



Expedition of the Center for Jewish Art to Romania, 2019



Chair in the Great Synagogue of Brăila

**The expedition was made possible thanks to the generous support of
The Morris and Beverly Baker Foundation**



The expedition of the Center for Jewish Art to Romania took place in January 2019. The expedition documented synagogues, Jewish cemeteries and cemetery chapels in eastern Wallachia (known also as eastern Muntenia) and in Dobruja, as well as surveyed the three cemeteries in Bucharest. The expedition visited the following towns:

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We are grateful to the President of the Jewish Community of Tulcea, Mr. Solomon Faimblat, to the President of the Jewish Community of Brăila, Ms. Nadia Ustinescu and her colleagues Mr. Suchar Goldstein and Mr. Eugen Iosif, as well as to Mr. Marius Neculae, Mr. Laurentiu Selegian, and Ms. Roxana Visan of the Municipal Museum of Râmnicu Sărat, for their assistance in surveying synagogues and cemeteries in those towns.

All documentation from the expedition has been uploaded to the Bezalel Narkiss Index of Jewish Art.



Giurgiu

Giurgiu is a small town on the left bank of the Danube. Although it was an important stronghold during the Middle Ages, now its two main attractions are a clock tower built by the Ottomans and the Bridge of Friendship, which the Soviets built across the Danube in 1952-54, to connect their satellite Romania with another satellite, Bulgaria.

The Jewish cemetery, used by the Sephardi and Ashkenazi parts of the community, is attached to the large municipal Christian cemetery, but is separately fenced and has a separate entrance. It contains about one hundred headstones, the oldest from the late nineteenth century. There are several typical Sephardi tombstones – horizontal slabs of triangular section (Fig. 1). The majority of headstones however are Ashkenazi, of the first half of the twentieth century (Figs. 1, 2). In the early twentieth century, Sephardim emulated the vertical stelae of the Ashkenazim (Fig. 3). Their epitaphs, however, contained words in Ladino. The latest graves in the cemetery are of 1992 and 1996.

There is an abandoned building for a caretaker in the cemetery. It is a small dwelling house typical to that region of Romania. The cemetery is completely overgrown with bushes. The areas adjacent to the Christian cemetery are covered with thrown waste.



1. Jewish cemetery in Giurgiu, Sephardi and Ashkenazi types of tombstones



2. Tombstone of Iosif Elias in Giurgiu (1911)



3. Tombstone of Mazal wife of Isaac Caleb in
Giurgiu (1911)



4. Caretaker's house at the Jewish cemetery in Giurgiu



Oltenița

The town of Oltenița at the confluence of the River Argeș into the Danube was established in 1853. Seven Jewish families from Bucharest settled there by 1856 and the synagogue was built in 1866-68 (not preserved). The land for the Jewish cemetery, which is adjacent to the Christian one, was donated by the first Romanian king, Carol I.¹

30 tombstones are currently situated in the cemetery (Fig. 5), many of them fallen apart (Figs. 6-7). The two earliest ones are dated 1871 and the latest – 1965. The majority of the deceased are Sephardim. One of the most splendid headstones bear the signature of N. Renieris, a tombstone maker in Galați (Fig. 6). Galați is a large town in southern Moldavia, 220 km northeast from Oltenița. Bringing a tombstone from such a distance and not from Bucharest, which is only 64 km from Oltenița, may point to a special connection of that family with Galați.

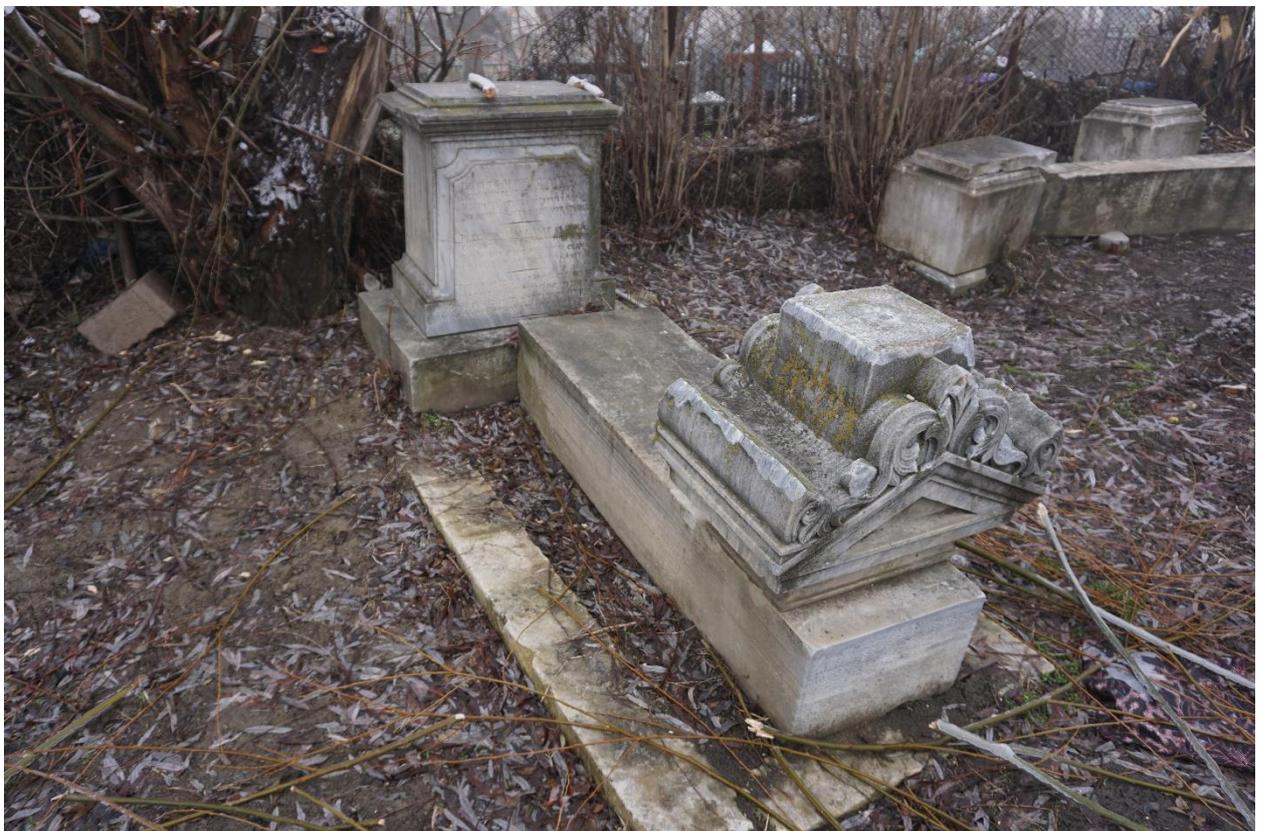


5. Jewish cemetery in Oltenița

¹ *Pinkas ha-kehilot: Romania*, ed. Theodor Lavi, vol. 1 (Jerusalem: Yad Vashem, 1970), 6.



6. Tombstone of Leib Fesi in Oltenița (1902), made by N. Renieris from Galați



7. A fallen tombstone in Oltenița (early 20th century)



Călărași

Călărași is a settlement on the bank of Danube's Borcea branch, which became a town only in 1933. The Jews, Sephardim and Ashkenazim, settled in Călărași in 1843. They had a common synagogue, which has not been preserved. In 1930 there were about 300 Jews in Călărași, the majority of them left after WWII.²

The Jewish cemetery of Călărași is situated next to the Muslim cemetery and close to a large Christian one. There are about one hundred tombstones from the late nineteenth and the first half of the twentieth centuries (Fig. 8).



8. Jewish cemetery in Călărași

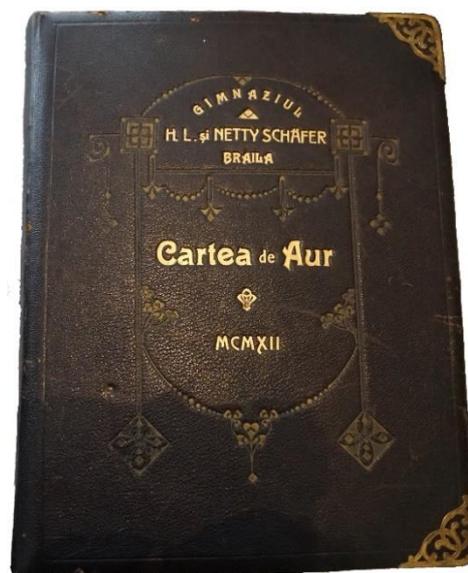
² *Pinkas ha-kehilot: Romania*, 1: 229-230.



Brăila

Brăila was once a prosperous port city, controlling the trade along the Danube. From 1540 it belonged to the Ottoman Empire, and only in 1829 it was transferred to Wallachia. Fortunately, the Socialist “reorganization” in Ceaușescu times did not cause damage to the historic center, which is preserved more or less intact.

The first Sephardi Jews were mentioned in Brăila in the fifteenth century, but a modern Ashkenazi community emerged in the nineteenth century. In 1910, there were about 10,000 Jews in the city, who constituted about 17% of its total population.³ The Jewish community of Brăila was quite affluent, and there are two prominent Jewish buildings at one of the central boulevards of the town: a bathhouse and a high school. The Gymnasium named after Hersh Leib and Netty Schäffer was built in 1912 by the architect Naum Traian (Fig. 9). The “Golden Book” of the Gymnasium with the list of its donors, some with photographs, is still preserved in the Jewish Community (Fig. 10). The bathhouse with two Doric columns flanking the entrance was built at the plot adjacent to the Gymnasium in 1922 (Fig. 11). Both buildings are registered monuments as is testified by special plaques.



9-10. The Herş Leib and Netty Schäffer Gymnasium in Brăila (1912) and its “Golden Book”

³ Pinkas ha-kehilot: Romania, 1: 78.



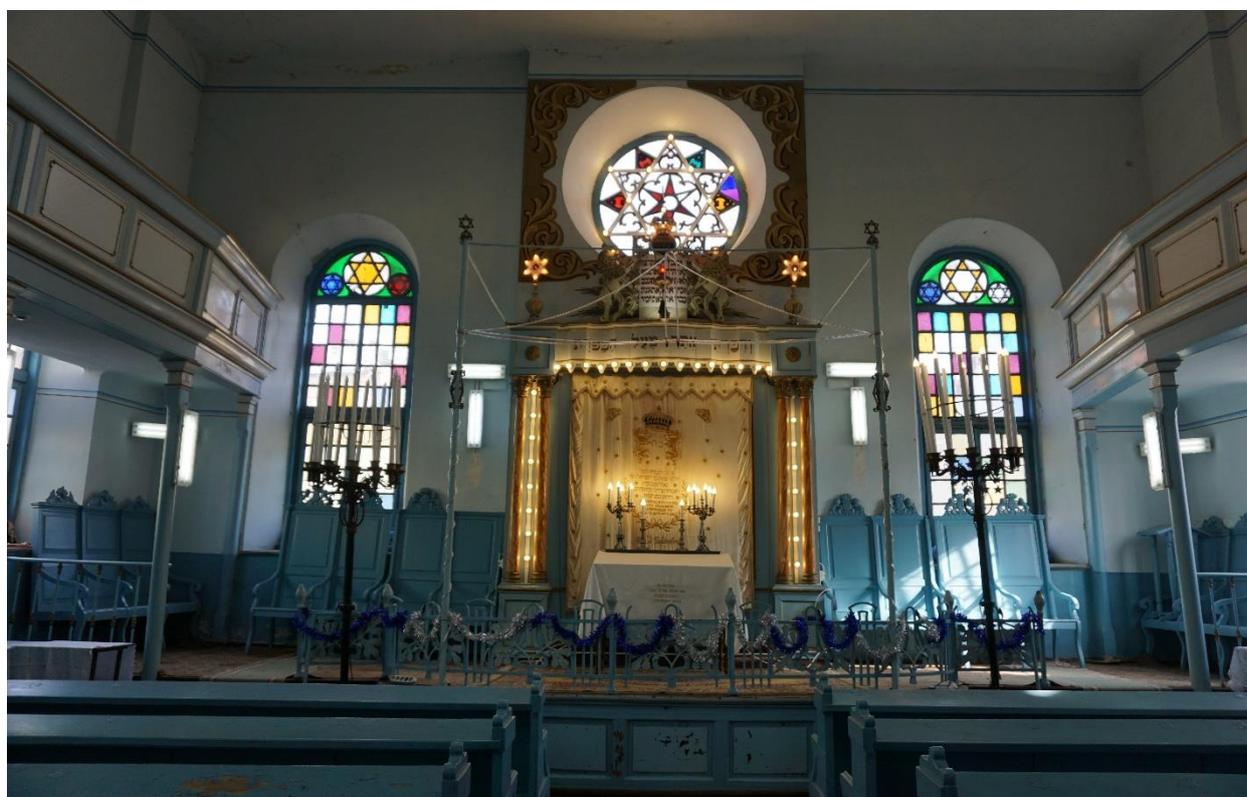
11. *The bathhouse of the Jewish community of Brăila (1922)*

There were eight synagogues and six batei midrash in Brăila before World War I.⁴ Only one of them is preserved – the **Great Synagogue**, which in the early twentieth century was called the Choral Temple, after the example of the Choral Temple in Bucharest. It was established in 1835, while the present building was apparently erected in 1862 (Fig. 12). It is situated at Petru Maior Street, 100 meters from the main street of the town. The simple rectangular building is oriented towards the east, so that it faces the street with its southeast corner. A rectangular prayer hall is surrounded by women's galleries on the three sides. The Torah ark is preceded by a platform, on which a table for reading the Torah stands (Fig. 13). The most interesting feature of the synagogue is a roof lantern in the middle of the prayer hall (Fig. 14). Its placement may suggest that originally the *bimah* was situated at the center of the hall, under the lantern, and only later, probably in the early twentieth century, it was moved near the Torah ark.

⁴ *Pinkas ha-kehilot: Romania*, 1: 81.



12. The synagogue of Brăila, view from the northeast



13. The synagogue of Brăila, interior view towards east



14. Lantern in the synagogue of Brăila

The **Old Jewish Cemetery** of Brăila was established in the 1830s and is situated at today's center of the city (Strada Griviței). The majority of tombstones were moved to the New Cemetery in the mid-twentieth century. Currently there are only a simple mausoleum of Rabbi Yaakov Margulies (d. 1871), several horizontal slab-type tombstones, and three headstones of the mid-nineteenth century bricked into the wall surrounding the burial ground.



15. Old Jewish cemetery in Brăila



The **New Cemetery** was established in 1874 far from the city center. In 1906, a magnificent cemetery chapel was erected at the entrance to the cemetery (Fig. 16). The graves of two Brăila's rabbis are marked by mausolea, as is customary in Romania (Figs. 17, 18). Early tombstones were traditional East-European stelae (Figs. 19, 20), while in the first half of the twentieth century an obelisk became the common form. Many such headstones bear the signatures of the artists. One of them is a sculptor from Galați, I.N.Renieris (1910s, Fig. 23), whose works we met in Oltenița and Tulcea. The local sculptors who signed their gravestones are Dumitru S. Lyritis (1910s-20s), Nicolai Iutele (1930s-40s), I. Periețeanu (1930s) and P. Maina (1940s). All of them seem to be Christians. One tombstone was made by a sculptor from Bucharest, Cheiș, and another (1913) by two makers: Santalena from Bucharest and G. Vinante from Galați. A tombstone of 1919 is signed by the workshop Wulkan & Neubrunn from Vienna – we found their work also in the Filantropia Cemetery in Bucharest (see below).

Next to the serialized tombstones of the Jewish soldiers who were killed in World War I, stands a memorial which commemorates them together with members of the community who perished in concentration camps during the Holocaust (Fig. 21). Another Holocaust memorial (Fig. 22) is situated at the end of the central alley, next to a grave which bears an inscription: “Here is buried the soap made by the Nazi beasts of the fat of the Jews killed by them during the Holocaust.”



16. Cemetery Chapel at the entrance to the New Jewish cemetery in Brăila (1906)



17. Rabbi Israel Margulies' grave (1923) in the New Cemetery in Brăila



18. Rabbi Shlomo Meer's grave (1914) in the New Cemetery in Brăila



19. Tombstone of Avraham son of Yehuda Leib (1878) in the New Cemetery in Brăila



20. Tombstone of Yeshayahu Isaac son of Avraham (1875) in Brăila



21. Memorial to the soldiers of WWI and the Holocaust victims in the New Cemetery in Brăila



22. Holocaust Memorial in the New Cemetery in Brăila



23. Tombstone of Leib Katz in Brăila (1913), made by N. Renieris from Galați



Buzău

Buzău is situated 100 km to the northeast from Bucharest. It was an important town in the Middle Ages and a seat of a bishop. Industrialization and prosperity came to the city in the late nineteenth and early twentieth centuries, when Buzău became a railway hub. The Communist era brought additional forced industrialization and the tripling of the city's population.



24. Temple in Buzău, view from northwest

Jews settled in Buzău in the seventeenth century, and in 1890 their number reached 2,112.⁵ The Great Synagogue was erected in 1885, to be replaced by a building of **the Temple** constructed in 1903-1910 (Fig. 24). It combines the features of the Neo-Moorish style, popular among European Jews, with those of the Neo-Romanian (Neo-Brâncovenesc) style, popular in the country as its national artistic expression. Although the Temple is a magnificent building crowned with three cupolas, is it situated inside a block, screened from the street by the building of the Jewish school.

⁵ Pinkas ha-kehilot: Romania, 1: 24.



The Temple was repaired in 1946 with the assistance of the Joint Distribution Committee and therefore its photographs are preserved in the JDC archives in New York and the Yad Vashem Archives in Jerusalem. Nonetheless, currently the Temple is in a deteriorated state and it is dangerous to enter it (in fact, the head of the Jewish community did not allow us to enter the building, Fig. 25).



25. Temple in Buzău, vestibule

The **New Jewish Cemetery** in Buzău was established in 1896 instead of the older one. It is situated at the crossing of several important roads leading to the city. A low massive cemetery chapel forms the entrance (Fig. 26).

The cemetery is in a bad condition, with many fallen tombstones (Fig. 27). Many prominent headstones bear signatures of the sculptors from Bucharest (Fig. 28), which is situated only 100 km to the southwest from Buzău, and one tombstone was made in Focșani, 70 km to the northeast (Fig. 29). Since the signatures on tombstones served as an advertisement for the artists, they also mentioned the addresses in Bucharest. For example, the address of S. Goldeanu, whose 30



tombstones we documented in the Filantropia Cemetery in Bucharest (see below), indicates that his workshop was situated – quite expectedly – near the Filantropia cemetery (Fig. 28).



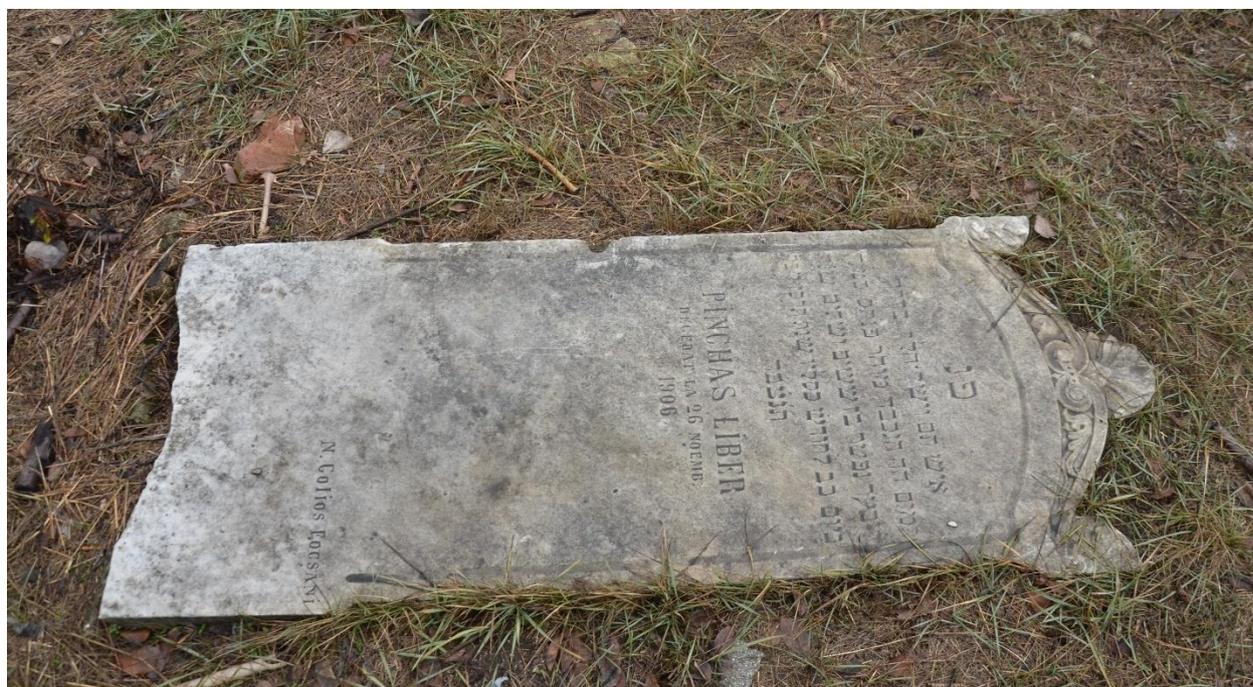
26. Cemetery chapel in the New Jewish Cemetery in Buzău



27. The New Jewish Cemetery in Buzău



28. Tombstone of Sofie Heinrich Silbermann in the New Jewish Cemetery in Buzău (1928) made by S. Goldeanu in Bucharest



29. Tombstone of Pinchas Liber in the New Jewish Cemetery in Buzău (1906) made by N. Colios in Focșani



Râmnicu Sărat

Râmnicu Sărat is a town situated 37 km to the northeast from Buzău and near the border between the historical regions of Wallachia and Moldavia.

The preserved **synagogue** (Fig. 29) has already been documented by our expedition to Moldavia in 2012, supported by the Baker Foundation. It is very similar to the Moldavian synagogues: Its Torah ark is decorated by the carved figures of a double-headed eagle and griffins (Fig. 30), and an eagle is painted on the ceiling of the prayer hall (Fig. 31). The remarkable feature concerning this synagogue, is its current usage. Since there are no more Jews in Râmnicu Sărat, the building is used by the local museum as a place for creative activities with local children. Under the guidance of Mr. Laurentiu Selegian, the children create various installations, as the book column seen on Fig. 32. Thus, it is a respectful and decent use, which enables to keep the building alive without an active Jewish community.



Fig. 29. Synagogue in Râmnicu Sărat, view from the southwest

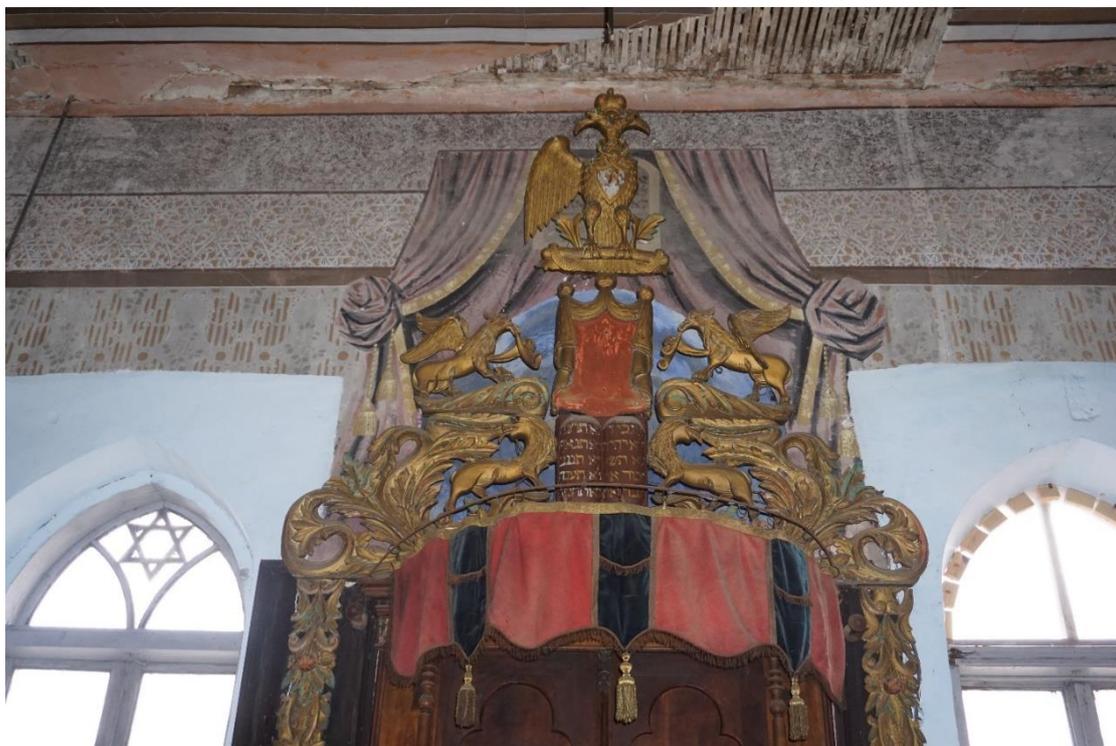


Fig. 30. Synagogue in Râmnicu Sărat, upper part of the Torah ark



Fig. 31. Synagogue in Râmnicu Sărat, an eagle holding a Torah scroll painted on the ceiling of the prayer hall



Fig. 32. Synagogue in Râmnicu Sărat, vestibule with a book column erected by local children

The **Old Jewish cemetery** of Râmnicu Sărat is situated at the outskirts of the historical town. It occupies a large territory, but there are only about 20 gravestones – traditional stelae of the mid-nineteenth century (Fig. 33).



33. Tombstone of Miriam daughter of Yehuda Leib (1850) in the Old Cemetery in Râmnicu Sărat



The **New Jewish cemetery** is situated not far from the Old one, behind an abandoned military base. The cemetery is completely overgrown with bushes. Among its headstones there are traditional stelae (Fig. 33) as well as obelisks typical for the first half of the twentieth century (Fig. 34).



34. Tombstone of Moise Grünstein (1894) in the New Cemetery in Râmnicu Sărat



35. Tombstone of the early 20th century in the New Cemetery in Râmnicu Sărat



Constanța

Constanța is the main Romanian port city and the capital of Dobruja. In the nineteenth century it was a multi-religious, multi-ethnic and multi-cultural hub, where Turks, Tatars, Greeks, Armenians, and Jews co-existed.

Its many buildings are in dilapidating conditions, but a trend to revive the city is very noticeable. One of its features is designating old structures as historical monuments and attaching a special plaque to them. Here, however, lies a problem. While the buildings connected to the history of the Greek population have a plaque with an inscription in Greek, and the buildings connected to Armenian history are inscribed in Armenian (Figs. 36-37), the synagogue is not marked as a historical monument at all!



36-37. Plaques on the Greek and Armenian Churches in Constanța with corresponding inscriptions



The **synagogue of Constanța** was built in 1911 according to the design of the architect Adolf Linz (Fig. 38).⁶ Currently it is half ruined, its roof collapsed. Fortunately, the Center for Jewish Art possesses the archives of Moshe Kunes, who photographed many Romanian synagogues in the 1990s. Among those, he captured the synagogue interior before the roof collapsed.



38. *The Ashkenazi Synagogue in Constanța, view from southwest*

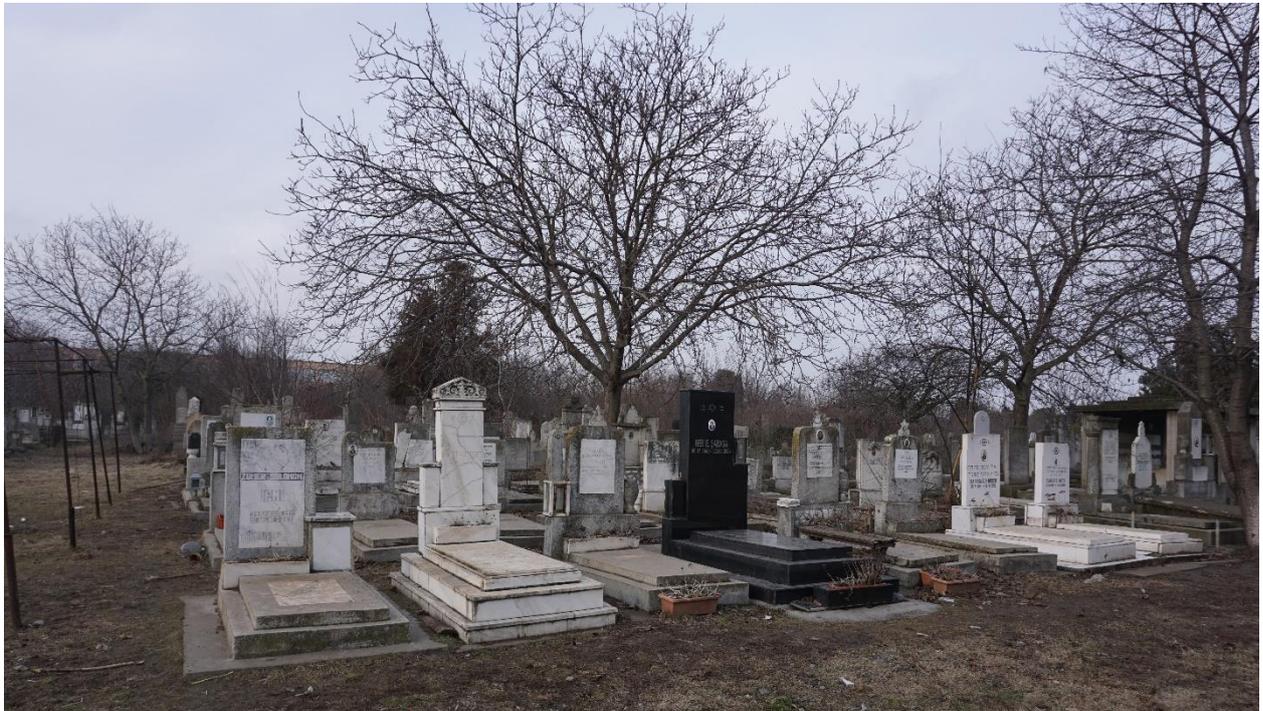
The **New Jewish cemetery** of Constanța is situated outside of the old city. There are thousands of gravestones, but the largest and the oldest part of the cemetery is covered by bushes, so that the graves are not accessible (Fig. 39).

The grave of the last rabbi of Constanța, Leo (Arie Eliezer) Friedman, who died in 1971, has a kind of mausoleum, according to the custom in Romanian communities (Fig. 40). In contrast to traditional superstructures on rabbinic graves, this one in Constanța is quite modern in its

⁶ Aristide Streja and Lucian Schwarz, *Sinagogi din România* (Bucharest, 1996), 77.



approach: it has three equal parts – one for the rabbis, another one for his wife Malvina (d. 2000), and the third one is still empty.



39. The New Jewish Cemetery in Constanța



40. Rabbi Leo Friedman's grave in the New Jewish Cemetery in Constanța (1971)



Cernavodă

The settlement of Cernavodă grew after the erection of the King Carol I Bridge across the Danube in 1890-1895, which was the longest bridge in Europe at the time of its construction. In 1984 the town was split by a canal connecting the Danube to the Black Sea. From the 1980s Cernavodă houses the only nuclear plant in Romania.

A small Jewish cemetery in Cernavodă is attached to the Muslim cemetery and is accessible through a private house. It contains only 13 tombstones from the first half of the twentieth century (Fig. 41). Only one of them is decorated by a menorah and hands in a priestly blessing (Fig. 42).



41. Jewish Cemetery in Cernavodă



42. Tombstone in the Jewish Cemetery in Cernavodă (early 20th century)



Tulcea

Tulcea is a town at the delta of the Danube. Jews began to live there in the first part of the nineteenth century: a first synagogue and cemetery were established in 1843. The second synagogue was established in 1855 and the third one – in 1859-60.⁷ The founding stone from the New Synagogue is preserved in the functioning synagogue.

During the last decade of the Communist rule, almost all old houses in Tulcea were demolished and new apartment buildings erected instead. Only several churches have survived, as well as one of the three synagogues. Thus, the synagogue, or the Choral Temple, is the only pre-Ceaușescu building in the main thoroughfare of the town, Babadag Street (Fig. 43).



43. The synagogue in Tulcea, view from the southwest

⁷ Pinkas ha-kehilot: Romania, 1: 132–133.



The synagogue was built in 1893, as an inscription on its main façade states.⁸ In 2010-14 it was renovated and now serves a small Jewish community. The synagogue is well maintained and contains a small museum devoted to Tulcea Jews. There are also several physical remains from the synagogue at Orientului St. which no longer exists. The Neo-Gothic Torah ark is surmounted by the image of Mt. Sinai with two trumpets, thunderbolts, and the Tablets of the Law (Fig. 44).



44. The synagogue in Tulcea, interior view towards the east

The **Old Jewish cemetery** of Tulcea is situated on a slope at Gavrilov Corneliu St. (Fig. 45). It was apparently established in 1843, but a magnificent entrance to the cemetery was made in 2002, thanks to a support of Dr. Robert Sadoff from Philadelphia, USA. There are more than a hundred headstones in the cemetery, the majority from the second half of the nineteenth century. Among many Ashkenazi “vertical” tombstones, several Sephardi-type graves with horizontal slabs could be found.

⁸ The building probably started in 1888, see Streja and Schwarz, *Sinagogi din România*, 77.



At least three funerary monuments bear the signature of a tombstone maker in Galați, N. Renieris, whose works we saw in Oltenița and Brăila, and another one bears the signature of V. Scutari. Galați is situated 80 km from Tulcea and it was an important center for the Jews of the region. The fact that tombstones were made there and brought to Tulcea testifies also to the absence of a specialist who could prepare a “modern”-looking stelae in Tulcea in the late nineteenth century.

In the center of the cemetery there is a mausoleum for Rabbi Yeshayahu son of Barukh Tzvi (Işuie ben Burach Ṭvi in the local dialect of Yiddish, fig. 45). It is venerated not only by local Jews, but, according to the testimony of Mr. Solomon Faimblat, the President of the Jewish Community, by local Christians as well. The headstone of another Tulcea rabbi, Nahum Volițer (d. 1898), stood in front of Rabbi Yeshayahu’s grave, but now its remnants are preserved at a shed near the entrance to the cemetery.

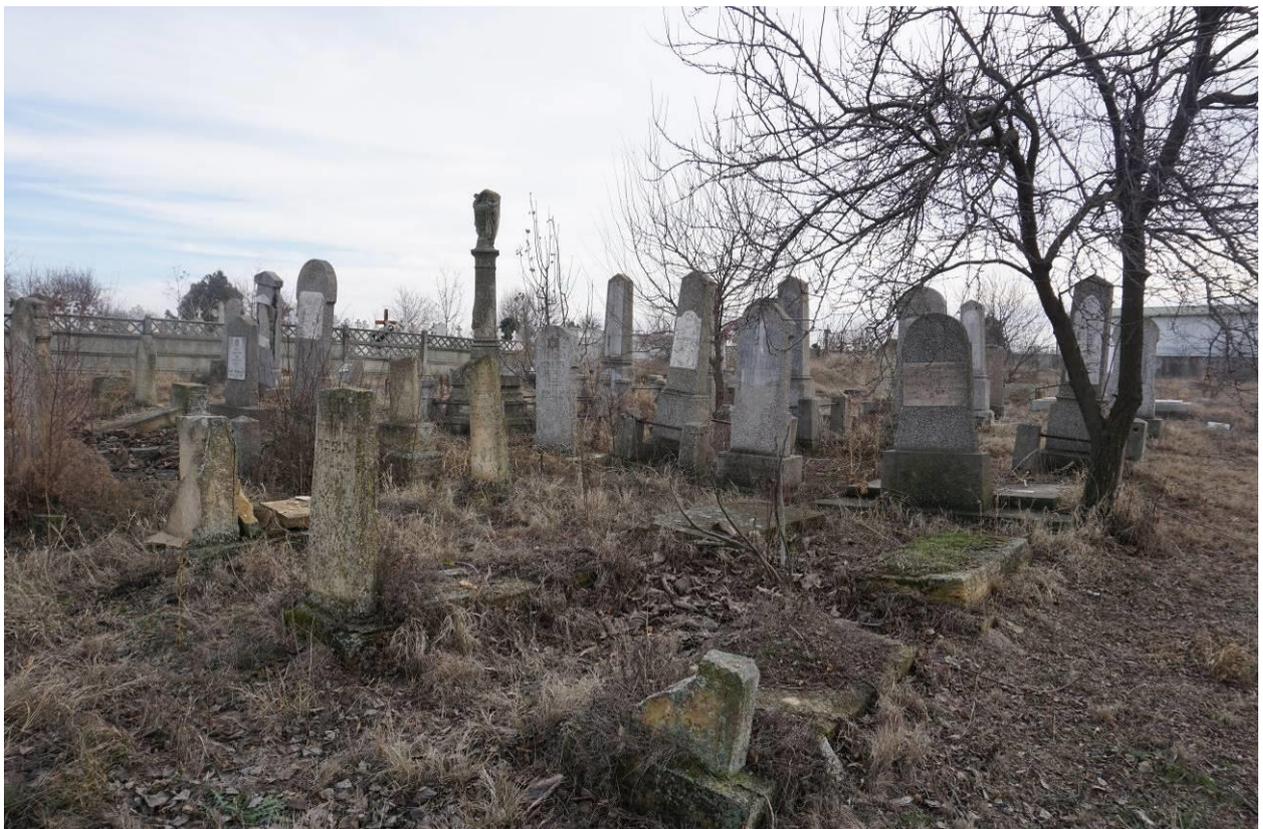


45. *The Old Jewish Cemetery in Tulcea*

The **New Cemetery** in Tulcea was established in 1901. A cemetery chapel, called by the local Jews “ohel,” fences the cemetery from the street (Fig. 46). It is remodeled now for the dwelling of a caretaker. There are several hundreds of tombstones in the cemetery, from the beginning of the twentieth century until most recent times (Fig. 47). The grave of Rabbi Isaac son of Arie Leib Solomon (1864-1958) is protected by a small mausoleum.



46. The cemetery chapel in the New Jewish Cemetery in Tulcea (1901)



47. The New Jewish Cemetery in Tulcea



Babadag

Babadag means in Turkish “Father Mountain.” This name is connected with a thirteenth-century dervish Baba Sari Saltik, whose tomb is situated in the town.

The Jewish cemetery is placed at the outskirts of the town and was recently surrounded by a concrete fence. About one hundred tombstones are preserved, the oldest of which are dated to the 1860s (Fig. 48). There are two types of tombstones: vertical and horizontal. The majority of the vertical stelae were erected in the 1860s-1900s (Fig. 49), while the horizontal ones were made in the 1910s and 1930s (Fig. 50).



48. Jewish cemetery in Babadag



49. Headstone of Sarah Rivka daughter of Daniel in Babadag



50. Headstone of Shimon Leib son of Eliezer Lipa in Babadag (1932)



Isaccea

Isaccea is a village on the right bank of the Danube, known from Roman times. It is situated at the place with a convenient ford to the Danube's left bank, which belongs today to Ukraine.

In the early nineteenth century there lived about 20 Jews and their number remained unchanged until WWII, when all Jews were expelled to Tulcea.

The Jewish cemetery of Isaccea is a fenced territory, with a gate decorated by Magen David and inscribed "Cemetery. Jewish Federation of Romania" (Fig. 51). However, not a single tombstone remains there.



51. Entrance to the Jewish cemetery in Isaccea



Măcin

Măcin is a small town on the right bank of the Danube. Its most prominent building is a wooden mosque, built in the 19th century. In the late nineteenth and the first half of the twentieth centuries there was a small Jewish population in the town, but all Jews were expelled to Tulcea at the beginning of WWII.

The Jewish cemetery is situated among dwelling houses. An entrance gate and a fence facing the street were made quite recently (Fig. 52). Only nine headstones are present (Fig. 53), all those that have legible epitaphs were erected in the first years of the 20th century (Fig. 54).



52. Entrance to the Jewish cemetery in Măcin



53. Jewish cemetery in Măcin



54. Tombstone of 1906 in the Jewish cemetery in Măcin



Bucharest

The oldest Bucharest Jewish cemetery, at the Sevastopol Street, was demolished by the Nazi-allied Romanian government in 1942-1944. Three other Jewish cemeteries in the city remained intact and were surveyed by the CJA expedition.

Filantropia Ashkenazi Cemetery

The Ashkenazi cemetery known under the name “Filantropia” was established in 1865. Its current entrance gate with a chamber for the ritual cleansing of the dead was erected in 1934, in Art Deco style (Fig. 55, 56).⁹ Behind the gate stands a magnificent cemetery chapel, which was built in 1882 and remodeled in 1910, as well as after the earthquake of 1941 and in 1977.¹⁰ It is a square building crowned by five cupolas (Figs. 57, 58).

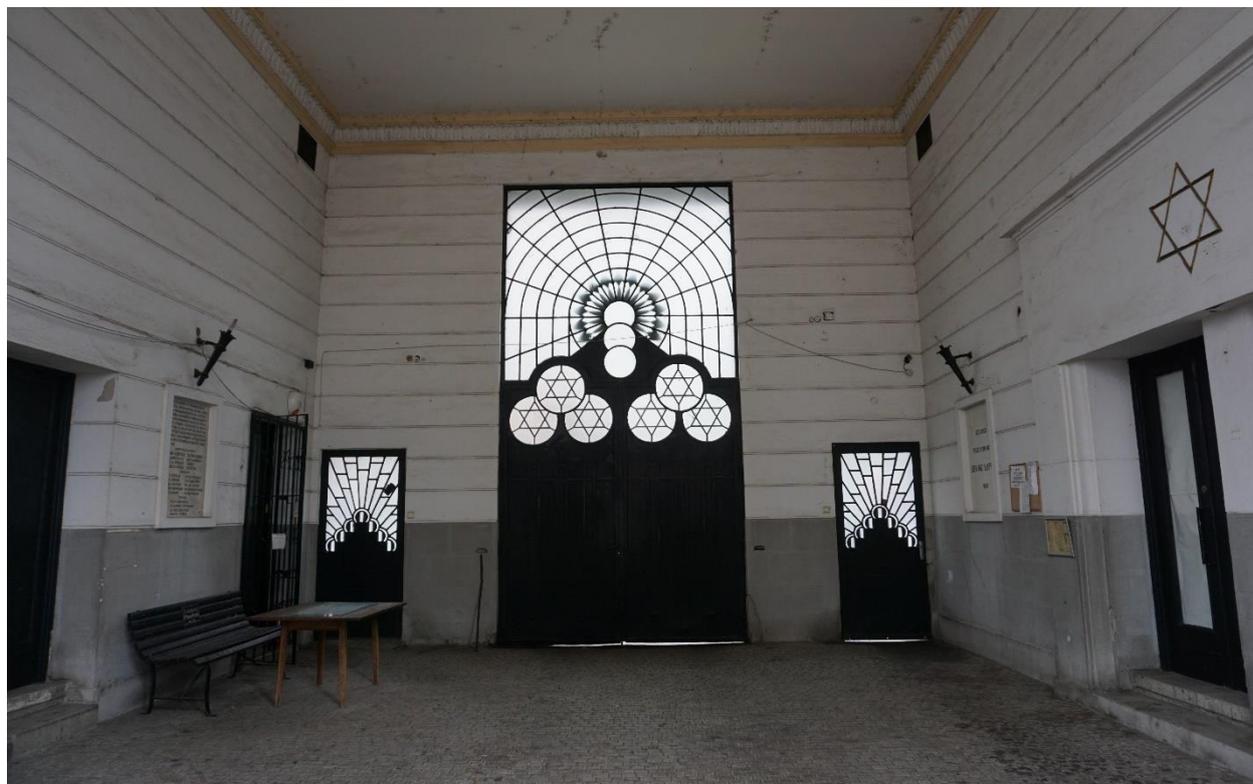
At the utility area of the cemetery, an original funerary carriage is still preserved (Fig. 59).



55. Entrance gate (1934) to the Filantropia Ashkenazi cemetery in Bucharest

⁹ Lucia Stoica, ed., *Atlas-ghid: istoria și arhitectura lăcașurilor de cult din București din cele mai vechi timpuri până astăzi* (București: Editura Ergorom '79, 1999), 261.

¹⁰ Rudolf Klein, *Metropolitan Jewish Cemeteries of the 19th and 20th Centuries in Central and Eastern Europe: A Comparative Study* (Petersberg: Michael Imhof Verlag, 2018), 232.



56. Entrance gate (1934) to the Filantropia Cemetery, interior view of the gate



57. Cemetery chapel (1882, 1910) in the Filantropia Cemetery, view from the south



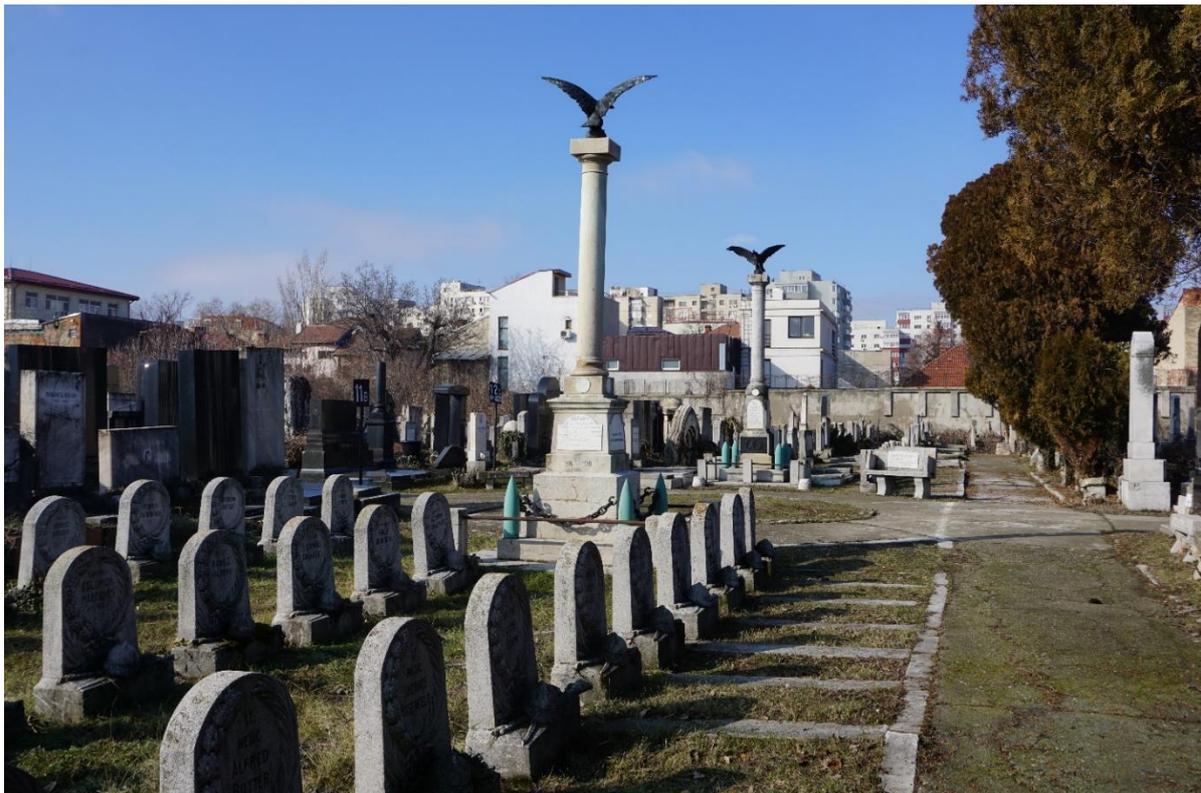
58. Cemetery chapel (1882, 1910) in the Filantropia Cemetery, interior view towards the north



59. Funerary carriage in the Filantropia Ashkenazi cemetery in Bucharest



The graves of Jews who was killed as Romanian soldiers during World War I is situated in the central part of the cemetery: serialized small gravestones decorated with a helm and a gun are placed in three rows, while two monuments topped with an eagle face the central ally of the cemetery (Fig. 60).



60. Graves of the soldiers of World War I in the Filantropia Cemetery in Bucharest

The civil tombstones include traditional stelae (Fig. 61) and elaborated monuments of affluent people of the first half of the twentieth century (Fig. 62). Many of the latter bear signatures of the tombstone producers. The most popular master was S. Goldeanu, whose workshop was situated not far from the cemetery (as it is stated in his signature on a tombstone in Buzău). We counted about 30 headstones made by him, ranging from large black marble obelisks (Fig. 63) and even an impressive mausoleum, to small plaques marking less prosperous graves. Other producers of tombstones, who signed their names are J. Heidenreich (at least 7 black marble obelisks, Fig. 65), L. Martinis (at least 4 tombstones), Santalena (at least 3 monuments), H. Fiedman, N. Frigcer, Frister (his workshop was situated near the Bellu cemetery, see below), L. Marhois, and G. Schmiedigen (each one at least one headstone).



61. Tombstone of Saltana Goldenberg (1890) in the Filantropia Cemetery



62. Tombstone of Salomon C. Breyer (1905) in the Filantropia Cemetery



63. Tombstone of Obercantor Gerson Weiss (1904), in the Filantropia Cemetery, made by S. Goldeanu



64. Tombstone of Charlotte Tenenhaus (1920) in the Filantropia Cemetery, made by Wulkan & Neubrunn workshop in Vienna



Some families brought monuments for their beloved from Vienna. We found at least two such tombstones, one made by Nfg. Schulz, and another one by the workshop Wulkan & Neubrunn (Fig. 64). Wulkan & Neubrunn probably had special connections to Romania, since we found a tombstone made by them also in Brăila (see above).

Another interesting feature of the tombstones in the Filantropia Cemetery is the depiction of emblems of the associations which assisted in the burial. For example, at least 7 tombstones bear a depiction of the emblem of the *Erster bruederlicher krankenpflege und leichenbestattungs Verein in Bucarest* – the First Fraternal Association for Care about Sick and about Funerals in Bucharest (Fig. 66). This association was a kind of mutual insurance society helping its members in the cases of sickness and death. We found also the emblems of *Unirea membrilor bolnavi* (Association of the Sick) and the society *Marpe lenefes* – *Tămăduirea* (Healing of the Soul).



65-66. Tombstone of Salomon and Emma Beinhacker (d. 1896 and 1908) in the Filantropia Cemetery, made by J. Heidenreich, and the emblem of the First Fraternal Association for Care about Sick and about Funerals in Bucharest depicted on it



Bellu Sephardi Cemetery in Bucharest

The Sephardi Cemetery of Bucharest is situated near the main municipal necropolis, known as Bellu, after Baron Barbu Bellu, who donated the land in 1858. The Christian Bellu cemetery includes Orthodox, Catholic, military, and Heroes sections, and the Jewish cemetery across the road supplements these. The cemetery was created in 1865, and the gate structure housing the cleansing room and the hall for funeral services was erected at the same time (Fig. 67).¹¹ The gate was built in the Neo-Moorish style fashionable at this period among Jewish communities of Europe. The fact that the cemetery belonged to the Sephardi community added additional sense to the usage of that style which represents the Orient.



67. Entrance gate to the Bellu Sephardi cemetery in Bucharest

Like in the Filantropia Ashkenazi cemetery, the central part of the Bellu Sephardi cemetery occupies a monument to the Jews killed as Romanian soldiers during World War I (Fig. 68).

¹¹ Stoica, *Atlas-ghid*, 263.



Among other tombstones in the cemetery, there are several family mausolea built in modernist styles in the early twentieth century (Fig. 69).



68. Graves of the soldiers of World War I in the Bellu Cemetery



69. Cobilovici Family Mausoleum (early 20th century) in the Bellu Cemetery

After the Holocaust, the Sephardi community of Bucharest disappeared and now the cemetery serves all Bucharest Jews who can afford purchasing a plot there. Thus the majority of the graves are from the second half of the twentieth and the beginning of the twenty-first centuries. Almost all of them are low concrete stelae with marble plaques, exactly as the graves in the third cemetery of Bucharest, the Giurgiului Road Cemetery (see below).



Giurgiului Road New Jewish Cemetery in Bucharest

The New Jewish cemetery at Giurgiului Road, at the southern part of Bucharest, was opened in 1929 and there are more than 35,000 people interred there.¹² Due to the harsh weather conditions, however, we were able to survey only the new part of the cemetery with the graves from the 1960s and 2000s (Figs. 70, 71).



70. Graves of the 1960s in the Giurgiului Road New Jewish Cemetery in Bucharest



71. Graves of the 2000s in the Giurgiului Road New Jewish Cemetery in Bucharest

¹² Klein, *Metropolitan Jewish Cemeteries*, 253.



To finish this report, we would like to recall our reports for 2014, 2015, and 2016, which discussed book bindings with ivory incrustations. During this expedition we also found such a book binding in the premises of the Jewish community of Brăila (Fig. 72). The binding contains a Mahzor with a German translation published in 1889 in Vienna, which belonged to Netti Kanner (Fig. 73). Thus this item supports our hypothesis that such bindings were produced in Vienna in the late nineteenth century and were spread from there throughout southeastern Europe.



72-73. Bookbinding and the Mahzor for the evening prayer at the Day of Atonement, Vienna, 1889, that belonged to Netti Kanner of the Brăila Jewish community