

Iași, Romania  
March 15th 2016

Dear Madam / Sir,

**Corona Foundation from Iași** in partnership with the **National Museum of the Romanian Literature Iași** implemented during 1.04.2015 – 30.03.2016 the project “Minor Minorities” financed through a Grant offered by Norway, Iceland, Liechtenstein and Romanian Government within the Programme PA17/RO13 “Promotion of diversity in culture and art within the European cultural heritage”.

The project approaches **5 national minorities from Romania** who had a significant contribution to the Romanian History and Culture, namely the Germans, the Lipovans, the Turks, the Ukrainians and the Jews. The project aimed at recovering the cultural-historical heritage of these minorities, to raise awareness of its importance to the general public, to disseminate and capitalize it through public events and touristic promotion materials.

Within the project, the following were carried out:

- **1 Cultural Historical Study** on Germans, Lipovans, Turks, Ukrainians and Jews;
- **1 Documentary Film** on 5 minorities broadcasted among 50.000 viewers;
- **5 Minorities’ Fairies** (Iași, Cluj-Napoca, Timișoara, Constanța and Bucharest) with the participation of 370 representatives of the minorities, experts in the field, general public, mass media and the involvement of 78 pupils and professors within a stands decoration contest;
- **1 Cultural Touristic Catalogue** distributed among 900 recipients from Romania and abroad (schools, tourism agency, media and other relevant organisations and institutions).

**We are honored to offer you free of charge the following products within the project:**

- **Cultural Touristic Catalogue** – material to promote the historical and cultural heritage of the five national minorities addressed within the project;
- **DVD – Documentary Film** in 5 episodes, for each of the five minorities addressed within the project (*with subtitles in English, French and German*);

All materials can be used for educational purposes, for tourism promotion or dissemination in various media channels. The products can also be used in any other contexts related to the promotion of the historical and cultural heritage of the national minorities (conferences, workshops etc.). Regarding the Documentary Film, it can be made available to those interested in Full HD format, based on a prior written request.

The right to use the materials offered is only for the contexts mentioned. Please note that none of these products can be marketed. Also, they can be duplicated and distributed only free of charge and with the prior written consent of Corona Foundation.

To monitor the impact of the project, please send us by e-mail a brief description of how you used these resources, if applicable.

The additional materials and further details can be viewed on the web page of the project:

<http://minoritati.fundatiacorona.ro/>

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Fundația Corona



Muzeul National  
al Literaturii Române  
Iași

*„Likewise, our language from many languages is gathered  
and our speech is blended with the one of our surrounding neighbours,  
because we come from Rim, and with their words ours are blended.”*

Grigore Ureche, *The Chronicles of the Land of Moldavia*

# TOURISTIC CULTURAL CATALOGUE

## ITINERARIES AND DOCUMENTARY MOVIE

### about five national minorities from Romania

### UKRAINIANS

### GERMANS (saxons)

### JEWS

### LIPOVANS

### GERMANS (swabian)

### TURKS



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Promotion of **DIVERSITY**  
**IN CULTURE AND ARTS**  
within European Cultural Heritage



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Supported by a grant from Norway, Iceland, Liechtenstein and the Romanian Government

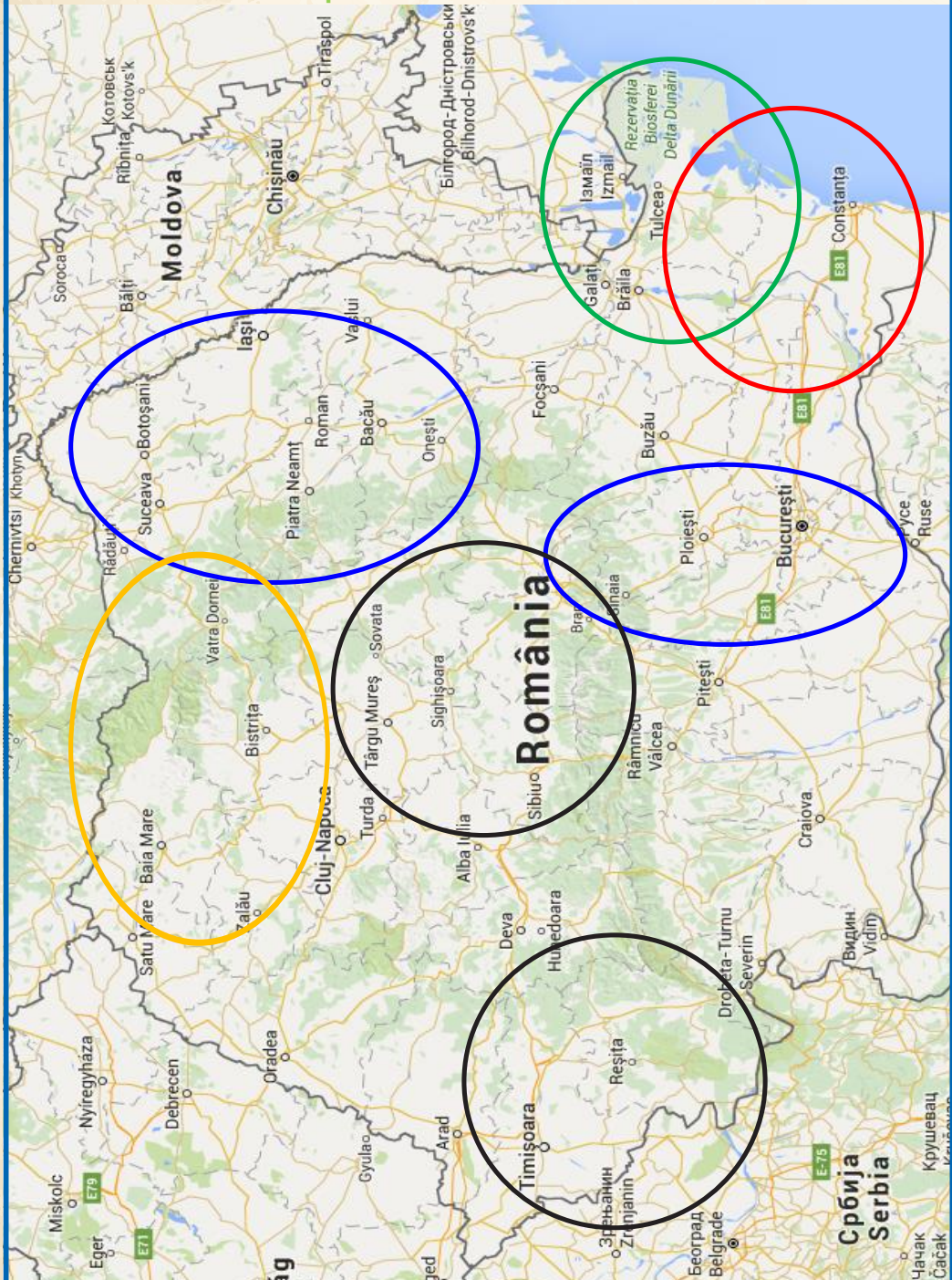
Germans

Lipovans

Turks

Ukrainians

Jews



## *Five countries on one map and in one documentary film*

”The travel goes along well the road” says an old Romanian proverb. Many roads were and are crossed in the Romanian regions, from the oldest times and until today. At the meeting point between empires, between the Western and the Eastern side, the Romanian folk has borrowed features characteristic to the surrounding nations and offered them with generosity to the travellers.

The historical and cultural diversity in today’s Romania can be understood, sometimes, with difficulty in the everyday spoken language, histories and legends, dresses and foods, architecture and art, folk or academic culture, occupations and utensils and, not lastly, in the way of being of people so diverse from one end of the country to the other.

This text invites the traveller to a cultural and historical visit, to one in the past still present in people, words, places and objects. In the next pages you will find a touristic guide for a Romania diverse in roots, buildings, monuments, remnants, but also in the people’s life and the everyday spoken language.

From the rich ethnic and cultural diversity of yesterday’s and today’s Romania, out of the 18 recognised national minorities, we have selected five ethnicities which have registered in the last century a significant demographical decline and those which presently are less visible in the public space.

In these pages we propose **seven cultural and touristic itineraries** which will stir the traveller in exploring the cultural and historical legacy left by the **Germans, Russian-Lipovans, Turks, Ukrainians and Jews**, which brought and are continuously bringing a significant contribution to today’s Romania.

- 2 routes for the German minority (Saxons from Transylvania and Swabians from Banat);
- 1 route for the Russian-Lipovan minority (Dobrogea and the Danube Delta);
- 1 route for the Turkish minority (Dobrogea and Constanța);
- 1 route for the Ukrainian minority (Maramureș and the Ruscova Valley);
- 2 routes for the Jewish minority (historical Moldova and Bucharest).

The routes proposed emphasize only a couple of the touristic objectives typical to the national minorities, however, without overlooking a series of other targets close by which can be of interest to the travellers in these regions.

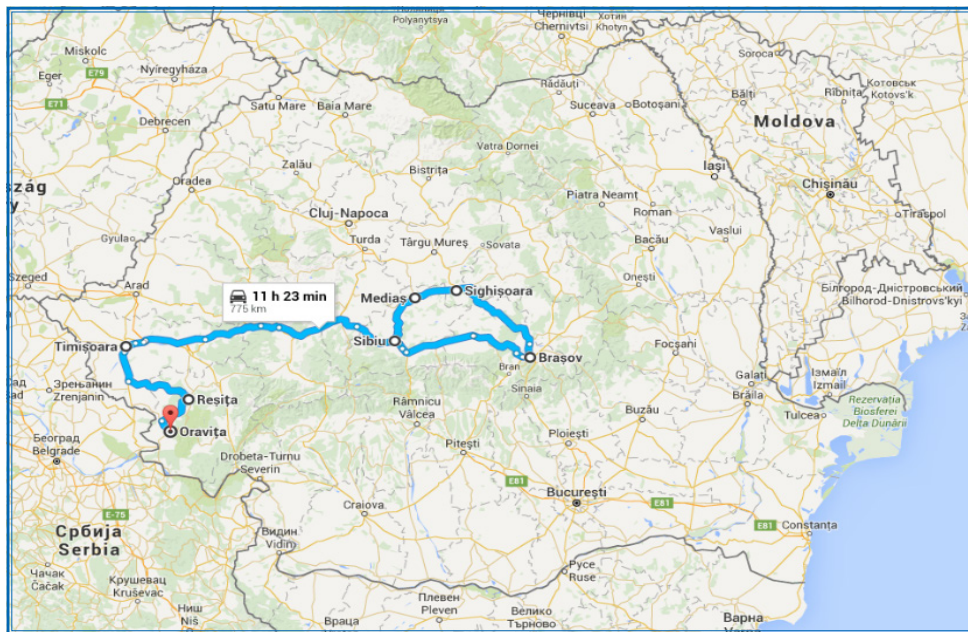
At the end of this catalogue you will find a **DVD with 5 documentary films** promoting the cultural and historical legacy of the 5 minorities.

The cultural and touristic catalogue and the documentary film on the five national minorities in Romania were made within the framework of the ”Minor minorities” project financed by a grant offered by Norway, Island, Liechtenstein and the Romanian government. The project was undertaken by the Corona Foundation in Iași, in partnership with the National Museum of Romanian Literature in Iași.

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## I. GERMAN MEDIEVAL FORTIFICATIONS AND INDUSTRY



*It was the year 1150 and the German, Wallonians and Flemish villages between the Rhine and the Maas were boiling. The envoys of the Hungarian king Géza II were going from village to village and were announcing the people that Hungary's king was inviting them to settle in his kingdom. They would have freedom, an autonomous status, they would not pay taxes and they would be respected. The only condition: to defend the kingdom's boundaries.*

In order to visit the cultural and touristic targets of the German minorities in Romania, we propose two distinct routes, for two larger ethnic subgroups: Saxons from Transylvania, the central area of Romania (near the cities of Sibiu and Brașov) and the Swabians from Banat, the Western area of Romania (around the cities of Timișoara and Reșița).

### Saxons from Transylvania (Centre)

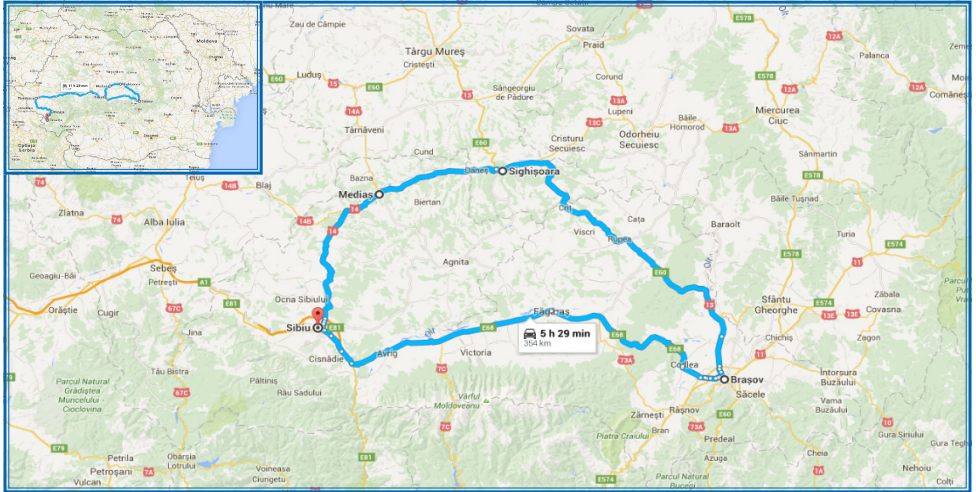
- ▶ **Sibiu** (Cisnădioara);
- ▶ **Mediaș** (Biertan);
- ▶ **Sighișoara** (populated medieval fortress);
- ▶ **Brașov** (Prejmer, Hărman, Râșnov medieval fortress, Bran Castle).

### Swabians from Banat (West)

- ▶ **Timișoara** (Jimbolia);
- ▶ **Reșița** (Gărâna, Bocșa);
- ▶ **Oravița**.



## 1.1. The Fortified Churches of the Transylvanian Saxons



In Romania there are 250 fortresses and fortified churches built by the Saxons during the 13th and 18th century. Among these, the best known are the seven cities which gave Transylvania its German name of Siebenburgen (The seven cities): Biștrita (Bistritz), Brașov (Kronstadt), Cluj (Klausenburg), Mediaș (Mediasch), Sebeș (Mühlbach), Sibiu (Hermannstadt) and Sighișoara (Schasburg).

Once famous commercial, artisanal and cultural centres, the former fortresses conquer even today through their charm. From those enumerated we will retain for an exploratory touristic itinerary a couple of more prominent places and targets:

► **Sibiu** (Cisnădioara), ► **Mediaș** (Biertan), ► **Sighișoara**, ► **Brașov** (Prejmer, Hărman, Râșnov, Bran).



## a. SIBIU, European cultural city

**Sibiu** (Hermannstadt), colonised by the German ethnics during the 12th century, becomes the most powerful fortification in the South of Transylvania. The medieval buildings with unique architecture are detached from the Big Market and the Small Market, kept vigil by the Counsel's Tower. Here, in the 19th century, the first museum is opened on the Romanian territory, the Brukenthal Museum. In 2007, the city was appointed the European Cultural Capital.



**In Sibiu:** ● Grand Square; ● Lesser Square; ● Liar's Bridge; ● Brukenthal Museum; ● ASTRA Museum of the Traditional Civilisation; ● Franz Binder Museum of Universal Ethnography; ● Evangelical Cathedral; ● Ursuline Church; ● Kariatidas House; ● Roman Catholic Church; ● Orthodox Church; ● The Fortifications of Sibiu; ● The Passage of the Stairs.

### **Cisnădioara** (14 km away from Sibiu)

The place is known for the organisation of cultural events (performances, concerts, expositions), but also for its touristic attractions (natural beauties, monuments with a high degree of historical significance).

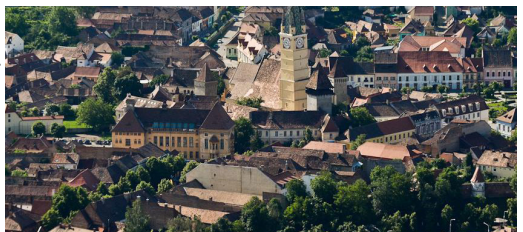
#### **Fortified church from Cisnădioara**

Called a "fortress" by the locals, the fortified church of St. Michael is located on the top of a stony hill which borders the village to the south, on a very narrow plateau.



## b. MEDIAȘ, in the heart of the wine country

Through the effort of its locals, the city obtains defence walls and many towers: that of the Taylors, of the Stonemasons, of the Trumpeters. The Saint Margaret fortified church is wonderfully painted inside, and its clock shows the phases of the moon. When the city was surrounded by grapevine, the merchandise's price was established, in the past, according to that of the under fermented wine.



**The fortified church from Biertan** (78 km away from Sibiu) is, probably, the best known treasure of the former Saxon establishments, located in a picturesque place, full of legends and stories.

Having become a permanent symbol of the Transylvania's touristic guides, the church is a true fortress, a defence shield for the Saxons' episcopal centre for three centuries. Biertan is mentioned in the documents in 1224.

Since 1993, Biertan has been on the list of the monuments in the UNESCO patrimony. In the church's patrimony are present also Oriental rugs and the flags of the guilds from Biertan, who brought fame to the place.



### c. SIGHIȘOARA, populated medieval fortress

The Sighișoara fortress is one of the few medieval fortresses populated in Europe and the most visited target in Romania.

The city was founded by the German colonists from the Northern Rhine area. Out of the entire old medieval fortress, nine towers and three bastions are preserved today. The Tower with the clock is the highest tour, and its mechanism is the best known in Transylvania. Today, the House with the Stag, the Venetian House, the Covered Stairwell and the Church on the Hill are architectural monuments included in the UNESCO patrimony.



The name of Sighișoara is associated with the son of Vlad the Devil, the famous Vlad the Impeller, also known as "Dracula". It is assumed that Vlad the Impeller was born in Sighișoara, in the former house of the guards' group, where his father was sheltered during his years of wandering.

In every summer at Sighișoara takes place the Medieval Art Festival which gathers artists and visitors who reconstruct the past atmosphere of the city.

### d. BRAȘOV, with touristic resorts

**Brașov**, place mentioned in documents also under the name of Corona, Kronstadt, Brassó, was founded by the Teutonic Knights in 1211. Today, the small streets and buildings around the Counsel's Square is limited, on one side, by the old fortifications. The Black Church is one of the most representative monuments of Gothic architecture in the country, and the historical centre of Brașov is the tourism's "Crown pearl" in this area.



**In Brașov:** Council Square; ● Black Church; ● Towers of the Old Fortress; ● Ecaterina Gate; ● Schei district (St. Nicholas Church and the First Romanian School); ● Monument of Anti-communist fighters

**The fortress from Prejmer** (15 km away from Braşov), a fortified church included in the UNESCO global patrimony, was started by the Teutonic Knights in the year 1218.



In 1999 it was included in the global cultural patrimony, its distinct value being recognised. Today, the entire complex is administered by the Foundation of the Transylvanian Saxons in München, which funds the maintenance work.

**The Hărman fortified church** (10 km away from Braşov) was built around the basilica mentioned in documents in 1240. The bell tower from the west wing was built in the 14th century. The inside of the fortress was strengthened in the 15th century with towers which give the ensemble the image of the medieval fortress.



**The Râşnov** fortress (18 km away from Braşov) controlled, due to its strategic position, the access in Transylvania on the way to Bran, which was called also "the king's way". Taking into consideration the exceptional strategic position since the Neolithic period, the place was used as living space and administrative centre. Nowadays, the Râşnov fortress is one of the ten most visited historical targets in Romania and has the richest cultural agenda in the country.



**The Bran Castle** (29 km away from Braşov) was, initially, a fortress built by the Teutonic Knights, in 1212 and was conquered by the Saxons towards the end of the 13th century.



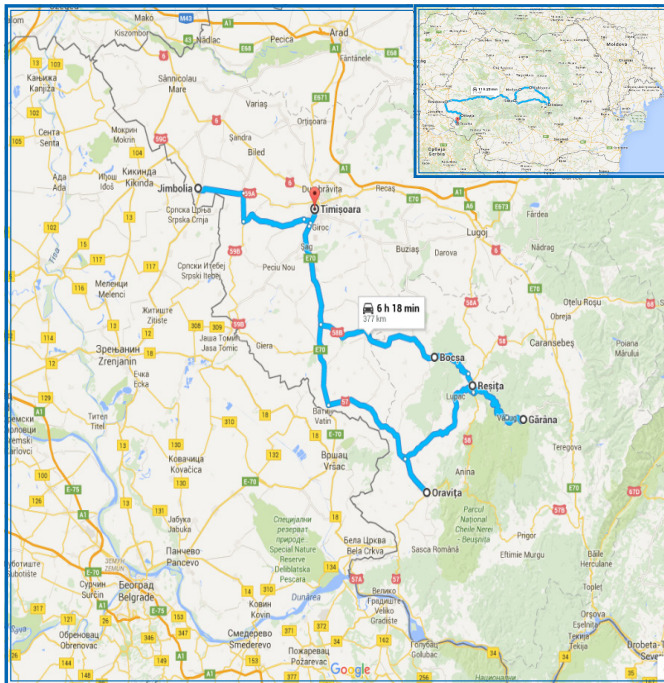
The first mention in documents was in 1377. Towards the end of the 15th century, the castle was subordinated to the Szeklers and, under the rule of Iancu of Hunedoara, it passed under the ruling of the Transylvania's Principality. On the 1st December 1920, the Bran Castle was given to Queen Mary of the United Romania, as a recognition sign, on behalf of the Braşov city, for her contribution to the Large Reunification in 1918.

## 1.2. The industry and culture of the Swabians in Banat

The touristic route proposed for the Banat area includes a series of places whose population was, to a large extent, of German nationality between the two World Wars, namely

**Timișoara,  
Jimbolia,  
Bocșa, Reșița,  
Gărnăna, Oravița.**

Characteristic to the area is the contribution brought by the German ethnics in the urban, industrial and metallurgical development.



### a. TIMIȘOARA, the city of the Anti-Communist Revolution

**Timișoara** holds the most complex assembly of historical buildings in Romania. The varied architecture, the influences of the Viennese baroque and the multitude of parks brought Timișoara the reputation as the "Little Wien" and as the "City of parks".

**In Timișoara:** ●Union Square; ●Liberty Square; ●Maria Square (the place where the Romanian Revolution in 1989 started); ●Metropolitan Cathedral; ●Roman Catholic Dome; ●Huniade Castle; ●Baroque Palace; ●National Theatre; ●Neptun Public Bath House; ●Lloyd Palace.



The Banat Swabians found the best characterisation of their effort in the saying "To the first death, to the next poverty and to the last the bread" (*Den Ersten der Tod, den Zweiten die Not, den Dritten das Brot*).

In the efforts to modernise the area, it was crucial to dry up the swamps, to drain and channel the **Bega river**. The field thus won proved to be fertile, justifying the welfare of the Swabians in the 19th century. Banat was practically transformed in the granary of the Austrian Empire.

The capital of Banat, Timișoara, became a cultural centre of the Banat Swabians. At the end of the 19th century, it followed the development of the railways and the industrialization of Banat.

In Banat, the most prestigious high school with German as the teaching language is the **Nikolaus Lenau Theoretical Highschool in Timișoara**. In Timișoara and Arad there are other pre-university institutions with German as the teaching language, even though the majority of the students in these schools are of Romanian origin.

**The Saint George Cathedral in Timișoara** or **the Roman Catholic Duomo** is the cathedral of the Roman Catholic Episcopacy and one of the emblematic monuments of the city. The edifice was built between 1736 and 1774. Presently, in the Duomo, the masses are regularly held in Hungarian, German and Romanian. Given the special acoustic here, also organ concerts are organised.



## b. JIMBOLIA, Ștefan Jäger and the Colonisation of the Swabians

**Jimbolia** has active cultural institutions:

Culture House, a city library and six museums: ● The Sever Bocu Press Museum; ● The Ștefan Jäger Museum; ● The Florian Fireman Museum; ● The Petre Stoica Romanian-German Foundation; ● The Dr. Karl Diel Museum; ● The Museum of the Romanian Railway. The events organised in the last years by the Jimbolia City Hall became tradition: the celebration of the city's Jimbolian days, a Euro-regional festival of blues music Jimbo-blues and the traditional celebrations (the Ignatius celebration, with a gastronomic competition of preparing the pig and the Festival of Christmas customs and traditions).

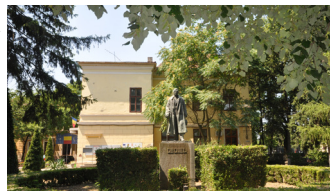
The interwar period is economically, socially and culturally marked by the German community established in Jimbolia.

Among the personalities we remark the industrials, doctors, poets and painters. The most representative, **Stefan Jager** (1877-1962) is also known as the "Swabians' painter". His work **The Colonisation of the Swabians** from 1906 became an emblem of the Banat Swabian community and it is exposed at the Adam Müller Guttenbrunn House in Timișoara.



At Jimbolia there is The **Ștefan Jäger Museum**. The best known Swabian painter in Banat, graduate of the Art Academy in Budapest in 1899, established himself in Jimbolia in 1910, where he lived for the rest of his life, until 1962.

**The Dr. Karl Diel Memorial House** was opened on the 11th August 2000. Dr. Karl Diel (1855-1930) was a surgery doctor, director of the Hospital in Jimbolia. He managed the surgery section of the City Hospital from its foundation (1896-1928).



### c. **BOCȘA, gilded by Tiberiu Bottlik**

**Bocșa** is the starting point of the metal industry in Banat. In 1930, the weight of the German community was of 39,35 % of the local population. In the interwar period, the mountain side of Bocșa a class residence and a climatic station.

**Sorroundings:** ●Waterlily Lake and the Grand Lake from Dognecea; ●Medreș, Vârtoape and Dănilă Lakes; ●'Constantin Gruescu' Museum of Mineralogy from Ocna de Fier; ● The Medieval Fortress from 'Buza turcului'; ●Gruniul Cetățuia.

The interwar German Bocșa had restaurants, coffee houses, bowling places, casinos, summer gardens with dancing rooms and showrooms, swimming pools and stadiums. In the 1930s, Bocșa was packed with shops, pubs and artisan workshops. In the year 1930, the mountain side of Bocșa had 49 % German ethnics out of the total number of locals.

**The plastic artist Tiberiu Bottlik** (1884-1974) was born on 16th of October 1884, as a descendant of the noble family. Bottlik's sculptures personalize Bocșa. The artist was also a prolific painter, part of his works being found at the Museum of the Mountain Region of Banat and the Art Museum in Timișoara.



In Bocșa we encounter the **The Immaculate Conception Roman-Catholic Church** built between 1723-1726. The central painting of the altar, Immaculate Madonna was painted by Tiberiu Bottlik.



#### d. REȘIȚA, the first steam locomotives in Romania

**Reșița**, the resident city of the Caraș-Severin district, known for a long time as the "Fortress of Fire", is the founding place of the oldest and most important metallurgical centre of Romania, but also of the South-Eastern Europe. Reșița was the most developed centre of the car and locomotives industry in the interwar period. In 1900, 61 % of the population of Reșița was of German origin. In 1930, the percentage was 53,5 and the year 1992 marks the decline, nowadays, with 5,5%.

**The locomotives' museum** was founded in 1972 in an arranged park. At the entrance we are welcomed by the second locomotive built in Reșița in 1872.



**The Culture Palace** is a construction in the Romanian style, built in 1928.

In the immediate vicinity, across the Bârzava river is the Custom's Bridge, the first riveted and coalescent bridge in Romania (1937).

**In the old Reșița Montană**, on the old street Hauptstrasse (str. Traian Lalescu), we find many historic buildings: ●houses of Neff family; ●former printing houses and bookshop; ●Old Post Office built in 1912; ●former Steel School; ●houses of the plant managers; ●former German Casino built in 1862; ●"Maria Zăpezii" (Maria Schnee) Roman Catholic Church founded in 1771.



## e. GĂRÂNA, Jazz Festival and *pemi*

**Gărâna** (Wolfsberg) is a village on the Semenic Mountain, at 1000 meters' altitude, 36 km away from Reșița. It was founded in the year 1828 by colonists specialised in forestry work from Bohemia and the Bavarian Forest. These were called *pemi* – a sub-minority of the Banat Swabians.

**Mountain Tourist Routes:** ●Trei Ape resort and Lake; ●Semenic resort; ●Weidenthal; ●the vanished village Lindenfeld.

Nowadays Gărâna is a holiday village, with a German community about to disappear, but it is known as an international colony for artists. Meeting point for painters and writers, for the last 19 years it has been also the hostess of the only **open air international festival of jazz in Eastern Europe, the Garana Jazz Festival** organized by the Banat Jazz Cultural Foundation.



The German community celebrates here the traditional Kirwei, the patron of the **Terezia de Avilla Roman Catholic Church**, when it organizes band, organ or German folk music concerts.

## f. ORAVIȚA, entrance from the Danube in the Banat Mountains

**Oravița** has many cultural and touristic reference points and many touristic routes in its surroundings: ●Cheile Nerei; Cheile Minișului; ●Dracului Lake; ●Călugăra Monastery; ●Bei Lake; ●Beușnița and Șușara Falls; ●Tourist caves and potholes.

In Oravița, the Caraș-Severin district, the first to arrive, in 1719, were the Germans originating from Tirol, and from 1721 the Court from Wien sent funds in order to build houses for the German colonists. The plans of Wien were clear. Oravița, located at the entrance of the Banat Mountain and close to the Danube, was the place that was going to develop the region. In 1730 the Banat Mining Directory was founded here, which coordinated the activity of the entire Banat region.

In 1817, the emperor Francisc I of Austria opened in Oravița **the oldest theatre in Romania**, a copy of the old Burgtheater in Wien. On the stage of this theatre Mihai Eminescu interpreted and that is why today the theatre bears his name.





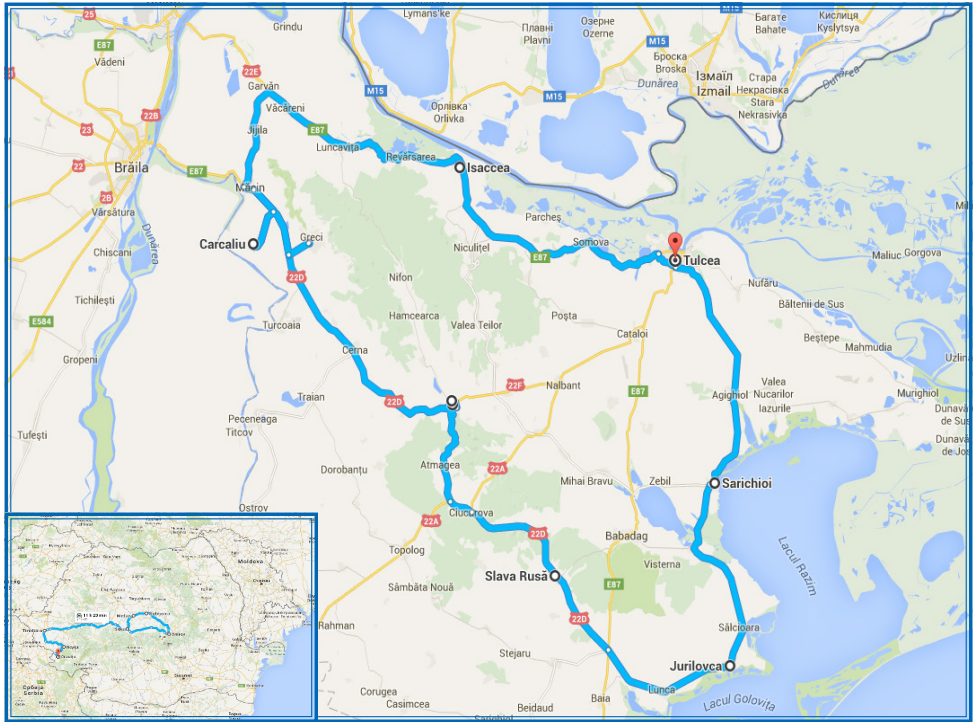
## CONTACT DETAILS OF THE GERMAN COMMUNITIES IN ROMANIA

After 1989, the Democratic Forum of Germans in Romania (DFGR) has emerged as representative of the interests and as an organized union of the German minorities. The Forum is present throughout the country, with a national structure with 5 regional forums, as well as local and centre forums.

The Democratic Forum of Germans in Romania <http://www.fdgr.ro/>

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## II. THE RUSSIAN LIPOVANS, ON THE DANUBE'S AND HISTORY'S WAVES



Out of the total population of the Russian-Lipovans in Romania, two thirds live in places in Dobrogea. Almost half of the minority's members live in the Tulcea district (10.342), representing 44 % of the Russian-Lipovan population of Romania (according to the 2011 Census).

Although they have a common cultural background (customs, traditions, belonging to the same confession (Orthodox of the old rite), the exceptional musical folk, the thesaurus of icons painted on wood), each of the places populated by the Russian-Lipovans presents specific elements.

For a cultural and touristic itinerary with regard to this minority, we propose the following five representative places:

- Tulcea, ► Sarichioi, ► Jurilovca, ► Slava Rusă, ► Carcaliu.



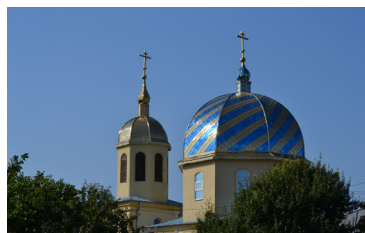
## a. TULCEA, the only urban settlement of the Lipovans

**Tulcea** represents the naval starting point towards places in the Danube Delta, a transit point for merchandise ships and rest place for the river cruise ships. In the city there is a river, railway and bus station.

**In Tulcea:** ●Museum of Ethnography and Folklore (hosted by the Romanian National Bank building, built in the early twentieth century); ●Avramide House (the palace of a respectful merchant of Tulcea in the early twentieth century; Museum of Art, with exhibition spaces and spaces for cultural events); ●Pașalei Palace (Palace of Prefecture; Museum of Art); ● Danube Delta Eco-Touristic Museum Centre; ●Museum of History and Archaeology; ●Azizyie Mosque.

Tulcea is the only urban settlement in which the Russian-Lipovans settled, they being concentrated in two districts, at the western and eastern extremities, namely the Comorovca Hill and the Monument Hill.

**The Comorovca District** has as main axe the Vineyards' Street. The main occupation of the inhabitants of this neighbourhood was agriculture and viticulture (from here also the name of Vineyards' Street), but also fishing, commerce and artisanship.



**The Monument's Hill** bears even today the name of the Lipovan District. Here there is the largest concentration of the Russian-Lipovan population in Tulcea.

Without there being a specialization for the two suburbs, in the Lipovan quarter the basic occupations were related to the proximity of the water: fishing, manufacturing boats and fishing utensils.

### **Targets of interest in Tulcea related to the Lipovan minority:**

- Saint John the Theologist Orthodox Church of Old Rite;
- Raising of the Lord Orthodox Church of Old Rite;
- Saint Parascovia Orthodox Church of Ancient Rite;
- Headquarter of the Russian-Lipovans Community in Romania, the Tulcea branch (multifunctional cultural centre);
- Fishing Traditional Village (about to be finalised).

From the Tulcea's hills, rich in vineyards, it is opened the panoramic of the Danube's Delta. Looking towards East, the triangular extension of the delta can be contemplated. Being a city visited by tourists, there are spaces arranged for walking and relaxation.

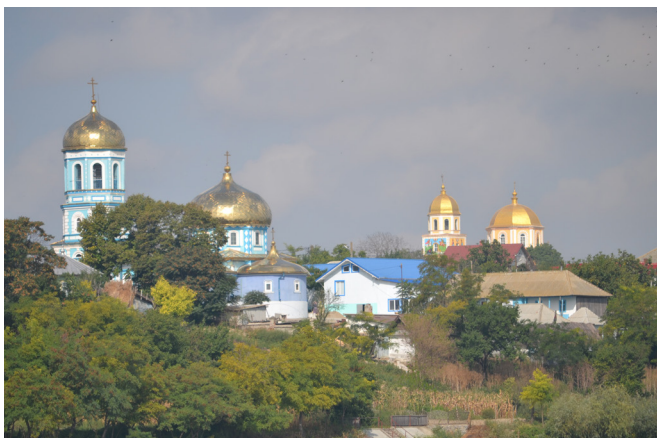
## b. SARICHIOI, "yellow village", in Turkish

**Sarichioi**, the "yellow village" in Turkish, was founded and populated by Turks until the 17th century. The place was the first settlement of the Russian-Lipovans in Dobrogea (1740) and the only one in which they established themselves in a compact way.

**In Sarichioi:** ●Nașterea Maicii Domnului Old Rite Orthodox Church; ●Sfântul Vasile cel Mare Old Rite Orthodox Church; ●Moruzov settlements in Zebil village; ● Enisala Citadel (the only medieval fortification in Dobrogea); ● Gospodăria Țărănească Museum preserved "in situ" in Enisala.

**Sarichioi** is located on the north-west river coast of the Razim lake, in the vicinity of the Danube Delta. Access towards the Delta is done by crossing the Razim lake at the Mustaca channel, the Dunavăț channel, or the Lipoveni channel, whose mouth is located immediately in the north side of the village. The Black Sea can be reached relatively easy (approximately 30 km away).

The Sarichioi place is the **first place established by the old Lipovans in Dobrogea**, in 1740 becomes the largest settlement of the Russian-Lipovans. In the interwar period, it was the largest settlement of fishermen in Dobrogea.



Beyond the historical and the material targets, Sarichioi is the **life that preserves the natural and without ostentation traditional dimension**. This "offer" is not for the consuming tourist, in search of the sensational. Sarichioi is a special village which must be understood from inside, not from the outside. It is a place with a true cult for the tradition, religious belief and the preservation of identity.

**Mihail Moruzov** was originally from the village of Zebil, the Sarichioi commune. He is the **founder of the modern spying service**. His biography is almost as sensational, on his behalf circulating numerous legends more or less true. The buildings built by him in (the school, orphanage, kindergarten) are true monuments of architecture.

### c. JURILOVCA, "Touristic destination of excellence"

**Jurilovca** is located on the riverside of the Golovița lake, at the border between the Tulcea and Constanța districts, favoured by the closeness to the Black Sea, at only 12 km, and the Danube Delta.

**In Jurilovca:** ●Orgame / Argamum Archaeological site (first settlement, Greco-Roman colony, on the Romanian territory mentioned in an ancient written source); ● Lut Adobe Village (located in Capul Doloșman, the highest rocky cliff in the littoral area of Romania, near the Greco-Roman colony); ●Palace of Fisheries (place for inspection of the State Fisheries Administration, built in the early twentieth century); ●Tourist Port arranged; ●Tourist Information Point; ●Acoperământul Maicii Domnului Old Rite Orthodox Church.

**In Jurilovca**, the water's closeness stimulated the fishing practice not only in the sea, but also in the lakes and the Danube Delta.

Located within a natural special frame, the place is remarked by a series of superlatives: the only rocky cliff on Romania's sea side (**Doloșman Cape**), the largest natural lake in the country (**Razim**), the vestiges of the Roman-Greek colony

**Argamum/Orgame** (the oldest urban type establishment on the Romanian territory, mentioned in an ancient written source).

Stylish boarding houses, sunny coasts and the nicely renovated fishing and amusement port attract more and more tourists.

Jurilovca is also an important starting point towards the lakes in the area and connection point towards the **Gura Portiței complex**, a wonderful space built in nature at the confluences of the Delta with the Black Sea.

In 2013, Jurilovca received the title of "**Touristic destination of excellence**".



#### d. SLAVA RUSA and the Potiomkin battle ship

**Slava Rusă** sticks out of all the other Russian-Lipovans' communities in Dobrogea, it being a settlement on dry land, hidden among the hills of the Babadag Forest. The fact that it is crossed by the Slava stream increases the picturesque of this space. The two monasteries and the two churches made Russian Slava an important confessional centre and a pilgrimage centre for the Russian-Lipovans from everywhere. The Russian Slava is the second oldest village, after Sarichioi, founded in Dobrogea by the Russian-Lipovans.

**In Slava Rusă:** (L)lbida archeological site, Roman fortification in Dobrogea, is a monument of the antiquity in Dobrogea, point of interest for archaeologists and tourists.

The history and population of the settlement is linked to a spectacular event from the time of the Russian Revolution in 1905.

A large part of the inhabitants were the **descendants of the mutineers from the Potiomkin battle ship**, who sought refuge in Dobrogea.

The revolt on the Potiomkin battle ship was a crew's rebellion against the despotic officers in June 1905 (during the Russian Revolution).

After the rebellion, the ship was delivered to the Romanian authorities, who returned the battleship to the Russian government. Yet the mutinous sailors sought refuge in Dobrogea, many in the Russian Slava place.



**The most important religious targets** from the locality are:

- The Uspenia monks' monastery (Assumption of Mary) – Slava's headquarter of the Orthodox of Old Rite Bishopry;
- Vovidenia nuns' monastery;
- Saint Nicholas Orthodox Church of Old Rite;
- Protection of the Mother of God Orthodox Church of Old Rite.

**Traditional occupations**, agriculture and apiculture, exploitation and dressing of wood, extracting and dressing of the stone represented basic activities of the Russian-Lipovans in the Russian Slava.

#### e. CARCALIU, origin of the "excavators with beard"

**Carcaliu** is located very close to the Rivershore, on a high promontory, with a superb view over the Danube's Delta. Carcaliu was founded by the Russian-Lipovans, most probably towards the beginning of the 20th century.

The economic profile of the place is strictly linked to the natural resources and the vicinity of Măcin and Brăila, the markets for the fresh fish.

The social and economic life of the community suffered major mutations after 1950, when Balta Brăilei was transformed into a granary (the Large Island of Brăila).



Fishermen from father to son, left without resources, the village men were forced to become builders on the communist construction sites, where they were remarked for their diligence and special physical power.

It is known the expression "excavators with beard", which synthesized the special work force and resilience to effort of the Lipovans.

## f. Lipovan and fishermen CELEBRATIONS

**Maslenița** is a celebration which expresses the joy of ending the winter and preceding the beginning of the Easter fasting, it being organized in the "cheese's week". The manifestation lies in the interpretation of traditional songs, joyful and mirthful, by spontaneous choirs of youngsters who walk on the street, accompanied by a harmoșka (accordion) player. Maslenița is also the last party until Easter because during the Easter fasting any form of entertainment is forbidden.

**The Fish (scale) Borsch Festival** is organised since 2013 at the beginning of September in places representative for the Russian-Lipovan community and not only. In Crișan, Jurilovca and other places, for a couple of days' folk artists and bands, master chefs and people from all areas of Dobrogea meet.





## CONTACT DETAILS

### OF THE COMMUNITIES OF RUSSIANS – LIPOVANS IN ROMANIA

**The Community of Russians – Lipovans in Romania** is an ethnic, social, cultural and humanitarian association, which brings together Romanian citizens, known as Russians, Russians – Lipovans or Lipovans. The Community was established on 14 January 1990.

President: Miron Ignat;

Address: Str. Dr. Rațiu, nr. 10, sector 1, Bucharest;

Tel./Fax. 021 312 0994;

e-mail: [office@crlr.ro](mailto:office@crlr.ro); web page: [www.crlr.ro](http://www.crlr.ro)

#### **Subsidiaries of the Community of Russians – Lipovans in Romania București,**

**jud. Tulcea** (Babadag, Carcaliu, Jurilovca, Mahmudia, Mila 23, Periprava, Sarichioi, Sfiștofca, Slava Cercheză, Slava Rusă, Sulina, Tulcea);

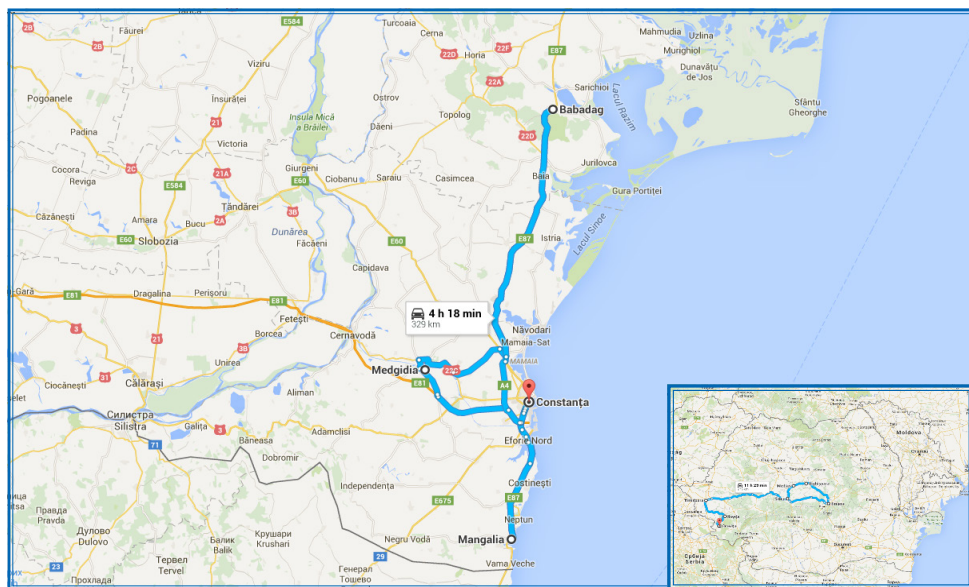
**jud. Constanța** (Cernavodă, Constanța, Ghindărești, 2 Mai, Năvodari);

**jud. Galați** (Galați), **jud. Brăila** (Brăila), **jud. Ialomița** (Bordușani);

**jud. Iași** (Brătești, Focuri, Iași, Lespezi, Târgu Frumos), **jud. Suceava** (Climăuți, Gura Humorului, Fălticeni, Lipoveni, Manolea, Rădăuți, Suceava), **jud. Botoșani** (Botoșani), **jud. Neamț** (Piatra Neamț, Roman), **jud. Bacău** (Plopana).



### III. TURKS, ADMINISTRATORS OF DOBROGEA



The data from the National Institute of Statistics show that a total of 20.826 Turks were living in 2011 in Constanța County, of which 15.183 in cities and towns, and 5.643 in communes and villages. Of the 15.183 of Turks in the urban area, 6.525 live in Constanța, 3.340 in Medgidia, 1.474 in Mangalia and 1.136 in Băneasa. The rest, hundreds of them, live in Cernavodă, Hârșova, Murfatlar, Ovidiu, Techirghiol, Năvodari and others. In rural area, the cities with a large share of Turkish population are: Dobromir (1.751) and Cobadin (1.026), followed by Cumpăna (507), Cas-telu (498), Independența (392), Amzacea (238), Valu lui Traian (196), Tuzla (170) and others.

From the most representative location which can be included in the touristic circuit with cultural and historical valences, we propose four localities which preserve and offer relevant sites for the Turkish minority, but also other targets which can fulfil a touristic itinerary:

► **Constanța**, ► **Mangalia**, ► **Babadag**, ► **Medgidia**.



## a. CONSTANȚA, the Carol I Mosque, gift for the Turks

**Constanța** is the best known city-port on the Romanian sea coast on the Black Sea. Characterized by the summer tourist agitation, the city is also an important accumulate of historical vestiges from different developing periods.

**In Constanța:** ●Ovidiu Square (statue erected in the memory of the Roman poet Ovidiu who was exiled and died here); ●Museum of National History and Archaeology Constanța (collections of Greek, Roman, Byzantine and Ottoman ancient art); ● Sfinții Petru și Pavel Orthodox Cathedral; ●Museum of Art; ● Ion Jalea Museum of Sculpture; ●Esplanade dedicated to the national poet Mihai Eminescu; ●Constanța Casino (built in ArtNuveau style under the cosmopolitan influence of the era, opened in 1910); ●Aquarium (collections of aquatic animals characteristic of the Black Sea, lakes in Dobrogea, Delta and Danube river); ●restaurant terraces and coffee shops in the Old Town; ●Dolphinarium; ● Mamaia Resort; ●Trei papuci beach (visited by locals).

Constanța is the oldest city with permanent habitation in Romania. The first documents dating back to 657 B.C. mention the name of the Greek colony Tomis. Conquered by the Romans in 71 B.C., Tomis became Tomis Constantiana, after the sister of Constantine the Great. The Roman poet Publius Ovidius Naso lived in Constanța eight years, the last years of his life (8–17 A.D.).

Constanța is the main access node towards the surrounding stations: Mamaia and Năvodari towards the North, Eforie North și Eforie South, Costinești, Olimp, Neptun, Venus, Saturn towards the South, but also towards the old historical edifices of the region: The Greek fortress Histria, the Roman monument Tropaeum Traiani and the Capidava fortress.

**The Great Mosque Carol I**, located in the Ovidiu Square it was built in 1910 at the wish of king Carol I (1866-1914).

The mosque was opened on 31st of May 1913, in the presence of king Carol I and the queen Elisabeth.

In the mosque, it is preserved a 9×16 m carpet (490 kg, 144 sq. m.), brought in 1965 from the mosque on the island of Ada Kaleh.

The minaret, 45 meters tall, has 140 steps. Its top can be reached using a spiral stairwell, at the end of which there is a balcony, from which the city panorama, port and surroundings can be admired.



The Carol I mosque remains a symbol of Constanța, but also of the Muslim and Turkish culture of the entire Dobrogea. Its modern, massive and imposing aspect, its positioning in the centre of the oldest city in the country, make this edifice a "must" target for the traveller.

**The Hunkiar (Aziziye) Mosque** is located on the Tomis boulevard, in the path of the tourist that goes towards the Ovidiu Square and the Museum of Natural History and Archaeology. The area is frequented by tourists and offers a large number of restaurants, terraces and coffee houses.

The Hunkiar Mosque was built by Sultan Abdul-Aziz and was open in 1869. The Hunkiar Mosque is the oldest edifice of Muslim cult in the city.



## b. MANGALIA and the Princess Esmahan's Mosque

**Mangalia** is the second sea port and naval quarry in the country, after Constanța. The city enjoys a touristic attraction not only given its sea resorts (Neptun, Jupiter, Venus, Saturn in the North and Mai and Vama Veche in the South), but also through the presence of some important treatment basis and conference centres.

**In Mangalia:** ●Ruins of Callatis citadel (around the waterfront, archaeological conservation area); ●Museum of Archaeology Callatis; ●Museum of the Maritime Military.

Before the 13th century, the settlement carried the ancient name of Callatis and it was a colony of the Greek city Heraclea. After the unification of Dobrogea to Romania in 1878, Mangalia becomes a modern port.

Beginning with 1962, the city is transformed into an important touristic centre.

**The Sultan Esmahan's Mosque**, built in 1575, belongs to a real Muslim religious complex. Princess Esmahan was the daughter of Sultan Selim II (1566-1574) and a Venetian noble woman, Cecilia Venier Baffo, later on the sultana Nurbanu.

Esmahan chose to spend a lot of time in Dobrogea, in Mangalia. In 1575, she ordered the building of a beautiful mosque, one year after the death of her father.



The cemetery surrounding the mosque has graves more than 500 years old. Besides the business men and high officials of the city, at the Sultan Esmahan's Mosque were buried also generals of the Ottoman Empire, most probably, pashas. The evidence lies in the funerary stones with turban, done in the honour of the main dignitaries.

Together with the park, the edifice represents an oasis of peace and cooling for the summer or cultural traveller who seeks historical vestiges counterbalancing the beaches full of tourists

### c. BABADAG, the birth place of the Turks in Dobrogea

**Babadag** is a quiet village, located between the Babadag Lake, in the North, and the Forest Babadag Reservation, in the South, between hills with fresh air. Besides the alluring nature, the traveller can visit the targets in the city centre and in the surroundings.

12 km away from **Babadag** it is located the medieval fortress of Heracleea (Enisala), successively occupied by Greeks, Romans, Genovese, headquarter of an important local prince, Dimitrie, garrison of Wallachia and Turkish raya.

Babadag presents itself as the "birth place" of the Muslim population and civilization in general and especially Turkish in the Dobrogea space. The name of the city ("The father's mountain" or "The ancestor's mountain") comes from a legendary character, but not less real, called Sarî Saltuk Baba. The city hosts a series of edifices of the Islam, but venerated at the same time also by the other confessions in the Dobrogea area.

#### The mausoleum of Sari Saltuk Baba

In 1262, a colony of about 10.000 Turks, under the ruling of the dervish Sarî Saltuk Baba, settled in the Babad area. Sarî Saltuk had received from the Byzantine emperor Mihail VIII the right to settle in Dobrogea in return for his engagement to defend the Dobrogea province against the threats of the Tartar hordes. Sarî Saltuk Baba is the most important Muslim figure in Dobrogea.



The Sultan Baiazid II, in 1484, built on top of his grave a beautiful mausoleum and, nearby, a mosque, a minaret, ramparts and an inn. The mausoleum was visited by all the sultans during their excursions in the north that reached Dobrogea.

**The Gazi Ali Pasa Mosque**, built during the time of the Ottoman Sultan Mehmet III (1610), was restored after the 1990s together with the funerary monument and the Imam's House.



In the east side of the complex we find the funerary monument of Pasha Gazi Ali, governor of Budin. The entire complex is open to visitors.

In Babadag we also encounter the **Grave on the hill of Koyun Baba** – the founder of the Saint Sari Sultuk's bones, a place of pilgrimage for all confessions.

#### **d. MEDGIDIA, cereal market in the Ottoman Dobrogea**

Before 1850, Medgidia was known as a cereal market in the Ottoman Dobrogea.

The place enjoyed the attention of Sultan Abdul Medgid, from whom it took also the name. He endowed it with a couple of edifices such as **The Great Mosque** and **The Turkish Bath**.

The Abdul Medgid Mosque, called also The Great Mosque, is a historic monument and religious architecture, being built in the period 1859-1865.

**The Kemal Ataturk National College** in Medgidia (descendant of the Muslim Seminar in Medgidia) is the only high school in Romania with Muslim theological profile and the only national preuniversity educational unit which offers the external students free boarding and meal during the studies.



**In Medgidia:** ●Lucian Grigorescu Museum of Art; ● Saints Emperors Constantine and Hellen Orthodox Church; ● Peter and Paul Orthodox Church; ●Mausoleum of the Serbian, Croatian and Slovenian heroes; ●Monument of the Country's Heroes; ●Ceramic Exhibition; ●Waterfront of Danube-Black Sea Canal.

## e. Spring Turkish CELEBRATIONS

On the 21st of March the Turks from Dobrogea are celebrating. It is the **Nevruz**, which is translated as "The new day". The celebration day overlaps that of the Spring Equinox, when the day is equal to the night and the entire nature is born again.

The celebration starts with a general cleaning. The Turks throw in the fire the old clothes and buy others, this meaning that the old troubles and problems will burn at the same time with the clothes.

In the morning of the 21st of March, the youngsters start in groups singing carols to the relatives and friends and announce the rebirth of nature. They are accompanied by musicians with drums and trumpets and they sing "Navrez Cirri".



The ritual of jumping over the fire is practiced, lambs and rams are sacrificed, parties are organized on the green grass and eggs painted in onion leaves are clinked.

In the second part of the day the processions to the funerary monuments are organized and homage is brought to the ancestors.

**Hâdârlez** is celebrated every year on the 6th of May. It is considered the celebration of the rebirth of nature and of the passing to the warm season. Hâdârlez is a pre-Islamic celebration.

The celebration marks the beginning of the agricultural year, the passing to the warm season and implies the practice or ritual gestures: rolling in the grass, jumping over the fire, finding out the destined-one for the young girls.

The celebration brings on the plan the fertility rites, but implies also the ancestor myths, by mentioning the ancestors and commemorating them at the cemetery.





## CONTACT DETAILS OF THE COMMUNITIES OF TURKS IN ROMANIA

**The Democratic Turkish Union of Romania** is an apolitical organisation, the only one recognised by the Romanian Government belonging to the Turkish ethnics, Romanian citizens. Its basic objective is to express, protect and promote the ethno-cultural, linguistic and religious identity of its members.

President: Osman Fedbi;

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Tel. 0241 550 903; Fax. 0341 440 274;

e-mail: [udtr@turc.ro](mailto:udtr@turc.ro); web page: [www.rdtb.ro](http://www.rdtb.ro)

### **Subsidiaries of the Democratic Turkish Union of Romania:**

#### **Bucureşti,**

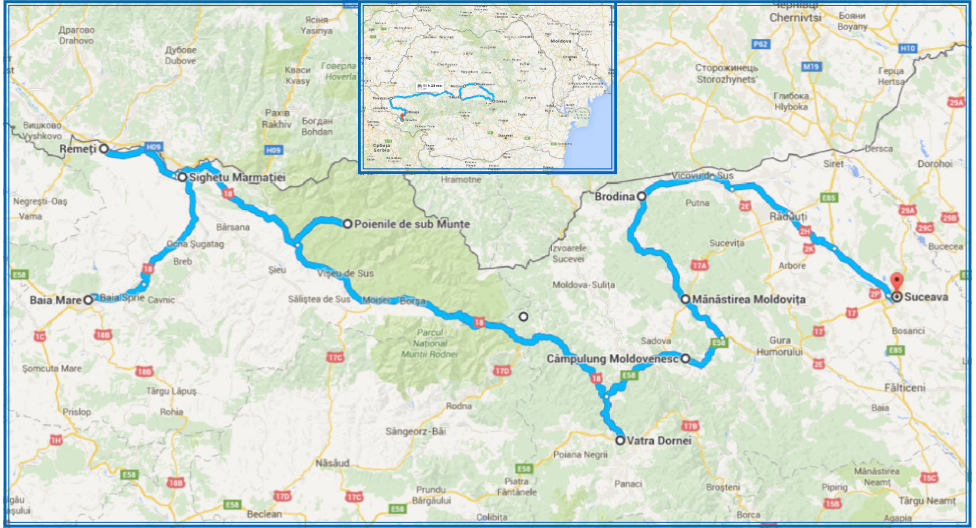
**jud. Constanţa** (Adamclisi, Carvăn, Cuiugiuc, Castelu, Cernavodă, Cobadin, Constanţa, Cumpăna, Dobromir, Eforie, Făurei, Hârşova, Lazu, Lespezi, Mangalia, Medgidia, Năvodari, Valu lui Traian, Techirghiol, Tuzla, Văleni);

**jud. Tulcea** (Babadag, Fântâna Mare, Isaccea, Măcin, Tulcea);

Băneasa, Brăila, Călăraşi, Galaţi, **jud. Timiş** (Cărpiniş).



## IV. UCRAINIANS, FROM THE MOUNTAINS OF MARAMUREȘ



The representative places for the Ukrainian minority, where the language, traditions and typical dresses are kept, within **the Maramureș district**, are:

- ▶ **Sighetu Marmăției** (the only urban centre with Ukrainian population);
- ▶ **Remeți**, near the Săpânța place (The "Merry Cemetery");
- ▶ **Crăciunești**, Rona de Sus and the Coștui village;
- ▶ in the Ruscova Valley: **Ruscova, Repedea, Poienile de sub Munte**.

Most of the Ukrainian rural places in Maramureș are located in the mountain regions nearby to the custom with Ukraine. With only a few exceptions, these places are relatively isolated.

**In the Suceava district**, the Ukrainians live in the communes: Cârlibaba, Breaza, Moldova-Sulița, Izvoarele Sucevei, Ulma, Brodina, Moldovița and Vatra Moldoviței.

We propose a tourist itinerary that would start in **Sighetu Marmăției**, close to which we encounter the **Remeți** commune (but also the "Merry Cemetery" from Săpânța), following afterwards the route towards the Moldova region through **Crăciunești, Rona de Sus**, with the exploration of the places located in the **Ruscova valley** (Ruscova, Repedea, Poienile de Sub Munte) in order to pass, afterwards, through the **Prislop Col** towards **Vatra Dornei** and **Câmpulung Moldovenesc**, where we can explore the Ukrainian communities in Bucovina: Cârlibaba, Breaza, Moldova-Sulița, Izvoarele Sucevei, Ulma, Brodina, as well as others with recognised touristic valences such as Moldovița and Vatra Moldoviței.



1758  
1874  
1874  
1874  
1874  
1874  
1874

## a. SIGHETU MARMAȚIEI, Ukrainian urban center

**Sighetu Marmăției**, the district residence of Maramureș, is located at the confluence of the rivers Tisa and Iza. In the South-West, rises the volcanic chain of the Gutâi Mountains.

We encounter a mixture of clean traditional buildings (●central zone; ●Town Hall; ●Memorial of the Communism Victims), traditional buildings (●Palace of Culture - 1914) and "modern" buildings, of the '80s of the communist period.

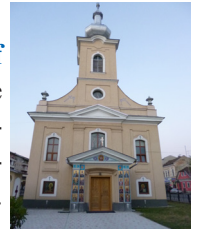
The buildings that are well signposted are ●Memorial of the Communism Victims; ●Elie Wiesel Museum; ●Ioan Mihalyi de Apsa Museum House.

**Sighetu Marmăției** offers a valuable historical centre: ●the Museum of the Maramures Village; ●Maramures Museum (XVIIIth century); ●Kariatidas House (end of XIXth century); ●Palace of Culture (1914); ●Municipal Library; ●Palace of Culture.

In the **Memorial to the victims of communism** of the city, the representation of the Ukrainians' presence is one of religious type. It is about an **icon of Saint Alexie the Carpathian**, imprisoned between 1914 and 1918 in the Sighetu Marmăției prison, martyr for orthodoxy. The icon was taken to the museum by Marius Lauriuc, the son of Nicolae Lauriuc, former employee of the Memorial, who became, in his turn, priest at the Ukrainian Orthodox Church.



**The Ukrainian Orthodox Church under the patronage of the Feast of the Cross** was built between 1803 and 1804 on the place of a wooden church. Initially, the church was of Greek-Catholic rite. The original interior painting, of Western style, was replaced after 1990 with an Oriental one, suited to the Orthodox rite.



In Sighetu Marmăției there is the only **Ukrainian high school in Romania**, which bears the name of the Romantic poet Taras Șevcenko (1814-1861), considered the founder of the Ukrainian modern language and literature.



The high school and the church attract the members of the Ukrainian minority through their centre position in the city and especially in the district. The two institutions represent the pivots of the Ukrainian national identity, but also ways of social promotion among the Ukrainian youngsters in the communes and villages in the Ruscova Valley.

**”The Merry Cemetery”** at Săpânța (19 km away from Sighetu Marmăției)

Maramureș is famous for the brightly coloured grave crosses and the naïve paintings representing scenes from the life and occupations of the buried persons. On some of the crosses there are even verses in which, often with a humoristic nuance, the respective persons are mentioned.



In the North-East part of the Maramureș district there are the villages in the Ruscova Valley (Ruscova, Repedea, Poienile de sub Munte), the Vișeu Valley (Valea Vișeului, Bistra, Crasna Vișeului), Crăciunești, Rona de Sus, Coștiui, and in the North: Lunca la Tisa, Bocicoiul Mare. Towards North-West, lie the villages of Remeți and Teceul Mic.

**The Ruscova-Poienile de sub Munte** route unfold compact Ukrainian villages, relatively isolated, in a mountainous landscape.

## **b. COȘTIUI, salt mines and salt lakes**

Starting from Sighetu Marmăției, towards the areas populated mostly by Ukrainians (the Ruscova Valley), we pass, by all means, through the Rona de Sus commune and we can divert through Coștiui, a rather multi-ethnic village.



Coștiui is situated in the Maramureș Basin. Here we meet salt exploitation known since Antiquity. The old salt mines have collapsed and filled with water, with the exception of the Apaffi salt mine, which is arranged as a salted water lake, touristically exploited. The **Coștiui salted baths** are functional.

## **c. The wood church from RUSCOVA**

The area most typical and compact where the Ukrainians live is the Ruscova valley. Ruscova is situated within the inferior stream of the river with the same name. The landscape is mountainous with remarkable landscapes, forests and hay-fields. The fauna is also rich: stags, wild bores, bears, wolves, wildcats, trout, Danube salmon.

**The wood church from Ruscova** was built on the present place in 1954 from the wood of the former parochial church. In Ruscova, the wood church was brought from Moisei parish, where it was built in 1779. The church does not respect the initial shapes. Some of the old details were integrated in the new building.



Next to this, there is a Ukrainian Orthodox church built after 1990.

#### d. The Ukrainean wood church from POIENILE DE SUB MUNTE

The farthest place in the Rus-cova valley and the most populated by Ukrainians is the Poienile de sub Munte commune. Here the road ends. The place is situated in the Peak Farcău Reservation - Vinderel Lake – Mihailecu Peak. The mountain landscape is remarkable, with forests and hayfields and rich fauna and flora.



**The wood church** dating back to the 16th or the 18th century (according to the source) resembles the traditional wood churches in Maramureș, but the bell-shaped roof and the wide line of gutters show Ukrainian influences. The church is a historical monument requiring interior restauration.



The commune enjoys the existence of the **Huțul Cultural Center** founded through the 2007-2013 ENPI Hungary-Slovakia-Romania-Ukraina Transborder Cooperation Program.

#### The funicular railway in the Vaser Valley

The Vaser Valley measures 50 km, from the Upper Vișeu until the Comanu final station. It comprises an enormous uninhabited forested area. The only way of access is represented by the forest railway station, the famous funicular railway. The Vaser Valley is part of the Maramureș Mountains Natural Park and finds itself under European protection.



Leaving the Vișeu de Sus and the Borșa mountain resort, we can go through the Prislop Col towards the Bucovina region, where we encounter other communities of the *huțuli* (local name of ukrainians).

**In the Suceava district**, the huțuli live in the communes: Cârlibaba, Breaza, Moldova-Sulița, Izvoarele Sucevei, Ulma, Brodina, Moldovița and Vatra Moldoviței.

### e. The LUCINA herd of horses from Moldova Sulița

In Romania, huțuli have their own organization, the UGAEH (General Assembly of the Huțul Ethnicity), which initiated the Festival of Huțuli at the Lucina herd of horses in the Moldova-Sulița commune, celebrated for the huțul breed of horses raised there. The festival became an annual manifestation, usually held in the first Sunday in July.

**The Lucina herd** of horses is placed in Obcinele Bucovinei at a distance of 45 km north-west of the Câmpulung Moldovenesc municipality.

In 1856 the huțul herd of horses was established. This breed was appreciated by the Austrian army due to the exceptional abilities of the horses to creep in on the mountain paths and the edge of the ravines and due to the fact that they could carry an impressive load, without being pretentious to the feeding condition, presenting exceptional resistance and degree of adaptability.

**The Huțul breed** is part of the local horse breeds and, presently, is the representing type of the mountain horse. The Lucina herd of horses organises travelling courses for beginners and advanced, and for the mountain lovers it offers camping places and the possibility of walking on numerous mountain paths.



The other few representative elements of the huțuli in Bukovina are the horses, trumpets and sheep raising, folk dances and costumes, the wood cutting tradition and the typical language, painting of the Easter eggs (**International Museum of the Painted Eggs** from Moldovița), trout farms and the fast mountain waters, sheepfolds typical of Bukovina.



## f. Ukrainian winter CELEBRATIONS

**Christmas for the Ukrainians in Maramureș** is celebrated on the 7th of January (in the old style, following Julian's calendar).

*On the Christmas Eve nobody eats until evening. There is a whole ritual to arrange the Christmas evening table. Starting with tying down the legs of the table with a chain, which symbolises the family unity during the year which is about to come. Hay is placed under the table, as a symbol of the manger in which Jesus was born. In the four corners of the table a garlic clove is placed in order to chase away the bad spirits, a coin, which signifies the wealth in the year which is about to come and a nut which symbolizes the family unity. After that, the table cloth is placed.*

*The first thing that is placed on the table is the twist which we call "Christmas". Around the twist, 12 types of fasting food are prepared (it is of much importance to be 12).*

*The twist is held on the table until the New Year's Eve, when it is cut and eaten.*

*Horinca, a fruit mix of old tradition and very searched in the area, can go beyond 60 % alcohol. Even though there is no tradition of it being consumed on Christmas Eve, the rules can be slightly broken in a celebration atmosphere.*



**Emilia Codrea,  
Professor at the Tars  
Șevcenco Ukrainian  
Highschool in  
Sighetu Marmăției**



## CONTACT DETAILS OF THE UKRAINIAN COMMUNITIES IN ROMANIA

**The Union of Ukrainians in Romania** is an ethnic, non-governmental, non-confessional and non-profit organisation. The Union of Ukrainians in Romania is a parliamentary representative organisation of the Ukrainian community.

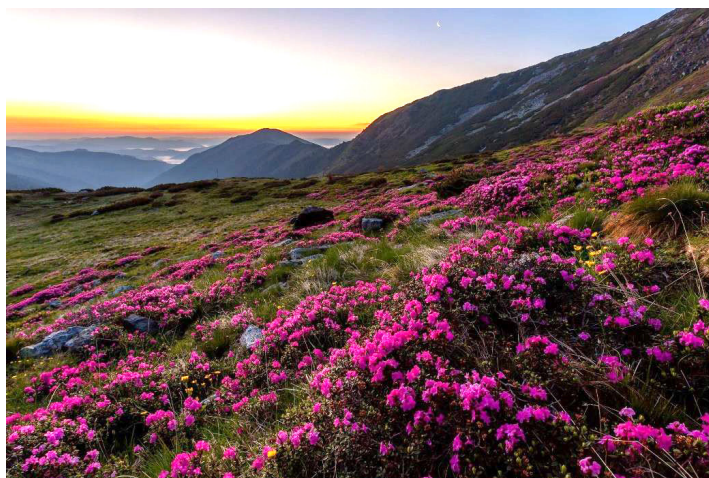
President: Nicolae Miroslav Petrețchi;

Address: Str. Radu Popescu nr. 15, sector 1, Bucharest;

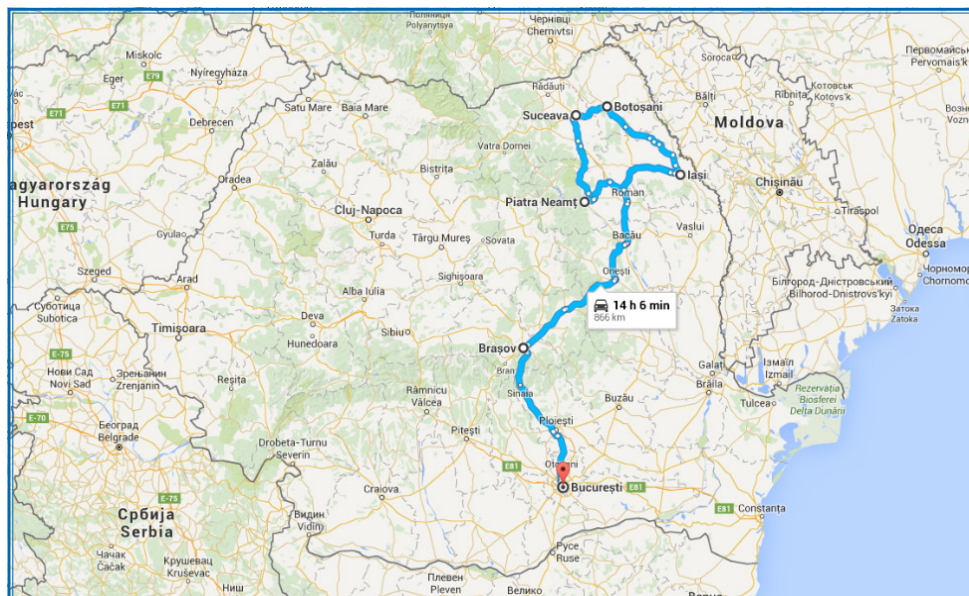
Tel./Fax. 021 222 0737, 021 222 0755;

e-mail: [uur.secretariat@gmail.com](mailto:uur.secretariat@gmail.com); web page: [www.uur.ro](http://www.uur.ro)

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Rogojești/Botoșani	Semciuc Victor	0231/62.54.62
București	Colotelo Iaroslava	
Caransebes/Caraș Severin	Liber Ivan	0255/51.20.71
Cluj Napoca/Cluj	Herbil Ioan	0264/48.40.90
Galați/Galați	Nicolaiciuc Vichentie	0336/88.30.27
Iași/Iași	Hrihorciuc Victor	0332/40.80.56
Sighetu Marmăției/Maramureș	Petrețchi Miroslav	0262/31.40.14
Satu Mare/ Satu Mare	Horvat Liuba	0261/76.86.86
Suceava/Suceava	Sauciuc Ilie	0230/52.20.67
Timișoara/Timiș	Hleba Gheorghe	0356/46.04.75
Tulcea/Tulcea	Cernencu Dumitru	0240/52.29.99



## V. JEWISH TRADITION AND MODERNITY IN ROMANIA



### Jews in Moldavia (North-East)

- ▶ **Iași** (The Great Synagogue, The Synagogue of the Apple Tree Grower, The Green Tree, The pogrom);
- ▶ **Botoșani** (The old centre, Săveni, Dorohoi);
- ▶ **Suceava** (The Gah Synagogue, The Jewish cemetery);
- ▶ **Gura Humorului**;
- ▶ **Piatra Neamț** (The wood Synagogue);

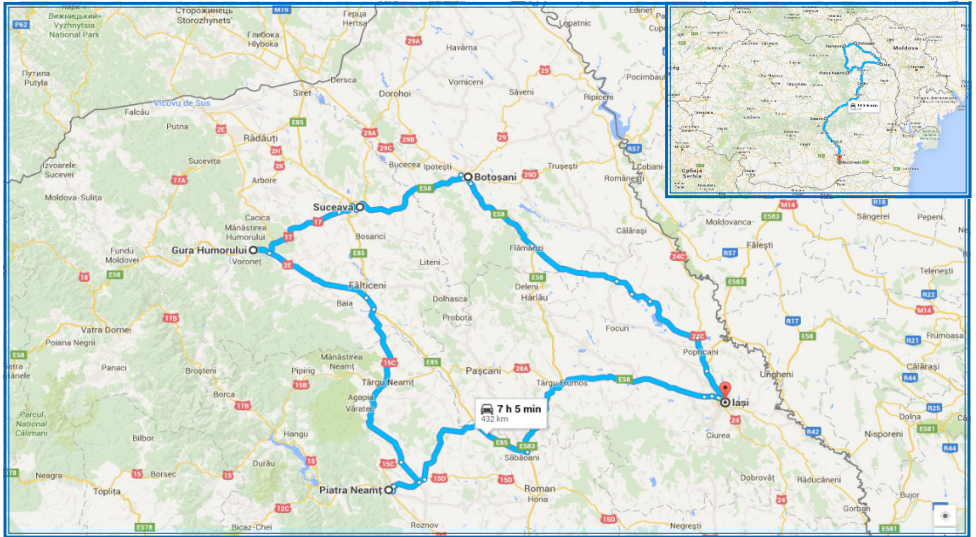
### Jews in Wallachia (South)

- ▶ **București** (the Coral Temple, the Great Synagogue, the Holocaust Memorial, the State Jewish Theater, the Artistical and Cultural Avangard); (the Prahova Valley, Sinaia);
- ▶ **Brașov** (Neological Synagogue, Blue Synagogue); (Râșnov, Bran).

In Romania there are 125 temples / synagogues, out of which half are active or partially active. Taking into consideration the special architecture of many synagogues, a lot of them are declared monumental and/or architectural monuments, protected by law, such as: The Coral Temple and the Great Synagogue in Bucharest, The Fortress Temple in Timișoara, the Old Temple in Botoșani etc. The Jewish communities count about 765 cemeteries situated in different places in Romania. The larger places in Romania (such as Bucharest, Timișoara, Buzău, Brăila etc.) have public Jewish baths, done also with great architectural taste and a special functionality.



## V.1. The Moldavian markets enlarged by the Jews



The proposed touristic route for the Moldavian region includes a series of cities whose population was mostly Jewish in the period between the two World Wars, such as ► **Iași**, ► **Botoșani**, ► **Suceava (Gura Humorului)**, ► **Piatra Neamț**.

### a. The oldest synagogue and the oldest theater in IAȘI

**The city of Iași** is one of the biggest cities in the North-East region, an administrative, cultural and university center, the old capital of the historical Moldavian region. More than 60.000 students study at the universities in the city. Here lies the first university in Romania (1860).



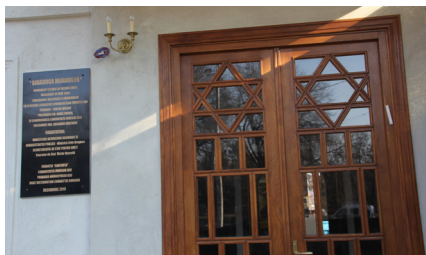
**In Iași:** ● Palace of Culture; ● Palas Complex; ● Ștefan cel Mare Boulevard (Trei Ierarhi Church, National Theatre, Metropolitan Cathedral of Moldova and Bucovina); ● Union Square; ● Alexandru Ioan Cuza University; ● Copou Park; ● Exhibition Park; ● Botanical Garden; ● Golia, Galata, Frumoasa and Cetățuia Monastries.

**The Great Synagogue** was built in the period 1657-1671, it being the oldest edifice of Mosaic cult in Romania. It is the most famous and the best known in Iași, it being considered the oldest architectural monument in Romania.



In 2004, the synagogue was included on the List of historical monuments in the Iași district.

**The Synagogue of the Apple Tree Grower.** Over time, following the numerous increase in the Jewish population in Iași, many synagogues were built. Some of them did not have the shape of a synagogue, many times being houses adapted to the cult. The Jewish cult places were organised according to the gild.



The Synagogue of the Apple Tree Growers was built in the 19th century, close to the Big Synagogue and, presently, it is entirely rehabilitated, it being positioned next to the **Jewish Community Centre in Iași**.



**"The Green Tree".** In the centre of Iași, right next to the National Theatre, there is a **memorial plaque**: "Here was founded the first Jewish theatre in the world, "The Green Tree", founded in 1876 by Avram Goldfaden". Avram Goldfaden, Russian poet, play writer and actor of Jewish origin, would mount also the first Jewish theatre in New York.

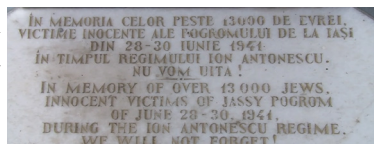


The Jewish Theatre was dissolved in 1963 and the building was demolished.

On the 27th of December 1976, **Avram Goldfaden's bust** was unveiled, it being placed in front of the "Green Tree". On the 15th of October 2002, an obelisk was unveiled and placed right on the place where it the "Green Tree" functioned since August 1876.

**The Pogrom and the "trains of death".** In Iași and in its surroundings information, places and inscriptions regarding the 27-29 June 1941's Pogrom are kept and are still discovered. In the courtyard of the former Police Station, **a memorial plaque** is kept on the wall for the Jewish victims killed and **a memorial plaque is kept at the Iași Railway station** for the "trains of death" which transported in cow waggons, days in a row, thousands of Jews until most of them died due to a lack of water and air.

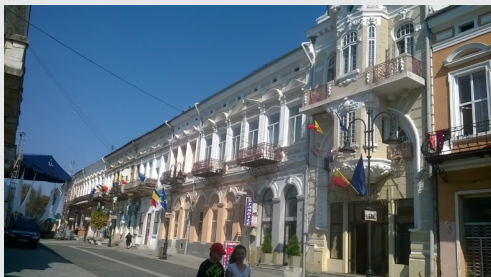
The Pogrom in Iași brought death to more than 13.000 Jews and remains one of the major trauma of the Jewish community in Moldova and of the recent history of Romania.



## b. BOTOȘANI, old city of Jewish merchants

**Botoșani.** Being placed at the intersection of the main commercial roads, during the 14th and 19th century, Botoșani was a flourishing market in Moldavia and a centre of artisanal production. Beginning with the year 1870, the city lost its economic influence because it became the end of the line for a secondary railway line. The market became one of local importance, recording an important decrease in the trade volume.

**In Botoșani:** ●Old Town; ●Mihai Eminescu Park; ●County Library; ●Ipo-tești Memorial (dedicated to the national poet Mihai Eminescu).



**The old Jewish centre.** Botoșani has had an extremely powerful Jewish community. Between the two World Wars, the number of Jews crossed that of the Romanians. We remind as Jewish touristic objects: **The old city centre, the Big Synagogue, the Jewish cemetery** (memorial stones from the 16th century).

**Jewish markets in the district.** In the Botoșani district we encounter also the **Synagogue from Săveni** (the only synagogue in the country put up for sail due to the lack of community members), the **Jewish Synagogue and Cemetery in Dorohoi** with one of the oldest inscriptions on a memorial stone (1640). On the 8th of July 2015 it was opened the **Shlomo David Jews' History Museum in the Northern Moldavia in Dorohoi** commemorating the Pogrom from the 1st of July 1940.

### c. SUCEAVA, the Gah Synagogue and the Jewish Cemetery

**Suceava** counts itself among the oldest and most important establishments in Romania. It was attested in a document in 1388 and accomplished the role of capital of the Moldavian Principality for almost two centuries, until 1565.

**In Suceava:** ●Citadel of the Throne of Suceava; ●Royal Court; ●Mirăuți Church; ●Zamca Monastery; ●Museum of Bucovina Village.

Part of the Jews that reached Suceava settled themselves in the rural areas and developed farms. Another part established itself in the small cities where they encouraged the economic development, many of them being involved in commercial activities and small manual labors. Besides merchants, they were also owners of small artisanal workshops, pub owners and inn keepers, money lenders, builders and land owners. At the end of the 19th century, the Jewish community in Suceava had a temple and eight public prayer houses.

**The Gah Synagogue**, built in 1870 is the only functional synagogue in the Suceava district, benefiting from restorations in 1910, 1975, 1983 and 2003. The Jewish community in the city intends to introduce the synagogue in the touristic circuit and make it accessible to the public.



Among the Jewish personalities born in Suceava it needs to be reminded **Norman Manea**, writer and culture person who has lived in the United States of America since 1986. He is one of the most often translated Romanian novel writers.

There is an **old Jewish cemetery** where the funeral stones from the 18th century are inscribed in Yiddish and German.

In the other cities of the district there were powerful Jewish communities: Rădăuți, Frasin, Siret, Câmpulung Moldovenesc, Fălticeni etc. Often, these communities don't count a single member anymore.



#### d. GURA HUMORULUI with funeral stones

**Gura Humorului**, located at the middle of the distance between Suceava and Câmpulung Moldovenesc, is a touristic resort which makes the opening towards the mountain area and towards the medieval "monasteries' region" in Bukovina: Humor, Voroneț (historical monument internationally recognised), Moldovița and Sucevița.

**In Gura Humorului:** ●Museum of Folk Customs in Bucovina; ●Ariniș Park; ●Șoimul Slope.

In the second half of the 19th century, **the Jewish community** constantly grew, and in 1856 the Jewish cemetery was established. The Jews practices professions linked to commerce, exportation of cereals and timber, but they were also craftsmen (tailors, shoemakers, skimmers) or intellectuals (architects, engineers, doctors and lawyers).

**The Jewish Cemetery** from the city of Gura Humorului is enrolled on the List of the Historical monuments in the Suceava district since 2004. It dates back to the 18th century. Here lie 2000 funeral stones on which there are sculptured impressive funeral stars.



#### e. The Wood Synagogue from PIATRA NEAMȚ

**Piatra Neamț** constitutes a starting point for either the mountain paths that lead to Durău, at the bottom of the Ceahlău Mountain or towards Cheile Bicazului, or towards Târgu Neamț, on the "monasteries' road". The city has a rich cultural life, here taking place annual international theater, music and plastic arts festivals.

**In Piatra Neamț:** ●Museum of History and Archaeology; ●Museum of Art; ●Museum of Eneolithic Art; ●Theatre of Youth; ●Central Park; ●Museum of Royal Court; ●Sf. Ioan Church and Belfry Tower; ●Gondola; ●Pietricica Mountain.

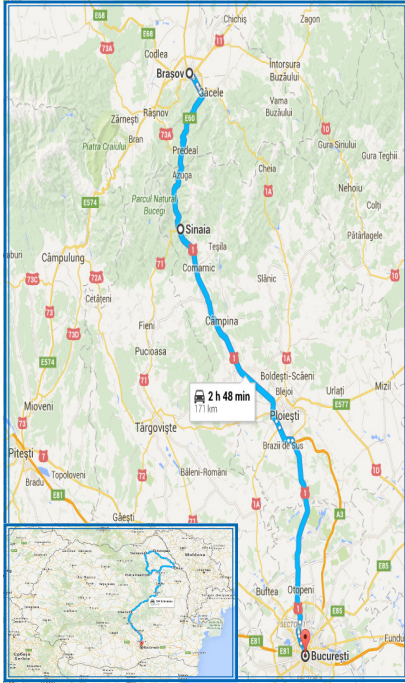
**The Wood synagogue.** At the eastern extremity of the former Ruling Court, in the immediate vicinity of the Petru Rareș Highschool, there is a wood synagogue.

The present construction was raised on the place of an older one. The old synagogue was made of stone, but at the beginning of the 18th century it was no longer allowed anything but the building of wood synagogues, a fact which explains also the material used for the building of this monument.





## V.2. Temples and the Jewish avangard in the south of Romania



The proposed touristic route for the South of the country includes, first of all, **Bucharest**, the capital of Romania, with a series of Jewish touristic attractions:

- the Coral Temple,
- the Great Synagogue,
- the Holocaust Memorial,
- the State Jewish Theater,
- the Artistical and Cultural Avangard.

After a visit in this urban center, we propose a route which goes up the Prahova Valley, through Sinaia until Braşov, where the Neological Synagogue and the Blue Synagogue can be visited.

### a. BUCHAREST, city with traditions and avangard

**Bucureşti**, the capital of Romania, is very rich from the cultural and touristic point of view, having important museums, churches and buildings. Most of the historical buildings are built before the First and the Second World War, giving the city the title of the "Little Paris".

**In Bucharest:** ●Victory Avenue; ●Royal Palace; ●National Military Circle; ●Lipscani (Old Town); ●National Bank of Romania; ●University of Bucharest; ●CEC Building; ●Colţea Hospital; ●Patriarchal Palace; ●Palace of Parliament (one of the largest buildings in the world); ●Romanian Athenaeum; ●Central University Library; ●Cotroceni Palace; ●National History Museum of Romania; ●National Museum of Art; ●Grigore Antipa Museum of Natural History; ●Museum of the Romanian Peasant; ●Dimitrie Gusti Village Museum; ●Cişmigiu Park; ●Herăstrău Park; ●Youth Park; ●Historical Restaurants (Carul cu Bere, Hanu' Manuc, Capsa).



Witnesses regarding the organisation of the first **Jewish communities** in Wallachia are encountered in numerous documents, chronicles and travelling notes starting with the 16th century.

Towards the end of the 17th century, Bucharest becomes an important centre of the Jewish presence in Muntenia. This thing is demonstrated also by the presence of funeral stones in the Jewish cemeteries, the oldest being dated 1682.

Starting with the 16th and 17th century, the Jews had their neighbourhood in the Calea Văcărești area.

**Jewish attractions:** ●The Great Synagogue; ●The Jewish Museum from the old Synagogue (The Synagogue of the Handicraftsmen); ●The Holocaust Memorial; ●The Yiddish Jewish Theatre; ●The Cultural and Artistically Vanguard.

### **The Coral Temple**

The Coral Temple is the largest place of cult of the Jews in Bucharest. The edifice was placed ultra-centre. It was built between 1864-1866 and its opening took place in 1867 with the participation of foreign diplomats and of government members.

Although it went through numerous devastations along the history, the Coral Temple remained the main sanctuary of the Jews in Bucharest.



### **The Great Synagogue in Bucharest**

The Great Synagogue, known in the beginning as the "Polish Synagogue", was built between 1845-1846 by the community of Jews original from Poland and it is the first great edifice of cult of this community. According to tradition, on this place, four small Judaic cult places, built by different categories of handicraftsmen, were located.



## The Holocaust Memorial

The most difficult period for the Jewish community in Romania was that of the legionary-antonescian ruling, during which time the Romanian state was led in a dictatorial fashion by the marshal Ion Antonescu. It is a dramatic page of the history from last century. The monument raised in the Romanian capital in memory of the Holocaust has a recovery and assumption dimension for this contemporary tragedy.



## Jewish Yiddish State Theatre

In 1948, the Jewish Theatre in Bucharest became a state institution. In the last quarter of the century, the State Jewish Theatre led a couple of appreciated tours in the US, Canada, Israel, Germany, Austria, Russia, Switzerland, France, Greece, taking part also at a series of international events.



At almost 130 years of history, at more than five decades of activity as state institution, as the only assembly of this type with uninterrupted existence, the State Jewish Theatre in Bucharest has a distinct profile, representative not only for the theatre movement in Romania, but also for the contemporary landscape of the Yiddish scenic art.

## The Jewish cultural and artistically Vanguard

Great names of Jewish avangardian writers are: Ion Vinea, Tristan Tzara, Marcel Iancu, Benjamin Fundoianu, Ilarie Voronca, Stephan Roll, Saşa Pană etc. Furthermore, we mention a series of Jewish artists: Jules Perahim, Max Herman Maxy, Victor Brauner or Marcel Iancu. The latter one studied architecture in Zurich, where he frequented the artistically reunions from the "Voltaire Cabaret" and, together with Tristan Tzara, participated at the beginning of the Dadaist movement.



In Bucharest, building blocks in the modern style created by Marcel Iancu are preserved.

## b. BRASOV, city of medieval handcrafters and trademen

**Towards Braşov:** touristic resorts in the Prahova Valley; Sinaia (the Peleş Complex, residence of the Romanian monarchs; Casino; the Sinaia Monastery; Nicolae Iorga's house; Cota1400 meters' altitude).



**Braşov** is one of the most active touristic cities in Romania. The old city, established by the Teutonic Knights, is one of the few cities in the Middle Ages which was preserved. The guilds transformed Braşov in a powerful artisanal centre. Here were built fortress walls and bastions, monitoring and security towers, workshops and shops, inns, churches and hospitals.

**In Braşov:** ●Council Square; ●Black Church; ●Towers of the Old Fortress; ●Eca-terina Gate; ●Schei district (St. Nicholas Church and the First Romanian School).

**Near Braşov:** ●Poiana Braşov; ●Postăvaru Mountain; ●Râşnov (medieval settle-ment); ●Bran Castle (historic fortress and residence of Queen Mary).

**The first Jews** established in Braşov in 1807. Slowly, more came and thus it was formed a community whose members occupied themselves especially with trade. Among the Jews there were also good craftsmen, but also doctors or actors. In 1940, their number reached 6.000, but after the Second World War, the Jews emigrated en masse, thus, nowadays, in Braşov there are only approximately 200.



Those who step on the Poarta Schei Street can admire the beauty of a building built by Jews as a worshipping place, the **Neologi-cal Synagogue** built between 1899-1901. It is used even nowadays for ritualistic purposes.

Few know that on the Castle Street, behind a courtyard, hidden from the views, there is the **Blue Synagogue** built by the Orthodox Jews. Built in 1924, the synagogue is unusable, only a person passionate about history entering from time to time in the courtyard where the monument lies. The outside wall of the church is a true work of art. The wall decoration is made of blue tile, in the middle being placed the menorah and on both sides two gilded lions.



## CONTACT DETAILS OF THE JEWISH COMMUNITIES IN ROMANIA

In 2006, 70 years were celebrated since the establishment of the Federation of Unions of Jewish Communities (FUCER), which later became the Federation of the Jewish Communities in Romania (FCER).

The Federation of the Jewish Communities in Romania <http://www.jewishfed.ro>

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## THE PROJECT "MINOR MINORITIES"

**The Touristic Cultural Catalogue** and the **Documentary Film** on five national minorities from Romania were elaborated within the project "Minor Minorities" funded by a grant offered by Norway, Iceland, Liechtenstein and the Romanian Government under the Program PA17/RO13 "Promoting diversity in culture and art in the European cultural patrimony". The project was implemented by **Corona Foundation from Iași**, in partnership with the **National Museum of Romanian Literature Iași**. The total budget of the project is 952.193,20 lei, of which 856.878,66 lei non-reimbursable financing.

**The general objective of the project** is to recover, through study, the cultural and historical heritage of the ethnic minorities with low visibility in present, to facilitate awareness of its importance to the general public through a Documentary Film, to promote and capitalize it through public events and through a Cultural Touristic Catalogue of minorities, containing touristic routes for the profile market.

The project aims at recovering, raise awareness, promoting and capitalizing the cultural-historical heritage of ethnic minorities from Romania who were demographically significant and had an important contribution to the country development during the interwar period but who are currently in demographic decline and, by consequence, they are given less attention at the political and media level. The project seeks to support a large ethnical, cultural and historical diversity bringing to the fore a number of "small minorities": Germans, Jews, Russians Lipovans, Ukrainians and Turks.

**The specific objective no 1: The recovery** of the cultural and historical heritage of national minorities with low visibility in present by conducting a study on 25 locations/events/personalities connected to the 5 historical minorities from Romania, at a literary level, as well as on the field, in 5 relevant areas and by producing a Report paper regarding the "minor minorities".

The project tackles less the ethnic diversity in terms of current demography and more the Romanian interwar ethnic and cultural diversity and the actual reminiscences of the cultural heritage of minorities from that era. It has been imposed an early stage of cultural historical study, at a literary level, as well as on the field, investigating both material heritage and oral histories of minorities. The study was aimed at assessing the market value of the patrimony in terms of identifying tourist sights and oral histories attractive to the public.

The **Cultural Historical Study** is available in Romanian on the project website <http://minoritati.fundatiacorona.ro/>

**The specific objective no 2: Raising** awareness on the cultural-historical heritage of ethnic minorities from Romania among the general public through the production of a **Documentary Film** based on the previously conducted study and through the broadcast of this film on television and internet targeting 50.000 viewers. The Documentary film brings forward elements related to the interwar history, everyday life, specific crafts and customs, presentation of the cultural and historical heritage, the promotion of monuments and events relevant to the 5 minorities.

The **Documentary film** seeks to raise awareness of the public regarding the importance of the patrimony heritage and it comprises 5 episodes (one for each minority), being available in Romanian, English, German and French on the project website: <http://minoritati.fundatiacorona.ro/>.

**The specific objective no 3: The promotion of** the cultural-historical heritage of ethnic minorities by presenting and debating the findings of the Study and the Documentary film through artistic and culinary moments organised within 5 Minorities Galas held in 5 cultural-historical locations with the participation of 25 minorities representatives, 25 experts in the field and 200 spectators from the large public.

Additional to the television and internet broadcast of the Documentary film, 5 public events were organised under the name of Minorities Galas with the involvement of the minorities, specialists, mass media and general public. The events included the projection of the Documentary film, debates, artistic and culinary moments, contests for stands decoration with the implication of 26 schools representing the approached minorities.

**Details regarding the organisation of the 5 Minorities Galas** are posted in Romanian on the project website: <http://minoritati.fundatiacorona.ro/>

**The specific objective no 4: The capitalization of** the cultural-historical heritage of ethnic minorities by developing and disseminating a Cultural Touristic Catalogue based on the findings of the Study and Documentary Film.

The Cultural Touristic Catalogue of minorities was elaborated and received as attachment the Documentary Film subtitled in 3 languages. The bilingual catalogue was distributed in 500 high schools in Romania, 200 national and international tourism agencies, 50 TV stations in the country and 50 abroad, and to 100 organizations/ institutions/ relevant authorities in the country, EU and donor countries.

The **Cultural Touristic Catalogue** is available on the project website: <http://minoritati.fundatiacorona.ro/>



Fundația Corona

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Muzeul Național  
al Literaturii Române  
Iași

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## TOGETHER IN ROMANIA



documentary film  
produced within the project  
**MINOR MINORITIES**  
<http://minoritati.fundatiacorona.ro>  
(germans, lipovans, turks, ucrainians, jews)  
with subtitles in **EN/FR/DE**  
producer  
International Alliance of  
Romanian Journalists



Promotion of **DIVERSITY**  
**IN CULTURE AND ARTS**  
within European Cultural Heritage



[www.eegrants.org](http://www.eegrants.org) [www.fonduri-diversitate.ro](http://www.fonduri-diversitate.ro) [www.fundatiacorona.ro](http://www.fundatiacorona.ro)  
Supported by a grant from Norway, Iceland, Liechtenstein and the Romanian Government.

**The Touristic Cultural Catalogue is based on a Historical Cultural Study regarding five national minorities carried out with the participation of:**

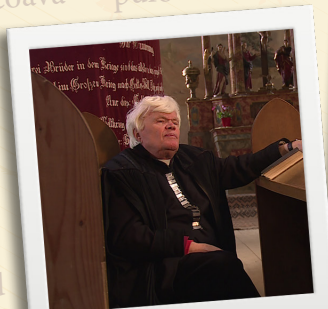
- **Romanică Bogdan Paul**, Romanică Roxana (Coordinators),
- **Tudorescu Claudia**, Vidin Cecilia Luiza (German minority),
- **Condrat Paul**, Condrat Florentina (Lippovan minority),
- **Bălan Zamfir**, Tacu Andreea (Turkish minority),
- **Salvan Monica**, Gheorghiiță Amelia Iuliana (Ukrainian minority),
- **Lungu Dana**, Leșu Georgiana Iuliana (Jewish minority).

The content of the Touristic Cultural Catalogue was debated by the representatives of the five national minorities, of public institutions and of tourism agencies during three workshops organised at Iași, Cluj-Napoca and Constanța and moderated by:

- **Sile Irina Maria** (expert media),
- **Lungu Dan** (expert cultural),
- **Mrejeru Vasile** (expert tourism).



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 șapirograf grund pocriș polonic  
 țigară zețar zoaie holtei



*Germans*



*Jews*



*Lipovans*



*Turks*



*Ukrainians*

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