

# ROM-SIG NEWS

A Special Interest Group Journal for  
**ROMANIAN JEWISH GENEALOGY**



**In this issue:**

A Romanian Odessey: The Botosineanus  
Researcher D. Jumara  
Family Tree of Jewish People as Resource  
If the Shoe Fits...Regenstreich  
Victim List 1941 Bucharest Pogrom  
Family Unity: Windermans  
Generations of Brookenthals

1828 Marmaros Census  
Galatz Community Needs Help  
1902 List of Romanian Naturalizations  
Mizrachi Immigration Lists  
Sighet: The Paper Island  
1868 Chevra Kadisha List  
Victim List of 1941 Bucharest Pogrom

**Volume 9**

**Spring 2001**

Shalom!

We are delighted to be guest editors for this issue of ROM-SIG NEWS. Guest editor Marlene Zakai edited ROM-SIG several years ago and had the great fortune of working closely with Sam Elpern, z'l.

Guest editor Steven Goldsmith has been a journalist for 20 years (fifteen as a reporter for the Seattle Post-Intelligencer). He currently is researching a non-fiction book while working as a media-relations officer for the University of Washington. An account of Goldsmith's visit to Moinesti appeared in the fall 1997 issue of ROM-SIG News. In that Carpathian town, Goldsmith found few traces of his great-grandparents, Minna and Shmuel Grinberg. But the trip gave him a sense of the vibrancy of prewar life in cities such as Moinesti, Bacau and Iasi, where the Jewish community was a powerful presence.

We would like to thank those of you who contributed articles. We were unable to print all of the articles this time. If you submitted an article and don't see it, please be patient. We hope you enjoy the issue!

**ROM-SIG NEWS**  
**A Special Interest Group Journal for**  
**ROMANIAN JEWISH GENEALOGY**

(ISSN 1084-3221) is published by the Romanian Special Interest Group, a volunteer organization.

The purpose of ROM-SIG NEWS is to enlighten, encourage and entertain research in Romanian Jewish Genealogy.

Guest Editors: Marlene Zakai  
Steve Goldsmith

***On the cover.....***

**The chapel at the Jewish Cemetery in Roman, Romania taken by Jay Friedman, July 1999.**

## **A Special Message from the Acting Co-Coordinator of ROM-SIG**

Last Fall a message was sent to all ROM-SIG Members that described changes in the ROM-SIG organization as a result of discussions with those present in Salt Lake City. A proposal voted on and passed at that time to bring the ROM-SIG under the umbrella of JewishGen. Following that the Advisory Council of the ROM-SIG voted to do just that, and an option was signed with Jewishgen shortly thereafter.

Prior to the Salt Lake City meeting it had been planned to incorporate the SIG separately as a tax exempt organization, the paper work had been begun, and a tax ID number assigned. However, the paper work to achieve tax-exempt status was never completed. The main reason for this was the fact that ours is a volunteer organization, and all of those in charge at the time had very pressing professional demands which claimed their full attention - and rightly so! Running a corporation, even a non-profit, tax exempt one, is a full time job in itself! Everyone tried their utmost, but some of the paperwork fell between the cracks. It was in order to escape the problems this created that the decision was made to forego separate status, and to become an affiliate of Jewishgen.

We have only recently been made aware of the fact that if we continued to collect dues, for any reason, including publication of a Newsletter, without having filed any tax reports we stood in danger of possible penalties from the IRS. It was for this reason that notice was recently posted that no further dues were to be collected, or any funds added to those we already have in the bank.

After consultation with the IRS and a CPA we were advised to let the current papers of incorporation that have been filed simply become obsolete, and the non-profit organization defunct. At the same time, all of the funds in our account will be donated to JewishGen to set up a special JewishGen-erosity fund for the ROM-SIG, where they will be tax exempt. Future contributions to this fund will be tax-deductible and will go solely for Romanian research projects. You should be aware that the deductibility of your past contributions to ROM-SIG is in doubt, and you should consult your tax professional for advice. If you have further questions please consult Peter Genter, out Treasurer at: [gentpm01@healthnet.com](mailto:gentpm01@healthnet.com).

Funds given to our JewishGen-erosity fund will be available to us alone for the purchase of records, translations of same and similar data - the kind of research materials that everyone in Salt Lake City said should be our priority! These records would be made available on JewishGen in an All-Romanian database, similar to those of the Latvian and Lithuanian SIGs. We already have a Photo Gallery in preparation; the first Romanian cemetery listing is being added to the IAJGS site. We are also continuing our efforts with Romanian researchers to locate other useful materials to be placed on our site, or that of JewishGen. The online Discussion List would also continue as at present, as well as the information on our Web site, which will be updated and added to. At last count we had about 267 paid up members of ROM-SIG, as against nearly 500 on our Discussion List! That is a telling difference in itself!

We will also continue to explore ways to produce a newsletter, but it will be imperative that we have someone step forward to take on the job of editor. Without an editor there will not be a Newsletter under any circumstances!

We also urge any of you that may be traveling in Romania in the near future to actively seek out local Jewish communities that may retain cemetery, or any other community lists and to inquire about obtaining copies, to take photos that could be added to our site, and to write of your experiences, or any information, that could be shared with all of us. In that way you will be helping to reach our goals, as stated in our Welcome Message to the List.

The goals are:

- \* Bring together Jewish genealogy researchers with a common interest in Romania and surrounding areas.
- \* Provide a forum (through a JewishGen listserv) for the dissemination of information about research methods, records, Yizkor books, etc. in Romania and surrounding areas.
- \* Encourage SIG members to establish Romanian shtetl pages: <http://www.jewishgen.org/ShtetLinks/>
- \* Encourage members to enter their family names and towns into the JewishGen Family Finder:  
<http://www.jewishgen.org/jgff>
- \* Encourage SIG members to submit their family trees to The Family Tree of the Jewish People.  
<http://www.jewishgen.org/gedcom>.
- \* The translation of Yizkor books of towns of interest.
- \* The transcription and publication of 19th century Moldavian and Transylvanian Censuses, and other relevant materials.

If you have questions, please contact either one of us via e-mail.

Rosanne Leeson  
[leeson1@attglobal.net](mailto:leeson1@attglobal.net)

Paula Zieselman  
[paulaz@ix.netcom.com](mailto:paulaz@ix.netcom.com)

Acting Co-Coordinator

**A Romanian Odyssey: Looking for My Maternal Ancestors,  
The Botosineanus**  
by Jay Friedman

In an article in the Winter 2000 issue of ROM-SIG News I related how with help from Professor Ladislau Gyemant I was able to find out a great deal of information about my Romanian maternal grandfather Isidor Botosineanu. However, until recently I had no solid evidence of where he was born. After he arrived in New York in 1903 Isidor always said he was born in Bucharest. On the other hand, since no one else in his family was born in that city or seemed to have any other connections there, my mother and I always felt Isidor's was either born in Iasi where he had attended school or Roman where his parents were married. Isidor was known to tell tall tales about himself when the situation demanded, so we thought he assumed a Bucharest birthplace would make him less of a "greenhorn" in the USA.

After I wrote the above-mentioned article, Professor Gyemant uncovered new documents about the Botosineanu family. Among these was Isidor's birth certificate, which showed that he was being truthful after all and had first seen the light of day on January 5, 1884 at Str. Pitragora 19 in the Bucharest neighborhood of Sarbi.

Besides Isidor's birth certificate, the other new documents Professor Gyemant had unearthed were:

- a) The certificate of the marriage of Isidor's parents, Friedrich and Ana Botosineanu, on March 31, 1883 in Roman, which also stated that Ana's parents, Marcu and Hana Sindel, resided in that town;
- b) The certificate of the birth of Isidor's younger sister Clara on March 24, 1885 in Roman (a little more than a year after Isidor's own birth in Bucharest);
- c) The birth certificates of three more of Isidor's younger sisters, Mina, Utilia and Fanny, who were born between 1893 and 1897 in the village of Pungesti.

Still missing is the death certificate of Isidor's father Friedrich, who died in an 1899 carriage accident along with a mistress, causing a minor scandal at the time. Professor Gyemant assures me he is still looking for this document. The documents Professor Gyemant found show a sequence of events in the Botosineanu family that were previously unknown to me. The first is that less than a year after their marriage in 1883, Isidor's parents, Friedrich and Ana, left Roman for Bucharest. Whether they intended this move to be permanent or temporary is unknown. Whatever the case, a little more than year after Isidor was born in Bucharest in January 1884 Friedrich and Ana quit Bucharest and returned to Roman, where their second child Clara was born in March 1885. Then sometime after Clara's birth, but before a second daughter Mina's birth in 1893, the Botosineanu family moved again, to Pungesti, a village located a short distance southeast of Roman. Years later Isidor stated on his US citizenship documents that Roman was his place of residence when he left Romania in 1900, so the Botosineanus must have left Pungesti in the late 1890s to return to Roman once more.

As anyone who has seen similar Romanian documents can attest, Professor Gyemant's discoveries truly bring to life these long ago events. Actually seeing my great-grandparents Friedrich and Ana's flowery 19<sup>th</sup> century signatures on their wedding certificate and the other documents made it axiomatic that I try to find out more about the places they and their family lived in. The best way, of course, would be to visit there.

I arrived in Bucharest June 27, 1999 and found out from Romanian colleagues that the neighborhood where Isidor was born had been razed during the Ceaucescu era to build modern apartment blocks, leaving nothing for me to see. However, Roman and Pungesti were relatively unchanged, so I decided to devote a weekend to visiting those two places. Though I had been to Romania twice before for short visits, once in 1974 and again in 1996, on neither occasion did I leave the capital city, nor even its downtown area, so a trip to the countryside would be a new experience. A colleague introduced me to Dr. Dan Adrian Stanescu, a Romanian physician who speaks English perfectly and agreed to drive me to Roman and Pungesti, as well as act as my guide and interpreter.

Professor Gyemant had furnished me with the address and telephone number of Iancu Wechsler, the president of the Jewish community of Roman, so before leaving Bucharest Dan telephoned this gentleman for an appointment. Mr. Wechsler agreed to meet us Saturday, July 10, at 11 AM, following the morning service in the Roman synagogue. We left Bucharest at 6 AM drove through scenic Romanian countryside, flat near Bucharest and rolling hills further north, and arrived in Roman 5 hours later. The town lies along the Moldova River and is a pleasant enough place (Photo 1). There is a downtown mall-like shopping area, as well as a more traditional open-air market, which was in full swing that Saturday.

The Roman synagogue is located in the center of town, next to the open-air market (Photo 2). We entered just as the service was ending and made the acquaintance of Mr. Wechsler and other members of the congregation. These gentlemen were very friendly and welcoming, and immediately put Dan and I at our ease (Photo 3). Not surprisingly, they had no knowledge of any members of my family, who had left Roman 99 years before. A Mr. Norbel Segal did say that until the 1960s there was a pharmacist in Roman with my mother's family name, but that this gentleman and his family had immigrated to Israel. Since my ancestors had left as a group at the turn of the last century, and to my knowledge had left no relatives behind, I had to assume that the pharmacist's family were unrelated or, at best, very distant relatives.

I then told Mr. Wechsler and the others the story of my great-grandfather Friedrich's scandalous demise with his mistress. They suggested that the most promising lead to finding traces of my family would be a search of the Roman Jewish cemetery. The immediate problem was that Jewish law applied in Roman prohibited entering a cemetery on the Sabbath, so this would have to wait until the next day. Mr. Wechsler suggested we come back to the synagogue at 8 PM for the "Mincha" service, after which we could continue our conversations.

We then spent the afternoon visiting the village of Pungesti, the other place the Botosineanus lived in. Besides my own family, fellow ROM-SIG member Robert Sherins of California had asked that I look for traces of his family in Pungesti also. After checking into the Hotel Roman, which is simple but adequate, and lunch at the Moldova Restaurant in Roman's modern shopping area, we set out for Pungesti at 1 PM.

No one I met on the trip seemed to speak English (or French, the other language I know). Mr. Wechsler and the other men we met at the synagogue know Yiddish and Hebrew in addition to Romanian, so Dan had to interpret almost everything. This was unlike the situation in Bucharest, where most of my Romanian colleagues spoke English or French. Dan's role as interpreter was essential.

On the map Pungesti appeared to be close to Roman, some 50 kilometers southeast. However, when after 45 minutes of driving we arrived at the village of Bacesti, about 10 kilometers, we discovered that our map was inaccurate, as the road shown on the map between the two villages did not exist and a range of hills intervened. We ended up driving further east to the town of Vaslui and then west to Pungesti on another road. This doubled the length of the drive to 2 hours.

Pungesti is a small bucolic village, 11 kilometers northeast of the main Vaslui-Bacau road at the end of a secondary road. It is mostly modern in the sense that only a few buildings looked old enough to have been known to our ancestors. They were extremely friendly and helpful, but besides the location of the Jewish cemetery and the fact there were no longer any Jews living there, could not provide much information about the erstwhile Jewish community of Pungesti. Overlooking the town on a hill was a rather interesting looking Orthodox church, but we did not check it out, as we felt visiting the cemetery would be the most "profitable" undertaking given the limited time we had (before getting back to Roman by 8 PM).

This proved to be the case, particularly from the point of view of my friend Robert Sherins' family, whose ancestors in Pungesti were named SALOMON. From the road we walked along an unpaved cart track for 100 yards or so to the small farmhouse of Vasile, the keeper of the cemetery. Vasile and his son (also Vasile) were very friendly and helpful, and did not feel we would be breaking any rules by visiting the Pungesti Jewish cemetery on a Saturday.

He did say that the proper protocol would have been to first contact the Jewish community president in Vaslui, the seat of the "Judet" or county in which Pungesti is located. This gentleman would have exacted a small "tax" and given us official permission to visit the cemetery, but this did not seem to be enforced.

Dan and I then went through the cemetery, which is a bit overgrown and rundown (Photo 4). Some of the older gravestones are weatherworn and/or overturned, while others, also older I would guess, are inscribed only in Hebrew, which made them difficult to read. However, I found two Salomon graves whose stones were partly engraved in the Romanian language. One was SURA BERCU SALOMON, who died in 1917 at the age of 23. The other was DINA SALOMON, whose gravestone inscription, except her name, was entirely in Hebrew. Robert Sherins later told me that Dina was his great-grandmother.

I did not find any gravestones of members of my own family, though Professor Gyemant has unearthed a death certificate for Utilia Botosineanu, a younger sister of my grandfather, who died in Pungesti in 1895 at the age of 6 months and who must be buried there. We did look for Utilia's grave in the children's section of the cemetery, but many of those gravestones were overturned and in Hebrew only.

Dan and I arrived back in Roman 2 hours later, and at 8 PM entered the synagogue (Photo 6). The Mincha service was in progress, but Mr. Wechsler interrupted it to bid Dan and I welcome and to provide us both with yarmulkes and me with a tallis.

Mr. Wechsler then invited me to read from the Torah, as that part of the service was to begin. I must admit to the reader that it was quite a thrill, both for the honor they, the present congregation, were paying me, as well as for the link I felt with my ancestors who must have similarly prayed in Roman over 100 years before.

In discussions with members of the congregation they indicated that there was still a Jewish community in Roman of some 60 members, as opposed to several thousand before World War II who then comprised some 25% of the town's population. Although he is Christian, Dan was particularly interested to know if they were able to follow Jewish law on kosher food, etc., to which Mr. Wechsler replied "not 100%, but we try, since we can get kosher meat in Bacau." Dan and I then made plans to visit the Jewish Cemetery in Roman the next morning, following which we would meet with Mr. Wechsler and others at 11 AM at the Jewish Community Center building, which was not far from the synagogue.

Early the next morning we arrived at the cemetery and met with the manager, a third Vasile (Photo 7). This gentleman gave us access to the list of the deceased buried there, which was handwritten in a soft cover notebook. The list was organized by cemetery row and each entry consisted of a surname, given name and date of burial. (I realized later that I should have asked permission to photocopy the list, but will try to do this by mail.)

There were hundreds of names on the list and, working together, it took Dan and I almost an hour to go through them all. We discovered several Botosineanus and Friedmans (the name my grandfather took in the USA), but all had died in the 1920s and 30s, long after all my known ancestors had emigrated from Romania. As with the earlier story of the pharmacist, I concluded that thought they could have been distant relatives, without concrete evidence to the contrary the assumption must be that those Botosineanus and Friedmans in the cemetery were not connected to my family.

Unlike the Pungesti cemetery, most of the Roman cemetery was well kept and neatly organized because the active Jewish community is supporting it. Thus, we easily found the above-mentioned Botosineanu and Friedman graves. However, there was also a small section of the Roman cemetery that was overgrown with vegetation and some of the gravestones were overturned. I suspect that the gravestones in this section are older and are not on the list, as I had the impression that there were more graves in the entire cemetery than names on the list of those buried there. As in Pungesti, many of these older gravestones were inscribed in Hebrew only, so it is possible that ancestors of mine are buried in this older section, even though their names are not in the list, and for which I would need someone who reads Hebrew well to identify.

had the impression that there were more graves in the entire cemetery than names on the list of those buried there. As in Pungesti, many of these older gravestones were inscribed in Hebrew only, so it is possible that ancestors of mine are buried in this older section, even though their names are not in the list, and for which I would need someone who reads Hebrew well to identify.

I left a contribution for this cemetery's upkeep, for which Vasile gave me an official receipt. Vasile opened the cemetery's main building, which turned out to be a small synagogue used for funerals or, as he called it, a chapel (Photo 8). On the walls inside were various plaques which identified the building as dating from the mid-1890s and which also included the names of those members of the Roman Jewish community of the time who contributed to its construction. Since my grandfather left Roman for the USA in 1900, he no doubt would have seen this building, but disappointingly, no Botosineanus were among the lists of contributors, perhaps because they were living in Pungesti in the mid-1890s. We then left the cemetery for our meeting at the Jewish community center.

At the center Mr. Wechsler and Mr. Segal served us coffee as we told them about our cemetery visit. Mr. Wechsler then asked me to make a list of the details of my known ancestors who had lived in Roman, about whom he would make inquiries and mail me the results if he found any new information. (None has come as yet.) I then made a contribution to the synagogue, which Mr. Wechsler accepted. I then took more photos of the two gentlemen (Photo 9), after which Dan and I left for Bucharest. Needless to say, the entire trip was a marvelous experience and a great success.

*Jay Friedman was born and raised in New York City, and now makes his home in the Atlanta GA area, where he has been working on the history of his own and his wife Elaine's families for the past 7 years. He is employed as a researcher at the Centers For Disease Control and Prevention*



Top : Jay Friedman and Vasile (left), manager of Roman Cemetery  
 Upper right : Synagogue, Roman  
 Lower right : Jewish Cemetery, Pungesti



## Romanian Researcher Dan Jumara

Dan Jumara contacted us indicating that he is still available to do research in Romania. Dan advertised many years ago in ROM-SIG . Other sources have indicated that Dan Jumara is knowledgeable and has access to archives. He lives in Iasi and worked as an archivist in the National Archives. He has been doing genealogy research for 10 years and claims to cooperate with other well-known Romanian researchers.

He will research any records, but those in Hebrew and will research in all public archives in Romania (Counties, Town Halls, National Archives). He is available to travel anywhere in Romania (and even in Bessarabia), and is available to be a tour guide in Romania (with own car), as well. He provides accurate translations.

His fees are \$20 per document (translation included) plus expenses. He will send a written estimate. For any mail reply a self-addressed envelope and 2 international reply coupons will be necessary. He promises answers in a few days; however research in distant regions may take longer.

DAN JUMARA

address: str. Sulfinei, Nr.5

Iasi – 6600

Romania

tel: 0040-32-276644 (h);

004-092657336 (cell)

E-mail: documentis\_gen@hotmail.com

*Editor's note: ROM-SIG does not endorse any researchers. We do, however, see it as a service to pass on information to you. We attempt to verify the researcher's credentials prior to publication. Please let ROM-SIG know of your experiences with researchers.*

## Book Corner

Submitted by Gary Fitleberg

Radu Ioanid's The Holocaust in Romania: the Destruction of Jews and Gypsies under the Antonescu Regime, 1940-1944 has been published jointly with Ivan R. Dee, Inc. Ioanid, Associate Director of the U.S. Holocaust Memorial Museum's International Programs Division, spearheaded the collection of previously secret archives for the Museum's collection, from Romania, Moldova and the region of southwest Ukraine that was Transnistria during World War II. He uses those and many other little known sources to supply a new perspective on the savage policies, practices and responsibilities of the wartime regime of Romanian dictator Ion Antonescu.

*Editor's note: For an in depth review of this book, see "Avotaynu," volume XVI, Number 4, Winter 2000, page 88.*

## Seeking Assistance.....

ROM-SIG received the following letter. We hope some of you will be able to help researcher Gert Lord from Yellow Springs Ohio. Please respond directly to glord@dnaco.net

*I have been seeking answers to a statement on my family's birth records, namely that the father (my grandfather) of the newborn child is "under the protection of Austria Hungary," from Budapest in one record and from Ghimis, Austria in another. I cannot find any birth records for my grandfather; someone suggested he was not born in Galati which is the native city of the Rotemberg family. Nor were my grandparents married there. I have records of other Rotembergs. I can't find the relationship but they also bear that statement. Where can I look for older records? Is there a directory for the old kingdom of Austria Hungary that part of Romania was under their control during that time?*

## ***You Never Know...or Why Family Tree of the Jewish People is Such a Valuable Resource:***

by Merle Kastner

It all started when I began to put together my Kastner family tree, which extended to my grandfather's nine siblings, some of whom were previously unknown to me. Through careful research and interviews of some older relatives, I learned about Israel Kastner (b. 1870), one of the older brothers of my grandfather, David Kastner (b. 1884, Radauti, Bukovina, Romania). Israel, his wife Malka, their two sons, Janku (Jakob) and Avrum, Janku's wife Klara and Schanika (Shaindel), the little daughter of Avrum, all perished. Avrum's wife Edith survived. This was during the period between 1941-44 in Transnistria, the region to which the Jews in Bukovina were deported to live under dreadful conditions.

Later, I learned that Klara and Edith had been sisters and that their maiden name was Schwamenthal. They, too, were born in Radauti. In 1944, when Russia overran Bukovina, Edith took the surviving children of the two couples, her own son Maurice and the two children of her sister Klara, Osias and Bella, and returned to Radauti, where she raised them with her mother Gisela Schwamenthal, who also survived.

In the summer of 1998, my good friend, Bruce Reisch, made a business trip to Hungary. He took advantage being in that part of Europe to follow up with a two-week genealogy fact-finding trip to Bukovina, our common ancestral shtetl. After the trip, where he took numerous photographs, he wrote an account of his journey, which appears on his comprehensive Radauti Shtetlinks website.<sup>i</sup>

Among the photographs that Bruce took, were some of the Radauti Jewish cemetery, and two of these were of a beautiful, white marble headstone, bearing the following inscription: "*David Schwammenthal, gest. Nov. 1941, Moghilev, Schwammenthal Gisela, 1876-1965, and Klara Kastner, geb. Schwammenthal, gest. In Moghilev – 1942, im alter von 38 jahre*". These were Klara and her parents. [Moghilev was one of the ghettos that comprised the area that was Transnistria, during that period.] Families that returned often had the names of their loved ones carved in stone, even though their remains rested in Transnistria. It was not until Bruce sent me this photograph, that I learned the maiden names of the two sisters who had married the two Kastner brothers. In addition to this, I also learned the names of the two sisters' parents and documented them.

Around this time, I discovered the whereabouts of Bella Kastner, now married to Samy Anker. They had lived in Israel for a number of years after their marriage, but were now living in Frankfurt-am-Main, Germany. Bella was delighted to be contacted, having known that there were Kastner cousins in Canada, but nothing more about them. So, little by little, I pieced together this part of the family, and even wrote an article about how Bella was found.<sup>ii</sup>

On Saturday, March 3, 2001, I received an email from Mihaela Schwamenthal, Kefar Aviv Settlement, Israel. In her short message, with a subject line, "*Family Tree of the Jewish People*", she wrote:

*Hello,*

*My name is Mihaela, my mother's name was Iulie (Lilly). I live in Israel, but I was born in Romania. I am desperately seeking my roots. Hope you might help.*

*Sincerely, Mihaela*

I immediately answered her email with all the information that I had compiled, a laser copy of the two photographs of the tombstone, and the article that I had written. Accompanying this were addresses for all three of the surviving Kastner cousins, Bella in Germany, Mauricio and Osias in Israel, as well as a telephone number for Bella.

None of this would have been transmitted to Mihaela, if she had only searched on the JewishGen Family Finder<sup>iii</sup>, which is the first step for all informed Jewish genealogists, nor if I had not uploaded my family tree to FTJP. As good as it is, JewishGen would not have shown the fact that I had information on the Schwamenthal family, but only the family names that I am actively researching. However, by searching on Family Tree of the Jewish People<sup>iv</sup>,

Mihaela had access to my entire database of names, and it was through this, that she was able to contact me. It is also important to note that FTJP contains approximately 1.85 million names currently being researched.

As genealogists, we are always reminded to leave no stone unturned, overlook no resource – luckily for her, Mihaela followed this advice.

---

<sup>i</sup> <http://www.shtetlinks.jewishgen.org/Radauti/radautz.html>

<sup>ii</sup> “Back to Bukovina - a Trip to my Roots in Radauti and Sadagura”, by Bruce I. Reisch, Copyright © 1998

<sup>iii</sup> “How Email Helped Find a First Cousin, Thought Lost in the Holocaust”, ROM-SIG News”, Vol. 6, No. 4, Summer 1998.

<sup>iii</sup> <http://www.jewishgen.org/jgff/>

---

### **If the shoe fits ... we must be related!**

by Gene Starn

We all have at least one, maybe a half-dozen, stragglers in our genealogy records ... people who MIGHT be related, but we can't find any hard-fast facts that warrants putting them into our family tree. My wife's father who was born in Mihaileni in northern Romania. With a name like Regenstreich, I thought it would be fairly easy to locate all of those existing around the world. For more than a dozen years I've been trying to put together everyone connected to that name. I even discovered that “RegenSTREICH” was so close to “RegenSTREIF” they had to be part of the same family.

What I thought was going to be a simple task has proved extremely difficult. I've found at least seven or eight Regenstreich or Regenstreif families around the world, none of which I can connect to my wife's father's family. I even had my search printed in a volume of remembrances published by the survivors from that part of Romania, now living in Israel.

Especially frustrating was trying to tie in the Regenstreifs living in Montreal to our Regenstreichs. A few winters ago we met Albert Regenstreif. We exchanged family trees but found no connection. Some members of our family, no longer living, even talked about visiting relatives in Montreal. Albert remembers some of his relatives talking about having kin in Ohio, where we were from. Through the years, my wife and I have become very good friends of Albert and his wife, Reva. “You can't choose your relatives,” says Albert, “but you can choose your friends.” So that's what we've become -- friends and “maybe relatives.”

A few weeks ago, Al and Reva spent a few days with us. The two women began discussing clothes. “I have trouble finding shoes,” Elaine told Riva, “I have such long, narrow feet with a very high arch.” “Isn't that strange,” said Riva, “Albert has the same problem. “So does my brother Arthur,” replied Elaine, “and my cousin Marty.” “It must be a Regenstreich and Regenstreif family trait,” was the conclusion.

We don't have any birth records to prove it, but that simple discussion has taught us that fairly consistent family traits can be almost a firm test of making family connections, especially when you are missing that all-proving birth certificate.

As they say, “If the shoe fits .... “

*Editor's note: Gene Starn was the editor of ROM-SIG News for many years.*

**Victim List of 1941 Bucharest Pogrom**  
Submitted by David Rosen, Boston MA

This victim list appeared in a news article in the "Boston Jewish Advocate," August 29, 1941. It was gathered by The United Roumanian Jews of America, seeking information on the fate of their Roumanian families. These 117 Jews died in the Bucharest pogrom organized by the Iron Guards, with the aid of the Nazis, on January 22-23, 1941.

Iancu Aron	Izi Galanter	Michel Marcus
Oscar Andrei	Theodor Gherber	Herman Morgenstern
Solomon Adesser	Misu Goldschleger	Suli Morgenstern
Jean Adlersberg	Misu Goldenberg	Iosef Marcoveanu
User Aizic	Iancu Gutman	Leon Marcus
Iancu Akron	Iosef Gurman	Wilhelm Marcovici
Gavril Avram	David Grunberger	Leon Neubauer
A. Iosef Bercovici	Tiberiu Grunberger	Willy Naiderman
Lazar Bernthal	Leon Goldenberg	Panu Oberman
Samuel Biller	Froim Grunberg	Moise Orckowsky
Burach Branover	Baruch Granowski	Solomon Pecher
Avocat Milu Bailler	Ionel Hirsch	Strul Penhas
Marcel Bank	Maximilian Herzberg	Misu Rottman
Dr. Elias Berghof	Samy Haber	Sami Roder
Avocat Leon Blimes	Moise Herscovici	Noeh Rosenzweig
Moise Boiangiu	Francois Heller	Manase Reichman
Eduard I. Braunstein	Naftaly Herscovici	Lazar Rudi
Manasse Bricman	Carol Hoffmayer	Ghers Reissman
Lazar Balan	Mayer Iancovici	Lucian Rosen
Herman Bercovici	Lupu Iancu Iosub	Henry Rosenthal
Nachman Belicovski	Marcu Iosopp	Leo Rosenthal
Osias Bernam	Emanuel Izovici	Rebecca Rosenthal
Lazar Bujaker	Bernard Kaufman	Aurel Rauch
Marcel Blum	Iacov Kaufman	Iulius Rauch
Sigmund Colin	Isidor Katz	Heinrich Sabetay
Manasse Cohen	Andrei Klein	Corneliu Solomon
Herscovici Cerbeanu	Solomon Klein	Calman Sufirin
Sapse Dascal	Avocat Pincu Katz	Nathan Strulovici
M. Aron David	Iacob Katz	Nic. Stein
Alexander Dober	Osias Kopstuck	Herman Silberstein
Talic David	Misu Kaufman	Michel Schein
Alex Davidovici	Sandu Katz	Avram Schaim
Moise Franghieru	Arnold Krammer	Paul Simionovici
Carol H. Franghieru	Lazar Klein	Idel Stern
Meleh Goldbergher	Emanuel Leibovici	G. Schor
Samuel Glasberg	Hers Leibovici	Lazar Schaffer
Isidor Goldstein	Carol Landman	Oscar Weckler
Marcel Ghewirtz	Max London	Iosef Weissman
Itic Grunvald	Moise Mariasis	Emanuel Zilberman

## **The Long Road Toward Family Unity** by Jay Winderman

I wrote to all of the Windermans on my list, enclosing copies of my most up to date family tree. I received 8 replies, each containing a partial family tree or a summation of family relationships. Seven of the respondents claimed that their families came from Romania. I assembled the information into five family branches. None seemed related to mine. I was stumped.

Then the Internet became available. Two sites that jumpstarted my quest for a unified Winderman family were Switchboard<sup>1</sup> and the Social Security Death Index<sup>2</sup>. The SSDI furnished the names, birth dates, and death dates of all Windermans who had received Social Security payments and whom had died since 1961. I called every Winderman on the Switchboard listing. I was able to greatly enlarge each of the six branches (including my own). I always felt that all Windermans descended from a common ancestor. After all, I reasoned, how many people would choose such a name? My goal, therefore, became to try to unify the Winderman family. I copied the names, addresses and phone numbers of all of the Windermans I could find. There were about 40 of them.

My grandfather Benjamin, great grandfather Carol and great-great grandfather Aaron lived in Romania, but I do not know in what community. Some of the family is known to have spouses who lived in Iasi. A second branch of the family was traced back to a David Hersh Winderman who was known to have lived in Iasi.

In my branch there was a Louis who was an oldest brother, born in Romania in 1871. Louis appeared in the second branch, an oldest brother born in Romania in 1875. Louis in my branch had an oldest son, Aaron, who was born in New York City in 1896. Louis' brother Benjamin had an oldest son, Allan Aaron, born in New York City in 1903. The Louis in the second branch had a son, Aaron, born in 1906. The similarities

between the two branches of the Winderman family are circumstantial evidence that both have a common ancestor. I am currently attempting to obtain David Hersh Winderman's death certificate and naturalization papers to learn about his parents. Another piece of the puzzle seemed to fall into place when I studied one of the other family charts. Lee, who furnished the chart, claimed that his grandfather Louis came from Odessa, and that his original surname was something like "Olshenefsky." His maternal grandmother adopted him. My great grandfather Aaron's wife died, and he remarried and had a daughter named Esther, married to a man named Saslowsky. I brought this to Lee's attention and he is now in the process of obtaining his grandfather's death certificate and naturalization papers in order to learn more the family.

I cannot find probable connections between my branch of the Winderman family and the remaining three branches. However, all have many male names starting with the letter M: Morris, Milton, Meyer, Maxwell, Mendel, Matthew, Murray, Melvin, and Mozas Venderman (Moses Winderman?) whose name appears in the 1824-25 fiscal census of the Jews of Iasi (see ROM-SIG News, Vol. 5, No. 4 p. 12). Are all these evidence of a single Winderman Family?

**From Generation to Generation:  
Brookenthal/ Bruckental/ Scheim/ Frumkin/  
Brelowitz**  
by Albert Brookenthal  
Toledo, Ohio

On September 18, 1983, there was a Brookenthal family reunion in Southfield, Michigan. When the tables were cleared of food, my cousin Brenda (Miller) Glickman placed some poster boards on a table with names designating a partial Brookental Family Tree. During the next two months I began thinking about the family history and went to the Toledo Lucas County Library. I wrote to aunts, uncles and cousins living in Michigan. I learned the names of my two great grandfathers, George (Bruckental) Brookenthal and Samuel Lewis (Leo) Scheim. My maternal great grandmothers

<sup>1</sup> [www.switchboard.com](http://www.switchboard.com)

<sup>2</sup> [www.ancestry.com/](http://www.ancestry.com/) [www.ssdigenealogy.rootsweb.com](http://www.ssdigenealogy.rootsweb.com)

were Eva (Schein) Brookenthal and Dora (Gold) Scheim or Dora (Weiss) Scheim.

In 1994, I learned that my great grandfather and great grandmother George and Eva Rosenthal, immigrated to the United States from Romania, in 1888 with their six siblings. I am still trying to find the date of their arrival and the name of the ship they arrived on. In the June 1900 census, they lived at 500 East 82<sup>nd</sup> Street. My great grandfather is from Roman, and my great grandmother from Piatra-Neamt.

### **1868 Chevra Kadisha List** by Marlene Zakai

In July 2000, I visited the Central Archives for the History of the Jewish People, which is located in the Sprinzak Building of the Givat Ram Campus of Hebrew University in Jerusalem. I was shown how to use the manual index (made up of 3 x 5 cards). The following is an entry I found in a journal which, I located using the manual index.

The article "Chevrot Kadisha in Romania," by Dr. Yaakov Geller, Mosad Ha Rav Kook, Journal of Torah and Judaic Studies, 1994, in Hebrew, contained a list of members of the Chevrot Kadisha Societies in the year 1868. Below are some of the names on the list (only those with surnames are included).

Yisrael Maer son of Yitzchak Kalonimus  
Ephraim Feldman  
Avraham, son of Yaakov Aryeh Rabinovitz  
Shlomo, son of Yosef Meltzer  
Moshe, son of Shlomo Melstzer  
Kapel Ahser, son of Baruch Katz  
David Do,v son of Moshe Bazgor  
Aharon Yosef, son of Litman  
Hanah (may be short for Hanan'el), son of  
Yehiel Heinich

### **Articles on the History of Jewish Communities in Romania** by Marlene Zakai

Dr. Marcel Bratu submitted two excellent articles on the history of Jews in Romania. Both are very interesting and contain detailed information. Unfortunately, the articles were too long to print in this issue. We want to thank Dr. Bratu for his efforts. Below is a brief description of each article. If you are interested in an e-mail copy of one or both articles, please e-mail to Marlene Zakai, Zakai@aol.com.

"History of the Founding of Bucecea," written by Dr. E. Schwartzfeld, edited in 1914, translated by Dr. Marcel Bratu. The author states that the information in the article is taken from documents in the possession of his brother Moisa, who was the secretary general of the Iuliu Barash History Society in Bucharest, between 1886-1891.

The article contains all of the rules and regulations that governed the establishment of the shtetl under the Prince of Moldavia, Ion Sandu Sturza. It outlines rules of commerce, who may settle the land, who may control the trade guilds, and how the mayor is selected.

"The Jewish Emigration from Romania" (Part 1 of 2) by Dr. Marcel Bratu. This is a well-researched article with extensive historical documentation as to the status and lives of Jews in Romania beginning in the 14<sup>th</sup> century. Dr. Bratu helps the reader understand the difficult circumstances, which led to the emigration of Romania's Jews. He discusses such topics as: Sephardim in Romania, professions of Jews at various times, claims of ritual murders by Jews, political activity of the Jews at various times.

Please join me in thanking Dr. Bratu for his scholarly efforts. And please let us know if you would like copies of the articles.

## Sighet/Marmarossziget: The Paper Island

by Dr. Menachem (Nachi) Keren

I have never been to Sighet. Until last year I didn't even know where it was, not to mention I had no idea of what the life in Sighet were like. All I knew is that it is the place where my father was born and from which his family was taken to Auschwitz. My father was the only survivor. This is the story of my studying of Sighet (which means island in Hungarian) through photo books, documents and letters written in or about the place.

Sighet, now a godforsaken small town in the northern part of Romania, was until not so many years ago a vibrant Jewish center. Think of a small town, a neighborhood, a village, with a population of 10,000. Now imagine that from that small place came a Nobel prize winner, the head of secret service in Israel, a world renowned violinist, one of the greatest Talmud scholars in the U.S., a millionaire baron, and the head of the "Eda Charedit" (the ultra-religious, anti-Zionistic community in Jerusalem). Not to mention the rabbis, the authors, the Chassidic courts, more than 200 books that were printed there, and some 25 periodicals covering all aspects of Jewish life. I can't think of another place like it. Can you?

In 1352, Sighet was recognized as a crown town by king Lajos the great (Nagy Lajos). But only in about 1640 the first Jews began to arrive. In about 1740, there was a regular Minyan, and the first synagogue was built in 1770. The first rabbi, R' Zvi son of Moshe Avraham, came to Sighet in 1759 (died 1771). In 1802 the second rabbi R' Yehuda Heller Kahana ("Kontras Hsfekot") was appointed (died 1819). He was the father of the rich and powerful Kahana Dynasty in Sighet. His successor was R' Menachem Stern, grandson of R' Mordechai Stern who was one of the first Jews to settle in Marmaros. R' Menachem, like his grandfather, was very active in establishing new Jewish institutions all over Marmaros. His book "Derech Emuna" was the first of many important rabbinical books written in Sighet (died 1834).

The significant growth in Jewish population was between the years 1830-1880, by which time they formed more than one quarter of the population. Most of them came from Galicia but some came from Russia, Ukraine and Poland. Two factors were influential in the immigration to Marmaros County and its capital Sighet. The first, the persecution of Jews in their native countries, and the second, the expansion of the Chassidic movement and its followers who founded religious establishments such as synagogues, Shchita, Mikve, etc. This allowed the religious Jews to keep their tradition in a region, which was previously, unfit for religious Jewish life.

Reb Mendel from Kassov, the founder of the Kassov Chassidic court, and his son, were regular visitors to this region and were the main religious influence in the early years. After their death, the court was divided between the younger brother, who established the Viznitz court, and the older brother, who stayed in Kassov. The reign of the Kassov dynasty was now replaced by the Viznitz influence on one hand and the religious leadership of the Teitelbaum rabbis on the other. The leadership of the Teitelbaum family and the Sighet Chassidic court continued from 1858 until the Holocaust. The first rabbi of the Teitelbaum Family was R' Eliezer Nisan T"b, but his days in office (in 1834) were very short and after five months he was made to leave. His son, R' Yehuda Yekutiel T"b ("Yitav-Lev"), was one of the greatest rabbis of his generation. He had many followers and wrote many books. After his death (1883), he was replaced by his son Chananya Yom-Tov Lipa T"b ("Kdushat Yom Tov"). He expanded his father's Yeshiva and organized the Chassidic rabbis.

By 1869, all Jewish communities in Hungary were organized under a mutual leadership, which established the regulations a Jewish community should follow. A booklet containing these regulations (AJP – *see bibliographic notes at end of article*), sheds light on how the education system was conducted (with equality to boys and girls), the registration of birth, marriage and death, the justice system, and how the community decided on matters of importance (elections).

One community refused to accept these regulations: Sighet. The Sighet leadership by R' Chananya YO" T T"B decided that there was no need to take advice from the "shaved" Jews of Budapest. This was not the first, nor the last time that Sighet found itself not only divided within itself but also taking the dispute throughout the whole Jewish world of Eastern Europe. The result of this controversy was the establishment of a parallel Jewish community. The Sephardic community was headed until the Holocaust by R' Shmuel Binyamin Danzig and had the support of the influential Kahana family.

After the death of the "Kdushat Yom-Tov" in 1904, his son R' Chaim Zvi T"B ("Atzey-Chaim"), took his position. After his death in 1926, his 14-year-old son Yekutiel Yehuda T"B was elected. He died in Auschwitz. R' Joel T"B, son of the "Kdushat Yom Tov"), became the ADMO"R of Szatmer (Satu-Mare). He became one of the most persistent anti-Zionist, ultra-religious leaders and eventually the leader of the Eda Chareidit in Jerusalem.

#### FAMILY NAMES ADOPTED

By the beginning of the 18<sup>th</sup> century, the administration of the Hungarian monarchy was already active in counting the Jews for various taxes, and the first censuses were taken. I have found a copy of the 1735 census but couldn't use it, as most of the Jews at that time didn't have a family name. Only in 1787, a decree by Emperor Josef II forced the Jews to adopt family names (a copy of which I saw in AJP). I also was able to find the censuses taken in 1818 and in 1831 (DRI). In these censuses one feels very much "at home" with many familiar names, the names of our ancestors after which some of us are named. (I recently published the list of names in these censuses on H-sig database).

Until the end of WWI, Sighet was the capital of the Marmaros County (one of many counties of the Austro-Hungarian monarchy), which contained some 200 towns and villages. After the war, the northern part of Marmaros became part of Carpatho-Russia, and Sighet lost some of its importance, as it now became a border town. This border didn't stop the traffic of ideas and influence when it came to Jewish issues. Sighet, like the rest of the region, was under a strong influence of the Chassidic movement. Marmaros with its simple, hard working scattered Jewish population was fertile soil for the new ideas the Chassidic movement brought.

By the third quarter of the 19<sup>th</sup> century, the first printing business began its operation in Sighet. From that time onward, Sighet would become renowned for its printing industry. More than 200 books, mostly on religious subjects, were printed. (An extensive catalog of the Sighet books is found in Naftali ben-Menachem's book "Misifrut Israel Be Hungaria").

Newspapers of all sorts were published weekly. Some were written in Hebrew, some in Yiddish and some in Hungarian. Articles describing the political situation, news of science and technology, humor sections, advertisements, local information, entertainment news, literature and art reviews – you'll find it all. So far I have been able to locate samples of most of these periodicals, many in Israeli libraries (BAU, TAU, NLO).

I was also able to find most of the books printed in Sighet (BAU, TAU, NL, YES, RKI). Many of the books have Pre-numeranten lists. These are lists of people who either pre-ordered the book or donated money for its publication. The lists are usually organized by the location of the donors, and sometimes have the names of the father or the mother of the donor, which makes them a very comprehensive genealogical source (a list of Pre-numeranten names is published on H-sig).

Like in most Jewish communities, many social and welfare societies were established. The first was the Chevra-Kadisha (est. 1798). This was not only a functional institution but also a social one. New members were added based on their involvement in the community and their willingness to participate by donating



money and helping the needy. The Chevra would raise money for special needs, as when the town was hit with cholera endemic. Two of the group's original documents survive; one is the burial registry (1895-1925), which contains some 500 names (NL). The other is the protocol of the meetings, which also contains some 400 names of the members registered at the time of each meeting (AJP). (I published Parts of that list on H-sig). Other societies such as Hachnasat-Kala (helping poor brides), Sandekaut (helping poor birth-giving mothers), Poor Children Society, Matan Baseter (donation to poor families), Beit-Zkenim (helping old people) were all established before 1900. Unfortunately, no documentation of these activities survives.

## 20<sup>TH</sup> CENTURY ARRIVES

At the turn of the 20<sup>th</sup> century, Sighet was at the height of its grandeur. Several dozens of synagogues were operating daily. Some of them had elaborate buildings. The community center contained the great synagogue (b.1836), a large Beth-Midrash, the rabbinical apartments, an apartment building for some of the officials, a meeting hall and a big Beth-Merchatz (public bath). The famous Sighet Yeshiva, founded by Reb Yekutiel Yehuda Teitelbaum (the "Yitav-Lev"), was the first Chassidic Yeshiva in Hungary and received pupils from all over the country.

The Jewish population was almost 40 percent and was occupying most of the houses and businesses of the main street. Although most Jews were relatively poor, some became very rich and influential. Such was the Kahana family that had more than 200 members at one time, some of them holding many houses and large amounts of agricultural land. The Groedel family had a large furniture factory and they received the title "Baron" from the Emperor Franz Jozsef in 1905. The first Zionist organizations also started to operate at that time, led by Dr. Eliyahu Blanck and Hirsch-Leib Gottlieb and his periodicals "Zion" and "Ahavat Zion." Electricity and telephones were also available and the railway system now connected Sighet in all directions.

In 1919, at the end of WWI, the previously Hungarian Marmaros County was divided between the newly formed Czech republic (north) and Romania (south). Sighet became a border town. As a result the economic situation deteriorated and the percentage of Jewish population dropped.

The most significant change in Jewish life was the creation of the Zionist organization of Transylvania (1918) and the beginning of Zionist activity to which many people joined despite the objection of the religious leadership. The Mizrachi (religious Zionist) movement held its 1929 convention in Sighet, which by that time was the center of activity for the Transylvania region. Archives in Israel have many original documents from that period. One can find lists of activists, lists of donors and all sorts of correspondence between Sighet and the head office in Jerusalem. (I published a list of names appearing in these documents on H-sig database).

The Zionist activity was at its height in the 1920s and 1930s, when the Chalutz (=Pioneer) organization started to prepare Jews for immigration to Israel. Special preparation farms taught Hebrew, profession, agriculture and Zionist ideas. Special certificates were issued for students, professionals and people with sufficient capital. Several Zionist organizations published their own newspapers, opened new branches and had regular meetings. Although the Mizrachi movement was dominant (as it was predominantly religious), other Zionist movements were also active such as the Beta"r (Revisionist Zionist movement), Agudat-Isroel (ultra-religious Zionist movement), Aviva-Barisszia (students organization). Even Hashomer Hatzair and Bnei Avoda (non-religious socialistic Zionist movement) had a small branch in Sighet.

In addition to the pioneer movements, other Jewish organization operated in Sighet on a regular basis. The American Jewish Joint Distribution Committee was active in helping the WWI refugees, founded a weaving school for Yeshiva students and a sewing school for girls, and opened a clinic for the poor. It also

operated an orphanage and a cooperative Jewish bank. K.K.L (= Keren Kayemet Le-Israel) collected funds for the purchase of land in Palestine, and Keren Hayesod collected funds for the immigration and settlement of Jews.

The 1930s were characterized by economic growth, expansion of modern ideas and as a result, decrease in the influence of ultra-religious leadership. A People would go for summer vacations to all sorts of resorts. Children could go to general state schools, than to universities and could get jobs in official places. Although most Jews were religious, some were less observant and some didn't practice at all. Along with the synagogues and Beit-Midrash, one could find theaters, cinemas, libraries that had non-religious books, art exhibitions and sports clubs. Music also was played in several places, including the "Corona" café. There, a young violinist, Josef Szigetti, began his musical career. He became world famous, a professor in Geneve and in the U.S.

The various Zionistic movements offered an alternative Jewish way of thinking. Newspaper articles discussed the virtues of Zionism and of the Hebrew language. Public debates were focused on issues like "science and Judaism", "tradition and pioneering" or "Judaism versus Christianity". Messengers from Palestine were promoting immigration to Eretz-Israel, and people who immigrated in the early years to the U.S. and other countries now were in a position to encourage other members of their family to join them. As a result, several hundred families immigrated in those years to Israel, the U.S. and South America. Immigration application forms hold a lot of genealogical information, but I found only a few.

#### THE NIGHTMARE BEGINS

The year 1940 was when great expectations became a nightmare. As Hungary got control over the northern part of Transylvania (which included Marmaros County) many people believed that being back in their original motherland would bring security and prosperity. After all, many people still considered themselves Hungarian, and many never even bothered to learn Romanian. Many still remembered the times when Sighet was not a remote border town, but a commercial and cultural Hungarian center. In a census taken in 1941, many Jews defined their nationality Hungarian and not Jewish.

The reality was very different. One of the first steps of the new regime was to review all trade and professional licenses. Many families lost their sources of income and some were put in prison. Civil servants were dismissed, and most students couldn't continue their studies. Jewish newspapers were suppressed.

In July 1941, some 20,000-30,000 Jews from the northern part of Transylvania, who did not have sufficient documentation of their Hungarian citizenship from back in 1919, were deported. In Marmaros, Jews who did not have Hungarian citizenship were told that their transfer was for their own benefit, as they were to be taken to areas deserted during the war and therefore good housing and good living awaited them. Of the probably hundreds of deportees, only one came back.

Elie Wiesel (Sighet-born Nobel prize winner) tells in his book "The Night," the story of Moshe the Shamash, a maintenance worker of a synagogue. After being loaded on cattle wagons, he and the other townspeople crossed the Hungarian border. Upon arrival to Poland (to Kamenets-Podolsk area) the train was given to the Gestapo command. The men were loaded on trucks, driven to the woods, made to dig mass graves and finally, all prisoners were shot one by one. When Moshe returned to Sighet to tell his story, he found out that life were almost back to normal. The deportees were believed to have found better life, and not a single person believed his story.

Jews, no longer trusted to bear arms, were exempted from military service only to be recruited to labor service companies. In 1942 these companies were taken mostly to the Ukranian front including several

hundreds of Sighet residents. There, under harsh condition, insufficient food and clothing, they would work in hard labor for long hours. Some were taken to clear minefields with no protection. Many died and many were wounded during the work and during the long foot marches. Sighet's Sephardic rabbi's son Hillel Danzig tells the story of the labor companies in his book "In the Shadow of Horses". The book "Names of Jewish Victims of Hungarian Labour Battalions" names many thousands of men (names, date and place of birth and their last known place, date and condition).

But even for those who stayed behind, the hardship continued. Youngsters under 21 years old, who were exempted from the general recruit, were taken to do public works such as forestation and digging. At the same year, 10 Jewish leaders were arrested as communist collaborators and traitors. They were later accused of torching a warehouse of food and clothes in which they were made to work. It was soon found out that the arrest and torching was organized in order to cover a large-scale theft of products from the warehouse, which were sold in the black market.

During the next two years, a wave of refugees from ghettos and concentration camps came to Sighet, which was still believed to be safe. Jewish and Zionist organizations helped the refugees in their first days and hid them until they were able to continue their journey to Budapest.

As Germany overtook Hungary in March 1944, the situation of Jews deteriorated dramatically. If until that time the government of Miklos Kallay was able to reject any deportation of Jews, now, the new government headed by Dome Sztójay, which was appointed by Admiral Horthy after the occupation, took a different approach. Adolf Eichmann and his Sonderkommando, together with pro-Nazi Hungarian elements from the new government, started to plan the final solution for Hungarian Jewry. A central Jewish council was established in Budapest, which was the tool used to control the people and to deliver the anti-Jewish decrees. These decrees included confiscation of property and money, confiscation of radios, a ban on using public transportation and wearing the yellow Star of David.

In mid-April 1944, preparations for the construction of the Ghetto had begun. German soldiers and Hungarian policemen went from house to house in order to register all the Jews. During that operation many houses were looted. The two ghettos were inhabited shortly after. The main ghetto, which was inside the town, comprised four streets and was intended for local citizens. The smaller ghetto that was in a poor suburb was inhabited by Jews from the neighboring villages. Between 12,000 and 15,000 Jews were packed into this very small area. Living conditions were very difficult. Each room had usually eight to 10 people, larger rooms had up to 20 persons. From 5 p.m. till morning, everybody were restricted to their rooms. People were beaten, tortured and recruited for hard labor. In a special section, which was called "the Mint," Jews were tortured in order to get the places where they hid their valuables. A large group of leaders and intellectuals was kept separate in one of the synagogues in order to prevent any mutiny and restlessness.

At the same time, several social institutions were organized inside the ghetto for distributing the rationed amounts of food, organizing the labor tasks and maintaining hygiene and health services. Jewish police kept the order, and Torah lessons were given to children and adults. In spite of the hard conditions, the general morale was good, and everybody believed that this was what awaited them until the end of the war.

In four rounds of deportations (May 16-21), the whole ghetto was "liquidated." On the way to the train, people were beaten and searched for valuables. People were then marched to the train, packed into the wagons in random order and in the process family members got separated in many cases not ever to reunite. In a three-day journey with almost no water and food, the train arrived at Auschwitz. Most people were taken directly to the crematoriums. The rest were sent to hard labor in Auschwitz or one of the other concentration camps. In two months period, the Jews and the 300 years of Jewish life in Sighet were gone.

Of the few who managed to escape, most were captured and only a handful managed to survive till the liberation.

The Red Army took control over the Marmaros County in mid-1945. From that time onwards refugees and survivors began to return to Sighet. Many found out that their houses and businesses were taken by their former neighbors. Most of the Jewish community properties were either ruined or confiscated by the town council, and most of the Jewish archives, libraries and registries were gone. In an effort to restore the Chevra Kadisha lists, a registry of all readable tombstones was made containing some 3,000 names. (Vivian Kahn published Parts of that restored list on H-sig database). In 1947, already 2000 Jews settled there, many of them former residents of the nearby villages and other places. The Sephardic synagogue was restored, and several religious and social organizations were established, including education and welfare for the war orphans. The Zionist organizations had also resumed their activities, which included the establishment of a "Kibbutz in Sighet to prepare for immigration to Israel, and the publication of Zionist periodical. For a short while it seemed that life was going back to normal, but as the communist regime was well established in Romania, most of the activities were suppressed.

In the early '50s, most of Sighet's Jews left, mostly to Israel. A second wave of immigration in 1958 left only 300 Jews. Today there are only a few dozens of Jews in Sighet. In a series of trials by the People's Tribunal, some of the Hungarian and Romanian Nazi collaborators were convicted and sentenced. Adolf Eichman, head of the Final Solution, was caught and brought to trial in Israel. He was sentenced to death.

Dr. Nachi (Menachem) Keren lives in Ramat-Hasharon, Israel.

#### **Bibliography and sources**

##### Books:

- The Marmaros Book, S.Y. Gross and Y. Yosef Cohen, published by Marmaros house in Israel, Hebrew, Tel Aviv, 1983,1996.
- Pinkas Hakehilot (Jewish Settlements Encyclopedia)-Romania Vol. II, published by "Yad-Vashem", Hebrew, Jerusalem, 1980.
- Genocide and Retribution (The Holocaust in N. Transylvania), Randolph L. Braham, English, New York, 1983.
- Of the dozen or so personal memories books (not including Eli Wiesel's books) written about the life in Sighet, I wish to recommend the book: "Tell the Children", Dora Apsan Sorell, Sighet Publishing, San Rafael CA, English, 1998.

##### Archives and libraries

- Central Archives for the History of the Jewish People- Jerusalem (AJP)
- Central Zionist Archives- Jerusalem (CZA)
- Diaspora Research Institution - Tel Aviv (DRI)
- Archive of Religious Zionism (Rav Kook institution)- Jerusalem
- Archive of Religious Zionism (Bar Ilan University)- Ramat-Gan
- Yad Vashem (Martyrs' and Heroes' Remembrance Authority)-Jerusalem
- Jabotinsky Institute (Beta"r)- Tel Aviv
- Giva'at Chaviva Archives (Hashomer Hatzair)- Giva'at Chaviva
- Beit Hatfutzot (Photo Archive)- Tel Aviv
- YIVO Institute for Jewish Research- New York
- Holocaust Museum - Washington
- Jewish National and University Library (NL)
- Tel Aviv University Library (TAU)
- Bar-Ilan University Library (BIU)
- Harav Kook Institution Library- Jerusalem (RKI)
- Yeshurun Synagogue Library- Jerusalem (YES)

- Yad Vashem (Martyrs' and Heroes' Remembrance Authority)-Jerusalem
- Jabotinsky Institute (Beta"r)- Tel Aviv
- Giva'at Chaviva Archives (Hashomer Hatzair)- Giva'at Chaviva
- Beit Hatfutzot (Photo Archive)- Tel Aviv
- YIVO Institute for Jewish Research- New York
- Holocaust Museum - Washington
- Jewish National and University Library (NL)
- Tel Aviv University Library (TAU)
- Bar-Ilan University Library (BIU)
- Harav Kook Institution Library- Jerusalem (RKI)
- Yeshurun Synagogue Library- Jerusalem (YES)

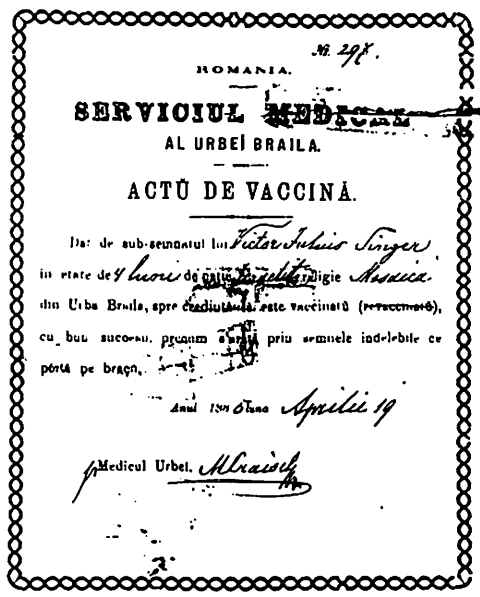
### Mizrachi Movement Archives in Israel Rich Resource for Genealogists

Information submitted by  
Dr. Menachem (Nachi) Keren

The four Mizrachi documents included in this issue (and many others) were found in two archives in Israel.

- The Religious Zionism Archive at Bar-Ilan University (Ramat-Gan): This archive is computerized. The material is very useful. The archive is open 5 days a week, and is a very pleasant place to conduct research.
- Religious Zionism Archive at Harav Kook Institute (Jerusalem): This archive is not computerized and not organized. The material is very useful but lacks proper indexing. It makes the search very difficult. It is open very limited hours and is not a very comfortable place to work.

### A Rare Document- A Romanian Vaccination Certificate from Braila Submitted by Gertrude Singer Ogushwitz



ROMANIA  
MEDICAL SERVICE  
of the municipality of  
BRAILA .  
.....  
DOCUMENT OF VACCINATION.  
Given by the undersigned to : VICTOR JULIUS SINGER  
aged four months ,of Israelite nationality and  
of MOSAIC (Jewish) faith, of the city of Braila ,  
as a proof that he has been  
successfully vaccinated  
as indicated by the ~~scar~~ marks on his arm.  
April 19 ,1885.  
for the town's physician :  
(signed) M. Craisel.

**Mizrachi Immigration Form**  
 submitted by Menachem Keren, Ramat Hasharon, Israel  
 Translation by Marlene Zakai

The following document is a Mizrachi Immigration Form for professionals, which indicates the names, address, and birth years of the family members immigrating to Eretz Yisrael, the occupation of the head of household, wife's maiden name, whether or not the professional has tools of the trade, expected occupation in Eretz Yisrael, and prior involvement with Mizrachi.

הסתדרות המזרחי  
 מרכז למרנסלכניה  
 סיננט  
 מספר מרכזי 3

ירושלים  
 ת.ד. 470  
 מספר מרכזי 3

**שארון רבערי מקצוע מומחים**  
*Kohán Wolf Lighed St. Barbanliler № 23*

שם המשפחה והכתובת (כאותיות לטיניות ברוק)  
 שם המשפחה והכתובת  
 שם המשפחה והכתובת  
 שם המשפחה והכתובת

שם המשפחה והכתובת  
 שם המשפחה והכתובת  
 שם המשפחה והכתובת

בני ביתו שאינם עולים אהו	מ'ציע	נולד	בני ביתו שגולים אהו (כאותיות לטיניות)
	מספר	1896	Leborits Feige אשה
		1928	Kahan Leizer ילדיו
		1928	" Maria
		1929	" Roralia
		1931	" Nathan

כמה שנים 8

מקצוע התעסקות ז/א/פ/ת ז/א/פ/ת  
 (לפירוט את ענף המקצוע ולהמציא העתק התעודות)

היש לו מכשירי עבודה או סכנות מהם וכאזה מצב הם נמצאים

היש לו קרובים בארץ ישראל, היחס המשפחתי וכתבתם המרוקת

השתתפותו בעבודת המזרחי?

ההשתתף בפעולה ציונית אחרת?

כמה יש ברעתו להתעסק בארץ ישראל? ז/א/פ/ת

אשור המרכז הארצי

אשור המניח המקומי



(\*) למלא בשני טופסים

Sikintetes Vemes  
 Nezsége állapozának

Család.	Neveteli az utyalt vagy Anyate, mint a családjáé Jeleib.	Házak		Összevétel.	Teljesít.
		Azgya	Anyja.		
046	Szigeth.				
1.	Atvik Leupers.	1.	"	1.	1.
2.	Káhu Áron Öregye	"	1.	1.	"
3.	Mótyó Leupers.	1.	"	1.	1.
4.	Majet Áffer.	1.	"	1.	1.
5.	Majet Ályes	1.	"	1.	1.
6.	Farkas Leber.	1.	"	1.	1.
7.	Chau Rin.	1.	"	1.	1.
8.	Peres Majer.	1.	"	1.	1.
9.	Smit Huss	1.	"	1.	1.
10.	Lejb Lemik	1.	"	1.	1.
11.	Lejb Lemik	1.	"	1.	1.
12.	Lejb Huss.	1.	"	1.	1.

Above: Marmaros Census 1818, first page of the town of Sighet.



ארץ ישראל לעם ישראל על פי חוקת ישראל  
 הסתדרות המזרחי-מרכז למרנסלוניה

Organizațiunea Mizrahi, Centrala pentru Transilvania  
 Weltorganization Misrahi, Zentrale für Transylvanien

TEDE . HENT NO BOWED

ABTEILUNG

מחלקה

ORADEA,

-----

Spenden für den „KEREN ERETZ ISRAEL  
 SCHEL HAMISRACHI“.

3	Klein Elijáhu Cluj -----	Lei 500.	
	Hirsch Jakob Baia-Mare ---	„ 500	nicht bezalt. <sup>h</sup>
5	Dr. Fischer József Cluj ___	„ 1000	
	Klein Ábrahám Mardchai Sighet-	500	Stern Fischel Sighet
6	Nussbaum Sámuel Oradea	1500	= 50 K.C. <del>Arthische</del> <sup>Arthische</sup> <del>Armenen</del> <sup>Armenen</sup>
7	Berger Dezsó Cluj	300	Neumann Jakob Cluj
8	Rottenberg József Sighet	500	200 Lei
9	Dr. Fried Ábrahám Sighet	1 Pfund.	Smuck Bernáth <del>XXXXX</del>
10	Friedmann Ozjász Hersch Sighet	1000	Buda-Pest 100 Lei
11	Wasserstrom Sándor Oradea	1000	
12	Weisz Kálmán Oradea	300	
13	Scheingut Chájim Sighet	500	
14	Roóz Salamon Sighet	500	
15	Jakabovits Ferencz Sighet	500	
16	Grünfeld Slomó Sighet	100	
17	Smuck Ignáetz Sighet	100	
18	Halpert Pinkász „	100	
19	ElefántN. „	100	
20	Kratz Mendel „	100	
21	Dávidovits Izrael Sighet	100	

*Handwritten note:* 1000 - 2000 N

List of donors to Keren Eretz Yisrael- the Fund for purchasing land and establishing settlements in Eretz Yisrael. This list was made in 1929 during the First Mizrahi Convention in Sighet. The name Mendel Kratz is my late grandfather for whom I am named.

Submitted by Dr. Menachem (Nachi) Keren



IMMIGRATION SERVICE  
No. 1971/2/34

Allijja

		Hemsé ch" Bít h".			
		5. Cheswan 5695,			
20	Nágar-Binján.	1896. ✓	Rona de Sus.	Slétean Smil Hersch	51.
10	Szandlár.	1909. —	Borsa	Berca Farkas	52.
10	Nágar-Ré schi.	1909. ✓	Borsa	Sloma Hersch Rubinsten	53.
8	Hánl-mumché.	1909. ✓	Borsa	Markovits Pinchas	54.
8	Mászger-mumche.	1909. ✓	Borsa	Abraham Fischer	55.
12	Mechanui.	1906. —	Borsa	Perl Izák	56.
15	Nágar-Ré schi.	1898. ✓	Borsa	Idel Stein	57.
9	Chá já th.	1910. —	Petrova	Fogel Leib Beer	58.
24	Mászger-mumche.	1896. —	Petrova.	Kassierer Berl	59.
11	Ré p. d.	1902. —	Sighet.	Grünfeld Berrát	60.
26	Nágar-Ré hitim.	1894. ✓	Sighet.	Indig Josif Burech	61.
8	Nágar	1910. —	Petrova	Werzberger Josef	62.
11	Nágar Binján.	1907. ✓	Petrova	Perl Jancu Ghetel	63.
15	Mászger u, Móch.	1903. —	Sighet	Moskovits Abraham	64.
12	Nágar.	1906. ✓	Sighet	Riener Mozes	65.
6	Nágar.	1914. ✓	Petrova	Pollák Srul Hersch	66.
7	Mechonal-Chas.	1910. —	Sighet	Weisz Izák	67.
6	Koré ch-Szfá rim.	1899. —	Sighet	Joel Teszler	68.
10	Ofé.	1909. —	Sighet	Fogel Iczig	69.
15	Szandlárith.	1905. —	Sighet	Frau Lerner	70.
13	Orég.	1895. —	Sighet	Felberbaum Josif	71.
12	Nágar.	1908. ✓	Japa.	Márton Hoch	72.
12	Nágar.	1910. ✓	Ciarda	Kaufmann Abraham	73.
2.	Szandlár.	1891. —	Sighet	Neumann Francisc	74.
1.	Nágar u, Banái,	1890. ✓	Sighet	Gluzer Leib Beer	75.
22	Nágar Ré hitim.	1893. ✓	Moiseni	David Mendel Teszler	76.
15	Má dfi sz.	1896. —	Sighet	Smil Dévid Pollák	77.
7	Szorég-Ré schi,	1905. —	Sighet	Szabo Mendel	78.
6	Tofér-Chá já th.	1907. —	Sighet.	Mendel Ká hán	79.
10	Ofé.	1907. —	Remete	Simonovits Eugen	80.
12	Orég-Ré schi	1896. —	Sighet	Ká hán Wolf	81.
6	Nágar-Binjam	1907. ✓	Ruscova	Melek Wolf Leib	82.
20	Szandlár.	1895. —	Sighet	Östreicher Éliás	83.
20	Nágar Binján.	1908. ✓	Sarasau	Traub Jakab	84.
3	Bánái.	1905. —	Sighet	Katz Jozsef	85.
12	Bánái.	1891. —	P. Glod.	Hermann Ká hán	86.
8	Nágar.	1894. ✓	Sighet	Salamon Ká hán	87.
24	Nágar Binján.	1895. ✓	Sapanța	Strul Glaser	88.
1	Orég.	1908. —	Sighet	Herskovits Jozsef Bern.	89.
8	Nágar mócujan.	1909. ✓	Borsa	Salamon Gancz	90.
14	Mászger	1903. —	Borsa	Salamon Fruchter	91.
8	Szá thá th.	1907. —	Borsa	Meier Steinmetz	92.
10	Szandlár	1910. —	Boinesti.	Friedmann Jozsif	93.
12	Mászger.	1904. —	Borsa	Fruchter Izrael	94.
8	Gámán. Orég.	1909. —	Borsa	Moise Werzberger	95.
18	Szandlár.	1908. —	Vulcan	Moldován Samuel	96.
15	Szandlár	1906. —	Vulcan	Kind Jakob	97.
24	Chá já th.	1894. —	Borsa	Elia Rubinstein	98.
10	Chá já th.	1905. —	Sacel	Kassierer Smil	99.
8	Nágar Binján	1911. ✓	Sapanța	Elia Aron	100.
12	Má chczá w.	1897. —	Borsa	David Glück	101.
8	Mechanui.	1907. —	Borsa	David Süsmann	102.
10	Nágar.	1908. ✓	Satumare.	Goldstein Jicchok	103.
15	Koré ch Szfá rim.	1906. —	Sighet	Perl Nándor	104.
6	Bánái	1905. —	Rozavlea	Gertner Hersch	105.

List of candidates for immigration to Israel, from Sighet, 1934. The list includes name, town of origin, year of birth and occupation (Hebrew in Latin letters). In handwriting on the left, there are notations for the years of experience, and family status.

Submitted by Menachem Keren

## Population Statistics 1903-1906

Jewish Population of Romania and Selected Cities: The Jewish Encyclopedia, New York and London: Funk and Wagnalls, 1903-1906, Volume X, "Romania."

City	Jewish Population	Total Population	% Jews
Bakau	7,850	13,000	60.38%
Botoshani	16,660	35,000	47.60%
Braila	10,811	46,715	23.14%
Bucharest	43,274	282,071	15.34%
Galati	12,970	62,078	20.85%
Jassy	30,441	78,067	38.99%
Monastir	6,000	664,379	.90%
<b>Totals</b>	<b>269,015</b>	<b>5,408,743</b>	<b>4.99%</b>

Submitted by Gertrude Singer Ogushwitz

---

### **How Romania Has Respected the Berlin Treaty: A Quarter of a Century's Naturalizations!**

Submitted by Roberta Solit

(This article can be found in The Roumanian Bulletin February 13th, 1903 at the National Archives II, Record Group 84, Roumania Legation, Volume 12 (Instructions-Department of State Roumanian Series 1902-1903; Notes Roumanian Government 1902-1908. RG 84. Stack 350, Row 9, Compartment 11. Shelf 01. The Confidence Trick)

How many Roumanian Jews have been naturalized in virtue of the Treaty of Berlin? The answer to this question has not hitherto been given with precision. It will be remembered that in 1878 the Powers stipulated for full civil and political rights for the whole of the native Jewish population, then estimated at about a quarter of a million. The Roumanian Government objected to this wholesale process as likely to lead to social complications, and they proposed a gradual emancipation, at the same time pledging themselves to so hasten the work that within a reasonable period the whole questions should be solved to the satisfaction of Europe. As an earnest of their sincerity, they naturalized by decree 883 Jews who had served in the war of independence. The Powers allowed themselves to be persuaded; and as a mark of their confidence in the liberal intentions of the Roumanian Government, paid in advance the full price of the emancipation of the Jews by recognizing the independence of Roumania as a kingdom. During the twenty-five years, which have elapsed since this bargain was made, the total number of Jews naturalized is 92. The following is a full list up to December 1902 [editor's note: see list following the article].

From those 92 names have to be deducted those 80 citizens who have died in the interim, leaving no male children born subsequently to their naturalization. The result is that a grand total of 62 Jewish citizens, out of a total indigenous Jewish population of a quarter of a million, represent today the fruit of a quarter of a century's effort on the part of Romania to pay the stipulated price of her own political emancipation. It should be added that of the 883 Jewish soldiers naturalized by decree, as bait to the powers previously to the bargain for the recognition of Romanian Independence, more than 600 were already dead, having succumbed during the war. Many of the remaining never received certificates of naturalization, and consequently their rights have frequently been contested and denied.

London: Printed by William Clowes and Sons, Limited, Duke Street, Stamford Street, S.E., & Great Windmill Street, W.

Listing includes: No./Surname/First Name/Middle N./Location/Occupation/Yr.

Naturalized

- |  |  |
|--|--|
| 1 Halfon S. I./Bucharest/Banker 1880         | 47 Tausig Dr. B./Jassy/Physician 1880                  |
| 2 Halfon M. N./Bucharest/Banker 1880         | 48 Last Berisi/Faltic/Merchant 1880                    |
| 3 Manoach I. I./Bucharest/Banker 1880        | 49 Augensbreich M.M./Piatra-N./ Merchant 1880          |
| 4 Manoach Em. Hillel/Bucharest/Banker 1880   | 50 Gunberg Tobias/Focsani/Advocate 1880                |
| 5 Roth Dr. M./Bucharest/Physician 1880       | 51 Halfon Alex./Bucharest/Banker 1880                  |
| 6 Emanuel David/Bucharest/Professor 1880     | 52 Welt Tule/Bacau/Merchant 1880                       |
| 7 Alterescu Sache/Roman/Advocate 1880        | 53 Labin Benj./Botosani/Advocate 1880                  |
| 8 Focsaner Abr.H./Bacau/Merchant 1880        | 54 Last Wolf/Faltic/Merchant 1880                      |
| 9 Weinstock Nathan/Jassy/ Apothecary 1880    | 55 Rapaport Herscu/T.-Nemt/Farmer 1880                 |
| 10 Daniel Leon/Jassy/Banker 1880             | 56 Moscovici Laba/Faltic/Merchant 1880                 |
| 11 Daniel Albert Eisig/Jassy/Banker 1880     | 57 Halfon Sol. Nis./Bucharest/Banker 1880              |
| 12 Daniel Isr.Haim/Jassy/Banker 1880         | 58 Ascher Moscu/Bucharest/Rentier 1881                 |
| 13 Meyerhoffer Sam./Jassy/Banker 1880        | 59 Kaufman Jancu/Bucharest/Rentier 1881                |
| 14 Stern Adolf/Bucharest/Advocate 1880       | 60 Frankel Max./Roman/Apothecary 1881                  |
| 15 Goldenthal Sam./Jassy/Advocate 1880       | 61 Levy Abr.Moise/Bucharest/Banker 1881                |
| 16 Manoach Isac Hillel/Bucharest/Banker 1880 | 62 Costiner Solom./Dorohoi/Farmer 1881                 |
| 17 Halfon Leon/Bucharest/Banker 1880         | 63 Costiner Moses/Dorohio/Farmer 1881                  |
| 18 Cobilovici Jacob/Bucharest/Merchant 1880  | 64 Blank Maurice/Bucharest/Banker 1882                 |
| 19 Vermont B. V./Bucharest/Functionary 1880  | 65 Focsaner Leib H./Bacau/Landowner 1882               |
| 20 Theiler Josef/Moinesti/Manufacturer 1880  | 66 Levy Maurice A./Bucharest /Advocate 1883            |
| 21 Manoach Moise L./Bucharest/Banker 1880    | 67 Ranistean Herm./Bucharest /Advocate 1883            |
| 22 Weisengrun S.W./Jassy/Banker 1880         | 68 Franchetti Benedetto/Bucharest/Professor 1886       |
| 23 Weisengrun Mayer/Jassy/Banker 1880        | 69 Samitca Ralian/Craiova/Printer 1889                 |
| 24 Posner Mendel/Jassy/Manufacturer 1880     | 70 Schachman Dr. Max/Bucharest/Physician 1892          |
| 25 Manoach Leon/Bucharest/Banker 1880        | 71 Jurim Dr. Henry/Botosani/Physician 1893-94          |
| 26 Farchi Marcu/Bucharest/Advocate 1880      | 72 Schwartz (Cerne) Bernard/Bucharest/Advocate 1893-94 |
| 27 Focsaneanu Moritz/Botosani/Merchant 1880  | 73 Ilutsa Berman G./Jassy/Apothecary 1894-95           |
| 28 Elias Jacques M./Bucharest/Banker 1880    | 74 Negrescu Leonida/Bucharest/Architect 1894-95        |
| 29 Moscovici Jos./Roman/Banker 1880          | 75 Delescu Victor/Bucharest/Engineer 1894-95           |
| 30 Wortman David/Jassy/Banker 1880           | 76 Abramovici Nathan/Galatz/Engineer 1894-95           |
| 31 Wortman Josef /Jassy/Banker 1880          | 77 Sucin Dr. Mateiu/Bucharest/Physician 1896-97        |
| 32 Moscovici Dr. M./T.-Nemt/Physician 1880   | 78 Zahareanu I./Bucharest/Banker 1896-97               |
| 33 Baeram Abr. B./Bucharest/Merchant 1880    | 79 Cobilovici Dr. Alex/Bucharest/Physician 1897-98     |
| 34 Meisels Adolf/Bacau/Merchant 1880         | 80 Nisescu Maurice/Bucharest/Physician 1897-98         |
| 35 Grunberg David/Jassy/Advocate 1880        | 81 Sabetay Abr. B.Turn/Severin/Banker 1899-1900        |
| 36 Focsaneanu L. L./Doroho/i Merchant 1880   | 82 Krainick Josef/Bucharest/Dentist 1899-1900          |
| 37 Grunberg Herman/Bacau/Advocate 1880       | 83 Gaster Max/Bucharest/Advocate 1899-1900             |
| 38 Buiu Herscu/Jassy/Merchant 1880           | 84 Rosenthal Solom./Bucharest/Advocate 1899-1900       |
| 39 Zibalis Solom./Focsani/Landowner 1880     | 85 Mathias Moritz/Bucharest/Engineer 1899-1900         |
| 40 Zibalis Fried/Focsani/Landowner 1880      | 86 Lupu Em./Chemist 1899-1900                          |
| 41 Zaraf Lufu/Dorohoi/Banker 1880            | 87 Cobilovitz S./Banker 1902                           |
| 42 Leibovici Isac/Jassy/Merchant 1880        | 88 Marcian Dr./Physician 1902                          |
| 43 Berger Abr/Bucharest/Merchant 1880        | 89 Fraenkel Dr./Physician 1902                         |
| 44 Juster Max/Berlad/Merchant 1880           | 90 Mendl Theodor/Shipowner 1902                        |
| 45 Juster Michel/Berlad/Merchant 1880        | 91 Ettinger Dr./Physician 1902                         |
| 46 Cohn Isiel/T.-Nemt/Apothecary 1880        | 92 Pauker S./Journalist 1902                           |

## **Galatz Jewish Community Needs Our Help**

by Simone Bercu

Through the Galatz interest group mailing list I discovered that Gheorghe Mireuta, agreed to a job for six months for which many recipients agreed to pay. George, who has done research in Romania for a number of Jewish genealogists, was to conduct surveys of the Jewish cemeteries in Galatz County, and provide some records for every one of the participants who contributed at least \$11. In addition, he was expected to verify what types of records are available in the community centers and provide the list to the group via Ellen. He was also asked to determine the community needs, as our group was going to offer some support. At that time, one member offered to purchase them a computer, to open up a channel of communication with the community.

Since George does not know Hebrew, and I speak both Hebrew and Romanian, I offered to join him in Galatz and translate any Jewish records from Hebrew to English. It was my responsibility to convince the president to accept the computer, which he refused, prior to my visit. I spent a couple of weeks in Galatz, and we traveled to a few Jewish communities in that county. The members of the group received all the information that we gathered and Ellen (who organized this effort) received the cemetery surveys. George and I informed the community that I would be open to suggestions regarding their needs, and Ellen would discuss it with the members.

Upon my return, I shared with the group the rest of the materials, a letter from community members, and I informed the group that I felt morally obligated to follow through with our promise of help. Since the members did not come forward and offer to adopt any of the projects that the community representative suggested, I decided to present the story of the Galatz Jewish Community to the Washington Jewish Week (WJW). The paper's editor thought it a worthwhile cause and an article appeared on August 17, 2000. As a result of this article, which described how numerous individuals who are over 80 years old and subsist on \$30 to \$40 per month, a few individuals offered to adopt needy, elderly Jews on a monthly basis. Mrs. Sylvia Bass, who was the first to adopt two sisters, received the most touching and heart breaking story from these sisters. Their story depicts the hardships and tragedies that have befallen the Romanian Jews who did not leave Romania after World War II. The WJW published this letter last month in the Letters to the Editor section. However, they left out major parts of the beautifully written letter, and supplied no contact information.

There are another 15 individuals who could benefit from such help. It would be a wonderful if we could adopt every one of these families. Two of the individuals have passed away since November. The money is sent directly to the families without any intermediary. However, we are kept informed as to changes in the community. A local Romanian woman had prepared a standard letter to include with the check, and she is also available to translate the incoming letters.

This past Chanukah a number of individuals, under the leadership of Herb Lewis raised enough money to purchase a computer that they promised last year. The community is now using the computer for their bookkeeping. If you are interested in helping a family, you could contact me at [shimona18@aol.com](mailto:shimona18@aol.com). Mrs. Sylvia Bass is willing to purchase the money orders and take care of the mailing.