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Communities in Romania, Volume 1  
(Romania)

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Roman

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**N.B. Kehillah will be used where reference is to the organized Jewish community. Kehillah is the name given to Jewish communal organizations in Eastern Europe. The role and authority of the Kehillah varied greatly, depending on location and historical period. At times a Kehillah would have quasi-governmental authority over both the Jewish community and its relationship with the Gentile community.**

*Roman: A district administrative center on the Moldova river, located on the main railroad line going from Bucharest to Cernauti (Chernowitz). In Jewish sources; "Roman, a city located on the Moldava River and on springs.*

#### Jewish Population

<i>Year</i>	<i>Number</i>	<i>% of Jews in General Population</i>
1803	288	
1820	416	
1831	1,200	
1838	1,936	
1893	3,290	
1899	6,432	39. %
1910	4,728	
1930	5,963	28. %
1941	5,540	21. . %
1942	6,485	
1947	1,900	

Until the End of *World War 1*

The Beginning *and Development* of *Jewish Settlement*.

Roman was founded at the end of the 14th century on the ruins of a Roman fort built by Claudius Caesar. *Basing their claim on a Hebrew scroll Jews attempted* to prove that they were already *resident* there in 1491. *The scroll proved to be a forgery. Nonetheless* tradition *has it that* a Jewish Cemetery *existed* there from the middle of the 15th century. *Popular* legend *has it* that the Moldavian Prince, Alexandru Cel Bun (Alexander The Good, 1400-1432), visited the first synagogue, *which was constructed* of wood. *Legend also tells* that Prince Bogdan III (The Blind, 1504-1517) visited the synagogue and even donated money to buy a Torah and ritual articles. The *city's* historian, Bishop Malkitzedek, *asserted* that *though* a Jewish settlement was *present* in the 16th century, the Jews were deported from Roman in 1579, by the *decree of the* Moldavian Prince Peter the Lam. *In a* Hebrew document *of* 1752, a synagogue *is* mentioned, *yet* the oldest tombstone in the Jewish cemetery *dates* from 1746.

The *earliest* documents *referring to the Jews of Roman date* from the beginning of the 18th century. A document *of* 1709 from the time of Prince Mihai Racovita *lists* the sums that Christian, Armenian, and Jewish merchants *were obliged* to pay and ratified the church's right to collect taxes from the Jews.

In 1714 and in 1842, *Roman's Jews where accused of* a blood libel. (*Using the blood of a Christian child as an ingredient in baking Matzot for Passover.jhb*)

In 1825, representatives *of* the local church *petitioned* Prince Ioanita Sandu Struza to close the Jewish cemetery *that according to them* was located in the *city center*. The prince declined, but *the Church's representatives initiated a series of laws against the Kehillah* and incited the *local* citizenry against the Jews. In 1846, the *Kehillah was forced* to buy another *field as a* cemetery. In 1849, the old cemetery was abandoned, and in 1866, the municipality no longer recognized the *Kehillah's right of ownership to the cemetery*. In 1867, *in accordance with* a municipal decree, soldiers and *firemen* destroyed the cemetery; the bones *of the deceased were thrown* out

of the graves and Rabbis' tombstones *were defaced with* crosses. This stirred worldwide protests, which brought about the dissolution of the *municipal government*. The bones were *gathered* and *along* with the old tombstones transferred to the new cemetery

The end of the 19th century and the beginning of the 20th century *marked a* decrease in the number of Jews in Roman, *many of whom emigrated due to economic difficulties* suffered *by all Romanian Jewry during this period*.

### The *Kehillah*

The first body *that had the* authority of a *Kehillah* was the "Guild," *Nevertheless;* some internal functions were *delegated* to other institutions, such as the "Chevrah Kadishah" (*Ritual Burial Society*). A *record book dating* from 1773 *survives*. The Jewish community had 16 *synagogues*. The *most prominent being* the "Great synagogue" *also known as*, "The Tailor's Synagogue," which according to tradition was built in the 15th century. The church also plotted against this institution *demanding in 1837* that it be destroyed on the pretext that *it was* too close to *its own building*.

*The civic authorities* refused *to destroy it*, since it *had been* built with the prince's *explicit authorization*, *but given that fact, it did not permit building a fence around it until 1852*.

Other important synagogues in Roman were: "The *Beit Midrash* (*technically the* Study Housie) of the Kosov Hassidim" (built in 1825); the Merchant's synagogue (*rebuilt* in 1835); "Berl Golbeners" *Prayer House* (1852); the "*Zalman*" *Beit Midrash* (1859); the "*Moshe Weisman*" *Beit Midrash* (1865) built on the ruins of an old synagogue *named* "The Magid *Beit Midrash*"; the Shoemaker's synagogue (1870); and the *Beit Midrash* "Yashan Noshan" (very, *very* old) - 1876).

The *Kehillah* had an ancient, *mikveh*, (*purification* ritual bath) which *served* as the only bathhouse for the *city's residents*, A "Hekdesh" (home for the needy) that in 1875 became a new hospital, and an *Old Age* home. Among the *charitable* institutions *one must mention* the society, "The Lamp*light*," *a from* 1781, *is extant*, from which we

learn that it *provided* scholarships *for students*; the *artisan* society “Poaley Tzedek” (*Workers for Justice*) *beginning in* 1794, and the societies “Bikur Cholim” (visiting the sick) and “G'milut Hasadim” (giving charity – *beginning in* 1796). The *Kehillah* had its own coins *designated* “Pruta” for giving charity to the poor.

## Rabbis

The first Rabbi we know about was Rabbi Itzhak ben-Yehuda Leib, born in Roman, *who served as* Rabbi *in* 1792; Rabbi Yaakov Berish, *known as* “the Romaner Rev,” served *from* 1825-1840 and then immigrated to Israel and settled in Safed. Rabbi David Isakson, *the nephew of Rabbi Meir of Framishlian served for 68 years (1839-1907)*. *Succeeding* him, *was* his grandson, Rabbi Shlomo Isakson *who* became rabbi of Roman (1910-1947), *and who died in Roman* at the age of 75.

## . Education

The oldest educational institution in Roman was the “Talmud Torah”. *Records are extant* from 1817, although the institution itself was older. In 1865 and in 1882, there were 20 “Heders,” (in 1929 only 4 remained). In 1880, a new building was purchased *to house* the “Talmud Torah” *including* a *dining room* for *students*. In 1858, the *Kehillah was obliged* to open a modern school *modeled after* other schools in Moldavia, but *only in* 1865 *that* a special building for *this purpose was purchased*. and in 1866 the school opened. In 1867, the school was *closed* by the police, *reopened once again* and *closed* again *a year later*. *The* municipality *had* ordered cancellation of the tuition fee, which was the basis for its existence. In 1872, the Christian, who sold the building to the *school*, succeeded in court to cancel the sale, *but* did not return the money- not even the sums invested for repairs *and supplies*. In 1893, *when* Jewish children *were expelled* from the public schools, a *modern* elementary school was *once again set up* but the authorities *appointed* a Christian *principal*. It had 8 classes in two *separate* buildings. In 1899, *with the support of the JCA*, a girl's school was established with 179 students. That same year 226 *students* studied in *a* boy's school. In 1909, a special building was built for that *school as well*, with a soup kitchen for 100 poor children, who

were *provided with food* clothing, books *and writing materials*. The soup kitchens in the schools were maintained by donation.

### The Economic and Social Situation

*At* the end of the 19th century and the beginning of the 20<sup>th</sup> century, changes took place in the social structure of the Jewish population of Roman. In the *mid-* 19th century, Jews *made their livelihood through labor*, while *by* 1899 there were already 322 merchants. *By* 1910 *-there were* 322 merchants, 52 tailors, 55 shoemakers, 18 blacksmiths, 20 carpenters, and 305 of *sundry other occupations*.

*During the peasant uprising of 1907*, 98 Jewish homes were destroyed in Roman. In 1908, the *district* court required one of *Roman's* Jews to take a "Jewish Oath," but the *Kehillah* refused to *permit* the synagogue *to be used as a courthouse*.

### The Zionist Movement

The Zionist movement *struck roots* in Roman from its *beginning*. The "Karmiyah" Society and an *association* of Zionist women were active there *from* 1899. In 1906, the Zionist *Union* named *for H* Rosenbaum was founded.

### Between *the* Two World Wars

In 1917, there was a large concentration of Russian soldiers *in Roman*. *When* the Russian revolution *first broke out*, in March 1917, it *exerted a powerful* influence *on these* soldiers. On May first of that year, the soldiers organized a demonstration *in honor of May Day*, the *internationally recognized* Workers holiday. *Prominent among* the slogans *voiced that day* was a protest against the murder of *Max Wechsler*, the Jewish socialist leader from Iasi, who *had been murdered* by the Romanian police. Many Jews joined the demonstrations and one of them *ascended the platform and gave a speech* demanding equal rights for Romanian Jews. *In response*, an atmosphere of *anti-Semitism spread throughout the city* almost *resulting in a* pogrom. The Zionist leader *a lawyer*, Misu Weisman, who *having been drafted found himself* in Roman with the rank of sergeant major, approached the *Russian soldiers* revolutionary committee *and alerted*

*them to the* danger the Jews *faced*. The *Russian soldiers* committee turned to the Supreme Soviet in Petrograd and warned that if the Romanians continued persecuting the Jews, clashes between the Romanian and *Russian* armies *could very well ensue*.

(Misu Weisman *served for a time during the inter-war period* as head of the Zionist organization in Romania and *after the State of Israel came to be*, became Israel's ambassador to Belgium.)

The Kehillah was *reorganized* after the war *and was led by* a committee of 23 members, who were elected for three-year *terms*. In 1926, its *program of rules and procedures was* established and in 1932, it was ratified formally as a legal *body by the Ministry of Religion*.

During that time there were 3,500 *Jewish taxpayers*. The *leadership of the Kehillah* published a bulletin *which included* reports about *the Kehillah's* activities. In 1934, *the leadership of the Kehillah levied a special contribution earmarked for monthly support for the needy*.

As in other Romanian *cities*, Romanian political parties *became entangled with the life of the Kehillah*. From 1926 *onward*, the *Kehillah's* leadership was nominated by the government and *made up of Jewish party* members belonging to the *then* ruling party, *that* of General Averescu.

#### Organizations and Institutions

*Prior to the* outbreak of *World War II*, *the Kehillah of Roman maintained* the following institutions: 18 synagogues; 2 elementary schools – one for boys and one for girls; a kindergarten; a ritual *mikveh which also served for both Jews and non-Jews* as the only public bath in the *city*; a hospital with an *out-patient clinic* (a new wing was added in 1938); (Robert-this is a problem—Last two numerals must have been transposed, Appears in Hebrew also as 1983 I assume it should be 1938 since Pinkas Ha-Kehillot was put together after WW2—your call) an *Old Age* home; a soup kitchen *servng* school children; and a cemetery. All in all, the *Kehillah* had *title to* 37 buildings, *several of which had been transferred to the Kehillah from the estates of philanthropists in order to better serve the Kehillah's needs*.

There were also institutions *that functioned outside the* Kehillah's *framework*.

Between 1918 and 1920, a traditional "Yeshiva" was active, headed by Rabbi Berl Isakson; *There were* also several Jewish libraries: the Roneti "Roman" *Library* (1918-1922); the "Or Zion" library (1918-1922); the "Maccabee" library of *that* same organization (1918-1935); *and* the "WZO" library (founded in 1920) *which included Hebrew books and* which *continued to function* during the war in the Jewish high school building.

The Zionist movement was very active between the *two world* wars. The local *branch of the* Zionist Organization published a bi-weekly newspaper.

Jews belonging to Romanian parties *participated* in general politics, and *at times* there were Jews, *serving* on the *municipal* council, not *as* representatives of Jewish organizations, but as activists in Romanian parties. In 1930, 6 Jews *served on the ten member* commercial and industrial council. In 1934, a Jewish deputy mayor was elected.

*The persecution of Jews was experienced in Roman* immediately *following World War 1*. In 1920, *the Dean (head)* of the lawyers union refused to accept Jews *as* members asserting that the *law* concerning "Emancipation" of the Jews was *in violation of* the law of the *State*. The Jewish delegate to parliament, Doctor Beno Straucher, *raised* a parliamentary question to the government about that issue and *that* same month the appellate court in Iasi ruled that the emancipation was legal, which forced the *Dean* to accept Jewish members.

In 1922, following the first *disturbances* in the universities under the slogan of "Numerus *Clausus*" (see below), students, *returning from* their universities for vacation, influenced the high school children *and nourished the seed that later became* the local "Iron Guard."

The local Bishop, Lucian Triteanu, was one of the most *widely known* Anti-Semites in the country and openly supported the anti-Semitic

movement. In 1928, in a *debate about* the religious law and *the* status of the Jewish *Kehillah the Bishop attacked the Jews in the Romanian Senate in Bucharest*, arguing that they had a negative influence on the country with their particular ways and by their *isolating themselves*. The Jewish Senator, Horia Carp, *responded sharply to Triteanu's speech*.

The *pervasive* anti-Semitic atmosphere *in the city* was evident from the fact that in 1930 the Romanian professor, A. K. Cuza, the leader of the Christian-National anti-Semitic party, was elected *as a delegate* to parliament. In 1933, Cuza prevented the erection of a memorial to a Jewish physician, who *had* sacrificed his life saving a Christian worker who had fallen into an oil *pit*.

In 1937, the lawyer's bureau of Roman decided not to accept new Jewish members and not to give tenure to *veteran members*.

TL (*Theodore Lavi*)

During the Holocaust

During *the joint rule of* Antonescu and the "Iron Guard" (September 1940-January 1941), Roman *remained* calm *due to a special set of* circumstances. The local "Iron Guard" commander was appointed to be commissar for the "Romanization" of the *Kehillah's* chairman, Bertold Rorlich's, and his brother Leon's industrial plants. They supported the commissar with money and *exerted influence on* him. That influence played a crucial role when the "Iron Guard" riots *which* led to a pogrom in Bucharest, broke out in January 1941, but not in Roman. *In Roman*, the commander *of the "Iron Guard"* ordered the head of the district to keep the peace. *Thus those stormy days passed in Roman without major incident*.

*Nevertheless, a number of incidents did occur*. The *Kehillah's leader was* attacked by a legionnaire and a Jewish boy *was killed by his* Schoolmates. *Regulations directed at* Jews were executed with *precision*, but *without excessive brutality*. Jewish merchants *continued involvement* with their *business*, but from time to time had to put *up* a sign (*beginning* November 1940), *announcing that the premises was a "Jewish Store"* A number of bartenders were

expelled from the *city* and Macedonian refugees from the Dobrovia region, which *was returned at that time to Bulgaria, replaced them*. Eleven Jewish lawyers lost *their posts at court*. *Some* Jews were *removed* from their posts in government *offices*, and some Jewish teachers were removed from *state run* schools. Many Jews were dismissed from private plants (factories), and those *remaining at their jobs saw* their salary reduced. *Each had a Christian "alternate" assigned to him*. Of 1,259 craftsmen and workers, 241 ended up unemployed; of 244 clerks 158 lost their *jobs* and of 281 store and plant owners, 250 were *banned from their former place of employment*.

On August 11 1941, the police forbade the Jews of Roman from *employing* Christians to provide *a variety of* services. *In July, prior to the army promulgating the order* Jews had to wear the *badge* of shame, Shopping in the market was *permitted for Jews*, from 10am to 12noon. *Finally*, a separate market for Jews was *created in a suburb distant from the city*. Movement within the *city* was *initially* forbidden from 6 *in the evening* until 7 *in the morning* and then from 8 *in the evening until 6 in the morning*. In September 1941, the Jews of Roman, like all Romanian Jews, were obliged to *pay* the first half of the *garment* tax, and on February 1, 1942 – the *second* half. In the autumn of 1941, Jews were forced to sign a "completion loan" (*n.b.*) in the sum of 51 million lei instead of the 10 million *that they were obligated to under the law*. The mayor *extorted* a million lei from 12 Jews after jailing them for 12 days. *For this "patriotic" act Marshal Antonescu* praised the *Chief of Police* in a special *proclamation* distributed *nationwide*.

Jews *were pressed* to donate hundred of thousands of lei to the *Refugee Committee*, 650,000 lei to the *construction* of an *"Invalid Palace" aside from* hundreds of beds, pillows, sheets *and the like*. to military hospitals in the *city* or in *Transnistria*. Eight hundred Jews were *arrested and tried* because *it was beyond their ability to provide* those *items*. For *the* sum of 100,000 lei, the *Kehillah* succeeded in *having* the trials cancelled.

On September 16, 1942, *Jews were no longer allocated ration coupons for bread*. On November 30, 1942, *Jews* were not allowed *free movement* on the streets except for two hours *each* day, before

noon. *A month later the Kehillah's* leaders succeeded *in canceling this* decree.

### The Kehillah's *Activities*

The *Kehillah* took many measures to provide assistance. Two soup kitchens were established for the poor and for *needy* school children. *In the two elementary schools there were 400 students.* A high school *totaling in all 180* boys and girls was *created, consisting of* 8 classes and several parallel classes for *students and teachers expelled from the public schools.* *Aside from* professional teachers, *a number of intellectuals* who *had been* fired from their *work* also taught there. *A number of* lawyers, expelled from the *judicial system, began* working for the *Kehillah.* On January 9, 1941, the Jewish hospital was confiscated and the *Jewish patients evicted.* The *Kehillah, in one of the buildings that had not been confiscated,* immediately opened a clinic with Jewish physicians *providing medical care.*

With the outbreak of war between Romania and the Soviet Union (June 21, 1941), about 800 refugees, deported from *nearby* towns *and villages* in the *district enlarged the Jewish population.*

The first convoys of deportees *having had almost all of their property stolen,* arrived in Roman *empty handed.* The convoys *that followed were* organized by the *Kehillah and as a result of its efforts, there was police protection and the deportees were able to* bring their belongings *with them.* They were *housed* in synagogues and private homes. A special soup kitchen for the refugees was immediately opened *providing* meals for 600 people. On July 1, 1941, *subsequent to* the pogrom in Iasi, 16 *Jewish* leaders, *first among whom were Rabbi Isakson and Dr. Frankel* were taken hostage *and* were jailed in the central synagogue. They were freed *3 months later having been warned* that they would be held *responsible* for acts of sabotage committed by Jews.

*At dusk* On July 2, 1941, the “death train” from Iasi to Calarasi *arrived* in Roman with those who *having survived the bloodshed in Iasi,* were *forced to flee. Although they were at death's door,*

*suffocating from a lack of air and water. The Deputy Mayor, N. K. Pipa, prohibited extending any aid to the passengers. However, Mrs. Viorica Agarici, chairwoman, of the local "Red Cross" courageously went to their aid with the help of the local guards commander, Colonel Graur. After overriding the opposition of the transport's commander, Judge Triandaf, and others, succeeded in breaking the iron locks of the railroad carriage doors and provided buckets of water to the people. Members of the Jewish Kehillah brought food and clothing and were permitted to distribute them to the train's passengers. Mrs. Agarici gave instructions to let the passengers off the train for the night – 53 had already died – and sent them to the bathhouse to be disinfected. Meanwhile, the inner walls of the train cars were whitewashed. The next morning the passengers boarded the train and continued their Journey to Calarasi, but thanks to the help they received, fewer of them died on the way. Several hours later, Mrs. Agarici, under pressure from the other members of the Red Cross and the Mayor's deputy. was suspended from her role a chairwoman of the Red Cross.*

During that time, 100 Jews from all *strata* of society were *imprisoned* in the synagogue and held for twenty days under military guard. From August to September, thirty-eight of them from 8 *or* 9 families were deported to Transnistria on the pretext that they had, *as it were*, evaded forced labor. Another 80 were *accused of being Communists. (These were sent to a detention camp in Vapniarca.)*

During the time of these *deportations*, there was *contact Between the Kehillah and the deportees* by letters and messengers, who brought them *assistance in* food, clothing, and money. *The Kehillah gathered* donations *using* the slogan "a meal for a deportee to Transnistria," *and a substantial sum was raised. A Jew of* the first group died in Transnistria, *and the remaining ones returned* in 1943. *Those imprisoned in Vapniarca were returned only in March/April 1944.*

Forced Labor

*Immediately following* the outbreak of the war between Romania and the Soviet Union, Roman's Jews *along* with the refugees *from the villages and towns* were *seized for forced labor*. At first they

worked in the *city* and *its* vicinity. On May 15, 1942, 250 Jews were sent to Floresti in Bessarabia. *Following them*, 200 were sent to Sihna in the Botosani *district* and *95* were *added* to the 5th regiment in Macin, *which is in Dovroglia*. *35* shoemakers were sent to Tiraspol, *in* Transnistria; *75 people* to Baldoivnesti, in the Braila *district*; *45* to Barlad; *50* to Herja-Saventi; and more than *one hundred* to Predeal.

*Aside from the many* workers and technical personnel sent to *various* military units *within* the country, the number of people sent to *various* units outside of Roman reached 1,000. Jewish physicians were also sent to several camps in Transnistria. The work regime was very *difficult*. The *Kehillah* and the *district* office of the “*Central Board of Jews*,” (*Centrala Evreilor jhb*) took *measures to insure that personnel would not be detained a great distance from their homes for more than six months*. or at most one year. *This privilege, though legally promulgated, was not always realized. Nevertheless there was ongoing concern for the worker’s families, that they should receive assistance with food and clothing*, and from time to time some money. *They were also* exempted from paying municipal taxes. *Those in the* work groups also received clothing and food. *The Kehillah’s emissaries would travel to the camps in order to provide the workers with their needs*. Those, who worked *within the city limits or within* the district *worked* eight hours a day, *and received abysmally low compensation*. The *Kehillah* managed to get 650 *work exemption cards* in return for sums of money that sometimes reached 200,000 lei per card.

In April 1944, *as* the Russians *approached*, Jewish refugees began to arrive in Roman from Targu Frumos and Pascani. *The Kehillah rented* German trucks and for 3,000 lei per *head*, Jews from Targu Frumos were transferred during the night. Altogether 1400 Jews were brought from Targu Frumos and about 1,000 from Pascani. The police *ordered these jailed in* the synagogue and *wanted them tried in a military court on the charge of* deserting a war zone without permission. *This time as well, the Kehillah succeeded in freeing the refugees and* they received a special permit to stay in *the city*. With the help of *the* “*JOINT*” (*Distribution Committee*) special soup kitchens were organized *for these refugees*. *At that time* (May 1944), the *Army* commander *attempted* to establish a ghetto in Roman and *ordered*

*the Jews living on the central and commercial streets of the city to transfer their residences within 48 hours to the city's suburbs near the gypsy's quarter. Bribes helped nullify the decree.*

On May 10, 1944, the *district* office of the “*Central Board of Jews*, received an order from the army to *make available a group of* 600 people, 300 men and 300 women, for *labor as diggers*. The same day, the *Chief* of police *handed over* General Racovita's decree, *which obligated all Jews of both sexes* age 15-55, *to go out* to work, to the leaders *of the Kehillah*. The *Kehillah's obligation was* to provide their *necessities* and tools. On May 22, 1944, a third decree was issued from the General Staff with details of the different tasks Jews *were obligated to do*: for the men – paving roads, digging *canals*, building bridges and more; for the women – washing linens, kitchen work, sewing and more. Each unit was to be comprised of 500 people, *and be available to* army headquarters, *which would be in constant contact with the Kehillah*. The work forced upon Roman's Jews in that last stage was *among* the hardest and *most backbreaking and* continued until after August 23rd.

### *Internal* Life

*During the entire time of the “Holocaust”* The leadership of the *Kehillah* remained *as it had been before*. Even after the *district* office of the “*Central Board of Jews*,” began its activities (April 1942), the *veteran* leaders were not forced out.

*There's little doubt that because of this* the *state of affairs* of Roman's Jews was less severe than *those* in other *cities* in Romania.

*The morale of the Jewish population in Roman was influenced by* the Jewish school. *At* the initiative of Rabbi Dr. Frankel, the high school *arranged* public prayers every Saturday and holiday. The choir and the cantors *came from the student body*. During *Jewish* holidays and on other occasions, *students and* teachers *arranged festivities* in *which all the city's Jews participated*.

When the orphans returned from Transnistria in the spring of 1944, 2 *representatives* of the *Kehillah* traveled to Tiraspol and brought

back 132 orphans, *who had been housed in family homes in that city*. In 1944, many Jews *who had been deported to Transnistria* arrived *in* Roman and since they were originally from Bukovina, then under Russian rule, they could not return to their *place of origin*. Many of them settled in Roman. Some of the deportees from the *villages and towns in the district* remained in Roman and never returned to their homes.

There is still a small Jewish community in Roman today.

TL- (Theodore Lavi)

Sources:

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- Yad Vashem Archive – PKR/I-54 (502-32; PKR/I-55 (533-34); PKR/I-56 (535-37); PKR/I-57 (538-39; PKR/(540-01); PKR/I-77 (808-09). 03/1416; 011/6-5; 011/2-12; 0-11/18-1 (268-277);
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- **Klausner**, Israel: Chibat Zion in Romania. Jerusalem, 1958, pp **140,144,148,228,235,270,276,279,289,309,312,314.**

Captions of Photographs:

Page 247:

- A letter from 1867, from the mayor to the Kehillah's council concerning *removal of* the cemetery. (The General Archive of the History of the Jewish People).
- Rabbi Shlomo Isakson (The Collection of Chaim Rabinson).

- Approval of a contract for a butcher shop on the basis of a tender put by the mayor in 1866

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- The Kehillah's 1866 *Budget*.

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- A temporary approval from the *district* council *in 1891* allowing the Kehillah's leadership to open a Jewish school (The General Archive of the History of the Jewish People).

- The Kehillah's *Main Building*

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- *An announcement of* “The Christian National Defense League”’s call for elections in 1930.  
*Heading* the list was A. K. Cuza.

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- Autumn 1942, *An ordinance from the Mayors office, Fall 142, prohibiting* Jews from buying bread.

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- The “Death Train” from Iasi in the train station of Roman

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