerations in the definitions of the occupations, to inflate the reporter's status. For instance: a business-man (Geschaeftsmann) may appear to be a peddler. In case someone's occupation is indicated, one may assume that this person was alive at the registration date. The opposite assumption that someone had already passed away if its occupation is not mentioned appears to be risky.

Addresses - The address registration method has evolved over the years. First it was defined as a pair of items: the name of the settlement and the house number in it. According to that method, there were no street names. The numbering of houses started with the Municipality building or the main church, and then progressed in ascending order throughout the place, mostly according to the order in which buildings were erected. For instance: Radautz, No. 118. There is no connection whatsoever between this method and the method of numbering land plots in Cadastral Maps. Later on, the custom evolved of using three address items: Settlement, name of street and house number on the street. Detailed addresses are recorded in birth and death entries, and often as the addresses of the bride and groom in marriage registration entries. Addresses may help in identifying certain people as part of a certain family - both when some of the information is lacking, and when there are several persons with the same first and family name (usually cousins named after the same grandfather).

It is important to pay attention to a common phenomenon, whereby pregnant women would return to their mothers' homes towards giving birth so as to get help, and then the grandmother's address was

registered as the place of birth.

Place of Residence - the place of residence was registered by name at the time of registration. This fact poses a challenge to the researcher, as the names of many places have been changed over the years. One can identify two types of changes in the names of places: a change in name to adjust to the governing language (Radautz → Radauti) and overall name changes (Stanislaw → Ivano Frankivsk). Sometimes there were two name changes, one after each World War. Tools for the search of names of places can be found on the JewishGen website. These tools provide each place's names over the years, as well as the country it belonged to. It is quite obvious that online map services only mention current names. The significance of the follow-up on the place of residence in genealogical research is as great as that of following up on an address.

Marital status - the note regarding the marital status of the bride and groom is an integral part of the marriage registration. The possible entries are: single, divorced, widower / widow. In the case of divorced people and widows, there will also be some reference as to the status - mostly in the comments section, with the addition of the previous spouse's name. In death registration entries, marital status is noted only in case of married / widowed persons, accompanied by their spouse's names.

Special Issues Pertaining to Marriage Registrations

The proximity of registrations to the actual dates of events changes according to the type of registration. It is quite obvious that birth and death registrations were performed close to the events, and registration books were managed chronologically. In addition, in some cases I cross-referenced information between the registered date of death and the date written on the tombstone, and the dates matched. The situation is different with marriages; in many cases, Jews did not bother to register¹⁴ their marriage at the registry office, or they did it many years after their Jewish wedding.

This phenomenon has some implications, both on marriage registrations themselves and on the other registrations:

- Legally, the spouses are not considered married until their "formal" wedding registration.
- Non-formally-married women were recorded using their maiden names.
- In later periods, a comment was added to non-formally married people, such as "Informally married to ..."
- Children born before the formal marriage are considered illegal, and this status is recorded in any registration item, including the registration of their children.
- In early periods, birth registrations did not include the father's name if the parents were not formally married. Later, the father's name was noted with a comment that the mother married him informally.
- The family name of newborns of parents who were not formally married was defined as the mother's maiden name. Sometimes, the father's name was registered in addition, such as "Fisher also known as Hornick". Note: if the mother's parents were not formally married, the newborn would be registered in the grandmother's maiden name...
- Over the years, some of the couples were married formally. In such cases, the marriage registration

14) Did they have to pay some tax?.

entry included the father's declaration whereby he acknowledged his children previously born to his wife as legitimate. In some of the cases, the declaration included the name and date of birth of each such child. All these were added to the "comments" column.

As an example, my grandfather, Jakob-Josef Jurgrau and my grandmother, Reisel Hass, residents of Arbore, were formally married in Radautz (See Figure 2 and Figure 3) on November 19th, 1902, that is some five months after the birth of their eldest son Berl mentioned above. Nevertheless, my grandmother's parents, Shimon Hass and Miriam Judenfreund, aged 45, formally married on the same day, as well as my grandmothers' uncle and aunt, Elias Erlich and Miriam Hass (sister of Shimon Hass), aged 43. The registration entries of these three marriages appear in the archive line after line, while using the same witnesses.

Two-Purpose Registrations and Cross Related Registrations

In some cases, entries served two purposes. In most cases these were birth registrations of babies who died at infancy - where the registration indicated the birth as well as the death, indicating the date of death. Sometimes such a registration entry appears in addition to the registration of the relevant death registration (cross-reference registration), or instead of it. The opposite case can also be found (a death registration indicating birth as well, without a separate birth registration), but is quite rare. In other cases, registrars added information to the entries at later dates. For instance: upon parents' formal marriage, and following father's declaration, the children became legitimate, and this fact was recorded by the registrars in the children's birth entries with reference to the parents' marriage.

Conclusion

Civil register records are available regarding the areas ruled by the former Austro-Hungarian Empire in general and Bukovina district in particular. These records include birth, marriage and death registration, and provide a wealth of genealogical information. The information has existed since the beginning of registration during the Austro-Hungarian Empire, but some of the records were lost. As for the available records - at this point in time they cannot be accessed through the Internet. Hence, archive research of the roots of a family from Bukovina faces a great deal of difficulties and requires the help of local researchers, for finding the information and interpreting it correctly. This article has shown the great wealth of information available in the archives, and Dorin Fraenkel's unique contribution to researchers who used his services.

In Memory of the Late Dorin Fraenkel

The late Dorin Fraenkel (Dori) was born as an only child to his parents in 1945, upon their return from deportation to Transnistria. He was an electronics engineer, who got his education in the University of Jasi, but retired early due to a traumatic injury in a road accident. His main hobby was music; he was a pianist, a music teacher and a composer. Some of his musical work can be found in the following link: <http://www.youtube.com/user/dorifrankel>

Dorin was a modest and honest person who got a good deal of satisfaction from helping others in a variety of domains. This quality of his was greatly emphasized in the last years of his life, when he helped a great number of researchers find materials in the archives in his area. There were some cases where he agreed to get some symbolic remuneration for his work, but in most cases he refused to be paid, and only asked to get the scores of musical pieces which were hard to get in Romania. The cliché about shoemakers going barefoot was appropriate for Dorin: while he was collecting

archive materials for other researchers, and also set up family websites for some of them, he never researched his own family.

Over the last three years, Dorin found some 350 registration entries pertaining to my family for me; some were found while getting the information from the archives' indices, and other items were found by systematically going through the records. A major factor in getting these results was Dorin's ability to make informal contacts with the archives' directors and workers. The accumulating effect of analyzing these records of my family research is tremendous, and there was no way of getting this effect by any other way, or through any other person.

Our relationship was unusual; we never met, never spoke on the phone or on Skype; we only communicated by e-mail on a regular basis. Naturally, most of the correspondence was about issues of genealogy, and only a small part of it was dedicated to general issues, and still, we felt close to each other. Dorin's motivation to research my family history sometimes outweighed my own motivation, so much so, that I felt compelled to ask him not to do things which seemed difficult or dangerous to me, such as going to Czernowitz in Ukraine and conduct similar research in their archives. Make no mistake - I was not his "only son" - his personal involvement in all other research cases was similar. Dorin died of a sudden heart attack at the age of 66 on the morn of May 25th, 2011, a few days after Edgar Hauster had visited him (See Figure 4), and left behind first and second cousins living in Israel and in other countries. The shock to his relatives, acquaintances and friends has been enormous, which is also true for all those who were helped by him in their genealogical research, and they all know he is irreplaceable.



Figure 4: Dorin Frankel (left) and Edgar Hauster in the doorway to the Jewish Community Building in Radautz, May 2011 (Curtsey of Edgar Hauster).

References

Archives and their addresses:

- The Radautz Municipal Archive - Municipality Building:
Primaria Municipiului Radauti, Piata unirii nr. 2, Radauti, Romania
- The District Archive in Suceava:
Arhivele Nationale ale Romaniei, Filiala Arhivelor Statului, Str. Stefan cel Mare 33, Suceava, Romania; <http://www.arhivelenationale.ro/index.php?lan=0&jud=111>
- The Czernowitz District Archive:
Oblast Archive, Str. Stasiuc 20 A , Chernivtsi, Ukraine

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- Bondi Shtanzler and Yossi Yagur, "The Radautz Jewish Cemetery Documentation", Sharsheret Hadorot, Vol. 22, No. 1.

Books

- Israel Margalit (Pustilnk), Radautz- a Jewish community in Growth and in Fall, A copy of the book appears on the Radautz Bukovina Jews Organization website: <http://www.bukowina.org.il/152512/%D7%A1%D7%A4%D7%A8-%D7%A8%D7%93%D7%90%D7%95%D7%A5>.
- Prof. Jacob Pinchas Rand, Shorashim Chayim - Memoirs (Living Roots), Published by the author, (2005).

Online Materials:

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http://www.jewishgen.org/jri-pl/galicia/GalicianVitalRecords_Titles_Nov2002.pdf
- Edgar Hauster's Blog: an abundance of original Bukovina information:
<http://hauster.blogspot.com/>
- Ruth Ellen Gruber's Blog:
<http://www.ruthellengruber.com>
- JewishGen Kehila links relating to Bukovina, managed by Prof. Bruce Reisch:
<http://www.shtetlinks.jewishgen.org/Romania.html>
<http://www.shtetlinks.jewishgen.org/Ukraine.html>
- Jewish Bukovina: Sources for Genealogical and Family History Research:
<http://www.shtetlinks.jewishgen.org/sadgura/ReischToronto.html>

Yossi Yagur was born in Israel in 1950, holds B.Sc in Electronics Engineering and M.Sc. in Systems Engineering. For over 18 years now, Yossi has been documenting the family trees of his parents from the Jurgrau and Hass families from the Bukovina District in North Romania. He is married to Miriam Gruenberg, also a daughter of Bukovina Jews, and has two sons and one daughter.

yagury@netvision.net.il



The Genealogy of the Bukhara Jews – Sources and Issues¹

By: Dr. Albert Kaganovich

Many significant studies have been published in the last decade, dealing with Jewish Genealogy, but the Genealogy of the Bukhara Jews was not studied. Uniqueness of this ethnic group, which has been far away from the centers of Jewish thought, arouses a good deal of interest.

Despite the fact that, the Bukhara Jews' population was relatively small, we can find a wide variety of sources for genealogical research, for finding information about the family origins and following up on the connections between Bukhara families from the 19th Century on.

It is not possible today to determine when the Jews of Bukhara first arrived in Central Asia. Michael Zand believes the Jews arrived from the Persian Empire to the territories of Georgia there no later than the 4th Century B.C. and migrated to Central Asia, which was then governed by the Persians.

The Book of Esther ("Megilat Esther"), written a few years before 77-78 B.C., and brought to Egypt and translated in to Greek, tells that Jews were living in the Kingdom of Persia while the events described in the "Megila" took place. Michael Zand assumes that among other places, the Jews settled the Province of Parthia, the place where Arshkit Dynasty, then rulers of the region, originated².

The "Acts of the Apostles" (book in the New Testament) lists the Jewish pilgrims to Jerusalem on Shavuot ("Festival of Weeks"), in the year 33 B.C., among them the Jews of Parthia. Since they were already called Parthian then, it is likely that they spoke Parthian, meaning the Jews had lived there a few generations, at least from the First Century B.C.³

The first written testimony concerning the presence of Jews in Central Asia is found in the Babylonian Talmud, in the "Avoda Zara" (Idolatry Worship) "Mishna", meaning from the first half of the 4th Century

1) This article is a revised version of my talk at the 24th International Conference on Jewish Genealogy, Jerusalem, July 4-9, 2004.

2) Michael Zand, "Bukharan Jews", *Encyclopedia Iranica*, (London, New-York, 1990), vol.4, pp. 531-532.

3) Michael Zand, "Jewish Settlements in Central Asia in Ancient times and the Early Middle Ages", *Peamim*, 35, (Jerusalem, 1988) pp. 4 - 5.

B.C. the story about Rabbi Samuel b. Bisna, who traveled to Turkmenistan, happened to be in the City of Marguan (Marv). When he arrived in the city, he drank neither wine nor beer, which was brought to him, because he suspected it was the wine of the heathens. This no doubt tells us that the Jews had settled in Marguan a few generations prior to this visit, namely, long enough for a Rabbi to doubt their adherence to the "Kashrut" (dietary laws) of beverages in a community that was so far removed from Babylon⁴.

The presence of Jews in the Marguan area is also confirmed by a series of archeological discoveries, among them objects with addresses in Hebrew, dishes from the 2nd or 3rd century A.D. and a number of ossuaries from the 6th and 7th centuries A.D.⁵

Prior to the conquest of Central Asia by the Moslems during the 8th Century, Jews had settled in many of the cities. Apparently, it is likely that they had been active traders in the commerce on the thousands-of-kilometers-long Silk Road, which passed through Central Asia.

Until the 16th-18th Centuries, the Jews of this region had been a part of one great community which was then divided into three separate communities: the Jews of Persia, the Jews of Afghanistan and the Jews of Central Asia.

Most of the latter, who spoke a Jewish dialect of Tajiki, lived in the largest state in the region, the Emirate of Bukhara (mostly in two cities in the south of Central Asia: Bukhara and Shahrissabz). Hence, European travelers who had visited Central Asia from the end of the 18th Century to the beginning of the 19th Century called them "Bukhara Jews".

As a result of the development of trade between Russia and Central Asia in the first half of the 19th Century, Jews of Bukhara, previously engaged in crafts (mostly dying fabrics) were attracted to it. To be able to engage in trade, the Jews migrated to the cities adjacent to the trade routes in the north and center of Central Asia to the cities of Tashkent, Samarkand and Kokand, which had been abandoned a few centuries earlier due to economic decline. No fewer than one thousand Jews from Persia, Afghanistan and adjacent Moslem countries migrated to Central Asia and blended with the Bukhara Jews, thus becoming a significant factor in the trade which developed in the region.⁶

For generations, Bukhara Jews were denied basic rights and discriminated against by the Moslem population within which they had lived. According to Islam Law, Jews in Central Asia were required to wear special hats and garments and a rope as a belt, so as to be distinguished from the Moslems. Jews were also required to build houses and market stands which were lower than those of the Moslems. And every Jew over the age of 13 had to pay the "Jizya" head tax. Jews were forbidden to wear silk garments, build more than one synagogue in a city, expand or redecorate it, ride a horse in the city, own public bathing places, sell alcoholic beverages and wine, and testify in Moslem court against or even for Moslems.⁷

4) "Zand- Bukharan Jews", p. 532.

5) Sergei Ershov, "Nekotorye Itogi Arkheologicheskogo Izucheniia Nekropolia s Ossuarnymi Zakhroneniiami v Raione Bairam-Ali" (Raskopki 1954-1956), *Trudy Instituta Istorii, Archeologii i Etnografii Turkmenskoi SSR*, vol. 5, (Ashkhabad, 1959), pp. 179-180; Avraham Klevan, "Ktovot Ivriot al Gluskomot Shenitgalu be-Asia ha-Tikhona", *Qadmoniyot* 12, 1979, nos. 2-3, pp. 91-92; Livshits V.A and Z.I. Usmanova, "New Parthian inscriptions from old Merv", *Irano-Judaica*, Vol. 3, 1994, pp.99-105.

6) Albert Kaganovich, Russia "Absorbs" its Jews: Imperial Colonization, Jewish Politics, and the Bukharan Jews", *Ab Imperio*, (2003), vol. IV, pp. 305-306.

7) Albert Kaganovich, The Attitude of the Czarist Administration to Bukharan Jews and Their Legal Status in Turkistan (1868-1917), Ph.D. dissertation; Hebrew University, Jerusalem, 2003, pp. 14-15. (Hereinafter referred to as "Kaganovich-Attitude").

Disobeying the Moslem decrees could result in severe penalties, the climax of which was death. The testimony of but a few Moslems would suffice to convict a Jew. Before execution of penalty, especially the death penalty, the Jewish prisoner was given a chance to convert to Islam and thus earn a full amnesty.⁸

Perhaps, due to the Jews' significant economic role, and the Jizya tax, which according to the Sharia (Religious Law of Islam) had to be the only source of the rulers' treasury, rulers. enabled the Moslem Fundamentalists to make periodical attacks against the Jews. This is the only possible explanation for preserving a Jewish presence for more than a thousand years of the Islamic regime in Central Asia.

Naturally, in light of the threat of death or other penalties, there were Bukhara Jews who had to convert to Islam. Many Jews were killed during the rage-attacks due to their refusal to convert to Islam.

Due to the difficult circumstances with which the Jews had to cope on a daily basis and as a result of generous promises made by Moslems there were also cases of voluntary conversion.

Clearly, the Jews hoped for a Christian regime in the region. This was largely encouraged by the Bukhara Jews' (in their language - Mulai Kalan) Chief Rabbi, Rabbi Yossef Maimon, born in Morocco, who during his stay in Bukhara during the years 1793 - 1822 lifted the community from their low spiritual state.

With the increase in Russian activity in the region, Bukhara Jews realized that their release from Moslem oppression would come from the north.

During the 18th - 19th century cotton from Central Asia arrived in Russia by convoys, and had become easy loot for local bandits and feudal. Until the early 1860s, Russia was not the least bothered by the convoy robbers, since the main high quality raw cotton supply for Russia came from America. Nevertheless, after the American Civil War (1861-1865), the Russians stopped importing American cotton, and their textile industry was totally dependent on Asian cotton.

Therefore, and in order to secure the channels through which the trade convoys passed in the 1860s and 1870s, the Russian Empire annexed vast areas of the emirates in Central Asia. In 1867 the Russians set up a new region called Turkistan, with the capital city of Tashkent, and turned the remains of the emirates of Bukhara and Khiva into protectorates.

During the war, the Bukhara Jews seemed to be the only allies of Russia in the region. Not only did they welcome the Russians enthusiastically, but they also provided important intelligence and food. The Jews were guides, translators, served in the Russian army's auxiliary forces, and some even participated in battle with the auxiliary forces.⁹

The first Governor General of Turkistan, the conquering General, Konstantin Petrovich Von Kaufman (served in the years 1867-1882), was rather tolerant towards the Jews in general and the Bukhara Jews in particular. On the one hand, he appreciated the Bukhara Jews' help and support of the Russian army, but he also wished to develop the economy of Turkistan, and enhance ties with adjacent states such as Afghanistan, India and China, together with the Jews. Due to the efforts he made, the Jews of

8) Albert Kaganovich, "The Legal and Political Situation of the Muslim Jews in Russian Turkistan 1865-1917", *Shvut*, (1997), no. 6 (22), pp. 58-59.(Hereinafter referred to as "Kaganovich -The Legal").

9) "Kaganovich -Attitude", pp. 25-35.

Bukhara living on Turkistan territory prior to the Russian takeover, gained the "status of natives", and consequently, almost equal rights to those of the Moslems, who were also given the status of natives, and Greek-Orthodox immigrants from inner Russia.¹⁰

From 1830 to 1865, Bukhara Jews multiplied from 4,500 to 7,000 people.¹¹ This leads to the conclusion that the number of Jewish families in the beginning of the last third of the 19th Century did not exceed 1,400, if we consider the fact that the number of persons in a nuclear family then, was five in average. In most cases, Bukhara Jews, much like the Moslems, lived in clusters of three or four families together, usually three generations in one yard. This custom prevailed in Central Asia until the 1860s - 1870s. The head of this enlarged family, the clan, or as Bukhara Jews called it - "Avlod"- was the father of the elder sons or one of the brothers.

Bukhara Jews' families, engaged in trade, and constituted some 60% of all Jewish families from the 1880's to the 1920's.¹² As they went out to other places on business one of the adults or more was often away from home. While they were away, they were certain the other men would take care of their families

In most of the Jewish families, the father was not the head of the "Avlod" until he died. Until the time he was old and it became hard for him to engage in business, when he would pass the trade business to one of the sons, and dedicate more time and attention to learning the "Halakha" (Jewish Law) and preserving the Jewish tradition.

Sometimes, at the end of the 19th Century and the beginning of the 20th Century, the Bukhara elders made the journey to Jerusalem to end their lives. Often, before leaving, they would divide the common property according to the demands of one of the sons. This was particularly relevant with the advent of the fourth generation or an increase in the number of the members in the "Avlod". Nevertheless, often the father's separation from the home was accompanied only by the breaking of the household, not the joint business, as they were interested in joint capital.

Until the Russian takeover, Bukhara Jews had no family names, and the main genealogical sources of the time, for instance, land registry, they were registered only by their first name and the name of their father; for instance, Isaac Son of Abraham.

The most famous Bill of Sale is a 1843 contract for the sale of land in Samarkand to 29 families of Bukhara Jews.¹³

Later Samarkand constituted the first and central core of a vast Bukhara Jews' neighborhood.

As it appears in the text the families consisted of 17 "Avlods". Most former Samarkand Jews are descendants of those land buyers; this connection provides Bukhara Jews with some prestige, as at the end of the 19th Century Samarkand became an important cultural and economic center for the Jews. Due to the small number of names among the Bukhara Jews at that time, some of their genealogical trees are to be doubted, seen in the fact is that different family trees were constructed

10) "Kaganovich- Russia Absorbs its Jews", pp. 313-316.

11) Albert Kaganovich, "Bukhara", *Encyclopedia of Jews in the Islamic World*, (Executive Editor: Norman A. Stillman, Brill: 2010), Vol. 1, p. 510.

12) This assumption is based on my research: "Kaganovich- Attitude", pp. 71-77.

13) Zalman Amitin-Shapiro, *Ocherk Pravovogo byta Sredneaziatskikh Eevev*, (Tashkent-Samarkand, 1931), pp. 41-43.

from the same clan father, although the family has not kept a tradition of closeness.¹⁴

Interesting findings can be seen in the lists from the early 19th Century to the 1860's of merchants who arrived at the great fairs in Russia, such as the Great Fair in Makariev, which later made the transition to Nizhnii Novgorod¹⁵. These lists provide dozens of Bukhara Jews' names, and many more names of Ashkenazi Jews, but this issue has thus far not been researched.

According to the decrees of the Russian Regime in the occupied Central Asia territory of the Turkistan region, the Bukhara Jews of the 1860s and 1870s chose their surnames names based on the father's name. Those suffixes- ov and- ev, were common among the Russians. As a result, many identical family names were formed based on names from the Bible, such as Abramov, Binyaminov, Gadayev, Davidov, Isaacov, Moshayev, Jakovov and so forth.

To a lesser extent, Bukhara Jews family names were formed from the "Lakob" (from Arabic - nickname). Thus, for instance: Kusaev-beardless, from Tajiki, Arakmastov, from two roots: 1.Araq-Arabic- the Araq drink, 2. Sat-Tajiki-drunk).

These family names are unique and likely to yield family connections when researched¹⁶.

As an experiment, I researched the Fuzailov family. Thanks to a few family tradition stories, and mostly based on archive materials¹⁷, I have managed to uncover and put together a family tree of 487 people, constituting six generations of the Fuzailov family. I have only dealt with those born before 1917.

The research revealed that among women (whose number on the family was close to 200), the most common name was Sure (Sarah)- 5%, followed by Malka- 4.5%, and Mazul (from the word "Mazal")- 3%. Compared to Jewish women from Minsk and its surroundings¹⁸ in 1912 where among 450 names, the most common names were Rivka (6.7%), Sarah (6.5%, similar to this name among Bukhara Jewish women) and Lea (6%).

Among the male Bukhara Jews the most common names were Abo - 2.8%, Chaim and Rafael - 2% each. Among men in Minsk and its surroundings (total in the list of my research close to 1,400 persons)¹⁹, the most common name was Abraham- 11%, Yankel- 10.6% and Aharon- 10%. The comparison reveals that the name bank of Bukhara Jews, mostly for men, was far greater than among the East-European Jews.

Some of the Bukhara Jews' family names generated from Jewish "castes" such as Cahanov (Cohen) and Levyev (Levy), whereas other family names derive from their roles and occupations such as Babayev (from Gabay- Hebrew), Kalantarov, from Kalantar (Tajiki- head of the community, literal

14) For example, families Fuzailov and Fazylov built genealogical trees from one pupil in this list. See: Marik Fazylov, *Kto komu kem prikhoditsia, Gody, Lyudi, Fakty...* (Samarkand, 2003), p. 55; Giora Fuzailov, *The Fuzailov family* (Forthcoming). I thank to Giora Fuzailov for the possibility to see the book.

15) "Kaganovich-Attitude", pp. 18-22.

16) See these surnames in list of Bukharan Jews, who lived in Samarkand in 1898: "Tsentral'nyi Gosudarstvennyi Arkhiv Uzbekistana" (Central State Archive of Uzbekistan, hereafter: TsGAU) f. 1, op. 27, d. 542. About anthroponymy of Kusaev and Fuzailov surnames and other examples of Bukharan Jewish Anthroponymy see: Chana Tolmas, *Anthroponymy of Bukharan Jews*, (Ph.D. dissertation; Hebrew University, Jerusalem, 2001), pp. 298-334.

17) TsGAU, f. 1, op. 27, d. 542, pp.4-11, 115; Ibid., f. 18, op. 1, d. 4777; Ibid., d. 4833; Asherov Sh., *Mi-Samarkand ad Petach-Tikva*, (Tel-Aviv, 1977); Bachaev M., *Be-Tokh Sak Ha-Even*, (Jerusalem, 1990); Eshel M., "Dmuyot shel Rashei Yahadut Bukhara", *Galeria* (Yaffo, 1966); Fuzailov A., *Me-Arayot Gaveru*, (Holon, 1995); Grigoriy Fuzailov., *Rodoslovnaia Fuzailovykh* (typescript), (Tashkent, 1987).

18) Pinkas Kehilot Minsk (Minsk Communities Book) 1912, RU16, Central Archives for the History of the Jewish People, Jerusalem.

19) Ibid.

meaning the greatest), Rabin from the word Ravin (Russian- Rabbi).

In some cases, family nicknames were unofficially spread together with the formal identical family names. Thus, for instance, in Samarkand, four families named Abramov, with no relation among them, received the different clan nicknames. The same phenomenon was common in East Europe. Thus, for instance, in Belarus, in the town of Rechytsa, there were a few hundred people with the family name of Kaganovich, like my name. My household members are called Bendiks, named after the acronym of the grandfather of my great grandfather's name- Ben David- he was born in the beginning of the 19th Century.

Until the 1880's-1890's, family names of Bukhara Jews were not finalized. This matter already bothered the Jews of Bukhara themselves, as they had to prove family ties in government institutions and banks. Therefore, permanent family names started spreading among the Bukhara Jews in the Turkistan region. Thus, for instance, the son of Moshe Jakobayev calls himself Abraham Moshayev. These facts make the genealogical research difficult.

Together with some 2,000 Bukhara Jews who immigrated to Turkistan from the neighboring Emirate of Bukhara, the total number of Bukhara Jews within the borders of the Russian empire reached some 19,200 towards 1914,²⁰- then 81.4% of all Bukhara Jews in the world (23.600). Some of the Jews who were citizens of Bukhara were accepted into the Russian protectorate, or often visited Russia for trade purposes, and thus had to determine family names.

Lists of Jews in the Russian Empire were made between the 1870's to the 1900's. by the Russian government. And so, of the total number of Bukhara Jews who lived in the Emirate and had no contact with the Russian government, the names of most were registered in government records (apart from 10%).

The richest source of data of this kind is the lists of Bukhara Jews, which the authorities made a few times in order to ascertain their belonging to the "natives' category".

The most valued organized records, that include information for researchers and genealogists, are the lists that contain information of first names, surnames, age and family relations inside an "Avlod". Not only for this reason, it is of great value, but also because the lists contain information of an extended family consisting 3-4 generations who lived in the Avlod.

Furthermore, as of the end of the 19th century, the authorities prepared lists of the Bukhara Jews in a category of immigrants who had no rights to settle in Russia on a permanent basis or to buy real estate. These lists offer less information on the families' composition, but usually, they contain information about the date of their migration into Russia.

The above-mentioned genealogical materials complement other pieces of information composed of many applications on the part of Jews, subjects of the emirate of Bukhara, to the Russian administration, seeking to be accepted as Russian subjects. Some applicants tried to prove that their ancestors settled in the Turkistan region prior to its being taken over. Sometimes their arguments were based on bills of sale and lease bills from the first half of the 19th Century.

Most of those documents, like the lists of families mentioned before, are now found in the archives

20) "Kaganovich- Attitude", p. 10.

of Uzbekistan.

Lack of dates of deaths in most cases is the only disadvantage of these materials.

Only rarely was a date of death of the head of the family registered. Some 60 memoirs books written by Bukhara Jews fill in the gaps.²¹ In most cases these books constitute a significant source for genealogical researchers, as they contain different levels of genealogical trees, or written genealogy, which is sometimes rather detailed.

Obviously, the earlier memoirs, meaning those of the 1860's and 1870's, are the most interesting in terms of genealogical research.

The many obituaries of the Bukhara Jews are rather helpful in finding dates of death. Here one can witness an interesting phenomenon, which is unique to Bukhara Jews -advertisement of obituaries in their local newspapers, which are mostly written in Russian, obituaries of relatives who had passed away many years before. The fact is that Bukhara Jews, more than Jews from other communities, knew their dead ancestors.

This tradition did not cease even during the Soviet regime, which fought the Jewish religion and tradition. Hence, the Bukhara Jews, who had already stopped getting any Jewish education, and therefore were unaware of the tradition, kept pages with lists and dates of deaths of fathers and other relatives according to the Jewish calendar.

As a result, till today, heads of Bukhara families know exactly the dates of their ancestors' deaths, although sometimes, other details such as dates of birth and family relations have long been forgotten.

Today, as used to be the case in Central Asia, many of Bukhara Jews live in Israel, but also in the United States and other countries. They gather on the dates they have written down to say "Kaddish" for an ancestor and tell stories about him. These gatherings constitute a significant factor in preserving family ties.

Cemeteries constitute a significant source for the genealogical research of the Bukhara Jews. Until the 1950's, tombstones of Bukhara Jews were made of bricks, which are not immune to the hazards of time. Moreover, due to unskilled management of the Bukhara cemetery, it was paved with asphalt, and consequently, old tombstones were destroyed.

Therefore, no old tombstones have remained.

For quite some time now, they have been made of hard stone and marble stone.

Only in some places of Jewish settlements have cemeteries remained well preserved. Among them and the best preserved is the Samarkand cemetery. Management has a key with a list of places of burial in the cemetery.

The significance of the community records is not to be taken lightly. The books describe the family status of Bukhara Jews, marriage registrations, divorces, births and deaths. Sadly, except for Samarkand, Bukhara Jews had no Rabbi, whose job usually was to manage such records, unlike the Jews in the Pale of Settlement. However, the books of the Samarkand records have not been found.

21) See names of some of them in footnote 17.

Additional genealogical materials can be found in the Bukhara Jews newspaper, "Rachamim" (mercy), which was published in the Turkistan region from May 1910 to July 1916, with some short intervals when it did not appear. "Rachamim" is an important genealogical source- just like Jewish newspapers, which were published in Russia, it contained a list of donors who gave money for different causes and Jewish people who used to send to each other holiday greetings.

Attention must be drawn to the different guides in the Turkistan region. Before the Communist Revolution in 1917, more than half of the Bukhara Jews engaged in trade, the main disadvantage of those guides is that one cannot establish family relations with the identical family names which appear in the books. Address books or tables (Adresnye knigi) which were published almost every year, enable us to find addresses of Bukhara Jews according to cities and towns in Turkistan.²²

The search for roots and the research of family ties among Bukharaean Jews from the mid 19th century is a relatively easy task compared, for instance, to the research of Persian or Afghan Jews, who are ethnically close to the Bukhara Jews, as well as to the Jews of East Europe, who are close to them in terms of the joint history under the same regime.

Dr. Alber Kaganiovich - University of Manitoba, Canada, is author of The Mashhadi Jews (Djedids) in Central Asia (2007) and, in Russian, Rechitsa: Jewish Shtetl in.

He received his Ph.D in Jewish History from Hebrew University of Jerusalem in 2003. At the Institute for the Humanities, Manitoba University (Winnipeg) he continues to research his project "Jewish refugees in Eastern parts of USSR during World War II". Fields of study: History of East-European Jewry; Jewish migration, History of Non-Ashkenazi Jewry in Russia; Russian colonialism.

albert.kaganovitch@mail.huji.ac.il

22) For example: Adres-Kalendar Samarkandskoi oblasti, (Samarkand, 1896); Dmitriev-Mamonov A.I., Putevoditel po u i Sredne-Aziatskoi Zheleznoi Doroge, (St. Peterburg, 1903); Spravochnaia knizhka SamarkandskTirkistanoi oblasti za 1893 god, (Samarkand, 1893).

Instructions for writing articles to be published in "Sharsheret Hadorot"

Articles in English should accepted based on the following criteria:

- Articles are suitable for the "Sharsheret Hadorot" magazine.
- Articles have to engage in research methods and methodology of genealogical research.
- History of Genealogy.
- A unique investigation of an event / photograph / document.
- The article must be original and composed by the researchers.
- The article has not been published elsewhere.
- Articles and their translations will not be published elsewhere without the expressed consent of the "Sharsheret Hadorot" editor.
- The editor has the right to determine if and when an article is published, based on professional editorial considerations.
- Articles should be submitted in Word for Windows documents as an attached file.
- **Spaces between lines** - 1.5 lines.
- **Spacing between paragraphs** - 1.5 lines.
- **Word combinations** - the writer has to use full words without short forms (such as U.S. or U.K.).
- Writers should not add diacritic marks.
- **Photographs** should be sent as jpg or gif files. The editor reserves the right to publish photographs according to need.
- **Tables** - should be added into the body of the article.
- **Length** - the article should be 6 - 12 pages long. The editor will consider splitting a long article into two parts, if the article is of special interest, all in coordination with the writers.
- **Foreign family names** should be written in Hebrew and in their foreign language spelling (e.g. גורנשטיין Gorenshtein/Gorenstejn).
- **Names of places** should be written in Hebrew and in their foreign language spelling (e.g. רובנה Rowno/Rivne).
- **Names of Places (geographical/political)** should be written according to the state to which they belonged in the discussed period and today (e.g. Rowno, then Poland, now Ukraine).
- **Font:** "David" in Hebrew and "Times New Roman" in English.
- Quotes from books/articles will be written in inverted commas from the beginning of the quote to its end. The quoted part will appear in a new paragraph, but the first words will be written after three spaces.
- References should be written as follows (examples):
- Attention has to be given to the components of the reference, spaces between words, commas, full stops, inverted commas, underline, brackets and capital letters in English when writing names, places and so forth.
- **References** - should be written at the bottom of the page and will carry a numerical identification on the same page where the item to be explained appears.
- **Book:** Anita Shapira, Yigal Alon: Native Son, (University of Pennsylvania Press, 2008) pp. 52-80,

"Shapira".

- **A number of writers:** Anita Shapira (Editor), Moti Golani, "The Haifa Turning Point" - Britain and the Civil War in Israel December 1947 - May 1948 in A State Evolving (Jerusalem, 2001) pp. 7 - 13.
- **Article** - Daphna Zimhoni, "The Mandate Government and the Status of Religious Groups in Israel", Cathedra, 80, (Jerusalem, 1996) pp. 150-175, "Zimhoni".
- **A newspaper article:** Neta Peleg, "Karmiel: A Jewish-Arab-American encounter", "Yediot Karmiel", p. 46.
- **Repeating References** at the bottom of the page with the identical mark on the page "Shapira"/"Zimhoni", pp. 28 - 59.
- **Interviews:** Name of the interview, date of the interview and its place: Interview with Rabbi Yust Meir, Haifa 21.4.2008.
- Archives - the name of the archive, its location, the number of the document as it is listed on the document or in the archive.
- Internet sites - full URL.

Writers are invited to present their questions and discuss any issue.

anafa-e@zahav.net.il

Upon Their Departure from Us



**The Israel Genealogical Society's
members send their sincere
condolences**

**To our member, Michael Restatcher
and his wife, Irit, On the untimely death
of their daughter,
Tamar Restatcher
Daughter, sister and Granddaughter.**

**To Ilana and the Tzur Family of
Kibbutz Shuval on the death of our
member
Joseph Tzur.**

**To the Galili Family of Haifa On
the death of their mother -
Nurit Galili.**

May Remembering Them Be a Blessing.