



Jewish Life in Bessarabia Through the Lens of
the Shtetl Kaushany

Yefim A. Kogan



Kaushany, 1950s

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This paper is dedicated to my dear mother and father.

My mother, Khinka Kogan (Spivak),

was born in Bessarabia and now lives in Tzur-Shalom, Israel.

She inspired me and my whole family with great stories about her ancestors,

friends and many residents of the shtetl Kaushany.

My father, Buma (Abram) Kogan (ברוך), of blessed memory,

who drew my genealogical tree many years ago,

and helped me to understand what family is all about.

I also dedicate this work to all Jews of Kaushany.

Adviser: Dr. Barry Mesch, Provost and Stone/Teplow Families' Professor of Jewish Thought at
Hebrew College

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I. Introduction

Very little, if anything, is written about *mestechko*, the small towns or townlets in Eastern Europe with fewer than two thousand Jewish residents. There is almost nothing about such places in Jewish scholarship. If lucky, one may find that Jews lived there in a certain year, and that a synagogue or a burial society was created in another year. For some small towns, there might be a line about Nazi atrocities. There are some exceptions, for example an 800-page book *There Once Was a World. A 900-Year Chronicle of the Shtetl of Eishyshok*, written by Yaffa Eliach¹.

Many Yizkor Books were written in the 1950s about the larger towns, with stories about Jewish life from the beginning of the 20th century throughout World War II. Most of them were published in Israel by societies connected to a town or a region². These books are great testimonies to Jewish life in Eastern Europe. One of the major Jewish genealogical sources, JewishGen.org³, affiliated with the Museum of Jewish Heritage, has thousands of volunteers creating a memorial for the Jews who once lived all across Europe. A section of JewishGen, KehilaLinks⁴, includes websites for many towns, sometimes very small communities in Ukraine, Lithuania, Moldova, Hungary and other countries. All these websites were developed by volunteers with connections to these places; they usually include a history of the town, a history of the Jews in that town, old town photos and maps, memoirs of the residents, testimonials from

¹ Eliach, 1998 Eliach, Y. (1998). *There once was a world. A 900-Year Chronicle of the Shtetl of Eishyshok*. Boston, New York, London: Little Brown and Company.

² Many of the Yizkor Books are available online at NY Public Library: <http://yizkor.nypl.org>.

³ <http://www.jewishgen.org>

⁴ <http://kehilalinks.jewishgen.org>

the survivors of the Holocaust, reports of recent visits to these places, discoveries of cemeteries, or synagogues hidden close by and more.

I have a special interest in the Bessarabia⁵ region because I was born in Kishinev⁶, which was once the capital of Bessarabia oblast and gubernia⁷. My parents, grandparents, and great grandparents were all born and lived in Bessarabia. In my 2006 Hebrew College course “Through Their Eyes” with Professor Jay Berkovitz, I engaged in a study of Jewish life in the whole region of Bessarabia/Moldova. My final paper for the course was “A geo-historical and cultural overview of Jewish life in Bessarabia/Moldavia region up to the beginning of the 19th century.”

In addition, I have an interest in pursuing my own Jewish heritage. Because of the political situation of the 1940's to 1980's I had been unable to pursue that interest when living in Kishinev and in Moscow. Only after emigration from the Soviet Union in 1989 was I able to study Jewish subjects and be involved in historical and genealogical Jewish research.

Why Kaushany?

My mother and father, their parents and grandparents back six generations lived in the shtetl Kaushany, in the district of Bendery⁸, before the Great Patriotic War⁹ of 1941; my father was born there. I am able to trace my relatives in Kaushany back to 1835, at which time it was in Bessarabia, in the Russian Empire. My ancestors probably lived there long before that, when it was under Tatar rule as part of the Ottoman Empire. Both my paternal and maternal ancestors

⁵ Bessarabia is a region between Rivers Prut, Dniester, Danube and the Black Sea. The name originally applied only to the southern part of the territory, and only in 19c under Russian rule the whole region was named Bessarabia.

⁶ Capital of Moldova, the republic of the Soviet Union, and currently the capital of Republic of Moldova. A large part of Bessarabia was included after WWII into the Republic of Moldova, and southern and northern parts became part of the Ukraine.

⁷ Oblast, gubernia - province in Russian Empire.

⁸ A major town on Dniester River, now it is part of Transnistria, the self-proclaimed region.

⁹ The name used in the U.S.S.R for the War between the Soviet Union and Germany, 1941-1945.

lived, married and raised children in this town, as well as in some other small towns in southern Bessarabia. I remember traveling to Kaushany with my parents as a child in the 1960s, when they went to visit the cemetery. At that time it had already been partially destroyed. I remember a very dusty central square with a church in the middle. Later I found that this church divided Kaushany in two parts with the Jews living on one side and the Christians on the other¹⁰. The Jewish quarter was at the time near that church, but almost no Jews lived in the town and most of the houses which belonged to the Jews were either destroyed or occupied by other people.

Kaushany website at JewishGen KehilaLinks project

In 2008 I developed a web site: <http://kehilalinks.jewishgen.org/Causeni/Kaushany.htm> which was a first attempt to create a memorial to the Jews who lived in the shtetl Kaushany. There are only a dozen websites for the towns and shtetlakh in Bessarabia that have been created so far and that process continues. According to the Bessarabia Special Interest Group¹¹, Jews lived in about 200 large and small towns and shtetlakh in Bessarabia, and also in numerous villages.

At the Kaushany website I have included historical information about the place, the genealogical data found in the Family History Library in Salt Lake City, Yad Vashem in Jerusalem and many other sources. There is also a section at the site for reminiscences of my mother, uncle, and other residents of Kaushany. The memoirs are, in fact, the jewel of the site. Together with photographs and genealogical records, they help reconstruct the texture of Jewish life in Kaushany before the WWII.

Since 2008 many discoveries have been made. Recently the Map of the Jewish Quarters of Kaushany was upgraded with new information and recollections from Kaushany residents of

¹⁰ See on the Map of a Jewish Quarter of Kaushany 1930s' in Chapter III.

¹¹ <http://www.jewishgen.org/Bessarabia>

the 1930s. I have also found Video Testimonies of Holocaust Survivors at the University of Southern California Shoah Foundation Institute for Visual History and Education. All four of the video testimonies from people born in Kaushany are now presented at the site¹². This thesis is in part a continuation of the work on the website.

Sources of information used in the study

- 19th century vital records from the Moldova State Archives digitized by the LDS church and transcribed from Russian and Yiddish by JewishGen.
- Revision lists (census, family lists) from 1848 and 1854 from the Moldova State Archives, digitized by the LDS church and transcribed from Russian by a group of translators I have organized at JewishGen.
- The Romanian Business directory of 1924-25, translated and transcribed from Romanian.
- Memoirs about life in the 1930s in Kaushany from residents who now live in Israel, France and the USA.
- Documents related to Jewish life recently found by local residents of Kaushany and translated from Romanian.
- Fragments of grave stones / matsevot found recently in and around the town of Kaushany.
- Video Testimonies of Holocaust Survivors from Kaushany.¹³

How to write and pronounce Kaushany in different languages?

I am accustomed to the Russian and Yiddish pronunciation and writing of Kaushany – Каушаны, and – קאַוּשאַן (Kaushon). Some Jews also used Koshany, Kaveshon, Kaushen'. The modern Moldovan name of the town is Căușeni with Romanian diacritic marks below and above

¹² Two testimonies are in English and two in Russian.

¹³ University of Southern California Shoah Foundation Institute for Visual History and Education, www.college.usc.edu/vhi.

the letters. On the German maps the town is Causanii, Causanii Noui or Kauszany, Nw.Kauszany, N.Kauschani; while French maps show – Nvo Kauchany. The place sometimes was named Новые Каушаны (New Kaushany). Residents told me that “New” was usually used for the Jewish part of Kaushany. The Business Directory of 1924 in fact has Kaushany and New Kaushany separately, and almost all listed businesses were in New Kaushany and owned by the Jews.

Where Kaushany is on the map?

The shtetl Kaushany is located in the district (județul-Romanian, uezd-Russian) of Tighina (currently Bendery) in the southeast of the Republic of Moldova. The Republic of Moldova is a country located between the Ukraine and Romania, not far from the Black Sea.

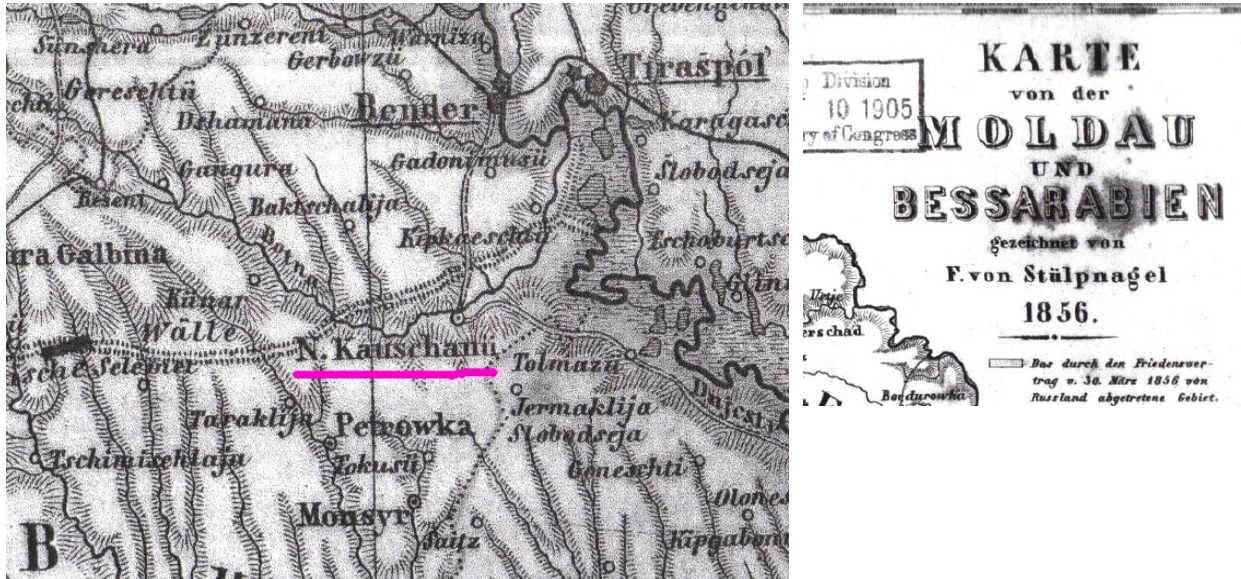


From the World Atlas (www.worldatlas.com)
The Republic of Moldova is in the center
of Europe.

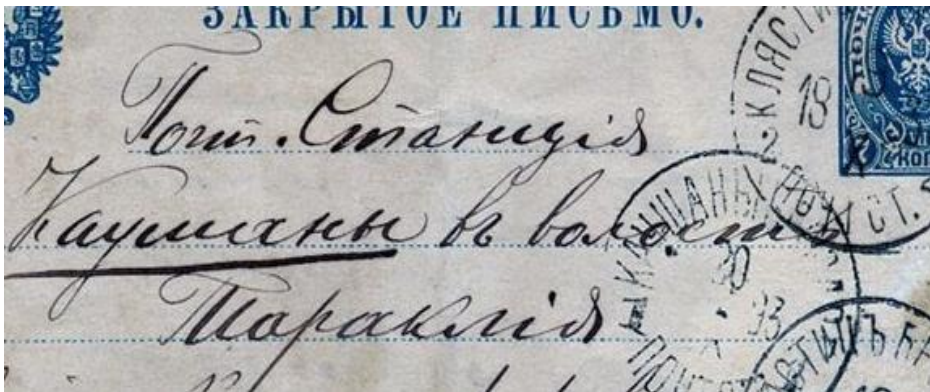


Kaushany is in the southeast corner of
the Republic of Moldova.

Kaushany is 13 miles from Bendery (Tighina) and 17 miles from Tiraspol, on the left bank of the River Dniester, the main town in the Moldova / Transnistria self-proclaimed territory. The distance from Kaushany to the capital of the Republic of Moldova Kishinev (Chisinau) is 44 miles.



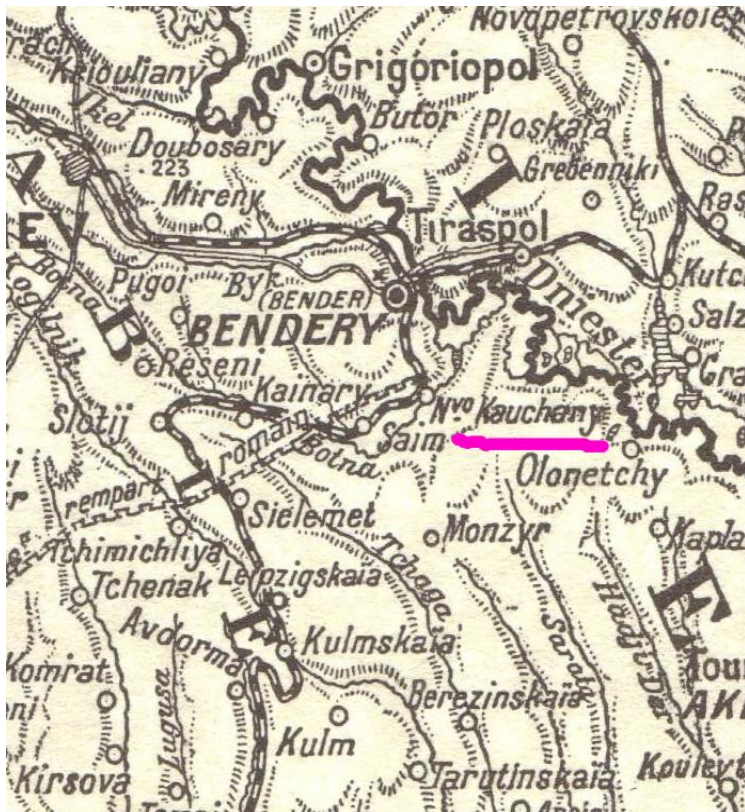
N.Kauschanii (Kaushany) on a German map of 1856, obtained from the Library of Congress.



Kaushany was also a Postal Station in Bessarabia gubernia, located on a railroad from Kishinev-Bendery to Reni on Danube River. See above a postcard of 1893, written in Russian: Postal Station Kaushany in volost' (subdistrict) Tarakliya. On the stamp - Kaushany, 1893.



Каушаны (Kaushany) on a Russian map of 1907, obtained from the Library of Congress.



Nvo Kaucheny (Kaushany) on a French map of 1916¹⁴.

¹⁴ Map of the Carpathians, Roumania and Part of Balkans. (1916). Albany, NY: Cartographer G. Peltier.

From Political Map of
Moldova, 1993, University
of Texas at Austin



Getting help from Moldovans and Ukrainians local residents

Several years ago I was contacted by two local residents of Kaushany, Vova Cheban and Sergey Daniliuck, who found the Kaushany website at JewishGen.org. They both were very interested and surprised to read about Jewish life in their own town, about which they were ignorant.

Vova Cheban told me the story of how he found out that Jews used to live in Kaushany. He and several friends were working in Romania in the beginning of the 1990s, buying and selling goods. One winter, probably in 1994, they worked in the town of Kovasny, a resort with mineral waters in the Carpathian Mountains. He writes that “One imposing man came to us to ask where we are from. Romanians often asked us questions, and we reluctantly answered. It appeared that he was from Kaushany before the war. After that we started to ask him questions.

He told us that just before the Soviets came in June of 1940, he studied in Bendery, and his family owned a windmill, a blacksmith shop and also a tavern in Kaushany. The family was so afraid of the Soviets that he was sent immediately across the border to Romania, and from then on he has never been back to Kaushany. At that time he lived in Bucharest with his family. He also added that his family tavern was one of seven on the same block on the main street, and the other six were owned by Jews! He asked us if there are still Jews living in Kaushany? There were many Jews in town before...”

Sergey Daniliuck wrote me that he is studying the history of Kaushany and the surrounding areas. He was very interested in the material from the website. He added that unfortunately the Jewish cemetery and most of the buildings from before the war have disappeared and he probably lives in a place where Jews used to live. He was willing to help me obtain pieces of information from the local museum and from other organizations. At the end of that letter he wrote – “History should not be forgotten”.

For the past two years I have received many emails from Vova and Sergey. They are full of new facts and photographs, excerpts from books, maps, and copies of documents about Jewish life in the town. Sergey photographed several remaining fragments of Jewish grave stones he was able to find.

Acknowledgements

I would like to thank all people who helped me and my family to come and settle in Boston, and be able to study Judaism. I am extremely grateful to my good friend Barbara Palant of Lexington, who organized my first Jewish course, Songs of Shabbat with Cantor Charles Osborn, and many classes after that. I express my sincere gratitude to professors and students of

Me'ah and Hebrew College for providing me with support during all years of study. I would like to specially thank Dr. Barry Mesch for being patient and very helpful, for devoting his expertise and time to mentor and challenge me at his courses and at final thesis.

I am greatly thankful to my dear wife Dr. Galina Dobrynina-Kogan for her support, encouragement, and always believing in me.

II. Kaushany before 1918

This chapter reviews the general history of Kaushany before 1918, the powers who governed the region since known times, the history of the Jews in the region and in the town, and known genealogy about Jewish Kaushany.

Up to the 16th century

Based on what is known about the general history of Kaushany, it was a “selische” – a village or a small town which existed from the 9-10th century at the current location at the intersection of the Upper Trojan Wall¹⁵ and river Botna. During the 14th century, the descendants of Daco-Romans, the Romanians, established two states, the principalities of Walachia and Moldavia¹⁶. Moldavia was created by people who left the northern part of Transylvania (Maramures) during the 14th century. They unified the people living in Moldavia and organized the territory into a state.



Flag of the Principality of Moldavia, 14-19 century

Kaushany was governed by different ruling powers from the 14th to 16th centuries; in general it was under the Principality of Moldavia¹⁷.

Because Bessarabia was conveniently located on a trade route from the Black Sea ports to Poland and the Baltic Sea, merchants, including Jews, frequently visited the land.

¹⁵ The Upper Trajan's Wall is a fortification located in the modern Republic of Moldova, stretches 75 miles from Dniester River at the Teleneshty district to the Prut River. It is most likely of the Roman origin or of third/forth century Germanic origin.

¹⁶ “Moldavia” is the spelling used in Russian and English to designate what the local people know as Moldova.

¹⁷ At some time it was under the Tatar rule of the Golden Horde. In the 15th century southern Bessarabia was occupied by the Ottoman Empire, but the inner land was given to Nogai Horde Tatars.

The earliest reference to the Jews in Bessarabia dates from the 14th century. There is evidence that there was an uninterrupted Jewish presence in the Moldavian and Walachian Principalities for centuries before the 14th century emigration into the area. "... Jews partly came from Palestine, or were of Byzantine or Khazar origin and since the immigration from other European lands had not yet started, where else could they have come from"¹⁸. A document from 1574 established the fact of the Jewish presence in Moldavia during the reign of Prince Roman I (1391-1394) and Alexander Bun (Alexander the Good) (1401-1433)¹⁹. A number of Jewish communities in southern Bessarabia had been in existence since the 15th century. In the 16th-17th centuries there was a rabbinical court functioning in Akkerman (Cetatea Alba)²⁰, which is less than 60 miles from Kaushany. There were also Jewish communities from the 16th century in Kiliya and Izmail, both towns on the Danube River in Bessarabia. Jewish sources like the Encyclopedia Judaica²¹ mention that "A number of tombstones in the ancient Jewish cemetery in Kaushany, thought to date from the 16th century, indicate that there may have been Jews living in the place in this period"²². Unfortunately this is impossible to confirm because the Jewish cemetery or cemeteries were destroyed in Kaushany after World War II. There are very few reminders of the existing cemeteries in Kaushany²³.

From the 16th century to 1812

In 1538, the Principality of Moldavia was defeated by the army of Suleyman the Magnificent, and for almost three hundred years it was a vassal state of the Ottoman Empire. Moldova was never incorporated into the Ottoman Empire, and no Turks settled in the country.

¹⁸ Schulsohn, S. J. (n.d.). *Immigration and Settlement of the Jews in Bukovina*. New York: http://www.jewishgen.org/yizkor/bukowinabook/buk1_001.html.

¹⁹ Broghauz, & Efron. (1908-1913). *Jewish Encyclopedia*. St. Petersburg, Russia.

²⁰ *The YIVO Encyclopedia of Jews in Eastern Europe, Bessarabia*. (n.d.). New York: YIVO, Bessarabia.

²¹ Ed. Michael Berenbaum and Fred Skolnik. (2007). *Encyclopaedia Judaica*. Detroit: Macmillan.

²² Ed. Michael Berenbaum and Fred Skolnik, 2007. Kaushany, Eliyahu Feldman.

²³ See section Jewish Cemetery, in Chapter III.

For a long time it had a special status, paying an annual tribute of gold and horses, and was ruled by the Moldovan princes, the gospodars²⁴.



Flag of the Ottoman Empire 1453-1844



Moldavia and the town of Kaushany, 1648

Excerpt from the Historical Atlas of Central Europe (Magocsi & Matthews, 1993).

Bessarabia is on the map between the rivers Prut and Dniester and the Black Sea.

The southern part of Bessarabia, see on the map above, was part of the Silistre Eyalets (province) of the Ottoman Empire. The Kaushany region was part of that territory under direct Ottoman control or Tatar rule, and Kaushany became a residence of Tatar Khan. The Tatars themselves paid tribute to the Ottoman Empire.

The most famous Moldovan²⁵ of the 18th century was the Prince of Moldavia, Demetrius Kantemir. He was a writer, a political leader and a scientist. He led ten thousand Moldovans on

²⁴ Gospodar or hospodar is a term of Slavonic origin, meaning “lord” or “master”. The term was used for the rulers of Wallachia and Moldavia from the 15th century to 1866.

the Russian side in their fight against the Turks. After the Turks were victorious, Kantemir fled and settled in Russia. Peter the Great awarded him the title of Prince of the Russian Empire. Demetrius Kantemir wrote *Descriptio Antiqui et Hodierni Status Moldaviae*²⁶ the first and the most complete description of the Moldovan geography, history, government, and daily life.

In the first chapter which is about geography, Kantemir wrote about Ancient and Modern Moldavia: “Nogai Horde (Nogai tatars) were divided in 2 branches: Orak-ogly and Orumbet-ogly. These two branches preserved careful their tribal traditions. As their ancestors did, these nomad people live in the steppe, and they do not have towns, except Kaushany on the river Botna...²⁷”.

In the 16th century, Jewish immigration to Moldavia came from Galicia, Poland and Germany. They were mostly of Ashkenazi descent but some Sephardic merchants from Constantinople also began to reside in Bessarabia. Kantemir’s work also included a description of the life of Jews: their rights, occupations and relations with their neighbors. Kantemir described the town of Kiliya in the southern part of Bessarabia, where Jews used to live and trade from the 15th century. He says that Kiliya was a small but famous port where ships from as far as Egypt and Venice would be anchored. Kantemir described Kiliya as a cosmopolitan town with Turks, Jews, Christians and Armenians living together peacefully. In the political section, the Jews were mentioned among other peoples living in Moldavia. According to the author, Jews were allowed to build wooden synagogues but not stone structures. Jews were citizens of the nation but paid an annual tax that was higher than other citizens. Jews were engaged exclusively in commerce and tavern keeping. The author reported that“...foreign traders, Turks, Jews and

²⁵ Terms Moldovan and Moldavian have the same meaning. First used in Moldavia, Romania and the second – in Russia, Europe.

²⁶ Kantemir, D. (1714, Latin, 1973, Russian). *Descriptio Moldaviae (Biblioteca Academiae Mosqvitanae Scientiarum*. Kishinev.

²⁷ Kantemir, 1714, Latin, 1973, Russian, p.34.

Armenians keep all commerce in their hands because the Moldavians are not enterprising and show no initiative”²⁸.

In 1579, Moldovan Prince Peter Schiopul (Peter the lame) expelled the Jews from Moldavia on the grounds that they were ruining the merchants and had a total monopoly on the Moldavian commerce. 50 years later, new Moldavian princes invited the Jews back from Galicia, Poland. To attract Jews to the area they declared the expulsion ordered by Peter the lame null and void. There is no evidence that any expulsion occurred in southern Bessarabia which was directly ruled by Turks.

From the 15-16th centuries the Jews lived in Bessarabian towns, including a town which is only 13 miles from Kaushany – Bendery (Tighina). It is likely that the Jews appeared in Kaushany at that time. I. Pilat in a book on the history of the Jews in Moldova, writes “In 1709 a priest Mikhail Epezhan in his report on a trip from Bendery to Constantinople describes Kaushany as little town, with a lot of Jews, but under the Turkish rule”²⁹. The implication here is that the Jews were present earlier in Kaushany, at least at the last quarter of the 17th century. By 1760 there were 641 Jews living in Kaushany. At that time the town was a summer residence of Nogai / Budjak Tatar Khan³⁰. The Nogai / Budjak people are Turkic ethnic group. These descendants of the Tatar-Mongol Golden horde ruled in the southern part of Bessarabia until the end of the 18th century. Catherine the Great of Russia resettled Nogais from Bessarabia and other southern parts of the current Ukraine into the Caucasus.

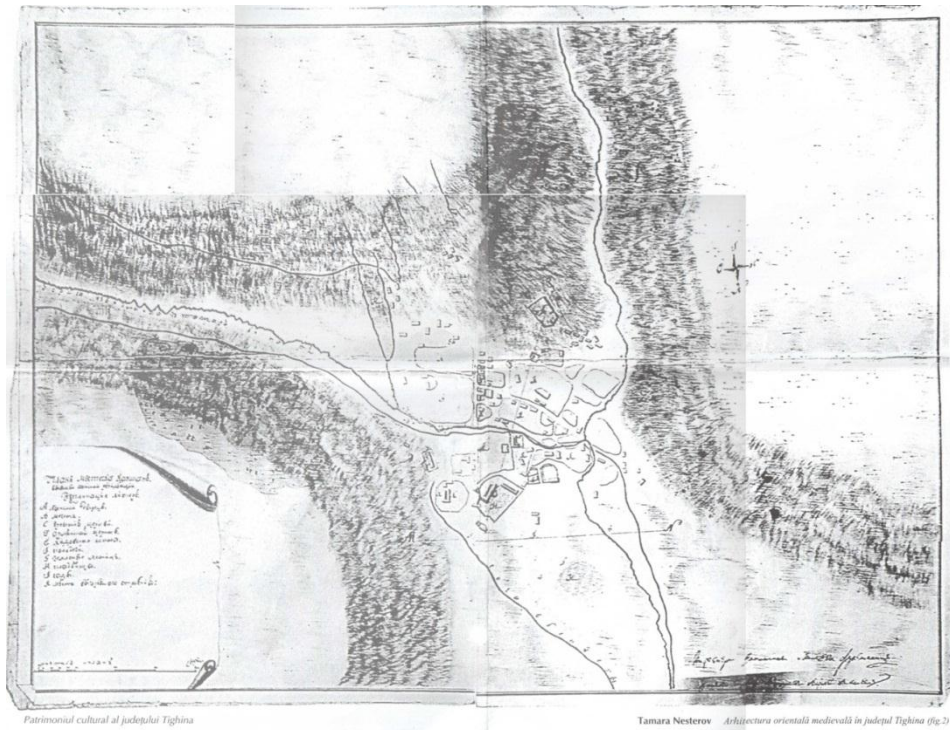
Russia did not rule Bessarabia yet, but the Russian Army was involved in many Russo-Turkish Wars on that territory. Kaushany was the headquarters of Commander Prince Potemkin

²⁸ Kantemir, 1714, Latin, 1973, Russian, p.64.

²⁹ Pilat, I. (1990). *Iz istorii evreev v Moldove (From the History of Jews in Moldova)*. Kishinev: Society of Jewish culture, p. 9.

³⁰ Khan – the title for a sovereign or military ruler, widely used by medieval nomadic Tataro-Mongol tribes.

of Taurida in 1789, before the victorious battle for the fortress of Bendery. The famous cavalry of Mikhail Kutuzov defeated 3,000 soldiers of the Budjak Tatar army in this area.



1789
Kaushany, summer residence of Tatar's Khan (Nesterov, 2002)

The map legend is written in Russian and the description of the map was reproduced in Kishinev, Moldova in 2002, in a book 'Patrimoniul Cultural al Judetului Tighina, written in Romanian by the historian Tamara Nesterov. She writes that 'the map and also a panoramic plan of Khan's palace were executed in 1789 after the conquest of the area by the Russian armies''. Describing the legend, Tamara Nesterov added that 'right near to the west, there was a Jewish School (on the map's legend it says 'zhidovskaya shkola')³¹. This gives evidence to the number of 641 Jews living in Kaushany in 1760, referred to above, but it also signifies that the Jews were of Ashkenazic descent, from Polish lands. Sephardic Jews or Jews from Hungary would not use 'zhidovskaya', because 'zhid' is a Jew in the Polish language, and only later acquired a pejorative connotation.

³¹ Nesterov, T. (2002). *Patrimoniul cultural al judetului Tighina*. Kishinev, p. 104.



1793-1812

Wikipedia map

Simon Dubnov made an important observation of Jews in the Danube Principalities, and how they lived there in the middle of the 18th century: “Newcomers from neighboring Ukraine and Galicia colonized this sparsely populated Danube region, where in the second half of the 18th century the princes invited the Jews and Armenians to settle. Jewish settlements were purely Ukrainian in character. Jews lived in towns, in smaller villages and as tenants of landlords. In both principalities³² the number of the Jews at the end of the 18th century was not less than thirty thousand. The majority of the Jews lived in larger towns like Jassy and in the smaller villages of Moldavia close to the Ukraine. Only a few thousand Jews lived in Walachia. The early Hasidim found refuge in the remote corners of Moldavia escaping from Haidamaks³³ and Galician poverty. Moldavia benefited economically and culturally from its close neighbors Podolia and Volynia once those territories were incorporated into Russia after the second division of Poland (1793)...”³⁴.

³² Moldavia and Walachia.

³³ Paramilitary bands in the 18th century Ukraine.

³⁴ Dubnov, S. (2002, reprint). *Newest History of the Jews*, vol.1, p.48-49.

The Russian period, 1812 – 1918



Flag of Russian Empire

In the aftermath of the Russo-Turkish War of 1806-1812, the whole region between the rivers Prut, Dniester, Danube and the Black Sea was ceded by the Ottoman Empire to Russia at the Treaty of the Peace of Bucharest³⁵.

Excerpt from the Historical Atlas of Central Europe
(Magocsi & Matthews, 1993).

Province of Bessarabia, part of the Russian Empire

Central Europe, 1815



The larger part of the added land had been in the Principality of Moldavia, and the southern part and the northern area around Khotin was under the direct Ottoman rule. The territory gained by Russia included 5 cities (towns with fortresses): Akkerman, Soroki, Bendery, Khotin and Izmail, 15 market towns, and 500-600 villages, with a total population of 500,000, according to the official Russian Census of 1816. Several sources

³⁵ The Treaty of Bucharest between the Ottoman Empire and the Russian Empire was signed on 28 May 1812, in Bucharest, at the end of the Russo-Turkish War, 1806-1812.

state that about 20,000 Jews or 5,000 families lived in Bessarabia at that time. Many Jews engaged in commerce, liquor distilling, and small industries.

The first laws concerning the Jews in Bessarabia were issued by the Russian government in 1818. “Regulations of establishing Bessarabia district” required Jews to join one of three estates, or classes: merchants, petty bourgeois (townsmen, middle class), or farmers. The “Regulations” stated that “...privilegias (privileges) given to Jews by Moldavian Princes (gospodars), will be kept in their entirety”, while the existent Russian legislation concerning the Jews did not apply, since Bessarabia had autonomous status. The regulations even authorized the Bessarabian Jews to reside in the villages and engage in leasing activities and inn keeping, in contradiction to the Russian "Jewish Statute" of 1804. The Jews could even buy a piece of empty land for farming. Because of this regional autonomy, the Jews of Bessarabia were spared several of the most severe anti-Jewish decrees issued in the first half of the 19th century. At the same time the Jews were required to get hereditary surnames³⁶. The main restriction the Jews as well as the Roma (Gypsies), had at that time in Bessarabia was that they could not hold government jobs. Exceptions were given to medical doctors. Because of these privileges many Jews from Galicia, and the Ukraine started to move to Bessarabia, especially when Bessarabia became part of the Pale of Settlement in 1835³⁷.

In 1817 there were 53 Jewish families in Kaushany, which comprised around 300-400 people. In 1827 there were 950 Jews, this was 36% of the total population³⁸.

³⁶ The Moldavia Principality/Romania and the Ottoman Empire did not require surnames until later 19 century.

³⁷ According to the “Status of Jews” law, 1835, Nicholas I.

³⁸ Broghauz & Efron, 1908-1913, Bessarabia.

Jewish agricultural colonies

Jewish agricultural colonies appeared in Bessarabia after a new “Status of Jews” law was approved on April 13, 1835. The principal goal of the laws was to organize the Jews under the new regulations and allow them some activities and not allow others. According to the new status, Jews could freely cross over into the farmer class without any restrictions. The new farmers could settle on crown, purchased, or leased land. Crown lands were set aside for Jews for an unlimited time for their sole use upon payment of taxes. In addition, in areas without much free crown land, Jews were permitted to lease or buy lands from private owners that they could select themselves. In this event, by investing their capital, they joined the rural community and became owners or renters of the land.

Seventeen Jewish agricultural colonies were established in Bessarabia, and one colony was in the Bendery district, not far from Kaushany. The Jews were involved in agriculture even outside of the agricultural colonies. From the statistical information of 1853 in Kaushany and also in the shtetl Chimishliya, Bendery district 119 Jewish families worked in agriculture. Their estate/status was “gosudarstvennye krestiane” - state peasants or state farmers. Also in the same year over 80 families of the Jewish farmers in Kaushany were granted landholdings by the state, and were reclassified as "state farmers". Due to the difficult economic conditions, they were permitted to return in 1864 to the category of townsmen (middle class). Yet a number of Jews in Kaushany continued their work in agriculture, among them were cattle and sheep farmers: in 1849 two Jewish farmers owned approximately one thousand head of cattle and three thousand sheep and goats.

In the 19th and early 20th centuries the main areas of economic activity of Jews in Kaushany were wine, grain, and crafts. In 1899 the government rejected a request by 50 Jews to acquire land for farming.

In Kaushany there was one Jewish school, and two Jewish libraries. By 1910, there was an elementary boys Jewish school, and in 1912, the Jewish Savings and Loan Society. By 1914, Jews owned taverns, 12 shops (including all three fabric shops), the only pharmacy. Among the Jews were 3 lumbermen³⁹.

According to the First All Russia 1897 Census 1675 Jews lived in the town from a total population of 3729 (44.9% from the total population). In 1912 there were about 800 Jewish families which represented a substantial increase.

Jewish genealogy of the 19th century, Kaushany

Many different kinds of Jewish records were found for the Kaushany Jews. Most of them are from the Moldova State Archives in Kishinev, the Republic of Moldova and some records were microfilmed by the Family History Library at the LDS Church⁴⁰. Finally the records were digitized and translated by JewishGen⁴¹. Birth, death and marriage records were found for several years in the second half of the 19th century⁴². There are also records from several 'Revizskaya Skazka' - Revision lists⁴³, sometimes called census or family list. The enumerated individuals/families were subject to taxation and identified men for draft into the army. These

³⁹ Broghauz & Efron, 1908-1913.

⁴⁰ <https://www.familysearch.org/locations/saltlakecity-library>

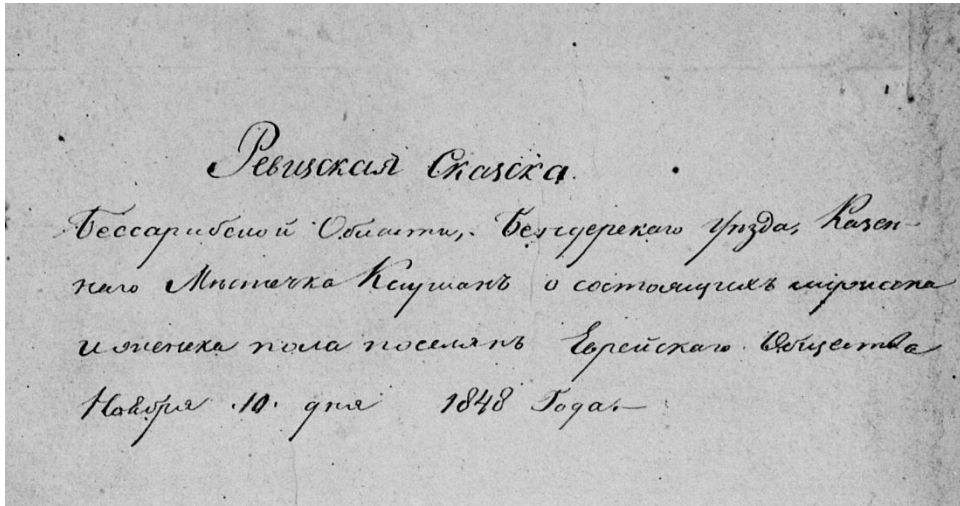
⁴¹ <http://www.jewishgen.org>

⁴² <http://www.jewishgen.org/databases/Romania/KishinevVRs.htm>

⁴³ <http://www.jewishgen.org/databases/Romania/BessarabiaRevisionLists.htm>

records were written in Russian. Most likely the first Revision list was taken in Bessarabia in 1835, the 8th Revision⁴⁴, although not extant, is mentioned in the next 9th Revision list from 1848.

JewishGen has already translated and uploaded for its members about 37,000 Revision list records for Bessarabia, but the total number of existing records is about 200,000.



The Title page from the 9th Revision of 1848 of Kaushany

Translation from Russian

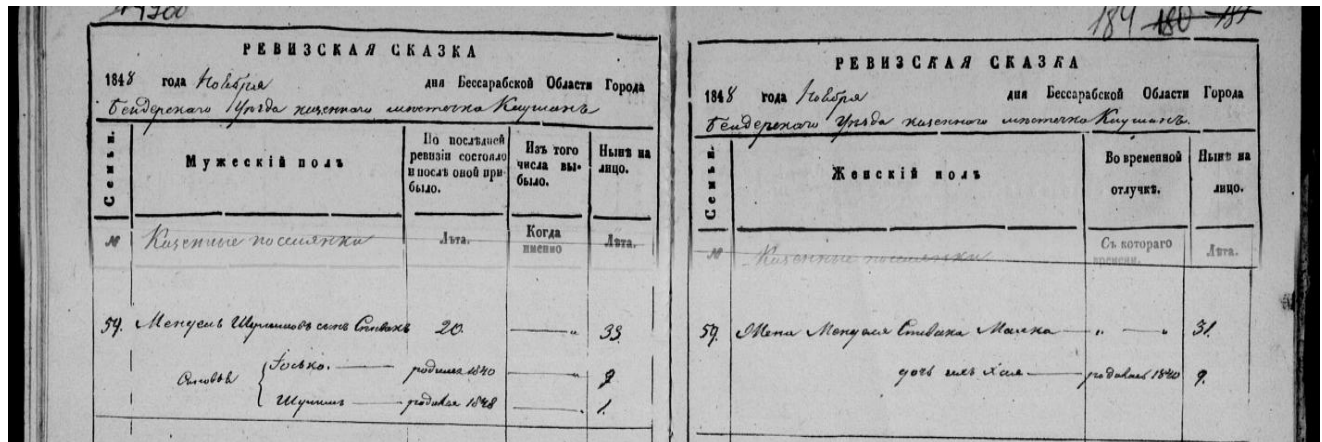
Revizskaya Skazka (Revision list, Census)

Bessarabia Oblast, Bendery Uezd State 'mestechko'⁴⁵ of Kaushany about male and female dwellers from the Jewish society, November 10, 1848.

Below is an excerpt from the 9th Revision of 1848 about the family of my great great grandfather Mendel Spivak born in 1815. Listed are his wife, two sons and a daughter.

⁴⁴ The 7th Revision was taken from 1815- 1825, and probably was not held in Bessarabia, because it became part of Russian Empire only in 1812, and the laws of Russia were first introduced in Bessarabia only in 1818.

⁴⁵ A little town.



Translation from Russian

Revision list was taken in November of 1848, Bessarabia oblast, town from Bendery district, the government 'mestechko' Kaushany.

Translation of the Revision list of 1848

Registration #	Surname	Given Name	Father	Relationship to Head of Household	Sex	Age	Age at Last Revision	Comments
59	Spivak	Mendel	Shulim	Head of Household	M	33	20	
59	Spivak	Iosko	Mendel	Son	M	9		Born in 1840
59	Spivak	Shulim	Mendel	Son	M	1		Born in 1848
59	Spivak	Malka		Wife	F	31		
59	Spivak	Khaya	Mendel	Daughter	F	9		Born in 1840

Statistics of the Jewish residents of Kaushany in 1848 and 1854 from Revision lists:

Revision	Year	Number of Jews present at Revision	Total records, including who died, married or left town since prior Revision
9 th	1848	520	635
10 th	1854	523	615

Birth records found for Kaushany for four years in the 19th century: 1866, 1876, 1878 and 1887, and death records for 1884. These records were written in Russian and Yiddish (Hebrew).

Birth records statistics from 1866, 1876, 1878 and 1887:

	Total	Male	Female	F a t h e r				
				Foreign Citizen	Listed in other Russian gub.	Listed in other town in Bessarabia	In military	Listed in Kaushany
1866	51	32	19	3: 2- Moldova ⁴⁶ 1-Turkey	5: 2-Podolia 2-Kherson 1-Grodno	28: 10-Kishinev 11-Bendery 5-Akkerman 1-Ataki 1-Khotin		15-Kaushany
1876	57	27	30	4: Moldova	5: 4-Podolia 1-Kherson	26: 8-Kishinev 15-Bendery 3-Akkerman	2: 1-in reserve	20-Kaushany society
1878	68	37	31	9: 5-Moldova 1-Holland 3-Turkey	6: 3-Kherson 1-Taurida 2-Kiev	32: 15-Kishinev 12-Bendery 4-Akkerman 1-Brichany	1	20-Kaushany society
1887	72	40	32	10: 6-Turkey 4-Moldova	13: 6-Kherson 1-Kiev 1-Taurida 2-Podolia 1-Volyn 1-Minsk 1-Mogilev	30: 2-Akkerman 15-Bendery 12-Kishinev 1-Orgeev	1	17 – Kaushany society <hr/> 1-Pharmacist
Total	248	136	112	26: 15- Moldova 10-Turkey 1-Holland	29: 8-Podolia 12-Kherson 1-Grodno 2-Taurida 1-Volyn 1-Minsk 1-Mogilev 3-Kiev	116: 45-Kishinev 14-Akkerman 1-Ataki 1-Khotin 53-Bendery 1-Brichany 1-Orgeev	4: 1-in reserve 3-active	72-Kaushany <hr/> 1-Pharmacist

Almost all Jews were part of the Middle Class (Townsmen, Petty Bourgeois). Only 5 fathers of 248 born children were Merchants⁴⁷ (4 in 1866 and 1 in 1878).

⁴⁶ Moldova here is the Principality of Moldavia and from 1877 it was part of an independent Romania state.

⁴⁷ One of the three Estates (classes) for which Jews in Russia had to register.

Death records from 1884:

	Total	Male	Female	F a t h e r				
				Foreign Citizen	Listed in other Russian gub.	Listed in other town in Bessarabia	In military	Listed in Kaushany
1884	31	15	16	4: 1-Moldova 1-Turkey 2-Austria	2: 1-Warsaw 1-Kherson	18: 8-Kishinev 4-Bendery 4-Akkerman 1-Rezina 1-Izmail		7-Kaushany

People died from following diseases:	Age:
Diphtheria – 11	0-5 19
Typhus – 5	6-10 -
Diarrhea – 3	11-20 2
Seizures – 5	21-40 4
Consumption – 2	41+ 6
Brain Inflammation – 1	
Giving Birth – 1	
Dropsy – 1	
Old Age – 2	

There is also an Additional Revision for a family of 14 people, farmers moving out of Kaushany in 1855 to another shtetl of Chimishliya in Bendery district. The last Revision found is of 1869 with 6 families, total of 77 Jews in Kaushany which were removed from farmers estate and re-classified as townsmen (middle class).

The Jews in the Russian Empire in 1906 and 1907 were entitled to vote for Duma representatives, the Russian Parliament. For Kaushany in this Russia Voter's list⁴⁸ there were 101 voters in 1906 and 199 voters in 1907. In order to vote in these elections, a person had to be male, over 24 years old, and for those who lived in small towns, be included in one of the categories: landowner, land manager (managed the land on the behalf of the owner),

⁴⁸ <http://www.jewishgen.org/databases/Romania/BessarabiaDuma.htm>

tenant/lessee (leases the land from the owner), clergyman, owner of immovable property (building, real estate, mills, etc.).

Jewish population of Kaushany, the combined numbers from all periods

	Families	Jews	Total residents	%	Male	Female	Source
1760		641					Encyclopedia
1817	53						Encyclopedia
1827		950		36%			Wikipedia
1848	104	520			245	275	Records
1854	97	523			251	272	Records
1897		1675	3728	45%			Russian Census
1912	800						Wikipedia
1930		1870		35.1%			Encyclopedia
1946	3						Encyclopedia
1991		6					Wikipedia
2004		6					Wikipedia

Some of the numbers in this table need further conformation and possibly a few may not be accurate. For example, 950 Jews seems very high in 1827, especially since 20 years earlier, there were only 520 Jews. The last number is from the Revision list. It is possible though that not all Jews were listed in that Revision. The other questionable number is for the year 1912 – 800 families. In 1897, the number of Jews was only 1675, which is approximately 400 families or less. It is questionable that the number of families could have doubled in 15 years, especially when the Jews started to emigrate from Bessarabia to the West.

Excerpts from Family histories: Kogan, Spivak, and Srulevich

The first story is about a family and their professions from around 1910 to 1920s. Berl Kogan born c.1840, my great great grandfather was a steward for a landlord from the middle of

1860s. At that time the serfdom had already been abolished⁴⁹, but the landlords needed people to manage their estates. Sometime around 1910 the landlord went bankrupt and Berl bought the whole estate. His granddaughter Roza described Berl as a very good grape grower and winemaker. After his death in 1914-16 the estate was divided among his four sons.

The oldest son Peysakh (1874-1928), my great grandfather who managed the estate, had seven sons and a daughter. His two sons, Meyer (my grandfather) and Avrum served in the Romanian army in 1920s⁵⁰, Leon (Arie) and Shimen moved in 1920s to Bucharest, Romania; daughter Khona lived in a village Leiptsig, a German colony in Bessarabia.



Peysakh Kogan with his wife Khova Tulchinskiy
1910s

Berl's second son Iosif (Iosef-der-Royter, he was called) (1878-1956) lived in Kaushany.

Iosif and his wife Lyuba had son Boris and two daughters Poly and Gitl.



⁴⁹ Serfdom was abolished in Russia in 1861.

⁵⁰ They very likely served in the First World War.

Berl's third son – Zolman (1882-1858) moved to a large town, Bendery. He and his wife Sura had two daughters and a son Boris, who was in GULAG⁵¹ for 9 years. One of his daughters Khayka immigrated to Palestine in 1932.



The youngest son – Moyshe (1892-1946), who fought in the First World War, did not want to work on the land. He went to Odessa to study to be an accountant, got a “government rights” license and in the 1930s worked as an accountant for 5 mills in Kaushany. Moyshe with his family used to live in the main estate building until World War II, and as his daughter described that the Moldovans worked on the land and grew grapes, and other plants⁵².

Moyshe with his daughter Roza in their vineyards

⁵¹ GULAG – the government agency that administered the main Soviet forced labor camp systems.

⁵² From the memoirs of his daughter Roza Kogan.

The second story is about two people immigrating to America. My great grandfather Shloyme Spivak, with his close relative left in 1904 for America (or Argentina)⁵³ to get away from the Russian-Japanese war. They decided to search the land first and if all was well, bring their families to America. Shloyme came back to Kaushany after half a year; he said that he didn't want to work on the Sabbath. His relative who was with him was a tailor, worked at the factory apparently on the Sabbath as well, eventually got his own sewing factory. If Shloyme had remained in America, probably his wife and children could have joined him, and my parents as well as my own fate would be very different. But he returned back and the story of his tragic end during World War II will follow in the last chapter.

The last story is about a large family of Srulevich, their emigration from Bessarabia, and a reunion of branches of the family that have not seen each other for a long time. It is a story about a genealogical success of family reunion and of finding new information. It all started when I registered at the JewishGen.org in 2007. Such registration usually includes information

about yourself, and also about your relatives from particular towns you are trying to find. Let's start in the beginning of the 20th century.



Iosif and Sheyva Srulevich

1910c

⁵³ My mother told me that Shloyme left for America, but when I tried to be a little more specific, she said that maybe he went to Argentina.

This is a rare photo of two people born in 1830s. Sheyva died in February of 1941 at the age of 104! Iosif and Sheyva had 12 children, and lived in villages near Kaushany; Sheyva lived in Kaushany from 1938, where she was buried. Their son Yakov left for the US in 1905, and two sisters Shlema and Sophie followed him in 1906. Until the middle of 1930s the families wrote letters to each other, but the war and the Iron Curtain did not allow them to correspond after World War II. For 70 years families lived without any knowledge about each other.

In 2008, I received a message via JewishGen.org from someone claiming that he was a descendent of one of these sisters, immigrated to the USA in 1905. After careful comparison it became clear that we are related. The next week, Jeff Katz, the grandson of Shlema, arrived from New York with the case of letters and photos, and multiple stories of the life of their family. After that there was a great reunion with four generations present descendent of Shlema and Sophie and my family.

Here is the excerpt from a letter to me from Jeff, a grandson of Shlema, after his visit to my mother in Israel in 2008: “So in an old housing development north of Haifa, the wanderings, separation, deprivation and reconciliation of our families came to a close sixty eight years after the last letter before the Holocaust was written in Kaushany by Leyb Spivak⁵⁴ and opened in New York City by Shlema Barsky. Finally a great circle spanning continents and oceans that began in Monzyr⁵⁵ and Ismail in Bessarabia, then moved to Galatz, Kaushany and Kishinev and across the Dniester to Odessa and on to Uzbekistan, Kazakhstan, with stops in Harbin and Shanghai and New York and later in Boston, Seattle and finally returning to the Land of Israel, to Tsur Shalom⁵⁶. Such is the tale of Jewish history”⁵⁷.

⁵⁴ Leyb Spivak is my grandfather.

⁵⁵ Monzyr is shtetl near Kaushany, where Jews lived.

⁵⁶ Tsur Shalom is part of Kirijat Bialik, town north of Haifa, Israel.

⁵⁷ Kogan, Y. (2009). *Family Album, Volumes 1, 2. Sixth edition*. Boston, MA. Chapter - Meeting after many years – Letter of Jeff Katz.

III. 1918-1940, Jewish life in the shtetl Kaushany

Democratic Republic of Moldova, 1917-1918

World War I brought a rise of nationalism and a political and cultural awareness to many nations living in the multinational Empire that was Russia. Following the Russian Revolutions of 1917, Bessarabia elected its own parliament, Sfatul Țării⁵⁸ in October-November of 1917. At this parliament of 150 members, 14 were Jews. It proclaimed the Moldavian Democratic Republic on December 15th, 1917 and formed its government on December 21st with nine members, seven Moldavians, one Ukrainian, and one Jew⁵⁹.



Flag of Democratic Republic of Moldova

1918

The republic did not last long. On January 18th the Bolshevik troops occupied Kishinev and the members of the parliament asked for help from Romania. On January 26th, the Romanian government sent the Romanian Army, and the Bolshevik troops retreated. On February 6th, 1918 the parliament proclaimed Bessarabian independence from Russia. On April 9th, 1918, Sfatul Țării voted for the Bessarabia's union with Romania, and Romania soon approved this union. Jews were absent or refrained from voting for the union⁶⁰.

Some Jews from Kaushany served in the Russian army in World War I, and later most likely participated in the Moldova independence process.

⁵⁸ Country Counsel (from Romanian).

⁵⁹ Mitrasca, M. (2002) *Moldova: A Romanian province under Russian rule*, NY, p.34.

⁶⁰ List of people voted for or against the Union - http://en.wikipedia.org/wiki/Sfatul_%C8%9A%C4%83rii

Under Romanian rule



Romania, Bessarabia Region

From April 9, 1918 – June 28, 1940

The Romanian period in the history of Bessarabia has several specific features. First of all there are little genealogical data available mostly because less than 100 years have passed and the archives usually did not want to give up such information for privacy reasons. The other major feature is that a lot is known about life in Kaushany from people who lived there and who wrote memoirs and stories. My mother, Khinka Kogan (Spivak), gave me great insights into Jewish life in that town where she lived before the Great Patriotic War that genealogical data most likely cannot do. In her 89 years she remembers and clearly describes everybody on the Gymnasium photo of 1937! She remembers not only 18 Jewish students on the photo, but also 3 teachers and 3 Moldovan pupils who studied with her. She also has a vivid memory of her great grandmother Sheyva Srulevich born in 1837⁶¹ and with the genealogical successful research we have now a photo of that woman with her granddaughter, who is my grandmother. Because of such memories I was able to compose a comprehensive list of residents of Kaushany from the end of the 19th century to the 1940s⁶². In addition to the oral memoirs and stories which now are part of our Family Book⁶³ and Kaushany KehilaLinks website at JewishGen, I used many other sources available, including documents found by residents of Kaushany in 2010 and records at the Moldovan Archives in Kishinev.

⁶¹ See about Srulevich family in Chapter II.

⁶² Appendix A.

⁶³ Kogan, Family Album, Volumes 1, 2. Sixth edition, 2009.

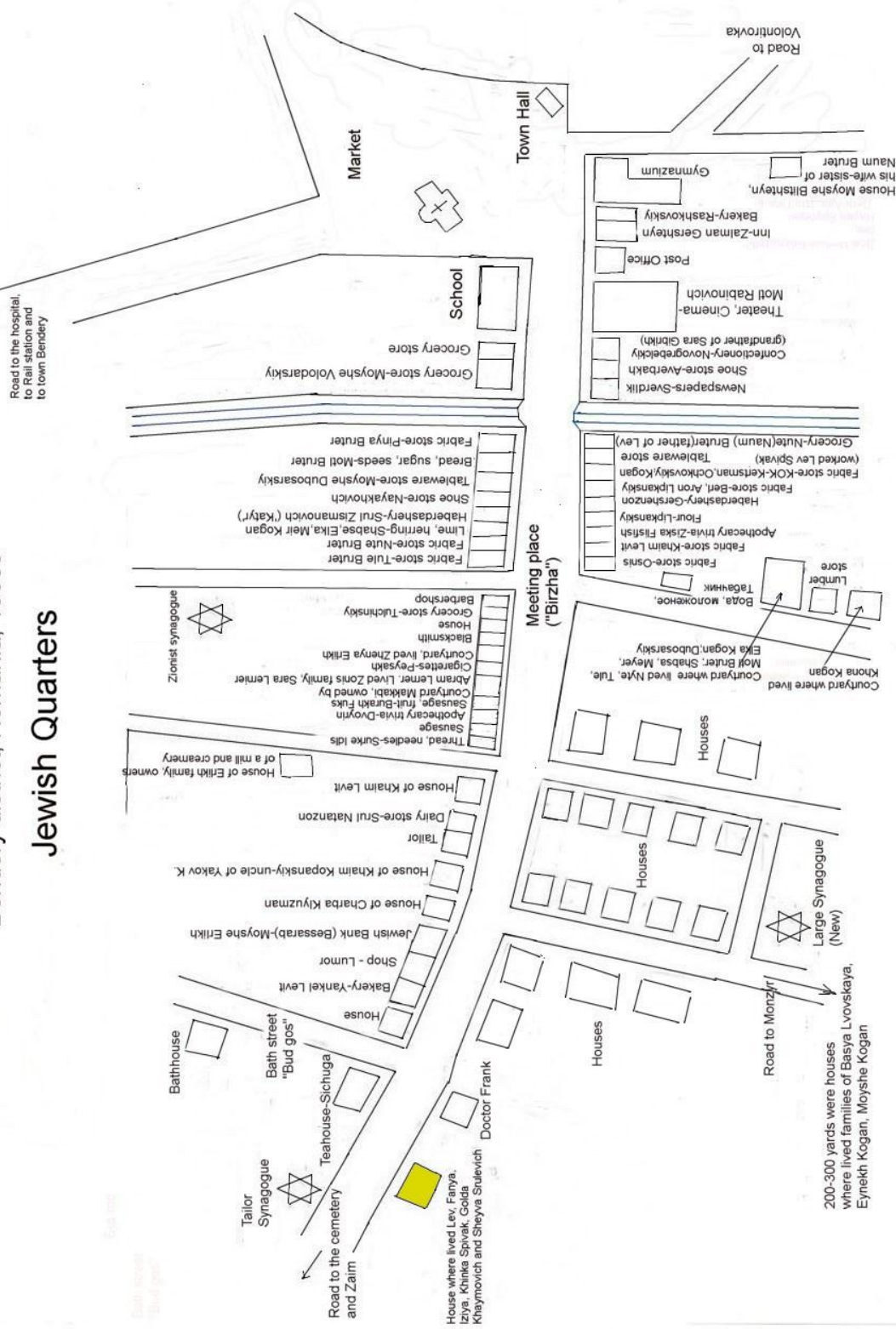
The map of the Jewish Quarters of Kaushany, 1930s

Kaushany

Bendery district, Romania, 1930s

Jewish Quarters

Khinka Kogan, Lev Bruter
edited by Yefim Kogan



The map of the Jewish Quarters was created mostly from the memory of my mother Khinka Kogan (Spivak). Below is a map based on the current Google map of 2012 with the location of the Jewish Quarters as well as a place where the Jewish cemetery stood⁶⁴.



Life in Kaushany

Kaushany was divided in two parts – Old Kaushany, where Moldovans, Romanians, Gypsies, and others lived, and the New Kaushany with mostly Jewish population. In 1930, 1870 Jews, which was 35% of the total population, lived in Kaushany.

My relatives do not remember any big conflicts between nationalities, nor any anti-Semitic incidents, until 1937-38. They recall that it was not a single case of the desecration of the synagogues and the cemeteries while they lived in the town. My uncle says that nobody took seriously the conflicts at the Market between Jews and Moldovans. When a Moldovan would

⁶⁴ See in section Jewish Cemeteries in this Chapter.

say: «Ты жидуля, что хочешь всё даром?» - “You, zhidulya (from zhid⁶⁵) want all for free?” it was seen as almost charming addressing a Jew.

Kaushany was intersected by several roads to Bendery, Volontirovka-Reni, Chimishliya-Kishinev, Talmaz-Chadyr Lunga⁶⁶. They were mostly dirt roads, and no one could come to the school without boots or galoshes. Galoshes were traditional Jewish shoes at these years in Kaushany. At the end of the 1930s the roads started to be covered with stones and some of them with asphalt with small sidewalks and with drainage for the rainy weather. The courtyards with houses and apartments stood alongside these roads. All houses were one-story⁶⁷, many were built with plans for future expansion in order to have an apartment for their children when they grew up. Thus, the courtyard usually included an extended family. Many families rented their apartments. Here is a description of one such courtyard where my mother lived with her large family⁶⁸. In front of the courtyard was the house of my great grandfather Shloyme Spivak. They had 3 rooms, a corridor and a kitchen. Near their house grew four beautiful trees, and a large bench stood under them. My mother and uncle loved to sit there with their friends. At the windows of the house there were wooden shutters that were closed and locked at night with hooks. Into the courtyard led a small wicket and a gate. The other house where my grandparents and mother with her brothers lived stood on a dais. They had 2 rooms, a corridor and a kitchen. Grandfather’s brother Yankel lived in a third house and the fourth was for rent. On one side of the courtyard were small sheds, where they kept wood and corncobs for heating flats in the winter. Just to note, that Kaushany did not have electricity until 1939, and they used kerosene lamps for lighting and stoves for cooking. In every Jewish courtyard was a cellar for storing

⁶⁵ A derogatory term for a Jewish person. In many Slavic languages it meant a Jew.

⁶⁶ See the map of the Jewish Quarters of Kaushany, 1930s in this Chapter.

⁶⁷ Several houses were with two stories according to Land and Property documents, Kaushany, 1940-41, Archive of Republic of Moldova, Kishinev.

⁶⁸ See at the Kaushany Jewish Quarters map in yellow.

vegetables, fruits, and barrels of good Moldovan wine. My great grandfather sold the grain, so their yard had a large barn, where the grain was dried before shipping to customers.

Friday

Friday was a very happy day. The Jews who worked for others received their salaries. Also on Friday, the Jews went to the hairdresser. It was like a ritual - everyone went to his barber; of course, they sat in a line, got the latest news and listened to stories. Finally, after a haircut and shave all the happy people returned to their homes to celebrate Shabbat. My uncle recalls that “Friday was a hard day in a Jewish family. My grandmother would get up very early, bake bread, cook dinner, clean the house and then, having washed herself, wait for the grandfather to come home from the synagogue. The grandfather Shloyme was a "Gobe" - Gabbai in the largest synagogue in Kaushany. He was deeply religious and, like many Jews at that time, wore a beautiful beard. Almost all the Jews went to a synagogue on the Sabbath. Even those who did not attend regularly attended synagogue at the Jewish holidays”⁶⁹.

Religious life, synagogues, rabbonim

There were six synagogues in the town of Kaushany in 1930s: The Large (main), Zionistishe (Zionist's), Shnaydershe (Tailor's), Old, Shustershe (Shoemaker's) and Khasidishe (Hasidic). Before 1928 the “official government Rabbi” was Isroel Geller, and after 1928 up to the beginning of the war - Iosif Yatom. Iosif was a son of Reb Motel, a Rabbi in Peschenka, Ukraine and in Bendery, Bessarabia. A brother of Reb Iosif, who made aliyah in 1934, writes in the Bendery Yizkor Book following: “One of R. Motel's sons, R. Iosif Yatom, became a Rabbi in Kaushany when he returned from Russia. The regulations in Romania stipulated that in order to graduate from high school one had to pass final examinations in Romanian. Rabbi Iosif

⁶⁹ Kogan, Family Album, Volumes 1, 2. Sixth edition, 2009, p.209-210.

studied at the Schwartzman High School⁷⁰ for one year. According to Iosif there were several adults at that time that had returned from Russia and had to study in Romanian. R. Iosif Yatom was an outstanding orator and spoke on behalf of Mizrahi.”⁷¹

Many Jews had their designated seats in the synagogues. My mother wrote that her “...dad and grandfather went to Shnaydershe shul. It was not that they were tailors... it’s just that it was right across the street from us. My mom knew the prayer book well, and was able to translate. On holidays, she read in the synagogue among the women. The synagogues weren’t large, or particularly richly appointed, but they all had Torah scrolls, and were always clean. Of course, women sat separately from the men. Before every holiday, the attendees would donate what they could for the needs of their synagogue”⁷²

On my father’s side, my grandmother’s father was Shabsa Kogan (my grandparents had the same surnames, and possibly were related). He was a merchant and a Rabbi. This is how our family tradition paints him, but we do not know where he was a Rabbi. Most likely he preached in one of the Kaushany synagogues. There is also a story about the photo on the left. My uncle,

Shabsa’s grandson, was an artist and painted a portrait of his grandfather, using this photo, but when he immigrated to the US in 1970s, the Soviet authorities did not allow him to bring the portrait with him, and he left it to me.



Shabsa Kogan, 1910s

⁷⁰ Schwartzman Hebrew High School in Bendery, Bessarabia.

⁷¹ Tamari, M. (1975). *Kehilat Benderi: sefer zikaron*. Tel-Aviv, p.397-398.

⁷² Kogan, Family Album, Volumes 1, 2. Sixth edition, 2009, p.156-157.

The story was repeated when my family immigrated to the US in the late 80s, and the portrait was donated to the Jewish Organization in Moscow. I hope in the future to find the portrait and at least to get a photo copy of it.



House in Kaushany, which is to this day called “Synagogue”, even though no synagogues have existed in Kaushany at least for 60 years.

Photo - courtesy of Serghey Daniliuck, Kaushany 2010

In the Shaidershe shul the cantor was Syoma Kleyman. His pleasant and resonant voice touched the hearts of worshipers, especially when he sang Kol Nidre on Yom Kippur. Sometimes on holidays the synagogue was so full that the boys had to listen to the cantor on the street. Many Jews wore talleyim on the street before and after the prayers. Iosif Batsian was a great singer and khazan in one of the synagogues and after the war he sang in Kishinev. Iosif Talmatskiy also was a khazan and very nicely sang in the synagogue during the holidays.

Sholom Blank was a melamed in heder in 1920s, but later the heder was closed and another melamed, Khaymale taught writing and reading in Yiddish to young boys and girls at home. Shloyma Spivak was a gabbai and Usher Feygin was a shames in the Shaidershe shul, and he was responsible for the order in the synagogue.

In the town also were a Khevra-Kadisha, Talmud-Torah, Mikve, and a Jewish nursing home, a Jewish Women Society “Damen Verein” to help poor women⁷³, a Society to produce Matza for all Jews in the town.

Jewish cemetery

There are many conflicting stories about one or two cemeteries in Kaushany. Encyclopedia Judaica mentions that there are a number of tombstones in the cemetery “thought to date from the 16th century”. If this is the case, it is possible that Kaushany had one of the oldest Jewish communities on the territory of Bessarabia. Sources also are pointing to “old cemetery” and “new cemetery”. My relatives remember only one cemetery on a road to Zaim. It existed until the 1960s, when the local government decided to completely destroy it and build houses in that place. Some people moved the graves to Bendery or Kishinev cemetery.



From the topographical map of 1982.

Courtesy of Serghey Daniliuk

This is the place where the cemetery once stood. The square area is bordered with str. Sinagoga Veche (Old Synagogue street), and str. Tolstoi (Tolstoy street). Inside the quarter it is written in Russian “Заброшено” – Abandoned.

⁷³ See section: Documents found about the Jewish affairs.

With the help of Sergey Daniliuck three pieces of grave stones from the Jewish cemetery were found and photographed.



Here lies
an important old women

Yenta-Riza

[daughter of Reb] Eliezer-Yehuda

The first piece was found in the local museum. As Sergey told me, nobody knew what that was, and how to read it, or even if it is Jewish.

The second piece was found by children, and I believe it was brought to the museum too.

...wife of Reb Meyer Dov

[...]akur

[Kisl]ev 5692 (1932),

Second day

Died



The third piece was found in an abandoned church, and this is where it is located now.



Woman

Daughter of Moshe

... יטכה ש

(Name 'יטכה' is Yudes, according to "A Dictionary of Ashkenzic Given Names", Alexander Beider).

I still believe that the gravestones cannot disappear completely. They might be broken, moved or buried, but people will find them, and I hope that many will be moved to a place close to where the cemetery once stood.

Zionist organizations

In Kaushany, there were three Zionist organizations - Betar⁷⁴, Maccabee⁷⁵, and Gordonia⁷⁶. Betar, was a right wing organization and some Jews in Kaushany called it "fascists,"

⁷⁴ The Betar movement is a Revisionist Zionist youth movement founder in 1923 in Riga, Latvia, by Vladimir Ze'ev Jabotinsky.

because they thought that the government (Israel) had to be taken through battle. Maccabee was largely a sports organization. They also studied Yiddish, had different sport sections, and art activities. And once every two months, they had a dance party. One time, a woman from Palestine came to Kaushany; she collected money for the country, and it was a party in her honor. My mother remembers that she got two Yiddish poems to learn, but she didn't know Yiddish back then, and so organizers wrote the text for her in Romanian, she memorized it and recited it with a good "Jewish" accent. The visitor wanted to meet my mother's parents, and asked them how their daughter learned Yiddish so well. But when she realized that my mom did not know the language, she was very surprised and suggested she learn Yiddish.

Sunday – Market Day

Sunday was a market day. The market was huge. Most sellers were Romanians, Moldovans and Gypsies, and the buyers: the Jews. Trade was very lively. The Jewish men worked hard that day in the shops, workshops, at the market. Every woman went to buy chickens, meat, vegetables and fruits. Jews artisans waited for their customers to deliver products manufactured by them - suits and dresses, footwear, wood and metal, photos, and many others. My uncle recalls: "It was especially interesting to watch how a Jewish woman chose a fat chicken for her holiday yukh (chicken soup). Tax collectors and the police also browsed the rows of the market, and observed that there were no scandals. In this crowd, Jewish boys tried to buy something like fruits and nuts, which they needed for the games. On market day, people generally came with money and were not averse to visit a tavern and drink a glass of a good wine at the end of the day".

⁷⁵ Jewish Sport and Zionist organization. In Russia, first Maccabi society was founded in Odessa in 1913.

⁷⁶ Gordonia was a Zionist youth movement. It's doctrines were based on the beliefs of Aaron David Gordon. i.e. the salvation of Eretz Yisrael and the Jewish People through manual labor and the revival of the Hebrew language.

All state agencies: the court, town-hall - town officials, post office were closed on Sundays.

Businesses, occupations, professions

The business directory tells incredible stories about people and life in the town. If one can believe in statistics, in 1930, New Kaushany had population of about 1,870 Jews and Old Kaushany, about 2,800 non-Jews. When I asked relatives how many Jews used to live in Kaushany before the war, the numbers were much larger: from 3,000-5,000.

The businesses were all concentrated in New Kaushany where Jews used to live. A total of 175 businesses⁷⁷ were recorded in the directory and only 10 were owned by non-Jews. Also it was a strangely large number of specific businesses, for example: they had 26 grocery stores! It was probably because most of the stores were very small and had sold combinations of odd products, like at one of the stores they sold only herring and "izvest"- lime - a sort of whitening to paint the ceilings and walls. Another store sold sugar, bread and sunflower seeds. There were also an un-proportionally large number of taverns and inns – 29! Some of the taverns and inns were on the roads between towns or even located in other villages around Kaushany. There were also 16 fabric stores! At first it was hard to explain why in the world they needed that many and also how they could survive in the competition, until mother explained it to me. The town did not have any stores to buy ready to wear coats, suits, dresses, and the only way they could get something new is by buying fabric and going to a schneider – tailor. The richer people also went to the town of Bendery or even Kishinev to get modern clothes.

From the Business Directory it appeared that the only three windmills and a water mill were owned by non-Jews, but Jews owned six steam mills.

⁷⁷ See Business Directory records in the Appendix D.

In addition to owning businesses the Jews were employed by others in shops, taverns, mills, and banks. Many Jews were clerks in shops, and taverns, or worked as cashiers and accountants. There was a relative, Moyshe Kogan, who studied in Odessa and became an accountant with a “government rights” license. After getting his license, he returned to Kaushany and became an accountant for five mills.

The poor people tried to get into some business too. So, my great grandfather Shloyme, who probably was not poor in the 1920s but was later in the 1930s, was described in my mother’s memoirs “as a small-time merchant, that is to say, he had no money. In Kaushany, the regional bazaar was on Tuesdays and the local, on Sundays; to buy grain from peasants you needed money. Shloyme borrowed the money from the wealthy merchants, banker at a percentage for one day. He bought grain at one price, and sold it at a bit of a profit, thus earning a living. In the bazaar's receiving area, there were many competitors, and each pulled these farmers to themselves - they were all bitter enemies. Thus they lived”.

I found out about one fabric store, located in the center of the town, from my relatives. It was called “Societății KOK” – „Society (company) K-O-K”, where K-O-K were the first letters of the surnames of the owners of this company: Kogan, Opachevsky and Kertsman. The store was fairly roomy, with two wide entrance doors. At the circumference of the shelves were large variety of fabric and other textiles. You could buy fabric for a dress, suit, raincoat or overcoat. They sold silk and wool, one-color and multicolor fabrics. There were signs everywhere in Romanian. Eight or nine clerks worked there, all Jews. Among them were Avrum Blitshteyn, Jacob Ochakovsky, Milya Pressman. On the market day in the crowded store were 30-40 customers. My grandfather Lev Spivak was an accountant in this shop and he sat on the dais and watched the trade. The clerk received the order, the material was measured, he wrote out what

and how much material was cut off, and Lev calculated the sum and took the money. Thus, Lev, shop owners and clerks worked all day, making sure there was no loss or theft, which sometimes happened. At the end of the day, Lev totaled the balance, the money was put into the bank and before closing the store on Friday, the profits were calculated and payments were given to clerks and the store was sealed. On Saturday in the town, all shops were closed.

There was a hospital in the town where the doctors were Jews, and other medical personnel were Moldovans and Jews. Usually, the doctor was called to the house, but they also had offices for the reception of patients. The payments for doctors' visits and medicines were very high and not every Jew could afford a doctor's appointment.

Documents found about the Jewish affairs

Two years ago Sergey Daniliuck⁷⁸ found two documents in the local ethnographic museum: one was the statute of a Jewish Women Society "Damen Verein" from 1923; the other document, minutes from a meeting with county and town officials about a dispute between the town and a Jewish family from 1934. Both documents in translation are presented in the Appendices in full.

The purpose of the Jewish Women Society⁷⁹ was to help poor women in health care, medicine, and food. If necessary, the Society would hospitalize the sick in a local hospital. In order to fulfill the obligations, the society employed a doctor, who was available by request of the Society to visit and treat the sick. All the expenditures were disbursed from the funds of the Society. The funds were made up of registration fees, dues, donations and special events. Every member of the Society paid 20 lei registration fee and monthly fee of 10 lei, payable a month

⁷⁸ A current Kaushany resident, who is helping to re-discover Jewish past.

⁷⁹ Statute of a Women's Society 1923, Appendix B.

ahead. Also money came from donations made by members of the Society or Private; from collections which the society organized in many weddings in Kaushany or other towns, and from spectacular evening balls, benefit soirées, concerts, readings and other events organized by the Society. The status of the Society shows that the organization was very well structured, with several ways to collect money, bookkeeping, registering members, and even an Executive Committee who made the decisions of helping the poor.

Another document⁸⁰ was official minutes taken from a meeting about a dispute between the town and the Jewish families who built a wooden booth which, according to Tighina county inspectors, was obstructing the road construction with sidewalks. It is also clear from this formal written document that the Jewish families built the wooden booth on their private land, not violating any laws or regulations. The family refused to tear down the structure, and the town and the county was considering an expropriation of this piece of land. No further information is available on the matter, and it is possible that we will not know the outcome of this case.

Customs, weddings

Typically, at Jewish wedding all mishpokha (family) from close relatives to the most distant one gathered. For example, there were 15-20 families with the surname Spivak in Kaushany and, apparently, all were relatives. At the wedding 100 to 200 people could gather. It took usually two to three weeks to prepare for such celebration. Women baked cakes, baklava and more sweets. Usually the wedding was in the court yards, sometimes in homes. Guests arrived dressed well and the klezmer musicians played with a flourish. All the guests came with gifts, and neatly wrapped flowers. The wedding ceremony itself began with the Rebbe, when the couple went under Chuppah. The Rebbe read the prayer, the couple went around. Then the

⁸⁰ Dispute Meeting, 1934, Appendix C.

Rebbe presented the parents of bride and groom. After the official part, the guests ate all kinds of tasty food, drank good wine, and danced.

Here is a story about a wedding of my grandfather's sister Esther, a very beautiful and interesting girl. She was proud, and none of her many suitors pleased her. There was one, whose last name was also Spivak, who was forced to leave Kaushany because of her. Time passed, she didn't get married, and got close to 30 years old. So, through a shotchen – matchmaker, she was introduced to a man from the township of Petrovka, 35 km away. But he wanted a dowry. Ester's father had a house on the street, and three apartments on his property, so he promised the fiancé one of the apartments, and 20,000 lei. Esther's brother, my grandfather borrowed 10,000 lei, but that was all he could get, and they still needed 10,000 to proceed.

One day before the engagement, a letter arrived from my grandmother's uncle in China. In the letter were 10 dollars, and since one dollar was 500 lei, which made 5,000 lei, and the money immediately was offered for the dowry. The engagement day arrived, Esther was dressed up, but the fiancé was not coming... they were 5,000 lei short. Esther said: "I feel something is happening. You know, if I go and take off this dress, then that's it - I'm not putting it back on!" The fiancé was some distant relative of the owner of the store where my grandfather worked, and my grandfather went to the owner and asked him for a loan of 5,000 lei, or to be a guarantor. The owner agreed; all the guests got together, and the deed was finally done. Esther with the fiancé later got married in Kishinev, and lived happy in his town Petrovka. In a year, she gave birth to her son Monia. That's the story that happened in my family, and many similar stories happened to girls who had no dowry.

Poor and Rich

The economic situation of the Jews during the period between the World Wars was unstable. In 1922 Romanian Red Cross opened in Kaushany an eatery for up to 80 poor children⁸¹. Some of the families were better off, others not so well.

A very large clan of Bruter families with five sons of a Rashkov townsman moved to Kaushany sometime in the 1870s to get married, and the sons were born from the 1872 to 1896. The families owned two grocery shops and two fabric stores. A grandson of one of the brothers, Claude Bruter, writes that according to his father, grandfather acquired a huge area of land from a Russian nobleman. He added that you should be very cautious in interpreting such stories. What was really meant by ‘huge area of land?’ In any case, the family was definitely not poor, and some of them were very rich. They could send several of their sons to study in France. Some owned land, wineries, and buildings.

There were total of 57 families⁸² with surname Kogan with 138 people, in the List of families which lived in Kaushany, Bendery district in the 1920-1930s⁸³. Their wealth was very different from each other. Two families owned stores. As explained in the previous chapter, a large estate was divided by Berl Kogan in the 1910s into four parts for his sons’ families. Not all Kogans in Kaushany were related, or possibly had a very distant relationship.

The surname Kogan originated from the priestly Kohanim, but according to the family legend the children of Berl were not Kohanim. The story is that Berl’s father Moyshe, who was born in c.1820, sometime in the middle of the 19th century changed the surname to Kogan. The reason given was that he or his son did not want to go to the Tsarist Army.

⁸¹ Wikipedia in Russian.

⁸² Families counted by heads of household, and an old alone widow or widower were counted as a family.

⁸³ See in Appendix A.

There were many families with the surname Spivak, and most of them were related. When one hears a family story it is not clear if the family is rich or poor. My great grandfather Shloyme, the same Shloime who went to America to find luck but returned back (see Chapter 2) owned a courtyard with 3 houses, described above, but still at the end of 1930s in order to survive, he would borrow money every market day to buy and sell grain. It is possible that he was rich some time ago, but not in the late 1930s. Here is an episode from my mother's school years, which tells a lot how "rich" they were. My mother was in the second year (1936-37) in a Gymnasium and she was selected for a dance or a performance presentation. For that she needed a blue folding skirt and a white blouse. She told her parents, and they replied that they would do this for her, but they could not buy her any other new clothes for some time. So, she wore a same sarafan (sundress) in the morning, they called tirolka, and in the evening went for a walk in this new blue skirt for the whole summer... This is how they lived.

227 families owned land and property in Kaushany according to the Land and Property documents from 1940-1941⁸⁴. This is from about 400 families living in the place by the end of the 1930s. The value of the properties varied from 2,000 lei (at some point in 1930s 1 dollar was equal of 500 lei!) to 200,000 lei. A place for a house and a yard of 80 square meters, which is less than 9*9 meters cost 2,000 lei. One of the most expensive places with a value of 200,000 owned by Zelic Kalitskiy, a winemaker, consisted of following: 1 stone house with two floors consisting of 12 rooms, 4 kitchens, 1 storage area, all covered by shingles, 2 large stone cellars, 1 shed covered with shingles, 1 fountain, 1 additional house covered with shingles with 2 rooms, 1 kitchen, 8 large barrels, 5 large presses, and 1 large yard⁸⁵.

⁸⁴ (1940-1941). *Land and Property documents*. Kishinev: Moldova Republic Archive, Photocopies from originals.

⁸⁵ Land and Property documents, 1940-1941, p.11.

Emigrants from Kaushany

Many people emigrated from Kaushany in the 1930s. Some of them went to the US, China, several families went to Palestine (Israel) as Khalutsim. Also a number of families sent their children to study in Europe, and most of them did not come back.

Srul Srulevich, one of Sheyva's (Sheyva is my great great grandmother) 12 children left for Shanghai, China in 1918. In the previous chapter (Kaushany before 1918) I described the immigration of three other children of Sheyva to America in 1904-1905. Sometime in the middle of the 1930s, my grandparents found out about Srul in Shanghai, and they started to correspond, and Srul also included some dollars in the letters.

Boris Bruter came to France in 1936 to study chemistry at Ecole de Chimie de Strasbourg. Several other people moved to France, and one was studying medicine in Belgium, who later returned to Kishinev after the war and worked in the hospital. Before the War a number of families immigrated to the US, Australia, and a few young Jews moved to Palestine in the 1930s, including one of my mom's cousins.

Jews also migrated to other towns in Bessarabia, or sometimes to Romania proper in order to find work, to study for a professional certificate or a college diploma. Some moved to Jassy, Bucharest, Bendery and Kishinev. My grandfather, an accountant, at some point moved from Kaushany to Tarutino, than to Galatz, and back to Kaushany, and that was just to get a job.

Education

Most of the Jewish families preferred the State Romanian schools for their children. Only 50 students studied in Talmud-Torah⁸⁶. In Kaushany in this period were two schools, an

⁸⁶ Wikipedia, Russian, article Kaushany.

elementary and a secondary, and a gymnasium, but the gymnasium was closed at the end of 1939. The education was in Romanian. In every classroom on a prominent place was a sign "Speak only Romanian!". My uncle remembers how they were afraid of a Romanian teacher. Although the students were mostly Jewish, they tried not to speak Yiddish, so as not to be sent to a corner, stay on their knees or get hit with a stick on the hands. He writes: " In school teachers taught us calligraphy, arithmetic, drawing, labor lessons, where I remember we made small stools, and did different things with our hands. In good weather, the teacher took the whole class outdoors, where we talked about the surrounding terrain and vegetation. Typically, classes lasted 45 minutes, and during recess we would run out into the yard, playing games. Boys and girls studied in schools together. I also for some time went to heder, where we studied Yiddish, reading and writing, and also Jewish History".

In the Gymnasium students have studied mathematics, native language (Romanian), history, and geography, physics, religion, and foreign languages: French, German and Latin. My mother recalls: "The director of the school was Chernenko, a very dour man - I don't remember him ever smiling - but fair. All the students were afraid of him. We were allowed to be around until 8 o'clock in the evening, and when the director came out to check on us, word of it would spread instantly, we'd hear "the director is coming" and would be gone like the wind, going home. From 2nd grade of secondary school (1935-36), we got a new director, Lipkan, a more sociable man, who maintained a good relationship with the students"⁸⁷.

About 80% of the students in the Gymnasium were Jewish. Jews studied religion with a Rabbi by the name Usim. He was intelligent, but slovenly, so the students sometimes made fun of him.

⁸⁷ Kogan, Family Album, Volumes 1, 2. Sixth edition, 2009.



1937, Gymnasium

Kaushany

From left to right: Gorovets, Sara Natanzon, Riva (Ruchl) Dubosarskaya, Riva (Ruchl) Garshtein, Sheyva Kertsman, Belka Blitshtein, Valya Pipla (*director's sister*), Golda ('Koka') Bruter, Leizer Maryasin, Sorokopur (*son of the Gymnazium secretary*), Lungu.

Second row: Basya Lvovskaya, Hinka Spivak, Sara Gibrich, Tsukman (*physics teacher*), Lipkan (*director*), Sorokopur (*the secretary*), Leva Bruter, Nema Kogan.

Third row: Udel Blitshtein, Riva Maryasin, Tsilya Litigevet, Nona Galigorsky, Buma (Abram) Kogan.

In the above photo more than half of the students are my parents' relatives or good friends. Many Moldovan children did not go to the secondary school at all, especially girls. Parents thought that it is enough for a girl to have 3 or 4 classes. Before 1937 the schools and Gymnasium were public, but in 1937 the Gymnasium became partly private. Many parents could not afford to pay the high cost. In 1938, the director of Gymnasium was a fascist, but not for long, because the school closed, many students went to schools in some other towns or townships. My mother studied in a place called Volontirovka, and father and his sister went to Bendery Commercial School. Right around Purim, the fascists were overthrown – the Soviets put forth an ultimatum that if Romania did not get rid of the fascist party, the Soviet Union would move into Bessarabia.

My father graduated with honors from Bendery Commercial School and had to go to Bucharest to receive an award from the King, but it was already the June of 1940 and the Soviets were coming, and it was dangerous to travel to Buchrest or anywhere else.

Culture and Sport

On Sundays people went to the cinema, watching silent and sound films. Most films were in foreign languages, but always subtitled in Romanian. The Maccabi organization had quite a spacious gym with sports equipment: parallel bars, horizontal bar, rings, wall bars. In the gym youngsters were engaged in various sports activities. The older group of young men, 18-20 years old, was playing on the football (soccer) team with the same name "Maccabi". The stadium was not far, which hosted soccer matches. Every match gathered a lot of fans, mostly Jews, and children watched all the games for free.

Concerts also were in the gym. A great Yiddish singer, Sidi Tal'⁸⁸, performed in Kaushany in 1939. For the concert Jews were well dressed up. Every concert was a holiday for the people, many carrying flowers. Sidi Tal' sung in Yiddish, Romanian, French and Russian. After each song, there were numerous standing ovations. Sidi Tal' not only sang, but also recited from various works in Yiddish and Romanian. Jews of all ages were laughing and rejoicing together. People remember performing actors and singers Tina Zlataya, Iosif Kamen' or Kamenev and a magnificent baritone James Golman, whose voice was heard on the nearby streets where a crowd of people gathered who were not able to get a ticket. There was an orchestra with 12-14 youngsters. Some Kaushaners went to Bendery to the theater to see performances of Romanian and Jewish artists.

⁸⁸ Sidi L'vovna Tal' (born Sorele Birkental was a prominent, popular Jewish singer and actress in the Yiddish language, born in Czernowitz, Austria-Hungary (now Chernivtsi, Ukraine).

Political Life

The political life of the town usually started during the voting campaign. Election propaganda meetings were held with enthusiasm. Many government officials, the school principal, representatives of the court, the police participated in the elections. More Jews voted for the Liberals. But representatives of the Democrats also agitated among the Jews. Some Jews came to these meetings after a hard day's work and just relaxed or even slept during them. As early as 1937, Romania had come under control of a pro-fascist and pro-German party of National Christians; Alexandru Cuza (Cuza-Goga) came to power. Jews knew that the Germans will first imprison or kill the Jews; many in the synagogues discussed the news.

One autumn day in 1937, from the village of Zaim appeared a horse wagon with thugs in brown shirts with swastikas. At first, the Jews did not pay any attention to this until the fascist thugs started to smash windows in the Jewish shops. Police, as usual, were not around. A big noise arose and only when all the Jews came to help, could they manage to drive away the thugs. This provocation was discussed widely and it was decided to organize a brigade of self-defense. The next day the fascists reappeared in the town, but as soon as they reached the center, the Jewish brigade appeared on horseback with whips and beat the fascists. In minutes they ran away and such raids did not reappear. The Fascist Party in Romania in power soon was replaced in the beginning of 1938, probably after the Soviet Union declared its ultimatum to Romania. By the summer of 1940 the situation became more complicated again. There were military units and a gun stationed near the church with soldiers a constant duty. Many Jews already knew from the radio transmission that the Romanian Army and the Romanian administration would leave Bessarabia, and that soon the Russian would come. Romanians left on horseback or by car in the

direction of Reni-Galati. The army, institutions and also rich Romanians were evacuated to the West, though rich Jews decided to stay.

Jews were well represented in different communist and socialist groups. Some Jews from the middle class and the poor in 1936-1938 switched from the Zionist movements to “leftists”. They started to read illegal literature, met “socialist” / “communist” friends. My great uncle Berl was imprisoned by Romania for his communist actions. His sister Betya was involved in illegal activities to collect money for political prisoners. That the group held lotteries, and made lists of people who gave money for such needs, and of course Betya was always in those lists and donated money. She was also a seamstress, and made underclothes and drawers for men, and bed sheets. Among her clientele was one from the police, who respected her and always had her do his sewing. One day the police found the lists of donors, and scheduled a raid on these young people. So that policeman acquaintance came to aunt Betya and said "My lady, it would be good if you didn't spend tonight at home." She of course got scared, slept at her grandparents' home in the attic. That day, several people were arrested, and aunt Betya got off with just a bit of a fright.

IV. Instead of Conclusion: The end of the Jewish Community in Kaushany

The end of the Jewish community in Kaushany and many other shtetlakh in Bessarabia started in 1940. The Soviet Army occupied the land; they smashed the fragile economy, rounded up Zionists, rich Jews, and non-Jews alike and sent them to Siberia with their wives and children. Informants appeared in Bessarabia; people started to report on neighbors, and more arrests were made by NKVD⁸⁹. In the next year, the Great Patriotic War started and some Jews were conscripted to the Soviet Army, others voluntarily joined the fight, and whoever was able, run away. Romanians and Germans invaded the towns and shtetlakh of Bessarabia. Most of the remaining Jews were killed by Romanians, Germans and close neighbors. When the war ended, very few Jews returned to small towns.

June 28, 1940 – The Soviet invasion of Bessarabia

During June 28 - July 4, 1940, the Soviet Army occupied the regions of Bessarabia and Northern Bukovina, after the Romanian government agreed to evacuate its troops and administration. According to the Treaty of Non-Aggression between Germany and the Soviet Union in 1939⁹⁰ Germany acknowledged the Soviet interest in Bessarabia in a secret protocol to the Pact.

After the withdrawal of the Romanian army, for a day or two there was no government in Kaushany. Young Jewish boys and girls prepared communist slogans and red flags for meeting the Red Army. On June 28, 1940 the first column of Soviet soldiers appeared from the railway station and the road from Bendery. Infantrymen sat on trucks in forage caps and helmets

⁸⁹ The People's Commissariat for Internal Affairs (NKVD), public and secret police of the Soviet Union that directly executed the rule of power of the Soviets, including political repression, during the era of Joseph Stalin.

⁹⁰ Molotov–Ribbentrop Pact was an August 23, 1939 agreement between the Soviet Union and Nazi Germany.

with rifles and other equipment. Next cannons and cavalry columns appeared. The columns moved slowly and the children often climbed on the vehicles and gave the soldiers cold well water and fruit. The soldiers in turn gave them coins which the children never seen before.



June 29, 1940, Kaushany

A good friend of my family Aron Dvoyrin on the left welcomes the Red Army

Written in Russian:

06/29/1940. Meeting the Red Army.

After a few days in the town, a ‘Sovèt’⁹¹ (council) was organized, which meant the Soviet regime. Within a few days Kaushany Jews reopened their large and small shops, and everything was sold out completely. The exchange rate was set at one ruble equally 40 lei, which was close to burglary. Often military vehicles drove by and bought out whole rolls of textiles, all colors and all fabric. They had rubles, and the products cost a penny. After that, almost all shtetl Jews lost their jobs.

Perhaps one of the first decrees of the village council was closing of all the synagogues and the prohibition of prayers⁹². You can imagine what it meant for religious Jews. Elderly people were praying at home behind closed doors, with windows and shutters closed. All trade

⁹¹ Sovèt – council (Russian), form of government in the Soviet Union villages, towns, regions, provinces, country.

⁹² After the war ended, several Jewish families returned to Kaushany, one synagogue was opened until end of 1940s.

disappeared and the lack of food strongly felt. Many were starving. When the government opened the first bakery, the bread was of such quality that no one could eat it. Almost all the Jews began to bake their own bread.

The big problem for many students was the Russian language. My mother and uncle were lucky, because their father knew the Russian language, and was able to write calligraphy and to read well. Only thanks to their parents, within two months, both learned to read and write in Russian. On September 1st, 1940, they started the school year and wrote and read in Russian much better than others. Classes were conducted by newly arrived Russian teachers. In the beginning it was very interesting because everything was new, teachers and subjects. In the new school there were different teachers of Russian language and literature, mathematics, geography, botany and zoology. At school, there were various hobby groups. Students really enjoyed it, especially sports activities, competitions in soccer, volleyball, chess and checkers.

My grandfather Leyb was an accountant by profession and pretty quickly got a job in an office under the name "Egg-Bird-Industry". The organizations began to emerge in town; little by little some Jews got jobs. Medical care was not organized at once, so some of the old and sick people died.

At first movies were shown in the military mobile movie station, and later, in the theaters. Many went to watch Russian films with interest. The bookstores, which Jews loved to visit, were opened up. The radio station began broadcasting, and the radios appeared in the homes. At the same time, streets were lit and people could walk more outside. This period was very short and for the young, it all seemed interesting.

One terrible morning of the pre-war time, the Jews heard that many Kaushaners were exiled to Siberia, including all of the "rich" and also the Zionist leaders⁹³. Among the deportees were relatives, friends of my parents, the owners of the fabric shop where my grandfather worked, Kertsman and Opachevsky. After the war Kertsman told how the NKVD broke into their house, gave them four hours to get all they needed, and then sent them in closed trucks to a railway station. The wagons were already waiting. Each car was stuffed with more than 50 people. His partner from work, Opachevsky, did not make it to Siberia; he died in the wagon. The houses of these people were taken, and the furniture, horses and the rest were moved to an unknown destination.

Here is how one family was saved from eviction to Siberia. My mother's mother died in the fall of 1940 after a serious illness, and my grandfather decided to marry the widow of his shop owner, another Kogan. She had two children, and they got married shortly before the events I described above when the "rich were evicted". Since my grandfather was not rich he saved their family from exile to distant Siberia.

It was clear that many Jews were leaving Kaushany and settling in Bendery, or even in Kishinev. During end of 1930's, many Jews went to towns in Romania to work or study, or already lived in Jassy, Bucharest, Galatz. After the Soviets arrived most of them crossed back to the Soviet Union. They were afraid of fascist Romania. The short Soviet period (June 1940-June 1941) was in some ways similar to the years 1937-38 in the Soviet Union. Some people became informants of the NKVD, and told authorities who were rich and whom the Soviets could not trust.

Pinya Bruter, a relative and a wealthy merchant, owned a vineyard and property, and was taken away by the NKVD with his wife Khona Kogan, the sister of my great grandfather and

⁹³ Ed. Michael Berenbaum and Fred Skolnik. (2007).

sent to GULAG in separate places. No one ever saw him again. Khona was found by accident by another relative, who reunited her with the rest of the family in Kazakhstan in 1941-42.

According to Pinya's grandson Claude Bruter, his father wrote that Pinya was arrested by the NKVD after a report from a Jewish informant.

June 22, 1941 – the beginning of the Great Patriotic War

The winter and spring of the 1941 was very disturbing. Everyone felt the approach of the war. And when on the June 22, 1941, the residents were awakened by a roar of planes, all understood - the war had begun. The Soviet authorities of Kaushany lent their help to all who wanted to escape⁹⁴. Families received carts with horses or oxen to go to the train station. From there they went in overcrowded wagons to Tiraspol, Odessa and continued into the interior of the U.S.S.R. According to my mother's recollection, the evacuation began on the July 8th⁹⁵. Kaushaners were forbidden to go through Bendery to Tiraspol, because of fears of too many people gathering on the bridge across Dniester. My mother's family had to go to Tiraspol, and pick up a daughter of my mother's stepmother. On two carts, one with horses, another with oxen, they crossed Dniester River on an empty bridge and moved to Tiraspol. Soon the front line came close to Dniester and all together they left Tiraspol on July 15th on a cargo train to Odessa. Odessa was bombed for the first time on July 21st and many families got scared and moved further east to Ukraine's depths. So did my mother's family. A number of times their train was surrounded by Soviet militia and ordered them to get off the train and help collect the harvest at a farm. When the Germans advanced, they moved further to Stalino (Donetsk), Stalingrad, Krasnodar and in November of the 1941 the family arrived at Andizhan, Uzbekistan, where they

⁹⁴ Jews did not receive help in every town, or shtetl in Bessarabia.

⁹⁵ A few days later the Romanian army arrived at Kaushany.

lived until they moved to Kazakhstan. Many Jewish families from Bessarabia and Ukraine went to Uzbekistan, Kazakhstan, and Siberia. There was a mix of evacuees in these places: Jews from the eastern part of the Soviet Union, Soviet Germans who were forced to move out because they were Germans. People worked on farms, factories, whatever jobs they could find. In some places there was a food shortage and people starved. Shloyme Spivak, the family pioneer who first went to America, but did not like it, died from hunger with his wife Sheyva in Djezgzagan, Kazakhstan.

Srul Khaymovich's family⁹⁶ lived in Galatz, Romania before the war and decided to move to Bessarabia after the Soviet invasion in 1940. Only one of Srul's daughters Polina (Polea) remained in Galatz with her husband. The rest of the family settled somewhere in south Bessarabia, probably Akkerman, but in the summer of 1941 they could not evacuate and all were caught in Odessa; more than 35 family members were burned to death⁹⁷! Polina lived in Galatz,

Romania during the Shoah and survived.



The yellow star which Polea herself embroidered. She wore it during the years of the Shoah, and it was obtained from her afterwards.

Courtesy of Polea's son Morel, Israel

There are 246 records of Jews from Kaushany in the Yad Vashem Central Database of Shoah Victims' Names. Among them are those who were killed in their native town, in their own houses, people who perished during evacuation, and those who were caught and sent to Transnistria Camps.

⁹⁶ Srul Khaymovich – brother of my great grandfather Khaim Khaimovich.

⁹⁷ Yad Vashem, Pages of Testimonies written by Morel, son of Polina, Srul's daughter, who survived the war.

The fate of the Jews who remained in Kaushany from July of 1941

There was a lot of killing and death in Kaushany in July-August of 1941. By some calculation about 80-100 Jews were left in the town. Some were very old and could not leave; others could not believe that the Germans wanted to do them evil. Yad Vashem only has Pages of Testimony on 20 Jews shot and burned in the town. A number of sources⁹⁸ state that all remaining Jews were gathered by the Romanians and after removing their gold teeth and rings, poured petrol over them and burned them to death. Some of the local population assisted in the massacre.



A place where the remaining Jews in Kaushany were killed in July-September of 1941⁹⁹

Following are excerpts from Pages of Testimony¹⁰⁰ of people killed in Kaushany, written mostly by relatives of the victims:

Shulem Blank-Garbo - "Moldovans put him in a closet, poured kerosene and burned him, 1941".

⁹⁸ *Holocaust on the territory of U.S.S.R.* (2011). Moscow: ROSSPAN; Russian Jewish Encyclopedia. www.rujen.ru; Wikipedia, Russian.

⁹⁹ According to several elderly residents of Kaushany in 2008-2009.

¹⁰⁰ Yad Vashem - www.yadvashem.org

Esther-Rachel Kogan (Lobachevsky) – “Shot by a German plane flying over, June 1941”.

*Shmil Bruter*¹⁰¹ – “Grandfather was very old and blind, and could not be evacuated. He was murdered by Romanians. They put him in a box on a street, poured kerosene and burned him. August - September 1941”.

Leyzer Gidal – “Burned together with another Jew in his own house, July, 1941”.

Zeylik Kalitskiy – “Shot to death with the whole family on his own vineyards, July 1941”.

Rakhel and Esther Polsky – “Killed by neighbors, 1941”.

Other Kaushaners who perished in the Shoah in Moldova, Ukraine, Kazakhstan

The evacuees, who could not escape in time or were delayed in a station, were cut off by the advancing German or Romanian armies and were taken to ghettos or camps in Transnistria, and most of them perished. There are those who died from bombardments, especially in Odessa and also from hunger. Many Jews were killed in Odessa by the Romanian and German administration. Yad Vashem holds 169 Pages of Testimony for the Jews from Kaushany killed in other towns or villages.

Jews who evacuated to the East of the Soviet Union

Many Jews from Kaushany and from Bessarabia were evacuated to Central Asia republics of the Soviet Union, mostly to Uzbekistan, Kazakhstan, and Turkmenistan. With the help of the Tashkent researchers, JewishGen obtained and transcribed information about 152,000 Jews - refugees to the Central Asia areas¹⁰². Among them there were 87 from Kaushany. This is in no way a complete list. Probably the number of people evacuated is at least ten times higher.

¹⁰¹ Two pages of testimony. One from his grandson Lev Bruter, who survived the occupation and from 1944 was in the military fighting with Nazis.

¹⁰² Jewish Refugees to Tashkent: http://www.jewishgen.org/databases/Holocaust/0136_uzbek.html

Above I have described briefly how families reached Uzbekistan. Many people, especially elderly and very young did not make it, and died on the way from diseases, and hunger.

Jews in the Soviet Army who fought against Nazis

I found seventy nine Kaushaner Jews in the Memorial database¹⁰³ of Jews who were killed on the fronts or were missing in action during the World War II. Kaushaners fought and were killed during the defense of Sevastopol, Stalingrad, also in West Prussia, the Ukraine, and other places.

100

КУДА г. Бендер
(адрес)
моя г. ССР

КОМУ Бендерскому
(наименование р. воевкомата)
Корнаменту

№ УП/

ЧК В В С С Р

Управление по учету погибшего и пропавшего без вести
рядового и сержантского состава

11 июля 1941 г.

11. Сведения о гибели, указав: вид и время, место, число, год, место похорон.

12. Кто рассказывает: фамилия, имя, отчество заявителя.

13. Родственные отношения заявителя к родственникам: отец, мать, жена и т. д.

14. Подробный адрес места жительства заявителя: область, р-н, с/совет, деревня, город.

15. Личное заявление воевкома по материалам (Военнослуживший: полк, ун., номер, без вести и т. д.).

16. Приложение

И. Смирнов

Бендерский Уездный Архив

Пропал без вести 11 июля 1941 г.

A letter to the wife of Private Isaac Abramovich missing in action in July of 1941

¹⁰³ <http://www.obd-memorial.ru/>. Soviet military archives are the sources of information on the site.

Death Announcement about Mendel Garshteyn to his wife, Gitlya Kogan. He was killed in West Prussia and buried with the military honors near village of Drutishken, West Prussia.

Штамп части
№ 245
ГВАРДЕЙСКИЙ

Форма № 3-Б1
СЕКРЕТНО
(после заполнения)
Экз. №

№ 10/3-3
Катанурганскому Районному (городскому)
военному комиссару Свишарькавский области (края)
Гор. _____

ИЗВЕЩЕНИЕ

Прошу известить гр.-ку Коган Гитлу Сосифовну
фамилия, имя, отчество жены, сына,
проживающ. в с. Катанурган
отца, брата матери погибшего
очень прошу сообщить о том, что ее (его) 20.10.44
погибшего Сардтейн Мендел Абрамович в бою за Социалистическую
должность, звание, фамилия, имя
Родну, верный воинской присяге, проявив героизм и мужество, погиб
20 октября 1944 г. и Похоронен с отдачей воинских
почестей под с. Друтишкен Восточная Пруссия
точный адрес и место погребения

Место печати Командир полка _____
Начальник штаба _____
подпись
Зак. 100 Г-9.10.44

Lev Bruter saved by an Ukrainian family

My family's good friend and distant relative Lev Bruter, born in Kaushany was saved by a Ukrainians George and Varvara Feodorovna Pelin who were honored as Righteous Among the Nations by Yad Vashem in 1996.

Below is an excerpt from the Final Report of the International Commission on the Holocaust in Romania. (2004). Bucharest, Romania:

Pelin, George **Pelin, Varvara**

George and Varvara Pelin were farmers living in the village of Malayeshty in the Tiraspol district. In March 1944, they sheltered Lev Bruter in their home. Bruter was a young Jewish native of the town of Kaushany in Moldova whom they had never met before the war. File 6853.

Lev Bruter tells the story of his saviors in the village of Malayeshty in his video testimony¹⁰⁴. He describes the Pelin family as very kind and compassionate. Lev was living in Odessa and later in the village of Karlovka in Transnistria under the Germans/Romanians, and worked on a farm. It was 1944 and the Soviet Army advanced and the Germans and Romanians were about to retreat from Transnistria. Some of the remaining Jews as well as young Moldovans were taken away with Germans to the West. So, at this juncture, Lev decided to run from the post he was supposed to be at, and shortly ran into the house of George and Varvara Pelin. They immediately understood who he was and put him together with their son in the basement, where they hid for some time, until the Soviet Army came to the village. After liberation, Lev Bruter was enlisted into the Soviet Army, and his battalion liberated his native Kaushany, where no Jews were alive. He found some information from Moldovans and Ukrainians how his grandfather and many other Jews were killed¹⁰⁵.

The War ended. Where to go?

The war was over, but how to get home, and where to live? It took my mother's family from May to September to return to Moldova. In order to get money for a trip back, my grandfather, while trying to sell some goods, was arrested, bribed the arrestor, and was taken again into custody for similar operations. Finally in September they arrived in Kishinev. The family already knew what happened in Kaushany, that the Jews were killed. Many families at that time settled in larger towns, Bendery, Kishinev and Tiraspol. A few families remained in Kazakhstan or Uzbekistan.

¹⁰⁴University of Southern California Shoah Foundation Institute, www.college.usc.edu/vhi. Video is available at Kaushany website.

¹⁰⁵ See section 'The fate of the Jews who remained in Kaushany from July of 1941'.

The problem was not only how to get an apartment in a larger town, but also how to get permission to live there. In the Soviet Union the latter was always a problem since people could not freely move from town to town. There are many stories of how people occupied empty apartments, and the militia tried to remove them by force.

My mother went to Kaushany after arriving from Kazakhstan. She found living in their house the family of Alexandra, who served in my mother's house in the later 1930s, especially helping with her sick grandmother. Not only did Alexandra not invite my mother into the house, she forbade my mother to look inside. I can see only one reason for that – everything inside the house belonged to my mother's family, and not Alexandra's. My mother settled first in Tiraspol, and later got married and moved to Kishinev.

The end of the Jewish Community

In 1944, when the war still raged in West Europe, several families returned to Kaushany, and found that Jewish homes were destroyed or occupied, and that part of the cemetery was desecrated. Only ruins of one of the synagogues were still standing¹⁰⁶. After the war about 10-15 Jewish families settled in Kaushany. In 1949 in Kaushany the last synagogue was closed and the Jewish community was taken out of registration because there weren't enough religious people¹⁰⁷. According to the same sources, in 1991 and in 2004, six Jews lived in Kaushany, and possibly some Jews still live there now, but the Jewish Community was long before destroyed by the Holocaust.

Yahad – In Unum¹⁰⁸, a leading organization investigating the mass executions of 1.5 million Jews in Eastern Europe, has started their trips to Moldova. I was in contact with Yahad –

¹⁰⁶ Ed. Michael Berenbaum and Fred Skolnik, 2007.

¹⁰⁷ Ibid, p.37; also in Wikipedia, Russian.

¹⁰⁸ <http://www.yahadinunum.org>

In Unum, providing them with information known to me about the killings of Jews in Kaushany. I hope that Father Desbois¹⁰⁹ with his team will soon come to Kaushany and find out more of what happened in there. Hopefully, he will get testimonies from the local elderly people who may still remember the killings.

Can anything else be found about Jewish life in Kaushany?

I know that this is not the end of my research and a lot more may be discovered about Jewish life in Kaushany from archives and residents of that place, Jews who used to live there long time ago and non-Jews who live in that place now.

Recently I discovered a number of documents in the Saint Petersburg archive in Russia. I believe that Father Desbois' team can shed light on what happened with Jews in late July and August of 1941 in town. He may find a mass grave of Jews killed in Kaushany! Sergey Danilyck, a Kaushany resident, recently found and photographed a new stone in a wooded area not far from the town. It may be a monument someone tried to put on a mass grave. There is no inscription on the stone or on a few other stones close by. I hope that future research will answer that question.



A stone found not far from Kaushany in a wooded area.

Courtesy of Sergey Danilyck, 2012

¹⁰⁹ Father Desbois is a President of Yahad – In Unum, author of a book: “The Holocaust by Bullets”.

Will Jewish Life in Kaushany be remembered?

There is not a single

monument,

sign,

tablet,

or reminder

of a Jewish past for the Shtetl Kaushany.

Who will remember all who perished during the Holocaust?

Who will put stones and flowers to a monument of the Jewish residents of

Kaushany?

I will.

Appendices

A. List of Jewish families who lived in Kaushany from end of 19th century to 1940s

The list provides surnames and names of people with their professions, businesses who lived in Kaushany before the war. It also tells in many cases what happened with the person during the war.

Following sources were used to prepare the list (*abbreviations are used in the Registry below*):

- Memoirs of a Kaushany resident Khinka Kogan (Spivak) (*KhK*);
- Romanian Business directory for 1924-25 (*B24*). Original pages of the directory are available in Romanian at the Library of Congress:

http://lcweb2.loc.gov/cgi-bin/ampage?collId=gdc3&fileName=scd0001_20030122001ropage.db&recNum=2153

- List of Romanian citizens of New Kaushany, Tighina (Bendery) district for 1924: families Kogan, Spivak and Bruter (*Family*)
- Memorial of fallen in the Great Patriotic War (1941-45) <http://www.obd-memorial.ru> (*Mem*)
- Yad Vashem (*YdV*);
- Video Testimonies of HOLOCAUST SURVIVORS, University of Southern California Shoah Foundation Institute (*Video*);
- Jews refugees to Middle Asia in 1941 (Tashkent, other towns in Uzbekistan, Kazakhstan in 1941 (*J-R*);
- Wikipedia;
- Court document, 1934, found in a local museum in Kaushany;
- Books.

This list does not have all the families, but probably most of them and about three quarters of people who lived in Kaushany in that period.

Abramovich. Moshko owned a fabric shop (*B24*). Son **Shoyl** served in the Soviet Army, was MIA since 1941 (*Mem*). Wife **Ester Mikhaylovna Milishchenskaya**. **Isaac** fought in the war, was MIA since 1942 (*Mem*). Wife - **Rezya Abramovna**.

Arnold. “I remember a doctor with this surname. He was also an owner of many houses and shops on the main street” (*KhK*).

Averbukh. “I remember **Moyshe**, a great joker” (*KhK*), owned a fabric shop (*B24*).

Leyla sold fodder (*B24*).

Gersh had a shoe store and was a tanner (*B24*). “He was a father-in-law of a friend of mine **Sema Sirkis**. Died in Israel” (*KhK*).

Noah and **Anchel** owned a tavern-saloon (*B24*).

Shulim (1898, Kaushany), trader, father **Yankel**, wife **Golda Ruvimovna**

Opachevskiy, son **Mikhail. Shulim** fought in the war, was MIA since 1942 (*Mem+YdV*).

Shloyma and **Riva**, son **Zalman** (1904, Dubossary) died in Shoah (*YdV*).

Bakal. Isaak owned a water mill (*B24*).

Baranov. Iosif was a barber (*B24*).

Barber. “I remember **Nakhman Mendelevich** (1909). Family had a small pharmacy store. He was also a nurse and people called him to do a massage, injections, etc. **Nakhman** fought and died during defense of Sevastopol (*Mem*). Mother - **I.C.**, daughter **Sonya** was a seamstress. She sewed many cloths for me and my mother” (*KhK*).

Batsian. “**Shmil** owned a bakery; I remember they baked nice bagels. Two sons – younger **Iosif** was a great singer and a khazan in a synagogue” (*KhK*). **Shmil** owned an inn (*B24*). **Moyshe** (1925) served in the Soviet Army during the war (*Mem*).

Benderskiy. Sima (1909), father **David**.

Berinskiy. Samuel cloth cutter. Two sons **Lev** (1939), poet, translator, lives in Israel. **Sergey** (1946) – Russian composer (*Wikipedia*).

Berkovich. Shmil owned a grocery store (*B24*).

Bershadskiy. Brakha Chulak (1879) widow, see **Chulak** family. Parents **Moyshe** and **Shifra**.

Bersutskiy. “I remember **Leyb**, was a partner in a mill and the family was rich. They lived on a “Bud gos” - Bath Street. They had three children, two sons and a daughter: **Moyshe (Moisey)** (1917) served in the military and was MIA. **Shuya** conscripted to work in coal mine in 1940 and was killed by a wagon. **Golda** “got married for a good men **Abram Trakhtenberg**. She died in 60s” (*KhK*).

Beytenbroyt. Moyshe and **Makhlya**, had three sons and a daughter:
Israel (1892, Kaushany), wife **Brana**, cooper, son **Tsvi (Gersh)** (1924, Kaushany), **Israel** and **Tsvi** died in Shoah, 1942 (*YdV*).
Avrum (Abram) (1895, Kaushany), trader, wife **Sima Averbukh**, daughter **Idl** (1928, Kaushany), shoemaker, died in Shoah in 1945. Son **Mikhael** survived.
Pinya(1910, Kaushany), baker, not married. Served in the army and died in 1944 (*YdV*).
Ester Leya (1904, Kaushany), husband **Leyzer Spektor**. Relocated to Kishinev before the war. Died during evacuation from Kishinev (*YdV*).

Blank. Sholom (Shulem) (1865, Kaushany), melamed-teacher, wife **Paya Garbo** (1869, Kaushany). Died in Shoah in Kaushany in 1941 (*YdV*).

Blitshteyn. Moyshe (1888 (93?), Kaushany), owned a store, parents **Peysakh** and **Dvoyra**, wife **Ena Bruter** (1895(1901?), Kaushany) was a sister of **Naum Bruter**. Three children:
Ada (Udel, Odel) (1925, Kaushany), studied in gymnasium, died in Shoah;
Ita (1920(4?), Kaushany);
Peysa (Petya) “my very good friend, surved in the army, the only one survived from the whole family, returned from the war limping (*KhK*).

Moyshe owned a fabric store (B24), “later in 30s the store did not exist and he worked in a same place as my father **Lyova**. **Moyshe** traveled to markets with fabric to Monzyr, Volontirovka. Everyone in the family was killed in Odessa (KhK).

By YdV there was also a daughter **Blyuma** (1928, Kaushany), died in Shoah in Odessa and **Belka** “studied in the class with your father” (KhK) .

(It is possible that Blyuma and Belka is the same person.)

Peysakh (1909, Kaushany), father **Baruch**, mother **Liza**, died in Shoah in 1941 (YdV).

Boyanovskiy. Semen shoemaker (B24).

Bril. Khaim owned a tavern, inn. (B24).

Brodskiy (Brotskiy). “**Sara** (1921) was under Germans together with my good friend **Sara Gibrikh**. I was told that **Sara B.** was alive after the war, but got typhus and died from it” (KhK). By YdV died in Shoah in 1942. Parents **Itskhak** and **Polya**.

Ziska (Ziske) (1890, Baymakliya), father **Abram**, wife **Enta** (1897) lived in Kaushany before the war, **Ziska** and **Enta** died in Shoah in Nikolaev (YdV),

son **Meyer** (1915), wife **Fanya Lyubarov** (1909), son **Leyvi** (1940), all died in Nikolaev in Shoah (YdV).

daughter **Sara** (1920) in Nikolaev in Shoah (YdV).

Ekhevit (1839-1939 or 40, she was 101 when died), daughter **Sprintsa** married to **Iosif Leybovich**. Emigrated to US before the war. **Spritzza’s** brother - **Itsil**, wife **Enta**, son **Meyer** and daughter – **Sarah**. **Itsil** and **Sarah** died in Shoah (Video).

Bronfman. Abram hat master, daughter **Leya** (1905), husband **Goldman**, lived in Tatarbunary before the war. **Leya** died in Shoah (YdV).

Itsik owned a fabric store (B24).

Brunser. Meyer – men’s taylor (B24).

Bruter. Five brothers born from 1872 to 1895. Parents **David** and **Khana**.

Shmil (stepbrother) owned confectionary store, wife **Khaya**. Died in Shoah in Kaushany (YdV). Children:

Ena (Enta) (1901), husband **Moyshe Blitshteyn** (see **Blitshteyn**), died in Odessa, 1941(YdV).

Feyga (1903, Kaushany) married to **Moyshe Katsap**, died in Transnistria in 1941(YdV)

Naum (1898, Kaushany) owned a grocery store, died in Shoah in 1942 (YdV), wife

Riva Abramovich (born in Chimishliya), daughter **Etl (Etya)** (1921, Kaushany),

Udl (Ada) (1925, Kaushany) and son **Lyova** (July 16, 1923, Kaushany). “**Lyova** is my very good friend. He lives in Israel” (KhK, Video).

Motl (Mordekhay) owned a grocery store. He sold sugar, bread and sunflower seeds.

Died in 1975, son **Ilya**.

Rakhel (1910(6?), Kaushany), teacher, married to **Shimon Yanovich**, died in 1941 in Orgeev.

Sara died in 1987 in Kishinev.

Natan (Nuta) owned a fabric store, wife **Maliya Spekterman**. Both died in Shoah (*YdV*).

Children:

Israel (Srulik) “my very good friend, died in Odessa in 1941 (*KhK, YdV*), he was a student, single” (*KhK*).

David emigrated to France before the war, where died in 1977, wife **Matilda**, children **Adin** (Montreal) and **Jan** (Nica)

Abraham (Abram) (1911, Kaushany), was killed in Kaushany in 1941 (*YdV*), wife **Chernya**, daughter **Sima**

Monya (Moysh) died in 1999, wife **Manya**, sons **Arkadiy** and **Anatoliy** “who was involved in an underground left activities in 1930s together with my uncle **Boris Spivak**” (*KhK*).

Mendel (1915, Kaushany), worked as a cashier, died in Transnistria in 1941 (*YdV*).
Daughter **Shoshana (Sima)**.

Mikhel (Mikhail) died in Kishinev in 1991, son **Isaak**

Pinkhus (Pinya, Pinkhus-Zelig) (1876, Kaushany) merchant, owned a fabric store, winery, houses. Died in GULAG after 1940. Wife **Khona (Khana-Leya) Kogan** (1880, Kaushany-), children:

Ovshey (Shuka) (1904, Kaushany), died in Australia. Doctor, wife **Roza Gershkovich**, son **Sasha** (1930?). Divorced and remarried during the war to **Sofiya** from Poland. Twins **Anya** and **Richard** 1946.

Sura (Sara) (1905, Kaushany), died in Kirijat-Gat in 2000. Husband **Aleksander Vaynshteyn**, doctor, died in 1988 in Kotovsk, Moldova.

Boris (1909, Kaushany), went to study to Strassburg, France in 1930, died in Compiègne in 1989. Wife **Valentina Temel** (1914, Paris), son **Claude** (1938, Paris), daughter **Anna** (1947, Rodez, France)

Daniel (David) (1915, Kaushany), died in Kirijat-Yam, Israel. Wife **Musya**, son **Petya**.

Enna (1916, Kaushany), was married to **Zelik Kogan** from Kalarash, who was killed in 1942 on the front. After the war married **Leonid (Iona) Shamis**, doctor. Lived in Barder, Moldova, went to Israel, where died in 2009.

Naftulya (Tule) according to *B24* owned a fabric store. Children:

“**Golda (Koka)** studied with me in the same class in gymnasium. Lived after the war in Kishinev” (*KhK*).

Klara studied for a doctor in Belgium.

Ester (Fira) from twins, died in Stalin GULAG.

Dobrish (Dolya) from twins, died in 2006.

Daniel (David). “Was tall, handsome guy, named **Dudele**. Died in Kishinev after the war” (*KhK*).

Enna (Genya), died young from tuberculosis.

Nukhim owned a grocery store, wife **Rivka**, daughter **Etel**.

Bushel. Leyzel owned a bakery (*B24*).

Chapkis. Shmil Naumovich fought in the war and was MIA since 1944 (*Mem*).

Chiovechi. Nakhman – fishermen,
Shmil owned a grocery store (*B24*).

Chulak. Abram owned a confectionary (*B24*).

Ekhezkil (Dov) (died before the war), his widow - **Brakha Bershadskiy** (1879) and her daughter **Enya** (1906) died in Shoah in Odessa in 1941. Son **Asher**.

Aron (1894), parents **Iosif** and **Feyga**, wife **Feyga Itskovich** (1896). **Aron** owned a milk farm. Lived before the war in Galatz, Romania, both died in Shoah in 1944 (*YdV*).

Diminshteyn. Benyamin owned a bakery (*B24*).

Dubosarskiy. According to *B24* **Ovshiy** was a glassier.

“**Moyshe** owned a china-shop, had two daughters **Lana** and **Raya**. **Raya** was my friend, married and lived in Ivano-Frankovsk, after that in Beer-Sheva, where she got sick and died in a nursing home. I often spoke with her on a phone” (*KhK*).

Dvoyrin. “I remember five sons, but do not remember the names of the parents. According to *B24* **Yankel** owned a grocery store, and an apothecary trivia store on the main street. The youngest son **Aronchik**, the husband of my dear friend **Roza**, also sons **Tsoka**, **Moyshe**, **Iosif**, and one more, who moved to France. Their father was a merchant, and the family was not rich, but not poor too” (*KhK*).

Risl (1878), husband **Khaim Ochakovskiy**. Parents **Leybl** and **Beyla**. See **Ochakovskiy** family.

Epelbaum. Khaya (born in Kaushany), husband **Iosif Slepoy**, son **Gedaliya**. They lived before the war in Romanovka. **Khaya** died in Shoah in 1941 in bombardment (*YdV*).

Epelman. Aron owned a belt-lather shop (*B24*).

Yefim and **Khova**, son **Vladimir** (1913), wife **Adelya**. **Vladimir** served in Soviet Army and was killed in 1944 (*YdV*).

Vladimir (1902), father **Ikhil** (*J-R*).

Adela (1906), father **Solomon** (*J-R*).

Erlikh. Anna owned an oil press business

Moshko was a wine maker(*B24*), and owned a bank – Jewish-Bessarabia.

Zelman (1886, Kaushany), father **David**, wife **Feyga**, two children. Family relocated before the war to Tiraspol. **Zelman** died in Shoah in 1942 (*YdV*).

Mendel owned a mill, in 1940 he was sent away. Son **Shulya**, 1928, daughter **Shena**, 1923, studied in Galatz in Notr Dam de Sion School. **Shena**'s husband **Yana Kopanskiy** (cousin of **Yakov Kopanskiy**)

Erlikhman. Duvid, Mekhel and **Shamsa** all were shoe makers (*B24*).

Feder. Benyamin, “**Khayka (Enta(?) Markovna)** lived close to us. She sold wine and owned a tavern (*B24*). I remember how my grandfather sent me to buy a half a liter of wine for the dinner. They had three daughters: **Riva(?)**, **Sheyva**, **Sheyndl** and **Inda** married to **Vinokur** and son **Mikhel (Michael)(KhK)**” (1914) fought in the war and was MIA since 1944.

Fefer. Had a blacksmith shop on the way to Zaim. Son **Yoyna** worked with **Leova Spivak**. He had two daughters, one **Sonya**.
Khayka (1885, Tiraspol), parents **Sonya** and **Yoyna**, husband **Simkha**. Family lived before the war in Kaushany. **Khayka** remained in Kaushany and she was shot during column movement of Jews probably to Transnistria (*YdV*).

Feldman. Iser, medical doctor, wife **Sara Abramovna**. “I know his son **Ozya** – my good friend at school.
Sarra (1923), father **Georgiy (J-R)**.

Feygin. “I remember well **Yankel**. According to *B24* he owned a fabric store and a lumber store. I did not know them well, but with one of their sons – **Monya**, in my age met recently in Kirijat-Motskin, Israel (*in 1990s, KhK*).
Itsik was a blacksmith (*B24*).
Usher (1870, Kaushany), served in the synagogue, wife **Enta** and four children. Before the war they lived in Tolmaz. **Usher** was shot by Romanians in 1941, Transnistria (*YdV*).

Finkel. Molka (1880, Kaushany), husband **Mendel**, lived before the war in Tiraspol, **Molka** was killed in Shoah in 1941 (*YdV*).

Finkelshtein. Abram owned a water mill (*B24*).
Rakhel, husband **Avraham**, son **Simon** (1906(8), Kishinev), lived before the war in Kaushany. Merchant, served in Soviet Army and was killed on the front. Wife **Khaya-Leya Lvov** (1909), son **Meyer** (c.1935) died in Shoah in 1942 (*YdV*).
Khaim (1888, Kaushany), parents **Iekhil** and **Bila**, **Khaim** died in Shoah in 1942 (*YdV*).
Syoma (1928-29), “we were together in Uzbekistan during evacuation “(**KhK**).

Flisfish. Owned an Apothecary trivium store (*KhK*).
Zus (1895), father **Itsik**, wife **Ita** (1907), son **Shos** (1932) (*J-R*).

Frank. “We had a doctor **Frank**, but I thought that he lived not far in another place - Monzyr. His name was probably **Avrum**, and my great grandmother **Sheyva** recognized him (she was also from Monzyr), after 40-50 years she did not see him. **Avrum**’s wife was a dentist (*KhK*).

Frayman. David Meyerovich (1909) fought in the War and was MIA since 1941. Wife **Khayka** (*Mem*).

Fridman. Zisl owned a tavern (*B24*), husband **Shulim**, daughter **Feyga** (1888), lived before the war in Bendery, together with her husband **Borukh** owned and run a restaurant. Daughter **Zinaida. Feyga** died from bombardment near Stalingrad. **Borukh** served in the Soviet Army and was killed in 1942 (*Mem*).

Kolman (1885, Kaushany), parents **Miriyam** and **Yakov**, wife **Ita Nukhimovich**, son **Yakov. Kolman** was died in Shoah in 1941 (*YdV*).

Beniamin (1906), father **Gutman**, tailor (*J-R*).

Fuks. Borukh, owned a confectionary store on the main street near “Birzha”.

Gitlya owned an inn, tavern (*B24*).

Khaim owned a grocery store, and played on violin at weddings, etc. his son was **Moyshe**.

Srul was men’s tailor.

Leya (1886, Kaushany), parents **Meyer** and **Molka**, husband **Abram Gofman**. They lived before the war in Bendery. **Leya** died in Shoah(*YdV*).

Furman. Mikhail, wife **Khana** (1895, Kaushany), her parents **Abraham** and **Gita**, daughter **Elena**. During the war family was in Romanovka. **Khana** died in Shoah(*YdV*).

Galigorskiy. “**Nona** studied with me in gymnasium. His father worked as a mechanic on a mill in Old Kaushany” (*KhK*).

Peysakh (c. 1880, Bayramcha), father **Iosif**, wife **Etl Soltanovich** (1885), son **Naum** (*it is possible that this is Nona*). **Peysakh and Etl** died in Shoah under bombardment in Odessa in 1941 (*YdV*).

Galperin. Leyb (1912) parents **Brokha** and **Gersh** from Shargorod. **Leyb** lived before and during the war in Kaushany. He was hung for the partisan activity during the war (*YdV*).

Garshteyn. Zelman hold a tavern, inn (*B24*), he was a Gabbi at the New Shul. Wife **Ita**.

Zelman’s sister was married for a Moldovan. Children:

Elka (1889, Kaushany), husband **Itskhak Frank**, daughter **Molka**, died in Shoah in Odessa in 1941 (*YdV*).

“**Rukhl** studied with me in the same class of gymnasium, immigrated to America” (*KhK*).

Sonya married to a Russian men (*KhK*).

Dudl (David) died in Israel

Moyshe

Khaykel, wife **Elka**, son **Mendel** (1908, Kaushany), wife **Etl**, son **Osher** (1910, Kaushany). **Khaykel, Elka, Mendel, Osher** died in Shoah in Odessa in 1941 (*YdV*).

Sheyndl, widow, sold wine, owned a tavern (*B24*).

“**Monya (Mendel)** was a husband of **Gitl Kogan** (1905, Kaushany-1968, Kishinev). **Monya** died in Shoah (*YdV, Mem*). Daughter **Lena** (1941, Kaushany), another daughter of **Monya** lived in Israel. Her son **Aron** worked in a restaurant in Kirijat-Motskin and was wounded from a terrorist act by an Arab” (*KhK*).

Geller. Isroel (Israel) was a Rabbi in Kaushany before 1928, daughter **Rivka** (1894, Kaushany), husband **Eliyakh** **Fishman**, son **Aron** served in the Soviet Army. Lived before the war in Bolgrad, Bessarabia. **Rivka** and **Eliyakh** died in Shoah in 1942 (*YdV*).

Gershenson. “**Meyer** was a watchmaker. Also he owned a haberdashery on a main street. Son **Abrasha.**” (*KhK*).

Gershkovich. Gersh (1871, Bayramcha) owned a belt shop (*B24*). Father **Yankel**, wife **Leya** (1874), lived before the war in Kaushany, had four children: **Shika** (1908), **Daniel** (1911), **Sosna** (1914, Kaushany), married to **Zaychik** and had two children twins (1939). Forth child – **Zyoma**, survived, was in the Soviet Army, and after the war stationed in Galatz, Romania, where met a relative **Polina Khaimovich**. **Gersh** and **Leya**, **Shika**, **Daniil** and **Sosna** died in Shoah in Odessa in 1941 (*YdV*).

Shmil had two children **Abrasha** and **Mira**. They owned land and sheep. **Abrasha** had a very first photo camera in Kaushany. Family lived somewhere else, but also had a place to live in Kaushany.

Geysman. “The family lived close to us. **Ikhil** was a husband of **Ester Spivak**, daughter of uncle **Gersh**, brother of my grandfather **Shloyme**. **Ikhil** owned a carriage with horses before the war and traveled with goods between townlets. They lived after the war for some time in Kaushany. Children **Usher**, **Stunya**, and one more daughter who had her wedding in Kaushany in 1950s. I remember we were on that wedding” (*KhK*). **Ikhil** had brothers **Moyshe** and **Itsik**.

Ikhil’s brothers **David**, and **Usher**, wife **Tuba**, son **Mortykh** (1903, Kaushany), trader, wife **Golda Shikhman**. **Mortykh** died in Shoah (*YdV*).

Gibrikh. “**Ershl (Gersh)**, wife **Khova**. Had his own business – Chicken and Eggs production together with father of **Basya Lvovskiy**. Son **Don**, daughter **Sara** (1924) was my very good friend, studied together in gymnasium. She died in the Shoah” (*KhK*).

Gidal. Leyzer (Kaushany) was killed by locals in Kaushany in 1941. (*YdV*). Daughter ?

Gitlin. Khaim-Leyb, wife **Perl Blitshteyn**, children:

Shmelka (oldest)

Itsik (1902(8?), Kaushany).

Peyts (Peysakh) (1897(1904?), Kaushany), grain-grower, wife **Etl Kuchuk** (1906, Kaushany), daughter **Ita** (1937, Kaushany).

Khaya-Feyga (1910, Kaushany), husband **Shaya Levit**. Lived before the war in Bendery.

Itsik, **Peyts**, **Etl**, **Ita** and **Khaya-Feyga** died in the Shoah in Odessa 1942 (*YdV*).

Gersh, wife **Sima Sverdlik** (1918, Kaushany). Lived in Lambrovka before the war. **Sima** died in Shoah in 1941 (*YdV*).

Gluzberg. David, shoemaker (*B24*), children:

“**Khaim** – oldest, he had a romance with aunt **Betya**, but married a woman who worked as cashier at cloth studio in Kishinev.

Markus is my good friend, lives now in Israel.

Avrum left Kaushany before the war.

Leyka and **Charna**, lived in Beltsy, was a professor at Beltsy Institute (Pedagogical)” (*KhK*).

Goldfarb. “Benya was a shoikhet- ritual slaughterer. He died from typhus in Aktyubinsk, Kazakhstan during evacuation. Wife **Malka Varshavskiy**, sister of aunt **Inda**. Her nickname was “di shoiketke”. **Malka** was a head of a Jewish woman organization. She had two sons and a daughter. Younger son was involved in communist activity, and was in jail in 1936-37, where he got tuberculosis. **Menikha**, his sister, took care of him and she also got sick and died right after Soviets came in 1940. She was the first buried in a “new way”, in a coffin and with the red flag on top. The older son went to Bucharest or Yassy, and later died during the war in a partisan brigade” (*KhK*).

Nasanel (1888, Kaushany), father-**Iosif**, mother-**Khana**. Trader, wife **Dvoyra Viner**, daughter **Pnina**. Lived before the war in Romanovka. **Nasanel** died in the Shoah(*YdV*).

Goldgamer. “I remember two brothers **Moyshe** (1918) and **Shloyme**. **Moyshe** fought in the war and died in 1941. Parents **Srul (Israel)**, **Sura Kofman**. **Moshe’s** wife **Dora Kopanskiy** (*KhK*).

Granik. Miriam (1899, Kaushany), father **Bentsion**, husband **Elieser**, lived in Akkerman, where **Miriam** died in Shoah in 1941 (*YdV*).

Rakhel-Leya (1890, Kaushany), father **Aron**, mother **Feyga**, husband **Meyer**, son **Tsvi**. Lived in Akkerman before the war, where **Rakhel-Leya** died in Shoah in 1941 (*YdV*).

Grimberg. Gedania (1921) fought in the war and was MIA since 1941 (Mem).

Grinberg. Itsik owned a grocery store (*B24*).

Rukhlya, Srul, Feyga and **Khaim** owned a taver-saloon (*B24*).

Guz. Moyshe (1915, Odessa), tailor, parents **Shmuel** and **Miriyam**. They lived before the war in Kaushany. **Moyshe** served in the Soviet Army and died in 1942 (*YdV*).

Guzinskiy. Pnina (1900) husband **Menashe**, died in Kaushany in 1943 (*YdV*).

Idls. Surka had a store selling threads, needles at the main street in Kaushany.

Ilesh. Isay Iosifovich (1919) fought in the war and died in 1945. Wife – **Olga Vlasovna** (Mem).

Itskovich. Nokhem (1870), carpenter, wife **Khenya Latman**. Lived before the war in Kaushany, both died in Shoah in 1943 (*YdV*). Daughter - **Ester**.

Kachkis. “Yes, remember them, do not know what they did” (*KhK*). According to *B24 Noah* owned a belt/leather shop.

Eleun owned a confectionary shop.

Isaak (1888), father **Shleoma**, mother **Roza** (1874?), wife **Khana** (1900), son Venya (1922), daughter **Mara** (1922?), married a guy who fought in Civil war in Spain, daughter **Keyna** (1917), was a teacher (*J-R*).

Kalitskiy (Kalisskiy, Kalishskiy). Zeyli (Zeylik) (c.1880, Kaushany) was a winemaker (*B24*), own land. Wife **Sheyndl**. All were killed on their winery in July 1941 (*YdV*).

Shlomo (1903, Kaushany), parents **Israel, Bunya**, wife **Roza Stanislavskiy** (1905, Kaushany), daughter **Enta** (1940), **Roza, Shlomo** died in Shoah in Odessa in 1943 (*YdV*).

Kaplun. Shaya-Zeylik (1920, Talmaz, near Bendery), father **Abram**. During the war he lived in Kaushany, where was killed (*YdV*).

Kaushankiy. “**Pinku** studied in the same class with your father, where all named him **Puyu**. His family lived in a village not far from Kaushany.” (*KhK*). His parents – **Azriel** and **Rakhel**. **Puyu** was a bookkeeper, fought in the war and was killed on the front (*YdV*).

Kertsman. Gersh-Arshala (Tsvi) (1921). “He was a good guy, fought in the war and was killed on the front near Odessa in 1941 (*YdV*). Parents **Sholom** and **Etl**.

Mekhel and brother – one of the owner of a store – **KOK: Kertsman, Ochakovskiy, Kogan**, where worked my dad. Son (?), daughter **Sheyva** studied with me in gymnasium, we went together to a resort in Bukovina – Vatra-Dorney. **Sheyva** earlier married, but died young. She was very nice, but frail girl” (*KhK*).

Kashelevskiy. Ikhail (1886), father **Motel** (*J-R*).

Kesler. Moisey (1906, Kiliya), carpenter, daughter **Roza**, lived before the war in Kaushany, fought in the war and was MIA since 1942 (*YdV*).

Khakham. Abram and Simon. “I remember that family. They had a farmacy store (*KhK, B24*) **M. (Moyshe?)** owned a printing house.

Yakov Shaeovich (1905) fought in the war and was killed in 1943, wife **Manya Markovna** (*Mem*).

Khaykin. Shmil (1912, Kaushany – 1997, Israel), wife **Polya Kogan** (1908, Kaushany- 1983, Bendery). Daughter Lyuba (1948, Bendery), her husband **Tolya Kogan**, son of **Eynekh** (see **Kogan**’s family)

Shmil had a sister, who lived with him in the same court yard in Bendery.

Malya was a wine maker.

Khaim owned a water mill (*B24*).

Raful (Rafil) Gershevich (1895) fought in the war and was killed (*Mem*).

Lyuba (1900, Kaushany), parents **Gersh** and **Sara**, sister of **Khava Bruter**.

They lived before the war in Strudzeny, Bendery district. **Lyuba** died in Shoah in 1941 (*YdV*).

Kishinevskiy Natan, wife **Tsipa Geller** (1886, Kaushany), daughter **Khayka** (1912), daughter **Malka** (1916), seamstress, son **Shmil** (1919) had near rail road station an oil depository. “**Shmil** was also a carpenter (*KhK*). All died in Caucasus region in Shoah in 1942 (*YdV*), daughter **Dvoyra**.

Kislyanskiy. Khaim was a hat master, his son worked with **Lyova Spivak**. **Shmil** worked in a store, was married and lived in Kiriyat-Yam.

Kleyman. Melik owned a fabric store (*B24*). “**Syoma Kleyman** was a cantor in a synagogue” (*Izya Spivak*).

Klyuzman. “**Abram** was related to my aunt **Feyga**, mother – **Charna**. They had two sisters **Manya** and **Riva**. **Abram** lived with us in Uzbekistan during evacuation, but than moved to Kokand, when found his family. Later we found that he died from typhus.

Riva was raped in 1-2 class of elementary school by school teacher Domitryasku.

Raful owned a water mill (*B24*). “They were rich, had two sons **Peysa** and **Iosif**, **Yankel** ? daughter **Khinka** (**Nina**). I studied with **Iosif** at gymnasium, but after the war we did not meet. He worked on a nail factory in Kishinev.

Brothers **Beysa-Rifim** (possible this is **Peysa** from above) (1922) and **Iosif** (1923), mother – **Khayka**, father **Khuna** fought in the war, an MIA since 1943 (*Mem*).

Iosif owned a confectionary shop (*B24*).

“**Khaim** was one year older than I and lived in a house across the street (was stutter). He fought in the war and was an MIA since 1944 (*KhK*).

Abram (1920, Kaushany), worker, parents **Mikhel** (**Ikhil**) and **Charna Zemelman**, sister **Malka**. **Abram** , fought in the war and was an MIA since 1944 (*Mem, YdV*).

Koen. “**Itsik** owned china store, according to *B24* he was a glazier. He had twin daughters **Fanya** and **Roza**, also **Brana**, **Tsilya**. **Fanya** was married for **Nyusya Sichuga**, and had two daughters. After the war I did not meet anyone except **Fanya**” (*KhK*).

Kofman. Volf (1892), accountant, father **Itsik**, wife **Bunya** (1893), three daughters and a son: **Charna**(1916), seamstress, **Fida** (1920), **Garnya**(1919),seamstress, **Mortko**(1923) (*J-R*).

Kogan. In Kaushany lived many large families with that surname, some related, for others relations was not established. Some of them are not related at all.

A large clan of children of **Berl** (1850s, died before 1909), steward for a landlord, second wife **Entel** (1868, died in 1934-35). They had 4 sons and a daughter:

Peysakh (1874-1928), was a manager for the estate, wife **Khava Tulchinskiy**. (1878(6), Tiraspol), lived in Kaushany before the war, died in Shoah in 1941 (*YdV*). They had 7 sons and a daughter.

Meyer (1896), wife **Elka**, also **Kogan**, daughter of **Shabsa Kogan**, see below.

Son **Abram** (1923, Kaushany-1991, Israel) and daughter **Mara** (1928,

Kaushany-2006, Karmiel, Israel). **Meyer** died in coal mine in Siberia in 1941 (*YdV*).

Avrum (1890s) served in Romanian army together with **Meyer** (above). He died in 1920s from tuberculosis.

Leon (Arie) (1902, Kaushany-1980, Bnei-Brak, Israel), lived in Kaushany, Bendery, Bucharest. Married to **Tina** in 1928, daughter **Mara**. Got divorced, and remarried to **Tsilya Fishelovich** (1907, Romania-1998, Israel), son **Paul (Pavel)** (1939, Bucharest), lives in Israel.

Einekh (1905, Kaushany-1988, Bendery), wife **Bunya** (1903-1984, Bendery), son **Petya** (1930, Kaushany), lives in Karaganda, Kazakhstan and **Tolya** (1938, Kaushany-2011, Israel). Lived after the war in Bendery, Kiliya, Israel.

Berl (Boris, Berku) (1909-1970s), wife **Sonya**, married in 1938, divorced, remarried to **Ida**. Lived after the war in Perm, Russia and Beltsy, Moldova.

Khona (Khana, Ana) (1911, Kaushany), husband **Iyol**, were engaged in 1936, lived in German colony Leyptsig, Bessarabia, died in Shoah in 1941-42 (*YdV*)

Gersh (1914), died in the end of 1920s or beginning of 1930s.

Shimen (1916), married, professional photographer, lived in Kaushany, Bucharest, fought in the war, was killed near Stalingrad in 1942.

Iosif (Iosif-der-Royter) (1878-1956, Kishinev), wife **Lyuba (Leyka) Khaisleva** (1880), died during evacuation. Children:

Gitl (1905, Kaushany-1968, Kishinev), husband **Monya Garshteyn**, died in Shoah. See **Garshteyn** family.

Polya (Perlya) (1908, Kaushany-1983 Bendery), husband **Shmil Khaykin** (1912-1997, Israel). See **Khaykin** family.

Boris (Berko) (1910) died in Shoah, was last time seen in Odessa.

Zolmen (Zelman) (1882-1958, Bendery), wife **Sara (Sura) Feferman** (1886), children:

Khayka (1911-1970, Israel), immigrated to Palestine in 1932, husband **Shimshon Gilad**, changed surname from **Goldshteyn**.

Perl (Perlya) (1912-2003, Bendery), husband **Milya Feferman**, son **Sasha**.

Boris (Berko) (1919), was in GULAG 9 years, after that lived in Soroki, wife **Riva**, teacher.

Moyshe (1892-1946 Kishinev) wife **Inda (Enta) Varshavskiy** (1894-1978, Kishinev), owned a large house-estate in Kaushany. Children:

Borukh (Boris) (1919), accountant, fought in the war, was MIA since 1941 (*YdV*).

Roza (1921, Kaushany-2012, Jerusalem), husband **Tolya Veltser** (1914-1988 Kishinev). **Roza** lived in Kishinev, Afula, and Jerusalem.

Naum (Nakhman) (1923) killed on the front in 1943 (*Mem, YdV*).

Khona (Khana-Leya) (1880), husband **Pinkhu (Pinya, Pinkhus-Zelig) Bruter**.

Three sons and two daughters. See **Bruter** family.

Berl had a sister **Rivka**, son **Moyshe** and brother **Leyzer** (1861), wife **Dina** (1865) son **Iosif (der Shvartser)** (1888, Kaushany), wife **Malka Averbakh** (1893-), two daughters:

Polya, husband **Buma Grinshpun**

Golda (1921), was not married

After **Malka** died **Iosif** married **Dina**, son **Moyshe** and **Buka**

/possible brother of **Iosif (der Shvartser)**/:

Buka (Abram) (1895), wife **Khona** (1902), daughter **Klara**. **Buka** died in 1940 and **Khona** remarried **Lyova Spivak**. According to *B24* **Buka** owned a fabric store. At the end of 1930s was one of the owners of KOK cooperative society (**Kogan, Opachevskiy, Kilyuzman**).

Another large clan of **Kogans**. It is possible that the prior clan was related to this one, but no connections yet are found.

Shabsa (1856-1940, Kaushany), “father of **Elka Kogan**, my mother-in-law. He had a grocery store (*B24*). In 30s store sold herring and lime – whitewash. He was also a rabbi, but not sure where (*KhK*). His wife **Mariam Fuks**, died in 1919, and he probably re-married. He had five sons and three daughters:

Yankel (1890, Kaushany-), wife **Beyla** (1889-), two daughters:

Khayka (1916, Kaushany-), was married, divorced (*J-R*), one son **Izya**.

Mara (Mariam) (1920, Kaushany-), husband **Avrum Zemelman**, see **Zemelman** family.

Shmil (1895, Kaushany-), wife **Tuba** (1898-), children **Khaim** (1921) and **Mara** (1923), it possible that they lived not in Kaushany, no record in Census of 1924.

Elka (1901, Kaushany-1969, Kishinev) married to **Meyer Kogan**, see above.

Meyer (1903, Kaushany-1966, Czernovtsy), wife **Betya**, daughter **Felika**. After the war **Betya** appeared in Romania, but **Meyer** could not leave. He re-married to **Ita Khorovits**. Lived in Czernovtsy.

Leyka, husband **Ruvn Ochakovskiy** (1887, Kaushany), see **Ochakovskiy** family.

Shimen (1906), wife **Rivka**. Died as a solgier in 1946 during the war in China.

Shoyl, lived in Kaushany, died in Shoah.

Brukhe

Kogan families with whom relations were not established. Most of them were records at the Census of 1924 for Kaushany.

Gersh owned a china store, according to *B24* was a glazier.

Mendel Khaytovich (1910) fought in the war and was MIA since 1941, wife **C.D.(Mem)**
Perlya (1886)

Leyzer (1898), wife **Dvoyra** (1902)

Leyba (1874), wife **Ipa** (1878), children: **Itsik** (1906), **Shaya** (1911),

Falik (1917)

Gersh (1879), wife **Ester** (1884), children: **Itsik** (1910), **Abram** (1915),

Sura (1918)

Gersh (1874, Kaushany), parents **Yosi** and **Khenya**, wife **Ester**, daughter **Sofiya**. **Gersh** during bombardment in 1941 (*YdV*).

Moshko (Moyshe) (1892), wife **Roza Shvartsman**(1898), daughter **Idasya** (1936, Kaushany), son **Israel** (1930, Kaushany), daughter **Khana** (1923, Kaushany),

husband **Kogan**, lived before the war in Kaushany. **Roza, Idasya, Israel** and **Khana** died in Shoah(*YdV*).

Falik (1870), wife **Rukhlya** (1875), children: **Sura** (1903), **Dvoyra** (1905), **Iosif** (1907), **Gersh** (1909), **Azril** (1912) and **Sosya** (1914)

Shulim (1887)

Abram (1898)

Aron (1900)

Rukhlya (1864) – possible that this is **Rivka**, sister of **Berl**, see above.

David (1914, Kaushany), parents **Meyer** and **Rivka Goldshtok**, lived before the war in Lopushna, brother **Avraam**. **David** died in Shoah in 1941 (*YdV*).

David (1908, Kaushany), owned a store, wife **Ita**. Lived before the war in Baymakliya. He was in the Soviet Army, killed on the front during defence of Sevastopol in 1941.

Itsik (1879, Kaushany), wife **Khaya**, lived before the war in Chimishliya, merchant, died in Shoah in 1941 (*YdV*). Brother(?) – **Avrum** (1872, Kaushany), lived before the war in Chimishliya, died in Shoah in 1941 (*YdV*).

Polina (1865, Kaushany), father **Semyon**, husband **Mark Finkelzord**, lived before the war in Odessa. **Polina** died in Shoah 1941 in Odessa Ghetto (*YdV*).

Kolb. Shlyoma was a men's teilor (*B24*).

Kopanskiy. There were four brothers.

Moyshe was a clerk in a fabric store, wife **Khayka**, son **Yan (Yakov)** (1930, Kaushany-2006, Kishinev). **Yakov** was a famous historian, researcher and professor (*Wikipedia*). **Moyshe** was under German occupation and he was saved by Moldovan family.

Iosif, son **Yana (Yana-de-grober)**, **Yana's** sons – **Abram**

Khaim, daughter **Nona**, got married for a Jew **Pogoriler** from Old Kaushany, daughter **Dora (Dvoyra)**. **Dora** was raped by a teacher in elementary school. Married, her husband **Moyshe Goldgamer**. Also a daughter **Liza**, who had a husband from Bendery and they lived after the war in Chernovtsy.

Minta owned a confectionary (*B24*).

Korenberg. Nukhim was a men's tailor (*B24*). Son **Shloyme**.

Kotsubey. Aron (c.1870, Dubossary), wife **Makhlya**, they lived before the war in Kaushany, worked on rail road, died during bombardment in 1941-42 (*YdV*). Daughter **Rebeka** (1905, Bendery), served in the Soviet Army, killed in 1941 (*YdV*).

Kriulyanskiy. Family lived on the main street (*1934, court document*).

Kuchuk. Moyshe owned a fabric store.

Etel (Etl) (1906, Kaushany), parents **Ikhil** and **Khona**, husband **Peysakh Gitlin**.

Etel died in Shoah in 1941 (*YdV*).

Ikhil (probably son of **Etel**) worked in a haberdashery studio. In 1973 was about to emigrate to Israel, but was arrested by police, because he used golden nails in the luggage boxes. He got for this 5 years. His brother **Abrasha**, wife **Maryasin**.

Kumets. Dvosya (1886), father **Shimen**, was a cook, husband **Khaim**, daughter **Sura** (1928), daughter **Leya** (1919) (*J-R*).

Kunicher. Berko and **Iosif** owned haberdashery (*B24*). **Iosif**'s son **Itsik** (1909), daughter **Manya** (*J-R*).

Abram (1904), trader, wife **Emiliya** (1907), daughter **Soyba** (1934), son _? (1942). All died in Shoah in Odessa (*YdV*).

Yakov, wife **Leyka Stanislavskaya**.

Latman. Khenya (1870), husband **Nakhum Itskovich**. See **Itskovich** family.

Lebedinskiy. Isroel roofer (*B24*).

Lender. Meyer (1907, Kaushany), hat master, parents **Itsik** and **Roza**, wife **Sura**, daughter **Roza**. They lived before the war in Volontirovka. **Meyer** was killed on the front in 1942 (*YdV*).

Lerner. “**Abram** owned a bakery. They had a large hall in the yard, which was rented to organization “Makkabi”. **Abram**'s father – **Shabsa** had a large white beard, he sold sigarets” (*KhK*) and according to *B24* owned a bakery. **Abram**'s daughter **Basya. Moyshe** (*Video*).

Levin. Serika (1904, Kaushany), parents **Khaim Moshe** and **Sara**, husband **Mikhel. Serika** died in Shoah in 1943 (*YdV*).

Levinzon. “We had several families with that name” (*KhK*).

Chsil (Kisil) owned a grocery store (*B24*). His son **Leontiy** served in the Soviet Army and was killed in 1944 (*Mem*).

Shloyme, wife **Enta Vinitzkaya** (sister of aunt **Ester**).

Levit. It was one family – four brothers and two sisters:

“**Sheyva** (1874, Kaushany), husband **Shloyme Spivak** (1866, Kaushany), my great grandparents. Both died from hunger in Dzhezgazgan, Kazakhstan” (*KhK, YdV*), see **Spivak** family.

Yankel owned a bakery store, wife **Feyge Klyuzman**. They had three sons:

Moyshe was killed on the front during the war

Idel died from typhus

Zelman wife **Khova Kisilyanskiy**, lived in Migdal-ha-Emek, had two sons **Mendel (Wolf-Mendel)** (1878, Kaushany), wife **Khayka**, children **Benchik** and **Sonya**

Khaim owned a little store, fabric store (*B24*). Wife **Tsirl Kleyman**, had no children.

Gersh (1886, Kaushany-1942, Turkmenistan), according to *B24* owned a tavern, inn. Moved in 1925 to Kishinev, where he had a bakery at Staro-Bazarnaya street #18. Wife **Rukhl Teper** (1889-1942, Turkmenistan). Children:

Enna (1912, Kaushany-2004, Siettle, USA), husband **David Spivak** (1905, Nisporeny, Bessarabia-1972, Kishinev), children **Khinka** (1935-1992, Israel), husband **Emil Kogan**(1938) and daughter **Raya**(1944, Turkmenistan). **Raya** lives in Siettle, USA.

Nyunya (1915), studied in Jewish gymnasium in Kishinev, immigrated to Palestine in 1937. Wife **Leya**, daughter **Rukhl**.

David studied in French Gymnasium, served in labor battalion and died in (1941-43), wife **Khayka**

Sima (1917, Kaushany), studied in Romanian gymnasium in Kishinev. Husband **Shika Avstriyskiy** served in the military and died in the war. Married **Iosif Altman**(1904, Orgeev-1985, Kishinev).

Stunya (1920, Kaushany), moved to Leningrad in 1946, husband **Izya Vaynshteyn**, died in 2000 in Bruklyn, NY.

Pessya (1876, Kaushany-), husband **Bronshhteyn** moved to USA or Argentina in 1904. Two sons:

Mitse, lived in Chimishliya, wife **Khova**, son **Monya**.

Meyer, moved to Argentina in 1928-29 by father's call. Had two sons and a daughter **Elka**, husband **Yasha Romalis**. They lived in a village Malovat, near Dubossary.

Not clear the relationship to other **Levits**.

Moisey Abramovich (1914) served in the military and was MIA since 1944 (Mem). It is possible that this is in fact **Moisey Yankelevich** (see above).

Leybelman. " I remember **Luzer**, who went in the same trial with my uncle **Boris** in 1970s. He got a death sentence" (*KhK*).

Moyshe owned a grocery store (*B24*).

Leybovich. Iosif (born in Kaushany-1961, Bronx, NY), grain dealer, owned a grocery store (*B24*). Wife **Shprintsa Brodskiy** (1879-1963) (Video). 3 sons, 3 daughters

Moyshe was married and had a child **Monik** 3 years old before the war started. Survived in the Army, killed during the war in Sevastopol.

Markus (June 15, 1914, Kaushany), wife **Dora**, emigrated to Romania, Germany and USA in 1947-48.

Velvel was in the army and killed during the war.

Marim, husband **Mozes Levin** (second husband) (Video). According to *B-24* **Maria** (most likely **Mariem**) was a teacher.

Enna, husband **Samuel Berdichevskiy**, after the war went to Chily.

Bella (1897), father **Lazar** (*J-R*).

Liberman. Abram was a dayer (*B24*).

Linskiy. Idrul Iosifovich served in the army and was killed in 1943 (Mem).

Lipkanskiy. Srul owned a floor and products (B24), father **Aron**, sons **Berl** and **Abram** owned a grocery store.

Girsh, wife **Perel**, daughter **Rakhel**, daughter **Tsilya** (1926), daughter **Sonya** (1901, Chmishliya), husband **Shevakh**. All lived before the war in Kaushany. **Sonya** and **Tsilya** died in Shoah (YdV).

Litichever. Berl traveled from market to market with haberdashery, wife Anna “Daughter **Tsilya** studied with me in gymnasium. Other daughters are Vitya and Manya (KhK).

Litvak. Gersh (1898, Kaushany), merchant, parents **Shmil** and **Zelda**. They lived before the war in Kaushany. **Gersh** died in Shoah in Odessa in 1942 (YdV).

Liverant. Toyva was a blacksmith (B24).

Lobachevskiy. Mordekhay (Markus) (1887, Kiev), wife **Ester-Rakhel Kogan/Libun**. (1888, Stolnicheny). They lived before the war in Kaushany. Son **Zyoma, David(?) Libun**, daughter **Sara**. **Mordekhay** and **Ester** died in Shoah in 1941 in Kaushany (YdV).

Lvovskiy. Shlyoma, merchant, owned a business of egg and chicken production together with father of **Sara Gibrikh**. Wife **Rysa**, “son **Ershel**, daughter **Basya** (1924) was my good friend, we studied in gymnasium. **Shlyoma** and **Basya** died in Shoah in Odessa (YdV, KhK).

Malamud. Nuba owned a confectionary (B24).

Nuta (1890), father **Volf**, wife **Gitlya** (1898), father **Itsik**, bakers, daughter **Tuba** (1933) (J-R).

Irikhem “was our neighbor, carpenter, two sons **Khaskel** and **Khaim** and daughter **Mintsa**” (KhK).

Moyshe, wife **Mindl**, son **Shlomo** (1873, Kaushany), was a shoikhet- ritual slaughterer, wife **Tsipora**. Died in Shoah in Tarutino in 1942 (YdV), daughter **Feyga**. son **Asher** (1878, Kaushany), was a shoikhet- ritual slaughterer, wife **Dina**

Malkin. “I remember that they lived on a “Bud gos” –Bath street, and that they were poor (KhK). **Bunim**, and also **Moshko** were mens’ teilorers (B24).

Golda (1922), seamstress, father **Benyamin** (possible **Bunim**), sister **Raya**(1924), sister **Khaya** (1926).(J-R).

Maryasin. “**Yankel** owned a shop selling various sausages and sweets. Wife **Shlima**, son **Leyzer** and a daughter **Riva**. I studied with **Riva** in gymnasium, but we were not close friends. **Leyzer** also studied in gymnasium, but was older. I met **Riva** at some point in Tsur-Shalom, but later she moved to her daughter in Tel-Aviv(KhK).

Iosif owned a grocery shop (B24).

Etlya (1897), father **Simon** (J-R).

Mechtovich. Mordko Meyerovich (1915) served in the military and was MIA since 1944.
Mother **Blyuma Ester Shulimovna** (Mem).

Miller. Meyer – roofer (B24), **Gita** was a communist.

Millerman. Rivka (1879, Kaushany), parents **Israel** and **Olti**, husband **Kopel Shoykhet**.
They lived before the war in Odessa. **Rivka** died in Shoah in 1941 (YdV).

Milshteyn, moved before the war to Akkerman. **Asher** died in Shoah in Akkerman in 1943.
Lyonya, Misha, Dina, Lopa, Raya – family after the war lived in Kaushany.
Sura (1893), father **Iosif**, husband **Shezh**, daughter **Riva** (1934), son **Khaskel** (1927),
daughter **Perlya** 1924) (J-R).

Mogilner. “I remember **Shlyoma**. He owned a fabric store, had a son and a daughter. (B24).

Moldavskiy. Nekha – barber (B24).

Mordkovich. Leyb owned haberdashery shop (B24).

Natanzon (Natenzon). “There were several families with that name. I remember **Moyshe** , but not his family.

Leyzer, brother of my step mother **Khona** (second wife of my father) had two daughters **Sima** and **Nona** and son **Srulik** from our gang. **Srulik** lives now in Kirijat Yam. He has already two great grandchildren and always calls me to congratulate with holidays. His sisters lived in Beer Sheva, but both died already. It was another brother to **Leyzer** and **Khona**, I do not remember his name. He had a daughter **Sara**, studied with me in gymnasium. They lived not far from Kaushany, in a village and had a business, a grocery shop and also a large household. After the war Sara married to her cousin” (KhK).

Nukhim owned a fabric store (B24).

Shura owned a grocery store (B24).

Srul owned a dairy store at the main street.

David, son **Iosif** (1907, Kaushany), wife **Sara**. They moved to Czernovtsy before the war. **Iosif** served in the army and was MIA. Other **David**'s son **Boris** (1916, Kaushany) was a doctor, served in the army and was killed during bombardment (YdV).

Shmul (1859, Kaushany), trader, parents **Motel** and **Freyda**, wife **Tauba Sobol**.
Shmul died in Shoah in 1941 (YdV).

Shmul (1865, Kaushany), father **Mordekhay**, wife **Etya-Leya**. **Shmul** died in Shoah (YdV).

Pinkus, wife **Lyuba Khaykin** (1900, Kaushany), see **Khaykin** family.

Gersh (1925, Kaushany), parents **Iosif** and **Golda Kleynman**, sister **Eta Tregerman**.
Gersh died on the front in Lithuania in 1944 (YdV).

Sura (1902), father **Iosif**, husband **Iosif**, daughter **Nekhama** (1933) (J-R).

Noekhovich. Family had a shoe store. According to *B24* – **D. (David?)** was a tanner. They had one daughter with whom I studied during the ‘soviets’ in 1940-41(*KhK*).

Novogrebelskiy. According to *B24* **Kelman (Kalman)** and **Volko** owned a confectionary shop. “**Kalman** was a trader, his wife **Sonya** (1897), grandmother of my dear friend **Sara Gibrikh**. **Kalman** had two sons and three daughters: mother of **Sara, Lyuba** (1923) died in Shoah, Odessa, **Dina** (1921), died in Shoah, Odessa, **Abram** and **Erhele** (crippled)” (*KhK*).

Nukhimovich. Shlyoma – barber (*B24*).

Ikhil, wife **Khayka Rozentsvayg**, daughter **Raya. Khayka** died in Shoah in 1942 in Odessa (*YdV*).

Ochakovskiy. Ruvn (1887, Kaushany-), father **Srul**, mother **Mamtse**, wife **Leyka Kogan** (Kaushany), daughter of **Shabsa Kogan**, children:

Irikhem, friend of **Buma Kogan** from gymnasium, wife **Dora**

Mara (1928, Kaushany), husband **Nyuma Kogan**

Shurik

Israel, wife **Manya** (1872, Kaushany), daughter **Dintsa** (1910, Kaushany), **Manya** and **Dintsa** died in Shoah, in Transnistria in 1942 (*YdV*). (*It is possible that Israel is Srul and Manya is Mamtse (parents of Ruvn, see above)*)

Khaim, wife **Risl Dvoyrin** (1878), died in Shoah in Bolgrad, Bessarabia in 1941.

Manya (1922, Kaushany), father **Ezra**, mother **Lyuba Khrusch**, husband **Monya Goldner**. They lived in Romanovka before the war. **Manya** died in Shoah in 1941, was shot in Kaushany. **Manya**’s sister **Sara**.

Odesskiy. Gersh was a shoemaker (*B24*). Had many children, family was poor.

Mordko Srulevich (1907), was a nurse, served in the army, was killed (Mem).

Sura(1870), father **Itsik** (*J-R*).

Opachevskiy. “Two brothers and a sister **Mariyasa** in the family. I knew well her, but she was younger than me and we did not belong to the same group. **Mariyasa** married **Abram Kuchuk**.

According to *B24* **Rukhlya** was a women’s clothing seamstress.

Berl was one the owners of a fabric store where worked **Lyova Spivak**. **Berl** was sent to GULAG in 1940-41, because he was rich, died on a way” (*KhK*).

Tsay (1886), father **Khaim**, wife **Udlya** (1890), **Udlya**’s father **David**, daughter **Golda**(1924) (*J-R*).

Itsik(1892), father **Leyzer**, wife **Sitsva** (1897), father **Favel**, daughter **Tsilya** (1927), daughter **Tuba** (1920), seamstress (*J-R*).

Golda, father **Ruvn**, husband **Shulim Aberbukh** (see **Averbukh**).

Osnis. “I remember **Iosif**, he owned a fabric store on the main street on the corner of “Birzha”. One son studied in Belgium, and after the war was a doctor in Kishinev Hospital #2. One of the sons was married to **Klara Bruter**(*KhK*).

Ovis. Yakov, wife **Etel** (1906, Kaushany), lived before the war in Tarakliya, died in Shoah in 1941 in Ukraine (*YdV*).

Pechyonny. Zeylik (1905, Bendery), wife **Shena Erlikh**, parents **Volf** and **Sofiya**, wife **Roza Vaysbeyn**, daughter **Sofiya**. Family lived before the war in Kaushany. **Zeylik** served in the Soviet Army and died in 1941 in Odessa (*YdV*).

Perchis. Shlyoma owned store selling flour and flour products (*B24*).

Perelman. Khaim (1908), wife **Riva** (1908), daughter **Shiam** (?) (1936)(*J-R*).
Itsik, had two sons c1928, **Itsik's** brother **Berl**.

Pfeyfer. Iosif (1913, Kaushany), parents **Dinne** and **Pepe**. **Iosif** served in the army and was killed in 1943 (*YdV*).

Pinkovskiy. Genya (1893), father **Srul**, husband **Yakov**, son **Pinkus**(1925), daughter **Zhenya** (1922)(*J-R*). **Zhenya** did not study in Gymnasium, because family could not afford it.

Pogoriler. Khaim owned a grocery shop (*B24*). Son(?) **Nisl** married **Nona Kopanskiy**.

Polin. L. owned a hat studio (*B24*).

Polschiy. Duvid (Dudl) owned a fabric store (*B24*).

Polskiy. Rakhel (1913, Kaushany), **Ester** (1916, Kaushany), parents **David** (1866, Kaushany) and **Taba. David, Rakhel** and **Ester** were killed by neighbors in Kaushany in 1941(*YdV*).

Prelutskiy. Leyb owned an inn with tavern (*B24*).

Pressman. Raya owned a tavern and **Iosif** owned a lumber storage/shop (*B24*).
Zabvel (1896), carpenter, father **Iosif**, wife **Nekha** (1901), father **Karas**, son **Gedali** (1924), carpenter (*J-R*).

Rabinovich. “We have **Motl**, who owned the only theater/cinema hall in Kaushany and rented it to touring artists, and also showed movies. He had two daughters: **Sima** and **Manya**, but I do not know anything about them. Sima was married for **Perelman**, **Manya** married **Abram Volodarskiy**.

It was also another **Rabinovich**, who lent money for interest to people like my grandfather **Shloyme** (*KhK*).

Iona owned a tavern (*B24*).

Moshko owned haberdashery (*B24*), (1934, court document).

Shmil lived on main street (1934, court document). Probably his son **Simkha** (1908) served in Soviet Army and was MIA since 1944 (Mem).

Rashkovskiy. Gedaliya owned a bakery, which was near gymnasium. Daughters **Basya** and **Fanya (Feyga)** (1917), was an accountant, son **Nisl** (J-R).
Sidal (1888), father **Nukhim** (J-R).

Ratsin. Pinya (1876) owned a lumber store (B24), father **Mendel**, carpenter, wife **Blyuma** (1872), father **David**, daughter **Khaya** (1918) (J-R).

Reznikov. Moyshe Froymovich (1913) served in the military and was MIA since 1941, wife **Sh.** and sister **Genya** (Mem).

Rivkin. David (1916, Kaushany), owned a farm, wife **Ester**. They lived before the war in Petrovka. **David** died in Shoah in 1944 (YdV).

Royzman. Gersh (1862), father **Iosif**, wife **Charna** (1874), father **Srul**, daughter **Mintsa** (1909), cassier, daughter **Riva** (1909), daughter **Khana** (1906) (J-R).

Rimma (1909), father **Berl** (J-R).

Rozenberg. “**Milya** my good friend and he is also a father-in-law of my nephew” (KhK).

Rozenfeld. Barukh, blacksmith (B24).

L.Mordko owned a grocery store (B24).

Fishel-Aron (1901), father **Leyb**, accountant (J-R).

Rozentsvayg. Khayka (1865), father **Moshe**, husband **Ikhil Nukhimovich**. See **Nukhimovich**.

Rukhverger (Rokhverger). Khana (1900, Kaushany), husband **Bentsion**, son **Srulik** (1924, Kaushany), daughter **Ester** (1922, Kaushany), daughter **Ida. Khana, Srulik**, and **Ester** died in Shoah in Transnistria (YdV). **Bentsion** was a Shames in a Shaydershe shul. The family rented an apartment at grandfather’s yard (KhK).

Serebryannik. Shmil owned an inn with tavern (B24).

Moyshe (Video)

_____ owned a kerosin, gas deposit. Had a nickname – Krushevan. Daughter **Lyuba Shvartsman**, married and had a daughter **Gitel**. After the war they lived in Romanovka.

Shafir. Itsik owned a grocery store (B24).

Motl owned a tavern

Fishl, wife **Sonya Vinitzkaya**

Ershel

Shcharevskiy. Isakhar owned an inn, tavern (B24).

Sherman. Iosko (1902, Kaushany), had a belt/lether shop (*B24*), wife **Tsiviya Khayat** (1905, Dubossary), mother **Tsiviya – Etl**, son **Khaim** (1932, Kaushany). **Iosko, Tsiviya** and **Khaim** died in Shoah in 1941 in Kaushany (*YdV*).

Shinkar. Soker owned a confectionary store (*B24*).

Shirman. Moshko was men's tailor (*B24*).

Shitman. Zelman (1906, Bendery), trader, father **Gold**, family lived before the war in Kaushany, **Zelman** fought in the war and was killed on the front near Odessa in 1941 (*YdV*).

Shmulovich. Iosko owned a tavern (*B24*), son **Samuel** (1903) fought in the war and was an MIA since 1944. "His daughter **Dusya** lived in Kishinev after the war at Kagulskaya street #27 (we lived at #35)" (*KhK*).

Shufman. Anna owned a grocery store (*B24*).

Shults. Yankel was from Tarutino. Owned a butchery. He had three daughters: **Anna** (from Kalarash), **Leyka** and **Zina Kalitskaya**, who was a secretary in the Primarie (Town hall) (*KhK*).

Shuman. Peysya (1921), father **Motl** (*J-R*).

Shvarts. Dvoyra (1911), father **Iosif**, husband **Israel**, son **Beresh** (1937) (*J-R*).

Shvartsman. "It was a girl **Gita**, two years young than me and her mother once asked me to bring **Gita** to Elimentary School from home and back. After the war I saw her once. She married and lived in Romanovka, not far from Kishinev" (*KhK*).

Motel was a butcher.

Gersh owned a grocery store.

Menasim had a fabric store (*B24*).

Iosif (1907, Kaushany), cooper, wife **Tsilya**, had one child. **Iosif** fought in the war and was killed on the front in 1941 (*YdV*).

Roza (1902, Tarutino), father **Bentsion**, mother **Basya**, husband **Moyshe Kogan**, lived in Kaushany before the war. **Roza** died in Shoah in 1941 (*YdV*).

Sichuga. "**Natan (Nyuska)** (1924, Kaushany) lived not far from us. Parents **Simkha** – shoemaker (*B24*) and **Sima Grinberg**. There were many children in the poor family. During the Soviets they were better. **Nyuska** married to **Fanya Koen** and had two daughters. He died very earlier from some disease. They owned a Tea store. Sister **Raisa**" (*KhK*). According to *YdV* **Nusi** (probably **Nyuska**) died on the front in 1942. Brother **Mendel**(1916, Kaushany), shoemaker, died in Shoah in 1942. Someone from the family lived in Tsur Shalom, Israel (*KhK*).

Sobol. According to (*B24*) **Gersh** had a grocery store. Wife **Dobrish**, daughter **Khayka** (1897, Kaushany), died in Shoah in 1941 (*YdV*).

Soltanovich. Leyka owned a grocery store (*B24*).

Khaim owned a water mill (*B24*).

Arkadiy was born and lived before the war in Kaushany. He had a wife and a child.

Arkadiy died in Shoah (*YdV*).

Yankel, daughter **Etl** (1885, Kaushany), husband **Peysakh Goligorskiy**, son **Naum. Etl** died in Shoah in Odessa in 1941 (*YdV*).

Isaak (1898), had a courtyard, father **Shmul**, was a store director, wife **Tuba** (1893), Tuba's father **Shmul** (*J-R*), daughter **Tyusha**.

Spektor. Abram was men's taylor (*B24*).

David owned a tavern.

Spivak. Four brothers and a sister lived in Kaushany and close by villages.

Parents **Iosif** (1841, Kaushany – died before 1921) and **Khayka**.

Shlyoma (Shloyma) (1866, Kaushany) owned a tavern (*B24*), “in 1932 that business did not exist. At that time he was a very small trader – getting a small credit in the morning, buying grain from farmers and selling at the market” (*KhK*). Wife **Sheyva Levit** (1874). Both died from hunger in 1943 in Dzhegzagan, Kazakhstan (*YdV*). They had five children.

Yankel (1887?) married to **Sonya Gokhberg** from Tarutino, Bessarabia, no children.

Leyb (Lyova) (1898, Kaushany), wife **Fanya Khaimovich** (1896, Tarutino, children **Iosif** (1921, Tarutino, died in 1932, Galatz), **Khinka** (1923, Tarutino), **Izya (Isaak)** (1928, Galatz, Romania).

Ester (1904) married to **Boris Shafir**, lived in Petrovka, not far from Kaushany. **Ester** died during evacuation in Guriev.

Betya (1909, Kaushany - 1994, Nataniya, Israel), husband **Litman Roytshteyn**. In 1939 they lived in a village Tomala near Chimishliya. Children – **Fanya** (1941, Kaushany) and **Grisha** (1946, Kishinev-2003, Nataniya, Israel).

Boris (Berl) (1913-1975), wife **Ester Vinitzkaya** (- 1992, Israel), daughter **Khanyusya** (1945).

Berl (Berku) (1870) worked at **Moyshe Erlikh** bank. Wife **Idora** (1872-died after 1924), second wife **Stunya**, two daughters and a son.

Ester (1901), was married, and soon divorced.

Shmil (Shumli) (1909), wife **Beyla Spivak** his cousin, daughter **Stunya** (1933, Kaushany), lives in Acco, Israel.

Soybel (1910), was engaged to a person from Old Kaushany, but the war started and he disappeared.

Gutman (1871, Kaushany) moved to Bendery in 1907, wife **Sofiya (Sisel)** (1869, Khotin, Bessarabia). Both died in Shoah (*YdV*) in town of Mozdok, North Caucasus. They had four sons and a daughter.

Abram (1896, Kaushany- 1960), wife **Ida** (1896, Kirkaeshty- 1989), three sons: **Boris** (1919), fought in the war, died in the battle in 1944, **Isaak** (1924-1983), **Samuel (Shlomo)** (1930, Bendery).

Mendel (19xx, Kaushany), wife **Dora**.
Leyb (1902, Kitskany-1988, Israel), wife **Dvoyra Glikman** (1905-2001), daughter **Roza** (1936, Romanovka)
Moyshe (1904, Kaushany – 1941), wife **Tsipa**, daughter **Polina** (1922-1941?).
Moyshe and **Polina** died during evacuation in 1941?
Basya (1910, Kaushany- 1941?), husband **Leyb Tulchinskiy**, son **Monya**. All three were killed by Nazis in Bendery in 1941 (*YdV*).

Ershl (Gersh) (187x), carpenter, wife **Pessya**, died, second wife **Kriva**. Six daughters and two sons.

Prive (1895)

Shmil (Shumli) (1897), wife **Khana Geysman** died during the war or right after, married second time. Three children: daughter **Tuba**, son **Nyunya** (1927, Kaushany-2003, Acco, Israel), wife **Liza**, lived after the war in Bendery, moved to Israel in 1973, daughter **Stunya** (1935) (*J-R*).

Dvoyra (1899), seamstress.

Ester, husband **Ikhil Geysman**, see family **Geysman**.

Beyle (1902), seamstress, husband **Shmil Spivak**, her cousin, see above

Elka (1904) died during evacuation.

Mina (Mene, Manya) (1908), seamstress, married, lived in Israel

Avrum (Abram) (1909), carpenter, wife – a sister of **Liza**, wife of **Nyunya Spivak**, see above. **Abram** was in the military and died in the battle in 1944 (*Mem*).

Frida, husband **Toyva Teper**, had ten children, see **Teper** family.

Mendel (1876) it is possible that this family is related to Spivaks above, but the relationship was not established. According to 1924 Census – wife **Roza** (1876) and six children: **Naftaliua** (1906), **Moyshe** (1908), **Feyga** (1910), **Sura** (1913), **Shulim** (1916) and **Yamkhel** (1919).

Srulevich. Sheyva (1837) died in Kaushany in February of 1941. She had 12 children, 4 died young. Children: **Shlima**, **Sofia** and **Yakov** emigrated to USA in 1905-1906, and **Srul** - to Shanghai, China. **Gedaliya** (?), **Golda** (... - 1937, Kaushany), married **Khaim Khaimovich** (c1865-1933, Galatz, Romania), daughter **Fanya Spivak** (see **Spivak** family). In the 2007 descendants of **Shlima** and **Sofia** living in US met in NY for the first time in 100 years descendants of **Golda**, and grandson of **Shlima**, **Jeff Kats** visited granddaughter of **Golda** – **Khinka Kogan (Spivak)** in Israel.

Stanislavskiy. Gersh owned a lumber shop (*B24*). Family rented house at **Shloyme Spivak's** house before 1932. "Daughter **Leya (Leyka)** lived near us, had a sister **Sara** and brother **Lyova**. **Leya's** husband was **Yasha Kunicher** (*KhK*).

Gersh's brother **Zolman**.

Shlyoma was a shoe maker (*B24*), wife **Ester**
daughter **Elka Tsikman**,

daughter **Roza** (1905), husband **Shlomo Kalitskiy**, daughter **Leya** (1920), all died in Shoah(*YdV*),
son **Israel(Azriil)** (1904, Kaushany), shoe maker, wife **Esfir (Fira) Leyzgold** (1905(8), Bendery), **Fira**'s parents – **Berl** and **Leya**, daughter **Mara**(1930, Kaushany), daughter **Basya** (1935, Kaushany). All lived before the war in Kaushany. **Israel, Esfir, Mara, Basya** died in Shoah in 1941(3) (*YdV*).

Svedlik. “I remember that they had a small shop selling newspaper, stationery and paper”, son **Yasha**. (*KhK*).

Bunya owned a tavern (*B24*).

Struk and **Sheyva** owned a grocery store (*B24*).

Abram, wife **Tsipa**, daughter **Sima** (1918 , Kaushany), husband **Gersh Gitlin**. They lived in Lambrovka before the war. **Sima** died in Shoah in 1941 (*YdV*).

Tabachnik. Khaim (1894) wife **Chaya Sura (Klara) Lyubarov**, father **Moysey**, died in 1928. Family owned a confectionary and haberdashery in the center, near “Birzha” and sold water and ice cream (*KhK+ B24*). 3 sons:

Motl (Milya) (1921), served in the army and got killed in 1942(*YdV*), “**Shmuel** served, as I remember, in pilots’ battalion during the war, where many our boys died in 1941-42” (*KhK*).

Grisha (Ershel) (1927)

Filya (Rafail) (1920, Kaushany), immigrated to Israel (*Video*).

Gulya (1924), father **Ekhshev** (*J-R*).

Tabak. Doctor.

Talis. Matul owned a water mill (*B24*).

Dvoyra (1905), husband **David**, son **Shula** (1933) (*J-R*).

Talmatskiy. Rakhmil was a tinsmith, according to *B24* – roofer. “They had several children, but I knew only one - **Iosif** (1914), tinsmith, who was in prison in Doftana, Romania together with a friend **Aron Dvoyrin** for five years for communist matters. After the war, he married moldovan **Valya Stypkina**, I studied with her in elementary school. I also remember **Iosif**'s brother, who was a khazan and very nicely sang in a synagogue during Jewish holidays. Their mother said that **Valya** is the best daughter-in-law (*KhK*).

Iosif Talmatskiy was one of the leaders of communists in *Kaushany* (from *Pilat I.N*, book “*From the History of Jews in Moldavia*”).

Teper. Toyva married **Frida Spivak** (see above). They had 10 children.

Lyova (1897-1989, Kishinev), wife **Klara** (1898-1980, Ladispole, Italy, during emigration from USSR, daughter **Zhana** (1925, Galats, Romania – 1999, Rotchester, NY), husband **Fima Reytikh** (1921, Kishinev – 2004, Rotchester, NY)

Yankel worked in a bakery in Kaushany, made bagels. Wife **Etl Lifshits**, children:

Lyova (oldest), moved to Canada, wife **Rosa Mendyuk** (worked with **Buma (Abram) Kogan** at Eatery #20 in Kishinev (*KhK*)).

Yura, wife **Lyuba**, lived in Moscow, Australia, children **Ida**, **Lilya**.
Frida (1923-24, Kaushany – 1980s, Kishinev), husband **Shura Litvin**, emigrated to Beer Sheva, son **Lyonya**.

Lyonya

Tolya, immigrated to Israel.

Sasha (1941), wife **Lida**, lived in Moscow, immigrated to Los Angeles.

Roma lives in Los Angeles.

Rukhl married to **Ershel Levit**. Five children. See **Levit** family.

“**Pesse** lived in a village of Tarakliya. I remember her from 1936-37, she died during the war” (*KhK*).

Malka married to **Ruven Khotinskiy**, daughter **Frida** (1924, Zaim), lived in Zaim and Lambrovka, not far from Kaushany. Married to a Polish Jew and went with him to Belgium after the war.

Khana; Basya; Zelda

Mendel owned a bakery (*B24*). They lived after the war in Bendery, daughter **Elka**.

Elik (1906, Kaushany- 1980, Israel), sold fish before the war, wife **Tuba Lifshits**, son **Leova** (1939), wife **Polina**, live in Toronto.

Topor. Gersh-Leyb (1882, Ukraine), hat-master, wife **Bat-Sheva**, son **Benjamin. Gersh-Leyb** died in Shoah in 1943 near Stalingrad under bombardment.

Tovbin. Ioyn Isaakovich (father **Isaak**) (1912) fought in the war and was killed in 1941(Mem).
Itsko Berkovich (1921) fought in the war and died in 1944 (Mem).

Trakhtenberg. “I remember **Leyzer**. He went with his horse vagon to the villages buying eggs, was killed, and his horses brought him home (*in 1930s*). The whole town was shaken. He had two sons **Abram** and **Mekhel**. **Abram** later was involved in a process for communist propaganda together with my uncle **Boris** in 1933 and was jailed for 4 months. After the war he was married on Kaushaner **Golda Bersutskaya**, but she died very earilier. He married again and went to Israel. **Mekhel** married **Milka**, sister of my uncle **Litman**. They had a son who was involved in the case of the hijacking a plane by Jewish students, in order to go to Israel. He was jailed in 70s. After he was released he moved to Israel for a short time, and USA. **Mekhel** died a long time ago, but **Milka** lived for some time with her son in USA, but later returned to Israel” (*KhK*).

Monya (1890), trader, wife **Manya** (1895, Kaushany), died in Shoah in Transnistria (*YdV*).

Kheskel (1901, Kaushany), parents **Perl** and **Abram**, wife **Rakhel Vaysman**, son **Abram**, **Kheskel** was killed near Stalingrad (*YdV*).

Khaim (1890), wife **Roza** (1904), father **Volf**, seamstress, sons **Solomon** (1927) and **Boris** (1930) (*J-R*).

Treyger. Abram was a men’s teylor (*B24*). Also had a bakery (*KhK*).

Tsiekh (Tsiir). **Mendel** studied in the same class with **Lev Bruter**, 1 class of Kaushany middle school (*Video*).

Tsimbler. Udl (1877, Kaushany), husband **Mendl**. They relocated to Kishinev before the war. **Udl** died in Shoah in 1941 (*YdV*).

Tsurkan. Was a doctor in Kaushany hospital.

Tulchinskiy. “I remember that they had a store” (*KhK*). **Shmil** owned a grocery store (*B24*). Son **Borya** studied with me in Gymnasium.

Abram and **Khana**, son **Mordekhay** (1935, Kaushany), lived before the war in Kitskany. **Abram** was a blacksmith. **Mordekhay** died in Shoah.

Turkenich. Yefim (1924, Kaushany), parents **Aron and Poly**, lived before the war in a German colony Leiptsig, Bessarabia. **Yefim** fought in the war and died on the front in 1942 (*YdV*). **Yefim** had a brother who survived.

Vatashevskiy. Bentsion (1900, Kaushany), shoemaker, parents **Zus and Tsipora**, wife **Brana Zemelman**, son **Mikhal**. **Bentsion** was in labor battalion, an MIA since 1942 (*YdV*).

Vaysbeyn. Roza, husband **Zeylik Pechyonny**. See **Pechyonny**.

Vayser. Duvid glazier (*B24*).

Vaysman. Iche owned a tavern (*B24*). “He was a friend of **Leva Spivak**, my father. They worked together as accountants at Egg-Chicken plant after the war”. Daughter **Idl**, studied in Czechoslovakia, died in Odessa during the war. (*KhK*).
Matus was selling paint (*B24*).

Veytsman. Shlema owned a tavern, inn (*B24*).

Vinitskiy. “**David** was a father of my aunt **Ester**, wife of uncle **Boris**. He owned a blacksmith shop. He had three daughters: **Ester, Pesya and Enta**” (*KhK*).

Vitkovskiy. Yakov (1914, Kaushany), parents **Elik** and **Ester**, wife **Sura**. **Yakov** died during defense of Sevastopol (*YdV*).

Volodarskiy. “I knew **Moyshe** personally. They had a small grocery shop after the bridge. One of several rich families (*Video*). He had sons: **Abram, Mekhel, Iosif** and **David** (emigrated to US, LA) (*Video*) and two brothers: **Aron** and **Kolmen** who was father-in-law of **Roza Dvoyrin (Mitelman)**. After the war **Aron** worked with your father for many years. As I remember correctly **Moyshe** was deported in 1940, when the Soviets came” (*KhK*).

Ovshy owned a tavern, inn (*B24*).

Yatom. Iosif (1902), married, Rabbi from 1928. He was killed in 1944 in Kaushany. Parents **Mordekhay (Reb Motl)** from Bendery), **Miriyam** (*Bendery Yizkor book*)

Zaborov. Shmil Duvid-Khimovich (1910) fought in war and was MIA since 1944 (Mem).

Zalzend. Khana (1910), father **Leyb** (*J-R*).

Zaslavskiy. Mikhail Davidovich (1922) fought in war, MIA since 1943. Mother **Beyla Yakovlevna** (Mem).

Zeltser. Abram – was one of the communist leaders in Kaushany (*from the book of Pilat I.N. "History of Jews in Moldova"*)

Malka was a blacksmith (*B24*), husband **Aron**, two sons:

Zaynvel (1908(11?), Kaushany), died in Shoah in 1942 in Odessa (*YdV*).

Iosif (1897), wife **Dvora**, daughter **Dina** (1924, Kaushany), lived in Kaushany before the war, **Iosif** and **Dina** died in Shoah in 1942 (*YdV*).

Iosif (1901, Kaushany), head of a bank, wife **Dora**. Lived in Galatz, but during the war they were in Kishinev. **Iosif** died in Shoah in 1941 (*YdV*).

Falik, wife **Khayka**, 5 years was in prison Daftana, Romania

Zemelman. “**Leyb** owned a tavern, inn. They had two sons and three daughters:

Avrum husband of **Mara Kogan**, daughter of **Yankel Kogan**. I remember him very well, he was always a humorist at the table. He also was the one who always toasted on Passover – ‘Next Year in Jerusalem’” (*KhK*).

Ruvn

Dolya, Khana and **Riva**. **Riva** immigrated to Palestine in 1930s.

Moshko owned a tavern (*B24*).

Leyba (1879), father **Vladimir**, daughter **Sara** (1923), son **Ayksh** (1918), weaver (*J-R*).

Roza (1892), father **Muney** (*J-R*).

Zilberman. Avrum, wife **Sara** (1905, Kaushany), lived before the war in a village Klyastisa, near Tarutino. **Sara** died in Shoah in 1941 (*YdV*).

Semen (1913), father **Shabsa**, confectioner (*J-R*).

Zilbershteyn. Leyba was a butcher (*B24*).

Zisman. “I remember **Zelman** well. He was a relative with my grandfather **Shloyme**.

According to *B24* he owned a fabric store, but in the middle of 30s the store was gone.

They had two sons **Syoma** and **Pinya**, and a daughter.” (*KhK*). **Pinya** fought in the war and was killed in 1944 (*Mem*).

Zismanovich. Srul («Katyr») owned a haberdashery shop.

Moshe (Moisey) (1886), father **Khaim**, wife **Manzi (Miriyam, Mindel)** (1885),

daughters **Dvoyra** (1917), **Rukhlya** (1920), seamstresses, **Perla** (1924), son **Zeev (Volf)** (1911, Kaushany), wife **Bella**, daughter **Ester**. **Zeev** died near Stalingrad (*YdV, J-R*).

Zolotov. Nona owned a grocery store (*B24*).

Zonis. Semyon was a physics teacher in School #34 in Kishinev after the war. His father **Alexander**.

Total of **200** different surnames

Total of **530** families

Total of **1250** people

From that

sent to GULAG in 1940 - 4

killed in Kaushany during the war– 20

died in other places in Shoah – 169 (Transnistria, Odessa, Nikolaev, others)

served in the Soviet Army during the war – 65, from which

killed on the front in action – 37 (Sevastopol, Stalingrad, others)

missing in action – 24

survived - 4

B. Society “Damen Ferein” (“Serene Women”)

In 2010 a young men, Serghey Daniliuk, interested in the history of his own town-Kaushany found a document at a local museum dated December 27, 1923. It was about a Jewish Women’s society organization. Following is a translation of that document from Romanian.

Statute of a Society

Society “Damen Ferein” (“Serene Women”) to help poor Jews in town of Kaushany-Noi, district of Tighina (Bendery)

(In pencil written-December 27, 1923)

The Purpose of the Society

Article 1. Aim of the Society “Damen Ferein” is to help the poor in health care, medicine, food and whichever other sustenance.

Article 2. To any poor women society will provide medical aid at home, and if necessary, the Society will hospitalize the sick in a local hospital or any other area hospital which could treat her.

Article 3. To fulfill Article 1 and 2 Society will contract with a doctor, a midwife, with one of the pharmacies to acquire the help & medicines and will permanently employ a doctor who will be available by request of the Society to visit & consult the assigned sick in order to treat her however, expenditures will be disbursed from the fund of the Society.

Construction of the Society

Article 4. The Society members can only consist of females, adult (namely, of 21 years of age) dames & damsels, excluding schoolgirls and students.

Article 5. Members of this society might be women, which will pay a monthly fee of at least 10 lei, payable a month ahead.

Article 6. With respect to members enrolled in the society, who will not pay fees as in Article 5 within six months, the general assembly will call for their exclusion from the Society.

Article 7. Member or members, who cause disorder in the Society, or act against the Society, will all be excluded from the Society, in the same manner, by general assembly vote.

Funds of the Society

Article 8. Funds of the Society consist of: a/member registration fees which will be 20 lei & above; b/of the percentage of reserve capital which remains unused, c/ from donations made by members of the Society or Private; d/ of collections which the society will organize in various weddings in Kaushany or any other town; e/ donations to the society for the orphans at a time when a person dies in the family; f/ from spectacular evening balls, benefit soirees, concerts, readings & all other similar which would be organized by the Society; g / the subscription lists that will be made by the Society.

Article 9. Of all amounts collected, a bookkeeping register will be kept in which the all the sums received will be entered daily.

Article 10. Similar bookkeeping register will be kept for expenses made & entered daily.

Article 11. Accounting will be kept by a bookkeeper of the Society.

Article 12. Company funds will be recorded by two of the Society's members elected each month by the Executive Committee, which they will pass onto the society's cashier also elected by the Executive Committee.

Article 13. Any revenues collected by society's recording members & Cashier will consist of the forenamed through the release of receipts.

Article 14. Any payments made by the society to the poor will be performed vis-à-vis receipts as well as doctor's payment following a visit of the sick.

Article 15. Aid given to the poor and be determined by the Society's Executive Committee every time it is requested.

Society's Business management

Article 16. Business Management of the Society is divided over: a / General Assembly and b / the Executive Committee.

C. Dispute Meeting

Minutes

Today's date of August 11th, 1934

We, Diomid, I. Popa, County Board ¹¹⁰Chairperson of Tighina; Ion Galațan, County Board member; Stefan Căina, the mayor of the Caușani Commune; We, the Tighina county.-

Considering the fact that, through Tighina County prefecture's ordinance number 9582 of July 14, 1934, driven by the county's integral service road report number 9582 of June 5, 1934, we, the County of Tighina, have been delegated with the on-site examination, (in the Caușani Commune) of the condition of a building located in said commune, on Alba Juliei Street, at the corner of General Vernescu-the property owners of which are: **Mr. Moisei Rabinovici, Iacob Criuleanschi & Shmil Rabinovici** & whose building, as resulting from the report of the Road Service, is constructed on a site which constitutes a part of the county road.-

Considering above ordinance, we, members of the commission instituted on the basis of said ordinance (with the exclusion of Mr. Chief Magistrate, Gheorghe Goll, being absent from locality, today, on above date), having examined the condition on-site & in the presence of property owners, have ascertained the following:

1) Alba Juliei Street toward the Zaim commune is a county road & from the corner of General Vernescu Street, has the width of 15 meters-aside from the part on the right-hand-side of the building in question, where said road has only 9 meters in width-& that, through the fact that above-named proprietors, without any right, have put up a wooden booth, plastered on the exterior with clay, on said road, thereby occupying the county road-a surface area of 45 meters-namely (9 meters in length, on Alba-Iuliei-Zaim Street & 5 meters in width on General Vernescu Street). However, there is a distance of 1 meter between said booth & the ¹¹¹true corner of the road where **Mr. Rozenfeld's** property is located.-

Even from such ascertainment, it follows that the structure put up later has nothing in common with the rest of the buildings (except for road zone) & is isolated.-

On General Vernescu Street, there have been other booths installed-by the proprietor himself, however-following law-enforcement ordinance/a booth adjoining **Bruter's** house & another, opposite, of Poleae's/a ¹¹²thing which denotes that ¹¹³these have not been considered as proprietary-over-land which is occupied by said booths &, it is possible, too, that the land occupied by said booths, has been leased for whichever period of time.-

¹¹⁰ literally: president

¹¹¹ can verbally be also referred to as: the real corner

¹¹² what appears to be a reference to the more accurate term: 'fact'

¹¹³ in reference to the booths

2) the building constructed on said site consists of three parts-a whole structure made of wood & covered with shingles.-

At present, said material is old & rotten-thus, as far as maximum material value, it amounts to Lei 3,000.-

3) From a juridical point of view, proprietors have no right whatsoever over locale occupied by the booth; said locale is part of public dominion.-

Considering the public's good character with respect to (said) cause, there is no functional¹¹⁴ prescription in favor of proprietors. As a result of said existing-proprietors' principle & bad faith,¹¹⁵ they have no right but to raise the material used for the construction of the booth without any other compensation.

With regard to the act presented by proprietors emanating from former district of 1914, this act is null & void & unopposed-as, the required forms of old law have not been met &-more importantly, no authority has provided any authorization for said cause &, in fact, (with) said road being county, the communal authority has had no justification to oppose the county road.-

4) Considering the fact that they a sidewalk is going to be laid & a road toward Zaim-¹¹⁶built, these work projects cannot be executed without tearing down the booth-as, there is not enough empty space for (the construction of) the proposed road & ditches for water drainage.-

Consequently, we are of the opinion that said booth be¹¹⁷ justified by proprietor &, in case of refusal-following some simple steps for it to be torn down by the respective bodies under proprietor's control & without fulfilling other formalities-since county land which will become part of the county road, is concerned.-

For this cause, article 54 & its following & of the road law are not applicable-as, the text of this law addresses a case where the land needed for road construction is private property & only in such a case, expropriation if needed land is proceeded with.-

¹¹⁸County Board Chairperson

¹¹⁹(Diamant?) Popa
President

¹²⁰Director

¹¹⁴ read: remedy or help

¹¹⁵ proprietors

¹¹⁶ read: pave (in American English terms)

¹¹⁷ read: (construction of) said booth be substantiated by proprietor

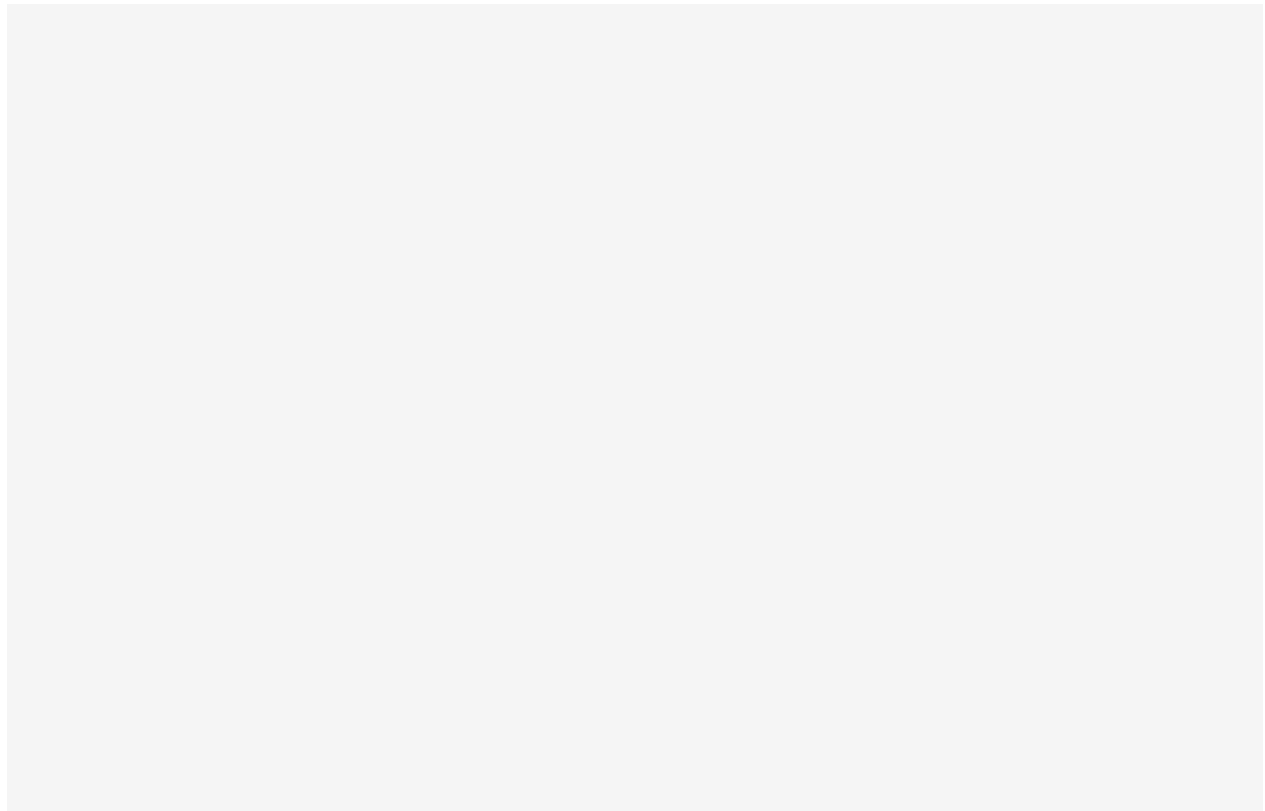
¹¹⁸ said is a stamped seal of title

¹¹⁹ said name & title: first name is illegible (& same with regard to name appearing scribbled underneath). same applies to indecipherable 4 following words/names (signature-like in appearance)

¹²⁰ This title & written (or signed?) name appears a little further away from above translation of manually-written commentary/remarks, to the right-hand side of hand-written President title

The proposition of the minutes at present is approved (& what) follows is making the proprietor's proposition to justify booth('s construction) of (own) good will official, contrary to taking steps (toward) its justification & factored by proprietor's expense.¹²¹

Undersigned: Director



¹²¹ this section is the translation of the hand-written text (dated: September 9, 1934) on this page

D. Business Directory, Kaushany 1924-1925

Occupation/Business (Romanian)	Occupation/Business (English)	Last Name	First Name
bacani	grocer	Bercovich	Shmili
bacani	grocer	Bruter	Nukhim
bacani	grocer	Chiovetski	Shmili
bacani	grocer	Dovirin	Ianchel
bacani	grocer	Fucs	Khaim
bacani	grocer	Grinberg	Itsic
bacani	grocer	Itscovich	Liuba
bacani	grocer	Kogan	Sabsha
bacani	grocer	Leibelman	Moyshe
bacani	grocer	Leibovich	Iosif
bacani	grocer	Levenzon	Chisil
bacani	grocer	Lipcanskii	Abram
bacani	grocer	Mariasin	Iosif
bacani	grocer	Matenzon	Sura
bacani	grocer	Poghoriler	Khaim
bacani	grocer	Rozenfeld	Mordko L.
bacani	grocer	Saltanovich	Leica
bacani	grocer	Shafir	Itsek
bacani	grocer	Shufman	Anna
bacani	grocer	Shvartman	Ghersh
bacani	grocer	Sobal	Ghersh
bacani	grocer	Sverdlic	Sheyva
bacani	grocer	Sverdlic	Strul
bacani	grocer	Tulchinski	Shmili
bacani	grocer	Volodorski	Moshco
bacani	grocer	Zolotova	Ilona
barbieri	hairdresser	Baranov	Iosif
barbieri	hairdresser	Moldavscaia	Neha
barbieri	hairdresser	Nukhimovich	Shlioma
birturi	innkeeper	Fucs	Ghitla
birturi	innkeeper	Mazurov	Mikhail
birturi	innkeeper	Prelutskii	Leib
birturi	innkeeper	Scharevskii	Ianchel
birturi	innkeeper	Serebreanic	Shmili
birturi	innkeeper	Zelman	Leiba
brutari	baker	Batsian	Shmili
brutari	baker	Busel	Leizel

Occupation/Business (Romanian)	Occupation/Business (English)	Last Name	First Name
brutari	baker	Diminshtein	Beniamin
brutari	baker	Lerner	Samsha
brutari	baker	Levit	Ghersh
brutari	baker	Rashcovski	Ghidali
brutari	baker	Teper	Mendel
caciuli (atelier)	hat maker's workshop	Chishlianski	Khaim
caciuli (atelier)	hat maker's workshop	Polin	L
carciumari	innkeeper, tavern, saloon	Averbukh	Ianchel
carciumari	innkeeper, tavern, saloon	Averbukh	Noekh
carciumari	innkeeper, tavern, saloon	Brili	Khaim
carciumari	innkeeper, tavern, saloon	Feder	Beniamin
carciumari	innkeeper, tavern, saloon	Fridman	Zisla
carciumari	innkeeper, tavern, saloon	Garshtein	Seindlea
carciumari	innkeeper, tavern, saloon	Garshtein	Zelman
carciumari	innkeeper, tavern, saloon	Grinberg	Feigha
carciumari	innkeeper, tavern, saloon	Grinberg	Khaim
carciumari	innkeeper, tavern, saloon	Grinberg	Rukhlea
carciumari	innkeeper, tavern, saloon	Grinberg	Srul
carciumari	innkeeper, tavern, saloon	Presman	Raia
carciumari	innkeeper, tavern, saloon	Rabinovich	Ilona
carciumari	innkeeper, tavern, saloon	Shmulovich	Iosco
carciumari	innkeeper, tavern, saloon	Spector	Duvid
carciumari	innkeeper, tavern, saloon	Spivak	Shlioma
carciumari	innkeeper, tavern, saloon	Sverdlie	Bunea
carciumari	innkeeper, tavern, saloon	Vaisman	Itsec
carciumari	innkeeper, tavern, saloon	Veitman	Shlioma
carciumari	innkeeper, tavern, saloon	Volodorski	Ovshei
carciumari	innkeeper, tavern, saloon	Zelman	Moshco
ceasornicari	watchmaker, repairs	Ghershenzon	Meyer
cismari	shoemaker, repairer / cobbler	Boianovskii	Simon
cismari	shoemaker, repairer / cobbler	Erlikhman	Duvid
cismari	shoemaker, repairer / cobbler	Erlikhman	Mekhel
cismari	shoemaker, repairer / cobbler	Erlikhman	Samsha
cismari	shoemaker, repairer / cobbler	Klinzberg	David
cismari	shoemaker, repairer / cobbler	Lisovoi	Grigore
cismari	shoemaker, repairer / cobbler	Odeskii	Ghers

Occupation/Business (Romanian)	Occupation/Business (English)	Last Name	First Name
cismari	shoemaker, repairer / cobbler	Siciug	Simkha
cismari	shoemaker, repairer / cobbler	Stanislavski	Shlioma
cismari	shoemaker, repairer / cobbler	Troianov	Vale
cofetarii	confectionery	Bruter	Shmil
cofetarii	confectionery	Ciapchis	Elcun
cofetarii	confectionery	Ciulak	Abram
cofetarii	confectionery	Kaushanskaia	Minta
cofetarii	confectionery	Klinzman	Iosif
cofetarii	confectionery	Malamud	Nuba
cofetarii	confectionery	Novogrebelskii	Chelman
cofetarii	confectionery	Novogrebelskii	Volco
cofetarii	confectionery	Shincar	Sokher
cofetarii	confectionery	Tabacinic	Khaim
croitori (barbatesti)	men's tailor	Brunsher	Meyer
croitori (barbatesti)	men's tailor	Fucs	Shrul
croitori (barbatesti)	men's tailor	Kolb	Shlioma
croitori (barbatesti)	men's tailor	Korenberg	Nukhim
croitori (barbatesti)	men's tailor	Malchin	Buium
croitori (barbatesti)	men's tailor	Malchin	Mosco
croitori (barbatesti)	men's tailor	Shifman	Moshco
croitori (barbatesti)	men's tailor	Spector	Abram
croitori (barbatesti)	men's tailor	Treigher	Abram
croitori (de dame)	women's tailor	Opacescaia	Rukhlea
curelari (atelieri)	leather belt maker (workshop)	Ceapchis	Noekh
curelari (atelieri)	leather belt maker (workshop)	Epelman	Aron
curelari (atelieri)	leather belt maker (workshop)	Gherscovich	Gherh
curelari (atelieri)	leather belt maker (workshop)	Sherman	Iosco
drogherii	apothecary trivia	Hakham	Abram
drogherii	apothecary trivia	Hakham	Simon
faina (comercianti)	flour merchant	Lipcanskii	Shtrul
faina (comercianti)	flour merchant	Perchis	Shlioma
farmacii	pharmacy	Bronfman	Gherh
fierarii (mag.)	blacksmith	Feighin	Itsic
fierarii (mag.)	blacksmith	Liverant	Toiva
fierarii (mag.)	blacksmith	Rosenfeld	Barukh
fierarii (mag.)	blacksmith	Vinitski	Duvid

Occupation/Business (Romanian)	Occupation/Business (English)	Last Name	First Name
fierarii (mag.)	blacksmith	Zeltser	Malca
furaje (depozite)	fodder (repository)	Averbukh	Leiba
galanterie (mag.)	haberdashery	Cretsulescu	Ilie
galanterie (mag.)	haberdashery	Cunicer	Berco
galanterie (mag.)	haberdashery	Cunicer	Iosif
galanterie (mag.)	haberdashery	Mordcovich	Leib
galanterie (mag.)	haberdashery	Rabinovich	Moshko
lemne (depozite)	wood (warehouse)	Cunicer	Ghersh
lemne (depozite)	wood (warehouse)	Feighin	Ianchel
lemne (depozite)	wood (warehouse)	Presman	Iosif
lemne (depozite)	wood (warehouse)	Ratsiu	Pinea
lemne (depozite)	wood (warehouse)	Stanislavski	Ghersh
macelari	butcher	Schvartsman	Motel
macelari	butcher	Zilbershtein	Leiba
manufactura (mag.)	fabric store	Abramovich	Moshco
manufactura (mag.)	fabric store	Averbukh	Moyshe
manufactura (mag.)	fabric store	Blidshtein	Moshco
manufactura (mag.)	fabric store	Bronfman	Itsic
manufactura (mag.)	fabric store	Bruter	Naftul
manufactura (mag.)	fabric store	Cuciuc	Moshko
manufactura (mag.)	fabric store	Feighin	Ianchel
manufactura (mag.)	fabric store	Kleiman	Melic
manufactura (mag.)	fabric store	Kogan	Abram
manufactura (mag.)	fabric store	Levit	Khaim
manufactura (mag.)	fabric store	Moghilner	Shlioma
manufactura (mag.)	fabric store	Natanzon	Nukhim
manufactura (mag.)	fabric store	Osnis	Iosif
manufactura (mag.)	fabric store	Polskii	Duvid
manufactura (mag.)	fabric store	Svartsman	Menashim
manufactura (mag.)	fabric store	Zelman	Zisman
mori (cu aburi)	steam mill	Bacal	Isac
mori (cu aburi)	steam mill	Finchelshtein	Abram
mori (cu aburi)	steam mill	Haichin	Khaim
mori (cu aburi)	steam mill	Klinzman	Reful
mori (cu aburi)	steam mill	Soltanovich	Khaim
mori (cu aburi)	steam mill	Talis	Matul
palarii (mag)	hat shop	Bronfman	Abram
pecarii	fishermen	Chiovetski	Nakhman
pielarii (mag)	leather goods, tanner	Averbukh	Ghersh
pielarii (mag)	leather goods, tanner	Noekhovich	D.

Occupation/Business (Romanian)	Occupation/Business (English)	Last Name	First Name
sticlarii (mag)	glazier, bottle maker	Dubosarski	Ovshei
sticlarii (mag)	glazier, bottle maker	Koen	Itsic
sticlarii (mag)	glazier, bottle maker	Kogan	Ghers
sticlarii (mag)	glazier, bottle maker	Vaiser	Duvid
tinichigii	tinsmith	Lebedinski	Izrail
tinichigii	tinsmith	Miller	Meyer
tinichigii	tinsmith	Talmazski	Rakhmil
tipografii	printing house	Hakham	M.
uleiuri (teascuri)	oil supplies	Erlich	Ana
vinuri	winemaker	Calintchii	Zeilie
vinuri	winemaker	Erlich	M.
vinuri	winemaker	Halchin	Malea
vinuri (depozite)	wine warehouse	Erlich	Moshko
vinuri (depozite)	wine warehouse	Kalintski	Zeilic
vinuri (depozite)	wine warehouse	Khaichin	Malca
vopsele (mag.)	paint store	Vaisman	Matus
vopsitori	painter, dyer	Lieberman	Abram

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