First General Assembly of the Basarabian Jewish Credit Cooperatives after the First World War - 1920

In this issue...

...but first a word from your editor .......................... 2
Report from Boston ROM-SIG Meeting .................. 3
Yizkor Book published for Orasul Noul ................. 4
Youlis Finds Youkilis after 50 Years ................. 4
The Sudits of Romania (part 2 of 3) .................. 5
Memories of Life in Pungesti ......................... 10
New Books by Survivors of Romanian Holocaust .... 12
Botoșani Vital Statistics ............................... 13
FAMILY STORY: An Unusual Greeting .............. 14
More Names from Dorohoi Region ................. 15
Surnames of First Ashkenazi Romanian Jews .... 23

Romanian synagogues - Addresses ............ 24
FROM OUR READERS:
Schenker; Jetteles/Geitels; Grinberg, Raphael ... 26
Family Finder, last-minute additions and corrections ... 27

Romanian FAMILY FINDER...a separate insert:
Introduction: vanished villages .................. 1
By surnames ........................................ 3
By towns ......................................... 13
Alternate town names ......................... 22
Researchers ....................................... 25

Volume 4, Number 4 .............................. Summer 1996
Dear Friends,

As this issue goes to print, many of you will have already returned from Boston, and another successful Annual Summer Seminar on Jewish Genealogy. We invite you to share information on the new research tools, documents and discoveries helpful to you and of interest to all of our readers.

Recently I attended a seminar at the Holocaust Museum sponsored by the Holocaust Research Institute (the research arm of the Museum), entitled "The Fate of the Romanian Jews and Ukrainian Jewry Under the Antonescu Regime." This conference was part of the Museum's efforts to highlight communities affected by the Holocaust but not significantly featured in the Museum exhibits due to space considerations. I was amazed to find one hundred attendees, most of whom specialized in one way or another in the topic of Romanian Jewry. Scholars from Israel, Romania and the United States presented papers. The academic nature of the presentations, many focused on political history, did not have direct applicability to genealogy work; however, what I learned about immigration policies of that period helped me better understand the political context in which the Jewish Colonization Association operated in Romania (a focus of my own research).

About the Cover

On the cover of this issue are photographs I found in the library of the Holocaust Museum. Pictured are offices of a JCA credit union cooperative in Bessarabia, the distinguished image of Baron Hirsch whose philanthropy made the JCA possible, and a photo of the First General Assembly of the Bessarabian Jewish Credit Cooperatives taken in 1920 (my uncle is pictured third row from the bottom, fourth from the left). The credit unions were established to help Jews become more economically self sufficient.

On your next visit to the Museum, I encourage you to set aside some time to visit in the library. It is a fine resource for our work and genealogists are likely to find something of interest regarding their communities of interest. As a result of my conversations with library staff, we are honored that ROM-SIG is now available in the Holocaust Museum Library.

I never cease to be amazed at what wonderful issues we are able to produce. A very big thank you to Monica Talmor who has toiled long hours to index the family names mentioned in the Romanian section of the Dorohoi Yiskor Book, Volume 2. Thank you also to Camelia Jimale, Jack Bloom, Marcel Bratu, Beryle Solomon Buchman, Bruno Segal and Paul Pascal, who all contributed to this issue. We have included in this issue some comments and research tips from the International Jewish Genealogy Seminar in Boston; we hope to include more in our next issue.

Wishing you a happy healthy new year,

Marlene
REPORT FROM BOSTON
by Sam Elpern

Some excerpts from the ROM-SIG meeting at the Annual Summer Seminar in Boston, July 15, 1996.

Major announcement...the first Web version of the ROM-SIG Family Finder is now open to the public at:

http://www.memo.com/jgsr/database/rsff.cgi

ROM-SIG and its products....we have grown from 58 members at the end of Year 1 (1992-93), to 108 at the end of Year 2, 204 after Year 3, and 290 now with two months to go in our fourth year. Our products:

- ROM-SIG newsletter, 28-32 pages, quarterly;
- Family Finder, now both printed and on the Web. The current printout, with 435 researchers and 1750 entries, was distributed as a free handout at the Boston Seminar, and is included with this issue of ROM-SIG NEWS as a separate item.
- ROM-NET...informal message system among our members who have eMail addresses. Messages are sent out by me to all such members, and any member can ask that her message be distributed.
- ROM-SIG in cyberspace...launched now with the Web version of the Finder. Soon we will put a Home Page at the entry point, with links to: our Family Finder, including a form for entering names and town; our newsletter (tables of contents, initially); our resource lists for Romanian genealogy, organized by subject, region or town; information about ROM-SIG, including an application form; other relevant Web sites, such as Virtual Romania, Virtual Moldova and JEWISHGEN’s ShtetLinks. Note: slightly more than half of our members are NOT on the Internet, and many of those who do have eMail addresses are really not active beyond sending and receiving eMail. We shall continue to give our first priority to the contents and quality of the printed ROM-SIG NEWS.

Maps....Bob Friedman has obtained some good maps from the Library of Congress. Call 202-707-5640 and request the Geography and Map Division’s information sheets on “photoduplication service.” Meanwhile, the maps in the ME200 series from Genealogy Unlimited are detailed enough to show even very small villages. Call 1-800-666-4363 and ask for their catalog: it contains a grid map for the ME200 series, from which you can order your maps. Cost: about $12.50 each, delivery in about six weeks.

Mormon filming....filming has not even started in Romania, because the Romanian government insists on receiving a royalty for every page filmed. In Moldova, two reels of film have been “released”, dealing with the Crown Rabbinate of Beltsy. However, LDS has told ROM-SIG’s Phil Kornstein that these films will not be available for six months.


The Internet....look at FEEFHS: http://feefhs.org This is the Federation of Eastern European Family History Societies, over 140 different organizations, some of them with terrific web pages. For example, check out the Banat Society’s pages: could be especially helpful for ROM-SIG members with an interest in western Romania; look at JEWISHGEN’s new ShtetLinks project: a separate “virtual” shtetl for every town whose descendants are willing to do some work setting up the web pages. You can check it out via http://www.jewishgen.org; if you have any data on the city of Odessa, contact Alan Rosenfeld <arosen@freenet.columbus.oh.us> (he’s setting up a virtual shtetl for Odessa); and here’s something I’ve found since returning from Boston: go to Virtual Romania at http://www.info.polymtl.ca/Romania and to several linked Iași pages: http://www.sorosis.ro and http://www.info.polymtl.ca/tavi/iasi.html, and http://www.cccis.ro/romania/town/iasi/aboutiasi.html

Researchers for hire...an engineer in Galați, not yet experienced in genealogical research, has offered to be of service. If any of our members would like to give this man a try, contact me and I will give you more details. Prof. Gyémánt continues to do excellent work for a growing number of people. He now has eMail: gyemant@mcarmilly.soroscj.ro
Yizkor Book for Orasul Nou (Uyvaros)

Recently announced on the Internet, this yiskor book has been privately published by its author. The town of Orasul Nou lies northeast of Satu Mare, about one-third of the way to Sighetu Marmatiei, on today's northern border of Romania.

Book name: Bedamayich Chayi
Rumanian name of shtetl: Orasul Nou
Hungarian name of shtetl: Avasuyvaros or Uyvaros

English subtitle: In the footsteps of the People of the Community of Uyvarush and Surroundings, through the Brith Milah Records of Matityahu Asher Zelig Matyas 5649-5681 (1889-1921), as remembered by the author, his grandson Yehuda Leib Matyas.

Published in Jerusalem, Israel, in February, 1996, this book of 148 pages is written in Hebrew, with many of the names in Rumanian and Hungarian letters. There is a foreword in English, and a map of North Transylvania.

The story is built up around a list of 307 circumcised boys from Uyvaros and surrounding villages. For most names the author, who was one of the boys, lists details about the family, such as religious observance, occupation, members of the family known to him and their fate, including details (where known) on whether they survived or perished during the Holocaust.

A separate appendix to the book is a 7-generation family tree of the descendants of the mohel Matityahu A. Z. Matyas. This family tree is connected to the LEOPOLD and ARON families as well.

There are three indices:
- Family Names (in Hebrew & English)
- Circumcised boys (in Hebrew)
- Settlements (in Hebrew, Rumanian and Hungarian)

The book can be ordered (postage included in price) by sending US$20 check, or equivalent, to:

Seth Jacobson
P. O. Box 10053
IL-91 100 Jerusalem, Israel
eMail: sethmvkt@netvision.co.il

With the help of ROM-SIG

YOULIS Finds YOUKILIS,
After Fifty Years

Rosanne Leeson and Sam Elpern operate the ROM-SIG Internet Patrol, watching the JEWISHGEN forum for questions or search names that reveal Romanian ancestry. When that happens, the writer is told about possibly matching ROM-SIG matches, and is invited to join ROM-SIG. Recently, Joyce Field listed YOULIS as one of her search names, and the Internet Patrol suggested she contact John Youkilis, of Cincinnati, Ohio. This is Joyce's reply:

Thank you so much for responding to my query. You can't imagine how welcome your response was.

1) I am a member of Gesher Galicia, because my family on both my mother's and father's sides were from Galicia. My husband's parents were both from Bessarabia--his father was Sheinfeld (we shortened the last name) and his mother was Youlis. Yes, I would be interested in knowing more about your ROM-SIG. Please send information.

2) Youkilis is a relative of my husband. We have a picture of Rudy Youkilis visiting my husband's family in 1945, after my husband was mustered out of the Canadian Navy at the end of WW2. My husband has been out of contact with the family for 50 years, so we will write John Youkilis immediately. Actually, since I am the genealogical researcher, I will do the contacting.

3) It is unfortunate that we did not know of the trip to Teleneshty before. We have been thinking of a side trip there after the Paris JEWISHGEN meeting next summer.

Please keep in touch, and thank you again for the wonderful information. We are most appreciative.

Joyce and Leslie Field
625 Avondale St.
West Lafayette, IN 47906-1101

Editor's note: the Fields have now joined ROM-SIG.
Further details of their special status and history

The Sudits of Romania: Invited and Privileged Guests?
by Stela Măriș, translated and edited by Bruno Segal

Prologue: The Sudits were a group of foreign residents living on Romanian soil in the 19th century, who were given certain special economic privileges by the Romanian government, and who had the diplomatic and legal protection of a foreign power. The first part of this three-part publication appeared in our last issue.

Prof. Ladislau Gyémánt has contributed some statistics as to the percentage of Jews among the Sudits, and Sudits among the Jews:

- In 1845, there were in Moldavia 4,624 families of Sudits. Of these, 1,437 were Jewish, so the Jews comprised 31% of all Sudits. The total number of Jewish Sudits was 11,655 persons (5,350 merchants, 4,898 craftsmen, 1,427 others).
- In 1838, the total Jewish population of Moldavia was 79,164 persons, so the Jewish Sudits were one-seventh (14.7%) of all Moldavian Jews.

As Austrian subjects, the Jewish Sudits were beneficiaries of a customs system with tariffs calculated specifically for the type of goods traded. The application of these tariffs by the Moldavian customs agents was monitored by Austrian consular officials in Iași and Galați and reported to Vienna. Because of the specific tariffs, the Jewish Sudits were in fact paying less than 3% customs fees. This is confirmed in an official document from February 7, 1810. The lower customs fees were a definite advantage over the native merchants, who paid a fee of 5% after peace was concluded at Kuchuk-Kainargy in 1774. The customs fees of the native merchants were reduced to 3% just before the Russian-Austrian-Turkish war of 1787-1792, to coincide with the fees of the Sudits. However, even with this apparent parity, the Austrian Sudits had advantages over the native merchants. The Sudits had customs fees which were elaborated in the trade treaties concluded. The customs fees were set specifically for the kinds of goods traded. As a result of this, the Sudits were able to pay less than 3% fees, especially for the more expensive goods, while the native merchants and the subjects of the Ottoman Empire were paying the full 3% customs fees.

The ascendancy of the Sudits already from the end of the eighteenth century is noted with satisfaction in the Austrian diplomatic correspondence at that time, which stated that “the Austrian merchants have a real advantage of 25% [regarding customs fees] over the local merchants” and are gaining a greater advantage with every passing day.” The privileged status of the Austrian Sudits became evident especially during 1850-1854 when they continued to pay 3% customs fees while other Sudits were paying 5%. This fee structure was introduced in Moldavia in 1850. Even though the Austrian Sudits were eventually required to pay the same customs tariffs as the other Sudits or the natives, they had already been able to
attain a commanding position in the Moldavian commerce as a result of this advantage. Furthermore, as a result of the Austrian political influence in Moldavia and through the consular interventions, the Austrian Sudits continued to expand their dominance of the Moldavian commerce and in particular the export trade. Diplomats and German travelers in the second half of 19th century observed that "the richest merchants from the Principalties were those that engaged in the importation of luxury goods or other manufactured goods which they brought from Leipzig. They were able to realize 25-100% profit on goods presented to be from France but which in reality were also from England, Saxony or Austria." These merchants—so-called lipscani—were Austrian subjects, typically Jews or Armenians who resided especially in Iași. They were able to realize 25-100% profit on goods presented to be from France but which in reality were also from England, Saxony or Austria." These merchants—so-called lipscani—were Austrian subjects, typically Jews or Armenians who resided especially in Iași. The preferential treatment enjoyed by the Jewish Sudits of Moldavia formed the basis of the argumentation between the Sudit and native merchants, and within the Jewish community between the native merchants and the foreign subjects who were clearly the beneficiaries of the Ottoman regime.

Fiscal privileges and exemptions of the Jewish Sudits from Moldavia

To the credit of the [Ottoman regime] the exemption from personal taxes was one of the most important economic benefits enjoyed by the foreign subjects in the Ottoman Empire. The privileges conferred on the Sudits represented conditions enjoyed by foreign merchants who were trading wholesale with merchants from Turkey or the Levantine states at the time of the treaties concluded between the Ottoman Empire and the European powers. The privileges and exemptions conferred by the Ottoman regime on the Sudits were part of a policy applied in the Romanian Principalities as well, in spite of their internal autonomy.

The fiscal exemptions and privileges were invoked from the end of the 18th century; at the same time, foreign consulates were established at Iași and Bucharest. The Austrian consular was especially aggressive in their implementation and interpretation of the commercial treaties concluded with the Ottoman regime. The Austrian consuls insisted that their subjects were exempt from any taxes except the 3% ad valorem for import and export throughout the Ottoman Empire (which also included the Romanian Principalities). However, the consuls seemed to forget that these agreements between the Ottoman regime and Austria referred only to Austrian merchants who were temporarily in the Ottoman Empire and were trading wholesale. However, through their arbitrary interpretation, the Austrian consulates asserted that these agreements also included their subjects who traded retail in the Principalities. The merchants were required to belong to guilds. As it appears in the charter of the prince Alexander Mavrocordat, from September 1783, foreign merchants were not allowed to sell their goods with the "elbow" or the "scales"; in other words, retail. The goods were purchased by the native merchants belonging to guilds who were selling it retail.

A distinction appeared between the Sudits who were exempted from the personal taxes and labor conscription and other members of the Jewish community, so-called breasla or kahal who had administrative, fiscal and confessional responsibilities. As it is attested in documents from the end of the 18th century, the Jewish community met its obligation to the treasury through a collective tax. This tax or gabela was levied on the native Jews and on the subjects of a foreign power, whether they were living in the capital or in other towns or cities, for the ritual slaughtering (kashering) of meat. This amount was fixed in 1796 by a charter of the Prince at 16 pungi (bags) or 8000 piasters annually. This created certain internal problems within the Jewish community. In spite of the differences between the Sudits and the native Jews, this system of taxation prevailed before and after the Organic Laws because of communal and religious considerations. This tax was determined in the synagogue through an auction where a representative from the local authorities was present. The tax covered the costs of the community toward the government as well as the maintenance of the synagogues, salaries of the rabbis, maintenance of a hospital and other philanthropic costs. This method of taxation proved to be the best method of assessing the Jewish community at large.

The Jewish Sudits who refused to pay the community tax, citing their exemptions from personal taxes granted to them by the Ottoman court, generated repeated complaints from the native Jews and produced a class structure with a fiscal and social character within the Jewish community in the first half of the 19th century. This is based on rich unedited material available to us from the archives in Iași. We cite a case from 1829 in Iași when the whole Jewish community lodged a protest in which they complained that the Jewish Sudits, who possessed large capital, had large businesses in Iași in street shops rented from natives. They were not paying taxes resulting from such businesses, and at the same time were also exempted from other labor conscription to the community ("havalele") and quartering military personnel, thereby leaving the fiscal burdens and other responsibilities to the native Jews. The Jewish community petitioned [the government] that the Sudit Jews should be liable for all taxes and obligations as all other residents of the capital are, based proportionally on the amount of their profit and their position, and to make it easier for those that were poorer. Another petition was brought by the Jewish community of Iași on December 15, 18327 to General Paul Kiseleff, the Governor of Moldavia and of the Romanian nation. The community complained about the new system of collecting the taxes which they considered predatory, as well as "their exploitation by some Austrian subjects." As a result of this, a commission of inquiry was created. The native Jews brought a complaint before the commission in 1833 in which they presented striking disparities within the Jewish community saying that "the most prominent Jews are Sudits who can pay what ten of us can not." Finally they suggested that the Sudits should be liable for the fiscal obligations as the
native Jews were, at the rate as fixed under the old tax code.\textsuperscript{98}

Analyzing documents, we can conclude that the Sudit Jews were considered members of the Jewish community\textsuperscript{59} by their co-religionists and were expected to have all the rights and obligations of a member. However, the Jewish Sudits saw matters differently. They took advantage of the financial privileges conferred on them by the Ottoman court, and declared to the commission "besides that which we are ordered to pay (by their protectors), we are not required to pay anything."\textsuperscript{60}

As Sudits, they enjoyed exemption from personal taxes and labor conscription. Eventually the Jewish Sudits, due to religious considerations and a common heritage, agreed to pay the same tax as the native Jews. However, they continued to have different opinions, considering themselves superior and part of the elite. At the end of the 18th century, the Austrian Sudits opened a separate butcher shop\textsuperscript{61} and in 1833 they petitioned for a separate hahambusha.\textsuperscript{62}

The Jewish Sudits represented the elite of the Jewish community. They possessed significant capital and had important occupations, including important positions at the court of the Prince.\textsuperscript{63} The fact that the Jewish Sudits were the leaders of the community over the natives is evident from the fact that the position of Staroste (provost) was held in Iași by Sudits.\textsuperscript{64}

The introduction of patente (licensing) ... provided that "all merchants and artisans cannot practice their respective occupation\textsuperscript{65} without receiving a license from the local government and paying the appropriate taxes for the occupation." Article 53 of the Organic Laws stated that "only through taxes can the respective obligations be collected"\textsuperscript{66} from the Jews. In other words, past experiences of the last decades validated the tax system for all Jews from the towns and cities. This was levied in Iași through the tax imposed on residents in the Principality as well as all other merchants and artisans who engaged in aumanuntul (retail) trade, regardless of whether they were Sudits or native, and the disappearance of the Hahambusa system, had the consequence that many Sudits enrolled in the ranks of the patentari.\textsuperscript{71} This didn't apply to foreign subjects engaged in wholesale trade. Generally, the foreign subjects who bought a license were joining the ranks of the native artisans and merchants who belonged to the respective corporations, and as a result of this ipso facto losing certain advantages belonging to Sudits. They lost the right of consular jurisdiction and were now obligated to have their trials in the local courts and to abide by the local laws.\textsuperscript{72}

On another occasion,\textsuperscript{68} the Jewish Sudits cited their fiscal immunity as granted to them by the Ottoman court, and on that basis requested exemption from certain taxes. They also specified that they agree to pay fumaritul and cotocaritul [see footnote 67]. Fumaritul was to be paid individually, and proportionally, based on the prosperity of each Sudit merchant with a shop. It is very interesting to note that the reason given by the Austrian Sudits for their past acceptance of the tax system was the intervention of the rabbi of Iași, who reminded them of the principles of loving their neighbors and helping their needy brothers. This convinced them to participate with the native Jews in the payment of taxes for the period 1838-1845.\textsuperscript{69}

The introduction\textsuperscript{70} of the system of patentei (license) for artisans or merchants who engaged in amanuntul (license) ... provided that "all merchants and artisans cannot practice their respective occupation\textsuperscript{65} without receiving a license from the local government and paying the appropriate taxes for the occupation." Article 53 of the Organic Laws stated that "only through taxes can the respective obligations be collected"\textsuperscript{66} from the Jews. In other words, past experiences of the last decades validated the tax system for all Jews from the towns and cities. This was levied in Iași through the tax imposed on residents in the Principality as well as all other merchants and artisans who engaged in aumanuntul (retail) trade, regardless of whether they were Sudits or native, and the disappearance of the Hahambusa system, had the consequence that many Sudits enrolled in the ranks of the patentari.\textsuperscript{71} This didn't apply to foreign subjects engaged in wholesale trade. Generally, the foreign subjects who bought a license were joining the ranks of the native artisans and merchants who belonged to the respective corporations, and as a result of this ipso facto losing certain advantages belonging to Sudits. They lost the right of consular jurisdiction and were now obligated to have their trials in the local courts and to abide by the local laws.\textsuperscript{72}

Some Jewish Sudits became patentari (licensed) but didn't give up the right to consular jurisdiction. The fact that some Jewish Sudits as well as natives became licensed is evident from the documents Vistieriei Moldovei where the payment from the Jewish community in Iași for 1832 is listed and divided into three categories: 23,160 lei received from patentari or licensed persons, 59,310 lei from people who paid personal tax, and 30,500 from Sudits.\textsuperscript{73} To simplify the levying of taxes and to avoid conflicts between the Jewish natives and Sudits, and as requested by the Jewish community in Iași, a new tax code was introduced in 1839 which set a tax of 60 lei on the head of each Jewish resident of Iași and 45 lei on residents of other towns or cities. This was levied in Iași through the tax imposed on ritual slaughter of animals (meat tax),\textsuperscript{74} and in other towns such as Galați through the collective tax on the community. This method of taxation was applied to the Jewish Sudits and natives in Iași during the period 1839-1845.\textsuperscript{75}

In 1845, as a result of the proposal by the Administrative Council of Moldavia as approved by the Prince Mihai Sturdza, the head tax of 60 lei was extended to all the towns and cities of Moldavia. This action was taken as a result of many Jews moving to the towns and cities from villages. The action was accepted by the foreign consulates in Moldavia.

On the eve of the restructuring of the country as a result of the Treaty of Paris in 1856, the existence of the collective tax from both Sudits and native Jews "without any consular intervention" is recorded in official documents from 1858. In the Jewish tax regulations of 1859-1860, a clause was inserted as in the leasing contracts during the period of the Organic Laws which stated that if the taxed person is a foreign subject he/she was subject to Moldavian rule regarding taxes and would not petition or address claims to any body other than the local courts.\textsuperscript{76}

In 1860 the tax system was abolished, due especially to the friction within the Jewish community of Moldavia. During the reign of Alexander Ioan Cuza, the Jewish Sudit merchants residents in the Principality as well as all other merchants and
artisans were subject to the payment of patentei (license), depending on their respective profession and based on the licensing law applied in Moldavia between May 30, 1860 and 1863. However, the Sudits’ main fiscal immunity, the exemption from their personal taxes, remained in effect.

Personal exemptions and privileges of the Jewish Sudits in Moldavia

The Jewish Sudits from Moldavia enjoyed complete freedom and personal immunity conferred on the foreign subjects throughout the Ottoman Empire. This consisted of personal liberty, inviolability of residence, freedom of religion, freedom of movement on land and water, freedom to practice their respective trade, etc.

The charters of the Moldavian Princes from the 18th and 19th centuries implicitly recognize the autonomy of the Jewish community and their right to live according to their religion, and to freely practice their religion according to the biblical laws. Based on their religious needs, they were allowed separate butcher shops from the Christian population for the ritual slaughtering of fowl and cattle. The Jewish Sudits from Iași and Bucharest had their own butcher shop from which many Germans from the capital would buy. Many documents attest to the many synagogues present throughout Moldavia as well as to the ritual baths in Iași necessary for religious practice. The charters issued by the government show that they sought to attract productive foreign elements among whom the Jews were prominent, in exchange for privileges and exemptions. They were accorded not only freedom of conscience, and freedom to exercise their religion, but also fiscal exemptions. They had the right to build houses of worship, but made only from wood and not from stone. They were exempt from paying bezmanului, or the rent, to the landowner where they intended to build their synagogue or ritual bath. These exemptions were not present in any of the treaties between the European powers and the Ottoman court, which suggests that the Sudits enjoyed additional privileges in Moldavia.

One of the most remarkable facts is that the Jewish Sudits, as all other Sudits, enjoyed the inviolability of residence and persons, one of the most significant immunities from the Ottoman regime. In an age of political instability, of wars and turbulent times, the guarantees regarding their residence and persons to people who were generally well-situated and with means, was a significant benefit. The inviolability of persons and residence of every Sudit in Moldavia was an edict expressly transmitted to all administrative bodies throughout all the regions and strictly observed by all consulates in the capital. As can be observed from our presentation, an individual who was the subject of a foreign power, and implicitly a Jewish Sudit, enjoyed juridical, fiscal, and customs privileges and certain personal immunities.

(to be concluded in our next issue)

Endnotes and References
(continued from last issue)

45 T. G. Bulat, op. cit. in loc. cit., pp. 291-293.
47 Hurmuzaki, Documente, XIX, p. 187, report of Oechster, Secretary of the Austrian consulate in Iași, to the Foreign ministry in Vienna on June 26, 1784.
49 Teodor Codrescu, op. cit., II, p.40.
50 “Austrian Sudits were not paying bir and havalele” was written in the document from February 7, 1810. See T. G. Bulat, op. cit. in loc. cit., p. 292.
52 The charter of the Prince of Moldavia Al. Calimach of 1796 fixed a fee payable by the Jews for the ritual slaughtering of animals or poultry of 7 parale for every oca (about 3 pounds) of beef, and 2 parale for every chicken or duck, and 4 parale for every goose or turkey. N. Iorga, Documente privitoare la familia Calimacht, Bucharest, 1903, I, p. 282.
53 The Austrian consulate intervened to avoid the excommunication of the Austrian, Russian and Prussian Sudits, as desired by the Rabbi of Iași because of their refusal to participate in the communal tax together with the native Jews. It was decided that the Austrian and Prussian Jews from the capital (Iași) should have their own butcher, separate from the native Jews, and they should pay only 2 parale and not 4 parale as originally fixed for every oca of kosher meat. Hurmuzaki, Documente, XIX, I, p. 783.
55 See complaints of the native Jews from Iași from December 16, 1827, State Archives in Iași, Register K342, file 473; mentioned by N. Iorga in Revista istorica (History Magazine), 1918, I, pp. 18-19; from January 13, 1828, ibidem, Manuscript 114, file 8v; from January 23, 1829, State Archives in Iași, Register S65, file 1-1v; from July, 1851, State Archives in Iași, Department of State of Moldavia, Dossier 1718, file 15.
56 State Archives in Iași, Letter S65, file 1-1v.
57 Ibidem, Tr. 644, op. 708, Dossier 530, file 20.
opinions of their rabbis, dissensions arose which eventually led to

Hurmuzaki, *Documente*, ?, pp. 783, 825-826. See also the
charter of Prince Ionita Sandu Sturza from February 1, 1823,
where it was stated that it is forbidden for Sudit Jews to have
different “chair” to ritually slaughter animals than the native

State Archives in Iași. Tr. 644, op. 708, Dossier 530, files 174,
175. [Translator’s note...hahambusha is a system of taxation
that is derived from the position of hacham bashi, a functionary
who was appointed for Wallachia and Moldavia by the sultan to
preside over the Jewish communities in matters of taxation.
However, with the growing influence of Jews immigrating to
Romania from Galicia and Russia who respected more the
opinions of their rabbis, dissensions arose which eventually led to
the abolition of the office of hacham bashi in 1832].

In the register of the Sudits from 1824-1825, it mentions a Jew,
Solomon Roseschein, registered at Iași and born in Brodi,
Galicia, who was staroste at the house of Gospod. The title
indicated the chief of the institution which administered the
revenues that came to the private purse of the Prince of Moldavia.

Two Russian Sudits appear as staroste over the native Jews in the documents from 1824-1825: Volf Moscovici, originally from Balti, Bessarabia, and Mosco Meerovici from Camenita.

Organic Laws of Moldavia, Iași, 1835. From a typed manus-
script at the A. D. Xenopol History Institute. Iași, p. 79; *Analele
Parlamentare*, Tom I, 2nd part, 2-a, Bucharest, 1890, p. 150.

State Archives in Iași. Tr. 166, op. 84, nr. 23, file 167, 167v. Two Russian Sudits appear as staroste over the native Jews in the documents from 1824-1825: Volf Moscovici, originally from Balti, Bessarabia, and Mosco Meerovici from Camenita.

State Archives in Iași. Department of State of Moldavia, Dossier 1367, file 2. *Fumaritul* was a tax imposed on the Sudit artisans and merchants who were owners of homes, taverns and shops in the Moldavian towns and cities. The Austrian Sudits in Moldavia in 1824 were paying a fumarit calculated and based on the type of business that the person was engaged in. This was divided into three categories: 1st category, from 30 to 60 lei; 2nd category, from 10 to 30 lei; and 3rd category, from 5 to 10 lei; B.A.R. *Documente*, Packet CXXX/205: *Cotocaritul* and ocaritul were taxes on shops imposed on Sudits as well, for the mandatorily measured cotul (elbow) and for every official ocaua.


Archives of the Foreign Ministry, Packet 178, Dossier 4, files 339-343, *Buletin, Foata publicitărilor oficiale a principatului Moldovei* (Page from official publication of the principality of Moldavia), August 14, 1858, Iași, nr. 65.


73 Apud Ițic Kara Șvart, *Din trecutul comunităților evreiești din România* (From the past of the Jewish community in Romania), typed manuscript, pp. 21-22.

74 State Archives in Iași, Department of State of Moldavia, Dossier 414, file 203.

75 Ibidem, Dossier 1265, file 124, *Manalul Administrativ al Moldavei*, Iași, 1856, II.

76 Archives of the Foreign Ministry, Packet 178, Dossier 4, files 339-343, *Buletin, Foata publicitărilor oficiale a principatului Moldovei* (Page from official publication of the principality of Moldavia), August 14, 1858, Iași, nr. 65.

77 I. M. Bujoreanu, *Colectiune de legiurile României vechi si noi* (Collection of old and new laws in Romania), I, Bucharest, 1873, p. 1248.

78 *Monitorul Oficial*, October 8, 1862, pp. 380-381.

79 Huruzaki, *Documente*, XIX, 1, pp. 825-826, Iași, May 13, 1797. Mr. Timoni, the Austrian consular official from Iași, writing to Herbert Rathkeal, an Austrian official in Constantnople.


81 I.M.E.R., II-2, p. 370, State Archive in Iași, Packet 304/9. It mentions that in 1815 an Austrian Sudit from Iași, Avram Croiturul, bought a lot to build a ritual bath. For other examples, see State Archive in Iași, Tr. 166, op. 184, nr. 23, file 52: It mentions that in 1824 Nahman Priles, a Jewish Austrian subject was the owner of a bath in Iași in Tigrul de Jos; State Archive in Iași, Register K/432, file 222: It mentions the ritual bath of the Russian Jewish subjects from Tigrul Neamt; State Archives in Iași, Department of State of Moldavia, Dossier 2092: It mentions the existence of a bath in Tigrul Neamt owned by the Austrian subject, Josef Leiba Vainrauh.
Instructions of the Administrative Council of Moldavia. May 25, 1833. addressed to the administrative bodies throughout all regions regarding foreign subjects. It stated “The persons who are foreign subjects should be protected of all compulsion or violence, and their homes can not be invaded unless there is cause of guilt. In this case the consulate has to be warned at least 24 hours in advance.”

 Memories of Life in Pungesti
by Jeanette Solomon Schweid as told to Robert Saul Sherins

Jeanette's Hebrew name is Sheindle bat Shlomo. She was named after a Goldenberg aunt who lived in Paris. She was the middle girl of the three youngest Solomon sisters, born to Saul and Sophie Solomon. She was almost 6 years old when my mother, Betty, was born on June 15, 1908. Claire was 12.

The Solomon family lived in Pungesti, Romania, a small village. Saul’s home was adjacent to the castle-estate of either a Romanian prince or nobleman. At times, uniformed and probably gallant soldiers would parade outside, which frightened Jeanette. This was probably a military or other formal parade. But in the eyes of a 5-year-old child, it must have appeared awesome. She also remembers costumed troubadours from the castle, who entertained the villagers in front of the houses.

Jeanette’s father brought excellent fabrics from Paris, Vienna, and other cities in Europe. He traveled often on business. He was the one who personally took these fabrics to sell directly to the ladies of the adjacent castle.

Jeanette described their home in Pungesti. She remembers the dry goods store in front on the business street. In back, and a few steps up was their home or apartment. Claire and Jeanette slept in the same bedroom separate from their parents. In the yard behind the house was a metal fence that encircled the property of the nobleman’s castle. Jeanette used to climb the fence and run along the lower railing, where she could peer out over the top. The property was huge with magnificent flower gardens and finely mowed lawns. All were extremely well tended and gorgeous to view. The castle house was enormous although Jeanette never entered the property.

Next door was a similar business with the store in front and a home in the rear. Fine chocolates and candies were sold by Mr. Gross, who befriended Jeanette. She has quite a sweet tooth, and she always found a free sample of the finest candy at Mr. Gross’ store. Jeanette also played with the Gross children. Although Mr. Gross remained in Romania, one of his sons moved to London. After our family moved to Manchester, this son visited from time to time. When our family stopped in London before leaving for America on the S. S. Homeric, they stayed with him and his wife.

Across the street was the largest and most beautifully furnished house of the area. This belonged to Jeanette’s grandfather, Schneer Zalmon Solomon. Zalmon owned a flour mill in Pungesti. Jeanette remembers the horses pulling the grinding wheel mechanism. She used to beg for rides on the pushcarts or dollies, which were flat platforms on wheels used to move the flour sacks about the storeroom. As for any kid, a free ride was always special to her, and everyone catered to her wishes.

Jeanette and her cousins often went to visit Zalmon. A typical loving grandparent, he was gentle and kind. He used to sit with a cup of hot tea laced with rum. Jeanette pleaded for her first taste of rum just as she pleaded for the rides on Zalmon’s flour mill carts or for candy from Mr. Gross. Ultimately, Jeanette got a taste. Her grandfather could not resist her for long.

Next door to Zalmon was a neighbor who raised turkeys. Jeanette often chased them. Eventually she was caught and given a mild scolding. She remembers only a few more houses on the street. Details of houses on the streets beyond are more vague. There were no large stores as we know them today. Work was done at home or in the front of the home. The seamstress who made their clothes lived across the street.
Memories of Life in Pungesti (cont’d)

Jeanette remembers that one day a “big fuss” occurred with many ladies joining Sophie in her bedroom. Although Jeanette had been ordered to stay outside, she stood on a chair to peek in. Betty was born after a difficult labor from a breech position, which was a serious delivery problem in those days. But Jeanette, a 6-year-old, could not understand what all the fuss was about.

When she was about one year old, Betty wandered outside the store. She disappeared for two days. Sophie and Saul sought the help of the mayor of Pungesti. Betty turned up without her gold earrings, probably kept by traveling gypsies. Thanks to the mayor, Betty was returned home.

There were no paved streets in Pungesti as we know them in modern America. As all young children do, Jeanette used to run outside on rainy days, squishing the mud between her bare toes. I asked her if she remembered what the locals did with the horse droppings, but apparently she did not step in any of them. She claims that Pungesti was a very clean village, and she did not see any manure. Similar farm towns in early 1900s America were not so free of dung.

Jeanette tells a wonderful story about her childhood on the Sabbath. She says, “I can just picture it in my mind.” She walked with her mother and father on a long, curved street to the synagogue. Occasionally, her father served as both rabbi and cantor. Grandfather had a very sweet tenor voice when he chanted. Jeanette had to sit with her mother upstairs because the women could not sit with the men. She did not remember how many people were in the synagogue, but it was a large number. She did not remember Claire going to the service. Perhaps she was home with Betty, who was too young to go to services. When they returned home, they brought Betty flowers.

On one occasion, Grandma needed to see a doctor. Pungesti did not have a physician, only a healer, possibly a pharmacist or similar craftsman. Grandma took Betty with her to Iași, which was about 34 miles from Pungesti, to consult with her doctor. They traveled by horse-drawn coach. When they arrived in Iași, they probably stayed with Grandma’s family, the Goldenbergs. It must have been quite a special trip for my mother. She returned much later with many new dresses and clothes. Perhaps the family gave the dresses to Betty. It is possible that Sophie took the fabric for the dresses with her, and her sisters, cousins, or a dressmaker made the clothes. We can only guess since all of this happened after the pogrom of 1907, and the family had limited means.

On the trip that my grandmother made to Iași with Betty, Jeanette was left at home. She began to cry because she was very lonely. Our grandfather held her in his arms and sang her sweet Yiddish lullabies until she fell asleep.

Jeanette often watched the Jewish marriage processionals in front of the house. Following the tradition of saying goodbye to the bride’s parents, the gypsies played the Jewish zhok, a slow, lamenting tune, during the procession to the synagogue. There were lots of tears. After the ceremony, everyone danced the lively csardas. That music later became kletzmer, part of the Hasidic Hungarian tradition.

There were many other children in the neighborhood. Most, however, were the offspring of her uncles and aunts, who also lived on the same street. In addition to the Jewish families, Pungesti had non-Jewish families. The girls attended public school with the other girls in the community. Jeanette remembers her first women teachers and a few male teachers. She spoke Romanian in school; however, Yiddish was spoken at home. She remembers wearing some form of standard dress or uniform and playing games, such as dancing in circles and holding hands with the other children.

Jeanette does not recall if Muslim residents, possible remnants of the Ottoman Empire, were known to them.

In her early memories of Pungesti, only her brothers Ilie and Aaron were home. They helped their parents in the store, selling, organizing merchandise, etc. Rudolph was already out of the house working in a leather factory in Iași. It was there that he learned the basics of the leather business, which eventually enabled him to acquire and prosper in the Walk-Over Bootery retail shoe store at 822 Franklin Street in
Memories of Life in Pungesti (cont’d)

Tampa, Florida. Jack had married and moved to Galați. When he visited the family in Pungesti, he brought toys for the girls. This was very special because Jeanette remembers that her parents did not give them any toys.

About 1909 or 1910, Saul, Sophie, and the girls moved to Vaslui. This was a real city with paved cobblestone streets and large stores. Jeanette also attended public schools there. Parents paid extra for Jewish children. It is not clear whether this was an anti-Semitic price or special charges for Sudits.

Before grandmother and the girls left for Manchester, they took a train from Vaslui to Galați to visit Jack and his family. It must have been very difficult for Sophie to say good-bye. She knew that there was a strong possibility that she might not see them again.

When they arrived in Manchester, Claire was 15 years old, Jeanette was 9, and Betty was 3. Claire and Jeanette had more responsibility caring for young Betty. Many times they soothed Betty’s tears when she was upset or lonely. Jeanette and Betty attended an all-girls Jewish school where Jeanette played basketball. Claire attended a separate school as she was much older.

When she was in Manchester, Jeanette was sent to the Lorbourne Business College, a secretarial school, where she became skilled in typing and shorthand. Consequently, she was able to support herself when she came to the United States in 1923. She immediately secured a job as a secretary for the Clifton Chemical Company. Later she worked in the Cunard Building in the Far East Department. Still later, Jeanette moved to Miami Beach, Florida.

New Books Published by Survivors of the Romanian Holocaust

Two new books are available for those interested in the Holocaust of Romanian Jews. Both books highlight the experiences of Jewish life in Romania and the deportation to Transnistria, the area to which Romanian Jews were sent beginning in 1941. Both authors are survivors of the Transnistrian deportations.

Shattered! 50 Years of Silence: Voices from Romania and Transnistria, by Dr. Felicia Steigman-Carmelly, is advertised as researched from historical documents and original testimonies. The book is based on research done by the world-renowned historians of the Romanian Holocaust, Jean Ancel and Dora Litani. The book is 500 pages and will be published in August 1996. The cost is $19.95 (U.S.) or $26.70 (CDN). Order from The Holocaust Education and Memorial Center of Toronto, Attn. Transnistria Survivors’ Association, 4600 Bathurst St., 4th floor, North York, Ontario, Canada M2R3V2.

Ruth’s Journey: A Survivor’s Memoir by Ruth Glasberg Gold, is Ruth’s story from her days in Czernowitz to her experiences in the Bershad camp in Transnistria. The book is described as a combination of historical narrative and personal accounts. The book is 312 pages and contains a geographical index, maps and photographs. The book can be ordered from University Press of Florida, 15 NW 15th Street, Gainesville, FL 32611-2079. Credit card orders can be placed by calling 1-800-226-3822. The cost is $34.95 plus postage.

Editor’s note: Please let us know if you have read these books and have found them informative and helpful in your research.

Reply from Monica Talmor: This is most likely Falticeni, pronounced Fehl-tee-CHENi. It is south of Suceava, north of Tirgul Neamt and east of Vatra Dornei.

The area is a popular vacation spot during the summer because of the mountains. My family and I spent several summer vacations in Vatra Dornei.
Botoșani Vital Statistics
by Bruno Segal

I engaged the help of Dr. Gyémánt in searching for my ancestors who lived in Botoșani. After travelling to Botoșani, he sent me the following list of births for the period 1875-1895 for the surnames Segal, Moscovici, Vainberg, Haimovici and Meirovici. Unfortunately, I didn’t find any relatives among the people listed, but I would like to pass along the list with the hope that some of the readers of ROM-SIG NEWS might recognize their relatives. A more detailed record of the people on the list can be obtained from Dr. Gyémánt at the cost of $15 per person. Since the special Romanian letters produce a special phonetic sound, I will also include in brackets the corresponding English sounding name.

1. Nr. 273, file 13; March 2, 1875 birth of Bruha daughter of Iancu Vainberg who is 40 years old and is a merchant, and Rifca who is 34.

2. Nr. 905, file 93; October 22, 1876 birth of Burah [Boruch], son of Idal [Yidel] Segal who is 41 and is a bootmaker, and Basia who is 38.

3. Nr. 930, file 9; Nov. 24, 1877 birth of Sura, daughter of Zeida Moscovici who is 38, and Frcida who is 34.


6. Nr. 567, file 149; May 24, 1880 birth of Basia, daughter of Zeida Moscovici who is 38, and Şeindla [Sheindla] who is 36.

7. Nr. 199, file 201; February 16, 1881 birth of Toba, daughter of Meir Haimovici who is 25 and is a merchant and Golda who is 25.

8. Nr. 34, file 36; January 10, 1882 birth of Bercu Segal, son of Iosub Segal who is 25 and is a dealer, and Sosia who is 19.

9. Nr. 1143, file 173; December 13, 1883 birth of Şeiva [Sheiva], daughter of Zeida Moscovici who is 40 and is a dealer, and Seima who is 38.

10. Reg. 645, Nr. 436; April 7, 1885 birth of Sima Ber, son of Ber Haimovici who is 32 and is a servant, and Maria who is 30. Witness is Ițic [Itzig] Segal who is 40 and is a tailor.

11. Reg. 646, Nr. 738, file 6; July 3, 1885 birth of Surei Hava, daughter of Meir Vainberg who is 30, and Mariam who is 25.

12. Nr. 1203, file 11; December 22, 1885 birth of Solomon, son of Zamnil Haimovici who is 28, and Carolina who is 24.


15. Reg. 689, Nr. 364, file 169; April 7 1888 birth of Sima to Isac Meirovici who is 32 and is a cobbler, and Feiga who is 28.

16. Reg. 705, Nr. 513, file 113; May 15 1889 birth of Sara daughter of Meir Haimovici who is 32 and is a dealer, and Golda who is 31.

17. Reg. 721, Nr. 677, file 84; July 2, 1890 birth of Silvia daughter of Isidor Moscovici who is 32 and is involved with agriculture, and Diana who is 28. Domiciled in Fălticeni.


20. Reg. 738, Nr. 341, file 144; March 22 1891 birth of Şloim [Shloim] Haim son of Ițic [Itzik] Haimovici who is 38 and is a servant, and Reida who is 20.

21. Reg. 747, Nr. 51, file 53; January 13 1892 birth of Nahman son of Avram Haimovici who is 27 and is a dealer, and Haia who is 25.
22. Reg. 749, Nr. 482, file 82; Birth of Şulem [Shulem] son of Nahman Moscovici who is 26, and Freida who is 23.


27. Reg. 778, Nr. 808, file 17; August 19 1895 birth of Leniei daughter of Mece Segal who is 28, and Haea Ghita who is 26.


29. Reg. 778, Nr. 839, file 48; August 29, 1895 birth of Huda Reiza daughter of Itjc [Itzic] Segal who is 45 and is a shochet, and Menia 38.

30. Reg. 778, Nr. 887, file 97; September 12 1895 birth of Iancu son of Avram Segal who is 54 and Ruhla [Rachel] who is 50.

31. Reg. 778, Nr. 936, file 146; September 30 1895 birth of Neha daughter of Alter Herş [Hersch] Segal who is 38 and is a tailor, and Sura Mariem 35.

32. Reg. 788, Nr. 1192, file 3; December 22 1895 birth of Elca daughter of Zeilig Segal 32, and Berta 28.

AN UNUSUAL GREETING
by Jack H. Bloom

At the end of the nineteenth century, all Jews were banned from any public schooling in Romania. Yekutiel Zalman Blum (pronounced Bloom) was the unofficial mayor of the small Jewish community of Frumușica, which means Pretty Little Place). Frumușica consisted of houses on either side of a road leading elsewhere. As my father described it, the horse was at one end of town and the wagon at the other. Frumușica was and still is, a few kilometers north of Hirlău, the home of most of the Blooms, and the Segalls, who rented living space from the more prosperous Blooms.

On one occasion that the Romanian Metropole (the Bishop or Archbishop of the Romanian Orthodox Church) came to town, Yekutiel Zalman went forth to greet him with bread and salt, as was appropriate, and to intercede with him on behalf of Jewish students. In speaking with the Metropole, Yekutiel opened the conversation in Loshon Kodesh (Hebrew). An ingenious move, chutzpahdick in its brilliance. In a seemingly ingenious way, one to which the Metropole could not object, i.e. the use of the Bible’s language, Yekutiel established his total equality with the Metropole. That this encounter changed what was going on in Romania is doubtful. That it showed something about Yekutiel Zalman is for sure. His self-respect, and knowing he was any man’s equal is a legacy to each of us!

Just a reminder . . .

Your next issue of ROM-SIG NEWS begins VOLUME 5

If you want to continue receiving ROM-SIG NEWS, fill out the renewal form included with this issue, and

Send $20.00 to

ROM-SIG NEWS
c/o Sam Elpern
27 Hawthorne St. South
Greenwich, CT 06831
Another Index of Names from the Dorohoi Region of Romania
including Darabani, Herta, Mihaileni, Radauti-Prut and Saveni

as compiled from a 640-page memory book, second in a series,
published in Israel in 1993 by survivors of the region

compiled by Monica Talmor

This book is the second of three volumes in the series. Each volume has two sections, Romanian and Hebrew. In our Autumn 1993 issue, we published names extracted from the Romanian section of volume I by Elaine Starn. Now, Monica Talmor has performed an equally herculean task in extracting over 3200 names from the Romanian section of volume II. Volume III has just been printed, and we hope to publish an extract from it in the future. Meanwhile, we await a volunteer to work on the Hebrew sections of these books.

Following each name in the index are the page numbers on which that name appears. A suffix of “p” indicates a photo, but that notation is not complete for the entire list. That is to say, all names appearing with (or without) photos are included in the list, but not all names with photos have the suffix “p”.

We will be happy to supply copies of the pages that interest you. Please specify the pages you wish, and enclose a self-addressed envelope with fifty cents for each page requested. We are asking for a minimum contribution of five dollars: all monies beyond the cost of copying and postage will be sent to David Shlomo in Israel to assist his group with the costs of producing these books.

In most cases, only passing reference is made to a particular name, not even a whole paragraph. The articles devoted to specific families are brief. Tell us if you read Romanian. If you do not, Monica will give you the “sense” of the passages.

Look if your ancestors were anywhere near this region.
Although you may think the people you are researching came from one particular town, they may have actually lived in one of the neighboring villages. You may also find the names of some of your Iasi or Bucharest ancestors, for example, in this index. They may have lived in this region at one time and left some lasting memory with someone who nows live in Israel.

Look for various spellings.
Check the names carefully. The same name can be spelled in various ways. It is more important how the name sounds than how it is spelled. Please excuse any errors you may find.

An exciting, parting thought.
Remember, someone LIVING in Israel donated this information. That may be a further contact that can be made to hasten your Romanian research. The authors can be contacted through:

David Shlomo, P.O. Box 134, Kiryat Bialik 27101, Israel

Volume I is out of print. However, Mr. Shlomo and his group of Dorohoi survivors offer volume II and/or volume III for a contribution of $125 per volume. This includes the cost of shipping the book(s) by airmail to the U.S.A. or Canada.

We start off with the “table of contents” for the Romanian portion of Volume II. This material appears in English in the original, and gives you the flavor of the book. You may want to request the pages for certain pieces which refer to towns or people or events or authors of particular interest to you.

SUMMARY OF ROMANIAN VERSION

Continuation... Shlomo David - 9
The Dorohoi people received by the President of State - 11

DOROHOI
Testimony from ages - I. Kara - 15
Old sources about the community past - Manasuc Cotter - 27
Pages from the Dorohoi Jewry’s past - Noel Vaintraub - 32
The re-compose of the Jewish Dorohoi - Adolf Abramovic - 36
The historical encounter with Chief Rabbi Alexander Shafran - 50
A message from the Mayor of Dorohoi - V. Gerasim - 51
Hundreds of years of community - Dr. Roaça Adrian - 52
Reception at the Romanian Ambassy - 53
Appreciation and gratitude - Victor Bárladeanu - 54
Testimony - document - Michel Moscovici - 56
People, places, faces - Yosef Cohn - 61
Yosale Meirovici, symbol of Zionism from Dorohoi - 67
From Reisl Davidsohn to grand-granddaughter Nuriel Stern - 70
From my memories note-book - Leon Aclipei - 72
Three true stories - Dr. Seli Grisaru - 80
...From a nostalgic album - Dr. A. Sapearu - 87
A few memories... Etty Jager - 93
Time of distress - Aharon (Luta) Goldstein - 96
Year-book of the Romanian press and politics world (1909) - 103
Filip Chefnar - Israel Bar Avi - 106
Stefanesti Rabbi's defender - Henri Marcus - 108
In the memory of a friend - Reuven Rubin - 109
Mordechai Procedura's grandson - Dr. S. Bickel - 110
Istrate Micescu's opponent - A.F.K. Baruch Vinescu - 111
Roots - Tudor Chefnar - 112
Meer Herscovici - Moni Solomon Moscovici - 113
Dorohoi, my childhood town - Jenita Posmantir - 115
"Goilervarter" - Prof. Leon Rapaport-Ropot - 117
Dorohoi, “table of contents” continued

Dr. Berluta Danilov - 119
The pictures of Feredaru Yeheskel (Hotu), self explanatory - 120
Once upon a time - Bianca Marcovici - 122
Dr. Rubin Copelovici, pride of the Dorohoi people, living in Israel - 125
To rediscover a martyr - Lupu Mindirigiu - 126
Far away Dorohoi - Dr. Madeleine Davidzon - 128
Dorohoi of another time - Adv. Max Fonea - 130
Pages from the Mosaic Cult Revue - Eveline Fonea - 133
The kosher canteen from Dorohoi - 137
Seeking for Dorohoi people in Bucharest - Shlomo David - 138
A family with Jewish soul - Nina Vadraru - 139
Etty Marcus at the age of 101 - 140
Rabbi Leib Melamed - Nathan Kraft - 141
A group of Dorohoi people at Liberation Day 1993 - Nati Kraft - 143
Memories from the war - Dr. Leon Marcovici - 146
Fifty years ago - Eng. Solomon Moscovici - 148
Dorohoi Jewry in 1865 - Ioan Maximiu - 150
Itzhak Danilov, a real Zionist - Sidonia Cherbis (Danilov) - 153
Born twice - Arie Arieli (Leon Cotter) - 155
Bernard Cotter Dov - 158
Unforgettable Strulica Sulimovici - 158
People and events - Malca Cotter (Cuta Rabinovici) - 159
Micu Bernard Cotter - 161
Roots - Dr. Yosef Haimovici - 162
Betli Ghemer - Woginiac - Rubin Ghemer - 164
Adv. Solomon Zalman - Iancu Saiovic - 165
Memories... Memories... - Carol Stelian (Segal) - 168
Moments of a person’s life time - Bracha Maur - Shor (Sharf) - 176
Don’t forget your roots - Gratziela Ethel Brener-Kraft - 179
Dorohoi people’s comeback - Dorothea Peltz - 180
Pages from a family’s chronicle - Dr. Benedict Solomon - 181
A special human being - Eugen Luca - 184
A hard time - Dr. Marcel Solomon - 185
Herman David, a humanitarian boss - Shlomo David - 186
The Town of my life - Reghina Cohn - Silberman - 187
Unforgettable teacher Mina Cohn - David Shlomo - 188
The painter Avuer Talpalaru - 190
Moshe Talpalaru’s memories - 191
Sali Trebiz, Gusta and Clara Linker - Anuta Talpalaru (Pomirlecanu) - 193
Moments from Rabbi Aharon Faibis’ (Am Shoheit) life - Bercu Faibis - 194
Other episodes... - Martin Moscovici - 196
Shlaiher family from Dorohoi - Beno Shlaiher - 200
Fischer family from Dorohoi - 201
Meditations and memories - Asher Cohen - 202
Haim Carol Tangu, a pious Jew - 203
A few memories - Cici Zelinger (Idelzon) - 204
People of Dorohoi - Yafa Moscovici - 207
Rabbinen Sina Reisel Wasserman - Tlipora Klepohltz (Wasserman) - 208
Sally Linker, our predictive woman - 209

Amongst the people of Dorohoi today:
Lupu Feder - S. David - 210
Strul Heitik family - 211
Dorohoi, water-carriers’ town - Julian Maier Schwartz - 211
Isidor Iancu - a true Jew - 212
Dr. Avraham Rapaport - 212
The blue-white box - Dina Radeanu - 213
Sara Morgenstern (Rapaport) and Maya Morgenstern - 214
Shmuel Goodrich - 37 years of theater - 215
Some memories - Avraham Blanaru - 217
The song “Dorohoi my town” - Moshe Blanaru - 219
Dr. Bitterman’s “Marshall stick” - Victor Nämolaru - 220
Prof. Otto Scheib - Prof. Gh. Amarande - 221
The Jewish graduates at the high school “Grigore Ghica”-1924-1977 - 222
Jon Halici, a true friend of the Jewish people - 227
Memories... - Etty Lober - Leibovici - 228
In the memory of my family - Eng. Avi (Cornel) Zoler - 229
Destiny saved us from Transnistria - Clara Cohn - 230
Meir Kalmanovici died in Transnistria - Moshe Kalmanovici - 230
...from Benjamin’s Fundaumi family - Naty Kraft - 231
The Jews from Hudesii - Moritz Segal (Mircea Hudescu) - 232
They killed my parents - Rachela Oieriu - 233
Sad memories - Ron Michael (Aronovici Mendel) - 234
He tried to save his granddaughter - Izi Davidsohn - 235
The pen of Sasa Pana - Liana Maxi - 236
Born in ’02 (fragments) - Sasa Pană - 237
Zipora’s Buiumash - Stefan Roll - 241
Ion Calugaru - Sasa Pana - 242
Iosef H. Bercovici - Andronic - Carol Pincas - 243
Some words on “Paradise book” - Ov.S.Crohmalniceanu - 244
“Profile of a town” - E. Suhor - 245
Miron Berg, the poet of the infinite search - Prof. M. Baraz - 246
Last Jews from Dorohoi on 20.8.1992 - 248
Meditations at the “New Cemetery” of Dorohoi - D. Shlomo - 249
Hereos died for Romanial - 250
Graves of Zadikim and Rabbis - 252
Graves of renowned doctors - 253
File of “yarzeit” commemorations from Dorohoi - 255
“Beith Solomon” synagogue - 256
The first pogrom - Dorohoi. Speech by Rav.Dr. Moses Rosen - 257
The survivor of a five person family - Eng. Marcu Rozen - 259
About Kapusterno-Transnistria - Zaharia Pitaru - 261
Lieutenants Atanasiu and Guia saved me - Dr. Arc. Leon Haber - 265
The pogrom from Dorohoi - Ceausu Maer - Maurer - 267
Mendel and Liza Rudich - Schelly Leibovici - Fainaru - 268
My trauma from the Holocaust - Hana Hundert - 269
Document - Confidential - General prosecutor - 270
Note - 271
Letters - 272
Dorohoi - I. Kara - 273
A living monument to a disappeared community - Sh.Leibovici-Lais - 275
Dorohoi is living - M. Raf - 276
Avalanche of publications - Yoram Segal - 276
“Dorohoi” - Rodica Grindea - 277
Some observations... some printing mistakes -279
Some details - Saveni in the Zionist press in Romania, 70 years ago -
The story of a life full of escapes - The Jews - my friends from a lifetime -
The search for Regenstein - Abramovici Sica 88 Aratei Soil 45
Jean Blum, in Darabani, 1992 -
Mihaileni, a typical "steit" - Memories -
From the Zionist press -
A Zionist's life - Hary Zvoristeau -
Leon Beris - the poet of the Jewish townlet -
The Jews - my friends from a lifetime -
Nostalgia - Iosef H. Andronic -
From the Zionist press in Romania -
Testimony at Yad V'Shem in 1959 -
The search for Regenstein -
DARABANI
Darabani - I. Kara - 327
In Darabani, 1992 - Shlomo David -
The old Zionist campaigner, David Iosef Mihailovici -
Sara Mihailovici, founder of the Hebrew kindergarten -
Moving memories -
Adolf and Roza Leibovici -
From the Zionist press -
HERTZHA
Pages of history - I. Kara - 339
Clara and Yhil Marcovici -
Hilda (Duta) Phillip and Aurel Marcovici - 341
In Yhil Marcovici's memory -
A pride of Hertza Jewry: F. Benjamin -
Ronneti Roman -
People who were, Carol Drimer -
The Holocaust of Hertz -
From the Zionist press -
RADAUTZI-Prut
From a "steit" existence - I. Kara - 355
"Der steit" Radautzi-Prut - Fany Parmafe -
Unforgettable time - Leiba Hudescu -
First of a series
The Surnames of the First Ashkenazi Jews in Romania
by Marcel Bratu

The variety of Jewish surnames in the two Romanian principalities—Wallachia and especially Moldavia—is in fact the story of the Jewish population that came mainly from central and eastern Europe and settled in Romania. There were three distinct categories of Jewish surnames, reflecting the sources of that immigration and the historical period in which the immigration occurred:

1) A large immigration of Ashkenazi Jews from the 1600's and even before, until the early years of the 19th century;
2) A small number of Sephardim entering from the south over the centuries;
3) An even larger influx of Ashkenazi Jews starting in the early 1800's and doubling every decade or two thereafter.

Following the Jewish existence in Dacia Felix as early as the first century, and the arrival of some Khazars from Russia from the eighth century onward, a large mass of Ashkenazi Jews started to settle in Moldavia, coming as early as the 16th century (the 1500's) from Poland, Bohemia, Austria, Galicia and later from Russia. They came without a surname, but with a standard identification: "x Ben y" or "x Zien y.” An example would be Shlomo ben Ithac in Hebrew (Shlomo, the son of Ithac) or in Yiddish, Shloma Zien Itc. I remember this "Zien" still in use in Dorohoi in my childhood (I was born in 1924). Frequently, zien appears in print as sin.

Much later, in the early and mid-19th century, when a few thousand Jewish families, maybe 30,000 souls, already existed in Romania, they were compelled by the authorities to be identifiable by a patronymic name. They needed to have more than an “x ben y” or “x zien y” in order to pay taxes, to be identified as lawbreakers and later to satisfy their army duties, etc.

Like other Jews in other countries, these immigrants used a mixture of Yiddish and the language of their new homeland. The first name was in Yiddish, or spelled as in Romanian: Shloma or Solomon, Herș or Herșcu, Avrum or Avram, etc. The patronymic name thus became the name of the father with a Romanian suffix: -escu or -eanu.

From Solomon came Solomonescu; from Avram, Avramescu; from Iacob, Iacobescu; from Isac, Iscovescu; from Aron, Aroneanu; from Lazar, Lazareanu, etc.

The suffix -eanu was also, in some cases, added to the hometown of the subject to produce the Jewish surname: Ieșeanu (from Iași), Tecuceanu (from Tecuci), Focșaneanu (from Focșani), Deleanu (from Deleni).

In still other cases, the suffix -aru was added to the name of the trade, resulting in other Jewish surnames: Ciubotaru, Cizmaru, Pantofaru (bootseller, shoemaker), Moraru (miller), Pitaru (pita and bread makers), Croitoru (taylor), etc.

Some Romanians bore the same surnames as Jews. However, the first name was different. If the whole name was Ićic Croitoru, he was a Jew. If the name was Ion, Vasile, or Neculai Croitoru, the subject was a gentile. Greek and Russian Orthodox, who made up 99% of the gentile religionists in these two principalities, never used names from the Old Testament or names from the Yiddish language for their children. However, in the case of a boy’s name that left you in doubt, his identity was checked by pulling down the pants. Romanian Christians were never circumcised, except for a very few medical instances.

Therefore, the Jews who came to Romania up to the early 19th century when their identification was still only “x ben y” or “x zien y” adopted these surnames. These Jews were granted by the authorities with the title “evrei Pamanteni” (Jews of the Land). They enjoyed some civic rights intermittently, based on mutual understandings, but not stipulated in any law.

However, the exception tests the rule: a Jew named Ićic Shor (probably Shor was a surname) played an important role in the court of Stephen the Great (Stefan Cel Mare) who reigned between 1457 and 1504, when very few Jews in the whole Ashkenazi world had a surname.

These clues in identifying the surnames of the first Ashkenazim in Romania appear to tell a clear-cut story, but they do not. Confusions and complications occurred through the years; I will discuss these in the later articles of this series.
Romanian Synagogues......Addresses
- collected by Camelia Jimale

Here are the addresses of the synagogues in Romania. On my list, unfortunately, the postal codes are not indicated. However, from my experience the letters reach the destinations nevertheless.

ADJUD
- str. Pacurari 67 (this is the head office), Adjud

ALBA IULIA
- str. T. Vladimirescu 3 (this is the street of the synagogue)
- Talmud Tora, str. T. Vladimirescu 3, Alba Iulia

ARAD
- Templul Neolog, str. Tribunul Dobre 10, 2900 Arad
- Templul Ortodox, str. Cozia 12, 2900 Arad.

BACAU
- Sinagoga Cereal, str. Stefan cel Mare 29;
- Sinagoga Blank, str. N. Balcescu 59;
- Sinagoga Weissman, str. Pietii 3;
- Sinagoga Koffler, str. Iernii 16;
- Talmud Tora, str. Alex. cel Bun 11.

BAIA MARE
- Sinagoga, str. Somesului 3;
- Talmud Tora, str. Somesului 5.

BISTRITA
- Templul Mare, Calea Armatei Rosii 68.

BISTRITA
- Templul Mare, Calea Armatei Rosii 68.

BLAJ
- Sinagoga, str. Trandafirilor 55

BOTOSANI
- Sinagoga Mare, str. Muzicantilor 18;
- Sinagoga Idis, str. G. Marculescu 5;
- Sinagoga Miteles, str. "7 Aprilie" 27;
- Sinagoga Suliter-Veigh, str. D. Gherea 60;
- Sinagoga Scottarilor, Calea Nationala 77;
- Sinagoga Cohos, str. Zimbrului 7;

BRAILA
- Templul Coral, str. Petru Major 13;
- Sinagoga Mare, str. Sebastian 23;
- Sinagoga Bet-Jacob, bd. Karl Marx 200.

BRASOV
- Templul, str. Poarta Schei 27-29;
- Talmud Tora, str. Poarta Schei 27.

BUCHAREST
- Templul Coral, str. Sf. Vinciri 9;
- Templul Sefard, str. Banu Maracine 39;
- Sinagoga Mare, str. V. Adamache 11;
- Sinagoga Malbim, str. Bravilor 4;
- Sinagoga Eshia Tova, str. N. Beloianis 9;
- Sinagoga Vointa, str. Taras Sevchenco 66;
- Sinagoga A.B. Zisu, str. Mamulari 8;
- Sinagoga Aizic Ilie, intr. Vinatori 13;
- Sinagoga Reshit Dath, str. Antim 13;
- Sinagoga Ajutorul, str. Birsan 6;
- Sinagoga Beit-Hamidrash, Calea Mosilor 76;
- Sinagoga Credinta, str. V. Toneanu 48;
- Sinagoga Pastrarea Credintei, str. V. Cirlova 1;
- Sinagoga Poale Zedek, str. Cantemir 10;

BUHUSI
- Sinagoga Croitorilor, str. N. Balcescu

BUZAU
- Templul, str. Deltei 2;
- Sinagoga, str. Clementei 18.

CIMPINA
- Templul, str. dreptatii 5.

CIMPULUNG MOLDOVENESC
- Templul Hevre Gach, str. Filimon Sarbu 4;
- Sinagoga Mare, str. D. Cantemir 8.

CLUJ
- Templul deportatilor, str. Horia 21;
- Templul Poale Tedek, str. Gh. Baritiu 16;
- Templul Hevra Sas, str. Croitorilor 13;

CRAIOVA
- Templul Coral, str. Horezuul 15;

DEJ
- Sinagoga Mare, str. Infratirii 1.

DEVA
- Sinagoga, str. Libertatii 9.

DOROHOI
- Sinagoga Beit Solomon, str. Unirii 2;
- Sinagoga Mare, str. Unirii 2;
- Sinagoga Cojocarilor, str. Trandafirilor;
- Sinagoga Rindarilor, str. Unirii 6;
- Sinagoga Rabinsohn, str. Republicii 49;
- Sinagoga Cisfariilor, str. Spiri Haret 18;
- Sinagoga Sobels, str. 30 Decembrie 45;
- Sinagoga cotiugarilor, str. Victoriei 12;
- Sinagoga Gaverona, str. Victoriei 1;
- Sinagoga Weissman, str. vamii 7.

FAGARAS

FALTICENI
- Sinagoga Beit Solomon, str. A. Ipatescu 149;
- Sinagoga Habat, str. A. Ipatescu 149;
- Sinagoga M.I. Lest, str. Bobulescu 3;
- Sinagoga Klaus, str. Republicii 124;
- Sinagoga Mahala, str. 7 Noiembrie.

FOCSANI
- Sinagoga Noua, str. Oituz 10
### Romanian Synagogues Addresses (cont’d)

<table>
<thead>
<tr>
<th>Location</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>GALATI</td>
<td>- Sinagoga Meseriasilor, str. Dornei 11;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Bleizer, str. Razboieni 1;</td>
</tr>
<tr>
<td>GHERLEA</td>
<td>- Sinagoga, str. Crisan 46.</td>
</tr>
<tr>
<td>GALATI</td>
<td>- Sinagoga Vijniter, str. Lenin 23;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Chevra Tilim, str. Lenin 25.</td>
</tr>
<tr>
<td>HATEG</td>
<td>- Sinagoga, str. 1 Mai 3.</td>
</tr>
<tr>
<td>HIRLAU</td>
<td>- Sinagoga, str. 30 Decembrie 5.</td>
</tr>
<tr>
<td>HUSI</td>
<td>- Sinagoga Beit Hamidrash, str. Creizantemelor 13;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Croitori, str. crizantemelor 30.</td>
</tr>
<tr>
<td>IASI</td>
<td>- Sinagoga Zisu Herman, str. Labirint 6;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Merarilor, str. Labirint 13;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Stolerilor, str. Cuza Voda 26;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Mare, str. Sinagogilor 7;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Cismarilor, str. Dr. Gherlerter 16;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Kahane, str. Stefan cel Mare 38;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Kantarschi, str. Gh. Dimitrov 17;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Azil (Sch), str. Sf. Constantin 5;</td>
</tr>
<tr>
<td>MEDIAS</td>
<td>- Sinagoga, str. Kogalniceanu 45.</td>
</tr>
<tr>
<td>MOINESTI</td>
<td>- Sinagoga, str. T. Vladimirescu 127.</td>
</tr>
<tr>
<td>ODOBESTI</td>
<td>- Sinagoga Mare, str. 23 August 10.</td>
</tr>
<tr>
<td>ORADEA</td>
<td>- Templul Ortodox, str. Mihai Viteazu 4;</td>
</tr>
<tr>
<td></td>
<td>- Templul Neolog, str. Independentei 22;</td>
</tr>
<tr>
<td>PASCANI</td>
<td>- Sinagoga, str. Stefan cel Mare 2.</td>
</tr>
<tr>
<td>PIAFRA NEAMT</td>
<td>- Sinagoga Croitori, str. Ipatescu 27;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Principala, str. Meteorului 12;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Havira, str. Bicazului;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Victoriei, str. Victoriei 39;</td>
</tr>
<tr>
<td>PITESTI</td>
<td>- Sinagoga, Bd. 19 Noiembr. 7.</td>
</tr>
<tr>
<td>RADAUTI</td>
<td>- Templul Mare, str. 1 Mai 1;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Hesed Shel Emes, str. Putnei 46;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Vijniter, str. Libertatii 49.</td>
</tr>
<tr>
<td>REGHIN</td>
<td>- Sinagoga, str. Scolii 18.</td>
</tr>
<tr>
<td>ROMAN</td>
<td>- Sinagoga Leipziger, str. Bradului 16;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Reb Levi, str. Aprodul Purice 7;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Rintzler, str. 1 Mai 6.</td>
</tr>
<tr>
<td>SATU MARE</td>
<td>- Templul Mare, str. Decebal 4;</td>
</tr>
<tr>
<td>SIBIU</td>
<td>- Sinagoga Mare, str. Constitutiei 17.</td>
</tr>
<tr>
<td>SIJRET</td>
<td>- Templul mare, str. 8 Mai 61.</td>
</tr>
<tr>
<td>SUCEAVA</td>
<td>- Sinagoga Hevra Gach, str. I.C.Firmu 14;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Sadagura, str. Horia, Closca si Crisan 8.</td>
</tr>
<tr>
<td>TECUCI</td>
<td>- Sinagoga Noua, str. Gh. Asachi 3;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Veche, str. Bran 11.</td>
</tr>
<tr>
<td>TIMISOARA</td>
<td>- Templul Neolog, str. Marasesti 6;</td>
</tr>
<tr>
<td></td>
<td>- Templul Neolog, str. Coloniei 2;</td>
</tr>
<tr>
<td></td>
<td>- Templul Ortodox, str. Resita 55;</td>
</tr>
<tr>
<td></td>
<td>- Templul Sefard, str. Ec. Teodoroiu 6;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Mica, str. Marasesti 10;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Mica, str. Coloniei 2;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Beit Hamidrash, str. Resita 55;</td>
</tr>
<tr>
<td></td>
<td>- Talmud Tora, str. Gh. Lazar 5.</td>
</tr>
<tr>
<td>TIRG MURES</td>
<td>- Sinagoga, str. Scolii 23.</td>
</tr>
<tr>
<td>TIRG NEAMT</td>
<td>- Sinagoga Boslovar, str. Cuza Voda 84;</td>
</tr>
<tr>
<td></td>
<td>- Sinagoga Meseriasilor, str. Marasesti 2;</td>
</tr>
<tr>
<td></td>
<td>- Talmud Tora, str. Salcimilor 29.</td>
</tr>
<tr>
<td>TIRNAVENI</td>
<td>- Sinagoga, str. Republicii 65.</td>
</tr>
<tr>
<td>TULCEA</td>
<td>- Sinagoga, str. Babadag 73.</td>
</tr>
</tbody>
</table>

-continued at bottom of second column, page 26-
SCHENKER....Siret

I am researching my father’s roots.

My father’s name was Karol Schenker, and he was born about 1895 in the town of Siret, in the province of Bukovina, that is now at the northern border of Romania. My father had a brother called Jutec, and their father was a lawyer or public prosecutor.

My father was a reconnaissance photographer in the Austrian air force during the first World War. My father’s brother, Jutec Schenker, had a son, Boris Schenker, who was a soldier on the Allied side during the second World War.

Any help will be appreciated.

Karol Peter Kersen
340 Channel Ridge Drive
Salt Spring Island, BC V8K 1G6
Canada

JEITTELES/GEITELS

My family historical name was Jeitteles, also spelled Jeiteles, and Geitels. I am seeking information on the family and thought that ROM-SIG’s members might help me in my search. Sigmund Christian (Samuel), Ignaz (Isaac) and Leopold Jeiteles were sons of Baruch Jeiteles, who was in turn the son of the renowned Dr. Jonas Jeiteles. Alois Jeiteles was a cousin. Thanks for any information.

Ron de Jaray
9235 Cunningham Place
Richmond, BC V6X 3N7
Canada

GRINBERG, RAPHAEL.....Moinesti

As someone newly bitten by the genealogy bug, I was referred to you by several on-liners. Please enter my subscription.

My father’s side of the family came from Moinesti at the turn of the century. I’m dying to learn more about the place (I’m planning a trip to that part of the world, and some of my friends are temporarily stationed in Moldova).

I know only that my great-grandmother, Minna Greenberg, was born in Moinesti in 1886 to a butcher named Manolah Grinberg and his wife Chaya (maiden name Raphael). Chaya died giving birth to Minnie’s youngest sister, and Minnie fell under the tyranny of a cruel stepmother. Family legend has it that relatives raised the $30 needed to get Minnie to America by steerage. There, on the Lower East Side, she married her first cousin (!) Shmuel Greenberg. They lived in a tenement on East Houston Street that still stands, across from Katz’s Delicatessen. On the fourth floor of that tenement, my wonderful grandmother Clare (now 94 and living in Oakland) was born...I could go on, but just leave it that nearly a century after that boat set sail I (a 41-year-old journalist in Seattle) am very eager to learn more of Moinesti.

Thanks!

Steve Goldsmith
c/o Seattle Post-Intelligencer
101 Elliott Avenue, West
Seattle, WA 98119

Romanian Synagogues...Addresses (cont’d from page 25)

TURNU SEVERIN
- Sinagoga, str. Cezar 6;
- Sinagoga, str. Progres 3.

VASLUI
- Sinagoga Klaus, str. Gh. Lazar 10;
- Talmud Tora, str. Stefan cel Mare 126.

VATRA DORNEI
- Templul Mare, str. 7 Noiembrie 54;
- Sinagoga Vijniter, str. 6 Martie 7.
Family Finder
ADDITIONS and CORRECTIONS
Information since July 9th. Keep this as a supplement to the Summer Seminar insert included with this issue.

EDITOR'S NOTE: Please bear in mind divergent spellings of surnames and of town names.

SEARCHING FOR:  FROM:

BLEJMAN  anywhere-Bessarabia
KVELE  anywhere-Bessarabia
MARINYANSKY  anywhere-Bessarabia
MIRONYANSKY  anywhere-Bessarabia
NUDELMAN  anywhere-Bessarabia
Paul Armony
  eMail: camcom@satlink.com

ALTMAN  anywhere-Bukovina
BIRNBAUM  anywhere-Bukovina
BUCHLER  Karapchiv, Ukr.
BURG  Staneshtie de Zhos, Ukr.
KRTITZ  anywhere-Bukovina
ROSENBERG  anywhere-Bukovina
RUBINGER  Kosov, Ukr.
SCHARF  Rozhnov, Ukr.
SINGER  anywhere-Bukovina
WISCHNITZER  anywhere-Bukovina
  Lauren Scharf Azoulai
  5162 Corners Drive, Dunwoody, GA 30338
  eMail: camcom@satlink.com

Blaum  Focsani
BRAUN  Bucau
BROWN  Bucau
COHEN  Focsani
PAPU  Focsani
  Stephen M. Brown
  128 Canna St., Warwick, RI 02888
  eMail: stevebrown@aol.com

GREENBERG  anywhere-Bessarabia
  Kenneth R. Cohen
  3011 Lorraine Ave., Norfolk, VA 23509

Dunst  Kolomyya, Ukr.
GRUMER  Kolomyya, Ukr.
KOFLER  Vashkovtsy & Zabolotov, Ukr.
LIPSCHITZ  Vashkovtsy, Ukr.
SCHACTER  Chernovtsy, Ukr.
  Brahna Roth Derr
  10716 Marbury Ave., San Diego, CA 92126
  eMail: bonnid@aol.com

Wasserstein  anywhere-Bessarabia
WASSERSTEIN  Sekareny, Mold.

SEARCHING FOR:  FROM:

A. Field
  eMail: afield23@aol.com

GNISDACK  Kalarash & Putsuntei, Mold.
KILINSKY  Teleneshty, Mold.
LENNER  Teleneshty, Mold.
ROSEN  Teleneshty, Mold.
SHEINFELD  Kalarash & Putsuntei, Mold.
YOUULIS  Teleneshty, Mold.
  Joyce Field
  625 Avondale, W. Lafayette, IN 47906-1101
  eMail: jfield@nci.com

FREEDMAN  Iead
FRIEDKIN  Iead
FRIMMER  Kishinev, Mold.
KLEPPER  Bucharest
SCHNEIDER  Kishinev, Mold.
  Judi Garfinkel
  21 Harrison St., Wayland, MA 01778

EINIHOVICI  Soroki, Mold.
GROIS  Floreshy & Markuleshty, Mold.
HEINICHOWICZ  Soroki, Mold.
  Martin Hadis
  eMail: 0007068706@mcmail.com

FEUERSTEIN  Bucau, Iasi, Moinesti
FIRESTEIN  Bucau, Iasi, Moinesti
GREENBERG  Bucau, Iasi, Moinesti
ROSENTHAL  Bucau, Iasi, Moinesti
  Alice W. Hellerstein
  11220 Korman Drive, Potomac, MD 20854
  eMail: ahellers@apd.faseb.org

VAISMAN  Sokiryany, Ukr.
VAISMAN  Sokiryany, Ukr.
  Abbie Helman
  2015 Silver Court West, Urbana, IL 61801
  eMail: a-helman@uiuc.edu

BENENSON  anywhere-Bessarabia
DOKTOROVICH  anywhere-Bessarabia
GOLDENBERG  anywhere-Bessarabia
GUREVICH  anywhere-Bessarabia
ROIZMAN  anywhere-Bessarabia
### SEARCHING FOR:

<table>
<thead>
<tr>
<th>Alicia Ismach</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>eMail: <a href="mailto:alicia@actcom.co.il">alicia@actcom.co.il</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>KAUFMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brichany, Mold.</td>
<td></td>
</tr>
<tr>
<td>Khoiton &amp; Novoselsy, Ukr.</td>
<td></td>
</tr>
<tr>
<td>Irwin Kaufman</td>
<td></td>
</tr>
<tr>
<td>3900 Cathedral Ave. N.W., Washington, DC 20016</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:ikaufman@clark.net">ikaufman@clark.net</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ENGEL</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Solotvina, Ukr.</td>
<td></td>
</tr>
<tr>
<td>Kiliya, Mold.</td>
<td></td>
</tr>
<tr>
<td>34 Farina Road, Newton Centre, MA 02159</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:carol.killian@bje.org">carol.killian@bje.org</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FROIMOVICI</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bacau</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LEIBU</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moinesti</td>
<td></td>
</tr>
<tr>
<td>Mark Leibu</td>
<td></td>
</tr>
<tr>
<td>124882 Sparrowood Drive, St. Louis, MO 63146</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:leibu.msp@worldnet.att.net">leibu.msp@worldnet.att.net</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERLOFF</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grosolovo, Mold.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERLOV/PERLOW</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tirashpol, Mold.</td>
<td></td>
</tr>
<tr>
<td>Donald Lockhart</td>
<td></td>
</tr>
<tr>
<td>506 High Rock St., Needham, MA 02192</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERL</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sapinta</td>
<td></td>
</tr>
<tr>
<td>Diego &amp; Yael Perl</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:diegyael@inter.net.il">diegyael@inter.net.il</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GELBERG</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Galati &amp; Kishinev</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIFSCHITZ/LIPSCHITZ</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Galati &amp; Kishinev</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MELTZER</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gorodenka, Ukr.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERLBINDER</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gorodenka, Ukr.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>RIESENBERG</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linda Rakoff</td>
<td></td>
</tr>
<tr>
<td>125 Winslow Road, Newton, MA 02168</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:rakoffbh@bv.com">rakoffbh@bv.com</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GREENBERG</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bucharest</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TOVILMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Targu-Frumos</td>
<td></td>
</tr>
<tr>
<td>David Rubin</td>
<td></td>
</tr>
<tr>
<td>333 Carmel Ave., Pacifica, CA 94044</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:rubin@usfca.edu">rubin@usfca.edu</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SCHWEITZER</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braila, Botosani, Bucecea, Iasi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SCHWEITZER</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kishinev, Mold.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUSSMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braila, Botosani, Bucecea, Iasi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUSSMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kishinev, Mold.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ZUSSMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braila, Botosani, Bucecea, Iasi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ZUSSMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kishinev, Mold.</td>
<td></td>
</tr>
</tbody>
</table>

### SEARCHING FOR:

<table>
<thead>
<tr>
<th>Gayle Sweetwine Saini</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2040 Churchill Drive, Ann Arbor, MI 48103</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:gayleanne@aol.com">gayleanne@aol.com</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BERKOVICS/BERKOWITZ</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dragomiresti &amp; Ieud</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HANS/HANCZ</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dragomiresti &amp; Ieud</td>
<td></td>
</tr>
<tr>
<td>Mrs. Leon Schwarzbaum</td>
<td></td>
</tr>
<tr>
<td>847 Talbot Ave., North Woodmere, NY 11581</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:wordswords@worldnet.att.net">wordswords@worldnet.att.net</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>VALD, WALD</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Futechen (?)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SHMILOWITZ, SMILOWITZ</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bivoliari</td>
<td></td>
</tr>
<tr>
<td>Bernard Smith</td>
<td></td>
</tr>
<tr>
<td>eMail: <a href="mailto:z002840b@bcfreenet.seflin.lib.fl.us">z002840b@bcfreenet.seflin.lib.fl.us</a></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GOLDNER</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iasi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SALMON</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iasi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SOLOMON</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iasi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUSSMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iasi</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ZUSSMAN</th>
<th>FROM:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Galati &amp; Kishinev</td>
<td></td>
</tr>
<tr>
<td>Galati &amp; Kishinev</td>
<td></td>
</tr>
<tr>
<td>Gorodenka, Ukr.</td>
<td></td>
</tr>
<tr>
<td>Gorodenka, Braila, Botosani, Bucecea, Iasi</td>
<td></td>
</tr>
<tr>
<td>Kishinev, Mold.</td>
<td></td>
</tr>
<tr>
<td>Kishinev, Mold.</td>
<td></td>
</tr>
</tbody>
</table>

### Special on Back Issues!

In our first three years, a lot of useful information was presented in ROM-SIG NEWS. Anyone who joined after the first year really would benefit by getting all of our back issues.

But, that starts to get expensive. So, we’ve cut our prices, to encourage purchase of back issues:

- All three back years......$40
- Any two back years......$30
- Any one back year......$15

Send your order to:
Sam Elpem
27 Hawthorne St., Greenwich, CT 06831