

DAVID MOLDAVAN'S STORY



Photo - Harvey Morginstin (L) and David Moldavan (R) on August 3, 2003

*“Only guard yourself and guard your soul carefully, lest you forget the things your eyes saw, and lest these things depart your heart all the days of your life, and you shall make them known to your children, and to your children’s children.”
Deuteronomy 4:9*

David Eliezer Moldavan* was interviewed at his home in Lakewood, New Jersey by Harvey Morginstin on August 3, 2003.

The interview was transcribed and edited by Enid Cherenon, David’s second cousin once removed, in 2018.

This is a chronological narrative of David’s life. It is based on David’s 2003 interview and amplified by historical and genealogical research which is detailed in the Notes section.

To access the Notes which appear at the end of the document, left click on the superscripted number to be taken to the appropriate Note. To return to the same place in the document, left click on the superscripted number at the beginning of that Note.

*Depending upon the transliteration, the name is spelled Moldawan or Moldowan.¹ Similarly, other person and place names may have differing spellings.

BEFORE WORLD WAR II

David Eliezer Moldavan² was born in Shumsk³, Russia (now western Ukraine) in 1914 into an Orthodox Jewish family. The area became part of Poland after World War I and Ukraine after World War II.

David Eliezer stated that his parents, grandparents and great-grandparents were all born in Shumsk, but that the Moldawan family originally came from Odessa.⁴ His

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paternal grandfather was Dovid Izaak (David Isaac) Moldawan⁵, and his maternal grandfather was Srul Avrum (Yisrael-Avraham) Kiper.⁶ He didn't know the names of either of his grandmothers since they died before he was born.

David's parents were Aharon and Rivke Kiper Moldawan.⁷ They had six children – David and five daughters:⁸

1. Chaya-Keylia born on November 13, 1902 (27 Cheshvan) and died at the age of five;
2. Pesya born on March 18, 1905;
3. Sara Leah born on May 12, 1909;
4. Baila/Bejla born on August 15, 1911;
5. David born on February 4, 1914;
6. Zissel/Zislya born on November 15, 1917.

David's Father and Paternal Grandfather

In 1905, David's father, Aharon⁹ left his family in Shumsk to travel the United States. David said his father worked as a junk dealer with a horse and wagon¹⁰ monthly sending money home to his wife Rivke. After receiving his US citizenship in approximately 1908¹¹, Aharon returned to Shumsk with the intention of taking his family to the US. However, Rivke refused to leave Shumsk. Instead of spending the money that she had received, Rivke had saved it, which enabled the family to build a substantial house.

After World War I, the family's home in Shumsk was on the Polish side of the border about three kilometers from the Soviet border. In 1920, the border between Poland and the Soviet Union was not heavily patrolled, and a black market was established. Aharon traveled to Lviv (Lvov/Lemberg) in Galicia (about 125 miles) to purchase goods to trade, e.g. tobacco, salt, kerosene. The peasants on the Soviet side had no basic supplies so they brought furs or whatever else they had to sell or trade. Nightly, these groups with their wagons traveled into the woods to trade. David stated that was the height of his father's business. Once the border was sealed and the black market stopped, his father opened a general store. One of David's older sisters ran the store.

Then Aharon, David's father, became a grain dealer. He purchased all types of grain (wheat, rye, etc.) from the peasants as well as the large landowners and then re-sold it.

David said his paternal grandfather, Dovid Izaak, made a living on "whatever came to him."

David's Mother and Maternal Grandfather

Rivke's father, Srul Avrum, and her grandfather were both coppersmiths. Their last name Kiper¹² means copper. Srul Avrum also taught Hebrew.

Rivke's mother died when she was in her teens so she became the homemaker for her family. Rivke's father died when David was four years old which would have been

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about 1918. David remembered watching through the window of his home when the family went to the cemetery to bury Srul Avrum.

David's Sister Pesya

Pesya married Motel Shnayder¹³, who according to David was “a nice man, traditional.” The couple had three boys who attended the Talmud Torah in Shumsk. Following the tradition of naming a baby after a close relative that had died, Srul Avrum, Pesya's and Motel's oldest child, was named after his maternal great-grandfather but didn't live long enough to be Bar Mitzvah. Their middle son was named after his paternal grandfather, Chaim Isaac. The youngest son was named Szojel or Shaul in modern Hebrew. David didn't know who Szojel was named after. Pesya, Motel, Chaim Isaac and Szojel were killed in the Shoah (Holocaust) in WWII.

David's Extended Family in Shumsk

The only extended family that David mentioned in his interview was his father's uncle, Mordcha Moldawan¹⁴ who was born in Shumsk in 1864. Mordcha owned a favorall (a big stretch of fields with animals) which he lost after WWI because it ended up on the Russian side of the border. Mordcha¹⁵ was married and had a daughter by his first wife who died approximately six weeks after she gave birth. He remarried and had two more daughters and a son by his second wife. Mordcha's daughter by his first wife and son by his second wife immigrated together to the United States in 1908. One winter in the 1930's, Mordcha was injured in an accident when a sled he was riding in skidded, hit a pole and tipped over. He died from an infection as result of the accident.¹⁶

David could not remember any other relatives from Shumsk. But independent research confirms that he had a large extended family.

Moldawan Neighbors in Shumsk

David's family lived on the edge of town. Avrum¹⁷ (Avraham¹⁸) and his wife Breindel (Braince) Buder¹⁹ lived next door with their family. The Buders had two daughters²⁰ and five sons. The oldest son was Yitzchok²¹, then there were Mikhael, Chaim²², Motel²³, Naftuli.²⁴ The Buders owned a factory which manufactured heavy cloth. They would purchase wool from the peasants, clean and card it, weave the cloth and then manufacture inexpensive clothes to sell.

David knew the Buder family throughout his childhood and went to school with some of them in Shumsk.

There was another neighbor called Yorba or Yorbin. (The interview tape was not clear, but the Yorba/Yorbins might have been Ukrainian and manufacturers of clay pots and covers that they sold in Shumsk on market day.)

There was a family by the name of Carsonburg that lived on the same street. The father had come from the United States and married a woman who came from a favorall. They had three children, the oldest one was Hannah, then Jonah and then Cookie. David didn't know Cookie's real name. Jonah's grandfather was a US citizen

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and sent a girl to marry Jonah so that he could emigrate. Jonah went to New York in 1935 or 1936.

Further down the street was another family by the name of Hazan with four sons. The oldest son had immigrated to the United States so David never met him. Mechel²⁵ was the oldest son in Shumsk and was a grain merchant. The next son, Yankl, was a teacher. The youngest son, Friteg, was deaf. Friteg farmed a couple of acres behind the house and raised chickens. He was intelligent and smart. He was not ill, but he died suddenly one day.

Although not a neighbor, Usher²⁶ Waldman went to school including one year of Yeshiva Etz Chaim in Rovno with David. David knew most of the Waldman family.²⁷ He didn't remember Usher Waldman's parents' names, but he did remember the names of Usher's siblings. Usher was the oldest child. The middle child was Friedl, who was younger than Usher by at least three to four years. The baby, as far as David could remember, was called Falik.

Even though Usher was about two years older than David, they were in the same class because David started school so young.

David's Memories of Shumsk

David said that after he was bar mitzvah he didn't spend much time in Shumsk, but his memories were quite vivid about the town. He described Shumsk as "a town in the sticks." Yet, he went on to say that "there were bigger cities than Shumsk, and they were not as knowledgeable" nor did they have Shumsk's infrastructure.

Shumsk was surrounded by 24 villages and had many stores where villagers would bring their products to sell. There was a weekly market day in Shumsk which filled the town. David described the streets as being so crowded it was difficult to maneuver between the horses and wagons.

David started cheder when he was three years old. He said most children didn't start school until they were about six years old. By the time he was four years old, he knew all the mitzvos and bruchas. He attended school as long as his father could pay the tuition. He stated that "in Poland, if anybody had a dollar, they (ed. the government) preferred that the Polish treasury had it, even if it was the last dollar or zloty."

When the money ran out to pay for schooling, he apprenticed to a neighbor to learn how to build farm machinery. He worked there until he learned the machinist trade. At some point (he doesn't say when or where), he learned how to become a jeweler which became a hobby.

David also became a follower of Jabotinsky²⁸ and wanted to go to Palestine to work on a kibbutz.

He described the schooling in Shumsk as being "great." There was a public school and a Tarbut Hebrew school. There was a popular religious school, a Talmud Torah, and several cheders. Children at five or six years of age were able to speak to each other in

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Hebrew. If a teacher happened to hear a child speaking Yiddish outside of the home, the child got a bad grade at school. He said children spoke Yiddish at home because their parents didn't know Hebrew. David stated children back then spoke better Hebrew than children today.

Shumsk had a large library which he said was really helpful for people who could not go to school. There were readers in Hebrew, Polish and Russian. There were books translated into Yiddish²⁹ or Hebrew from Swedish and American writers. One of the books he remembered was a translation of a Jack London book. He also remembered there was quarterly book with famous writers and poets sent from New York. The library had acquired 23 volumes before World War II broke out.

Shumsk lay between two rivers. He described the area as being heavily wooded for 40-50 kilometers with trees so tall that you could not see the sun when you were passing by.

The town had two saw mills. One mill belonged to an engineer named Raich, who was a very rich man from Kremenets. The other mill belonged two partners whose main partner was Yankel Gejlischen. Both mills ran on the same river. Some of the Shumsk youngsters as well as kibbutzniks worked in the woods and at the mills.

One of the rivers had a dam and had a large fish farm on it. There were also two flour mills which used oxen to grind the grain.

WORLD WAR II

David's Story

David had finished his active service in the Polish army a year before World War II broke out. However, he was mobilized two weeks before September 1, 1939 German invasion of Poland. He was stationed near the Polish-German border in a place called Fordon³⁰, but soon he was captured and became a German prisoner of war (POW.) From then on he said his "legs didn't stop walking day or night, always moving." If POWs walked through an orchard at night and saw any fruit, they had a meal. Any other food was destroyed by German planes. After a year, he was sent as a POW to Stalag 1A³¹, in Eylau³², Russia, 50 kilometers from the Koenigsberg, the capital of the *Ostpreußen*.³³ After a year, David and the Jewish POWs at Stalag 1A were sent back to Poland to Biala-Podlaska (ed. near Brest³⁴) where he spent the winter. Then he was sent Konskowola³⁵ near Lublin, six kilometers from Pulawy and the Vistula River. He was there for 22 months.

On October 14, 1942, David was sent to Budzyn³⁶ to the Heinkelburg aircraft plant (ed. Heinkel Company) which was near Krasnik where he and other Jewish POWs were forced labor. He was there for about two years³⁷ until the Heinkelburg Company went bankrupt.

The Red Army was now pushing west fairly quickly so David said that the prisoners were moved a lot. He was sent to a camp in Hammerstein³⁸ in West Prussia near Brest. There he found about 2,000 more Jewish POWs. Then David and about 400

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other POWs were sent to another place in Poland. The remaining POWs from Stalag 1A stayed in Hammerstein and were later sent to the Majdanek concentration and extermination camp near Lublin in late 1943.

The Germans slaughtered all the Jews in Majdenak and Tadmiki (ed. probably Trawniki.³⁹) There was a third camp where the Jews were also killed, but David forgot the name of the third camp. The prisoners, about 7000 people from Krasnik and the surrounding little towns, were all killed.

David's timeline becomes unclear. He speaks of a time and place where his barracks were locked from the outside possibly while murders were occurring outside the barracks. He also said that there about 150 POWs left from those that had been in Budzyn working at the Heinkelburg aircraft plant. Some of these POWs were now put in the same unspecified camp as David again to build airplanes. He was then sent to the Wieliczka salt mines near Krakow to make airplane parts for the Messerschmitt Company. He said that after three months, he was sent back to Germany where he worked for Messerschmitt in the camps until the end of the war.^{40, 41, 42, 43, 44}

David's Family Story

David's home in Shumsk was near a clay pottery factory that was powered by a diesel engine. The chimney for the engine ran up through the roof. To German pilots, it looked like it was an anti-aircraft gun so the German planes bombed the factory.

The bomb missed the factory and hit the Moldawan home. David's mother, Rivke was killed immediately. Zisla, David's youngest sister, was also at home when the bomb hit. Her leg was ripped off. She suffered for a day before dying. David's father was in town so he survived the bombing. Somehow, David, already a POW, got word of what had happened to his family.

Ultimately, none of David's immediate or extended family in Shumsk survived the war.

POST WORLD WAR II

LIFE AFTER THE CAMPS IN GERMANY

At the end of the war, David was freed from a camp near Munich and was living in the ruins of a barracks while trying to recover his health. German anti-aircraft guns had been placed on the camp barracks. The barracks was hit by an American bomb which penetrated the roof and crashed through three floors to the basement.

Another former POW from Budzyn, a barber named Diagonist (sp?), found him, and wanted to know why he was living there. He encouraged David to move to Turkheim Markt about 7 kilometers away. David described Turkheim Markt as being between a town and a village. It had about 300 people. The mayor of Turkheim Markt had been a Nazi during the war and was in jail. The town was being run by a president and a committee. Diagonist convinced David he would be able to earn a living there as a jeweler selling jewelry to soldiers from an American tank unit stationed there.

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The store was shared with three other men. David didn't mention what the other men did in the store. He did say the store had a nice window and became a gathering place for the townspeople as well as American soldiers and some Jews.

Because rationing and inflation limited what people could purchase, the German economy functioned using the black market. David described the economy as "being on the grease" and that paper money "wasn't good to use as toilet paper." In order to get the silver he needed to make jewelry, David made a deal with a banker to purchase five thousand marks of uncirculated coins for ten thousand paper marks. David's customers were all American soldiers and paid him for rings with cigarettes⁴⁵ which were more valuable than money. American soldiers supplied all the other necessary materials e.g. solder.

David made jewelry using a wax mold and centrifugal force method which was a similar method used by dental technicians. Once the store was functioning, he hired a German assistant, a former dental technician who was working at a flour mill. David paid him but also arranged a deal with this worker to provide flour which was in very short supply.

There were three Jewish women, also concentration camp survivors, living in Turkheim Markt who cooked and cleaned for David and the other three men with whom he shared the store. In return, David said he took care of the women's needs. He told one story about trading for cloth so that the women could make clothes. Evidently, the women tried to take all of the cloth and divide it among themselves. David became angry and said he also needed shirts since he had very few clothes to wear. The women realized he was right and backed down. The result was he got two shirts, and the women got the rest of the material for themselves.

Business was so good that after two months, David said that the cattle farmers were not able to drive their cattle from one side of the town to the other because there were so many Jeeps and Studebakers parked in front of his store.

David met his future wife, concentration camp survivor Genia (Jean) Rutapel, in Turkheim Markt. When David arrived in the town, Genia was recovering from a broken knee and leg in a hospital run by nuns, about 6 kilometers away. By the time she was released from the hospital, David's store was already established. Genia and another woman joined the other women working at the store. David described it as being like a family. A year later, David and Genia were married. David was 11 years older than Genia. Their daughter, Estera (Esther), was born in Turkheim Markt in 1946.

A NEW LIFE IN THE UNITED STATES

After living in a displaced persons camp in Turkheim and a resettlement center in Augsburg, the Moldavan family were finally able to immigrate to the United States. They sailed from Bremerhaven⁴⁶ and landed in Philadelphia on May 14, 1949. David's father had two sisters and his mother had a brother in the United States, but they were not able to help financially.

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It was difficult for David to get a job. He didn't speak any English, and there were very few jobs available because the Pennsylvania coal miners were on strike. The family spent six months in Philadelphia, where David found part-time jobs as a jeweler and as a cleaner.

A cousin, another refugee, suggested that they move to Lakewood, New Jersey a farming community where workers were needed. The couple could earn \$50/month which was a good amount at that time. The family moved and found work with an egg farmer. David worked at least 12 hours a day. Jean would clean and pack the eggs. The family got to keep any cracked eggs and any hens that stopped laying so they had food. They had no car. The farm owner took Jean to the store if they needed to purchase anything. He even brought the chickens to the shochet⁴⁷ in the town, and then Jean would clean and freeze them for the family.

Since they didn't have many expenses, the first year they were able to save \$1,000. David and Jean worked for the farmer for 2 years. Then cousins helped David and Jean purchase the chicken farm and the house where they were still living when the interview was conducted.

The chickens sickened and died shortly after the purchase, and the family was left with no money. David found a job helping build houses. When he saw the wrought iron railings being installed in the houses, he made a deal with the boss to produce better railings at a cheaper price as long as he produced all the railings the company needed. He had come full circle and was a machinist again. Initially, he had to make the railings by hand because he couldn't afford to purchase machinery. But by scavenging junk yards, he slowly was able to purchase and then rebuild the equipment that he needed to create a successful business. He became the go-to person for companies in the area for machining specialized equipment. David retired around 1988 when he was about 74 years old. He rented his factory to a young Israeli man and eventually gave him business.

David always considered himself an Orthodox Jew. When they moved to Lakewood, the family joined a nearby small shul⁴⁸ built for the Jewish farmers. When the land on which that shul was built was sold, the farmers pooled their resources and purchased a town house for \$5,000 and converted it to a shul for another \$1,000. When this second shul was demolished to build Route I-95, a third shul was built. For this new shul, David fabricated wrought iron railings for the stairs to the bimah⁴⁹ and a steel menorah for the outside.⁵⁰

From 1982 to 1992, David and Jean visited Israel every other year for a month. In Israel, David spoke Hebrew and when asked where he came from and how he got so fluent, he would laugh and say that he spent a lot of years studying the language.

They also started making regular trips to Florida during the winter where he spent his time schmoozing with a group of friends. He celebrated his 80th birthday with a large family party in Florida.

David⁵¹ and Jean had three children: Esther⁵² born in 1946; Aaron⁵³, named after David's father, born in 1951; Rita⁵⁴, named after David's mother Rivke, born in 1952.

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David said how proud he was that all three graduated college and have successful careers and families. David and Jean lived long enough to enjoy knowing six grandchildren and several of their seven great-grandchildren.

David Moldavan passed away on February 13, 2006.

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ACKNOWLEDGEMENT

If not for Shumsk descendant Rachel Karni and her determination to discover and restore the history of Shumsk's Jewish community, David Moldavan's story would have been lost forever. By 2004, Rachel unraveled Moldavan family history enough to recognize that David and I were cousins, and then she realized that neither of us knew the other existed. By introducing us to each other, she reunited a family that had had no connections since 1939.

Rachel enlisted her brother, Harvey Morginstin, to conduct this interview so that then 89-year old David's life history would be preserved. During the painstakingly slow transcription process, Rachel offered unfailing encouragement along with essential context and details.

Rachel is a member of the Kremenets Shtetl CO-OP, a remarkable group of volunteers who find and translate into English vital records of the vanished Jewish communities in and around Kremenets, Ukraine. Because of the CO-OP, descendants from this area of the Volhynia Gubernia have access to an immense amount of translated and organized documents to trace the history of their families including relatives killed in the Shoah.

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NOTES

¹ David Moldavan explained to Enid Cherson in October 2004, that when he came to this country he was told to change the spelling of his last name from Moldawan to Moldavan so that Americans would pronounce the name correctly so his name is spelled Moldavan.

² David's nickname was Monik. See Footnote #41 for a story referencing him as Monik in the Koneskowola Concentration Camp.

³https://commons.wikimedia.org/wiki/File:%D0%92%D0%B8%D0%B3%D0%BB%D1%8F%D0%B4_%D0%A8%D1%83%D0%BC%D1%81%D1%8C%D0%BA%D0%BE%D0%B3%D0%BE.jpg Accessed May 29, 2016. Photo of Shumsk dated 1938 by an unknown photographer at the Library of the Institute of Ethnology at the National Academy of Sciences Lviv.



⁴ The Moldavan family was listed continuously in Shumsk census records from the middle 1700's to World War II. Efraim Moldavan was the first family member listed. Ephraim's son Aharon Govshie Moldavan was born in Shumsk in 1770 and died in Shumsk in 1844. Aharon Govshie Moldavan was listed as a Shumsk Town Dweller and head of household.

⁵ David Isaac Moldawan, David Eliezer's grandfather, was married to Kayla (Keijla) Koykbarg. Both were listed in the Central Archives for the History of the Jewish People, Hebrew University, Jerusalem CA-B1883, CAB1890 list of Shumsk Births.

Records show David Isaac Moldawan's parents (David Eliezer's great grandparents) were Kopel Moldawan born in 1827 and Sura Leya Moldawan born in 1825. Kopel Moldawan was listed as a Shumsk Town Dweller. The 1850 Shumsk Residents List noted that Kopel Moldawan had been away in an unknown place since 1846. He was listed again in 1851. Sura Leya Moldawan was listed as a Shumsk Town Dweller in the 1850, 1851 and 1858 Residents Lists.

⁶ Yisrael-Avrahm Kiper was registered in the town of Oleksinets.

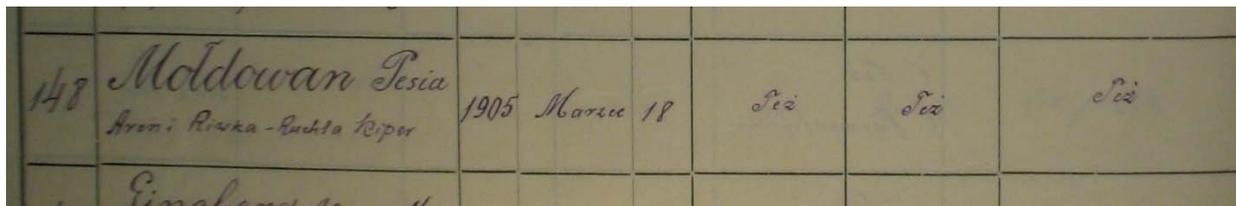
⁷ Aharon (Aron) Moldawan (born in 1878) and his wife Rivka Kiper (Kuper) Moldawan were recorded in the 1927 Shumsk Residents List. They were listed as Town Dwellers and Aron Moldowan was listed as a Tradesman.

⁸ David Eliezer's sisters' names and birth dates were recorded in the Shumsk vital records. The vital records were found by the Central Archives for the History of the Jewish People, Hebrew University, Jerusalem, Israel and then

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translated and consolidated by the Kremenets Shtetl CO-OP in the Kremenets District Births 1870-1938 report. The family was listed as Town Dwellers.

In his 2003 interview, David Eliezer mentioned that Pesya was born after the war which could be a reference to the 1905 Russian Revolution. The 1927 Shumsk Residents List also listed David Eliezer's sister, Pesya, born on March 18, 1905. Pesya was listed as living in Shumsk with her parents and having an identity card, template No. 1, from the Kremenets Starosta [ed. Elder], No. 4752, dated Oct 4, 1923.



David Eliezer pronounced the name Bella, but it was Baila or Bejla.

⁹ Aharon Moldowan was recorded in the **List or Manifest of Alien Passengers for the U.S. Immigration Officer at Port of Arrival**. He sailed on the S.S. Darmstadt from Bremen, Germany on March 25, 1905 and arrived in Baltimore, Maryland on April 8, 1905. The manifest said that he:

- Was 25 years old,
- Was a tailor,
- Had \$10 in his pocket,
- Had his fair paid by his cousin,
- Was coming from Schumsk and going to Cedar Rapids, Iowa.
- Was sponsored by Wolf Bruder, 417-419 L St. SW, Cedar Rapids, Iowa. (It is possible that Bruder was misspelled and should have been Buder. The Buder family were neighbors of the Moldawan's in Shumsk.)

¹⁰ David Eliezer said that his father, Aharon, drove a horse and wagon from Baltimore to Iowa. In Iowa, Aharon donated a Sefer Torah to a synagogue. At this time, no documentation has been found to verify the donartion.

¹¹ A record of his citizenship has not been found as yet.

¹² Pronounced Kiper in in Shumsk and Kuper elsewhere.

¹³ Information from a conversation that David Moldavan had with Rachel Karni.

¹⁴ Mordcha Moldawan also called Mordechai Moldawan.

¹⁵ Mordechai Moldawan's first wife was Gittel Titelbaum Moldawan from Shumsk. Gittel died shortly after giving birth to Etl (Ethel in English) born in Shumsk on December 15 in either 1887 or 1888. Ethel married Israel Novick and had three children, Gertrude Novick Chersonson, Lillian Sarah Novick Finkel and Arnold Novick.

Mordechai remarried and had 3 more children,

- David (Godel) Moldawan Rosen born in 1889 in Shumsk. David married Bessie Scharr and had two children, Julius Rosen and Cecile Shirley Rosen Bein.
- Hinda Moldawan who was killed during WWII
- Gissa Moldawan who was killed during WWII

Ethel and David changed their last name to Rosen after they came to the United States.

¹⁶ David Eliezer Moldavan told Enid Chersonson that Mordcha Moldawan (Enid's great grandfather) died in the mid 1930's.

¹⁷ http://yvng.yadvashem.org/index.html?language=en&s_lastName=Buder&s_firstName=&s_place=Shumsk accessed July 30, 2017. The names that David Moldavan provided were verified and corrected using the Shumsk Yizkor Memorial Book and Yad Vashem Records.

¹⁸ http://yvng.yadvashem.org/index.html?language=en&s_lastName=Buder&s_firstName=&s_place=Shumsk Accessed July 30, 2017. Avraham Buder was born in approximately 1880 and lived on ul. Lepishivka.

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¹⁹ http://yvng.yadvashem.org/index.html?language=en&s_lastName=Buder&s_firstName=&s_place=shumsk
Accessed July 20, 2017. Braindel Buder

http://yvng.yadvashem.org/index.html?language=en&s_lastName=Buder&s_firstName=&s_place=Shumsk Accessed July 30, 2017. All members of the Buder family were killed in WWII. According to Yad Vashem's central database of Shoah Victims' names the family lived on ul. Lepishivka. (Ul. is the Russian abbreviation for ulica or street.) The information was submitted by the Buder's acquaintance, Avraham Chusyd Khasid. If David Moldavan and his family lived next door to the Buder family, then he probably lived on ul. Lepishivka as well.

²⁰ http://yvng.yadvashem.org/index.html?language=en&s_lastName=Buder&s_firstName=&s_place=Shumsk
accessed July 30, 2017 and confirmed by Rachel Karni, Coordinator of the Shumsk Yizkor Book Translation Project. The Buders had two daughters. David Moldavan did not provide those names. The youngest daughter was Sonia-Sura born on June 1, 1923. Sonia-Sura's name is listed at Yad Vashem Records. Sonia-Sura and Naftuli were twins.

Chaja Ruchla Buder would have been the oldest child in the Buder family according Rachel Karni, Coordinator of the Shumsk Yizkor Book Translation Project. The 1931 Shumsk birth records list Chaja Ruchla/Ruchel Buder married to Hersz Avner giving birth to a daughter, Chawa/Chana on May 15, 1931. Hersz Avner was born in Wysogrod.

²¹ Yitzchok Buder and Frejda-Ita nee Fajer are listed as having a son, Szimon/Shimon in the 1936 Shumsk Birth Records lists. Szimon was born on June 6, 1936. The Shumsk Yizkor Memorial Book lists another son of Yitzchok and Frejda. That son's name is unknown at this time. Yitzchok Buder was approximately 28-30 years old in 1942

²² Chaim Buder was born on September 20, 1910 in Shumsk.

²³ Motel Buder was approximately 20-22 years old in 1942.

²⁴ Avrum Buder was the son of David Aron Buder, who was born in Belogorodka. Avrum Buder was married to Braince/aka Breindel (daughter of Yehoshua & born in Shumsk) and are listed in the 1923 Shumsk Birth Records as having a son, Naftuli. Naftuli would have been their youngest son.

²⁵ According to Rachel Karni, Coordinator of the Shumsk Yizkor Book Translation Project, Mechel Hazan was a grain merchant.

²⁶ Usher would be the Shumsk pronunciation of Asher.

David Eliezer also told Rachel Karni that Usher/Asher became a teacher in Shumsk who gave private lessons.

Rachel Karni's uncle, Morris/Moshe Waldman attended the Etz Chaim Yeshiva in New York. According to Moshe Waldman, the Etz Chaim Yeshiva teachers in New York were from "our town" meaning Shumsk.

²⁷ The Waldman family were relatives of Rachel Karni and Harvey Morginstin

²⁸ David Eliezer told Rachel Karni that he felt his name was omitted from the Yizkor Memorial listing of Survivors because he was a follower of Ze'ev Jabotinsky and a member of Betar.

<http://www.jewishvirtuallibrary.org/jsource/biography/jabotinsky.html> accessed May 29, 2016.

"Ze'ev Jabotinsky was a Zionist activist, orator, and writer who founded the Betar Movement. He was also a soldier who founded the Jewish Legion during World War I.



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Jabotinsky (born October 18, 1880; died August 4, 1940) was born as Vladimir into a middle-class Jewish family in the Russian city of Odessa. At the age of 18, he left Odessa to study law in Italy and Switzerland, where he also served as a foreign correspondent for several well-known Russian newspapers. His reports and articles were widely read and soon became recognized as one of the brilliant exponents of Russian journalism. All his reports and articles were signed with his literary pseudonym "Altalena."

Ze'ev returned to Odessa in 1901 where he worked on the editorial staff of *Odesskiya Novosti*, but the pogrom against the Jews of Kishinev in 1903 spurred Jabotinsky to undertake Zionist activity. Though he admitted that he "no inner contact with Judaism" and never "breathed the atmosphere of Jewish cultural tradition" during his youth,

Jabotinsky took a leadership role in organizing self-defense units and fought for Jewish minority rights in Russia. He then traveled the length and breadth of Russia urging self-defense on the Jewish communities.

Elected as a delegate to the 6th Zionist Congress, Jabotinsky became fascinated by Zionist leader Theodor Herzl and though he voted against Herzl's "Uganda Plan" for a Jewish national home, Ze'ev was totally taken by the fervor of Zionist activists. Over the next few years, Jabotinsky was active in spreading the Hebrew language and culture throughout Russia and soon became the foremost Zionist lecturer and journalist in the country.

Following the outbreak of World War I in 1914, Jabotinsky left for the war-front as a newspaper correspondent with the Moscow liberal daily *Russkiya Vedomosti*. While in Alexandria, where thousands of Jewish deportees from Palestine were concentrated, he met Joseph Trumpeldor and together they worked for the establishment of the Jewish Legion. Jabotinsky was not interested in the creation of an auxiliary unit, and, upon reaching London, took energetic steps until the final confirmation was received in August 1917 of the creation of the first Jewish Legion. Jabotinsky also served as a Lieutenant and participated in the assault of the Jordan River crossings and the conquest of Esalt in the campaign to free Eretz Israel (Palestine) from Turkish rule. During Passover in 1920, Jabotinsky stood at the head of the Haganah in Jerusalem against Arab riots and was condemned by the British Mandatory Government to 15 years hard labor. Following the public outcry against the verdict, he received amnesty and was released from Acre prison.

After 1921, Jabotinsky served as a member of the Zionist Executive and was one of the founders of "Keren Hayesod." After a series of policy disagreement on the direction of the Zionist Movement, he seceded and, in 1925, established the Union of Zionists-Revisionists (Hatzohar) which called for the immediate establishment of a Jewish State.

In 1923, the youth movement Betar (Brith Joseph Trumpeldor) was created. The new youth movement aimed at educating its members with a military and nationalistic spirit and Jabotinsky stood at its head. During the years 1928-1929, he resided in Palestine and edited the Hebrew daily *Doar Hayom* while, at the same time, undertaking increased political activity. In 1929, he left the country on a lecture tour after which the British administration denied him re-entry into the country. From then onwards he lived in the Diaspora until his death.

In 1935, after the Zionist Executive rejected his political program and refused to clearly define that "the aim of Zionism was the establishment of a Jewish state," Jabotinsky decided to resign from the Zionist movement. He founded the New Zionist Organization (N.Z.O) to conduct independent political activity for free immigration and the establishment of a Jewish State.

In 1937, the Irgun Tzvai Leumi (I.Z.L) became the military arm of the Jabotinsky movement and he became its commander. The three bodies headed by Jabotinsky, The New Zionist Organization (N.Z.O), the Betar youth movement and the Irgun Tzvai Leumi (I.Z.L) were three extensions of the same movement. The New Zionist Organization was the political arm that maintained contacts with governments and other political factors, Betar educated the youth of the Diaspora for the liberation and building of Eretz Israel and the Irgun Tzvai Leumi (I.Z.L) was the military arm that fought against the enemies of the Zionist enterprise. These bodies cooperated in the organization of Af Al Pi illegal immigration. Within this framework, more than 40 ships sailed from European ports bringing to Eretz Israel tens of thousands of illegal immigrants."

"From 1939 to 1940, Jabotinsky was active in Britain and the United States in the hope of establishing a Jewish army to fight side by side with the Allies against Nazi Germany.

On August 4, 1940, while visiting the Betar camp in New York, he suffered a massive heart-attack. In his will he requested that his remains may only be interred in Eretz Israel at the express order of the Hebrew Government of the Jewish State that shall arise. His will was fulfilled by Levi Eshkol, Israel's third Prime Minister. In 1964, Jabotinsky's remains and those of his wife Jeanne were reinterred on Mount Herzl in Jerusalem."

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Sources: The Jabotinsky Institute in Israel; Encyclopaedia Judaica. © 2008 The Gale Group. All Rights Reserved

²⁹ 2011 Photo taken in Shumsk in 2011 of a book from the Shumsk Jewish Library



³⁰ In the 1930's, Fordon was a city in the district of Bydgoszcz in the province of Posnan, Poland. It is located 53.15 latitude and 18.17 longitude, situated at elevation 39 meters above sea level, and on the Vistula River.

<https://www.quora.com/Are-Polands-pre-1939-or-post-1945-borders-better>. Accessed on August 14, 2018

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Margaret Goddard of the Ministry of Defence, APC Disclosures 5 (Polish), Building 1 (Ops), RAF Northolt, West End Road, Ruislip, Middlesex HA4 6NG, Tel.: 020 8833 8603, confirmed there is a town called Fordon in Poland. Fordon is approximately 70 miles from Posnan where a significant number of troops were stationed.

<http://www.polandinexile.com/army1.htm#>. Accessed January 11, 2018

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³¹ http://www.pegasusarchive.org/pow/pSt_1A.htm Accessed May 30, 2016. See Photos of Stalag 1-A.

<http://powvets.com/camp-locations/stalags-1-3/stalag-1a-details/> Accessed January 10, 2018. Stalag I-A was a German prisoner-of-war camp located near the village of Stablack, about 8.5 km (5.3 mi) north-west of Preußisch Eylau, East Prussia (now Bagrationovsk in Russian Kaliningrad Oblast). The camp was built in late 1939 by Polish prisoners of war. In 1940 the Poles were joined by Belgian and French prisoners, and by Russians in 1941. Some

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British and Italian prisoners were also there. On 25 January 1945, as Russian troops approached, the camp was abandoned and all prisoners were evacuated to the west.

Shoah Research Center http://www.yadvashem.org/odot_pdf/microsoft%20word%20-%206215.pdf Accessed May 30, 2016 Page 9. "The vast majority of the Jewish prisoners of war spent the winter of 1939-40 in unheated tents, in conditions of severe overcrowding and without any sanitary facilities. In Stalag IA at Stablack the prisoners were initially left out in the open and only some time later transferred to tents — one hundred men to a tent — pitched on water-logged clay ground and constantly sinking into the mud."

Shoah Research Center http://www.yadvashem.org/odot_pdf/microsoft%20word%20-%206215.pdf Accessed May 30, 2016 Page 10 & 11. "The following evidence, found in the Ringelblum Archives, reveals the conditions prevailing at the Stablack camp: At four in the morning we were given a little coffee and some bread (between 250 and 350 grams) which was supposed to last the whole day; at noon we were given soup, usually cabbage soup, in which there sometimes floated a few grains of buckwheat of the poorest quality. For supper we were given coffee again. In addition we were allocated meagre amounts of salami and jam."

³² Shoah Research Center http://www.yadvashem.org/odot_pdf/microsoft%20word%20-%206215.pdf Accessed May 30, 2016 Page 12. "At the Stablack camp prisoners were chosen daily for construction work outside the camp. They were beaten mercilessly on the way to the site. While at work they were guarded by German overseers (Meister), who treated them brutally and beat them on the head with heavy sticks. At this camp about ten or fifteen men died each day from exhaustion and beatings."

³³ https://en.wikipedia.org/wiki/East_Prussia Accessed May 30, 2016. The Province of East Prussia German: Provinz Ostpreußen ( listen) Accessed May 30, 2016 was a province of Prussia from 1773–1829 and 1878–1945. Composed of the historical region East Prussia, the province's capital was Königsberg (present-day Kaliningrad).

³⁴ <http://www.jewishgen.org/yizkor/Lanovtsy/lan076.html> Horror Journal Accessed May 30, 2016. Yizkor Memorial Book of Isaac Landau. 15 October 1940. Excerpt:

"I was transferred to a Jewish POW camp near Biala-Podlaska (near Brest). We were guarded by German SS and Ukrainian guards. There we found out that a train loaded with Jews stood on the siding for several days, after which they were all killed. When we were left alone for several days, I thought our fate was also sealed. However, I was wrong. The Germans needed our labor to build an airfield. We were housed in a separate POW camp; however, we ate in the local Ghetto. Our meals were brought into the Ghetto daily

The road from our camp to the airfield was a long one. Our Ukrainian guards would order us to run, hit us, and torture us. We would arrive at the airfield crying, and in pain. When the German commander heard our crying they asked what happened. We told them. The commander admonished the guards telling them, "They are productive workers who add to our military capability. We must maintain their ability to work. From now on our men will fetch and return them to their camp."

In the meantime, the commander found out how little our meal portions were. He ordered to feed us extra from his mess hall. When the Ghetto Judenrat heard about it, they reduced our food allocation. We forced an appeal, and our original allocation was re-instated."

³⁵ <http://www.jewishgen.org/yizkor/Lanovtsy/lan076.html> Horror Journal Accessed May 30, 2016. Yizkor Memorial Book of Isaac Landau. 15 April 1941. Excerpt #1:

"We were transferred to Konskowola (near Pulawy). We were shipped in freight cars with a German guard. On the way, three POWs jumped from the train and escaped. When the guards found out about the missing men, they beat us, the remaining POWs. In Konskowola, we worked at road paving. A German guard threw a stone at my head, causing a hole in my scalp.

We received only a 200 gram slice of bread and one liter of watery soup. One day, the German SS demanded workers from the local Judenrat. The latter refused to send local Jews because we actually worked while the Ghetto Jews that were sent were mainly being tortured, rather than worked.

A person from the Judenrat bribed the POW camp commander to send POWs to the SS instead of Ghetto Jews. We arrived to the workplace in military order. Our leader reported to the work camp commander: 'I brought 200 POWs for work.' The commander upbraided him, saying, 'I need Jews, not POWs.' We were returned to our camp."

<http://www.jewishgen.org/yizkor/Lanovtsy/lan076.html> Horror Journal Accessed May 30, 2016. Yizkor Memorial Book of Isaac Landau, 18 April 1941. Excerpt #2:

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"Until the war between Germany & USSR broke out (June 1941), we got periodic food parcels from home. One day we returned from our workplace and were told that a POW from Tarnopol received a package of Matzoh. This was two days prior to Passover. We planned to conduct a Seder in our tradition. The next day, while in town (Konskowola) at work, we purchased 300 potatoes, and two onions. We bought enough potatoes for each of the POWs, but could not get more onions. The potatoes were sold to us by a Pole "under-the-table", who feared for his life. We smuggled the potatoes into the Ghetto. We cooked them in the Ghetto kitchen and each one of smuggled in his pocket a cooked potato into our camp. It was a dangerous act.

Monik Moldovan (**David Moldavan's nickname Ed.**), a lad from Shumsk, who was in camp with me the entire period, helped us in the smuggling of the potatoes and onions. He functioned as a "ring joiner" and was a privileged POW in our camp. After we returned to our camp, we washed our hands. We ate our bread portion, and the watery soup, and our eyes all focused on the potatoes to signify the Seder plate. We sat on our beds, placed the potato into our mess kit, and conducted our Seder. We took a few matzohs out of the parcel that arrived, placed it on an upside-down box in the middle and broke up both matzohs so each of us got a portion. On separate beds, we placed small bottles with water, to replace the traditional wine.

Strangely enough, someone saw to it to get a "Haggadah". We started the Haggadah reading and blessed the "wine". When we got to "Hamotzih", we gave out the matzoh pieces. Each of us was able to bless the matzoh and eat it. Now came the holiest moment, when we peeled the potatoes, and ate them as our first course. We only looked at the onion, for our lot was bitter without eating them. We were fortunate that none of the German guards visited the hall, so the entire Seder went off without a hitch.

As we reached the end of the "Haggadah" to the sentence, "The next year we shall be free," we took the matzoh box, and carried it like a "Sefer Torah" around the room. We hugged and kissed one another as we yelled out the last sentence again and again during the walk around the room.

The next day, the local Volksdeutsche, and Ukrainians yelled towards us, as we marched to work, "Where are your matzohs? No more use of our blood for your crazy customs?" We were tempted to reply that we had matzohs nonetheless, but we thought better of it. To do so was dangerous, so we remained silent.'

³⁶ <http://chelm.freeyellow.com/budzyn.html> Accessed May 30, 2016. Budzyn near Krasnik

Budzyn <http://www.holocaustresearchproject.org/ar/labour%20camps/Budzyn/budzyn.html> Accessed May 30, 2016.
Excerpt #1:

"Shortly after that a further 400 Jewish Polish Prisoners of War were brought from the Konskowola camp and the Lipowa Street camp in Lublin. From its inception in Budzyn Jewish Prisoners of War performed as functionaries and they retained the uniforms of the Polish army. "

Excerpt #2:

"Thanks to a Polish Home Army report (AK – Armia Krajowa) from Krasnik dated 15 March 1944 the precise number of inmates are known – 2457 Jews including 319 women.

This figure is lower than the 1943 amount as a result of executions – the prisoners worked in the aircraft factories, in construction and general services."

Excerpt #3:

Testimony of Abraham Dichter

"The daily routine at Budzyn was as follows:

- 5.00am – parade and count of prisoners. They were then left to stand for an hour whilst the SS had their breakfast.
- 6.00am – working parties went out to work in the aircraft factory.
- Lunch –time – the parties returned to the camp for food, consisting of cabbage soup.
- Evening – parties returned for a meal consisting of cabbage soup and a quarter pound of bread.
- Then the prisoners went to their bunks, 5 above one another. Although they had no blankets there were so many in each barrack that they were warm enough."

³⁷ <http://chelm.freeyellow.com/budzyn.html> Accessed May 30, 2016



http://www.yadvashem.org/odot_pdf/Microsoft%20Word%20-%206090.pdf Accessed May 30, 2016. Shoah Resource Center, The International School for Holocaust Studies Page 1/1. In May 1944, Budzyn was evacuated and the prisoners were sent to other nearby camps.

³⁸ The name of this place was difficult to understand in the recording. The only camp that I could locate that sounded like what was being in said in the recording was Stalag IIB, a POW camp, in Hammerstein, West Prussia. I have included Excerpts of a memoir written by Samuel Jarniewski because the listing of the places where Jarniewski was imprisoned was so similar to David Moldavan's imprisonment. The Holocaust Education & Archive Research Team <http://www.holocaustresearchproject.org/survivor/jarniewski.html>, Copyright Victor Smart H.E.A.R.T 2011, Holocaust Historical Society Accessed January 10, 2018.

A Jewish Prisoner of War Biala Podlaska & Konska – Wola & Budzyn

Excerpt #1:

“Samuel Jarniewski a Jew served in the Polish Army, and on the 11 September 1939, he was captured near Lomsha, eastern Poland. After long periods in a number of prisoner of war camps, Stalag 1A near Königsberg, Lablaken in Libau and *Stalag 2b* at Hammerstein, West Prussia. In late October 1940 Samuel and his fellow prisoners were sent to a Jewish camp at Biala- Podlaska and this is where we join this account.

Jewish Camp Biala- Podlaska

We arrived at Biala – Podlaska at the end of October 1940 late in the evening. With great fear we waited for the reception and what would come. When we saw the SS men dressed in black watching us after taking over the transport, we were very sad.

After a half an hour march we arrived at the camp. When we saw the sign at the camp, “Jewish Camp in Biala- Podlaska,” we realised the big lie that we had been told at *Stalag 1A*. We were put behind a fence again, but this time on the other side were SS men and their paid Ukrainian murderers.

When we entered the living blocks that had been chosen for us, we met there the old inhabitants of the camp who were civilian Jews from Poland. We found these people in an indescribable state; barefoot, badly clothed and starving.

Immediately I saw the picture of what was waiting for us in the future. Millions of flies prevented us from resting after the long journey. We also got to know the cruel reality of what had happened here in the *gouvernement* and with the Jewish people during the one year of my absence. I also learned that we were

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to replace the old people of the camp who had no strength anymore for the hard work of constructing an airfield in Biala-Podlaska.

In the early morning of the following day we were ordered to work. When the building managers of the airfield saw us, they were very happy to receive new workers."



Post war exhumation of corpses at Biala- Podlaska

Excerpt #2:

"In March 1941, around the twelfth, or thirteenth, S.D. men were placed around the camp and everyone was given the order to enter except for the people from the sick room.

Some of us were quite weak and not completely healthy but there was nothing to do, an order is an order. We all took our packages and other possessions and were counted off; we were more than three hundred.

We were marched to the station under very strong guard, loaded into trains and travelled in a direction that was unknown to us. Our chief worry was not to be sent to the big prisoner camp in Lublin where we heard that our comrades were being treated even worse than in Biala- Podlaska. We had no possibility to change our course though; only an escape would change it and most of us were too weak to escape.

We rode the whole night until we passed Pulawy on the river *Weichsel* (Vistula) and stopped in the early morning. The trains were opened and each car was counted separately. After an exact count, it was discovered that three men had escaped from the train.

We were all ordered back into the train cars, except for the car from which the three men had escaped. They remained outside and their collective punishment began. All the people who were in the wagon were tortured severely; we were ordered to sing loudly as possible, so as not to hear their cries.

After torturing the prisoners for an hour, we were unloaded from the cars and marched under beatings in running steps to a little place called Konska-Wola, six kilometres from Pulawy. I marched in the last row and when the guard saw that I wasn't completely healthy he felt pity for me and gave me some brandy and let me march at a slower pace.

Labour Camp Konska-Wola

When we arrived at the camp, we could observe our comrades that had been tortured for the first time and the sight was a very sad one. Fourteen people were brought at once to the sick room where they got first aid. One of them had an eye cut out and all of the others had their wounds dressed. Two of the prisoners died from their blows after lying in the sick room for several days."

Excerpt #3:

"Hanke would lead our camp that was to work at the *Heinkel* airplane works. We were loaded into freight cars and after an hour's ride arrived once again to a camp under barbed wire and under the guard of the SS.

Here, in the work camp of Budzyn, a new chapter of suffering began."

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German soldier with his dog patrols the ghetto at Konska-Wola



Jewish men at forced labor carrying sections of barbed wire fencing along a road in Konska-Wola



Two Jewish men at forced labor clearing rubble in Konska-Wola

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Jews who have been conscripted for forced labor, sit on a pile of lumber in Konska-Wola



The ghetto at Budzyn

³⁹ <https://www.ushmm.org/wlc/en/article.php?ModuleId=10005190> Accessed May 30, 2016. Holocaust Encyclopedia Lublin/Majdanek Concentration Camp: Conditions in the camp during the bitterly cold winter of 1941-1942 were lethal; the SS routinely shot prisoners too weak to work either on the edge of the camp grounds or in the Krepiecki Forest north of Lublin.

“HARVEST FESTIVAL”

“On November 3, 1943, in Operation "Erntefest" (Harvest Festival), special SS and police units dispatched to Lublin specifically for that purpose shot 18,000 Jews just outside the camp. At least 8,000 of the victims were Majdanek prisoners; the remaining 11,000 were forced laborers from other camps or prisons in Lublin city. During the operation, music was played throughout the camp over loudspeakers to drown out the sounds of mass murder. This massacre at Majdanek on November 3, 1943, was, in the number of victims, the largest single-day, single-location killing during the Holocaust.”

⁴⁰ <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005190> Accessed May 30, 2016. Majdanek Subcamps “Prior to its formal conversion to a concentration camp, Majdanek did not have formal subcamps. In the early autumn of 1943, the surviving forced labor-camps in District Lublin—Budzyn, Trawniki, Poniatowa, Krasnik, Pulawy, and the Airstrip and Lipowa camps in Lublin—became subcamps of Majdanek. Six weeks later, Poniatowa and the two Lublin camps were dissolved after their Jewish prisoners were murdered during “Harvest Festival.” A small Jewish labor detachment remained at Trawniki until the transfer of its approximately 50 prisoners to Majdanek in May 1944. Budzyn, due to its connection to a Heinkel aircraft parts factory, survived until the transfer of the last 1,000 prisoners to Majdanek in May 1944.

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Krasnik was dissolved in March 1944; its prisoners were transferred to Majdanek. Pulawy was evacuated in July 1944; the fate of its small Jewish labor detachment is unknown."

Flossenburg Inmate Entry Register National Archives Range 15311-16140 Book #2 Volume 121
<https://www.fold3.com/image/276349769> Accessed May 30, 2016. Mr. Moldavan doesn't mention which Messerschmitt factory he was sent to in Germany. He was prisoner 15648 at Flossenburg Concentration Camp (There is a record of his transfer from Flossenburg Concentration Camp in Bavaria, Germany to Dachau Concentration Camp on Oct 23, 1944 and then his transfer to Natzweiler Concentration Camp in the Vosges Mountains of France on December 2, 1944. Messerschmitt had factories at a Dachau sub-camp as well as at Natzweiler.

<http://www.jewishgen.org/databases/Holocaust/>

| Searching for Surname (phonetically like): MOLDAWAN AND Givenname (DM soundex): DAVID 1 matching record found. Run on Sun, 27 Dec 2015 18:50:33 -0700 | | | | | |
|--|-----------------|---------------|-------------------|------------|----------------------|
| Page | Name | Date of Birth | Town of Residence | Prisoner # | Arrived |
| | Title | Town of Birth | Street and# | Category | Disposition |
| 952/Sey. | MOLDAWAN, David | 04 Feb 1914 | | 118339 | zug. 23 Oct 1944 Fl. |
| | | | | Sch. P. J. | 02 Dec 1944 Natz. |

Zug = Arrived

FL = Flossenburg

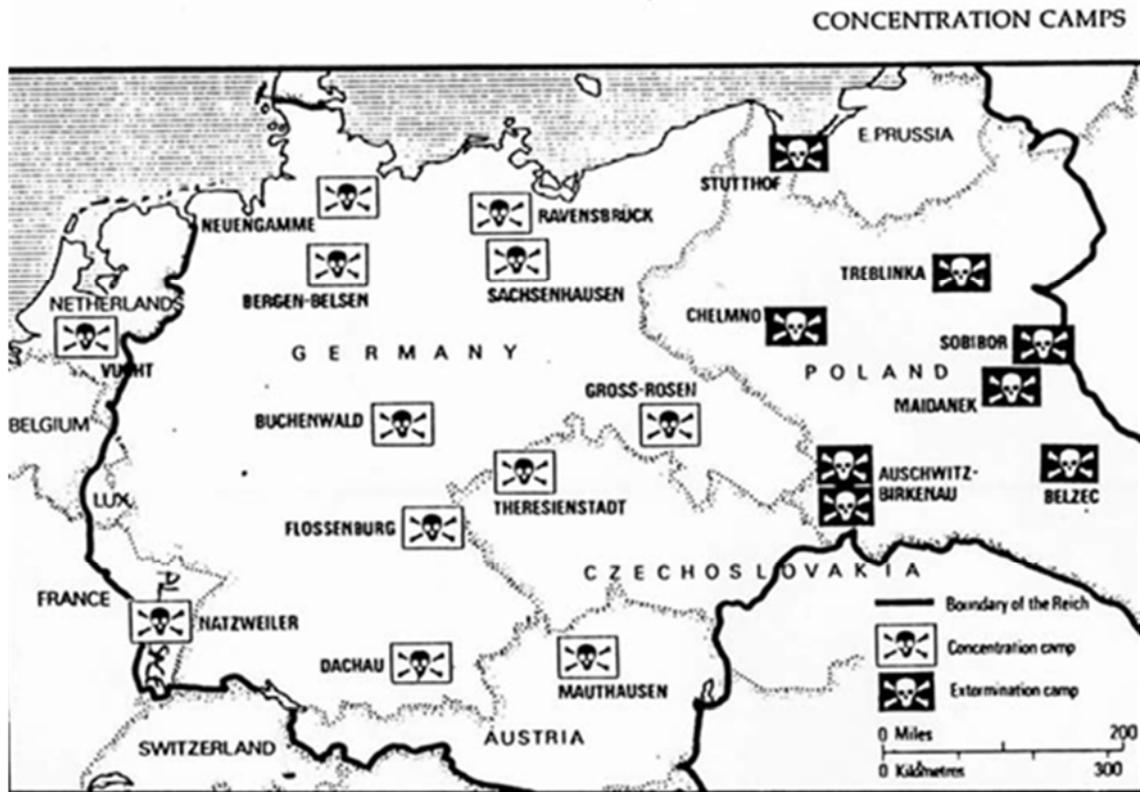
Sch P. J. = Schutzhäftling literally, protected prisoner, but really simply prisoner. Sch is often followed by one or two letters, e.g. Sch. P. (Polish prisoner) or Sch. P.J. (Polish Jewish prisoner).

Natz = Natzweiler-Stuthof Concentration Camp

⁴¹ <http://www.holocaustresearchproject.org/othercamps/natzweiler.html> Accessed May 30, 2016. The Natzweiler camp was expanded in 1944 as part of the efforts made by Nazi leaders in charge of economic affairs to relocate vital armaments plants to underground facilities.... Another sub-camp was located at Leonberg, near Stuttgart, where a disused autobahn tunnel was put at the disposal of the Messerschmidt Aircraft Company. When it went into operation in the spring of 1944, Leonberg started out with 1500 prisoners, their number rising to 3,000 within a year.

⁴² <http://www.dianamarahenry.com/natzweiler-struthof/PhotographsofNatzweilerStruthof.htm> Accessed May 30, 2016.

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Sites of Nazi concentration camps.

⁴³ According to records from the US Holocaust Memorial Museum Archives (Dec 30, 2015,) David Moldavan was imprisoned in the following concentration camps Budzyn, Leitmeritz, Leonberg, Kaufering, Allach-Dachau, and Turkheim-Mindelheim.

<https://www.pamatnik-terezin.cz/the-litomerice-forced-labour-camp> Accessed January 10, 2018. Leitmeritz (Litomerice) "In the last years of the War, as the German armaments industry was increasingly threatened by Allied air power, the Nazis decided to shift some of their production facilities underground. In Litoměřice, the former limestone quarry beneath the Bídnice plain was to be used for this purpose.

In the Spring of 1944, work began here on the construction of underground factories code-named Richard I and Richard II. Thousands of prisoners were brought to work on the project, primarily Poles, Yugoslavs, Russians, Frenchmen, Belgians, Italians and other nationalities. A work camp was established for them close to the building site, a subsidiary of the notorious Flossenbürg concentration camp – a workforce source.

Prisoners prepared the ground surface, dug adits [sic] and prepared the spaces of the production halls. Specially selected individuals, together with forced labourers, then worked on the production of engine parts for tanks, heavy military vehicles and ships. After several months, they were joined by the large komando of the Gestapo prison in the Small Fortress at Terezín. Inhuman treatment, hunger, slave labour underground where cave-ins threatened, and finally an outbreak of typhus resulted in 4500 of the 18000 prisoners employed here dying in under a year."

<https://www.memorialmuseums.org/denkmaeler/view/616/Litom%C4%9B%C5%99ice-Memorial>. Accessed December 30, 2015.

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Watchtower of the Leitmeritz shortly after liberation



The entrance to the underground Richardswerke near Leitmeritz which was built in 1943. This is a post-war photo.

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1946, Exhumation of the largest mass grave next to the Leitmeritz concentration camp.

http://www.swissbankclaims.com/pdfs_eng/697499.pdf Pages H18-H19 Accessed January 10, 2018. Leonberg “The Germans established the Natzweiler-Struthof concentration camp near Natzweiler, in eastern France. One of the smallest concentration camps, it was apparently set up after Albert Speer went on an inspection tour of recently-occupied France and noted the presence of granite deposits in the Natzweiler area. ...In 1944, as concentration camp prisoners became increasingly important in German armaments production, the Germans used prisoners throughout the Natzweiler-Struthof camp system as slave laborers for the production of arms and the construction of underground manufacturing facilities. There were about 50 sub-camps in the Natzweiler-Struthof camp system, located mostly in Alsace and Lorraine and in the adjacent German provinces of Baden and Württemberg. ... Another satellite was Leonberg, near Stuttgart, where a disused autobahn tunnel was put at the disposal of Messerschmitt. When it went into operation in the spring of 1944, Leonberg started out with 1,500 prisoners, and the number rose to 3,000 within a year. By the fall of 1944, there were about 7,000 prisoners in the main camp and more than 20,000 in sub-camps.”

<http://www.kz-gedenkstaette-leonberg.de/history/the-concentration-camp-kz-in-leonberg/> Accessed January 11, 2018. “From spring 1944 to April 1945 there was an outpost of the Natzweiler concentration camp (Alsace) run by the “SS” in the upper “Seestrasse”. It was safeguarded with barbed wire and watch-towers.

Prisoners from 24 European countries, mainly from Poland, the USSR, France, Hungary, the Balkans and Germany were held captive in the shacks. The prisoners almost exclusively worked for the “Presswerk Leonberg”, a branch of the Messerschmitt AG company, based in Augsburg.

In April 1945, the machines were removed and the camp was cleared because of the approaching French troops. A mass grave on the Blosenberg for the dead prisoners, whose death was caused by the catastrophic working and imprisonment conditions, was all that remained.

Many people from Leonberg tried to ignore the camp's existence and looked away when they bumped into a number of prisoners on the street. A few inhabitants, however, helped them, risking Draconian measures by doing this.

http://www.swissbankclaims.com/pdfs_eng/697499.pdf Pages H-23-H24 Accessed January 10, 2018. Kaufering “Among the two biggest sub-camps of those that surrounded Dachau were Kaufering and Mühldorf. They were founded in 1944 in connection with the OT's work on bunkers. The Kaufering sub-camp system consisted of 11 camps, and the Mühldorf sub-camp also consisted of several camps. The camps were not founded simultaneously, but were built and abandoned as needed. The work at the Kaufering and Mühldorf camps consisted of building dams, laying track for railways, cutting wood, and other construction activities. The OT (Organisation Todt) was not only responsible for accommodation, nutrition, and medical supervision at its sites, but also for the conditions of work.”

<http://www.ushmm.org/wlc/en/article.php?ModuleId=10006171> Accessed May 30, 2016. “In Bavaria, two major camp systems, Mühldorf and Kaufering, were set up as subcamps of the Dachau concentration camp. Its inmates provided the labor necessary to build subterranean facilities for fighter aircraft production in the Landsberg area. The region was chosen in part because of its favorable geological composition for the construction of mammoth underground installations, which were to be insulated by 9 to 15 feet thick concrete walls.

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Conditions

To house the concentration camp prisoners, the SS created camps near the proposed industrial sites. At the Kaufering and Mühldorf camps, prisoners often slept in poorly heated and badly provisioned earthen huts, which were partially submerged in the soil and covered with earth to disguise them from the air. The larger of Kaufering's 11 camps each contained several thousand prisoners, the vast majority of whom were Jews. Disease, malnutrition, and the brutal conditions in the workplace and in the camps took its toll on the inmates, resulting in a high mortality rate.”



View of barracks after the liberation of Kaufering, a network of subsidiary camps of the Dachau concentration camp. Landsberg-Kaufering, Germany, April 29, 1945.

— *National Archives and Records Administration, College Park, Md.*

⁴⁴ <http://ww2f.com/threads/allach-dachau-sub-camp.34425/> Accessed January 10, 2018. Allach-Dachau “Allach sub-camp was established on March 19th 1943 and was the largest sub-camp of the Dachau sub-camp system. The camp itself was located approximately 10 miles away from the main camp at Dachau. According to Marcus J. Smith in his book “Dachau: The Harrowing of Hell”, Allach was divided into two sections, one for 3,000 Jewish prisoners and the other for 6,000 non-Jewish prisoners.

[https://www.revolvy.com/main/index.php?s=Allach%20\(concentration%20camp\)&item_type=topic](https://www.revolvy.com/main/index.php?s=Allach%20(concentration%20camp)&item_type=topic) Accessed on January 10, 2018. “The camp divided Jews from non-Jews as well as men from women. The number of prisoners varied at different points in time. Approximately 3,000–4,000 men, with many more as Allach became an end point for many death marches and transports from other concentration camps. The women's camp was much smaller at 200–300 persons. Prisoner population in the Non-Jewish camp was mainly French, Russians, Poles, Czechs and Dutch, as well as victims of racial persecution and German opponents of the regime.

Slave labor

It was the first of seven sub-camps to supply the BMW armament factory with slave laborers, where airplane engines were produced and repaired.”

<http://www.encyclopedie.bsditions.fr/article.php?pArticleId=14&pChapitreId=34548&pSousChapitreId=34553&pArticleLib=Le+Kommando+d%92Allach+%5BDachau%2C+camp+de+concentration+nazi-%3E%E9moignages%5D> Accessed May 30, 2016. Marcel G. Riviere, a future editor of the Progress of Lyon, wrote: “We are in February 1945 ... The winter is particularly harsh in Bavaria ... A sour wind blows on the camp, screaming in the fir forest that we cross to get to the BMW factory, procession of ghosts, that framed men armed and evil dogs ... The cold is stuck to our skin ... Glued to the skin like, for months, hunger stuck to the belly ... And this call that this morning, lasted a long time ... A brief command rips us from our thoughts. We are in front of the heavy doors of a building of the BMW factory ... The men of the descending team form in column for the return to the camp ... Our column of unties ... We give up the arm of the neighbor ... Each of us becomes again ... One.”

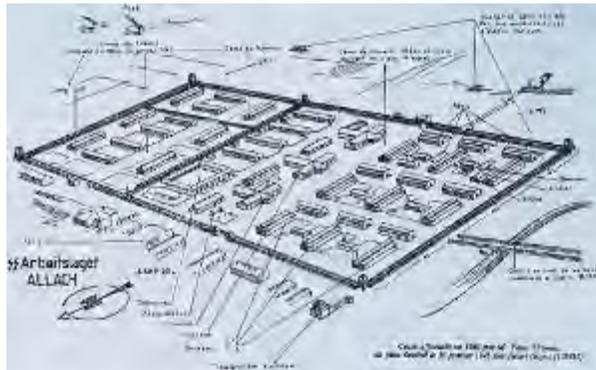
<https://www.comiteinternationaldachau.com/en/11-english-news/201-allach-eng> Accessed January 18, 2018. “In 1943 BMW already made plans to bring part of the arms industry underground beside the existing production halls. This happened in connection to a bombardment on the establishment of BMW in Munich in the spring of 1943.

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Since 1934 BMW worked for the Nazis.

The underground production halls were essentially bunkers with 9 to 15 meters thick walls. The SS took care of the forced labour, which was originally supplied from the main camp KZ Dachau. The SS usually set up a camp in the vicinity of a manufacturing plant. This also happened in the vicinity of the BMW-establishment Allach. It was here, with the cooperation of BMW AG from 1942, where an outside commando of KZ Dachau was established. Evidence for this are to be found in the City Archives -Munich.

The camp was connected to the BMW factory by a bridge over the Schwabenbrook and a wooden bridge over the Dachastreet. The prisoners were driven to their production halls through a corridor of barbed wire. In the grounds of BMW Flugmotorenbau GmbH was also a small prison. The construction of the underground factory halls was never entirely finished. In 1944 concentration camp Allach was extended with OT Lager Karlsfeld (Lager = camp) to 30 residential barracks. The concentration camp Allach consisted of 18 converted and heavily contaminated horse stables. The horse stables remained very primitive shelters even after the conversion.



In the Town Archives of Munich requests and plans can be found for the construction of a sewerage system in the concentration camp outside command Allach by BMW as far back as the year 1942.

The original owner of this camp, BMW, called this camp the 'Russian camp'.

The residential barracks of the prisoners were not connected to the sewerage, but some of the sanitary barracks and the kitchen barrack were. The barracks of the SS guardians were also connected to the sewerage. This way KZ Allach developed the largest outside commando of the approximately 180 outside commandos of KZ Dachau. The camp was taken in use on the 19th of March 1943. The lavatory and the sanitary barrack was stone built. This barrack is now the last remaining barrack and one of the few remains of the Allach-Karlsfeld concentration camps.

The convicts, 4000 to 5000 man, were employed by BMW's building section or in the production halls. In these production halls aircraft engines for Junkers airplanes and military aircrafts were built. Even parts for rockets were made in 1945 in Allach. The SS received about 6 RM a day for the work of one convict from BMW. This was about half of the pay of a normal worker. About 0.30 RM was deducted for lunch (1 liter soup). At first the prisoners were given 150 grams of bread each at 9.00 o'clock and at the end of the war was it reduced to 65 grams of bread. For dinner the prisoners got 1 liter of soup and 200 grams of bread. Other "employers" of the convicts were the construction firms Dyckerhoff and Organisation Todt(OT).

The total dimension of the concentration camp ground was 300 by 300 meters. The camp was suitable for 6000 prisoners, but there were times between 1944 and 1945 that there were 22.000 haggard prisoners with a total of 23 different nationalities. Of the usual 5000 prisoners there were about 2500 with French nationality. There were also many Germans, Poles, Russians, Ukrainians, Czechs, Belgians, Dutch and Yugoslavs. Most prisoners were male, political prisoners and also many prisoners of war. There were relatively few Jewish prisoners.

The working hours at BMW were from 6.00 to 12.00 o'clock and in the afternoon from 13.00 till 18.30 o'clock. Normally the prisoners got up at 4.00 o'clock, followed by the morning roll call at 5.15 o'clock. In the winter they were woken at 5.00 o'clock. At 21.30 o'clock the lights in the barracks were switched off. The barracks were swarming with lice. At least every Sunday the prisoners were very busy delousing."

https://de.wikipedia.org/wiki/KZ-Au%C3%9Fenlager_Kaufering_VI. Accessed January 10, 2018. "The concentration camp Kaufering VI was a National Socialist concentration camp near the village of Türkheim . It was one of more than 100 subcamps of the Dachau concentration camp and belonged to the complex of concentration camps around Landsberg and Kaufering for German armaments production in the final phase of the Second World War .

DAVID MOLDAVAN'S STORY

Establishment

The concentration camp was built in October 1944 a few hundred meters north of the station Türkheim away from the village in a wood in a hurry in a hurry and already in October 1944 by first prisoners. The camp consisted mainly of barracks and earth huts. South of the camp houses were built for the organization Todt.

During its existence, the concentration camp housed several thousand mainly Jewish prisoners, most of whom were taken from the Dachau concentration camp and its satellite camps to Türkheim. A larger number of Hungarian Jews were sent directly from Budapest to Türkheim. On April 2, 1945, the majority of the prisoners were evacuated against the background of advancing American troops. Initially, the entourage was to go from Dachau to about 1,200 (according to other sources over 2,000) inmates, but then to Allach due to the overcrowding over Landsberg, Windach and Pasingdiverted. On April 27, 1945, the camp was freed by American soldiers, at this time there were still about 500 remaining prisoners in the camp."

<http://dachaukz.blogspot.com/2011/11/prologue-dachau-kz-satellite-camp.html> Accessed January 10, 2018. Excerpt under the topic Proposed Desctruction paragraph 3:

"Mid to the end of April 1945 most of the Kauferinger camps were evacuated either by marching or by train in the direction of Dachau. Inmates from smaller camps had already been absorbed within the larger ones. The Commandant of Türkheim, SS-Oberscharführer Karl Hofmann opened the gates on April 26th, a small camp which held 400-500 prisoners of which about 300 fled into the nearby woods."

For more information about the Kaufering Camps see, Megargee, Geoffrey P.: (The United States Holocaust Memorial Museum.) Encyclopedia of Camps and Ghettos, 1933–1945. Vol. I. Ghettos in German-Occupied Eastern Europe. Bloomington, 2009; Indiana University Press. (pp. 488–490); https://www.ushmm.org/online/camps-ghettos-download/EncyclopediaVol-I_PartA.pdf

⁴⁵ <https://sites.uco.edu/la/political-science/files/gatch/Barter-Mart.pdf> Accessed on June 4, 2018. Article regarding the cigarette economy.

⁴⁶ Esther Moldavan Schwartzman said they sailed on the USS Haan

⁴⁷ Jewish slaughterer

⁴⁸ Synagogue

⁴⁹ Raise platform in a synagogue from which the Torah is read.

⁵⁰ Menorah made by David Moldavan outside Congregation Dov-V-Schmuel



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⁵¹ David never mentioned during the interview that he lost his first wife and baby daughter in the war. He was married on January 5, 1935 to Mala Geilichen, daughter of Mordechai Geilichen. Mordechai Geilichen was originally from Katerburg. David was 21 years old and Mala was 22 years old when they married. Their baby daughter was named Baila/Bejla.

⁵² Esther Moldavan Schwartzman m. Lester Schwartzman
Granddaughter Deanna Schwartzman Blank m. Daniel Blank
Great Grandchildren Jordanna, Ariella, Gabriel
Granddaughter Robyn Schwartzman Schneider m. Chaim Schneider
Great Grandchildren Lilly, Gabi, Bella, and David Schneider

⁵³ Aaron Moldavan m. Janie Moldavan
Granddaughter Michelle Moldavan
Grandson Adam Moldavan

⁵⁴ Daughter Rita Moldavan Ways m. Joel Ways
Grandson Jeremy Ways
Granddaughter Marianne Ways