LITHUANIAN JEWISH COMMUNITIES

Nancy Schoenburg
Stuart Schoenburg

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PREFACE

This book resulted in part from a librarian's challenge. I was searching for information about the town of Shilel, Lithuania, where my grandfather was born in 1871 and lived for four years before the family left for America. Family tradition held that the town had been destroyed and no longer could be found on the map of Lithuania. At the National Library in Jerusalem, a librarian recommended to me the Hebrew book *Yehadut Lita, Volume III* (Tel Aviv: Association of Lithuanian Jews in Israel, 1967) as the "best source on the subject." I asked her if she had such a book in English. She said she often receives that request and left me with the charge: "The English version you'll just have to write yourself."

In *Yehadut Lita* I found an article on Shilel. The last Jewish residents had indeed been driven out or killed in the Holocaust. But something *has* been preserved about the former Jewish community in Shilel; moreover, it *can* be found on a map. I also found articles on other towns where my ancestors had lived and where my husband's family had resided in southern Lithuania.

When I mentioned my work to friends and acquaintances, I was surprised at how many English speaking Jews said that they too had roots in the towns of Lithuania. I wondered why.

Each time I heard about another Lithuanian town, I translated the corresponding article on that town from *Yehadut Lita*. Eventually, I began to see a pattern unfolding. In the last century, generally miserable economic conditions or a sudden tragedy, such as a large fire, motivated thousands of Jewish residents to begin leaving for other lands - a migration that continued well into this century.

The rate of Jewish emigration from Lithuania was higher than it was from other parts of the Pale of Settlement. At first nearly everyone went to the U.S. Later, when American restrictions tightened, Lithuanian Jews poured into South Africa. About 75% of all South African Jewry originated in Lithuania. A smaller number went to Canada, England, South America, and Palestine.

During World War I, masses of Jews were exiled from Lithuania by order of the Russian high command. Entire Jewish communities were transported to Siberia. After the War, not all returned to Lithuania. Some left for other lands, while others stayed in Russia. Many Soviet Jews who have emigrated from Russia in the last few decades, as well as those still living there, are descendants of those Lithuanian Jews exiled during World War I.

I found myself translating more and more from *Yehadut Lita* for people who said they were seeking information on Lithuanian Jewish communities. Eventually, Stuart and I took up the librarian's challenge. We put together the kind of volume on Lithuanian Jewish Communities that I had been seeking at the National Library. We hope that others interested in Lithuanian Jewry and family history will find it helpful in locating their families' towns and in gaining some background.

The Association of Lithuanian Jews in Israel, the publisher of *Yehadut Lita*, was not involved in the translation of that portion of Volume 3 used in the book or in the preparation and publication of this book. The Association is not responsible for the accuracy or inaccuracy of the translation or other materials contained in the book.

The first chapter, "An Historical Perspective," presents an overview of the history of Lithuanian Jewry coupled with a history of Lithuania itself, with an emphasis on the early period of Lithuanian history and the origins of Lithuanian Jewry. "Litvak" means Lithuanian Jew. However, Jews from

places outside Lithuania may be Litvaks. Chapter I explains why.

Chapter II provides articles on individual Lithuanian towns and villages, arranged alphabetically by Yiddish name. The information gives an indication of the circumstances under which the Jewish inhabitants lived. In many cases, it can help to explain what motivated them to leave. Most of the information in this chapter is based on the Hebrew book *Yehadut Lita*, Volume III, which emphasizes Lithuanian Jewry between the World Wars. Districts cited along with the towns refer to that period. The Hebrew volumes omit many of the towns detached from Lithuania during independence, 1919-1939. As a result, outside sources, as indicated, were utilized for material on several towns in Vilna Region (Gubernia). Some of the details relating to the Holocaust came from Volume IV of *Yehadut Lita*.

Hebrew dates that appeared in the original text have been converted to civil calendar dates. However, as the Hebrew calendar year begins with Rosh Hashanah (usually in September), the conversion may cause an error of one year if the date fell between September and December.

As many readers will use this book for genealogical research, most of the family names mentioned in the articles on towns from *Yehadut Lita*, volume III, have been included. These names make up only a small percentage of the former Jewish population and are not intended to serve as a guide to names of residents. Moreover, family names, as well as place names, found in this book are transliterations from the Hebrew. The transliterated spellings given here may be very different from the way they are rendered today in English.

For purposes of this book, we have established a standardized list of town names by transliteration. Appendix 1 lists all of the towns included in Chapter II along with their map locations. When the map key is given in parenthesis, it refers to the location of the nearest known town. Town

listings and the accompanying maps relate to present-day or ethnic Lithuania. Appendix I also gives alternate spellings of town names. If the town was once part of Poland, it probably has a Polish name; if Germany, a German spelling, etc.

Some of the differences in spelling are due to the differences in letters used in Yiddish, Hebrew, Polish, Lithuanian, German and English. The Lithuanian language, for example, has several letters that do not exist in written English. It is helpful to be aware of them since current maps generally use Lithuanian spellings. Some of the letters are as follows:

c = ch, as in "chow"
ė = eh, as in "effort"
ž = zh, like the "s" in "measure"
š = sh, like the "s" in "sure"
j = y, as in "your"[3]

For a more in-depth discussion on the Lithuanian language, see Dr. Antanas Klimas, "The Letters and Sounds of Lithuanian," *Lituanus*, Volume VI, No. 1, March 1960, Pages 21-24.

In Polish, many "w"'s replace "v"'s. In Hebrew the letters for "p" and "f" are the same, as are "b" and "v," when pronunciation signs are omitted. Because vowels are omitted in modern printed Hebrew, other letters can also be unclear. These are just a few of the points that can lead to confusion. When reading transliterated names, one must anticipate spelling variations particularly when these letters are involved.

Appendix 2 is devoted to lists of Lithuanian Jews that have appeared in various disparate sources.

Appendix 3 offers additional sources and information that can be particularly useful in researching Lithuanian Jewish genealogy. Resources are rapidly expanding in this field.

History, whether of families or otherwise, should not be limited to lists of names and dates. One must strive to create

a living image in the mind by understanding the environment and conditions that existed. It is hoped that the information on the towns of Lithuania will contribute to a feeling of closeness with past generations and a better appreciation of their concerns, their desires, and their fears. We are pleased to be able to make this material available to English speaking audiences.

Lithuanian Jewish Communities

CHAPTER 1

A HISTORICAL PERSPECTIVE:

A HISTORY OF LITHUANIA AND LITHUANIAN JEWRY

What is a Lithuanian Jew (or Litvak in Yiddish)?

Sources identify a number of mundane characteristics contrasting Litvaks from other Ashkenazi Jews including Yiddish dialect differences, culinary tastes, and food preparation. They cite the practice of Litvaks in reciting the Friday Night Kiddish sitting,[1] and point to the fact that when a Litvak prays, he stands rock still and only moves his lips.

But, these are outward manifestations of a divergence of customs within the larger Ashkenazic Jewish grouping. In a more general sense, Litvaks are characterized as being more rational, dogmatic and authoritarian than other branches of Ashkenazi Jewry.

Comprising one quarter of Ashkenazi Jewry, Litvaks could not all come from that small speck on a modern map called Lithuania. For a glimpse at the answer to the original question, we must first turn to the history of Lithuania and the ethnic Lithuanians.

LITHUANIAN HISTORICAL PERIOD

The Lithuanian people are part of the Baltic branch of the Indo-European Language Group. They are neither a Slavic nor a Germanic people.

Indications exist that they arrived in the Northeastern Baltic area from the Steppes as early as 1500 B.C.E. They remained for many centuries in primitive seclusion largely bypassed by the great Germanic and Slavic migrations. Although briefly mentioned by Tacitus, Ptolemy and Herodotus, only in the beginning of the tenth century C.E. do we begin to get a picture of the area and its inhabitants from documents written by German merchants. By the thirteenth century their history begins to be chronicled.

Lithuania of the twelfth century was a sparsely populated wild area of forests, lakes, and rivers. No cities or towns existed, although small fortifications were built for defense. Small groupings or tribes in semi-feudal organizations were under local rulers or dukes. Farming was conducted in forest clearings. The tribes were fierce and raided other groups in the area. The people were pagan, believing in demons and monsters and practicing human sacrifice.

The Northeast Baltic area was subject to incursions from two directions. From the east, the Western Rus of Novgorod conducted frequent campaigns against the Livonians, a people related to the Lithuanians. From the west, the Danes subjugated Estonia and the Swedes conquered the Finns.

Merchants, mainly from Germany, were attracted by amber, fur, honey, wax, and leather products available in the area, all valuable in Western Europe. Also, they were interested in establishing trade routes to and through the interior of Russia. However, they were wary of entering the area without protection against the fierce, primitive, and warlike natives. In addition, the Catholic Church wished to

convert these pagans to Catholicism before they could be converted to the Eastern Orthodox religion by the Russians.

From this commonality of interests, the Order of the Swordbearing Knights (the Livonian Order) was formed. In 1181, the Order landed in Latvia and established fortifications and a church on the lower Dvina. They founded the City of Riga in 1201 as a German town and proceeded to convert the Livonians to Christianity. Although successful near the shore, the Order was not able to penetrate into the Lithuanian interior.

The German Knights of the Teutonic Order was a more ominous and formidable organization. Established in Palestine by religious fanatics during the Crusades, it was committed to spreading Christianity to non-believers at the point of the sword. Driven from the holy land, they were later forced to leave Asia Minor, shifting their activities to the Baltic region in order to campaign against the "Saracens of the North."

Excluded from Poland, the Order crossed the Vistula in 1226 and attacked the primitive and disorganized Old Prussian people, a group related to the Lithuanians, whom they proceeded to decimate to the point of extinction. The Teutonic Order reached the Nieman River and beyond, linking up with the Livonian Knights, which merged with the Teutonic Order in 1237.

As a result of the threat from the Teutonic Order, Lithuania united under the leadership of Mindaugus, one of the dukes of a local clan. He accomplished the feat by defeating his rivals and murdering his relatives.

The united Lithuanian armies were able not only to stand against the Order but also to expand to the South and East. Under Gediminas (1315-1341), Lithuania expanded into Byelorussia. Vilna was established as the capital.

Gediminas' two sons succeeded him. Algerdas, as Grand Duke, ruled from Vilna and campaigned against Moscovy and the Tatars. In 1362, he took Kiev. Kestutis ruled from Troki

and defended Lithuania against the Teutonic Order which was again on the move; the Order captured Kovno in 1362.

In 1377, Algerdas died and was succeeded by his son, Jagella. In 1386, Jagella married Queen Jadwaga of Poland, was baptized at Cracow and became King of Poland under the name of Wladyslaw. The arrangement included an agreement to unite Poland and Lithuania on the condition that no person be both King of Poland and Grand Duke of Lithuania at the same time. Vytautas, son of Kestutis, became Grand Duke of Lithuania. The agreement, however, was not fully carried out. Although a union between the two countries did not yet occur, a close alliance was established.

As a result of the alliance, Lithuania became subject to Polish and therefore Western influence in culture and religion as opposed to the eastern practices of Russia. Polish society would continue to exert a strong attraction on the more primitive and barbaric Lithuanians.

In 1387, Lithuania officially became a Catholic country, converted through the Polish Church. However, the vast majority of the peasant population remained fully pagan until well into the sixteenth century and even later.

The threat from the Teutonic Order ended when a combined Lithuanian-Polish Army commanded by Vytautas crushed the Order at the Battle of Grunwald (Tannenberg) on July 15, 1410. The Germans, although defeated, remained and undertook colonization and settlement rather than expansion. Their country was named East Prussia after the people the Order had annihilated. The Teutonic Order was officially dissolved in 1525.

The reign of Vytautas the Great marks the Golden Age of Lithuania. The border extended to the Black Sea, covering an area of 390,000 square miles and included the Ukraine and Byelorussia. It reached almost to Moscow. This vast area contained a population of only 2 million people; about one-eighth ethnic Lithuanians. The control of the captured

lands was not rigorous. The local peoples maintained their identities, laws and customs. They paid tribute to the Grand Duke. The leadership and control was Lithuanian.

At the time, Lithuania was the great military power of Eastern Europe. It was the bastion of defense for Western Europe against the Tatars of the Golden Horde whom Vytautas the Great stopped in 1399.

Vytautas the Great died without heirs in 1430. Jagella's son, Casimer IV succeeded as Grand Duke. In 1447 he also became King of Poland.

The period after Vytautas's death saw the awakening of Russian power and its expansion toward the West. In 1514, Russia captured Smolensk from Lithuania. This was followed by a truce until 1562 when a new war broke out. In order to maintain itself, Lithuania needed Polish assistance. Poland refused unless Lithuania would agree to fully implement and expand the unity of the two nations as had been agreed upon two centuries earlier.

The last of the Jagellan dynasty, Sigmund Augustas, wishing to strengthen the union between the two countries, caused to be passed a number of laws between 1563 and 1566, the most important of which granted to Lithuanian noblemen equal rights with the Polish nobility. Union was finally effected in 1569 at Lublin. Under the agreement Kiev, Volkynia, and Pordalia were given to Poland and the two countries fused with a joint King and Parliament. A great deal of autonomy was permitted. Lithuania was allowed to maintain its own army, laws and law courts, fiscal organization and seal.

Of significance was the position of the Lithuanian (and Byelorussian) nobility, which long envied and emulated the Polish nobility. Now granted admission and equality, they quickly ceased to be Lithuanian (or Byelorussian) and became part of the Polish nobility, leaving Lithuania without an ethnic leadership until the end of the nineteenth century.

The Union of Lublin ended the Lithuanian historical period. It was no longer independent but a part of Poland. In area it was reduced to 125,000 square miles which remained unchanged until 1772. The area was principally Ethnic Lithuania and Byelorussia and the population was roughly divided equally between the two.

ORIGINS OF LITHUANIAN JEWRY - THE SOUTH

No evidence suggests that when Mindaugus united Lithuania in the thirteenth century, any Jews lived or had lived there. Jews came under Lithuanian rule either by immigration or by being resident in areas conquered during the historical period. This latter situation requires a brief review of the lands to the south.

Major Jewish communities have existed from ancient times in the Middle East, Asia Minor, and on the north shore of the Black Sea. To the north of this area, the Steppes of the Ukraine and Volga Valley had seen many waves of conquerors from the East. One of the most unusual was the Khazars, a Turkic people of Ugro-Finnic extraction, who appeared in the area in the seventh century C.E. They were fierce fighters and from 730 C.E. stopped the advancing hoards of Islam in the Caucasus and prevented their penetration into eastern Europe. The Khazars ruled over a vast territory extending from the Volga River west across the Don, Dnieper and Dniester Rivers, and from the Black Sea far into the forest area to the north. They were the third balancing power in the area between the Caliphate of Baghdad and Byzantium.

What makes the Khazars unique was that about 740 C.E. the ruler (Khagan) Bulan and his court converted to Judaism.

Little direct evidence exists concerning the Khazars. This has led to disparate interpretations concerning their influence on developing Jewish history. For example, Graetz[2] charac-

terizes the Khazar conversion to Judaism as "an event...which only slightly affected the development of Jewish history."[3] On the other hand the popular writer, Arthur Koestler,[4] advances the thesis that the vast bulk of Ashkenazi Jewry is descendent from the Khazars.[5]

A more reasoned approach is advanced by Baron.[6] He points out that although the entire nobility and a substantial portion of the population was Jewish, the majority was a mixture of Christians, Moslems, and pagans. It does appear, though, that for many Jewish Khazars, the conversion was sincere and their commitment to Judaism deep.

As Jewish communities suffered from persecution by Christians and Moslems, many very likely immigrated to Khazaria. Records of the time indicate that the practice was not uncommon. How many sought refuge in Khazaria is not known. All we can safely say is that there existed in a country of Jewish dominion a large community of both native converts and immigrant Jews who lived together and co-mingled.

The Khazar State was gradually reduced by repeated blows from the Viking-Russian raiders of the Kievian civilization in the latter part of the tenth century. It survived in a reduced condition until overwhelmed in about 1250 C.E. by the great Mongol invasion set in motion by Genghis Khan. Most of the remaining population appears to have been absorbed into the Horde. Professor Baron concludes:

> But before and after the Mongol upheaval the Khazars sent many offshoots into the unsubdued Slavonic lands, helping ultimately to build up the great Jewish centers of eastern Europe...During the half millennium (740-1250) of its existence, however, and its aftermath in the East European communities, this noteworthy experiment in Jewish statecraft doubtless exerted a greater influence on Jewish history than we are as yet able to envisage.[7]

As the conquering Lithuanians moved south through Byelorussia, Volkynia and the Ukraine, they came upon towns with either established Jewish communities or a Jewish presence. These communities were established by a mixture of Jews who came via Khazaria, Khazarian Jews and Jews who came directly from older Jewish communities. What was the proportion of each or their numbers is not known.

The first Jewish settlements in Ethnic Lithuania were established during the historic period. The Jewish settlements were border outposts established for defense against the Teutonic Order. It appears that the Lithuanian rulers brought them in for military reasons as the Jews were known to be fierce fighters. Grand Duke Vytautas brought Turkic speaking Karaites from the Crimea to garrison the Troki fortress. Troki later became a center of the Karaite community.

The Mongol invasion, the rise of Muscovite power and the end of Khazaria mark the end of significant Jewish immigration into eastern Europe (including both Poland and Lithuania) from the south. From the fourteenth century Jewish immigration principally came from the west.

ORIGINS OF LITHUANIAN JEWRY - THE WEST

Although the Jewish immigration from the south was important, it must be kept in perspective in relation to the immigration of Jews from the west. It has been estimated that at the end of the fifteenth century, after southern immigration had practically ceased, the combined Jewish population of all of Poland and Lithuania did not exceed 30,000.[8] Most of this Jewish population was centered in western Poland. It was estimated that at that time, there were fifty Jewish communities in Poland and four in Lithuania. This estimate does not include small settlements or shtetls. From this time, the rate of Jewish immigration from the west increased markedly.

The progress of civilization during the Middle Ages in Europe was marked by population movement and development in a west to east direction. In the early Middle Ages, the frontiers of civilization were in Bohemia, eastern Germany, Selesia, and western Poland. Towns would be established, land would be claimed for agriculture, and the population would increase.

Jewish communities existed in the frontier of western Poland since the ninth century. It is not known whether these early immigrants came from the west or from the south (including Khazaria). These settlers were probably traders participating in the process of opening up the frontier.

The development of Poland was severely retarded by the great Tatar invasion of 1240/41 which resulted in the death of half of the population and which utterly devastated the country. To help restore the economy, the kings of Poland encouraged immigration, especially by German merchants. With them came Jews from German lands who established, re-established, or augmented existing Jewish communities in western and southwestern Poland.

Jewish emigres continued to arrive as a result of persecution in and a series of expulsions from western Europe. The numbers increased commencing in 1348 with the German expulsions which were followed by expulsions from Bohemia, Moravia, Hungary, Silesia and, after 1526, from the Czech areas. Jews also came from Spain and Portugal following the expulsions of 1492-98 and from Italy after the expulsions of 1492, 1511 and 1540, although most refugees from these Mediterranean Lands found new homes in the Ottoman Empire. By the sixteenth century, the only major havens remaining for Jews were Poland and the Ottoman Empire.

Jewish immigrants found western and southwestern Poland to be a comparatively primitive land (compared to the lands from which they came) with an even more primitive land, a great underpopulated frontier, to the east. In estab-

lished communities, the Jews were in economic competition with the descendants of German merchants who were in the process of becoming totally Polanized. This Burgher class became the main opponent of the Jews and a major source of trouble and persecution.

In this early period, the economy was young and expanding. Institutions hostile to Jews, such as the church, were not yet entrenched. The position of Jews in Polish society was not seriously challenged. The kings of Poland found the presence of Jews to be profitable both to the country and to the royal treasury. A model charter for the protection of Jews and Jewish rights was first issued by the king in 1264 and later applied to other Polish provinces. It was extended to Lithuania in 1388.

Although it is important to differentiate and distinguish the several communities that contributed to the establishment of the new community called Lithuanian Jewry, for an individual it is academic. As each group moved to an area, they were recognized as Jews by other Jews. The Jews originating from these different communities lived together and intermarried. After a number of generations, the designations of origin lost meaning as everyone became identified as a member of the new Jewish community. We can see this process occurring today in an early stage in Israel and in a more advanced stage in the United States. An individual of Litvak origin living today more likely has ancestors from all of the contributing communities rather than from only one. An exception, of course, is the Karaites, who were pronounced heretics and lived separate and apart from the normative Jewish community.

THE GOLDEN AGE OF POLAND

As the older Jewish communities of western and southern Europe were disintegrating due to expulsions and persecution, Poland, under the Jagellan dynasty (1385 - 1572), was experiencing its golden age. The military and economic power of Poland was paramount in eastern Europe and the country radiated influence in foreign affairs. Members of the Jagellan family reigned over Hungary, Bohemia, Poland and Lithuania, rivaled only by the Hapsburg dynasty with whom they were in close liaison. Economic prosperity resulted from economic expansion within Poland, trade, and the development of frontier regions, all invigorated and fostered by the policies of the Jagellan rulers.

From the inception of the Jagellan Dynasty, the pronounced policy of the government was to settle the eastern frontier, mainly the comparatively empty but rich Ukraine, but also the forest regions of the Grand Duchy of Lithuania. Nobles and other favored people were given grants in these areas. Sometimes, the receiver of such a grant was a favored Jew. These grant holders in turn had to find settlers willing to go to the new land to clear the forest, drain the swamps or plow the steppes as may be needed. Many of these settlers were Jews, who welcomed the opportunity to live where anti-Semitic institutions were not yet firmly established and where they were not limited in their occupations nor quartered in ghettos.

The Jewish immigrants from Germany, as a result of their numbers, wealth and culture soon submerged the older Jewish communities of Poland. By the end of the fifteenth century any outward characteristics of southeastern European or Asian Jewish communities were no longer visible (with the exception of the Karaites). Yiddish was the language of usage and the culture and customs brought from Germany prevailed

and would continue to prevail both in Poland and the Grand Duchy of Lithuania.

As new Jewish immigrants arrived from the west and south of Europe, many times they found that they were not wanted in the established Jewish communities of Poland. They would continue their travels to the frontiers to the east, primarily to the Ukraine but also to Lithuania. Immigration by Jews to the eastern frontier was not limited to the newcomers, though. As the western sections became more settled, Jews found themselves subject to more and more limitations, including where they could live and which occupations they could pursue. With these restrictions came limitations on how many Jews could be maintained within an established community. The excess as well as the dissatisfied joined in the trek to the frontiers to the east.

When observing Jewish communities in pre-modern times, it is easy to see only the medieval concepts and practices of the surrounding gentiles. This overlooks the medieval concepts prevalent within the Jewish community. The communities were highly structured, with the leaders jealous of their positions. Jews from elsewhere were considered suspect and were at times refused admittance and were even threatened with excommunication. As the Jewish communities of western and southern Poland became established, they also became xenophobic which contributed to the trek of Jews to the eastern frontiers.

As Jewish communities expanded and the older areas became settled, the burghers sought to limit the rights of the Jews. From some towns they sought to exclude Jews or to limit them to specified ghettos and suburbs. Mainly, they sought to limit their economic activities and ability to compete in the market place.

The Catholic Church, unable to exclude the Jews because their presence was desired by the king, sought instead to impose the restrictions on Jews prevalent throughout the

Middle Ages and dating back to Roman Times. Their primary attack was to limit the number of Jews, both in individual towns and in the country as a whole. In some of these attempts they failed but at other times they were successful. For example, the burghers and the church were successful in preventing Jewish communities from legally being established in Warsaw until the eighteenth century and in Vilna until the middle of the sixteenth century.

The Jews could only count on the protection of the king and the nobility, a scant 8% of the population. Even this protection was conditional. The king protected the Jews because they provided money for his treasury. The Jews acted as tax collectors and as managers of his enterprises. In addition, they maintained contacts with Jews of other lands, especially the Ottoman Empire, and thereby facilitated trade. The king would speak of bringing under his protection only those Jews who actually provided income to his treasury.

Not all Jews came under the protection of the king. Some Jews were under the protection of an individual noble, one to whom he was useful either as a manager, trader or some other manner by which the Jew added to his material benefit. Some Jews were even under the protection of the church for the same reasons. And, some Jews found no protection.

The sixteenth century saw an intellectual upsurge in Poland due to the influence of the Italian Renaissance and the development of the Protestant movement. The effect of these influences was not as great nor as long lasting as occurred in western Europe. But, this period was the time of Copernicus, Celtes and Janicki in Poland. Calvinism, from Switzerland, was the primary influence in Poland. Lithuania was principally affected by Lutheran teachings emanating from the University at Konigsberg in East Prussia. The Protestant movement made deep inroads in both countries. Even King Sigmund Augustus almost converted.

Since Lithuanian society was more primitive, it did not experience the intellectual and cultural reverberations evidenced in Poland. The Reformation did have an effect. It presented its teachings to the general population in the native Lithuanian language, a practice later followed by the Catholics during the Counter-Reformation. These religious tracts are the oldest extant Lithuanian writing. For the first time, the majority of the population was exposed to Christian concepts. From this period, Lithuania could be counted as a Christian rather than a pagan country, though aspects of paganism remain until the present.

The humanistic movement did not build bridges between the Jewish and gentile worlds. The Jews remained a group apart and were neutral in the conflicts between Catholics and Protestants. The primary effect on the Jewish community resulted from the weakening of the Catholic authority which relieved pressure on the community for a time. In 1573, there was even a call in the Polish Diet for complete freedom of religion for all Christians, Jews and Moslems.

The relief was only temporary as the Protestant movement became increasingly anti-Jewish, the Counter-Reformation took hold, and economic conditions in Poland deteriorated.

JEWISH AUTONOMY - THE COUNCILS

In 1519, a centralized leadership of the Jewish communities of Poland was established. It grew out of the annual fairs held in Lublin, at which the leading rabbinic authorities met and decided cases. The organization, known as The Council of the Four Lands, acquired the status of a national beit din. The Council was the ultimate authority for Polish Jewry on question of Jewish law and practical questions relating to the welfare of the Jewish community as a whole. In relations

with the Polish government, it spoke in the name of the Jewish community.

The Jews of Lithuania did not come under the authority of the Council of the Four Lands. Instead, they established their own Council which was called the Council of the Land of Lithuania. In structure and function, the two councils were parallel. The first documents referring to the Lithuanian council date from 1533.

Two separate councils were established, probably because the secular authorities with whom the councils had to associate were separate and autonomous in internal matters. Another reason could have been the great distances involved and the primitive state of transportation and communications. Clearly, the reason was not a separation or distinction between Polish and Lithuanian Jewry because such a distinction did not then exist.

The two Councils acted in coordination and consultation. The Council of the Lands was the sole authority by which the Council of Lithuania could be in contact with the central government, whereas the Council of the Lands looked to the Council of Lithuania for financial assistance in meeting necessary expenses of operation and defense of the Jewish communities including the cost of bribing appropriate officials.

Sometimes the two Councils promulgated different rulings on the same question reflecting the different circumstances prevailing in Lithuania and Poland. One example was the question of whether Jews should participate in tax farming. The Council of the Lands prohibited the practice as too dangerous while the Council of Lithuania allowed and even encouraged the practice.

The Councils also served as administrative bodies for the Polish and Lithuanian governments in collecting Jewish taxes, especially the capitation or head tax decreed in Poland in 1549 and extended to Lithuania in 1552. The governments

would establish the total amount of the tax and the Councils would apportion it within the respective communities which would collect the tax and transfer it to the Councils which, in turn, would pay it over to the governmental treasuries. The Councils would also negotiate with the governments on the amount of taxes to be collected.

The Councils passed ordinances governing the lives of the Jewish community. They passed on such matters as economic relations with the non-Jewish community (especially the nobility), credit operations and business ethics, and money lending. They were active in many areas. For example, they would assist poor girls in finding husbands. They were the final appellate court on religious matters and its rulings were even sought from communities outside of Poland-Lithuania. They would promote Jewish education. For example, in 1652 the Council of Lithuania decreed that all congregations with a rabbi must also maintain a yeshiva for adults and youth. They acted as self-defense organizations against threats from the outside and provided funds for Jewish defense against accusations such as blood libels.

The Councils were far from democratic. They were constituted only from the principal communities. Elections to Council positions were held within these communities by the leadership of the communities and not by the common people. Moreover, the Council generally sided with the leadership of individual communities against the common man. It has been estimated that the leadership of the Council of Lithuania was elected by 0.7% of the Jewish households of Lithuania.

The autocratic character was more pronounced with the Council of the Land of Lithuania than it was with the Council of the Four Lands. Originally, three communities constituted the Council of the Land of Lithuania, namely: Brest-Litovsk, Grodno and Pinsk. It is interesting to note that none of these communities were in ethnic Lithuania. Although smaller

communities were occasionally represented in the business of the Council, these three communities jealously protected their prerogatives. For a long time, the head of the beit din of Brest-Litovsk assumed leadership within the Council.

This state of affairs led to much dissension as other communities demanded recognition and participation in the leadership of the national Jewish Community. Different communities and individuals would at times turn to the civil, non-Jewish authorities for relief against the Council. After strenuous efforts, Vilna and Slutsk were added to the small list of leading communities.

Because of the internal dissension and a new method of tax collection established by the Polish authorities, both Councils were officially disbanded in 1764. They left in their wake huge debts and much bitterness, but also pride in these unique autonomous organizations.

JEWS OF POLAND - CULTURAL DEVELOPMENT

The Polish (and the developing Lithuanian) Jewish communities did not live in isolation. Contacts existed with other Jewish communities both commercially and culturally. The works of the great centers of Jewish learning of western Europe and Africa were known and studied in Poland. Jewish centers of study were established and grew.

Beginning in the sixteenth century, the center of Talmudic exegesis passed from western Europe to Poland.[9] Among the great commentators contributing original methodology and approach to the Talmud were R. Meir of Lublin (1558-1616), R. Solomon Luria (Maharshal) (1510-1573), and R. Samuel Eliezer Edels (Maharsha) (1555-1631).

Included in Talmudic exegesis was the study of Kabbalah[10]. The Kabbalah, although a part of normative Judaism, was a subject generally learned by only a select few along

with law and rational philosophy. The traditional Kabbalah contained elements of messianism and apocalypse-utopian eschatology. But, these elements were submerged in favor of a speculative approach in understanding the mystical cosmology.

With the expulsion of the Jews from Spain in 1492, the Mediterranean Jewish communities witnessed a new emphasis in messianic Kabbalah and a heightened popular interest in mysticism. Scholarly work on Kabbalah, centered in Safed, emphasized the redemption of the universe and the unification of the emanations of God with the redemption of Israel and its return to the land. Although the fame of these teachings of R. Isaac Luria (not to be confused with R. Solomon Luria) and his disciples spread to Poland, the actual texts[11] were withheld as being too holy for the diaspora. Some of the teachings, however, reached Italy and later Poland.

Kabbalistic study became rife throughout Poland. Local writings came out under the names of the rabbis of Safed. Ancient texts, once held secret, were published. Mysticism, once the realm of the chosen few, became the domain of the many. The metaphorical redemption of Israel symbolizing the redemption of the universe was conceptually transformed to an actual redemption and return to the land severed from its cosmological parameters. Practical Kabbalah, that is, magic and incantations, came to the fore replacing traditional speculative study.

As Kabbalah spread throughout Poland, the time for the arrival of the Messiah was thought near. From the ancient texts, the year 1648 was deemed the year of redemption. Instead it was the beginning of catastrophe.

TIMES OF TROUBLE

The struggle between a centralizing kingship and a decentralizing nobility usually resulted in greater centralization, as occurred in western Europe. However, in Poland the opposite transpired. During the Jagellan Dynasty the nobility and its center of authority, the Diet, were able to extend its hold on Poland.

The death of Sigmund II in 1572 ended both the Jagellan Dynasty and hereditary kingship in Poland. Thereafter, the kings of Poland were elected by the Polish Diet from among foreigners. Since the election required the unanimous approval of the entire Diet, elections were fraught with maneuvering and machinations. It sometimes took years to settle on a consensus candidate.

After a brief five month reign by Henry of France, the Diet elected Steven Bathory from Transylvania who reigned from 1576 to 1586. Some historians cite the end of the Golden age of Poland with the death of Sigmund while others extend the era to the death of Steven Bathory who was an enlightened and strong leader. In any event, a series of weak rulers followed resulting in stagnation and economic decline.

The decay in power and vitality became evident with the outbreak of the Chmielnicki Cossack uprising of 1648-52. This uprising also had dire effects on the Jewish communities, constituting the greatest calamity for eastern European Jewry with the exception only of the Holocaust.

The Cossacks, temporarily allied with the Crimean Tatars, burst out of the Ukraine. One of their main targets were Jews, who, as resident managers, represented to the Cossacks the hated Poland and all that was Polish. The Cossacks were intent not in just killing and indiscriminately looting, but in genocide. Jews that could not flee sought to surrender to the Tatars who would only enslave them, possibly selling them into the Ottoman Empire where they

could be redeemed by other Jews. The Cossack armies soon decimated the Ukraine, Galicia and southern Poland. Their depredations reached almost to Warsaw before being finally put down. It has been estimated that over 100,000 Jews died during the Chmielnicki massacres.

There are two important observations concerning the effects of the Chmielnicki massacres on the Jewish communities of eastern Europe. First, the Cossacks not only killed the Jews but destroyed the institutions of Jewish life. They destroyed the yeshivas and schools and killed the scholars and the teachers. For those Jews that survived, returned or came later, organized Jewish life had to almost begin anew. The second point is that the Chmielnicki massacres largely bypassed Lithuania.

Although Lithuania was spared from the Chmielnicki uprising, it was ravished by the northern wars between Russia and Sweden. The Jewish population of Lithuania was reduced to poverty and suffering. The wars continued until 1661 when Sweden and Russia agreed to relinquish their Polish gains. As much as the Lithuanian Jews suffered, they were not subjected to the genocide that occurred in the south. In fact, Lithuania became a haven for Jews fleeing the Cossacks.

The Chmielnicki uprising slowed but did not stop the flow of people to the eastern frontier. With the return of peace, the movement to the Ukraine and the Grand Duchy of Lithuania resumed at an increased rate.

While Poland had become the center of European Jewry, Lithuanian Jewry remained on the outer fringes until well into the sixteenth century. Lithuania was still largely unsettled and primitive. It has been estimated that in 1578 there were 27,000 Jews in Lithuania and in 1676 there were 32,000 Jews. This latter estimate is probably low. Up to the seventeenth century, the religious leaders of Lithuania were all Polish trained. Lithuanian Jewry could be viewed at this

period as an appendage of Polish Jewry.[12] This was soon to change.

SHABBATAI ZVI

The survivors of the cataclysmic events in eastern Europe, full of despair and praying for redemption, eagerly awaited the expected arrival of the savior. Poland, even before the massacres, had been vibrating with the expectation of the near coming of the messiah. The events since 1648 would seem to be the prophetic apocalyptical summoning of the end of days. The great wonder was that the messiah figure did not arise in Poland but rather in the Ottoman Empire.[13]

Although Shabbatai Zvi had early visions of messiahship, the movement around him began in 1665 in Palestine. The year 1666 was declared the year of redemption. All of the signs appeared to signify that Shabbatai Zvi was the true messiah of David who would lead his people back to the land. These signs were heavily weighted by the writings and propaganda of his followers.

In Poland, as among all of Jewry, the people were ecstatic with the belief that not only was redemption near, but also revenge. Street marches took place and riots against gentiles occurred. Business was ignored as all classes of people joined in the euphoria. Religious leaders pondered what acts were necessary to hasten redemption. Opponents and doubters of Shabbatai Zvi were silenced. Lithuanian Jewry shared in this mad expectation of the coming redemption.

According to the Zohar (an ancient book central to Kabbalah), when the Messiah comes, he will reorder the rules by which Jews live. These rules had been promulgated and enforced by the rabbinate. A messianic movement could be

looked upon as an attempt to undermine the authority of the rabbis. It has been suggested that this was the agenda of some of the followers of Shabbatai Zvi.

The euphoria of the Jewish people was shattered when Shabbatai Zvi converted to Islam in September, 1666. Although some continued to believe in him, the vast body of Jews went into deep despondency. Some, disillusioned with Judaism, converted to Islam or Christianity.

Following the apostasy of Shabbatai Zvi, opponents of this messianic movement could again be heard. Rabbis tried to reestablish their authority. In Poland, too few leaders had survived the Chmielnicki massacres. The effort to reassert traditional authority only sapped what strength was left.

The story in Lithuania, where the rabbis were more easily able to reestablish control, was different . The Council of the Land of Lithuania, meeting at Chomsk in 1667, enacted an ordinance forbidding any variation or alteration in the liturgy. Rabbis issued decrees forbidding a man to study Kabbalah until he reached the age of forty.

Between the reaction to the apostasy of Shabbatai Zvi and the coming onslaught of the Hasidic movement, Lithuanian Jewry became conservative and protective of tradition. Kabbalah and mysticism were de-emphasized, whereas rational study was accentuated. Innovation and change was frowned upon.

NEW JEWISH MOVEMENTS - HASIDISM

The destruction of Jewish institutions caused by the Chmielnicki massacres, the increase in church persecutions occasioned by the success of the Counter-Reformation in Poland, the internal divisiveness of the Jewish community caused by oligarchic rule, and the disillusionment engendered by the false messianic movement of Shabbatai Zvi, estab-

lished fertile ground for the rise of Hasidism. Founded by Israel Baal Shem Tov (1699 - 1761), the Hasidic movement originated in Volhynia and Podolia and quickly spread to the Ukraine, Galicia and other parts of Poland.

The teachings emphasized that all were equal before God, the ignorant as well as the learned. Purity of heart was considered superior to study. The leader or tzaddik (or admor) must always be followed. For many, the tzaddik was an intermediary with God. Many Hasidic tales grew up concerning the tzaddikim and their magical and mystical powers.

The Hasidic movement swept unopposed through all of eastern European Jewry until it came to Lithuania. There, the established rabbinic leadership pronounced anathema on such concepts as elevating ignorance and putting emotionalism ahead of rational study. The only Hasidic movement that was able to establish itself in Lithuania was that of the Habad or Lubavitch in Lyady, Byelorussia.

THE VILNA GAON

The dynamic leadership of Lithuanian Jewry by the end of the eighteenth century centered around Elijah ben Solomon Zalman, the Vilna Gaon. He represented a synthesis between total immersion in Talmudic teachings, the inclusion of mysticism, and the infusion of secular enlightenment.

The new school of the Vilna Gaon was postulated as a conservative reaction to Hasidim, a hardening of the line, and a reaction. At the same time, it was not just old doctrines with new wrappings but a natural continuation and advancement distinct from Hasidim which was looked upon as a departure. This new school emphasized individual study and hard work as the prerequisite to the attainment of spiritual

advancement. Everyone was encouraged to study, even those of lesser ability.

The teachings of the Vilna Gaon led to the establishment of a new type of yeshiva for the total study of Torah and the pursuit of learning as a self-contained goal. The first such institution opened in Volozhin in 1802 and was headed by Rabbi Hayyim, who established a fund collected in all Lithuania to support the yeshiva. On this model, yeshivas sprang up throughout Lithuania.

One of the great achievements of the Vilna Gaon was a new compilation of the Talmud and commentaries, the form that is in use today.

The followers of the Vilna Gaon were called Mitnagdim (later called the Orthodox) meaning the opposers; that is the opposers of the new emotional, anti-rational Hasidim. In 1784, the Vilna Gaon ruled that the Hasidim were heretical and prohibited ritual slaughter performed by them and marriage with them. The animosity and hatred that existed between the Mitnagdim and the Hasidim was intense. At times, each would go to the gentile authorities with accusations against the other. When the Vilna Gaon died, the small Hasidic community in Vilna held an open celebration which led to violence.

It was during this period of intense conflict between the Mitnagdim and the Hasidim that the term "Litvak" came into common usage to differentiate the Lithuanian Jews from the remaining, predominantly Hasidic Jewish world of eastern Europe.

The antipathy lessened in the nineteenth century as the Hasidic movement began to establish yeshivas of their own and began to stress Torah education.

THE PARTITIONS OF POLAND

As discussed above, the end of the Jagellan Dynasty marked the beginning of a period when the kings of Poland were elected by the Diet from candidates outside the country. Since unanimity was necessary, the final selection was so fully compromised as to leave the king without power. Poland lacked centralized leadership.

Poland declined until it remained but an empty shell of a nation. At the end of the eighteenth century, the three surrounding powers acted. Poland was systematically partitioned between Russia, Prussia and Austria in three steps. The First Partition, in 1772, gave Byelorussia to Russia. The Third Partition, in 1795, gave Lithuania to Russia. Poland ceased to exist as an independent nation.

On December 23, 1791, Empress Catherine of Russia issued a decree restricting Jewish habitation to specific areas. This decree applied to White Russia (Byelorussia), the Ukraine and other areas taken in the partition. After the Third Partition, the decree was extended to include the newly acquired territories along the Baltic Sea. Thus was born the Pale of Settlement, the area where Jews were allowed to live; an area that stretched from the Baltic to the Black Seas.

Of the areas then inhabited by Lithuanian Jewry, ethnic Lithuania and Byelorussia became an integral part of Russia and the southern part, around Grodno and Suwalk, became part of the Duchy of Warsaw (Poland). Although Lithuania may have been divided, the Jewish Litvak community remained integrated until World War I.

It has been estimated that, at the time of partition, 25 percent of all the Jews of eastern Europe were Litvak.

UNDER RUSSIAN RULE

Russia, a country that had always excluded Jews, suddenly found itself sovereign over the largest concentration of Jews in the world.

In addition to the innate hostility toward Jews held by most Russians, especially the nobility, the problem was compounded by the fact that Jews and the Jewish communal structure did not fit the feudal structure of Russian society. The Kahal (local Jewish communal organization) was especially anathema as it challenged the total authority demanded by a centralized and autocratic regime. A motif that would reoccur was the attempts of the Russian government to break the strength, standing, and control of the local Kahals over the Jewish population.

The partitioning of Poland also occurred at a time when concepts of the enlightenment were beginning to be felt in Russia. Led initially by Catherine, who was of German birth, the court tended to take a liberal view toward government and to the Jewish questions in particular.

Numerous plans were put forward to "help" the Jews and to solve the "Jewish problem." Most involved altering the economic base because it was felt that Jews did not engage in sufficient physical labor for their livelihood. Another goal, in keeping with the enlightenment, was to educate the Jews and integrate them into society as part of the peasant, artisan or merchant classes. Some of the proponents of these schemes were well meaning but many harbored a loathing for Jews and reflected their prejudices in the programs.

Although there was ambivalence in the governmental attitude toward Jews during the early period of Russian rule, the overall signs were positive. It was felt that the court of the Czar had manifested good intentions.

When Napoleon invaded Russia in 1812, the Jewish community largely supported Russia. Although it was known

that Napoleon had emancipated the Jews of western Europe and material benefits would accrue as a result of a French victory, it was felt by Jewish leaders that the Jews would lose their connection with God if they supported the French.

After the Congress of Vienna, the reaction that set in all over Europe also evidenced itself in Russia. Many Jews who had loyally supported the Czar were soon disabused. The court was no longer favorable to Jews.

The period between the end of the Napoleonic Wars and World War I, roughly called the Nineteenth Century, was a profound period for the Jews of Russia as well as a time of dramatic changes within Russia. This period is one of the best documented in Jewish history, as opposed to the scant material extant for prior periods.

Although well known as a period of persecution, officially sanctioned pogroms and poverty, the Nineteenth Century was also a period of great change and development within the Jewish Community.

One important manifestation was the phenomenal Jewish birth rate coupled with a relatively low infant mortality rate, which resulted in a large natural increase in the Jewish population. It has been estimated that in 1820 there were 1.6 million Jews in Russia (including Poland). In 1851, the number had increased to 2.4 million and, by 1880, it had reached 4 million. During this 60-year period, the Jewish population increased by 150 percent, whereas the general population increased only 87 percent.[14]

The main reason that this large natural increase could be maintained was that the Pale was at peace; Russia's wars were fought elsewhere. No marauding armies traversed the Pale of Settlement.

Such events as the forced conscription of Jewish boys into the army through kidnapping (by "khoppers"), which resulted in most of them being lost to the community by death or conversion, and the numerous pogroms resulting in

death, injury, and destruction were certainly traumatic to the Jews and remembered with horror. However, from a demographic point of view, they were insignificant.

The Nineteenth Century witnessed an extensive shift in the economic base of the Jewish communities caused partially by official policy, but also by the changes occurring within Russian society. This period saw the beginning of the industrial revolution in Russia as well as all Europe.

Although some Jews had lived in the urban areas and had been involved in commerce, both domestic and international, most Jews lived in small, rural, close-knit shtetls. Few were active in agriculture although most rural Jews had gardens. Most acted as middlemen between the peasants and the merchants of the towns, dealing in crops and exchanging them for merchandise. In the Pale, Jews exclusively distilled liquor, ran taverns and inns. Clothing manufacture and tailoring was also exclusively in Jewish hands, an industry originally developed to meet the needs of Jews for special religious clothing. Jews were also cobblers, carpenters, barbers, fisherman and transporters or porters, to name a few of the traditional trades.

The Czarist regime sought to end the middleman status of the Jews for several reasons. First, it was then thought that this was not productive and the Jews should become farmers or merchants for their own good. Secondly, the autocratic regime did not wish direct contact with peasants, especially by Jews, who might upset the established order. One target was Jewish involvement with spirituous liquor. It was felt, wrongly, that Jews were getting the peasants drunk.

This policy of expelling Jews from their traditional shtetls was periodically enforced and rescinded. Some, however, were dispossessed and forced into urban ghettos under poverty conditions.

Even in the areas in which Jews long held monopolies, they began to find themselves in heavy competition from non-

Jews. This was accelerated after the edict of 1861 which freed the serfs. The former peasants took on trades and crafts including those formerly performed only by Jews. Within the Pale, the population was increasing so fast that Jewish competition among themselves was intense, resulting in less compensation and shoddier work.

With the support of the government, Russia was industrializing. Many of the enterprises were owned and organized by Jews. However, the number of Jewish capitalists was small compared to the great mass of Jews. As conditions became poorer in the shtetls, Jews would migrate to the urban areas seeking jobs in the industrial enterprises.

Some of the traditional activities simply no longer existed. For example, the transport business rapidly declined with the advent of railroads.

The process of urbanization of the Jewish masses due to competition, population increases, and official government policy, accelerated. The urbanization of the Jewish population was intense. In 1897, Jews accounted for 52 percent of the urban population of Lithuania and Byelorussia, followed by Russians with 18.2 percent, Poles with 12.8 percent, White Russians with 11.8 percent, and Lithuanians with 1.7 percent.[15]

Many western Jews, in searching their family roots, may well find that their ancestors lived in a shtetl and briefly moved to an urban area before they emigrated to America or another country.

Job creation by new enterprises was insufficient to keep up with the rapidly increasing Jewish population. Poverty continued to increase during this period and the urban areas became holes of depredation.

Within the Pale of Settlement, the farther north one went, the poorer was the area. The poorest portion of the Pale of Settlement was Lithuania. As economic conditions deteriorated, Litvaks moved to better areas seeking to better

their conditions. Some settled in Latvia. Others went to the Ukraine, northeast Poland, or other parts of the Pale.

As the century progressed, the official policy of the government was to assimilate and convert the Jews. One of the methods used was the inclusion of Jews within the Russian school system. At first, Jews hailed this as a grant of freedom and a ray of hope. It did aid in opening the horizons of young Jews beyond the fence of traditional religion. Some did assimilate but others sought secularized activities within a Jewish context. The irony for the government was that this attempt at assimilation only led to the inclusion of many Jewish youth in the revolutionary movements endemic in the century.

The pressure of repression and economic depravation became sufficiently great that a westward emigration began in the 1840 to Germany and Austria. With the assassination of Czar Alexander II in March, 1881, all pretense of liberalism ended and the repression of the Jews intensified, only to be ratcheted up again with the ascension of Czar Nicholas II in 1897. Vast Jewish emigration to the West sharply increased in the 1880's. Between 1880 and 1914, over 2 million Jews had emigrated. However, even this vast exodus did not equal the natural increase during the same period. The Jewish population continued to increase.

The emigration was heaviest from Lithuania. Whereas Litvaks had constituted 25 percent of the Jewish population at the beginning of the century, due to migrations and emigration, they only constituted 20 percent of the Jewish population at the end of the period. Although most left for the United States, some settled in Palestine, South Africa, South America, Canada, Britain and other places into which they could find entry.

NEW JEWISH MOVEMENTS - ENLIGHTENMENT

The traditional manner of meeting the challenge of a hostile gentile world was for the Jewish communities to turn in unto themselves. They would be part of the economic world of the surrounding community, but would be immersed in their studies and be closer to God. This practice was challenged by the Haskalah, the enlightenment, which came into Lithuania from the west.

The movement had its roots in Italy and Holland but first took hold as a movement in Germany in the eighteenth century. It was based upon the belief that Jewish emancipation could only be achieved by modernizing and westernizing Jewish religion and customs. It also advocated the literary use of the Hebrew language. While the Vilna Gaon and his circle cultivated Jewish participation in western culture and the study of science as an aid in more fully understanding holy text, the Haskalah movement elevated such activity to the main goal. They looked upon themselves as a mediator between the old rigid Orthodoxy and the radical assimilationists.

Moving through East Prussia, the movement took hold in Lithuania, especially in Vilna and Minsk. It also took on a different character in Lithuania from that in western Europe, Poland and southern Russia. Rather than manifestations of national disavowal and assimilation, it centered around the people and the language. It developed Hebrew poets, novelists and scholars. Lithuanian Jewry, with its tradition of reason and study was fertile ground for the enlightenment.

The Haskalah movement was vehemently opposed by the Mitnagdim as a further intrusion into the traditions of the Jewish people. In this opposition, the Mitnagdim were joined by the Hasidim.

As Haskalah ran its course in the 1880's, it paved the way for two other movements, Zionism and Socialism.

With the first emigration of disciples of the Vilna Gaon and of Hasidim at the end of the eighteenth century to Palestine, strong ties to the land of Israel were established. Leading Litvak Zionists were already preaching Jewish nationalism and settlement of the land of Israel in the 1870's. In 1902, the second convention of Russian Zionists was held in Minsk, the only open convention held during Czarist times. Until 1912, the center of Russian Jewish Zionism was in Vilna.

The second movement was the Jewish Socialist movement which was founded in Lithuania. It arose from the plight of the many thousands of Jewish proletariat and rapidly developed into a revolutionary socialist movement. In order to mobilize the Jewish workers, the Bund was organized. The Bund not only played a major role in overthrowing the hated Czarist regime but also in destroying traditional Judaism and in opposing Hebrew culture and Zionism.

RISE OF LITHUANIAN NATIONALISM

With the Third Partition of Poland in 1795, the former territories of historic Lithuania were divided by the Russians into provinces or gubernias named Vilna, Kovno, Grodno, Minsk, Mohilev and Vitebsk. Vilna and Kovno gubernias covered ethnic Lithuania and became known after 1832 as the "Territory of the Northwest." The provinces were ruled by an appointed Russian governor seated in Vilna.

Until the 1880's, the structure of Lithuanian society under Russian rule consisted of an ethnic Lithuanian peasantry and a Polish gentry. This gentry may have been largely of Lithuanian origin but had long since become completely Polanized. They were regarded as Polish by both the Lithuanian peasants and by the Russians.

Lithuanian society continued to be stagnant, influenced by and reacting to activities arising elsewhere. In 1830-31 and 1863, uprisings against Russian rule originated in Poland from where it spread to Lithuania. Jews participated in both of these uprisings.

In 1861, serfdom was abolished in all of Russia. For the first time, the Lithuanian peasants were freed from the land and could develop. By the 1880's, a new Lithuanian intelligentsia of peasant origin began to emerge and with it a perception of Lithuanian nationalism.

Lithuanians utilized the historic period as a base. This period of great military expansion was idealized and Vytautas was deified. The union with Poland was regarded as the great betrayal of Lithuania. Poland was regarded with hostility. Pagan origins were looked on with pride and contemporary manifestations of paganism were commented upon with enthusiasm. Links were emphasized with the Indo-European race and the close relationship with Greece was established on linguistic grounds.[16] These factors were utilized to bridge 400 years of societal non-existence, allowing Lithuanian intellectuals to talk of 700 years of Lithuanian history. This search for national identity led to calls for territorial autonomy and finally independence.

LITHUANIAN INDEPENDENCE

World War I provided the opportunity sought by Lithuanian nationalists for independence. During the War, Germany occupied most of Lithuania, taking Vilna on September 18, 1915.

Under German auspices, a 20-man Council of Lithuania (Taryba) was established in September, 1917. On February 16, 1918, the Taryba proclaimed an independent state which

was immediately recognized by Germany. A government was formed on November 11, 1918.

On January 5, 1919, the Germans evacuated Vilna which was immediately occupied by the Red Army, installing a communist government. The Lithuanian government first fled to Kovno but again had to flee when the Red Army occupied that town on January 17th.

The army of newly emergent Poland took Vilna from the Red Army on April 20, 1919, which enabled the Lithuanian army to recapture Kovno soon after.

The major point of contention between the new governments of Poland and Lithuania was Vilna. Although ethnic Lithuanians constituted a minority of the population, they based their claims upon the large Jewish population living in Vilna. However, Poland also claimed Vilna and had possession of the city by military conquest. Poland offered two alternatives, either (1) an independent Lithuanian state based upon ethnic boundaries without Vilna, or (2) an expanded state including Vilna but federated with Poland. Lithuania rejected both alternatives. An inter-allied commission was established under Marshal Foch to fix a demarcation line. His line gave Vilna to Poland. On March 15, 1923, the Conference of Ambassadors accepted the Foch Line. Lithuania rejected the decision.

The border remained closed with Poland until March 17, 1938, when Poland demanded and received recognition of Polish sovereignty over Vilna. The borders with Latvia and Estonia also remained closed. During this period of independence, Lithuania remained isolated from its surrounding neighbors, maintaining normal and close relations only with Germany.

On September 22, 1921, Lithuania was accepted as a member of the League of Nations. On August 1, 1922, a constitution was adopted providing for an 80 member assembly (Seimas) elected by proportional representation

(vote by party, each party receiving a number of seats in proportion to its size of the vote). Elections in November, 1922 failed to produce a majority. New elections in June, 1923 established a right-center majority. Elections in May, 1926 gave a majority to the left wing which was followed in December by an army coup d'etat which instituted an extreme nationalist government and totalitarian rule. The constitution was soon abolished and with it many democratic provisions and rights.

The program of the nationalists was based upon xenophobic nationalism and the church. Education was controlled to further these ideals. One of the objects of derision were the Jews who were considered foreigners. Lithuanian newspapers in the '30's were so anti-Semitic, they easily rivaled Nazi publications in vitriolicity.

The secret German-Russian Treaty of August 23, 1939 allowed Germany to invade Poland on September 1, 1939, initiating World War II. In the treaty, it was agreed that Lithuania would go to Germany which anticipated that Lithuania would be an ally and join in the invasion of Poland. When Lithuania refused and declared itself neutral, the Treaty was revised and placed Lithuania within the Russian sphere of influence. On October 10, 1939, Lithuania was forced to sign a mutual assistance pact with the Soviet Union which provided for the stationing of Soviet troops on Lithuanian soil. The Soviet Union severed Vilna from Poland and gave it to Lithuania. With the establishment of a puppet communist government, Independent Lithuania ceased to exist.

THE JEWS DURING WORLD WAR I AND INDEPENDENT LITHUANIA

The Jews, having suffered under the Czarist persecutions, sided with Germany in World War I. With the front lines in Lithuania, the Russians in 1915 expelled the Jews from the provinces of Suwalki, Kovno, Courland and Grodno into the interior of Russia. As the German armies advanced, whole towns were destroyed. Many Jews came under German occupation before they could be expelled. Others moved to different locations. Many but not all Jews were expelled. The times were devastating for an already poverty stricken region.

During this period, the last great rabbinic work emanating from the Litvak community was completed. Rabbi Yisroel Meir Kagan-Hacohen, known as the Chafetz Chayim, published the Mishnah Brurah[17] which is now the normative standard of Orthodox Jewry.

With the Russian revolution and the end of World War I, the Jews of Byelorussia found themselves behind the border of Soviet Russia, cut off from the remaining Litvak Jewish communities. Their development thereafter is part of the history of Soviet Jewry. The new borders also cut off the Litvak Jews living in Poland. For the first time, Litvaks were divided and following different paths of development.

Following the War, many Jews returned from inner Russia to ethnic Lithuania. But many did not, forming a segment of the present community of Soviet Jews. The Jews that did return, had to rebuild both buildings and institutions. A number of shtetls inhabited by Jews before the war were not resettled.

The Jews supported Lithuanian aspirations for independence. In 1919, the Lithuanian delegation to the Versailles Peace Conference sent a letter guaranteeing the Jews of Lithuania the "right of national-cultural autonomy." This was followed by laws allowing Jewish autonomy and a constitu-

tional provision protecting the rights of large minorities. Jewish communal institutions were established and national conferences were held. The period 1919 to 1922 was the golden age for modern Jewish autonomy. Thereafter, it decayed due to pressure from reactionary clerical groups and because the Jews were no longer needed to further Lithuanian nationalism.

In the economic sphere, Lithuanian cooperatives were formed under governmental auspices which had the effect of cutting the Jews out of their traditional middleman merchandizing positions. Many Jews earned their livelihood in crafts, some in the professions and a number in the import-export trade. As time passed, the numbers in each declined with the places taken by Lithuanians. The slogan was Lithuania for the Lithuanians. Coupled with the cutoff from traditional markets by the new borders, the Jews lived in poverty. Many Jews emigrated to Poland, the Ukraine and abroad. With the restrictions on immigration by the United States, the Jews leaving eastern Europe largely went to South Africa and South America. Many Jews were maintained in Lithuania by individual and institutional charities from abroad.

The census of 1923 showed 153,743 Jews in ethnic Lithuania. In 1935 about 93,000 Jews lived in Latvia, mostly of Litvak origin. There were approximately 400,000 Jews in Byelorussia and another 400,000 Jews lived in portions of Poland. The proportion of Litvak Jews compared to all eastern European Jewry had declined from 25% to 20%. The birthrate of Lithuanian Jews, as well as Polish Jews, was one of the highest in the world. The decline represents a greater emigration from Lithuania than from any other Jewish region, mainly due to economic factors. The census of 1937 showed that the number of Jews in ethnic Lithuania had increased to only 157,527 again showing continuing emigration.

WORLD WAR II AND THE HOLOCAUST

After the German invasion of Poland on September 1, 1939, some Jews were able to flee the Nazis. Lithuanian Jews received refugees and these poor communities helped the best they could. Although the handwriting was on the wall, few tried or were able to leave Lithuania during the "phony war" period.

On June 22, 1941, the Nazis attacked the Soviet Union. On the Lithuanian front, Battle Group North smashed through Lithuania, the blitzkrieg achieving complete occupation within days. The Jews farther to the east, including Byelorussia, had more time and some were able to escape into the interior of Russia.

Freed from any constraints, the Lithuanians turned on the Jews and began to slaughter them. As the Nazi occupation took control, the slaughter continued, but in an organized manner. Enthusiastically help by their Lithuanian assistants, the Germans would transfer Jews from the small shtetls to larger towns where ghettos were set up. Out of these ghettos, the Jews would be killed. By the end of 1941, the job in Lithuania had been substantially completed. The Jewish community had been wiped out.

After the War, 18,000 Jews remained in Lithuania centered in the cities of Vilna and Kovno. This community and the other Litvak communities in Latvia and Byelorussia were able to establish the modern Soviet Jewry movement. The first activities centered in Riga. Since that time, most Lithuanian Jews have emigrated to Israel leaving only a handful behind, not sufficient to maintain a viable Jewish community.

CONCLUSION

Lithuania is now a part of the Soviet Union as an "autonomous republic." At times in the past 50 years, rumblings of nationalism were heard. Russification policies, however, prevailed and ethnic Lithuanians were decreasing in number.

In 1989, Lithuania again declared itself independent. How these events will play out cannot be foretold.

We return to the original question: What makes Litvaks different? As can be seen, the answer is many things and many events.

One contributing factor was that Lithuania was, during the period of the development of the Jewish communities, a poor and backward country of peasants. The union with Poland robbed the country of its upper classes that could have provided cultural development. The Jews felt superior to the ethnic peasant population and made no attempt to emulate them. Therefore, the development of Litvak communities were more inward and Jewish and less tempted by outside forces.

The great Litvak community of eastern Europe ended. It had been the bastion of the three disparate movements so important in modern Jewish history: Orthodox Jewry, Political Zionism and Socialism. The few survivors moved on, ending the 700 years of physical contact with Lithuania.

NOTES

1. See *Mishnah Berurah*, Laws of Shabbos, Sec 270, Para 10, Note 46 (Jerusalem: Pisgah Foundation, 1986).
2. H. Graetz, *History of the Jews*, volume III (Philadelphia: The Jewish Publication Society of America, 1894).
3. *Ibid.*, 138.
4. Arthur Koestler, *The Thirteenth Tribe* (New York: Random House, 1976).
5. These positions resulted in the Khazar period being controversial. Adding to the controversy, the Palestinian Arab movement latched on to the theory of Jewish descent from the Khazars to argue a negation of Jewish rights to Israel. They claim that modern Jews lack an historical connection with the land, being solely of Turkic origin.

   These extreme positions should be rejected. Too many established facts and rational historical evaluations must be ignored to sustain them. Some of the arguments against these positions are as follows:

   To sustain Graetz's position, one must conclude that a major power, ruled by Jews, existed for half a millennium neighboring older centers of Jewish population where the Jews were being persecuted and these Jews failed to migrate to this haven in substantial numbers and establish viable communities. Such a conclusion is further negated by: (a) other examples from diaspora history where Jews moved to places of relative safety: for example, Poland, the Ottoman Empire and the United States; and (b) the existence of

enough Jews in Khazaria to effect the conversion of the nobility and a portion of the population.

To sustain Koestler's theory of the "descent from the Khazars," one must conclude that traditional Jewish communities, existing from time immemorial under adverse conditions could convert a portion of a super power of the time and suddenly lose its vitality and disappear.

Koestler's theory appears to be based upon two observations: (a) the 20th Century disparity in numbers between Ashkenazi and Sephardi Jewish communities; and (b) racial differences between separate Jewish communities.

The disparity in numbers between Ashkenazi and Sephardi communities only began to manifest itself at the end of the 17th Century, while the Khazar Empire ceased to exist at the end of the 13th Century. Where was this large block of Khazar Jews during the ensuing 400 years? No evidence exists of such a large body of Jews wandering through western Asia and eastern Europe during this period. Further, no evidence exists of the discontinuity which must have occurred if such a large body of Jews were suddenly integrated into existing "small" eastern European Jewish communities.

Clearly, the existence of Khazar genes among Ashkenazi Jews does not negate the existence of a Jewish people continuous back to biblical times. A converse conclusion would create a standard of racial purity no people on earth could meet. Khazars contributed to the Jewish gene pool as has every host nation during the diaspora. After such a long period of exile, the lack of racial disparity between separated Jewish communities would have been surprising.

6. Salo Wittmayer Baron, *A Social and Religious History*

of the Jews, volume III (New York: Columbia University Press, 1957).

7. *Ibid.*, 206. At the time Professor Baron wrote this passage, the collective wisdom agreed with Professor Graetz. The statement should be read in this context.
8. Salo Wittmayer Baron, *A Social and Religious History of the Jews*, volume XVI (Philadelphia: Columbia University Press, 1976), 4. Dawidowicz places the figure at 25,000: Lucy S. Dawidowicz, *The Golden Traditions* (London: Vallentine, Mitchell & Co. Ltd., 1967), 7.
9. The Talmud is the central collective cultural expression of the Jewish people. Originating as oral commentary on the Bible, it was collected, organized and reduced to writing as the Mishnah during the Second Temple Period. Further commentary and additional oral traditions were added in the Gemorah, compiled in Palestine (Jerusalem) and Babylonia. Continued exegesis was produced in the Babylonian centers until they declined in the eleventh century to be replaced by two Jewish centers: the Maghreb (North Africa and Spain) and Europe (Italy, France and Germany). The difference of approach of these schools led to the distinction between Ashkenazi and Sephardi Jews. With the persecutions and expulsions occurring in western Europe, new commentaries failed to appear for several centuries until undertaken in Poland. See R. Adin Steinsaltz, *The Essential Talmud* (New York: Basic Books, Inc., 1976).
10. Kabbalah or mysticism was divided into two parts: the Act of Creation, and the Divine Chariot. The first, more theoretical, dealt with the creation of the world and the first divine revelations. The latter, derived from the prophet Ezekiel, dealt with the prevailing

relations between God and the world and was the source of practical Kabbalah. See *Ibid.*, 213.

11. R. Luria never reduced his teachings to writing. The texts were the notes and interpretations of his disciples, thus adding to the hidden nature of the subject.
12. *Encyclopedia Judaica*, 11:362.
13. Gershom Scholem, *Sabbatai Sevi* (Princeton: Princeton University Press, 1973).
14. Salo W. Baron, *The Russian Jew under Tsars and Soviets*, 2nd Ed. (New York: Schocken Books, 1987), 64.
15. *Ibid.*, 68.
16. Both of these claims are false and illustrate the excesses practiced in this cultural catch up. The Indo-European group is a linguistic and not a racial designation. The similarities between the Lithuanian and Greek languages do no more than identify both as Indo-European languages. The two languages originate in separate branches of the larger linguistic grouping: Lithuanian is derived from the Slavo-Germanic branch whereas Greek is part of the Aryo-Graeco-Italo-Celtic branch. See J.P. Mallory, *In Search of the Indo-Europeans* (London: Thames and Hudson Ltd, 1989).
17. Commentaries on the Shulhan Arukh, the codification of the law written by Rabbi Joseph Karo in Safad in the sixteenth century.

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CHAPTER II

JEWISH COMMUNITIES OF LITHUANIA

ABEL (OBELIAI) - Rakishok District E1

Abel is near Rakishok (7 miles) and is situated beside a large lake near the Latvian border. It is on the Radvilishok-Dvinsk train line.

Abel had an old Jewish settlement. In the Jewish cemetery there were tombstones over 400 years old.

In 1897, there were 652 Jews and in 1921 - 760, 67% of the general population. Prior to World War II, 300 Jewish families lived there.

Most of the Jews were merchants. Market day was once a week, when hundreds of farmers and salesmen would come from the surrounding areas. In 1937, there were 17 skilled craftsmen who were Jewish: 4 needle-workers, 3 shoemakers, 4 butchers, a baker and 5 others. There were also Jewish fruit growers, who sold their produce in Warsaw and Riga, and flax and wood merchants who had trade with other countries.

The Jews were divided between Hasidim and Mitnagdim. Each group had its own prayer house. Before World War I,

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Note: "*" indicates killed in the Holocaust; "R."=Rabbi

schooling was in cheders. Some children studied at the Russian elementary school. Around the time of World War I, the town burned down.

After World War I, a Tarbut school was established. Part of the student body continued in a high school in the region. The library, founded in 1923, had a drama club.

In 1923, the first community council was chosen. Its members included: Leib Zakstein, Zalman Meller and Boruch Kadish. The youth were in Scouts and Hechalutz (Pioneers). There were branches of Hapoel Hamizrahi, Young Zionists, Socialist Zionists and General Zionists. Among the first Pioneers to emigrate to Palestine were: Lipa Friedman, Boruch Klas, Arye Gurvitch and Yonah Musel.

From the rabbinate: R. Shlomo ben Gershon [the rabbi at the end of the eighteenth century]; R. Haim ben Shlomo [from Grodno; replaced R. Shlomo ben Gershon]; R. Zalman Segal; R. Shabbetai Haim Shochet [author of "Zahav Shahut"]; R. Bunim Zemach Silver [father of Rabbi Eliezer Silver]; R. Berylka; and the last rabbi, R. Avraham Meirovitch* [from 1928].

Natives: R. Eliezer (Zilber) Silver [born 1882; to U.S. in 1907; rabbi in Harrisburg, PA, Springfield, MA and Cincinnati, OH]; Benjamin-Gutel Zak [writer and journalist]; Abraham Harit [educator].

Additional reference:

A chapter on Abel in *Yizkor-Book of Rakishok and Environs*, issued by the Rakishker Landsmanschaft of Johannesburg, So. Africa, 1952, edited by M. Bakalczuk-Felin (Yiddish).

AKMIAN (AKMEME) - Mazhaik District **B1**

Akmian is near Shavli (33 miles), Kurshon, Veckshna and Mazhaik. It is situated on the Davikina and Akmiana Rivers.

In 1874, this Jewish community numbered 667 persons. In 1897, there were 543, out of a general population of 1501. During World War I, the Jews were expelled to the interior of Russia. In 1921, there were 150 Jews. Just before the Holocaust, there were 25 Jewish families.

The Jews engaged in small businesses, crafts and agriculture.

They had a beit midrash and a rabbi. The last rabbi was R. Nahum-Mordechai Verbovsky*.

Additional references:

Clein Family History has a chapter on the family's town of residence, Akmene.

Pinkas Shavli by Eliezer Yerushalmi, 1958 (Hebrew), for events in the Holocaust.

ALEKSAT (ALEKSOLAS) - Kovno District C3

Aleksat is a suburb of Kovno (located across the Nieman River), which Napoleon took from Prussia in 1808 and made part of the Principality of Warsaw.

The Jewish population had close ties with the Kovno community.

Natives: Yakov Dolnitzky [1855-1933; teacher and maskil]; Yosef-Shlomo Frinovitz [writer]; Yenta Serdetzky [1877-1962; writer]; Judge Miriam Ben Porat.

ALEXANDROVOL (ALEKSANDRAVELE) - Rakishok District E1

Alexandrovol is near Abel (7 miles) and the railroad station of Abel.

During Independent Lithuania the population of Alexandrovol was about 200, including 10 Jewish families.

ALSHISHOK - Troki District **D3**

Alshishok was a village near Visokidbor (3 miles), where a few Jewish families lived before World War I. [See Visokidbor for additional information.]

ALSIAD (ALSEDZIAI) - Telz District **B1**

Alsiad is near Telz (8 1/2 miles), Plungian (12 miles), Plotel (8 1/2), Lieplauka (4) and Kalvaria-Zhamot (4). The nearby Jewish settlement of Godnova (5 miles) was liquidated during Independent Lithuania. The nearest rail station was at Mazhaik (27 miles). The site at one time had been a bishopric settlement with a castle. Near two rivers, the landscape was rich in hills and pine forests.

In 1897, there were 70 Jewish families (295 individuals) out of a general population of 1088 people. There were 231 houses. Prior to the Holocaust, there were approximately 50 Jewish families (200 people). Because of its distance from the railroad, the town did not develop. The new Shavli-Memel line was opened during Independent Lithuania, bringing the railroad to Lieplauka, and the town benefitted. Market day was Wednesday, and there were also 4 fairs per year.

In the summer of 1920 nearly the entire town burned down. With support from abroad and with the help of loans from the Joint (JDC), all the Jewish homes as well as the beit midrash were restored within a short time.

The Jews made their livelihood mainly from trade in produce and flax, as small shopkeepers and as craftsmen. The block and nail factory belonged to Zondel Klein, and his sons sold its products in faraway Russian towns. There were 2 tanneries belonging to Kloria and the Paktor/Faktor brothers and 2 flour mills with Jewish ownership. Many of the Jews emigrated to America, South Africa or Palestine. Quite a number were supported by relatives living abroad.

In the beginning of the last century the Gaon R. Zvi Braude served in the rabbinate. A story is told that once a

young lad of 12 was brought to him to study Torah. The boy, named Yisrael, was a child prodigy. When the rabbi discovered the uncommon talents of the boy, he gave him the title "Little Alfas." Later, R. Zvi became the Chief Rabbi of Salant and became well-known by the name R. Hershel Salanter (also R. Hirsch Braude). His student became known as R. Yisrael Salanter, founder of the Musar Movement.

There were Shas, Mishnayot, and "Orach Haim" Societies. During Independent Lithuania there was a Tarbut Hebrew School and a Talmud Torah.

A number of distinguished students came from elsewhere and married into families in the town. Among them were Avraham Karnitz, Feivel Yaffe, Shalom-Tuvia Patt [students of the Telz Yeshiva], Yosef Levinsohn [a student of the Novharodok and Lida Yeshivas], R. Sholom-Tuvia Horowitz and Abba Gefen [pharmacist].

Natives: Yosef Yaffe [received money from his son Max Jaffe from South Africa and divided it all between the yeshiva and charities]; Efraim Aaronsohn [teacher and maggid; presented the page of Gemora at the Shas Society]; Baer Klein [flax merchant]; Zondel Klein [son of Baer Klein; a student of the poet Yehuda Leib Gordon in Telz]; Eliezer Braude; Moshe-Leib Velman; Mordechai Braude; Moshe Gimark [grandson of the town rabbi, R. Avraham Karnitz; a merchant who also served as rabbi]; and R. Avraham-Abba Hacohen Zack* [died in the Holocaust at age 83].

Additional reference:
Photo of a wedding group in Alsedziai in *Encyclopedia Judaica*, vol. 11, p. 383.

ALYTA (ALYTUS) - District Capital **D3**

Alyta is located 44 miles from Kovno and 50 miles from Suwalk. The Nieman River divides the town in two. Polish Alyta (west side) was in Suwalk Province and used the laws

of the "Code of Napoleon." Before World War I Russian Alyta (east side) was in Vilna Province and was governed by Russian law. It was a railroad junction point for the Warsaw-Petersburg line and the Suwalk-Vilna line.

In the Middle Ages, the town and its environs were a passing point for the Teutonic Knights in their assaults on the pagan Lithuanians. Alyta and Meretsh were in the first line of defense against the invaders. In 1377, the Germans captured Alyta, wiped out some of its residents and destroyed many of the villages in the vicinity. Knights from England took part in an attack on the Alyta region in 1392. Among them was Lord Parsi, son of the Prince of Northumberland.

In 1536, the town and its environs were given by the Polish King and Grand Duke of Lithuania, Sigmund-August, as a gift to the Lithuanian Janas Zabrzezinski (Governor of Troki) for his lifetime. After the death of Zabrzezinski, the Grand Duke transferred it to his wife, Queen Barbara (daughter of Jorgis Radzivill). After some time, it passed back to the King in the form of the "Ekonomia of Alyta." In 1581, during the reign of King Stefan Batury, it received the rights of a town (which were authorized a second time in 1740).

In 1775, the regional courts were transferred from Troki and Meretsh to Alyta, which helped the town to develop and expand the population. It became an important economic center of Southern Lithuania. Merchants of the Hanseatic League traded there and put up warehouses for salt along the Nieman River.

During the Polish Rebellion of 1863, it was a battlefield. As a result of its strategic position, the Russians turned it into a third-class fortified city at the end of the nineteenth century; they put up barracks and fortifications in the surrounding area, paved roads to Kalvaria, Sieni, and Daug, and laid the Suwalk-Oran-Grodno rail lines. These activities

brought an economic awakening and an improvement in the material conditions.

In 1909, a fire swept the town, destroying most of the homes.

During World War I, Alyta was saved from the fate that befell other cities, when the Russians surrendered to the Germans without opposition.

During Independent Lithuania, the two parts of Alyta were united into one District City. The government offices were in the Polish section which was more developed. The city continued to be recognized as a strategic point and a military center.

The Jewish community of Alyta was one of the earliest in Lithuania. The cemetery contained tombstones dating back 400 years. According to Head-Tax lists, the Jewish population was 360 in 1765. In 1847, the number dropped to 262. In 1897, there were 482 Jews, 33.6% of the general population; in 1923 - about 5000; and before the Holocaust, approximately 4000 Jews.

Before World War I, some Jews in the area were large property owners. However, in Independent Lithuania they were dispossessed of their land and only a few small gardens and vegetable patches remained.

Most of the Jews of Alyta made a living through trade. The majority of the 226 business houses, thirty craft workshops and small industries (including 2 flour mills and 2 sawmills) were owned by Jews. Many Jews were suppliers for the Army. On market days (Monday and Thursday), farmers and tradesmen from all around the area would boat into town.

The city is surrounded by pine forests. During the summer, numerous vacationers were attracted there from the surrounding areas, providing an income for dozens of Jewish families.

Alyta was one of the first cities to organize a Jewish council when the government of Independent Lithuania

originally provided for Jewish autonomy. Chaim Krechmer was head of the workers and the first chairman of the community council.

There were 2 Jewish banks, the Peoples Bank (its founder and administrator was Chaim Krechmer) and a private bank. The Peoples Bank had 144 members on the west side and 213 on the east side (1925). There were 2 distinct communities. Each had its own rabbi.

Educational institutions included an elementary school, a Tarbut school, cheders, a yeshiva and a large library. There were branches of Hechalutz, the Zionist political parties, Zionist youth clubs, youth organizations and chapters of the communist party. Many of the young people made aliyah to Eretz Yisrael.

From the rabbinate: R. Natan ben Moshe Levine [5585-5658/1825-1898; native of Keidan, grandson of R. Raphael of Hamburg; from Alyta he went to Nikopol]; R. Yosef-Yakov Rosenberg [served 50 years as rabbi of the city]; R. Bezalel Levine; R. Reuven Levinbock; R. Yoel Zelkind; R. Nachman Koliadizky; R. Aaron Milvasky; and the last rabbi, R. Yehuda Jablonsky*.

Natives: Yakov-Dov Rappaport; Yisrael Heves; Bracha Heves [writer]; Haim-Moshe Levinsohn, Professor Haim Leib Pekeris [mathematician, born 1908]; David (Lachzansky) Omero [writer]; Yosef Glazman [a leader in the Vilna Ghetto uprising].

Additional references:

Jews of Lithuania: Pictures and Drawings by Y.D. Kamzon, published by the Rav Kook Institute, Jerusalem, 1959.

Photo of the main street in Alytus, *Encyclopedia Judaica*, vol. 11, p. 374.

AMIAN **D3**

Amian was a settlement near Butrimantz. A few Jewish families lived there at one time.

ANDRIAVA (ANDRIEJAVAS) **A2**

Andriava is a village near Ritova (9 miles). Some Jewish families lived there at one time. They worked in trade and farming. For all religious and cultural matters, they were connected to Ritova.

ANIKSHT (ANYKSCIAI) - Utian District **E2**

Aniksht is near Utian (18 miles), Ponevezh (36), Trashkun (9), Kurkli (7) and Vishinta (12). The town is located on the narrow gauge Utian-Ponevezh train line, a distance of 6 miles from the main Warsaw-Petersburg road.

Aniksht was one of the large centers of the district and was being considered by the Russian government in the early 1800's to be made a District Capital.

It is located in the Shventa River valley, surrounded by hills and pine forests. The pleasant scenery and excellent air attracted many vacationers in the summer months. The Lithuanian poet Baranauskas described the scenery in his poem "The Aniksht Forest." Robik Lake with its islands is 5 miles away. Four miles away is the large flat rock of Pontokas which was once used as an altar by the pagan Lithuanians of the Perkonus cult.

In the seventeenth century, Aniksht was in the Vyzhuonis District of Zhamot Region.

In 1847, there were 1556 Jews in the town, which rose in 1897 to 2754, constituting 69.7% of the overall population.

During World War I, the town was destroyed, but was rebuilt during Independent Lithuania. Streets were paved and there were sidewalks.

During the War, the Jews fled to the interior of Russia. Some of them returned. With the help of relatives and support from the Joint (JDC), they rebuilt their homes and their businesses. In 1921, there were 1800 Jews, about 40 families, constituting 45% of the general population. Before the Holocaust, about 2000 Jews lived there.

During Independent Lithuania, many Jews worked in trade, especially flax. Some worked in a local felt boots factory which employed 100 workers. A mechanical shoe factory had 150 workers, and a stocking industry had 40 women workers. Twenty people were employed in the farm machines workshop. There were 166 craftsmen, including 16 tailors and seamstresses, 42 shoemakers and needle-workers, 9 butchers, 11 bakers, 9 metalworkers, 1 carpenter, 4 watchmakers and a jeweler. About 50 Jews ran rafts on the Shventa and Nieman Rivers to Germany.

As in other towns, the Jews were pushed out of trades and crafts by the "Verslaninkis" which were supported by the Lithuanian government. Assistance was given the Jews by the Jewish People's Bank, founded in 1920, whose membership reached 275 by 1932. Most of the Jewish community emigrated to the United States and South Africa.

There were 6 houses of worship including that of Hasidim, who had their own rabbi. Most of the synagogues were clustered around one courtyard (the "shulhoif"), including the old shul, the new one, a kloiz belonging to the shoemakers and the Talmud Torah. There was also the synagogue of the Mount ("Bareg-shul")

During Independent Lithuania, there were a few cheders, a small yeshiva and 3 schools. The Yavneh school, run by Mrs. Bier, had 50 children. The Tarbut School, whose first principal was Y. Ben-Yehuda (Calebsohn), had 60 students; among its teachers were Esther Burstein-Koritzky, Leich, Y. Caspi, B. Aniksht and Baruch Vitchik. In the Yiddish school, the enrollment was 120 students. In the Yiddish kindergarten,

there were 30 children. There were also 2 large libraries, one Zionist and one Yiddish, and a drama club.

In the days of the Czars, Aniksht was one of the strongholds of the Bund in Lithuania. Between the two World Wars, branches of all the political parties, the Zionist movement, a WIZO chapter, the Yiddish-People's party, and a chapter of the Communist Party were active. The youth organizations included Shomer Hatzair, Betar and Maccabi.

From the rabbinate: R. Gershon bar Ably Isserles from Lublin [his father was a community leader of the Council of the Lands. R. Gershon was the father of R. Shlomo, the head of the Beit Din of Posevol, and the grandfather of the Gaon R. Ably of Posevol]; R. Arye-Leib bar Natan-Neta [head of the Beit Din of Brody]; R. Abraham Lichtenstein; R. Yakov bar Avraham of Emden; R. Eliahu of Ragula; R. Moshe-Eliahu [who gave his approval to the Vilna Talmud]; R. Moshe-Yoel bar Meir Sholom Gurion, [head of the Beit Din in Alyta, author of "Roshai B'shamaim"]; R. Shlomo bar Yakov Shlossberg, [author of "Ohr Yakov" and "Gan Hadasim" (book of sermons)]; R. Avraham-Aaron Burstein; R. Shmuel-Avigdor Feivelson; R. Eliahu-Bar Shur; R. Avraham-Mordechai Vesler; and the last rabbi R. Kalman-Yitzhak Kadishavitz* [author of "Toledot Yitzhak," called the "Tzadik of Lutova"].

Public figures: Yisrael and Elhan Sheinsohn [died in Eretz Yisrael]; Abraham Mones-Horowitz [a student in Vlozhin]; Baruch-Yitzhak Charnah, [head of the yeshiva]; Pinchas Yabinsohn [head of the community council and founder of the bank]; Raphael Ackerman [secretary of the community council and one of the founders of the Peoples Bank]; Zev Feller, [a founder of the bank]; Dr. Schumacher [doctor]; the Rappaport Family and the Diamants [merchants].

Natives: R. Meir Kamiake; Luis Epstein [rabbi and scholar]; Wolf Shor [writer].

Additional references:

The Anixter Family by Charles Bernstein and Stuart Cohen. The family is from Panemune and Aniksht.

B. Kaganoff, *Dictionary of Jewish Names*, says the names Anixter and Onixt came from the town of Onikszty, or Aniksht.

Chapter on Aniksht by Fruma Melamed of Holon, Israel, in the memorial book *Utian and the Surrounding Areas* (in Yiddish), 1979, published by the Committee for the remembrance of the Jews from Utian and the Surrounding Areas, Tel Aviv, Israel.

Mentioned in *Pinkas Shavli*, memorial book on Shavli, by Eliezer Yerushalmi, 1958.

ANISHOK (ONUSKIS) - Troki District **D3**

Anishok is a small town in southeastern Lithuania near Troki. When World War II broke out in Russia, the Jewish population was about 300.

Residents of the town included: Avraham Bellon [blacksmith]; Mones Vinik; Akiva Sindrovsky; and Kayla Zlodsky.

This town of Anishok is not to be confused with Anishok (Oniskis), which is also called Anushishok. The latter is in Rakishok District.

ANTOKOL (ANTAKOLIA) **E3**

Antokol is a suburb of Vilna. In the book *Jerusalem of Lithuania* by Leyzer Ran (New York: Vilnar Parlag, 1974), there is a page on the Antokol community (p. 80). It says that the Antokol community was organized later than another neighboring community of Shnipishok. It had a code of cooperation with Vilna since at least 1744 and was put under the jurisdiction of Vilna in 1791. In 1916, a Yiddish school of the Central Educational Committee was founded.

From the rabbinate: R. Binyamin Friedman [1839-1916; rabbi in Antokol from 1870, previously in Troki; related by

marriage to R. Yitzhak-Isaac of Kelme, father of writer Eliezer-Eliahu Friedman, and grandfather of poet Yehoshua Friedman].

ANTALIEPT (ANTELIPTE) - Ezhereni District E2

Antaliept is near Dusiat (6 miles), Ezhereni (18), Salok (12), Ushpol (12). Surrounded by pine forested hills, the town is situated at the confluence of the Shventa River and is 15 miles from the rail station in Utian.

The village of Morlishok (4 miles) had a Jewish settlement before World War I.

Before World War I, 80 Jewish families (about 400 individuals) lived there. The main source of income derived from a large Russian monastery. At that time there were no markets or fairs in the town.

During World War I, many Jews left, with most going to South Africa, the U.S., and to Uruguay. Before the Holocaust about 300 Jews lived in the town.

Those that remained earned their living from small trade on market day, which was held each Monday, and from the biannual fairs. Before World War II, there were 16 craftsmen, including: 2 tailors, a shoemaker, 5 butchers, 4 metalworkers, 3 carpenters. A few families engaged in agriculture. The one flour mill on the Shventa River belonged to a Jew. About half a mile away a steam-powered dairy was set up, as well as the first government fish store. In 1924, an electric station was built there.

The town had one beit midrash and two shtiblach. The rabbi did not receive a salary and made a living selling yeast, yeast-flour, etrogs, and other religious-related items. There were several cheders in the town. Some of the children studied in Utian.

From the rabbinate: R. Yehuda [a great rabbi from the second half of the nineteenth century. He was descended from many rabbis from Vilna and Shirvint]; R. Zalman-

Tuvia Markovitz [he and his son R. Chaim-Shimshon were killed in Kovno]; the last rabbi R. Yehuda Levine*.

Additional reference:

Chapter on Antaliept in *Yizkor-Book of Rakishok and Environs*, Johannesburg, So. Africa, The Rakishker Landsmanschaft, edited by M. Bakalczuk-Felin, 1952 (in Yiddish).

ANUSHISHOK/ANISHUK (ONISKIS) - Rakishok District E1

Anushishok is north of Rakishok (13 miles) and on the Latvian border. The town is surrounded by forests, and nearby is a lovely lake.

The land of the town belonged to Count Komer. Plot holders paid him a lease fee.

Jews began to settle there at the beginning of the nineteenth century. The oldest tombstone in the cemetery was from the early 1800's.

Before World War I, there were 80 Jewish families. They traded in horses and work animals and worked in crafts. There were 14 Jewish craftsmen, including 5 tailors, 4 shoemakers, 2 butchers, 2 bakers. They did most of their business on Sundays and Christian holidays.

During World War I, many Jews fled to Russia. In 1922-23, some of them returned but found the town plundered and destroyed. Also, the town was cut off from Latvia, and their sources of income declined. Most of these people settled in Rakishok and Kovno. A considerable number of the youth emigrated to different countries. The Jewish community dwindled until in 1930 there were 24 families (about 130 people).

There were both Hasidim and Mitnagdim in the town. Each had separate synagogues. There were several cheders. Among the better-known teachers was Bynosh Balak.

During Independent Lithuania, many of the young people wanted a secular education. Many of them went to study at the Tarbut Schools in Rakishok, Vilkomir, and Kovno. A number of students attended the Lithuanian pre-gymnasia in the town.

From the rabbinate: R. Yisrael-Isser Klatzkin; R. Avraham Popel; R. Kadesh.

Natives: Yehoshua Bodsohn [writer]; R. A. Popel; Hirsh Lakart.

Note: this town is not to be confused with Anishok on the Polish-Lithuanian border.

Additional reference:

Chapter on Anushishok in *Yizkor Book of Rakishok and Environs*, 1952.

AULAVA (ALOVE) - Alyta District **D3**

Aulava is a village west of Daug (8 miles). Jews lived there before World War I.

AVANASTA **F2**

Avanasta was a village near Salok (4 miles). Before World War I it had a Jewish settlement.

AVANTA (ALUNTA) - Utian District **E2**

Avanta is near Kurkali (4 miles), Meliat (9), Bolnik (12), Utian (15) and Vilkomir (24). It is located at the mouth of the Avanteki River, a tributary of the Shventa River.

Before World War I, it was in Vilkomir District. During Independent Lithuania, it was in Utian District. The population of the town was 460, a considerable number of whom were Jewish. At the outbreak of the Holocaust, about 30 Jewish families lived there.

AYRAGULA (ARIOGALA) - Keidan District C2

Ayragula-Ragula is near Keidan (18 miles). It is located on the Dubisa River, which flows down from Shavli, past Ayragula and Srednik and into the Nieman River.

It was one of the early settlements in Lithuania and is noted in an historical document from the year 1282.

In 1847, the Jewish population was 1237. In 1897, it reached 1541, which was 70% of the general population.

In World War I, the town was destroyed. All the Jews were expelled from the town in 1915. After the War, some of them returned and reestablished themselves. The Jewish population in 1921 was 420. Before the Holocaust, it was approximately 450.

The Jews engaged in small business and crafts. The majority were shopkeepers and a few flax, wood, chicken and large animal merchants, whose products were exported. Market day was Thursday. There were 2 large fairs each year. Jews owned 2 flour mills on the river and a brick kiln (in the suburb of Chekenova). There was also a liquor and brandy industry. The Jewish Peoples Bank, administered by the merchant Zvi Ziv, had 100 members in 1929.

There were 3 beit midrashes and a synagogue. There was a Shas Society and Mishnayot, giving lessons in Chayei Adam, Mishnah Brura, Ein Yakov and Menorat Hamaor for the common man. Until World War I, there was a Talmud Torah for poor children, 6 cheders, and a yeshiva. Pupils from the nearby towns came to study.

Among the charitable institutions were Linat Hazedek, Gemilot Hasidism and a charitable fund used for permanent support of the poor and for giving anonymously to beggars. Before the Holocaust, about 70 boys were studying in the Hebrew school and 20 boys in the cheder.

Most of the Jews of Ayragula emigrated to South Africa, America or Palestine.

From the rabbinate: R. Avraham [brother of the Vilna Gaon; author of "Malot Hatorah"], R. Moshe-Mordechai [son of Menahem Katzenellenbogen]; R. Eliahu [son of Yakov from Ragula, also called Kalisher]; R. Benjamin [father of Eliahu-David Rabinowitz-Taumim, also called Edrat. He was the author of Mishnat R. Binyamin]; R. Avraham-Ever Yaffe; R. Zvi-Yehuda Rabinovitz-Taumim [left many handwritten manuscripts on the Babylonian and Jerusalem Talmuds]; R. Yosef-Benzion Friedman.

Ayragula excelled in great Torah scholars, among whom were rabbis and heads of yeshivas, including R. Moshe [head of the Mylis Yeshiva in Vilna]; R. Yehoshua Cohen [head of a yeshiva in Minsk]; and R. Avraham Rozing [a rabbi in the Ukraine]; R. Shmuel Rappaport [in Springfield]; R. Moshe-Eliahu Kagan [in New York]; his son R. Boaz Kagan; and R. Zvi-Yehoshua Stern.

Natives: R. Yakov-Meir; R. Yakov Kastin [author of a responsa "Mishpatai Yakov"].

BADUTA

Baduta is near Rakishok [E1]. Some Jews lived there before the Holocaust.

BAISIGOLA (BAISOGALA) - Keidan District C2

Baisigola is near the Kirshina River, 8 miles from Grinkishok and one mile from the nearest train station.

In 1780, Stanislas Poniatovsky granted it the privilege to conduct fairs. In 1791, the town received the rights of a city, although it actually did not turn into a city. In 1831, it was captured from the Russians by Polish rebels. The land on which the town was situated belonged to Count Komar.

Jewish settlement began in the first part of the nineteenth century. Records of the Chevra Kadisha (burial society) start in 1813. In 1847, the Jewish population was 461, and in 1897 - 634 (more than 50% of the general population). By

1914, the Jewish population declined to about 100 (15 families). During World War I, they were exiled. After the War, 8 families returned. Six of them rebuilt houses near the train station. The Jewish population in 1929 amounted to only 6% of the overall population of the town. There were a few Jewish families living in the town just prior to the Holocaust.

The Jews made their livelihood from small-scale trade, peddling, gardening and small vegetable gardens.

The cemetery was not in the town, but located at Grinkishok. Baisigola was at one time well-known in the Jewish world for its rabbis and native sons.

From the rabbinate: R. Abraham-Yitzhak bar Raphael Grushkin [served there as rabbi for 19 years; died in 5645/1885]; R. Shmuel-Avigdor Feivelson; R. Aaron Bakesht; R. Avraham Yitzhak bar Shmuel-Avigdor Feivelson; R. Yisrael-Benjamin-Bendt Feivelson; and the last rabbi, R. Yosef-Feivel Feivelson*.

Natives: Baruch-Moshe Feivelson; Nahum bar Uziel Kaplan [R. Nahum of Grodno]; Meir Atlas; Eliezer Atlas [writer]; Dr. Eliahu-Yosef Gordon; Raphael Grushkin [writer]; Moshe Mirlis [one of the first of Hovevei-Zion in the U.S.]; R. Moshe-Haim Mirvish [a rabbi in Capetown].

BALBIRISHUK (BALBERISKIS) - C3
Mariampole District

Balbirishuk is near Pren (9 miles), Butrimantz (15), and Mariampole (25). It is situated on the banks of the Nieman River and within an area of pine and oak forests. It is 11 miles from the Alyta train station.

In 1522, a Catholic Church was located at the site. Beside it an agricultural plantation was established. King Sigmund I gave the estate as a gift to the Russian Prince Rafelovsky-Golovtzinsky. In the sixteenth century, Germans settled on the site. At a later period, ownership of the property passed to a peer by the name of Korbin-Gonsievsky

and then to Count Tishkevitz. During the Polish Revolt of 1831, the Russians confiscated the estate, but in 1846 returned it to the daughters of Count Tishkevitz.

The town became an important commercial center for a large and rich area. Merchants with connections in Leipzig and other German cities traded in lumber. During Independent Lithuania, flour mills and factories for alcohol, parquet, furniture, linens and shoe soles were operating. There were 2 market days each week and 3 fairs during the year.

During Independent Lithuania, the economic importance of the town declined. When roads and rail lines were constructed, commerce moved to Alyta and Pren. The movement of goods on the Nieman River declined. Only trade in grain and poultry remained in local hands.

The Jewish settlement in Balbirishuk was among the earliest in Lithuania. There was an "old" Jewish cemetery, and also a "new" Jewish cemetery established at the beginning of the nineteenth century.

The Jewish population before World War I was 200 Jewish families. In 1921, the number declined to 150 (560 individuals). Before the Holocaust, there were 100 Jewish families (about 350 people).

Trade was concentrated in Jewish hands. Non-Jews primarily worked in factories and crafts. Only a small number of craftsmen were Jews.

The Jewish Peoples Bank (administered by Aaron-Yitzhak Tesharni, David Tesharni, Michael Teshizikovsky, Caleb Cohen-Zedek, Abba Frank) had 100 members in 1929.

The economic decline forced the Jews to leave the town. They went mainly to Canada, Mexico, Uruguay, Argentina, and South Africa. Aliyah to Eretz Yisrael began in 1920. By 1939, 53 Jews from the town had made aliyah.

The town had a synagogue and a beit midrash. There existed the charitable organizations Linat Hazedek and Ezra. The Tarbut School had 100 pupils. A library for the Jewish

public existed as well as branches of the General Zionist Histadrut, Socialist Zionists, Revisionists, the Gordonia youth group, Betar and Maccabi.

The public figures and leaders in the social, economic and cultural life of the town included Tuvia Cohen-Zedek [head of the community council]; Aaron-Yitzhak Tesharni [principal of the school; Abba Frank; Michael Teshizikovsky; R. Yitzhak Braunstein; Caleb Cohen-Zedek; Cantor Arye-David Barzovsky [a member of the central "Mizrahi"]; Eliezer Tatz; David Tesharni; Chanoch Cohen-Zedek.

From the rabbinate: R. Zvi-Hirsh bar Avraham Cahane [author of "Likuti Ratzba" on the Torah and the 5 Megillot]; R. Ephraim Gabbai [distinguished educator and great commentator]; R. Shmuel-Meir bar Yitzhak Esch (5579- 5644/ 1819-1884); R. Moshe-Shmuel Horvitz [served as rabbi until 5654/1894, author of "Yadei Moshe"]; R. Haim-Yirmayahu Plansberg; R. Eliezer-Yitzhak Algazi; R. Baruch Grosbard; R. Eliahu Fink; R. Haim Halevy Lev* [5649-5701/1889-1941].

Natives: Gabriel Feinberg; R. Yehoshua [a student of R. Haim of Vlozhin; rabbi in Liodvinova, Tiktin, and Zimbrova]; the well-known physician, Dr. Yitzhak Feinberg [1822-1912; physician].

BALSH **B2**

Balsh was a village near Shilel (2 miles). Three hundred years ago, a large community of Jews lived there.

BARSHTITZ (BARSTYICIAI) - Mazhaik District **A1**

Barshtitz is near Yelok (6 miles). In 1921 there were 87 Jews living in the town. Some were engaged in agriculture.

Economic conditions were difficult and most of the Jews went to Eretz Yisrael. Before the Holocaust, only 6 Jewish families were left in the town.

BARZHINSK **C2**

Barzhinsk was near the town of Datnuva. Before World War I, it had a Jewish settlement.

BATUK (BATAKAI) - Tavrig District **B2**

Batuk is near Shilel (15 miles) and Skudvill (4). A train station was about 2 miles distant. It is located on the right bank of the Antzwai River, a tributary of the Yura, and on the Shavli-Telz Road.

Before World War I, there were about 50 Jewish families there, making a living from trade with Germany.

In March 1915, the Jews of the town were expelled in half an hour following the libelous accusation of a plot by Jews to throw a cat into a well in order to poison the Christians.

During Independent Lithuania, there were about 100 Jews in Batuk out of a general population of 260.

BAULAVAH **D3**

Baulavah is a village near Daug (8 miles) where Jews were living before World War I.

BAZILIAN (BAZILIONAI) - Shavli District **C1**

Bazilian is near Kurtovian (4 miles), Shukian (12 miles), Shavli (13), Kelme (13). In the town was the Baziliani monastery.

Before World War I, there were 4 large annual fairs. On market days, hundred of farmers from the area would arrive in Bazilian. The town had tanning factories and a brick factory. After the opening of the Shavli-Telz railway, its importance declined.

Before World War I, the town had 45 Jewish families. In 1939, only 15 remained. Most of the Jews emigrated to South Africa and to the United States. A few went to Palestine.

The Jews of the town had made a living in small trade, peddling and crafts.

In the beit midrash and school there were 25 pupils.

From the rabbinate: R. Israel Shulman [rabbi in Bazilian in the beginning of the century; served there for 13 years].

BETIGOLA (BETYGALA) - Rasin District C2

Betigola is near Ayragula (7 miles) and Rasin (7), on the Vivirsha River and near the Dubisa River. The closest train station was at Lidovian, 19 miles away.

It served as an administrative center for the region.

It was an early settlement. In the 17th and 18th centuries, it suffered from wars in the region. In 1706, battles with the Swedes occurred in the area.

Its Jewish community decreased after World War I, to 85 people in 1921.

Jews owned two estate farms near Betigola. They held them up to the time of the Holocaust. Berel Vinik had one in Zatzisia. A second one belonged to Shlomo Vinik and Aharon Smolkensky and was in Vagofia.

BIRSHTAN (BIRSTONAS) - Alyta District D3

Birshtan is near Pren (3 miles) and Kovno (22). It was a summer resort on the shores of the Nieman River.

The town is situated in a very beautiful setting with pine forests and mineral springs. Vitovt (1392-1430), Grand Duke of Lithuania, visited there with his family. In the winter of 1475, Prince Kazimir-Jagello vacationed there when he left his capital because of the danger of the plague. In the middle of the nineteenth century, people began to use the mineral springs for cures. Two estate owners (Bartoshavitz and later Ignas Kvinta) developed the location as a health spa.

In 1882, the officials of the Czar forbade Jews to live in Birshtan, but the ban was lifted in 1903.

In 1905, the town burned down. In 1906, ownership passed to Mrs. Miller-Kochnovsky, who rebuilt it. A guest house and a convalescent home were opened for guests from Russia, who came to drink the spring water and bathe in the Biruta Springs.

The town was far from the railway. During Independent Lithuania, transportation to Kovno was by automobile. In 1924, the Government of Lithuania nationalized Birshtan and leased it to the Lithuanian Red Cross, which put up various medical institutions.

The town had only a few Jewish families living there on a permanent basis. While Jews owned inns, guest houses, restaurants and shops there, most of them only lived there in the summer.

BIRZH (BIRZAI) - District Capital **D1**

Birzh is near Posvol (17 miles), Vabolnik (15), Salat (13), and Radvilishok (15), by the Latvian border. Before World War I, there existed Jewish settlements also in Popil (15) and in Kvatki (18) nearby.

The city is located on the banks of the Amalna and Afushta Rivers. In the rivers are 4 islands. On one of the islands, a palace existed in the sixteenth century. Napoleon was know to have stayed there. The forested landscape is beautiful, making it a city of special beauty.

Birzh was founded in the fifteenth century. From the end of the sixteenth century, it served as the capital city of Princess Radzivill. In 1589, Prince Christopher Radzivill granted the city the Rights of Magdeburg. These rights were renewed by King Wladislaw IV in the year 1644.

The Radzivills were followers of the Reformation and used the city as a fortress for this movement. However, the religious wars in the 16th and 17th centuries did not evade it. The town suffered in the 17th and 18th centuries from the wars between the Swedes and the Russians.

In 1795, the Russians captured the city and cancelled its special rights. It became part of the estate of the House of Tishkevitz. In 1812, the French Army passed through it on its way to Riga. During Czarist rule, the city was in Ponevezh District.

In 1869, the city had 2630 people and 528 homes, two of which were brick. In 1883, a large fire engulfed the town and destroyed over 50 buildings. In 1897, the population reached 4500.

During World War I, the Germans conquered the town, destroying quite a few buildings. The Germans laid a narrow train track which connected the town with Shavli. This later helped the town develop.

During Independent Lithuania, the city began to expand. Hundreds of new homes were built. By 1934, 257 brick homes and 362 new wooden homes had been erected. Twenty-eight new streets were opened. The city had 9000 residents and became an administrative center of the district.

Jews began to settle in Birzh in the seventeenth century. They were invited to come by the Prince of the House of Radzivill who wanted to foster economic development. He promised them protection from their neighbors. Various documents from 1662 and 1683 mention Jews settling there and receiving the rights of settlement.

In the days of the "Lithuanian Jewish Council," Birzh was one of three district cities (along with Keidan and Vizhon in the northern circuit), in the Zhamot Region. (See also reference under Keidan.) Birzh had authority over the records for the communities of Posvol, Salat, Shatt, Pumpian, and Pokroi. A decision of the Council of Slutsk in 1761 has come down to us regarding the raising of head-tax for the District of Birzh.

The Karaite settlement, which predated rabbinical Jews in the area, was mentioned in 1625. The Karaites lived on two streets. They had their own synagogue and cemetery. In

the eighteenth century the Karaite settlement ended, and their synagogue was turned over to the rabbinical Jews.

The Jewish population in Birzh in the 1760's was 1040. In 1847, it was 1685; in 1897 - 2510, about 57% of the general population. During World War I, the Jewish population was expelled and their settlement destroyed. Part of the Jewish community returned after the War. In 1921, the Jewish population was 1200. The number rose in 1923 to 1807. In 1934 and before the Holocaust, there were about 3000 Jews living in the city, which accounted for 36% of the overall population (3/4 of all the homes were owned by Jews).

The Jews of Birzh primarily made their living in trade, especially in flax and wood. Some were in crafts, agriculture, industry and peddling. Several weaving and knitting factories were located in the city where wool from England was worked and prepared for export. In particular, sheeting material and sheets were produced in Birzh.

In Independent Lithuania, there were numerous factories, including a factory for processing flax, a spinning mill, 2 flour mills, 3 sawmills, 2 for furniture, 5 tanneries, a winery, a dairy industry, a pottery factory, an electric station, 4 factories for fine powders, and several other small industries. Both in the large flour mill and other factories, Jewish workers were employed from the surrounding area. Development of a gypsum mine and the sulphur springs near the city began in this period.

The market days were Monday and Thursday. There were also 2 fairs during the year.

The city had a branch of the Lithuanian bank and 4 private banks. Most important for the Jews was the Jewish Peoples Bank which had 321 members in 1929.

The city was well-known for 2 musical performing groups, "Tivat Haneginah" (lit., the box of the music player) and Katarin-Shtizikas, which would tour Lithuania during the

summer and give musical performances. They would return home for the Holidays.

The Jews of the city were primarily Mitnagdim, but there were also Hasidim, who had their own synagogue. There were 2 beit midrashes, a synagogue, 2 kloizes, and a shtibl.

At one time, the city was known as a place of Torah and learning; well-known rabbis occupied the seat of the rabbinate. The city was known for its great educators and maskilim, but this declined during Independent Lithuania. Besides the Yeshiva (founded by Rabbis Bernstein and Movsha), there were several cheders, a Yavneh School with 40 pupils and a Tarbut School with 180 pupils. The charitable institutions in Birzh included Bikur Holim, Linat Hazedek, a home for the elderly, "maskil al dal" and Lehem Aniim. Their Eza Clinic was used by people from neighboring towns.

From the rabbinate: R. Sholom bar Yisrael Zack [the holy one of Rozhnoi; related by marriage to R. Meshullam-Zalman Mirlish; head of the Beit Din. He served 5473-5485/ 1713- 1725]; R. Yisrael bar Sholom Zack [5500-5505/1740-1745]; R. Haim bar Yisrael Zack [head of the Beit Din in Birzh and the district; he died in Vilna in 5560/1800]; R. Yitzhak bar Haim Zack [head of the Beit Din of Posvol and Birzh; his brother, R. Yisrael bar Haim ("Charif"), participated in the Council at Petersburg on the issue of Jewish settlement in southern Russia during the reign of Catherine II. He gave his approval to the book "Amudai Beit Yehuda" to R. Yehuda Halevy Horvitz, Amsterdam, 5526/1766]; R. Avraham Shlomo bar Gerson [related by marriage to R. Yitzhak, and the father of the Gaon R. Ably of Posvol]; R. Naftali-Hertz [head of the Beit Din in Birzh; uncle of Naftali-Hertz Klatzkin]; R. Nahum bar Avraham Katzenellenbogen; R. Avraham bar Shlomo-Zalman [brother of the Vilna Gaon; learned teacher of Birzh]; R. Ezriel bar Gershon-Mendel Ziv [from the days of the Gaon R. Ably; was remembered in the responsa of R. Mordechai, head of the

Beit Din of Boisk, in the book "Gedolat Mordechai"]; R. Shimon-Merkal Shapiro [grandfather of R. Shimon Merkal of Kovno]; R. Shlomo-Zalman bar Meir Zakash ["Zalmala Fromack"; was a rabbi in Birzh, Luknik and Kretinga. He died in 5636/1876 at the age of 62]; R. David bar Haim [author of "Shira L'David," 5557/1797]; R. Meshullam-Shraga Segel [died in 5619/1859]; R. Asher-Nissan Levinsohn [author of "Gan Ne'ool," related by marriage to R. Shimon [a great man in aggadah and in religious scholarship]; R. Yosef-Zondel [author of "Zir Yitzhak," a responsa and commentary, Vilna, 5636/1876. He served as rabbi for 30 years, a teacher, tzadik and brilliant man]; R. Pinchas Lintof [author of "Ptchai Sharim." A hasidic rabbi in the days of Yosef-Zondel]; R. Eliahu-Dov Shur [author of "Netaay Chaim"]; R. Benyamin Movsha*; and the last rabbi, R. Yehuda-Leib Bernstein*.

Natives: Yosef-Yehuda Zusnitz [mathematician and astronomer]; R. Elhanan-Bonim Wasserman; R. Yehoshua-Yosef Freyl; R. Eliezer-Meir bar Elhanan Freyl; Tuvia bar Gerson-Mendel of Birzh [maskil]; Menahem-Nahum-Natan ["Ha'ilui from Birzh," son of R. Asher-Nissan Levinsohn; he was a young prodigy, but he died at the age of 18]; and Dr. Avraham-Zalman Levin [physician; killed in the Holocaust].

Additional references:

Photo of the Shoemaker's Synagogue in Birzh, in *Encyclopedia Judaica*, vol. 11, p. 371.

BLATOSHUVA (BALTOSHUVE)

Blatoshuva was a village near Skumian [E2]. A Jew from this village donated the money and helped to build the synagogue in Skumian.

BLATSHISHOK, or Baltshishok **C3**

Blatshishok was a village near the town of Laipoon where Jews lived before World War I.

BOBRY

Bobry was a village near Serhai (7 miles) where Jews lived before World War I. Residents included the Pytlar family.

BOBT (BABTAI) - Kovno District **C2**

Bobt is near Kovno (17 miles), Vendzhigola, Yanova, and Raudondvaris ("the red estate"). The town is situated on a hill, overlooking the Neviezhe River. Boats and rafts passed it on their way to Germany. Its connection with Kovno was by boat (except for the winter months).

In the seventeenth century, Bobt received the rights of a city along with its own emblem. Its main growth, however, occurred in the nineteenth century with the surfacing of the Kovno-Riga road, which passed it. Upon the laying of the rail line to Riga, the value of the road decreased. The commerce of the town was reduced and the population dwindled.

The town had one long street. In the center was the market and the Christian church. In 1930, the town burned down, but was rebuilt within a short time. On Sundays and holidays, farmers from the surrounding area would come to the market and on these occasions would make purchases in the Jewish stores.

Before World War I, the population was 1200, 80% of whom were Jews. But during the time of Independent Lithuania, the population declined. In 1923, there were only 770 people - including 153 Jews, 20% of the population. Most of the Jews of Bobt emigrated to the U.S. or went to other cities or towns. Before the Holocaust, about 40 Jewish families lived there.

The local Jews made their living from trade, gardening and crafts. One additional source of income was from the boats on the Neviezhe. Jewish merchants opened an export trade of wood and agricultural produce to Prussia.

The rabbi of Keidan also served the Jews of Bobt.

BOGOSLAVISHOK (BAGASLAVISKIS) - D2
Vilkomir District

Bogoslavishok is a village near Vilkomir (13 miles), near Gelvan (4) Shirvint (7), Musnik (10), and Yanova (21). In the villages of Vefer (6 miles) and Yakovnetz (1/2 mile), Jewish settlements existed prior to World War I. The area around Bogoslavishok has beautifully forested hills and a lovely landscape.

The town burned down in 1880 and again in 1918.

Before World War I, 50 Jewish families lived there; before the Holocaust there were 10. The economic situation of the Jews was extremely bad due to the undermining of their livelihood by the Lithuanian cooperatives. Among the Jews were a number of small shopkeepers and peddlers, a plasterer, a tailor, 2 shoemakers, as well as a few cartmen. Once a year a fair was held which would awaken and enliven the town.

Because of small numbers and poverty, the Jewish community could not have its own rabbi or doctor. It had a school. The local priest worked at curing the sick, and the teacher of the cheder also served as the shochet.

Some of the youth of the community studied at the Hebrew high school in Vilkomir. The Jews were connected with Gelvan, which was nearby, and used their library and participated in their drama club.

Native: R. Avraham-Chaim Shas.

BOLNIK (BALNINKAI) - Vilkomir District **E2**

Bolnik is near Maliat (12 miles), Avanta (8), Vilkomir (12), and is situated on Lake Pirsha and the Luvsha River. Rich fishing lakes are in the area.

Bolnik had once been an estate, which was connected to a village. During World War I, it was destroyed.

During Independent Lithuania, 50 Jewish families lived there, making their living from peddling, fishing and small-scale agriculture and trade. Half of the families lived in poverty. Prior to the Holocaust, the Jewish population was 230.

There was a cheder. Those who were able sent their boys to study in the Hebrew Gymnasia or the Yiddish school at Vilkomir.

BOYD (BUDA) - Mariampole District **C3**

Boyd is near Kazlova-Ruda (3 miles) and Pilvishok (12). The town, which is located on the Kovno-Mariampole Road, is surrounded by pine forests and is a vacation spot.

Sixteen Jewish families lived there, including Ozer Zelinger, a wood merchant, and Sander Yallin, a property owner. Others were shopkeepers, traveling peddlers and tradesmen.

In World War I, the Jewish residents left and the synagogue was destroyed. After the War, they all returned.

On Shabbat and Holidays, a minyan was held at the home of Sander Yallin. The local shochet was Avraham-Eliahu Steinfeld, who interpreted the Law when a rabbi was not available. A teacher from Kovno would come to care for the education of the little children. Part of the youth studied at the Hebrew high school in Kovno and in Mariampole.

BUDOVITZ - Vilkovishk District **C3**

Budovitz was a village near Vilkovishk, where Jews lived at one time.

Native: R. Tzvi-Hirsh ben Haim Cohen [1862-1950; served as rabbi in Canada].

BUKANTZ (BUKONYS) - Keidan District D2

Bukantz is a village near Shatt (6 miles). Jews lived there before World War I.

BUTRIMANTZ (BUTRIMONYS) - Alyta District D3

Butrimantz is situated on a hill on which Napoleon built fortifications. At the foot of the hill is the River Plosovka. It is 13 miles from the Alyta railway station. Nearby were 2 settlements, Poon and Amian, where a number of Jewish families lived.

Under Russian rule, Butrimantz was in Troki District. Later, during Independent Lithuania, it was attached to Alyta District.

Until 1850, the town belonged to the Tishkevitz family. At that time, ownership passed to the aristocratic families of Bogeteky, Venorovsky and Morevsky.

In the area lived several hundred Tatar families. They were engaged in agriculture, especially fruit and vegetable plantations, mostly in partnership with Jews.

The Jewish community of Butrimantz was among the earliest established in Lithuania. During Independent Lithuania, there were some 200 Jewish families, out of a total population of 1631 people.

The majority of Jews were engaged in trade, peddling, and crafts. There were also gardeners, greengrocers and fruit-garden tenants (such as "Fritz the Jew" and Lola Shemchhas, the owner of many estates). In the center of the economic life of Butrimantz before World War II was the Jewish Peoples Bank, which had 230 members.

Before World War I, the town had a small yeshiva to which students from the surrounding towns came to study. The head of the yeshiva was R. Yosef Yankilevich, dayan

(judge) in the local religious court. During Independent Lithuania, there were ethnic schools and among them the Tarbut School administered by R. Vinitsky, as well as some cheders. Likewise, there existed organizations including a Shas society, Mishnayot, Chayei Adam, Ein Yakov, and others. Many of the participants were distinguished scholars and religious men.

Butrimantz had an active public life and many charitable institutions, such as Bikur Cholim, Linat Hazedek, Hachnasat Orchim, and Hachnasat Kalla. Most of the youth belonged to Zionist Youth and to Gordonia. Many made aliyah to Eretz Yisrael. The moving spirits in the public and Zionist work were Dov Koshlovitz, Dov Vinitzky and Gordon, the Gabbai in the synagogue.

From the rabbinate: R. Eliezer Strasson [author of the book "Amud Esh" (Warsaw 5672/1912) and "Esh Dat"] and the last rabbi R. Avraham-Moshe Vitkind,* [author of the book "Toafat Ram"].

Natives: R. Meir-Simcha Hacohen; Henry Horowitz [writer]; Kadish-Yehuda Sillman [writer]; and Menahem-Mordechai Sillman [educator].

CHAIKISHOK (CEKISKA) - Kovno District C2

Chaikishok is near Vilki (9 miles), Ayragula (9), and Kovno (24). It is on the Dubisa River and the main Kovno-Rasin Road. Wooden houses were built on both sides of the main road. Historians of the last generation considered it one of the oldest settlements in Lithuania, founded at least by 1457.

During the Polish uprising of 1863, battles were fought nearby.

Before World War I, there were about 200 Jewish families in the town. But on the eve of the Holocaust, only about 60 families remained. They comprised 45% of the overall population.

The Jews worked in gardening and selling fruit. There were also a few artisans and cartmen. A steam-generated mill, a sawmill, and 2 tanneries were owned by Jews. The Jewish Peoples Bank had 60 members.

During Independent Lithuania, they had a Tarbut School and a library.

From the rabbinate: R. Eliahu Gordon [5634/1874]; R. Abraham Cohen [died in 5654/1894]; R. Avraham Gordon [5663/1903; teacher and rabbi]; R. Yosef [father of Mordechai Eliasberg of Boisk]; R. Broida; and the last rabbi, R. Shmuel-Zev Melamed' [author of "Nahalat Shmuel"].

Public figures: Zondel Shtreichman; David Mattityahu Lipman [pharmacist and researcher]; and S. Perl.

Natives: R. Mordechai Eliasberg; R. Moshe Zilber [author of "Chalukei Kesef." He died in 5709/1949 in Jerusalem. He was the father of Abba-Hillel Silver].

CHAVIADAN (KVEDARNA) - Tavrig District A2

During the Czarist regime, Chaviadan was called Konstantinova (New Constantine). Up to the middle of the nineteenth century, the town was located on the Yura (Jura) River. But after a fire, the town was relocated about a mile away. Before World War I, the nearest rail station was in Shvekshna (12 miles). During Independent Lithuania, a railway station was built in the town.

Thick forests surrounded the town. Between it and the river there are two lovely hills.

Except for 4 brick houses, 2 of them of two stories, all the homes were of wood. In the year 1896, a big fire destroyed more than 100 houses. Only 10 houses survived.

Jewish settlement in the town began in the eighteenth century. According to an official registry, there were 186 Jews that paid head tax in 1765. Before World War I, there were 120 Jewish families. In 1915, most of the Jews fled. Only a portion returned after the War. During Independent

Lithuania, the Jewish population was 80 families, and before the Holocaust, there were about 350 Jews.

Among the Jews of the town were some prosperous wood merchants. Twelve families engaged in agriculture. The rest worked in trade (flax, chickens and grains) and crafts.

The town had 3 cheders, a Talmud Torah, a Tarbut School, a library, a Jewish Peoples Bank, a charitable (interest-free) loan society and Linat Hazedek.

For many years, R. Avraham Yeshayahu Karlitz (1878-1953) lived in Chaviadan and studied in the beit midrash. He was known as "Chazon Ish" ("a man of vision").

From the rabbinate: R. Arye-Leib Rappaport [from 5632/1872]; R. Yitzhak [from 5643/1883]; R. Yitzhak-Zvi Kringer [5610-5657/1850-1897; served as rabbi for 4 years in Chaviadan prior to moving to Chicago]; R. Moshe bar Yehuda-Leib Rozin [from 5660/1900]; the last rabbi, R. Shraga Gebron* [5695/1935].

Natives: Zalman Shach and the wife of Rabbi Avraham Yeshayahu Karlitz.

CHEKHENOVA - Keidan District **C2**

Chekhenova was a community near Ayaragula. Jews owned 2 flour mills there on the Dubisa River. A brick kiln also belonged to Jews.

CHISLOVKA **D2**

Chislovka was a village near Rogova. At one time, there were a number of Jewish farmers living there.

DABEIK (DEBEIKIAI) - Utian District **E2**

Dabeik is near Utian (12 miles), Vilkomir (21), Aniksht (9), Vizhon (6), along the road linking Vilkomir with Vizhon and Ushpol. The nearest train station is in Trumbachishok (4 miles).

The Jewish community goes back many years. Tombstones in the nearby cemetery of Aniksht indicate that a Jewish settlement existed there 300 years ago. Elders, wishing to make a commentary on the source of the name of the town, would cite the verse "*ve'dabeik libanu b'mitzvotecha*" ("open our hearts to Your commandments").

The Jews of Dabeik made their living from crafts, agriculture, and small businesses, including flax, eggs and boar hair merchants. Many earned a livelihood from the large estates in the area by buying crops and supplying goods.

During World War I, the Jews were expelled to Russia. After the War, most of them returned. In 1921, the Jewish community counted 120 families; in 1939 - 65 families. In 1941, the Jewish population was down to 10 families.

After World War I, the town was cut off from Dvinsk and Vilna which were important marketplaces. As a result of economic discrimination by Lithuanians, the economic position of the Jews was undercut. Many left the town and relocated in other communities or emigrated to Great Britain, the United States, South Africa and Palestine.

They had two houses of prayer - a beit midrash for the Mitnagdim and a shtibl for the Chabad Hasidim. The majority were Mitnagdim. A good relationship existed between the two groups. One rabbi served the whole community. He would pray two weeks in the beit midrash of the Mitnagdim and one week at the Hasidic shtibl.

The community had a Shas society, Mishnayot and Ein Yakov, which included both Mitnagdim and Hasidim. Even after a long day of work, many would gather together to study Torah.

Dabeik was known for its cantor and prayer leaders. For the High Holidays, cantors would go to Aniksht, Ponevezh, Utian and other places. Some of the notables of the town included: R. Zvi Raznikovitz (who later served as rabbi in

Katlenitz, Ploch and Yatka), R. Isaac Rabinovitz and R. Yehuda-Eidal Calebsohn.

In Independent Lithuania, there was a Tarbut School, a cheder and a library. Many of the young people studied at yeshivas in the surrounding communities. There was a Jewish Peoples Bank.

Quite a few of the youth received training in Hechalutz before making aliyah to Eretz Yisrael. Among the first "pioneers" were Sarah and Shoshanah Isikson and Shmuel Kerem. A branch of the Young Zionists had 30 members.

From the rabbinate: R. Eliezer Soloveichik [served 50 years in the town. His son-in-law served after him].

Natives: Yerachmiel Perek [translated the 5 Megillot and Pirke Avot to Yiddish, published in 1915 by Sharbarak, Vilna]; Moshe Benzion Kerem; Yerachmiel Ben Yehuda (Kalebsohn) [teacher and public figure; went to Israel and became an attorney]. Also, Zeev (William) Finn and Moshe Kantor [Zionist figures in the U.S.]

DARBIAN (DARBENAI) - Kretinga District A1

Darbian is near Kretinga (8 miles), Polangen (10), Salant (12) and Shkud (13). The distance to Libau and Riga - 36 miles. It is situated beside Lake Derba, whence the name of the town, and near the Lithuanian-Latvian border. A rail line connects it to Memel, Libau and Riga, and it is the junction of six roads.

There existed Jewish communities in Grosvilki and Loikzim. At the beginning of the nineteenth century, a recognizable Jewish settlement existed in Loikzim until the wrath of the local Baron fell on them, and they were expelled. They relocated in Darbian and became the foundation of this Jewish community.

In 1909, the center of the town caught on fire. The beit midrash and synagogue were burned down. The synagogue was never rebuilt.

In 1897, 1129 Jews lived in Darbian, about 80% of the general population. Before the Holocaust, the number dwindled to 800, 40% of the population.

During Independent Lithuania, Jews made their living mainly from trade with nearby Latvian villages, buying and selling fish, flax and rags. Most of the families had a barn and a chicken coop, and some of them had small vegetable gardens. About 25 families worked in crafts. Market day was every Wednesday, and 4 fairs were held during the year. There were several factories for knits and for processing wool, as well as a factory for soft drinks. The sawmill was owned by Jews.

Those who emigrated from Darbian went mainly to Canada, South Africa and the United States. Some went to Palestine.

The town had a beit midrash and a shtibl. In the Tarbut School (Moshe Evenstein, Principal), 2 cheders and a Talmud Torah, 150 pupils were enrolled.

Charitable institutions operating in the town included Linat Hazedek, Gemach (interest-free loan fund). There were 2 libraries (Hebrew and Yiddish), a Maccabi sports association, a Tiferet Bachurim society, a drama club and branches of Mizrahi, Socialist Democrats and a Zionist youth group.

From the rabbinate: R. Eliahu Margoliat [5576-5634/ 1816-1874; made aliyah to Jerusalem where he served as a gabbai at the Vilna-Zhamot Kollel]; R. Yosef Alexander, and his son-in-law R. Yisrael-Isser Levine; R. Yitzhak Koplovitz, and the last rabbi, R. Isser Weisbord*.

Natives: David Wolffsohn [1856-1914; associate and friend of Dr. Herzl and his successor as president of the World Zionist Organization in 1905] and R. Joshua Bloch [1890-1957; librarian, bibliographer and Reform rabbi].

DARSHUNISHOK (DARSUNISKIS) - Troki District **D3**

Darshunishok is near Zhezmir (13 miles), Zhusli, Rumshishok, Kushidar (17) and Kovno (18). It is located on the right bank of the Nieman River.

In the fourteenth century, a wooden castle stood at this location. During an invasion in the region by the Teutonic Knights, the residents burned down the castle and hid in the nearby forests.

King Sigmund-August transferred the entire area to Barbara Radzivill. The town was considered the property of the Grand Duke of Lithuania, but in actuality it was held by various peers. In the nineteenth century, the Russian authorities divided up the land among the peasants and farmers.

Prior to World War I, the town had a well-developed commerce owing to its proximity to the Nieman River. However, it was hurt when it was cut off from the center of the country.

In Independent Lithuania, the Jews engaged mainly in small-scale trade, peddling and some gardening.

The Darshunishuk Jewish community had some outstanding teachers and rabbis.

Before the Holocaust, a few dozen Jewish families lived in the town.

From the rabbinate: R. Arye-Zvi Daiches (Daykas); R. Pinchas Pinfer/Finfer [5623-5689/1863-1929]; R. Chaim-Yermayahu Plansberg/Flansberg [from 5631/1871]; R. Haim-Avraham Shas [5647-5648/1887-1889]; R. Shmuel- Yosef Shoham [from 5651/1891; went to Vilki, and was killed there in the summer of 1941]; the last rabbi, R. Moshe-Arye Milvasky*.

DATNUVA (DOTNUVA) - Keidan District C2

Datnuva is near Keidan (13 miles) and Krok (6). It is situated on the banks of the Datnuvela River and 2 miles from the train station.

Before World War I, Jewish communities existed in the neighboring communities of Montvidova and Barzhinsk.

Datnuva belonged to the (Polish) Mlechki and later to Bzhustovski and Kharapovtzki. The Russians confiscated it and turned the place over to Count Kravitz.

In 1899, almost the entire town burned down.

The Jews engaged in trade, tanning and agriculture. The flour mill belonged to a Jew. Before World War I, the market day was every Tuesday. In Independent Lithuania, the market was closed and the farmers from the area would travel to Keidan.

Before World War I, about 120 Jewish families resided in Datnuva. They were expelled during the War and sent deep into Russia. Only a part returned and of these, a number emigrated to South Africa and to the Americas.

In 1921, there were 50 Jewish families, and in 1939, the number was down to 12.

In the nineteenth century, the cemetery in Datnuva was also used by the Jewish community of Keidan. In the cemetery were found some very old wooden tombstones. A tradition among the Jews of the town was that the rabbi of the Vilna Gaon was buried there.

There was a synagogue, a beit midrash and a shtibl, which also served as a hospice for visitors to the community. In the courtyard of the synagogue stood the rabbi's house. Sometimes this house served as a synagogue. One tradition is that in his youth the Vilna Gaon stayed there one Shavuot and studied Talmud on sacrifices and offerings all night on the eve of the Holiday. The rabbi of Datnuva, R. Michel, tested the guest and was surprised at his great depth of knowledge.

The town was known for its conservatism.

Before World War I, there were cheders in the town. After the War, there was no school due to the small number of pupils. Students went to school in Keidan.

Next to the town, there was an academy of agriculture. The number of Jewish pupils was very small.

From the rabbinate: R. Michel [died in 5660/1900; the Kagan and Shapira families were his descendants]; R. Abba-Heshel Shein; R. Avraham Poltinnov*; R. Moshe-Aaron Koselavsky, the last rabbi.

Natives: Yitzhak Rubinstein; his father, Moshe, was the ritual slaughterer in the town.

Shmuel Marcus must also be mentioned. He was a well-to-do merchant, a learned man and a supporter of Torah learning.

DAUG (DAUGAI) - Alyta District **D3**

Daug is near Alyta (13 miles), Oran (13), Butrimantz (12), Meretsh (18), Anishuk (18). It is situated on a peninsula of Lake Daug. The nearest train station was in Alyta (13). Before World War I, there were Jews living in the nearby villages of Nadzing (7) and in Aulava (7).

In the 13th and 14th centuries, the Teutonic Knights passed through the town on their way to Vilna. During World War I, it was also considered a strategic location.

In 1914, the town had 110 Jewish families, 60% of the general population, and in 1936, it had 90 families or about 500 individuals, 30% of the general population.

During World War I, many refugees, especially from Vilna, found refuge in the town. They were well received not only by the local Jews, but also by the Christians. The refugees who settled in Daug contributed to the public life of the town. A library was opened, a soup kitchen was set up and a German school was established, where Hebrew was taught by the poet Yisrael Me'Yafit, the son of the local rabbi.

In 1925, almost half of the town burned down. With the help of the Joint (JDC), the Jewish settlement was rebuilt.

The Jews were engaged primarily in trade, crafts and fishing. Two flour mills were in the town. Market day was on Wednesday. They took their products and fish to Vilna to sell.

During Independent Lithuania, the Lithuanians began to push out the Jews who had small shops or were engaged in trade. The Jews were then forced to resettle in other cities or to emigrate.

There was one beit midrash in the town, a Tarbut School with 75 pupils and a Jewish Peoples Bank.

From the rabbinate: R. Avraham-Zvi Katz [served there as rabbi for 40 years]; R. Ephraim-Nissan Me'Yafit and R. Nahum Sher*.

Natives: Benzion Katz [1875-1958; writer; son of R. Avraham-Zvi Katz] and the members of the Ilgovsky Family.

Additional reference:

Book by Benzion Katz, "Al Itonim V'Anashim," (Hebrew). He discusses his place of birth, the town of Daug. He says there were altogether 2 streets where 120 Jewish families lived. One road was the Street of the Cows where the rich people, i.e. those who owned cows, lived, and the other was the Street of the Goats where the poor people, who only had goats, lived. Many Jews of the town were fishermen. They would begin work at night and their monthly wages were 1 1/2 rubles. As more and more began to emigrate, many Jews of the town began to receive money from their relatives in America and live on a better standard.

DAUGAL (DAUGAILIAI) - Utian District E2

Daugal is near Salok, Ezhreni (18 miles) and Utian (10) and is situated on the Dvinsk-Kovno Road. Many lakes in the region were noted for their fish.

Before World War I, there were 10 Jewish families. During the War, they were exiled into the interior of Russia. In 1921, the only family that returned to the town was that of Yakov Shuvsky. They had a store with supplies for farmers and an inn for travelers.

When the Shuvsky family made aliyah to Eretz Yisrael in 1935, the Jewish settlement in the town ended.

DAUIEN (DAINJENAI) - Birzh District D1

Dauien is a village located between the towns of Posvol, Vabolnik and Poshelat. The census of 1923 recorded 25 Jews. By the time of the Holocaust, only a few families remained.

DEKSHNA C3

Dekshna, also called Dekshna-Selo, was a village near the town of Laipoon. It had a Jewish population before the Holocaust.

Dekshna is near Olkenik (1 1/2 miles). It was founded in the middle of the nineteenth century, during the reign of Czar Nicholas I. The sandy soil could not sustain its residents, and the government gave the residents parcels of land about 4 miles from the town.

In 1900, when the site was included in the activities of the I.C.A. (Jewish Colonization Association), the situation of the farmers improved. They planted fruit trees, began to raise bees and animals. In addition to agriculture, the residents found a special livelihood and the village became known all over Russia for this. Since it was far from transportation routes, the city used it as a rest and recuperation location for people with mental illnesses.

The village had a synagogue and a shochet, who also served as a melamed (teacher). Sometimes the farmers would hire a modern teacher for the children. When the village was better established, the farmers sent their children out of the village to study - to Vilna and to yeshivas. Also, youth from this village emigrated to America. In the 1930's, some went to Palestine with the aliyah of Pioneers.

The number of families in the village in the 1930's reached 40, about 200 people.

The village was connected for its communal and cultural life to Olkenik. The rabbi handled their religious questions. The youth would come there for plays. Every Friday the farmers would come on their wagons to the bathhouse. They also buried their dead in the cemetery in the town. On Shabbat and holidays the young people of Olkenik would hike to Dekshna.

Reference:

Yizkor book entitled *Ha'ira Belahavot*, (*Olkeniki In Flames: A Memorial Book*) edited by Shlomo Farber and published by the Association of Former Residents of Olkeniki and Surroundings, Tel Aviv, 1962.

DGAITZ - Telz District

Dgaitz [B2] was a village near the city of Telz (3 miles), on the main road from Telz to Popilan, where the nearest train station was located. The few Jews in this village and the other villages around Telz were in the dairy business, providing kosher products for Telz.

During Independent Lithuania, the Lithuanian cooperatives introduced modern dairying and otherwise drove the Jews out of business. The Jews then moved to the city.

Additional reference:
In the memorial book on Telz, there is a chapter by Shmuel Natrovitz on his family's home in the village of Dgaitz.

DIRVIANISHUK (DVARININKAI) **C2**

Dirviainishuk was a village near Shavlan (10 miles). The village was the scene of a terrible blood libel caused by a young Jewish boy who fought with his father Yankel Isaakson and sought revenge. (See Shavlan)

DROSKNIK (DRUSKIENIKI) - Sieni District **D3**

Drosknik was a resort town near Kopcheva, on the Nieman River. One Jew from the town was exiled into interior Russia in World War II.

Native: Jack Lifshitz [cubist sculptor; born 1891].

DUBINIK (DUBINGIAI) - Vilkomir District **E2**

Dubinik is near Maliat (15 miles), Gedrovitz (8), Intorik (10), Vidishuk (10), Vilkomir (33), and also by a lake.

Before World War I, there was a Jewish settlement nearby in Kazakishuk (6 miles).

It is estimated that the town was in existence in the days of Grand Duke Vitovt (1392-1430), as an estate of Lithuanian noblemen. It served as an administrative center for the district. In 1866, there were 26 houses and 363 residents, and in 1923 - 59 homes and 255 residents (in the neighboring estate there were 49 residents). In 1925, the estate was divided up among the farmers.

Before World War I, 60 Jewish families were living in the town. Before the Holocaust, the number had dropped to 19.

Most of the Jews emigrated to Cuba, Canada, South Africa, the United States, and Palestine.

DUKSHT (DUKSTAS) **F2**

Duksht is a town near Salok (7 miles) and Ezhreni-Zarasi (17). It had a small Jewish population up to the time of the Holocaust.

Native: Cyril Rappoport [1865-1942; leader in Socialist movement].

Additional reference:

Bleter Vegen Vilna, a memorial book on Vilna and Vilna Gubernia, mentions Duksht.

DUSIAT (DUSETOS) - Ezhreni District **E2**

Dusiat is near Antaliept (6 miles), Salok (16), Ezhreni (15), Utian (22) and Rakishok (12). It is situated on the Shventa River and is near Lakes Serte, Shontosi and Dusiat - for which the town was named. The town is surrounded by forests and the view is very pleasant.

The town is far from a railway, and its connections with neighboring communities are by road and dirt paths.

There were three streets of wooden houses. At the end of one of the streets was the Catholic Church, with its towers overlooking the town. The land on which the town was situated was owned by the Pelater Estate.

The town is mentioned in records dating back to 1530, indicating the existence of free craftsmen, merchants, and a Jewish settlement. Later, the town was known as a center of Polish rebellion against Russian authority.

On April 23, 1905, a pogrom broke out in the town, instigated by the Czarist Russians. Jewish shops were broken into and property stolen. Torah scrolls were desecrated and torn up. A small group of Jews barricaded themselves in one house and hurled rocks at the rioters. One Jew, Yitzhak Baron, was murdered in a very cruel manner, and three Jews were seriously injured.

That year and again in 1910, large fires broke out in the town. In the 1910 fire, at least half of the Jewish homes and stores, as well as the old synagogue, were destroyed.

The Jewish population in 1847 was 486; in 1894, it was 1158, 89% of the general population. After the fire of 1910, the Jewish settlement declined. When the town was rebuilt in 1912, only 704 remained, or about 250 families (70% of the overall population). The 30 shops in the town all belonged to Jewish families. A few Jews engaged in farming on rented land. The rest worked in trade, peddling or in crafts. Most of the trade was with Dvinsk (by way of Ezhreni). Market day was Wednesday. Two fairs were held each year.

During World War I, the Jews were not expelled from Dusiat, but many resettled in larger communities. After the War (1921), only 100 families remained. Just prior to the Holocaust, the number was down to 80 families.

During Independent Lithuania, the town no longer had access to Dvinsk, which was on the opposite side of the new border. Trade also decreased because of the anti-Semitism of the "Verslaninkis," who considered the Jews "foreigners." The Jews set up fairs for trading in an attempt to subsist. Those who remained in the town engaged in crafts or small-scale trading. There were 32 Jewish artisans, including 8 needle-workers, 5 butchers, 5 shoemakers, 4 metal-workers, 2 bakers. There were also several farmers. Two flour mills, an electric station and a candy factory were all owned by Jews.

The Jewish Peoples Bank was established in November 1924.

Because of the difficult economic situation, many emigrated to South Africa, the United States and Palestine.

Before World War I, there were 5 or 6 cheders in Dusiat and a cheder metuchan. In Independent Lithuania, there was a Tarbut School with 65 pupils (Hillel Schvartz, Principal; Yehuda Salant and Leib Gordon, teachers). Ten pupils were

studying at the cheder. Next to the school was a library and a drama club. Evening classes in Hebrew were held. A chapter of Shomer Hatzair had 80 members. The Maccabi group had 50 members. There was a society for Torah learning and a charitable society of Linat Hazedek, as well as the Gemach, interest-free loan society.

From the rabbinate: R. Menahem-Mendel [from Lublin; Torah educator in Zhamot Region, rabbi and teacher in Dusiat and Ponevezh. He was the author of "Tamim Yachdav"]; R. Natan-Neta, and his son R. Bonim-Zemach Silver, [natives of Dusiat]; and the last rabbi, R. Tuvia-Dov Shalzinger*.

Natives: Mordechai Yaffe [writer and poet] and Dov Garner [conductor of a synagogue choir in Kovno].

EISHISHOK (EISISKES) **E3**

Eishishok is 36 miles south of Vilna, in southeastern Lithuania, near two small rivers, the Kentil and Virshuki. The General Russian Encyclopedia mentions a place called Eishis, which was founded in the eleventh century and was named after Eishiskas, its founder.

It is located along the main road between Vilna, Lida and Novogrodek. For many years, it was the capital of the region.

At the end of the eighteenth century, Vilna Region, which included Eishishok, became part of Russia. In 1918, when Poland was reconstituted, Eishishok was annexed to Poland in Novogrodek Region.

An article in the General Polish Encyclopedia of 1883 stated that there was a Karaite community in Eishishok in 1145. Other information is mainly from the last hundred years. Witnesses from the town reported seeing tombstones in the old cemetery from the 1300's.

The Jewish population in 1847 was 660. In 1897, it was 2376, 70% of the general population. This included the Jews

who came into the town from the surrounding villages after the "May Laws" of 1882 forbade Jews from living in villages. The Polish census of 1921 (not considered the most exacting) recorded the Jewish population as 1591, 65% of the general population. In the Holocaust, 4000 Jews from Eishishok were killed.

According to an old pinkas of the Burial Society, a very large fire occurred there in 1895. The "Great Fire of 1895" destroyed nearly the entire town. It was rebuilt with many brick buildings and straight roads. Later, sidewalks were added.

The main road from Warsaw to Vilna passed through the town. Eishishok, which had previously been a very poor city, prospered. Motor traffic was heavy. Local merchants were no longer limited to Vilna and Lida for buying merchandise, but could go to Bialystok and Warsaw, large centers of industry and commerce.

The Old Cemetery of Eishishok was outside the town. It was located beyond the Virshuki River, past the village of Yorzdiki and the towns of Voronova and Seklotzki.

It is told that gentiles began to expand their fields into the cemetery. But in trying to plow the land, several horses fell and broke their legs. The farmers feared that the God of the Jews was telling them not to desecrate the Jewish graves, thereby saving the old Jewish cemetery until the Holocaust.

The town had 2 beit midrashes and a large synagogue. There was an institution called a "kibbutz" where young men prepared themselves for the rabbinate through self-instruction.

The new cemetery was located outside the courtyard of the synagogue.

Additional references:

Eishishok is not written up in *Yehadut Lita*. Information is mainly from the Memorial Book, *Eishishok: The Com-*

munity and Its Destruction and from the *Jewish Encyclopedia*.

Michael Weisser, *A Brotherhood of Memory: Jewish Landsmanshaftn in the New World*, New York: Basic Books, Inc., 1985.

ERZHVILKY (ERZVILKAS) - Tavrig District **B2**

Erzhvilky is near Skudvill (13 miles), Nemoksht (12), Rasin (19), Yurburg (14), and Tavrig (19). It is on a hill overlooking the Sheltona River, and is 12 miles from the nearest railway station.

In 1905, a large part of the town burned down.

The Jewish population in 1897 was 144. In 1921, 350 Jews were living there. Before the Holocaust, the number had dropped to 45 to 50 Jewish families.

The Jewish families existed mainly on small businesses and trade. Market day was on Wednesday, and there were 4 fairs held annually.

Economic problems caused many Jews to emigrate, especially to the United States, South Africa and Palestine.

From the rabbinate: R. Zeev Rafiako*.

Natives: Professor Avi-Herman Shapiro; R. Shimon Glazer.

EZHERENI-ZARASAI **F2**
(NOVO-ALEKSANDROVSK) - District Capital

Ezhereni-Zarasai is near Salok (12 miles), Utian (24), Rakishok (36), Dvinsk, Latvia (15), and the Lithuanian-Byelorussian-Latvian border. The nearest rail line was in Kelkon (10). The town is on the Kovno-Vilkomir-Utian-Dvinsk road.

It is in an area of lakes and forests. The Lithuanians call it "The Switzerland of Lithuania." When Czar Nicholas I visited the area in 1836, he was so impressed with the beauty that he ordered the establishment there of the District Capital,

called Novo-Alexandrovsk. During Independent Lithuania, the town was called Ezhereni after the many lakes in the area. In 1929, the name was changed to Zarasai.

In the fifteenth century, a monastery of the Carmelites was located on the site of the town. The army of Moscow under Ivan III, invaded the area in 1481. At the beginning of the eighteenth century, the city suffered from plagues. Following the Third Partition of Poland in 1795, the city passed to the Russians. In 1812, the Russians and the French fought battles in the vicinity. During the Polish Rebellion (1831), rebel troops were active in the area. From 1836 to 1915, the city was in the district of Kovno. The city suffered greatly during World War I.

Jewish settlement dates from the days of Czar Alexander I. There were 453 Jews in the city in 1847 and 3348 (53% of the entire population) in 1897.

Prior to World War I, the Jewish population was 2500. During the War, the Jews left and went into Russia. Only a part returned after the War. During Independent Lithuania (1923), there were 1329 Jews, 284 families, 35% of the general population. Before the Holocaust, there were approximately 1500 Jews.

The Jews lived in the center of the city, on the main streets and on the main road dividing the city.

Before World War I, the Jews worked in trade of produce and flax and as shopkeepers, peddlers and transporters. Many were artisans: tailors, shoemakers, and felt bootmakers. Some were fishermen. There were also some professionals.

Market days were Tuesdays and Fridays. Sunday also provided the farmers with an opportunity to bring their produce to market when they came to town for church. In addition, there were 2 fairs per year. Jewish merchants had contacts in Poland, Vilna, Dvinsk and Riga, which constituted a large market for agricultural produce.

With the establishment of Independent Lithuania, the city was cut off from a large portion of the region. On the east was the new Polish border and on the northeast was the Latvian border. The city was cut off from many settlements for which it had previously served as a center. The town effectively lost its market. Above all, it was cut off from the rail line and from nearby Dvinsk (Latvia). The overall population declined from 9,000 before the War to 4,200.

The Jewish population also dwindled. Occupations changed. In 1937, there were 87 Jewish craftsmen, including 25 needle workers, 12 shoemakers, 11 butchers, 8 metal workers, 6 bakers, 3 clock makers, a carpenter and a jeweler. Four families worked in agriculture and the remainder in trade. There was a match factory belonging to Eptar and a beer factory owned by Horwitz, as well as 2 flour mills.

The Jewish Peoples Bank was founded in 1920 and had 345 members in 1923.

The city had 6 Jewish houses of worship: a large synagogue ("The Shul") built in 1858; a large beit midrash built on the lots of Itzila Heshem; a Hasidic shtibl, which was called "The Minyan HaAdom" (red); the green Hasidic building, the Beit Hamidrash "Lereglai Hahar"; and the beit midrash of the tailors built in 1895. The Jewish community had a rabbi and 2 shochets.

Before World War, I the town had 8 cheders and a yeshiva. During Independent Lithuania, there was a Tarbut School. The teachers were Yakov Moshel, Yusman, Vilimovsky. A large number of Jewish children went to the Lithuanian high school, as their parents would not give permission for them to go to a Hebrew high school outside of the city.

Jewish institutions included a hospital, an old age home, Linat Hazedek, an interest-free loan society, societies for studying Gemorah, Mishnayot, Ein Yakov, a Zionist library and a drama club. Chapters of Zionist parties were active in

the town. There were youth organizations, sports groups such as Maccabi and a chapter of the Religious Pioneers.

From the rabbinate: R. Meir-Shalom Hacohen [rabbi in Vidz and Ezhereni. He died at the age of 30 in 1903]. R. Levy son of Leib Shapira [died 5640/1880]; R. Raphael Shapira [from 5646/1886 in Bobroisk]; R. Mordechai Feinstein [died 5663/1903]; R. Burgin; the last rabbi R. Eliahu Reznik*.

Natives: Yudel Fenn/Penn [artist]; Eliahu Neividel [educator and writer].

Additional references:

Several chapters on Ezhereni in *Yizkor Book of Rakishok and Environs*, edited by M. Bakalczuk-Felin, Johannesburg, So. Africa: The Rakishker Landsmanschaft, 1952 (Yiddish).

Jews of Lithuania: Pictures and Drawings by Y.D. Kamzon, Jerusalem: The Rav Kook Institute, 1959 (Hebrew text).

GAILISHOK

Gailishok is a village near the town of Alsiad (B1). A few Jews lived there before the Holocaust.

GAURA (GAURE) - Tavrig District **B2**

Gaura was a small town near the District City of Tavrig (8 miles). In 1923, it had a Jewish population of 20.

GAUVARY **B2**

Gauvary is near Yurburg (14 miles). Before World War I, there was Jewish settlement there.

GEDROVITZ (GIEDRAICIAI) - Vilkomir District E2

Gedrovitz, situated on Lake Kementa, is near Shirvint, Gelvan, Maliat, Bolnik and Vilkomir and is 30 miles from a

railway station. It is on the road to Vilna, which is 27 miles away.

The town suffered extensively from the battles between Poles and Lithuanians in the autumn of 1920.

The Jewish population in 1921 was 200. They made their living through small-scale trade, craftsmanship and agriculture. Market day was on Thursday. In 1941, about 50 Jewish families lived there.

There was one prayer house, 2 cheders, an ethnic school and a library. Most of the Jewish youth continued their studies at the Hebrew and Yiddish high schools in Vilkomir.

From the rabbinate: R. Haim Gurvitz.

GELEZ (GELAZIAI) - Ponevezh District **D2**

Gelez was a village near Subotsh (6 miles). Some Jews lived there before World War I.

GELVAN (GELVONAI) - Vilkomir District **D2**

Gelvan is located near Shirvint (9 miles) and Vilkomir (12).

Jews lived there from the seventeenth century. In the cemetery were tombstones dating from the year 5419 (1659). In 1914, there were about 90 Jewish families. By 1934, the number dropped to 70 families, 46% of the population. Before the Holocaust, the Jewish population was about 450.

Before World War I, the Jews engaged mainly in grain trade and in the export of poultry, fruits and dairy products to Vilna. There were also Jewish craftsmen: tailors, shoemakers, glaziers and others.

After the War when Vilna was cut off from Lithuania, trade fell. The "Verslaninkis" undercut and supplanted the Jewish branches of trade. As the town dwindled, the Jewish community diminished. Some of the youth trained as pioneers and made aliyah to Eretz Yisrael. Many left for other countries or larger cities in Lithuania.

In the days of Jewish autonomy, the community set up religious and social institutions. In 1918, a Hebrew school was established by the teacher Glintershtzik. The influence of the Yiddishists later changed it to a Yiddish school. In 1930, the school was changed again and it became a Hebrew Tarbut School. The Zionists set up a library in the town. A significant number of the youth of Gelvan studied at the Hebrew high school or the Yiddish school in Vilkomir.

From the rabbinate: R. Menahem-Mendel Lifshitz [author of "brachat menachem"; brother of Yakov Lifshitz]; R. Yehoshua Kalavan [who served in Gelvan until 5685/1925 and later went to the U.S.]; R. Zalman-Pinchas Hacohen [related by marriage to R. Meir-Michel Mashat; father of the writer Ephraim Kaplan]; and the last rabbi, R. Daniel Einstein. R. Zusman-Gershon Bitzik served as the shochet of the town for many years.

Natives: R. Yosef Bar-Yehuda [rabbi in the U.S.]; R. Leib-Noah Bas, [rabbi in Shukat].

Additional reference:

Western Reserve Historical Society, 10825 East Boulevard, Cleveland, Ohio 44106, USA, holds a collection of letters (translated to English) from David Peretz Adelman (also Aideman and Eideman) of Gelvan to his family in America up to the time that he and his wife were murdered in the shtetl.

GINTALISHOK (GINTELISKE) **A1**

Gintalishok was a village near Plotel (5 miles) and Darbian. It had Jewish settlement before World War I.

GIRTIGOLA (GIRKALNIS) - Rasin District **C2**

Girtigola is located near Rasin (5 miles). In 1921, the Jewish population of the town was 270. Before World War II, 27 Jewish families lived there.

From the rabbinate: R. Yehuda-Leib Oppenheim; R. Shmuel-Naftali Halevy Epstein [author of the book "Emrei Shefer" on the Song of Songs. His son Mordechai-Yitzhak was a rabbi in Sheffield.] R. Meir Stolvitz [author of "Mi-beit Meir"; he died in Jerusalem]; R. Yitzhak-Isaac Broude [5644-5692/1884-1932; was born in Shatt; later served as a rabbi in the United States]; R. Yakov-Moshe Liesin [subsequently, was a rabbi in Naishtut-Tavrig and finally in New York; participated in the community gathering in Kovno in 1920 as a delegate of "Young Israel"; related by marriage to R. Eliezer-Yehoshua Shapira].

Native: R. Shlomo-Yakov Shein [rabbi in Tzitovian and Latzkova and a student of R. Yakov-Yosef in the Vilon Yeshiva; studied in Eishishok and Grodno; related by marriage to R. Baruch Feivelson. R. Shein died in Kovno in the year 5694/1934]. Other residents included the Osovsky, Zilberman and Blaicher families, including R. Haim-Yitzhak Osovsky.

GLIYUN **C3**

Gliyun was a village near Gudleva, south of Kovno. The Gliyun Estate was owned by the family of Yitzhak Segelovsky. He received it from the owner of the Gudliavsky Estate as a gift for serving as a translator between Gudiavsky and Moses Montefiore when the latter passed through the town during his visit to Russia. The estate belonged to the family up to World War II. David Segelovsky, son of Yitzhak Segelovsky, would host the great Jewish figures and messengers when they passed through the town.

GODNOVA (GUDNOVE)

Godnova is located 5 miles from Alsiad [B1]. It had a Jewish community until Independent Lithuania.

GORZHD (GARGZDAI) - Kretinga District A2

Gorzhd is near Memel (9 miles) on the German border.

It had one of the first Jewish communities in Lithuania. In the cemetery there were tombstones over 400 years old. Documents from the sixteenth century mention Jews from Gorzhd as overseers for the collection of customs fees at the border. In 1639, they received a letter granting them full citizenship rights from Wladislaw IV, King of Poland. In 1742, King August III reissued this document.

During Czarist rule, when pogroms threatened, the Jews would flee to Germany. They would remain several days until the danger passed. Some never returned.

The Jewish population in 1827 numbered 648. In 1897, it rose to 1455, about 60% of the general population. In 1921, there were 1148 Jews. During World War I, the town was occupied by the Germans. This was a period of prosperity. Prior to the Holocaust, the Jewish population was about 1000, including several hundred refugees from Memel region.

The local Jews' main livelihood was the export of wood to Germany. Many floated rafts on Minija River which flowed past the town. Millions of square meters of wood were sent annually to Germany. There were a number of prosperous Jews, including Yakov and Feivel Yafshitz, lumber merchants and owners of a bank in Memel. In 1929, the Jewish Peoples Bank had 269 members.

The town had a synagogue and a beit midrash. Among the charitable institutions were Lehem Aniim, Bikur Holim, Linat Hazedek, and a charitable loan fund established with the help of natives of the town in America. The local youth studied at Talmud Torah and at either the Hebrew or Yiddish ethnic school. There was also a Zionist library with many Hebrew books and a Yiddish library.

The religious youth belonged to Tiferet Bachurim. Others were in Zionist organizations and a Maccabi sports group. All

of the Zionist parties were represented, training pioneers for aliyah to Eretz Yisrael.

From the rabbinate: R. Moshe Yaffe [who occupied the seat of the rabbinate for 45 years, from 1840 to 1885]; his son R. Yosef Yaffe; R. Yitzhak-Yakov Rabinovitz [R. Itzhala from Ponevezh]; R. Aaron Velkin; R. Yitzhak-Isaac Friedman; R. Shabbatai-Aaron bar Moshe Shapira; and the last rabbi, R. Meir Levin*.

Natives: Shlomo-Zalman bar Shraiga-Feibush Shach; Shmuel Velkin; R. Shmuel bar Baruch [Tzaddik and Hasid]; Chaim-Benyamin Shevis; Yehudit Tzik ["Yudika"; poet]; Sam Zacks [industrialist]; Dr. Hershel Meit [Communist writer in the U.S].

GRINKISHOK (GRINKISKIS) - Keidan District C2

Grinkishok is near Baisigola (4 miles) and Krok (10). It is situated on the Shoshava River and 7 miles from a train station.

The three main streets were Shadova, Pashushva and Krok.

The Jewish settlement in 1921 had 250 people. In 1923, the Jewish population was 235. They made their living from small shops and crafts. Market day was Tuesday. Prior to the Holocaust, the Jewish population was down to about 20 families.

The cheder, cemetery, rabbi and shochet all served the Jews of nearby Baisigola.

GRIVAKLA D1

Grivakla was a village near Salat (1 mile). It had a Jewish population before World War I.

GRISHKABUD (GRISKABUDIS) - Shaki District

Grishkabud is located 9 miles from Shaki [C3]. It is near Lukshi (7 miles), Pilvishok (12), Naishtut-Shaki (15),

Vilkovishk (21). There were Jewish settlements in the nearby towns of Paloby (5), Shadvigi (6), and Posvieskeli (6), which were liquidated following World War I.

Before World War I, about 30 Jewish families were living in the town, but before the Holocaust, only 8 remained.

There were 24 market days per year in Grishkabud which were the source of income for the Jews. During Independent Lithuania, Jewish merchants were pushed out of commerce. Most of them emigrated to the United States.

In 1935, a large fire destroyed 22 buildings, including the beit midrash. It was decided to convert the bathhouse into a beit midrash. However, they lacked the means to fix up either one. Five children studied at the cheder.

GROSVILKI **A1**

Grosvilki was near Darbian and Loigzim. It had Jewish settlement at one time.

GRUZD (GRUZDZIAI) - Shavli District **C1**

Gruzd is near Shavli (16 miles), Yanishok (17), Zhager (21) and Kurshan (15).

Near the town was the large Narishkin Estate and cattle ranch, the source of livelihood for several Jewish families.

In 1929, a quarter of the homes in Gruzd were destroyed by fire.

In 1897, the Jewish population was 482, 41% of the general population. Before World War I, 120 Jewish families were living there, but after the War only 40 Jewish families, 150 people, remained. Before the Holocaust, there were 27 Jewish families. They made their living from small shops, crafts and agriculture. Market day was on Wednesday. There was an annual fair.

The Jews emigrated to South Africa, the United States and Mexico. Only a few went to Eretz Yisrael. Those who remained were supported largely by relatives from abroad.

There was one beit midrash. They had Linat Hazedek, an interest-free loan society and a Peoples Bank.

From the rabbinate: R. Moshe bar Yeshayahu-Raphael Shapira.

Additional reference:
Photo of "a corner of the cemetery in Gruzdziai," appears in *Encyclopedia Judaica*, vol. 11, p.366.

GUDLEVA (GARLIAVA) - Kovno District C3

Gudleva is near Kovno (5 miles), Panimon (4), Pren (14), and Mariampole (26). It is located on the Kovno-Pren-Alyta Road. An extension of the road went to Mariampole.

Before World War I, the Jewish population was over 400 (about 100 families). By 1921, the population was 206 (about 50 families). Before the Holocaust, there were 70 Jewish families living there. Most were in small-scale trade and crafts. Almost every family had a vegetable garden. The Segelovsky Family owned a factory for firing bricks. There were also 3 sawmills.

There were some Jewish estate owners. Yosef Shvartz owned a large estate in Ulinova, 3 miles from Gudleva. The Gliyun estate belonged to the family of Yitzhak Segelovsky.

There was a beit midrash in the town as well as a Yavneh School with 45 pupils and a Yiddish school with 45 pupils.

During World War I, nearly the entire town burned down.

The Jews of the town emigrated to the United States, Canada and South Africa and some to Eretz Yisrael.

Natives: R. Yosef-Reuven Katz* [the rabbi in Vishinta and Glubok; was an active worker in Hamizrahi in Vilna].

GUDZHON (GUDZIUNAI) - Keidan District

Gudzhon was a small town in central Lithuania, near Keidan [D2]. In the 1923 census, 103 Jews were counted there. Before the Holocaust, the number had dropped to just a few families.

HANUSHISHOK - Troki District **E3**

Hanushishok was a town near Visokidbor (8 miles). It had a Jewish population before World War I.

From the rabbinate: R. Yisrael-Isser ben Naftali-Hertz Klatzkin [1844-1921].

Natives: Yehoshua Bodzon [1858-1929; writer] and Hirsh Lekert [1879-1902; activist].

HOTA - Troki District **D3**

Hota was a village about a mile and a half from Visokidbor. The Jewish community disintegrated before World War I, following the Jewish expulsion from villages under the Czarist regime. (See also Visokidbor.)

INTORIK (INTURKE) - Utian District **E2**

Intorik is near Dubinik (8 miles) and Maliat (8), between Maliat and Vilna. Lakes surround it on all sides.

Across one of the lakes, less than a mile to the east, was the village of Raitarada, which had some 20 Jewish families. The post office was opened in 1926. The general Lithuanian school and the Christian church were in Intorik. Raitarada was considered a suburb. The two towns were essentially one. Before the Holocaust approximately 40 Jewish families lived in Raitarada.

In 1919, almost every Jewish home burned down in a large fire.

The Jews engaged in fishing and small businesses. There were 3 annual fairs in the town.

Before World War I, the town of Intorik had 62 Jewish families (250 individuals). Before the Holocaust, there were 26 families left. Its separation from Vilna during Independent Lithuania caused a decline in the Jewish residents. Many emigrated to America and South Africa. A few went to Palestine.

There was one beit midrash. Before World War I, there was a small yeshiva. In Independent Lithuania, they had a general library but they did not have a school or cheder. Children from that town studied in Maliat, Vilkomir or Kovno.

Up to 1925, the rabbi was R. Zalman-Tuvia Markovitz. After he left for Antaliept, no new rabbi was chosen. Everything related to religious matters was turned over to R. Bilitzky of Maliat.

KALANEL (KALNALIS) **C1**

Kalanel was a village near Zhager.

Additional reference:
Family history research of Len Yudakin (Israel Genealogical Society), whose family lived in Kalanel.

KALTINAN (KALTINENAI) - Tavrig District **B2**

Kaltinan is a small town near Loykuva (10 miles) in western Lithuania.

In 1923, 130 Jews lived there. At the time of the Holocaust, 15-20 Jewish families lived there.

Native: Eliahu Rodnitzky [1892-1951; attorney and writer].

KALVARIA (KALVARIJA) - Mariampole District **C3**

Kalvaria, also called Kalvaria-Suwalk, is near Liodvinova (6 miles), Mariampole (10), Simna (18), Vilkovishk (22). It is on the banks of the Sheshupa River, and near the conflu-

ence of the Kirshina River, a tributary of the Nieman River. Before World War I, the nearest train station was in Shostakova on the Suwalki-Oran rail line. In 1921, a train station was established about a mile from the town next to the Yanovo estates. The town was on the main Warsaw - Petersburg highway connecting it with Kovno via Mariampole.

Before World War I, Kalvaria was part of Suwalki District. During Independent Lithuania, it became part of Mariampole District.

Jewish settlement began when the place was a village called Teraba. In 1713, the Jews were granted a permit by King Augustus II to build a synagogue on the condition that it would not be taller than the Christian Church. Residents included a number of Jewish weavers, who received permission to work in their professions without belonging to an artisan guild. In 1803, a new synagogue was built.

The Jewish community numbered 1055 in 1766; 6508 in the 1860's, 80% of the general population; 7581 in 1897, 81% of the general population; and about 7000 in 1914, 70% of the general population. Before World War I, a Jewish settlement existed in nearby Liubova.

During World War I, battles were fought in the vicinity and 220 Jews were wounded. The Jews were forced to leave the city. In 1915 about half of the town burned down. After the War, part of the Jewish community returned. Some remained in Russia while others went to larger cities in Lithuania. In 1923, there were 1233 Jews, 27% of the general population. In 1939, about 1000 Jews remained (about 250 families).

Before World War I, Lithuanian peasants lived in the surrounding villages. The estates and large farms were owned by Germans who employed German farm workers from across the border. The government offices in the city were staffed by Polish workers. Only a few Jews had jobs as clerks

in the notary offices, the municipality or the civil court. Trade and crafts were in the hands of the Jews, who were also hired as workers in small industry. Raw materials were brought from Russia. Manufactured products were exported to Germany along with grains, butter, chickens and other agricultural products. This export trade to Germany was handled by Jewish merchants. Many families sold goods on market days, which were every Tuesday and Friday.

The Krongold family had large beehives. The Epstein, Kronsohn and Solomon families had tobacco plantations. Yakov-Zvi Epstein was among the pioneers in tobacco in Lithuania. He employed 170 workers on his tobacco plantation. Army camps, the prison ("The Yellow Prison") and the mental hospital which had 400-500 patients were served by Jewish contractors and suppliers. The prison was built in the nineteenth century, or possibly the eighteenth, and was the largest of its kind in Lithuania. Prisoners included political prisoners and freedom fighters. From here they were transferred to Siberia. The city also had a flour mill owned by Romanov; it was one of the largest in Lithuania. There was also a tobacco factory owned by Solomon.

During Independent Lithuania, the governmental and semi-governmental cooperatives, the Verslaninkis, undermined hundreds of Jewish merchants, craftsmen and small businessmen. Many Jews emigrated to America and to South Africa. Some resettled in larger Lithuanian cities.

There were 5 Jewish prayer houses in Kalvaria: a synagogue, a beit midrash, 2 kloizs and a shtibl. "The Great Synagogue" was a broad, brick building. Adorning the interior were pictures of animals and chickens. The synagogue was patterned after the great synagogue in Vilna.

Before World War I, there were cheders in the town. Some of the youth studied at yeshivas and some at the Russian municipal schools. Some continued their studies at the Gymnasia in Mariampole or at Suwalk. During Indepen-

dent Lithuania, there was a Yavneh School with 135 pupils and a Yiddish School with 130 pupils. There was also a Hebrew School.

From the rabbinate: R. Shmuel bar Eliezer [in the eighteenth century]; R. Aaron Barvida; R. Arye-Leib Barvida; R. Arye-Leib Shapira; R. Yehoshua Isaac Shapira ["Charif," author of "Emek Yehoshua"]; R. Mordechai Meltzer [Klaczko; author of "Tekhelet Mordechai"]; R. Mordechai Halevy Huchman; R. David-Shlomo Margoliot; R. Benzion Sternfeld; R. Eliezer-Simcha Rabinovitz [5647-5671/1887-1911]; R. Zelig-Reuven Bengis [from 5672/1912; in 5698/1938 made aliyah to Eretz Yisrael].

Natives: R. Michel-Yirmeyahu Eisenstat; Yitzhak bar Eliahu Margaliot; R. Ably ben Jeremiah; Shmuel bar Eliezer; Zalman-Dov Rashgolim; R. Dr. Goldenson; Dov (Baer) Ratner [Talmud scholar]; R. Shmuel Shulman; Neta Reinhertz [1792-1867, Torah scholar and great maskil. Author of a commentary on the Jerusalem Talmud]; Yitzhak ben Shmuel [author of a commentary on the Song of Songs]; Dr. Yosef-Yitzhak Blostein [a physician]; Dr. Elhanan Elkis* [Head of the Kovno ghetto council]; Dr. Efraim London; the authors: Shlomo-Zalman Goodstat, Meir-Jacob Fried, Aaron Vizhinsky, Jacob Yasda; Yisrael Metz [a philanthropist]; Nathaniel Philips; Harold-Meir Philips; Shlomo Peres [anarchist]; Meir London [member of the American Congress]; and Eliahu Lev [paleographer].

KALVARIA-ZHAMOT (KALVARIJA) - Mazhaik District **B1**

Kalvaria-Zhamot is located near Siad (5 miles). It was known for its annual fair which lasted for a week, and also for its Christian Church. There was a Jewish population in this village before World War I.

KAMAI (KAMAJAI) - Rakishok District E2

Kamai is near Panimunik (7 miles), Sviadoshitz (10), Rakishok (13), Ushpole (14) and Dusiat (17). It is on the Slatkesna River and the Petrastzik and Saol Lakes. It is surrounded by forests.

In 1847, the Jewish population was 453. In 1897, it was 944, 85% of the general population. In 1914, there were 90 Jewish families, and in 1939, 60 to 70 Jewish families.

Before World War I, all trade was handled by Jews. In addition, all craftsmen except one were Jews. They included 2 shoemakers, 3 tailors, 2 blacksmiths, 2 glaziers and 2 roof-tilers. The Jews were the shop owners, flax and egg merchants, tavern owners and even peddlers. Jewish fishermen plied the surrounding lakes which were rich in fish. The postal agency was run by a Jew. The town had no doctor, only a medic.

Fires were frequent. The largest one occurred in 1915 during World War I, destroying the town. Most of the Jews left. Only 10 families remained. Some returned after the War.

During Independent Lithuania, the character of the town changed. The new borders cut it off from the Latvian market. A policy of evicting Jews caused an exodus to large cities and an emigration to South Africa, America and England.

In 1937, there were 12 Jewish artisans, including 2 tailors, 4 shoemakers, 3 butchers and a baker. Others lived off of small-scale trade. They depended on market day which was on Wednesday and on 3 annual fairs.

Most of the Jews were Mitnagdim although some were Hasidim. There was an old beit midrash, which was used only for the High Holidays, and two prayer houses, one for the Hasidim and one for the Mitnagdim.

Before World War I, there was a yeshiva founded by R. Eliezer-Zev Luft and R. Yisrael-Zissel Dvortz. More than 50 pupils studied there. When the yeshiva was founded, some of

the boys who were accepted had previously left cheder and were peddlers. Among the yeshiva students were Professor Shmuel Atlas, Yitzhak Agolnik and his 3 brothers. One of the brothers, Aaron, became head of the rabbinical college in Novaharodok. When R. Luft left for Rubinishok, he took some of the yeshiva boys with him.

The Hasidim had their own rabbi and ritual slaughterer. The shochet, Avraham-Leib Atlas, was a distinguished scholar and was the father of Professor S. Atlas.

The Tarbut School had 60 pupils. The teachers were Mrs. Yeruzlam and Yakov Charit. Eighteen boys attended the cheder. Many of the local boys continued their studies in the yeshivas or Hebrew high schools in the area. Next to the local school there was a library.

From the rabbinate: R. David bar Avraham [5545/1785; afterward he served as rabbi in Skidel]; R. Bonim Zemach Silver; R. Eliahu Gordon from Vidz [from 5659/1899. He was the father of Dr. H.L. Gordon. He wrote several books. He later served as a rabbi and teacher in Vilna]; R. Eliezer-Zev Luft; R. Yisrael-Zissel Dvoretz; R. Meir Fine and the last rabbi, R. Leib Taeger*.

Natives: Yitzhak Agolnik; Yisrael Nissan Krek; Shmuel Har [writer].

Additional references:

Four chapters on Kamai (Kamay) in *Yizkor Book of Rakishok and Environs*, edited by M. Bakalczuk-Felin, Johannesburg, So. Africa: The Rakishker Landsmanschaften, 1952 (Yiddish).

Bernard Sachs, "Portrait of an East European Village," in *Midstream*, Jan. 1985, pp. 27-30. About the town of Kamaai. The article mentions a stream within the village - the stream was called Hiddekel after a river in the Garden of Eden. It was the Stavros Estates.

KAMIRINTZA - Sieni District C3

Kamirintza is a village near Laipoon. It had a Jewish population before World War I.

KANEVERAZ (KARNUVARA) - Keidan District C2

Kaneveraz was a farm settlement near Keidan. Some Jews lived there until World War I.

Additional reference:
The settlement is mentioned in the Keidan memorial book, 1977.

KATBISHOK (KIETAVISKAS) - Troki District D3

Katbishok was a village near Semilishuk (8 miles). It had a Jewish population before World War I.

KATKISHOK - Sieni District C3

Katkishok was an estate near Lazdai. It was farmland and a forested area where a Jewish family lived before World War I.

Additional reference:
It is mentioned in the memorial book of Mariampole.

KAZAKISHOK (KAZAKAS) - Vilkomir District E2

Kazakishok was a village near Maliat (9 miles) and Dubinik (6) that had a Jewish population at one time. The village was liquidated before World War I, when Jews were ordered out of the villages and rural areas by the Czarist regime.

KAZLOVA-RUDA (KAZLU RUDA) C3

Kazlova-Ruda is near Pilvishok (11 miles), Visoki-Ruda (5) and Kovno (18), along the rail line from Kovno to Kibart. It had a Jewish population up to the time of the Holocaust.

KEIDAN (KEDAINIAI) - District Capital D2

Keidan is near Krok (14 miles), Datnuva (7), Shatt (11), Zhaim (12), Yusvine (7) and Ayaragola (18). The train station was 2 miles away. It is on the shores of the Neviazha and the Smilga Rivers.

The city was founded in the fourteenth century. Originally, it was a fishing village called "Kazran." After some years the name was changed to Keidan. The first residents were idol worshippers, who built an altar on a hill to the god Perkonus, the god of thunder. This altar drew settlers to the village. In the days of Grand Duke Jagello, who accepted Christianity, the pagan altar was replaced by a Christian church, and the hill was fortified. The building was later improved and became one of the most splendid Christian churches in Lithuania.

The Polish King Casimir IV in 1492 gave the city as a gift to the Russian-Lithuanian Kishaka (Kishkis) family for its service to the state. The members of this family urged Jewish merchants, who came to the fairs, to settle and develop trade. Many accepted but soon had to leave as a result of an expulsion order issued by Grand Duke Alexander in April 1495. In 1503, he rescinded the expulsion decree, and the exiles were permitted to return. But only a portion returned. It took many years for the community to recover.

In 1560, Prince Michael Radzivill, who made his home in this city, became a Calvinist. Jews were granted civic rights and religious freedom. Many Calvinist Protestants came to the city. After a number of years, a sharp conflict broke out between the Calvinists and the Catholics. Prince Radzivill was murdered. His embalmed corpse is kept in the basement of the Calvinist Church in the city.

In 1590, King Sigmund III granted the city Magdeburg Rights and the city got self rule. Its economic condition improved and it became a trade center. Merchants from all over the country came to the 3 annual fairs. Prince Christo-

pher Radzivill improved the position of merchants and granted the Jews full rights of citizenship and freedom of religion. He also gave land for new Jewish settlers and gave them tax reductions. In selecting the Jewish settlers, he accepted only those with recommendations as to their integrity and good character.

Among the settlers were Calvinists from Germany and Scotland, including scholars, military people and artisans, with a sizable number of weavers. Jews were assisted by the Calvinists in developing the art of weaving. Until the beginning of the nineteenth century, weaving was entirely in the hands of Jews.

In 1625, Prince Radzivill set up the first Calvinist high school, which served as an important cultural center in Lithuania.

Among the settlers from Germany were Jewish teachers and maskilim, who changed the city into a major community and a center for Torah and learning in the Zhamot region.

In 1640, the city was inherited by Yanush Radzivill, son of Christopher, a worldly and liberal individual. He reaffirmed the rights which his father had granted to the Jews. In 1647, he decreed that all citizens, without regard for religion or nationality, could participate in elections for city officials. In 1648, he built the first flour mill and leased it to Jews. He established a paper factory. In 1650, he set up a printing house where the Book of Psalms was printed for the first time in the Lithuanian language. The Prince provided that the Jews of the town had military training and organized them into an army unit for service in times of emergency.

At that time, the Jews occupied the top places in the city's economy. They engaged in import and export trade, in agriculture, in many branches of crafts and in lending. The Jews made wine and liquor. Jewish artisans were organized into trade guilds. The guilds of shochets, butchers and animal traders were established by an order of 1652. These artisans

lived in their own quarter of the city, as they were not permitted in the other areas.

The relationship between the artisans and the Jewish community leaders of the city is illustrated by the following story from the records of the artisans.

On a Sunday of Rosh Hashanah, a tailor came to the synagogue wearing a velvet kippa (skullcap). The community leaders sat in the Mizrach, the east wall of the synagogue, where only they had the right to wear velvet kippot. At the end of the Holiday, the tailor was called to the congregational office and issued a fine. Further, he was instructed to turn over his velvet kippa. The fine was considered a great insult by the craftsmen who were organized into guilds. On the first day of Sukkot, all the artisans appeared wearing velvet kippot, shtremels and sashes, exactly like the community leaders from the Mizrach. They came dressed the same way on the second day. The next day all the craftsmen were arrested by the men of Count Chopsky. The craftsmen united in a war against the heads of the congregation and turned to the Russian authorities. But the heads of the congregation were able to prevent the matter from coming to court. The struggle continued for years and cost both sides thousands of rubles.

In the end, the community leaders conceded that: (1) It was the right of the artisans and any other Jew to wear the kippa and costume; (2) In every hearing between community leaders and artisans, a dayan from the artisans' side would be included; (3) In the office of the congregation there would be a place for a representative of the artisans.

As a result of this struggle, a kloiz was founded, called Kloiz Chayei Adam of the Artisans, with their own dayan. He gave the lesson in Chayei Adam and on Shabbat would review the portion of the week.

The Chmielniki Massacres of 1648 and 1649 did not directly affect the Jews of Keidan. However, like other

communities in Lithuania, they sent aid to those injured in the pogroms.

In *Sabbatai Sevi* by Gershon Scholem, reference is made concerning an exchange of letters in 1666 "between rabbinic scholars and kabbalists, R. Sevi Hirsh Horovitz, rabbi of the three districts of Zamot (Kaidan, Vizon, and Bierz) and subsequently of Zablodov, and R. Isaac b. Abraham, the rabbi of Vilna and subsequently of Posen" (at p. 598).

In 1656-7, the war between the Swedes, led by Karl-Gustav, and Poland harmed the Jews. Many fled to Koenigsberg in Prussia. In 1657 the Black Plague claimed many casualties among the Jews.

In 1658, the Jewish community began to return to normal. A pharmacy was established, the first in Lithuania. In 1659, the first bridge was built on the Neviazha River. The collection of fees for crossing the bridge was farmed by the Prince to Jews. Prince Bogoslav Radzivill in 1665 leased his palace and its earnings to Volf Itzikovitz, which gave him the right to judge the residents of Keidan and to levy fines.

After the peace of 1667, the Ukraine passed to the Russians. Many Jews, for whom the memory of the Chmielniki massacres was still fresh, fled to Lithuania. Some settled in Keidan.

In 1681 a large fire in the city destroyed many homes.

In the beginning of the eighteenth century, both the Russian and the Swedish armies passed through the city and destroyed it. The Radzivill Palace was destroyed. The Jewish community became impoverished and had to borrow from Polish landowners to cover ever-increasing expenses. The Jews were not able to repay their debts, and creditors resorted to force. One of them, Squire Gorsky, one Shabbat sealed the door of the synagogue shut while the Jews were inside praying. He refused to release them until they made payment.

These bad days passed. The Jews of Keidan succeeded in making an economic recovery. By 1721 the amount of

head-tax paid to the State Treasury by the Jews of Keidan was only exceeded by the communities of Brisk and Grodno, with lesser amounts paid by Pinsk, Minsk and Vilna.

In this period, the city sent representatives to the Jewish "Council of the Land of Lithuania." After the Council was abolished in 1764, representatives from the communities in Lithuania met in the city in 1778 and in 1782. The decisions of the latter meeting were confirmed by the head of the Beit-Din of Brisk.

The "Kahal" in Keidan administered the head-tax for the State Treasury and the community (kehilla) taxes for the district. In 1766, there were 501 Jews on the poll-tax rolls.

A regulation of the Council of Slutzk in 1791 stated that all Jewish residents on the right-bank of the Nieman River, including Slobodka (Vilijampole) came under the Keidan Kehilla in matters of the rabbi, cantor and beadle or other laws. Thus, the following locations belonged to the region of the Keidan Kehilla: Yurburg, Plungian, Rasin, Polangen, Kelme, Krozh, Shavli, Shkud, Telz and Ritova. At the head of the region were the rabbis of the Katzenellenbogen Family, which for 3 generations occupied the seat of the rabbinate in the city.

Keidan served as a center of Torah learning. Its yeshivas and cheders were known throughout Lithuania. R. Yosef of Kobrin, a teacher from Keidan, wrote "Selichot" in 1698 in memory of the Jews persecuted in various countries. It was read in the kehillot of Lithuania and Zhamot.

The Shas Society held a respected place in the city. Their end-of-the-year celebrations were famous. Other societies, including Chevra Kadisha (burial society), would also arrange mitzvah-banquets. Only members took part and they would have pantomimes and plays. An accounting of expenses for one banquet in 5443/1683 is recorded in the pinkas (record book) of the Chevra Kadisha.

At the time of Shabbatai-Zvi, R. David Katzenellenbogen was the rabbi of the city and head of the region. He and his son Avraham, the Rabbi of Brisk, concerned that the study of Kabbalah would become widespread in Lithuania, established the regulation that forbade the study of the Zohar before the age of 40.

R. Avraham Katzenellenbogen in 1727 brought a 6 year old boy from Vilna, who had astonished all the rabbis with his talents and abilities. R. David Katzenellenbogen devoted himself to the education of the boy, who later became known as the Gaon R. Eliyahu of Vilna, The Vilna Gaon. The Vilna Gaon's wife came from Keidan.

In 1784, the congregation began to build a large synagogue and a beit midrash. The holy ark took up a third of the eastern wall, the Mizrach, and was a work of art. It was completed in 1807. On the gate in front of the synagogue was a sundial with Hebrew letters. To the right was the congregational office, the "shtibl," which served as an office for community leaders. The "Kuna," a place for detention of criminals, was also there.

The leader in establishing the synagogue and the beit midrash was R. Avraham Ably, son of Yehoshua Ram. His name was put on a parchment scroll and placed in one of the pillars of the holy ark.

In 1795, after the Third Partition, Lithuania and Zhamot went to Russia. The legal status of the Jews of Lithuania changed. The rights given them by former governors were cancelled. Under Czar Alexander I, the Jewish tenant-farmers were expelled from the villages in 1804. They arrived in the cities with absolutely nothing. Some settled in Keidan and became shopkeepers or opened taverns. Some grew vegetables and fruits.

During the Polish Revolutions of 1831 and 1863, many Polish rebels concentrated near the town. Count Chopsky, head of the town, was very active in the rebellion. After the

victory over the rebels, the Russians confiscated his castle and his large library and sold them to Count Tutleben. The Polish high school was closed and its buildings were turned into barracks for the Russian Army. In place of the high school, a Russian elementary school was opened with 3 grades. There began a period of Russification.

The Russian garrison served as a source of income for craftsmen and shopkeepers. The Libau-Rumanian rail line, which was laid by the Russians, passed near the city and helped strengthen the trade connection with Russia. The economic situation improved and advanced. The children of well-to-do families went to Russian schools. Count Tutleben repaired the palace which he had purchased. He also built flour mills and leased them to Jews. He had a good relationship with the Jews. In 1847, the number of Jews in the city reached 4987.

When Alexander III came to power, a wave of pogroms against Russian Jews occurred. But the Jews of Lithuania under the rule of General-Gubernator Count Tutleben were not seriously affected. The situation deteriorated, however, after the death of the Count.

The emigration of masses of Russian Jews to the United States and England during the 1890's saw the uprooting of many Jews from Keidan. The majority of the emigrants were from poorer families and were largely the artisans. They were escaping the decades-long draft into the Czar's Army. The size of the Jewish community decreased. In 1897 there were only 3733, 64% of the general population.

In the 1880's, the Talmud-Torah was converted into a modern school, in which religious subjects as well as Russian and secular subjects were taught. There were also a number of cheders.

In the early years of the twentieth century, Jewish youth in Lithuania were collecting poems and songs of the Jewish People. In a collection edited by Ginzburg and Marick, 376

poems were printed, of which 154 were collected in Keidan and its environs by Baruch-Haim Kessel and Dr. Aaron-Leib Pik.

The revolution of 1905 did not affect the Jews of Keidan, even though an underground operated there. Stolypin, head of the reactionary government of Russia at the beginning of the twentieth century owned an estate in the area of the city. The Jews had good relations with him. The managers of the estate were Jews. He would come annually to the estate and took an interest in everything related to the city. The Jews would turn to him with various requests and in many cases he would agree.

But anti-Semitism was increasing in Russia and Poland. Many Jews emigrated due to a decline in economic opportunities and in possibilities for young Jews to get an education.

In 1914, a large fire broke out and much of the city burned down.

In 1915 during World War I, the Jews were expelled to Russia. Some found refuge in Vilna. After the War, some returned. The Joint (JDC) and other institutions, as well as relatives living abroad, helped to rebuild the community. In 1923, there were 2499 Jews in the city, 33% of the general population.

The Jewish Peoples Bank was founded in 1921, and in 1929 had 360 subscribers. It was managed by Dr. S. Sapir.

For over 100 years, about 15% of the Jews, or about 80 families, engaged in growing vegetables, especially cucumbers and later tomatoes. Keidan cucumbers became well-known in Lithuania. During the summer months, large quantities were sold in all parts of the country. Before World War I, cucumbers were also shipped to Libau, Mitau and Dvinsk in Latvia. The growing of cucumbers was a Jewish monopoly even though they used non-Jewish workers. During the season, 500-600 workers were employed per day. The Jews would rent land for growing the vegetables from owners

of nearby estates. Many Jews also grew sugarbeets and fodder for their cows. Farm products, including wheat, eggs, apples, and clover seeds, were exported in sizable quantities to England, Germany and the Scandinavian countries. Two flour mills belonged to Jews. There was also the printing company, Movshovitz-Cohen & Associate.

During the first years of Lithuanian independence, trade expanded and the Jews prospered. But as the country became more established, Lithuanian merchants began to push out the Jews. The Lithuanian cooperatives, supported by the government, reduced the territory of Jewish merchants. A number of Jews sought to remain in business, but many were forced to emigrate.

Some of the youth aspired to aliyah and devoted themselves to agricultural training and pioneering.

During Independent Lithuania, there was a yeshiva, a Tarbut School run by A. Pritz and a Yavneh School, where instruction was in Hebrew. A high school with 100 students was run by D. Rishman and Kizel. Among the teachers were Y. Klatzko, Zvi Rosenzweig, Cohen, Trekman. At the initiative of R. Shlomo Feinsilver*, a "Beit-Talmud," serving as a preparatory school for yeshiva was founded. There were also libraries run by various parties. The Movshovitz printing house published a number of religious and secular books. They printed the last Hebrew book in Lithuania in 1940.

The Zionist movement in Keidan had roots from the days of Hibbat Zion (1882). Moshe-Leib Lilienblum, born in Keidan, was one of the forerunners of the movement in Russia. From its inception, the Zionist movement found devotees and supporters in Keidan.

During Independent Lithuania, Zionism caught on among the Jews of the city, the youth and the teachers of the Hebrew Schools. In 1922 Plodnogy, next to Keidan, was founded as a training farm run by Shabtiel Dvitsh. It offered the first pioneering training in Lithuania.

The youth were mainly in Hashomer Hatzair, Gordonia and Betar. Many made aliyah. There were branches of the Labor Federation General Zionists, Mizrahi, Socialist Zionist, Revisionists and other parties. Among the activist workers were Zondel Ginzburg, Zvi Traub, Haim-Beryl Srolov, Sholom Chayat, Zev Tober, Yosef Velpert and Hannah Landsberg.

Keidan was captured by the Nazis in 1941. In one day, the 5th of Elul 5701 (August 28, 1941), with the help of Lithuanians, the entire Jewish community was wiped out - a community which had been there for 500 years. The Jewish population prior to the Holocaust was approximately 3000.

From the rabbinate: R. Hillel, of Beit Hillel; R. Alekim Getz; R. Shaul bar Heshil; R. Zvi-Hirsh Halevy; R. Yehezkiel Katzenellenbogen; R. David Katzenellenbogen; R. Meshulem-Zalmen Katzenellenbogen [5519-5530/1759-1770]; R. Menahem-Nahum Katzenellenbogen [5530-5539/1770-1779]; R. Moshe-Mordechai Katzenellenbogen [5542-5555/1782-1795]; R. Moshe Margaliot; R. Hillel Bishke; R. Yom-Tov-Lipman Hilperin [5601-5607/1841-1847]; R. Avraham-Shimon Troip [5612-5636/1852-1876]; R. Zalman Troip; R. Avraham-Zvi Komai [up to 5675/1915]; and the last rabbi, R. Shlomo Feinsilver*.

Natives: R. Aaron-Zalman Dat; the brothers Yehiel, Yehoshua and Meir Heller; Zemach Zakesh; Avraham-Shimon Troib and his son Zalman; Avraham-Ever and his son Yehuda-Leib Yaffe; Moshe Margaliot; Natan bar Moshe, grandson of R. Raphael [head of the beit din]; Aaron-Shmuel Keidanover; Avraham-Eliahu Kaplan; Meir-Michel Rabinovitz; Moshe Rabinovitz; Shmuel Rappaport; Haim Plansberg; Dr. Yosef Smilg [historian]; Aaron Einhorn [journalist]; Yosef Einhorn [agronomist]; Hirsh Blaustein [poet]; Shneur Zakesh [researcher and writer]; Yisrael-Michel Troib [writer]; M.L. Lilienblum [writer]; Dr. Aaron Pik [physician and writer]; Moshe Prozer [maskil]; Dov-Gershon Richards

(Keidansky) [writer]; Benjamin Shelsinger [labor leader]; Benjamin-Eliahu Ramigolsky [scholar and researcher]; Arye-Moshe Keidansky [scholar and philanthropist]; Shmuel Shelpoversky [Zionist leader]; David Velpa [editor and poet]; Haim Cohen [official in the city of Kovno and activist in the Zionist organizations. He made aliyah to Israel in 1948. He was active in the Association of Jews from Lithuania in Israel and was on the editorial committee for *Yehadut Lita*; he died in 5728/1968]. Esther-Cherna Yaffa* [activist in the Yiddishist movement in Kovno]; and Isaac Levitan [landscape painter; born 1860].

Additional references:

Keidan: Memorial Book, edited by Josef Chrust, published by Keidan Associations in Israel, So. Africa and U.S.A., Tel-Aviv, 1977. Includes an essay in English by Bernard Richards, which tells a lovely story of his recollections of his life as a young boy growing up in Keidan, along with some background about the town itself. Also discusses the Keidaner Associations in the U.S., So. Africa and Israel and their assistance to the Jews in Keidan after World War I.

Photo of the wooden synagogue of Keidan, in *Encyclopedia Judaica*, vol. 11, p. 864.

KELME (KELME) - Rasin District **B2**

Kelme is located near Shukian (13 miles), Rasin (30), Nemoksht (15), Tzitovian (12) and Krozh (11). It is on the Krazhianta River.

The origin of the name Kelme is in the Zhmodi-Lithuanian language, meaning "tree trunk." There was a tradition that in the distant past a Polish squire cut down trees, uprooted trunks and built the city of "Kelmy."

The Riga-Tilsit Road cut through the center of the town and was the main street. The well-to-do built homes on both

sides of this street. Side streets branched off the main road. Two streets went off to the southeast; between them were two long rows of small shops which made up the central retail commercial district. Most of the shops were operated by Jewish women who were making a living for their families while their husbands studied Torah.

Market day was on Thursday. On market day and during fairs, farmers from the surrounding area came to sell their crops. Crowds would fill the central square and surrounding streets and alleys.

It is estimated that the Jewish community was founded over 300 years ago. However, data on the Jews exists only from the nineteenth century. In 1847 there were 759 Jews in the town; in 1897 - 2710, 69% of the general population; in 1923 - between 1460 and 1600 Jews. In 1940 there were about 2000 Jews in the community. The rest of the population included Lithuanians and Poles. Each group lived in its own neighborhood.

Kelme was a prosperous town, even rich according to Lithuanian standards. Trade developed in grain, flax, seeds, animals and bristles. In addition, there was a small industry in tanning and processing bristles for brushes, and there were 2 flour mills. Wholesale trading houses were concentrated on the main road. Grocery products were supplied by the 2 large trade houses of Zalman Ziv and Raphael Greenberg. From 1886, wholesale textile trade was controlled by Abraham-Moshe Horvitz.

The 3 businessmen, Greenberg, Ziv and Horvitz, were from 3 separate movements that divided the Jewish community. Raphael Greenberg was in the Musar Movement and involved with its yeshiva. Zalman Ziv belonged to the German Haskalah Movement. Moshe Horvitz was a Zionist.

The yeshiva of the Musar Movement, called "The Great Talmud Torah," was founded by Simcha Zissel in the second half of the nineteenth century. The Musar People lived a

communal life, closed and separated. They did not take part in the community life of the town. Social contact with other people almost never took place. Most marriages were arranged within their own group. In the years just prior to the Holocaust, the spiritual leader of the Musarniks was Daniel Movshovitz, who was married to the granddaughter of Simcha Zissel. He was distinguished in Torah as well as secular philosophical literature and was considered both a genius and a gentleman.

Besides the Musar yeshiva, there was the Great Yeshiva headed by distinguished scholars. It was filled with young men from the town, from nearby towns and from far away.

The beit midrash buildings were concentrated in the courtyard of the synagogue (shulhoif). The shulhoif was surrounded by a green wooden fence with 2 large gates and small openings. Originally, the large gates were opened only on Shabbat and Holidays. In time, they stopped closing the gates. The fence also broke open in several places. Inside the yard stood the old synagogue, "de shul," a wooden building of outstanding beauty. The holy ark was a work of art, decorated with carvings of flowers, trees and various animals. Beside the old synagogue stood the large beit midrash and some distance from it the small beit midrash and the kloiz. After prayers, these buildings served as dormitories for the yeshiva boys. The synagogue also served as a chupa.

In addition to the large and important Shas Society, there were Chayai Adam, Mishnayot, Ein Yakov, and Midrasha. The artisans and workers used to come regularly after their workday for a lesson in Ein Yakov and Menorat Hamaor.

Among the Jewish public institutions was a school called Talmud Torah (Little Talmud-Torah) to differentiate it from the yeshiva of the Musarniks which was called the Big Talmud-Torah, the societies of Malbish Irumim, Linat Hazedek and Gemach (loan fund).

In the last generation, Kelme had several unique figures. R. Zelig Tarshish (R. "Zeligel") was always wrapped in a talit and adorned with tefillin. Day and night he would study. He was so engrossed in Talmud that he did not relate to the needs of his household. His appearance in the streets in his talit and tefillin would arouse curiosity. When he was asked one day why he behaved this way, he answered simply: "it's my insignia." The Maggid of Kelme, Moses Yitzhak Darsoan, was very popular. No less famous was R. Leib Zeigler, known by the name "Leib Hasid."

When Lithuania gained independence, the set pattern of life changed. The Lithuanians undermined the economic position of the Jews. They opened their own bank, set up a cooperative for marketing their products and made an effort to evict the Jews from trade. The Jews struggled and fought back. They opened new businesses, such as moving and transporting with vehicles. The Jews had 20 vehicles. All transporting to and from the town was in the hands of the Jews. But the previous economic security disappeared.

In the period of autonomy, Kelme was one of the first places to establish a Hebrew School which later became a pro-gymnasia. There was a Hebrew kindergarten and a Yavneh School where haredi girls received an education. Hebrew was the spoken language of most of the youth. The spirit of Zionism was quite strong in the town.

Ideological splits were apparent. Representatives of all parties from the right to the far left were present. However, even the youth involved in Zionist activities maintained traditional Judaism, attending synagogue and studying in yeshivas.

From the rabbinate: R. Eliezer Gutman, R. Yehezkiel, R. Elikim Getzil Halevy Horvitz [died 5633/1873; was called "Shulchan Aruch" because he was fluent in all four parts of the Shulchan Aruch]; R. Eliezer Gordon [5634-5643/1874-1883; later rabbi in Telz]; R. Zvi-Yakov Oppenheim [who served as rabbi for 43 years, from 5644/1884 until his death

in the year 5686/1926]; and the last rabbi, R. Kalman Bienoshevitz* [related by marriage to R. Zvi-Yakov]; R. Yitzhak Meltzan [made aliyah to Eretz Yisrael and settled in Jerusalem]; R. Eliahu-Bar Lizerovitz; R. Shmuel Kelmar; R. Simcha-Zissel Ziv and his son R. Nahum-Zeev; R. Neta-Zvi Finkel; R. Zvi-Hirsh Broude; R. Eliahu Lupian.

Natives: R. Arye-Leib Frumkin; R. Shmuel-Yakov Rabinovitz [the rabbi from Sopotzkin]; R. Elikim Goldberg [rabbi and physician; doctor in Israel and later in the U.S.]; Eliezer-Eliahu Friedman [a Zionist leader]; Shifra Weiss, Zebulun Levine and Aaron (Adolf) Courland [writers].

Additional reference:

Chapter on the Kelmer Maggid in A.S. Sachs, *Worlds That Passed*, 1928. Although the Kelmer Maggid was "lampooned and derided so mercilessly by the poet Gordon, [the Kelmer Maggid] certainly was one of the most talented men produced in the Lithuanian Ghetto in the course of the nineteenth century. For 2 generations he made the rounds of all the cities and towns in Lithuania."

KENA (KENA) **E3**

Kena is a town 15 miles east of Vilna along the rail line to Minsk.

From the rabbinate: R. Eliahu-Gershon Halprin [1864-1941; later in Lishkova and Vilna].

KIBART (KYBARTAI) - Vilkovishk District **C3**

Kibart is opposite the German town of Eidkonin (Evdtkuhen), on the Laipona River, which was the border. In its time, it served as a well-known border-station between Russia and Germany, and later between Lithuania and Germany. Most of the trade of Lithuania with Germany passed through it, and it was an important trade center, especially in fabrics.

In 1897, the Jewish population was 533, 50% of the total population.

Before World War I, about 200 Jewish families lived there. At the beginning of the War, the Jewish residents left, and the retreating Russian Army burned down the town. Upon the establishment of Independent Lithuania, the town was rebuilt. In 1923, 1253 Jews lived there, 20% of the general population.

The Jews engaged mainly in trade, although there were also some estate owners, including David Shtenstein. Many had small vegetable gardens. Two bed-linen factories were owned by Jews.

The Jewish Peoples Bank, administered by Benzion Brodny, had 150 members in 1929.

There was a Tarbut kindergarten and a Tarbut elementary school with 150 pupils enrolled.

For many years, the rabbi of Virbaln also served the Jews of Kibart, and they used the same cemetery. By the end of the 1920's, the community had its own rabbinate.

From the rabbinate: R. Baruch-Nahum Ginzburg*; and the last rabbi, R. M. Rabinovitz [died in 1940].

Public figures: Vidomlinsky, Meir Libovitz, Benzion Brodny, M. Segal and Tuvia Sharshavsky.

Native: Shimon Goldberg [Zionist figure].

KLIKUL (KLYKOLIAI) - Mazhaik District B1

Klikul is near Akmian (9 miles), Vekshna (18), Layazhova (15), Veger (6) and Pikeln (21). It was a border-town on the Vadaksta River, separating Latvia and Lithuania. The nearest train station was in Dabikina, 12 miles away.

Before World War I, about 600 Jews lived there. Most were peddlers, going out to neighboring villages on Sunday and not returning home until Sabbath eve. In the town there were also well-to-do Jews, who were businessmen and horse traders with contacts in Libau and Riga. The Gabronsky

family was prominent. It spread out to Russia, the United States and South Africa.

In 1915, the Jews were exiled into inner-Russia. All their property was stolen. The town turned into a battlefield. In 1918, the Jews began returning. They found their homes in the hands of strangers, but arrangements were made for their restoration. The number of returnees did not exceed 40 families.

Almost immediately, the town again became a battlefield between the Germans and the Lithuanians. The latter were especially cruel to the Jews, turning the synagogue into a barn, desecrating the Jewish cemetery and stealing their remaining property. Upon the withdrawal of the Lithuanians, the Jews of Klikul again began repairing their homes and reestablishing a community life. Leading the activity was Shlomo Goldblatt. With the help of relatives abroad and the aid of Jewish support organizations, the Jews succeeded in rebuilding their destroyed buildings.

By 1925, the life of the town returned to its regular routine. The Jews went back to working in trade and crafts.

The period of stability was short-lived. Anti-Semitism became rampant in Lithuania, with the elimination of autonomous Jewish institutions. The economic base of the Jews was undermined. This all created a mood of "leaving." In particular, the youth saw no future there and emigrated. Most went to South Africa, while some went to the United States. Within a matter of a few years, the community was emptied of young people. At the time of the Holocaust, the number had declined to 30 people.

Klikul had no school. Those who could sent their children to study in nearby towns. Melameds were brought from elsewhere to teach the small children. They were supported by one of the families and received a monthly salary.

From the rabbinate: R. Eliahu [Head of the Beit Din of Klikul. It was said that the Vilna Gaon was fond of him]; R. Moshe [5576-5657/1816-1896, served as rabbi for 46 years]; R. Yitzhak-Reuven bar Moshe [afterwards was rabbi in Riga; died in 5675/1915; author of "Sadeh Yitzhak"]; his son R. Abba; R. Yakov Katz [an educator in Slobodka and Kelme, a teacher and rabbi at the yeshiva of R. Hirshel in Slobodka, and the mashgiach in the Telz Yeshiva. During World War I, he was rabbi and teacher in Homel and later in Old-Zhager. He died on Yom Kippur, 5693/1933]; R. Aaron-Abba Rabinovitz [5661/1901].

Natives: Dr. Benzion Shein [doctor and Zionist leader in Capetown].

KLOVIAN (KLOVAINIAI) - Shavli District C2

Klovian was a village near Pokroi (5 miles) and Rozalia (4) in northern Lithuania.

In 1923, there were 21 Jews living there. At the time of the Holocaust, there were only a few Jewish families living there.

KOKTISHKA (KUKTISKES) - Utian District

Koktishka was a small town in eastern Lithuania, near Targin (6 miles) and Utian (8) [E2]. In 1923, 172 Jews lived there. The population declined and about 25 Jewish families lived there at the time of the Holocaust.

KOLATOVA (KULAUTOVA) - Kovno District C3

Kolatova is near Kovno (13 miles). It was a vacation spot on the banks of the Nieman River in pine forests.

Before World War I, there was no permanent Jewish settlement. Only during the summer did hundreds of Jewish families come from Kovno and the surrounding area.

In the 1930's, a permanent Jewish community was established with 16 families. They made their living from

servicing the summer vacationers and from their small vegetable gardens.

The children went to school in Kovno or in Vilki.

KOMIAN **D1**

Komian was a village near Salat (5 miles). It had a Jewish community before World War I.

KOOL (KULIAI) - Kretinga District **A2**

Kool is near Gorzhd (11 miles), Ritova (15) and Plungian (10). The land that the town is on was once an estate belonging to a Catholic priest.

In 1897, 181 Jews, 28% of the general population, lived there, and in 1921 - about 100. Before World War II, about 20 Jewish families lived there.

The Jews were shopkeepers, innkeepers, and wood salesmen. Most of them lived in poverty. Every family had its own cow, vegetable garden and well. Some had fields near the town. There were basically no artisans among them, except for 2 shoemakers and a tailor.

This small town had a rabbi, a shochet and melamed for the little children. Because of the small number of school-aged children, they did not have a school in the town. The boys went to the Lithuanian school and in the afternoon learned Bible and Hebrew at a cheder. The older children went to a yeshiva or to a school in Plungian. There was no Jewish cemetery there, so burials were held in Plungian.

From the rabbinate: R. Spitz; R. Moshe Yom-Tov Vechtopogel [served as rabbi in Kool and later went to Montreal]; the last rabbi, R. David-Gershon Rubinstein*.

Natives: R. Haim-Yosef Vechtpogel; Levy Spitz*; R. Yosef-Shlomo Kahanaman.

KOPCHEVA (KAPCIAMIESTIS) - Sieni District C3

Kopcheva is near Vishay (7 miles), Laipoon (11), Serhai (22) and Lazdai (24). The nearest rail station was in Krasni. It is located in forests between two Ancheya Rivers, the White and the Black, near the Nieman River, and some large lakes; it is on the road heading out of Lithuania by the southern border.

At the end of the nineteenth century, there was a big factory for reaping machines, iron hinges, nails and other iron products in the town. During Lithuania's independence, 50 Jewish families lived there and their occupations were mainly in crafts and trade. Three families earned their living in farming, but almost every family had a small vegetable garden and some fruit trees for their own use. There were a few big wood merchants. There were 2 flour mills, an alcohol factory, and 2 factories for iron products owned by Jews.

In its cheders both Gemorah and Hebrew language were taught. During Independent Lithuania, there was a Hebrew School and next to it a library and dramatics club. The youth participated in Zionist associations, including the Pioneer movement.

Before the Holocaust, about 45 Jewish families (190 individuals) lived there.

From the rabbinate: R. Zvi Direktor; R. Abraham-Zvi Pinhas-Aliasberg; R. Zvi-Arye Luria [until 5673/1913]; R. Meir Stolavitz [5673-4/1913-4]; and the last rabbi, R. Menahem-Mendel Sahr.

Natives: Elhanan (Edward) D. Kelman [1891-1939; historian]; B.Z. Shimshilevitz [scholar and wood merchant].

KOPLITZA - Keidan District D2

Koplitza was near Zhaim (9 miles) in Keidan District. There was once a Jewish community there.

KOVARSK (KOVARSKAS) - Vilkomir District D2

Kovarsk is near Tavian (5 miles), Kurkali (6), Aniksht (10), Trashkun (13), Vilkomir (15) and Traip (7).

Before World War I, 200 Jewish families lived there. In 1915, the Jews were expelled to Russia. More than half of the town burned down. In 1921, about 100 Jewish families (350 people) lived there. Before the outbreak of the Holocaust, there were more than 100 Jewish families.

The Jews were engaged in trade, crafts, and peddling. Their main income was earned on market day, each Monday, and from the 4 fairs held during the year. Many emigrated to South Africa, and a few went to Palestine.

The town had a beit midrash and a shtibl. Sixty pupils studied at the town's Yavneh school.

From the rabbinate: R. Yakov [5646/1886]; R. Yosef Kanovitz, [son-in-law of the "Ridbaz"]; R. Haim Rodnei [5670/1910]; R. Dov Shnitzer [the martyred]; R. Dov Sukmansky*.

Native: Eliezer Hyman* [writer].

KOVILON D1

Kovilon is a village near Salat (2 miles). It had a Jewish population before World War I.

KOVNO (KAUNAS) - District City C3

Kovno lies in the narrow Nieman River valley where the Nieman and Vilia Rivers meet. Across the Nieman is the suburb of Aleksot, and across the Vilia is the town of Slobodka.

The Lithuanian Prince Koinas established the fortress of Kovno, named after him, in 1030. It was next mentioned in 1280. Between 1280 and 1410, it was on the front line in the battles between the Lithuanians and the Teutonic Knights and was destroyed 13 times. The victory at Grundwald in 1410

ended the threat from the Teutonic Knights and marked the beginning of the city's development.

During the reign of Grand Duke Vitovt in the fifteenth century, the first Jews, who were traders from the Ukraine and Poland, came to Kovno and resided there temporarily. Some Jewish families tried to remain but were banned.

The first Jewish settlers came from Troki, which is situated along the Vilna-Kovno trade route. According to the Lithuanian Metrica, one of the first settlers was Daniel of Troki, who leased the Customs station in Kovno from 1450-1470. His son Zev had a large home and owned property, which included a hill later known as Mt. Napoleon. This hill was once called The Mountain of the Jews ("Jido Kelnis"). Although officially it was forbidden for Jews to settle in Kovno, Daniel of Troki and his sons had special rights from the king. King Casimir arranged permission from the Teutonic Order for Zev to visit Danzig and any other places in Prussia on matters of business.

The Jews of Kovno were persecuted by city authorities and at times were forced to flee the city. They found refuge in the nearby Jewish community of Slobodka. When danger lessened, they filtered back to Kovno, which was the trading center. This process continued for several hundred years.

In 1492, Grand Duke Alexander issued a "Kovno Expulsion" order. The District Governor at the time was Avraham Yozipovitz, a converted Jew who later was the Treasury Minister of Lithuania. He assisted the Jews in their efforts to remain.

The situation changed under King Sigmund I (1507-1548), who encouraged trade and craftsmanship. During his reign Jewish tradesmen came to the city in unlimited numbers. Christian merchants in the city needed Jewish appraisers who were authorized to evaluate export products, such as lumber and produce, in order to set customs fees on export goods bound for Prussia. Documents dated 1528 mention

Aharon Nahumovitz, a Jewish customs agent for wax and salt.

Nevertheless, the municipal officials still insisted that Jews be prohibited from living in Kovno, and most Jews were forced to live in Slobodka.

During the reign of Sigmund-Augustus, Jews from other professions received residence permits for Kovno. Metrica records of Lithuania mention a Jewish pharmacist named R. David. A legal case from October 1559 mentions a Moshe Yakemovitz Melochovitz. A physician named Dr. Todras was also noted.

In 1558, a Jew named David Smarlovitz from Brisk received the concession for tax collection on wax and salt for a 3 year period.

The Jewish community of Kovno remained small for many years, without a rabbi or a synagogue. Each time the Jewish settlement began to grow, the municipality found new ways to halt it. They forbade Jews from appearing in the marketplace and closed them off on Yanova Street as a ghetto. In 1601, King Sigmund III decreed severe limitations of rights for the Jews of Kovno.

In 1682, the Jews were expelled from Kovno. Following extended negotiations, the municipality agreed to permit the Jews to return, on the condition that they pay one-fifteenth of their income to the city. This agreement finally allowed a Jewish community to develop. They built a beit midrash and, at the beginning of the eighteenth century, the rabbi, R. Ezriel, served as a religious judge for the Jews of Kovno. The head of the religious court was in Slobodka.

Under the Jewish Council of Lithuania, the small Jewish community of Kovno was placed in the Grodno Region, while Slobodka was in the Keidan Region.

In 1753, it was learned that the Jews had lost the documents giving them the right to reside in the city. The municipality obtained their expulsion and the confiscation of

their property, based on an old edict of the Polish king that forbade Jews from living in the city. Some Jews moved to Slobodka and others relocated elsewhere.

When Jews again appeared in the marketplace in Kovno in 1761, pogroms broke out. Homes were burned and the last remaining Jews were expelled to Slobodka. Mayor Prozer of Kovno tried to have the Jews expelled from Slobodka as well, but failed.

R. Moshe Soloveichik of Slobodka and his brother Avraham brought legal proceedings against the Mayor. The trial took place in Warsaw. The Jews were supported by the Radziwill family of Keidan, members of the Lithuanian nobility. In 1782, a judgment was issued against the municipality of Kovno. They were ordered to pay damages and legal expenses to the Jewish victims of the pogroms. Mayor Prozer was sentenced to 2 weeks imprisonment. The Jews returned to the city and were given back their property. In memory of the event, R. Shmuel Hakatan from Vilna wrote "Megillat Kovno" (1 Adar II 5543/1783), which was read on Shushan Purim in the old beit midrash. One of those who returned was Abba Soloveichik.

In 1795, Lithuania was taken over by Russia and became a border city with Germany. The following year Kovno became a District Capital in the Vilna Region.

The hatred of Jews did not diminish. In 1797, Czar Paul I was approached and asked to enforce the old laws that would expel the Jews. The Czar ordered an investigation. On the recommendation of the Minister of the Region, the Czar ordered that the Jews be left alone and be permitted to continue their businesses.

The Jewish population was approximately 1508. They had a beit midrash ("The Old Beit Midrash"), but could not support a rabbi. The Kovno Jews paid a fee to the Slobodka community for Jewish communal services.

On June 2, 1812, Napoleon's army crossed the Nieman River near Aleksot. The Jews suffered under French occupation. When the Russians returned, the Jews brought out Torah scrolls and welcomed them with bread and salt.

During the reign of Czar Nicholas I (1825-1855), new restrictions were instituted against the Jews. They were permitted to build only in the suburbs. It was during this period that Jewish children were being kidnapped into the Russian Army.

After the failure of the Polish Rebellion of 1831, relationships between the Russian administration and the Lithuanian Jewish community improved. Although the old restrictions remained on the books, Jews were permitted to live in all parts of the city. In 1839, Jews received the right to be elected to the city council. Zvi (Hirshel) Neviazher, a community leader, worked very hard to ease the edicts.

After Czar Alexander II ascended the Russian throne, all restrictions against the Jews of Kovno were eliminated.

In 1842, Kovno became the Regional Capital although it was only a small town. The city began to develop rapidly.

Moses Montefiore visited the city with his wife and son. He stayed at the home of R. Shimon Kerkal and visited Slobodka. He met with the Minister of the Region.

In 1847, the Jewish population in Kovno was 2013 and in Slobodka 4986. In 1864, the combined population was 16,540, and in 1897 - 25,448, 36% of the general population. During this period Jews were leaving the villages and the small towns and moving to urban centers.

In 1862, the Kovno community established a Chevra Kadisha and purchased a large plot of land on "Green Mountain" for a cemetery. Until then, they had used the cemetery in Slobodka.

By 1864, there were 19 Jewish prayer houses in the city besides the Old Beit Midrash. A Talmud Torah was built with an enrollment of 300-400 students and 6 or 7 teachers.

In 1875, Tanchiel Levinsohn and Zev Frumkin founded a 400-bed hospital, which annually treated 4000 patients. Hirsch Neviazher was a particularly hard worker in organizing the hospital. In 1862, a Somekh Noflim Society (assistance to the unfortunate) was founded by Zvi Shapir and R. Yitzhak-Zev Soloveichik (father of R. Yosef-Dov, rabbi of Brisk). By the end of the century, there was also an old-age home and an orphanage.

R. Yitzhak-Elhanan Spektor (The Kovner Rav) was the Kovno rabbi from 1864 to 1896. R. Yitzhak-Elhanan was a well-known Torah authority and turned the city into a major rabbinical center. In 1875 he placed a ban on etrogs from Corfu in response to the pogroms there.

R. Yitzhak-Elhanan established a secretariat, headed by R. Yakov Lipschitz, who headed the struggle against Haskalah and later against Hovevei Zion and the Zionists. Maskil journalists later called the secretariat the "Black Bureau."

The maskilim established a synagogue, Ohel Yakov, in the Mapu School. It was later moved into its own building on Ushishko Street.

R. Yitzhak-Elhanan also opposed the Musar Movement. R. Yisrael Salanter, the founder of the Musar Movement, moved to Slobodka and with R. Natan-Zvi Finkel founded a Musar yeshiva. Ten years later another yeshiva was established in Slobodka, called Knesset Beit-Yitzhak after R. Yitzhak-Elhanan Spektor, with the aim of weakening the Musar Movement.

In the second half of the nineteenth century, economic conditions in the Jewish community improved. The portion of the Petersburg-Warsaw Road passing through Kovno opened in the 1850's. In 1863, a rail line was laid to the German border. A large fortress system providing work was being built near the city and continued until the outbreak of World War I. In this period the city had a middle class. The Jewish

population grew and spread into new parts of the city, such as Shantzy and Carmelita.

In 1887, there were 5479 Jewish artisans, 1143 assistants to artisans and 776 apprentices. Included in this number were 445 tailors and seamstresses, 380 shoemakers and stitchers, 336 cigarette makers, 300 butchers and fishermen, 445 bakers, 338 gardeners, 509 cartmen and coachmen, and 595 unskilled workers. There were also bookbinders, blacksmiths, barbers, millers, stove makers, and wine makers.

The middle class included the intelligentsia, the doctors, lawyers, engineers, writers and teachers. Most Jewish community leaders were from this class, including Isser-Bar Vulf, Abba Soloveichik, Shimon Merkal, Yehezkiel Yaffe, Binyamin Rabinovitz, Mordechai Rabinovitz, Tanchiel Levinzon, Altman, R. Yisrael-Nissan Krok and Zev Frumkin.

Education was traditional, in cheders and yeshivas. There was also a Talmud Torah, a Jewish public school, Jewish private schools and a Russian government boys gymnasium.

Prior to World War I, the Jewish population in Kovno reached 40,000, about 50% of the general population of 87,986.

Except for the flour mill, the largest factories were owned by non-Jews, especially Germans. They seldom employed Jews. Working conditions in small, Jewish-owned factories were poor. Shabby living conditions and diminishing employment opportunities caused large emigration, mainly to the United States and South Africa. In 1908, 600 Jews emigrated. That year public assistance rolls reached 4000.

In 1911, there were 25 synagogues and prayer houses, belonging mainly to occupational societies, such as the merchants, tailors and butchers. One was for Hasidim. The youth studied in the dozens of local cheders, the 2 yeshivas in Slobodka, the old beit midrash, the Synagogue of the Tailors (Etz Haim) and Kloiz Neviazher.

In the early 1900's, a Jewish newspaper was published in Russian, edited by Julius Blumenthal. First called the "Kovinski Telegraph," the name was later changed to "Severo-Zafadny Telegraph."

The failure of the 1905 Revolution brought prison sentences and Siberian exile for many Jews. Some fled to America, where they continued their socialist activities.

In 1908, Dr. D. M. Shvartz, Dr. A. Lapin and A. Blosher established the Mapu Library. It had an educational and Zionistic influence on the youth. In addition, there was a Library of the Haskalah Movement in Slobodka, as well as a large private library of Abba Blosher.

On May 22-29, 1909, a meeting of 120 Jewish leaders from 48 communities convened in Kovno to discuss a plethora of Jewish issues.

When World War I broke out, thousands of Jews left Kovno. As the front got closer, thousands more left for Vilna or other locations. On May 5, 1915, the commander of the Russian Army, Nikolai, ordered the evacuation of all Jews, without exceptions. The order was carried out mercilessly in Kovno. Jewish homes were robbed and vandalized. Some of the exiles found refuge in Vilna, but most were sent to the south and the center of Russia.

The Germans took Kovno on August 5, 1915. The few Kovno Jews remaining in the captured territory returned, but they found their property stolen and their homes destroyed. The synagogue and other communal institutions had been pillaged. Korli Synagogue had little damage. Most of the books of the Mapu Library had been hidden in the synagogue and were saved. Almost 9000 Jews returned to Kovno, while some 20,000 former Jewish residents were dispersed throughout Russia.

Shabbatai Shoval was the Jewish representative to the German-run government. During the occupation, R. Yisrael Nissan Krok served as the rabbi in place of R. A.D. Shapira.

The Jewish chaplains, Dr. Rosenak and R. Levy from Leipzig; Arnold Zveig, a writer; Herman Shtrok, an artist; Sammy Grueniman, a writer; and Dr. Leo Deutschlander of the German army, worked actively for the loosely-knit Jewish community. They helped establish a high school with instruction given in German. It was administered by Dr. Yosef Carlebach who later became a rabbi in Altuna-Hamburg. Later, this school became a Hebrew gymnasium with a natural sciences trend.

Kovno did not suffer famine and plague. The German conquest was felt relatively lightly in Kovno when compared to other places.

In 1918, as the Germans prepared to leave, local leaders including Dr. Max Soloveichik, Dr. Meshulam Vulf and L. Garfunkel formed a committee comprised of Jewish, Polish and Lithuanian leaders to administer the city. Chairmanship of the council was rotated among the 3 ethnic groups.

After the signing of the peace treaty between Germany and Russia, Jews began to return en masse to Kovno. The return of war refugees and exiles from Russia continued until 1923. However, thousands of Jews remained in Russia. At that time, the head of the Kehilla (Jewish community) of Kovno was Dr. Meshulam Vulf.

Kovno, which was renamed Kaunas, was proclaimed the capital of Lithuania in 1919. The city became the trade and administrative center of the country. Many Jews moved there from the small towns.

In 1924, democratic elections were held. The Jewish population was represented on all important committees. Y. Reginsky was Assistant Mayor. Dr. Meshulam Vulf was head of the Council. A sizable number of Jewish clerks were employed by the city.

However, these conditions lasted only until the Lithuanian Nationalists took control of the country in the revolution of December 1926. The new government cancelled the rights

of minorities in municipalities and reduced their representation. Nationalism and anti-Semitism became prevalent in city offices.

The Lithuanian Nationalists began an organized effort to undermine Jewish influence in the economy of the city. They cut the budget for Jewish educational, cultural and welfare programs and reduced the number of Jewish employees.

The last Jewish representatives on the City Council were Dr. Meshulam Vulf, Attorney Reuven Rubinstein, Yosef Reginsky, Leon Uzhinsky, David Itzkovitz, L. Chadash.

In the census of September 17, 1923, the Jewish population of Kovno was 25,044, 27.1% of the general population. In 1933 it was 38,000, 29.8% of the general population.

Although deposed from many areas of trade, Jews were able to continue operating in textiles, building materials and lumber, and in the import of industrial products.

Many turned to industry. Jews succeeded in opening a wide range of factories in the city and the surrounding areas. Help was received from the Joint (JDC). The Jewish Central Bank helped to reestablish small-scale, middleman trade and Jewish crafts. The living standards of the Jewish working population rose.

The period of Independent Lithuania was a period of rehabilitation and building. There were primary schools, secondary schools, gymnasia, banks, and newspapers. The network of Hebrew schools and cultural institutions included kindergartens, public schools, ORT trade schools, 5 high schools, 2 teachers seminars, yeshivas and a public university administered by Dr. Esther Elishiv. The language of instruction in most of them was Hebrew. In the Lithuanian university in 1940, there were about 500 Jewish students out of an overall enrollment of 3041.

Several Yiddish daily newspapers appeared in Kovno, such as "Yidisha Shtima," edited by Leib Garfunkel and later by Moshe Cohen and Reuven Rubinstein. Begun in 1919, it

was the largest and oldest of the papers. The "Falksblatt" was edited by Dr. Mendel Sodersky and Yudel Mark. There was "Vort," edited by Natan Greenblatt-Goren and Efraim Greenberg; and "Mament." The Jewish community had libraries, like the Mapu and the Hovevei Hameida Library ("Libhaver fin Visen"), a Hebrew drama studio, a cultural center, and a Yiddish theatre, administered by Lan. There were social institutions that included the Children's House founded by Dr. Lehman; Eza health clinic; a large Jewish hospital; Yitzhak-Elhanan Orphanage, run by Tuvia Shapira, Dr. Abba Lapin, Isser Rabinovitz and Yosef Margolin; and an old-age home. Some of the Jewish institutions were housed in new, attractive buildings, such as the 2 Hebrew gymnasia, the Central Bank, the children's home, and the Eza health clinic.

Most of the Jewish youth were in Zionist organizations such as Hashomer Hatzair, Betar, Zionist Youth, Bnai Akiva, Gordonia, Socialist Democratic Youth. Student associations and sports organizations such as Maccabi and Hapoel trained the youth for aliyah to Eretz Yisrael. Hechalutz operated kibbutz-type pioneer training. The cooperative carpentry shop of Hechalutz was run by A. Sragovitz.

Leftist organizations were small. They were officially banned for many years. The Communists operated underground until the Soviets took over Lithuania in 1940. Jewish educational and cultural institutions were then turned over to the Jewish Communists.

On Aug. 15, 1941, after the Nazi occupation, the Jews were sent to the ghetto in Slobodka. Most of them were killed within 2 to 3 years.

From the rabbinate: R. Ezriel bar Yehuda; R. Uri Zakesh; R. Moshe Halevy Soloveichik; R. Yosef bar Moshe Soloveichik; R. Menachem-Mendel Rabinovitz.

Heads of the Beit Din: R. Arye-Leib bar Menachem-Zondel Shapira [5609-5613/1840-1853]; R. Moshe-Yitzhak-

Avigdor bar Shmuel; R. Yehoshua-Leib Diskin; R. Yitzhak-Elhanan Spektor [5624-5656/1864-1896]; R. Zvi bar Yitzhak Elhanan Rabinovitz [5656-5670/1896-1910]; R. Avraham-Dubar bar Zalman Sender Shapira [5673-5703/1913-1943].

Judges and Rabbis: R. Moshe bar Eliahu; R. Avraham bar Moshe Zacheim; R. Arye Dayks; R. Yitzhak Aronovsky; R. Yisrael-Nissan Krek; R. Gershon Gutman; Rabbi Bilitzky; R. Yisrael Rosenson; R. Simcha Gittlevitz; R. Yitzhak-Zev Soloveichik; R. Reuven Snitkind.

Heads of Yeshivas: R. Yisrael Salanter, R. Isser-Zalman Meltzer, R. Zvi-Hirsh Levitan, R. Reuven Miltzky, R. Baruch-Dov Libovitz, R. Yakov bar Yisrael Katz, R. Avraham-Aaron Burstein, R. Yosef-David Berger, R. Haim-Sholom-Tuvia Rabinovitz, R. Naftali-Zvi Trop, R. Yitzhak-Yakov bar Shmuel-Rabinovitz, R. Shlomo-Natan Cutler, R. Neta-Zvi Finkel, R. Yosef-BenZion Friedman, R. Moshe-Mordechai Epstein, R. Eliahu-Bar Lizrovitz, R. Gershon Gutman, R. Baruch Horvitz, R. Yitzhak-Isaac Sahr, R. Shraga bar Baruch Horvitz, R. Yitzhak-Isaac-Eliezer Hirshovitz, R. Shmuel-Haim Yanchuk, R. Dov Rethoiz, R. Simcha Gittlevitz, R. Zev Dezikansky, R. Yitzhak Meltzer, R. Zvi Schneider, R. Yakov Pikelnisky.

Public figures during Independent Lithuania: Leon Uzhinsky; David Ilgovsky; Kalman Ipp; Arye Interiligter; Dr. Elhanan Elkes; Dr. Benjamin Berger; Boris Bernstein; Abba Blosher; Dr. Benjamin Blodz; Leib Garfunkle; Shmuel Goldberg; Attorney Yakov Goldberg; Natan Goren (Greenblatt); Dr. Elhanan Dobrovitz; Dr. Yitzhak-Raphael Holtzberg (Etzion); Dr. Meshullam Wolf; Zvi (Grigori-Hans) Wolf; Attorney Shlomo Horonzhitzky; Zalman Trekinishsky; Noah Yaffe; Helena Katzkeles; Moshe Cohen; Dr. Abba Lapin; Dr. Yitzhak Levitan; David Levin; Yosef Margolin; Dr. Moshe Matis; Anna Matis; Rabbi Shlomo Muntzer; Dr. Menahem Soloveichik; Liaunti Soloveichik; Matityahu Soloveichik; Dr. Mendel Sudarsky; Elta Sudarsky; Eliahu

Solomon; Attorney Ozer Finkelstein; Dr. Lazar Finkelstein; Dr. Shmuel Alishiv; Zvi Porat; Yitzchak Kopilovitz; Dr. Krever; Yosef Reginsky; R. Yisrael Rosenson; R. A.E. Rodner; Isser Rabinovitz; Felix Rabinovitz; Shulamit Rabinovitz; Yakov Robinsohn; Reuven Rubinstein; Dr. Eliezer Rachmilevitz; Dr. Nachman Rachmilevitz; Dr. D.M. Schwartz; Yisrael Strasburg; Yitzhak Streichman; Yitzhak Shmuelovitz; Tuvia Shapira; Shmuel-Zeidel Sharshavsky.

Natives: Yonatan bar Mordechai Eliasberg; Yakov-David bar Yehuda Gordon; Asher-Lipman bar Shmuel-Halevy Zerachy; Zvi-Hirsh Levitan; Kalman bar Eliezer Magid; Yosef bar Moshe Halevy Soloveichik; Shimon-Yitzhak bar Yehuda-Zvi Halevy Finkelstein; Zvi Farber; Zvi-Pesach bar Yehuda-Leib Frank; Shlomo-Natan Kotler; Tuvia bar Yosef Gefen; Eliezer-Simcha bar Menachem-Mendel Rabinovitz; Shmuel-Moshe bar Arye-Leib Shapira; Shlomo-Pinchas bar Moshe-Shmuel Batnitzky; Yehuda-Dov bar Natan Bernstein; Shraga bar Baruch Horvitz; Shmuel-Yitzhak bar Zvi Yaffe; Yosef-Zvi bar Avraham Halevy Kalmans; Paul Abelson [attorney and labor mediator]; Shachna Abramson [attorney and delegate to the Duma]; Hyman Einilov [researcher]; Isadore Elishiv [writer]; Esther Elishiv [writer]; Dora Askovitch [writer]; Yehezkel Epstein [rabbi and researcher]; Mordechai Epstein [economist]; Yisrael Bitan [researcher]; Harold Berman [editor and translator]; Leon Bramson [1869-1949; attorney and community figure; member of the first Lithuanian Duma]; Moshe Bramson [revolutionary]; R. Yehuda-Dov Bernstein [rabbi and engineer]; Julius Blumenthal [editor]; Yehoshua Gordon [activist in the Haganah of Eretz Yisrael]; Emma Goldman [anarchist]; Levy Ginzburg [halachic scholar]; Natan Greenstein [chemist]; Oscar Gruzenberg [attorney; candidate for Lithuanian Duma]; Israel (Louie) Dublin [statistician]; Yitzhak Dembo [physician and public figure]; Yehezkel Dilion [in leadership of Betar]; Yitzhak Dunsky [writer and communal worker]; Bernard

Horvitz [banker and Zionist figure]; Mordechai Alprin [merchant and Zionist figure]; Nehamia Hoffman [journalist]; Zalman Vilk [Zionist figure]; Avraham Veldstein [writer and activist in the Zionist Labor Movement]; Meshulam Wolf [public figure]; Zvi (Grigory, Hans) Wolf (public figure); Arnold Velpe [conductor]; Haim-Arye Zota [educator and writer]; Louie Zetenstein [industrialist]; Moshe-Zev Zun [educator and Zionist figure]; Sholom-Yosef Zilberstein [researcher]; Menahem Zaltzberg [writer]; Yehuda-Leib Yaffo [merchant and author]; Mordechai Yatkonsky [community figure]; Reuven-Leon Cohen [bacteriologist]; Helena Katzkeles [educator]; Avraham-Moshe Luntz [researcher of the Land of Israel]; Eliezer-Daniel Lekson [journalist]; Yehoshua Levinson [writer]; Nahum Levinsky [Bund leader]; Avraham Mapu [writer]; Miriam Mosesohn [writer]; Pinchas Mordel [scholar]; Irving Miller [rabbi and Zionist figure]; Oscar Minkovsky [endocrinologist]; Herman Minkovsky [mathematician]; Julius Metz [plant pathologist]; Shimon Merkel [leader in Haredi community]; Arye Mapu [physician]; Hirsh Neviazher [public figure]; Benjamin-Zev Neviazher [community leader]; Mark Nathansohn [revolutionary]; Leon Sevizh [attorney and journalist]; Abba Soloveichik [community leader]; Menachem Soloveichik [community leader and Bible scholar]; Matityahu Soloveichik [community figure]; Yenta Sardetzky [writer]; Binyamin Feivelson [artist]; David Feinberg [community figure]; Ozer Finkelstein [attorney and community figure]; Yosef-Shlomo Frinovitz [artist]; William Kayser [Yiddish poet]; Yekutiel (Gornitzky) Kaisin [writer]; Yehuda-Leib Klivensky [public figure and in Hovevei Zion]; Avraham Kaplan [author]; Lazar Kerstin [artist]; Shlomo Kelzon [community leader]; David Carno [engineer]; Aaron Karon [educator]; Yitzhak Rabinovitz [poet]; Lydia Rabinovitz-Kempner [bacteriologist]; Herman Rabinovitz [rabbi]; Yeshayahu Rosenberg (Carl Forenberg) [writer]; Anna Rappaport [writer]; Isser Rabinovitz [commu-

nity leader]; Binyamin Rabinovitz; A. S. Schwartz [physician and poet]; Moshe-Aaron Shmelitzensky [leader of Hovevei Zion]; Reuven Snitkind [rabbi]; Yehuda-Eidel Sharshavsky [talmudic scholar]; D.M. Schwartz [physician and Zionist figure].

Additional references:

Dr. Lazar Goldstein-Golden (1901-1981), *From Ghetto Kovno to Dachau;* Max Rosenfeld, English trans. Published by Esther Goldstein, New York, 1985.

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Jacob Oleiski: A Man's Work, edited by I. Posner, published by ORT Israel and The Association of Lithuanian Jews in Israel, 1986. About Oleiski's career with ORT in Kovno and then as Director of ORT schools throughout Lithuania. Later with ORT in the Kovno Ghetto. (Hebrew)

KRAKINOVA (KRAKENAVA) - Ponevezh District D2

Krakinova is near Keidan (18 miles) and Ponevezh (18), on the Neviazha River. The nearest train station was 10 miles away.

Before World War I, approximately 300 Jewish families lived there. During the War, the Jews were expelled to Russia. The entire town burned down. After the War (1921), there were 150 Jewish families, and in 1938, 60 families.

The Jews made a living mainly from trade in flax. There were few Jewish artisans. Two large flour mills were owned by Jews. Mondays and Thursdays were market days.

They had a synagogue, a beit midrash, a kloiz, and a large yeshiva which was established and run by Rabbi Moshe Heskin. Torah studies went on in the beit midrash day and night. The Tarbut School had about 170 pupils. There was a

library with about 2000 volumes. They also had charitable institutions and social aid groups. There were youth organizations, including Maccabi, Young Pioneer and Hashomer Hazair.

From the rabbinate: R. Moshe-Mishel Luria [served as the rabbi for 50 years]; R. Natan-Neta Plaum/Flaum [born in the town, he was the son of R. Mishel. He served as a rabbi for 35 years and died in 5655/1895]. R. Shneour-Zalman Shneourson [died in 5645/1885]; R. Moshe Heskin [served 15 years as rabbi, until 5675/1915]; and the last rabbi, R. Benjamin Movasha*.

Natives: R. Shaul [son of Moshe-Mishel Luria]; R. Eliezer-Yehuda Rabinovitz; Yosef-Eliahu Fried; Abba Shaban, [public figure in South Africa].

Additional reference:

Amos Ben Shalom, *Portrait of a Volksmensch*, Johannesburg, So. Africa: Grosvenor Publishing Co., 1974. Shaban was born in Krakinovo. Chapter 1 is "Shaban and His Environment."

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KRAPINA **C1**

Krapina was a village near Poshvitan (3 miles). It had a Jewish community before World War I.

KRETINGA (KRETINGA) - District Capital **A2**

Kretinga is near Memel (13 miles), Polangen (6), Plungian (25) and Darbian (8). It is located 7 miles from the Baltic Sea and is near the German border. The rail lines Kovno-Memel-Tilsit and Shavli-Plungian-Kretinga passed through the town.

Kretinga is one of the oldest settlements of Lithuania. The first information known is from the thirteenth century. It then served as a fortress of the Livonian Order. After the battle in Kursha, it went to the Lithuanians. From 1572 to the 1830's, the elite of the Katkevitz family ran the town. During the same period, it was called Krolshtat after the military commander Yohan Krol Katkevitz. In 1607, with the establishment of storehouses for products brought from Prussia, the trade centers changed to northern Lithuania. Yohan Krol obtained Magdeburg Rights for the town, and its symbol from then on was a lion. He was involved in planning out the city and its roads. The daughter of Yohan Krol married a prince from the Sapieha Family. From that time, the city was owned by that family. It passed from them to the Masalsky family and later to the Pototzky family. When the Russians took control, it passed to Count Zubov, who sold it to Count Tishkevitz. During Independent Lithuania, a large estate owned by the Tishkevitz family still existed in the area.

The beginnings of a Jewish settlement date from the seventeenth century according to documents from 1639, but details only begin in the year 1847. At that time, 1738 Jews lived there. By the end of the nineteenth century, the numbers declined. In 1897, there were 1203 Jews, 35% of the general population. In 1921, about 1000 Jews lived there. In 1933, the Jewish population was about 800. In 1941, the Jewish population was about 1000, which included some Jewish refugees from Memel.

In 1889, the town burned down, including the synagogue, the beit midrash and the kloiz. These buildings were rebuilt.

The Jews had trade with Memel Region and with East Prussia. They also benefitted from their proximity to the resort town of Polangen, especially during the summer vacation season. There were Jewish arts and crafts factories

which made amber jewelry to be sold as souvenirs to vacationers and tourists.

The Jewish Peoples Bank had 233 members in 1932.

During Independent Lithuania, there was a Tarbut School and a library. An interest-free loan fund was active in the community, as well as Bikur Holim and other aid institutions. Most of the Jewish community was Zionistic. The youth participated in various Zionist associations. There also was the society of Tiferet Bachurim and the children's association of Perchei Shoshanim which collected books for the synagogues.

From the rabbinate: R. Leib [who also served as a rabbi of Darbian and Polangen, but his permanent position was in Kretinga]; R. Aaron [later was the Head of the Beit Din in Pinsk]; R. Menahem Mendel; R. Shlomo-Zalman Zakan ["Zalmela Fromak"; he died in 5636/1876]; R. Arye-Leib Lipkin; R. Zvi-Hirsh Shur and the last rabbi, R. Binyamin Persky* [son-in-law of R. Zvi Shur].

Natives: R. Yisrael-Zelig Teplitz; R. Eliahu Levinsohn [R. Elinkeh of Kretinga; philanthropist and public figure]; Bereko Yuslavitz (Berek Joselewicz) [a leader in the Polish Revolt]; Eliezer Shulman [writer]; Yisrael Drubin [from the Bilu]; Yosef Shmuel [sociologist].

KRINCHIN (KRINCINAS) - Birzh District D1

Krinchin is a village northeast of Posvol (5 miles) and Birzh (13).

The Jewish community of Krinchin was one of the first in Lithuania.

Before World War I, the town had about 300 Jewish families. The economy was based on trade and tanning.

In 1923, 37 Jews lived there. Just prior to the Holocaust, there were 5 Jewish families.

In 1897, the tanners struck against the community leaders. They took over the east wall of the synagogue

reserved for the wealthy. They felt that they were unfairly treated and demanded good "aliyot." The tanners refused to leave and the police were called in.

KROK (KRAKIAI) - Keidan District **C2**

Krok is near Keidan (14 miles), Datnuva (7), and Grinkishok. The nearest train station was at Datnuva.

In 1897, the Jewish population was 450. In 1914, it reached 800. At the outbreak of the Holocaust, about 150 Jewish families lived there.

During World War I, the Jews were expelled. Some succeeded in finding temporary shelter in Vilna, and then returned to the town the same year after its capture by the Germans. But even under the German regime, the Jews suffered deprivation and forced labor. After the War, a sizable number of refugees returned from Russia. With outside help, they began to rehabilitate the life of the town.

In 1930, the Jewish community had 165 families. Some earned a living from trade. They depended on market day which was on Wednesday. But most earned a living from hard labor as cartmen, tanners, blacksmiths and the like. During Independent Lithuania, some lived off of aid sent by relatives abroad, especially from South Africa.

The Jewish Peoples Bank had 132 members in 1929. Its founder and manager for many years was Meir Gordon.

Despite the poverty, the town had a spiritual and communal life. About 80 pupils studied at the Tarbut School. There were also cheders, a small yeshiva, a library named A. F./P. Pryal/Faiel, a drama club and a choir. Almost everyone belonged to a Torah study society (Shas Mishnayot, Ein Yakov or Tiferet Bachurim). The youth participated in Young Zionists, Tsofim (Scouts), Maccabi and Hechalutz (Pioneers) - 45 of whose members made aliyah to Eretz Yisrael. They all knew Hebrew fluently.

There was a synagogue and two minyans. Charitable institutions included a gemmach (charitable loan fund), Linat Hazedek and a volunteer fire department.

From the rabbinate: R. Shimon bar Shabbatai [teacher and rabbi; died 5582/1822]; R. Zalman-Simcha bar Avraham-Shimon Troip, [5632/1872]; R. Meir Rabinsohn; R. Yehoshua-Yosef Periel/Feriyel; R. Eliahu-Meir Feivelson; R. BenZion Notlevitz [until 5665/1905]; R. Haim-Meir Feldberg [his son, Dr. Leon Feldberg, was editor of the Jewish Times in Johannesburg]; and the last rabbi, R. David Goldberg* [related by marriage to R. Feldberg].

Community leaders: Shabbatai Farber [ritual slaughterer]; Yakov Fried and his son Haim; R. Tocker; Levy Vidokler; Moshe-Ichye Abramson and David Feldberg.

KRON (KRUONIS) - Kovno District **D3**

Kron is a town about 18 miles southeast of Kovno. Before the Holocaust, about 25 families lived there.

There was a beit midrash in the town.

KROP (KRAOPIAI) - Shavli District **C1**

Krop was near Zhager (12 miles) in Shavli District. It had a Jewish community at one time.

KROZH (KRAZIAI) - Rasin District **B2**

Krozh is approximately 35 miles from the East Prussian border. Its primary commercial ties were with Kelme (11 miles) and Memel (50). The nearest rail line was in Nemoksht. The town was near a large pine forest.

Krozh was named for the River Krazhianta which flows past it. The source of the river is the springs in Karklian (6 miles). It flows by Krozh and Kelme to the Dubisa, a tributary of the Nieman River.

Krozh was known in the tenth century. It was used for pagan sacrifices to the goddess of the forest, Medeine. The

cultic site is known as the "Mount of the Hunters." In recent times, it was used for hiking and recreation. Adjoining the town is a pine forest, a well-known summer resort and an important source of wood for heating and building. The summer vacation spot was loved by Duchess Radziwill of Poland.

In 1257, the town was conquered by the Livonian Order of the Teutonic Knights. It was later returned to Lithuania. At the beginning of the fifteenth century, Vitovt, the Grand Duke of Lithuania, erected a Christian Church and a Benedictine monastery. At the end of the century, a "temple for monks" was established in a large stone building.

In the seventeenth century, Jesuits, expelled from England, settled in Krozh. They built a second large Christian Church, which was well-fortified. They erected a gymnasium (a classical high school) for the children of the elite. In 1846, it was transferred to Kovno under the name "Krozhian Gymnasia."

In 1892, a Catholic rebellion against the politics of Russification of government occurred in the town. The authorities transferred the second church to the Provo-Slavs of the area. Cossacks were sent to the town. The rebellion ended with mass arrests and with many injured. Many were exiled to Siberia.

The Jewish community dates from the fifteenth century. In the following century, the community organized. Dignitaries were active in the "Council of the Lands." At that time, the town was part of the Keidan northern circuit. Krozh was a center for the surrounding communities. Delegates from the northern circuit would assemble there. At the end of the seventeenth century, the first rabbi was appointed. The town became a center for learning Kabbalah in Lithuania.

In 1766, there were 1048 Jews in Krozh. In 1888, there were 220 Jewish families or 1125 people, 32% of the general population of 3375. In 1925, 650 Jews (130 families) lived

there, and in 1929 - 535 Jews (107 families). Before World War II, about 100 Jewish families lived there. In 1941, 462 Jews were killed in the Holocaust.

In 1848, a large fire destroyed much of the Jewish community. The town itself was partially rebuilt. Prior to this time, Krozh extended for over a mile southward to the Village of Sovitishuk and 2 miles to the west, to Linkovza. After the fire, the Jewish community waned. From 1880, when the road to Prussia via Kelme and the Libau-Rumanian rail line were laid, Shavli and Kelme advanced and Krozh declined further. A large emigration began to America, South Africa and Australia.

In the 1890's, a post office was established. Previously, two Jews went once or twice a week to the nearest branch of the post office to bring and receive mail.

The Jews of Krozh were mainly involved in crafts and trade. Market day was Monday. In 1880, there were 192 craftsmen, including 53 tailors, 25 shoemakers, 30 brush makers and 12 butchers. There were 129 merchants, including 27 retail shopkeepers, 2 wholesalers, 12 brandy sellers, 18 horse-traders, 12 fruit-garden tenants, 5 vegetable-garden tenants and 3 innkeepers. Of 79 laborers, there were 60 working in 2 workshops for processing bristles, 2 farmers, 4 laundrymen and 3 porters. In addition, there was a rabbi, a cantor, 2 shochets, 3 shammases, a doctor, a medic, 12 melameds, 2 teachers and 29 beggars and widows. In the cheders, 120 boys were enrolled. In the last years before the Holocaust, there were 54 merchants and shopkeepers, 22 craftsmen, 4 laborers and 12 of the free professions.

In 1925, the Jewish Peoples Bank was founded. It had 132 members in 1932. In 1925, the first automobile was acquired for transportation and hauling to replace horses and wagons. For the first time, the trip to Shavli and back did not take more than one day. In 1926, electricity was installed. In

1927, sidewalks were laid and trees were planted along their length.

Krozh had an old beit midrash in which there were 2 shtiblach for prayer and Torah. In the mid-nineteenth century, a large synagogue was built for Shabbat and Holidays. It had one of the woodcarved holy arks that were renowned in Lithuania. Similar holy arks were also located in Kelme, Shukian and Yurburg.

Long-standing societies for Torah and charity were active. In the nineteenth century, there was Gemara, Mishnayot, Chayai-Adam, Ein-Yakov, Midrash, Tehillim, Menorat-Hamaor, Chafetz Haim (for study of his books), 2 Bible study societies, Chevra Kadisha (burial society), Netaai Shashuim (for the acquisition of books for the beit midrash), Tikun Sfarim (school book repairs), Perchei Shoshanim (for buying wood to heat the beit midrash), Bikur Holim, Hachnasat Orchim, Talmud Torah (for the support of teachers in a special cheder); a loan society (to give loans to members, who initially deposited 5 rubles and paid a monthly sum of 2 rubles. "Needy people" at the end of the century received loans from the "honorable wealthy man," Chaim-Neta Zacks. The "loan society" later became the Gemach Fund, which also gave loans to the poor). In the 1880's, there was a "Dorshei Zion" Society, an organization of "Hovevei Zion," which sent money to Rabbi Pines for Petach Tikvah. During Independent Lithuania, some of the societies terminated. But added were Tiferet Bachurim (unmarried, religious men who prayed and studied together in a special minyan) and Linat Hazedek (providing medical assistance and overnight care at the home of sick).

Hovevei-Zion and preachers of Zionism appeared at the beginning of this century. Two young men came from outside the country to organize Zionist organizations. Eidelman founded the Young Zionist Party and Yitzhak Biber founded "Young Israel" (a party of religious Zionists). Both organized

meeting centers and Hebrew lessons. When they left, the community had been organized and a committee elected.

In 1922, a student library was organized. In 1924, an ethnic public library was created with books in Yiddish and Hebrew. The same year Tzofim (Scouts) and Maccabi were organized and activities began for Keren Kayemet L'Yisrael and Keren Hayesod. In 1925, the town had 61 Keren Kayemet boxes. Later, Hechalutz (Pioneers), Young Pioneers, Socialist Democrats and Betar were founded. Abba Bonimovitz was a leading Zionist figure.

Jewish pupils studied at the Lithuanian gymnasium (classical high school) and some relationships were formed between the Jewish and Lithuanian youth. There was a Jewish representative in the municipality. However, the tendency toward "Lithuanianization" persisted. An early example was a law requiring Sunday closing. The Verslaninki cooperatives undercut Jewish merchants. Lacking opportunities for the future, Jewish youth moved to the larger cities, especially Memel. Some emigrated to Eretz Yisrael, while others went to other countries.

From the rabbinate: R. Yakov bar Eliahu Halevy Shur [beginning of the eighteenth century; related to R. Yehezkel Katzenelbogen, the Gaon of Hamburg. According to the introduction of a responsa by the "Rema," R. Moshe Isserles, published in Amsterdam, the lineage ("yichus") of R. Yakov extends to the Rema, to Rashi and to the Tanna R. Yochanan HaSandler, who was the fourth generation to R. Gamaliel the Elder of the royal family of David. From his descendants - R. Yehezkel Halevy Landau who was the third Beit Din chairman in Vilna and sat on the bench of the Gaon Rabbi Ably of Posvol]; R. Yehuda-Leib bar Ezriel Ziv [mid-eighteenth century rabbi]; R. Moshe Halevy Horwitz [taken to Vilna to be a teacher of the children of the Vilna Gaon. Later, he was a maggid mesharim (preacher) in Vilna until 1811. He was a religious court judge until his death in

5581/1821.] R. Abraham bar Shlomo Zalman [brother of the Vilna Gaon]; R. Uri [end of the eighteenth century; related by marriage to R. Eliahu]; R. Yom-Tov Lipman [end of eighteenth century]; R. Avraham "Hasid" [mentioned in "Zichoron Avraham]; R. Mordechai Rabinovitz [beginning of nineteenth century]; R. Yeshaya bar Eliahu [rabbinical court judge in Krozh and rabbi in Salant]; R. Bendt [son-in-law of R. Eliahu]; R. Yakov bar Menahem [son-in-law of R. Eliahu. Served 40 years as a rabbi in Krozh. Died in Jerusalem]. Simcha Halevy Horwitz [1830-1895; at age 18 he became a rabbi. He lived in Krozh, Shaduva and Liakhovitz. Descended from Rabbi Yeshaya Hurvitz, the Sh'la. He was in Hovevei Zion and a relief society. Some of his letters were published. An obituary was printed in "Luach Achiasaf" in 5656/1896]. R. Zevullan-Leib bar Yom-Tov Lipman [President of the rabbinical court of Darshunishuk, Gudleva, Filipova, Krozh and Plungian, in the mid-nineteenth century. He was a great-grandson of the "Rit" from the eighteenth century. R. Yitzhak Lipkin [son of R. Yisrael Salanter. He served later in Yanova and Ponevezh]; R. Zeev-Wolf bar Aaron Yehoshua Torbovitz [1846-1921]; R. Abraham-Baer Hamburg [rabbinical court judge in Krozh in the 1890's]; R. Yosef-Avigdor bar Yom-Tov Lipman Koshel-Kessler [born in 1885; related through marriage to Rabbi Zeev Torbovitz, mentioned above. Served in the rabbinate of Verzhon and later filled the place of his father-in-law in Krozh. In 1923 he emigrated to the United States and there was chosen as head of the Beit Din in Rockaway. In 1939 published the book "Tiferet Ziv" of his father-in-law with added notes under the name "Yad-Yosef." In 1941 "Tiferet Yosef"-part I, was published and in it a responsa and negotiation in Halacha with contemporary rabbis. He was a member of the council of rabbis in the U.S. and an enthusiastic religious figure]; R. Kalman bar Eliezer Maggid [1874-1941]; R. Eliahu-Mordechai bar Zvi-Yechiel Halevy Velkovsky; and the last rabbi,

R. Eliahu Kremerman* [previously head of the Kelme Yeshiva].

Rabbis who came from Krozh and served in other communities: R. David [rabbi of Meretsh]; R. Shmuel [died at age 30]; R. Mashhal Mainhes [died at age 40 in Vilna]; R. Yekutiel-Leib bar Yakov Elyon [a rabbi in Zhezmir; he wrote a book "Mishneh Yekutiel" or "Gelion Maharil" (Warsaw, 1893]; R. Yakov Yosef ["Yankele Charif"]; R. Moshe Zebulun Margaliot [replaced R. Yakov-Yosef in New York].

Notables: Eliahu bar Meir [a scholar and wealthy man at the beginning of the nineteenth century. His sister was the second wife of the Vilna Gaon, who honored R. Eliahu by officiating at his wedding. He had 4 sons. Yehezkel was a rabbi in Shavli. Yeshaya, mentioned above, was the youngest son of R. Eliahu, born to him at age 90. R. Uri was related to him by marriage; R. Yakov and R. Bendt, mentioned above, were his sons-in-law. R. Yitzhak (Itzhala Krezer), a great and righteous rabbi, in Shas (Six Orders of the Mishnah) and posim; in 1855, he founded a special cheder in Vaigova. The second son, R. Yehoshua-Heshel Eliashsohn, was a rabbi in the communities of Shaki, Yanova, Zhezmir, Vilki, Sventzion and Sieni. He was called "Head of Iron." Lilienblum mentions him by this nickname in his writing. In his time he opposed the forming of the "Musar House" of Israel Salanter out of fear of establishing a new sect of Jews. He died in 1870. His daughter was Sarah Tzirel (1810-1878) and her husband R. Izik was one of the Torah greats of Vilna. He was invited there to help at the time of the decree of Nicholas I and to make Vilna a spiritual center. He returned to Krozh, and after his daughter was burned in a large fire, he devoted himself to farming near Krozh. Shayna Elka was the daughter of Sarah Tzirel; her grandsons included: the writers and agronomists Yitzhak, Meir and Mordechai Vilkansky, the writer Eliezer-Eliahu Friedman and Dr. Moshe Krieger. Eliezer Shulman [1837-1904, a writer];

Yehoshua Davidovitch [1865-1897, a poet. Ahad Ha'am eulogized him in "Hashaloach," vol. 1, p. 211]; Naftali Friedman [1863-1921, attorney, a delegate from Kovno Gubernia to the Third and Fourth Duma in Russia, and was the final Lithuanian delegate].

KRUK (KRIUKAI) - Shavli District **C1**

Kruk is near Yanishok (10 miles), Zhaimel (8), Zhager (25) and Poshvitin (10), and the Yanishok-Zhaimel-Birzh train line. The train station was one mile away. Kruk is near the Latvian border.

Before World War I, there were about 200 Jewish families living there, but during the War they were expelled. During Independent Lithuania, there were about 100 Jewish families in the community.

Before World War I, the town served as a commercial center for a large rural area. But then the new border cut it off from its natural market in Latvia and caused it to decline economically. The Jews worked at small-scale trade with farmers in grain, flax, work animals and fruits. In addition, they received support from relations abroad. A significant number emigrated to the United States and South Africa or went to Palestine. Before the Holocaust, the town had less than 50 Jewish families (about 200 people).

There was a large synagogue and a Yavneh School.

From the rabbinate: R. Dov bar Shlomo-Zalman Kook, R. Meir Verzhavlovsky* [served in Kruk for 17 years].

KRUKI (KRIUKAI) - Shaki District **C1**

Kruki was a small town on the left bank of the Nieman River near Kovno (25 miles) and opposite Sardonik.

Before World War II, about 100 Jews lived there (about 20 families).

KUPISHOK (KUPISKIS) - Ponevezh District E2

Kupishok is near Panimunik (21 miles), Skopishok (12), Subotsh (12), Rakishok (24), Ponevezh (24), Ponidel (18), Kamai (12), and Vabolnik (13). The nearest train station was in Subotsh.

During Czarist rule, the town was called "Slavianisky" and was included in Vilkomir District. It is located on the Kupa and Levena Rivers. Around it are thick forests.

A Jewish community existed there for over 300 years, as evidenced by old tombstones.

In 1847, 1350 Jews lived there. In 1897, the Jewish population was 2661, 71% of the general population.

In 1875, the town burned down.

During World War I, part of the Jewish community left for Vilna and the interior of Russia. After the War (1921), the Jewish population was 1500, and in 1932 - 1444, 54% of the general population. During Independent Lithuania, many of the young people left the town and emigrated to South Africa or Palestine. However, by the time of the Holocaust, the Jewish population was close to 1500.

The Jews engaged primarily in small-scale trade, crafts and peddling. In 1937, there were 22 artisans, including 5 shoemakers and needleworkers, 2 tailors, 3 metal workers and a baker. A significant number of Jews depended upon support from relatives abroad.

The Jewish Peoples Bank had 369 members in 1929.

In the town were Hasidim and Mitnagdim; each group had a rabbi and a shochet. On Sabbath eve a siren was sounded at the flour mill owned by Hannan Milner as a sign of the coming of Shabbat. After a few minutes, a second siren was sounded to announce candle-lighting time.

The community had 3 prayer-houses: a Hasidic synagogue, a beit midrash of the Mitnagdim and the Great Synagogue, which was a beautiful old building. There was a

yeshiva, Talmud Torah, Yavneh School, Tarbut School, Yiddish School, Hebrew kindergarten and library.

There were societies for the study of Torah, such as Tiferet Bachurim. The charitable institutions included Linat Hazedek, Hachnasat Kalla and a loan fund. All the Zionist parties as well as Agudat Yisrael were represented.

From the rabbinate: R. Meir Epstein (Shnipishker); R. Alexander (Sender) Hacohen Kaplan [previously Head of the Beit Din in Vilkomir, in the days of R. Aaron. Afterward he came to Kupishok and served for 45 years. He wrote the book "Shlomi Nedarim," on a tractate concerning vows and annotations of the Six Orders of the Mishnah, which remained a manuscript; he died in 5644/1884]; R. Abba-Yakov Borochov [5647-5649/1887-1889]; R. Yehuda-Leib-Sholom Tzinabel; R. Yehuda-Leib Fein; R. Avraham Zvi bar Moshe Brodneh [Hasidic rabbi]; R. Eliahu-Meir Feivelson [died 5688/1928]; R. Zalman Partzovsky* and R. Yisrael-Noah Chatzkevitz* [the last Hasidic rabbi].

Natives: R. Baruch Feivelson; R. Elhanan Cohen; R. Yakov-Shmuel Yaffe [agronomist]; Shlomo Kodesh [teacher, public figure and author of the book *Zo Kupishok Shehyeta*].

Additional reference:

Shlomo Kodesh, *Zo Kupishok Shehyeta*, Tel-Aviv: N. Tversky Co., Ltd., 5706/1946. The book (in Hebrew) is a four-part poem telling about the life of generations in his Lithuanian town of Kupishok.

KUPRELISHKA (KAPRELISKIAI) **D1**

Kuprelishka is near Vabolnik (10 miles). It had a Jewish population before the Holocaust.

KURKLI (KURKLIAI) - Vilkomir District **E2**

Kurkli is near Vilkomir (15 miles), Aniksht (9) and Bolnik (11).

There were two prayer houses in the town: an old beit midrash and a new "shul." The beit midrash was used in the winter because it had a stove for heating. They would pray in the shul during the summer. In 1885, when the beit midrash looked like it was going to fall down, the stove was transferred to the shul.

There was a cheder, but because of the small number of students there was no Hebrew elementary school. A number of children went to the Lithuanian school. They had a Yiddish library, which was located in the home of the baker, Yisrael Yaffe.

"Hachnasat Orchim" was at the home of the shochet R. Neta-Bezalel Davidovitz. The charitable loan fund was also handled from his home. He served as the gabbai and treasurer of the synagogue. Money came from Jews formerly of Kurkali but living abroad and from Christian estate owners who had trade connections with the Jews. During Independent Lithuania and up to the Holocaust, approximately 250 Jews lived there (about 50 families), 20% of the general population.

There were two Zionist organizations. One was the Socialist Zionists and the other was the general Zionists. There also was a small training kibbutz in which pioneers worked in wood cutting and house painting.

Every Sunday goods were sold in the Jewish stores. During the rest of the week they would peddle in neighboring villages and return home for Shabbat. There were a few Jewish artisans in the town. The pharmacy was owned by Jews. The flour mill was owned by a Christian, but a Jew leased it. Due to their poor living conditions, many Jews emigrated to South Africa, Brazil, Cuba and the U.S.

From the rabbinate: R. Moshe-Yitzhak Braver [from 5654/1894]; R. Dimant.

KURSHAN (KURSENAI) - Shavli District B1

Kurshan is near Gruzd (13 miles), Luknik (15), Shukian (15) and Shavli (16). It is surrounded by hills and forests and is on the banks of the Venta River. The train station was 3 miles from the town.

In 1897, the Jewish community numbered 1542 people, 48% of the general population. In 1921, there were about 1000. In 1939, the Jewish population was about 900.

There were two large fires in the town. In 1905, all Jewish homes burned down. The other fire occurred in 1915.

Before World War I, there were 6 Jewish families in the neighboring settlement of Kuzhi. During World War I, the Jews, headed by the Kibart family, were accused of hiding German soldiers. This accusation was used as a cause for expelling the Jews from Kovno Gubernia. The Jews of Kurshan were forced to leave and abandon their property.

During World War I, the town was destroyed, including 255 Jewish homes. After the War, a part of the Jewish community returned and reestablished a settlement.

The main Jewish occupation was trade in produce, lumber, and flax. Jews also owned sawmills and factories for tile, oven porcelain and fired pots. The Jews developed a yellow cheese ("Tilzit") industry. In particular, the Peres Brothers had a large market for their products.

The Jewish Peoples Bank had 207 members in 1932.

The large synagogue, built in 1879, burned down in 1915. In 1921, two new prayer houses were built. In 1927, a Tarbut School was established with 150 pupils. Next to the school was a library. There was also a Hebrew kindergarten, founded in 1927.

Among the charitable organizations was Bikur Holim and a charitable loan fund. Chapters of all of the Zionist parties were present as well as youth groups and sports associations (Maccabi).

From the rabbinate: R. Yehiel-Michel Hacohen Gold [5634/1874]; R. Shmuel-Moshe bar Arye-Leib Shapira [from 5659/1899 he was in Bobroisk]; R. Shlomo-Natan Kutler; R. Yisrael Riff"; R. Yitzhak-Isaac Friedman; and the last rabbi R. Yerachmiel Litwin" [from 5689/1929].

Natives: Haim Leibovitz [a rabbi in the U.S.]; Moshe bar Shaul Hacohen [a rabbi in Chicago]; Dr. Arye Kobovsky [Israeli envoy to Czechoslovakia and Argentina and president of Yad Vashem].

Additional reference:
Mentioned in the family history: *The Family* by Josef Lavee/ Leibowitch, 36 Beeri St., Tel Aviv, 64233 Israel.

KURTOVIAN (KURTUVENAI) - Shavli District C1

Kurtovian was near Shukian (6 miles) and Shavli (13). In 1923, 103 Jews lived there. Before World War I, there was a prayer house and a rabbi.

KUSHIDAR (KAISIADORYS) - Troki District D3

Kushidar is near Zhusli (6 miles), Zhezmir (5), Veviya (21), Visokidbor (24) and Kovno (21). It was a junction point on the rail line to Germany and from Libau to Rumania. Before World War I, there was also a Jewish settlement in the village of Tshabisky (11 miles). The train station was located a mile from the town.

The first four Jewish families to settle next to the station were those of David Tekatch, Shmuel Morgenstern, Haim Stershon and Yakov Chiyot. The men of these families were in the wood business, while the women ran hotels, restaurants and taverns.

The Jewish settlement developed rapidly. Prior to World War I, about 60 Jewish families lived there. They had a sound economic situation. There was a beit midrash, a rabbi, shochet and mohel, cheder metukan and a library.

During World War I, the Jews were expelled, but later returned. New borders were in effect, and the train line to Poland was cut off. The town's value as a junction point declined.

The drop in economic conditions caused many to emigrate to the United States, South Africa, Uruguay or Eretz Yisrael. The Jews who remained sustained themselves mainly on the trade they did on market days (Mondays and Wednesdays). The Jewish Peoples Bank had 119 members.

In 1921, 659 Jews were living in Kushidar (about 200 families). But, on the eve of the Holocaust, they numbered only 60 families. [*Yehadut Lita*, vol. 4 says about 150 Jewish families]

Fifteen children attended the local cheder. The Tarbut School had 42 pupils. A number of children continued their studies at the Hebrew high school in Kovno. There were Zionist associations, youth groups, sports groups (Maccabi), a Tiferet Bachurim Society, a Psalms society, Mishnayot and Shas.

From the rabbinate: R. Eliahu [President of the Beit Din of Kushidar and Pilten]; the last rabbi, R. David-Aaron Yaffe*.

Native: Morris Gest (Gershonovitz).

KUZHI (KUZIAI) - Shavli District **C2**

Kuzhi is near Kurshan (8 miles). Before World War I, 6 Jewish families lived there.

KVATKI (KVETKAI) - Birzh District **E1**

Kvatki was near Birzh (18 miles). Before World War I, there were Jews living there.

LABANOR (LABANORAS) - Utian District E2

Labanor is near Maliat (16 miles), Lingmian (6) and Sugint (13). The Jewish community had close contact with the neighboring towns.

LAIPOON (LEIPALINGIS) - Sieni District C3

Laipoon was a village near Vishay (6 miles), Serhai (20), Meretsh (15) and Kopchevo (10), by the Shfengla River. In the 1850's, a track of the Vilna-Warsaw line was laid near the village.

The Jewish village of Laipoon was founded in 1851 on a section of land from the government estate at Olkenik. That year the Jewish community consisted of 67 men and 56 women. There were also 2 Christian families.

At the end of the nineteenth century, some residents left for America. In 1897, there were 25 Jewish families, 134 individuals. The Jews left in World War I and not all returned after the War. Then Christians began to settle there. However, by 1921 the Jewish population was 160.

In 1863, a Jewish community called "farmers of Dekshna" was created. It included the villages of Laipoon and Pansishok. This community lasted until 1880. However, the land was of very poor quality, and the Jews lived in poverty.

Before World War I, Jewish settlements existed in the nearby villages of Lishkova, Blatshishok and Kamirintza.

In 1920, a fire broke out destroying 12 houses. As a result, a volunteer fire department was set up. All the members were Jews.

During Independent Lithuania, the Jewish farmers traded their products on market day, which was Thursdays, and at the 4 annual fairs.

There was no school in the town. The children went to school in nearby towns, such as Serhai and Meretsh. Some of the youth emigrated to Palestine.

The village had a shochet who also served as the mohel and helped in some other religious matters. There was a small beit midrash and a bathhouse. They used the cemetery in Olkenik.

The last rabbi there was Isaac Stanfer*.

Additional reference:

Information on Laipoon is included in *Olkeniki In Flames: A Memorial Book*, published by the Association of Former Residents of Olkeniki and Surroundings, Tel Aviv.

LAIVISHUK **D2**

Laivishuk was a village southwest of Vilkomir (4 miles). A few dozen Jewish families lived there in the nineteenth century. It had a synagogue.

LANDVAROVA (LENDVARAVAS) - Troki District **E3**

Landvarova is near Vilna (10 miles) and Troki (6). It had a Jewish community before World War I.

LATZKOVA (LECKAVA) - Mazhiak District **B1**

Latzkova is near Mazhiak (7 miles), Layazhova, Pikeln and Zhidik, on the Venta River.

The Jews lived along the single street that stretched through the town. The Christians lived at the edge of town.

In 1897, the Jewish population was 830, 70% of the general population.

In 1915, the Jews were exiled into Russia. Only 25 Jewish families, about 100 people, returned after the War.

The Jews had little shops and carried out small-scale trade with farmers from the outlying areas. Market day was every Thursday. Each year in June, there was a fair which lasted 10 days. Market days and fair days were the only times when there was traffic in and out of the town, and life was

lively and active. On other days, merchants and peddlers would go out to villages and nearby towns.

Most of the Jewish families received some support from their families living abroad.

There was one beit midrash and Shas and Mishnayot Societies.

About 10 Jewish families lived there at the outbreak of the Holocaust.

From the rabbinate: R. Avraham Horvitz [5624-5658/1864-1898]; R. Shlomo-Yakov Shein [5658-5694/1898-1934, previously was rabbi in Tzitovian and a rabbi and teacher in Tavrig. He wrote the book "Avnei Shaysh"]; and the last rabbi, R. Yakov Abelson*.

Natives: R. Moshe Zemach; R. Katriel Natan [rabbi in Augustova, author of "Keter Hamelech"]; R. Sholom-Moshe Shapira; Reuven Glick, [author of "Mishpatei Benai Adam"; he later settled in Petach Tikva]; and Shalom Ligum [industrialist].

LAYAZHOVA (LAYAZUVA) - Mazhaik District B1

Layazhova is near Mazhaik (11 miles), Veksna (13), Akmian (11) and Klikul (12).

In 1855, a large fire destroyed half of the town.

In 1897, there were 434 Jews, 46% of the general population of 931. During Independent Lithuania, the Jewish population was 300, 70 families. Just before the Holocaust, the number was down to 50, 13 families. Jews made their living from small trade and crafts.

Jews emigrated to the U.S., South Africa, England, and Palestine.

There was one beit midrash.

From the rabbinate: R. Zvi Pashdamsky [died in 5682/1922].

LAZDAI (LAZDIJAI) - Sieni District C3

Lazdai is near Vishay (12 miles), Laipoon (18), Serhai (13) and Mariampole (24). The nearest train station was at Shostakova (8 miles).

Lazdai was named for its founder, Prince Lazdas. Jewish settlement began in the sixteenth century when Prince Lazdas invited Jews to come and develop commerce.

Before World War I, Lazdai was in Suwalk Region. After the War, boundaries were established between Poland and Lithuania. Lazdai was included in Lithuania. Suwalk and Sieni, which were nearby, were included in Poland. Nevertheless, Lazdai continued to be in Sieni District.

In 1914, the Jews were expelled and their property stolen. That same year the town burned down. When the War ended, Jews returned to Lazdai. The establishment of national Lithuania was accompanied by pogroms against the Jews in connection with disputes between Lithuania and Poland, both demanding the town. When the area including Sieni went to Poland and Lazdai remained within Lithuania, the town was deprived of its natural economic base. Sources of a livelihood for Jews declined. Youth began leaving the town and emigrating. In 1922, the town again was damaged by fire.

In 1923, 1140 Jews lived in the town, 50% the general population.

Most Jews were engaged in trade and crafts. Market days were Wednesdays and Fridays. A hundred families engaged in farming. Three flour mills and an electric station were owned by Jews. The Jewish Peoples Bank had 262 members in 1929. Next to the bank was an interest-free loan charity.

The synagogue was built in the nineteenth century and served as a center for the social life of the community. In addition, there was a beit midrash and 2 other prayer houses. Fifty young men studied at the yeshiva. The Yavneh school had 300 pupils. Many of the local students went to study at the Hebrew High School in Mariampole. Eighty Jewish

students went to the Lithuanian high school. The Jewish library had 2000 volumes.

Youth were active in chapters of Hashomer Hatzair, Betar, Maccabi, Hapoel and pioneer training groups. The Zionist movement was active in the town. Only a small minority participated in the non-Zionistic stream. The religious youth were active in Tiferet Bachurim. In the synagogue and beit midrash, there was a Shas Society, Mishnayot and Ein Yakov. Great effort was put into organizing various charities (Lechem Aniim, Ezrat Holim, and charitable loans).

From the rabbinate: R. Avraham-Zvi bar Meir [author of "Divrei Habrit"]; R. Avraham-Moshe [died in 5585/1825]; R. Moshe bar Aaron [author of "Hapardes-iam"]; R. Zvi-Hirsh Kehane [wrote "Likutei Ratzba"); R. Haim-Yehoshua bar Reuven Hacohen; R. Yehuda-Leib Ginzburg [from 5632/1872]; R. Avraham-Ever Yaffe; his son Yehuda-Leib Yaffe; and the last rabbi, R. Yakov Hacohen Gershtin*.

Natives: Yosef Achron [violinist and composer] and Pesach Marcus [writer; in his book "Erum Shtal" he described Lazdai. He wrote a trilogy on the Vilna Gaon].

Additional reference:

Dorothy Kohanski, *The Ethical Will of Rabbi Joseph Moses Abraham Levinski: The Tsaddik of Lazday*, Passaic, NJ: ASKO Press, 1982.

LIDOVIAN (LYDUVENAI) - Rasin District C2

Lidovian was a small town near Rasin (9 miles) and Betigola (20). At the time of the Holocaust, a few dozen Jews lived there.

LIEPLAUKA (LIEPLAUKE) - Telz District B2

Lieplauka is a village near Plungian (12 miles) and Alsiad (4). It had a Jewish population before World War I.

LIGUM (LYGUMAI) - Shavli District **C1**

Ligum is near Shavli (18 miles) and Pokroi (7). The nearest train station was in Statziony (6).

In 1897, the Jewish population was 482 out of a general population of 801.

At the beginning of this century, many Jews emigrated to the U.S., England and South Africa.

During World War I, the Jews were expelled to Russia. After the War, 40 Jewish families lived there. Just before the Holocaust, the number had declined to 30 families.

The Jews of Ligum were involved in small-scale trade and crafts. Market day was Wednesday. In a local wool-spinning factory there were Jewish workers.

For 2 years during Independent Lithuania, there was a local Jewish public school, but it closed due to a lack of pupils. Children studied at the cheder of R. Meir, the shochet. Some students continued their studies in the local Lithuania school, and others went to a Hebrew school in Shavli or in Kovno.

The town had one beit midrash.

From the rabbinate: R. Zvi-Yehuda Rabinovitz bar Benjamin [from Vilkomir]; R. Dov Rabinovitz [until 5648/1888]; R. Mordechai-Yitzhak-Isaac Rabinovitz [later in Salant and Memel); R. Yisrael-Natan [5666/1906]; R. Moshe Horvitz [5667-5675/1907-1915]; and the last rabbi, R. Yehuda-Leib Lava*.

Natives: R. Eliezer-Yehuda Rabinovitz; Mordechai-Bezalel Schneider [educator and author]; Yosef Yanover [a Zionist figure]; Dr. Raphael Rabinovitz [educator and attorney].

Additional reference:

Ligum is mentioned in *The Family* (English) by Josef Lavee/ Leibowitch, 36 Beeri St., Tel Aviv, 64233 Israel.

LILION (LELYUNAI) - Utian District E2

Lilion is near Utian (7 miles). The nearest train station was in Trombachishuk (3 miles).

Before World War I, 140 Jews lived there. In 1915, they were expelled to Russia.

During Independent Lithuania, the Jewish population was 90. They made their living mainly from trade in flax, poultry and produce. Market day was on Thursday.

There was a cheder in the town, but many children went to school in Utian. The cemetery at Utian also served the Jewish community of Lilion.

LINGMIAN (LINKMENYS) - Utian District F2

Lingmian is near Utian (17 miles), on the Polish border.

During Independent Lithuania, 200 Jews lived there, working in trade, crafts and farming. During those years, the Lithuanian-Polish border was closed. The town was a meeting place for Jews on opposite sides of the border. On Tisha B'Av and the Fast of Gedaliah, Jews were permitted to meet at the cemetery. Large crowds of Jews would come from Poland to meet their relatives in Lithuania. In 1938, Lithuania stopped issuing permits and forbade the visits.

LINKOVA (LINKUVA) - Shavli District D1

Linkova is near Pokroi (9 miles), Yanishkel (9), Poshvitin (9), Vashki (11), Zhaimel (13) and Posvol (18), near the Musha River. There was a Jewish settlement 3 miles away in the Village of Pamusha.

The town was founded in the sixteenth century. Until World War I, the town had neither roads nor rail lines. In 1915, the Germans laid a narrow track near the town, and the town began to develop. In 1924, the town was in the news because of a blood-libel case.

Before World War I, 300 Jewish families lived there, working in trade, mainly flax, in crafts and small-scale

agriculture. They depended heavily on 2 market days per week, Mondays and Fridays, and the annual fair which lasted for 8 days, July 15-23. There was a large flour mill in Linkova owned by Jews. The Jewish Peoples Bank had 167 members. In 1923, the Jewish population was 625.

In 1883, the town was engulfed in flames and many buildings, including the wooden synagogue, burned down. The synagogue was never rebuilt. There remained one beit midrash and a kloiz.

The youth participated in Young Pioneers and Gordonia, both of which had educational activities in their chapters.

From the rabbinate: R. Yoel-Yitzhak Katzenelbogen [author of the responsa "Zera Yitzhak"]; R. Zvi-Hirsh Hacohen Rabinovitz; R. Meir Hacohen Rabinovitz [father of the writer Zvi-Hirsh Rabinovitz]; R. Tnachum-Shraga Ravel; R. Zvi Halevy Levitas; R. Natan-Yerachmiel Litvin*; and the last rabbi, R. Yekutiel-Zalman Levitas*.

Natives: Yehezkel bar Yoel-Yitzhak Katzenelbogen [rabbi of Serhai and Shirvint]; R. Dov Ravel; Yisrael- Hillel bar Haim Kaplinsky [one of the martyrs of Hebron (5689/ 1929]; Haim-Zev-Wolf Kreiger and Zvi-Hirsh Rabinovitz [writer].

LIODVINOVA (LIUDVINAVAS) - Mariampole District **C3**

Liodvinova is a town northeast of Kalvaria (7 miles) and south of Mariampole (5). In 1923, 20 to 25 Jewish families lived there. It is estimated that at the time of the Holocaust, about 15 to 20 families lived there.

LISHKOVA (LISHKAVA) **D3**

Lishkova was a village near Laipoon (7 miles). It had Jewish residents before World War I.

LIUBOVA (LIUBAVAS) - Mariampole District C3

Liubova is southwest of Kalvaria (9 miles). It had Jewish population before World War I.

LOIKZIM (LAUKZEME) - Kretinga District A1

Loikzim was a village north of Darbian (4 miles). At the beginning of the nineteenth century, it had a sizable Jewish population. Then, the local Fritz became angry with the Jews and expelled them. Most of the Jews went to Darbian to settle, including the Jacobs family.

LOYKUVA (LAUKUVA) - Tavrig District B2

Loykuva is near Ritova (12 miles) and Tver (9), and is on the main road from Kovno to Memel.

From cemetery markers, it appeared that a Jewish settlement existed there from the beginning of the eighteenth century. In 1897, there were 418 Jews, out of a general population of 753. Before the Holocaust, about 450 Jews lived there. Many emigrated to South Africa, America and Palestine.

The main road provided a city-like commercial trade in the town. There were owners of large businesses, including wholesale dealers Binyamin Levita, Aaron Katin and Shlomo Aharonovitz. There were few craftsmen.

Loykuva had one beit midrash, a Tarbut School, and Talmud Torah, a Jewish Peoples Bank, an interest-free loan fund, Linat Hazedek, and a women's organization administered by Elta Katzav. There were branches of Mizrahi, Betar and Hechalutz.

From the rabbinate: R. Moshe Kushlovitz and the last rabbi, R. Haim-Zelig Kaplansky*.

LUKNIK (LUOKE) - Telz District B2

Luknik is near Kurshan (18 miles), Vorna (16), and Telz (13).

A Jewish settlement existed in the eighteenth century. In 1766, there were 566 Jews.

In 1847, the Jewish population was 949 people. In 1897, it was 798 (about 200 families), out of a general population of 1626. In 1921, there were 542 Jews.

Many emigrated to South Africa, America or Palestine.

At the outbreak of the Holocaust, about 100 Jewish families lived there.

From the rabbinate: R. Shmuel bar Yosef; R. Shlomo-Zalman bar Meir Zakash ["Zalmaleh Frumach"; 5574-5636/ 1814-1876; rabbi in Birzh and Kretinga]; R. Shlomo-Natan Kotler; and the last rabbi, R. Shlomo-Efraim Krevitzky* [related by marriage to Shlomo Halevy Feinzilver].

Natives: R. Abraham-Abba Zack; R. Dov-Arye Olshvang [rabbi in Grayavah and Kreslovka; he died in Samarkand in 5702/1942]; R. Haim-Sholom-Tuvia Rabinovitz; and Emmanuel Bank [an attorney].

LUKSHI (LUKSIAI) - Shaki District **C3**

Lukshi was a village near Grishkabud (8 miles) and Shaki (5). In 1923, there were 42 Jews in the village. Prior to the Holocaust, a few Jewish families lived there.

LYBISHOK - Vilkomir District **D2**

Lybishok is a village southwest of Vilkomir (4 miles). In the nineteenth century a few dozen Jews lived there, working in farming on estate land.

There was a synagogue in the village.

MAISHIGOLA (MAISIAGALA) **E3**

Maishigola is near Gedrovitz (14 miles), Vilna (13) and Shirvint (16). It is on the road from Vilna to Vilkomir. It had some Jewish population before the Holocaust.

MAISIAD (MOSEDIS) - Kretinga District **A1**

Maisiad is near Shkud (7 miles), Salant (6), Yelok (12) and Barshtitz (12).

The beginning of the Jewish community dates from the eighteenth century.

In 1897, there were 363 Jews, 40% of the general population. During Independent Lithuania, several dozen Jewish families lived there. Before World War II, 35 Jewish families (approximately 130-150 people) lived in the town.

From the rabbinate: R. Sholom-Yitzhak Levitan [5670-5675/1910-1915]; R. Yekutiel-Isser Hadas [died in Jerusalem in 5684/1920, at the age of 76]; R. Issachar-Bendt Rabinovitz [son of Shmuel-Yakov Rabinovitz from Yelok]; and the last rabbi, R. Kaleb-Meir Ziv*.

Natives: Professor Moshe-Zvi Segal [researcher] and Arye Esterman [Zionist leader].

MAKUSHKI - Telz District

Makushki was a village near the town of Alsiad [B1]. There were some Jews living there at the outbreak of the Holocaust.

MALIAT (MOLETAI) - Utian District **E2**

Maliat is near Intorik (7 miles), Avanta (9), Bolnik (13), Podzelve (13), Gedrovitz (15), Utian (21), Vilkomir (30) and Vilna (42). It is 25 miles from the railway.

The Jewish communities in the nearby towns of Vidnishok (4 miles) and Kazakishok (9) ceased to exist prior to World War I, when Jews were expelled from the villages by the Czar.

The town consisted of one street, from the "estate" to the Catholic Church. It was about half a mile long, with the Jewish shops in the middle.

Jewish settlement began in the eighteenth century. In 1765, there were 170 Jews. In 1847, the Jewish population

was 1006, and in 1897 - 1,948, more than 80% of the general population. In 1914, 500 Jewish families lived there, over 2000 people.

In 1906, a fire destroyed a large part of the town. Within a few years, it was rebuilt.

During World War I, many went to Vilna or Russia. Forced labor and confiscations imposed by the occupying German authorities caused great hardship. After the War, the exiles began to return to their homes. With the help of relatives from the U.S. and South Africa, and various institutions, they reestablished their homes and businesses.

However, the town was cut off from Vilna, an important market for trade. Jewish merchants were also undermined by the "Verslaninkis," the Lithuanian cooperatives, causing the Jewish population to decline.

Many Jews emigrated to the U.S., Uruguay and especially South Africa. Between 1927 and 1932 about 30 families and several single people emigrated from the town. Before the Holocaust there were less than 400 Jewish families.

The Jews made their living from small trade on market day, Tuesday, and at the annual fairs. In 1929, the Peoples Bank had 332 members.

The town had 4 prayer houses, a cheder with 30 pupils and 2 ethnic schools, a Tarbut School and a Yiddish School in which 160 children were enrolled. The teachers at the schools included A. Helfer, A. Shapiro, M. Packman, G. Burgin, R. Gordon, A. Sodavsky, A. Shadhan, Tortz, Zang, Varis, Shapiro, Rosenthal, Reznik, Pilvasky, Kosover and Eisen. There was a library and a drama club. Part of the youth studied at the high schools in Vilkomir, Utian, and Kovno.

From the rabbinate: R. Meir-Sholom Hacohen Gurion ben Shamirya [student of R. Haim of Volozhin. He made aliyah to Jerusalem in 5597/1837 and died there in 5599/1839]; R. Aaron bar Yehezkiel (5593/1833); R. Yisrael-

David Heilprin [died in 5643/1883. He is included in "Seder Hadorot"]; his son R. Moshe Heilprin; R. Yakov-Meir Yaka [wrote the book "Trumat Yakov"]; R. Yitzhak-Arye Bilitzky [died in 5689/1929]; and his son R. Nette Bilitzky*.

Natives: R. Raphael Gordon [Head of the Beit Din of Vaslikova].

Additional reference:

Chapter on Maliat by Fruma Melamed of Holon, Israel in the memorial book, *Utian un Umghegnt* (Utian and Surrounding Areas), published by the Committee for the Remembrance of Jews from Utian and the Surrounding Area, Tel Aviv, 1979.

MARIAMPOLE (KAPSUKAS) - District Capital C3

Mariampole is near Kovno (34 miles), Vilkovishk (13), Virbaln (21) and Kalvaria (10). It is on the banks of the Sheshupe River amidst forested hills. The main road from Petersburg to Berlin, laid in 1829, goes past the town, connecting it with Kovno. From 1923, the town was connected by rail with Kazlova-Ruda and the Berlin-Moscow rail line.

Mariampole is a relatively young town in Lithuania. At the location stood the large village of Staripole ("old field") founded in the seventeenth century. In the beginning of the eighteenth century, the entire area was hit by the plague.

The first mention of Mariampole was in 1732. In 1758, a monastery was erected and called "Miriam the Holy." It was a gift from the Rozen Butler Family, owners of the estate in the area. The monastery divided up the land for farmers. In time, the village became the town of Mariampole. Staripole, on the other side of the river, also grew.

In 1792, Mariampole and Staripole received the rights of a city from the King Stanislav-August. From that time, the 2

settlements, on either side of the River, were jointly called Mariampole.

Following the division of Poland in 1795, Mariampole first was under Prussia. Afterward, it was included in the principality of Warsaw. After the Congress of Vienna, the entire area passed to Russian control.

During the Napoleonic War in 1812, it was traversed by a number of armies, including the retreating French Army. During the Polish Revolution in 1831, the forests in the area sheltered Polish revolutionaries.

To further Russification, the Russian authorities established a Russian high school, which later served as an important cultural center.

Until 1866, most buildings were of wood. Afterward, stone houses were built. In 1868 and again in 1899, there were large fires in the city.

The Jewish population in 1856 was 2853; in 1897 - 3268, 49% of the general population; and in 1923 - 2545, 21% of the general population.

Before World War I, the city belonged to Suwalki Province.

The Jews played a large part in developing the town. Most of the city was inhabited by Jews. Before World War I, 5000 Jews were living there. The Jewish population developed the economy and the public aspects of the city. The advancement of the city was aided by its geographical location, between Kovno and Suwalk, as well as its nearness to the border with Germany and its connections with Russia.

During World War I, many Jews were expelled. In the very first weeks of the War, the city was near the front. Yakov Gershonovitz a respected member of the community, was accused along with his son Dr. Haim Gershonovitz of assisting the enemy. In a show trial, they were found guilty. The attorney Oscar Grozenberg defended them. The verdict

stirred up a storm. The prisoners were released from jail during the Kerensky administration.

Upon the capture of the town by the Germans, the Jews began to return. Jews from other towns settled there, having been sent by the Germans. Many Jews from Hydatzishuk found housing. The rabbi of that town, R. Popel, later served as a rabbi in Mariampole.

During Independent Lithuania, there were 3 flour mills and a sawmill, an electric station and some small industries owned by Jews. A number of Jews had small vegetable gardens. There were also several Jewish land owners. The "Ungarina" estate of the Skerisky brothers was used as a training place for pioneers (halutzim). In 1929, the Jewish Peoples Bank had 524 members. Several private banks also operated in the town.

The Russian public school for boys admitted Jewish students on a 10% quota basis. No quota existed for external exams. Among the students were the brothers Yehoshua and Aaron Bronstein, who later became professors of medicine in Russia; Gintzburg, a lecturer at the University of Moscow; Dr. Yakov Vigodsky, a public figure in Vilna; Dr. Aaron Solovetchik, a physician in Warsaw. There was a Russian private high school for girls. One of the students was the writer Devorah Baron.

Jewish youth studied mainly in the old style cheders. Prior to World War I, a modern Hebrew school ("cheder metukan") was established. Its teachers included K. Gelles and Yehiel Yehieli.

Some of the Jewish youth participated in the socialist movement and in the revolution of 1905. There were branches of the "Little Bund" and the Bund. A number of young people were sentenced to hard labor in Siberia, including Yosef Sobol.

In 1919, the first Hebrew high school in Lithuania was established in Mariampole. It served as an example for

similar institutions. Two ethnic schools, Tarbut and Yavneh, were set up and there were ORT vocational courses, a kindergarten, 2 libraries, and a drama club.

Zionist and Hebrew enterprises were active. Among the first activists in the Zionist movement were Abba-Yitzhak Rosenthal, Dr. Moshe Shkodsky, Yakov Gershonovitz and Arye-Leib Kaplan. Youth participated in the various Zionist organizations, especially Maccabi, Hapoel, Shomer Hazair, Betar and Hechalutz. The first olim to go to Eretz Yisrael from Mariampole, including Moshe Yankovsky, Dr. Baruch Ben Yehuda and Yablokovsky, went there before World War I. Hebrew periodicals and literature were widely distributed. There were active Zionist women's organizations.

Charitable institutions included an old-age home, orphanage, Bikur Holim societies, Linat Hazedek, Hachnasat Orchim, an interest-free loan charity and a branch of "Eza".

The city had 3 prayer-houses, a beit midrash, a synagogue and Kloiz "Hachnasat Orchim".

Prior to the Holocaust, the Jewish population was over 2500.

From the rabbinate: R. Haim Perlmutter bar Zvulon Yakov ["Shershaver," the first rabbi of Mariampole, beginning in 1780; wrote "Elef Omer" and "Shira L'Haim; served until 1820]; his son-in-law R. Yehuda-Leib Harlap [5625-5632/1865-1872]; R. Yehonatan Aliashberg [5638-5647/1878-1887]; R. Ezriel-Arye Rakovsky [died in 5654/1894]; R. Eliahu Klatzin [until 5670/1910]; R. Yakov-Meir Kravachinsky [5671-5675/1911-1915]; R. Avraham-Dov Popel [died 5683/1923]; R. Avraham-Zev Halevy Heller* [from 5688/1928]; R. Yosef bar Yehuda; R. Shlomo-Zalman Gordon [died 5632/1872]; R. Shlomo Betnitzky.

Natives: Alter Abelson [poet]; Julius Greenstone, Abba-Abraham Rachovsky and Shmuel-Zvi Peltin (writers); Abraham Frank (journalist); Z. Lamport (philanthropist); Alexander Goldstein and Abba-Yitzhak Rosenthal [Zionist

leaders]; Professor Yehoshua Bronstein, his brother Professor Aharon Bronstein; Dr. Baruch Ben Yehuda [educator]; Yahonaton Betnitzsky [journalist]; Moshe Rosenthalis [artist]; and Izis-Israel Biderman [photographer-artist].

Additional references:

Mariampole Aid Society Bulletin, David Passman, Editor, 30 North LaSalle St., #2630, Chicago, IL 60602.

A. Hyman Charlap, "Toldot Edat Mariampole," in *Yalkut Maarabi*, a literary annual, vol. 1, edited by Herman Rosenthal and Dr. Adolf M. Radin, New York, 1904, issued by the Ohole Shem Association, pp. 116-122.

Memorial book, *Mariampole, Lithuania, on the River Sheshupe*, includes sections in English and Hebrew. Photographs of the town, a list of victims of the Holocaust. Articles especially on the Hebrew Gymnasia of Mariampole. Editor: Avraham Tory-Golub. Published by a committee of survivors from Mariampole in Israel, 1983.

Family history, *The Family*, by Josef Lavee/Leibowitch, 36 Beeri Street, Tel Aviv, 64233-Israel.

Benzion Kaganoff, *A Dictionary of Jewish Names and Their History*, 1977. Kaganoff says the last name Altfeld comes from the Yiddish translation for Staropole, in Poland, which means "old field."

MASHKUTZ (MESKUICIAI) - C3
Mariampole District

Mashkutz is a village south of Mariampole (4 miles), along the Kazlova-Ruda-Alyta rail line. Two Jewish families lived there before World War II, Shlomo Tov and his married son and both of their families.

Note: there was also a Maskotzio (Maskuciai) near Shavli (7 miles) in the north of the country along the rail line.

MAUROTSH (MAURUCIAI) - Kovno District C3

Maurotsh was a village near Gudleva (5 miles). At the time of the Holocaust only a few Jewish families lived there.

MAZHAIK (MAZEIKIAI) - District Capital B1

Mazhaik is near Tirkshla (4 miles), Latzkova (6) and Siad (11). Mazhaik is near the Latvian border, on the Venta River. It is at the junction of the Libau-Rumanian and Riga-Oriol train lines.

The settlement grew with the laying of the Libau-Rumanian rail line in 1868 and the Mazhaik-Riga in 1874. Until World War I, it was in Shavli district. In 1901, its name was changed to Morviova, after Governor General Marviov of Vilna. In 1918, it regained its former name and from that time was a District Capital.

Jewish residency was forbidden there according to the "temporary regulations" of the Czarist authorities of 1882. The prohibition was cancelled in 1903, but the law forbidding Jews to own property remained in effect. Jews built their homes on land registered in the name of non-Jews.

In 1897, the Jewish population was 435. During World War I (1915), the Jews were exiled into Russia. The town was destroyed. When the Jews returned after the War, they rebuilt the town. During that period, Jews from surrounding towns, including Pikeln, Latzkova and Siad, settled there. In 1921, 300 Jews lived there. The numbers increased and in 1939 the Jewish population was 800.

Jews worked mainly in trade, especially in export of lumber and farm products to England and Germany. Jews owned 2 factories for processing flax, factories for making matches, furniture, tiles, cloth and a tannery, a flour mill and a winery.

Their geographical proximity to Latvia and the railway junction promoted economic prosperity.

Before World War I, a significant number of the Jewish children went to Russian schools, the public school and the high school-trade school. During Independent Lithuania, there were Hebrew schools - a Tarbut School and a high school (administered by Yaffe and later by Dr. A. Heselsohn). There were also 2 Jewish libraries, a Jewish Peoples Bank with 280 members, an "Eza" clinic and various charitable institutions. The youth were largely affiliated with Zionist and sports organizations. Many were in Betar, including Abba Zarkinovitz*, who was killed in the summer of 1941 in Shavli.

From the rabbinate: the first rabbi, R. Zev Aberach [5645-5682/1885-1922], and the last rabbi was R. Yosef-Zev Mamiofa*.

Natives: Eliezer Aberach [son of the rabbi]; Yosef-Zev Wolfson; Zvi Minster [ritual slaughterer and cantor]; Tuvia Rabinovitz [father-in-law of R. Meir Bar-Ilan]; his sons, R. Yosef Rabinovitz; the writer Haim Kruger [writer]; Shmuel Rubinstein; Yakov bar Natan Aaronovitz [R. Natan Venter]; Zvi Eitelson; Eliahu Birzhensky; Avraham Getz; Haim Glickman; Zvi and Mones Gross; Shraga Metz; Leib and Shmuel-Yehuda Fohan/Pohan; Yisrael Portnoy; Avraham and Alter Kaksett; Avraham and Heshel Rachmil; Shabbetai Robel; Leib Tov; and Lifnitzky.

Additional reference:
The town is described by Meir Bar-Ilan in his memoirs, *From Volozhin to Jerusalem.*

MEDINGIAN (MEDINGENAI) - Telz District B1

Medingian was a village near Ritova (8 miles). The Miniya River goes through the center of the village. At the time of the Holocaust only a few Jewish families lived there.

MEMEL (KLAIPEDA) **A2**

Memel is a port city on the Baltic Sea located on the Kurschis (Kurskaya) Peninsula. A railway and road system connect it with all the centers of Lithuania. It was previously called Memelberg and became Klaipeda during Independent Lithuania.

The city was founded in 1252 by the head of the Teutonic Order, Papa von Osterna. It was an important trade center. In the 13th-15th centuries, the city was plundered and burned by the Poles and the Lithuanians. Sweden ruled it briefly during the seventeenth century. In 1757 and 1813, it was captured by the Russians.

In the 1919 Treaty of Versailles, Memel was detached from Germany and turned over to the Allies under a Council of Delegates. In 1923, the Allies agreed to transfer control of the city and the surrounding territory to Lithuania. The agreement was ratified by the League of Nations in May 1924.

Lithuania granted the territory broad powers of autonomy; however, decisions of its legislature required the acquiescence of the Lithuanian governor.

The first Jews to arrive in Memel came in the fifteenth century, but in 1567 they were expelled.

In the 1600's, Frederick Wilhelm of Brandenburg permitted the family of Moses Jacobson de Jong to settle in Memel. Jacobson, a wealthy Jewish merchant, developed trade connections for the city with other countries. Jacobson was allowed to have a private synagogue and to bring with him a shochet, chazan and melamed for his family. After a short time, Jacobson was forced to leave the city.

Throughout the eighteenth century, Jews were forbidden to settle there permanently. They would come to the city for business and stay there during the week. Before Shabbat they would leave. These merchants served as middlemen between the "West" and the "East." During this period, Memel saw

a lively trade in Hebrew books. German Jews would send holy and secular Hebrew books to Memel to sell in Lithuania and Poland.

In 1812, based on an order giving citizenship to Prussian Jews, residency was permitted. Permanent Jewish settlement in the city is dated from that time. Among the settlers were Baer Cohen and his 3 sons, Yosef, Aaron, and Shmuel, and the family of Yosef Wald. Jewish merchants, who came principally from Poland and Lithuania, controlled the lumber, produce and flax trade.

In 1847, the first synagogue, called the "Polish Synagogue," was built in a small alleyway. In the 1850's, a beit midrash of Lithuanian Jews was built by R. Yisrael Salanter. In 1875, it was transferred to a building on Baderstrasse Street. A chevra kadisha was established in 1862. Among the founders were R. Yisrael Salanter and R. Yitzhak Ruelf. R. Yisrael also founded the Shas and Alfas Societies.

R. Dr. Yitzhak Ruelf built the "Synagogua" in 1860 for German Jews. He established a Jewish elementary school and hospital which also served nearby Lithuanian towns. Moreover, Dr. Ruelf was the founder and editor of a Jewish daily newspaper.

In 1886, Prussia expelled all Russian subjects from the territory of Memel, purportedly in response to the expulsion of Germans from Kovno.

Only about 100 Jewish families remained. They were the families of the top Jewish merchants from Lithuania, who had major trade connections with Russia. However, their rights were limited, and they were subject to surveillance and restrictions.

When the War broke out in 1914, an order was issued expelling all Russian Jews from Memel and sending them to an island in the Baltic Sea. As a result of efforts by the kehilla, the office of trade, the mayor and the governor, the order was amended to allow a Jew who could present a

guarantor and a recommendation from 2 German citizens, and who was not suspected of espionage, to remain. Most "foreign" Jews were thereby exempted from the expulsion.

At the end of World War I, the Memel region was taken over by the Allies and administered by the French. All limitations on Jews were eliminated. Every Jew in the city and the territory received citizenship. Jews moved there from Lithuanian border towns and from more distant places. The French governor appointed a Council of Four, which included 2 Jews, 1 German and a French officer as chairman, to handle citizenship requests of the Jews. The 2 Jews were Moritz Altschul and Leon Rostovsky.

Memel was a port city with a developed trade and a developing industry. Conditions were most favorable for Jews. It was also a convenient point from which to leave for Eretz Yisrael. Many Jews from Lithuania were attracted by these conditions and moved to Memel. The Lithuanian government, wishing to strengthen non-German elements, looked favorably upon this immigration.

Jewish population figures of Memel were: 1867 - 887, 1875 - 1040, 1880 - 1214, 1885 - 903, 1900 - 1214, 1910 - 2008, 1928 - 4500, and 1938 - 6000 (12.5% of the total population).

When Lithuania annexed Memel in 1923, the resulting influx of Lithuanian Jews gave a boost to the community. The majority of Jews in the city were Zionists. The Kehilla allocated a large plot of land in the center of the city for a training area and provided a large budget. In 1927, Beit Hehalutz was established. The "Yiddisher Kultur Bund" was a local non-political organization, but later took on a Zionist orientation.

Sports associations for youth included Bar Kochba and Maccabi. Other Zionist youth organizations were Hashomer Hazair, Betar, General Zionist Youth, Herziliya, Young WIZO.

There were the General Zionists, Hamizrahi, Socialist Zionists, and Revisionists associations. Jewish women's groups (Ayd Froyen Ferayn) did social work, headed by Mrs. Rosenberg. Among the leaders of Histadrut of Zionist Women were Mrs. August, the chairman, Mrs. A. Chazan and Mrs. Yehudit Lesem.

Other organizations included the Association for Jewish History and Literature (Farayn Fir Yidisha Gasikhta On Literatur) and the Society of Hebrew Speakers. A Hebrew kindergarten was established. The Jewish children of Memel attended a German language school. The German Jewish children had a religious school, Izraelit Religians Schoola, that was founded in 1879. A Talmud Torah was established in 1927 and the first Jewish ethnic school in 1936.

Despite their joint work for a Jewish homeland, the Prussian Jews and the Eastern European Jews of Memel maintained separate identities. They each had their own rabbis and community leaders.

In 1938, most Jews worked as merchants in lumber, flax and produce or in industry. At the beginning of 1939, Jews owned 330 factories and industrial plants, such as amber, wood, beer, tobacco, textiles, chocolate, and soap factories and flour mills. The Jewish Peoples Bank, administered by M. Landau, had 383 members in 1929. There were also Jewish private banks in the 1920's, including the bank of Trade of Konikov and the Bank of Yavshitz and Zomer.

There was friction between Lithuania and the German majority of the population. The Nazis called for the return of Memel to Germany and conducted their propaganda in the form of anti-Semitism. On February 26, 1937, a law was passed forbidding Jews to work in the professions. Although the Lithuanian governor vetoed it, incitements increased. During ensuing clashes between the Nazis and Lithuanians, Jews and synagogues were attacked. As Memel began to be taken over by the Nazis, the Jews left Memel for other

locations in Lithuania. Most went to Kovno; others went to nearby towns. By the beginning of 1939, half of the Jewish population had left, taking with them property estimated at 100 million Lits. The Nazi Army entered Memel on March 22, 1939.

From the rabbinate of the "West": Dr. Yitzhak Ruelf [rabbi in Memel 1865-1898; he fostered closer relationships between the Jews of the "East" and "West"]; Dr. Emmanuel Carlebach; Dr. Stein [died 1915]; Dr. Lazarus and R. D.P. Shalzinger.

From the rabbinate of the "East": R. Yeshayahu Vlegmot; R. Gavriel Feinberg; R. Meir Noshlovsky; R. Mordechai-Yitzhak-Isaac Rabinovitz [died in 5680/1920]; and his son, the last rabbi of the city, R. Eliezer-Yehuda Rabinovitz*.

Public figures: Moritz Altschul [official of Keren Hayesod and the Office of Trade in Memel]; Alexander [trade-consultant; head of the kehilla for 20 years; and head of the Office of Trade. He died in Germany and willed most of his estate to the Jewish hospital in Memel]; members of the Yonah Balah family; Isadore Horvitz [head of the community council; chairman of the Zionist Agency. He was murdered in Kretinga by the Nazis]; BenZion Heniman [distinguished scholar of the school of Yisrael Salanter. When the Jews were expelled from Memel during World War I, he was told he could remain in the city, but refused, as long as other Jews were exiled]; Moritz Heniman* [head of the Social Zionists]; Eliezer Tatz [Hebrew educator and Zionist figure]; Dr. Herman Jacobson [head of "Bar Kochba"]; Feibush Yavshitz [wood merchant; member of the kehilla council; and head of the Zionist Agency; died in France]; Abraham Meller [Keren Kayemet L'Yisrael figure; was active in all Zionist and Hebrew activities]; Natan Naftal [member of the kehilla council, chairman of ORT; he was in the Kovno ghetto and was later killed at the Dachau concentration camp]; Moshe Klein [Hebrew educator; Zionist pioneer in the region]; Leon

Callenbach [administrator of the Jewish hospital and founder of Bar Kochba. His brother Herman was a friend of Ghandi]; Leon Rostovsky [maskil; brother-in-law of Alexander mentioned above. In his old age, he liquidated all of his businesses and devoted all of his time to the Jewish hospital. He was chairman of the board of governors and financed most of a new wing]; Yehoshua Rubin [Zionist figures] worked actively for Hechalutz and was a member of the kehilla committee]; Yosef Shulman [member of the kehilla council and member of the board of directors of the hospital]; Arye Sheinhoiz [founder of Lit-Fareyn and a Hebrew-speakers society; editor of "Memeler Damfvot"].

MERETSH (MERKINE) - Alyta District D3

Meretsh is near Alyta (18 miles), Oran (16) and Serhai (18), on the Nieman River. The nearest train station was at Marchikantzy (Marcinkonys) (7 miles). The Vilna-Suwalk Road and the Kovno-Grodno Road passed the town. Prior to World War I, the town was part of Troki District. During Independent Lithuania, it was in Alyta District.

The Jewish settlement of Meretsh dates from the early part of the sixteenth century. Jews were mentioned in documents dated 1539, concerning a dispute between Christians and Jews and in 1551 concerning their release from a special tax. In 1765, there were 444 Jews. In 1847, the Jewish population numbered 1565. In 1897, there were 1900 Jews, 73% of the general population.

In 1919, half the town burned down.

Jews engaged in trade and crafts. About half were craftsmen. Four families made their livelihood in agriculture. Many had small gardens beside their homes. A number worked transporting lumber on the Nieman River to Germany. There were 4 flour mills and 1 sawmill.

Before World War I, the economy benefitted from a bank established in 1907 by Yosef Ziman, Mendel-Gerson Yanilov, and Avraham-Hertz Miller.

The Jewish Peoples Bank during Independent Lithuania had 325 members.

The town had 3 synagogues, 6 cheders for boys and 1 for girls. At the end of the nineteenth century, there was a yeshiva, a Talmud Torah, a Shas Society, Mishnayot, Shulhan Aruch, Tehilim, Tiferet Bachurim, and aid societies such as Hachnasat Orchim; Bikur Holim, Linat Hazedek and a women's association for social assistance.

During Independent Lithuania, there were 2 ethnic schools, Tarbut and Yavneh, and a local library with about 3000 books.

Branches of all the Zionist parties and a communist association existed. Among the youth groups were Gordonia, Shomer Hatzair, Socialist Zionists, sports groups, scouts and Hehalutz.

From the rabbinate: R. Yitzhak bar Zvi; R. David Velpa [R. David from Kroz, died 5644/1884]; R. Benzion Sternfeld; R. Yehuda Halevy Lifshitz [author of "David Yesharim" and "David Emunah"]; and R. Michel-David Shtupal*.

Natives: Zelman-Yakov Friedman, David-Tavli Efrati; the brothers David-Eliahu and Loure Stauven; Zvi-Harry Fishel [philanthropist]; Judge Simon Rivkind; Max-Leopold Margalit [scholar] Aaron Frankel [journalist]; Dr. Menahem Gelen [writer]; and Yosef Ziman [Zionist figure, a founder of "Nahalat Yitzhak" in Israel].

MERGILOPKA - Alyta District **C3**

Mergilopka is near Simna (1 miles). At one time Dov Goldberg and his sons Abraham and Max owned a large farm there and extensive property in the Simna area.

MINTZA

Mintza was near Targin [F2] (8 miles) and had a Jewish population before World War I.

MIROSLAU (MIROSLAVAS) - Alyta District C3

Miroslau is near Alyta (8 miles), Daug (17) and Serhai (7). The nearest train station was 5 miles away.

In 1897, the Jewish community numbered 60 families, 75% of the general population. During World War I, the Jews were expelled to Russia. After the War when some returned, the Jewish population then amounted to 40 families, 50% of the general population. Before the Holocaust, there were 20 families left, 25% of the general population.

The Jews engaged in trade, agriculture (10 families) and crafts (10 families). Market day was Wednesday.

The synagogue was founded in 5656/1896. The children from the town studied at a cheder and many continued their studies in Alyta or Mariampole.

The association of Zionist youth had 30 members. Some of the youth made aliyah to Eretz Yisrael. Some were pioneers at Emek-Hefer.

From the rabbinate: R. Moshe Shapiro; R. Shmuel-Aaron Plotkin; R. Shmuel Chatzon.

Natives: Benjamin Brody [Dov Brodov, President of the Zionist Histadrut in the U.S.].

MISHTI

Mishti was a community in the northern section of Naishtut-Shaki [B3]. Five Jewish families lived there.

MITZINTZKES

Mitzintzkes was a village near Poshvitin [C1] (4 miles). It had a Jewish population before World War I.

MONTVIDOVA

Montvidova was near Datnuva. There were Jews living there before World War I.

MORLISHOK

Morlishok was a village near Antaliept (4 miles). It had a Jewish population before World War I.

MUSNIK (MUSNINKAI) - Vilkomir District D3

Musnik is near Shirvint (5 miles), Gelvan (10), Bogoslavishok (8), Vilna (21) and Vilkomir (24). It is 3 miles from the Polish border. The nearest train station is in Zhusli (10). Its name comes from the Musa River, which flows about a third of a mile from the town.

There were many Polish estates in the area. The town was of a mixed Polish and Lithuanian character. But, a concerted effort through education and Lithuanian nationalistic preaching changed this character.

The beginning of the Jewish settlement is not known. However, a ledger book (pinchas) remains from the Burial Society from the years 5494-5586\1734-1826. It is one of the oldest extant ledger books from the time of the Lithuanian Council. It gives regulations of the Society, a description of its customs, a report on income and expenditures, a list of members and a list of books studied by the brotherhood. At the end of the book are matters involving the cemetery, disputes on enforcement of rules and burial fees and also an overview of the economics and spiritual situation of the Jews in the town and the surrounding area.

During Independent Lithuania, the Jewish community numbered 60 families (351 individuals in 1923). The Jews had a good relationship with their Christian neighbors.

Jews engaged mainly in trade. On Tuesday, market day, villagers brought in their produce to sell, and they bought products from Jewish shopkeepers. Before the "Saulists" (the

Lithuanian nationalist guard) was established during Independent Lithuania, the Jews were the only suppliers to the Christian population. Some were peddlers who traveled in their carts to the neighboring villages every weekday. There were also Jewish artisans. including tailors, needleworkers, blacksmiths, shoemakers, tinsmiths, glaziers and oven-builders. There were exporters of farm products, grain, poultry and timber. A number of Jews leased fruit and vegetable gardens and supplied produce to Vilna, Kovno and Vilkomir. Almost every Jewish family had its own vegetable garden beside the house, a cowshed and chicken coop, which supplied a large part of the family needs.

Homes were built of wood. When a fire broke out most of the town burned down. After it burned down during World War I, the Jews rebuilt the town with the help of the Joint Distribution Committee.

They had 2 prayer houses, a synagogue and a beit midrash. There were societies for the study of Torah.

During World War I, the Jews of Musnik and its environs were not expelled. In 1919 and 1920, battles between the Lithuanian and the Red Armies and between the Lithuanians and the Poles broke out in the area. Jewish soldiers encamped nearby were guests in the town. Under their influence a Hebrew library was established and a branch of "Pioneers" and a movement for aliyah to Eretz Yisrael developed.

The home of Henia-Frieda Pokominsky was a meeting-place for maskil youth and a center for the spirit of Zionism. She had 5 daughters and was herself a learned person.

Prior to the Holocaust, about 65 Jewish families lived in Musnik. Reuven Kronick had a large farm in a village outside of Musnik.

From the rabbinate: R. Karno; the last rabbi, R. Avraham-Yitzhak Beniash*; and R. Shlomo-Yitzhak Barzak* [ritual slaughterer, cantor and teacher].

Native: David Notik [1857-1919; writer and Zionist].

NADZING (NEDZINGAS) - Alyta District **D3**

Nadzing is a village south of Daug (7 miles) and west of Oran (7). Jews lived there before World War I.

Native: Eliezer Shavlat [1897-1941; journalist and translator].

NAISHTUT-PONEVEZH (NAUMIESTIS) - Ponevezh District **D2**

Naishtut-Ponevezh was a small town near the District Capital city of Ponevezh (10 miles).

In 1923, it had 157 Jews, out of a general population of 739. A few Jewish families lived there prior to the Holocaust.

NAISHTUT-SHAKI (NAUMIESTIS-SAKIAI) - Shaki District **B3**

Also known as Naishtut-Schirwint and Naishtut-Kudirka, Naishtut-Shaki is near Kibart (9 miles) and Virbaln (9), to which it was connected by road to the south, and Vilkovishk (12) and the train station (Kovno-Virbaln rail line).

It was a city on the Prussian-German border. The Little Schirwint River to the west was the natural border with Germany. Across the river was the small German town of Schirwint (not to be confused with the Lithuanian city of Shirvint). Naishtut-Shaki was surrounded by rivers on three sides. On the Schirwint River (the border) there was a cement bridge with customs houses on either side.

To the north was the community of Mishti where 5 Jewish families lived.

In 1643, the Polish Queen Cecilia Renata, wife of King Wladislaw, granted the Rights of Magdeburg to the city. In honor of the King, the town was renamed Vladislavov (Wladyslawow). During Czarist rule, Naishtut was a District

Capital. During Independent Lithuania, it was annexed to the District of Shaki.

Jewish settlement dates back at least 200 years. Before World War I, 1600 Jews lived there, 40% of the general population. In 1925, Jews numbered about 1000 individuals. In 1941, approximately 700 Jews lived there, 23% of the general population. There were also 30 Jewish families who arrived after the Germans expelled the Jews from Suwalki Province in 1939.

In the 1870's, the city burned down. The Jews rebuilt it over a larger area. Wooden homes were replaced by brick homes.

In 1904-5, Jews began to emigrate to America and to South Africa. Because of natural increases, the total number of residents did not decline.

During World War I, the Jews were deported. More than a quarter of the city burned down. For a number of years Naishtut remained in ruins.

At the end of 1918, municipal authority was reestablished under Independent Lithuania. The city began to be rebuilt. Jewish refugees returned and began fixing up and building with the help of the Joint (JDC) and the Jewish Peoples Bank, which was established at this time. Up to 1925, the Bank served the city of Shaki and had 150 members.

The transfer of District Offices from Naishtut-Shaki to Shaki and the Lithuanian national economic pressures on the Jews caused a drop in the number of Jewish residents during Independent Lithuania.

Many emigrated to South Africa and to the U.S. The youth went to Kovno for schooling and some stayed there.

Most Jews engaged in trade. Until the rise of Hitler and the closing of the border with Germany, many families traded with the German residents of Schirwint, which had only 3 Jewish families. The Jews sold the Germans farm products, vegetables, fruits, chickens and eggs and bought industrial

products. About 20 Jewish families made their living from farming and even owned some land. Some had small farms with vegetables, fruit trees and poultry. There were also Jewish artisans, shoemakers, needle-workers, tailors, tinsmiths, blacksmiths, metalworkers, clockmakers, hat makers, barbers, bakers, and butchers. There were 4 factories, employing only Jewish workers, for processing bristles; 3 factories for processing flax; 3 flour mills and 3 beverage plants. The factories and the electrical power plant were owned by Jews. Just prior to World War II, the factories were taken away and given to Lithuanians. Three flour mills and a power station remained in the hands of Jews until 1940.

A number of Jews maintained an intercity transportation service with cars. In 1936, this business was expropriated.

The community had 2 shochets. One also served as the cantor. The synagogue, built in 1880, was large and very lovely. There was a beit midrash, a kloiz, baths and a mikva.

Institutions included a charitable loan fund, a Bikur Holim society and a burial society; Linat Hazedek provided monetary assistance and personal treatment for the sick. There were daily lessons at the beit midrash and kloiz for the Shas Society (Gemorah), Mishnayot Society, Tehillim (Psalms) Society for reciting psalms everyday at sunrise and at sunset; Ein Yakov Society and Menorat Hamaor.

Boys went to school at the cheder. A few years before the Holocaust, the local rabbi established a small yeshiva. There was a Tarbut elementary school, which was in a large, modern building established by the Lithuanian Office of Education, 2 libraries, Hebrew and Yiddish. A special wing was set aside for the Jewish school. There had been a Hebrew high school, which closed in 1927 due to financial difficulties. The majority of the young people were Zionistic and belonged to branches of Maccabi (founded in 1924), Shomer Hatzair (in 1926) and Hechalutz (in 1932).

There were 3 Jewish representatives on the municipal council along with 5 Lithuanians and a German.

From the rabbinate: R. Natan Stern, R. Arye-Leib bar Yehiel Luria; R. Eliahu-Yehuda Daichas [died in Jerusalem]; R. Yisrael-Haim Daichas [from 5644/1884; in 5657/1897 he moved to Leeds, England]; R. Yitzhak Esh; and the last rabbi, R. Nehemia Hacohen Fortman/Portman* [author of the book "Torat Chaim"].

Natives: R. Yosef-Zechaira Stern; R. Meir Verzheblovsky; R. Avraham Hershman; R. Yonatan Zerachy; R. Adolf-Moshe Radin; R. Shlomo Forer/Porer; Dr. Abba-Hillel Silver [Zionist leader]; Max Band [artist]; Herman Bernstein [statesman and journalist]; Zvi-Hirsh Bernstein [publisher]; Leon Haznovitz [representative of Poalei-Zion]; Shlomo Talpiot, Yehuda Abelson, Arye-Louie Rosenthal, Yeshayahu Valgmot, Avner Tannenbaum [writers]; Shlomo-Yosef Herberg [writer and translator]; Dr. Zemach Feldstein [educator]; Dr. Zalman Libai (Liobovsky) [writer and educator]; Professor Mordechai Bobtalsky; Dr. Lazar Goldstein-Golden.

Additional references:

From Ghetto Kovno to Dachau, a memorial to Dr. Lazar Goldstein (1901-1981), edited by Berl Kagan, published by Esther Goldstein, New York, 1985; English translation by Max Rosenfeld.

Dr. Goldstein wrote an article on his native town of Naishtut-Shaki in the memorial book *Lite* (Yiddish).

NAISHTUT-TAVRIG (NAUMIESTIS-TAURAGE) A2 - Tavrig District

Naishtut-Tavrig is a town on the Shusta River, near the Prussian border (1 mile), near Tavrig (21), Skudvill (24), Shilel (21), Shvekshna (11), Payura (17) and Vainuta (9).

The nearest train station was in Kulishan (1 mile). Until World War I, it was also called Neishtut-Sugint.

Its Jewish settlement was among the first in Lithuania.

In 1914, nearly the entire town burned down, with only 30% of the homes not damaged. In 1915, the Jews were forced to flee because of the proximity to the war front.

During Independent Lithuania, the Jewish community had 300 families, but before the Holocaust, only 200 families remained. Those who left went mainly to South Africa and America. The youth went to Eretz Yisrael.

The Jews engaged largely in trade, especially grain and flax, with Memel, Koenigsberg and Hamburg. A few Jewish families made their living by growing vegetables.

At the initiative of R. Liesin, the old synagogue, which had burned down in 1914, was rebuilt by town natives Louis and Max Rothschild, who were living in South Africa.

Before the Holocaust, 80 students were studying at the school. Many went to the Hebrew high school and yeshivas in nearby communities. About 120 Jewish families lived in the town before World War II.

Mutual aid societies, such as Linat Hazedek and Gemlaot Hasadim, provided assistance.

From the rabbinate: R. Avraham [brother of the Vilna Gaon; author of "Maalot HaTorah"]; R. Eliahu bar Avraham [son of R. Avraham]; R. Shlomo-Zalman [grandson of R. Avraham]; R. Yakov Bendtman, [later rabbi in Boisk]; R. Eliezer-Yehoshua-Zelig Shapira [died in 5687/1927]; R. Yakov Moshe Liesin [son-in-law of R. Shapira].

Natives: Eliahu Ragular, Shlomo-Zalman Abel; Abraham Rabinovitz; Yosef Benzion Friedman; and Shmuel Kelmer.

NATEN (NOTENAI) **A1**

Naten was a village near Plungian (12 miles). It had a Jewish population before World War I.

NAZIONISHOK - Rakishok District **E2**

Nazionishok was a farming village beside Lakes Paskan and Gromabela and near Yuzhint (4 miles), Kamai (6), Sviadoshitz (10) and Rakishok (17). The nearest train station was at Panimunik (13).

Before World War I, there were 20 Jewish families, constituting the entire population of the village. The Jews remained during the War, but they suffered at the hands of the occupying Germans. During Independent Lithuania, the number dropped and in 1935, only 3 Jewish families were left.

At one time, each family had about 100 hectares of good farmland. They grew grains, flax and vegetables. Every farm had large work animals and a chicken coop.

Because of the primitive system of farming, income was small and had to be supplemented. In the winter, the farmers worked at trade in the nearby marketplaces or in crafts, as shoemakers. The women worked as seamstresses. Those not able to sustain themselves began to sell their land to neighboring farmers and work in nearby cities.

In addition, land redistribution during Independent Lithuania upset Jewish communal life. The fear of breaking off from the Jewish people, assimilation and mixed marriages caused an exodus from the village. The first to leave was Avraham from Nazionishok, who sold his land and emigrated to the U.S. After him, others liquidated their farms and went to the United States or to South Africa. In this way, the entire Jewish village emptied out.

There was a beit midrash and also a cheder in the village. The local rabbi also worked in agriculture and served as the shochet for the village and for the nearby town of Yuzhint.

Additional reference:
Chapter on Natzunishok (Nazionishok) in *Yizkor-Book of Rakishok and Environs*, 1952.

NEI-RADVILISHOK (NEMUNALIS RADVILISKIS) - Birzh District

Nei-Radvilishok was near the Latvian border, near Birzh [D1]. In 1923, the Jewish population was 205, out of a general population of 723.

NEMOKSHT (NEMAKSCIAI) - Rasin District B2

Nemoksht is near Kelme (17 miles), Skudvill (9) and Shilel (21). The nearest train station was in Vidukla (3).

In 1847, 255 Jews lived there; in 1897 - 954, 80% of the general population.

In World War I, the Germans captured the town. In 1917, many of the homes were destroyed by fire.

During Independent Lithuania, about 150 Jewish families lived there. The number dropped over the years. Before the Holocaust, the number was about 70 families.

The Jews made their living mainly from trade and crafts. Three Jewish families had large estates, and one owned a flour mill. The Jewish Peoples Bank had 118 members in 1929.

There was a Tarbut School and a library in the town.

From the rabbinate: R. Uri-David Efrion [later went to Old-Zhager]; R. Moshe Halevy Zakesh [author of "Devrei Moshe," died in 5665/1905]; R. Haim-Zvi Hirsh Broide [later went to Old-Zhager; was one of the heads of Hamizrahi in Lithuania]; and the last rabbi, R. Yisrael Krantz*.

Natives: Moshe Markovitz [shoemaker; author of "Sham Hagadolim Hashlishi"] and David-Matityahu Lipman [pharmacist and scholar].

NEMUNAITZ (NEMUNAITIS) - Alyta District D3

Nemunaitz is near Alyta (7 miles). In 1923, the Jewish population of the town was 142, out of a general population of 727. Before World War II, 15 Jewish families lived there.

NEVARAN (NEVARENAI) - Telz District B1

Nevaran was a small town in northwest Lithuania, near Telz (9 miles).

In 1923, the town had 95 Jews, out of a general population of 456.

Native: R. Haim ben Avraham Natansohn [1838-1904; rabbi in Pikeln and Zhidik].

NIEMENTSHIN (NEMENCINE) E3

Niementshin is a town near Vilna (16 miles) which had a Jewish community before the Holocaust. It is discussed in the memorial book of Sventzion Region (see Sventzion).

NOVIGOROD (NOVOGRUDOK)

Novigorod is a suburb of Vilna.

Additional Reference:

It is mentioned in *Jerusalem of Lithuania* by Leyzer Ran, New York: Vilner Parlag, 1974, p. 80.

OLKENIK (VALKININKAI) D3

Olkenik is near Eishishok (13 miles) and Oran (15) in southern Lithuania, within the borders of Vilna Gubernia and the territory which became part of Poland after World War I. It had a Jewish population up to the time of the Holocaust.

Olkenik is one of the oldest towns in Lithuania. Royal palaces were built in the sixteenth century on a hill by the shores of the river "Merchanka." The Polish Kings, Sigmund the Old and Sigmund August, frequently visited there.

Jews began to settle in villages near Olkenik around the mid-1500's. In 1697, the Vaad Hamedina, Jewish-Lithuanian State Committee, held a two-month conference in Olkenik. Delegates came from all of Poland.

In the third partition of Poland in 1795, Olkenik became part of Russia.

In 1802, a lovely wood carved synagogue was completed on the site of a previous synagogue which had been destroyed. In 1812, Napoleon visited the synagogue. He left a coat there and it was made into the "Napoleonic Parochet" (cover for the holy ark).

In the 1800's, Jews were forced to leave the villages around Olkenik, and they moved to the town. By the middle of the nineteenth century, 1153 Jews lived in the town. The Jewish population began to drop toward the end of the century with emigration to America.

Up to 1840, Olkenik was a government estate, composed of 6 farming communities: Olkeniki, Nonishki, Pansishok, Yakintzy, Poshkarnia and Laipoon. The communities consisted of 41 villages and 5 settlements. In 1840, the area was divided into 4 parts by the Russians: Olkenik, Nonishki, Poshkarnia and Pansishok.

Between 1848 and 1850, the villages of Dekshna-Sela (2 miles), Laipoon (5) and Panashishok (11) were founded by Jewish farmers.

Jews fought with Polish insurgents during the Polish Rebellion of 1863.

Before World War I, the Jewish community organized a self-defense unit, a city public theatre, a library, Hebrew schools and religious schools. Some halutzim (pioneers) went to Eretz Yisrael in 1920. Between the Wars, the economic situation of the Jews deteriorated gravely.

Additional references:

Haira Belahavot (*Olkeniki In Flames: A Memorial Book*) is the name of the yizkor book published in 1962 by the Association of Former Residents of Olkeniki and Surroundings, Tel Aviv. It has a small section in English, which gives an historical summary, a list of victims of the Holocaust, and numerous photos of families which perished. It has a photo of the old synagogue of Olkenik and one of the synagogue in Laipoon.

There is a picture of the synagogue of Olkeniki in the book *Wooden Synagogues* by Maria Piechotek.

ORAN (VARENA) - Alyta District **D3**

Oran is near Daug (13 miles) and Meretsch (16). Perloi (6) and Nadzing (6) also had Jewish residents at one time. A road connected it with the District City of Alyta.

Oran is named after the Verenka River, which goes by the town and flows into the Meretshanka. The train station is 2 1/2 miles away.

There were numerous summer camps in the area. The Lithuanian government established a hospital for patients with respiratory problems near the town.

In the year 1847, there were 158 Jews in the community. When the railroad tracks were laid, commerce developed and the Jewish population grew. In 1897, there were 1473 Jews out of a general population of 2,624.

Before World War I, close to 500 Jewish families lived there. In 1915, battles were fought in the vicinity. Almost the entire town burned down.

After the War, the town was divided between Lithuania and Poland. The border ran along the Meretshanka River. Relatives who lived on opposite sides of the border would meet at the bridge. About 15 Jewish families remained in Polish Oran. Most of them returned to Lithuanian Oran and

rebuilt their homes after the War. In 1923, there were about 300 families in Oran. In 1940, there were 240 families.

Before World War II, Jews made their living in trade, crafts, and agriculture. Army bases in the area served also as an important source of income. A number of Jews worked in the carton factory which belonged to David Yarshansky. The doctor and pharmacist was Meir Levine.

The wood business, developed before World War I, declined when Vilna was cut off from Lithuania. The Jewish Peoples Bank, administered by Isser Veksler, had a membership of 91 in 1929. Tuesday was market day.

The Jews emigrated mainly to Argentina, the U.S. and to Palestine.

They had one beit midrash, a Tarbut School with 30 pupils, and one cheder with 25 pupils.

From the rabbinate: R. Genin and the last rabbi, R. Zvi Blyman*.

PABIRZHA (PABIRZHE) - Birzh District D1

Pabirzha is a village in northern Lithuania, near Birzh (5 miles) and Salat (9).

In 1923, only one Jew lived there. At the time of the Holocaust, there were two Jews in Pabirzha, evidently one family.

PACHINEL (POCIUNELIAI) - Keidan District C2

Panchinel is near Baisigola (8 miles), Krakinova (10) and Keidan (22), on land belonging to Baron Yagman. He built the town in the nineteenth century and invited Jews to settle there.

During World War I, the Jews left the town. During Independent Lithuania, there were only 10 Jewish families. They worked as farmers and as shopkeepers.

There was a lovely synagogue, a rabbi, a shochet and a melamed. Older children continued their studies in Keidan.

On the High Holidays and on Festivals, people from the outlying settlements would come to the town.

From the rabbinate: R. Eliezer-Moshe-Zvi Laba.

PADOVISA **C2**

Padovisa was a village near Lidovian (4 miles) and Chitovian. It had Jewish population before World War I.

PADUSHA (PADUSIE) - Alyta District

Padusha is near Simna [C3] and Serhai. At one time, Zev Ziman and his son Abraham from Padusha owned a large farm and extensive property in the Simna area.

PAGIR (PAGIRIAI) - Keidan District **D2**

Pagir was a small town near Keidan and near Remigola (11 miles). In 1923, there were 83 Jews there. It is estimated that the number dropped by a few dozen by the time of the Holocaust.

PAKALNISHKY - Rasin District **B2**

Pakalnishky was near Yurburg (8 miles). Before World War I, it had a Jewish community.

PAKON (PAKUONIS) - Kovno District

Pakon is near Pren (5 miles), Birshtan [D3] (4 miles) and Kovno (16).

In 1923, the Jewish population was 51. At the time of the Holocaust, only a few Jewish families remained.

PALANISHOK **C1**

Palanishok was a village near Poshvitan (1 mile). A Jewish community existed there before World War I.

PALOBY (PALUOBIAI) - Shaki District

Paloby was near Grishkabud (5 miles) and Shaki [C3]. There was a Jewish community there before World War I.

PAMUSHA (PAMOSE) - Shavli District C1

Pamusha is a village near Linkova (3 miles), Shavli and Poshvitan, on the Muse River.

The Jewish community dates from the nineteenth century, when Jewish farmers from the area settled on government land.

In 1897, there were 79 Jews farming about 500 acres.

Native: Pesach-Leibman Hersh [1882-1955; sociologist and economist; son of Meir-David Hersh].

PANASHISHOK (PANOSISKES) - Troki District D3

Panashishok was a small Jewish settlement near Olkenik (11 miles) in southeastern Lithuania. It was on the border of Vilna Gubernia which belonged to Poland up to World War II.

Until 1840, Pansishok was part of the government estate of Olkenik.

The local Jewish population was less than 100. Almost all of the families engaged in agriculture on their own land which was on the other side of the border.

In the middle of the nineteenth century, about 20 Jewish families lived on land which the Russians gave them after the land apportionment. The village was set in a lovely landscape, surrounded by forests, lakes and natural pools for raising fish. In winter, the farmers were unemployed because they had no alternative occupations.

There was a beit midrash, a shochet and a baal-tefillah (leader of services) in the last years before World War I. The baal tefilla before World War I was Mordechai Snitko. At the end of the 1800's, R. Shlomo Shtzrbach lived in the village.

The houses in the village were small; the roofs were covered with straw, like the houses of the peasants. The village did not grow or develop. Parcels of land belonging to Jews were sold to the gentiles, and the young people went to America.

After World War I, the village remained on the border of Lithuania and was cut off from the town of Olkenik.

Additional reference:

The memorial book of Olkenik, *Ha'Ira Belahavot* (*Olkeniki in Flames: A Memorial Book*), edited by Shlomo Farber, published by Association of Former Residents of Olkeniki and Surroundings, Tel Aviv, 1962.

PANIMON (PANEMUNE)

Panimon was a town in western Lithuania which had a Jewish population at one time.

PANIMUNIK (PANEMUNELIS) **E2**
- Rakishok District

Panimunik is near Rakishok (10 miles) and Kamai (7), along the railroad line to Dvinsk.

This Jewish community came into being with the establishment of the railway station. Previously, the town had been part of the estate of Squire Shvintatzky. The busy train station served Sviadoshitz, Kamai and Skopishok. The station was mainly used to ship grain, produce and fruits.

At the beginning of the century, a large fire engulfed the town, but in a short time it was rebuilt.

Before World War I, 200 Jews lived there. They were expelled during the War, and the town burned down. The 22 Jewish families which returned made up 25% of the general population. Because the town was cut off from Dvinsk it lost its former importance in trade. The Jews did small-scale trade. There were no Jewish craftsmen, except for 2 butchers.

There were large shops owned by Zalman-Yitzhak Mizrahi, Yonah Krabelnik, Haim-David Meltzky and Shmuel Avirer, a tavern owner.

The Jews of the town were Hasidim. There was a beit midrash. The town did not have a rabbi or a doctor. In times of need they would travel to Rakishok. There was no Jewish school. A few children went to Lithuanian schools, but most went to schools and yeshivas in nearby areas. The cemetery was in Kamai.

From the rabbinate: R. Yitzhak-Moshe [son of the rabbi from Ponidel].

Additional reference:

Two chapters on Ponemunok appear in the yizkor book of *Rakishok and Environs*, edited by M. Bakalczuk-Felin, So. Africa; Johannesburg: The Rakishker Landsmanschaft, 1952 (Yiddish).

PANSISHOK (ZIDKIEMIS) - Shavli District

Pansishok was near Shavli [C2]. It was a village of Jewish farmers who settled on about 1000 acres of government land in 1849.

In 1897, 158 Jews lived there. After World War I, only about 20 Jewish families remained.

PARASIYE (POROWSIE) **C3**

Parasiye is a village near Vilkovishk (10 miles). It had a Jewish population, including the Shimansky Family (family tree at the Association Lithuanians in Israel, Tel Aviv).

PASAIKI - Alyta District

Pasaiki is near Simna [C3]. At one time Israel Frank owned a large farm and extensive property in the Simna area, including Pasaiki.

PASAMEVA - Troki District

Pasameva was a village near Visokidbor [D3] (4 miles). A few Jewish families lived there before World War I. (See Visokidbor for additional information.)

PASHALA **D1**

Pashala was a village near Salat (3 miles). It had a Jewish community before World War I.

PASORISHOK

Pasorishok is near the town of Simna [C3]. At one time Leah Veinstein, daughter of Israel Frank, owned a large farm and extensive property in the Simna area.

PATILZHE (PATILCIAI) **C3**

Patilzhe is a village near Mariampole (10 miles), Balbirishuk (9) and Vilkovishk (22). It had a Jewish population, including the Shimansky Family (family tree at the Association of Lithuanians in Israel, Tel Aviv).

PAYURA (PAJURIS) - Tavrig District **B2**

Payura is near Tavrig (24 miles), Shilel (7), Chaviadan (9), Vainuta (9), on the Shilel-Vainuta Road. The town, which is in a valley surrounded by forested hills, is named for the Yura (Jura) River, which surrounds it. Payura was a popular site for vacationers during the summer months.

Before World War I, Jewish communities existed in the nearby villages of Tenanis (5 miles) and Zhving (4). The nearest train station was at Tavrig.

During the Czarist regime, the town was included in Rasin District. In Independent Lithuania, it was attached to Tavrig District.

During the Czarist period, about 50 Jewish families lived there. In 1921, there were about 70 families, 296 people. Just before the Holocaust, the number was down to 30 families.

The reduction of the Jewish community was due to emigration to South Africa.

The Jews worked in trade and crafts. Market days were Mondays and Fridays. There were 4 annual fairs. Almost every family had a small vegetable garden, fruit trees and a chicken coop. There were also some well-to-do wood merchants.

Jewish farmers from the surrounding area would come to the town for Holidays and Festivals.

The Jewish Peoples Bank in Shilel served Payura.

They had a beit midrash, a Tarbut School and a cheder (10 boys). The boys would continue their studies in the yeshivas at Kelme and Telz. There was also a library and a drama club. There were Bikur Holim and Linat Hazedek institutions.

From the rabbinate: R. Sholom-Gershon bar Moshe-Zelig Kav [served as rabbi 5660-5685/1900-1925] and R. Moshe Kravitz*.

PERLOI (PERLOJA) - Alyta District D3

Perloi is near Meretsh (10 miles) and Oran (6), on Lake Geliev.

Before World War I, a few dozen Jewish families lived there. There was a large, beautiful synagogue.

During World War I, the Jews left. After the War, only six families returned. The synagogue stood empty.

The Jews worked in fishing and farming.

There was a melamed, a teacher for young children. The older children went to school in neighboring towns.

PETRASHON

Petrashon was a suburb of Kovno [C3] and had a Jewish community.

Native: Yisrael-Yakov Shwartz [born 1885; son of R. Yitzhak-Isaac Shwartz].

PIKELN (PIKELIAI) - Mazhaik District B1

Pikeln is near Layazhova (18 miles), Zhidik (9), Siad (9), Yelok (12), Latzkova (4), Mazhaik (13) and the Losha River. The train station was 4 miles away.

Pikeln is named after the "Pikelhof" estates. Under Czarist rule, the town was in Telz District. During Independent Lithuania, it was in Mazhaik District.

The center of the town was the market square. From it branched out 4 streets.

In 1897, 1206 Jews lived there, 68% of the general population, but in 1914 there were only about 150 Jewish families.

The Jews were expelled during World War I. After the War, some returned. In 1921, there were 286 Jews, and the number continued to drop. Before the Holocaust, only about 30 families remained.

The Jews worked mainly in small-scale trade, peddling and crafts. There were also large flour merchants, owners of a soap factory, 2 flour mills, a sawmill and 2 inns. The Jewish Peoples Bank, administered by Moshe Natansohn, had 87 members.

There were 2 prayer houses and a yeshiva run by Zev Abrech and later by Haim Natansohn. There were 2 cheders and a library. Before the Holocaust, only 7 boys were studying at the cheder.

There were chapters of Bikur Holim and Kupat Gemach (charitable loan fund).

From the rabbinate: R. Moshe-Shimon Zivitz; R. Binyamin Rabinovitz [5592-5612/1832-1852; who lived in great poverty]; R. Abraham Harif [died in 5637/1877]; R. Zev-Wolf Abrach; R. Abraham-Yehoshua; R. Moshe from Skudvill; R. Yakov Vilentzik [author of "Dilatot Tshuva," 5648/1888]; R. Yosef Benzion Friedman; R. Arye-Leib Frumkin; R. Haim Natansohn [died 5664/1904]; R. Benzion Melamed [died 5689/1929]; R. Dov Melamed; R. Todres

Lokshin; R. Yisrael Mosinsohn; R. Yisrael Farber*; and the last rabbi, R. Haim-Zalman Kron*.

Natives: Abraham Kerim [writer and translator]; brothers Robert and Albert Shiff [businessmen and large contributors in New York]; Marcus Shiff [rabbi in Cincinnati; descendant of Mordechai Shiff, owner of a fabric store in Pikeln]; Eliahu-David Rabinovitch-Taumin.

PILVANA (PALEVENE) **D2**

Pilvana is a village near Kupishok (5 miles) and Ponevezh (20). Jews lived there before the Holocaust.

PILVISHOK (PILVISKIAI) - Vilkovishk District **C3**

Pilvishok is near Vilkovishk (7 miles), Mariampole (14) and Kovno (34), adjacent to the German border on the Pilva and Sheshupa Rivers. It is on the Virbaln-Kovno-Vilna train line.

In 1865, the Jewish community numbered 976; in 1897 - 1242, 53% of the general population; in 1921 - 909; and in 1939 - 700. At the outbreak of World War II, about 1000 Jewish residents lived in the town.

The Jews were mainly engaged in trade of grain, flax, farm products and poultry, especially geese which were exported to Germany. Merchants would go to central Russia and buy geese and fruits for export. There were also peddlers, who would go to villages all week and return home for Shabbat. A number of Jews engaged in crafts.

After World War I, when Lithuania was cut off from Russia, trade dropped and the Jewish community diminished. Many emigrated to the United States and South Africa. Some went to Palestine.

The Jewish Peoples Bank had 194 members.

There was a synagogue and a beit midrash, which burned down during World War I but was later rebuilt. Boys studied in cheders and in the "little yeshiva." They would continue

their studies at yeshivas in Kovno, Slobodka and others. During Independent Lithuania, there was a Hebrew kindergarten with 15 boys enrolled and a Tarbut School with 130 pupils. The students continued their studies in Hebrew high schools in the area. There was a library and a drama club. Youth belonged to Zionist youth organizations and sports groups.

From the rabbinate: R. Aaron bar Zvi Hirsh; R. Yakov-Meir Levine; R. Yehiel-Yakov Veinberg; and the last rabbi, R. Abraham Reznik*.

Natives: Arye-Leib Bialovlotzky; Hillel Bavli [poet] and Prof. Shmuel Bialovlotzky [scholar].

Additional reference:
Photo of "Market Day in Pilviskis" in *Encyclopedia Judaica*, vol. 11, p. 369.

PINIAVA (PINIAVA) - Ponevezh District D2

Piniava was a village near the District City of Ponevezh (4 miles). In 1923, 58 Jews lived there. At the time of the Holocaust, the number was much less.

PLODNOGY - Keidan District

Plodnogy is near Keidan [D2]. In 1922, a training farm run by Shbatiel Deutsch was established to train Pioneers to go to Palestine. It was the first such pioneer farm in Lithuania.

PLOTEL (PLATELIAI) - Kretinga District A1

Plotel, on Lake Plotel, is near Salant (8 miles), Plungian (11), Alsiad (20), Siad (17) and Maisiad (18). The nearest train station was in Shataiky (9).

Jewish communities existed before World War I in the neighboring villages of Kalvaria-Zhamot and Gintalishok.

In 1897, the Jewish population was 171, 28% of the general population. In 1914, there were 30 Jewish families, and in 1939, 18. The decline in Jewish population reflected emigration to America and South Africa, as well as expulsion in 1915. In 1923, about half of the town burned down.

The Jews eked out a living from small-scale trade, peddling and fishing. Thursday was market day and there were fairs 10 times a year. A family generally maintained a vegetable garden.

There was a beit midrash, but no school or public institutions.

Before the Holocaust, the Jewish population was about 100.

From the rabbinate: R. Moshe-Zev bar Shaul Hacohen; R. Shlomo bar Eliezer Shkolnik [served as rabbi in Plotel 50 years; he wrote the rabbinical responsa "Tshuvot Shlomo." He died in 5675/1915]; and the last rabbi, R. A. Zelnitz*.

Native: Abba-Hillel Shkolnik [author].

PLUNGIAN (PLUNGE) - Telz District **A2**

Plungian is near Telz (17 miles), Salant (13), Ritova (14), Kool (11) and Plotel (11). It is located 7 miles from the German border. The Shavli-Telz-Plungian-Memel train line was laid in the year 1931. Before that, the town was far from the railroad.

Before World War I, Jews lived in the nearby villages of Shataiky (9 miles), Lieplauka (12), Renishky (9) and Naten (12).

The Jewish community in Plungian was among the first in Lithuania. The cemetery contained gravestones from the sixteenth century.

A Jewish family (Rasetts/Rasts) possesses documents showing residence in the town for about 350 years.

In 1847, the Jewish community had a population of 2197; in 1897 - 2502, 55% of the general population; in

1921 - 2200; in 1923 - 1815, 44% of the general population; and in 1939 - 1700. The Jews of the town emigrated to South Africa, the United States, Argentina and Palestine.

Three large fires struck the town. In 1894, the large synagogue and large beit midrash burned. Fires also occurred in 1917 and 1928.

The town served as a trade center for the surrounding rural area. It had trade contacts with Memel and Eastern Prussia. Market day was on Monday and Friday. Large fairs were held twice a year.

Most Jews worked in trade. During Independent Lithuania, they were gradually forced out. During the years 1931-1935, the number of Jews involved in trade level-B dropped from 30 to 14 and in level-C from 100 to 50. The number of licenses for trade in tobacco went down from 50 to 25. About 200 families worked in crafts and a few dozen families were in farming.

Jews owned a chocolate factory with 30 workers, a flour mill, a sawmill and electricity station. The Jewish Peoples Bank had 321 members in 1929. The Assistant Mayor of the city was Jewish.

The Jewish community had 6 prayer houses: a beit midrash, built by Yehiel Heller in 1864; a synagogue, the "shul" built in 1814; a "Chayei Adam" kloiz; a benevolent society kloiz; "the yellow kloiz" of the artisans; and the "kloiz of the shammashim." About 50 young men studied in the local yeshiva and about 120 boys studied in the Talmud Torah. A Tarbut School had 130 pupils, and the Yiddish School had 100. In a Hebrew pro-gymnasia (secondary school), there were 100 pupils. There were 2 libraries, a Tarbut and a "Kultur-Leagua" library. In addition, there was a reading room named for Y.L. Peretz.

All the Zionist streams had organizations. In addition, there was a Communist organization, sports groups of

Maccabi and Hapoel, a women's organization with 300 members, youth groups and Hechalutz (Pioneers).

Charitable organizations included a hospital, Bikur Holim, and Eza clinic, summer camps and Gemach (charitable loan) fund. A children's organization, Perchei Shoshonim (rose blossoms), collected books for the synagogue. After Simchat Torah, the books were presented in a festive ceremony, and the children were blessed.

From the rabbinate: R. Dov-Baer [Head of the Beit-Din of Plungian and the region (5476/1716]; R. Yehuda-Leib Ziv; R. Yehiel Heller [died 5623/1863]; R. Gershon-Mendel Ziv; R. Haim-Yitzhak Bloch; R. Zebulon Barrit [died 5663/1903]; R. Shmuel-Avigdor Feivelson [died 5689/1929]; R. Levy Shefitz/Shpitz*; and the last rabbi, R. Avraham-Mordechai Vesler*.

Natives: Rabbis Haim-Yitzhak Bloch, Yitzhak-Zev Olshvonger, Meir Metz, Eliezer Gutman, Yosef-Yosel Horvitz; Dr. Lazarus Goldschmidt [Talmud scholar and translator to German]; Mordechai Plungian [Hebrew writer]; Benjamin Nathanson [community leader of Vilna]; and Luis Rosenthal [sculptor].

Additional reference:

Photos in *Encyclopedia Judaica* - "The Great Synagogue of Plungian," vol. 13, p. 653, and "The Jewish Fire Brigade in Plungian," vol. 11, p. 379.

Lithuanian Plungianer Yiddish Museum Committee of USA, 5501 N.W. 15th St., Margate, FL 33063, Teddy Sherr, Rep.

PODBEREZHE (PODBEREZE) **E3**

Podberezhe is a town near Vilna (17 miles). It had a Jewish population until World War I.

Natives: Elhanan Leib Levinsky [1858-1910; writer] and Avraham Kahan [1860-1951; writer, leader in Socialist movement, founded the "Forward" in New York in 1897].

PODZHELVE (ZELVA) - Vilkomir District **E2**

Podzhelve is 13 miles from the towns of Vilkomir, Gedrovitz, Maliat, Shirvint, Kurkli and Avanta.

The Jewish population in 1939 was about 400.

It was one of the early Jewish communities in Lithuania. In the nineteenth century, it was subordinate to the Vilkomir kehilla (community) and its institutions, including the cemetery, until Podzhelve Jews rebelled and established their own cemetery.

Their livelihoods came from market day and small vegetable gardens. There were also a few artisans.

In 1927, a Yavneh School was founded by Mrs. Cherit-Mosel. The teachers were Hirsh-Leib Stokol, Hannah Levine-Gershtein, Yakov Cherit and Shpiz.

The Hasidim and the Mitnagdim each had a prayer house.

From the rabbinate: R. Yehuda Halevy Lifshitz; R. Zvi-Yehuda Koshlevitz [from 5650/1890]; R. Krins; and the last rabbi, R. Leib Levy*.

Natives: Yitzhak Grodzensky and Zvi-Nissan Golomb [writer].

POKROI (PAKRUOJUS) - Shavli District **C2**

Pokroi is near Posevol (12 miles), Linkova (9) and Ligum (7). The town was on land which belonged to the Baron Ropp, who was friendly toward to the Jews. He died in 1894.

The Jewish community was among the first in Lithuania. Under the Lithuanian Council, the community served as a gathering point for Birzh District within the Zhamot Region.

Before World War I, about 300 Jewish families or 1400 people lived there; in 1921 - about 100 families or 406 individuals, and in 1939 - 120 families, or 454 people.

The Jews engaged in small-scale trade and crafts. They lived in great poverty. The youth emigrated mainly to South Africa, Mexico and Uruguay, and some to Palestine. Some of the first emigrants from Lithuania to South Africa were from this town.

Between the World Wars, the Jewish Peoples Bank, with 107 members, served as a primary source of economic support for the Jewish community.

By the eve of Holocaust, the town had emptied out; mainly the elderly remained.

From the rabbinate: R. Meshulam-Zalman bar Haim Bach [afterward lived in Vilna]; R. Haim bar Tuvia Katz [later a judge and teacher in Vilna. He went to Eretz Yisrael in 5570/1810 and died in Safed in 5573/1813]; R. Yosef Yaffe; R. Mordechai; R. Nahum Shapira; R. Shmuel-Meir bar Yosef-Yakov Shur [died in 5658/1898] and R. Haim-Zalman Kron*.

Natives: Yisrael Finn [Zionist figure, poet and writer]; Yehoshua Latzman [poet].

POLANGEN (PALANGA) - Kretinga District A2

Polangan on the Baltic Sea is near Kretinga (7 miles), Memel (12) and Libau (42). The nearest rail station was in Kretinga.

The Jewish settlement began in the fifteenth century. In an old pinkas (recordbook) of the burial society were found lists from the year 1487. The first Jews were border guards and customs collectors for the Grand Duke Vitovt. In 1540, the King of Poland allowed the Jews to build a synagogue, set up public buildings and a cemetery and use pasture lands in the area. In an edict of rights in 1639, King Wladislaw IV allowed Jews to work as artisans and to buy land to farm.

These rights were reaffirmed in the year 1742 by King August III. The edicts were very useful to Jews in the nineteenth century in legal cases with the Polish noblemen Auginsky and Tishkevitz over land ownership rights.

In 1765, 398 Jews lived there. In 1887, the Jewish population in the town was 1100. After World War I, there were 950 Jews, 40% of the general population, and in 1939 - less than 700, 150 families.

The Baltic Sea near the town was rich in amber which was used by the jewelry industry. There were broad markets in Western Europe and in Russia. Amber was processed in dozens of factories, in which nearly all of the workers were Jewish.

The decline in population came as a result of the cutting off of the city from Russia and from Latvia. The economy was hurt by the high customs duty levied in Western European countries on amber jewelry.

The town was a resort and bathing place for thousands of vacationers from all over Lithuania. During the summer, local residents and people from the nearby towns of Kretinga, Gorzhd, Darbian, and Salant ran health resorts and other businesses.

The streets were broad and clean. Next to the houses was an abundance of greenery and flowers.

There was a large synagogue, built in 1878, a beit midrash built 1900 and a kloiz (5660/1900). In 2 cheders and a Yavneh School, 100 pupils were enrolled. All the Zionist parties were active, as well as youth groups, Pioneers and many charitable institutions.

During his years in office, R. Yehoshua Heller not only looked after matters of religion. He also worked for improvement of the living conditions of his people, especially the workers. Through his efforts, workers earned full wages, but worked only half a day on erev Shabbat and Holidays. Jewish

workers were given half an hour each day at 4:00 for mincha prayers.

In 1938, a fire broke out. Most of the Jewish homes burned down. Due to the efforts of R. Shmuel-Menachem Halevy Katz, means were acquired to rebuild them.

From the rabbinate: R. Yakov (5479/1719) and R. Yechezkiel Feival [born 5596/1836 in Polangen, where he served as a rabbi and teacher later in Drechin and Vilna]; Yehoshua Heller, Nahum-Michal Kahane; Yosef-Hillel Berman; Haim-Yitzhak Korb; Shmuel-Menahem Halevy Katz; and the last rabbi, Aaron-Yitzhak Katz*.

Natives: Professor Dov (Boris) Brutzkus [1874-1938]; his brother Dr. Julius Brutzkus [1870-1952]; Yoel Brutzkus [Principal of the Hebrew gymnasia in Kovno]; Yakov Mark [writer].

PONEVEZH (PANEVEZYS) - District Capital D2

Ponevezh is situated on both banks of the Neviazha River. The northern part, set on hills, was less developed. The southern portion, situated on a plain, housed the commercial center, the market and the Jewish neighborhoods. After World War I, a new Jewish neighborhood called "Palestinka" was established. Ponevezh was one of the largest District Capitals in Lithuania and had the third largest Jewish population after Vilna and Kovno.

A small settlement of Karaite Jewish families was established in the old city in the fourteenth century. They were part of 153 Karaite families brought as prisoners-of-war from the Crimea. In time, they became the second largest Karaite settlement in Lithuania after Troki. Most of them lived on Remigola Street, where their prayer house stood. After some years, their numbers declined. Only a few remained in Independent Lithuania.

By the middle of the sixteenth century, Ponevezh was already a large town. A large number of certificates and contracts written there in 1554-6 are extant.

It grew in importance when official institutions moved there from Upita in 1568. By the end of the sixteenth century, a new section of the city was built.

Ponevezh suffered severely from the Swedish invasions of the 17th and early 18th centuries. In 1704, the Swedish Army passed through the city and plundered it.

After the Third Partition of Poland in 1795, the city passed to Russian rule and became a District Capital. In 1802, it was included within the borders of Vilna Region. From 1843, it was in Kovno Region. The Napoleonic Wars did not affect it, as it was far from battlefields. The city was harmed during the Polish rebellions in 1831 and 1863.

In the seventeenth century, Jews began to settle on the left bank. The "Old Synagogue," was built in the eighteenth century. It was a tall wooden building, beautifully furnished. Community institutions, like the bathhouse and the butcher shop, were concentrated nearby. The cemetery was in a western suburb of the city.

Trade was centered in a market square. From there roads branched out in all directions. The Jewish community developed the trade, crafts and small industries of the city.

During Russian rule, Jews could not live in all sections of the city. This restriction was cancelled in 1882. The Jewish quarter was in "Slobodka," between Hoifsher and Remigola Streets. The homes were mainly of wood.

In 1766, there were 254 Jews. In 1847, there were 1447 Jews. In 1897, there were 6627 Jews, 50% of the general population. Before World War I, about 7000 Jews lived there, 39% of the general population. In 1915, the Jews were exiled to Russia as refugees. The Slobodka quarter was burned.

When the city was conquered by the Germans, the Jews who evaded the evacuation by remaining in neighboring towns and in Vilna Region returned. After the peace treaty of Brest-Litovsk, Bolsheviks temporarily held the city. When the Lithuanians followed, soldiers killed several Jews, and there were incidents of libel and thefts.

With the establishment of Independent Lithuania, the exiles began to return. One source places the Jewish population in 1921 at close to 8000. The official census of 1923 records 6854 Jews, 36% of the general population. In 1939, over 10,000 Jews lived there.

During Independent Lithuania, Ponevezh was the country's fourth largest city. The railroad connected it with Dvinsk, Shavli, Kovno and the Prussian border, and Utian. The city was a trade center for flax, linseed, grains, wood, and hides. The Chazan brothers owned the flax factory. One of the largest flour mills in Lithuania was there ("Yakov," Rubinstein, Lev and others), as well as factories for liquor, beer, and yeast, and sawmills. Among other factories owned by Jews were a sugar factory and a factory for castings. On Monday and Thursday, thousands of farmers came to the markets. During this period, old wooden houses were replaced by 2 to 3 story brick houses.

About 10% of the Jews worked in crafts. The organization of Jewish artisans had about 300 members in 1939. The Jewish Peoples Bank, founded before World War I as "The Jewish Bank for Loans," was administered by Shmuel Landau. The Bank had 984 members in 1929. There were also branches of the Central Jewish Bank, The Trade Bank, Mutual Loan Bank and Bank Elizur.

The Ponevezh community was known for its religious, educational and social institutions. It was a center for Haredi Jews.

The yeshiva, called "The Ponevezh Kibbutz" (in Glikel Kloiz) was founded by R. Yitzhak-Yakov Rabinovitch (R.

Itzek from Ponevezh, or Itzek Ponevezher), with support of the Gavronsky family from Moscow. The Shammas of the Glikel-Kloiz, R. Neta-Leib Katz (who died in Tel Aviv) had a "completion ceremony" for Talmudic study 200 times in his life.

In the kloiz of the Chabad Hasidim, Shmuel-Zvi Lisahan of the mechona "hasidel" arranged the seuda shlishit (third meal) every Shabbat for 32 years, with a review of the teachings of Rabbis from Lubavitch. This kloiz operated a cheder in the morning. In the evening R. Shmuel-Dov Cohen preached the daily-page for adults.

During Independent Lithuania (5688/1928) a large yeshiva was founded by R. Y. Kahaneman. The spiritual leader was R. Abba Grosbard. This yeshiva with 400 students was one of the largest in Lithuania. There were also two "little yeshivas," one in the old beit midrash and the second in the Glikel Kloiz, administered by R. Shlomo-Ezra Mar. R. Berchik Rickels taught Gemorrah for the learned men of the city.

Before World War I, a substantial portion of the Jewish youth studied at Russian schools and the Russian high school. Despite strict scrutiny, illegal socialist organizations existed in the high school, from which arose a number of underground movement activists, such as Paul Berman, Jon Mill and Mordechai Broide.

In the 1870's, a modern Hebrew school was founded by the writer Yitzhak Romesh, where Hebrew, Bible and secular subjects were studied. Yehuda Leib Gordon also served as a teacher for Jewish students in a government school.

The granting of national Jewish autonomy accelerated development of a modern Hebrew education. A Hebrew Gymnasia (high school) was established in a rented building. Afterward, it was moved to its own building on Electric Street.

The Gymnasia was administered by Dr. Klavry, Gershon Gurvitz, Dr. Levenhertz and Dr. V. Mehlman. It served as a cultural center for Jews in the city and the surrounding area. In the Gymnasia there were lectures, evening classes and a national university for adults. Next to the high school was a Tarbut Hebrew School. An ORT trade school was established. At the initiative of R. Kahaneman, a yeshiva preparatory school and a Hebrew Gymnasia for girls (Yavneh school) were set up. There was a public school where the language of instruction was Hebrew and one where Yiddish was used.

Prior to World War I, the Zionist Movement was weak. Jewish autonomy granted under Independent Lithuania, Hebrew educational institutions and Zionist youth movements activated community life and a national awareness among the Jews. Rapidly, chapters formed of all the Zionist parties. Young Zionists (United), Zionist Socialists, Revisionists and others set up their own meeting places. Sports associations, including Maccabi, Hakoach and Hapoel had hundreds of members. Youth organizations, including Hashomer Hatzair, Gordonia, Pioneer Scouts, Zionist Socialist Youth and Betar developed Zionist and communal activities. They established libraries, organized parades, plays, literary parties, debates and lectures on Zionist subjects and literature. The Hebrew language was widely used. A broad range of national funds were administered, including Keren Kayemet and Keren Hayesod. A branch of Hechalutz (Pioneer) was established, as well as a training place for pioneers. Many went to Eretz Yisrael.

During Independent Lithuania, the Community Council renewed its activities out of its building on Remigola Street. The big Jewish hospital reopened under the administration of Dr. S. Mar. An orphanage with 75 children was maintained. There was an old-age home with 30 residents, a society of

Someckh Noflim (loan society), Linat Hazedek, Eza clinic, summer camps for poor children, public libraries and others.

Jews were active in municipal affairs. Avraham Fleisher was Assistant Mayor of the city for many years.

Ponevezh served at one time as a center for the Haskalah Movement and was called "Little Vilna." Here the poet Yehuda Leib Gordon lived and wrote his first poems. Also Mordechai Plongian [scholar] and Yakov Yatzkin [writer and journalist] lived there, as well as, in a later period, Uriah Katzenellenbogen [writer]. The city also served as a center for the Bund movement.

From the rabbinate: R. Avraham Ably Yaffe; R. Yakov bar Yitzhak Halevy [died 5600/1840]; R. Shaul Shapira [author of "Chamat Shaul"]; R. Shmuel bar Avraham Shapira [author of "Me'il Shmuel"]; R. Moshe-Yitzhak Segel; R. Hillel bar Zvi Miliakovsky ["R. Hillel Kharif"] R. Eliahu-David Rabinovitz-Tomin [his daughter married R. Abraham-Isaac Kook]; R. Yitzhak-Yakov Rabinovitz; Haim-Yakov Chaviadansky [served as a rabbi in Ponevezh during World War I; wrote the book "Derech Hamelech," Keidan, 5689/1929, on the Rambam]; R. Yeruham Leibovich; Moshe-Yitzhak Rabin; and the last rabbi, R. Yosef-Shlomo Kahaneman.

Communal leaders: Naftali Friedman [an envoy to the last Russian Duma]; Avraham Ricklis; Alter Gurvitz; Avraham Fleisher; Dr. Leib Bernstein [served for many years as head of the National Fund]; Dr. Shachna Mar; Hannah Mar [widow of Dr. Mar; ran the Jewish hospital after the death of her husband]; Gershon Gurvitz [principal of the Hebrew Gymnasia]; Dr. Benzion Eisenbod; H. Landau [attorney]; and Shmuel Landau [attorney].

Natives: R. Nahum-Baruch Ginzburg; R. Zalman-Pinhas Kaplan; David Optiker/Afotiker [journalist]; Maximilian Arkin [writer]; David Param/Ferem [poet]; Miriam Dilon [sculptress]; Yakov Zakum [cellist]; Mark Dilon [attorney];

William Lewis [Judge and Zionist leader]; Paul Berman [reformer]; and Jon Mill [a founder of the Bund].

PONIDEL (PANDELIS) - Rakishok District E1

Ponidel is near Suvianishok (12 miles), Panimunik (3), Skopishok (9), Popil (13), Rakishok (17) and Birzh (24). It is on a hill at the foot of which runs the Oposhta River.

Before World War I, it was in Novo-Alexandrovsk District. During Independent Lithuania, it was in Rakishok District.

The houses there were made of wood. Only three were of brick. The buildings were of one-story except for one house, which was three stories. The shops were walled and built around the market square. In the middle of the square was a pool, a mikva, with rain water.

In 1847, the Jewish population was 904; in 1897 - 1131, 95% of the general population; in 1914 - about 200 families; and in 1921 - 150 families, 75% of the general population. At the outbreak of the Holocaust, about 100 Jewish families lived there.

Before World War I, Jews made their living mainly from the export of eggs to Riga. They also worked in processing flax and selling it in Dvinsk. They traded in wood, grain and fabric. There were peddlers, cartsmen and 2 Jewish herdsmen (shepherds). After World War I, the town was cut off from Latvia; trade connections were halted. With the help of the Jewish Peoples Bank, which had a membership of 134 in 1931 and the Joint (JDC), the Jewish community rebuilt what had been damaged in the War. But tax burdens and an order that the remaining shops had to be removed from the market square made the situation worse for the Jews. After trade in eggs and flax was taken over by the Lithuanian cooperatives, the economic base of the Jews was destroyed. The Jews were forced to go to other towns or to emigrate. Those that

remained made their living from market day (Tuesday) and from the annual fair.

In 1937, there were 31 artisans, including 6 needleworkers, 8 shoemakers and stitchers, 9 butchers, a baker and 4 metal workers.

The Jews of the town were primarily Hasidim and Haredim. They had wooden prayer houses, including 2 shtibls, a beit midrash and a synagogue. Before World War I, they had cheders and a Talmud Torah, which continued during Independent Lithuania. The Kultur-Leagua set up a Yiddish School and a drama club. Those Jews who wished to give their children both a Jewish and secular education sent them to Rakishok. Virtually all the Jewish youth knew Hebrew.

Organizations included Aguda, Tiferet Bachurim society, Gemach (charitable loan fund), Linat Hazedek, Bikur Holim, Maccabi Shomer Hatzair and Hechalutz (Pioneers).

From the rabbinate: the last rabbi, R. Michel Pohen/Fohan*.

Community leaders: Zev Herring, Chanoch Krok, Haim and Natan Badah; Taiba Michelovitz; Hannah Augnitz.

Natives: Baruch Halevy Horvitz; Menahem Gilutz [one of the founders of Tel Aviv] and Menahem Finkelman [head of the Keren Hayesod in Latvia until his aliyah to Eretz Yisrael].

Additional reference:

Chapter on Ponidel (Ponedel) in *Yizkor-Book of Rakishok and Environs*, edited by M. Bakalczuk-Felin, So. Africa, Johannesburg: The Rakishker Landsmanschaft, 1952 (Yiddish).

POON (PUNIA) - Alyta District **D3**

Poon is a small town near Butrimantz and Alyta (8 miles), on the Nieman River. At the time of the Holocaust, about 15 Jewish families lived there.

POPIL (PAPILYS)

Popil was 15 miles from Birzh [D1]. It had a Jewish population before World War I.

POPILAN (PAPILE) - Shavli District **B1**

Popilan is near Kurshan (13 miles), Veckshna (12) and Trishik (11), on the Libau-Rumanian rail line.

Prior to 1927, the town was an important railroad terminal for Telz District.

Before World War I, the town had about 1000 Jews. Because of the railway, the economy was sound and the Jewish population was well established. Jewish merchants exported produce, flax and wood to Germany.

There were a number of cheders and a small yeshiva in the town.

In 1915, the Jews were expelled to Russia. Most of the town was destroyed by fire.

At the end of 1918, some Jews returned and started rebuilding. A temporary synagogue was built through the efforts of R. Zvi-Hirsh Blumenthal (who died in 1923). A teacher was brought to the town, a library was founded and a Jewish Peoples Bank administered by Yosef Itzikzon was established, with a membership of 82.

Since most of the Jews did not return, the settlement remained small and loosely knit. Most of the youth emigrated to South Africa and some to Palestine. During the period between the World Wars, the Jewish population was about 200. The economic situation was difficult, and there was virtually no public life.

From the rabbinate: R. Shraga-Feivel [son of Yosef; 5587-5652/1827-1892]; R. Hillel-Arye Lifshitz; R. Zvi ben Ezriel Valk; R. Abba-Moshe Rabinovitz; R. Yosef Lamadan [from 5662/1902; a delegate to the Sixth Zionist Congress]; and the last rabbi R. Abraham Hacohen Levine*.

Natives: R. Aaron-David Borak; Yakov-Shmuel Yudelovitz [born 1883; writer and Zionist worker from South Africa; editor of the "Zionist Record"]; R. Natan-Neta Yaffa [scholar, who took care of the Torah Fund of the town]; his son Moshe [attorney and principal of the Hebrew High School in Mazhaik]; R. Zvi Blumenthal; his son Dr. Yehuda Blumenthal [public figure and doctor in Naishtut-Tavrig and afterward in Kovno]; his daughter, Dr. Berta Blumenthal-Perlov [physician in Popilan and Raisin]; Saul Miller [merchant and philanthropist]; Kalmen Rabinovitz; Dov-Yehiel Rabinovitz; Moshe Stenstein.

POPLAVY **E3**

Poplavy is a suburb of Vilna. It is mentioned in *Jerusalem of Lithuania* by Leyzer Ran, with a photograph on p. 82.

POSHELAT (PUSALOTAS) - Ponevezh District **D2**

Poshelat is near Pumpian (7 miles), Pokroi (10) and Posvol (14).

In 1847, the Jewish population was 432, in 1897 - 920, about 70% of the general population; in 1913 - 500; in 1921 - 210; and in 1939 - about 100.

The Jews were engaged in crafts and farming. Most emigrated to South Africa. Some went to Palestine.

There was a bank for small loans and a Gemach (charitable loan fund). At the local Hebrew school, Yiddish was also taught. There was a library next to the school. The youth belonged to various Zionist organizations as well as sports groups.

From the rabbinate: R. Yehuda-Asher bar Eliahu Ozerman; R. Yakov bar David Kalmas; R. Aaron-Zalman Dat; R. Yosef Pagramansky*; and the last rabbi, R. Zvi Flexman/Plechsman*.

POSHVITIN (PASVITINYS) - Shavli District C1

Poshvitin is near Linkova (9 miles), Kruk (10), Yanishok (11), Zhaimel (12), Shavli (25). In the villages of Palanishok (1), Mitzintzkes (4), Shikly (4), and Krapina (3) there were Jewish communities before World War I. The nearest train station was in Yanishok.

In 1897, the Jewish population was 435, 59% of the general population. In 1902, the town burned down, but in time was rebuilt. Before World War I, there were 120 Jewish families. Before the Holocaust, there were only 25 families remaining.

Before World War I, the Jews made their living from small-scale trade on market day, Wednesday, and at the 4 annual fairs and from peddling and crafts. The inn and flour mill were owned by Jews.

The few Jews remaining during Independent Lithuanian worked in small trade. Most lived off of support from their families in South Africa who emigrated before the War. Also during this period many more left for South Africa. The town was emptied of young people. Only a few of the elderly remained. The residents of neighboring villages settled in a section of town called "Zhilionka," in which previously only Jews had lived.

There was a beit midrash.

From the rabbinate: R. Elhanan bar Yehuda Cohen; R. Mordechai Hillman; and the last rabbi, R. David-Nachum Dudman*.

POSVIESKELI

Posvieskeli is near Grishkabud [C3] (6 miles). Some Jews lived there up to World War I.

POSVOL (PASVALYS) - Birzh District D1

Posvol is near Vashki (11 miles), Pumpian (8), Salat (12), Yanishkel (10), Birzh (17), Linkova (15), Pokroi (21) Vabolnik (16) and Zhaimel (21). The town was named for the Posvolka River. A narrow train track connected the town with Shavli and Birzh.

The neighboring village of Krinchin had a Jewish community before World War I.

Before World War I, about 400 Jewish families lived there. There were also a few Karaites, vestiges of an old Karaite settlement. On April 28, 1915, an order was issued for the expulsion of the Jews, to take effect in 8 hours. The evacuees were shut up in freight cars for 10 days until they were transported to the interior of Russia.

In 1920, about half of the town burned down. In 1921, the Jewish community numbered 525, and in 1939 - 700 (180 families). Jewish emigration was mainly to South Africa and to America.

Most of the Jews engaged in trade and a few in crafts and farming. Market days were Monday and Thursday.

The Jewish Peoples Bank had 159 members.

There was a beit midrash and a Tarbut School with 150 pupils.

From the rabbinate: R. Yitzhak bar Haim Zak; R. Avraham-Shlomo; R. Ably bar Avraham-Shlomo [later head of the Beit Din in Vilna]; R. Avraham-Leib Mintz; R. Eliahu Binyamin bar Dov Dimand [introduced reforms in the community and its institutions]; R. Moshe Rabinovitz (from 5659/1899; he replaced his father R. Mordechai. He died in 5685/1925); R. Yisrael Shinkeman [author of "Tiferet

Yisrael." He later served as a rabbi in Atlantic City]; and the last rabbi, R. Yitzhak Agolnik*.

Natives: Haim-Yitzhak Bialostotzky [known as the "Maggid of Posvol"]; Abba-Shimon bar Haim-Yitzhak [the ritual slaughterer in Posvol; he wrote the book "Dorot Rishonim" (First Generations) on marriage contracts and the great men remembered from the Order of the Midrash in Babylonia and Jerusalem (part 1, 5695/1935, Keidan); R. Ably bar Avraham-Shlomo; Prof. Binyamin Bernstein [mathematician]; Shaul Bernstein [painter]; Ari Gelzman [journalist and writer].

PRATKON **F2**

Pratkon was a village near Salok (5 miles). Jews lived there before World War I.

PREN (PRIENAI) - Mariampole District **D3**

Pren, on the Nieman River, is near Kovno (24 miles) and Balbirishuk (9) on the Warsaw-Kovno-Dvinsk road. The nearest train station was 15 miles away.

This Jewish settlement dates from the fifteenth century. The pinkas kehilla (community recordbook) states that the community belonged to Grodno Region. The regional rabbi visited and inspected on matters of religion and law.

In 1766, there were 597 Jews; in 1856 - 1497; and in 1897 - 1090, 40% of the general population. In 1915, the Jews were expelled. Some settled in Vilna. When Pren was captured by the Germans, they returned. In 1921, there were 935 Jews, 29% of the general population, and in 1939 - about 700 Jews.

During Independent Lithuania, the Jews engaged in trade, crafts and industry. Five families worked in farming and fifty in crafts. There were three market days each week: Monday, Tuesday and Friday.

Industry was important in the town economy. A beer factory employed 20 Jewish workers. Three sawmills and 3 flour mills employed 15 Jewish workers and a flour mill had 5 Jewish workers. There were also tanneries, a factory for oil and beverages and others. The primary source of income was from trade in wood and farm products.

The Jewish Peoples Bank had 191 members.

The wooden synagogue was built in the eighteenth century. The old beit midrash was rebuilt in 1903. There were 2 other prayer-houses, Goldberg Kloiz and Abelson Kloiz.

Prior to World War I, children studied in cheders and Talmud Torahs. During Independent Lithuania, a Tarbut School with 130 pupils and a Yiddish school were founded. Attached to the Hebrew school was a library with 3500 books.

Youth organizations included Socialist Zionists with 100 members and Betar with 30 members. For a short time, there was a group of yeshiva boys from Poland.

Community institutions including Hachnasat Kalla, Hachnasat Orchim, Tzedaka Gadola, Linat Hazedek, Chevra Kadisha, and a society for the study of Torah.

From the rabbinate: R. Natan-Haim Zonn [descended from Tura Zahav/Golden Columns (5603/1843), wrote the book "Even Habochen" (words for sermons]; R. David-Menahem bar Yitzhak Velpert [5681/1921]; R. Tanchum-Shraga Ravel [related by marriage to R. Moshe-Yitzhak Segal from Ponevezh]; R. Yehuda-Leib Rif [5631/1871; previously in Shadova and later in New-Zhager]; R. Simcha-Dov Zilberstein [later in Orla]; R. Benzion Zev Karnitz [later in Shvekshna]; R. Avraham Reines; R. Avraham-Yakov Neimark [from 5669/1909]; R. Brishnik; and the last rabbi, R. Haim Fohan/Pohan*.

Natives: R. Dov Raveh; Aaron Zegenik and Mordechai Rodnik [educators]; David Trager [community worker].

PUMPIAN (PUMPENAI) - Ponevezh District D2

Pumpian is near Ponevezh (15 miles), Vabolnik (12), Posvol (9) and Poshelat (4).

This Jewish community was one of the first in Lithuania. During the "Lithuanian Council," it belonged to Birzh District in Zhamot Region.

In 1766, 583 Jews lived there. In 1847, there were 694; in 1897 - 1007 Jews. At the outbreak of the Holocaust, about 60 Jewish families lived there.

During World War I, the Jews were sent to Russia. After the War, some returned and found their property burned and plundered. In 1921, the Jewish community numbered about 75 families.

The Jews engaged in trade, crafts and agriculture. An important branch of the economy was the yellow cheese industry. Economic conditions were strained. Many emigrated to the United States and South Africa.

The town had one synagogue. In the courtyard, surrounded by a fence, was a stone marker in memory of R. Yisrael of Pumpian. In the beginning of the nineteenth century, Christians accused the Jews of killing a Christian boy. R. Yisrael took all the "guilt" on himself, and the gentiles burned him to death next to the synagogue. The stone marker was erected on the site.

During Independent Lithuania, there was a Hebrew school in the town. Youth were directed toward aliyah to Eretz Yisrael. Many were trained for pioneering.

Pumpian served as a place of Torah for a large surrounding area and had outstanding rabbis and educators.

From the rabbinate: R. Yitzhak (Isaac) bar Eliezer [in the eighteenth century]; R. Yakov from Sventzian [previously served in Vilkomir]; R. Yitzhak; R. Moshe-Eliahu [served as Av Beit Din in Pumpian for 15 years]; R. Shaul bar Dov Shapira; R. Yehonatan Eliasberg [1851-1898; son of R.

Mordechai Eliasberg]; R. Arye Lipkin; R. Yisrael bar Yehuda Katz; and the last rabbi, R. Yitzhak-Meir Chayat*.

Natives: R. Asher-Nissan Levitan [rabbi in Shavli and later in the Bronx, N.Y.]; Benjamin Bialostotzky [poet]; Dr. Joseph Lurie [a leader in Hebrew education and head of an educational institution in Eretz Yisrael].

RADAYK (RADEIKIAI) - Utian District E2

Radayk was a village in eastern Lithuania near Utian (7 miles) and Daugel (4) on the road to Utian. About 10-12 Jewish families lived there, engaged in farming. Among them were 2 families (Liss) who were owners by inheritance of about 25 acres of farmland. They hired Christian workers. Before World War I, one of the brothers built a steam-powered flour mill for the neighboring farmers.

In 1941, there were approximately 10 Jewish families living there, most of whom were farmers.

Native: R. Abba-David Goldfine [1878-1934; rabbi in Dvinsk and Moscow].

RADVILISHOK (RADVILISKIS) - Shavli District C2

Radvilishok, near Shavli (12 miles), was established on swamp land owned by Prince Radzivill.

In 1870, a rail line was laid connecting Berlin with Petersburg by way of Dvinsk. The town became an important railroad junction, connecting with the Ponevezh-Dvinsk, Shavli-Memel, Shavli-Riga and Riga-Berlin lines. Nearby army camps were of great economic benefit and aided its development.

In 1897, there were 676 Jews there, 17% of the general population. In 1915, the Jews were expelled to Russia. They returned after the War. Jews from other towns settled there also. In 1920, the Jewish community had 1200 people. Their livelihood was mainly from trade in lumber and produce.

There were also a few artisans. At the outbreak of the Holocaust, about 250 Jewish families lived there.

They had 2 prayer houses and a Tarbut School. Among the founders were Mendel Kribushayv and Aaron Fine.

The Jewish community in the town had an active cultural and social life. Many went as pioneers to Eretz Yisrael. All the Zionist parties were represented as well as Zionist youth organizations and sports groups. Religious youth were in Tiferet Bachurim.

From the rabbinate: R. "Yosele" [the first rabbi, who was also called the "Zadik" (righteous one)]. R. Meir Meltz [served as rabbi after the death of R. Yosele; he died in 5665/1905]; R. Yitzhak Horvitz; R. Daniel Zacks; R. Yochanan Zopovitz-Zerachi; and the last rabbi, R. Yitzhak Begun* [author of "Sadeh Yitzhak"].

Native: David Kriboshiv [1905-1945; Zionist figure].

RAITARADA

Raitarada is a village across the lake and less than a mile east of Intorik (E2). It was considered a suburb of Intorik. The post office opened in Raiterada in 1926. About 20 Jewish families lived there.

Before the Holocaust, about 40 Jewish families lived in Raitarada.

RAKEN

Raken was a village about 6 miles from Salok (F2). It had a Jewish population before World War I.

RAKISHOK (ROKISHKIS) - District Capital **E1**

Rakishok is near Abel (9 miles), Dusiat (23), Ezhereni (7), Kamai (11), Kupishok (30), Ponidel (17), and the Latvian border (13). The train station on the line to Dvinsk, Libau, Riga, Ponevezh, Shavli, and Kovno was 2 miles away.

The town developed from an estate owned by the House of Kroshinsky. The widowed Princess Helena, the last of that family, married Baron Tisenhoif, and Rakishok passed to the family of the Barons Peshedietzky. The property administrator developed trade contacts with the Jews of the area and invited them to settle there. The Baron established a large Catholic Church. Thousand of peasants would come on Sundays and holidays. Sunday was a big market day and helped the town develop.

The rail line helped the export trade in lumber, produce and particularly flax. The town became a trade center for a large agricultural area.

Before World War I, the town was in Novo-Alexandrovsk (Ezhereni) District. After the Germans took the town (1915-1918), Rakishok became a District Capital.

In 1847, the Jewish population was 593; in 1897 - 2067, 75% of the general population; and in 1914 - about 3000, out of a general population of 3829. In 1921, 1900 Jews lived there, and in 1923 - 2013. Prior to the Holocaust, 3500 Jews lived there, 40% of the general population.

During World War I, most Jews fled. The German occupation was difficult for the Jews that remained, due to limitations on movement, confiscations and forced labor. After the War, some Jews returned. The Joint (JDC), the Peoples Bank and relatives from abroad helped restore the ruined houses.

In 1905, a loan fund was established by Hillel Eidelson. Later, a credit bank was formed. In addition, a merchants bank was administered by M. Miller. During Independent Lithuania, there was the Jewish Peoples Bank with 357 members in 1929, and a loan fund for artisans.

Most Jews were small-scale traders and peddlers. On market day, they would buy flax, cattle, hides, eggs and other farm products from the local peasants and sell them grocery items, fabrics, machines, etc. Among the larger

tradesmen were Rosen and Rabinovitz in produce, Chanoch Hemelnik in flax, Dovar Kramer with large animals. Prior to World War I, merchants received products from Dvinsk. During Independent Lithuania, products were brought in from Ponevezh, Shavli and Kovno.

The post-War period was marked by brisk development and building. Many Lithuanians from the surrounding villages came to settle and opened stores. Prior to World War I, only 3 stores had been Christian-owned. Then Lithuanian cooperatives came into being, with Lithuanian artisans and tradesmen. The nationalization of trade in flax and produce, competition from the Lithuanian cooperatives, taxes and incitement against Jewish tradesmen and artisans caused a severe economic slump for the Jews. In 1925, there was a wave of bankruptcies among the Jews. Between 1926 and 1930, many emigrated to South Africa, the U.S. and Palestine.

In 1937, there were 37 Jewish artisans, including 16 tailors, 33 shoemakers and needleworkers, 24 butchers, 3 bakers, 7 metalworkers, a carpenter and 2 clock makers. Several hundred Jews worked in Jewish-owned small industry, which included a tannery, flour mills, a sausage factory, a casting factory, and an electric station. A number of Jews were porters and cartsmen. Two photography establishments and the cinema were owned by Jews. Nearly all doctors and pharmacists were Jewish.

In 1940, all the businesses were confiscated by the Soviets. Many merchants were banished to Russia.

The Jews were mostly Chabad Hasidim (Lubavitch, Bobroisk and Lyady). Before World War I, there were two rabbinates: one for the Hasidim and another for the Mitnagdim; there were also two shochets. One of them was Natan Friedman.

On the main street were 3 Habad beit midrashes. They were painted the colors of the Lithuanian flag. The yellow

beit midrash was for scholars, the green one for community leaders, and the red one - the largest - for the general community. At the edge of town was the synagogue. There was a prayer house in the Talmud Torah of Duvar Zelkind, the "Zionist Minyan" for holidays and a Tiferet Bachurim minyan every day.

Before World War I, there were cheders and a yeshiva. Veteran teachers included Leibush, Moshe-Aaron Farber from Dvinsk and Zemach. Several Jewish students studied at the Russian high school. In 1910 a private school for girls was founded by Miss Gurvitz and Miss Rabinovitz. During Independent Lithuania, there was a yeshiva and a small yeshiva of R. Moshe Sidrer, a Tarbut School, with 200 pupils; a Yavneh School; and a Hebrew pro-gymnasia with 40 pupils. A sizable number of Jewish youth studied at the Lithuanian high school. There was also a library and a drama club.

Included among the charitable organizations were Linat Hazedek, Bikur Holim, an orphanage with 40 boys and girls administered by Hannah Shador, and a charitable women's association. In 1905, there was a revolutionary underground operating against the Czarist regime.

During Independent Lithuania, a community council (kehilla) levied taxes and established educational and charitable institutions. When this was eliminated, these institutions passed to private societies and associations.

At different times during the early days of the Independence, two Jews, Yitzhak Serber and Vulfert, held the office of assistant to the Lithuanian mayor.

Chapters of all the Zionist parties were active. There were Zionist youth groups and sports associations, including Maccabi and Hapoel, Kultur-Leagua and Leftist organizations. Among the religious organizations were Tiferet Bachurim, the youth of Young Mizrahi and Agudat Yisrael, which supported settlement in Eretz Yisrael. Shmuel Levitan

founded a yeshiva which existed until World War I. Later, the yeshiva was reopened by Dubar Zelkind. One of the heads of the yeshiva was R. Klein. The principal of the "Klein Yeshiva" was Moshe Sidrer.

From the rabbinate: R. Eliahu Margeliot of the Mitnagdim [before that in Radin]; his son R. Isser (Asher) of the Mitnagdim; R. Yosef bar Meir Katz of the Hasidim; R. Bezalel bar Yosef Katz [died at the age of 96; was the rabbi of the Lubavitcher Hasidim for many years]; R. Avraham Meirovitz [related by marriage to R. Bezalel; a student of Mir, Vlozhin and Slobodka; he was one of the founders of the Jewish Peoples Bank and was one of the Mizrahi rabbis. In 1928, he went to Abel]; R. Shmuel Levitin, of the Mitnagdim [related by marriage to R. Isser]; and the last rabbi R. Zelig Orlovitz*.

Public figures: Hillel Eidelson; H. Eresh; David Rosenshtein [school principal]; his wife, Yaffe Rosenshtein-Kaplan; Pesach Roch; Charmetz, Dubar Zelkind; Hannah Shador [sister of Hillel Eidelson]; Moshe Vasterman and Avigdor Glombotzky [one of the heads of Tzofim, the Hebrew Scouts movement].

Natives: R. Shmuel-Abba Senig [army chaplain]; Avraham Shapira [industrialist]; Yakov Shmushkevich [commander in the Soviet Air Force]; Shalit Levy [journalist and writer].

Additional references:

Yizkor Book of Rakishok and Environs, issued by The Rakishker Landsmanschaft of Johannesburg, So. Africa, 1952, ed. M. Bakalczuk-Felin. Book in Yiddish, except for Preface and Table of Contents in English. Among other chapters are: the Landsmanschaft of Rakishok and the Manne-Manelewitz Family.

Jewish Encyclopedia article on Rakishok.

RASIN (RASEINIAI) - District Capital C2

Rasin is near Girtigola (6 miles), Nemoksht (15), Kelme (33) and Shidlova (9), on the Rasika River and 5 miles from the Dubisa. The nearest train station was Shilovka (7). Until the Kovno-Rasin-Memel Road was built in 1936, it had no roads.

Rasin is one of the oldest cities in Lithuania. In the 13th and 14th centuries, the name appears under different spellings, for example: Rossyen, Rushigen and Rasseyne. In 1253, Prince Mindaugas transferred part of the Zhamot Region, which included part of the Rasin area, to the Livonian Order. The remaining portion was transferred to the first Lithuanian Christian Bishop. The Livonian Order began disseminating Christianity, which resulted in a cruel war from which the city and the surrounding area suffered.

In 1390, representatives of the city participated together with other representatives from Zhamot in signing a peace treaty in Koenigsberg. At the end of the fifteenth century, it received the Rights of Magdeburg. During United Lithuania-Poland, it became the most important city in the Zhamot Region, having governmental institutions and was the center of trade for the entire region. In 1580, all the noblemen of the region elected their representatives there to the Sejm (Legislature) in Warsaw. From 1585, the Lithuanian Sejm was located there. In 1792, the Magdeburg Rights were renewed.

The city suffered during the Napoleonic conquest and during the Polish Revolution. In the Third Partition of Poland, Rasin came under Russian rule. The rights of a free city were cancelled and in 1796, it became a District Capital in Vilna Region. Later, it was part of the Kovno Region. From that time, it went into economic decline. During Independent Lithuania, it was a District Capital, but because of its geographical position and being far from a railway and main roads, it remained economically backward.

Its Jewish community was one of the first in Lithuania and was called "Jerusalem of Zhamot." Many Jews settled there in the seventeenth century. It is mentioned in the book "Makan Shmuel" in 1722 by R. Moshe-Mordechai Rabinovitz, in a question to R. Shmuel of Altuna on the matter of a woman whose husband was killed near Krozh.

In 1842, the population of the city was 7455, the majority of whom were Jews. In 1897, the number of Jews rose to 9000, 90% of the general population. After World War I, the number declined. In 1921, there were only 2226 and in 1939, about 2000, 40% of the general population. [The *Encyclopedia Judaica* gives the following Jewish population figures for Rasin: in 1797 - 4246, in 1847 - 2649, in 1897 - 3484 (46.7%), 1923 - 2305 (43.7%).]

The Jews engaged mainly in trade. There were also 25 artisans and a few farmers. Except for two flour mills and one sawmill, owned by Perlov and Kagan, there was no industry in the town. Most Jews made their living on the market days, which were Monday and Thursday.

The Jewish Peoples Bank had 504 members in 1929.

There were about 10 Jewish prayer houses, including the large synagogue, a large beit midrash, Kloiz Hachasid, Kloiz Chaiei Adam, Kloiz Ein Yakov and Kloiz Hakovanim.

During Independent Lithuania, there was a small yeshiva. The rabbi and teacher was R. Roz; he was followed by R. Goldschlag. Before World War II there was a Kaminitzer Yeshiva, administered by R. Reuven Grozovsky. Societies included Tiferet Bachurim led by Eliahu Alinik; Ben Zakkai, for which R. Avraham-Eliahu gave a Gemorrah class to Hebrew high school students, Shas (Six Orders of the Mishna) and Mishnayot, and Ein-Yakov.

Educational institutions in the city included a Hebrew kindergarten, a Tarbut School administered by Levinsohn and Abba Yaffe, a Yavneh School whose principal was Kirsh,

and a Hebrew high school. There was a large library called "Mendali."

There was also a Jewish hospital; an association for aiding poor women, led by Mrs. Bloch; Hachnasat Orchim; Chevrah Kadisha, which kept a pinkas (recordbook) and an old constitution; and an old-age home. There were chapters of the Zionist parties, Agudat Yisrael and youth groups that included Betar, Brit Hak'naim, Gordonia, Hechalutz Hamizrahi, Zionist youth, Shomer Hatzair and Maccabi, and women's organizations, such as Beis Yakov, headed by the pharmacist Velpert, and a WIZO chapter led by Roza Ziv.

The majority of the Jews were Zionists. On the death of Herzl, R. Haim Zaks gave a eulogy in the beit midrash.

Avraham Mapu and Shneur Zaks lived in Rasin, as well as the shoemaker-author Moshe Markovitz.

From the rabbinate: R. Avraham ben Haim Lisker [wrote a commentary on the Mishnayot, "Ba'er Avraham." He died in 1684]; R. Vulf; R. Moshe Tzeitlin; R. Avraham-Shmuel Rabinovitz [died in 1906]; R. Alexander-Moshe Lapidot; R. Moshe Soloveichik; R. Yehoshua Mordechai Klatzkin and the last rabbi, R. Aaron-Shmuel Katz*.

Among the public figures from the last generation: Ezriel-Yitzhak Aaronson; Meshulam-Fishel Barr; Shmuel-Yitzhak Ger*; Gedaliah Halprin*; Zemach Velpa; Abba Yaffe; Lebovitz; Max Levy*; Fishel Mogilavsky; Friedland [attorney]; Asher Zirlin; Baruch-Reuven Kaplan; Leib Kaplan; Zev Kaplan; Dr. Raphel Rabinovitz, and Yisrael Shugam*.

Natives: Rabbis Avraham Lisker, Hanoch-Hanich Aygash, Yehezkiel Lifshitz, Pesach Pinfer, Natan-Zvi Finkel ("the grandfather"), Eliahu-Baruch Komai, Simcha-Reuven Edelman, Yakov Bendtman, Moshe-Yitzhak Segal, Benjamin Friedman, Tanchum-Shraga Ravel. Arye-Leib Gordon [grammarian], Feivel Getz [teacher and writer]; Yisrael-Yitzhak Wolf [publisher]; Eliezer-Lipman Zilberman [publisher of "Hamaggid"]; Adolf Landau and Haim Raflovitz [writers

and publisher]; Bar-Menashe Abramovitz; Dr. Emmanuel Soloveitchik [doctor]; Yehezkiel Feivel Rothstein [teacher and writer]; Yosef Cohen [jurist]; R. Menachem-Mendel Aaronson [a leader of Hamizrahi in South Africa]; Yosef Yehuda-Leib Bloch [rabbi of Telz and head of its yeshiva]; Dr. Zemach Rzamarion (Halprin) [writer and educator; moved to Haifa].

Additional reference:
The Encyclopedia Judaica.

RAUDONA (RAUDONE) - Yurburg District C2

Raudona was a small town in western Lithuania, near the German border, 14 miles east of the District Capital, Yurburg.

In 1923, 80 Jews lived there. At the time of the Holocaust, there were about 10 Jewish families.

RAUDONDVARIS (RAUDONDVARIS) - Kovno District C3

Raudondvaris, also called "Roiterhoif," is near Kovno (4 miles), on the Kovno-Yurburg Road, between the Neviazha and the Nieman Rivers.

It is situated on a hill (250 meters high), on the top of which was built a red palace of Baron Tishkevitz, giving the town its name of "The Red Estate." The palace consisted of 150 rooms and halls. In the nineteenth century, it was a center of high society of the Russian and Polish elite. At the foot of the mountain was the Village of Solominka with 14 Jewish families. In 1924, the village burned down. The Jews rebuilt their homes and the village was annexed by "The Hill." From that time the entire town was called by its present name.

Before World War I, the Jewish population was 25 families. During Independent Lithuania, the number reached

55. Among them was Shimon Keveskin, owner of the inn and the postal agency. At the outbreak of the Holocaust, only a few Jewish families lived there.

The Jews made their living as shopkeepers, in agriculture and gardening. There was a doctor and a pharmacist, both Jewish.

A rabbi from Slobodka served Raudondvaris. A shochet came to the town twice a week. On holidays and for certain events, Jews from the surrounding area would come into the town to make a minyan in a private home.

The children went to school in Kovno.

REMIGOLA (RAMIGALA) - Ponevezh District D2

Remigola is near Ponevezh (15 miles), Shatt (16), Krakinova (7) and Rogova (9). The nearest train station was in Ponevezh.

The Jewish community dates from the eighteenth century. In 1766, there were 225 Jews living there, paying head-tax. In 1847, there were 190. In the middle of the nineteenth century, the Jewish community grew and in 1897 reached 650 people, 50% of the general population. During World War I, the Jews were expelled from the town, but returned after the War. In 1921, the Jewish community numbered 800. Aliyah to Eretz Yisrael began in 1923. In 1923, the Jewish population was 480, and at the outbreak of the Holocaust, less than 100 Jewish families lived there.

The Jews there made their living in trade, peddling and crafts.

There were 2 beit midrashes, a Hebrew ethnic school and a charitable loan fund. There was a significant number of Torah scholars and people studying Mishna. There was also a group of Maskilim and Hebrew speakers. The youth were members of Young Zionists.

From the rabbinate: R. Shmuel-Moshe Shapira; R. Yoel Hatovsky; and the last rabbi, R. Zissel Steinfeld*.

From its natives: Yitzhak Ben-Yakov [bibliographer].

RENISHKY (RENISKES) - Telz District

Renishky is a village near Plungian (9 miles). It had a Jewish community before World War I.

RIBUK - Rasin District

Ribuk was a village near Shidlova (4 miles) and Lidovian (1) on the Rasin-Shidlova Road. It was 11 miles from Rasin (C2). Ribuk was also near the Berlin-Moscow rail line. The nearest train station was at Lidovian.

Jews began to settle there during the reign of Czar Alexander II. The 70 families that settled there received agricultural land from the government. Most changed from working in trade to farming. One of the first settlers was Velvol Gen. In 1887, there were 60 Jewish families; in 1923, 20 families; in 1939, 40 families, 50% of the general population. All were engaged in farming. Some hired non-Jews to work on their farms.

There were 2 plaster kilns, which belonged to Jews.

The Jews were culturally isolated. There was neither a synagogue nor a rabbi. On Shabbat and Holidays, a minyan would assemble in a private home. There also was no Jewish school. From time to time, they would bring in a melamed. There were no Jewish institutions. Twice a year they collected for charity and distributed the money in the nearby cities.

RIMSHANI (RIMSE) - Ezhreni District **F2**

Rimshani was a town near Ezhereni (Zarasi). It had a small Jewish population before the Holocaust.

RITOVA (RITAVAS) - Telz District **A2**

Ritova is near Loykuva (12 miles), Kool (9), Chaviadan (13), Plungian (13) and Memel (30), on the Yura River and

along the Shavli-Plungian-Memel Road. The nearest train station was in Plungian.

The Village of Andriava (9 miles) also had some Jewish families. They were engaged in trade and agriculture. The village relied on Ritova in matters of religion and culture.

Jews resided there in the seventeenth century. Under the Lithuanian Council, it was attached to Keidan District. A number of meetings of the District Council were held in the town.

The land for the town belonged to the Aginskys. The first Aginsky in mid-nineteenth century was a tyrant and all feared him. He took the beit midrash of the Jews and, according to the memorial book on Ritova, in the 1860's he turned it into a shelter for pigs. Later it became a residence for his land-tenants and his servants. When Count Aginsky died, they established a celebration in the form of a special Purim observance.

In 1911, on Tisha B'Av half of the town burned down.

In 1918, Count Zalvzky took over the town from the Aginsky family, and he returned the building to the Jews.

In 1897, the Jewish population was 1397, 80% of the general population, and in 1914 - about 2000 (400 families). During Independent Lithuania, the number declined and just before the Holocaust there were only 200 Jewish families left (less than 800 people).

Most of the Jews engaged in trade; 10 were artisans; and 4 were farmers. Market day was Wednesday.

Many Jews emigrated to South Africa, the United States or Palestine.

There were 2 beit midrashes, a yeshiva and a Tarbut School with 120 pupils. The teachers were Eliahu Levita, Zalman-Leib Levita, Shimon Kaplan, Zvi Rosenzveig and Moshe Chavas.

The Zionist parties, Hamizrahi and Zionist Socialists, were active, as were Shomer Hatzair, Maccabi and Pioneers

youth groups. There were 2 large libraries, one containing mostly Hebrew books and one with only Yiddish books. Near the town was a Hechalutz (Pioneer) training facility.

Ritova was the first shtetl in Lithuania to have electric lights, when the Polish Fritz Aginsky installed electric lights in his palace and in the streets in the beginning of the twentieth century.

From the rabbinate: R. Naftali Haratz [a native of the town; author of the book "Mei Kior" about the washing of the hands. He died in 5588/1828)]; R. Leib Harif; R. Avraham-Aaron Burstein; R. Yitzhak-Eliahu Gefen; R. Shur; and the last rabbi, R. Shmuel Ponidler*.

Natives: R. Zev-Wolf Abrach [1845-1922]; R. Aaron-Shlomo Zalmanovitz [1870-1940; rabbi of Haifa]; Baruch Marcus [orientalist and researcher]; Dr. Getzel (George) Zelikovitz [physician]; and Menachem-Mendel Serhai [Torah scholar]; Aaron-Benzion Shurin [rabbi and writer]; and Gabriel Gerad [composer].

Additional References:

Memorial Book, *The Ritavas Community: A Tribute to the Memory of Our Town*, edited by Alter Levite. It includes a section in English and has a list of Holocaust victims (in English).

"Hoveret Ritova" - an addition to the memorial book with additions and corrections to it. (In Hebrew). Names not in the memorial book include: Shimon Berkol (born 5656/1896), R. Dov Zvi Hyman son of R. Moshe Aaron, Rebitzin Bella Lifovitz, wife of R. Yosef Leib Lifovitz, Toiba Goldberg, R. Eliahu Yitzhak Frisman, Moshe Mordechai Halevy Krasnopolsky, Zusha Groshlavsky, Moshe Koss, Mordechai Yitzhak Segal, Alter Levitan.

Mein Shtetle Ritovas by Professor Zelikovitz. Numerous articles in Hebrew with recollections of Ritova.

ROGOVA (RAGUVA) - Ponevezh District D2

Rogova is on the road from Ponevezh (18 miles) to Vilkomir (21). A number of Jewish farmers lived in the neighboring villages of Shil (5), Traip (6), and Chislivka. The nearest train station was in Rogovka (6), which was not connected by road.

The town was surrounded on all sides by the Neviazha River. It had a large amount of swamp land and several lakes and canals.

Henrik Senkvitz mentions the town in his historical novel *By Fire and By Sword*.

The town is known to exist from the beginning of the sixteenth century. The owner of an estate, wishing to develop the site, invited Jewish settlers and provided them with land and wood for building. Old tombstones there show that its Jewish settlement predated the Ponevezh community, which used the Rogova cemetery.

Two large fires, one at the end of the nineteenth century and another at the beginning of the twentieth, each destroyed nearly half of the town.

In 1766, the Jewish population was 1187; in 1847 - 852; and in 1897 - 1223, 80% of the general population. During World War I, the Jews were expelled to Russia. After the War, 3000 Jews lived there, 60% of the general population, but the numbers declined. In 1939, only 1500 Jews remained, 25% of the general population.

The Jews engaged primarily in trade and crafts. Busy days for Jewish shopkeepers were Sundays and Tuesdays. Fairs, called "Juliana," were held 3 times a year, on August 15th, 22nd, and 29th. On the other days merchants would go to other villages and markets in nearby towns, buying flax, hides and farm produce. There were also wood merchants and owners of small factories. Before World War I, Feivel Param set up a tannery which employed 50 workers. The building was destroyed during the War. There were 3 flour

mills and 1 sawmill, established by Jews who returned from South Africa. In the bristle processing factories mainly women and children were employed.

Their meager livelihood created a very low standard of living before World War I, and after the War conditions were further exacerbated. Lithuanians, with the assistance of the government, began displacing the Jewish economic position. Incitement against the Jews was not just with slogans and economic activities. In the winter of 1939, pogroms broke out and the mob came down on the Jews and their houses. Groups of Jewish firemen prevented loss of life. The pogrom atmosphere had prevailed for some years prior to that. Jewish youth emigrated to Palestine, the United States and South Africa.

The Jewish Peoples Bank founded in 1924 had 101 members in 1931.

The old synagogue was built in the eighteenth century, and the beit midrash was put up at the end of the nineteenth century. There was a kloiz in which young scholars studied. It burned down at the beginning of the century. In the synagogue, the holy ark was hewn of wood, crafted by an artist.

Before World War I, there were cheders and a yeshiva in the town. From 1925, there was a Tarbut School with 100 students. There was a Shas Society (Order of the Mishnah), Mishnayot and Ein Yakov.

There were libraries of the Tarbut movement and the Yiddishists; drama clubs; branches of Hamizrahi, Hitachdut (the confederation), Socialist Zionists and Kultur-Leagua. There were the youth groups of Gordonia with 30 members, Dror with 50 members, Hashomer Hatzair, Netzach with 50 and Young Pioneers.

Their charitable institutions included Ezra, a loan fund and Linat Hazedek.

From the rabbinate: R. Binyamin [father of R. Eliahu-David Rabinovitz]; R. Schneur-Zalman Hirshovitz; R. Eliezer-Simcha Rabinovitz [served also as rabbi in Shadova, Suwalk, Lomza and Kalvaria]; R. Mordechai Rabinovitz [5624-5646/1864-1886]; R. Moshe Mishel-Shmuel Shapira [served as a rabbi for about 50 years, until 5693/1933] and the last rabbi, R. Yisrael Mal'.

Natives: Yehoshua Pelovitz [writer]; Michael Higar [researcher]; Yehezkiel Yaffe; A. Lazarov [one of the organizers of the Peoples Bank in Lithuania].

ROMANOVA - Ponevezh District

Romanova was a village 5 miles from Sobotsh (D2). It had a Jewish community before World War I.

ROZALIA (ROZALINAS) - Ponevezh District C2

Rozalia is near Shadova (12 miles), Linkova (14), Pokroi (7), Ponevezh (24), and Shavli (25) and is 11 miles from the nearest train station.

A Jewish community existed in Smilg (9) before World War I.

Before World War I, there were 50 Jewish families in the town. In 1915, the Jews were expelled. During Independent Lithuania (1923), there were 173 Jews (about 25 Jewish families). Before World War II, about 30 Jewish families lived there.

All the Jews except for 2 or 3 worked in trade or as shopkeepers. Monday was market day, and there were 2 fairs each year. On other days, Jews traveled to the fairs and markets in nearby towns.

Most of those who emigrated went to South Africa.

In 1930, about half of the town burned down.

In the town was a beit midrash and an ethnic school with 30 pupils.

From the rabbinate: R. Nachum Sahr* [served also in Daug] and the last rabbi R. Eliezer Goldberg*.

RUDAMIN (RUDMINE) - Sieni District C3

Rudamin is near Kalvaria (13 miles), Lazdai (4), Mariampole (17) and Vilkovishk (29), on the banks of the Rudaminelis River.

The town was founded by the Polish Prince Naveronsky at the beginning of the eighteenth century. He invited Jews to come and settle, and he leased them land.

Before World War I, the Ziman family bought land from the Polish Squire Chaikovsky. One of the members of the Ziman family, Henich Ziman from Rudamin, was parachuted into the Rudnik Forests during World War II by the Russians. He organized a group of Soviet Partisans in Lithuania, in which many Jews participated, especially from Vilna, Kovno and their environs. A man by the name of Jurgis was known among the partisans. When the War ended, he continued to edit the central newspaper of the Government of Lithuania in Vilna - "Tiesa" (Truth).

After World War I, a considerable number of Jews were living in the area, but they began to leave and go to large cities or to emigrate.

The situation of the Jews in Rudamin and the surrounding area was good. The Jews made their living in trade and farming. They had normal relations with their neighbors. Before the Holocaust, there were a few dozen Jewish families in the town and an additional 50 families farming in the surrounding area.

There was a lovely old synagogue which served Jews from the area.

From the rabbinate: R. Mordechai Cohen* [served as rabbi from World War I until the Holocaust].

RUMSHISHOK (RUMSISKES) - Kovno District D3

Rumshishok is near Zhezmir (10 miles), Zhusli (13), Kovno (12) and Kushidar (11), and on the Nieman River. The nearest train station was in Provinishki (3).

Before World War I, over 100 Jewish families lived there. In 1915, they were all expelled by the Russian army. Some later returned.

During Independent Lithuania, the Jewish community numbered about 50 families.

The Jews engaged in trade of lumber and agricultural products and in crafts. Jews owned a match factory, a sawmill and a flour mill. In the summer, vacationers would come to the town, especially people from the yeshivas.

Before World War I, there was a beit midrash and 2 cheders. During Independent Lithuania, a Tarbut School was established. Charitable organizations included a charitable loan fund, Bikur Holim, Linat Hazedek and Hachnasat Orchim.

From the rabbinate: R. Yosef Eliasberg, R. Meir-Dov Pagir [5626-5651/1866-1891]; R. Eliahu Hacohen Levine; R. Aaron Bendt Hacohen Schmidt; R. Yisrael Goldman Filipover; R. Aaron Grazovsky [died in 5697/1937].

Public figures: Mordechai Eliasberg; Yisrael Katz [founder of Menorat Hamaor and Hachnasat Orchim in the town]; Mordechai-Yeshayahu Lufiansky [founder of Tiferet Bachurim].

Natives: R. Yitzhak Levitan and R. Yakov Katz.

SALANT (SALANTAI) - Kretinga District A1

Salant is near Darbian (13 miles), Polangen (15), Plotel (9), Plungian (15) and Maisiad (7). The train station was 12 miles from town.

The Jewish settlement dates from the seventeenth century. According to a list dated 1766, there were 279 Jews paying head-tax. In 1846, the Jewish population was 990; in

1897, it was 1106; before World War I, it was 1200 (about 300 families); in 1921, about 800; and before the Holocaust, about 500 (150 families).

In 1926, almost half of the town burned down.

Jews worked in trade and crafts. Market days were Tuesdays and Fridays. Out of 19 artisans, there were 7 shoemakers, 2 tailors, 2 tinsmiths, a blacksmith, a tanner, 2 glaziers, a clock maker, a bookbinder and 2 hat makers. There was a small factory for making "Electra" paraffin candles. The owner of the company was Lipa Ziv and 2 of its workers were Jewish.

Jews emigrated to South Africa, America, and some to Palestine.

There was an old synagogue, a beit midrash and 2 shtiblach with lessons taught by a melamed or a rabbi. One of the melameds was Michel Manishevitz, father of the industrialist Dov Manishevitz.

From 1903 to 1910, there were 5 cheders and a yeshiva. During Independent Lithuania, there were 2 educational institutions. One was a Talmud Torah. The other was a Tarbut elementary school with 100 pupils. It was founded in 1919 by Benzion Yuselevitz. The principal was Mrs. Ziv, and the teachers were Lazerovitz and Yuselevitz.

A library was established in 1906 by Hirsh Olshtein and one of the sons of R. Rabinovitz. It was illegal until 1914. Finally, in 1918 it was authorized and was named after I.L. Peretz (Yiddish author, 1852-1915). In 1923, it had 1600 books.

One of the societies for the study of Torah was Tiferet Bachurim. Charitable institutions included Hachnasat Kallah, Linat Hazedek and Bikur Holim. There was a Jewish volunteer fire department. Before the Holocaust, there were chapters of Hamizrahi, Agudat Yisrael and Zionist Youth.

From the rabbinate: R. Zvi-Hirsh Broide; R. Hillel Miliakovsky [R. Hillel of Salant]; R. Gavriel Fineberg; R.

Yosef Yaffe; R. Meir Atlas; R. Avraham-Aaron Burstein [5660/1900]; R. Mordechai-Yitzhak-Izaak Rabinovitz; R. Moshe-Yonah Viner*; and the last rabbi, R. Meir-Zvi Kallef*.

Natives: Yosef-Zondel Salanter; Naftali Amsterdam; Moshe bar Aaron [teacher in Mir and Ratzek and author of "Pardes Hachma"]; Elhanan Cohen ["Salanter," represented R. Yisrael Salanter and the great rabbis before authorities and committees in Petersburg. He died in Vilna in 5639/1879]; Moshe Aaronson [maggid]; Yakov Berman; Mordechai-Aaron Guenzburg [writer]; Josef Jaffe [born 1865/6; son of Rabbi Mordechai Jaffe; settled in U.S. 1892]; Saul Horwitz [attorney and author of a book comparing Russian and European civil law with Hebrew law]; Dov Manishevitz [industrialist]; and William Lawrence (Ziv) [scientist].

Additional reference:
Mentioned in A.S. Sachs, *Worlds That Passed.*

SALAT (SALOCIAI) - Birzh District **D1**

Salat is near Birzh (14 miles), Posevol (14), Vashki (10) and Zhaimel (17) on the Musha River. It is on the Latvian border. In the villages of Grivakla (1), Pashala (3), Komian (4), Kovilon (2), there were Jewish settlements before World War I.

A Karaite community existed from the end of the eighteenth century. For rabbinical Jews the local yeshiva was forbidden until 1882.

In 1908, about half the town burned down.

Before World War I, the Jewish population was about 300 (70 families). In 1921, there were 156 (50 families), in 1923 - 174, in 1939 - less than 100 (25 families).

Market day was on Tuesdays. There was an annual fair.

Many emigrated to South Africa and to America. Some went to Eretz Yisrael.

From the rabbinate: R. Menahem-Mendel.

SALOK (SALAKAS) - Ezhereni-Zarasi District F2

Salok is near Ezhereni (13 miles), Utian (24), Dusiat (17), Antaliept (12) and Targin (16), on the Polish border. It is near the Vilia River and in an area of lakes and forests. The railway station on the Warsaw-Petersburg Line was half-a-mile away.

Before World War I, there were Jewish communities in the villages of Pratkon (5), Uzvintz (7), Avanasta (4) and Raken (6). Six Jewish families lived on the Zagrini Estates.

The town was established about 400 years ago. In 1902, the entire town burned down and was rebuilt.

Before World War I, 500 Jewish families lived there. On the eve of the Holocaust, 200 families remained.

The Jews worked in fishing and in the trade of farm products and lumber.

The economic situation deteriorated after World War I. The new boundaries cut the town off from the train station, from Vilna and from the Vilia River. Many residents emigrated to Palestine, America, South Africa and Cuba.

Those that remained worked in peddling, knitting socks and small crafts. In 1937, there were 56 Jewish artisans, including 14 needleworkers, 13 shoemakers, 4 stitchers, 6 butchers, a baker, 7 metal workers, 4 carpenters and a clock maker. A number of Jews worked as fishermen in the nearby lakes. The flour mill and the sawmill were owned by Zvi Garvitz.

The Jewish Peoples Bank had 161 members.

With the Soviet occupation in 1939, Vilna again became part of Lithuania. The economy of Salok recovered. The Jews supplied wood and farm products needed in Vilna and exported goods to Russia. The fear of war prevalent in the Fall of 1939 changed as people were busy with trade and enjoying the sudden abundance.

The Klatzk Yeshiva, which had been in Yanova, was transferred to Salok. There was a beit midrash, a kloiz and a

shtibl. Twenty-five boys studied in the cheder. The Tarbut School had 110 pupils.

From the rabbinate: R. Yakov Kelmas; R. Eliahu-Mordechai Velkovsky; and the last rabbi, R. Yakov Relba*.

Native: Dr. Arye Beahem [bacteriologist and Zionist leader].

SAPIZISHOK (ZAPYSKIS) - Kovno District C3

Sapizishok is near Kovno (9 miles), on the left bank of the Nieman River.

In early times, the town was situated on the banks of the river. In Spring it would be damaged by floods. During the reign of Czar Alexander II, the town was relocated in the hills.

Sapizishok had an early Jewish settlement. Before World War I, 70 Jewish families lived there; during Independent Lithuania - 40 families; and before the Holocaust - about 50 Jewish families.

In 1831, the Jews took part in the Polish Revolt against the Czarist regime.

The Jews were involved in the wood trade and in running rafts on the Nieman River.

There were the Gemach (charitable loan fund) and Linat Hazedek societies. There were talmudists and maskilim (enlightened intellectuals). Many subscribed to Hebrew newspapers. From 1910, there was a modern Hebrew elementary school. This school continued to exist during Independent Lithuania. There was also a drama club.

From the rabbinate: R. Yisrael Avigdor; R. Haim-Zev Kreiger [died 5663/1903]; R. Aaron-Shlomo bar Issachar-Dov Zalmanovitz; R. Meir Verzablovsky; R. Yochanan Zopovitz-Zarachi; the last rabbi, R. Yitzhak Gerin*.

Native: Dr. Moshe Kreiger.

SBOVODA **C3**

Sbovoda is a village near Rudamin and Lazdai where some Jews, including the Kalvarisky family, lived before the Holocaust.

SEMILISHOK (SOMILISKE) - Troki District **D3**

Semilishok is near Visokidbor (9 miles), Vevyia (11) and Zhusli (14). The nearby village of Katbishok (8) had a Jewish settlement before World War I.

Before World War I, 60 Jewish families lived there. The same number lived there on the eve of the Holocaust.

The Jews made their living from trade. Tuesday was market day. Once a year there was a fair.

There was a Yavneh School and a beit midrash in the town.

From the rabbinate: R. Dov Bergman and the last rabbi, R. Yeshayahu-Moshe Shaskin*.

SERHAI (SIERIJAI) - Alyta District **C3**

Serhai is near Alyta (15 miles), Meretsh (17), Lazdai (12), Simna (12), Vishay (12) and Laipoon (12), in an area of lakes.

The neighboring villages of Shventezhery (7), Bobry (7), Yanitz (4) and Shlavant (7) had Jewish settlements before World War I.

In 1812, the French Army camped there. Napoleon left behind a coat in the camp. The Jews took the coat and sewed it into a parochet (cover) for the Holy Ark.

In 1912, about half the town burned down.

Before World War I, 400 Jewish families lived there. In 1921, the Jewish population was 1050. Before the Holocaust, it was about 800, or 200 families.

The Jews engaged in trade, fishing, and farming of field crops and fruit trees. Some Jews owned large estates, including Yosef Grebarsky and Fruma Vezbotzky. A farm

machine factory was owned by the Zviling family. A liquor and beer factory was owned by Yitzhak-Zvi Slavetitzky and Moshe Finkel. There was a large spinning mill, which served the area.

Market day was every Tuesday and Friday. There were 16 fairs during the year.

During Independent Lithuania, the Jews experienced an economic decline due to the Agrarian Reforms and the Lithuanian cooperatives. This led to increased emigration to the U.S., Mexico, South Africa and Palestine.

The Jewish Peoples Bank, founded in 1923-25, had 211 members.

There was a beit midrash, a kloiz and shtibl. The Tarbut School had an enrollment of 120 pupils. There was a library and chapters of Bikur Holim and Linat Hazedek.

All the Zionist parties were represented. There were youth and sports associations, including Maccabi and Hapoel and some women's associations. There was an all Jewish volunteer fire department, equipped by Jewish money, which served the entire town. A nickname for those from Serhai was "Fodfalshtzikas" (from burnings of fire).

From the rabbinate: R. Yisrael Goldin; R. Gershon Rabinsohn; R. Avraham-Zvi Pinchas-Aliasberg; R. A. Karno; R. A. Shchopek; and R. Haim Vassertzog*.

The Vilna Gaon spent a year in the town with his student R. Haim. The editor of Hamaggid, David Gordon, lived there for 6 years. Community leaders included Meir Eivshakovsky.

Natives: Eliezer Shapira [writer and publisher]; Eliezer, Zvi and Tanchum Rosenzveig [educators and Zionist figures].

Additional reference:

Morris S. Schulzinger, *The Tale of a Litvak*, New York: Philosophical Library, 1985. Part I includes Lithuania 1900-1920; Chapter 6 - "A Shtetl Called Serei."

SESIK (SIESIKAI) - Vilkomir District **D2**

Sesik is a small town near the District City of Vilkomir (12 miles). Before the Holocaust, 21 Jewish families (70 people) lived in the town.

SFERNA - Alyta District

Sferna was a village near Simna [C3] where some Jewish farmers, Moshe and Haim Fried, lived. Their farm was 3250 acres in size until the agrarian reforms, when it was reduced to 325 acres.

SHADOVA (SHEDUVA) - Ponevezh District **C2**

Shadova is near Shavli (11 miles), Ponevezh (27), and Radvilishok (10). The nearest train station was about a mile away.

Before World War I, the land of the town belonged to Baron Ropp, who was benevolent to the Jews.

The market square was in the center of town. From it branched out 3 streets, Keidan, Ponevezh and Shavli Streets.

In 1908, a fire destroyed almost all the houses on Keidan Street.

Jewish settlement at this location dates from the fifteenth century. Shadova was the birthplace of the rabbi and author, R. Moshe Hagola. In 1766, 508 Jews lived there and paid head-tax. In 1847, the Jewish population was 1211; in 1897, it was 2695, 61% of the general population; in 1914, there were about 500 families; in 1923 - 916 people, 28% of the general population; and in 1939 - about 200 families, approximately 800 individuals.

The Jews worked in trade, farming and crafts. They would sell the best fruits to merchants from Petersburg and Riga. There were 2 flour mills owned by Jews. The Cohen family had a dye-works plant and a weaving factory.

The Jewish Peoples Bank had 216 members in 1929.

The Jews who emigrated went to South Africa, America and Palestine.

The town had a yeshiva, 2 cheders, a Tarbut School and a library. The religious youth belonged to Tiferet Bachurim. Most of the youth belonged to Zionist organizations, including Maccabi and Hashomer Hatzair.

From the rabbinate: R. Gershon Kramer; R. Eliezer-Simcha Rabinovitz [5621/1861]; R. Simcha Horvitz [from 5631/1871; he died in 5656/1896]; R. Yehuda-Leib Riff [5646/1886]; R. Noah Rabinovitz [from 5650/1890; he died in 5661/1901]; R. Avraham-Aaron Burshtein [5661-2/1901-2]; R. Yosef Kanovitz [related by marriage to the Ridbaz; 5663/1903]; R. Yosef-Leib Bloch [5665-5670/1905-1910]; R. Aaron Bakesht [until 5675/1915]; R. Benzion Notlevitz [from 5682/1922]; and the last rabbi, R. Mordechai-David Henkin*.

Natives: Shmuel-Yitzhak bar Haim; Rabbi Hillman; Haim-Mordechai Katetz; Moshe bar Yakov; Pesach Merek/Marak/Mark [historian]; Yisrael Mayafit [writer]; and Shraga-Eliahu Cohen [founded a yeshiva for the poor].

SHADVIGI

Shadvigi was near Grishkabud (6 miles) and Shaki [C3]. It had a Jewish community before World War I.

SHAKI (SAKIAI) - District Capital **C3**

Shaki is near Naishtut-Shaki (15 miles), Vilkovishk (24), Kazlova-Ruda (36), Mariampole (36), Virbaln (24) and Kibart (30) on the Nieman and the Sheshupa Rivers. The nearest train station was in Shelmi (21 miles). A road connected it with Naishtut, Vilkovishk, Mariampole and Kovno. It was near the border of eastern Prussia, 15 miles from Schirwint in Prussia.

Shaki was an early Lithuanian settlement. Sources from the 14th and 15th centuries indicate that the head of the German Order of the Teutonic Knights visited there in 1352.

According to another source, the German Crusaders built a wooden fortress there in 1405.

In the eighteenth century, the town and its environs belonged to the House of Chertorisky. The forested area surrounding the town belonged to the Squire Pototzky. Prince Mikoli Chertorisky obtained the Rights of Magdeburg for Shaki in 1776. He also allowed Jews to settle and open inns there.

The Chertoriskys later sold their land to the German Baron Theodor von Kvital. The German barons and Polish squires, owners of large estates in the area, exploited the peasants and Jews. In 1863, the Polish noblemen rebelled against Russian rule. The population abstained from participating in the revolt but still suffered greatly.

In 1856, the Jewish population was 1473; in 1897, it was 1638, 74% of the general population; in 1914 - 4000; in 1923 - 1267, 62% of the general population; and in 1939 - approximately 1000.

During World War I, the retreating Russian Army instigated pogroms against the Jews. Torah scrolls were burned and many Jews were injured. Some Torah parchments that were saved were later turned over for protection to the Jewish Museum in Vilna. Most Jews left. Some returned as soon as the Germans captured the town; others returned after the War.

During Independent Lithuania, Shaki was a District Capital. Lithuanian authorities attempted to strengthen the economic position of Lithuanians at the expense of the Jews. Despite these efforts, the Jews continued to play an important role in the economic and political life of the city. Four Jews served as Mayors, Gadalsky, Lobotsky, Altfeld and Yakov Pleksman/Fleksman.

Jews worked as artisans and greengrocers. They were dependent on the market days, every Tuesday and Friday. Every 2 weeks there was a fair. There also developed small

industries, including an electric station, 2 sawmills, 3 flour mills, a factory for beer and soft drinks and a small factory for farm machines, most of which were owned by Jews.

The Jewish Peoples Bank, administered by Lacks and Froman, had 170 members in 1932. It was closed in 1940.

According to the "pinkas kehilla" (record book) for the years 5531-5628/1771-1868, seven local leaders of the Jewish community served as representatives before the authorities. There were committees for handling tax matters, education, economic concerns and charity.

There was a beit midrash and a synagogue for use on the Sabbath and Holidays.

After World War I, the community was reorganized. In the 1920's, a controversy arose regarding the appointment of rabbis. Prayer houses were closed intermittently over several years. It appears that the more well-to-do demanded a new rabbi, while the workers supported the local rabbi. For a time, there were 2 rabbis and 2 shochets.

During Independent Lithuania, there were a number of cheders, a Tarbut School with four grades and 2 preparatory programs with about 200 pupils. One of the administrators was Yerachmiel Goldberg. Teachers included Broide, Kanovitz, Shur, Cohen, Hammer, Smilg, A. Yerushalmi, the brothers Zvi and Eliezer Henin, Shmuel Golburt, Buchbinder, Vershavsky, and Zvi Vizhensky.

There were branches of Young Zionists, Zionist Socialists, Shomer Hatzair, Pioneers starting in 1922, Young Pioneers starting in 1932 and Maccabi. There were vestiges of the Bund. A farm machinery factory served as a training place for members of the Pioneers.

The economic slump in Lithuania at the beginning of the 1930's caused emigration to the United States and South Africa. In 1932-33, a new movement to Pioneers occurred with the goal of aliyah to Eretz Yisrael. With the restrictions

on aliyah, Pioneers weakened, and many went to the large cities in Lithuania.

From the rabbinate: R. Shmuel Mohilever; R. Moshe-Bezalel Lurie [5622-5635/1862-1875]; R. Zvi Peltrovitz; R. Shimon-Dov Anolik; R. Yirmiahu Plansberg [died 5674/1914]; R. Aaron Friedman; R. Shor; R. Yosef Goldin* and R. Yosef Onochovitz*.

Natives: R. Meir Verzhablovsky; Baruch Etilsohn [author]; the brothers Isaac-Leib and Dov (Boris) Goldberg; Y.B. Segal Yehuda Finn [labor leader]; Yosef Peskel [ophthalmologist]; Esther Robinstein [community worker; wife of R. Yitzhak Robinstein]; Cantor Aaron Friedman and Cantor Arye-David Barzovsky; Yehuda Bloch [community worker]; Eliahu Feif [industrialist]; and Yakov Oleiski [ORT director].

Additional reference:

Yacob Oleiski, *A Man's Work*, 1986, published by ORT and the Association of Lithuanian Jews in Israel. Oleiski was born in Shaki. His book discusses his early years in Shaki, his hometown, and his work as director of ORT in Lithuania. (Has a section in English.)

SHAKINA (SAKYNA) - Shavli District **C1**

Shakina was near Zhager (15 miles). There were Jews living there at one time.

SHANTZY (SANCIAI) - Kovno District **C3**

Shantzy is a suburb of Kovno. Jews began to settle there in the late nineteenth century and were living there up to the time of the Holocaust.

From the rabbinate: R. Salant and R. Moshe-Yakov Schmukler* [came to Shantzy in 1937 from Trashkun].

Native: Shlomo Kalzon [1896-1945; Zionist figure].

SHATAIKY (SATEIKIAI) - Telz District A2

Shataiky was a village near Plungian (9 miles). It had some Jewish residents before World War I.

SHATT (SETA) - Keidan District D2

Shatt was near Pagir (9 miles), Zhaim (8), Keidan (11), Remigola (15) and Yanova (15). It had neither roads nor electricity.

In the nearby villages of Bukantz (6) and Traskova (9), Jewish settlements existed before World War I.

At the time of the Jewish Council of Lithuania, Shatt was included in Birzh circuit. In 1847, the Jewish community had a population of 802; in 1897 - 1135, 68% of the general population; in 1921 - 406; and in 1939 - about 350.

Jews worked in trade and crafts, or were cartsmen. Tuesday was market day. A fair was held twice a year. The charitable loan fund and the Jewish Peoples Bank, which had 105 members in 1929, were important in the economic life of the Jews. Many of the Jews emigrated to South Africa and America.

There was a beit midrash and a kloiz.

About 30 boys attended the cheder, and the Tarbut School had 70 students. There was also a large library.

From the rabbinate: R. Eliahu Ben Yakov Ragoler [1794-1849; rabbi in Shatt 1821]; R. Naftali bar Efraim; R. Meir-Michel Rabinovitz; R. Nahum Shapira [the prodigy of Dokshitz (near Minsk); he died in 5662/1902]; R. Bonim-Zemach Silver; R. Zev-Wolf Abrech; R. Avraham Droshkovitz [from 5657/1897]; R. Shlomo bar Meir-Michel Rabinovitz [from 5663/1903]; and the last rabbi, R. Elhanan Viner*.

Natives: Moshe-Yitzhak Rabin; Yehoshua Rabinovitz; Efraim Kaplan [writer]; and Mordechai-Menes Monesvitz [educator and author].

SHAUDINA (SIAUDINE) - Shaki District B2

Shaudina is located on the banks of the Nieman River, opposite the town of Yurburg. The connection with the neighboring settlements on the same side of the river was by a dirt road. Its connection with Kovno and Yurburg was only by way of the river.

In 1931, 120 Jews lived there. Ten families lived off of agriculture and the rest engaged in trade. At the outbreak of the Holocaust, 20 Jewish families lived there.

The prayer house was built in 1920. Ten children attended the cheder. Some of them continued their studies in Yurburg or in Kovno. There was no rabbi or cemetery in Shaudina. They used the services of the Jewish community in Sudarg.

Native: Zalman Leviush [actor; born 1908; son of Mordecai-Meir].

SHAVLAN (SIAULENAI) - Shavli District C2

Shavlan is located near Shavli (21 miles), Radvilishok (11), Tzitovian (8), and Shidlova (9).

In the center of town was a round marketplace. From it extended 3 roads, one to Shavli and Tzitovian, another to Radvilishok and the third to Shidlova.

The Jewish community dated back over 400 years ago.

In 1766, the Jewish population was 331; in 1847, it was 535; in 1897 - 547, 53% of the general population; in 1921 - 105; and in 1923 - 237.

The synagogue was built in the mid-seventeenth century. It had a beautiful holy ark of carved wood, which was a work of art. Not far from the synagogue was the old Jewish cemetery.

A blood libel in the nearby village of Dirvianishuk occurred in 1861. It roused a storm at the time among Russian Jews. A young Jew who fought with his father, Yankel Isaacsohn, vowed revenge. On the eve of Pesach, he

put a bottle of wine in the Holy Ark and told the local Polish Count that his father and other Jewish community leaders had slaughtered a Christian boy for the Pesach ritual. The father was arrested and the authorities ordered an investigation. The investigators, who hated Jews, certified the libel. Fearing danger from the peasants, Jews requested a new investigation. Governor General Nazimov consented and sent Squire Tolstoy and the scholar L. Livnada to reinvestigate. In this investigation, the young man and other witnesses admitted that they had given false testimony. Isaacsohn was released and his son was sentenced to hard labor.

The Jews worked in small-scale trade and grew some fruits and vegetables.

Because of the small Jewish population, there was no Hebrew school. Jewish children attended the Lithuanian school. There was a Jewish library and reading room.

From the rabbinate: R. Shaul bar Moshe-Meshil Lurie; R. Shmuel Rabinovitz [5632/1872]; R. Mordechai-Uri Semonov; R. Mordechai Krieger [died in 5667/1877]; R. Zev-Wolf Broide [5663- 5675/1903-1915]; R. Shmuel Hanich [5681/1921]; R. Yisrael Rosendorf [died in 5689/1929]; and the last rabbi, R. Akiva Berlin*.

Native: R. Hillel-Arye Lifshitz.

SHAVLI (SIAULIAI) - District Capital C2

Shavli is near the Dubisa and Rodapka Rivers. Located in the center of Lithuania, it is an important junction of road and rail lines.

Shavli was known as "Saula" in German documents dated 1236 and 1254, and also in Livonian chronicles of 1358.

In the eighteenth century, Shavli began to develop. At the initiative of a Tisnhoiz nobleman, crafthouses and businesses were started. In 1775, Shavli was granted Magdeburg Rights. Upon the annexation of Lithuania by Russia,

Czarina Catherine II gave the city to Count Zubov, and in 1802, it became a District Capital.

Two large fires consumed the city, one in 1872 and another in 1915.

The first evidence of Jewish settlement in Shavli dates from the seventeenth century, according to identity certificates they received. In 1701, permission was granted to build a synagogue. A number of Jews settled on church land. The Shavli community is mentioned in a Lithuanian record book in the eighteenth century when it was part of the region of Pinsk. At the time, there was no Jewish cemetery; they used the one in Shavlan, about 21 miles away. A cemetery in Shavli was only established at the beginning of the nineteenth century, and the oldest tombstones date from 1840.

The small Jewish community was badly hurt by the invasion of the Swedes in 1710-1715 and from the Black Plague which broke out thereafter.

Heavy fighting occurred around the city between rebels and the Russian Army during the Polish Rebellion of 1831. Having captured the city, the rebels stole Jewish property and hung several Jews on suspicion of having connections with the Russians. The Russian General Shirman suppressed the rebellion. His Cossacks rioted in the city for several days, causing great suffering.

After the rebellion, the situation improved. In order to weaken Polish influence, the Russian authorities allowed Jews to participate in municipal elections.

The years 1843-45 brought drought and famine in Russia. Many Jews of Shavli died of starvation, and others left. In 1849-50, 1866 and 1872, plagues and other difficulties caused 316 Jewish deaths. Soon after that, the city began to recover.

With the ascension of Czar Alexander II, Jews were allowed to trade with regions in central Russia. In 1871, the Libau-Rumanian rail line was laid, followed by the opening

of the Petersburg-Berlin Road. This helped to develop trade. Within a short time, the city became an important junction and trade center for northern Lithuania.

Haim Frankl set up a tannery in the late 1870's. Other manufacturers included Ragulin, the Norok brothers, Yisrael Choronzhitzky and Yosef Fine. There were factories for tobacco and cigarettes (Isserles and the Harmon brothers), processing flax, casting iron, making beer, chocolate and candies (the Cohen brothers) and soap (Zivs, and later Eidelstein). There were trading houses for export of flax, hides and grain.

In the same period, there were 3 private banks, headed by Benzion Kagan, the Choronzhitzky brothers and Norok, a credit association and a savings and loan fund founded by Gershon Veitzman and Haim Frankl. Most of the trade and industry was in the hands of Jews.

In 1776, there were 687 Jews in Shavli paying head-tax. In 1847, the Jewish population was 2565; in 1902 - 9847 people, 71% of the general population; and when World War I broke out (1914) - about 12,000 Jews. Most of the Jews were expelled in 1915. In 1921, the Jewish population was 7000, (35%); and in 1939 - 8000 (25%).

In 1879, a government school was opened in Shavli. By 1900, it had 138 students.

Before World War I, there were 30 cheders, in which about 450 boys studied. In the girls school, founded in 1894 by Esh, there were 150 pupils. The Talmud Torah was founded in 1908 and had 250 boys. Haim Frankl was a large contributor to these educational institutions.

In 1913, a yeshiva was established by Yitzhak-Meir Yudelevitz and R. Aaron Heller. It had 70 students studying under R. Yehuda Shapira, R. Kaplansky, R. Litvin and R. Meir Atlas.

In 1915, the Jews were expelled, mainly to central Russia, and their property was plundered. When the Russian

Army retreated, they burned down the center of the city, where most Jews lived. All but a few dozen Jewish homes were destroyed. Between 1915 and 1918, Jews who had fled from neighboring towns and from the Vilna Region came to Shavli. After the War, many of those exiled into Russia returned and began to rebuild.

During Independent Lithuania, Shavli was the second largest city in Lithuania.

The new city of Shavli was modern, with wide streets and new residential buildings. The owners of the Frankl factory returned and succeeded in reviving their business within 2 years. They opened new markets in England and other countries and set up a shoe factory. Many other Jewish factories were established, and most of the workers and clerks in the industrial plants were Jews.

In trade, Jews faced difficulties from the Lithuanian government cooperatives.

In 1902, there were 1733 artisans, 80% of whom were Jews. In Independent Lithuania, the percentage of Jewish artisans declined significantly.

During Independent Lithuania, new credit institutions were established, including a branch of the central Jewish bank, administered by Tzivian; Jewish Peoples Bank, administered by Gilda, Mordechai Epstein, Landoi, Choronzhitzky and Aaron Katz; a credit association, administered by Aaron Heller; a branch of the Trade Bank, administered by Abba Heller; and a private bank of Norok.

New prayer houses and educational, cultural and charitable institutions were established during this period.

Before the Holocaust, there were 15 houses of prayer, including a beit midrash which was built in 1899. There were many kloizes, such as Kloiz Landkremer, the kloizes of the merchants, Kanne Bina, Psalms Society of shoemakers, tailors, cartmen, butchers, grave diggers; Frankl Kloiz and the Hasidic Heshel Kloiz.

During Independent Lithuania, a small yeshiva was founded, and the Talmud Torah became a Hebrew school. The school principal was Pinchas Hoffenberg and the teachers were Vizensky, Goldin, M. Shoob, Y. Danin, Goldshtik and Pitlavitz. It had an enrollment of 400 pupils. Other local schools included a Haredi school, founded by R. Alexander Lifkin; a Yiddish school with 300 pupils, administered by Baruch and Ita Kasin; a Yavneh high school (gymnasia); a Hebrew gymnasia and a Hebrew kindergarten, administered by Sarah Rubin; and an ethnic school.

Besides the libraries in the schools, there were 2 other large libraries, a Zionist library and a Yiddish library.

A hospital, founded in 1891 was administered by Eliezer Efrati and later Dr. A. Pik.

Charitable institutions included Bikur Holim Society, an old-age home, Hachnasat Orchim and an orphanage, administered by Shlomo Boz. They were heavily supported by the Frankl and Norok Families.

Zionists were active within the Shavli Jewish community. Local chapter heads of Hivat Zion were M. Choronzhitzky and Bezalel Shapira. Other early Zionists were Elhanan Goldberg, Nehemia Gislavitz [a delegate to the Seventh Zionist Congress], Yerachmiel Lifkin, Shlomo Kvint, Aaron Michel, Akiva Peskin, Avraham Hirshovitz, Shachna Shtein, Dr. Bernard Ram and Haim Zaks. Before World War I, there was a Zionist association called Hazamir.

During Independent Lithuania, the Zionist Committee founded a library, a Hebrew kindergarten, and organized Hebrew lessons. The youth had Hechalutz (Pioneers), Hashomer Hatzair, Betar, Hapoel Mizrahi, Gordonia, the Zionist Youth organization and the Maccabi and Hapoel sports associations. Zionist parties, such as Mizrahi, General Zionists, WIZO, Socialist Zionists and the Revisionists had active chapters in the city.

Other associations in the city included Agudat Yisrael, Young Agudat Yisrael, and Jewish artisan associations. The last Jewish community council, headed by Baer Abramovitz, Attorney Bar-Menashe Abramovitz and Shmuel Petochovsky, was dissolved when the Soviets took over.

From the rabbinate: R. Yechezkel bar Meir Luntz [served from 5508-5568/1748-1808] his son, R. Zvi Luntz [5568-5599/1808-1839]; R. Yechezkel of Pokroi; R. Eliezer of Kupishok [author of "Beit Levy" and "Torat Habayit"; he served until 5575/1815]; R. Yakov bar Yosef Shapira [until 5588/1828]; Yitzhak-Isik Rabinovitz [author of "Netaai Ne'emasim"]; R. Moshe bar Gerson-Mendel Ziv [author of "Machshevet Moshe"; died 5623/1863]; R. Yakov from Boisk; R. Eliezer bar Zev Luntz; Haim bar Yitzhak-Isik Rabinovitz [until 5636/1876]; R. Yosef-Zechariah Shtern [served from 5623/1863; died in 5664/1903]; R. Meir Atlas [5665-5686/1905-1926]; R. Asher-Nisson Levitan; R. Aaron Bakesht' [from 5670/1910]; R. Avraham-Yitzhak Nochomovsky; R. Michel Daitsh (Kitai); R. Avraham-Abba Abelson; R. Aaron-Leib bar Yechiel Heller.

Community leaders: Zev Norok; Yisrael Norok; Dr. N. Balas; Mrs. Gordon; Liova Gurvitz; Dr. Shmuel Verblinsky; Mrs. Ada Zilberg; Mrs. Zeligman; Aaron Zegernik; Boris Zaks; Leib Tuders; S. Yakovson; Mendel Libovitz; Yakov Frank; Beryl Karaton; Mordechai Kaplan; H.D. Klein; Mordechai Rudnick; Menahem Rubinstein; H.L. Shaskin; Aaron Shlomovitz; Dr. A. Pik.

Natives: Yosef-Eliezer Epstein [writer]; Yakov-Zvi Sobol [writer]; Avraham-Baruch Rayin/Ryan; Professor Tuvia Danzig [mathematician]; Victor Barner [artist]; Raphael-Shlomo Gotz [philanthropist]; Grigori Gershoni; Dr. Shlomo Choronzhitzky; Michael Tzimkovsky [attorney].

Mordechai-Aaron Guenzburg [writer; lived and worked in Shavli]; Y.L. Gordon [poet] and Y.A. Epstein [writer;

founded the girls school]; R. Shlomo Elishuv/Elishoob [kabbalist]; Zisman Marik [maskil; died in 1887].

Additional references:

Sarah Yerushalmi, *To the Ghetto I Did Not Return*, Jerusalem: Yad Vashem, 1980. The author's experiences during World War II in the Shavli Ghetto, outside of it in hiding and on the long road to Eretz Yisrael. (In Hebrew).

Leivi Salit, *So We Died*, 1949. (In Yiddish)

Eliezer Yerushalmi, *Pinkas Shavli*: A Diary From a Lithuanian Ghetto 1941-1944, Jerusalem: Bialik Institute and Yad Vashem, 1958. Includes discussions on things that happened in the neighboring towns as well as in Shavli itself. (In Hebrew).

Shavli is mentioned in a family history called *The Family* by Josef Lavee Leibowitch, Tel Aviv (36 Beeri St., 64233 Israel).

SHAYMENA

Shaymena is a village next to Vilkovishk [C3]. The Shimansky family lived there.

Additional reference:

"The Shimansky Family Tree," held at the Association of Lithuanians in Israel, 1 David Hamelekh St., Tel Aviv.

SHESHVILL (SESUOLIAI) - Vilkomir District

Sheshvill, a small town east of the District City of Vilkomir [D2] (9 miles), had 129 Jews in 1925. In 1941, the Jewish population was approximately 30, including Abraham Rozin.

SHIDLOVA (SILUVA) - Rasin District **C2**

Shidlova is near Rasin (12 miles), in a forested area which was used as a summer resort. The nearest train station was at Lidovian (2).

In 1847, the Jewish population was 245; in 1897, it was 506, 40% of the general population; in 1914 - about 300; and in 1921 about 150 families. Prior to the Holocaust, the number dropped to 365, or about 80 families, due to emigration to South Africa and Palestine.

In 1915, the Jews were expelled to the interior of Russia.

The Jews were in trade, crafts and farming. Market day was Monday. In September, there was a fair which lasted for a week. The fair had a religious tone, as the town was a holy site for Catholics coming to the "Holy Mother of Shidlova."

There was a large and beautiful Jewish prayer house, which was fixed up prior to the Holocaust with the help of emigrants from the town living in South Africa.

There were 3 Jewish schools: Tarbut, Yavneh and a Yiddish School. Some students continued in the Hebrew high school in Rasin. There was also a library.

From the rabbinate: R. Zvi-Hirsh bar Avraham Ably [died in 5616/1856]; and the last rabbi, R. Yosef Pegramansky*.

Natives: Aaron Frank [educator and writer] and Jacob Medinetz [scholar and maskil].

SHIKLY

Shikly was a village near Poshvitin [C1] (5 miles) in Shavli District. It had a Jewish community before World War I.

SHIL (SILIA) **D2**

Shil was a village south of Rogova (5 miles). There were a few Jewish farmers living there.

SHILEL (SILALE) - Tavrig District **B2**

Shilel is near Payura (7 miles), Vainuta (18), Loykuva (10), Chaviadan (9), Kaltinana (13) and Tavrig (20).

A large Jewish settlement existed in the nearby village of Balsh (2 miles) about 300 years ago. Also, a few Jewish families lived in Tuvin (4) for some years.

The beginning of the Jewish settlement in Shilel dates from the eighteenth century. In 1847, 747 Jews lived there; in 1897, there were 786, 56% of the general population; in 1921 - 850; and in 1939 - about 350 (80 families).

Both in 1906 and 1939, very large fires occurred in the town and the majority of the houses burned down.

The livelihood of the Jews came mainly from trade with the neighboring farmers. Market day was Thursday. There were 8 fairs during the year. Several key merchants trading in wood and flax had contacts with merchants in Germany. They included Yisrael Rabinovitz, Hirsh Levinzon and Nachmon Reichman. There were also expert craftsmen, such as tinsmiths, roof-tilers, oven-builders and shoemakers.

Emigration was to the U.S. and South Africa. A few went to Eretz Yisrael.

There was a beit midrash and a shtibl in the town. Until the fire of 1906, there was a synagogue housed in a very old wooden building.

The local cheder had an enrollment of 25 boys. During Independent Lithuania, the Yavneh School was founded and had 33 students.

There was a Zionist library and a drama group founded by Agudat Zion. In the years preceding the Holocaust, communal life centered around Agudat Zion, a non-partisan association. The association fostered Zionism, arranged plays and held evening classes in Hebrew. They had collection drives for the national funds. They acquired a large boat for sailing on the nearby rivers and donated all the proceeds to Keren Kayemet L'Yisrael.

Relations with the Christians were considered good. Dr. Zak, a local physician, was admired throughout the area. He died at a young age of the plague and was mourned by Jews and Christians alike.

From the rabbinate: R. Aharon [later went to Kretinga and Pinsk; died in 5605/1845]; R. Binyamin ben Hadret; R. Avraham bar Shlomo-Zalman Rabinovitz [5631/1871]; R. Shmuel Katzenelbogen [5663/1903]; R. Yosef-Yehuda Droia [5674-5680/1914-1920];; and the last rabbi, R. Caleb-Meir Ziv* [author of Galat Caleb].

Natives: Eliyahu-Akiva Rabinovitz; Dr. Shmuel Mendolson; Heinich Rabinovitz [Lithuanian Consul in the U.S.].

SHIMANTZA (SHIMANZI) - Ponevezh District E2

Shimantza was a town near Kupishok. It had a Jewish population up to the time of the Holocaust.

From the rabbinate: R. Meir ben Binyamin-Dov Verzheblovsky* [1881-1941]; R. Shimon ben Avraham Rozovsky* [1874-1941; later served in Eishishok].

SHIMKAICH (SIMKAICIAI) - Rasin District B2

Shimkaich was a village southwest of the District City of Rasin (11 miles). Forty-one Jews lived there in 1923. The Jewish population was the same at the outbreak of the Holocaust.

SHIRVINT (SIRVINTOS) - Vilkomir District E2

Shirvint is near Vilkomir (15 miles), Gelvan (11), Musnik (9), Gedrovitz (13), Podzhelve (13) and Dubinik (23), on the Shirvinta River and 2 miles from the Polish border. The nearest railroad station was at Vilkomir.

Jewish settlement existed from the beginning of the eighteenth century. A number of Jewish families settled as lessees of land owned by Count Pisatsky. Other Jews owned

inns and taverns, and they settled along the road connecting Kovno and Vilna.

Over the years, the Jews were evicted from the land. Their main livelihood was from the inns and taverns and small shops. They were connected socially and economically with Vilna. Young apprentices studied and worked in Vilna. When they returned for holidays and vacations, they brought some of the atmosphere of the big city.

In 1847, the Jewish population was 216; in 1897, it was 1413, 84% of the general population; and in 1914 - 1600. During World War I (1915), local Jews were exiled into the interior of Russia. During the same period, Jews from Vilna and outlying areas settled there. After the War, some of those expelled returned to Shirvint.

The town was cut off from Vilna. Battles within the town occurred between Lithuanian partisans and Poles. Economic conditions were very poor. All of these factors caused a large part of the population to leave. Jews emigrated to South Africa, the United States, Cuba, Mexico, and Palestine. In 1923, the number of Jews in the town was 1800. In 1939, only 700 remained.

During Independent Lithuania, the Jews engaged in trade, crafts and peddling. Thursday was market day. There was a shoe factory and a felt boot industry. A few families worked the land.

The Jewish Peoples Bank, founded in 1928, had 221 members. Bank administrators were A. Raznikovitz and S.A. Chefetz.

There were 3 prayer houses, a beit midrash, a synagogue and a kloiz. There was also a shtibl. In all of them, people studied the daily page of Gemorrah.

There was a Tarbut School with 100 students, two cheders with 50 students and a Yiddish school. The teachers in the Yiddish School included B. Kalmikov, Gurvitz, Zaidel, Gershter, Shaskin, Klatzko, Y. Makler and Baron.

The youth were divided between Zionists and anti-Zionists. This caused a split in the cultural life of the town in the last generation. There were 2 separate libraries.

There was also a Sirkin Society and a branch of Maccabi. Cultural activities were carried out by the local committee for Keren Kayemet L'Yisrael.

Charitable organizations included Bikur Holim and Linat Hazedek.

The maggid, R. David Kretinger, was active in the town.

From the rabbinate: R. Eliezer-Lipman Sharshavsky [5646/1886]; R. Shlomo-Reuven bar David [died 5646/1886]; R. Menahem-Mendel bar Eliezer-Lipman Halevy ["R. Mendel of Shirvint"; author of the responsa "Berkat Menahem"; he died in 5672/1912]; R. Yakov Blezer; the last rabbi, R. Avraham-Arye Grossbard*, and his son-in-law R. Zondel Krok*.

Natives: R. Eliahu Grodzensky; Leon Heznovitz [leader of Hapoalim]; Avner Tannenbaum [writer and journalist]; and Joseph Schwartz [singer].

SHKUD (SKUODAS) - Kretinga District A1

Shkud is near Kretinga (26 miles), Darbian (14), Memel (37), Maisiad (9), Salant (15) and Yelok (12), on the Prussian border. Situated on the Bartova, Luba and Epsha Rivers, it is made up of an Old City and a New City. A bridge joins the two. The nearest train station was 2 miles away.

In the sixteenth century, Shkud belonged to the House of Katkovitz. It then passed to the Sapieha Family. A large battle between the warring Swedes and Russians occurred near the town in 1704.

Jewish settlement began in the seventeenth century. The old synagogue in the town was established more than 200 years ago. There was also an old cemetery.

In 1766, the Jewish community had 576 paying head-tax. In 1847, the Jewish population was 1872; in 1897 - 2292; in 1921 - 3853; and in 1939 - 2500, about 50% of the general population.

The Jews worked in trade, agriculture, industry, transportation and crafts. There were Jewish farmers who had large plots of land outside the city. The main trade was with Courland, especially Libau. The capture of Memel by Lithuania opened new markets. It promoted local industry, especially a shoe industry, which produced 400 pair of shoes per day. Other industries included woolen yarn spinning and a button factory. Cartsmen transported products to and from the rail stations and fish from Darbian. There were a number of small shopkeepers, especially in the New City, which was more affluent. There were 2 market days each week.

There was a Jewish Peoples Bank, administered by Michael Fogelman, and prior to the Holocaust by Meir Bloch.

In the Old City, there were 3 prayer houses, including an old synagogue, which they used from Pesach to Sukkot. The synagogue had a magnificent holy ark of carved wood, which stood about 40 feet high. In the New City, there were 2 kloizes and a beit midrash.

About a quarter of a mile from the Old City, there was a Jewish cemetery. It was divided into 3 sections. The new part was for the poor. The old part was for the rich and distinguished. The middle section was for those of middle standing.

During Independent Lithuania, there were 2 cheders, a Talmud Torah, a Tarbut School and a Hebrew high school with 6 classes. The principal of the high school was Michael Fogelman and the teachers included Moshe-Hesel Cohen, Zvi Rosenzveig, Benjamin Ryar, Yisrael Shaff, Haim-Aaron Huvsha, Rodner and Reznik. There was also a library.

Most of the young people belonged to the League for Working Palestine. Also active were branches of the General Zionist Histadrut, the Mizrahi, Shomer Hatzair, Betar, Dror, Young Pioneers, Hapoel, an orchestra, a drama club and a children's religious organization called Perchei Shoshanim.

From the rabbinate: R. Aaron bar Yosef Horvitz [in 5520/1760]; R. Zvi-Hirsh Zak [before 5547/1787]; his son R. Yitzhak Zak [5548-5561/1788-1801]; R. Haim-Zeev Wolf; R. Eliahu-Baruch Komeiay; R. Yehiel-Michel Huvsha; and the last rabbi R. Haim-Yakov Troskin*.

Community workers: D. David, Zvi Yuslovitz, S. Axelrod.

Natives: R. Zvi-Hirsh Broide, R. Shimon Horvitz, R. Yosef Faimer/Paimer, R. Avraham-Zvi Komeiay, R. Yitzhak bar Zvi-Hirsh, R. Binyamin Rabinovitz, R. Haim-Aaron Huvsha; Harry Lang [journalist]; and Yisrael Shaff [writer].

Additional reference:

Memorial Book of Shkud. At the end is a listing of victims of the Holocaust. The book, in Hebrew and Yiddish, includes a chapter on the history of Shkud. Published by the Committee of Jews from Shkud, Tel Aviv, 1958.

SHLAVANT (SLAVANTAI) - Alyta District C3

Shlavant was a village near Serhai (8 miles) and Lazdai (7). It had Jewish residents prior to World War I.

SHNIPISHOK (SNIPISKIS) E3

Shnipishok is a suburb of Vilna, where Jews settled in the fifteenth century. The rabbi from Kupishok, R. Meir Epstein, was called the "Shnipishker."

Additional reference:

In *Jerusalem of Lithuania* by Leyzer Ran, N.Y. Vilnar Parlag, 1974, there are scenes from Shnipishok. It says

on p. 78, vol. I, "Jews settled in Shnipishok in 1668/9. In 1680 the 'Council of Lithuanian Jews' established a code for cooperation of 'Anshai Kehilas Shnipishok' with the Vilna community. Since 1791, [it was] under the jurisdiction of the Vilna community."

SHUKIAN (SAUKENAI) - Shavli District B2

Shukian is near Shavli (20 miles), Kelme (15), Kurshan (15), Uzhvent (9), Vaigova (9), Vorna (25) and Luknik (15). The nearest train station was in Kurshan.

In Kurtovian (6 miles), there was a Jewish settlement with a prayer house and a rabbi before World War I.

The Jewish community and the synagogue in Shukian were among the earliest in Lithuania. In 1766, 177 Jews lived there according to records relating to head-tax. In 1847, the Jewish population was 569; in 1897 - 624, 62% of the general population; in 1914 - 120 families; in 1921 - about 500 Jews, and in 1939 - 519 (about 100 families).

The Jews worked in trade with the neighboring villages. Market day was Wednesday. They had 12 fairs during the year.

Economically, the Jews were poor. Many emigrated to the United States and South Africa. Some went to Palestine.

Besides the synagogue, there was a beit midrash and a Yavneh school in which 54 pupils were enrolled.

From the rabbinate: R. Yissachar-Bar Gabronsky [died 5630/1870]; R. Yitzhak-Yakov Reinis [5627-5629/1867-1869] R. Nahum-Michel Kahane; R. Yosef-Eliahu Fried; R. Yakov Perlgeber; Yisrael-Binyamin Bendt Fievelson [5688/1928].

SHVEKSHNA (SVEKSNA) - Tavrig District A2

Shvekshna is near Varzhan (6 miles), Naishtut-Tavrig (11), Gorzhd (16) and Ritova (22). The nearest train station was in Kukoriatin.

The beginning of the Jewish community dates from the seventeenth century. In 1766, there were 420 Jews paying head-tax. In 1847, the Jewish population was 534; in 1897, it was 794. After World War I, about 200 families lived there. Their main work was in trade and crafts. The Jewish population before the Holocaust was about 500.

In 1922, Lithuanian nationalists attempted to bring a blood libel suit against the local Jews. A horde of rioters charged at the house of Reuven Serolovitz, but he prevented them from entering. However, following the event, the Jews of the town had to endure four nightmarish days of pogroms.

In 1925, the town burned down. A year later they began to rebuild it.

There were 3 prayer houses, including a synagogue, a beit midrash and a kloiz.

Before World War I, there were 2 cheders, a Talmud Torah and a yeshiva founded by R. Karnitz. During Independent Lithuania, the youth attended a local Tarbut School, and many of them continued their studies at the Hebrew high school in Kovno.

Most of the youth were Zionists and they trained for pioneering and aliyah to Eretz Yisrael. There were active chapters of Young Zionists (Socialist Zionists), Maccabiah and Tiferet Bachurim.

From the rabbinate: R. Menahem Mendel [served from 5408/1648]; R. Yissachar-Bar Gabronsky; R. Moshe-Yitzhak Segal (5624/1864); R. Haim-Zvi Broide; R. Shmuel-Avigdor Fivelson (until 5661/1901]; R. Benzion Zev Karnitz (previously in Pren; died in 5673/1913]; R. Yisrael-Tanhum

Natives: Shmuel-Yakov Rabinovitz; Baruch Bendt Gabronsky; R. Mordechai-Uri bar Aaron Samonov [5569-5624/ 1809-1864; later a rabbi in Shavlan; he had many publications].

SHVENTEZHERY (SVENTOZERIS) **C3**

Shventezhery was a village near Serhai (8 miles). It had Jewish residents before World War I.

SIAD (SEDA) - Mazhaik District **B1**

Siad is near Yelok (11 miles), Zhidik (11), Tirkshla (11), Mazhaik (15), Telz (15) and Alsiad (7), on a large lake. Before World War I, there was a Jewish settlement in nearby Kalvaria-Zhamot, which had an annual fair that lasted for a week.

In 1885, a large fire destroyed most of the houses. In 1897, there were 1384 Jews, 69% of the general population. Before World War I, there were about 800, in 1921 - 900, and in 1939 - about 400 (110 families).

The Jews of Siad worked in trade, crafts and in small-scale farming. Next to the town there was an agricultural settlement of Jews, with 10-12 families. It was called by the Gentiles "Zhidu Dvaras."

There were 2 market days each week, Monday and Friday. There were also 3 annual fairs.

The Jewish Peoples Bank had 151 members.

The poor economic conditions caused the youth to emigrate to America, South Africa, Canada, Western Europe and Palestine.

The town had a beit midrash and a Yavneh elementary school with 65 pupils. There were active branches of Hechalutz (Pioneers), Hashomer Hatzair, Zionist Youth Worker, Socialist Zionists, Maccabi and Hapoel. Most of the young people knew Hebrew and went through pioneering training.

From the rabbinate: R. Yoel-Yitzhak Katzenelbogen; R. David Regensburg [5637/1877]; R. Yisrael-Ezra Levine [5652-5663/1892-1903]; R. Moshe-Baruch Halevy Horvitz; R. Mordechai Graf [from 5672/1912]; and the last rabbi, R. Mordechai Rabinovitz* [who was born in Loykuva and educated in Telz].

Natives: Prof. Benjamin Ziv [economist]; Yakov-Moshe Herring (Gery) [former Minister of Trade and Industry of Israel; son of Shmuel Herring who founded a modern school in Siad]; Yitzhak Ben-David (Binder) [journalist]; and Leah Greenstein-Kaplan [poet].

Additional reference:

Memorial Book of Telz has a chapter on the Shiff family which settled in Siad upon their arrival in Lithuania from Czechoslovakia.

SIMNA (SIMNAS) - Alyta District **C3**

Simna is near Alyta (17 miles), Serhai (12) and Kalvaria (19). It is located on the Gilush, Zuvinte and Simna Lakes.

A Jewish settlement existed there from the eighteenth century. According to documents regarding the payment of head-tax, 325 Jews lived in Simna in 1766. In 1856, the Jewish population was 736; in 1897 - 493, 34% of the general population; and in 1921 - 792. Before the Holocaust, about 200 Jewish families lived there.

Their main occupations were in crafts, shops, agriculture and fishing. There were Jews who had large farms of about 3250 acres each. They included Yitzhak Frank and his son Yehuda from Yanchiki, Israel Frank from Pasaiki, his daughter Leah Veinstein from Pasorishok, Moshe Fried and his son Haim from Sferna, Zev Ziman and his son Avraham from Padusha, Dov Goldberg and his sons Avraham and Max from Mergilopka. Upon the introduction of the Agrarian Reforms, each one was left with 325 acres. There were also some Jews

who owned small farms. And there were vegetable gardens beside almost every home.

Nearby lakes provided a source of income for many fishermen. Lake Zuvinte belonged to the families of Zev and Nahum Ishlondsky and their brother-in-law Noah Rosenthal. Two other lakes belonged to 3 partners, Nahum Ishlondsky, Shaul Bialotzky and Avraham Goldberg. The main market for their fish was Kovno.

One of the merchants was Shimon Virvalsky. He later went to Eretz Yisrael.

Two flour mills were owned by Jews. One was owned by Bilzky and Cohen and the other by Haim Feldman, Bergson and Rabinovitz. One mill supplied electric power to the town.

Simna supplied medical, legal and pharmaceutical services to neighboring communities.

The Jewish Peoples Bank, administered by Zalman Veldstein, had 150 members.

There were a number of cheders and a Tarbut School. Students would continue their studies at the Hebrew gymnasias (secondary schools) in Kovno, Alyta, Vilkovishk and Mariampole. There was also a synagogue and a large library. There were many Zionist activities.

From the rabbinate: R. Peltirovitz; R. Yohanan Zupovitz; and the last rabbi, R. Dov-Baer Snitzer.

Natives: Yakov Barit and Bezalel Malkhi (Solnitzky) [artist].

Additional reference:

Simna is mentioned in *Hope In Darkness* by Aba Gefen (Veinstein), Jerusalem: The Jerusalem Publishing Co., Inc. and Keter Publishing Co., Inc. It is a diary of what happened to the author during the Holocaust (1941-44). He is from Simna and now lives in Jerusalem. (Hebrew)

SINTOVAL (SINTAUTAI) - Shaki District B3

Sintoval is a town near Shaki (5 miles). Some Jews lived there before the Holocaust.

SKAISGIR (SKAISTGIRYS) C1

Skaisgir was located near Zhager (6 miles). It had a Jewish population at one time.

SKAROLY (SKORULIAI) - Kovno District D2

Skaroly was a village near Yanova (2 miles). It had a Jewish community about a hundred years ago.

SKOPISHOK (SKAPISKIS) - Rakishok District E2

Skopishok is near Kupishok (9 miles), Ponidel (9), Rakishok (17) and Kamai (20). The Germans laid a narrow-gauge rail line during World War I, and it passed by Skopishok.

During Russian rule under the Czars, the town was part of the District of Ezereni-Zarasai. During Independent Lithuania, it was attached to Rakishok District.

In 1847, the Jewish population was 282, 85% of the general population; in 1897, it was 1010. In World War I, many Jews were sent to Russia. Some settled there and did not return to the town. During Independent Lithuania, the number of Jews declined, and at the outbreak of the Holocaust, about 40 Jewish families lived there (215 people).

The Jews engaged in trade, shopkeeping and peddling. The main trade was in flax. Before World War I, they had trade connections in Dvinsk and Ezereni. After the War, it was with Kibart. A number of Jews did business in wood. In 1937, there were 6 artisans, including 3 tailors, a shoemaker, a butcher and a carpenter.

There were 2 beit midrashes, with one for the Hasidim and the other for the Mitnagdim.

From the rabbinate: R. Ezriel Gordon; R. Mendel; and the last rabbi, R. Menachem Koplovitz*.

SKUDVILL (SKAUDVILE) - Tavrig District B2

Skudvill is near Kelme (22 miles), Nemoksht (9) and Upina (6). It is located on the road to Petersburg. The nearest train station was at Batok (4).

The town burned down in 1922, 1931 and 1937. It was rebuilt in 1938-39.

Skudvill began as the site of some roadside inns. Jews from the neighboring settlements found housing in the area. After several years, a small yeshiva began to draw people to it from the settlements. Some families would come to seek bridegrooms for their daughters from the yeshiva.

In 1847, the Jewish population was 204, and in 1897, it was 1012, 72% of the general population. In World War I, the Jews were not expelled from the town; however, a considerable number of them left for Russia anyway. After the War many returned. In 1923, about 200 Jewish families lived there, and before the Holocaust there were 1017 Jews, 50% of the general population.

The Jews worked as small shopkeepers, tradesmen and peddlers. They worked mainly in the trade of produce, large animals and poultry. Tuesday was market day. It was thought of as one of the largest markets in the Zhamot (northern) region. About 10 Jewish families were in farming and 20 in crafts. There was also a small candy factory.

The Jewish Peoples Bank, administered by Meir Keram, had 180 members. Many Jews were supported by their relatives from abroad.

Influenced by the government-backed cooperatives, the market was moved from the center of the town to the outskirts. The cooperatives deprived the Jews of their main source of livelihood.

Eighty percent of the youth were affiliated with Zionist organizations. Many joined pioneer training and made aliyah to Eretz Yisrael. Others emigrated to the United States and to South Africa.

There was a beit midrash, founded in 5626/1866, and a synagogue used in the summer months. Almost every member of the community belonged to a society for Torah study, such as Mishnayot, Chayei Adam, Menorot Hamaor, Tiferot Bachurim, or Shas, led by Leibchik the clock maker, Yosef Yavetz and Binyamin Stein. There was also a "Daf" (daily page) for scholars, led by Hirsh Lifshitz, Moshe-Baruch Broide and Eliezer Fein.

During Independent Lithuania, there was a small yeshiva in the town. It was established by R. Eliahu-Bar Katetz and R. Shaul Zakesh and was later renewed by R. Perlman. There was the yeshiva of R. Leib Yakov of the Musar movement, a Tarbut School with 150 pupils, a Talmud Torah and a library.

Charitable organizations included the Chevra Kadisha (burial society), Lechem Aniim and Bikur Holim.

There were branches of the General Zionists, Maccabi, Mizrahi, Socialist Democrats and Agudat Yisrael.

From the rabbinate: R. Moshe bar Eliezer Yaffe (5619-5649/1859-1889); R. Yissachar-Bar; R. Avraham-Yitzhak Perlman* [author of "Pnei Avraham"].

Community workers: S. Becker, Moshe-Baruch Broide, Hillel Ziberg [head of the congregation and gabbai of the beit midrash, Chevra Kadisha and Talmud Torah]; Haim Zinger [a leader of the local Zionists]; Moshe Yaffe; Haim-Zvi Lifshitz; Kalman Mendel; Moshe Yitzhak Segal [gabbai of the synagogue]; Eliezer Fine; and Professor Schmidt.

Natives: R. Michael Shelfoversky [head of Yeshiva Tiferet Zvi in Jerusalem]; R. Yitzhak Katetz [head of a kollel in Petach Tikva]; Dr. Moshe Zilberg [judge of the High

Court in Jerusalem]; Shimon Fishman [agriculturalist]; and R. Haim Stein, [mashgiach at the Telz Yeshiva in Cleveland].

SKUMIAN (SKIEMONYS) - Utian District E2

Skumian is near Utian and Aniksht. In 1921, the Jewish population was 150. Most of the Jews worked in crafts; a few worked in small-scale trade.

There was a synagogue in the town built through donations sent by R. Yitzhak in the nearby village of Blatoshuva and with the help of a neighboring nobleman.

At the outbreak of the Holocaust, 128 Jews lived in Skumian.

Native: Dr. Mordechai Katz [journalist and writer].

SLOBODKA (VILIJAMPOLE) - Kovno District C3

Slobodka on the Vilia River, although a suburb of Kovno, was not connected to Kovno, but was founded independently on land owned by the Radzivill family, noblemen from Keidan. The Jewish community of Slobodka is older than that of Kovno. Jews from Keidan formed the majority of the first Jewish community in Slobodka. The Jews of Keidan and Slobodka remained in close contact, and the Jewish Council of Lithuania placed them together in the northern circuit for matters of religious regulations and taxes. Kovno was in the Grodno circuit.

The early Jews of Kovno suffered greatly from persecution, and at times they had to leave the city and flee to Slobodka. An example of this was in 1492 when Alexander I expelled the Jews from Kovno.

In the great plague of 1464 in Vilna and Grodno, many Jews from those cities found refuge in Slobodka.

In 1495, an order of banishment was decreed on all Jews, including the Slobodka community. The district governor, Avraham Yosipovitz, a converted Jew, helped the Jews in their efforts to return to their homes. When the

expulsion order was finally cancelled in 1503, Jews were allowed to return to Slobodka. When Sigmund the Elder rose to the throne, conditions were somewhat eased for Jews, but not for those of Kovno. Even he was unable to overturn the insistence of the municipal leaders of Kovno that Jews be banned from the city. So, the majority of the Kovno Jewish community settled in Slobodka.

Jews were once again ordered out of Kovno in 1682, 1753 and 1761, and the majority went to Slobodka.

In 1847, the Jewish population in Slobodka was 2973.

For many years, the Jews of Kovno depended on the Slobodka community for religious services. The head of the Beit Din was in Slobodka. At the end of the eighteenth century, Kovno did not have a rabbi. They used the Slobodka cemetery until 1862. Whenever the Vilia River flooded and Kovno was cut off from them, they would have to wait several days before they could perform the burial.

In the 1880's, there was a controversy between R. Yitzhak-Elhanan Spektor, the Kovner Rav, and R. Yisrael Salanter, leader of the Musar Movement. R. Salanter moved from Kovno to Slobodka, and in 1881, he and R. Natan-Zvi Finkel (the "Grandfather of Slobodka") founded a yeshiva. The yeshiva was later named Knesset Yisrael after R. Yisrael Salanter.

Ten years later, a second yeshiva was founded in Slobodka by R. Baruch-Bar Leibovitz. Knesset Beit-Yitzhak Yeshiva, named for R. Spektor, was intended to weaken the Musar Movement.

During World War I, both of the Slobodka yeshivas were moved to the interior of Russia. Knesset Beit-Yitzhak Yeshiva stayed in Kamienitz-Litovsk after the War. Knesset-Yisrael Yeshiva returned to Slobodka and reopened in the Fall of 1915 with the help of the German authorities. It was moved to Hebron, Eretz Yisrael in 1925.

From the rabbinate: R. Uri Zakesh; R. Eliahu from Ragula; R. Yakov-Eliahu Segel; R. Gavriel Fineberg; R. Moshe bar Meir Denishovsky; R. Moshe-Mordechai Epstein; R. Shlomo-Zalman Usovsky; R. Yosef Zusmanovitz ["Hayerushalmi"]; and R. Moshe Shkarota, R. Moshe Soloveichik; R. Natan Zvi Finkel; R. Zvi Levitan; R. Isser Zalman Meltzer.

Additional references:

Esther Lurie, *The Living Witness: Kovno Ghetto, Scenes and Types*, Tel Aviv, Dvir Publishing Co. with Yad Vashem, 1958. Includes 30 scenes from the ghetto. (In English)

Gedalyahu Alon, "The Lithuanian Yeshivas," in *The Jewish Expression*, ed. by Judah Goldin, New Haven and London: Yale University Press, 1976.

M. Gerz (pen name of Gerson Movshovich), "The Old Man of Slobodka," in *The Golden Tradition* by Lucy S. Dawidowicz, 1967. About Nathan (Nota) Zvi Hirsh Finkel (1849-1928), who headed the Musar yeshiva in Slobodka for 50 years. This is an essay from his memories of the Slobodka yeshiva.

SMILG (SMILGIAI) - Ponevezh District **D2**

Smilg was located near Rozalia (9 miles). It had a Jewish population before World War I.

SOFIANIKI **E3**

Sofianiki is a suburb of Vilna where Jews were living before the Holocaust.

Additional reference:

In *Jerusalem of Lithuania* by Leyzer Ran, New York: Vilner Parlag, 1974, there is a photo of Sofianiki.

SOLOMINKA **C3**

Solominka was once a village that was later absorbed by the town of Raudondvaris.

SREDNIK (SEREDZHIUS) - Kovno District **C2**

Srednik is near Vilki (8 miles), Vilon (6), Yurburg (24) and Kovno (24), between the Nieman and Dubisa Rivers. One road about a mile long constituted the whole town.

In 1847, the Jewish population was 1090; in 1897, it was 1174; and in 1914 - about 800 (160 families), 90% of the general population. The decline of the Jewish population resulted from emigration to the United States and South Africa from the end of the nineteenth century until 1914. Before the Holocaust (1939), the Jewish community had 600 people.

In 1915, the Jews were expelled. Those remaining in Vilna returned when the town was captured by the Germans. They found it plundered and burned. After the War, the Jews rebuilt the community, including the synagogue, the school and other public institutions.

The Jews engaged principally in the wood trade, shop-keeping, crafts and agriculture. They depended primarily on the weekly market day and the monthly fairs. Some ran boats and rafts on the Nieman and Dubisa Rivers to Germany. The local association of artisans and cartsmen had dozens of members. However, when the Kovno-Yurburg Road was paved, opening traffic to automobiles, Jewish cartsmen were left without work. A small liquor factory was owned by Jews.

The Jewish Peoples Bank founded in 1924 had 143 members.

There were 2 beit midrashes and an Hasidic shtibl built at the end of the last century by Jews from White Russia who came because of the wood trade. In time, the Hasidim

assimilated with the Mitnagdim. During World War I, the shtibl and the 2 beit midrashes burned down.

During Independent Lithuania, the town had 2 cheders, a Tarbut School with 150 pupils, and a library. There were chapters of Young Zionists, Hashomer Hatzair, Hechalutz and Maccabi. Charitable institutions included Linat Hazedek and Gemach (loan fund).

From the rabbinate: R. Haim Lifshitz; his son, R. Zev-Dov Lifshitz [R. Baerle Sredniker; author of "Me'ayan Haim" and "Ruach Haim"]; R. Yisrael Kaplan [the first army rabbi in Lithuania]; R. Moshe-Yonah Katz [died 5696/1936]; and the last rabbi, R. Zalman Kravoz*.

Natives: R. Dov-Arye Leventhal and the parents of singer Al Jolsen [Yoelson; his father was a cantor. His parents left the town at the end of the last century and went to Petersburg and from there emigrated with their son to the United States].

STATZIONY (STACIUNAI) - Shavli District C2

Statziony is a village near Shavli (13 miles), Radvilishok (10) and Ligum (6). A few Jews were living there before the Holocaust.

Additional reference:
It is mentioned in the book *Pinkas Shavli* by Eliezer Yerushalmi, 1958.

STOKLISHOK (STAKLISKES) - Alyta District D3

Stoklishok is near Alyta (17 miles), Visokidbor (10), Butrimantz (7), and Yezna (6), in an area of forests and lakes. The nearest train station was in Alyta.

Before World War I, there was a Jewish settlement in the village of Ziglatz (4 miles).

In 1847, the Jewish population was 443; in 1897 - 808, out of a general population of 2200, and in 1913 - about 700

(130 families). During Independent Lithuania, there were about 300 Jews (80 families). Many Jews emigrated to America and some went to Palestine. Before the Holocaust, about 70 Jewish families lived there.

In 1922, a large fire burned down half of the homes.

The Jews were engaged mainly in fishing and in trade of lumber and farm products. Most had small shops. There were also a few cartsmen. Jews owned the local beer factory.

Wednesday was market day. Six fairs were held each year. There was a Jewish Peoples Bank.

There was one beit midrash and a Tarbut school with 50 students. The principals were Benjamin Pitlok and Shmuel Lakzinsky.

There were branches of Hechalutz (Pioneers), Gordonia, Shomer Hatzair, Netzach, Sirkin Association and Palestine Workers Fund. The youth group Hatechia established a library and put out its own bulletin. When such party activities were forbidden by the State, they carried out their Zionist and cultural activities under the flag of the association of Jewish firemen. Many of the youth trained for pioneering at local farms and then went to Palestine.

From the rabbinate: R. Shlomo-Reuven Shapiro [5632/1872]; R. Yeshayahu-Zelig Halperin [author of "Mosadei Yeshayuhu"]; his son R. Hanania; and the last rabbi, R. David Bergman*.

Native: Yisrael-Zev Kreiyer [writer].

SUBOTSH (SUBACIUS) - Ponevezh District D2

Subotsh is near Vishinta (7 miles), Kupishok (10), Vabolnik (17), Rogova (17) and Trashkun (11). In the neighboring villages of Gelez (6), Zvilon (2), Romanova (4) and Zudgala (3), there were Jewish settlements before World War I.

Initially, the railway station was 2 miles from town. At the station, a new section developed also called Subotsh. All

the businesses were concentrated there. In time, Old Subotsh declined and the new area became prominent in trade. After a while, the regional offices, the post office, the police, the court, the pharmacy and doctors moved from the old area to the new section. The rabbi also moved his residence, but only after a battle between the community heads of the 2 settlements. The old section had the old beit midrash, ark cover and Torah crown, the old cemetery and its pinkas (record book).

Before World War I, about 100 Jewish families lived there. During the War, they remained, but in the summer of 1915, Cossacks entered the town. They hid in the forests and in nearby communities.

In 1921, the Jewish population was 250. Before the Holocaust, there were less than 50 (about 20 families). Those who emigrated went to South Africa or Palestine.

There was no market day, but there were 4 annual fairs.

In 1932, the town was damaged by a fire and the beit midrash burned down.

From the rabbinate: R. M. Milstein and the last rabbi, R. Haim Blitzstein*.

From the town: Orbach [the shochet]; Sender Boskevitz [shopkeeper]; the Schneider family [department store owners].

Native: Ephraim Frisch.

SUDARG (SUDARGAS) - Shaki District **B2**

Sudarg is near Jurburg (7 miles), Shaki (15) and Smoleninken (3). The nearest train station was at Virbaln.

In 1856, the Jewish population was 627. After World War I, about 400 Jews lived there. Almost all Jews worked in small trade. At the outbreak of the Holocaust, about 20 Jewish families lived there.

The town had a synagogue, a beit midrash and an elementary school. There was a Gemach (loan fund).

From the rabbinate: R. Zvi Rom [5604-5646/1844-1886), author of "Eretz Zvi"]; R. Sender; and R. Regensberg [in 1922 he went to New York; he was not replaced].

SUGINT (SUGINCIAI) - Utian District **E2**

Sugint is near Maliat (9 miles), Utian (12) and Labanor (14). It is on the main road from Utian to Vilna. It had a Jewish community before the Holocaust.

Native: Elijah ben Jacob [talmudist].

SURVILISHUK (SURVILISKIS) - Keidan District **C2**

Survilishuk is near Keidan (10 miles), Krakinova (12) and Krok (6).

From the rabbinate: R. Yakov-Gershon Rabinovitz [head of the beit din].

SUVIANISHOK (SUVAINISKIS) - Rakishok District **E1**

Suvianishok is near Ponidel (12 miles), Rakishok (19), Birzh (24), and Anishok (13) on the Narta River, which is the Lithuanian-Latvian border.

In the center of town was the marketplace. From it branched off the 4 streets of the town.

In 1897, the Jewish population was 684, 77% of the general population. During World War I, the Jews were expelled. When they returned they found their homes in ruins and their property pillaged. With the help of the Joint (JDC), the Jewish community was reestablished. In 1921, 250 Jews (60 families) lived there. In 1939, there were 200 (50 families).

Before World War I, Jews made their living from trade in grain, wood, large work animals and cows. A road connected the town to Riga, which served as a major market for their products. The merchants and peddlers also went to the marketplace in Narta (Latvia).

During Independent Lithuania, entry to Riga and Narta was closed. Going to Latvia involved many formal difficulties.

The Jews depended on the local market on Thursday, but that continued to diminish. Many emigrated to America and South Africa. A few went to Palestine. The remaining Jews maintained themselves on small trade of farm products and horses, and even smuggling.

Jews owned factories for fabrics and weaving, a flour mill and a sawmill.

Before World War I, there were several cheders in the town. During Independent Lithuania, there was a Tarbut School with 40 pupils. Teachers included David Sodavsky and Gafnovitz. Fifteen boys studied at the cheder. A number of children continued their studies in the yeshiva and some continued their studies at the Lithuanian high school in Rakishok.

There was a library, a Bikur Holim society and a charitable loan fund.

From the rabbinate: R. Yehoshua Hacohen Kaplan [5680/1920]; and the last rabbi, R. Avraham-Michel Viener*.

Additional reference:

Mentioned in the *Yizkor-book of Rakishok and Environs*, ed. M. Bakalczuk-Felin, South Africa, Johannesburg, The Rakishker Landsmanschaft, 1952 (Yiddish).

SVENTZION (SVENCIONYS) **F2**

Sventzion is southeast of Utian (31 miles) and Lingmian (11). It had a Jewish community up to the time of the Holocaust.

Natives: Avraham Solomiek [1863-1943; in Bilu Movement, pioneering in Palestine]; Mordecai-Menahem Kaplan [rabbi; founder of Reconstructionist Movement of Judaism]; Aaron (Arkady) Kramer [1865-1935; Bund figure].

Additional references:

There is a memorial book for the Sventzion region called *Sefer zikaron le-esrim v-shalosh kehillot she-nehregu be-ezor Svintzion* (Svintzion Region: Memorial Book of 23 Jewish Communities). It was edited by Sh. Kane and published in Tel Aviv by Former Residents of the Svintzian District in Israel, 1965. (Hebrew and Yiddish). Most of the 23 Jewish communities included in this memorial book are outside of the boundaries of Lithuania. They are as follows:

1. Sventzion (Svencionys, Swieciany, Sventzian)
2. Nei-Sventzion (Svencioneliai, Nowe Swieciany, Nei-Sventzian)
3. Aignalina
4. Meligan
5. Dugilishek
6. Novoventzian
7. Duksht
8. Styatzishek
9. Hydutzishek
10. Podbrodz
11. Lingmian (Linkmenys, Lyngmianys)
12. Kaltinian
13. Lintup
14. Kamelishek
15. Old and New Dogakishak (Alt un Nei-Dogelishak)
16. Vidz
17. Tzaikin
18. Kazian
19. Roksht
20. Kabilnik
21. Pastau
22. Parbrarz

23. Niementshin (Nemencine, Niemenczyn)

Weisser, Michael R., *A Brotherhood of Memory: Jewish Landsmanshaftn in the New World*, New York: Basic Books, Inc., 1985.

SVIADOSHITZ (SVEDASAI) - Utian District E2

Sviadoshitz is near Vizhon (7 miles), Ushpole (9), Kamai (11), Dabeik (7), Aniksht (16), Utian (15), and Rakishok (22). The nearest railway station was in Panimunik (18).

The town originally belonged to a Polish squire. Over the years, the Jews redeemed their land, which consisted of plots for private ownership.

Before World War I, 700 Jews lived there. During the War, many fled to Russia, although some remained. Before World War II, about 65 Jewish families lived there.

Their relationship with the gentiles was very good. Almost all the Jewish homes abandoned during World War I remained standing and were not vandalized. The local priest continued to foster good relations after the War.

During Independent Lithuania, about 100 Jewish families, or about 500 individuals, lived there, making up 70% of the population. More than 30 families were shopkeepers. The rest were merchants in flax and lumber or were cartsmen, peddlers or craftsmen. There were 15 craftsmen, including 3 tailors, 3 shoemakers, 5 butchers, a baker, 2 metalworkers.

The men all belonged to societies within the prayer houses. They were in Shas, Ein Yakov, Mishnayot or Magdai Tehilim. Some were Chabad Hasidim and some were Mitnagdim. The Chabad children would study with local lamdanim and then be sent to study at Liubovitz. Other boys studied in cheders and later in yeshivas. Before World War I, a few of the Jewish children, mainly girls, went to the Russian elementary school.

There were 2 beit midrashes in the town, one for the Hasidim and one for the Mitnagdim. There was one rabbi and one shochet for the entire Jewish community.

During Independent Lithuania, there was a Tarbut School with 60 pupils. Many of them went on to study at the Hebrew high school in Utian and Ponevezh. There was a library and a drama club next to the school.

There were active chapters of various Zionist parties, including General Zionists, the Revisionists, Socialist Zionists and a chapter of Young Pioneers.

When anti-Semitism increased in Lithuania, some of the youth went to pioneer training camps and later emigrated to Palestine. Some emigrated to South Africa.

Among the first to go to Palestine were Zalman Barazon, Haviva Finkel, Yosef Gafni and Moshe Stolov. Among the Zionist figures were the pharmacist Yakov Stolov and Shmuel Gafnovitz.

From the rabbinate: R. Shmuel bar Haim [later in Utian and Kupishok; he died around 5582/1822]; R. Yehoshua-Hershel bar Isser; R. Yehoshua-Mordechai Klatzkin; R. Abba Shlomovitz [5663/1903]; R. Moshe-Yitzhak Vaichik*; and the last rabbi, R. Yosef Shechnovitz*.

Additional reference:

Chapter on Sviadoshz (Sviodoshitz) in *Yizkor-Book of Rakishok and Environs*, Johannesburg, South Africa: The Rakishker Landsmanschaft, ed. M. Bakalczuk-Felin, 1952 (Yiddish).

TALON - Ponevezh District **D2**

Talon is a village near Ponevezh. Jewish residents engaged in small-scale farming and peddling.

Natives: R. Yehoshua-Mordechai Klatzkin ben Yisrael-Isser [1862-1925].

TARGIN (TAURAGNAI) - Utian District E2

Targin near Utian (9 miles), Salok (17) and Saldutishok (6), on Lake Targin.

Before World War I, there were also Jewish settlements in Koktishka (6) and Mintza (7).

Under Russian rule, it was in Novo-Alexandrovsk (Ezhereni-Zarasai) District. During Independent Lithuania, it was in Utian District.

Virtually the entire town burned down in 1895.

In 1897, 596 Jews lived there, 56% of the general population. Before World War I, 120 families lived there. In 1923, 477 Jews lived there, out of a general population of 1047. During Independent Lithuania, there were only 80 families. Many emigrated to South Africa, America, or Palestine. At the outbreak of the Holocaust, the Jewish population was about 200,

The Jews were engaged in small businesses, agriculture or crafts, including 5 needleworkers, 2 butchers, and a baker. Market day was Tuesday.

There was a beit midrash, a kloiz, a Yavneh School with 55 pupils and a cheder with 25 pupils.

From the rabbinate: R. Yosef-Yehoshua bar Baer Utianer [died ca. 5634/1874]; R. Eliezer-Zvi Pines [author of "Madat Mishneh" on the Mishnayot]; and his son R. Yakov Pines*, the last rabbi.

Additional reference:

Mentioned in memorial book of Utian and the Surrounding Area, 1979.

TAUVIAN (TAUYENAI) - Vilkomir District D2

Tauvian is near Vilkomir (9 miles), on the Vilkomir-Ponevezh road.

In 1912, 95 Jews, about 20 Jewish families lived there. In 1923, there were 91 Jews, out of a general population of 250. Before the Holocaust, only a few dozen Jews remained. The youth left and eventually only the elderly and sick remained.

Native of the town: Dov Liebovitz (Ariel) [from the Bilu].

TAVRIG (TAURAGE) - District Capital **B2**

Tavrig is near Vainuta (18 miles), Jurburg (23) and Shilel (17), on the Yura (Jura) River and 5 miles from the Prussian border. A road and a railway between Tilsit and Riga passed the town.

According to various historical sources, the town was founded in 1507. It passed from Prince Yohan Shmiota to the Prussian Consular Christop Ropp, then to Fredich, Prince of Brandenburg, and later to the Radzivill Family. Afterward, it was returned to Prussia. By agreement in 1793, the town was returned to Russia, and by the time of the Third Partition of Poland in 1795, it was part of Kovno Region.

During the War of 1812, the town was damaged by the retreating French Army. An agreement was signed fixing the neutrality of the Tilsit-Memel region there.

In 1846, Nicholas I gave Tavrig to Prince Vasilchikov. In 1858, the Tilsit-Tavrig-Petersburg Road was completed, the shortest route from the Russian capital to Prussia. The Customs Station in Tavrig was most profitable.

The economy of the town was connected to import-export trade with Prussia, both legal and illegal.

In 1847, 410 Jews lived there; in 1897 - 3364, 54.6% of the general population. Before World War I, the Jewish population remained around 3000. During the War, the city and its environs became a battlefield and was destroyed. The Jews were expelled.

Many of the Jews did not return after the War. In 1921, the Jewish population was 1480. In 1923, it was still under 2000. Prior to the Holocaust, there were approximately 3000 Jews.

During Independent Lithuania, the town was somewhat restored, but the severing of Lithuania from the Russian market reduced business. The Jews began to establish industries. Four large flour mills owned by Gitkin-Beikovitz, Yehoshua Cohen, Leib Hirsh and Berlovitz; a candy factory; and a sawmill owned by Sharshavsky were opened.

The majority of Jews were in trade, especially in importing industrial products and exporting wood and agricultural products. Some were involved in crafts.

In 1929, the Jewish Peoples Bank had 345 members. There was also a commercial bank administered by Dr. Varta.

There was a local yeshiva which combined secular and religious studies. During Independent Lithuania, there was a Tarbut School with 400 pupils. Among its teachers were Forman and Lazovsky. There was a pro-gymnasia and a Hebrew high school with 200 pupils, whose last principal was Mariampolsky; a Talmud Torah with 160 boys, whose principal was Liss; a large library founded by Dov Gurvitz; Tiferet Bachurim, administered by Eliezer Kopstein; Linat Hazedek, a women's association; and an interest-free loan society named for Byiakovitz.

Religious life was centered around 3 beit midrashes and a kloiz of the "Rafons/Rapons" in the old city. All the Zionist parties as well as youth and sports groups were represented.

From the rabbinate: R. Arye-Leib; R. Shimon Zarachi [also a rabbi in Birzh]; R. Moshe-Yitzhak Halevy (Segal) [from 5614/1854]; R. Gershon-Mendel Ziv [until 5662/1902]; R. Yitzhak-Zev Olshvenger [from 5638/1878, the rabbi of Petersburg]; R. Avraham Aaron Burstein [5662-

5685/1902-1925]; R. Yitzhak-Isaac Friedman; the last rabbi R. Levi Spitz*; R. Baruch-Natanel Naividel [a Zionist, he attended the Zionist Congress in 1898]; R. David-Shlomo Epstein; R. Haim-Yitzhak Bialostotzky.

Natives: David-Tavli Katzenellenbogen [rabbi in Petersburg]; Haim-Fishel Epstein [maggid]; Natan Friedland; Rabbi Pogramansky ("the prodigy of Tavrig"); S.P. Rabinovitz [writer]; Yakov Epstein [philanthropist]; Isser-Bar Wolf [businessman]; Dr. Abba Lapin; Dr. Y.L. Baruch [poet]; Moshe Gotsov; and Dr. Tudorus Meirovitz.

TELZ (TELSIAI) - District Capital **B1**

Telz is near Plungian (16 miles), Alsiad (8) and Trishik (14), on Lake Mastis and surrounded by hills. It was far from the railway. Only in the 1920's was it linked to Shavli and Memel by rail.

It is one of the oldest cities in Lithuania. It was named after its founder Dzhogas Tel. In the minutes of a German order concerning an invasion into Zhamot in 1317, the city of Telshan is mentioned.

In the fifteenth century, Telz was included in a list of government estates of the "united country." At the beginning of the eighteenth century, Prince Sapiegha administered the estate. In 1710, it suffered from the Swedish invasion and from plagues.

In 1795, it became a District Capital. In 1802, it was included in the Vilna Region. In 1873, it was transferred to Kovno Region.

Damage resulted from the 2 Polish revolutions, 1831 and 1863, and 2 large fires - 1905 and 1909. It was conquered by the Germans in World War I, and was occupied until 1918. The Red Army occupied the city for several weeks.

During Independent Lithuania, it became a city. In 1931, it become a city of the first order.

The Jewish population in Telz in 1847 was 2248 and in 1897 - 3088, 51% of the general population. During World War I, the Jews were expelled. In 1923, the community numbered 1545, 33% of the general population of 4691, and in 1939 there were 2800, out of a general population of 8000.

Many Jews were involved in trade of produce and wood and in crafts. A major source of income was the great yeshiva and other centers for intensive studies.

In the vicinity of Telz, 8 to 10 Jewish families were in the dairy business. Jews produced their own dairy products in order to ensure their kashrut. However, during Independent Lithuania when the system of cooperatives developed, the Jews were put out of business. They then moved to the city.

There were 4 large beit midrashes in the city: the Great Beit Midrash whose gabbais were Hirsh Broida and Mordechai Levine; the Beit Midrash of the Tailors (Mordechai Kopel); the Beit Midrash of the Soldiers - the "Yevenisheh Kloiz" (Avraham Kopel); and the Beit Midrash of the Butchers.

The Telz Yeshiva (1875-1941) was among the largest and most famous of the last generation, establishing the city as a center of Torah. Next to the yeshiva was a mechinah (a small yeshiva) and a school for young children. There was also a rabbinical kollel for yeshiva students with smicha. During Independent Lithuania, there were 2 beit midrashes of "Yavneh" for teachers - one for women and one for men, and a girls Yavneh high school. The religious youth belonged to "Tiferet Bachurim," directed by Yitzhak Blod.

The local Torah educational institutions set the standard of the community as a fortress for haredi Judaism against the Haskalah (enlightenment) Movement.

In the 1880's, a Russian-Jewish school was established, administered by the poet Yehuda Leib Gordon. Gordon lived in the city for 6 years and was in constant battle with the haredim. He described the town in his writings.

Following World War I and the expulsion of the Jews, which undermined the Telz community, came a recovery. The city again became a center for traditional Judaism and especially the Aguda Movement, including Yavneh, Agudat Yisrael and Young Agudat Yisrael. The Yavneh school was headed by Yitzhak Raphael Holzberg-Etzion.

During Independent Lithuania, the Zionist parties and organizations as well as the "Bund" made advances. The parties included Mizrahi (headed by Yisrael Chitz), the Revisionists (Yitzhak Bloch), Socialist Zionists (Grinker, Baal-Shem, and Abramovitz) and Maccabi and Young Zionists (Meir Leich, Yisrael Talpiot, Yitzhak Zacks). A branch of the "Bund," headed by Rifka Yaffe and Motel Myler, existed until September 1920. Its members then joined the communists under the name "Kultur League," headed by the Chiatin brothers.

Charitable institutions included Chevra Kadisha (burial society), Bikur Holim, Linat Hazedek Hospital (administered by Dr. Menuhin), a loan society, public kitchen, an Eza Clinic, special summer camps (administered by the rabbinate, Rashel Bloch and Sonia Rostovsky), and a women's association for support of the sick and poor. Two newspapers, "Neeman" and "Dar Idisher Laben," were published by the Aguda movement.

In 1940, after the Soviets captured Lithuania, the yeshiva and all religious schools were closed. The heads of the yeshiva transferred students to neighboring towns. After a short time, it was decided to transfer the yeshiva out of the country. Two administrators of the yeshiva established a new

yeshiva in Cleveland, Ohio (USA) and continued the tradition of the Telz Yeshiva.

From the rabbinate: R. Yehezkiel [a rabbi in Telz and the district of Zhamot]; R. Yehudah-Leib ben Ezriel Ziv [son of the first rabbi of Kovno; also a rabbi in Plungian]; R. Moshe of Telz; R. Avraham Shapiro; [son of R. Leib]; R. Shmuel Shapiro [author of "Me'il Shmuel"]; R. Shaul-Tuvia son of Mordechai, [from 5597/1837 (a student of R. Zev-Wolf Lipkin); also a rabbi in Ponevezh]; R. Zev-Wolf Lipkin [head of the court of justice of Telz]; R. Yosef Rasin [until 5634/1874; afterward in Slonim]; R. Yehoshua Heller [5636-5640/1876-1880]; R. Abba Verner [afterwards rabbi of "Machzikay Hadat" in London]; R. Eliezer Gordon [5643-5670/1883-1910]; R. Yosef-Leib Bloch [5670-5690/1910-1930]; and the last rabbi, R. Avraham-Yitzhak Bloch* [5690-5701/1930-1941; native of Telz].

Natives: R. Abraham-Abba Verner [died in 5677/1917]; R. Heshel Margalit [rabbi in Vishneva]; R. Yitzhak-Isaac Kantor [rabbi in Riga]; Gershon-Zev ben Yitzhak-Isaac Brouida [rabbi in Rockford, USA]; Aaron-Yitzhak Blum; Moshe Helfen; Ezriel ben Haim Rabinovitz [son of one of the first leaders of the Yeshiva]; Avraham-Yitzhak, Zalman and Eliahu-Meir Bloch; and Avraham-Yitzhak Perlman.

Additional reference:

Telz memorial book. *Telsiai Book*, edited by Yitzhak Alprovitz, published by the Association of Israelis from Telz, Tel-Aviv, 1984. Contains a list of victims of the Holocaust, also a memorial for those who died after the Holocaust and those who served in an army in World War II. At end of book are numerous pictures of individuals and their families and listings of family members.

Sefer HaZikhronot by A.E. Friedman, 1962.

Sefer HaYovel by Sklop, 1936;

MeVolozhin ad Yerushalaim by M. Berlin, 1939.
Bayeri u-Vamistorim (In Shooting and in Hiding) by Sarah Elitzur (Ritou). Published by the author, 5 Balfour, Jerusalem.

TENANIS (TENENIAI) - Tavrig District **A2**

Tenanis was a village near Payura (5 miles) where Jews lived before World War I.

TIRKSHLA (TIRKSLIAI) - Mazhaik District **B1**

Tirkshla is near Siad (11 miles) and Mazhaik (4), not far from the Shventa River. It was a summer and health resort, in an area of pine forests. The train station was in Mazhaik.

In 1892, 242 Jews lived there, 20% of the general population, and in 1913 - about 100. In 1915, the Jews were expelled and their property taken. After the War, part of the Jewish community returned. In 1921, the Jewish population was 82. They earned a living mainly from small businesses, crafts and agriculture.

TOMSHA **D3**

Tomsha was a village near Visokidbor (2 miles), where a few Jewish families lived before World War I. (See Visokidbor for additional information on Tomsha.)

TRAIP (TRAUPIS) - Vilkomir District **D2**

Traip is near Trashkun (6 miles) and Rogova (6).

In 1925, ten Jewish families lived there. There was a large, beautiful synagogue. One by one the Jews left. When World War II broke out, no Jews remained.

Natives: Samuel James Meltzer [1851-1920; physiologist].

TRASHKUN (TROSKUNAI) - Ponevezh District D2

Trashkun is near Aniksht (12 miles), Rogova (9), Subotsh (12), and Ponevezh (21), on the Ponevezh Road. The train station was a little over a mile away.

Before World War I, the town was in Vilkomir District. In 1897, 779 Jews lived there, 78% of the general population. In 1913, there were 120 families.

In the summer of 1915, they were expelled - their property stolen and their houses destroyed. Most of the Jews returned after the War and rebuilt the Jewish settlement. Before World War II, the Jewish population was 424.

They engaged in trade, crafts and gardening. A wine processor was owned by a Jew. Thursday was market day.

The Jewish Peoples Bank had 96 members in 1929. For many years, the local rabbi, R. Moshe-Yakov Schmukler, administered the bank.

There were 2 synagogues, one for Mitnagdim and one for Hasidim. During Independent Lithuania, there was a school and a library. The youth joined the Pioneers and Socialist Zionists.

A special personality was Shneor Reznikovitz - a learned and pious man, known in the neighboring villages as "the holy one."

From the rabbinate: R. Moshe-Yakov Schmukler* [up to 5697/1937 in Trashkun and later in Shantzy, a suburb of Kovno]; and the last rabbi, R. Eliezer Sheinkman*.

TRASKOVA (TRUSKAVA) D2

Traskova was a village near Shatt (9 miles). A Jewish community existed before World War I.

TRISHIK (TRYSKIAI) - Shavli District **B1**

Trishik is near Popilan (12 miles), Luknik (13), Telz (15) and Veckshna (14), on the Virvinta River. It is 6 miles from a train station.

The town burned down in 1889 and again in 1910. Parts were rebuilt.

In 1897, 681 Jews lived there, 35% of the general population. In 1923, the population was 390 (70 families). Before World War II, 300-350 Jews lived there.

Fifteen families earned a living in crafts, especially tanning, 5 families were in agriculture and the rest in trade. They depended heavily on market day, every Wednesday and on monthly fairs. Two flour mills on the Virvita River were owned by Kegenton and Cohen. The sawmill was also owned by a Jew. From 1929, Kagenton's flour mill supplied electricity to the town.

The Jewish Peoples Bank had 96 members.

There was a beit midrash founded in 1899. The children studied in the cheder. During Independent Lithuania, there was a Tarbut School with 30 pupils. The local library had about 400 books. Some of the youth continued studies at the Yeshiva in Telz or in the gymnasias of Telz and Shavli.

There were chapters of Mizrahi, Betar, Socialist Zionists, and Maccabi as well as local councils of Keren Kayemet and Keren Hayesod.

From the rabbinate: R. Levy bar Arye-Leib Shapira from Kovno ["the prodigy (ha'ilui) from Duksht," from 5634/1874 was a rabbi in Ezhereni-Zarasi; died in 5640/1884]; R. Mordechai-Shraiga Rabinsohn [5643/1883]; R. Haim Fohan/ Pohan [from 5651/1891]. R. Yisrael-Yehoshua Segal [son of Haim Fohan/Pohan]; and R. Eliahu Benzion*, the last rabbi.

Natives: Zev Kaplan [poet]; Yehoshua Greenberg [educator and writer] Yakal Greenberg; Shlomo-Zalman Zuckerman; Gedaliah Kegenton Aaron Greenberg; Haim

Nechemiah Alishvitz; Zinah Greenberg; and Haim-Leib Kravitz.

TROKI (TRAKAI) - District Capital **D3**

Troki is 15 miles from Vilna, in an area of lakes and forests. It was the capital of Lithuania in the fourteenth century. A group of about 300 Karaite families settled there in the 1300's. For many years, rabbinate Jews were not permitted to settle there.

Yehadut Lita does not have a separate article on the town. However, there is a memorial book for Troki (*Troki*, 1954) which discusses its Jewish residents. At the end of the book is a list of victims of the Holocaust.

The population of approximately 3000 had a different makeup from that of other towns, which were gentile and Jews.

In the fourteenth century, Karaite Jews were brought to Troki by the Lithuanian Grand Duke Vitold. They engaged in farming and in trade. But they experienced pogroms and blood libels just like other Jews. Then in the seventeenth century, after war and plague, only 3 families remained. Nevertheless, their spiritual life developed.

When Poland was divided and the north went to Russia at the end of the eighteenth century, there began a new period in the lives of the Karaites. Although the Polish-Lithuanian government did not prefer the Karaites over the Jews, they gave them equal rights. They then convinced the government to give them further rights, and this was granted. It brought them even more rights than the Catholics, and they began to climb the social ladder. The Karaites adopted the Russian language, even for synagogue meetings and for their language of study. They had been using the Tartar language but this lessened until it was only used in their marriage rites. Their ketubahs (marriage contracts) were written in it (Jews write

it in Aramaic). Each generation fewer and fewer understood Hebrew prayers.

Their work in trade fell off, and they worked mainly on growing vegetables.

In 1897, there were 818 rabbinate Jews and 424 Karaite Jews in Troki, out of a total population of 2390. The Karaites, who enjoyed full civic rights, were as a rule friendly to their rabbinate neighbors, but lived separately.

From the rabbinate: R. Zvi Hirsh; R. Binyamin Friedman (at age 26 became rabbi in Troki, served there 1865-1870; later rabbi in Antokol).

Additional reference:

Medonis, Arolfas, *Trakai*, Vilnius: Mintis Publishers, 1976. Mentions the Karaites, a people of Turkic language who were brought there from the Crimea. The Karaites served as guards in the Trakai (Troki) castle. Their "kinese" (house of worship), still standing today on Maryte Melnikaite Street, was built after the War of 1812 to replace an older structure which dated from the fifteenth century. Lake Galve beside Troki has an island called Karaite Island.

TSHABISKY (CIOBISKIS) **D3**

Tshabisky was a village near Kushidar (11 miles), where Jews lived before World War I.

TURMONT (TURMANTAS) - Ezhereni District **F2**

Turmont is near Ezhereni (9 miles), on the Latvian border. In 1941, there were only a few Jewish families there.

TUVIN (TUVINAI) - Tavrig District **B2**

Tuvin was a village near Shilel (4 miles). Several Jewish families lived there about 300 years ago.

TVER (TVERAI) - Telz District B2

Tver is near Vorna (6 miles), Ritova (6) and Telz (12). In 1897, 173 Jews lived there, 21% of the general population; in 1921 - 160; and in 1923 - 102. At the outbreak of the Holocaust, about 10-15 Jewish families lived there.

They were in small businesses and trade.

From the rabbinate: the last rabbi was R. Baruch Yaffe*.

TZITOVIAN (TYTUVENAI) - Rasin District C2

Tzitovian is near Shidlova (4 miles), Rasin (17), Shavli (25) and Kelme (12), on the Dubisa River. Before World War I, there were Jewish communities in the nearby villages of Padovisa and Lidovian.

The town was in a forested area and was a vacation spot. Dr. Shapiro is credited with making the town a health resort.

Before World War I, 60 Jewish families lived there, nearly all engaged in agriculture. Some worked at extracting pitch from trees.

In 1915, the Jews were expelled, but returned the same year. Many emigrated to South Africa and the United States. A few went to Palestine. Just before the Holocaust 50 Jewish families lived there, 17% of the general population.

During Independent Lithuania, 70% of the Jews worked in agriculture. The rest were in small-scale trade as shopkeepers or peddlers and in crafts. The vacation season was an important source of income.

The Jewish Peoples Bank founded in 1922 was administered by Eliezer Dagan, who also directed Jewish public matters.

The town had a synagogue and a beit midrash. The boys studied in a cheder and would continue their studies in the nearby yeshivas. The girls went to a Yavneh School in the area. There was a library and a women's "Agudas-Ezra" Society. There was no cemetery, and the dead were buried in Shidlova.

A noted and respected rabbi of the town was R. Leib Tzigler from Kelme (R. "Leib Hasid"). It is said that at his funeral were twelve rabbis and 4000 people.

From the rabbinate: R. Zvi-Yakov Oppenheim [5641-2/ 1881-2; later went to Kelme]; R. Avraham-Aaron Hacohen Burstein [later went to Ritova]; R. Shlomo-Yakov Shein [a student of R. Yakov-Yosef of Vilon; author of "Avnei Shysh and other works]; R. Eliezer-Yakov Levin [later went to Jerusalem]; R. Yosef Ziff [until 5673/1913]; R. Yakov Kaminsky [later went to Toronto]; R. Yisrael-Yehoshua Segal; R. Shlomo-Efraim Kravitzky*; and R. Avraham-Ezriel Madin*.

Natives: R. Moshe-Shimon Zivitz and Zerach Barnett [pioneer in the settlement of Israel].

ULINOVA - Kovno District **C3**

Ulinova is near Gudleva (3 miles). Yosef Shvartz had a large estate in Ulinova.

UNGARINA (UNGARYN) - Mariampole District C3

Ungarina is south of Mariampole (2 miles). In the 1930's, there was at least one Jewish farmer there.

During Independent Lithuania, the Ungarina estate of the Skerisky brothers was used as a training place for pioneers (halutzim) who would be going to Palestine.

Additional reference:

Mentioned in *Jacob Oleiski, A Man's Work*, edited by I. Posner, Tel Aviv: The Association of Lithuanian Jews in Israel, 1986, p. 34.

UPINA (UPYNAS) - Tavrig District **B2**

Upina is situated on the River Upinah, near Skudvill (6 miles), Nemoksht (7), Shilel (9), Kelme (12), Tavrig (24).

Before World War I, there were 30-40 Jewish families living there. They made their living from small businesses. They had one prayer house.

From the rabbinate: R. Sholom-Elhanan Yaffe; R. Nahum-Baruch Ginzburg; R. Shraga Govran; and its last rabbi, R. Yitzhak Yaffe*.

Natives: R. Eliezer-Reuven Moshkin [1889-1950; was educated in Slobodka; a rabbi in Chicago from 1912. He assisted R. Berlin in founding Hamizrahi in the United States]; Zvi-Yehuda Gitkin [grandson of R. Zvi-Yehuda Brouida from Salant]; Abraham-Abba Heller ["Ab'cha from Upina"], and his son Dov [public figure]; Nehemia ben Gerson Zakash [1838-1903; publisher and writer].

USHPOLE (UZPALIAI) - Utian District **E2**

Ushpole is located on the banks of the Shventa. It is near Vizhon, Utian (9 miles), and Sviadoshitz.

Head-tax records showed a Jewish population of 109 in 1765. In 1847, there were 515 Jews, in 1897 - 691 (out of a general population of 740), and in 1921, according to the data of "Vaad Haaretz", 514.

In 1932, a large section of the town burned, including the beit midrash and the large "minyan" with an attached library.

The Jews engaged in small businesses, crafts and agriculture. There were 22 artisans, including 6 needleworkers, 4 butchers, 4 bakers, a metal-worker, a carpenter, and 6 others. The children studied in the cheder or at the school in Utian, which was the cultural and social center of the area.

From the rabbinate: R. Yakov [mentioned in the responsa "Amudei Shesh"]; R. Naftali-Harats Klatzkin; R. Yisrael-Moshe Halberstat [who served as rabbi in Dubna and afterward in Ushpole. He died in 1872. He was a Torah scholar as well as being versed in the ways of the world].

Natives: R. Eliahu and R. Yisrael-Isser, the sons of R. Naftali-Harats Klatzkin.

Additional reference:

Chapter on Ushpole by Zvi Takar of Nes Ziona, Israel, in the memorial book *Utian un Umghengnt* (Utian and Surrounding Areas), Tel Aviv: Committee for Remembrance of Jews from Utian and Surrounding Areas, 1979 (in Yiddish).

UTIAN (UTENE) - District Capital **E2**

Utian lies between 2 lakes. It is located 36 miles from Vilkomir. It served as a center for the towns and villages surrounding it, including Merogin (6 miles), Vizhon (7), Ushpole (10), Maliat (21), Salok (26), Daugel (10) and others. Under the rule of the Czars, the town was part of Vilkomir District, but in Independent Lithuania it was made a District Capital.

The town was built in the days of the Grand Duke Mindaug, who united the Lithuanians and established the country of Lithuania in the years 1226-1239. The present city of Utian is located some distance from the original town site; no information remains concerning the change in location. The town was divided by a river; the parts were connected by 4 bridges. The old part was established 800 years ago and the new part - 750 years ago.

Long ago "Utina" enjoyed the Rights of Magdeburg. From the beginning of the sixteenth century, it had commercial connections with a number of cities. The town suffered during the war with Sweden (1700-1721). From that time, development declined. In 1835, the Russians built the Petersburg-Warsaw road through Utian. In 1899, a narrow-gauge Ponevezh-Utian-Sventzion rail line was constructed.

The Jewish community of Utian was among the first in Lithuania. Tombstones found in the old cemetery date back

to the sixteenth century. In the days of the "Lithuanian Council," the town was part of the Council district of Vizhon.

Twice in the latter part of the nineteenth century large fires ravaged the town. In the year 5640/1880, the entire city burned down, and 2 Jews lost their lives. In 5650/1890, half of the town burned down. It was quickly rebuilt and the town expanded. Old-time residents used to number the years by the dates of the fires.

According to the head-tax lists, there were 341 Jews living there in 1767. In 1847, there were 1416 and in 1897 - 2405 (75% of the general population). After World War I, the town began to grow, with many Jews coming from the surrounding areas. In 1919, the Jewish population was 2485, and by 1935, there were 5000 (33% of the general population).

The Jews made their living as merchants and artisans. Commerce was mainly in flax, leather, fruits, eggs and boar bristles, which they purchased from farmers in the neighboring towns and villages on market days and exported by way of Dvinsk and Ponevezh. The export trade was handled totally by Jewish merchants.

With the rise of the Lithuanian cooperative organization, the "Verslaninki," during Independent Lithuania, commerce was taken from Jewish merchants and placed in the hands of the government or Lithuanian merchants - either in a cooperative arrangement or privately.

In 1937, the number of Jewish craftsmen rose to 151 (of this number were 19 needleworkers, 31 shoemakers and stitchers, 18 butchers, 13 bakers, 17 metalworkers, 10 carpenters, 5 clock makers, 1 jeweler, 37 others.) Except for 2 small candy factories, there was no industry in the town.

The Peoples Bank for Jews had 600 members. The economic crisis spurred emigration to South Africa, the

United States, Cuba, and Argentina. Those who emigrated supported relatives who remained in Utian.

The town had 6 houses of worship and Shas, Ein-Yakov, Mishna and Tihilim societies. Charitable institutions included Lehem Aniim, Linat Hazedek, Bikur Holim, an interest-free loan fund and Hachnasat Kallah.

Before World War I, the children studied in cheders and Talmud Torahs, including a cheder-metukan. In Independent Lithuania, there was a Tarbut school with 280 students, a Yiddish school with 120 pupils and a Hebrew High School with 50. The Zionists had a significant influence on the lives of the community. There were branches of the Histadrut, Communists, numerous organizations and Jewish sports groups.

After World War I, a Jew, Abraham Zhorat, became the head of the City Council. A Jewish judge named Berman was also an office-holder.

From the rabbinate: R. Abraham-Zvi-Hirsh Eisenstat [author of "Pitchay Tshuvah"]; his son R. Binyamin; his grandson R. Abraham-Zvi; and the last rabbi of the town, R. Nachman Hirshovitz*.

Among the main public figures in the Zionist movement were Gold, Boruch Gilinsky, Shalom Heshil, S. Hyman, Abraham Zhorat, Leich Zar, Nissan Latz, Abraham Zavion, Getzel Zinn, Dov Rubinstein, Aaron Shapiro.

Natives: R. Mordechai-Gimpel Yaffe, Joseph Mazal [writer], Rubin Rubinstein, [editor of the "Itidiye Shtayma"], the brothers Philip Nissan and Yakov-Zalman Letz-Lown [public figures of the Zionist and Hebrew movements in the U.S.].

Additional references:

Utian memorial book: *Utian un Umghegnt* (Utian and Surrounding Areas), Tel Aviv: Committee for Remem-

brance of Jews from Utian and Surrounding Areas, 1979 (in Yiddish).

Photo taken in Utian of Jewish soldiers at seder, *Encyclopedia Judaica*, vol. 11, p. 372. Also photo of training farm for halutzim going to Palestine.

Family history book called *From Generation to Generation* by Virginia Freeman about the Lyon family of Utena, 1989.

UZHVENT (UZVENTIS) - Shavli District B2

Uzhvent is located on the Venta River, about 30 miles from Shavli. Nearby towns include: Shukian, Vorna, Vaigova, Kelme and Luknik. The nearest rail line was in Shavli. Prior to 1795, the town was a district center.

The Jewish population in 1897 was 300, 35% of the general population. In 1923, it was 173.

Early in 1939, a fire broke out in the town and most of the houses were destroyed. It was thought that Nazis had a hand in this. In 1941, about 30 Jewish families lived in the town.

From the rabbinate: R. Yakov-Mordechai Dizensohn [born in Shklov in 5600/1840; was a student of R. Yosef-Dov Soloveichik and R. Eliahu Schick; served as rabbi of Gauvary and Uzhvent 5633-5647/1873-1887. He later went to Libau where he replaced R. Meir Atlas. He wrote the book "She'arit Yakov." When he died, the community remained without a rabbi for a number of years]; R. Shlomo-Natan Kotler [rabbi until 5659/1899]; R. David-Gershon Rubinstein; R. Natanel-Yosef Gerez [educated at the Slobodka Yeshiva; was the rabbi from 5659-5686/1899-1926]; R. Yakov Velfa [son-in-law of R. Yisrael-Bendet Feivelson].

Native: Benjamin Gittlesohn.

UZVINTZ (UZVINCIY) - Ezhereni-Zarasi District F2

Uzvintz is a town near Salok (7 miles). Before World War I, some Jews lived there.

VABOLNIK (VABALNINKAS) - Birzh District D1

Vabolnik is near Pumpian (15 miles), Posvol (15), Birzh (15), Kupishok (12). The train station was in Shaduva. A road connected it to Pumpian.

In 1915, the Jews were exiled into Russia, the town was destroyed and the property of the Jews was stolen. After the War, some returned.

In 1921, 180 Jews lived there. Before the Holocaust, 120 Jewish families lived there.

They engaged in small-scale trade and crafts and some in agriculture. In 1937, there were 16 Jewish artisans, including 3 needleworkers, 3 shoemakers, a stitcher, 2 butchers, 2 bakers, 2 metalworkers, and a clock maker.

The Jewish Peoples Bank had 119 members.

From the rabbinate: R. Moshe Harif [5541-5634/1781-1874]; R. Yitzhak; R. Sholom-Elhanan bar Shimon Yaffe [a native]; R. Yehuda-Leib bar Avraham Parar/Farrer [in 5667 (1907)].

Natives: Shlomo Bastomsky [teacher and writer]; Shmuel Yetzken [editor and publisher]; Benjamin Kramer [educator and writer]; and Pinchas Shukian [leader in Hovevei Zion].

VAGOFIA C2

Vagofia is near Ayragula (2 miles) and Betigola. Before the Holocaust, Shlomo Vinik and Aharon Smolkensky had an estate there.

VAIGOVA (VAIGUVA) - Shavli District B2

Vaigova is near Kelme (8 miles) and Uzhvent (7), on the Vaigova River.

There were 2 streets, one to Kelme and the other to Uzhvent. The center of town contained the market square, surrounded by Jewish homes and shops.

In 1897, 193 Jews lived there, out of a general population of 530. Prior to World I, there were 150 families, about 600 people. After World War I, in 1921, there were 70 families, 250 people, and before the Holocaust, about 50 families. Most engaged in trade and a few in crafts. Jewish tailors worked in the villages and returned home on erev Shabbat.

There was a synagogue built from donations by Baruch Feivelson, a wealthy estate owner. Two students from the cheder in Vaigova who later became well-known figures were Hershel from Erzhvilky [later was known as Professor Zvi-Herman Shapiro, a leader in Keren Kayemet L'Yisrael] and Neta-Zvi Finkel.

From the rabbinate: R. Haim-Hirsh Shulvitz from Lomza [son of R. Eliezer, founder of the Lomza Yeshiva]; R. Yeshayahu Mamush; R. Efraim Dov Berzhinsky [from 5662/1902; author of the book "Pliti Efraim"]; and the last rabbi, R. Moshe Lurie*.

Natives: R. Eliahu-Meir; R. Shmuel-Avigdor; R. Yisrael-Binyamin-Bendt [son of R. Baruch Feivelson]; and R. Haim Rose*.

VAINUTA (VAINUTAS) - Tavrig District A2

Vainuta is near Tavrig (19 miles), Naishtut-Tavrig (9) and Chaviadan (17). It was on the Prussian border.

Before World War I, 80 Jewish families lived in Vainuta. After the War, the number dropped to 65. At the outbreak of the Holocaust, about 50 Jewish families (348 people) lived there.

The Jews in the town worked in trade, crafts, and farming. There were also some well-to-do Jewish lumber merchants. Market day was held every Monday.

The Jewish Peoples Bank in Tavrig also served Vainuta. They had a Tarbut School, a library, cheder, Bikur Holim, interest-free loan (gemach) fund, and a beit midrash with a shtibl next door.

From the rabbinate: R. Shmuel bar Eliezer [died in 5626/1866]; R. Binyamin Lifshitz [died in 5631/1871]; R. Binyamin Farber; R. Zvi-Zev Shor [who later served as rabbi in Kretinga; he died 5689/1929]; R. Ezra Altschuler; R. Yosef-Yakov Shor* [appointed a rabbi in 5696/1936; he was born in the town].

VAIYVER (VEIVERIAI) - Mariampole District C3

Vaiyver is in southwest Lithuania near Pren (12 miles) and Mariampole (20). In 1923, there were 137 Jews. At the time of the Holocaust, only a few Jewish families remained.

VARZHAN (VEIVIRZENAI) - Kretinga District A2

Varzhan is situated on the Vaivirzla River, near Shvekshna (4 miles), Gorzhd (7), and Memel (18), and near the Russian-German border.

The Jews made their living through agriculture and small shops. There was a synagogue and a beit midrash.

Before the Holocaust, the Jewish population was about 250.

From the rabbinate: R. Avraham-Abba; R. Abraham Schnitzer; R. Yosef-Avigdor Kessler; R. Shmuel Funidler [afterward in Ritova]; and the last rabbi R. Natanal-Yosef Graz*.

Natives: Benjamin Aaronovitz and the journalist Rachel Luria [1886-1929; journalist].

VASHKI (VASKAI) - Birzh District D1

Vashki is near Posvol (11 miles), Linkova (11), Zhaimel (12), Salat (10), and the Latvian border.

Before World War I, there were 110 Jewish families in Vashki. They were expelled and exiled during the War. Afterward, some returned. Just prior to the Holocaust, around 200 Jews remained.

Before the War, Jews there engaged in trade and crafts. An important part of the trade was exporting flax to England.

During the years of Independent Lithuania, trade in flax dropped due to competition from Soviet Russia in the English market. Competition from the Lithuanian cooperatives and Lithuanian craftsmen also caused a worsening of the Jewish economic position. Many families emigrated to South Africa and the U.S.

The Jewish Peoples Bank had 78 members in 1929.

There was a beit midrash in the town and a Yavneh School with 38 pupils.

From the rabbinate: R. Yehuda-Leib Harif; R. Abraham Hoffenberg [served as rabbi for 48 years in Vashki and taught numerous students, many of whom were rabbis in Eretz Yisrael and the U.S. He died in 5689/1929; his son-in-law was R. Eliezer Levine who later served as rabbi in Detroit]; and the last rabbi R. Zvi-Yakov Yankilov* [when the Soviets closed the local school, he gathered the children together and taught them Torah in his house despite the constant danger that he would be sent into exile].

Native: Dr. B. Hoffman [writer and journalist].

VECKSHNA (VIEKSNIAI) - Mazhaik District B1

Veckshna is a village near Siad (15 miles), Mazhaik (8), Layazhova (15), Trishik (14) and Tirkshla (8), on the Venta River.

Gravestones indicate that Jews lived there for more than 300 years. In 1766, there were 274 Jews; in 1847 - 1120. According to the 1897 census, there were 1646 Jews, about 56% of the total population of 2951.

During World War I, the Jews were expelled. After the War, some returned. In 1921, there were 300 Jews. Prior to the Holocaust, there were about 500.

The market was in the center of the village and provided a livelihood for most of the Jews. A few also worked in agriculture, but most were involved in commerce and manufacturing. Small industries developed. There were the tanneries of Israel Klaberiski, Erik Yanka, Zelig Shuster and Chana Reiff, flour mills, an electricity station, a spinning mill owned by Joseph Leshem and a ceramic jug factory of Joshua Michael and David Gindon. Some Jews were timber merchants, including the brothers Michael and Shimon Wachs; wholesale produce merchants, including Alte Yors, the Berezinski brother, Zelig Lauph and the brothers Meir and Joseph Shein.

The National Jewish Bank had 31 members in 1929.

There were two synagogues - one for winter and the other for summer. There was a "Linat Hazedek" charity.

Before World War I, there were a few cheders and a yeshivah. After the War, a Tarbut School was founded together with a library, a drama group and youth movements.

From the rabbinate: R. Shabtai Yaffe [until 5600/1840]; R. Yekutial Zalman [died in 5608/1848]; R. Moshe Shapira; R. Joseph Shluper [later rabbi of Slonin]; R. Abba-Yakov Borochov; R. Boruch Levinberg; R. Arye-Leib Lipkin; R. Yekutiel Zalman Levitas; R. Eliahu-Baruch Kamei; R. Zeev Kronitz; R. Shlomo Finezilber; R. Moshe Rabinowitz; R. Shlomo-Ephraim Krawitzki; and the last rabbi, R. Kalman Maggid.

Natives: R. Yakov-David Gordon; R. Shabtai-Chaim Shochat [rabbi in Shimantzi and Abel]; R. Chaim-Tuvia Baal Bar Chaim; R. Benzion Shalz; R. Abraham-David Edelson [journalist and Zionist leader]; R. Yehuda Leib Efal [Zionist communal worker]; R. Miriam Shach [secretary to Theodor

Herzl], and her brother Fabius Shach [writer]; Yisrael Ephroikin [writer]; Aaron-Yitzhak Grodonski [journalist].

Additional reference in:
The Family (in English) by Josef Lavee/Leibowitch, 36 Beeri St., Tel-Aviv, Israel 64233. Mentions Wekshniai.

VEFER

Vefer was a village 6 miles from Bogoslavishuk [D2], where a Jewish community existed before World War I.

Native: Moshe Gutman [1883-1939; revolutionary].

VEGER (VEGERIAI) - Mazhaik District **B1**

Veger was a small town near Akmian (13 miles) and Shavli (34), on the Akmena River and near the Latvian border.

Before the Holocaust, 50 Jews lived there. They earned their living from agriculture and small-scale trade and as innkeepers and peddlers. There was a synagogue and a beit midrash.

From the rabbinate: R. Nahum Shapira ["Ha'ilui from Dukshitz"]; R. Sholom-Dov Meirovitz [writer of commentary]; R. Gerson bar Yitzhak [5656/1896; related by marriage to R. Menahem-Mendel Zak, rabbi of Riga]; and R. Abraham bar Zir Begin [from 5663/1903].

Native: Baruch Hume [writer].

VENDZHIGOLA (VANDZIOGALA) - Kovno District **D2**

Vendzhigola is near Kovno (15 miles), Keidan (12), Yanova (12), Yosvine (18) and Bobt (6). The nearest train station was 12 miles away.

Jewish settlement dated from the seventeenth century, but very few details are available about its history.

Before World War I, the Jewish population made up 95% of the town. In 1915, the Jews were expelled from the town by the Russians. Most resettled in the Vilna area. When Vilna was captured by the Germans, the Jews from Vendzhigola began returning.

In 1921, there were 252 Jews. Estimates of Jewish population before the Holocaust range from 350-500. The Christian population had increased in the meantime and were in the majority. The Jews of the town were engaged in trade (40%) and crafts (45%). The rest worked at temporary jobs. There were no Jews in farming, but nearly every family had a green garden of a few hectares in size beside the house, and that supplied vegetables for the family for the whole year.

In nearby villages, many Jews lived among the Gentiles. Although the Jews were called "townsmen" or "villagers," they were really farmers. They were considered a part of the town in all matters.

Wednesday was market day. In addition, there were 4 fairs per year. Farmers would bring in produce, animals and fruits to sell. Merchants and peddlers would bring their wares from neighboring towns. On market and fair days, trade was active and a lively spirit permeated the town. Otherwise, the town had a sleepy atmosphere.

The town had some small factories. There was a sawmill owned by Meir Labnovsky, 2 tanneries, owned by Nahum Yona Korn, 2 workshops making felt boots, owned by Yisrael Press, and 2 dye works for wool and materials, which employed 12 workers.

Emigration to America began in the 1880's and continued up to World War I. During Independent Lithuania, a new wave of emigration began when the cooperatives began adversely affecting Jewish tradesmen and merchants. Many went to Palestine.

The town had a synagogue and a beit midrash. In 1921, a new synagogue was built to replace 2 that were destroyed

during World War I. There were also cheders. In Independent Lithuania, a Tarbut School was founded and had 30 pupils. A number of children went to the cheder. The better students later went to yeshivas in Kovno and in Slobodka, or to the Hebrew high school in Kovno.

From the rabbinate: Zemach Zakesh [from Keidan who later was to become head of the Beit Din in New Zhager]; Binyamin Bynosh; Yehoshua-Zvi Rabinovitz [in his old age he went to Palestine and died in Jerusalem. His sons, natives of the town, were R. Meir Rabinovitz (Head of the Beit Din of Krok and Radoshkvitz; his son was the writer Dr. Mordechai Robinson); Rabbi Yakov-Gershon Rabinovitz (Head of the Beit Din of Survilishok; his son was the writer and bookseller Michel Rabinovitz of Jerusalem); and Kalman Rabin (rabbi in Kalvaria)]. Aaron Zeltzer [son-in-law of Yisrael Izeralit of Grodno. He gave up the rabbinate and became a store owner]; Nissan-Obadaiah Rozenson [a native of Krakinova. He was a student in Vilkomir, where he studied with Moshe Leib Lilienblum, a Hebrew writer and publicist who was also related on Lilienblum's wife's side of the family. He was granted smicha from R. Yitzhak-Elhanan Spector and the Gaon R. Bezalel Hacohen of Vilna. He died in 5684/1924]; Yisrael Rozenson; and the last rabbi Haim bar Nahum-Yehuda Klivanov* [was 85 when killed in the Holocaust].

Natives: Sholom Shachna (Epstein), [cantor in Novogorod]; Yitzhak-Isaac Benjamin [ritual slaughterer for the Jewish community of Montreal, Canada]; Louis Ozer-Leib Minsky, son of Aaron Zelzer*].

VEVIYA (VIEVIS) - Troki District **D3**

Veviya (Vuya) is near Landvarova (15 miles) and Zhusli (12), on the Kovno-Vilna rail line.

The town had 2 long streets and 3 side streets, with the market place in the center, bordered by fields and wilderness. Wednesdays and Fridays were market days.

Before World War I, about 700 Jews lived there, 90% of the general population. They mainly traded in agricultural produce, vegetables, fruits, dairy products, chickens and eggs which they supplied to Vilna.

During World War I, Cossacks set the town on fire and caused the Jews to leave. After the War, only a portion returned. With great difficulty, they rebuilt the town. The population dwindled following its severance from the surrounding areas, especially Vilna, and the systematic economic discrimination by the Lithuanians.

During Independent Lithuania, there was a Tarbut School headed by Hanina Yudelovitz, a library and a beit midrash. The youth belonged to various Zionist organizations, in particular "Zionist Youth" and "Pioneer." Many learned Hebrew and farming in the District of Memel in preparation for aliyah.

From the rabbinate: R. Yehuda-Meshel Hacohen, and the last rabbi R. Nehemiya Feine*.

VIDISHOK (VIDISKIAI) - Vilkomir District D2

Vidishok is near Vilkomir (6 miles), on the Shventa River along the Vilkomir-Utian Road. It is 5 miles from a narrow-gauge railway.

Before the Holocaust, 15 Jewish families, about 50 people out of a general population of 200, lived there. They were storekeepers and small business merchants. Prior to World War I, the Jewish community was much larger. They were expelled during the War. Few returned. Many remained in other cities in Lithuania, while some emigrated to the U.S.

The Jewish prayer house was burned down by local Lithuanians. With great effort, the Jews managed to rebuild

it. As there was no local rabbi, a rabbi from Vilkomir served the town.

The new prayer house was built in the center of the town. Public worship was only held on Shabbat and holidays, as most Jews worked outside the town.

In both commercial and cultural life, the Jews of Vidishuk were connected with Vilkomir.

There was a cheder in Vidishok. The children continued their studies in a yeshiva or a school in Vilkomir. Upon graduation, the youth would emigrate to South Africa or the U.S. A few families went to Palestine.

VIDNISHOK (VIDNISKIAI) - Vilkomir District E2

Vidnishok was a village near Maliat (4 miles). Before World War I, the town was liquidated, following the expulsion of Jews from villages by order of the Czarist authorities.

VIDUKLA (VIDUKLE) - Rasin District B2

Vidukla is near Rasin (9 miles), Krozh (24), Nemoksht (4), and Skudvill (12), on the road and rail lines connecting Kovno with Memel.

The Jewish community began in the seventeenth century. In 1847, 2281 Jews lived there; in 1897 - 4380, 68% of the general population.

During World War I, the Russian authorities failed to expel the Jews because the Germans arrived first and conquered the town one week before the expulsion declaration (May 5, 1915).

During Independent Lithuania (1921), the Jewish population was about 300 (60 families). Before World War II, about 50 Jewish families lived there.

The Jews were mainly involved in trade, crafts and agriculture. There were a number of prosperous Jewish wood dealers and wholesale merchants. The flour mill belonged to

a Jew. There were 15 craftsmen in 1937, including 3 tailors, 2 butchers and 2 bakers.

There was one large beit midrash, a Tarbut School and a cheder. Children continued their studies at the yeshivas of Kelme and Telz. There was a Hebrew library. Charitable organizations included Bikur Holim and a Gemach interest-free loan fund.

From the rabbinate: R. Yehezkel Rabinovitz [5639-5662/1879-1902]; R. Moshe-Avraham-Shmuel ben Yehezkel Rabinovitz [from 5662/1902; he authored the book "Zichron Yehezkel," Warsaw, 5672/1912]; R. Yedidiah Gorvinsky; and the last rabbi, R. Yehoshua Hacohen Kaplan* [author of "Shaare HaKodesh," "Mei-inei HaYeshuah" and others].

VILKI (VILKIJA) - Kovno District **C2**

Vilki is located 18 miles from Kovno, on the Nieman River, by which it was connected with Kovno, Yurburg and Memel. The Kovno-Memel road, which went by the town, was not paved until 1938.

It appeared from the tombstones in the cemetery that the Jewish community of this town dated back to the eighteenth century.

In 1915, the Jews were expelled from the town. Only a few returned. In 1921, the Jewish population was about 800, 80% of the overall population. Before the Holocaust, the Jewish population had declined to 250 Jewish families, or about 400 Jews, 48% of the general population.

The export trade in lumber to Germany was a major source of income. Timber, originating from the Vilna and Kovno Districts, was transported down the Nieman River by way of Vilki. Merchants in the town hired Jewish workers to man barges for this transport to East Prussia. This work was called "Konzhort", and the workers became known as "Konzhortniks." This work required a knowledge of water depths along the entire length of the river.

When the Vilna area was cut off from Lithuania, this export trade diminished, adversely affecting the livelihood of the residents. Merchants and workers left the town for Kovno or moved overseas.

A number of Jews also worked at small trade, crafts and gardening.

In 1937, a large fire broke out in the town, causing a further decline in the community.

Before World War I, there were a few cheders and a yeshiva. After the War, a Tarbut School was set up. It had an enrollment of 150.

There were 2 prayer houses in the town. The kloiz built of wood was where the "Konzhortniks" and the timber merchants prayed. The "Shul," a block building, was where the rabbi and the important community leaders (baale-batim) prayed.

Almost all of the youth participated in the Zionist organizations - Hashomer Hatzair; Pioneers (Hechalutz); and Maccabi. In the last years before the Holocaust, almost all the young people left. Some went to Kovno and some went to Eretz Yisrael or emigrated overseas.

From the rabbinate: R. Yehoshua-Heshil Eliashsohn; R. Gavriel Feinberg [later a rabbi in Salant and in Memel]; R. Chanoch-Zondel Rappaport (5632/1872); R. Arye-Leib Velpert (from 5633/1873); R. Hillel-David Hacohen Trivash (5635/1875); R. Abba Rozin [later rabbi in Zaritzin]; R. Friedman [delegate to the meeting of the community in Kovno in 1920]; and the last rabbi, R. Shmuel-Yosef Shoham*.

VILKOMIR (UKMERGE) - District Capital **D2**

Vilkomir is 43 miles north of Vilna and 30 miles east of Keidan, on the Shventa River, a tributary of the Nieman. The river divides the city into the new city and the poorer section "across the river." A bridge connected the two.

The city was called Wilkomierz by the Poles, Vilakomir by the Russians and Vilkmerge, later Ukmerge by the Lithuanians. The name appears to be associated with wolves, "vilkas," found in the forest of that area.

The city dates from the thirteenth century, when it was a hilltop fortress to guard the river transportation routes to Vilna and Riga against western invaders. Here in 1233, the German Crusaders were prevented from moving eastward. In 1365, German invaders destroyed the fortress. After the death of Prince Kaistutis in 1382, the struggle for succession between Jagello and Vytautas resulted in the destruction of the Fortress in 1391 by Vytautas. After Vytautas' death, a battle incurred near Vilkomir in 1435, in which 10,000 died. The victor, Zigmund Casimir, named the nearby river Victoria. A new settlement was set up called Paboisk (6 miles from Vilkomir) meaning in Polish "battlefield."

In 1387, with the entry of Christianity into Lithuania, King Jagello of Poland built a large church in Vilkomir named for Peter and Paul. This church was burned down several times, but was rebuilt and expanded. King Steven Bathory and others assigned vast areas of land as church property. In large part, Vilkomir was built on this land. Prince Zigmund (1505-48) granted the city Magdeburg Rights, established 2 market days, Thursday and Saturday, and a large fair on the 29th of June, the holiday of Peter and Paul.

The town benefitted from its geographical location on a crossroads and also on the Shventa River. In the early days, the river was open to navigation, as evidenced by the "navigation regulations" of 1589-1792 and the remains of warehouses on the river.

By the nineteenth century, sandbars blocked the river to all but rafts. The city developed into an important trade and administrative center, which continued until the Northern War

of 1700-1701, when it was captured and plundered by the Swedes.

With the Third Partition of Poland in 1795, Vilkomir passed to Russia and was attached to the Vilna Region (Gubernia). Two years later, it became a District City in the "Region of Lithuania." In 1802, Vilkomir became a District City in Vilna Region. From 1842, it was included in Kovno Region.

Vilkomir was hit by plagues, famine and fires. The 1878 fire broke out on market day and destroyed the entire city. Jewish communities in Kovno and Memel collected over 25,000 rubles to aid the injured. Among contributors from abroad were the Rothschild and Montefiore Families of England. After the conflagration, the city was rebuilt. There were also fires in 1895 and 1904.

The city's importance as a trade center was hurt by the laying of the Libau-Rumanian rail line, which diverted trade traffic.

Jewish settlement began in Vilkomir in the seventeenth century or late sixteenth century. A document from 1665 from the principality of Zhamot gives the Jewish population as 622. The Jews then were permitted to build a synagogue "across the river" and were given a plot for a cemetery. The local chevra kadish kept the old tombstones in good repair, even some that were 300 years old. Their record book was as old.

The Jews concentrated "across the river" and on streets near the river. The Christians lived in other parts of the city. In 1766, 716 Jews lived there. In 1797, all of Vilkomir District had 6088 Jews. In 1864, the Jewish population of the city was 4561; there were 2 synagogues and 12 minyans. The 1897 census shows 7287 Jews lived there, 53% of the general population. In 1914, the Jewish population reached 10,000.

During World War I, the Russians expelled the Jews. One Jew - Dr. Katzenellenbogen, an army doctor - was given

permission to remain, but he refused and left the city. Some Jews were exiled to Russia while others found temporary refuge in the Vilna area. Under German occupation, Jews from the Vilna area and Jews from nearby towns and settlements destroyed during the War began to settle in Vilkomir. In 1918, with the German evacuation, units of the Red Army and Poles approached the city. The Jews, fearful of a Polish conquest because of what had been perpetrated elsewhere, sent a delegation to the Soviets requesting them to capture the city.

In January 1918, the Red Army entered the city and remained for half a year. Many Jews escaped to Gelvan in neutral territory. Under pressure from Lithuanian rebels, the Bolsheviks were forced to leave. The Jews, disappointed by the rule of the Bolsheviks, welcomed the Lithuanians, who proclaimed equal rights for Jews and promised an improvement in their situation. Within days, pogroms broke out. At a gathering of Jews to celebrate the Balfour Declaration, shots were fired. The son of Zvi Zaldov was killed. Lithuanian rioters injured dozens of people. Hundreds were arrested. Two Jewish youths, the sons of Baruch Bina and Leib Metavian, were executed for sympathizing with the Communists and were buried in the town of Shatt. Three hours after their burial, a notice of amnesty was received from the President of Lithuania, Antanas Smetona. The victims were exhumed and given a Jewish burial. Those arrested were released and the commandant, of Polish origin, was dismissed.

Life returned somewhat to normal. Jews returned from exile in Russia. When Vilna was captured by Poland, thousands of refugees came from there to Vilkomir. Local Jews, along with the Joint (JDC) assisted them. The community council was authorized to issue the refugees temporary identity cards. Hundreds of Jews from Vilkomir volunteered for the Lithuanian Army. Minister for Jewish Affairs Dr. M.

(Solieli) Soloveichik visited the city. At that time, a Polish plane strafed the city. Dozens of people were killed or injured, including the engineer Chesley from Vilna, a representative of the Joint (JDC).

In the municipal elections, Jews won a majority and BenZion Goldberg was elected Mayor. Many Jews were employed as clerks in the municipal government. They had a better command of the Lithuanian language than the Lithuanians themselves.

In the elections for the Jewish community council (kehilla), parties from the right and left participated. The chairman of the community council was the Zionist Raphael Grushkin. The community council was torn by a struggle between the Zionists and their opponents from the right and the left. The kehilla did not succeed in rebuilding institutions of religion, education and welfare.

Estimates of the Jewish population in the 1920's range from 3885 to 7000. In 1935, it was 8000, out of a general population of 15,000.

The first Jews who settled in Vilkomir worked in cutting down trees, floating rafts and in trading produce and flax. Caravans of Jewish merchants passed through the city on their way to Vilna, Kovno, Petersburg and Warsaw. They built warehouses. Jews were involved in the export of trees and flax to Germany. Jewish merchants from Vilkomir were established in the bourse (stock-exchange) of Koenigsberg, Danzig and Stetin. Jews owned flour mills.

In the nineteenth century, there was a Jewish organization of flour millers. Tanneries, brick kilns and the pottery industry were in the hands of Jews. Trade in textiles, grocery stores, and building materials was controlled by Jewish merchants. Before World War I, there were about 900 Jewish farmers in Vilkomir and its environs. Jews of the nearby settlements were also engaged in crafts, and some were innkeepers. Among the Jewish tradesmen were builders,

blacksmiths, metal-workers and tinsmiths. Jewish tailors had a broad market, including the Army which was camped there. Cartmen would set out at the end of Sabbath and return home the next Sabbath eve. In the 1920's, they switched from horses to trucks. Until the 1930's, there was no piped-in water supply; Jewish water-carriers delivered water from the river or from wells.

In 1935, Jews owned a number of industrial factories, including 3 sawmills, 2 flour mills owned by Krikum and Orbin, a leather factory owned by Zelig Gerev and Mishener, porcelain panels for stoves, 2 kilns, 2 wineries, a carton factory, a beverage factory, 2 bed-linen factories, 2 house-wares factories, and 6 tanneries.

The Jewish Peoples Bank was founded in 1920. In 1929, it had 593 members. The manager was Yisrael Luss. The treasurer was Zvi Zladov, followed by Mesha Glezer. Eliahu and Aaron Yudelevitz and Yehuda Levitt owned private banks.

There were 12 prayer houses and many minyanim, including the large synagogue built over 300 years ago and the shtibl of the Chabad hasidim. Most of the prayer houses belonged to craftsmen.

For several hundred years, Vilkomir was an important rabbinical seat in Lithuania, and the city was known for its distinguished talmudic scholars. Before World War I, there were 150 residents certified as rabbis.

Vilkomir was a stronghold of haredi Jews and had a reputation for its zealots. From the 1860's, after the death of Rabbi Aaharle, controversy ensued between the Mitnagdim and Hasidim. The Hasidim wanted their rabbi along side of the head of the beit din who was a Mitnagid. Likewise, there was conflict with the Haskalah movement and the maskilim. Moshe (Moses)-Leib Lilienblum, a native of Keidan and related by marriage to Leib Delogets from Vilkomir, led the struggle for Haskalah until he was forced to leave the city.

This struggle was reflected by Lilienblum in his articles and in his poem "Kahal Refaim." The public life of the kehilla was frequently punctuated by controversy. It had zealots on the right and on the left, as well as Zionists. During Independent Lithuania, a struggle ensued between the Yiddishists and Zionists concerning the local Hebrew Gymnasia.

Before World War I, there were cheders, a large yeshiva, and a Talmud Torah. At the end of the nineteenth century, government schools opened, including a Jewish school, a municipal school, a pro-gymnasia and later a gymnasia, in which Jews were accepted without limits. The language of instruction was Russian. In the gymnasia, the Bund had great influence. From its graduates came many workers for the underground.

During the German occupation in World War I, the Yiddishists set up a large library, a drama troupe, an orchestra and a choir, all of which strengthened the Bund and the Yiddishist movement. Among their workers was Sablinsky from Courland, a teacher, writer and author of the novel "Shmochlares."

During Independent Lithuania, there were 2 gymnasias, Hebrew and Yiddish, which merged into 1 Hebrew gymnasia in 1934; a large yeshiva in the old beit midrash; a Yavneh school, administered by Abba Glickman and later by Yitzhak Shemesh*, with spiritual guidance of melamed Turitz*; a Tarbut school administered by Zerach Vidokler; a trade school; a Tarbut kindergarten, administered by Nechama Yaffe and later Yochabad Skob/Sakov; and 2 libraries.

The kehilla set up institutions, including a hospital, administered by Dr. Eliezer Kling; an old-age home, founded by Yisrael Levy; an orphanage with 90 children, supported by a native, Sol Rosenblum, and headed by A. Zivotz; and a Talmud Torah, built by Haim Frankl. Also, the kehilla set up a public pharmacy whose proceeds were used for various

charitable needs. The poor in the Jewish community received free medicine and in winter free wood for heating.

All of the Zionist parties were represented, including Agudat Yisrael, Communists, and Hehalutz. The youth organizations included Hashomer Hatzair, Gordonia and sports associations such as Maccabi, Hapoel and Betar. There was an active women's association.

From the rabbinate: R. Raphael Hacohen [from 5507/1747]; R. Shlomo Segal [a student of the Vilna Gaon]; R. Haim of Vlozhin; R. Yehuda-Leib Zelkind ["R. Leib Batlan"] R. Aaron [R. Aaharle]; R. Alexander (Sender) Hacohen Kaplan [served as a dayan in Vilkomir at the time of R. Aaron. He wrote the book "Shlamai Nedarim" on the talmudic tractate nedarim/vows]; R. Binyamin Rabinovitz; R. Moshe bar Yehoshua-Isaac (Harif) Shapira; R. Shaul Padua [R. Shaul of Polotsk; he served in Vilna from 5644-5670/1884-1910]; R. Leib Rubin [5672-5696/1912-1936]; the last rabbi, R. Yosef Zosmanovitz* [5696-5701/1936-1941]; and R. Yakov Reznik* [the last rabbi of the neighborhood "across the river"].

Among the students of the Vilkomir Yeshiva: Dr. Isser Ginzburg; Zvi-Nissan Golomev [writer]; R. Simcha-Yitzhak Broida [killed in Hebron in 5689/1929].

Natives: Zvi-Hirsh Velk; Yakov Maskin; Yosef Yaffe; Yisrael- Yakov Yaffe; Yehuda Halevy Lifshitz; Yehuda-Leib Anolik [author of "Orchot Mishpat" on "Hoshen Mishpat" in the Shulchan Aruch]; Yoel-Zelig Zelkind Eliahu bar Shmuel Velk [author of the book "sedrei brachat hachama," 5657/1897; died in Jerusalem]; Yakov Halevy Lifshitz [haredi community leader]; Zvi-Hirsh son of Avraham-Yitzhak Ramm [author of the book "eretz ha-zvi"], Haim-Yitzhak Rappaport [the Maggid from Vilkomir; he lived in Jerusalem in the 1890's and died there at the age of 101]; R. Aaharle Slemhas/Shelmhas [scholar, community leader and philanthropist; died in 5661/1901]; Shlomo Aaharles [correspondent

for "Hamelitz" newspaper; active in "Hamizrahi," aliyah to Eretz Yisrael in 5685/1925; died in 5697/1937]; Mendel Zilver (Silver); Yakov Gefen; Dov Liebovitz [member of Bilu].

People in the Second Aliyah: Tuvia-Ziskind and his brother Yeshayahu Miller; and Shlomo Sedvitz (Ben-David) from Sheshik.

From the Third Aliyah: Mordechai Veiss; Avraham Geiger; Reuven Gordon; Moshe Zayert [journalist]; Sor Barnett [chemist]; M. Goncher [publisher]; Reuven Maas [publisher], Shraga Feigenson [Sh'fan the writer], Kolchik [journalist and writer], Aaron Klitchko [community leader], Shabtai Bornstein [community leader], Haim Frankl [industrialist and philanthropist], Shmuel Blum; Sol Rosenblum; Zvi Levit [a contractor for the Russian Army; kehilla worker]; Sender Zladov and Avraham Motnik [revolutionaries]; Begoz [secretary to Trotsky in 1917]; Hetzkel Fraker/Pracker [a young poet; he drowned at age 16; wrote "a bendle farzohn"]; Cantor Alter [ran the choir in the Great Synagogue], Cantor Yonah Gefen [son of the bookbinder]; Cantor Zev Stoblov [community leader in England]; Cantor Shlomo-David Peltz [London]; Cantor Friedman [in Germany and in England]; Baruch Rubik [leader in Young Zionists in Lithuania; later an attorney in South Africa]; Shmuel-Nahum Stern (S. Kochav) [poet; translated to Yiddish Dante's "Inferno"]; Yakov Levine [an early resident of Herziliya]; and Hannah Bohakov [a founder and early resident of Herziliya].

Public figures of the last generation: Itzakovitz; Bishko; Elimelech and his wife Esther Burshtein [she was active in WIZO and the Women's Association for Equal Rights, in Eretz Yisrael; a delegate to international women's committees]; the brothers Yisrael and Shlomo Bokantz; Ben Zion Goldberg; R. Raphael Grushkin; Zelig Grab/Gerev; D. Glez; Yitzhak Yanovsky; Yisrael London; Dr. S. Sapir; Zipporah Danin (Peltz/Pletz); Dr. A. Krilinsky and his wife; Baruch

Kling [engineer]; Dr. Eliezer Kling; Ezriel-Yehuda and Nehama Levit; Dr. Rachmil [director of the local "Eza" clinic]; Dr. Nahum-Zev Broida.

Additional reference:

Encounters With the Jewish People (English) by Chaim Raphael, "The Raphaels of Vilkomir" [Pruss Family], N.Y.: Behrman House, Inc., 1979.

Jacob Halevy Lipshitz, "In the Service of Isaac Elhanan Spektor," in Lucy S. Dawidowicz, *The Golden Tradition*, 1967. Lipshitz was biographer and personal secretary for 26 years of Rabbi Isaac Elhanan Spektor. Lipshitz tells briefly about his family and early years in Vilkomir, his birthplace (1838).

VILKOVISHK (VILKAVISKIS) - District Capital C3

Vilkovishk is located in southern Lithuania, 10 miles from the border with East Prussia. Nearby communities include Mariampole (13 miles), Pilvishuk (7), Naishtut-Shaki (10), Virbaln and Vishtinitz.

According to legend, the town got its name from the large number of wolves in the nearby forests.

The city was founded in the beginning of the fifteenth century. In 1660, it was given rights as a city. With the Third Partition of Poland, it passed to Prussian rule (1795-1807). In 1807, it was included in the territory of the Principality of Warsaw. During the War of 1812, a large French army concentrated there. Near the city, there is a military cemetery for soldiers who fell during that period. The Vienna Congress in 1815 passed control of the area to Russia.

Vilkovishk was an important border point between Germany and Russia because of its location between Koenigsberg and Kovno. It was a District City in Suwalki Province. Large warehouses were built. Most of the exports and

imports between the interior of Russia and Germany went by way of Vilkovishk. The economic importance of the city continued during the entire nineteenth century. The town benefitted from the construction of a railroad through it and roads connecting it to Mariampole, Virbaln and Kovno.

In the twentieth century, the city began to decline, particularly after the Kazlova Ruda-Mariampole-Kalvaria train line was inaugurated. Mariampole replaced it as the trade center of Suwalki Region.

Vilkovishk had one of the earliest Jewish settlements in Lithuania. Jews from Prussia settled there in the sixteenth century. The wife of King Sigmund-August donated the wood for building the synagogue.

At the time of Napoleon's invasion into Russia in 1812, the French Army took over the prayer house and turned it into a stable. This occurred on Erev Tisha B'Av. A delegation of Jews went to Napoleon to request the return of the synagogue. The Emperor received the delegation cordially and immediately ordered the synagogue returned. He further ordered his men not to harm the Jews. He took this opportunity to tell the delegation that in 1798/9 he visited the Land of Israel and that it was his wish to rebuild the Kingdom of Israel. Before he left Vilkovishk, he promised its residents that if he won the War he would turn the town into a Little Paris.

In the nineteenth century, most of the population of the town was Jewish. The non-Jews were mainly government workers. In 1897, the Jewish population was 3480, 60% of the general population. Before World War I, 850 Jewish families lived there. During Independent Lithuania (1921), the Jewish population was 3206, and in 1939 - 3609, 45% of the general population.

The Jews made their living in trade, crafts, agriculture and industry. Prior to World War I, the merchants of the town, who were mainly Jewish, traded in wood, produce, and

other agricultural products for export to Germany. An industry using boar hair developed; it was predominately a Jewish-run industry. There were also factories to produce tobacco and cigarettes, soap and cast iron.

Three additional large factories owned by Sobolvitz, Rozin, and Vindsberg employed hundreds of Jewish workers. After World War I, there was a crisis in industry after the city was cut off from the Russian market, which had been the main source of raw materials.

Industrial workers organized by occupation and battled for workers' rights. They called strikes in order to obtain a 10 hour workday.

The Jewish Peoples Bank had 348 members in 1929 and benefitted middle-class Jews.

The Jewish community was proud of its old synagogue which had a beautiful holy ark. In addition, there were 4 kloizes (a German kloiz, a French kloiz where Napoleon's troops slept, a kloiz of the burial society, and a kloiz of R. Yakov-Yeshayahu), a beit midrash, and one shtibl. The bristle factory workers had their own house of prayer which was called the boar's-hair society.

Before World War I, young Jewish pupils were taught mainly by melameds. A significant number of the cheder pupils continued their studies in local yeshivas or in neighboring yeshivas. Among the better-known teachers at the end of the nineteenth century was R. Moshe Moistinitz (Sodersky).

In Independent Lithuania, there was a small yeshiva in the town, a Tarbut School, a Yiddish school, a Hebrew high school and also a school for artisans. There were 2 libraries, one of the Sirkin Society and the second of the Yiddishists. The Hebrew high school was one of the first in Lithuania. Many students from nearby towns studied there.

In local elections, the Jewish workers associations, the Poale-Zion and the Bund generally received a decided majority. The Zionist parties exercised an important influ-

ence. Most of the young people were in youth groups and the Zionist sports associations, Maccabi and Hapoel.

In the years of autonomy, the community council restored the public institutions, which had been destroyed in World War I, and broadened social assistance to the poor. Among the institutions were an old-age home, Bikur Holim, an Eza clinic, a children's home, Linat Hazedek and a charitable loan fund ("maskil el dal").

Vilkovishk was well-known in Lithuania as a city that combined Torah and enlightenment. The community had noted rabbis, researchers, scholars, writers, journalists and public figures.

From the rabbinate: R. Yukel Metiktin; R. Zvi-Hirsh bar Simcha Hacohen Rappaport; R. Yisrael bar David Katzenellenbogen; R. Yakov-Yirkel Halevy Horvitz; R. Eliezer Landau [great-grandson of Noda b'Yhudah - Ezekiel ben Judah Landau (1713-1793); died in the year 5646/1886]; R. Yakov-David Vilbasky; R. Zvi-Hirsh M'Yafit; R. Yehiel Heller; and the last rabbi, R. Eliahu-Aaron Green*.

Natives: Zebulun Harlap; Menachem Karkovsky; the preacher Haim from Rumshishok; Shmuel Borovsky [writer]; the brothers Eliahu-Zev and Levy Levine-Epstein; Dr. Shmuel Melamed [journalist]; George Margoliouth [scholar of the Bible and the Orient]; Samuel Hyman; Josef Bloch [1871-1936; leader of the Socialists in Germany]; Dr. Eliahu Sintovsky [writer]; Leon Kamaiko [journalist and public figure]; Shimshon Rauzok [librarian]; Issachar Barr [wrote the book "Ohel Yissacher"; later served as rabbi in Sigat, Hungary]; Mordechai bar Zvi-Hirsh Grodzensky [wrote the book "Yalkut Mordechai" on legends of our sages, "Maamar Mordechai", and sermons "Beit Mordechai", Keidan Publishers, 5692/1932].

Public figures included: Esther Sovolvitz* [active in all the institutions, especially the old-age home]; the brothers Eliahu and Shmuel-Abba Sovolvitz [active in ORT, the board

of the Hebrew high school and others]; Bendt Rabinovitz, [Mayor of the town at the time of the German capture in World War I]; Yosef Rabinovitz [intellect and great teacher].

Additional reference:

Jacob Oleiski, *A Man's Work*, Israel: ORT Israel and The Association of Lithuanian Jews in Israel, 1986 (Hebrew, Yiddish, English). Oleiski grew up not far from Vilkovishk and worked for a short time in a Yiddish elementary school in Vilkovishk.

VILNA (VILNIUS) - CAPITAL CITY **E3**

Vilna has a special place in Jewish history. It was called the "Jerusalem of Lithuania."

The city was founded around 1320 as a fortress. In 1387, it was granted city rights of self-rule.

According to tradition, the old cemetery in Vilna was established in the year 1487. In 1527, the Christian townspeople in Vilna received written rights from King Sigmund the Elder to forbid Jews from settling in the city. Apparently, some Jews had already done so.

The Jews, however, petitioned for rights of settlement. The Grand Duke of Lithuania, who was also the King of Poland, needed the money and expertise of the Jews. He turned over the administration of the mint to them. He also leased them customs revenues. These Jews resided in Vilna.

In 1551, King Sigmund-Augustus authorized 2 Jews from Kharkov and their servants to live and trade in the city of Vilna as guest-merchants.

According to tradition, a synagogue was built in Vilna around 1573.

The townsmen feared the competition from the Jews in trade and crafts, and in 1592 attacked the synagogue, stores and apartments of the Jews on the street that was already known as "The Street of the Jews." The attack helped the

Jews convince the King to give them official authorization to live in Vilna. A year later, the Jews received written rights of residence from King Sigmund III to live in houses of the noblemen, pray according to their religious traditions and engage in trade. Some time after that they received a permit to establish public institutions needed by the community, such as a cemetery, bathhouse and slaughterhouse. From that time, the organized Jewish community was recognized by law.

In 1633, community leaders received written rights from King Vladislav IV. Besides renewing their previously-gained rights, he authorized Jews to maintain shops, work in crafts, produce and sell beverages, buy and process hides and animal hair for sale and purchase work animals.

The townsmen opposed these orders. In 1634 and 1635, they organized attacks on the Jews, the synagogue and the cemetery. An investigating committee appointed by the King placed all the blame on unidentified assailants, and told the town to protect the Jews. As compensation, the Jews were given permission to sell hard drinks in 20 buildings, but the annual payment to the city was raised. They were permitted to erect gates at the ends of the streets of their residence.

In 1645, the municipality of Vilna conducted a census of Jews living within the municipal jurisdiction. They surveyed Glaziers Street and the Street of the Ashkenazim as well as the Jewish ghetto and wrote down which houses the Jews lived in and which houses were up for sale so that Jews could buy them. They counted 262 families; however, the number is believed to be nearly 3000 individuals. The Christian population was close to 12,000.

The Chmielnicki massacre of 1648 did not hit Vilna directly. However, the refugees who came needed assistance and support. They raised the number of those wanting to make a living in the city. The heads of the Vilna community then borrowed large sums from the Jesuit priests and gave

them as security houses and even "claims" on seats in the synagogues.

Massacres hit Vilna in 1655. As the Muscovites approached, nearly all Jewish residents fled north to Zhamot, and from there to the Prussian border. There they met the refugees fleeing the Swedish Army, which also invaded Poland. The Russian Army set Vilna on fire. It burned for 17 days, and consumed the entire Jewish quarter.

When the Polish Army liberated the city in 1661, the Jews returned and began rebuilding the community. Polish royalty helped the Jews by giving them licenses for renting apartments in all parts of the city and for selling beverages. They exempted them from the annual payment to the municipality, delayed the payment of their debts, reduced interest, and authorized them to have stores with entrances onto the street.

The townspeople strongly opposed any move that favored the Jews. Problems increased for Jewish craftsmen after guilds were founded by Christian artisans. They called for limitations on Jewish craftsmen. The Jews complained to the Polish king, who issued an order authorizing Jews to engage in crafts for which there were no artisan guilds. Examples were furriers, glaziers and twine-makers. The Society of Cord-makers (Chevra Kadisha Shmukler) existed from at least 1674. The number of guilds grew. Every one of them tried to have its own beit midrash or kloiz. Jewish artisans began to organize their own guilds. The Christian barbers' guild was the only one that accepted Jewish members.

The townspeople would periodically organize attacks on a Jewish street. However, the king would come to their defense. The attacks caused more damage to property than to persons.

In the late seventeenth century and early eighteenth century, the country experienced wars, famine, plagues and fires. During the Northern War, the Swedes and the Russians

entered the city. The Swedes levied taxes and fines on the city, and they demanded large sums of money from the Jews. The War caused a famine in the country in 1708-1710, and was followed by a plague in 1710. Many Jews were among the casualties. In the great fires of 1737, 1748 and 1749 in Vilna, the courtyard of the synagogue, the synagogue and the public institutions within it were damaged. Amidst all these difficulties, the townspeople did not relent in their activities against Jews.

In 1738, King August III extended Jewish rights for 20 years. The municipality brought the community to trial on charges that the Jews had misled the King. The municipality wanted to revert to the regulations of 100 years earlier forbidding Jews to live there. In 1740, a judgement was issued in favor of the townspeople. The District Minister appointed a committee to consider the position of both sides and to obtain a compromise. After an exhausting period of negotiations, the Kahal was forced to sign on a compromise agreement in 1742 that was most unfavorable.

Jewish tradesmen and craftsmen ignored the new agreement. They opened stores with entrances onto the street. They traded in everything and worked in all crafts. They expanded the area where Jews resided.

In 1783, the King ordered an end to the ghetto. Jews could live anywhere in the city, except for 2 streets, from the "Austra Brama" Gate to the Cathedral Church and from the Troki Gate to the Johanon Church. Taxes were equalized with the rest of the city. The annual tax of 600 zlotys was revoked.

For tax purposes, a census was taken in 1765, showing the Jewish population of Vilna and its suburbs as 3887. A census was taken again in 1800. Although not considered exact, it gave the Jewish population as 6971. The total population of Vilna was estimated to be 17,351.

The Kahal (Jewish community council) had its own administrative staff. Due to the system of elections, Kahal seats were held by scholars and the well-to-do. During difficult times, the positions went more to the wealthy. One of the leaders had been Eliahu Hasid, son of R. Moshe Kremer and great-grandfather of the Vilna Gaon. However, his place was taken over by the rich. At one time a controversy erupted between the head of the Beit Din, R. Shmuel bar Avigdor, and the head of the community council, R. Abba ben Zev-Wolf. At the same time the masses, especially the artisans, rose up against the leaders of the community. They wanted the rule of the kahal reduced to only matters of religion and charity.

From the founding of the community in the first half of the seventeenth century, Vilna rapidly became a center of Torah studies. Scholars from Czechoslovakia, Austria, Germany and Poland came to the city. The son of the sofer of Prague came to Vilna and brought with him his father's library. Renowned rabbis occupied the seat of the rabbinate in Vilna. One was R. Moshe Lima, author of "Chelkat Mechukak" (printed in Cracow in 1670), an exposition on a responsa of Ibn-Ezra. Members of the Beit Din in Vilna included R. Efraim [author of "Shaar Efraim"]; the Shach, R. Shabbetai Cohen [1621-1662; author of "Sfatei Cohen"]; the Maharshak, R. Aaron-Shmuel Kaidanover [1614-1676, author of studies and expositions on Shas, responsas, and drashim]; R. Hillel [author of "Beit Hillel"]. When the community was destroyed in 1655, they left and went to western countries.

The community regained its strength slowly. By the middle of the century, Vilna was filled with scholars and writers. One individual stood out with particular prominence. He was R. Eliahu of Vilna, who became known as the Vilna Gaon. The Vilna Gaon wanted to guard traditional Judaism. He fought both Hasidism and the Haskalah Movement of Berlin founded by Mendelssohn. Hasidism found some

followers among the heads of the Kahal and the scholars, but with the influence of the Vilna Gaon, expansion of Hasidism was halted in Lithuania.

The first Maskilim (advocates of the Enlightenment) in Vilna were Hebrew language enthusiasts. They were interested in Hebrew grammar and also in the "Biur" (German translation of the Torah and Hebrew commentaries by Moses Mendelssohn). They were traditionalists and preferred that to philosophy.

During the Russian conquest of Vilna in 1794, approximately 30 Jews were killed in one of the suburbs.

The French Army, which captured the city in 1812, turned the cemetery into a cattle and sheep pen. The Jews helped the Russian Army.

Czar Nicholas I ordered the drafting of young Jewish children into the army. The Kahal was responsible for filling the draft quotas. It became hated by the population; its members were called the "kidnappers."

In 1802, an order reached Vilna that Jews were to be eligible for city posts, as was the case in Russia. Despite strong objections from municipal leaders, Jews held positions in the administration of the city until 1820 when they were again banned.

The prohibition on Jews living on the 2 off-limits streets was finally lifted in 1861.

In 1844, the regime eliminated the Kahal and self-rule for the Jewish community. They placed the gabbais of the shul in charge of religious needs and social assistance.

During the period which began with the reign of Czar Alexander III, Jewish Vilna was very active in national movements for equal rights and national freedoms. The first center for Jewish social organizations was established in 1872 in Vilna. One of the first chapters of Hovevei Zion was founded in Vilna.

In 1897, the founding council of the Jewish (anti-Zionist) Social-Democratic Party, the Bund, met in Vilna. It was especially active there during the 1905 Revolution. In 1906, Dr. Shmaryahu Levin (1867-1935) was elected to represent the Zionist movement, which then met in Vilna, as a delegate to the Russian Duma.

In 1832, the Jewish population was 20,706 as compared to 15,216 non-Jews. The census of 1897 found that of 154,532 residents, there were 63,996 Jews or 41% of the general population. In 1916, the Jewish population was 61,263 out of a total population of 148,840 (41%).

Vilna served as a center for trade and industry. Products were shipped to markets throughout Russia and exported to Germany. Industries that developed in the Vilna area included the processing of lumber, hides, flour, beer, and tobacco.

The percentage of trade handled by Jews grew from 22.2% in 1827 to 75.6%. In 1875, there were close to 3194 tradesmen; 2752, or 86.1%, were Jews. In 1897 they were 77.1%.

The number of Jews in various occupations in 1897 included: trade - 6117, crafts and industry - 13,573, transporting and transportation - 875, agriculture - 78; and free professions - 1026.

Most of the Jewish residents worked in crafts and industry. They dominated the markets in gloves and ready-wear merchandise.

Nearly all shoes produced in Vilna were made by Jews. Other Jewish-dominated industries were hat making and leather work. The first Jewish factory was established in 1815; it produced plain fabric. By 1858, nearly all factories for fabrics in Vilna were owned by Jews.

Throughout the nineteenth century, Vilna played a central role in the cultural life of the Jews of Eastern Europe, as well as being a center of Torah studies. Haskalah became widespread in Vilna and attracted many writers from other cities.

By the mid-1800's, it was a center of Hebrew literature. The leading figure of the maskilim in Vilna was the Hebrew writer Mordechai Aaron Guenzburg (1795-1846).

There were Hebrew poets living in Vilna, including Adam Hacohen Lebensohn (1794-1878) and his son Michal (1828-1852), Shlomo-Zalman Zelkind and later Yehuda Leib Gordon. There were scholars such as Matityahu Shterson, Yitzhak-Isaac Ben-Yakov, Avraham Zackheim, Shmuel-Yosef Finn, Eliezer Lifman Horwitz and Yehoshua Shteinberg, and the Hebrew writers Kalman Schulman (1819-1899), Benjamin Mandelstamm (1855-1886), Isaac-Meir Dick, Moshe Reicherson, David-Moshe Mitzkun and A.Y. Papirna. Yiddish writers included A.M. Dick and Michal Gordon (1823-1890).

Hebrew printing came to Vilna in 1799 when 2 Polish printing companies opened and had Hebrew departments. The Hebrew department of the printing house of Baruch ben Joseph was managed by his son Menahem (Emanual) Mann (died 1841). He took the family name of Romm. Menahem's sons developed the business and printed the first Vilna Talmud. It caused a serious conflict between the Jewish printers in Vilna and Slobodka and led to the closing of all Hebrew printing houses in Russia except for Romm and one other in Kiev. This monopoly continued until 1863 when other printers opened, such as Avraham Rosenkranz and Rashi Fuenn.

In 1841, a group of maskilim established 2 schools, headed by Nissan Rosenthal.

The government founded a rabbinical seminary in Vilna in 1844. In 1873, it became a teachers college. Some of the students became writers and scholars, including R. Dr. Yehuda Leib Kantor (1849-1915), Dr. S. Mandelkern, A.S. Lieberman [founded the first Hebrew socialist periodical, "The Truth"], A.A. Harchavy, A. Kahn (Cohen) and L. Libenda.

At the beginning of the twentieth century, the Jewish gymnasia (secondary school) of Vilna was founded. The language of instruction was Russian, but the curriculum included many Hebrew studies. The principal of the gymnasia was P.A. Cohen. A Zionistic Cheder Metuchan was also established.

In 1904-1905 a daily paper "HaZman" appeared. Contributors included BenZion Katz, Y.H. Taviuv, Y.A. Trivosch, S.L. Citron, Hillel Zeitlin, Y. Bershadsky, S. Chernovitz, Y.D. Berkovitz and Ben-Eliezer.

Each group had its own publication. For example, the Yiddish weekly called "Das Idisha Falk" was begun in 1906, edited by Dr. Yosef Luria. Parties such as the Bund, Poale Zion and Socialist Democrats had their own newspapers and literature, especially in Yiddish.

A scientific library was set up in the city through a bequest of the scholar Matityahu Shterson.

The capture of Vilna by Germany on Yom Kippur of 1916 sparked the beginning of a period of shortages, hunger, unemployment and forced labor.

During this difficult time, mutual help and assistance developed with professional workers. Jewish education in Hebrew and Yiddish was expanded. A Hebrew gymnasia was established, the first in the Diaspora, and a Yiddish theatre.

At the end of 1918, the Germans left. The local Poles took charge, but in a few days the Red Army entered the city. Communist rule lasted a short time, but the economic situation of the Jews deteriorated very badly.

On April 19, 1919, the Polish Legionnaires entered Vilna. Their entry was accompanied by pogroms.

Under Polish rule, Vilna was cut off from Independent Lithuania.

Jews participated in the municipal administration and had to fight for their rights. The community council was reduced by Polish law to dealing with matters of religion and charity.

Due to the economic situation, there was a continual flow of emigration to Eretz Yisrael and other lands.

The Jewish schools, both in Hebrew and Yiddish, continued to develop. There was a teachers college and a gymnasia conducted in Hebrew and Yiddish. The Polish authorities tried to introduce the Polish language into Jewish schools. They opened government schools in Polish for Jewish children. The Polish University in Vilna accepted only those who had Polish matriculation certificates. Graduates of the Hebrew and Yiddish gymnasia found it difficult to be accepted. However, despite the limitations, many Jewish students studied there.

No longer a center of Hebrew literature, Vilna became active in Yiddish culture. A network of ethnic schools, various gymnasias and a beit midrash for teachers in Yiddish, were established. A science institute opened which concentrated on research on the Yiddish language and other subjects relating to the Jews, such as history and statistics. "The Institute for Jewish Sciences," known as YIVO, became known throughout the Diaspora. Before the Holocaust, it was moved to New York City.

On the Street of the Jews, a struggle ensued between the Zionists and the Bund. In communal affairs, the Zionists ruled; the Bund controlled the occupational associations.

In the final years prior to World War II, anti-Semitism overran all of Poland and Vilna.

When World War II broke out, Soviet Russia captured large sections of Poland. Russia turned over Vilna to Lithuania in October 1939. Many refugees from distressed areas in Poland found refuge in Vilna. In June 1940, Lithuania was annexed by the USSR. Community leaders and writers of all parties were banished to Russia.

Natives: Abraham-Zvi bar Shmuel-Isser Hacohen, Aaron of Vilkomir (R. Aareleh), Avraham bar Eliahu, Eliahu bar Ezriel, Moshe-Shimon Antokolsky, Efraim bar Yakov

Hacohen, Yakov Ashkenazi, Yitzhak Belzar, Zelig-Reuven Bengis, Bezalel bar Yisrael-Moshe Hacohen, Yisrael Ginzburg, Nahum Greenhoiz, Eliezer-Eliahu Daiches, Bezalel Daiches, Saul-Haim Horwitz, Avraham-Zvi Halprin, Eliahu-Gerson Halprin, Yakov Zack, Yisrael Zakheim, Moshe Halevy Zakesh, Haim bar Shlomo-Zalman, Hillel-David Hacohen Trivesh, Yehuda bar Eliezer (Yesud), Yehoshua bar Yosef, Haim-Uri Cohen, Yehoshua-Heshel Halevy Levine, Yehoshua Lang, Eliezer Landau, Yechezkel Halevy Landau, Yitzhak-Eliahu Landau, Yekutiel-Zalman Landau, Alexander-Moshe Lapidot, Noah Mindes, Hillel Miliakovsky, Menahem Eliezer bar Levy, Moshe bar Hillel ("R. Moshe HaDarshan"), Moshe-Revakes ("Be'er HaGola"), Yosef Skovitz, Mordechai-Eliezer Kovner, Zvi-Hirsh Kaidanover [author; died 1712], Mordechai Klatchko (Meltzer), Abraham Kretchmer, Shabbetai bar Meir Hacohen (Shach), Shlomo bar Yisrael-Moshe Hacohen, Arye-Leib Shapira, Yitzhak-Eliezer-Lifman Sharshavsky, Avraham-David Shterson, Alexander Ezra [actor], Avraham Eisenberg [sculptor], Yeshayahu Eisenshtat ("Yudin") [Bund leader], BenZion Alfas [author], Leib (Leon) Antokolosky [artist and educator], Mordechai (Mark) Antokolsky [1843-1902; sculptor], Yehuda Biheck [scholar], Jacob Billikopf [1883-1951; U.S. public figure], Yehuda-Leib Ben-Yakov (Dudovitz) [doctor and writer], Yakov Ben-Yakov [bibliographer], Louie Bender ("Louie Miller") [journalist], Shlomo Bastomsky [writer and educator], Zeev (Vladimir) Baskin [music critic], Avraham-Aaron Brode [writer], Avraham Broides [poet], Yitzhak Broides [communal leader], Reuven-Asher Broides [writer], Yosef-Louie Braun [rabbi and professor of philosophy], Yehoshua-Zev Bertonov [actor], Aaron-Michel Brachiahu (Borochov) [teacher and writer], Bernard Baronson [art critic], Sinayev-Leopold Bernstein [artist], BenZion-Yehuda Berkovitz ("Bantsld Sakars") [author], Alexander Berkman [anarchist], Leopold Godovsky [pianist and conductor], Shmuel Gozhen-

sky (Lanu) [Bund activist], Yisrael Isser Goldblum (Yafaz) [bibliographer], Ezra Golden [writer], Aaron Gordon [physician], Yehuda-Leib Gordon (Yelez) [poet], Yekutiel Gordon [physician], Michel Gordon [poet and writer], Aaron Gordland [writer], Eliahu (Ilia) Ginzburg [sculptor], Gabriel-Yakov Ginzburg [financier and philanthropist], Yakov Galprin (Heilprin) [attorney], Haim Grada [poet], Avner and Avraham Grilicas [engravers and artists], Zvi (Henry) Gershoni [rabbi and writer], Wolf Doremshkin [musician], Yisrael Dushman [poet and educator], Shmuel Daichas [scholar], Isaac-Meir Dick [father of secular Yiddish literature], Shmuel Dikstein [member of Congress, U.S.], Eliezer-Lifman Horwitz [literary scholar], Genya Horwitz [revolutionary], Yitzhak Horwitz [writer], Pinhas-Eliahu Horwitz [maskil and mystic], Shlomo-Zalman Horwitz [writer], Marcus Human [member of Canadian Parliament], Haim-Yakov Helfand (A. Litvak) [a founder of the Bund], Dvorah-Esther Helfer (Gelfer) [charity worker], Michael Halprin [pioneer in Eretz Yisrael], Yosef Harari (Berger) [physician, educator and Bible scholar], Michael Haskel [businessman], Yosef Wolf [cardiologist], Yitzhak Wittenberg [partisan], Yosef Vinogradov (Weinstein) [singer], Rachmiel-Aaron Veinstein [early Bund member], Taibe Vinshesky [partisan], Avraham Virshubsky [physician and writer], Max Veskind [stage director], Zvi Verblovsky [jurist], Batya Vernik [writer], Peretz Varnik [writer], Hillel-Leon Zolotkof [editor], Aaron Zondlevitz [revolutionary], Rozalia (Sarah) Sudfeld [mother of Max Nordau 1849-1923], Moshe Zilberstein [singer], Shlomo-Zalman Zelkind [poet and educator], Arnold Zelkinson [physician and mathematician], Yitzhak-Edward Zelkinson [translator of Shakespeare into Hebrew], Daniel Hebolson [orientalist], Yitzhak-Bar Hones [lexicographer], Yascha Heifetz [violinist], Max Heifetz [biologist], Moshe-Leib Heshen (Danzig) [poet and satirist], Haim Tabris [merchant and writer], Kalman Toiber [rabbi and educator],

Yosef-Eliahu Trivash [writer and educator], Yeshayahu-Yonah Tsharna [pedagogue and writer], Leon Yegikes-Grezovsky ("Tishko") [revolutionary], Vladimir Yuchelson [revolutionary and ethnologist], Aaron Yonatanson [educator and poet], Zvi Yonatanzon [writer and philanthropist], Binyamin-Zev Yakovson [attorney and delegate to the Duma], Shlomo Yaffe [Bilu leader], Haim (Eyafim) Yeshuran [labor leader], Yehuda-Leib Cohen [folklorist], Avraham-Dov Levinsohn (Adam Hacohen) [poet and grammarian], Micah-Yosef Levinsohn ("Michel") [poet], (E)Manuel Levy [judge], Yisrael Levinthal [rabbi and Zionist leader], Liova Levinson-Eisenstat [revolutionary], Yakov Leiboshitz [physician], Yot-Lipman Lifkin [mathematician and physicist], Leon Laskov [pharmacologist], Liza Magon [partisan], David Maggid [historian], Hillel-Noah Maggid [biographer and genealogist], Avraham Moravsky (A. Menker) [actor], Moshe Maizilesh [author], Yosef (Osif) Minor [revolutionary], Shlomo-Zelkind Minor [rabbi and writer], Hanan-Yakov Miniks [writer and teacher], David-Moshe Mitzkon [poet], David Mekler [editor], Haim-Zev Margaliot [rabbi and writer], Haim-Leib Markon [scholar], Mordechai Nemzer [rabbi], Yonah-Bernard Natansohn [physicist], Mordechai Natansohn [author], Toiba Segal [midwife], Lazar Segal [artist], Eliahu-Louie Solomon [rabbi], Yosef Sorkin [writer], Shaul Sapir [journalist], Ezriel Ben Moshe-Meshil [grammarian], Avraham Efron [writer], Eliahu Efron [teacher], Yehuda-Leib Polikansky [industrialist], Gershon Ploderemcher [pedagogue], Eliahu Pinchas [scholar], Yosef Pessels [Vilna maskil], Shmuel Peskin [labor leader], Yehoshua Friedman [writer and educator], Yosef Peres/Press [musician], Elikum Tzonzer [ethnic poet], Yisrael-Shlomo Chiefkin [educator], Sarah Kadesh [midwife and author], Avraham-Uri Kovner [literary critic], Michael Kovner [partisan], Shaul (Savli) Kovner [medical historian], Hertz Koversky [physician and public figure], Zemach Kopelsohn [revolutionary], Avraham

Kupernik [businessman and philanthropist], Yehuda (Julian) Klatzko [writer], Zvi-Hirsh Klatzko [community leader in Vilna], Yehuda-Leib Kantor [editor and journalist], Alter Katzisna [poet and dramatist], Uria Katzenelbogen [writer], Avraham Katzenellenbogen [writer], Haim-Leib Katzenellenbogen [educator], Zvi-Hirsh Katzenellenbogen [leader of Vilna community], David Radner [translator], Michael Rubinstein [physiologist], Yeshayahu Rozovsky [communal leader], Yehuda-Leib Rozenthal [philanthropist], Moshe Rozenson [philanthropist and author], Yosef Romshinsky [musician], Avraham-Yakov Rongi [gynecologist], Moshe Rickherson [grammarian], Zvi Rickherson [author], Shmuel Resser [author], Moshe Refess, Zemach Sheved [physician and communal leader], Yehoshua Steinberg [researcher], Maximilian Steinberg [composer and conductor], Matityahu Shterson [leader of the maskilim of Lithuania], Shmuel Shterson [librarian], Moshe Shalit [writer and public figure], Shmuel Hakton [author], Shmuel-William Shapira [physician], Eliahu-Yisrael Shershavsky [writer].

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VILON (VELIUONA) - Kovno District **C2**

Vilon is near Vilki (15 miles) and Yurburg (18), on the Nieman River, stretching from the river valley to the surrounding hills.

Before World War I, 100 Jewish families lived there. In April 1915, an expulsion order was issued requiring the Jews to leave within 2 hours. The Russian commander warned in

his order that any Jew found after the expulsion would be hung. During that period the entire town was destroyed.

After the War, some of the Jews returned to Vilon. In 1921, the Jewish population was 258. Before the Holocaust, it was approximately 400.

The Jews worked in small-scale trade and crafts. Some made a living operating rafts for transportation on the Nieman River. Almost every family had a vegetable garden.

At the end of the nineteenth century, a yeshiva was founded by R. Yakov-Yosef. Many hours were devoted to the study of Torah. During Independent Lithuania, there was a Yiddish school. The anti-Zionist atmosphere of this school caused trouble for the local Zionist movement. There were 2 houses of prayer in Vilon.

From the rabbinate: R. Yakov; R. Moshe-Bezalel Luria [served later in the rabbinate in Shaki, Sieni and Suwalk]; R. Yakov-Yosef; R. Marvis; R. Shmuel-Menahem Halevy Katz; the last rabbi R. Zvi-Leib Persky*.

Native: R. Yonaton Abelinan, rabbi in Bialystok and author of the book "Zichoron Yonatan."

VIRBALN (VIRBALIS) - Vilkovishk District B3

Virbaln was associated with the 2 nearby towns of Kibart and Eidkunin (Evdtkuhen). It was 3 miles from Kibart, which in turn was across from the German (East Prussian) town of Eidkunin (Evdtkuhen). The train station of Virbaln was 3 miles from the German border along the Berlin-Leningrad line.

The Jewish communities of those 3 towns were in daily contact and traded together. But each one had its own characteristics, spirit and atmosphere. The Jews of Eidkunim were quite assimilated and distanced from Torah and Jewish culture. The Jews of Kibart and especially of Virbaln were committed to Torah and Jewish values.

Virbaln was known for its scholars and maskilim. It was among the first places in Lithuania to have Zionist activities. As early as the nineteenth century, many Jewish families used Hebrew for their spoken language (called "Hebrew Virbaln" in Hamelitz, 1884).

In 1897, 1219 Jews lived in the town, 37% of the general population. Prior to World War I, the town enjoyed a sound economy. Most Jews made their living through trade with Germany and various border services. During the War, there was a large fire in the town, and the Jews left. After the War, they returned and rebuilt the town. The mayor at that time was Zvi Friedlander. When Lithuania was separated from Russia, Virbaln became a border station of a small country. Its location was no longer advantageous and its economy declined. In 1921, the Jewish community had 1223 people (about 30% of the overall population), but in 1939, only 150 Jewish families (about 600 people) remained.

The main trade that Virbaln had with Germany was in the export of farm products and the import of industrial products (fabrics, machines, chemicals).

Many of the Jews there worked in agriculture, especially in field crops, but there were also some greengrocers and fruit growers. The latter were tenant fruit gardeners. The wife would run a store or an inn. There were some Jews who owned large parcels of land. They included the Friedlander, Veldislabovsky, Skotzky, Hilenberg, Greengard and Brozdovsky families. During the growing season, they employed thousands of farm workers. Yakov Filipovsky set up a modern nursery. Koschovsky and Becker owned large tobacco plantations. Eliahu Koschovsky brought chicory to Lithuania and established a plantation and a factory for drying it. With the exception of 2 factories, all of the local industry was in the hands of Jews.

At the center of Jewish economic life was the Jewish Peoples Bank with 342 members.

Jewish farms also served as training grounds for Hechalutz (Pioneers) members who would be going to Eretz Yisrael. Rosenberg and other Jewish farm owners took in pioneers to work and learn about agriculture.

Due to its proximity to Prussia and the Western influence on education, this Jewish community was among the most progressive in Lithuania. It was receptive to the concept of a national rebirth and Zionism. (The Hovevei Zion writer Ben-Avigdor wrote in "Hatzfira" in 1917 about the pioneers in Virbaln. The subject was mentioned in "prakim idishe gashikate" of S. Leon).

Before World War I, there was a cheder metukan of R. Avraham-Eliahu Sandler, in which they studied "Hebrew - in Hebrew." Also teaching in the town was S. L. Gordon. He had a great influence on the younger generation. There was a modern cheder directed by Hannah and Reuven Kaplan, a cheder operated by R. Pinhas Pintzik and a Talmud Torah for poor children. In the schools they had a generation of Hebrew speakers, and Hebrew and the return to Eretz Yisrael was the vision of many. During Independent Lithuania, a Hebrew high school was established which served as a model for similar educational institutions in other cities in Lithuania. Its founder and administrator was Dr. Yakov Rabinsohn. There was also a Tarbut School in the town and a Hebrew kindergarten.

Almost every child knew Hebrew, and many used it in everyday life. In spite of a law prohibiting Jews from making signs, there were signs written in Hebrew in Virbaln right up to the time of its destruction. The extent to which the Jews believed in speaking Hebrew was evidenced by a town meeting of the Jews of Virbaln shortly after World War I, where it was decided to change from Yiddish to Hebrew for everyday life. Within a short time, everyone was making an effort to carry out the decision. In the Hilenberg, Greengard,

Sudarsky, Kagensky families and in others, Hebrew was the spoken language.

The town had youth groups, sports groups, branches of all the Zionist parties, a library, a drama club, different charitable institutions (Bikur Holim, an interest-free loan fund founded with money from Abba Vistintzky, a women's association and others), and a Ben-Zakkai association for lessons in Torah for high school students.

From the rabbinate: R. Yehuda Bloomgard; R. David-Tabli Katzenelbogen [who later served as rabbi in Suwalk and in Petersburg]; R. Ephraim-Dov Lapp; and the last rabbi R. Yitzhak-Isaac Hirshovitz*.

Natives: Shlomo (Solomon) Bloomgarden [the poet "Yehoash"; 1870-1927]; Morris (Moshe) Rosenfeld [poet]; Moshe Evenstein [writer]; Zvi-Hirsh Filipovsky; A. Freiman [the Zionist public-figure and philanthropist].

Among its first Zionists: Caleb Bloomgard [1808-1897]; Baruch ben Shmuel Vishinsky [died 1899]; Feival Greengard [died in Tel Aviv in 1951]; Mordechai and Sarah Hilenberg [their house was the committee house for Zionists; their daughters went to Eretz Yisrael in 1920]; Mordechai Hilenberg, Ridelitzky and Pragmot [among the founders of the local Hebrew high school].

VISHAY (VEISIEJAI) - Sieni District **C3**

Vishay is near Kopcheva (6 miles), Laipoon (6), Serhai (12), Lazdai (12) and Sieni (12). It is 18 miles from the railroad. On 3 sides is a wide lake, which divides the town in two, joined by a wooden bridge. The part across the lake was called "under the bridge."

Jews began to settle there in the eighteenth century. Before World War I, about 400 Jewish families lived there. During Independent Lithuania (1923), the number did not exceed 200 families. Just before the Holocaust, the Jewish population was 100 families.

Three large fires occurred, in 1872, 1924 and 1929, in which large parts of the town were destroyed. These caused a decline in the Jewish community through emigration.

Before World War I, 50% of the Jews engaged in agriculture and fishing. There were also large property owners. During Independent Lithuania, most left agriculture and went into commerce or crafts. Almost every Jewish home had a small farm - a vegetable garden, fruit trees, a cow, and chicken coops. Prior to the Holocaust, some factories belonged to Jews, including 2 sawmills, an electric power station, a flour mill and a beer and soda water factory.

The Jewish Peoples Bank had 116 members in 1929. It served both the Jewish and non-Jewish communities.

In 1891, a general school was established under the supervision of R. Natan-Kelman. Before World War I, there was a cheder metuchan founded by David Boyarsky. Among its teachers was the writer A.A. Kuback, who described life in the town in his story "On the Night of Hanukah," which appeared in Hamelitz, 1900. During Independent Lithuania, there was a Tarbut school with 60 students and a Hebrew and Yiddish library. Most young people belonged to Zionist organizations, including Zionist Youth, Pioneer, Maccabi and Gordonia.

From the rabbinate: R. Eliahu Margaliot [his son Yitzhak served as rabbi in Drosknik and afterwards in New York]; R. Natan-Neta Kalonimus Kabak; R. Nachman Koliaditzky [later rabbi in Sieni and Alyta]; R. Avraham Resnik [a delegate to a meeting of congregations in 1920]; R. Yosef Goldin; and its last rabbi, R. Yehezchiel Goldshlak.

Natives: Mordechai Semolnik; Binyamin Diskin [philanthropist and public figure] and Shlomo Hirshel [long-standing teacher in Vishay].

VISHINTA (VIESINTAI) - Ponevezh District E2

Vishinta, on Lake Vishinta, is near Kupishok (12 miles), Subotsh (9), Trashkun (12), and Ponevezh (22), and 6 miles from the train station at Serdeg.

There was one street in the town - Market Street, where the Jews had stores. In 1897, the town had 80 Jewish families. In 1914, there were about 60 families.

During World War I, the Jews of the town fled to the nearby forests. Many set out on foot for Aniksht and Vilna and from there to the interior of Russia. When the War ended, some returned but found their homes had been plundered and burned. In 1921, about 50 Jewish families (approximately 250 people) were living there. In 1923, the Jewish population was 188; it decreased before the Holocaust.

There were about 20 Jewish shops and 4 taverns, whose main business derived from farmers who came on market day, every Tuesday. On other days, they worked in their stores. Some had some small-scale trade in the neighboring towns, or they did various kinds of crafts. Among the artisans of the town were 4 blacksmiths, 3 butchers, 2 shoemakers, 3 tailors, 10 seamstresses, 2 carpenters, 2 glaziers, a baking board cleaner, and 5 coachmen. Next to each house there was a section of land for growing vegetables and fruit trees. Every family had a cow or a goat, and chickens. Four merchants had large businesses in produce, flax and geese.

Three flour mills were owned by Jews: one was operated by a water-turbine, another by a windmill and the third by a steam mill. An oven for bricks and pottery was also owned by Jews.

The beit midrash was the center of religious and social life of the town. There was also a yeshiva, founded in 5671/1911 by R. Yosef Chaim Tropp, and 3 cheders. There were the cheders of R. Kopel Isaacson, R. Yehiel-Michel and R. Leib. Many of the pupils from the cheders continued their

their studies at the yeshivas in Ponevezh, Telz and others. The beit midrash had a Shas Society.

During Independent Lithuania, some of the young people studied in the Hebrew schools in Ponevezh and nearby towns. Most of the youth joined Maccabi, Young Zionists and Socialist Democrats.

From the rabbinate: R. Yechiel-Michel bar Hillel Yaffe [from 5632/1872; died 5659/1899]; R. Benzion Feldman [previously served as rabbi in Plungian; later went to Old-Zhager]; R. Yosef-Chaim bar Shlomo Tropp; R. Abraham Epstein [5634-5699/1874-1939]; and the last rabbi of the town, R. Yerachmiel Yashpe*.

Natives: Yehoshua Levinsohn [author of the book "The Land of Russia and Its Multitude"].

VISHTINITZ (VISTYTIS) - Vilkovishk District B3

Vishtinitz is near Kibart (12 miles), Kalvaria (22) and Virbaln (13), on the border of East Prussia. The nearest rail station was in Virbaln.

The town is situated between forested hills and a large lake. During Czarist rule, revolutionary literature was smuggled by way of the lake to Russia.

At the beginning of the century, the town was almost entirely destroyed by fire. Kaiser Wilhelm II visited on Yom Kippur, and when he saw the destruction, he gave the community a donation of 10,000 Marks. When this was announced publicly, Czar Nicholas II gave 5000 Rubles. Before World War I, the town was rebuilt.

In 1915, the town was destroyed by the retreating Russians. The only building that remained intact was the synagogue. The Jews fled. Some returned after the War.

In 1921, there were only 40 Jewish families (about 250 people). They worked in small-scale trade, crafts, fishing and processing bristles and poultry. During Independent Lithuania, the economy declined and the town deteriorated. Many

of the residents emigrated to America. At the outbreak of the Holocaust, about 30 Jewish families lived there.

From the rabbinate: R. Yakov bar Haim Hacohen [author of "Zerah Yakov," a commentary on the Psalms, 1788]; R. Moshe bar Aaron [died in 5635/1875]; R. Haim Vaserzog; R. Haim bar Shimshon [died in 5635/1875]; R. Elhanan-Zvi Lapp [died in 5645/1885]; R. Yitzhak-Elhanan Niderland [died in 5646/1886]; R. Avraham-Yehuda bar Haim-Eliahu Poltinov*; and the last rabbi, R. Zalman Sodelnitzky*.

Natives: Efraim-Dov Lapp; Dr. Mendel Sodersky [physician and public figure].

VISOKI-RUDA (VISAKIO-RUDA) C3

Visoki-Ruda is near Kovno (18 miles), Kazlova-Ruda (5) and Shaki (20). It had a Jewish population before the Holocaust.

VISOKIDBOR (AUKSTADVARIS) - Troki District D3

Visokidbor is near Hanoshishuk (8 miles), Semilishok (9), Stoklishok (9), Butrimantz (13), Troki (18) and Vilna (36) miles. The nearest train station was at Rodzhishok (13).

Visokidbor is located near the Polish border. It sits on a lofty hill, with a large lake and the Verkna River at the foot of the hill. Its name means "tall estate." Only a dirt road connected it to the surrounding area.

The town is first noted in a document dated 1534, according to which it was transferred by the King of Poland Sigmund-August as an estate for the Squire Lidsky, who had escaped from Russia. Five hundred people were living on the estate. There was a large winery and a water mill on the estate.

It is difficult to establish the time of the beginning of the Jewish settlement. However, the elders of the community agreed that it began several hundred years ago and that at one time there was a large Jewish settlement in the town. Then,

for unknown reasons the number of Jews declined in the beginning of the nineteenth century to a few dozen families. There was an ancient cemetery in the town and in it were remnants of tombstones from 5520\1760. This cemetery also served many nearby settlements. It was the opinion of the elders of the town that the cemetery was as old as the one in Vilna.

During the time that the town belonged to the Squire, the Jews would lease the rights to make and sell beverages. They also leased from him the Inn ("Kratshma"). Before World War I, there were 70 Jewish families living there. During the War, most of them fled to Vilna; 4 families remained in the town. When the Germans entered the town, the Jews returned. During the occupation by the Germans, many died of starvation and disease. At the urging of the local rabbi, an assistance committee was set up to help save the Jews from starvation. After the retreat of the Germans in 1918, the town residents were bothered by gangs of robbers. The Jewish youth organized a self-defense group. Polish and Lithuanian youth also joined the group and together they formed a civil militia. In 1919-1920, fights broke out between the Red, Polish and Lithuanian armies. The town changed hands many times, and the Jews suffered greatly. In 1920, after Lithuanian rule was established, the borderline between Lithuania and Poland ran very near the town.

Visokidbor was damaged twice by large fires, in 1905 and in 1935. After the second fire, it was rebuilt and was the nicest-looking town in the area.

During Independent Lithuania, there were 65 Jewish families (272 people) and a similar number of Christians. According to one count the social structure of the Jewish community during that period was made up of: 17 shopkeepers, 17 artisans (5 tailors, 3 blacksmiths, 2 shoemakers, a stitcher, a hat maker, a glazier, a fisherman, a roof-tiler, 2 clock makers), 4 butchers, 3 peddlers, 2 gardeners, 7

seamstresses, a stocking knitter, a painter, a bath attendant, a medical orderly, 3 beadles, 2 teachers, and 5 others.

The most activity in the town occurred on market day (every Wednesday) and during 6 annual fairs. On those days farmers and merchants flowed into the town from the surrounding area. The competition was fierce and the earnings were small. In Independent Lithuania, trade declined because the town was cut off from Vilna, which had been its main market, and the villages were given over to Poland. Moreover, anti-Semitism and the competition from the Lithuanian cooperatives seriously hurt the economics of the Jewish settlement, especially the shopkeepers (their number dropped from 30 before World War I to 17 in Independent Lithuania).

Another source of livelihood for the Jews came from their vegetable gardens. Twenty-two families had vegetable gardens beside their homes from 3/4 of a dunam to 10 dunams in size (about 1/5 acre to 2 1/2 acres). However, with few exceptions, the gardens were owned by non-Jews. The Jews would sow potatoes on the farmers' land. The farmer would receive payment in money and goods. From artisans they received payment in services. No Jews of the town were in agriculture. One Jew who had leased and had been on land for 39 years was thrown off when the land reform was put into effect.

Of 65 families, 35 each owned a cow and 5 others owned goats. There were also 5 horses.

Before World War I, there were 37 Jewish families in the neighboring villages of Hota (1 mile away), Tomsha (2), Alshishok (3), Pasameva (4). Some of these Jews ran inns, leased land and made beverages. Most of them, however, were artisans, such as tailors, shoemakers and blacksmiths. After World War I, there remained only 5 Jewish families (a miller, a land tenant, a farm worker, a sawmill tenant, and one who was supported by relatives abroad). The Jews from

these settlements would celebrate the Holidays with the Jews in Visokidbor. The disintegration of the Jewish communities came before World War I, following their expulsion from the villages by the Czarist regime. Most of the families emigrated to America, and others settled in Visokidbor or in other towns.

During the period between 1920 and 1925, 31 Jews emigrated from Visokidbor (8 went to the U.S., 7 to Mexico, 2 to Argentina, 1 to Canada, and 13 to Palestine). Of the 65 Jewish families in the town, 55 were supported by relatives abroad. Seven of these lived on their relatives' support alone. The support per family was from 5-25 dollars a month. Due to the low cost of necessities and low standard of living, families could subsist on the small amount of support. Without this support, the Jews could not have existed at all in the town.

Of the Jewish families in Visokidbor, 37 (57%) lived in their own homes (all but 3 of which were on plots owned by farmers); 23 (36%) - in rented homes, and 5 (7%) lived in apartments. Most buildings were made of wood; only 4 of the houses were made of block. The majority of apartments had 2 rooms. Only 10 families had larger apartments. There was one doctor (a Lithuanian) who served the entire area. There was also a medical assistant who was Jewish. By and large, the people of the town preferred the medical assistant. The town had a beit midrash, a shtibl for visitors, a mikveh and a bathhouse which was heated once every 3-4 weeks.

The more prosperous Jews of the town would bring in melameds (tutors) and later teachers from Vilna. Some of the children went to study in Vilna or in other cities.

The cultural life of the town was influenced by Vilna, where the Jews had trade and economic ties, at the end of the last century. At the time of the first Zionist Congress, a local Zionist organization was founded and had 40 subscriptions to the Jewish Settlement Fund. Also in Independent

Lithuania the cultural life of the town was developed. The town formed a cultural center for all the surrounding communities.

Three teachers taught the young children and one taught Gemara. With the help of the Joint (JDC) in 1919, a school was founded in which the general studies were in Yiddish. However, this school was only in operation for a short time. In 1930, a Yavneh School was founded at the initiative of R. Reuven Beraz. The school had 30 pupils. At the local Lithuanian pre-high school, there were 7 Jewish girls enrolled. Just before the Holocaust, there were 14 boys studying outside the town (3 in yeshivas, 2 in high schools, 9 in university). They had a library in the town with a reading room, a drama club, and a small string orchestra. They had a chapter of Maccabi which had 30 members, branches of Gordonia, Pioneers, and other Zionist organizations actively working for the Jewish National Fund.

From the rabbinate: R. Reuven Beraz [the first rabbi of the town, 1901-1932; went to live in Eretz Yisrael. Prior to R. Beraz, the town only had a shochet]; R. Mordechai Rabinovitz [1932-1935; came from Telz to replace R. Beraz]; and the last rabbi, R. Aaron Elinovitz*.

Some of the public figures from the last generation there were Yakov Sapirstein, Yitzhak Sheltoper, Asher Miller, Chaim Stareltzsky*; Reuven Radin* and Shneur Radin.

VIZHAITZ **A2**

Vizhaitz is a village near the town of Gorzhd. Some Jews lived in the village before World War II. The forest around it is also called Vizhaitz.

VIZHON (VYZUONIS) - Utian District **E2**

Vizhon is near Utian (7 miles), Ushpole (6), Sviadoshitz (10), Dabeik (6) and Aniksht (14). It is located on the banks

of the Vizhonka River. Nearby is a large lake, surrounded by forests.

Vizhon had one of the first Jewish communities in Lithuania. It was mentioned in documents of the Council of Lands under the listing "Vizhon and the District." At that time, the district included Bratslav, Droy, Kraslovka, Utian, Aniksht and Polotsk. According to an historical document, Jewish craftsmen received a work permit in the year 1646. The "Kuna" chain, which had been used to hold criminals, remained in the synagogue, which had been built at the end of the eighteenth century. As evidenced by the large, old synagogue, Vizhon once had a large Jewish community. Elders would relate that they remembered ancient wooden tombstones, hundreds of years old, which had been destroyed or otherwise disappeared.

One story was told that about 200 years ago an apostate entered the synagogue and hid a cross under one of the benches. He then went about saying that the Jews were beating the crucified figure on the cross with willow branches. Judges came and surrounded the synagogue and saw the Jews beating with willows. They searched and found the cross under one of the benches. They arrested all of the men and took them on foot to Vilna. They were sentenced to be hanged. One of the condemned sacrificed himself and took all the blame onto himself. He was hung and the others went free. From then on in Vizhon, 4 times a year there was a remembrance for the soul of "Menahem of the Holies" who gave his life.

Before World War I, Vizhon had about 130 Jewish families. In 1921, there were 357 Jews (about 70 families). At the outbreak of World War II, approximately 50 Jewish families (367 people) lived there.

The Jews worked in small-scale trade of grain, poultry, and flax, and in crafts. The town winery belonged to Chaim-

Hanoch Polovin. In 1937, there were 11 Jewish craftsmen, 5 needleworkers, 5 butchers and 1 shoemaker.

Twice a year there were fairs. The Peoples Bank also served the towns in the surrounding area (Sviadoshitz, Dabeik, and Ushpole). It had 114 members.

From the rabbinate: R. Asher bar Shaul Ginzburg [Head of the Beit Din for the Vizhon region. He served as rabbi from 5461/1701. His father, R. Shaul, served as the first Head of the Beit Din in the "country of Russia." His brother, R. Yitzhak-Isaac bar Shaul, replaced his father. The son of R. Asher was R. Arye-Leib, author of "Shagat Arye" and one of the Torah greats of the eighteenth century. Following R. Asher were his nephews, the sons of R. Yitzhak-Isaac, R. Meir and R. David. When the district was dissolved, R. David was appointed rabbi of Sventzian, and afterward in Vidz]; R. Eliezer bar Shabbatai Dun Yechaya; R. Chaim bar Eliezer Dun Yechaye; R. Meir-Eliahu Veiner; R. Aaron Smidat [died at age 106 in Tel Aviv in 5725/1965]; R. Abraham Katz; and the last rabbi, R. Zalman Meltzer*.

Natives: Zelda Kniznik [poetess]; Joseph Mezel [writer and teacher].

VORNA (VARNIAI) - Telz District **B2**

Vorna is near Telz (18 miles), Tver (6), Zharan (9), Luknik, Loykuva, and Shukian, on the Vorna River and a lake.

In 1897, 1226 Jews lived there. During World War I, the Jews left. In 1921, there were 1070 Jews. Prior to the Holocaust, there were 700.

Some were in trade and crafts and a significant number were engaged in agriculture. The one flour mill and the factory for precipitates belonged to Jews. The Jewish Peoples Bank had 92 members in 1929.

During Independent Lithuania, Vorna was a remote, out-of-the-way town. It lacked streets and convenient trans-

portation to the central cities in the country. The Jews lived under great stress. The priests and the "Verslaninkis" instigated a pogrom on November 11, 1936, which was a market day. One Jew was killed and 33 were injured.

The economic condition and anti-Jewish incitements caused many of the youth to emigrate to South America, Australia, and especially to South Africa.

Vorna was a town of scholars and maskilim. Many studied at the Telz Yeshiva. From 5635 to 5670 (1875-1910), there was a yeshiva in the town with 60 young students. The yeshiva was founded by R. Nahum-Lipa Chanania, who taught there all his life. After his death in 5670 (1910), the yeshiva was closed. Rabbi Chanania also founded the Talmud Torah and the Bikur Holim society.

There was an old synagogue, a kloiz and 2 shtiblach. During Independent Lithuania, there was a Tarbut School, a library and a drama club.

From the rabbinate: R. Shmuel-Shmelka Itingeh [descendant of R. Moshe of Telz]; R. Binyamin Merber [died in 5662/1902); R. Yosef Leib Bloch [1860-1939, rabbi of Vorna from 1903, and later in Shadova]; R. Sholom-Yitzhak Levitan [5668-5669/1908-1909; later served as rabbi in Maisiad and in Oslo, Norway]; R. Yisrael-Yehoshua Segal [related by marriage to R. Zvi-Yakov Oppenheim; died in 5679/1910]; R. Yehoshua-Heshil Melamed; R. Yakov Abramovitz; R. Levy Shpitz*; and the last rabbi, R. Abba Shur* [from 5698/1938].

Natives: Professor Baruch Shatz; Yehuda-Leib Lazerov; and Y.D. Kamzon [poet].

YAKOVNITZ - Vilkomir District **D2**

Yakovnitz was a village less than a mile from Bogoslavishok. It had a Jewish population before World War I.

YANCHIKI - Alyta District C3

Yanchiki is near Simna. At one time, Yitzhak Frank and his son Yehuda owned a large farm in the Simna area.

YANISHKEL (JONISKELIS) - Birzh District D1

Yanishkel is near Posvol (6 miles). At the time of the Holocaust, there were about 70 Jewish families (162 individuals) living there, including the Furman and Shapira families.

YANISHOK (JONISKIS) - Shavli District C1

Yanishok is near Zhager (17 miles), Linkova (19), Poshvitin (4), Zhaimel (18) and Kruk (11), along the Kovno-Riga rail line, 6 miles from the Latvian border. It was a center for trade and social life for the surrounding area.

In 1847, there were 1042 people in the Jewish community. In 1897, there were 2277, out of a general population of 4474. The Jews were exiled in 1915. Only part returned after the War. In 1921, 940 Jews lived there, with the number declining. Just before the Holocaust, there were 600.

The Jews engaged mainly in trade of grains, flax, horses, large work animals, eggs and geese. The local fairs were well-known, with merchants coming from all over Lithuania. Before World War I, they came from central Russia as well, with Yanishok serving as one of the important centers in flax trade. The economic condition of the Jews was relatively good.

The Jewish Peoples Bank had 228 members in 1929.

There were three houses of worship, with the Shas, Mishnayot, and Tiferet Bachurim societies.

In 1908, an association for Haskalah and Zionist learning was founded by Haim-Shlomo Rabinovitz, Haim-David Klatzkin and Reuven Tabachnik. In 1920, the community committee established a Hebrew school, a kindergarten and a library. The women's agency founded Linat Hazedek. The

town had a lecture hall and dramatics club. The youth organizations included Young Zionists, Hashomer Hatzair, Betar, Maccabi and Pioneers.

From the rabbinate: R. Sholom son of Asher Israelsohn [author of "Divrei Sholom"]; R. Yehiel-Michal [author of "Sfat Hayam"]; R. David-Tabli Katzenelbogen; R. Eliahu-Issachar Yaffe; and the last rabbi, R. Nahum-Bezalel Dzimitrovsky*.

Natives: Sholom Israelsohn; the brothers Avraham and Reuven Tropp; Ably Yaffe; Eliahu Lazerovitz; Shmuel Eidelzak; Yehoshua Klauvan [a rabbi in Burlington in U.S.]; Haim-Yisrael Zacks [Zionist public figure]; Yitzhak-Zev Rabinovitz; Hillel Pinsky [public figure who lived in Odessa before World War I; was a friend of Mendely and Bialik]; and Benzion Hersh [journalist].

YANITZ - Alyta District **C3**

Yanitz was a village near Serhai (5 miles), which had a Jewish population before World War I.

YANOVA (JONAVA) - Kovno District **D2**

Yanova, 18 miles northeast of Kovno, is located on both banks of the Vilia (Nerys) River, along the Libau-Rumanian rail line. A narrow-gauge train connected it to Vilkomir. The road connecting Warsaw and Petersburg passed the town. The area was surrounded by thick forests.

A small Jewish settlement existed about 100 years ago in the village of Skarull (Skarouli), which is on the left bank of the Vilia River. Remnants of the Jewish cemetery stood at the edge of this village. At the end of the eighteenth century, the Jewish community began to be concentrated on the right bank of the river on land owned by noblemen named Kosakovsky.

Princess Maria Kosakovsky founded the town and invited Jews to settle there. Jewish settlement began in 1775.

In 1847, the Jewish community numbered 813. In 1897, the Jewish population was 3975, 80% of the general population.

A large fire damaged the town in the early 1890's. In 1905, almost the entire town burned down; 75% of the buildings were destroyed, but soon after were rebuilt in brick and stucco.

In 1915 during World War I, the Jews were exiled by the Czar, mainly into Russia. Some concentrated in Vilna and returned at the time of the German conquest.

At the end of the War, in 1918, Jews began to return to the town from Russia. The town rabbi, R. Haim-Yitzhak Shilman, returned, along with public figures Abba Pagirsky, Haim Levine, Shmaryahu Stern, Yakov Gloz, and A. Abramson. They began to reorganize the Jewish community. The Talmud Torah was reestablished, with veteran Hebrew teacher Saul Keidansky as principal. A small yeshiva was founded. An interest-free loan charity for craftsmen and shop owners was established and later became part of a large Jewish bank. Institutions, including Bikur Holim and Linat Hazedek, were reorganized.

Jews formed a majority on the City Council. Haim Levine served as Mayor. In 1921, the Jewish population was 1800, and in 1932, it was 2710, 65% of the general population. Prior to the Holocaust, approximately 3000 Jews, 60% of the population, lived there.

Natural conditions and its geographical location favored the economy of the town. The forests provided lumber for export and raw materials for building and industry (furniture, matches, etc.). Trade in lumber supported hundreds of jobs for workers employed in cutting down trees and transporting them on the Vilia. The latter were called "water people." The sights of bonfires on the transport rafts at night and the voices of singing that broke the stillness of night were a regular part of the town environment.

The town was a center for all the little villages in the vicinity. There was a market day twice a week. Jews engaged in marketing agricultural products (grains, large animals, chickens, fruit, etc.), both within the country and as exports. Many families in the villages earned their livelihood in small shops and crafts. In 1939, 140 members registered in the association of craftsmen. This membership included 25 shoemakers and seamstresses, 20 blacksmiths, 26 carpenters, 10 bakers, 8 painters, 9 scribes, 3 tinsmiths, 3 watchmakers, and others, such as iron-workers, plasterers and butchers. Dozens of families worked in the transport of freight and passenger traffic to Kovno, Vilkomir and other places. They were wagon-owners. In the 1910's, the horse and wagon was replaced by machines and autos. Many sold their horses and became drivers or automobile owners.

The furniture industry played an important role in the economy of the town, employing 600 workers. Several hundred Jewish workers were employed in factories producing parquet, matches (owned by the Burstein family), and sugar, in sawmills and in 4 flour mills.

The Jewish Peoples Bank had a membership of 560 in the year 1929 and was administered by A. Abramson and Shmaryahu Stern, chairman of the bank council.

Unlike most towns of Lithuania, Yanova was healthy economically. The Jewish community consisted primarily of working people - men with muscles, working hard during the week and religious in their observance of the Sabbath. When the need arose, they could react using their strength against wild hooligans and in pogroms against the Jews.

At the end of the nineteenth century, emigration to the U.S. and South Africa began. The number of emigrants went alternately up and down. The ones who left maintained connections with the town. They gave support to needy relations and helped with public projects.

The Jewish community had religious and secular groups, scholars and Maskilim, Hasidim and working people. There were 7 houses of prayer: the Great Synagogue, the Great Beit Midrash, the New Beit Midrash, the kloiz of the Peddlers, the kloiz of the Stonecutters, a shtibl of the Chabad Hasidim and the Beit Midrash of Tiferet Bachurim. In addition, there were small prayer houses of various craftsmen. They served as the center of tradition, spiritual life and sometimes also as a center of public action in times of emergency. At the prayer houses, there were many active societies of Six Orders of Mishna (Shas), Mishnayot, Chayei Adam, and Megidai Tehilim. The Yeshiva was founded by Yehuda Gorfunkel and administered by him from 1902-1914, and afterward by Mendel Dietch. There were also numerous cheders.

During Independent Lithuania, there were 3 ethnic schools - a Tarbut School (administered by Shaul Keidansky), a Yavneh School, and a Yiddish school. About 100 students studied in these schools. Many went to the high schools and to the Lithuanian university in Kovno. There were three libraries: the Zionist, the Yavneh, and the Yiddish libraries.

In the town was a hospital, an interest-free loan fund, a dowry fund for poor brides, a hostel for wayfarers, maot-chitim and a bath-house. At the beginning of the present century, youth began to seek a secular education. During the political agitation in Russia at the beginning of the century, there were activists in Yanova from all the revolutionary parties. The bourse on Bolvoar Street was the scene of many stormy arguments.

Between the World Wars, public life crystallized around the two camps of the Zionist and the Yiddishists. Both did constructive work. They established schools, night classes, libraries, sports clubs and institutions for occupational training. The majority of the youth belonged to Zionist youth movements. Motivated by the Zionist youth, a "Pioneer

House" was established. It served the pioneer group and was a center for Zionism and a place to learn different vocations.

Of the first Pioneer group from Lithuania to make aliyah at the end of World War I, one half came from Yanova. They joined various settlements in Palestine.

From the rabbinate: R. Yehoshua-Heshil Eliashzon; R. Moshe-Arye Halevy [died ca. 5652/1892. Before that he served as rabbi in Eishishuk and in Ponevezh]; R. Haim Segal [a cantor from 5653/1893]; R. Haim-Yitzhak Shilman [author of "Zera-Yitzhak"]; and the last rabbi, R. Nahum-Baruch Ginzburg*.

Scholars from Yanova: R. Abraham Shlomovitz; Professor Yisrael Davidsohn [scholar in Hebrew poetry]; Morris Vintshavsky [poet]; Dr. Avraham Meyerson [psychiatrist]; Natan Yonsavitz [Secretary of the Kovno Community and an historian, folklorist and founder of the Jewish museum in Lithuania]; Dov Zisla (Gazit); Rachel Zisla-Lavi [a leader of Hechalutz and one of the founders of Ein-Harod]; David Cohen and Yishayahu Kolviansky [artists]; Noah Stern [poet].

Public figures: Moshe Ivansky [a leader of the Socialist Zionists in Lithuania]; Shmaryahu Stern [built a building for the Tarbut School]; David Burstein [Chairman of Keren Hayesod and a member of the Zionist Center in Lithuania]; Zvi Levine [active in Betar]; and Menahem Mins/Miness [active in Socialist Zionists].

YELOK (YLAKIAI) - Mazhik District **A1**

Yelok is near Shkud (12 miles), Zhidik (7), Siad (15) and Barshtitz (9). The train station was at Lusha (13 miles).

In 1897, 775 Jews lived there, 57% of the general population. Before World War I, there were about 800 people or 250 families. At the outbreak of the Holocaust, approximately 100 Jewish families lived there.

During World War I, nearly the entire town burned down and was rebuilt.

There were 250 in the Jewish community (70 families) during Independent Lithuania. They were in trade, small-scale agriculture and peddling. Two large flour mills were owned by Jews. Market day was Wednesday, and 5 fairs were held there each year.

The Jewish Peoples Bank had 80 members.

Jews of Yelok emigrated to the U.S., South Africa and Palestine.

There was one beit midrash, a Yavneh School with 40 children, a Talmud Torah, a library and an interest-free loan charity.

From the rabbinate: R. Yehoshua Leibovitz; R. Shmuel-Yakov Rabinovitz; R. Meir-Mordechai Zilberman [rabbi and teacher]; R. Nahman Hirshovitz (related by marriage to R. Shmuel-Yakov]; and the last rabbi, R. Meir Pekalnishky*.

YEZNA (JIEZNAS) - Alyta District **D3**

Yezna is near Pren (7 miles), Stoklishok (5), Butrimantz (10) and Alyta (16) on the Alyta-Kushidar Road (laid in 1910). The nearest railway station was in Kushidat, 24 miles away.

Jews began settling there in the middle of the nineteenth century. In 1866, there were 176 Jews in the Yezna area, out of a general population of 553. In 1915, they were exiled to Russia. A part returned after the War. In 1921, the Jewish population was 319. Before the Holocaust, there were about 300 Jews, half of the general population.

The Jews engaged in commerce, crafts (7 families) and agriculture (5 families). The local cheese factory was owned by a Jew. Market day was Wednesday, and 4-5 times a year there were fairs.

There was a Jewish Peoples Bank.

Yezna had a beit midrash. The children studied at a cheder and afterward in a cheder-metukan. During Independent Lithuania, there was a Tarbut School with 50 pupils and

a library housing hundreds of books in Hebrew and Yiddish. The youth belonged in part to Young Zionists or to the Revisionists. There were also the Shas and Mishnayot societies.

From the rabbinate: R. Moshe-Sholom Stol [in 5663/1903; later in Boisk]; R. Yitzhak Bilitzky; R. Kahaner; and the last rabbi, Moshe Litvak*.

Natives: Dr. Yitzhak Peretz [educator and linguist]; Dov Alony (Dubin) [educator].

Additional reference:

Yizkor Book of Yezna, edited by Dov Aloney, 17 Shur St., Tel-Aviv, published by Yezna Association, 1967.

YOSVINE (JOSVAINIAI) - Keidan District C2

Yosvine is near Keidan (6 miles), Ayragola (15), Chaikishok (11), Bobt (13) and Datnuva (12), in a valley surrounded on three sides by the Shoshava River.

The market place was in the center of town. Near it were 4 roads called Keidan, Ayragola, Kovno and Shoshava.

In 1897, 534 Jews lived there. Most were expelled during World War I. During their absence, a large part of the town burned down. After the War, some returned. Before the Holocaust, the Jewish population was 270, about 70 families. They lived around the market place and the nearby streets.

The Jews engaged in trade and crafts and also gardening - during the summer shopkeepers and craftsmen became gardeners. Quantities of cucumbers and tomatoes were distributed throughout the country. There were 13 shopkeepers, 17 craftsmen, 8 butchers, 12 peddlers, 3 tavern owners, 5 grain merchants, 2 flour mill owners, a sawmill owner, a wood merchant, a wool processing factory-owner, 2 shochets, 2 teachers, a rabbi and a pharmacy owner.

The beit midrash was in the center of town, housed in a brick building. The spiritual and social life of Yosvine was

concentrated in the beit midrash, with weddings, brit milahs and funerals conducted there. There were Shas, Mishnayot, Chayei Adam, and Tiferet Bachurim societies.

The local cheder, conducted in the beit midrash building, was headed by Shmuel-Aaron Repayko*, who taught both religious and secular subjects. A significant part of the student body continued at the yeshivas of Keidan and Slobodka. Repayko, a member of Hovevei Zion, instilled Zionism in his students, and many of them later made aliyah to Eretz Yisrael within the Mizrahi framework.

After World War I, an ethnic Hebrew School was established at the initiative of Shmuel Repayko. The cheder also continued to operate.

There were Bikur Holim and Linat Hazedek charities, and a low-interest loan fund. The local library had 500 books. In 1924, a Jewish Peoples Bank was set up.

From the rabbinate: R. Shmuel Levinson [author of "Zichron Shmuel"]; R. Naftali Amsterdam; R. Avraham [author of "Beit Avraham"]; and the last rabbi, R. Avraham-Dov Terna* [a Slobodka educator].

From its public figures: R. Avraham-Abba [maggid in the Shas and Mishnayot societies]; Shmuel-Noah Stark [cantor and shochet; maggid in the Chayei Adam society]; Aaron-Yakov Rabinovitz* [shochet and maggid].

Natives: Yitzhak-Michel-Eliahu [an editor of Halevanon]; Yitzhak Aniksht [educator]; R. Zeev Repayko [the rabbi of Erzhvilki; related by marriage to R. Zligel from Kelme]; and Dr. Zeev Yaslovitz [a doctor in Yelok].

YURBURG (JURBARKAS) - Rasin District B2

Yurburg is near the settlements of Shaudina (3 miles), Sudarg (5), Skirstmon (6), and Smoleninken in Prussia (6). In Pakalnishky (8) and Gauvary (14) there were Jewish settlements before World War I, but they were liquidated

during Independent Lithuania. Yurburg is located on the banks of the Nieman River and surrounded by forests.

In the town there were wide streets with sidewalks and two public gardens. One garden was called "Tel-Aviv." Mituva and Imastra, tributary streams of the Nieman, flow past the town. The Nieman River was heavily traveled between Kovno and Germany. There were trade connections with East Prussia. Most cargo boats and ships on the Memel-Kovno line were owned by Jews. The brisk trade activity provided a source of income.

The Jewish community dates from the seventeenth century, but actual data only exists from 1766. That year 2833 Jews lived there, out of a general population of 7391 people. The town is mentioned in the rabbinical responsa "Meharam M'Lublin" (R. Meyer of Lublin, seventeenth century) by the name Yurbrig. Yurburg became part of Lithuania with the Third Partition of Poland in 1795. In 1847, the Jewish population was 2527.

In 1906, a fire broke out and 120 homes were destroyed.

Most Jews had to leave during World War I. In 1923, the Jewish community numbered 1887, out of a general population of 4409. The number rose to 3000, about 700 families, but before the Holocaust, it had declined to 600 families. They traded in lumber, chickens, fish, fruits and eggs. They were involved in crafts, shipping and fishing. Market days were Mondays and Thursdays. There were 24 fairs held during the year. The Peoples Bank had 360 members in 1929. There was the Mutual Bank for loans and credit and the private bank of the Bronstein Family.

Jews emigrated to South Africa, Australia and America and some to Palestine.

The synagogue was built in the eighteenth century and had a lovely ark, bimah and Elijah's chair. There was a beit midrash and 3 kloizes. The children studied in cheders and some in the Russian public school. Abraham Mapu was a

teacher in this school. During Independent Lithuania, there were 2 cheders with 20 boys; 2 ethnic schools, in Hebrew and in Yiddish with 200 pupils; a Hebrew high school; 2 libraries; a drama club; and a school of agriculture. A local Zionist party, youth groups and sports groups were also active in the town.

From the rabbinate: R. Isaak bar Eliezer; R. Arye-Yehuda-Leib [at the time of the Vilna Gaon]; R. Moshe bar Shmuel Levinsohn [5621-5645/1861-1885]; R. Zeev-Wolf Steinfeld [5639-5640/1879-1880]; R. Yechezkel Lifshitz [5649/1889]; R. Abraham Dimant; and R. Haim-Reuben Rubinstein* [author of "Divrei Reuven"].

Natives: Shlomo bar Arye-Leib; William Zerach [sculptor]; Shlomo Feinberg [public figure and philanthropist]; and Zvi Ram [teacher and intellectual; 1842-1886].

Additional references:
Picture of the Yurburg Synagogue in *Wooden Synagogues* by Maria and K. Piechotka, 1959.
In *Encyclopedia Judaica*, vol. 11, p. 366.

YUZHINT (JUZINTAI) - Rakishuk District **E1**

Yuzhint is a village near Kamai (8 miles), Rakishok (16) and Dusiat.

Twelve Jewish families, 50 to 60 Jewish people, lived there out of a general population of 60 to 70 families.

In this village, the Christians were farmers and the Jews were shop owners or craftsmen. On Sundays, crowds of farmers from the surrounding areas would come to church. Afterward, they would shop in the Jewish stores. There were also two fairs during the year.

There were many villages in the area for which Yuzhint served as a center. In these villages were Jewish farmers who also engaged in trade. On holidays and festivals, they would come to Yuzhint.

A fanatic priest incited the Christian population against the Jews. One event involved a Jewish villager named Eidel Nikelisker (named for his village), whose daughter was kidnapped. When she was located, the beit-din ordered her returned. On Sunday, the priest headed a massive pogrom in nearby Dusiat. One Jew was murdered, and the property of many Jews was plundered.

On one of the Jewish holidays when the Jews of the villages were in Yuzhint, the Christians burned down Jewish homes. The victims were forced to leave and settle in the nearby towns.

Yuzhint had neither a synagogue nor other Jewish institutions. Prayers were conducted at the home of Abraham-Hirsh Levitt. A butcher would come in from Kamai to serve the Jews of the villages. A melamed would come to teach the young children.

The older children studied at Rakishok.

The youth tended to be Zionists; they received pioneering training and many went to Palestine. However, before World War I, Jews emigrated to the United States and South Africa.

Haim-Leib Brickman was a local farmer. His children and grandchildren live on kibbutzim in Israel.

Additional reference:
There is a chapter on Yuzint (Yuzhint)-Natzunishok in *Yizkor Book of Rakishok and Environs*, 1952.

ZAGRINI - Erzhereni-Zarasai District.

Zagrini was an estate 5 miles from Salok [F2]. Six Jewish families lived there before World War I.

ZARECHYE **E3**

Zarechye was the suburb of Vilna where R. Israel Salanter (Israel Lipkin) established a yeshiva in the 1840's.

Additional reference:
Jerusalem of Lithuania by Leyzer Ran, New York: Vilner Parlag, 1974, p. 83.

ZATZISIA **C2**

Zatzisia is near Betigola, west of Krok (4 miles). Before the Holocaust, Berel Vinik had an estate there.

ZHAGER (ZAGARE) - Shavli District **C1**

Zhager is near Shavli (42 miles), Yanishok (16), Gruzhd (21), Akmian (21), Klikol (21) and Veger (22), and is on the Latvian border.

At one time, there were Jewish settlements in the nearby towns of Skaisgir (6 miles), Krop (12) and Shakina (15) and Kalanel. The nearest train station was 11 miles away at Benen, in Courland.

The Shventa River divides the city into Old Zhager and New Zhager (Nei-Zagore). Each side had its own community.

The Jewish community was one of the first in Lithuania, dating back to the sixteenth century. The Jews of this border town engaged in tax farming and traded in salt and metal brought from other countries. They exported honey, wax and hides. Some were artisans. In 1766, 840 Jews lived there. In 1790, the market square was a totally Jewish residential section of about 50 families. They maintained 30 shops and taverns in the town and environs. There was a synagogue and a beit midrash. Berel Isaacovitz was the rabbi. He was responsible for tenancy fees from the Jews which were set at 900 gold coins per year.

New Zhager belonged to the Narishkin family, whose members were influential in the court of the Czar in Petersburg.

In the early nineteenth century, the number of market days and fairs was increased upon request of the local Jews.

According to one record, merchandise equivalent to 4000 rubles would be brought to Zhager on market day. The turnover reached 900 rubles (a large sum). In 1814, the first pharmacy was opened. The government established a civil courthouse with an investigating judge. There was a new beit midrash. The market area was paved in 1803. Jews set up factories for candles, mead, wire and hides and for processing bristles. Trade in flax, grains, metal and material, wines and machines developed. Most exports went to Germany. Four thousand wagons of flax a year and 1000 cars of grain/produce were exported by local Jews by the end of the nineteenth century. Three hundred wagons of various merchandise were imported.

In 1847, there was a Jewish population of 2266. In 1897, the Jewish population was 5443, including 1629 in Old-Zhager and 3814 in New-Zhager.

Prior to World War I, Zhager grew and its economy expanded due to the hard work and initiative of the Jews.

The Jewish Kehillah was the first autonomous institution in the area. The Jewish beit din (court) was the first law court. Documents from the time of Catherine the Great indicate that the Kehillah was active in many areas.

The Jews were active in the revolutionary movement of 1905 and in establishing the Republic of Zhagerite. Hundreds of Jews were injured by the Cossacks of General Orlov's expedition. The house of Leib Liyas was destroyed by cannons. A group fine was levied on the Jews in the amount of 4500 rubles. Zemach Essin, a tailor, was shot. Ritter, a revolutionary, was shot in Riga prison. Other local revolutionaries were sentenced to death or exiled to Siberia. A few succeeded in getting over the border. Among the refugees were Mrs. Goldberg, who later became an opera singer, and Rifka Kreiger, who embroidered the flag of the Republic of Zhager. She married L. Kussman/Cossman, a writer and native of Zhager. She died in 1919 in New York.

Zhager suffered from fires in 1881, 1909, and 1911. During World War I, the Jews left.

After the War, some returned, but it was not the same. The new borders cut off the town from neighboring communities in Latvia. The new train station was 17 miles away. It was without a regular road linking it with other towns. On rainy days it was totally cut off. The town became impoverished. Many of the Jews emigrated to America, South Africa and Palestine.

In 1923, there were 1928 Jews, 40% of the general overall population. Before the Holocaust, there were 1000. They engaged in trade and crafts and in raising vegetables.

There were 7 prayer houses, including 2 synagogues and 2 beit midrashes. Each of the communities had its own rabbis, shochets, and cantor, and even separate cemeteries. New-Zhager was more well-to-do, with nicer buildings, most of which were of 2 stories. There was a Yavneh School with 135 students, cheders, a kindergarten, a large library, and many charitable institutions, including a home for the aged, Bikur Holim. There was a Jewish Peoples Bank.

Zhager had a reputation as a city of Torah and wisdom. It was known for the "Chachamei Zhager" ("wise men of Zhager").

From the rabbinate from New-Zhager were: R. Shimon bar Shaul Horvitz, R. Eliahu Schick [R. Elinkeh Lider); R. Uri-David Efrion; R. Haim-Zvi Broide; R. Yakov Yosef; R. Benzion Feldman; R. Yakov Katz from Klikol; R. Haim Korb; R. Yisrael Reif*; R. Yehuda-Leib Reif; R. Yitzhak Reif*.

From Old-Zhager: R. Yekutiel-Zalman [died 5608/1848; a student of R. Haim of Vlozhin]; R. Kalonimus Goldstein* [judge of the beit din]; R. Duber Rabiner [published the book "Gedolat Mordechai" of his grandfather R. Mordechai Rabiner]; R. Yitzhak-Isaac Rabinovitz; R. Haim Luriye [from

1858]; R. Zemach Zakesh [formerly of Vendzhigola]; and R. Zvi Pashdamsky.

Natives: Shlomo Elishov; Isacchar-Bar Gebronsky; Hanoch-Zondel Luria; Arye-Leib Lipkin; Yisrael Lipkin (Salanter); Mordechai-Yitzhak-Isaac Rabinovitz; Bainosh-Zelkind Rabiner; Zemach Rabiner; Yisrael Reif; Miriam Gabronsky [philanthropist]; Yakov Dinsohn [writer]; Sidney Hillman [labor leader]; Kalonimus-Zeev Visotzky [philanthropist and public figure]; Shmuel Zanger [writer]; Haim Zack [scholar; leader of the maskilim]; Abraham-Simcha Zakesh [writer]; Haim-Yosef Yaffe [Zionist spokesman]; Fabus-Aaron-Theodore Levanah [chemist]; Casper Levias [linguist and researcher]; Yehoshua Magach [writer]; Arye-Leon Mandelstamm [writer]; Benjamin Mandelstamm [writer]; Yosef Mandelstamm [scholar and writer]; Max-Emmanuel Mandelstamm [ophthalmologist and Zionist figure]; and Raphael-Neta Rabinovitz [Talmud scholar].

Additional reference:

"The Judeikins: A Lithuanian Jewish Family in Dispersion" by Len Yodaiken, Kibbutz Kfar Hanasi, 1987.

"The Family" by Josef Lavee/Leibowitch, 36 Beeri St., Tel-Aviv, Israel, 64233, 1982 in English.

Pinkas Shavli by Eliezer Yerushalmi, 1958.

A.S. Sachs, *Worlds That Passed*, Philadelphia: The Jewish Publication Society of America, 1928. The book has numerous stories about Zhager, the author's hometown. Chapter 5 - "Local Pride" delightfully describes the rivalry between Old and New Zhager with the local pride of both communities and the disdain with which they viewed each other. In Old Zhager they spoke of the New Zhager Sinners and in New Zhager they referred to the Old Zhager Corpses.

Lucy S. Dawidowicz, *The Golden Tradition* (London: Vallentine-Mitchell, 1967), Chapter 12 - "From Shtetl to

the Capital," by Lev Ossipovich Mandelstamm, who was born in New Zhager. He discusses his early life there.

Also found in *The Golden Tradition* by Lucy S. Dawidowicz and mentioning Zhager is "Truth and Legend About Israel Salanter," by Jacob Mark.

ZHAIM (ZEIMIAI) - Keidan District **D2**

Zhaim is near Yanova (9 miles), Shatt (7), Keidan (12), Vendzhigola (12) and Sheshik (9). It is 9 miles from the present town of Koplitza which once had a Jewish settlement.

Before World War I, 60 Jewish families lived there. Before the Holocaust, 20 families remained. Most emigrated to South Africa or America.

They had a beit midrash and a cheder with ten pupils.

From the rabbinate: R. Haim bar Yakov Glatzer; R. Haim Klibnov [later a rabbi in Vendzhigola].

ZHAIMEL (ZEIMIELIS) - Shavli District **D1**

Zhaimel is near Vashki (12 miles), Poshvitin (12), Yanishok (18) and Zhager (27), and is close to the Latvian border.

The Jewish community was one of the first in Lithuania. The old cemetery had tombstones from several hundred years ago. Before World War I, 150 Jewish families lived there. During Independent Lithuania, the Jewish community diminished. Prior to the Holocaust, there remained about 50 Jewish families.

After World War I, the town was cut off from the large village environs, as it was then included within the borders of Latvia. Because of this and the anti-Jewish economic policy, many, especially the young, emigrated to the U.S., South Africa and Eretz Yisrael.

During 1927-1928, five Jewish butchers were accused and tried for the murder of the veterinarian Pozhella. The butchers were sentenced to 5 years imprisonment, but the

high court commuted the sentence to 8 months. Jews at that time saw the trial as a "Lithuanian Edition" of the Beilis Trial. Among the counsels for the defense were Dr. Yakov Rabinsohn and A. Gruzenberg.

There was a beit midrash, a dilapidated old synagogue, a Tarbut School and a library. Organizations included a chapter of Pioneers, an amateur band and a Maccabi soccer team.

The Jewish Peoples Bank had 101 members.

From the rabbinate: R. Shlomo [from 5584/1824; died in 5624/1864]; R. Binyamin bar Dubar Dimand [from 5624/1864]; R. Shlomo-Elhanan Yaffe, [from 5646/1886]; R. Avraham Yitzhak Kook [1889-1895; later Chief Rabbi of Palestine and noted rabbinic thinker]; R. Yakov-Dov Rappaport [from 5656/1896; related by marriage to Yosef-Zachariah Stern]; R. Haim-Zalman Kron*; R. Yisrael Karnitz*; R. Leib Seeger*; R. Arye-Leib Schneider*.

Natives: Zvi-Yehuda son of A.Y. Kook; Abraham Shulhoifer.

Additional reference:

Biographies of Rav Kook (R. Avraham-Yitzhak Kook) discuss his six years as rabbi in Zhaimel from 1889 to 1895. He was 24 years old when he became rabbi of Zhaimel. Two such biographies are: *High Priest of Rebirth* by Jacob Agus, New York: Bloch Publishing Co., 1972, and *Shepherd of Jerusalem* by Dov Peretz Elkins.

ZHARAN (ZARENAI) - Telz District **B2**

Zharan was a small town near Vorna (9 miles). Just prior to the Holocaust, there were a number of Jewish families living there.

ZHEZMIR (ZIEZMARIAI) - Troki District D3

Zhezmir is near Kushidar (5 miles), Zhusli (7), Semilishok (16) and Rumshishuk (10). A road connected it to Kovno (27 miles). The nearest train station was at Kushidar.

The Starela River divides the town. From the marketplace square in the center of town, 4 streets branched out: Kovno, Vilna, Zhusli Streets, and Mill Street on the riverbank.

In 1918, the town burned down, including 3 prayer houses. Another fire swept the town in 1923, destroying 20 houses.

In 1766, the Jewish population was 482. Before World War I, the population was 700. During Independent Lithuania, about 300 families lived there. Before the Holocaust, the population dropped to 200 families due to emigration to the U.S., Uruguay and Palestine.

The Jews engaged in small-scale trade, agriculture, crafts and fishing. Merchants exported produce to Germany and traded in furs and hides. Yitzhak Shugan owned a flour mill, and Starzh owned a factory for soda water.

There was a Tarbut School. The principal was Moshe Shufer and the teachers included Z. Petrekansky, Shmuel Sidrer, Chaviva Sidrer-Kaplan. There was also an orphanage, a library, a drama club, a beit midrash and a shtibl. A branch of the Jewish Peoples Bank, administered by Dr. S. Sapir, had 156 members.

From the rabbinate: R. Yedidya Ginzburg [related by marriage to R. Haim Shas]; R. Yehoshua-Heshil Eliashsohn; R. Mordechai Eliasberg [until 5623/1863 and later in Boisk]; R. Yakov from Krozh [a student of R. Haim from Vlozhin; died 5637/1877]; his son, R. Yekutiel-Leib Elion [author of commentaries and revisions to the Mishnayot]; R. Moshe bar Yehoshua-Fibush Shapira [a rabbi in Zhezmir 5656-5690/1896-1930]; R. Yoel-Yitzhak Katzenelbogen [died at the age

of 83]; and the last rabbi R. Yisrael-Trachum Portman/Fortman*.

Natives: Ably bar Benzion; Kalman Beinoshavitz; Yitzhak Romesh [writer]; Zalman of Zhezmir [leader of Chabad movement].

ZHIDIK (ZIDIKAI) - Mazaik District **B1**

Zhidik is near Siad (12), Yelok (5), Pikeln (9) and Mazhaik (15), and 4 miles from the Latvian border. The nearest rail station was at Lusha (4).

In 1897, 914 Jews lived there, 73% of the general population. During World War I (1915), the Jews were expelled. Most were sent to Bachmut in southern Russia. After the War (in 1921), there were 366 Jews. Before the Holocaust, the Jewish population was 150, about 30 families. The majority went to larger cities or emigrated.

The Jews earned their living through small-scale trade. Some were peddlers in the villages of Courland. A number of families worked in agriculture. Many worked in the 6 local tanneries. A flour mill was owned by a Jew.

The Jewish Peoples Bank had 87 members in 1929.

There was a beit midrash and a synagogue, the "Kar." Children studied in cheders. During Independent Lithuania, there was a Tarbut School.

From the rabbinate: R. Zvi-Hirsh; Dov bar Zvi Dimand [formerly of Tavrig; later went to Pilten]; R. Moshe-Shlomo bar Yosef Levinberg [served as rabbi for 38 years; he died in 5656/1896]; R. Haim bar Avraham Natansohn; R. Avraham-Zeev Heller* [later in Mariampole]; R. Yitzhak Begun* [later in Radvilishuk]; and the last rabbi, R. Eliahu Lotzki*.

Natives: Baruch Levinberg; David Levine [a Haredi community figure in Kovno]; Gershon Gutman; Zvi Shlaz [writer].

Additional reference:
Photo of old beit midrash of Zhidik in *Encyclopedia Judaica*, vol. 11, p. 373.

ZHIDU DVARAS - Mazhaik District

This was a settlement next to the town of Siad [B1]. It was made up of 10 to 12 Jewish farmers and their families. The gentiles called it "Zhidu Dvaras."

ZHUSLI (ZASLIAI) - Troki District D3

Zhusli is near Kushidar (7 miles), Rumshishok (16), Zhezmir (7) and Veviya (15). Only dirt roads connected them. It is surrounded on 3 sides by lakes, Lake Statkonishki, the "Liman" and the third just called "The Lake." It was on the rail line from Kovno to Vilna, and about halfway between the two.

In 1847, the Jewish population was 836. In 1897, it was 1325, out of a general population of 2000. Before the Holocaust, there were about 1200 Jews, constituting a majority of the population. The Lithuanians, Poles and Russians lived in a separate neighborhood.

The town burned down several times - the last time during World War I.

The train station was 3 miles away. Near it was a large neighborhood, which included many Jews whose occupations required proximity to the railway, in particular merchants in wood, grains and poultry.

Most Jews engaged in small-scale trade, peddling, and crafts. There were tailors, shoemakers, carpenters, barbers, butchers, blacksmiths and clockmakers.

Tuesday was market day. The local merchants would buy fruits from the farmers in the summer and sell them to wholesalers in Kovno. They also exported berries, cherries and apples to Russia and Germany. Some local wood and grain merchants also traded abroad. Many people had their own

small farms beside their homes, with a vegetable garden, a chicken coop and a cowshed. Most people raised goats. It was because of the goats that the people requested (and were granted) that the train tracks be laid farther from town.

The standard of living was very low, and when the people could no longer sustain themselves, many emigrated or were supported by their relatives who had emigrated.

There were two large Jewish prayer houses, a Tarbut School, 2 cheders, a library, a Jewish Peoples Bank with 148 members, a volunteer fire department (which acquired its equipment through donations from former residents living in the U.S.), an association of artisans, Maccabi and various Zionist organizations, including Socialist Zionists, Revisionists, Mizrahi, and Nationalists. Youth trained and prepared for aliyah at various farms. Many of these pioneers were absorbed in Palestine, especially on kibbutzim, including Givat Brenner, Yagur, Dafna, Ein Harod, and Tel-Yosef. Some settled on moshavim or in the cities.

From the rabbinate: R. Yitzhak bar Shlomo-Zalman [later served as rabbi and teacher in Vilna]; his son R. David [took R. Yitzhak's place. He was the rabbi for 40 years until he died in 5591/1831]. The son of R. David, R. Menahem-Mendel [served as rabbi from 5594-5634/1834-1874]; R. Shaul bar Arye-Leib; R. Yitzhak-Meir Rabinovitz [later in Slobodka]; R. Yitzhak-Eliezer-Leifman Sharshavsky [5643-5648/1883-1888. Later in Nesvizh]; R. Avraham-Haim Shas [grandson of R. David]; and the last rabbi, R. Moshe Levine*.

Natives: Shmuel-Menahem Halevy Katz [maggid in Courland]; Shimshon Shas [maggid]; Prof. B.Z. Halper [linguist and orientalist]; and A. Klaus [journalist].

ZHVING (ZVINGIAI) - Tavrig District **B2**

Zhving is a village near Payora (4 miles). It had a Jewish community before World War I.

ZIGALTZ/ZIGLATZ

Zigaltz was a village 4 miles from Stoklishok [D3]. It had a Jewish population before World War I.

ZUDGALA

Zudgala is a village 3 miles from Subotsh [D2]. Some Jews lived there before World War I.

ZVIERINETZ **E3**

Zvierinetz is a suburb of Vilna.

Additional reference:

Jerusalem of Lithuania by Leyzer Ran, New York: Vilner Parlag, 1974 (p. 84) has some scenes from Zvierinetz.

ZVILON

Zvilon was a village 2 miles from Sobotsh [D2]. It had some Jewish population before World War I.

APPENDIX I

LITHUANIAN TOWNS

ALTERNATE SPELLINGS AND KEY TO MAP LOCATIONS

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Abel	E1	Obeliai	Abely
Akmian	B1	Akmene	Okmian, Akmane
Aleksat	C3	Aleksotas	Aleksatus
Alexandrovol	E1	Aleksandravek	
Alshishok	D3	Alsiskis	
Alsiad	B1	Alsedziai	Alsedziay, Alsedzai
Alyta	D3	Alytus	Olita, Alitus, Alyte
Amian	D3		
Andriava	A2	Andriejavas, Andrius	
Aniksht	E2	Anyksciai	Onikshty, Onikszty, Anikst, Anikscai
Anishok	D3	Onuskis	
Antaliept	E2	Antaliepte	
Antokol	E3	Antakolia	

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Anushishok	E1	Oniskis	Anishuk, Onuskis
Aulava	D3	Alove	Alova
Avanasta	F2		
Avanta	E2	Alunte	Alunta, Alanta
Ayragula	C2	Ariogala	Ragula, Ragola, Arogallen
Baduta	(E1)		
Baisigola	C2	Baisogola	Baisagole, Baisogala
Balbirishuk	C3	Balberiskis	Balberishki, Balbieriskis
Balsh	B2		
Barshtitz	A1	Barstyiciai	
Barzhinsk	C2		
Batuk	B2	Batakai	Batok
Baulavah	D3		
Bazilian	C1	Bazilionai	Basilan
Betigola	C2	Betygala	
Birshtan	D3	Birstonas	
Birzh	D1	Birzai	Birzhi, Birzi, Birsen
Blatoshuva	(E2)	Baltoshuve	
Blatshishok	C3		Baltchishok
Bobry	C3		
Bobt	C2	Babtai	
Bogoslavishok	D2	Bagaslaviskis	Bagailaviskis
Bolnik	E2	Balninkai	
Boyd	C3	Buda	
Budovitz	C3		
Bukantz	D2	Bukonys	
Butrimantz	D3	Butrimonys	Butrymana, Butrimonis, Butrymantsy, Butrimantzy

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Chaikishok	C2	Cekiske	Chekiska
Chaviadan	A2	Kvedarna	Chweidannen, Kvedarnai, Konstantinova, New Constantine
Chekenova	C2		
Chislovka	D2		
Dabeik	E2	Debeikiai	Dobeik, Dabaik
Darbian	A1	Darbenai	Dorbianen, Dorbyan, Dorbyany, Drobian, Dorbenai
Darshunishok	D3	Darsuniskis	
Datnuva	C2	Dotnuva	Dotneva
Daug	D3	Daugai	Doig
Daugal	E2	Daugailiai	
Dauien	D1	Dainjenai	Dainienai
Dekshna	C3		Dekshna-Selo
Dgaitz	(B2)		
Dirvianishuk	C2	Dvarininkai	
Drosknik	D3	Druskieniki	Drukenik, Drosgenik, Druskininkai
Dubinik	E2	Dubingiai	
Duksht	F2	Dukstas	Dukszty
Dusiat	E2	Dusetos	Dusetoi, Dusyat, Dusiaty
Eishishok	E3	Eisiskis	Ejszyszki, Aisheshuk, Eisiskes, Eyshishkes
Erzhvilky	B2	Erzvilkas	

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Ezhereni-Zarasai	F2	Zarasai	Novo-Aleksandrovk, Ezherene, Ezererai, Zarasi, Novo-Alexandrovsk
Gailishok	(B1)		
Gaura	B2	Gaure	
Gauvary	B2	Gavari	
Gedrovitz	E2	Giedraiciai	Gedraicai
Gelez	D2	Gelaziai	
Gelvan	D2	Gelvonai	Gilvan, Gelvany, Gilvany
Gintalishok	A1	Ginteliske	
Girtigola	C2	Girkalnis	Girtagola, Girtakol
Gliyun	C3		
Godnova	B1		Gudnove
Gorzhd	A2	Gargzdai	Guraden, Gorzhdy, Garaden
Grinkishok	C2	Grinkiskis	Grenkeshek
Grishkabud	C3	Griskabudis	
Grivakla	D1		Grivakle
Grosvilki	A1		
Gruzd	C1	Gruzdziai	
Gudleva	C3	Garliava	Godlewo
Gudzhon	D2	Gudziunai	
Hanushishok	E3		
Hota	D3		
Intorik	E2	Inturke	Inturik
Kalanel	C1	Kalnalis	
Kaltinan	B2	Kaltinenai	Koltyniany
Kalvaria	C3	Kalvarija	Kalwarya, Calvaria, Kalvariya, Teraba

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Kalvaria-Zhamot	B1	Kalvaija	
Kamai	E2	Kamajai	Kamaiai, Komaje, Kamie
Kamirintza	C3		
Kaneveraz	C2	Karnuvara	
Katbishok	D3	Kietaviskas	
Katkishok	C3		
Kazakishok	E2	Kazakas	
Kazlova-Ruda	C3	Kazlu-Ruda	Kozlova-Ruda
Keidan	D2	Kedainiai	Gedahnen, Keidany, Kaidan, Kedainai, Kazran
Kelme	B2	Kelme	Kelmy, Kelm, Kelem
Kena	E3	Kena	
Kibart	C3	Kybartai	Kibarty, Kibartai
Klikul	B1	Klykoliai	Klikol, Klikulai
Klovian	C2	Klovainiai	Klovainai
Koktishka	E2	Kuktiskes	Koktishok
Kolatova	C3	Kulautova	
Komian	D1		
Kool	A2	Kuliai	Kuhl
Kopcheva	C3	Kapciamiestis	Kupchevo, Kopciawa, Koptzeve
Koplitza	D2		
Kovarsk	D2	Kovarskas	Kavarskas, Kavarsk
Kovilon	D1		
Kovno	C3	Kaunas	Kowno, Kauen
Krakinova	D2	Krakenava	Krakinovo, Krekenava
Krapina	C1		

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Kretinga	A2	Kretinga	Krottinge, Kretingen, Kretinge
Krinchin	D1	Krincinas	
Krok	C2	Krakiai	Krakes
Kron	D3	Kruonis	
Krop	C1	Kraopiai	
Krozh	B2	Kraziai	Kroz, Kruz, Krazai
Kruk	C1	Kriukai	Krakiai, Kruki
Kruki	C2	Kriukai	
Kupishok	E2	Kupiskis	Kupishki, Slavianisky
Kuprelishka	D1	Kapreliskiai	
Kurkli	E2	Kurkliai	Kurkil, Kurkla, Kurkaliai
Kurshan	B1	Kursenai	Kurshany
Kurtovian	C1	Kurtuvenai	Kortovian
Kushidar	D3	Kaisiadorys	Koschedaren, Koisedary, Kashedar, Kaisiadoris
Kuzhi	C2	Kuziai	
Kvatki	E1	Kvetkai	
Labanor	E2	Labanoras	
Laipoon	C3	Leipalingis	
Laivishuk	D2		
Landvarova	E3	Lendvaravas	Landwarow, Landvorova
Latzkova	B1	Leckava	Liatzkava, Letzkau, Latzkeve
Layazhova	B1	Laizuva	Layzhova
Lazdai	C3	Lazdijai	Lozdzieje, Lozdzy, Lozdzee

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Lidovian	C2	Lyduvenai	Liodvenova
Lieplauka	B2	Lieplauke	Leplauke
Ligum	C1	Lygumai	Ligem, Limgumai, Lygumiai
Lilion	E2	Lelyunai, Leliunai	
Lingmian	F2	Linkmenys	Lyngmiany
Linkova	D1	Linkuva	Linkmenys, Lyngmiany, Linkovo, Linkeve
Liodvinova	C3	Liudvinavas	Liodvinoa, Ludvinova, Liodvinova
Lishkova	D3	Liskava	Liskiava, Liszkowe
Liubova	C3	Liubavas	Lubova, Liobova
Loikzim	A1	Laukzeme	
Loykuva	B2	Laukuva	Luoke, Lavkov, Loykeve
Luknik	B2	Luoke	
Lukshi	(C3)	Luksiai	
Lybishok	D2		
Maishigola	E3	Maisiagala	
Maisiad	A1	Mosedis	Meisad
Makushki	(B1)		Makoshki
Maliat	E2	Moletai	Maletai, Maljaty, Malat, Moliat
Mariampole	C3	Kapsukas	Marjampol, Marjampol, Staripole, Mariampol
Mashkutz	C3	Meskuiciai	
Maurotsh	C3	Mauruciai	Maurucie

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Mazhaik	B1	Mazeikiai	Mazeiki, Mosheiki, Morviova
Medingian	B1	Medingenai	
Memel	A2	Klaipeda	Klaypeda
Meretsh	D3	Merkine	Mertsh, Meretz, Merkinis, Meritz, Merecz, Merech
Mergilopka	C3	Margalow	
Mintza	(F2)		
Miroslau	C3	Miroslavas	Slabada, Maroslaw
Mishti	(B3)		
Mitzintzkes	(C1)		
Montvidova	C2		
Morlishok	E2		
Musnik	D3	Musninkai	
Nadzing	D3	Nedzingas	
Naishtut-Ponevezh	D2	Naumiestis	Neustadt-Panevezys
Naishtut-Shaki	B3	Naumiestis-Sakiai	Kudaros-Naumiestis, Nayshtat, Naumestis, Vladisla, Vladislavov, Kodirka, Naujamiestis
Naishtut-Tavrig	A2	Naumiestis-Taurage	Zemaiciu, Naumiestis, Neishtut-Sugint, Nowe Miastro, Neustadt-Taurage, Naumiestis, Kudirkos-Naumie
Naten	A1	Notenai	

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Nazionishok	E2		Natzunishok
Nei-Radvilishok	D1	Nemunalis-Radviliskis	Nemunelio-Radviliskis
Nemoksht	B2	Nemaksciai	Nemokshty, Nemaksht, Nimokst
Nemunaitz	D3	Nemunaitis	
Nevaran	B1	Nevarenai	
Niementshin	E3	Nemecine	Niemenczyn
Novigorod	E3	Novogrudok	
Olkenik	D3	Valkininkai	Olkieniki, Olknik, Volkinik, Valkniki, Alkenik, Olkeni
Oran	D3	Varena	Orany
Pabirzha	D1	Pabirze	Padbradie, Rastauskine
Pachinel	C2	Pociuneliai	
Padovisa	C2		
Padusha	(C3)	Padusie	
Pagir	D2	Pagiriai	Pagirys
Pakalnishky	B2		
Pakon	(D3)	Pakuonis	Fakuonis
Palanishok	C1		
Paloby	C3	Paluobiai	
Pamusha	C1	Pamose	
Panashishok	E3	Panosiskes	
Panimon		Panemune	Poniman, Poneman, Panemunia, Ponemun
Panimunik	E2	Panemunelis	Ponemunik, Ponemunek, Panemonok
Pansishok	(C2)	Zidkiemis	

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Parasiye	C3		Porowsie
Pasaiki	(C3)		
Pasameve	D3		
Pashala	D1		
Pasorishok	(C3)		
Patilzhe	C3	Patilciai	
Payura	B2	Pajuris	
Perloi	D3	Perloja	
Petrashon	(C3)		
Pikeln	B1	Pikeliai	
Pilvana	D2	Palevene	Pilvna, Plivana
Pilvishok	C3	Pilviskiai	Pilwiszki, Pilvishky
Piniava	D2	Piniava	
Plodnogy	(D2)		
Plotel	A1	Plateliai	Platel
Plungian	A2	Plunge	Plungiany, Plongian
Podberezhe	E3	Podbrzezie	Pabereze, Paberezha
Podzhelve	E2	Zelva	Zhelva, Zelova, Pozelva, Podzelva
Pokroi	C2	Pakruojus	Pakruoyus, Pakrojus, Pakrois
Polangen	A2	Palanga	Palonga, Polangen, Palange
Ponevezh	D2	Panevezys	Ponewis, Ponievesz, Ponivezh, Panivezhis, Ponevetz, Ponevez
Ponidel	E1	Pandelis	Ponedel, Ponedeli
Poon	D3	Punia	Pune
Popil	(D1)	Papilys	Papilis, Papile
Popilan	B1	Papile	Papila
Poplavy	E3		

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Poshelat	D2	Pusalotas	
Poshvitin	C1	Pasvitinys	Pashvitin, Pasvitinis
Posvieskeli	(C3)		
Posvol	D1	Pasvalys	Pasvul, Pasvalis, Poswol
Pratkon	F2		
Pren	D3	Prienai	Preny
Pumpian	D2	Pumpenai	Pampian, Pampenai, Pompian
Radayk	E2	Radeikiai	
Radvilishok	C2	Radviliskis	Radzivilishki, Rodvilishuk, Radvilishki
Raitarada	(E2)		
Raken	(F2)		
Rakishok	E1	Rokiskis	Rokischken, Rakishky, Rokishuk, Rokisken, Rakishik
Rasin	C2	Raseiniai	Rossieny, Rassein, Raseinai, Rasein, Rushigen, Rossyen
Raudona	C2	Raudone	
Raudondvaris	C3	Raudondvaris	Roiter Hoif, Rotenhof
Remigola	D2	Ramigala	Ramygola, Remegola
Renishky	A2	Reniskes	
Ribuk	(C2)		
Rimshani	F2	Rimse	Rimszany
Ritova	A2	Ritavas	Retovo, Rietevas, Riteva, Rituva, Rietawo

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Rogova	D2	Raguva	Rogov, Ragova, Raguvele
Romanova	(D2)		
Rozalia	C2	Rozalinas	
Rudamin	C3	Rudamine	Rudmina
Rumshishok	D3	Rumsiskes	
Salant	A1	Salantai	Salanty, Salany
Salat	D1	Salociai	
Salok	F2	Salakas	Soloki, Saluk, Salokai
Sapizishok	C3	Zapyskis	Sapyskis, Zapishki, Sapiezyszki
Sbovoda	C3		
Semilishok	D3	Somiliske	Semaliskes, Semeliskes
Serhai	C3	Sierijai	Sereje, Seree, Serai, Serhay
Sesik	D2	Siesikai	
Sferna	(C3)		
Shadova	C2	Seduva	Scheddau, Shadov, Shador, Sheduva, Szadow
Shadvigi	(C3)		
Shaki	C3	Sakiai	Schake, Szaki, Saki, Schaken, Shakyai, Shakyay, Shakiai
Shakina	C1	Sakyna	Sokyna
Shantzy	C3	Sanciai	Shantz
Shataiky	A2	Sateikiai	
Shatt	D2	Seta	Schaten, Shott, Shat, Shot
Shaudina	B2	Siaudine	Siaudina, Siaudiniai

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Shavlan	C2	Siaulenai	Shavlian
Shavli	C2	Siauliai	Shavl, Schaulen, Shavel, Shauliai, Siavliai, Schawli
Shaymena	(C3)		
Sheshvill	(D2)	Sesuoliai	
Shidlova	C2	Siluva	
Shikly	(C1)		
Shil	D2	Silia	
Shilel	B2	Silale	Shilale, Schillehlen, Shilely, Silaliai, Shileli
Shimantza	E2	Shimanzi	
Shimkaich	B2	Simkaiciai	
Shirvint	E2	Sirvintos	Shervinty, Sirvint
Shkud	A1	Skuodas	Schoden, Shkudy, Shkod, Skuedas
Shlavant	C3	Slavantai	Szliwanty
Shnipishok	E3	Snipiskis	Shnifishuk
Shukian	B2	Saukenai	Sokyna
Shvekshna	A2	Sveksna	Shvekshny
Shventezhery	C3	Sventozeris	Swietocziory
Siad	B1	Seda	Syad, Siady, Siada
Simna	C3	Simnas	Simno
Sintoval	B3	Sintautai	
Skaisgir	C1	Skaistgirys	
Skaroly	D2	Skoruliai	Skarooli, Skarull
Skopishok	E2	Skapiskis	
Skudvill	B2	Skaudvile	Skadvile, Shkudvil, Shkodvil, Skaudville
Skumian	E2	Skiemonys	Skimian

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Slobodka	C3	Vilijampole	Viliampoliai, Slabodke
Smilg	D2	Smilgiai	
Sofianiki	E3		
Solominka	C3		
Srednik	C2	Seredzius	Srednik, Serednik, Srednius, Sredniki
Statziony	C2	Staciunai	
Stoklishok	D3	Stakliskes	Shtoklishok
Subotsh	D2	Subacius	Shubotch, Subachyus, Siubaiciai
Sudarg	B2	Sudargas	
Sugint	E2	Suginciai	
Survilishuk	C2	Surviliskis	
Suvianishok	E1	Suvainiskis	
Sventzion	F2	Svencionys	Svenchen, Swenciany
Sviadoshitz	E2	Svedasai	Sviadoshz, Sviodoshitz
Talon	D2		Tlon
Targin	E2	Tauragnai	
Tauvian	D2	Tauyenai	Taujenai, Taunus
Tavrig	B2	Taurage	Taurogen, Tauroggen, Tavrik, Taurig
Telz	B1	Telsiai	Telschy, Telshe, Telsch, Telschen, Telshi, Telzh, Telsh, Telshai
Tenanis	A2	Teneniai	
Tirkshla	B1	Tirksliai	

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Tomsha	D3		
Traip	D2	Traupis	Trape
Trashkun	D2	Troskunai	Troshkun
Traskova	D2	Truskava	
Trishik	B1	Tryskiai	Trishki
Troki	D3	Trakai	Traken
Tshabisky	D3	Ciobiskis	
Turmont	F2	Turmantas	
Tuvin	B2	Tubinai	Tuviniai
Tver	B2	Tverai	
Tzitovian	C2	Tytuvenai	Chitovian, Tzitavian, Citovian
Ulinova	C3		
Ungarina	C3	Ungaryn	
Upina	B2	Upynas	
Ushpole	E2	Uzpaliai	Ushpol, Uzpalis
Utian	E2	Utena	Utiana, Utsiany, Utyana, Utyan
Uzhvent	B2	Uzventis	
Uzvintz	F2	Uzvinciy	
Vabolnik	D1	Vabalninkas	Vabalnikas, Vobolnik
Vagofia	C2		
Vaigova	B2	Vaiguva	
Vainuta	A2	Vainutas	
Vaiyver	C3	Veiveriai	
Varzhan	A2	Veivirzenai	
Vashki	D1	Vaskai	Voshki
Veckshna	B1	Vieksniai	Wekshni, Wekshniai, Viekshani, Weksne
Vefer	(D2)		

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Veger	B1	Vegeriai	
Vendzhigola	D2	Vandziogala	Vendziogala
Veviya	D3	Vievis	Vuya, Vevis
Vidishok	D2	Vidiskiai	Vidiskis
Vidnishok	E2	Vidniskiai	Vidniskis
Vidukla	B2	Vidukle	Vadokliai
Vilki	C2	Vilkija	Wilki
Vilkomir	D2	Ukmerge	Vilkmerga, Wilkomir, Wilkomierz, Vilakomir, Vilkomierz
Vilkovishk	C3	Vilkaviskis	Volkovyski, Vilkovishki, Vilkovishky, Wylkowyszki, Volkovishky
Vilna	E3	Vilnius	Wilno, Vilno
Vilon	C2	Veliuona	Velionai
Virbaln	B3	Virbalis	Verzhbolov, Virbalen, Wirballen, Wierzbol, Verzhboloro
Vishay	C3	Veisiejai	Veisy, Wiejsieje, Veisee, Veisijai
Vishinta	E2	Viesintai	Viesintos
Vishtinitz	B3	Vistytis	Vishtinetz
Visoki-Ruda	C3	Visakio-Ruda	Wysoka Ruda
Visokidbor	D3	Aukstadvaris	Aukstdvaris, Aukstodvarai
Vizhaitz	A2		Visaitz
Vizhon	E2	Vyzuonis	Vizhun, Vyzuonos

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Vorna	B2	Varniai	Vorny, Vorne, Varna
Yakovnitz	D2	Jacobnitz	
Yanchiki	C3		
Yanishkel	D1	Joniskelis	Yonishkelis, Yanishkel
Yanishok	C1	Joniskis	Yoniskis, Yanishki, Janischki, Janishok
Yanitz	C3		Yanchiki
Yanova	D2	Jonava	Yonava, Janovo
Yelok	A1	Ylakiai	Ylakai
Yezna	D3	Jieznas	Jezna, Yezne, Jezne, Jeznai
Yosvine	C2	Josvainiai	Yosvain
Yurburg	B2	Jurbarkas	Jurburg, Yurbrig
Yuzhint	E1	Juzintai	Yuzhintai
Zagrini	(F2)		
Zarechye	E3	Zaretce	
Zatzisia	C2		
Zhager	C1	Zagare	Zhagory, Zhagarren, Zhagare, Zagere, Zager
Zhaim	D2	Zeimiai	Zheim
Zhaimel	D1	Zeimelis	Zeimalis, Zeimys, Zeimel
Zharan	B2	Zarenai	
Zhezmir	D3	Ziezmariai	Zhizhmory, Zizmariai
Zhidik	B1	Zidikai	Zhidiky, Zidikai, Zidik
Zhidu Dvaras	(B1)		

YIDDISH NAME	MAP KEY	CURRENT NAME	OTHER NAMES
Zhusli	D3	Zasliai	Zasle, Shosly, Zhusla, Zosli
Zhving	B2	Zvingiai	
Zigaltz/ Ziglatz	(D3)		
Zudgala	(D2)		
Zvierinetz	E3		
Zvilon	(D2)		

Maps by Section

LITHUANIAN JEWISH COMMUNITIES

SCALE

Kilometers

0 10 20 30 40 50 60



0 6 12 18 24 30 36

Miles

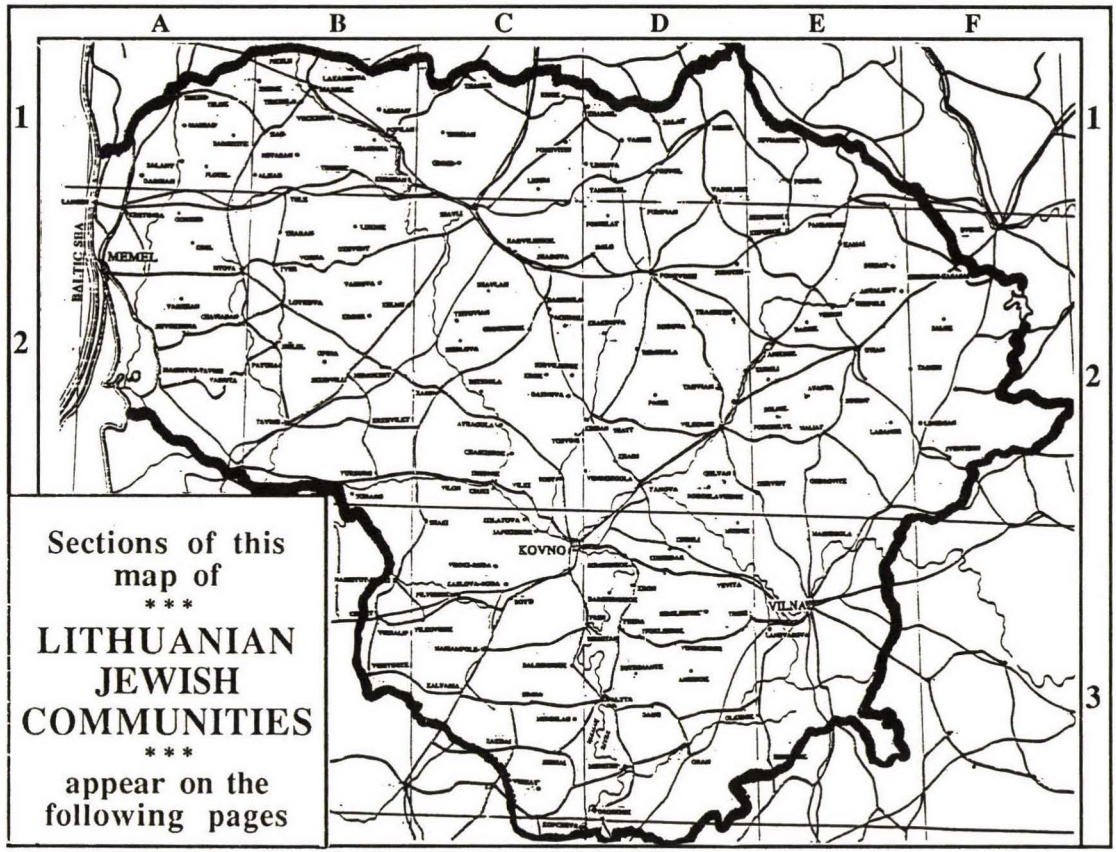
road

railroad

river

borders

Maps are based on the map in Volume III, Yehadut Lita



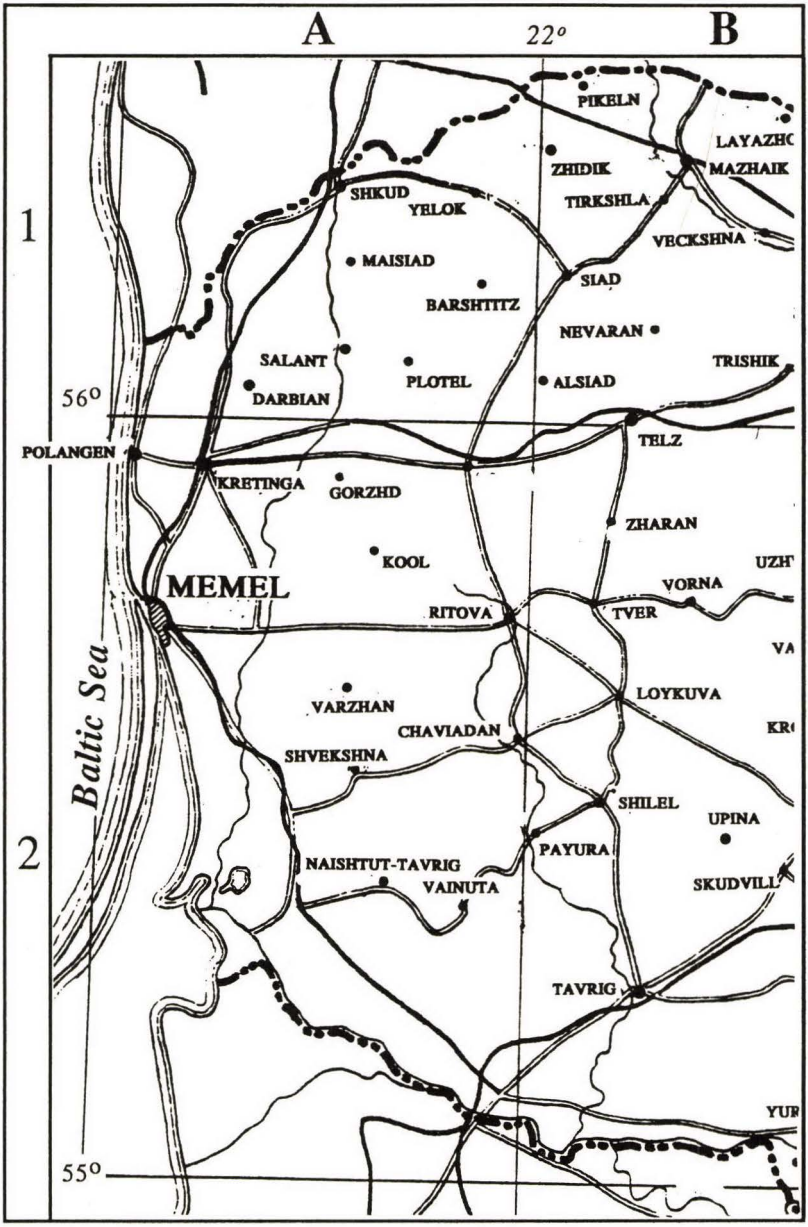
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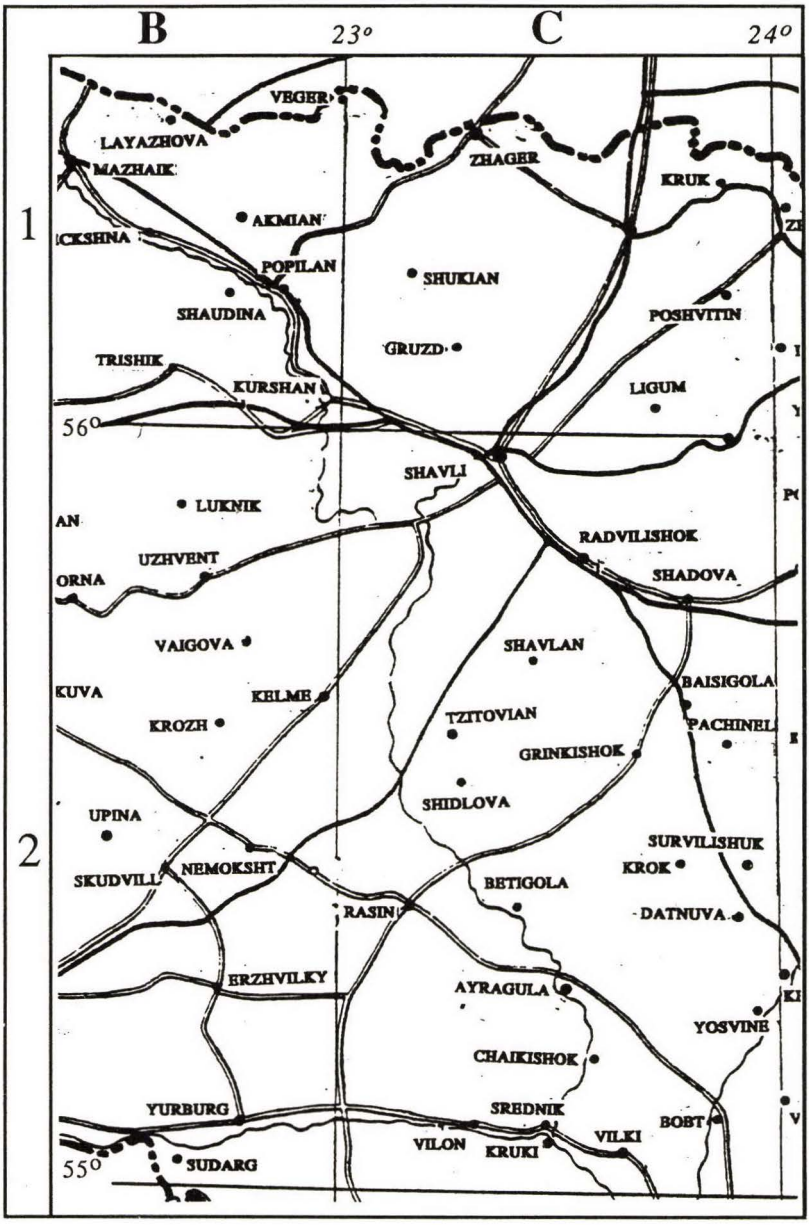
LITHUANIAN JEWISH COMMUNITIES

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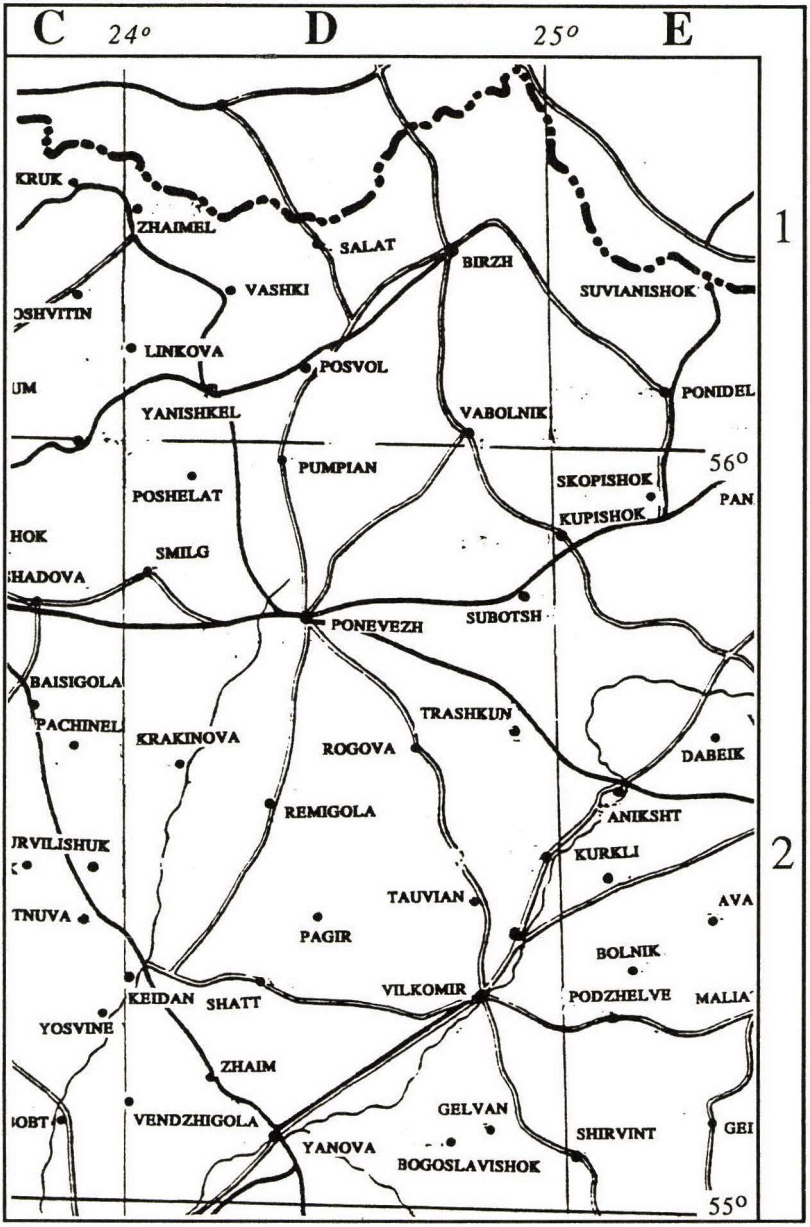
appear on the following pages


A
22°
B
1
2
PIKELN
LAYAZHC
ZHIDIK
MAZHAIK
SHKUD
YELOK
TIRKSHLA
VECKSHNA
MAISIAD
SIAD
BARSHTITZ
NEVARAN
SALANT
TRISHIK
PLOTEL
ALSIAD
DARBIAN
56°
TELZ
POLANGEN
KRETINGA
GORZHD
ZHARAN
KOOL
UZH
MEMEL
VORNA
RITOVA
TVER
VA
LOYKUVA
VARZHAN
CHAVIADAN
KR
SHVEKSHNA
SHILEL
UPINA
PAYURA
NAISHTUT-TAVRIG
VAINUTA
SKUDVILL
TAVRIG
YUR
55°
Baltic Sea

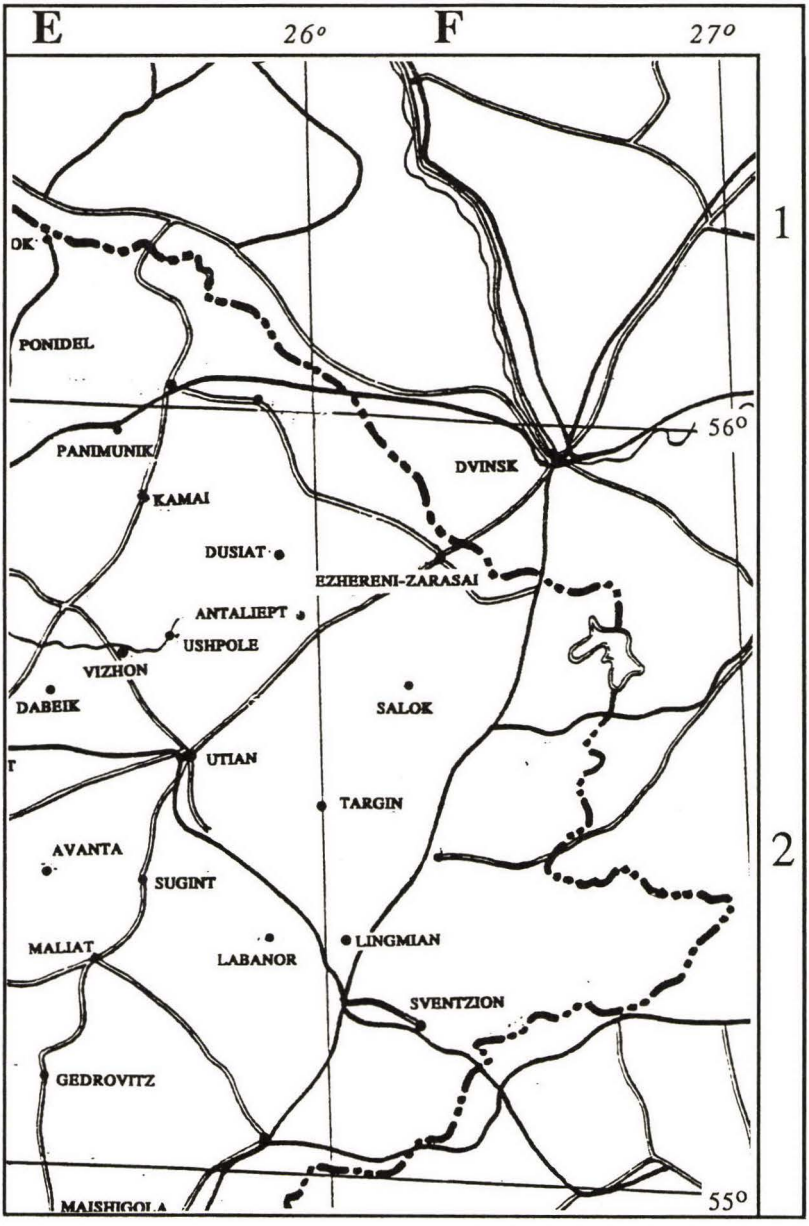
MAP I


B
23°
C
24°
1
2
56°
55°
VEGER
LAYAZHOVA
MAZHAIK
ZHAGER
KRUK
AKMIAN
CKSHNA
POPILAN
SHUKIAN
SHAUDINA
POSHVITIN
GRUZD
TRISHIK
KURSHAN
LIGUM
SHAVLI
LUKNIK
AN
RADVILISHOK
UZHVENT
ORNA
SHADOVA
VAIGOVA
SHAVLAN
BAISIGOLA
KUVA
KELME
KROZH
TZITOVIAN
PACHINEL
GRINKISHOK
SHIDLOVA
UPINA
SURVILISHUK
KROK
SKUDVILL
NEMOKSHT
BETIGOLA
RASIN
DATNUVA
ERZHVILKY
AYRAGULA
YOSVINE
CHAIKISHOK
YURBURG
SREDNIK
BOBT
VILKI
VILON
KRUKI
SUDARG

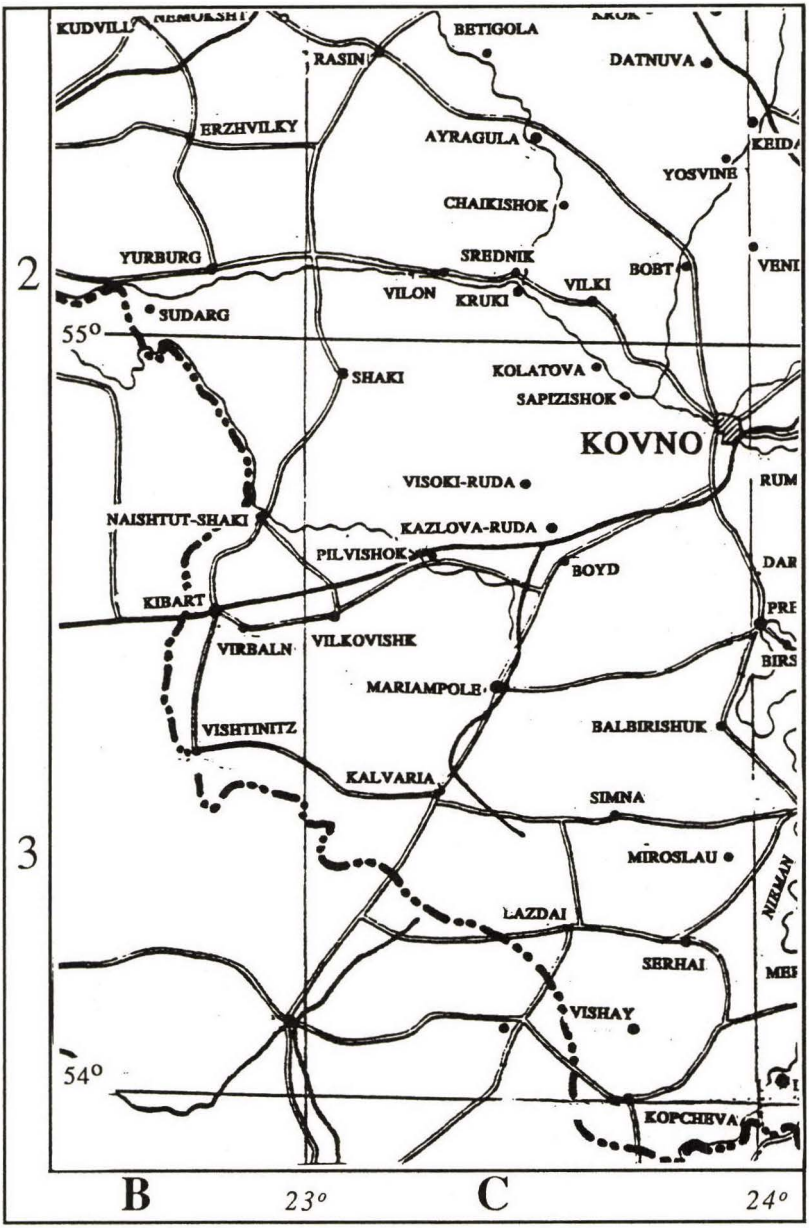
MAP II


C
24°
D
25°
E
1
2
KRUK
ZHAIMEL
SALAT
BIRZH
VASHKI
SUVIANISHOK
LINKOVA
POSVOL
PONIDEL
YANISHKEL
VABOLNIK
PUMPIAN
56°
POSHELAT
SKOPISHOK
KUPISHOK
SMILG
PONEVEZH
SUBOTSH
BAISIGOLA
PACHINEL
KRAKINOVA
ROGOVA
TRASHKUN
DABEIK
REMIGOLA
ANIKSHT
KURKLI
TAUVIAN
PAGIR
BOLNIK
KEIDAN
SHATT
VILKOMIR
PODZHELVE
YOSVINE
ZHAIM
VENDZHIGOLA
GELVAN
SHIRVINT
YANOVA
BOGOSLAVISHOK
55°

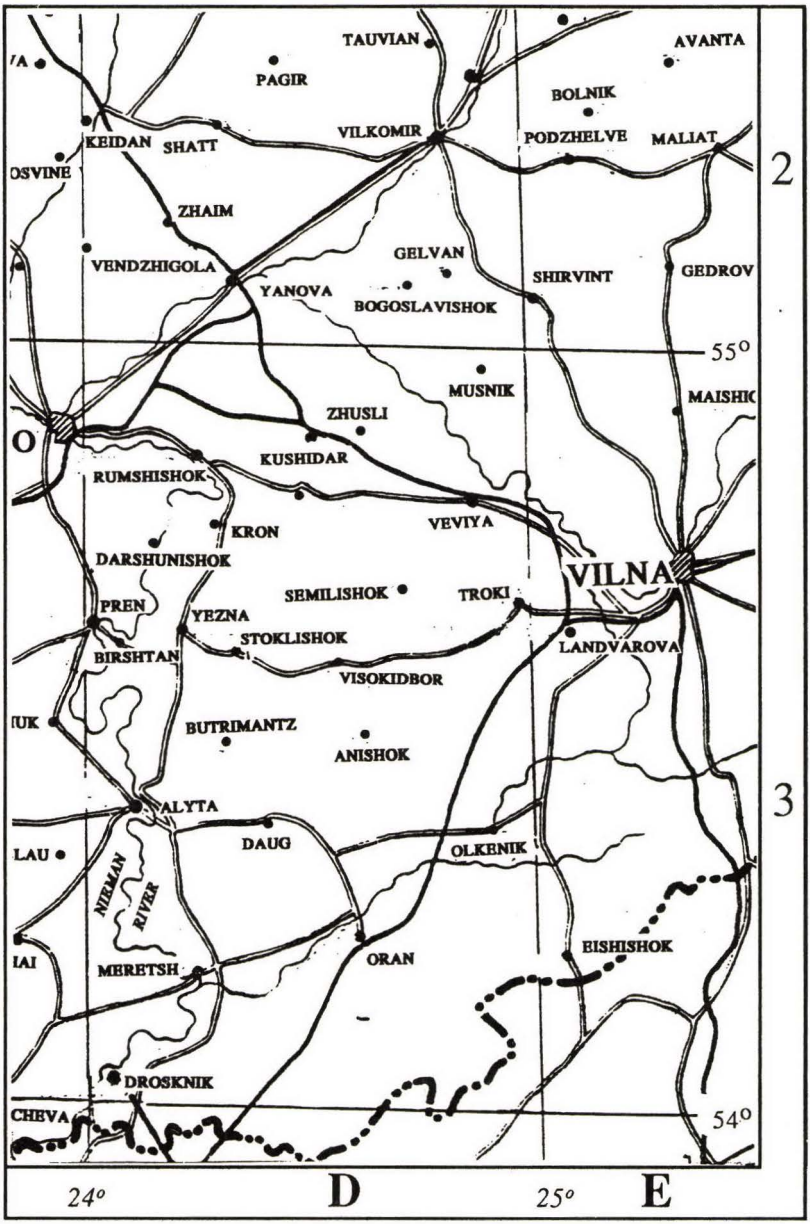
MAP III


E
26°
F
27°
1
2
DK
PONIDEL
PANIMUNIK
KAMAI
DUSIAT
DVINSK
EZHERENI-ZARASAI
56°
ANTALIEPT
USHPOLE
VIZHON
DABEIK
SALOK
UTIAN
TARGIN
AVANTA
SUGINT
MALIAT
LABANOR
LINGMIAN
SVENTZION
GEDROVITZ
MAISHIGOLA
55°

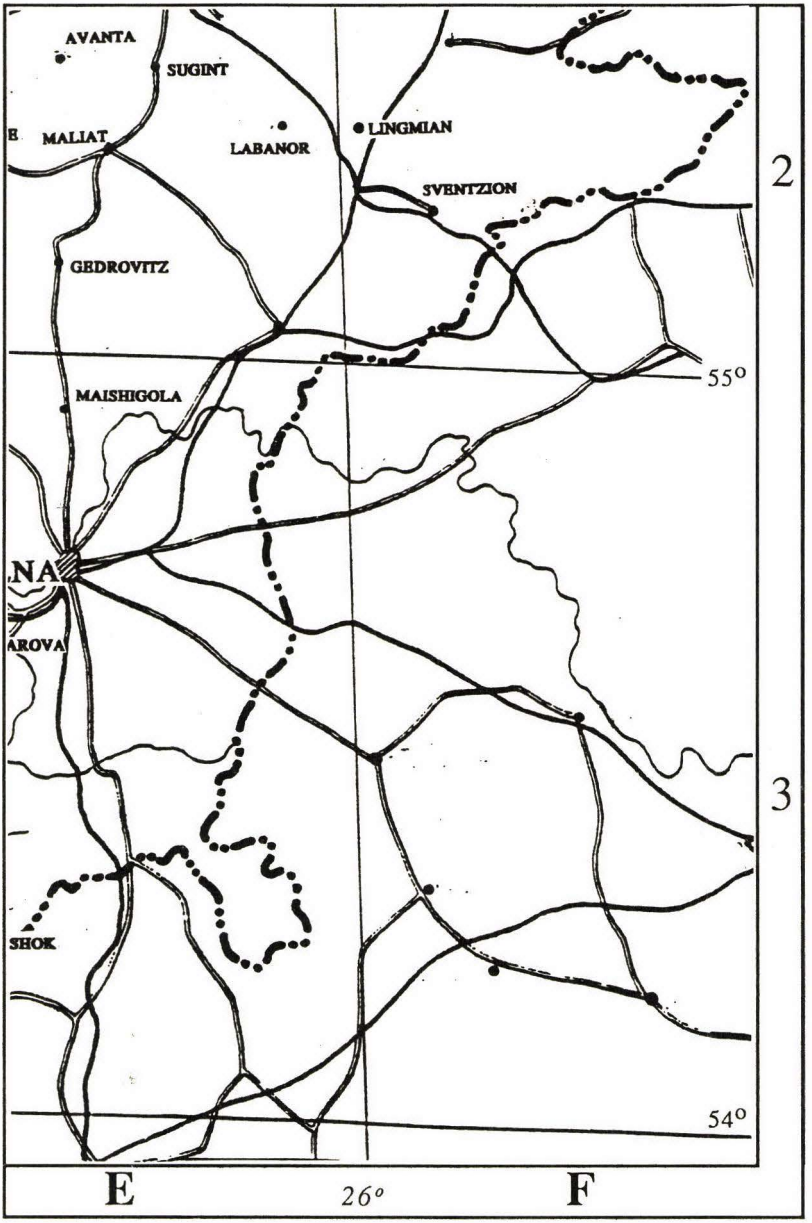
MAP IV


KUDVILL
RASIN
BETIGOLA
DATNUVA
ERZHVILKY
AYRAGULA
KRID
YOSVINE
CHAIKISHOK
YURBURG
SREDNIK
BOBT
VENI
VILON
KRUKI
VILKI
SUDARG
2
55°
SHAKI
KOLATOVA
SAPIZISHOK
KOVNO
VISOKI-RUDA
RUM
NAISHTUT-SHAKI
KAZLOVA-RUDA
PILVISHOK
BOYD
DAR
KIBART
PRE
VIRBALN
VILKOVISHK
BIRS
MARIAMPOLE
VISHTINITZ
BALBIRISHUK
KALVARIA
SIMNA
3
MIROSLAU
NIEMAN
LAZDAI
SERHAI
MEI
VISHAY
54°
KOPCHEVA
B
23°
C
24°

MAP V


TAUVIAN
AVANTA
PAGIR
BOLNIK
KEIDAN
SHATT
VILKOMIR
PODZHELVE
MALIAT
OSVINE
2
ZHAIM
GELVAN
VENDZHIGOLA
YANOVA
SHIRVINT
GEDROV
BOGOSLAVISHOK
55°
MUSNIK
MAISHK
ZHUSLI
KUSHIDAR
RUMSHISHOK
VEVIYA
KRON
DARSHUNISHOK
VILNA
SEMILISHOK
TROKI
PREN
YEZNA
LANDVAROVA
STOKLISHOK
BIRSHTAN
VISOKIDBOR
BUTRIMANTZ
ANISHOK
3
ALYTA
DAUG
OLKENIK
LAU
NIEMAN RIVER
EISHISHOK
ORAN
MERETSH
DROSKNIK
CHEVA
54°
24°
D
25°
E

MAP VI


AVANTA
SUGINT
E
MALIAT
LABANOR
LINGMIAN
SVENTZION
2
GEDROVITZ
55°
MAISHIGOLA
NA
AROVA
3
SHOK
54°
E
26°
F

MAP VII

APPENDIX 2

LITHUANIAN JEWS AND THEIR TOWNS

AMERICAN FEDERATION OF LITHUANIAN JEWS

On November 17-18, 1928, some 800 participants met in convention in New York City to found the Federation of American Jews of Lithuanian Descent. The conference assemblage included representatives of societies of Lithuanian Jews around the U.S.

Chairman Henry Hurwitz described the objectives of the Federation as an effort of mutual cooperation. Lithuania, he explained, had provided an overwhelming majority of the spiritual leaders - rabbis and teachers - of world Jewry. Thus, it was the obligation of Lithuanian Jewry in America to help their brethren with economic assistance in their time of need to recover from the destruction done to their homes, communities and livelihoods in the World War. In his concluding remarks, Mr. Hurwitz stated, "We wish to help rehabilitate the historic Lithuanian Jewry and to continue to receive its treasures of Jewish spirit and intellect. Let us endeavor to make the Federation an effective means for these ends."

Also addressing the convention body was Envoy B.K. Balutis from the Independent Republic of Lithuania to the United States, who pointed out that it was the tenth year of Lithuanian independence. He cited the great hardships that

the Jews of Lithuania had been subjected to by the Russians who had banished about half their numbers to internal Russia in World War I for "strategic reasons." When the Jews had returned, they had found everything in shambles - their homes burned down and their property destroyed. They were in the deepest despair. Jewish charitable organizations came in to help, but this new Federation, suggested the Minister, could be more than just a charity. Moreover, it could help Jews and Lithuanians alike.

The Principal of the Hebrew Gymnasium (school) in Kovno, Dr. Zemach Feldstein, had come specially to America to deliver the principal address at the opening of the convention. He spoke about the devastation to the Jewish communities of Lithuania caused by World War I and the urgent need for loans to Jewish merchants (beyond what was made available through the JDC and ICA). They were faced with the cooperative movement of the Lithuanian government, which had given privileged tax status to non-Jewish enterprises and thereby precluded Jews from reentering the field of trade.

The Principal told the assembled body that the Jews who wished to emigrate from Lithuania needed aid in purchasing tickets, settling in South Africa (U.S. immigration was closed) and providing temporary means for family members left behind.

Dr. Feldstein described the hard work in Lithuania in regard to education. He said that 80% of the schools (Tarbut schools) provided schooling in Hebrew. Other schools included the religious Yavneh schools and the Yiddish schools. He expressed his hope for the continued "culture-contact" and mutual aid between Lithuanian Jewry in Lithuania and in America.

The Lithuanian Federation became part of an overall Federation Movement organized on behalf of fellow country-

men. It followed the Federations of Galician, Polish, Rumanian, Russian, Hungarian, Ukrainian and Bessarabian Jews.

After a few years of action, keeping contact with members and leaders of the Jewish community in Lithuania, activities of the Federation were suspended. In 1937 it was reorganized.

In 1943 as they waited for word of the fate of their family and friends in Lithuania, members of the American Federation for Lithuanian Jews collected money, as well as clothing and other supplies, to send abroad. They also instituted a journal entitled "Lithuanian Jew" to disseminate whatever pertinent news the Federation could gather. The first edition, dated June 1943, included a "List of Lithuanians In Soviet Russia" (see below). Later issues listed Holocaust survivors and recipients of aid.

The Lithuanian Federation of the forties had branches in many cities of the U.S., such as Washington DC, Hartford CT, Los Angeles, Pittsburgh and Cleveland. There was even a branch in Cuba. Landsmanshaften groups, each composed of former residents of individual towns, were organized and became chapters of the Federation.

The April 1944 Federation publication issued its list of Council of Landsmanshaften. Some additional landsmanshaften chapters, not on the list below, included the Shaduva society, Yurburger Emergency Society, Meretsch Relief Association and Meretsch Young Ladies Association, Mariampolers-Chicago. Many of the American groups remained active as social service organizations for the immigrant generation and their families.

South Africa, with its large numbers of Lithuanian Jews, had numerous landsmanshaften societies.

COUNCIL OF LANDSMANSHAFTEN

Name of Organization	Council Members
Anikster Benevolent Pischei Tshuvo Association	Max Rosenberg Nathan Karp
Independent Kovner, Lodge no. 546	Louis Wilentz
Keidaner Benevolent Association	Dr. Hyman Epstein
Kelmer Benevolent Association	A. Corbin A. Berkowitz H. Rosenblum
Kovner Alte Freint	Mrs. A. Nevianshy Mrs. A. Stirman
Kovner Branch 83 W.C.	J. Nathan M. Yanofsky
Kovner Ladies Club, Branch 83 W.C.	Mrs. S. Blacker Mrs. S. Kessler Mrs. A. Chesler Mrs. Epstein Mrs. R. Herman Mrs. I. Reiss
Kovner Unt. Ferein	Meyer Finkelstein Sam Finkelstein D. Levinson Julius Stirman
Kroker Benevolent Association	Sam Kravitz L. Shapiro
Kurshaner Y.M.B.A.	A. Reichlin
Ladies Auxiliary of the Bronx	Mrs. Levinson
M. & L. Ladies Auxiliary	Mrs. S. Bernstein Mrs. Buchalter
Malater Benevolent Association	Max Stalofsky Max Gordon Victor Nelkin Joseph Schulman Samuel Wyner
Malater Social Ladies Organization	Mrs. N. Feldman Mrs. R. Cohen Mrs. Marks Mrs. S. Sherman
Mariampoler and Lidwinower Aid Society	Julius Kushner M. Goldstein
Oshmaner Bros. Mutual Aid B.A.	H. Lieberman
Ponevezer Ladies Auxiliary	Mrs. Bessie Glass
Ponevezer Prog. Y.M.B.A.	Jacob Soifer
Prener Bruderlicher Verein	J. Hillman Elias Stone Bernard Hillman
Shavler Ladies	Mrs. S. Katz
Shirwinter Soc.	Rabbi Dr. Jacheil H. Mekler Rev. Israel Fein Mr. Pearl
Skuder and Sturchiner Br. 458 W.C.	Harry Gerber Wm. Peskoff N. Lens
Suwaiker-Wilkowisker Br. No. 300 W.C.	Joseph Simon David Kaplan
Tavriger Benevolent Society	B.W. Berkowitz Philip Shuldiner Harry Kaplan
Wilkomirer Prog. Y.M. Br. 233 W.C.	Louis Sampson

LITHUANIAN JEWS IN SOVIET RUSSIA IN 1943*

ALYTUS [ALYTA]
Bernstein, S.
Bubli, Izer
Chazanevitz, Zeev
Chazanovitz, Chaja
Gernstein, Batia (with 2 children)
Klis, Jehud
Klis, Josef
Liubecki, Mosche
Milner, Eliezer
Mrs. Riklianeki
Rappaport, Elimelach
Schultz, Rivka
Sereiski, Zalman (with son Gershon)
Serejski, Rachel
Shor, Chaim
Spiro, Jechiel

ANYKSCIAI [ANIKSHT]
Binder, Israel
Grinblei, Jacob
Karpuch, Meier
Shlosberg, Benjamin

BIRZAI [BIRZH]
Beker, Chaim
Gendler, Leja
Gendler, Natan
Levin, Hirsh

GARGZDAI [GORZHD]
Barkan, Gute

GELVONYS [GELVAN]
Schochat, Rachel
Shochat, Meier (with children Josif-Sara)
Shochat, Mira

JONAVA [YANOVA]
Dracki, Lea (with 2 children)
Dragacki, Braina
Dragacki, Shlimea
Dragacki, Shmuel
Dragackij, S.
Dragcki, Dvora
Entes, B.
Entes, Chaja
Epstein, Jakov
Judelevitz, Liuba (with 2 children)

JONISKIS [YANISHOK]
Bruchne, Mina
Jakushok, Eta
Levin, Mischa
Levin, Sara

JURBARKAS [YURBURG]
Fainbergaite, Mina
Geselovitz, Efraim
Geselowitz, Cilia

KALVARIA
Natowitz, Shloma

KOVNO
Adv. Michles
Alpern, Bronia
Alpern, Dr. Avram
Alpern, Lydia
Alperovich, Rachel
Amsterdamski, Riva
Amsterdamski, Saul
Arane, Dora
Ashkenazi, Josif
Bandler
Baron
Bass
Becker, Zalman
Bedakas, Leiba
Bencion, Brudni
Berenstein
Berenstein, Miriam
Berenstein, Wolf (18 years old)
Berger, Dr. Benjamin
Berkauskas, Mone
Berkauskiene, Genia
Berkmaniene, Ona
Bernstein, Boris (Director Komerzbank)
Bernstein, Frau
Biz, Rafael
Borochow, Rachel
Brandvain, Dr. Soma
Brandvain, Rufa
Braude, Rachil Chaukelevna
Braun, Noach
Bregstein, Liza (& son George, David)
Bregstein, Moshe
Broide, Rachil (with 2 children)
Broide, Tamara
Bruckus, Anna
Bruckus, Joelis
Brundi, C.G.
Buchman, Mina
Buchman, Naftali
Bukanc
Bukanciene, Ester
Bukanciene, Zavel
Burstein, Isak

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* This list was printed in "Lithuanian Jew," June 1943.

Buz, Ovi
Buz, Rivka
Cenciper
Chajet, Pescha (with 2 children)
Chajet, Shimon
Charash, Bela
Charash, Hirsh
Chasman
Chazan, Faivush
Chazanas, Faivushes
Chernes, Amalija (with children Jehuda & Abram)
Chernes, Leib
Chodesh
Cifnes, Liba
Daniene or Dantiene Sara
Daniene or Dantiene Moishe
Daniene or Dantiene Abraham (hus. of Sara)
Davidovitz
Davidovitz, Sidoina
Dektor, Ida
Deutsch, Boris
Deutsch, Ira
Dilion
Dilion, Saul Anna
Dionion, Dina
Disler, Aron
Disler, David
Disler, Lelia
Disler, Sara
Dr. Metzelmacher
Dubrovichius, Isakas Chona
Dubrovicius, Raisa
Dushnicki, Joseph
Dushnickiene, Rocha
Eidels, Benjamin
Eidels, Pinchas
Eidels, Sulamit
Erna, Dobe
Fainbergas, Joselis
Falk
Falkovskij, Hirsh Leib
Falkowski
Feifelovitz, Sepselevicaite Mirjam (with child Liola)
Feigelovitz, Aron
Feigelovitz, Batia
Feigelovitz, Moisei
Feinberg, B.S.
Feldstein, Rozalia
Fidler
Finkelstein, Dvora Isakovna
Fogel
Freidberg
Fridlander, Eta
Friedlander, Eta
Gavrenski, Adv. Girsh
Gavronski, Otia
Genzu, Frida
Ger, Mosche
Gersteinas, Ruvinas
Gerwish, Liza
Giber, Ovsejus
Glaziene, Peschia
Glaziene, Pishia
Glazman
Glikmanas, Moris
Gold, B.
Gold, Elena (with 2 children)
Gold, Nachman "Autotechnikas"
Goldengeimos, Boris
Goldengeimos, Sonia
Goldfarb, Dina (with child Cipera)
Goldfarb, Philip
Goldknopas, Shimonas
Gor, Zalman
Gordonaite, Nechama
Gornstein, Briche Nachmanevna
Gotlib, J.
Gotlibiene, Beila
Greenberg, Leibe Mira (wife Ella Dvora, daughters)
Grinberg, Efraim
Grinberg, Rechama
Grosman, E.A.
Gruzd
Gurevich, Mirjan
Gurevitz, Maier
Gurvitz, Clara
Heselzonas, Leiba
Hirsch, Klisas
Horosh
Ilgovski, G.
Ivanski, Benjamin
Izraelit, Ester
Izraelit, Etel and daughters
Izraelit, Salamon
Japhet, Aleksandr
Japhet, Misha
Japhet, Sonia
Japhet, Zina (with 2 children)
Jasvonski
Jeverovichius, Izraelis
Joffe, Nosch Beras
Judelevitz, Adv. Abram
Judelevitz, David
Judelevitz, Josif
Judelevitz, Tauba Abelvna
Kagan, Abel
Kagan, Abel "Gelvakan"
Kantor, Mosche
Kantorovicius, Najeris
Kaplan, Riva Romaite
Kaplan, Viktor
Kapulski, Zelis (with mother)
Katkes, Naftali
Kenigsberg, Boris
Kenigsbergiene, Lota (with child Jogana)
Kliachka, G.J.
Kliachko, Wolf
Klibanski, Gershon
Klibanski, Mendel
Klibanski, Shaina Rachel
Klis
Kogan
Kor, M. Kopeloviene, Chava
Kotkes, Chana Rozenbliumaite
Kotkes, Dora
Kotkes, Faivush
Kurcman, Dvora Olstein
Kurcman, Ilja Olstein
Landmaniene, Roza
Langleben
Langleben, Abram
Lapin, Fanny

Lapin, Leib
Lapina, Feiga
Leibovitz, Chvole
Lescas, Neisanelis (Lager)
Levin, David
Levin, Dr. Maxim
Levin, Erika
Levin, Fima
Levin, J.
Levin, Riva Desler
Levin, Sheva
Levinson, Benjamini
Levinson, Leib
Levinson, Rachil (with child Jehoschua Mosche)
Levinson, Sara (with child Valerian)
Levitan, Adv. Sija
Levitan, Gita
Levush, Shlioma (with wife Sonia and 2 children)
Lichtenstein, E.
Lifschitz, Bera
Lifshitz, Elijahu Cvi
Linski, Max
Lipec, Samuel
Lipec, Sara
Losasas, Bene
Lurje, David
Lurje, Mirjan
Lurje, Riva
Macht, Fanie Jakovlenvna
Maizel, N. Adv.
Margolin
Margolin, S.
Mark
Markus, Berta (with son Moisha)
Markus, Meier
Markus, Ruth-Klaipoda
Mazelis, Salamauas
Miankes, Zenia
Misleris, Nisanis
Nachman
Olshtein, Elia Kuzman
Orenstein
Palunski, B.
Perlstein
Peskin, Sheine (with children Izchak & Sara)
Pitum
Plochski
Plotek, Ch.
Plotkin, Lea
Plotkin, Mordechai
Pyldus, R.
Rabinovitz, Dr. Peisach
Rachmilevit, Nechama (Natalie)
Rachmilevitz, Elijash
Rachmilevitz, Michla
Racie, Rivka Rotstein
Rappoport, Mosche
Rashkes, Rachel (with children Elen & Oskar)
Rashkes, Wolf (and family)
Reznikas, Zusman
Reznikiene, Ester
Rozenbliumiene, Racheleja
Rozenbliumiene, Vera Bincbergaite
Rozenfeld, Ela
Rozentalis, Leiba
Rozenzweig, A.
Rubinstein, Bubi
Rubinstein, Chaik (Chaim)
Rubinstein, Davi
Rubinstein, Joesel Leib
Rubinstein, Leja
Rubinstein, Lena
Rubinstein, Rachel (with children Abram & Asher)
Rudashevski, Pinchas
Salamon, Meische
Salamonas, Chaim Leib
Salamonas, Sheie
Salamoniene, Chaja
Salamoniene, Chana
Salamoniene, Sonia
Schochat, Meier
Shapselbaumas, Shmulais
Sheinzon, Simon
Sheinzon, Zina
Sher, Bela
Sher, Cira
Shiganas, Aromas
Shildianski, Sheina
Shilonski, Jenny
Shkiarovitz, Ruveni
Shlapoberskiene, Golde
Shnitzel, Faivel
Shnitzel, Mordchair
Shochat, Benjamin
Shochat, Chaim
Shochat, Rachil
Simec, Maizel Ida
Slucki, Izchak
Soloveichik, Leontij
Soloveichik, Lina
Solz, Chaim
Steinberg, Isaak
Stukarevicius, Abromas
Sudarskiene, Feige
Sudarskis, Chaim
Tavris
Tkach, Direk, Inturiet
Trakeniski, Zalman (wife and son)
Trakenski, Miriam
Trakenski, Zalman
Trivaksiene, Chana Nachumovna
Uliam, Perl
Uliamperl, Berl
Uliamperl, Ita
Uliamperl, Rivka
Ulstein
Vainerman, Asia
Vainerman, Bela
Vainerman, Mina
Varshavskis, B.
Vidkler
Vikar, Iva
Vilenchiuk
Vinik, Gertrude
Vinik, Sara
Vistanecki, Basia Gerberoviciute
Vistanecki, Izchak
Volfas, Jakobas
Volovich
Volpert, Salamon
Volpert, Zalinger Jehudit (with 2 children)

Zaidel, Bunimovitz, Elema
Zalinger, Gitl
Zalinger, Oser
Zeicer, Liova
Zeiger, Raja
Zilinskas, Aleksandras
Zimzonas, Esfir

KEIDANIAI [KEIDAN]
Bliumburg, Leizer
Brouriene
Burstein, Meier
Chazaniene, Miriam
Frankl, S.
Pinchuk, Rachel
Pinchuk, Yankiel
Rondel, Judal
Rondel, Velvel
Rudner, Velvl Judl
Turko, Yentl
Zans, Linbu
Zenkobic
Zincel
Zuk, Anna

KELME [KELME]
Alpern, Izchak
Alpern, Zlaman
Elperiene, Taiba
Elpernas, Isak
Elpernas, Zalmanas

KLAIPEDA [MEMEL]
Stoliar, Sonia

KRETINGA [KRETINGA]
Bunis, Israel
Girshovitz, Dora
Girshovitz, Jehudith
Kils, Sara Tova
Kretinger, Motel
Markus, Eta
Markus, Josif

KUPISKIA [KUPISHOK]
Kravec, Ch.
Kravec, Girsh
Kravec, Motel (14 years old)
Snieg, Malka

KURSENAI [KURSHAN]
Minkov, Jehushua

KYBARTAI [KIBART]
Abeleviciene, B.
Bernstein, Liza A.
Eidels, Aron
Eidels, Ida
Eidels, Jakov
Eidels, Jechiel
Eliashev, Boruch
Eljashev, Boris
Eljashev, Ona
Jasvena, R.
Levin, David

LAZDEJAI [LAZDAI]
Prusak, Josef
Tetevsky, Jeschua

LUKNIK [LUKNIK]
Davidov, Moishe Gurvi
Fisher, Faivel Bere
Fisher, Reva
Fisher, Riva
Gurvitz, Davidov Meische
Kacev, Jiose
Kaplan, Kailekovksi Cilia
Kirzner, Batia
Leizer, Fisher
Melcer, Berl
Melcer, Girsh
Melcer, J.
Melcer, Leja
Mercler, Malka

MALETAI [MALIAT]
Burgin, Chaim
Gordon, Leizer
Kagan, Elijahu
Kov, Kirs
Ozur, Shimon
Ribak, Pinchas
Shmulker, Melach

MARIAMPOLE
Medalie, Janet
Ruslander, Klara
Ruslander, Shlomo
Shmulkiarskiene, Chana (with child)
Wilkozerski, Feige

MAZEIKIAI [MAZHAIK]
Avrach, Reveka Isakovna
Iting, Ida

NAUMIESTIS [NAISHTUT-PONEVEZH
Salanski, Girsh
Salanski, Golda (with child Chana)

PAKROJUS [POKROI]
Kelicman, Elchanan
Kolicman, Dvora (with 2 children)
Kolicman, Shimon P.
Kolicman, Zelde

PANEVEZYS [PONEVEZH]
Abelson, Anita
Abramson
Aizenbud, L.
Aizenbud, Mosha
Aizenstein, Berko
Aizikovich, Etel (with 2 children)
Alperovich, Jehuda
Binchkovski, Mirjam
Brauer or Brown, Fania
Cemachovitz, Itzchak
Chai, Bela
Chai, Feiga Vatnik
Chai, Shalom
Chajetovski, Benjamin
Chitovski, Benjamin
Cindl, Berl
Cindl, Chaim
Cindlesher
Dembo, Kasriel

Dembo, Lina (with 2 children)
Eisenshtein, Berko
Fanelok, Wip
Gurvich, Chaike
Icikson, Chaja
Icikson, Shava Levit (with 3 children)
Ilinevich, Nechemia
Joffe, Malka (with children Shmule-Mina)
Kac, Chomer Katia
Kur, M. (with family)
Lampert, Chana
Levian, G.
Levin, A. Ch.
Levin, Meier Herz
Leviniene, Sara Merl
Levit, Faive
Levitas, Elijahu
Lison, Abram
Madel, Leib
Malamed, Itzik
Meerovitz, Liuba
Melamed, Itzchak
Melamed, Sara
Milner, Eliezer
Palejes, Jona
Palojas, Dvora
Palojas, Mirjam
Platovski, Benjamin
Prudinski, Chaja
Rapoport, Meisej (with family)
Rikles, Icik Melamed
Rikles, Sara (with 4 children)
Rikles, Shmuel
Rozenfeld, Moshe Leib
Rozin, Moscha
Rurnicki, L.
Shein, Jańkielis
Shein, Ronia
Sher, Chaim
Sher, Ita Leja
Shulmanas, Abramas
Shulmans, Sonia (with 3 children)
Solomeschch, Aizik
Solomeschch, Roza (with 2 children)
Suraski, A.
Suraski, M
Urelovich, Ch.
Vainer, Reveka
Vainer, Shewel
Vais, Moisej
Veksler, Chanoch
Veksler, Jocheved
Vinokler, Izchak
Wainer, Rebeka Shewel (and family)
Zalcman, Leib
Zuk, Paul Asef (with child Avram)
Zuk, Paul Asia

PIVISKIS [PILVISHOK]
Markson, Chana
Markson, Freidl
Markson, J.M.
Markson, Judel
Shimberg
Uspitz, B.
Uspitz, Leib
Uspitz, M.
Uspitz, Zile

PLUNGE [PLUNGIAN]
Olschvang, Chana
Olschvang, Leon
Olschvang, Shimon
Rolnik, Boris
Rolnik, Rivka (with children)
Shloma, Miriam

RADVILISKIS [RADVILISHOK]
Fain, Aron
Fain, Lazar
Fain, Shoshana
Maizel, Dr.

RAKISKIS [RAKISHOK]
Abel, Mosche Izchak
Fein, Gina
Kuras, G.J.
Kurs, Haonoch
Rotstein, Aron Sh.
Ruch, Jerachmiel
Shomer, Leja (Lea)

RASEINIAI [RASIN]
Aif, Moisejus
Chvedan, Chana
Chvedan, Hirsh
Chvedan, Motel Ber
Chvidan, Gola (with 2 children)
Kaplan, Osia
Levi, Zlota
Leviniene, Raja
Nisanelis, Aleksander
Perlov, Malka
Perlov, Roza
Posel, Abraham
Posel, Eliezer
Ratman, Cile
Ratman, Mishel Zeliovitz
Sandler, Ch. Z.
Zef, Chana Ickovna (Kraziai-Raseiniu)
Zif, Batia (with children Nomi and Izchak)
Zif, Josef
Zif, Roza (with child Aviva)

SALANTAI [SALANT]
Abelman, Jehuda
Bunis, Hercel
Jaffe, Jechiel
Joffe, M.
Joffe, Mordechai
Levy, Frida
Minster, Chone
Plotnik, Mina
Zinger, Mosche

SEDAI [SIAD]
Tegeraite, Chaja

SIAULIAI [SHAVLI]
Abramson, Klein Genia
Averbuch, Malka
Berlin, Nechama

Broide, V.M.
Disanskaja, Mirjam
Dushansky, J.H.
Erlich, Aizik
Ferkin, Chava
Ferkin, Hirsh
Gac
Gordon, Batia
Gordon, David
Gordon, Mania (with child)
Gordon, Saul
Gurwichas, S.
Jaloveckaja, R. (with 3 children)
Kac, Arie Mosche
Leizerovitz, Jakov
Lifshitz, Gerson (with 2 children)
Lipkin, Hinde
Lipkin, Jehoschua
Lipkin, Lipman
Lipkin, Nechama
Lipkin, Sheine (with children Dvora-Leja)
Lipman, Lipkin
Malina, Raissa Evsejevna (with child Rivka)
Malkin, Jechiel
Melcer, Girsh
Perkin, Svi (and family (Schauli))
Perz, Faivush
Rauz
Reznik, Joseph
Reznik, Sonia
Shapiro, Ester
Sheriene
Shilianski, Shmule
Shimsher, Mirjam
Shlapoberski, Benjamin
Shmit
Shpai
Shufman
Silberman, Plia (with 2 children)
Silianski, Aron
Siliianski, Fania (with child)
Somer, Shmule
Volper, J.
Volpert, J.
Volpert, Judel
Wolpe, Ella (with 3 children)
Zalmanovitz, Motel
Zalmanovitz, Perla
Zilberman, Nachum
Zinger, Mosche (Salantai)
Ziskind, Ella
Ziv, Kopel
Zundelevich, Batie
Zundelevitz, V.

SIMNE [SIMNA]
Freid, Chaim
Shimanskaite, Chaya (with child)
Shimanskaite, Chiena
Shimanski, Shlomo
Simanski, Chaim

SIRVINTAI [SHIRVINT]
Mirkin, Roza (with son Chirschka)

SKAPISKIS [SKOPISHUK]
Baronaite, Ida
Baronaite, Sara

SKUEDAS [SHKUD]
Aizen, Leizer
Aizen, Leja
Aizen, Liuba
Hovsha, Natalia (son of Rabbi - 2 children)
Mirkis, Chaja (with family)
Terushkin, Basia

SUBECIUS [SUBOTSH]
Borvain, RAchel

TAURAGE [TAVRIG]
Aronson, Dr.
Bas, Eta
Epel, Eta Davidovnz
Feinberg, Izchak
Feinberg, Ueisach
Fridman, Mendel
Palavin, Cilia

TELSHIAI [TELZ]
Vainer, Batia (with 2 children)
Vainer, Shmule
Yoselevich, R.

TRASKUNAI [TRASHKUN]
Krasovski, Rivka
Krasovski, Sonia
Vaskobinik

TRYSKIAI [TRISHIK]
Segal, David
Segal, Dora Leibovna
Segal, Zelda

UKMERGE [VILKOMIR]
Abelson, M.
Bukanc
Draznin, Jakov
Grac, Mrs. (with children)
Janovski, Fanie
Koltun, Ida
Koltun, Olio (with child 17 years)
Levin, Mrs. (wife of Shmerl Levin, with child)
Minlevski, Mrs. (with children)
Oguz, Leja
Oguz, Meier
Oguz, Osnat
Palec
Shapiro, Lili Lvovnz
Shapiro, Liova
Shapiro, Rachel (with son Aba)
Shochat, Sheina Leibovna (with child)
Tobias, Jehudith
Vaisbraut, Riva
Zak, Mariasha

UTENA [UTIAN]
Goldfain, Efraim
Goldfain, Izchak
Jak, Sander

Kac, Israel
Koc, Benjamin
Koc, Leib
Koc, Mosche
Lieberman, David
Lifsic, David
Shapiro, Aba
Shapiro, Volf

VARENAI [VARENA]
Ershanskij, D.

VILKAVISKIS [VILKOVISHK]
Baronaite, Roza
Kovarski, Meri
Lang, Frida
Ribovski, Tauba
Ribovskij, Abraham
Silber, Dr. B.

VILKIJA [VILKI]
Tamsche, S.L.
Tamse, David
Tamse, Ita
Tamse, Judit
Tamshe, Shneier

VIRBALIS [VIRBALN]
Fistanecki, Jehuda
Miler, Leja

VISTINEC [VISHTINITZ]
Abelevicius, Daniel Chaimovitz
Abelovicius, Aba

WIKOMIR [VILKOMIR]
Shapiro, Rachil (Wilkom and children)

ZAGARE [ZHAGER]
Kurland, Fania (with child Margalita, 1 year old)
Lisus, Dveira
Lisus, Libua

ZARASIAI [EZHERENI-ZARASAI]
Grinman, Fane
Grinman, Josef

ZIEZMARIAI [ZHEZMIR]
Jankelevitz, Liuba

ZYDYKIAI [ZHIDIK]
Kurs, Leibe
Lurie, Shlimo

SOME JEWISH SURVIVORS IN LITHUANIA REGISTERED WITH THE JEWISH ANTI-FASCIST COMMITTEE IN MOSCOW SUBMITTED TO THE WORLD JEWISH CONGRESS*

Ableski, Moishe
Abramovitch, Isaac
Abramovitch, Moishe
Abramson, Gita
Agres, Motl Sonja

Akabas, Joseph
Akabas-Joffe, Mira
Akhber, Moishe
Aleksander, Mordcha
Aronovitch, Eta

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* This list was published in the March 1945 edition of "Lithuanian Jew." (342 of these names had previously been published by the American Federation for Lithuanian Jews.)

Aronovitch, Hersh
Aronowskaja, Aprianskajaa
Aronowski, Mojsej
Aronstein, Abram
Aronstein, Joselevitch
Bak, Chene
Bak, Girshe
Bak, Leizer
Bak, Roche
Bak, Ruvim
Bank, Abe
Barkovsky, Chone
Baron, Dina
Bartikowskaja, Riva
Benyakonskaya, Ida
Ber, Kadman
Berkman, Sophia
Berlovitch, Kalman
Berman, Jelena
Berman, Lena
Berman, Rachil
Berman, Rachil
Berman, Rachmil
Berman, Rachmil
Berman-Human, Nuta
Bernstein, Isabella
Bernstein, Manya
Bershtanski, Herman Rochel
Berstein, Clara
Berstein, Ilia
Birger, Daniel
Birger, Fraida
Birger, Gilel
Birger-Tarshia, Rosa
Birman, Abe Hirsch
Blazberg, Abe
Bleiman, Tsodik
Blokh, Rive
Blokh, Simon
Blokh-Bem, Sonya
Blomberg, Aron
Bloom, Ruvim
Bloomberg, Chaya
Bloomberg, Hochim
Bluementhal, Rachil
Brick, Hirsh
Brodas, Mendl
Broer, Shema
Broido-Gurvitch, Fruma
Bruker, Motl
Brunstein, Nese
Brustein, Chaim
Bunimovitch, Berl
Burak, Anna
Burstein, Yakov
Chaporskaya, Menucha
Cherniavski, Chaim
Dalfon, David
Davidovitch, Meyer Rachil
Davidovitch, Shelma
Deitch, Mendl
Ditlin, Israel
Dranes, Yankel
Dwogowskaya, Riva Misha
Eichman, Benjamin
Eisenstat, Michel
Eisenstat, Sonya
Eisenstat, Yelena
Eley, Meer
Elin-Korman, Dvoire
Elkon, Abram
Elkon, Rachil
Elperin, Vera
Endlin, Masha
Endlin, Necheme
Epstein, Liuba
Farber, Tanya
Feder, Ester
Fein, Johanan
Feinberg, Dovid
Feinberg, Fani
Feinzilber-Miltz, Yeva
Feldberg, Shmuel
Feldberg, Toibe
Fin, Boris
Finkelbrand, Broche
Finkelbrand, Manya
Finkelbrand, Sarah
Freizinger, Leib
Finkelstein, Lilya
Finkelstein, Mina
Finkelstein, Simon
Fisher, Sasha
Fler, Akiva
Fler, Basya
Fler, Leah
Frenkel, Tsipoira, Lucia
Friedman, Benjamin
Friedman, Ester
Frok, Bella
Funk, Anna
Funk, Manya
Funk, Sheine
Gafanovitch, Aron
Galant, Lilya
Gantsveikh, Abram
Gapanovich, Abram
Garber, Roza
Garber, Wolf
Gavler, Hosin
Gavronskaya, Riva
Geler, Henach
Gelman, Chava
Genelin, Bela
Gerber, Dora
Gerber, Simon
Gerber, Yetta Ida
German, Martot
Gertner, Echeved
Gertner, Yosel
Giles, Israel
Gilman, Moishe
Gilman, Sheeine
Gilman, Sheina
Glashak, Ch.
Glaz, Rivka
Gokhman, Moishe
Goldber, Berl
Goldberg, Anna
Goldberg, Boris
Goldberg, Leizer
Goldman, Israel
Goldshmid, Faiviah
Goldshmid, Golda
Goldshmid, Sheva
Goldstein, Ester
Goldstein, Riva
Goldstein, Shloima

Golub, Abram
Gordon, Abram
Gordon, Chaim
Gordon, Sulamif
Gorpain, Aron
Grahkan, Leah
Grishkan, Israel
Grossman, Zalman
Gurvitch, Bela
Gurvitch, Eta
Haidefish, Dovid
Haidefish, Frida
Haidefish, Yetta
Halperin, Leizer
Hazan, Rosa, Lina
Helfer, Sarah
Hell, Chaya
Helson, Yakov
Hemelitsky, Izik
Hempel, Ben-Zion
Hempel, Emma
Hermaniskaja, Frida
Hershanovitch, Boruch
Hershovitch, Rachmiel
Hershowitch, Riva
Hertz, Israel
Hildin, Zial
Hink, Kama, Frenkel
Hirschel, Frantz Mary
Hodos, Rachil
Hofman, Rosa, Rachil, Avshalom
Holok, Shejna
Ibed, Celia
Indursky
Ingena, Shmuel
Ipp, Israel
Jarmoski, Zisel, Sholem, Masha
Jasvonskaja, Olja
Jed, Chaim, Motel
Jelokolud, Liuba
Jilin, David
Jilin, Leah
Jilin, Moishe
Jilin, Shifra
Joffe, Base
Joffe, Chaim
Joffe, Chane
Joffe, Lida
Joffe, Sali
Joffe, Simon
Joffe, Teve
Joffe, Udes
Joffe, Yakub
Joffe, Yankl
Joffe-Sandler, Braine
Joselevitch, Chaya
Joselevitch, David
Joselevitch, Peisach, Simon
Joselovitch, Chana
Josin, Ely
Josin-Maltsker, Roche
Kagan, Abram
Kagan, Abram
Kagan, Mariasha
Kagan, Mira
Kagan, Tzipa, Berl
Kagansky, Boris
Kaltun, Rachmil
Kalvaia, Chaim
Kalvaria, Mendl
Kalvaria, Rochil
Kalvaria, Simon
Kantor, Shmuel
Kapelushnik, Mates Dora
Kaplan, Leah
Kaplan, Simon
Kaplan, Wholem
Kaplitsky, Peisach
Karmovskaya, Rut
Karmovsky, Alfred
Karmovsky, Moroche
Karnovsky, Moishe
Karpus, Bena
Kasinov, Benjamin
Kaskov, Meyer
Katsenelenbogen, Henach
Katz, Chaim
Katz, Keile
Katz, Shmuel
Katz-Vuzan, Peshe
Katzsonow, Alexander, Sonja, Boris, Janja, Jankel
Kaz, Lazar
Kazarson, Victor
Khait, Pesya
Khasman, Chaski
Khazanovitch, Dina
Khazanovitch, Shloima
Khotser, Rebecca
Klehanskaya, Tatyana
Klig, Abram
Kligman, Shapse
Klugman, Shapse, Moishe
Klyachko, Peretz
Koenigsberg, Hannah
Kolesnik, Riva
Kop, Moishe
Kopelman, Dhitri
Kopelman, Gidome
Kopelvansky, Idel
Korb, Ruvim
Koretinskaja, Ester
Kovel, Hirsh
Kovel, Shmil
Kovel, Yosl
Krakinovsky, Moishe
Kravchuk, Masha
Kriger, Leon
Krink, Chaim, Charun
Krohik, Sarah
Krupnik, Kalman
Kuropatkin, Motl
Kushner, Faivel
Kushnerjhitski, Paveel, Frida
Kutzben, Benjamin
Kverskaya, Rachil
Kversky, Israel
Kweskin, Chaim, Miriam
Landansky (child)
Landau, Solomon, Mariana, Hildegard
Landler, Ester
Landman-Langleben, Anna
Lantsman, Sonya
Laskov, Kies-Chaskel
Lavitas, David
Leibovitch, Chaim
Leibovitch, Chaya

Leiserovitch, Solomon
Lemajekaya, Miriam
Lentsman, Chaim
Lerner, Asne
Lev, Leib
Levin, Anita
Levin, David
Levin, Hirsh
Levin, Isaac
Levin, Katva
Levin, Rafel, Zina
Levin, Roza
Levin, Sarah
Levinsky, Chaone
Levinson, Ilia
Levit, Idell
Levit, Jurborskaya, Taibe
Levitan, (Dr. Levitan's child)
Levitan, Jetta
Levitan, Manya
Levitan, Ruvim
Levstein, Aviva
Levstein, Henya
Lewin, Ben-Zion
Lewin, Iser, Gita
Lezman, Yakov
Libovitch, Leizer
Libovitch, Manyan
Lifshitz, Mendel
Lifshitz, Mira
Lifshitz, Roda
Lifshitz, Shmerl
Lipman, Chaim
Lipman, Leah
Lipshitz, Idel
Lomiansky, Mitzi
Lomyanski, Moishe
Ludwinovskaya, Anna
Maizela, Moishe (Maigelis)
Malkin, Yakub
Mamulis, Eliash
Mankovitch, Gilel
Mariner, Gilel
Markovskaya, Chaya
Markovsky, David
Markushavntch-Kisin, Michle
Matz, Dvoira
Mayerovitch, Shl.
Melikowsky, Hirsh
Meltzer, Salman
Merechinsky, Ruvim
Meyerovitch, Yosl
Michelson, Bronya
Michelson, Dvoira
Michelson, Oscer
Michelson, Simche
Mikhles, Motl
Mikhlis, Israel, Doba, Eiselia, Moshe
Mikhnatskaya, Masha
Mikhnatsky, Hirsh
Miknatskaya, Frida
Milikhowsky, Mordechaj
Miller, Benjamin
Milstein, Echiel
Mirvis, Mina
Mishtonsky, Samuel
Mitkovskaya, Judita
Mitlovsky, Saro
Movshovitch, Sholem
Muller, Aron
Negenvitsky, Yakov
Neiman, Zisl
Neimark, Aron
Neimark, Manya
Neimark, Mary
Neimark, Philip, Gusja, Julis
Nemitsin, Fina
Novakovitch, Lira
Obiski, Henech
Obolnik-Kovalskaya, Roza
Ogus, Sima
Okunetsky, Faivish
Okunetzkaya, Liba
Olitskaya, Leah
Osher, Noach, Skejna
Oshinskaya-Kruk, Anna
Oshinsky, Grigory
Oshri, Ephroim
Pats, Julia
Penkinsky, Berl
Per, Amos
Per, Jozen
Per, Yakov
Per-Blat, Golda
Peres, Sholem, Liba
Perkul, Solomon
Perkul, Taibe
Pers, Shula
Peser, Leizer
Pogir, Lida
Pogir, Motel
Pomerants, Lucia
Port, Leah
Portnoi, Nikolai
Portnov, Jakob, Emma
Potchtivisk, Henach
Rabinovitch, Dvoira
Rabinovitch, Tanya
Rabinovitch, Yakov
Raikhes, Roche
Raikhes, Udit
Rapeeika, Leib, Abram
Rash, Fanya
Rejbolovsky, Lee
Rezer, Felya
Rezman, Culamia
Reznik, Berta
Reznik, Chasya
Reznik, Sheina
Ribatzki, Israel, Doba, Chana
Ribin, Sarah
Rokhman, Unya
Rokhman, Yelena
Rosenblatt, Anna
Rosenzaft, Hirsh
Rosenzweig, Rachel
Rozenhaft, Hirsh
Rozovskaya, Manya
Rubin, David
Rubin, Ruvim
Rubina, Ester
Rudnik
Sakhmansky, Alexander
Salansky, Moishe
Salansky, Nochim
Salitan, Zalman
Salskaya, Ida

Sandler, Ester
Schneyder, Benjamin
Schneyder, Mera
Schwartz, Yankl
Segal, Chaim
Segal, Isaac
Segal, Sarah
Segal, Zlate
Shames, Isaac
Shames, Simon
Shames-Feinzilber, Leah
Shapir, Lida
Shapiro, Abram
Shapiro, David
Shapiro, Liza
Shapiro, Tamara
Shapiro, Yosl
Shaps, Markus
Shaps, Nisanel
Shaps, Shulamis
Shaps, Sophia
Shatil, Ida
Shefer, Idel
Sheinyak, Rachmiel
Shemson, Perl
Shemyavitch, Michel
Shenker, Tevel
Sher, Masha
Sheres, Idel
Shershinevsky, Motl
Shevts, Ester
Shevts, Miriam
Shevts, Yente
Shifranski, Naum
Shimansky, Rachmiel
Shkolnik, Yakov
Shmigel, Leibe
Shmukler, Zalman
Shneyder, Dalman
Shneyder, Golda
Shofman, Andrei
Showmacher, Miriam
Shtern, Khone
Shulgasser, Bernard, Pauline Adasse
Shulgasser, Lev
Shulkiner, Chaim
Shuster, Abram
Shuster, Chana
Shuster, Joseph
Silberman, Ephroim, Lena
Silberstein, Meier
Sislav, Yenta
Skovansky, Eliash
Sler, Sarah
Slutsky, Isaac
Snelis, Aron
Sobotsky, Bronya
Soifer, Gilel
Soifer, Grisha
Sokher, Berta
Solsky, Chanki
Solsky, Zavel
Srednitsky, Teve
Steinbach, Wolf
Steinberg, Chaskel
Stender-Per, Roza
Strashun, Frida
Strem, Margarita
Suvalskaya, Sheina
Taktorowski, Tewe
Taub, Chaya
Todorovitch, Noemi
Tsipkin, Abram
Tsipkin, Leizer
Tsipkina, Eta
Tsipkina, Sora
Tzerkerman, Mardche
Ushpitz, Chana
Vaka, Sonya
Varshavsky, Chaim
Verbovski, Jankel, Pessia
Videlewskaja, Chana
Vidutsinskaya-Asinovskaya, Braine
Vidutskaya, Liba
Vidutskaya, Miriam
Vidutskinsky, Isaac
Vidzer, David
Vin-Zingman
Vink, Miron
Visgardsky, Yavnelia, Gita
Vishin, Boris
Visliktsky, Eliash
Vislitsky, Eliash
Volpe, Chaim
Volpe, Chaya
Volpe, Simon
Vonkul, Mina
Vuker, Chone
Vuker, Reine
Wargaftig, Rivim
Waserson, Tamara
Weiner, Abram
Yablon, Manya
Yashinskaya-Feivelson, Sima
Yasman, Hadasa
Yasvoin, Benjamin
Zaider, Rocha
Zakroisky, Nison
Zeldovitch, Jankel
Zhelesnik, Dovid
Zilber, Stas
Zilberman, Shloima
Zilbon, Sonya
Zimon, Isaac
Zimon, Roza
Ziv, Ephraim
Zundelevitch, Shimon
Zundelevitch, Vera

VILNO [VILNA]

Abramovich, Apt Rivka
Abramovich, Dina
Alkenitzkaya, Anna
Alpervich, Dina
Analik, Liba
Anilovich-Bernstein, Nechama
Aronovich, Keilya
Bar, Sore
Barit, Sholem
Baron, Hirshl
Baron, Shloime
Berent, Chaim
Berliand, Shmuel
Blazer, Abram
Bliakher, Benjamin
Bliakher, Yakov
Bluementhal-Epstein

Blumenthal-Peregal Dora
Bobrovskaya, Genya
Borovik, Lena
Bosak, Chaim Menachem
Botvinnik, Jenya
Brand, Akiva
Brenaizen, Chatskel
Burgin, Echiel
Danilovskaya, Rudner, Sonya
Diminstein, Faiga
Dindes, Nosn
Domaashevitsky, Moishe
Doveltov, Doba
Drutz, Nosn
Eife, Echezkal
Eisenfeld, Chaya
Engar, Dovid
Engelstern, Leizer
Epstein, Alik
Epstein, Betya
Epstein, Riva
Fein, Binomin
Fein, Fraide
Fein, Lilya
Feingenberg, Meite
Feingenberg, Moishe Dr.
Feingenberg, Slava
Feldheim, Rochel
Feldman, Fanya
Fuks, Mary
Fuksman, Yosel
Garbel, Solomon
Garman, Pesha
Gdut, Ber Meilach
Geller, Sheindel
Gelmer, Aron
Gilinska, Aya-Belskaya, Sore
Gilinsky, Leib
Gitman, Miriam
Gitman, Sima
Glazman, Aron
Glazman, Celia
Glazman, Dora
Glazman, Isaac
Glazman, Yakov
Gleizer, Leib
Goldberg, Neguda
Goldstein, Wolf
Gontovnik, Shoul
Gorbotskaya, Avidan, Malka
Greenstein, Miron
Greenstein, Roza
Grenadir, Brocha
Groidans, Beila
Gruntwagen, Chaya
Gruntwagen, Chaya
Gurland, Chaya-Eta
Gurland, Zisel
Gurvich, Abram
Gurvich, Berta
Gurvich, Eshae
Gurvich-Peretz, Isroel
Gustman, Isroel Rabbi
Halperin, Abram
Halperin, Moishe
Halperina, Polya
Heifetz, Mirasha
Heifetz, Shloima
Heifetz, Yenya
Herovskaya, Etl
Hershstein-Rabinovich, Nina
Jerusalemisky, Josl
Joffe, Rochel
Joffe, Sore
Joffe, Yakov
Joffe-Belskaya, Rivka
Kabachnik, Zorach
Kagan, Peisach
Kalinovich-Rashanskaya, Sora
Kampaz, Basya
Kantorovich, Efim
Kaplan-Zilberkweit, Vera
Karchmer, Yakov
Karpinkes, Rebecca
Katz, Abe
Katz, Abram
Katz, Betya
Katz, Sonia
Khaikbes, Shaye
Khaiker, Riva
Khait, Zive
Khait-Milchiker, Liuba
Khelem-Goldberg, Masha
Khmelevsky, Meyer
Khvales, Sonia
Kleinberg, Nechama
Kleinstein, Esther
Klorin-Ezerskaya, Posya
Koifman, Moishe
Kokin, Abram
Komraz, Basya
Kopanskaya, Raisa
Kopanskaya, Sheina
Kort, Volk
Kovarshaya, Ida
Kovarskaya, Galia
Kovenskaya, Slava
Kovner, Abe
KoZel, Sholem
Krakovsky, Telia
Kranik-Korsbelnik, Masha
Kravetskaya, Risya
Kremerman, Echeski
Krengel, Sore
Krezberg, Chaya Emma
Kropchevsky, Benzion
Kucher, Sonia
Kukliansky, Shoul
Kulbis, Sonia
Kulbis, Volodya
Kurgan, Zalman
Lam, Lyaya
Lam, Wolf
Lam, Yasha
Lazdunskaya, Raizl
Lev, Zalman
Levin, Efraim, Leib
Lidovsky, Chonon
Lipengal, Machoel
Lurie, Leib
Makovsky, Berl
Milikovsky, Gedale
Milikovsky, Hirsh
Mizeretz, Peisach
Mostovich, Ishok
Muller, Gita
Muller, Isaac
Muller, Toiba

Natanzon, Chaim
Noz, Sholem
Ostrinsky, Noech
Persky, Chaim
Pol, Ischok
Presma, Sore
Pupko, Chana
Rabinovich, Frieda
Rabinovich, Gavrid
Rabinovich-Banchevskaya, Gita
Radzelya, Jocha
Rudnik, Tamara
Rutman, Dovid
Salit, Dora
Sarakhan, Peisach
Segal, Anna
Shafer-Shmukler, Ester
Shafir, Ester
Shapiro, Mulya
Sheinker, Sora
Shelkhter, Chvalya
Shemyavich, Moisha
Sher, Anna
Sher, Ira
Sheres, Teve
Shimel, Shmuel
Shklovskaya-Greenstein, Roza
Shklovsky, Miron
Shliamper, Golda
Shneider, Grisha
Shovendanz, Abram
Shufyan-Levin, Felya
Simanovich-Torf, Sora
Sluzberg, Zev
Solinskaya, Krasner, Bluma
Soltz, Moisha
Sonushevskaya, Paulina
Stein, Chaim
Stein, Jakov
Svirskaya, Mina
Svirsky, Elya
Tarkutzin, Hirsh
Teitlboim, Genya
Telerant, Emma
Telerant, Hirsh
Teper, Zalman
Treger, Zelda
Trotsky, Shmuel
Waiman, Eruchim
Weiner, Miriam
Weinstein, Toiba
Weisman, Sener
Widutzinskaya, Ester
Wilbinder, Motl
Wilkomir, Isroel
Wniker, Shimon
Wolfovskaya, Chaya
Wolfzon, Yelena
Yablonsky, Eshae
Yablonsky, Ioel
Yambro, Ester
Yanilovich-Kravchinskaya, Rivka
Yashuner, Sloime
Zablotzkaya, Eva
Zagorskaya, Gita
Zalkind, Tamara
Zaremba, Yakov
Zarembak, Yakov
Zeidel, Motel
Zelikman, Isroel son
Zelikman-Aronovskaya, Chana
Zelitzkaya, Adelia
Zelmanovich, Faivl
Ziris, Leah
Ziris, Michle
Ziskovich, Elya
Zretzkaya, Chana
Zukerman, Abram
Zukerman-Wersatskaya, Shifra

ALITUS [ALYTA]
Feldman, Fishl
Goldberg-Marshak, Dina

AKUNYAN [AKMIAN]
Bunes-Grossman, Dina

ANIKSHT
Katzev, Hershn
Kupitzky, Chaim

AISHISHEK [EISHISHOK]
Konuchovsky, Mariam
Levin, Leib
Urkyansky, Itze-Mendl

KAUNAS [KOVNO]
Desler, Binstein
Epstein, Gitle
Gonanskaya, Rebecca
Levin, Golda
Naerman, Simcha
Shimelishsky, Yosl
Sukenik, Pnina

KEIDANY [KEIDAN]
Bubilsky, David
Gefen, Chana
Glazer, Meyer (Kelm)

KRAKINOVO [KRAKINOVA]
Faifert, Shmuel

KUPISHKY [KUPISHOK]
Toker-Kaplan, Polya

NEMENCHIN
Deich, Berl
Deich, Sholem
Deich, Sora
Glyk, Isya
Kagan, Rochl
Khakim, Dovid
Leifer, Rivka
Nidzon, Yokl
Nmenchinskaya, Nechama
Pogorelsky, Mates
Prujan, Chonon
Prujan, Michoel
Snipilsky, Abram

OSHMYANI
Baron, Ida
Glezer, Chava
Shapiro, Tomor

PILVISHKY [PILVISHOK]
Ushpitz, Abram

PONEVEZ [PONEVEZH]
Palees-Gordon, Liuba

SHADOVO [SHADUVA]
Gradnik, Boruch
Gradnik, Chana

SHAULAI [SHAVLI]
Amaler, Sheine, Base
Amaler, Shmuel
Amsler, Chaya
Auerbuch, Malke
Fur-Kaplan
Goldberg, Yakov Dr.
Green-Hirsh, Feiga
Ilinskaya, Khazan, Chaya
Ilinskaya, Leah
Jerushalmi
Jilinskaya, Leah-Chaya
Joffe, Ester
Joffe, Moishe
Joffe, Rut
Jokheles, Fanya
Kaplan, Leib
Lurie, Gita
Palavin, Leah (with husband & daughter)
Peneusova, Ema (children Max & Liba)
Rod, Joseph
Rod-Greenberg, Raizl
Sheskin, Ushpitz
Shtein, Eta
Yashunskaya, Mirra
Zaltzberg, Shulamis
Zeidl, Faiviz
Zinger, Celia

SMARGON [SAMARGON]
Danishevsky, Mayer
Khodosh, Legat, Feiga
Polevsky, Shimon
Weiner, Mariam
Zeltzer, Nahman

SUVALKI
Kravchinsky, Lazar

ENZYANI [SVENTZION]
Daikhes, Leah
Khajzevskaya-Motzkin, Sonya
Parus, Chaya

UTYANI [UTIAN]
Kram, Moishe

VILKOMIR
Blumberg, Pinchas
Shurnavsky, Yakov

VILKOVISHKI
Bidlovskaya, Zipa & husband
Domashevitzky, Moishe
Memlovskaya, Baysa
Weber, Rasha
Weber, Sheina
Weber, Shipoire

WISHTINETZ [VISHTINITZ]
Markovskay-Aksnyanskaya, Chaya
Markovsky, Dovid

ZARASAI [EZHERENI-ZARASAI]
Lintup, Doiv

SURVIVORS IN LITHUANIA TO WHOM PACKAGES WERE FORWARDED BY THE AMERICAN FEDERATION FOR LITHUANIAN JEWS IN 1945*

KAUNAS [KOVNO]
Abramovicius, Dr. Jacob
Alexander, Max
Blumbergaite, Ester Chein

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* The list was published in the March 1945 edition of "Lithuanian Jew."

Bramson, Gita
Brandvain, Rufa
Brikas, Girsas
Bunim
Burbubsky
Bursteinas, Yokubas
Deitsh, S.
Factorofsky, Teve
Fain, Itchak or Mirjam
Feldstein, Ada
Flieriene, Basia
Frumkiniene, Dr. E.
Gavronskyte, R.
Girsavicius, Marek
Goldbergiene, FrumaGontovnik, Rachel Strunovskaya (21)
Gordon, Chaim
Grodbinsky, Leah
Gurviciene, Dr. Fruma Braude
Intriligator, Boris
Joffui, Teveliui
Kaganas, Berelis
Kapelesnik
Lernerniene, A.
Lunciene, Z.
Makauskaite
Meerovich, Liba
Osri, Efraim
Perk, Kalman
Preiskelio
Rabinovicius, Y.
Ribinaite, Sara
Rochmaniene, Hanna
Rosenzweigaite, R.
Rubinas, Davidas
Segalovsky-Shapiro
Shaps
Slezbergiene, Rachama

VILNIUS [VILNA]
Abramovic, Dina
Berkmanas, Efraim
Blumental, Zena
Hofmanaite, Rachil Froimchik
Kaplan, Vera
Kleinstein, Esther
Kovarski, Dr. Goraci Osipovic
Lazar, Chaim
Levin, Boris
Marmut, Basia
Palesky
Pruzan, M.
Rozin, S.
Stein, Chaim

VIEVIS [VEVIYA]
Atlasaite, Biruate
Paulauskiene, Tekla

ALYTAUS [ALYTA] (Apskr)
Gordoniu, Joselui

GLUBOKOJE
Gitelzon, Benjamin

PANEVEZYS [PONEVEZ]
Reznicki, Basia
Seskin, Dr. Jacob
Sneider, L.

BIRZAI [BIRZH]
Shushyte, Yadvyga

PERSONS IN LITHUANIA WHO WERE SENT MONEY IN 1945*

KAUNAS [KOVNO]
Abramovicius, Dr. Jacobas
Abramsoniene, Rosalia
Aleskovinie, Ann or son Chaim
Alexander, Abraham [Kosher restaurant]
Arnovicius, Aronas
Baikoviciene, Mina, or son Zalman
Balosher, Aba
Barkin, Minna, Meeroviante or husband Michel
Bernsteinas, Moza, or wife Marija
Bernsteinas, Vita
Bieliackinas, Simonas

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* The list appeared in the March 1945 edition of "Lithuanian Jew."

Blochienie, Chane Basie
Buganas, Itzik or Abramas
Burichson, Sarah Leah
Chaimsonas, Moze
Chajetovicius, Israelis
Corfas, Ruvim, wife Fania Donas, Chaimas, or wife Cipe
Dworeckis, Isaac
Elkes, Dr. Elchanon
Elkes, Mari
Fainas, Zelmanas, or mother
Faivusiene, Mara, or mother
Feldsteinas, Dr. Cemachas
Finkelsteeiniene, Dr. Paya
Fischer, Meyer, or Chaya-Zipe
Friedland, Nison or Liza
Garfunkeliene, Liza
Gefenas, Jeikas
Gerskoviciene, Nadyda Abramsonaite
Gersteinas, Dr. Leonas
Girsavicisu, Dr. Agr. Zalman, or wife Eva
Glikmanas, Ruvimas, or Dora
Goldbergas, L.
Grodzinski, Leah (Rabbi Grodzinsky's daughter)
Grodzinskis, Rabbi Abrams
Heimaniene, Berta or Abrasha
Hirschbergiene, Fanny Dagmay
Ippas, Dr. Isaakas
Jatkunski, Motel
Jatkunski, Sonia
Kaganmaniene, Feige
Kaghan, Moses or Alexander
Kanas, Beras, or wife Chana
Kaplan, Eugen
Kaplan, Leo
Katz, Chazkel or Tauba
Kisenisky, Girsas or wife Dobre Lesha
Kucesvski, Hertz or Baila
Lazersonas, Diktoras Vlados
Levin, Rafael
Levitanas, Nachumas
Lieliacginas, Simonas (Advokatas)
Lippman, Chaim Meir
Macas, Berelis
Marcus, Samuel or Chaim
Maskancas, Itzik or daughter Esther
Matis, Dr. Elias
Matis, Dr. Moisei
Mincas, Pinchas, or wife Civuja
Mitkowskis, Yankel
Nadel, David or Nisen
Oguzas, Moze, or wife
Olkenitzki, Samuel or Chaim Marcus or Eliyohu
Olkonitzky, Mesha or Judith
Pakelniskis, Rabbi Yankel or Rone
Percikavicius, Doktoras Aronas or wife
Pollackas, Moshe or Feiga
Poretzki, David or Leah
Rabinavicius, Moisejus
Rabinoviciene, Sofia
Rabinovicius, Dr. Efim
Rabinovicius, Dr. Efraim or wife Sofia
Rabinovitzcius, Izia Sulamit
Salamonas, Deuelis, or wife Anna
Sapiro, Gutman
Schochat, Hana
Schulman, Mrs.
Schwartz, Meyer or Mina
Shapiro, Dr. Nachman
Shapiro, Rabbi Ber
Slezbergiene, Rachama
Sonas, Nochumas
Spigelglazas, Leva
Sulmaniene, Chaja Mere
Teresiskinas, Moses or Chana
Versvovskis, Jekel, or daughter Dr. Sonia Versvovskite
Vinikas, Meilachas
Volfas, Rafaelis
Volfas, Sulimas
Volockis, Solomonas, or wife
Williamowsky, Rabbi Jacob Meyer
Yavsicas, Brocha-Jacobas
Yochelson, Vera
Zalkowicius, Aronas
Zisman, Feibel or Blume

VILNIUS [VILNA]
Baruchson, Sophia
Blumovitz, Dr. Adolf or wife Jevgenia
Bomchil, Maria
Brewda, Leah or daughter Zlata, Baranowicze(?)
Burstein, Berta or Helena
Ebin, Boris or wife Amalia
Fialka, Seine, or son Lew
Gerszuni, Yankel or Rochla
Kinkulkiniene, Sonia
Perevozkiene, Rasel
Przedmeiska, Sophie
Rozentalis, Maksim
Salit, Chano

ALYTUS [ALTYA]
Abramowitch, Schimon or Nouma
Sereiskis, Simon

ONUSKIS [ANISHOK]
Prudzonene, Freda

ANYKSCIAI [ANIKSHT]
Kowalskaite, Ester-Laja
Ratner, Shimon or wife Charny

BIRZIAI [BIRZH]
Katz, Pere Reise or Sholom
Katz, Samuel or Leah
Rubin, Chaim Leib

DOTNUVA [DATNUVA]
Kushelevskis, Rabbi Mausas Aronas

GRINKISKIS [GRINKISHOK]
Mecas, Rabinas M.

GRODNO
Yangelevitz, Gisha or Hersh

BOLSZANY [OLSHANY]
Bojarski, Samuel or wife Chasia

JURBARKAS [YURBURG]
Berzanerine, Itel
Peisachson, Liba

KALVERIJA [KALVARIA]
Kaganivicius, S.
Kovalsky, Moses or Dvora

KAISIADORYS [KUSHIDAR]
Feldman, Zelig

KAZLU RUDE [KAZLOVA-RUDA]
Goldoftas, Benjaminas or Joselis
Segals, Mausa or Kazrielis

KEIDAINI [KEIDAN]
Kurlandcick, Simon or Leibel
Yudelson, Moise

KREKENAVA [KRAKINOVA]
Goldman, Sonia
Movsas, Rabinas Binjominas

KUDIRKOS [NAISHTUT-TAVRIG]
Esterzonas, Berel

KURSHENAI [KURSHAN]
Schuster, Eta

MALTAI [MALIAT]
Sochar, Jekel

MARIAMPOLE
Dobzansky, Sloma
Fridman, Max
Goldovtas, Mayeras
Grodmaniene, Tamara or Zalman
Levin, Yankel
Nogin, Myer
Stradansky, Samuel
Veiseiskis, Raphael

MERKINES [MERKINE]
Radauskas, Girsh or Berl

NAUMIESTIS [NAISHTUT-PONEVEZH]
Kacef, Pere

NIEMENCZYN [NIEMENTSHIN]
Geller, Pola

OBELIAI [ABEL]
Beinartiene, Chaja or husband Abramas
Chajetovicius, Ovaiejus or Ita Leja
Solominas, Geselis or Genia

PANEVEZYS [PONEVEZH]
Fishmanas, Abraham or Chane or Leibe Chaim or Talinke
Gelfaniene, Seina Leja
Gurviches, Lipa or Etel
Gurvitchenie, Ethel
Kalmanas, Rabinas Baranas Oseris
Katz, Wolf
Landau, Henrikas
Lichtinas, Uriel or Henna
Reicheliene, Chana or Smuel
Rozanskiene, Gise or Osip

PILVISHKI [PILVISHOK]
Kovenskie, Rafael or Bluma

PRIENAI [PREN]
Pojurborsky, Ethel or Chana

RAKISKIS [RAKISHOK]
Reznikovicius, Chaimas or wife Lisa

ROGUVA [ROGOVA]
Gutman, Monas

SAKIAI [SHAKI]
Gitelman, Blume
Gitelson, Nathan
Goldovtas, Smulka
Vilenciukas

SANCIAI [SHANTZY]
Levitan, Sonia

SATAI
Svarcas, David-Oser

SERIJAI [SERHAI]
Kravchel, Motlah

SIAULIAI [SHAVLI]
Hoffenberg, Pinchos
Reznickiene, Base Grodmanaite
Rozowskis, Dr. Uri
Yankielevic, Nachama

SIDLOVA [SHIDLOVA]
Kloaznikine, Neche

SIMNAS [SIMNA]
Miskucas, Mendel or David
Radauskaite, Dentist Anna

SIRVINTAI [SHIRVINT]
Berman, Freidel or husband Chone
Bermanus, Chonas
Blindman, Moshe or son Isaac
Chiefetzes, Samuel or wife
Grosbordus, Rabbi Abraham or wife
Susteris, Abo or wife
Yok, Avrohom or uncle
Zumanas, Meiris or Gutel

SMARGONIE [SAMARGON]
Laskow, Kios or Fruma-Golde

STAKLISKES [STOKLISHOK]
Pitlukas, Rebeka or David Leib

UKMERGE [VILKOMIR]
Baron, Bune or husband Yudel
Kreer, Basie or husband Berel Gelvani
Pais, Jakob
Segal, Sora or Gerson
Serene, Chaya or husband Zalman

Yore, Mendel

TAURAGE [TAVRIG]
Schrage, Olga or Chana-Rivka

VASKAI [VASHKI]
Galun, Motel

VELIONAI [VILON]
Levinson, Nota
VILAKA [VILKI]
Kagan, Solomon or Olga

VILIAMPOLIAI [SLOBODKA]
Osri, Efraim
Volfas, Paula or Max

YANOVA
Jaffe, Tevya or wife Brina

Novichoviciene, Taibe

YONISKELIS [YANISHKEL]
Dall, Sora or Motel
Krecmer, Leah or Sloma
Turetz, Chana

ZAGARE [ZHAGER]
Gutkinaite, Beile
Susmanovic, Paula
Tcerochesaite, Sara

ZARASEY [EZHERENI-ZARASAI]
Trager, Mary-Rosel or Yosel

ZIZMORIAI [ZHEZMIR]
Grinbergiene, Basja

REMITTANCES THAT WERE CANCELLED*

KAUNAS [KOVNO]
Balosher, Aba
Bernsteinas, Vita
Chaimsonas, Moze
Chajetovicius, Israelis
Corfas, Ruvim or Fania
Dr. Leonas Gersteinas
Elkes, Dr. Elchanan
Faivusiene, Mara
Friedland, Nison or Liza
Garfunkeliene, Liza
Gefenas, Jeikas
Glikmanas, Ruvimas or Dvora
Heimaniene, Abrasha or Berta
Ippas, Dr. Isaakas
Jatkunski, Motel
Kaganmaniene, Feiga
Kaghan, Mosas or Alexander
Kisenisky, Girsas or Dobre Lesha
Laazersonas, Dr. Vlado
Lippman, Chaim Meir
Marcus, Samuel or Chaim
Matis, Dr. Moisei
Mincas, Pinchas or Civuja
Pollackas, Moshe or Feiga
Shapiro, Dr. Nachman
Shapiro, Rabbi Ber
Sonas, Nochumas
Yavsicas
Yochelson, Vera

HOLSHANY [OLSHANY]
Bojarski, Samuel

VILNIUS [VILNA]
Bomchil, Maria
Kinkulkiniene, Sonia
Perevozkiene, Rasel

PANEVEZYS [PONEVEHZ]
Fishmanas, Abraham or Chane
Gelfaniene, Seina Leya
Kalmanas, Rabinas, Barana Oseri
Katz, Wolf
Landau, Henrikas

KREKENAVA [KRAKENOVA]
Goldman, Sonia
Movsas, Rabinas Binjominas

ZAGARE [ZHAGER]
Gutkinaite, Beile

YANOVA
Jaffe, Tevya or Brina

SEIRIJAI [SERHAI]
Kravchell, Motlah

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* Published in the March 1945 edition of "Lithuanian Jew."

LITHUANIAN JEWS WHO SURVIVED THE HOLOCAUST AND WERE FOUND IN LITHUANIA, FRANCE, ITALY, GERMANY, SWEDEN & PALESTINE*

FOUND IN LITHUANIA

Abelski, Icik	Ponevezh	Ancel, Feige	Krozh
Abelski, Moishe	Bazilian	Ancelyte, Zenia	Kovno
Abelski, Moishe	Ponevezh	Anolik, K.	Mariampole
Abir-Kalienkowitz, Chyene	Panimon	Antupickaja, Liuba	Kovno
Abramovitz, Dina		Antupickaja, Mera	Kovno
Abramovitz, Dr. Jakov	Kovno	Antupitzky, Liuba	
Abramskaja, Frieda	Kovno	Antupitzky, Myril	
Abramsky, Senia	Kovno	Aperiash, A.	Kelme
Abramson, Berta	Kovno	Aperiash, Ruven	Kelme
Abramson, Gita	Yurburg	Arbeiter, Chanah Ethel	
Achbar, Moishe	Posvol	Arnstein, A.	
Achbar, Sonia	Shaki	Aron, Cvi (Hirshl)	
Adelson, Simon	Vilna		Ezhereni-Zarasai
Ainig, Dina		Aronbergene, Z.	
Aisikovitz, Boris		Aroniene, Frada	Skudvill
Aizikovitz, Etl	Ponevèzh	Arsh, Elimelech	Rādishok-Birzh
Aizikowitz, Boris	Mariampole	Atlas, Bracha	Kovno
Akselrod, Bliuma	Vilna	Aufman, Masha	Pren
Akselrod, Braine		Averbuch, Malka	Shavli
Akselrod, Shmuel	Vilna	Avidonis-Gutman, Malka	Kovno
Alberstein, Ch.L.		Azband, Rabbi Eisak	
Aleksandrovitz, Ester		Baitz-Green, Riva	Kovno
Aleksandrovitz, Sh.	Shaki	Balbeishki, Beile	Kovno
Alperovitz, S.	Kovno	Balberiski, Jafa	Kovno
Alsfain		Baltman, Fannie	
Alshwang-Kantor, Pere	Kretinga	Bank, Minna	Kovno
Altshuler, A.	Kovno	Bankaite, Sara	
Altshuler, Rivka	Kovno	Baron, Bela	
Amaler, Chaja	Shavli	Baron, Yoche & Shlome	
Amaler, Faivel	Shavli	Baron, Yochel & Chaya	
Amaler, Shmuel	Shavli	Baronaite, Ida	Sapizishok
Amolski	Radvilishok	Baronaite, R.E.	Vilkomir
Amolskytu, Rivka		Baronaite, Sonia	Utian
Amsterdamski, Chaja	Kalvaria	Baronene, Libe	Chaviadan

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* The list was issued in 1946 by the American Federation for Lithuanian Jews, Inc., 1133 Broadway, New York 10, New York, I. Rozovsky, Executive Director. Whenever possible, town names have been altered to conform with Appendix 1. However, in cases where the town was not in Lithuania or the spelling on the 1946 list was not easily recognizable, the original spelling was retained.

Basiukeviciute, A. Alyta
Basman, Bronia Vilkomir
Basman, Frada Vilkomir
Beder, Joseph
Begak, Frida G. Kovno
Beigelene, Zina Kovno
Belii, Base
Belostocki, Chaja Vilkovishk
Bene, Chaim
Berger, Israel Chaim Kovno
Berghaus, Ester Kovno
Berk, Bliuma Kovno
Berkman, Cila Shavli
Berko-Tarko, Lote
Berkovitz, Liuba Shavli
Berkovitz, Shlomo Kovno
Berman, Berta
Bernstein, Bela Kovno
Bernstein, Leo Kovno
Bernstein, Nina Kovno
Bernstein, R.S. Kovno
Bernstein, Riva Kovarsk
Berz, Ichok Dov Ezhereni-Zarasai
Berzak, Deborah Vilna
Bidaite, Lah D.
Bin, Sara Shavli
Binder, Peshe & Gele
Binder, Yisroel & Sonia
Binstein, Chaice Yezna
Birger
Birgeris, Ilia Kovno
Birman, G. & Abe Kovno
Blank, Sonia Telz
Blank, Tamara
Blat Dr., with wife Telz
Blecher, Ester & Musha Luknik
Blecher, Rachil
Bliuman, Sh. B.
Bloch, Chalel
Bloch, Frida
Bloch, Fruma
Bloch, Golde & Chasia
Bloch, I.M.
Bloch, Idel Krazai
Bloch, Ilia Shavli
Bloch, Mnucha
Bloch, Mnucha & Moshe
Bloch, Sheine Kupishok
Blochas, Simka
Blochas, Zailik
Block, Simon Rasin
Blumber, N. Yanova
Bogorod, Sterne
Bogorod, Zinger, Shtira Kovno
Bogoslavskaja, Z. Kovno
Borkovski, Ch. Kovno
Borochov, Rachil
Boruchov, J.
Boruchovitz
Boruchstein, M.M.
Bovilski, David & wife Ania Keidan
Brachman, Bela Rasin
Bramson, Gita
Brandwein, Rufa
Braude-Gurvitz, F. Kovno
Braudene, Batia Kelme
Brauer, Mira
Braun, B. Kalvaria
Bravaite, Chanah
Braverman, Miriam
Breger, Gdalie
Brenneriene, Chaja
Breslavski, Chana, Sara
Breznik, Leizer Vilkomir
Brik, Binka (Zina) Kovno
Brik, Bunia Merech
Broido, N.S.
Brutzkus, Teme & Chaim Polangen
Budnicki, Abraha
Budniov, Sara Slobodka
Bunies, Dina
Bunim, E. Kovno
Burgin, Jechiel Kovno
Burstein, Jakov Kretinga
Bushkanetz, F. Vilkomir
Cerniak, P.J.
Cesler, M.
Chackeles, Elena Kovno
Chaet, Ginda Semilishok
Chai, Sholom
Chaitovitz, Chasia Telz
Chasman, Chaze Kovno
Chazan, Leah Fuller
Chazanovitz, Rachil, daughter & son Zeev Alyta
Chazanovitz, Shlomo, with wife Dina Alyta
Cherniak, Pere Kovno
Cherniakov, Yudel & wife Kovno
Chien, Sh.M., wife & 2 sons Shavli
Chlamnovitz, Tamara Vilkovishk
Chobotene, L.
Cholok, Jakov
Chudin, Jakov Kovno
Chyat, Esther
Chyeniene, Basia
Cigan, Jacob
Cingaus, Irene
Cipienene, Braine
Cises, Grisha Kovno
Cotler, Mere
Cukerman, Dina Akmian
Cvangaite, Dora Kelme
Cveigorn, Rashel Kovno
Cvi, Fania Kovno
Daitz (a child) Memel
Daitz, Boris, wife Ira
Daitz, Mendel Ezhereni-Zarasai
Daitz, S.
Danski, Icik, with wife & child Butrimantz
Davidavitz, Shlomo Utian
Davidova, M.
Davidovitz, Golda Kretinga
Davidovitz, Miriam Shavli
Davidovitz, Rachel and husband Meir Kovno
Davidovitz, Riva
Desler, Niuta
Deutch, Mendel Ezhereni-Zarasai
Dilion-Lunc, Zina
Diner, Naum with wife Kovno
Discant, Riva
Dislerene, Mera Kovno
Dobrison, Cila Butrimantz
Dragadski, B.

Duberstein, F.
Dukstulskaja, Nadia Kovno
Dushnickaja, Liza
Dushnicki, Sapir, S.M. Kovno
Dushnicki-Gink, M.
with child Kovno
Dvagovski, Moshe, with
wife & child Butrimantz
Dzimitrovskaja, Olga,
sister of D.A. Kovno
Elman, D.I.
Epstein, E. (dentist)
Epsteinaite, Mima
Epsteinaite, Reveka
Epsteiniene, Dora
Epsteiniene, Seina, Dvora
Evenstein-Katzatsky, Chana
Faidelman, Dobe & Sarah Telz
Fain-Fam, Esther Aniksht
Fainaite, E. Kovno
Fainberg, David Kovno
Fainberg, Feige Vilkovishk
Fainberg, Fenia Kovno
Faingold-Jacovskene Vilkomir
Fainstein, M. Shavli
Fait, Eliash Kovno
Faivush, Moishe Shavli
Faivush, Pessel
Faivushene, D.
Faktor, Cipora Alsiad
Faktor, Izrael, wife
& 3 children Alsiad
Faktor, Josif Alsiad
Faktor, Meir, with
wife & child Alsiad
Faktorovski, R.
Farber, Henech Kamai
Farber, Rebecca (Katzerginski)
Feige, Don
Feldberg, Shmuel Kupishok
Feler, Dr. A. with
wife & 2 children Kovno
Feleriene, Mira Kovno
Feller, Yeruchom
Feller-Zvi, Beile Shavli
Filc, Aron, I. Shavli
Finkelbrand, Mania Rasin
Finkelbrand, Sara Veckshna
Finkeliene, Rashel
Finkelstein, Dina
Finkelstein, Dr. Fenia Kovno
Finkelstein, Lia Alyta
Fish (Fisaite), Rose Kovno
Fish, Assia (child) Kovno
Fisher, Leizer Like
Fishkin, Jochel Alsiad
Flaumiene (Lichter), Zisle
Flax, Yosel Krozh
Fleisher, Judah Dov
Flerene, Basia
Fliacher, Riva Kovno
Floim, Zisle, with
husband David Sh.
Fogelman, Volf
Frank, Henie Shavli
Freidene, Dr.
Frenkel, A.
Frenkelstein, Berel Kovno
Frenkelyte, Ema
Fridkovski, Chanah Kopcheva
Fridlib, I.
Fridman, Chaja Pilvishok
Fridman, Cilia
& Ekusiel Pilvishok
Fridmanaite, Brigita
Friedman, Chaya Telz
Friedmanene, Pesia
& Tshernia Skudvill
Froman, Nisan,
wife & child Virbaln
Funt, and wife & child Kovno
Fur, Sara Shavli
Furmanene, Anna Shavli
Gabajus, Dr. A., 3 children Kovno
Gafanovitz, Abram
Ezhereni-Zarasai
Galfer (Halfer)
Libes Peshe & son Ponevezh
Gamus, Ilia Skudvill
Gandler, Sonia Kovno
Gantfulis, A. Vilkomir
Ganz, Sonja Panashishok
Gar, Josif Kovno
Gar, Rachel, husband
& child Kovno
Garber, Rishke
Garson, M. Kovno
Gebert, Arthur, wife
& 2 children Vilkovishk
Geceviciene, B.
Gefen, J.
Geiman, Bertah
Gelmanaite, Mara
Gelpernaite, Rina Zhusli
Gendler, Necha Kovno
Gens, Berl Veviya
Germanskyte, F.Sh. Kovno
Gershovitz, Notel Shavli
Gershuni, Rivka Kupishok
Gertner, Joseph
Gertner, Sheina Kupishok
Gervish, Riva Liza Kovno
Gessas, G. Yurburg
Gilde, Rina (a child) Kovno
Gilis, I.
Gilisene, Malka Telz
Ginaite, Sara & husband Kovno
Gink, Meir, wife & child Ponevezh
Ginsburg, M.I.
Ginsburg, Moshe Kupishok
Ginzberg, Bella
Ginzburg, Gadas & daughter Kovno
Ginzburg, M.D.
Ginzburg, Nesia Kovno
Girshovitz Kovno
Girshovitz, Jona
& wife Sara Eta
Gitelman, Abram,
wife Chana Yanova
Gitelman, David,
wife Liza Yanova
Glago, Marcus Shkud
Glas, Freidl, 3 children Kovno
Glas, M., sister Rivka Kovno
Glax, Yosel, with brother
& sister & daughter Krozh
Glaz, Frida Kovno
Glazer, L. Kovno-Sanco

Glezer, M.
Glickman, Dr. Isaac
Glikas, Isai
Goblicki, Shulamit — Aniksht
Godrov, Vulf & Rachel — Veviya
Gofman, Masha
Gofman, Roza
Golcberg, S. — Tavrig
Goldberg, Bela with husband Boris & child — Kovno
Goldberg, Dr. Jakob, wife & 2 children — Shavli
Goldberg, Jacob — Pilvishok
Goldberg, P.J. — Zhager
Goldberg, Rachel — Pilvishok
Goldberg, Rina (a child) — Kovno
Goldberg, S.G.
Goldberg, Zahava (a child) — Kurshan
Goldbergene, Fruma & granddaughter — Vilkovishk
Goldenheim, Dr. Boris — Mariampole
Goldin, P.M. & husband — Kovno
Goldschmidt, Liuba
Goldschmied, Linda & mother — Shavli
Goldstein, Dobe
Goldstein, Dora
Goldstein, R.
Goldstein, Shlomo with wife — Kovno
Golub, Abraham — Lazdai
Gontornick, Rachil
Gordon, Chaim with daughter
Gordon, Fishke — Birzh
Gordon, Josif — Yezna
Gorin, Benchl
Goron, Faina
Goss, Elia
Govshovitz, Lusia — Ponevezh
Green, Sara — Kovno
Greenberg, Frieda — Kovno
Greizdorf, Reizl — Ponevezh
Griliches — Kovno
Grinberg, Frida — Memel
Grinman, Josif, wife & 4 children — Ezhereni-Zarasai
Grodnik, Jakov with wife — Shavli
Grodski, Ilia — Kovno
Grodzenski, Sheftl
Grodzinski, Lea — Kovno
Grosman, L., son & daughter
Grosman, S.
Gruzd, Keile (a child)
Gudinski, Juba — Kovno
Gurviciene, Ida — Kovno
Gurvitz, Braude B. — Kovno
Gurvitz, Etl — Kovno
Gurvitz, Rachil — Gedrovitz
Gurvitz-Zonder, Malka — Kovno
Gut, B. — Kovno
Gutkin, Sara
Gutman, Efraim with wife — Kovno
Gutman-Korem, Rochel — Kovno-Shantzy
Gzanski-Friedlander, Ella — Shadova
Hillelson, Gershon & Itzchak — Sudarg
Hofman, Rosa, with son Aba & daughter Rachel
Ievenski, Benjamin — Kovno
Incurene-Jalovitz, F.
Ipp, I., wife & child — Kovno
Ivian, Julia — Kovno
Jablon, M.F. — Pilvishok
Jakushek — Yanishok
Jakushek, M.U., 5 children — Zhaimel
Jalovitz, Indurene — Kupishok
Janorver, Moshe — Kelme
Janoveraite, Pa.
Janovski, Zisel, wife & son — Stoklishok
Jarmovski, Zisl, with wife
Jasvinas — Vilkovishk
Jasvonskaja, Olia — Kovno
Javnaite, Miriam — Kelme
Javnite, M.B. — Shavli
Jofe, Chaim, wife, child — Kovno
Jofe, Julia Dr., husband Leiser & child
Jofe, Mina — Ponevezh
Jofe, Niuta, with daughter — Kovno
Jofe, Tuvia, wife, 4 children — Yanova
Jofe-Abramovitz, Ela — Yanova
Joffe, S. & Rachmiel
Jordanova, Rosa
Joselevitz-Vainberg, In
Josephine, Ida
Josephson, Tania
Josman, Berl, son & daughter — Ezhereni-Zarasai
Josman, G.
Judel, Rachel — Darbian
Judelevitz, Abram — Kovno
Judelevitz, David — Kovno
Judelevitz, Josif — Kovno
Judelevitz, Pesia, husband — Vilkomir
Judelevitz, Saul, wife, son — Yanova
Judelevitz, T. — Kovno
Judlovitz, I.M., wife, 3 children — Pilvishok
Jurevitzene-Kalinauski, A. — Panemune
Kabaker, C., wife, daughter, son — Kovno
Kac, Chaja — Kupishok
Kac, Faivelis
Kac, Idel
Kac, Lea — Kovno
Kac, N.
Kac., S.
Kacaite, C.
Kacaite, Feige Lea with sisters Chana, Itta & brother Sholom
Kacene, Batia R., with child — Ponevezh
Kacenelenbogen, M. — Kovno
Kacerginski, Sh.I.
Kacev, Gershon with wife Gita — Shavli

Kacherginski, Rosa
Kadishene, Dora Dr., husband Abraham
Kagan, Batia
Kagan, Berl — Kovno
Kagan, Gutia — Keidanidan
Kagan, K. — Kalvaria
Kagan, Malka
Kagan, Perl & Rachil
Kagan, Riva, 2 children — Kovno
Kagan, Rosa — Kovno
Kagan, Shalom — Ponevezh
Kagan-Alkenitzki, Basia — Vasilishok
Kaganiene, Zlate
Kalinkov, Zelda, with Zagava — Kovno
Kalmaniene, N. (Hinda) — Kelme
Kalstein, Deborah
Kalvariskaja, F.E., with child — Kovno
Kalvashnik, Riva
Kamber, Mania with child — Shavli
Kamberis, Markus
Kamenez, Chaja
Kamtzon-Berelson, Sara — Shavli
Kanaite, E.L., with sister — Kovno
Kanowitz, Samuel
Kantorovitz, A. Dr. with wife — Kovno
Kapeliushnik, Dora — Kovno
Kapeliushnik, Grisha, wife & child — Kovno
Kaplan, Benjamin (child) — Kovno
Kaplan, Bertha
Kaplan, Celia — Loke
Kaplan, Elia & family — Yurburg
Kaplan, Frida, 2 children — Kovno
Kaplan, Lea with brother
Kaplan, M.B. — Vilna
Kaplan, Sh. I. — Shavli
Kaplan, Shulamit — Shavli
Kaplan, Vera
Kaplan-Fram, Basia — Keidanidan
Kaplan-Gordon, Rachel — Kovno
Kaplanaite, Ch. & brother — Alyta
Kaporaite, Salia
Kaporas, Dr. Bprisas
Kaporiene, Mina
Karabelnik, Cipe
Karabelnik-Zas, Judes
Karabelnikaite, M., with mother — Tavrig
Karklin, Sholom — Sapizishok
Karnovskaite (child) — Keidanidan
Karnovski, Judit., 2 children
Karnovski, M. — Keidanidan
Karpaite, Malka — Aniksht
Karpulyte, Chana — Plungian
Karpus, Benno — Kovno
Katashanov, Sonia & father — Kovno
Katavishnik, Moshe — Remegola
Katavushnikene, R. — Kovno
Katchelnik-Yankaite, Blume — Yasvin
Katinskaja, M.
Katz-Bloch, Taiba
Kaufman, Fenia — Miroslav
Kaufman-Finkelstein, Fanny — Miraslav
Kazlova, Riva with Chana
Kazlovski, Joseph — Poshvitin
Kernerene, A. & brother — Kalvaria
Kez, Eliezer — Kovno
Kibarski, Chaim
Kibartene, Sara — Shavli
Kibucas, Z.L.
Kibutz, Z.L.
Kirpicnik, Rosa
Kirzner, Deborah & Chana Etl
Kisenishki, B. — Vilkovishk
Kivart, Sarah (born Moses)
Klackin, S.
Klas, Sara
Klass, Eljah
Klebanski, Wolf — Kovno
Kleinstein, Ester — Vilkovishk
Kliacko, Perec — Kovno
Kliuc, Sara
Kober, Henie
Kobkin, Henech
Kodes, Dena
Kogan, Gele — Kurshan
Kogen, Gerl with wife — Kovno
Koleski, Miriam — Lazdai
Kolodni, Eta, mother & 2 children — Shavli
Kopelevic, Gita
Kopelianski, I.
Kopelov, Ania — Kovno
Kopelovene, Ch.
Korbman, Cipe
Korbman, Michael — Gorzhd
Koren, E.
Kormanaite, Cipora — Telz
Korner, Frida — Plungian
Kotinski, M.
Kotler, F.B.
Kovalskim, Motia — Butrimantz
Kovarski, Dr. Gorac
Kovarski, Mordchai — Memel
Krakinovski, M.
Kravcuk, Hirsh
Kravec, Ruven with brother Jakov — Kovno
Kravec, Simon — Kovno
Kraviciene
Kreingel, Golde
Krivand, Rebecca
Krokaite, Rele — Rakishok
Kromane, P.I. with child — Rasin
Kronik, Fania, husband & 3 children — Shirvint
Krost, Ida — Tavrig
Kubitzki, Israel — Meretsh
Kulbakaite, Faige, with child — Kovno
Kuler, Esther — Alyta
Kuler, Jonina
Kulgovski-Turetz, Bashe & daughter — Kovno
Kuper, Esther & Jack — Kovno
Kurickaja, Chassia — Shavli
Kushnerzickaja, Frida

Kveskin, Olia — Slobodka
Kvesko, Rachel, — Vilkomir
Kvint, Dora, Etl, Rebecca
Labanovskaja, Chaja — Vendzhigola
Labanovski, Meir, wife & 4 daughters — Kovno
Lachowitz, Blume — Kovno
Lampert, Leon — Vilkomir
Lancmanene, N. — Slobodka
Landau, Zali — Kovno
Landmeme, Anna — Kovno
Lanivitz, Sara
Laurinaitene, Sofia — Telz
Lavitiene-Krepko, Rive — Mariampole
Lazarskene, D. — Rasin
Lazarskene, D. — Rasin
Lazdan, Basia
Leibovitz, Abe — Krozh
Leibovitz, Ruven
Leibovitz-Kovirt, Keile
Leibowitz, Rachel
Leibowitz, Reuben — Kelme
Leibush-Levine, Bluma — Kovno
Leondene, Liza — Kovno-Slobodka
Levas, A. — Kovno
Levi, Fania — Kovno
Levi, I.S.
Levi, Nachum — Skudvill
Levi, Rachel, 2 daughters & son — Memel
Levi, T.S.
Levik, Frida — Gedrovitz
Levin, Bliuma — Kovno
Levin, Boris — Kovno
Levin, Ch. — Tzitovian
Levin, Chonon — Vilna
Levin, Dr. Nisen — Zhusli
Levin, Girsh — Kovno
Levin, Juhudit — Kupishok
Levin, Leib — Oran
Levin, Leiba — Sventzion
Levin, Maxim & wife — Kovno
Levin, Roza
Levin, Sara with child — Kretinga
Levin-Lurie, Fradke — Birzh
Levina, Lea, husband & child — Kretinga
Levina, R.A. — Radvilishok
Levinaite, D.A.
Levinaite, Ester — Birzh
Levinas, A.R. — Kovno
Levinas, E.R. — Kovno
Levinas, G.F.
Levinas, Judel M. — Kovno
Levinas, R., wife & child — Kovno
Levine, Leah & daughter — Divinishok
Levine, Rachel
Levine, Tina
Levine-Binder, Chaya — Krakinova
Levinene, Adasa
Levinene, Lida
Levinene, Rachel — Pilvishok
Levinson, L.I. & wife
Levinstein, Ichok — Datnuva
Levinsteinas, Isaas — Datnova (Keidan)
Levit, Braine — Ponevezh
Levitan, Eta, husband & son — Shavli
Levitan, K. — Yurburg
Levitan, K.Z.
Levner-Melnick, Frieda — Aniksht
Liatzkovitz-Meyrowitz — Alyta
Libman, P.R., 2 children — Kovno
Lichtenstein, Sheina
Lickaja, Chassia — Kovno
Lieberman, Berl & wife — Mariampole
Lintup, Dov — Ezhereni-Zarasai
Liovas, Ester
Lipecene, L. — Yurburg
Lipkind, Sara B. — Ponevezh
Lippman, Leizer & brothers — Keidan
Lipshes, Rachil — Slobodka
Lipshes, Sharmia, wife & brother — Slobodka
Lipshitz, Aaron
Lipshitz, Chaja L.
Lisiene, Ch. (Rochel Lea Bloch)
Lison, Joseph
Liudvinovski, L., with daughter — Mariampole
Lomianskaja, Miriam, brother & sister
Lopianski, Cvi, wife & child
Lunc, Zina — Kovno
Lunz, Zina Bashe
Lurie, David, wife & 2 children — Shavli
Lurie, G.
Lurie, Gita — Ponevezh
Lurie, Josif
Lurie, Simon
Mac, Dvora (a child) — Kovno
Macene, Chaja F.
Macht, Fania & father Jakob — Kovno
Maerovitz, Ch. — Kovno
Magid, Berger Simcha with child
Maister, Judel — Yurburg
Maizelis, Naum — Kovno
Makovskaja, Ira & brother — Kovno
Maler, Rachil — Tavrig
Malinker-Zeidel, Zelde — Shavli
Mankevitz, Lea — Kovno
Margolene, Liuba
Margolis, Shmuel — Gedrovitz
Markushevitz, Nathan — Kretinga
Maskancaite, Esther
Matusevitz, Moishe & nephew Shaye
Mauber, Roza
Mauberyte, Rebecca (Regina Valeseviciene) — Alyta
Mazinter, Tzipe — Erzhvilky
Medaiski, Joseph & son
Meklenburgene, L.J. — Mariampole
Mekler, Rebecca
Melamed, Ch.
Melamed, Mere
Melcene, Genia — Kelme

Melcene, M. Kelme
Melnik, Ginda
Melnik, Josif Kovno
Melnik, Sara Ezhereni-Zarasai
Meltz, H.
Meltz, Sara Shukian
Mendelène, Genia (Babo)
Mendelevitz, Josif Slobodka
Mendelis, Faivusas Epsteinas
Mendelovitz, Rivka & Eliezer Kelme
Mendelson, Gilel & wife Zhager
Mendelson, Sara Shavli
Merriash, Chaja & brother & sister
Messie, Liova
Miakininas, Ch. L.
Miasnikene, Dvora & 2 daughters & grandaughter Kelme
Micelmacher, Dr. B.T. Vilna
Michelson, Oskar, wife & child
Michelson, Simcha & sister Lernerene Kovno
Michnovski, Velvl & Zev Lazdai
Mickevitz, K.
Mil, C. Ing. with wife & child Kovno
Mileris, M.N. Tavrig
Miller, Freidel Kovno
Miller, Malka (nee Ribak) Kovno
Miller, Yente, Chaim, Chana
Miller, Zalman Kovno-Slobodka
Milleriene, Minna Shavli
Milner, Ch.
Milner, Chaya
Milner, Lea
Milnerite, Lea
Mishelski, Liuba Kovno
Mishtovski, S. Kovno
Moritz, M.
Moses, Leib
Mozeson, G.N.
Muller, Samuel Utian
Munic, Ben Cijon Kovno
Mushkat, Itman, Chana Leah Kovno
Musikant, C.Ch.
Mussel, Masha Ezhereni
Naimaniene, Sheva Kelme
Natanovich, Paike (Katz) Yuzhint
Nechmandiene, Feigel
Neierman, S. Kovno
Neimark, Liza Kovno
Nemcinski, Chaya
Nemecinski, E.M.
Neuman, Beile & sister Rashel Zhidik
Neviazeskaja, Gariet, 2 children Kovno
Noiberger, Ch. Kovno
Noik, M.T., wife & 3 children Bazilian
Notinger, Gita Kovno
Novomaiski, Hinda Kovno
Nurak, Ida
Oguzaite, Sima Gedrovitz
Oleiski, Chenoch Kovno
Olitzkaya, D.D.S.
Olshvangaite, Zlate
Ordman, Chana
Osherovitz, Girsh Ponevezh
Ostrauskiene, Sofia Kovno
Ostrinski, Noach Veviya
Pailaniene, Dushia
Paleski, Simcha Kovno
Pegir, M., wife Ida
Peisachovitz, Leib
Per, Golda, husband & 2 children Kovno
Per-Stender, Roza & child Kovno
Perelstein, Alya
Peres, Chaja & sister Beile Kovno
Peres, Leizer, wife & children Kovno
Perkulis, Salomon
Perski, Shmuel
Perski, Sinai
Pesachovitz, Sara Birzh
Pet, Feige, with child Vilkomir
Petuchovskaja, Mania with child Shavli
Pile, A.J., with wife
Pilnik, Perl
Pinkus, Chaim Kovno
Podriatchik, Joseph
Pogramanski, Mordchai
Polovin, Meir & wife & child Shavli
Poluksht, Riva & Liuba Kovno
Portnova, Dina Kovno
Portnova, G.L. Kovno
Portnoy, Dr. M. Kovno
Pozner, M. & brother Kovno
Pranculiene, L.S.
Preiskel, S. Kovno
Preiss, Hillel
Preiss, Rachel & Yudes
Pres, Zalman Kovno
Press, Dobe Siad
Pruchne, Mina Yanishok
Prussak, Batia & Liuba Lazdai
Pulerevitz, Beile Yurburg
Purto, Gisia Vilna
Purvin, Izrael Shavli
Rabinovicene, Anna & daughter Masha Shantzy
Rabinovitz, Jakov, wife & child Kovno
Rabinovitz, L.L.
Rabinovitz, Masha
Rabinovitz, Rashel Kovno
Rabinovitz-Frankel, Berensten Kovno
Raches, Rachel & daughter Kovno
Rachmil, Sara
Rackauskas, Chazkelis Serhai
Ragoler, S.
Raping, Chaja Alyta
Rapport, Anna Visokidbor
Rapport, M.Ch. Vilkomir
Rash, Fannie

Rashmiel, S.B.
Raudanskaja, Chava
Razanski, R. & Sh. Shavli
Rebi, Itke Birzh
Remigolskaja, M.
Remigolskaja, Mnucha & 2 sisters Kovno
Resinkovitz, Rivka & Sheine Rakishok
Resnitzki Shavli
Reznik, Cilia
Reznik, Rachel & husband Meir Trishik
Reznik, Shifra & sister Dora Butrimantz
Rigmant, Paula Birzh
Ritov, Chana & daughter Sara Telz
Ritov, Ester Telz
Rodas, J.
Rogaite, Taibe Pilvishok
Rolnik, M. Kovno
Rom, Fima Kovno
Romanovski, Benjamin, wife & 2 children Lazdai
Romas, I. Kovno
Rosenberg, R.
Rosenberg, Reche
Rosenberg, Zlata
Rosenblataite, Anna Kovno
Rosenblium, Mania Kovno
Rosene Ch. & son Kelme
Rosengarten, Frieda Kuzshan
Rosenkranc, Ing.
Rosenstein, Taube Tavrig
Rosental, Lieba Kovno
Rotenfudet, Bella
Rotenstein, T.I.
Rozmarin, Ania Kovno
Rubin, Braine Birzh
Rubin, Enta
Rubin, Ruven Kovno
Rubinaite, Ester Kovno
Rubinas, David & sister Sara
Rubinov, Roda
Rubinson, Sara & Misha Kovno
Rubinstein, Benjamin Kalvaria
Rubinstein, Chaim, Ruben Gorzhd
Rubinstein, Judit
Rudashovski, P., wife & 2 children
Rudkevitz, Ester
Rudnik, L.
Rufaite, Ira
Rutstein, S.E. Mariampole
Sacharaite, Sheina Kupishok
Sack, Moisha
Sadervitz-Rodzinski, Hene Ponevezh
Sadov, Wolf
Samuniskaite, I.N. Alyta
Sandler, Chaim
Sandler, Chana
Sandlerene, Klara Kovno
Sarpinavitz, Abrasha
Sarver, Zorach & wife Rakishok
Segal, Blume Ponevezh
Segal, Chaim & Zlata Kovno
Segal, Jacob Grodno
Segaliene, Basia
Segalovskaja, Eva Kovno
Senior, Efraim & Malka Kovno
Sesoilis, S.
Shabs, Nesanel, wife & children Kovno
Shachnovski, Lokia, wife & 2 children Kovno
Shaefler, Raisa Kovno
Shapirene, Luba Shavli
Shapiro, Ch.
Shapiro, Chaim Birzh
Shapiro, Elchonon Ritova
Shapiro, Eliezer
Shapiro, Liuba
Shapiro, G.E. Kovno
Shapiro, Gita
Shapiro, Kasriel Veviya
Shapiro, Lea Birzh
Shapiro, Matle
Shapiro, Mendel Zhusli
Shapiro, Tamar Shavli
Shaps, Chana, 2 children Salok
Sharkanski, M. Kovno
Shavel-Helison, Celia
Shavl, Sheina Telz
Sheffer, Raja
Shein, I. Vilkomir
Shein, Josif Ponevezh
Sheinberg, F.A. & child
Sheinberg, Fania, husband & son Ponevezh
Sheinker, Tevka Butrimantz
Sher
Sher, Chaya
Sher, Mira & child Kovno
Sher, Sarah Gordzh
Sher-Nabelis, Base Shavli
Sheraite
Sherbakov, Moshe Mariampole
Sherman, Myarim Birzh
Sheskin, Dr. Jakov
Shevz, Miriam Posvol
Shiferene, Taibe & sister
Shifman, Moshe Shavli
Shilingovskaja, Ch. Kovno
Shilkiner, Chava Slobodka
Shimbergas, N.
Shimelevitz, Ethel Kovno
Shimkovitz, Frieda Kovno
Shimkovitz, Frieda Mariampole
Shkliar, Chava
Shlapoberski, M.
Shlezbergene, Ruchama
Shlomovitz, Rachil Kovno
Shlomovitz, Riva
Shmit, Tea
Shmitas, R.V.
Shmukler, Ester
Shmukler, Guta Kovno
Shmukler, R. & 2 children Ponevezh
Shmukler-Nurokene, Ida Kovno
Shmulevicene, Berta Nemoksht
Shmulovitz, Berta
Shneider, Chaye Shadova
Shneider, Golda Kovno
Shneider, Ida & daughter Shavli

Shneider, Leib
Shneider, Leibe — Shukian
Shneider, Mashe — Nevaran
Shneider-Klein, Masha — Nevaran
Shneider-Luksiker, Shlove & David
Shochat, Leiba & wife — Kovno
Shochat, Meir, son & 2 daughters — Kovno
Shochat, N. — Kovno
Shogam-Etkin, Sonia — Kovno
Sholomowitz, Sara — Kovno
Shomer, Tania — Shavli
Shotland, L. — Utian
Shpakas, Berl, wife & child — Kovno
Shperling, D.L. husband & child — Kovno
Shperling, Judit — Vilkovishk
Shubitz, Chassia — Darbian
Shugam, Chaja — Telz
Shulcene, Lea
Shulgaser, Liova & P. & B. — Kalvaria
Shulman, Chaja, 3 children — Slobodka
Shulman, Gita
Shuster, A. — Kovno
Shuster, Riva — Kovno
Shuster, Vulf, wife, 2 children & sister — Kovno
Shusterene, Rachel — Zhager
Shwarz, Berta — Kovno
Simonaite, Roza & 2 sisters — Memel
Sirot, Meir — Kovno
Slepak, Naftoli — Kovno
Sneg, Malka — Kupishok
Soloveicik, R.I. — Kovno
Soloveitchik, S., Ch. & wife — Zhezmir
Solski, Calel & Leib — Yanova
Solski, Chackel, wife — Yanova
Span, G. (Retzky)
Spévack, Lea & 4 children — Kovno
Srednitzki, Chaya & husband
Steimanas, S. — Ponevezh
Steinas, Ichok — Vilkovishk
Steinas, L.M., Raissa & 2 children
Steinmanene, Dr. Ester
Stern, Feige — Latzkova
Stokol, R. — Vilkomir
Stoler, Chaya (Meshkup)
Stoleris, Abelis
Stolov, Ema — Kovno
Strashunaite, Golda
Straz, Ester
Subockaja, Bronia & son — Kovno
Sudarski, F.L.
Sudenski, Ephraim — Shnipishok
Tacas, Chaim Leib — Rasin
Taft-Rubinstein, Chana — Shaki
Tamshe, A.
Tamshene, Eta — Kovno
Tarlovskaja, Li.I. — Kovno
Tartak-Paikski, Meri — Kovno
Tchernovitch-Rosenberg, Ida
Teimanaite, Ester — Kovno
Teinovitz, Meir — Kovno
Teitelbaumaite, Niuta — Vilkovishk
Telerant, Hirsch & Chana
Tkacaite, Lia — Kovno
Tkacikaite, Zina — Vilki
Todorovitz, Naomi — Kovno
Todresher, Yitzchak
Toker, Polia — Radvilishok
Tonene, Ester
Traub, Dora — Kupishok
Traub, Moishe — Kupishok
Trigubov, Ovsei — Mazhaik
Trockene, Ester — Kovno
Truskanove, G.
Tubianskaite, Sonia
Tubianskaja, Beba — Kovno
Tubiash, Julia
Upnitzkaite-Rodene, R.
Upnitzki, Moishe & F. — Keidani
Urin, Sara — Kovno-Panemun
Vainer, P.I.
Vainerman, Asia & mother — Kovno
Veicman, B.
Veitc, Taube — Kupishok
Verbovski, I. — Akmian
Veri, Bei — Shaki
Verovitz, Tania
Vidis, A. — Kovno
Viducki, Liuba & Miriam
Vies, Malka & daughter
Vilenski, Nechama & brother & sister — Shaki
Vindzberg, Samuel & wife — Kovno
Visgardiski, Jeina, wife & child — Kovno
Vishnia, Sheina
Vistanetzki, Ichok & wife
Viukerene, B.J.
Vladislavski, Fruma & 2 daughters
Volpe, Alexander — Kovno
Volpe, Ch.
Volpe-Mendelson, Reisel
Volpert, R.
Waksene, Sonia — Kovno
Waldmanene-Mackenaite — Alyta
Warshavskaja, P.
Warshavski, Leib — Vilkovishk
Washkievich, Nicholas & daughter Sonia — Rasin
Weiner, Chanah — Shadova
Weiner, Chanah — Vilkomir
Weiner, Ida
Weiner, Matle — Birzh
Weitzer, Rachel
Widliansky, Margola
Winkelstein, Isaac
Wolfberg, Sancha
Wunzberg, Bertha
Yaknelevitz-Kirch, Leah
Yankelevich, Rachel
Yanovitz, Rone
Yarmovski, Zisel with wife & son — Kovno
Yelenevicius, N.M — Yanova
Yelenevitz, N.

Yoseleviciene, Bertha	Kovno
Yozefson, Shmaya	
Zablud, Leib	
Zacepinski, M.I.	Alyta
Zakene, Chassia	
Zaks, Chaim & brother	Vevia
Zaksene, Shulia	
Zalcman, David	
Zaman, F.	
Zarchite, P.	Vilkomir
Zavilevitch, Rachel	
Zeider, Rachel	
Zelbovitz, A.L.	Vilkomir
Zelbovitz, B.A.	Vilkomir
Zelemskaja, Dora, mother & sister	Kovno
Zelezniak, Sh.	Kovno
Zelikovitz, Nachman	Veviya
Zilber, Anet	Vilkovishk
Zilber, Evgeni	
Zilber, Israel	
Zilber, Rachel	Ezhereni-Zarasai
Zilberg, Isaac	
Zilberg, Sonia & child	Ponevezh
Zilbergene, Liuba	
Zilbergleit, I.	
Zilberman, Ch.E.	Posvol
Zilbermanene, D. Ch.	Posvol
Ziman, Feice	Darbian
Ziman, Josef & 2 children	Naumiestis
Zimelevitz, Chasel	
Zimson, Natan & Esfir	
Zinghaus, Irene	
Ziv, Dora & sister Loke	
Ziv, Jonina	Rasin
Zivene, E. with child	Kurshan
Zlot, Mina	
Znatzki, Rivl	
Zundelevitz, B.	Shavli

FOUND IN FRANCE

Abramavicius, Jacob	Kovno
Abramovitz, Cilia	Kovno
Abramsonas, Madame	Kovno
Aizmanas, Pinchus	Kovno
Alkovitski, Bernard	
Amarant, Lili	
Amisfeld	
Amsterdamski, Elias	Mariampole
Aronovitch, R.	
Aronovskaite, Rosa	Vilki
Aronsonas	
Avrach, B.	
Babkes	Vilkovishk
Bairovicius	
Baras, Alice	
Bejslechem, Dr. N.	
Belt, Luba	
Bencel, Jacob	Shavli
Bendel, Yakov	Shavli
Bender, Moses & Avram	
Bentzel, Jacob	
Bergson, M.	
Bleimal, Mme.	
Blochas, Joseph	
Blumberg	
Bober, Nicole (child)	Rakova
Borek, Peret (child)	
Boulavko	
Brinskinaite, Sizan (child)	Kovno
Briskinas, Michel	Kovno
Brudno	
Burstein	
Centnersveras, Rudi	
Chakoff, Essa	
Charmasse, Vera	
Chveidonas, S.	
Codikov, Chackel (child)	Kovno
Didier, Mme. Albert	
Diner, Nochum	Kovno
Dobjanski	
Dobjianski, Abram	Mariampole
Donskis, Marie	
Doulitchi	
Dovidman	
Dranas, Marcel	
Dreysin	
Dworjetski, Dr. Marc	
Dykzsteyn	
Eckhauz, Suzanne (child)	Vilna
Edkovski	
Egline, Harry	
Eichenbaum	
Elias, Mme.	
Elperin, Sonia	Kovno
Fain, Idel (child)	Kovno
Feferkorb, Mme.	
Feinberg, Helene (child)	
Feinberg, Irina (child)	
Fingerbrenas, Charles	Visokidbor
Fisas	
Fischer, Raymond	
Freinkel	
Frucht, Denise, Mireille, Michel (children)	Vilna
Frydman, Michel (child)	Rogova
Gamburgas, Jacques (child) Geffen, Sonia	Kovno
Gelman	
Gershoun	

Gerst, Nissen
Gertzman
Gevis, Sarah
Ginsburg, Boris
Gleizer
Glikman, E.
Gnoutcheff, Sophie (nee Shachnofsky) Kovno
Goldberg, B.
Goldberg, Chaja (daughter Rabbi Epstein) Suwalki
Goldberg, Max
Goldingas, Rebeka (nee Stolitsky) Mariampole
Gorbik, Max Alyta
Gorfinkel, Mireille (child)
Gorfinkel, Therese (child)
Gotman, Joseph
Grinblattas, Jacques Kovno
Grinholtz, Leon
Gurvitch, Sonia
Gutman
Helaschovitz, Marcel
Itskovitch, Isaak
Jaffe, Abe
Jakubson, Frieda
Jancovici, Sonia
Jappu, S.M.
Jaretsky, Marija
Jatskan
Joffee, Charles (child)
Joffee, Rosa (child)
Joselovitch, Beno
Kaceliene, R.
Kaganas, Mr. & Mrs.
Kaplanas, Jacovus
Karabogassian-Kapitas Ona
Kare, Joseph Yanishok
Katz, Moise Rubin Kovno
Kitaieff
Kochavi, Mr. & Mrs.
Kopelovitch
Kuc, Georges
Kupferberg, Rachel
Lac, Boleslav Rakishok
Landitenas, Anna Gorzhd
Leikin, Simer
Lencner
Lerner
Levin, Asie Visokidbor
Levinaite, Esfira
Levitz, Wolf
Lewenson, Rivka
Lewi
Lewin, Alma
Lewin, W.
Lichtamacher, Gabriel
Lichtenstein, Mendel Kovno
Ligum, Liza Kovno
Liubauskaide, E.
Loos, Raphael Sventzion
Lourie, Cecile (child), Rachel, Liliane Kovno
Lulinski, Felix
Lurie, Sacha (child) Kovno
Maimin, R.
Makusevicius
Malamant
Markus
Markusevitch, Nathan Kovno
Matlovski
Matorine, Mme.
Medaiska, Barbara
Meisel
Meleras, Base Yanova
Meleras, Cecile Yanova
Meleras, Dora Yanova
Meleras, Herman Yanova
Meleras, Mme.
Meleras, Nathan Yanova
Melkas
Melkas, Zelman Aniksht
Melser, Charles
Melser, Louise
Meshkup, Luiba Kovno
Miasnikas
Mochkovitch
Mulleras, Annie Utian
Nechomas
Nodel
Oguse, Dr.
Oksenhendler, Mme.
Olshwang, Abram & Ela Telz
Orlinski, Monia Kovno
Pavlovski, Mme. Kovno
Perelman
Pieteski, Dr.
Plotkin, Rose
Podzelver
Poulever
Pozniak Grodno
Purinson
Reinish, Lydia
Rosenbim, Mme.
Rosenblat, Samuel
Rosenblatt, Gita
Rosenthal, Dr. Paula
Rosovas
Rubin
Rubin family Yurburg
Rubinovitch, Cecile Kretinga
Ruderman, Mme.
Rzodkiewich, Gerald
Salz, Bertha Vilna
Samuel, Stepka
Sandler
Sandler, Jacob
Saslavsky, Mme.
Saxe
Schapiro, H. Ezhereni-Zarasai
Scheichet
Scherman, Mr. & Mrs.
Schifrine
Schulman, Chaim Shavli
Schuster, Mme.
Schusterman, Edmond Salok
Schusterman, Henry Salok
Schvartz, Mme.
Schwarz, Mme.
Seferis
Segal, A.
Segalovicius, Ivar (child) Kovno
Sesoilis, Elias Rogova
Sesoilis, Fruma
Shalit, Gershon & Mira Ponevezh

Sheigam, Elias	
Shugarman	Shavli
Silberas	
Silberstrom	
Simone, Steven	
Sirovint, Mme.	
Slchapiro, Moise (child)	Kovno
Slodovnik, Mme.	
Smatnik, Liba	Vilkovishk
Smittas	
Solomon, Sacharie	
Soloveitchik, Natasha	Kovno
Sonkinas, Berta	Panimon
Sonkinas, Isaak	
Sonkinas, Max	
Spero	
Steiner, Leopold	
Sundeliovitch, D.	
Swiadosz, Frida	
Szeskine	
Tau - brothers	
Teiteles, Josef Meyer	
Tschessno, Anya	
Tswetaieff, Vera	
Varancas, Marcel	Utian
Veisbren, Elianne	Yurburg
Vikstensas, Sonia	
Visotchek	
Volochas, Irene	
Weingarten	
Wermus, Mme.	
Yappu, S.M.	Kovno
Yatskan, Moise	Kovno
Youchnovetski, Dr.	
Yourdan-Elias, Elene	Kovno
Zablotski	
Zanditenas	
Zeldoff	
Ziguelbaum	
Zilber, Shlomo	
Zolotnitski, Dr. Sary	
Zumpe, Willy	
Zvirblianski, Henoch	
Zysman, L.	

FOUND IN ITALY

Abramowitz, Mendel	Luknik
Abramowitz, Mordchai	Luknik
Acik, Gabriel, wife	Srednik
Adler, Lea	Kelme
Agulnik, Yosif	Kovno
Alperovicz, Riva	Ligmian
Aronowicz, Lejb	Mapu
Aronson, Simon	Kovno
Barisznik, Moses	Vilna
Basicki, Michla	Kovno
Basicki, Rivka	Kovno
Baskin, Ajzik	Kovno
Begak, Yerachmiel	Kovno
Beilis, Osher Yudel	Kovno
Beilis, Yehuda	Kovno
Beker, Aba	Keidanidan
Ber, Cirel	Shavli
Ber, Hirz	Shavli
Ber, Zelik	Shavli
Berkman, Batsheva	Telz
Bernstein, Leo	Shkud
Bernstein, Pesia	Vilna
Besicki, Michle	Daug
Binder, Chaim	Pren
Birger, Daniel	Kovno
Birger, Frida	Slobodka
Birger, Hilel	Kovno
Birger, Roza	Vilna
Birger, Sira	Kovno
Birger, Sula	Kovno
Blecher, Perl	Vabolnik
Boruchowitz, Sholem	Shavli
Braude, Meyer	Tavrig
Brecka, Chana	
Brick, Hirsch	Kovno
Brik, Aron	
Brik, Luba	
Bro, Max	Shavli
Brodowka, Luba	Rakishok
Brown, Jacob	Kovno
Buo, Mair	Kovno
Burgin, Samuel	Kovno
Chaitin, Dora	Shavli
Chaitin, Michel	Shavli
Chalozin, Luba	Kelme
Chazkin, Chana	Kovno
Chenoch, T.	Kovno
Chernes, Fania	Kovno
Chodosas, Boris	Vilna
Chodosas, Tauba	Vilna
Choner, Jochewed	Ponevezh
Chudin, Chawa	Kovno
Den, Chaim	Tavrig
Dimantovitz, Isaax	
Diner, Abram	Kovno
Diner, Roza	Kovno
Dircktorowitz, Dr. Gersron	Szaulu
Dolnicky, Ana	
Dolnicky, Dr. Simon	
Dolnicky, Rafael	
Dzimitrowski, Abram	Kovno
Dzimitrowski, Cilia	Vilna
Eglin, Icik	Vilki
Einbinder, Roza	
Einstein, Chaja	Vilna
Epstein, Lazar	
Esterovitc, Sholom	Vilna

Faktor 3 people	
Feigel, Motel	Sventzion
Feinberg, Chana	Vilna
Feldman, Fishel	
Feldman, Fishel	Alyta
Fine-Berger, Miriam	Kovno
Finkelstein	Kovno
Finkelstein, Dr. Chaim	Kovno
Finkelstein, Eliezer	Kovno
Finkelstein, Jeremias	Kovno
Finkelstein, Lala	Kovno
Fischer, Aizik	Shavli
Florence, Maite	Zhidik
Frenkel, Shmuel	Kibart
Fridberg, Berk	Kovno
Fridberg, Girsch	Kovno
Fridman, Brigita	Memel
Fridman, Eliash	Memel
Fridman, Eta	Ritova
Fridmann, Yochewed	Ritova
Friedman, Berel	Kovno
Gafanowitz, Mina	Ponevezh
Gafanowitz, Tirza	Ponevezh
Gelberg, Dora	Kovno
Glaz, Chaim	
Glaz, Ester	
Glaz, Michel	Kovno
Glickman, Isaak	Kovno
Goland, M.	Shavli
Goldberg, Eliezer	Kovno
Goldberg, Faiba	Kovno
Goldfuss, Leibe & David	Loykuva
Goldstein, Meyer	Vilna
Goldstein, Salamon	Yurburg
Goldstein, Tamara	Shkud
Golub, Abram	Kovno
Golub, Pnina	Kovno
Golub, Shulamith	Kovno
Gorfinkel, Leib	Kovno
Gotz, Sawel	Shavli
Greenstein, Isaac	Rasin
Grin, Max	Shavli
Gurvicz, Chaja	Ligmian
Holzer	
Holzer, Sonia	
Ilman, Nechama	
Jasaite, Rochel	Yurburg
Jaswen, Rosa	Kovno
Jerushalmi, Eliezer	Shavli
Jerushalmi, Josef	Shavli
Jerushalmi, Markus	Shavli
Jerushalmi, Sara	Shavli
Judelewitz, Susana	Shavli
Kan, Berl	
Kan, Raja	
Kantor, Paris, Sara	Kretinga
Kantorowitz, Taiba	Vilna
Kaplan, Boris, Chaya, Iser	Kovno
Kaplan, Iser & Chaja	Ponevezh
Karabelnik, Melka	Tavrig
Katz, Berl	
Katz, Chaja	
Katz, Faive	Kovno
Katz, Josel	Kovno
Katz, Michel & Hirsh	Skudvill
Katz, Moshe, Bencion, Moses, Hode, Chaja	Tavrig
Katzas, Joselis	Kovno
Keksejte, Sara	Mazhaik
Kekst, Sara	
Kewkowsky, Samuel	
Kibart, Cila	Shavli
Kirzner, Cipora	Vilna
Klawanski, Abram	Kovno
Klawanski, Sara	Kovno
Klawanski, Teice	Kovno
Kloner, Berl	Kovno
Knaster, Louis	
Kobelkowsky, Mordchai	Yurburg
Konwoi, Zalman, Moshe	Kovno
Kowarska, Elka	Vilna
Kremerman, Zalman	Kelme
Kwartowski, Henny, Estera	Shavli
Kwieskin, Miriam	Kovno
Landsman, (Poizner) Hoda	Vilna
Landsman, Wolf	Kelme
Lazar, Chaim	Ponevezh
Lazar, Chasia	
Leibenson, Chaja	Kovno
Leibenson, Israel	Kovno
Leibenson, Sara	Kovno
Leibowicz, Yudit	Shavli
Leizerson, Moshe	Vilna
Lempert, Meyer	Radvilishok
Lerner, Asna	
Lev, Zelik	Chekenova
Levin, Iser	Duksht
Levit, Mika	Shavli
Lewi, Salomon	Shavli
Lewin, Boruch, Esia	Shavli
Lewin, Shlomo, Chaya	Vilna
Lewinson, Zenia	Vilna
Lewinzon, Yosef, Dawid	Shavli
Mariampolski, Chaim	Virbaln
Mazavietzky & brother	Shavli
Meller, Peisach	Vilkovishk
Meller, Rachmiel	Vilkovishk
Meserowitz, Josef	Rakishok
Michelson, Simcha	Kalvaria
Milchiker, Abram	Vilna
Milchiker, Civja	Vilna
Milkowitz, Shlomo	Vilkovishk
Milner, Abraham	Eishishok
Milner, Josef	Kovno
Mitkovskiene, Roza	Kovno
Mitkowski, Zeliz	Kovno
Most, Shoshana	Tavrig
Mozes, Leib	Pren
Murik, Berl	Kovno
Murik, Moshe	Rasin
Musel, Rosa	Abel
Nadel, Efraim	Kovno
Nadel, Leib	Kovno
Naiwidel, Sholem	Kovno
Neuermann, Chaim	Savanoriu
Neumark, Musja	Aleksat
Nirke, Yozef	Shavli
Nusenbaum, Mirjam	Szapena
Onje, Szmerl	Shavli
Orlin, Raja	Kovno
Oszer, Dawid	Kelme
Paletz, Samuel	Yanova
Patasznik, Max	Vilna
Patasznik, Yosel	Vilna

Peres, Celia — Sviadoshitz
Peres, Eljasz — Kovno
Petlizki, Male — Shavli
Petlizki, Samuel — Shavli
Plotl, Lejka — Shavli
Portnow, Jacob & Esther — Yurburg
Pupko, S. — Vilna
Rabin, Samuel — Salant
Rabin-Kirsh, Tauba — Shavli
Rabinowitz, Tania
Rabinowitz, Yakon
Rabinowitz-London, Dwora
Rac, Rina — Kovno
Raichel, Leib
Raichel, Riwka — Kovno
Raines, Leiba — Kovno
Rapaport, Meilech — Vilkomir
Rapeika, Avram — Birzh
Reiches, Jehudith — Kovno
Reiches, Rochel — Kovno
Ribak, Eliezer — Lazdai
Rochze, Eta — Yurburg
Rozhanski, Dr. Yehuda — Virbaln
Rutshaiski, Feige — Kovno
Rywkind, Abram — Vilna
Rywkind, Szmerel — Vilna
Salzman-Rutzeiski, Feige — Kovno
Sandelovski, Sara — Vilkovishk
Sanowski, Mojsze — Kovno
Sapiro, Yakob — Kovno
Sarfinovitz, Abrasha — Shavli
Sarfinowitz, Abram — Shavli
Sat, Lejb — Vilna
Schapiro, Chana — Shavli
Schapiro, Mozes — Shavli
Schapiro, Yakob — Kovno
Schein, Feiwel — Grodno-Kovno
Schulman
Segalson, Arie — Kovno
Segalson, Elchonon — Kovno
Segalson, Raja — Kovno
Segalson, Simon — Kovno
Sesicki, Hinda — Kovno
Shewz, Genia
Shlomowitz, Mejer — Kovno
Shlossberg, Chaim & Israel
Shulman, Chaim — Sapizishok
Shwarz, Luba
Silinski, Ber — Shavli
Silinski, Chaim — Shavli
Solomon, Abram — Vilkomir
Spektor, Dina — Lingmian
Stein, Mendel, Shlomo — Vilki
Stein, Salamon — Kovno
Stiert, Lusik — Kovno
Stiler, Lejb — Kovno
Szilder, Lejb — Shaki
Szlosberg — Shavli
Szlosberg, Schaul — Shavli
Szulkin, Tauba — Shavli
Tainowitz, Mejer — Vilkomir
Tamshe, David — Kovno
Tamshe, Isa — Kovno
Tamshe, Rochel — Kovno
Tanchel, Dawid — Shavli
Teic, Rashel — Telz
Telsak Kovno
Tubin, Basia
Vilenski, Nadja — Kovno
Vilenski, Yakob — Kovno
Vishnish, Bella & sister
Vitko, Joseph — Yurburg
Volk, Hinde & Rivka — Pokroi
Volpe, Itzik & wife (Celia Kagan)
Wershbowksy, Jakob — Kovno
Wershbowsky, Pesia — Kovno
Widokler, Izchok — Vilkomir
Winkelstein, Joseph — Vilkovishk
Winkelsztejn, Josef — Vilkomir
Wolfe-Funk, Rivka — Naumiestis
Yafe, Abram — Vilna
Yafe, Ana — Vilna
Zaidman, Beile
Zalcberg, Chasia — Kovno
Zalcberg, Rochel — Kovno
Zilberman, Berl — Daugilisok
Ziskind, Saul — Kelme
Zol, Aron — Shavli
Zolin, Nachum — Rasin

FOUND IN SWEDEN

Aronovsky, Grunja — Kefar
Bekerite, Rachel — Josrainai
Berekite, Judith — Josrainai
Berkowitz, Riwa — Salant
Birowska-Kowavska, Ida — Vilna
Blagoslawensky, Jenny — Tel-Aviv
Cvi (Zvi), Tania — Kovno
Direktorowitsch, Hadasa — Tel-Aviv
Dumont, Akuva
Dumont, Josef
Dumont, Leib Yehuda
Ewrebin, Chiena — Kovno
Faiwusch-Podlas, Mary — Kovno
Gafanowitsch-Eisischki, Anna — Samara
Gafanowitsch-Eisischky, Chaja — Vilkovishk
Greis, Rachela — Samargon
Greis-Cuckerman, Cira — Samargon

Grudzinsky, Rifka	Mekor-Chajim Pal.
Gurwitsch, Schulja	Vilna
Gurwitsch, Tirza	Haifa
Jewelson, Jitta, geb. Abramowicz	Borua
Juzint, Meier,	Shadova
Kagan-Widetzky, Chasia	Kovno
Kamcin-Bravo, Chana	Jaloke
Kaminer, Roza & Mira	
Kaplisky, Zelda, geb. Gempel	Kovno
Karnowsky-Genkind, Fanny	Tel Aviv
Kaschenewski, Jakob	Oszyna
Klacko, M.	
Kliot-Kikojen, Vera	Vilna
Kocin, Fanny Feige Ester	Kovno
Kremer, Chaja, Benjamina	Pal.
Kriv, Krene	Ochsenzoll
Kriv, Meri	Kovno
Lan, Leizer	Kovno
Latz, Chaja	Utian
Lewenberg, Henny	Vilna
Lichtenstein, Genia	
Lifschitz, Rachil	Jerusalem
Lipschitz, Weiner Bela	Birzh
Lobzovska, Fella	
Merene, Sara	Kovno
Mines-Burgin, Hinde	Tel-Aviv
Mueller, Baron Ljuba	Kovno
Mueller, Sara	Kovno
Nejfach, Michla	Samargon
Ozur-Blinder, Tania	Vilna
Paversky, Perla	
Perkin, Mirjam	Vilna
Plasta-Gordon, Musche	Vilna
Puchard-Grinblat, Frida	Kovno
Robinson, Chaim	Naumiestis
Rosenblum-Gordon, Rachel	Jerusalem
Schimscher, Salamon	Shavli
Schuster-Bor, Rywa	Maliat
Silkiner, Mirjam, geb. Milchike	Vilki
Simelius, Abraham	Kovno
Tartakorky, Gordon Adino Ada	Butrimantz
Tworecka, Sara	Vidze
Weiner-Lipschitz, Bella	Jerusalem
Weinstein-Grejs, Nachama	SamargonWidezky, Chasia
Wislizky-Schura, Schifra	Kovno
Wyszmonska, Roza	Vilna
Yuzint, M.	
Zwieson, Frieda	Kovno

FOUND IN PALESTINE

Abramovitch, Cheaneh
Azgud, Hinde
Babin, L.
Barit, Binick
Beder, Pinches
Berelovitz, Eta
Berelovski, Chaim
Bloch, Masche
Choilin, Shloma Grus
Deul, Miss
Felman, Esther
Felman, Hinda
Freidman, Henech
Frum, Israel
Furman, Chavivah
Gail, Esther
Gail, Iser
Gail, Miriam
Gail, Moshe
Gansler, Rochel
Garbel, Benno
Gladon, Meyer
Glazer, Dov
Glin, Ch.
Goldberg, Yitzchok
Goniondsky-Gutman, R.
Gratz, Beatrice
Greitzer-Napolion, Malka
Hartman, Moshe
Hochman, Chanah
Iserlis-Zak, Yaffa
Kacèv, Dave
Kagan, Rivkah
Katz-Idelson, Lotta
Katzev, Dov
Kratzer, Yocheved
Lazman, Hannah
Levin, Dave
Levitan, Pninah
Levitan, Yehuda
Mankevitz, Sima
Manushevitz, Bunia
Melamed, Miriam
Melamed, Yosef
Mishaker
Mittelman, Miriam & Daniel
Neimark, Aaron
Orlin, Deborah
Polanski, Jacob
Rapayk, Leib
Rod-Upnitzki, Rochel & daughter
Rodzinsky, Dr. Yehua
Rosenberg, Chaya Musel
Rothstein, Masha

Ruthstein, Moshe
Schaeffer, Zvi
Scher, Ira
Schneiderovski, Raphael
Segal, Dr. E.
Shapiro, Julia
Sher, Irela
Sher, Sarah
Shulman, Miriam
Silberman-Reibman, Rachel
Steinberg, Ezekiel
Steinberg-Baron, Dena
Steinhauer, Dr. L.
Tabatzinski, Esther
Traub, Yehuda
Trup, Israel
Vald, Joseph
Volk, Rose
Volk-Azirlanski, Reize Gitel
Weiss, Molly
Weiss, Sholom
Yurbarski, Dr. Meyer
Zalking, Dr. Flora
Zarnower, Ema
Zeidelbuay, Cipora

FOUND IN GERMANY

Abeles, Ousici	Vilna	Anolik, Benzion	Kovno
Abelski, Borejis	Shavli	Apolion, Feiga	Shavli
Abelsohn, Jakob	Shavli	Apolion, Liuba	Shavli
Abelson, Jakob	Shavli	Apriaski, Jakob	Yurburg
Abir, Josef	Kovno	Aranoe, Leibe	Betebsk
Abir, Szmul	Kovno	Aranowic, Leib	
Abramovich, Abt, Rivka	Vilna	Aranowitz, Chajim	Vilna
Abramovich, Dina	Vilna	Aranowitz, Slioma	Kovno
Abramovics, Josel	Kovno	Aranowski, Jakob	
Abramovicz, Meier	Vilna	Aranowtiz, Jakob	Shirvint
Abramowicz, Dawid	Kovno	Arbes, Max	Kovno
Abramowicz, Jakov	Visokidbor	Arenhammer, Schmuel	Kovno
Abramowicz, Jojne	Kovno	Aronovich, Keilya	Vilna
Abramowicz, Samuel	Ponevezh	Aronovitz, Hirsch	Vilna
Abramowitsch, Wolf	Kovno	Aronowicz, Hirsch	Vilna
Abramowitz, Chackel	Shavli	Aronowitz, Beile	Shavli
Abramowitz, Hirsch	Kovno	Aronowitz, Mira	Shavli
Abramowitz, Jankel		Aronowitz, Sonia	Shavli
Abramowitz, Mia & mother		Aronowski, Berel	
Abramowitz, Sapsel	Shavli	Aronowsky, Jakob	Shavli
Abramowitz, Smuel	Shavli	Aronowsky, Jankel	Kovno
Abramson, Aron	Yurburg	Aronsohn, Mauscha	Vilna
Abramson, Chaim	Yanishok	Aronson, Rafael	Kovno
Abramson, Chajim	Yanishok	Aronson, Schmuel	
Aisenstein, Motel		Atlas, Jakob	Kovno
Akselrod, Roza	Kovno	Atschik, Gabril	Srednik
Aleksandrovic, Oscher		Austrich, Dawid	Kovno
Aleksandrowitz, Oscher	Kovno	Axeltrod, Abram	Kovno
Alkonitzkaya, Anna	Vilna	Badanowsca, Tauba	Vilna
Alperowitz, Chaim	Samargon	Badanowsky, Leib	Vilna
Alperowtiz, Aron	Kalvaria	Badowsky, Leibe	Vilna
Alpervich, Dina	Vilna	Baiter, Ber	Shavli
Altman, Kopel	Kovno	Baiter, Josef	Shavli
Altmann, Dawid	Kurima	Baiter, Noach	Shavli
Amaler, Majer	Shavli	Bak, Bram	Utian
Amperias, Roza		Bak, Harry	Memel
Analik, Liba	Vilna	Baklin, Kamber, N.	Kovno
Aniksch, Aron	Shavli	Bakstansky, Leon	Shavli
Anikst, Aron	Kretinga	Bakstansky, Naum	Shavli
Anikst, Leib	Shavli	Balin, Faiwe	Ritova
Anikst, Motel	Vilna	Balsveig, Leiser	Kovno
Anilovich, Bernstein, Nechama	Vilna	Bank, Isak	Kovno
Anoli Chaim	Kovno	Bar, Sore	Vilna
		Barakos, Berta	Shavli

Baranow, Hirs	
Barchkir, Simche	
Barel, Henach	
Barisnik, Mozes	Vilna
Barit, Sholem	Vilna
Barkan, Icek	Tavrig
Baron, Hirshl	Vilna
Baron, Jankel	Vilkomir
Baron, Josel	Shavli
Baron, Shleime	Vilna
Barysnik, Mozes	Vilna
Baschkir, Simcha	Kovno
Baskin, Ajzyk	Veckshna
Basman, Mausche	Tilzit
Baum, Izrael	
Baver, Zalmen	Kovno
Bazofen, Notel	Vorna
Bedek, Abram	Kovno
Beder, Judith	Mariampole
Beder, Leiba	Shavli
Beders, Smuel	Shavli
Beer, Dora	Shavli
Begak, Rachmiel	Kovno
Begak, Slioma	Vilna
Began, Benjaim	Kovno
Beker, Abe	Kovno
Beker, Abe	Yosvine
Belavocki, Alter	Vilna
Bemel, Dawid	Kovno
Benjaminowitsch, Ph.	Kovno
Ber, Abram	Shavli
Ber, Cire	Naumiestis
Ber, Dowid	Shavli
Ber, Dvora	Shavli
Ber, Efraim	Shavli
Ber, Mausche	Shavli
Ber, Wolf	Shavli
Berelowitz, Isak	Memel
Berelsohn, Moszek	Shavli
Berenstein, Cvi	
Berenstein, Josef	Kovno
Berenstein, Mejer	Tavrig
Berent, Chaim	Vilna
Berg, Chaim	Shavli
Berger, Abe	Kovno
Berger, Alter	
Berger, Hirsz	Luben
Bergman, Miriam	Memel
Berkman, Avrich	Kibart
Berkmann, Roja	Vilna
Berkovicz, Abram	Shavli
Berkovicz, Moses	Shavli
Berkovitz, Leiba	Vilna
Berkowicz, Szlome	Eishishok
Berkowitz	
Berkowski, Izrael	Kovno
Berliant, Schmiel	Vilna
Berlitz, Gabe	Vilna
Berlowitz, Isak	Memel
Berman, Leib	Shavli
Berman, Mose	Larasai
Bermann, Gitta	Shavli
Bermann, Tania	Shavli
Berne, Judel	Naumiestis
Bernstein, Anna	Kovno
Bersin, Naftal	Kovno
Berter, Beno	Shavli
Berter, Natan	Shavli
Berwitz, Simon	Rastow
Berzaner, Leizer	
Bidmpm. Sa.	Kovno
Bik, Leibe	Birzh
Bikowicz, Abram	Litowi
Bilakher, Benjamin	Vilna
Biliet, Borok	Sarky
Biliot, Jakob	Sarky
Bin, Smuel	
Binder, Chaim	Posvol
Binder, Riva	Cechocirek
Birger, Chaim	Kovno
Birger, David	Kovno
Birger, Gutol	Kovno
Birger, Leib	
Birger, Mendel	Plungian
Blacher, Leizer	Kovno
Blacher, Oscher	Kovno
Blacker, Wulf	Kovno
Blank, Chana	Shavli
Blanket, Minuchim	
Blat, Max	Yanova
Blatt, Leiba	
Blazer, Abram	Vilna
Blecher, Abram	Gorzhd
Blecher, Benzel	Shavli
Blecher, Berel	Kovno
Blecher, Boruch	
Bloch, Chajim	Shavli
Bloch, Elje	Shavli
Bloch, Gerschon	Shavli
Bloch, Jochel, Leiba	Kovno
Bloch, Mirian & Rivka	Telz
Bloch, Sale	Shavli
Blocher, Chane	Kelme
Blotstein, Zalman	Kovno
Blowodski, Jankel	Schulen
Blumberg, Judel	
Blumenau, Benjamin	Kovno
Blumenthal, Epstein	Vilna
Blumenthal, Peregal, Dora	Vilna
Blumkin, Jakob	Kovno
Blumkin, Schloma	Kovno
Blumstein, Sally	
Bobrovskaya, Genya	Vilna
Bod, Velvel	Shavli
Bod, Zalman	Telz
Bogatcick, Saja	Kovno
Bolkin, Dawid	
Bolnik, Mozes	Podzhelve
Bomchowitz & daughter	
Bor, Pesia	Shavli
Bornstein, Max	Vilna
Borovik, Lena	Vilna
Borstein, Eljasz	Kovno
Borstein, Isak	Kovno
Borstein, Maks	Kovno
Boruchivicz, Samuel	Shavli
Boruchovitz, Zisel	Kovno
Boruchowicz, Schmaja	Kibart
Boruchowitz, Smuel	Bobt
Bosak, Chaim Nenachem	Vilna
Botvincki, Jenja	Vilna
Brafmann, Herc	Vilna
Brafmann, Herz	Vilna
Braines, Jechiel	Ponevezh
Brajer, Leja	Wargowa
Brajter, Josef	Shavli
Brand, Akiva	Vilna

Brande, Sonis	
Bras, Lipman	Vilna
Braude, Boruch	Plotel
Braude, Motel	Plotel
Braude, Salomon	Tavrig
Braude, Zalman	Tavrig
Braudo, Meier	Shavli
Braun, Salomon	Kovno
Braun, Slez	Uzgorod
Braus, Jakob	Riga
Braus, Moses	Zhager
Brax, Lipe	Shavli
Bregman, Jakob	Kovno
Bregman, Zalmen	Kovno
Bregmann, Maks	Vilna
Brenaizen, Chatzkel	Vilna
Brener, David	Kovno
Brener, Dawid	Kovno
Brener, Zalmen	Kovno
Brenner, Israel	
Brenner, Israel	Shavli
Brenner, Salmen, Isak	Kovno
Brezinger, Mendel	Shavli
Brint, Icik	Shavli
Brint, Salomon	Shavli
Brint, Simon	Shavli
Bro, Mojsche	Shavli
Bro, Moses	Kovno
Bruder, Fawel	Shavli
Brutckus, Boris	Polangen
Bug, Faive	Shavli
Bugai, Chajim	Kovno
Bukanc, Abe	Kovno
Bukanc, Bencilon	
Bukanc, Moses	
Bukanz, Izak	Kovno
Bukentz, Isaak	Kovno
Burgin, Abram	Kovno
Burgin, Eichiel	Vilna
Burgin, Schmuel	
Burkek, Chone	Kovno
Burschtin, Saul	Shirvint
Burstein, Isak	Kovno
Burstein, Mendel	Kovno
Burstein, Naftali	Kovno
Burstein, Sender	
Buschkanetz, Abraham Leon	Shavli
Buschkanetz, Izrael	Shavli
Cap, Simon	Vilkomir
Capewski, Jakob	
Carny, Harry	
Cedikov, Leib	
Cekanowitz, Israel	Kovno
Cerniakov, Judel	Shirvint
Cerniavski, Chaim	Slonia
Cerniavski, David	Pilvishok
Certok, Zalman	Kovno
Ces, Aron	Shavli
Ces, Salamon	Shavli
Ceslanska, Marja	Vilna
Cess, Aron	Vilna
Cess, Salomon	Vilna
Chackelevic, Meier	
Chadab, David	Utian
Chaijomivic, Abe	Abel
Chaijomivic, Nosem	Ponevezh
Chaimowitz, Abram	Rasin
Chaitin, Chana	Shavli
Chaitin, Dora	
Chajet, Cone	Suvalki
Chajet, Hirsch	Kovno
Chajet, Isak	Kovno
Chajet, Jankel	Vilna
Chajet, Leiba	
Chajet, Moses	
Chajtowitz, Abram	Kovno
Chane, Moses	Shavli
Charek, Chiam	Shavli
Charich, Elija	Kovno
Charoziczki, Israel	Shavli
Charoziczki, Mojsze	Shavli
Charoziczki, Soura	Shavli
Chaschenischok, Isik	Kovno
Chaskelewicz, Mayer	Kovno
Chaskielewicz, Ben	Vilna
Chasman, Josef	Vilkomir
Chatowicz, Abram	Kovno
Chavkin, Faiwel	Zhager
Chazen, Sender	Kovno
Chejtowitz, Sulem	Kovno
Chines, Hirsch	
Chines, Izrael	Zhidik
Chines, Malka	Shavli
Cholen, Elja	Kovno
Cholok, Jankel	Vilki
Choronsitzky, Moses	Shavli
Choronzickis, Boris	Shavli
Choronzickis, Izrael	Shavli
Choronzikis, Seine	Shavli
Chosid, Ella	Yanova
Ciankelevic, Gita	
Cicelski, Mauscha	Kovno
Cices, Leib	Kovno
Cigan, Jacob	Vilki
Cimerman, Judel	Ezhereni-Zarasai
Cimerman, Teresa	Vilna
Cipin, Gerson	
Cipin, Michel	
Codikov, Abraham	Kovno
Codikov, Abram	Kovno
Codikovas, Menes	Kovno
Codikow, Abram	Kovno
Cornowski, Dawid	Kovno
Cuchar, Chiam	Kovno
Cukermann, Perec	Kovno
Cweigom, Samuel	Kovno
Cypin, Chone	Vilna
Czerneman, Lipo	Kovno
Czernowski, David	Kovno
Dalfon, Simon	Kovno
Dalton, Zelmon	Kovno
Damba, Michel	Kovno
Damiani, Luisi	Kovno
Daneiger, Chackel	
Daniel, Icik	Shavli
Danilovskaya, Rudner, Sonya	Vilna
Date, Jakob	Kovno
David, Wulf	Krakinova
Davidovicz, Boruch	Kovno
Davidowitz, Boruch	Kovno
Dawid, Dawid	
Dawidewitz	
Dawidowicz, Josel	Vilna
Dawidowicz, Lazar	Kovno
Deling, Gita	Shavli
Demjsvski, Chajim	Shavli

Demovic, Naftal	
Deutsch, Hirsch	Musnik
Diamant, Akiwa	Kovno
Diamant, Jehuda	Kovno
Diamant, Josef	Kovno
Dimant, Abra	Kovno
Diminstein, Faiga	Vilna
Dindes, Nosn	Vilna
Diner, Abram	Kovno
Direktor, Chackel	Shavli
Distel, Chono	Shavli
Distel, Mata	Vilna
Distel, Perez	Shavli
Dolinskaya, Erasner, Bluma	Vilna
Domb, Aron	Radom
Domsashevitzky, Moishe	Vilna
Donushevskaya, Paulina	Vilna
Doveltov, Doba	Vilna
Dreipul, Josef	Kovno
Dreispul, Elijasch	Kovno
Dreispul, Ellas	
Dreispul, Ruvin	Kovno
Drujan, Boris	Kovno
Drujan, Dr. Dawid	Shavli
Druskanov, Emanuel	
Drutz, Nosn	Vilna
Druzin, Motel	Ristava
Dubin, Abram	Kovno
Dubrovic, Chone	Kovno
Dunije, Mordche	Shavli
Durmaschkin, Fanny	Vilna
Durmaschkin, Henny	Vilna
Durst, Icek	Vilna
Duschata, Hirsch	Vilna
Duschitz, Jakob	Kovno
Duschkas, Calal	Kovno
Duschkes, David	Kovno
Duschkes, Elje	Kovno
Duschnitzki, Dodek	Kovno
Duschnitzki, Josel	Kovno
Duschnitzki, Joseph	Kovno
Dusnicki, Josef	
Dusnitz, Salomon	Kovno
Dyrektorovicz, Dr. Hirsch	Shavli
Edelman, Moses	Kovno
Edelsohn, Jochil	Yelok
Edelsztajn, Alta	Shavli
Eglin, Icik	
Eidelson, Chajim	Lukshi
Eife, Echezkal	Vilna
Eilig, Isak	Kovno
Einbinder, Gdalje	Shkud
Einig, Isak	Kovno
Eisenfeld, Chaya	Vilna
Elijaschewitz, Fruma	Kovno
Elkes, Hirsch	Kovno
Ellert, Dawid	Naumiestis
Ellert, Heini	Naumiestis
Ellert, Israel	Naumiestis
Elstein, Beno	Kovno
Engar, David	Vilna
Engelstern, Keizer	Vilna
Englender, Nochem	
Enoch, Joheneschon	Kiurburg
Epstein, Alik	Vilna
Epstein, Beba	Vilna
Epstein, Betya	Vilna
Epstein, Faiwel	Shavli
Epstein, Jakob	Shavli
Epstein, Judol	Shavli
Epstein, Mozes,	Shavli
Epstein, Riva	Vilna
Estein, Abraham	Kovno
Estein, Abram	Kovno
Evin, Rachmiel	Birzh
Fabelinsky, Dawid	Shavli
Faierbrowski, Jakov	Vilna
Fain, Abre	Kovno
Fain, Salomon	
Fain, Smuel	Shavli
Fain, Wulf	
Fainas, Sarge-Smuels	Kovno
Faisus, Mausche	Kovno
Faivus, Soine	Shavli
Fartmann, Moses	
Feigin, Jakob	Kovno
Fein, Azriel	Kovno
Fein, Ester	
Fein, Fraide	Vilna
Fein, Idel	Kovno
Fein, Kagana	Shavli
Fein, Lilya	Vilna
Fein, Linomin	Vilna
Fein, Mendel	Kovno
Feinberg, Herschel	Vilna
Feingenberg, Dr. Meishe	Vilna
Feingenberg, Meite	Vilna
Feingenberg, Slava	Vilna
Feinstein, Jakon-Benc	Polangen
Feinstein, Sundel	Shavli
Feldheim, Rochel	Vilna
Feldman, Efraim	
Feldman, Panya	Vilna
Feldmann, User	Kovno
Filipowska, Chaja	Shavli
Filipowski, Abram	
Fin, Rafel	Kovno
Fingerbran, Boruch	Shavli
Fingerhut, Elija	Shavli
Fingerhut, Gecel	Shavli
Fingerhut, Josef	Nowo-Svencl
Fingerhut, Lieb	Nowo-Svencl
Finkel, Matis	Utian
Finkelstein, Aron	Kovno
Finkelstein, Fischel	Kovno
Finkelstein, Lolia	
Fisch, Abram	Radom
Fischer, Isak	Salok
Fischer, Judith	Kovno
Fischer, Nochim	Kovno
Fiser, Ella	Kazan
Fisher, Benjamin	Shavli
Fisher, Fischel	Herijmpol
Flam, Jankiel	Kovno
Flasin, Abram	Shavli
Flassin, Abram	
Flat, Genoch	Kovno
Fleischer, Boris	Kovno
Fleischer, Slioma	Vilkomir
Fleischer, Welwel	Kovno
Flink, Boris	
Floch, David	Rakishok
Fogelson, Moses	Vilna
Frank, Leiba	
Fratkin, Michael	Kovno
Freidelmann, Jakob	Margnuschow

Freizinger, Noach Kovno
Frelzinger, Calel Kovno
Frenkel, Herman Kovno
Frenkel, Lazar Kovno
Frenkel, Selimar Kovno
Frenkel, Selmann Kovno
Fridalnd, Bunie Kovno
Fridberg, Boris Kovno
Fridberg, Grigorija Kovno
Fridland, Jechezkel Kovno
Fridland, Liuba Shavli
Fridland, Michel Kedsiniai
Fridman, Etta Ritova
Fridman, Jocha Ritova
Fridman, Leiba Kovno
Fridman, Leiba Kovno
Fridman, Mausche
Fridman, Mojse Slaukiai
Fridmann, Elijas Kretinga
Fridmann, Josef Bajoral
Fridmann, Josef Kovno
Fridmann, Judel Kovno
Frie Vilna
Fried, Artur
Fried, Golde Shavli
Fried, Idel Shavli
Fried, Israel
Fried, Salamon
Fried, Salomon Shavli
Friedberg, Berl Kovno
Friedberg, Gerszon, Kovno
Friedland, Abram Kovno
Friedlander, Jankel Shavli
Friedler, Hirsch Yanova
Friedm Idel
Friedman, Hirsch Kovno
Friedman, Izrael Kovno
Friedman, Moneach Kovno
Friedman, Moses Schagaro
Friedmann, Abram
Friedmann, Benisch Krakinova
Friedmann, Berl Kovno
Friedmann, Chiam Krakinova
Friedmann, Elijahu
Friedmann, Ester
Frischman, Maks Kovno
Frismann, Rivin Kovno
Frolmtschik, Solem
Frumkin, Aron Kovno
Frumkin, Simcha Kovno
Fuhrmann, David Shavli
Fuks, Mary Vilna
Fuksman, Yosel Vilna
Funk, Aron
Funk, Seine
Furmann, Chajim Shavli
Furmann, Dawid Shavli
Furmann, Liuba Shavli
Gafanovic, Calel Kovno
Gaidel, Pire Bitzkow
Gakmann, Icok Kovno
Galabki, Maks Kovno
Galpern, Chaskial Vilna
Galpern, David Kovno
Galpern, Falvel Kovno
Galpern, Hirsch
Galzman, Yakov Vilna
Gan, Abram
Gandz, Leib Shavli
Garber, Josef Kovno
Garber, Oscher Kovno
Garfunkel, Loon Kovno
Garland, Chaya Eta Vilna
Garson, Jomzesch Giechanowitzl
Garum, Bencel Keidanidan
Garum, Kopel Yanova
Garum, Simon Yanova
Garun, Hinda Kodainiai
Gdut, Ber, Meilach Vilna
Gebman, Dawid Kovno
Gec, Lejba Kovno
Gechil, Rafael Kovno
Geimer, Aron Vilna
Geiser, Subi Kovno
Gelcer, Schubi Rakishok
Gelman, Josef
Gelmann, Mausche Zavasa
Gelmann, Wulf Kovno
Gempel, Berl Kovno
Gempel, Chajim Kovno
Gempel, Motel Kovno
Gempel, Natel Kovno
Gempel, Szmuel Yurburg
Gen, Jakob Rogová
Gens, Efraim
Geselswitz, Joseph Kovno
Gibraltar, Berel Kovno
Gibraltar, Berl Kovno
Gibraltar, Isak Kovno
Gibralter, Rafael Kovno
Gidalewitz, Scheina Shavli
Gidanky, Jakov Memel
Gierschowitsch, Z. Vilna
Gilinska, Aya, Belskaya Vilna
Gilinsky, Leib Vilna
Ginburg, Wladimir Kovno
Ginsburg, Ester Kovno
Girsovic, Jonina Ritova
Gitman, Sima Vilna
Gitolevic, Chjena Kovno
Gitolevic, Dora Kovno
Glazman, Dora Vilna
Glazman, Isaac Vilna
Gleizer, Leib Vilna
Glick, Dawid Kovno
Glik, Hirsch Shavli
Gluck, Fole Vilkomir
Gluck, Nusym Kovno
God, Ruvin Kovno
Godovic, Leiba Kovno
Goland, David Shavli
Goland, Rachel Shavli
Gold, Horsz Kovno
Gold, Naum Verniai
Goldan, Mozes Shavli
Goldansk, Josol Kovno
Goldberg, Jakob Shavli
Goldberg, Neguda Vilna
Goldberg, Peisach Kovno
Goldblat, Lejzor Kovno
Goldblat, Leo Kovno
Goldblatt, Schlioma Kovno
Goldsmid, Sepsel Kovno
Goldstein, Josef Poltava
Goldstein, Kisai, Ber Kovno
Goldstein, Lazar Naumiestis
Goldstein, Wolf Vilna
Golperin, Motel

Gontovnik, Shaul	Vilna
Gorbotskaya, Avidan	Vilna
Gordon, Abraham	Shavli
Gordon, Abram	Kovno
Gordon, Elija	Benevezys
Gordon, Hirsch	Kovno
Gordon, Hisch	Kovno
Gordon, Icik	Vilna
Gordon, Jakob	Kurkiai
Gordon, Josef	Kovno
Gordon, Leiser	Shavli
Gordon, Pesia	Radvilishok
Gosch, Elija	Tavrig
Gosch, Mausche	Tavrig
Gottlieb, Chaim	Shavli
Gottlieb, Josef	Kovno
Gottlieb, Salomon	
Gotz, Juli	Shavli
Gotz, Lazar	Kovno
Grad, Sonia	Shavli
Granat, Dotka	Kovno
Granat, Meilsch	Kovno
Grazutis, Chaim	Kovno
Grazutis, Chone	Kovno
Greenstein, Roza	Vilna
Greiser, Mause	Luck
Greiss, Lieba	
Greiss, Odalje	Kovno
Grenadir, Brocha	Vilna
Grenermann, Moses	Disna
Gresenstein, Miron	Vilna
Griachowitz, Sal	Kovno
Grinberg, Jakob	
Grinberg, Majer	Kovno
Grinblat, Jankel	Kovno
Gris, Chaim	Kovno
Groidanz, Beila	Vilna
Grossman, Abram	
Grossman, Chaim	
Grun, Max	
Gruner, Selig	Roik
Gruntwagen, Chaya	Vilna
Grutz, Jakob	Kovno
Gruzin, Chaim	Kovno
Gruzin, Isak	Kovno
Gruzin, Izrael	Kovno
Gruzinski, Ber	Vilna
Gubin, Abram	Kovno
Gurland, Zisel	Vilna
Gurorer, Varama	Vilna
Gurvic, Izrael	Shavli
Gurvic, Mozos	Kovno
Gurvich, Abram	Vilna
Gurvich, Berta	Vilna
Gurvich, Eshae	Vilna
Gurvich, Peretz, Israel	Vilna
Gurwitz, Wolf	Krozh
Gustein, Jekel	Yurburg
Gustman, Rabbi Israel	Vilna
Gutman, Izak	Kovno
Gutman, Izrael	Telz
Gutmann, Jankel	Kovno
Gutstein, Mausche	Yurburg
Gutstein, Michel	Yurburg
Guttmann, Jakob	Kovno
Haid, Percy	Kovno
Haida, Abram	Bendzin
Haiflink, Judka	
Halperin, Aron	Loykuva
Hecht, Salomon	
Hechter, Genia	Shavli
Hechter, Mozes,	Aniksht
Heller, Rubin	Alyta
Hermann, Oscher	
Herzensohn, Icik	Kovno
Hilkowic, Max	
Hilkowitz, Max	Kovno
Himelshein, Etna	Skodal
Hirsch, Chaikel	Shavli
Hofmekler, Michel	Kovno
Icikovitz, Mendel	Shavli
Icikovitz, Slioma	
Icikowitz, Jankel-Mendel	Shavli
Icikowitz, Juda	Kovno
Icikowitz, Smuel	
Indurski, Ilija	Kovno
Ipp, Leib	Kovno
Isaak, Maurico	Shavli
Isorlis, Moses	Shavli
Ivenski, Saja	Yanova
Jabzerm, Cemach	Kovno
Jakobs-Goldwein, Fleri	Hannover
Jakobsohn, Mira	Kovno
Jakubowsky, Seidke	
Jalowcer, Chaim	Vilna
Jalowzer, Chaim	Vilna
Jambro, Mule	
Jankel, Hirsch	Schaukenai
Jankelevic, Hirsch	Shaki
Jankelevitz, Aron	Shkud
Jankelevitz, Etta	Kovno
Jankelevitz, Sprinca	Kretinga
Jankelewitsch, Lea	Kovno
Jankivski, Jakob	Kovno
Janover, Leiba	Shavli
Janover, Mausche	Shavli
Jarowski, Mosche	
Jas, Dora	Naumiestis
Jaskuner, Josef	Kovno
Jawnolowicz, Jonas	Kovno
Jawnolowitz, Samuel	Vainuta
Jed, Idel	Kovno
Jeruchamovic, Girsch	Kovno
Jeruschabnik, Leiser	Shavli
Jezner, Efraim	Tavrig
Jodwab, Leo	Kalisch
Joels, Benjamin	Kovno
Jofe, Abke	Kovno
Jofe, Chlaune	Sventzion
Jofe, Zundel	Kovno
Joffe, Abe	
Joffe, Ada	Kovno
Joffe, Motel	Shavli
Joffe, Rachmiel	Ponevezh
Joselevic, Sloima	Shavli
Joselevitz, Mania	Kovno
Judelewitz, Schlioma	Shavli
Judelman, Leo	Shkud
Judelowicz, Wolf	Kovno
Judelowitsch, Isak	Kovno
Judelowitz, Sloma	Kovno
Judelski, Oser	Yurburg
Jung, Gerschon	Chaviadan
Kac, Boruch	
Kac, Eljasz	Vilna
Kac, Sabse	Kovno

Kacet, Calel	Luknik
Kadaschewitz, Leo	Kovno
Kadisevic, Leo	Memel
Kagan, Aron	Oschmiani
Kagan, Bfroim	Shavli
Kagan, Chaim	Kovno
Kagan, David	Shkud
Kagan, Hirsch	Yanova
Kagan, Hirsch	Zhager
Kagan, Icik	Kovno
Kagan, Josef	Shavli
Kagan, Mausche	Vilkovishk
Kagan, Max	Barziai
Kagan, Nechamia	Shavli
Kagan, Orsey-Ber	Shavli
Kagan, Sliome	Vilna
Kagan, Wulf	Kovno
Kaganski, Abram	Kovno
Kahn, Schmerel	Sapizishok
Kahuscho, Chaja	Shkud
Kalanski, Ruwin	Vilna
Kalner, Siloma	
Kamerasch, Jakob	Shavli
Kan, Leib	Linkova
Kanm, Chajim	Kovno
Kanowitz, Samuel	Kovno
Kanterowitz, Issak	Vilna
Kap, Berel	Utian
Kapilanski, Sliome	Kovno
Kapit, Berl	Kovno
Kapit, Leizer	Kovno
Kaplan, Boris	Kovno
Kaplan, Boruch	Shavli
Kaplan, Chaja	Vilna
Kaplan, Daniel	Kovno
Kaplan, David	Kovno
Kaplan, Iser	Kovno
Kaplan, Jakob	Shavli
Kaplan, Jakob	Zhusli
Kaplan, Josef	Alyta
Kaplan, Samule	
Kaplan, Sliome	Kovno
Kapuch, Jakob	Shavli
Kapuch, Lieb-Boruch	Kovno
Kapulski, Lejba	Kovno
Kapulski, Moses	Kovno
Karklin, Leib	Shavli
Karklin, Pinkus	Vilna
Karklin, Salomon	Vilna
Karnowski, Gedala	Kovno
Karnowski, Simon	Kovno
Karol, Chajin	Layazhova
Karol, Josef	Kovno
Karol, Rocha	Vorna
Karpuch, Michel	Shavli
Karpul, Chackel	Alsiad
Kasinow, Silen	Kovno
Kasper, Alter	
Katatuschnik, Hirsch	Kovno
Katcz, Abraham	Shavli
Katowusznik, Moses	Kovno
Katz	Kovno
Katz, Abram	Kovno
Katz, Bencel	Tavrig
Katz, Bene	
Katz, Boruch	Siad
Katz, Chaja	Tavrig
Katz, Chajim	Shavli
Katz, David	Shavli
Katz, Dovid	Pokroi
Katz, Dr. Nachum	Kovno
Katz, Grische	Kovno
Katz, Hirsch	Kovno
Katz, Josef	Kovno
Katz, Julius	
Katz, Lieb	Kovno
Katz, Mauscha	Tavrig
Katz, Mausche	Kovno
Katz, Mirijam	Vistyte
Katz, Odo	Tavrig
Katz, Slioma	Zhidik
Kaufman, Ber	Vilna
Kaufman, Chaskiel	Kovno
Kaufman, Jakob	Kovno
Kaufman, Jankiel	Kovno
Kejunas, Wolf	Kovno
Kemachmann, Sender	
Kemelgar, Hirsh	Kovno
Kemelger, Saja	Kovno
Kessel, Benjamin	Shavli
Kessel, Mejer	Shavli
Kessel, Smuel	Shavli
Kettler, Elle	
Kibor, Icik	Shavli
Kibor Lieba	Shavli
Kibos, Kalman	Shavli
Kichel, Michael	Trashkun
Kichel, Zalman	
Kigsoh, Ber-Hersch	Kovno
Kirsch, Majer	Luknik
Kirschner, Mausche	Shaki
Kirschner, Samarias	Vilna
Klackow, Wolf	Kovno
Klein, Lazar	
Kleinberg, Mausche	Kelme
Klioner, Chone	Shavli
Klonar, Bero	Charkow
Knebel, Chone	Sapizishok
Kobelkovski, Aron	Kovno
Kobelkovski, Motel	Kovno
Kobelkovski, Ruben	Kovno
Koblenz, Meer	Kovno
Kohn, Benjamin	Lubau
Komai, Abram	Kovno
Komasch, Mendel	Koverakai
Konorag, Zelamon	Kovno
Koonin, Josef	Kovno
Kopelman, Rubin	Rasin
Kopelovitz, Mausche	Vileika
Kopolovitz, Leiba	
Kornovski, Simon	
Kosovski, Michael	Ponevezh
Kowalski, Leser	Vilna
Kowenski, Rafael	
Krafciuk, Elija	Kovno
Krakonarski, Chaskiel	Kovno
Krakurowski, Szlame	Kovno
Krasnovski, Abram	Vitebak
Krasnovski, Ischok	Siauiai
Krasnowski, Abram	Kovno
Kraus, Chaim	Kovno
Kravec, Benjamin	Vilkomir
Kravec, Lejba	Kovno
Krawczuk, Hirsz	Kovno
Kremer, Deizer	Yanova
Kremer, Icik	Kovno
Kremer, Odalija	Kovno
Kremerman, Daniel	Shirvint

Kresner, Mendel	Kovno
Krigsohn, Mote	Tavrig
Krimerman, Zalman	Kelme
Kristall, Simon	
Kristanski, Lieba	Kovno
Krupnik, Aron	Vilna
Krut, Motel	Kovno
Krutz, Jakob	Kovno
Kulgowski, Benzien	
Kullmann, Gedalle	
Kulpianicki, Anzik	Vilna
Kulvienski, Izrael	Kovno
Kurzer, Calel	Kovno
Kurzer, Michael	Kovno
Kvartovski, Ester	Vilna
Kvartovski, Hene	Vilna
Kvarttovski, Frieda	Vilna
Laan, Mausche	
Laban, Rubim	Vilna
Lafranovitz, Bencijan	Shavli
Lahu, Moritz,	Kovno
Lajewitz, Icek	Vilna
Lam, Bela	
Lam, Lyaya	Vilna
Lam, Wolf	Vilna
Lam, Yasha	Vilna
Lampert, Leo	
Lan, Bencel	
Lan, Tewjw	Kovno
Lancman, Fischel	Kovno
Lancman, Kasriel	Kovno
Lancman, Lazar	Krazel
Lancman, Rachile	Kovno
Lancmann, Hirs	
Landsman, Moses	Kovno
Landsman, Moszek	Kovno
Lange, Chackel	
Langman	Kovno
Langnas, Salomon	Kovno
Lapinski, Girsch	Kovno
Lapp, Moses	
Las, Lieba	Utian
Lasar, Aron	Stocawe
Lasar, Wolf	Stocase
Laskin, Jakob	Kovno
Laucmann, Wulf	Kovno
Lavrenovitz, Abe	Shavli
Lazar, Izrael	
Lazar, Leib	Schauien
Lazar, Lieba	
Lazar, Zelig	Kovno
Lazaron, Perc	Keidanidan
Lazarov, Chajim	Radvilishok
Lazarov, Chjene	Radvilishok
Lazdunskaya, Raizia	Vilna
Leay, Salowoj	Kovno
Lebiusch, Meir	Shavli
Lehmann, Aron	Vilna
Lehrmann, Mihail	Kovno
Leib, Chaja	Shavli
Leib, Lea	Shavli
Leib, Mozes	Kovno
Leibenson, Noach	Shavli
Leibischkis, Abram	Kovno
Leibiskis, Mendel	Kovno
Leibovitz, Judith	Shavli
Leibovitz, Motel	Kovno
Leibovitz, Ruvim	Shavli
Leibowitz, Josef	Shavli
Leibsohn, Isaak	Shavli
Leichter, Haze	
Leikin, Ella	Vilna
Leit, David	Shavli
Lejbowicz, Ruvin	Shavli
Lejserowski, Chajim	Vilna
Lenson, Salomon	Shavli
Lenzner, Pinchas	Vilna
Lerner, Mejer	Kovno
Lesner, Michim	Kovno
Lev, Zalman	Vilna
Levin, Aron	Rakishok
Levin, Benjamin	Kovno
Levin, Boruch	Kovno
Levin, Chaim	
Levin, Chajim	Kovno
Levin, David	Kovno
Levin, Efraim, Leib	Vilna
Levin, Jankel	Polangen
Levin, Lazar	Kovno
Levin, Manuscha	
Levin, Mausche	Kovno
Levin, Vulf	Tomosh
Levinski, David	Kovno
Levinski, Volf	Suvakisi
Levinson, Abram	Andijava
Levinson, David	Shavli
Levinzon, Jakob	Baumisstis
Levinzon, Josef	Vilna
Levinzon, Nachem	
Levinzon, Zalman	Libau
Levitan, Abe	
Levitan, Alter	Kovno
Levitan, Chaim	Shavli
Levitan, Girsch	Vidukla
Levitan, Max	Shavli
Levitan, Siloma	Kovno
Levitan, Vlades	Shavli
Levitan, Zisel	Vidukla
Levy, Asierl	Kovno
Lewi, Josef	Kovno
Lewi, Rywa	Shavli
Lewikowicz, Jeruchem	Lodz
Lewin, Gesel	
Lewin, Zalel	Kovno
Lewinsohn, Josef	Kovno
Lewison, Leib	Kovno
Lewner, Ivochen, Genoch	Kovno
Lewner, Meyer	Kovno
Lewnestein, Nikolai	Memel
Lewry, Riwa	Shavli
Libes, Mausche	Shavli
Libes, Mendel	Shavli
Libovitz, Josef	Shavli
Lichtenstein, Loik	
Lidovsky, Chonon	Vilna
Lieb, Lluba	Shavli
Liebovitz, Soul	Vilkomir
Liebsohn, Stonn	Kovno
Limianski, Sliome	Kovno
Linkimer, Sender	
Linkovitz, Abram	Kovno
Linkovski, Riven	Shavli
Linkowski, Bbrah	Vilki
Lip, Ruvun	
Lipengal, Michael	Vilna
Lipkowitz, F.	
Lipsches, Leiser	Kovno
Lipsches, Motel	Kovno

Lipsches, Sunder	Kovno
Lipschitz, Berl	Kovno
Lipschitz, Bunia	Shavli
Lipschitz, David	
Lipschitz, Gerschon	Kursenai
Lipschitz, Israel	Kovno
Lipschitz, Lieb	Shavli
Lipschitz, Mausche	Shavli
Lipschitz, Max	
Lipschitz, Michel	
Lipschitz, Parez	Shavli
Lipsic, Gedalje	
Lipzer, Simon	Kovno
Lomasch, Jakob	Kovno
Lubetzki, Miron	Kovno
Lubetzki, Schmarisa	Kovno
Lucovski, Sija	Shavli
Ludgin, Jankel	
Lurio, Abram	Kovno
Lurje, Chajim	Kovno
Lurje, Hirsch	Kovno
Lurje, Leib	Vilna
Lurje, Mendel	Kovno
Lurje, Moses	Kovno
Lurje, Motel	Yanova
Lurje, Simon	Kovno
Lurje, Sleime	Kovno
Mac, Sneljer	Kovno
Magid, Naftall	Birzh
Magidel, Liba	Osmena
Maiz, Chajim	Shavli
Majer, Monas	
Makowski, Berl	Vilna
Malen, Berta	
Malk, Izrael	Shavli
Malk, Jakob	Shavli
Malk, Mauscha	Shavli
Malnik, Efraim	
Malnik, Gerson	
Malnik, Isaak	Kovno
Mandel, Chajim	Shavli
Mandel, Chiam	Kovno
Mandelberger, Lev	Shavli
Manevitz, Ber	Vilna
Marciunski, Seino	Yanishok
Marcunski, David	Zhaimel
Marcunski, Leizer	Zhaimel
Marek, Mausche	Rasin
Margolis, Samuel	Kovno
Mark, Ber	Shavli
Mark, Berel	
Mark, Berl	Shavli
Mark, Isaak	Shavli
Mark, Roura	Shavli
Mark, Vulf	Shavli
Markel, Mozes	Kovno
Markelevitz, Smule	Kovno
Markow, Leibe	Kovno
Markow, Lejbel	Kovno
Markowicz, Moses	Hidoremars
Marschak, Chone	
Marszak, Chuna	Vilna
Martusunsky, David	Zhaimel
Matematyk, Dawid	Shavli
Mątis, Ruvim	Shavli
Mauscha	Kovno
Mauze, Isaak	Sakenai
Mebel, Pinkus	Kovno
Mechanicki, Leib	Oschmieny
Meilup, Misza	Vilna
Meisel, Isak,	Kovno
Mejerovitz, Berel	Polangen
Mejerovitz, Chone	Yurburg
Mekler, Sliome	Kovno
Melamed, Josef	Kovno
Melamed, Michel	
Melamed, Salomon	Vilna
Melcer, Vulf	Shavli
Meler, Jankel	Kovno
Meler, Rachmiel	Kovno
Meller, Pejsach	Kovno
Melzer, Isak	Kovno
Menasevic, Mendel	
Mendelev, Chajim	Shavli
Mendelovic, Harri	
Mendelovic, Israel	
Menijas, Jakob	Kovno
Meras, Ruwen	Kovno
Mereina, Leib	Kovno
Meris, Chaim	Kovno
Merjano, Johachim	Vilna
Meschkup, Motel	Kovno
Meser, Arje	Shavli
Metk, Izrael	Shavli
Metk, Jakab	Shavli
Metk, Mozes	Shavli
Metzik, Nachman	Vilna
Miasnik, Wulf	Kovno
Michalowitz, Mendel	Zhager
Michelsohn, Leib	Kovno
Michelsohn, Moses	Kovno
Michelson	
Michles, Jakob	Kovno
Michles, Josel	Kovno
Michles, Ruvin	Kovno
Micig, Berel	Seredzial
Miestnik, Wolf	Kovno
Milecik, Abe	Zhaimel
Milecik, Mauscha	Zhaimel
Miler, Lila	Shavli
Miler, Mnucha	Shavli
Milikowski, Gedale	Vilna
Miller, Josel	Kovno
Miller, Zalman	Kovno
Milner, Aron	Memel
Milner, Ber	Rasin
Milner, Elija	Shavli
Milner, Josef	Linkova
Milner, Josel	Shavli
Milner, Judel	Shavli
Milner, Mausche	Vorna
Milner, Necha	
Mincz, Salmon	Shavli
Minde, Abram	Plungian
Minde, Jakob	Gorzhd
Minde, Josef	Plungian
Mindel, Arne	Kovno
Mine, Benjamin	Vilna
Minik, Aron	Kovno
Minor, Leib	Shavli
Minsberg, Samuel	
Minzer, Boris	Yurburg
Mirman, Josef	Musnik
Mischelski, Wulf	Kovno
Mischelski, Wulf	Gomel
Misejevski, Naftoli	Vilna
Misericer, Abram	
Misker, Bei	Shavli

Mizeretz, Peisach	Vilna
Mofsiowitz, Jakov	Shavli
Moskovitz, Izrael	Shavli
Mostovich, Ischok	Vilna
Moveschawitz, Leib	Kovno
Movschawitz, Israel	
Movsovic, Aivisch	Kovno
Movsovic, Isik	Kovno
Movsovic, Mause	Kovno
Movsovic, Meise	
Mowschowitz, Jakob	Shavli
Mowschowtis, Joel	Kovno
Mozes, Leib	Kovno
Mozikant, Vigdor	Kovno
Mudrik, Musza	Kovno
Mudrik, Schloima	Kovno
Mudrik, Slioma	Kovno
Mujiersky, Gecel	Shavli
Muler, Judel	Kovno
Muliarsky, Mery	Shavli
Mulk, Calel	Shavli
Muller, Abram	Kovno
Muller, Gita	Vilna
Muller, Isaac	Vilna
Muller, Jakob	Kovno
Muller, Toiba	Vilna
Muzikant, Jeine	
Muzikant, Nochum	Kovno
Nachimen, Chajim	Kovarsk
Nachimovic, Chajim	Remigola
Nachimovic, Peisech	Ponevezh
Nachinson, Dovid	
Nachomovic, Jakob	Ponevezh
Nadel, Josef	Chaviadan
Nadel, Kalman	Shavli
Naftalowitz, Mejer	Kovno
Narunski, Abel	Yanishok
Narunski, Mause	Yanishok
Narunski, Zalman	Yanishok
Natas, Hersz	
Nauchowic, Hire	Kovno
Nauchowitz, Abe	Kovno
Neinebaum, Josef	Kovno
Neuberger, Hirsh	Kovno
Neuman, Smerl	Kovno
Newiaski, Serach	
Niczurski, Izrael	Vilna
Niselovic, Kalman	Ponevezh
Nissenbaum, Josef	
Nissenbaum, Moses	
Nol, Lazar	
Novik, Mozes	Kovno
Ogus, Lusja	Vilna
Okmianski, Mojsche	Kovno
Okun, Moshe	Kovno
Olkenicki, Near	
Onje, Smerel	Shavli
Opolsky, Julia	Kovno
Oppenhaim, Enachem	Kovno
Oppenstein, Aron	
Ordmann, Wulf	
Orekowitz, Aron	Vilkomir
Orelovic, Saul	Vilkomir
Orlinski	Kovno
Oscherovic, Saja	Svekaniai
Oserovic, Samuel	Svekaniai
Ovec, Samuel	Kovno
Ovsejovic, Wulf	
Owitz, Nechama	Kovno
Ozek, Sarah	
Ozinski, Eljasz	Kovno
Ozur, Sepsel	Kovno
Pajurski, Icik	Tavrig
Pajurski, Seine	Tavrig
Pakelzik, Pesach	Kovno
Pakus, Seine	Kovno
Palec, Samuel	Yanova
Palukst, Malta	Shavli
Papilski, Chajim	Kovno
Papilski, Michael	Kovno
Pavlovski, Boruch	Memel
Pawlowski, Simon	Shavli
Peis, Abram	Vilkomir
Peis, Jakob	Kovno
Peis, Jakob	Vilkomir
Peisschovic, Chajim	Shavli
Peisschowitz, Leizer	Shavli
Pejsakowicz, Wolf	Shavli
Penkinski, Leib	
Percykowicz, Aron	Butrimantz
Perecmann, Ber	Zhager
Perelmann, Icik	
Peres, Ilja	Kovno
Perezman, Jakob	Kovno
Perlou, Chune	Kovno
Perlow, Meer	
Peschkis, Max	Gorzhd
Pesis, Abram	Luck
Pesis, Grunia	Radvilishok
Pessin, Shceina	Shavli
Pikeleik, Israel	Kovno
Pimstein, Lejba	Kovno
Pimstein, Mone	Kovno
Pinkaswetsch, Erich	Wien
Pinsker, Chaim	Vilna
Pitum, Silioma	
Plotkin, Mayer	Kovno
Podkowicki, Jankiel	Kovno
Polan, Isak	Kovno
Polanski, Moses	Kovno
Polichovic, Liebe	
Ponak, Simon	Kovno
Port, Meier	
Port, Mojzesch	Kovno
Port, Samuel	
Portenej, Pejsach	Vilna
Posel, Abe	Pumpian
Possin, Chasla	Shavli
Potlicka, Mina	Kovno
Potruch, Abraham	Shavli
Pozeicer, Dovad	Kovno
Pozeicer, Nobhem	Kovno
Preib, Hirsch	Kovno
Preis, Elias	
Preis, Mausche	Kovno
Prenzinger, Getzel	Shavli
Press, Gerson	
Pruchne, Abram	
Pruchne, Samuel	
Puke, Abram	Kovno
Pulda, Abram	Abel
Pulde, Abram	Abel
Pulde, Chone	Abel
Pupkin, Faire	Kovno
Purvin, Izrael	
Putruch, Abram	Shavli
Rabinov, Malka	Vilkovishk
Rabinovic, Hirs	Plungian

Rabinovic, Isaak Kovno
Rabinovic, Moniek Warschau
Rabinovitz, Frumo Siad
Rabinovitz, Trunka Siad
Rabinowich, Frieda Vilna
Rabinowich, Gavrid Vilna
Rabinowich-Banchewskaya, Gita Vilna
Rabinowicz, Josef Veckshna
Rabinowicz, Leiba Vilna
Rabinowitsch, Isaak Kovno
Rabinowitsch, Jakob Kovno
Rabinowitsch, Schmuel Kovno
Radzeyla, Jocha Vilna
Raesichocki, Lipe Kovno
Rathaus, Mozes Kovno
Ratner, Isaak Pilvishok
Rauf, Leib
Rauf, Leiba Kovno
Reibman, Izchok Kovno
Reibstein, Salkin
Reichel, Leba Kovno
Reicher, Lojba Kovno
Reif, Elija Shkud
Reif, Ovi Shkud
Reif, Sara Shavli
Reit, Sara Shkud
Reiz, Juda Shavli
Reiz, Nehemja Shavli
Repeika, Szymon Kovno
Resch, Abram Kretinga
Resewski, Gerson
Reskovic, Alter Vilna
Resnik, Dr. Naftali Vilna
Reszanski, Szmaja Vilna
Reznicki, Dovid Kovno
Reznik, Abram-Perek Kovno
Reznik, Vulf Shavli
Riasanski, Chiam Shavli
Ribek, Eliezer Kovno
Ric, Abraham
Richman, Jakob Shavli
Richman, Jankel Shavli
Rierkind Shavli
Rimber, Jakob Ezhereni-Zarasai
Rimer, Abe Kovno
Rimer, Asna Kovno
Rimer, Asne Kovno
Rimer, Chaja Erzhvilky
Rimer, Chase Kovno
Rimer, Ida Erzhvilky
Rines, Samuel Shavli
Rintovic, Aron Kovno
Rintovic, Colel Kovno
Rintowicz, Aron Kovno
Rivkin, Girs Shavli
Rizikovitz, Lea
Rochmann, Salomon
Rogalin, Volf Kovno
Rom, Berl Kovno
Rom, Ilja Kovno
Rom, Izack Kovno
Rom, Josef Kovno
Romanov, Chaim
Rosenberg, Jefim Kovno
Rosenberg, Jefin Kovno
Rosenberg, Mendel Shavli
Rosenblatt, Salomon Kovno
Rosenblum, Hirsch Kovno
Rosenblum, Wolf Kovno
Rosenholdz, Chaim Vilkomir
Rotenberg, Moritz Bialystok
Rotman, Wigdor Tavrig
Rotstein, Beneki
Rotstein, Benzien
Rozen, Mejer Kovno
Rozenberg Sudergisi
Rozenberg, Isaak Kovno
Rozenblat, Benjamin Kovno
Rozenfeld, Ovsey Kovno
Rozenkranz, Girs Kovno
Rozental, Nchemja Kovno
Roznik, Sleime Shavli
Rubachin, Jozef Kovno
Rubachin, Max Kovno
Rubinob, Liebe Vilkovishk
Rubinsteisachs, Jechiel
Rucaiski, Abram Kovno
Rudnicki, Kalman Kovno
Rudniczky, Karmen Kovno
Rudnik, Tamara Vilna
Rugain, Dovid Kovno
Ruszin, Izrael Kovno
Rutenberg, Boris Popilan
Rutmann, Dowid Vilna
Rywkind, Abram Vilna
Rywkind, Smerl Vilna
Sabasewitz, Aren-Jakob
Sach, J. Vilna
Sachner, Moriz Akmoniskiai
Sachnovic, Elija Vilkovishk
Sadewic, Izchok Gelvan
Sadov, Mausa Kovno
Sadov, Vulf Kovno
Sager, Chaim Zoski
Sajevic, Motel Kovno
Sajewic Kovno
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Saklinski, Abe Kovno
Sakrajaski, Efraim Kovno
Sal, Joine Shavli
Salinski, Hirs Kovno
Salit, Dora Vilna
Salitan, Leo
Salkinski, Gerson Kovno
Sames, Jizchok Shavli
Sames, Leib Kovno
Sandler, Baja Yanova
Sandler, Henach Kovno
Sandler, Roja Kovno
Sandler, Ruvin
Sapiro, Efnaim Vilna
Sapiro, Icik Kovno
Sapiro, Judel Shavli
Sapiro, Leo Kovno
Sapiro, Smuels Kelme
Sapiro, Tanchum Kovno
Sapiro, Zalman Vilki
Sapoznikov, Berl
Sarakham, Peisach Vilna
Sarpris, Soel Shavli
Saulkin, Mausa Shavli
Saulkin, Zalman Shavli
Schalit, Gerson
Schalitan, Scheftel Rakishok
Schapira, Tatchon Kovno
Schapiro, Jakob

Schapiro, Josef	
Schapiro, Judel	Mazhaik
Scharz, Basa	Vilna
Schauchet, Jeremias	Virbaln
Schaukler, Meschulem	
Schechat, Julie	
Scheer, Wolf	Kovno
Schejman, Mojsie	Buselotai
Schenker, Saul	Kovno
Scher, Icek	Shavli
Scher, Wulf	Kovno
Schilanski, Chana	Shavli
Schillanski, Lea	Shavli
Schillanski, Lieb	Shavli
Schlafik, Pejsach	Kovno
Schmidt, Jakob	Kovno
Schmidt, Leib	Kovno
Schmundes, Lea	Vilna
Schneider, Isak	Utian
Schneiderowski, Meier	Kovno
Schneiderowski, Ruwin	Kovno
Schocher, Chone	Kovno
Schocher, Idel	Kovno
Schocher, Jakob	Kovno
Schocher, Pejsach	Kovno
Schpitalnik, Chone	Kovno
Schubicz, Markus	Wlikawisken
Schulmann, Abram	
Schulmann, Abram	Kovno
Schulmann, Chiam	Kovno
Schuster, Chaim	Zhezmir
Schuster, Elija	
Schuster, Gerschon	
Schuster, Lejba	Zhezmir
Schwarc, Meise	
Schwarcz, Leib	Kovno
Schwarz, Baba	Vilna
Schwarz, Chaja	Vilna
Schwarz, Sonja	Vilna
Schwarzmann, Samuel	Kovno
Sculman, Chiam	Kovno
Segal, Abe	Shvekshna
Segal, Anna	Vilna
Segal, Chace	Shvekshna
Segal, Eljas	Mariampole
Segal, Mendel	Kovno
Segal, Nochim	Kovno
Segal, Simon	Kovno
Segalevic, Idel	
Segall, Judel	Shavli
Segalow, Jehuda	Shavli
Segalsohn, Elia	Kovno
Segalsohn, Samuel	Kovno
Segalson, Chone	Kovno
Segalson, Moses	Kovno
Segelson, Leo	Kovno
Segelson, Samuel	Kovno
Segenkehn, Jakob	Memel
Seifer, Nochem	Kovno
Sein, Feive	Kovno
Sein, Jizchek	Kovno
Sein, Simcho	Kovno
Seiniuk, Mina	Shavli
Seinker, Isaak	
Sek, Icik	Birzh
Selski, Chajim	Kovno
Selski, Fischel	Kovno
Selski, Leib	
Selzer, Aron	Vendzhigola
Ser, Berl	Kovno
Ser, Oscher	
Ser, Vulf	Kovno
Serman, Izrael	Lodz
Shafer-Shmukler, Ester	Vilna
Shafir, Ester	Vilna
Shapiro, Boruch	Kovno
Shapiro, Mulya	Vilna
Shapiro, Scholem	Shavli
Sheinker, Sora	Vilna
Shelkhter, Chvalya	Vilna
Shemyavich, Moisha	Vilna
Sher, Anna	Vilna
Sher, Ira	Vilna
Sheres, Teve	Vilna
Shimmel, Chaim	Vilna
Shklovsky, Miron	Vilna
Shklowskaya-Greenstein, Roza	Vilna
Shliamper, Golda	Vilna
Shneider, Grisha	Vilna
Shovendanz, Abram	Vilna
Shufyan, Levin, Felya	Vilna
Siderer, Lieb	
Sidrer, Faiwel	Gardina
Siegel, Feige	Nelipeno
Sifris, Marjase	
Silberfi, Kalman	
Silianski, Chaja	Shavli
Silianski, Chona	Shavli
Silianski, Lea	Shidlova
Silianski, Liba	Shavli
Sillanski, Ber	Shavli
Simanowich, Torf, Sora	Vilna
Simlewicz, Salomon	Kovno
Simon, Jankiel	Kovno
Simons, Hirsch	Kovno
Sivelevic, Pine	Kovno
Sivelevic, Sleime	Kovno
Skibelska, Raja	Shavli
Skorbianski, Abram	Kovno
Slapek, Ber	Vilna
Slapoberski, Mordechaj	Kovno
Slapobierski, Dawid	Kovno
Slawianskis, Abram	Kovno
Slchachmundes, Samuel	Vilna
Slchuster, Chaim	Kovno
Slez, Berel	Kovno
Slez, Icik	Kovno
Sliosberg, Saja	Zhager
Slisin, Abram	Shavli
Slisin, Michal	Shavli
Slominski, Josef	Kovno
Slonimski, Josef	Mariampole
Slonimski, Samuel	
Slonimski, Samuel	Kovno
Slucki, Abram	Kovno
Slucki, Mauscha	Zoaliai
Slucki, Rachmil	Kovno
Sluzberg, Zec	Vilna
Smejakis, Dovid	Kelme
Smigl, Peisach	Shavli
Smilig, Jakob	Keidanidan
Smilig, Peisach	Keidanidan
Smul, Mausa	Shavli
Smulinski, Norbert	Heydekrug
Smuskovic, Mendel	
Sneidrowsky, Jamer	Kovno
Sneidrowsky, Rubin	Kovno

Snieg, Samuel	Kovno
Snocki, Boris	Kovno
Sochat, Arija	Shavli
Sochat, Dovid	Birzh
Sochat, Leo	Mokiskis
Sochat, Naum	Mariampole
Solomjak, Rachmiol	Sventzion
Soltz, Moisha	Vilna
Spei, Zvulun	Shavli
Spiewak, Liuba	Sinauliai
Spigel, Hella	Nelipeno
Spitz, Bunra	Shavli
Spiz, David	Kovno
Srebnicki, Jona	
Stark, Jehuda	Kovno
Starovolski, Mauscha	Kibart
Starowolski, Moses	Kovno
Stein, Chaim	Vilna
Stein, Jakow	Vilna
Stein, Sleime	Vikija
Steinbach, Salom	Kovno
Steinman, Zalman	Shavli
Stelman, Abram	Kovno
Sterling, Berel	Shavli
Sterling, Dovid	Betigola
Sterling, Faivel	Shavli
Sterling, Mejer	Shavli
Sterz, Lea	Vilna
Sterz, Mery	Vilna
Stil, Wolf	
Stolper, Berie	
Stolper, Ruvin	
Strawolski, Chaim	Bialystok
Straz, Fischel	Vilna
Straz, Lieba	Vilna
Straz, Sleime	Kovno
Strez, Scheina	Vilna
Strynski, Aron	Grodno
Stuczki, Herzl	Kovno
Stulsaft, Manusche	Kovno
Stupel, Abram	Kovno
Subotnik, Girscha	Libau
Sudarski, Isaak	
Suksteliskis, Elijas	Vilna
Sumoliskis, Daniel	Kovno
Sumscher, Hirsch	Zhager
Suraskis, Chajim	Kovno
Suster, Berel	Kovno
Suster, Izrael	Telz
Suster, Lipe	Birzh
Suster, Solem	Kovno
Svarcmen	Kovno
Svarin, Jankel	Kovno
Svarz, Lieba	
Svarz, Lieba	Kovno
Sveicer, Chajim	
Svirskaya, Mina	Vilna
Svirsky, Elya	Vilna
Swirski, Ida	Ponevezh
Szajewicz, Abram	Vilna
Szien, Baruch	Kovno
Sznajderowski, Rafat	Kovno
Szymkowski, Lejba	Kovno
Szyskind, Berel	Vilna
Tabris, Braine	Shavli
Tabris, Chane	Shavli
Tabris, Sneijer	Shavli
Tabriski, Liebe	
Tae, Abraham	
Taiczmann, Leib	Kovno
Tainowicz, Kusiel	Seleliski
Taitz, Simon	Kovno
Tajczmann, Leib	Kovno
Tamsche, Dawid	Kovno
Tamsche, Fajwel	Kovno
Tarlov, Hirs	Chaviadan
Tatarski, Kopel	Kovno
Tauch, Hirsch	
Teinovic, Charzkel	Vilkomir
Teitelbaum, Icik	Kovno
Teitelbaum, Jak	Kovno
Teitelbaum, Mayer	Kovno
Teitelbaum, Sizehok	Kovno
Teitlboim, Genya	
Teizok, Hirs	Kovno
Telerant, Emma	
Telerant, Hirsh	
Telzak, Abram	
Telzak, Berl	Kovno
Telzak, Chajim	Kovno
Telzak, Isaak	Kovno
Telzak, Leib	Kovno
Temse, Abram	Kovno
Temse, Dovid	Kovno
Tenchel, Dovid	Zhager
Tenchel, Jonas	Zhager
Teper, Samuel	Kovno
Teper, Zalman	
Terniavsky, Israel	Kovno
Tischkewitz, Jankel	Shavli
Tisman, Jakob	Vilkomir
Tismen, Jerachmiel	Vilkomir
Tkatsch, Benesch	Kovno
Tobris, Aron	Vilna
Todres, Chajim	Kovno
Toibes, Hirsch	Shavli
Toibes, Peisek	Shavli
Toker, David	Kovno
Trakuzim, Hirsh	
Treger, Zeoda	
Tretzky, Shmuel	
Tuch, Josek	Shavli
Turez, Samuel	Vilna
Turiskim, Jehuda	Rovno
Umaler, Jamer	Shavli
Upnicki, Moses	Kovno
Upnickis, Mausa	Kovno
Urison, Mnelk	Kovno
Urison, Mulo	Kovno
Vainberg, Jakob	Kovno
Vainer, Boruch	
Vartovski, David	Naumiestis
Vechter, Chajim	
Veiner, Boris	
Veiner, Falwe	Kovno
Veizer, Icik	Kovno
Veler, Motel	Kovno
Velikalius, Jankel	Stalingrad
Velt, Abe	Tauvian
Vic, Colel	Kovno
Vic, Dovid	Kovno
Vic, Rachmiel	Kovno
Vilenski, Nchempa	Sekial
Vilentschuc-Berzac, Meri	Kovno
Vinckur, Abram	Kovno
Vinicki, Faiwe	Keidanidan
Vinik, Barouch	
Vinik, Hirsel	Kovno

Vinkelstein, Dovid	Vilkovishk
Vitevski	
Vitkom, Josef	Yurburg
Vizgardiski, Icik	Kovno
Vjuker, Chaijim	Kovno
Vjuker, Juda	Kovno
Vojcik, Efroim	Alyta
Vojin, Jeine	Shavli
Volacki, David	Vilna
Volbenstein, Abe	Kovno
Volfavic, Meyer	Kovno
Volfson, Jakob	Kovno
Volk, Jankel	Shavli
Volman, Binen	Shavli
Volocki, Ber	Vilna
Volpe, Leizer	Kovno
Volpert, Max	Kovno
Volpert, Salomon	Kovno
Vorebev, Jehuda	Kovno
Vulfovic, Abram	Memel
Warschbowsky, Leiser	Vilna
Webralinski, Samuel	Vilna
Weiner, Saw	Kovno
Weischbelowski, Raja	Kovno
Weller, Leib	Shavli
Werman, Izrael	Kovno
Wiker, Lejba	Vilna
Wilezyuski, Ben	Kovno
Wilker, Liebe	Vilna
Winik, Idel	Kovno
Wirgardiski, Szmul	Kovno
Wisgardiski, Isak	Kovno
Wisgardiski, Schmerel	Kovno
Wislicki, Fanny	Kovno
Witelson, Aron	Kovno
Witten, David	Kovno
Wolfberg, Rachmil	Kovno
Wolfer, Moses	Plungian
Wolfert, Gerhard	Memel
Wolpe, David	Kovno
Wunc, Izak	Kovno
Zablotzkaya, Eva	Vilna
Zabor, Fajwel	Kovno
Zagorskaya, Gita	Vilna
Zaks, Chajim	
Zaks, Icik	Vorna
Zaks, Josef	Vorna
Zal, Aron	Shavli
Zal, Liebe	Kelme
Zalcman, Pajsach	Zhager
Zar, Mausa	
Zar, Moses	Kovno
Zarembak, Yakov	Vilna
Zarembek, Abram	Kovno
Zarembok, Abram	Vilki
Zarembok, Mendel	Vilki
Zavel, Gez	
Zeidel, Motel	Vilna
Zeidel, Ruvin	Vizhon
Zeimanovic, Josef	Kovno
Zelikman, Izroel, son	Vilna
Zelikman-Aronowskaya, Chana	Vilna
Zelikovic, Mane	Kovno
Zelitzkaya, Adelita	Vilna
Zelkind, Tamara	Vilna
Zelmanovich, Faivl	Vilna
Zeremba, Yakow	Vilna
Zilanski, Smuel	Kovno
Zilberman, Jozef	
Zilberstein, Icik	Shavli
Zilinski, Chajim	Shavli
Zimen, Jankiel	Kovno
Ziris, Leah	Vilna
Ziris, Michle	Vilna
Ziskin, Berel	
Ziskovich, Elya	Vilna
Zisman, Ber	Kovno
Ziv, David	Kovno
Zlatkin, David	
Znocki, Berel	
Zrelman, Simon	Kovno
Zretzkaya, Chana	Vilna
Zuckerman, Abram	Vilna
Zuckerman-Wersatzkaya, Shifra	Vilna
Zukerman, Izchok	Vilna
Zukerman, Motel	Vilna
Zukerman, Zak	
Zuzan, Bunia	Shavli
Zyiber, Zelig	Vilna

JEWISH SOLDIERS FROM LITHUANIA INJURED DURING THE RUSSO-JAPANESE WAR 1904-5*

The following is a translation and transliteration of names from the Hebrew list by Lithuanian towns. Key: w = wounded; k = killed; * = dates other than 1904-5, as appeared on Hebrew list.

Avanta - Beblis, Abraham, w. Oct. 2, 1904.
Birzh - Posevoltzky, Eliahu, w. Feb. 21, 1905.
Bobt - Gerber, Moshe, w. Feb. 14, 1905.
Dusiat - Zilber, Abraham ben Shmuel, 1907*.
Ezhereni-Zarasai - Arnitzky, Yitzhak, w. Feb. 22, 1905; Barza, Yisrael, k. Feb. 22, 1905; Beek, Moshe, w. Feb. 22, 1905; Bogokolovsky, Shlomo, w. Feb. 22, 1905; Dubinovsky, Yisrael, w. Feb. 24, 1905; Einhorn, Abraham, w. Feb. 22, 1905; Farber, Chanoch, k. Feb. 22, 1905; Frolen/Prolen, Yisrael, w. Feb. 22, 1905; Ginzburg, Moshe, missing, Jan. 13, 1905, Goldshtein, Shmuel, w. Feb. 22, 1905; Gordon, Yisrael-David, w. Feb. 22, 1905; Gras, Yosef, w. Feb. 22, 1905; Isaacsohn, Yitzhak, w. Feb. 25, 1905; Olman, Yitzhak, w. Feb. 19, 1905; Pleksman, Leib, missing Feb. 25, 1905; Sahr, Yosef, w. Feb. 22, 1905; Schneider, Leib, w. Feb. 22, 1905; Schneider, Natan, w. Feb. 22, 1905; Stedelkon, Shmuel, missing Feb. 25, 1905.
Girtigola - Auguston, Yosef-Dov-Baer ben Hirsh, w. 1902*.
Gorzhd - Shaul, Yitzhak, w. June 2, 1904.
Kelme - Mal/Mel, Yakov, w. Jan. 12, 1905.
Klikul - Frauman, Fiemer, missing, June 2, 1904.
Kovno - Dimant, David, w. June 2, 1904; Dryshpol, Moshe, w. Sept. 24, 1904; Forman, Moshe, k. Feb. 11, 1905; Meltzer, Yitzhak, w. Oct. 3, 1904; Milshtein, Noah, w. Feb. 22, 1905; Moshkotinsky, Meir, w. Feb. 26, 1905; Reiblatt, Abraham, w. Feb. 19, 1905; Yaglin, Yitzhak, missing, Aug. 20, 1904.
Latzkova - Fisher, Moshe, w. Feb. 24, 1905.
Lazdai - Gordin, Zalman, w. Feb. 24, 1905.
Linkova - Blumberg, Leib, w. Nov. 2, 1904; Shneur, Yosef, k. June 2, 1904; Turbah, Yitzhak, w. June 2, 1904.
Loykuva - Sharnovitz, Abraham, w. Feb. 20, 1905.
Maliat - Rafes/Raps, Shmuel, w. Aug. 15, 1905.
Olknik - Becker, Mordechai, w. Feb. 20, 1905.
Pakon - Sahr, Abraham, w. Aug. 23, 1904.
Pokroi - Abilov, Shlomo, k. Feb. 27, 1905.
Ponevezh - Erlich, Shlomo, k. Aug. 18, 1904; Lazarov, Shlomo, w. June 2, 1904; Naimettor, Yisrael, w. Jan. 1905; Pollak, Yehoshua, w. Feb. 22, 1905; Shvatz, Yitzhak, w. Feb. 21, 1905; Smilga, Mordechai, w. June 11, 1904.
Poon - Blitman, Dov-Baer, w. Feb. 16, 1905.

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* This list was compiled by Shlomo Katzov, Petach Tikvah, Israel, based on the book of M. Usov: "Jews in the Army of Russia."

Posevol - Trysman, Yakov, w. Sept. 28, 1904.
Rasin - Fetz/Petz, Yakov, w. Feb. 22, 1905; Gutman, Yofe, k. Feb. 24, 1905; Kisel, w. June 2, 1904; Marcus, Feivel, missing, Feb. 15, 1905; Zelikovitz, Meir, w. Feb. 22, 1905.
Shatt - Batenis, Aaron, missing, Feb. 25, 1905.
Shavli - Isiksohn, Padok, k. Aug. 23, 1904; Yabushkar, Hirsh, w. Feb. 20, 1905.
Shkud - Kalman Eliahu, w. Feb. 22, 1905.
Targin - Eliash, Yosef, w. Aug. 17, 1904.
Telz - Sheff, Eliezer-Aharon, w. Jan. 4, 1905.
Troki - Abramovitz, Yitzhak, w. Feb. 17, 1905; Mayerovitz, Binyamin, w. Feb. 15, 1905.
Ushpole - Yuselevitz, Kalman, w. Feb. 22, 1905.
Utian - Shuster, Dov-Baer, w. Feb. 22, 1905; Zimin, Fishel, w. Feb. 22, 1905.
Vainuta - Feinstein, Leib ben Yosef, (1890)*.
Vilkomir - Feivsohn, Shevach, w. Aug. 18, 1904; Kliatzko, Binyamin, w. Feb. 16, 1905; Meltz, Meir, w. Aug. 18, 1904; Morshik, Yisrael, w. Feb. 22, 1905; Yaffe, Mordechai, w. Sept. 24, 1904.
Vilna - Abramovitz, David, w. Sept. 28, 1904; Benzel, Aaron, w. Sept. 29, 1905; Elperovitz, Vulf, w. Aug. 18, 1904; Gonsh, Yitzhak, missing, June 1, 1904; Goss, Binyamin, w., Aug. 18, 1904; Kovarsky, Vulf, w., Aug. 17, 1904; Lantz, Dov-Baer, w., Sept. 28, 1904; Mikhaelsky, Noah, missing, Sept. 29, 1904; Mirsky, Yitzhak, w. Feb. 21, 1905; Orish, Zelkind, w. Dec. 9, 1904; Rabinovitz, David, missing, Feb. 26, 1905; Raiz, Shmuel, w. June 1, 1905; Shechman, Shmuel, w. Sept. 28, 1904; Shiller, Hirsh, w. Aug. 17, 1904; Shuktalsky, Yakov, w. Sept. 29, 1904; Shtashrov, Haim, w. Feb. 20, 1905; Yehiel, Huna, w. Oct. 1, 1904.
Yanishok - Choromansky, Pinchas, k. June 2, 1904.
Yevia - Shmukler, Yakov, w. Aug. 19, 1904.

JEWISH FAMILY NAMES TAKEN FROM LITHUANIAN TOWN NAMES

It is generally taken for granted that the family has a last name. It is the Levy Family or the Abramovich Family, the Chayats or the Aniksters. One tends to forget that most Russian Jews actually had no last names until sometime into the 19th century.

Before they had official family names, they got along with their first names and some other identifying feature, like Isaak the Levite, Isaak son of Abraham, Isaak the tailor or Isaak from Aniksht.

Later, when surnames were required, the title, father's name, occupation or town may have taken on a new form.

Isaak might have become Isaak Levy (Levite), Isaak Abramovich (son of Abraham), Isaak Chayat (tailor in Hebrew) or Isaak Anikster (from Aniksht).

The use of a town name for identification often meant that the person had relocated to a new town but was referred to as Isaak-the-fellow-who-came-here-from-Aniksht.

The town name can be a good clue for finding genealogical information although the same town name may appear in several different countries (and in fact several different places within a single country). Of course, it cannot be assumed that a person with a particular Lithuanian town name as a last name had a connection with that town. Nevertheless, the following last names may have been taken from Lithuanian town names:

Surname	Town Name
Abelov	Abel
Anikshter, Anixter, Onikst	Aniksht
Balberishky	Balbirishok
Bolnik	Bolnik
Daugala	Daugal
Daugovtis	Daug
Dubnik	Dubinik
Godlevsky	Godleva
Kalvarisky	Kalvaria
Keidansky	Keidan
Kelmansky, Kelmzky	Kelme
Kibarsky	Kibart
Kopchovsky	Kopchevo
Kovarsky	Kovarsk
Krakinovsky	Krakinova
Kruk	Kruk
Kurshan	Kurshan
Lazdin	Lazdai
Leskov	Lishkova
Mariampolsky	Mariampole
Memelstein	Memel
Neviaser	Ponevezh
Pikelner, Pikelny	Pikeln
Plungiansky	Plungian
Ponedlar	Ponedel
Poner	Ponar
Posvolsky	Posvol
Ragoler	Ragola or Ayragola
Raisner	Rasin
Remigolsky	Remigola
Rogov, Rogover, Rogoff	Rogova
Romshisky	Romshishok
Salant, Salanter, Solender	Salant
Skudviler	Skudvill
Trock	Troki
Ushpole	Ushpole
Vilensky, Vilner	Vilna
Vilkin	Vilki
Virbalinsky	Virbaln
Yanover	Yanova

Yezner or Jezner — Yezna
Zager and Zagarsky — Zhager

YAHRZHEIT DATES OF LITHUANIAN JEWISH COMMUNITIES

The yahrzheit dates for the massacres of the Jewish communities in each town, as set forth in Volume 4 of *Yehadut Lita*, and additional or conflicting reports issued by the (a) Chamber of the Holocaust (Martef HaShoah) on Mount Zion in Jerusalem, (b) Information from Y. Shohat, the shamash of the Kovno Synagogue who brought the information with him to Israel, and (c) The book *Slaughter of the Masses in Lithuania*:

Abel - 8/25/41: 2 Elul; (8/10/41 -a-).
Akmian - 8/9/41: 16 Av.
Alexandrovol - June 1941.
Alsiad - 8/14/41: 21 Av, 8/30/41: 7 Elul, 12/24/41: 4 Tevet.
Alyta - 6/23/41: 28 Sivan, 13-8/31/41: 20 Av-8 Elul , 9/9/41: 17 Elul.
Aniksht - June-July 1941, 7/28/41: 4 Av, (8/29/41 -c-).
Antaliept - 8/26/41: 3 Elul.
Anishuk - 9/30/41: 9 Tishri.
Anushishok - 14-8/15/41: 21-22 Av, 8/25/41: 2 Elul.
Avanta - 8/29/41: 6 Elul.
Ayragula - 9/3/41: 11 Elul.
Baisigola - 9/5/41: 13 Elul, (9/2/41 -c-).
Balbirishuk - 8/27/41: 4 Elul, 9/1/41: 9 Elul.
Barshtitz - unknown; probably killed in Mazhaik.
Batuk - 9/16/41: 24 Elul.
Bazilian - 10/2/41: 11 Tishri.
Betigola - 8/27/41: 4 Elul.
Birshtan - 9/9/41: 17 Elul.
Birzh - June-Aug. 1941, 8/8/41: 15 Av, (8/19/41 -b-).
Bobt - /17/41: 22 Tammuz, 8/27/41: 4 Elul.
Bogoslavishok - 9/5/41: 13 Elul.
Bolnik - 9/5/41: 13 Elul.
Boyd - unknown (apparently killed in Pren or Mariampole).
Butrimantz - 8/12/41: 19 Av, 8/21/41: 28 Av, 9/9/41: 17 Elul, (8/26/41 -b-).
Chaikishok - 9/3/41: 11 Elul.
Chaviadan - 6/29/41: 4 Tammuz, 9/16/41: 24 Elul.
Dabeik - 8/29/41: 6 Elul.
Darbian - 6/29/41: 4 Tammuz, 8/24/41: 1 Elul, 9/22/41: Rosh Hashanah 5702.

Note: The Hebrew year is 5701 unless otherwise stated.

Darshunishok - 8/15/41: 22 Av, 8/28/41-9/2/41: 5-10 Elul.
Datnuva - 9/5/41: 13 Elul.
Daug - End of August 1941 (beginning of Elul); 9/9/41: 17 Elul.
Dauien - Unknown.
Dubinik - 9/5/41: 13 Elul.
Dusiat - 8/26/41: 3 Elul.
Erzhvilky - 9/14/41: 22 Elul.
Ezhereni-Zarasai - 8/26/41: 3 Elul.
Gaura - Unknown.
Gedrovitz - 8/7/41: 14 Av, 9/5/41: 13 Elul.
Gelvan - 9/5/41: 13 Elul.
Girtigola - 8/21/41: 28 Av.
Gorzhd - 6/24/41: 29 Sivan, 9/14/41: 22 Elul.
Grinkishok - 9/5/41: 13 Elul.
Griskabud - 9/16/41: 24 Elul.
Gruzd - 8/6/41: 13 Av, 10/2/41: 11 Tishri.
Gudleva - 8/28-9/2/41: 5-10 Elul.
Gudzhon - 9/5/41: 13 Elul.
Intorik - 8/29/41: 6 Elul.
Kaltinan - 9/16/41: 24 Elul.
Kalvaria - 7/9/41: 14 Tammuz, 9/1/41: 9 Elul.
Kamai - 8/15-16/41: 22-23 Av, 8/25/41: 2 Elul.
Keidan - End of June 1941, 7/23/41: 28 Tammuz, 8/28/41: 5 Elul, (8/31/41 -b-).
Kelme - 7/29/41: 5 Av, 10/2/41: 11 Tishri 5702, (8/22/41 -b-).
Kibart - 7/10/41: 15 Tammuz.
Klikul - 8/9/41: 16 Av.
Klovian - Probably 8/4/41: 11 Av.
Koktishka - 8/29/41: 6 Elul.
Kool - 6/29/41: 4 Tammuz.
Kovarsk - July 1941, 5.9.41: 13 Elul.
Kovno - 6/25-26/41: 30 Sivan-1 Tammuz, 6/27/41: 2 Tammuz, 7-7/8/41: 12-13 Tammuz, 8/8/41: 15 Av, 8/18/41: 25 Av, 9/26/41: 5 Tishri, 10/4/41: 13 Tishri, 10/29/41: 8 Cheshvan 5702, 11/16-12/15/41, 3/10/42: 21 Adar I 5702, 2/4/43: 29 Shevat 5703, 3/27-28/44: 3-4 Nissan 5704, 7/12/44: 21 Tammuz 5704, 7/16/44: 25 Tammuz 5704.
Kopcheva - 11/3/41: 13 Cheshvan 5702.
Krakinova - July 1941, 8/17/41: 24 Av, 8/24/41: 1 Elul.
Kretinga - 6/26/41: 1 Tammuz, 6/28/41: 3 Tammuz, 11-7/18/41: 16-23 Tammuz.
Krinchin - 8/26/41: 3 Elul.
Krok - 9/5/41: 13 Elul.
Kron - 8/15/41: 22 Av.
Krozh - 7/22/41: 27 Tammuz, 9/2/41: 10 Elul.
Kruk - 10/2/41: 11 Tishri.
Kruki - 7/16/41: 21 Tammuz, 9/4/41: 12 Elul.
Kupishok - 6/28/41: 3 Tammuz, and Sept. 1941.
Kurlkli - 9/5/41: 13 Elul.
Kurshan - 7/16/41: 21 Tammuz, 10/2/41: 11 Tishri 5702, (20-7/21/41 -c-).
Kushidar - 8/28/41: 5 Elul, (8/26/41 -c-).
Laipoon - 9/11/41: 19 Elul, 9/24/41: 3 Tishri, 9/26/41: 5 Tishri.
Latzkova - 8/3/41: 10 Av, 8/9/41: 16 Av.
Layazhova - 8/9/41: 16 Av.
Lazdai - 11/3/41: 13 Cheshvan.
Lidovian - 8/15-16/41: 22-23 Av.
Ligum - Beginning & middle of July 1941, and during second half of 1941.
Lilion - Unknown (probably killed with Utian Jews).
Lingmian - Unknown (probably killed with Utian Jews).
Linkova - 6/30/41: 5 Tammuz, 7/3/41: 8 Tammuz, 7/23/41: 28 Tammuz.
Liodvinova - 9/1/41: 9 Elul.
Loykuva - 8/30/41:7 Elul,15-7/17/41: 20-22 Tammuz: 7/19/41: 24 Elul.
Luknik - 7/23/41: 28 Tammuz, 8/30/41: 7 Elul, 12/24/41: 4 Tevet.
Lukshi - 9/13/41: 21 Elul.
Maisiad - Second half of July 1941, end of July 1941, and 8/15-16/41: 22-23 Av.
Maliat - 6/28-29/41: 3-4 Tammuz, 8/29/41: 6 Elul.

Mariampole - 7/3/41: 8 Tammuz, July-Aug. 1941, 3- 7/13/41: 8-18 Tammuz, 9/1/41: 9 Elul, (11/15/41 -b-).
Mashkutz - Beginning of July 1941.
Maurotsh - 8/28/41-9/2/41: 5-10 Elul.
Mazhaik - 8/3/41: 10 Av, 8/9/41: 16 Av.
Medingian - July 1941.
Meretsh - 6/24/41: 29 Sivan, 8/8/41: 15 Av.
Miroslau - Unknown (probably killed with Alyta Jews).
Musnik - 9/5/41: 13 Elul.
Naishtut-Ponevezh - 8/24/41: 1 Elul.
Naishtut-Shaki - 7/1/41: 6 Tammuz, 16.9.41: 24 Elul.
Naishtut-Tavrig - 7/19/41: 24 Tammuz, 9/20/41: 28 Elul.
Nei-Radvilishok - 8/8/41: 15 Av.
Nemoksht - 7/24/41: 29 Tammuz, 8/18-22/41: 25-29 Av, (9/16/41 -b-).
Nemunaitz - 8/13-31/41: 20 Av-8 Elul.
Nevaran - 7/15-17/41: 20-22 Tammuz, 8/30/41: 7 Elul.
Oran - 8/12/41: 19 Av; 8/17/41: 24 Av; 9/9/41: 17 Elul.
Pabirzha - Unknown.
Pachinel - 9/5/41: 13 Elul.
Pagir - Unknown.
Pakon - 8/28/41-9/2/41: 5-11 Elul.
Panimunik - Probably killed with Rakishok Jews.
Pansishok - 9/30/41: 9 Tishri.
Payura - 9/16/41: 24 Elul.
Pikeln - 8/9/41: 16 Av, (8/19/41 -b-).
Pilvishok - 8/29/41: 6 Elul, 9/15/41: 23 Elul.
Piniava - 8/24/41: 1 Elul.
Plotel - End of June 1941, 8/30/41: 7 Elul, July-Nov. 1941.
Plungian - 7/15-16/41: 20-21 Tammuz, 15.7.41: 20 Tammuz.
Podzhelve - July-Aug. 1941, 9/5/41: 13 Elul.
Pokroi - 7/10/41: 15 Tammuz, 8/4/41: 11 Av.
Polangen - 6/22/41: 27 Sivan, 6/30/41: 5 Tammuz, 8/24/41: 1 Elul.
Ponevezh - Mid-July 1941, 7/21/41: 26 Tammuz, 8/24/41: 1 Elul, July-Sept. 1941.
Ponidel - 8/25/41: 2 Elul.
Poon - 9/9/41: 17 Elul.
Popilan - 7/18/41: 23 Tammuz, 10/2/.41: 11 Tishri.
Poshelat - Unknown.
Poshvitin - 10/2/41: 11 Tishri.
Posvol - 8/26/41: 3 Elul.
Pren - 8/26/41: 3 Elul.
Pupian - 8/26/41: 3 Elul.
Radayk - 8/20/41: 6 Elul.
Radvilishok - 7/12/41: 17 Tammuz, 10/2/41: 11 Tishri.
Raitarada - 8/29/41: 6 Elul.
Rakishok - 8/15-16/41: 22-23 Av, 8/25/41: 2 Elul, July 1941.
Rasin - 7/29/41: 5 Av, 8/29/41: 6 Elul, (8/13/41 -b-), (8/30/41 -b-).
Raudona - Unknown; probably killed with Jews of either Yurburg or Rasin.
Remigola - 8/21/41: 28 Av.
Ritova - 7/15-16/41: 20-21 Tammuz, 8/29/41: 6 Elul.
Rogova - 8/24-25/41: 1-2 Elul.
Rozalia - 8/4/41: 11 Av.
Rudamin - 11/3/41: 13 Cheshvan.
Rumshishok - July-Aug. 1941, 8/29/41: 6 Elul, 9/4/41: 12 Elul, (9/2/41 -b-).
Salant - 7/10/41: 15 Tammuz, 7/20/41: 25 Tammuz, and July 1941, (8/24/41 -b-).
Salat - 8/26/41: 3 Elul.
Salok - 8/9/41: 16 Av, 8/26/41: 3 Elul.
Sapizishok - Middle of August 1941; 9/4/41: 22 Elul.
Semilishok - 10/6/41: 15 Tishri.
Serhai - 9/11/41: 19 Elul.
Sesik - 7/1-2/41: 6-7 Tammuz, 9/5/41: 13 Elul.
Shadova - Mid-August 1941, 8/25-26/41: 2-3 Elul.
Shaki - 7/5/41: 10 Tammuz, 9/13/41: 21 Elul, (10/1/41: Yom Kippur 5702 -b-).
Shatt - 8/28/41: 5 Elul.
Shaudina - 7/5/41: 10 Tammuz, end of July.

Shavlan - 10/2/41: 11 Tishri 5702.
Shavli - 6/29/41: 4 Tammuz, June to mid-July 1941, 9/3/41: 11 Elul, 9/6/41: 14 Elul, 9/10/41: 18 Elul, 9/12/41: 20 Elul, 9/13/41: 21 Elul, 10/2/41: 11 Tishri 5702, 11/5/43: 7 Cheshvan 5704.
Sheshvill - July-Aug. 1941.
Shidlova - 8/15-16/41:22-23 Av, 8/21/41: 28 Av.
Shilel - 7/7-8/41: 12-13 Tammuz, 9/16/41: 24 Elul.
Shimkaich - Unknown, perhaps killed along with Jews of Rasin.
Shirvint - 9/18/41: 26 Elul.
Shkud - 6/29/41: 4 Tammuz, 6/30/41- 7/2/41: 5-7 Tammuz, 8/15-16/41: 22-23 Av, (6/26/41 -b-).
Shukian - 8/29/41: 6 Elul, 10/2/41: 11 Tishri.
Shvekshna - 6/27/41: 2 Tammuz, 7/19/41: 24 Tammuz, 9/22/41: Rosh Hashanah 5702, (9/20/41 -b-).
Siad - End of 1941, 7/3/41: 8 Tammuz, 8/9/41: 16 Av.
Simna - 9/12/41: 20 Elul.
Skopishok - 8/15-16/41: 22-23 Av.
Skudvill - 7/21/41: 26 Tammuz, 9/16/41: 24 Elul.
Skumian - 8/29/41: 6 Elul.
Srednik - 8/28/41: 5 Elul, 9/3/41: 11 Elul.
Stoklishok - 8/27/41: 4 Elul, 9/3/41: 11 Elul.
Subotsh - July, 1941.
Sudarg - 7/5/41: 10 Tammuz, end of July, 1941.
Suvianishok - 8/15-16/41: 22-23 Av.
Sviadoshitz - Probably around July 1941; and 8/10/41: 17 Av, 8/20/41: 27 Av.
Targin - 8/29/41: 6 Elul, (8/28/41 -a-).
Tauvian - 9/5/41: 13 Elul.
Tavrig - 7/2/41: 7 Tammuz, 7/3-10/41: 8-15 Tammuz, 9/16/41: 24 Elul, (7/27/41 -a-).
Telz - 7/14-15/41: 19-20 Tamuz, 7/15-17/41: 20- 22 Tammuz, 8/30/41: 7 Elul, 12/24/41: 4 Tevet.
Tirkshla - 8/9/41: 16 Av.
Trashkun - 8/23/41: 30 Av.
Trishik - July 1941, 10/2/41: 11 Tishri.
Turmont - 8/26/41: 3 Elul.
Tver - 8/30/41: 7 Elul.
Tzitovian - 6/25/41: 30 Sivan, 8/12/41: 19 Av.
Upina - 8/29/41: 6 Elul; (9/16/41 -b-).
Utian - 7/31/41: 7 Av; 8/7/41: 14 Av; 8/29/41: 6 Elul; (8/31/41 -b-); (7/9/41 -a-).
Ushpole - 8/29/41: 6 Elul.
Uzhvent - 7/30/41: 6 Av; 10/2/41: 11 Tishri; 12/8/41: 18 Kislev.
Vabolnik - 8/26/41: 3 Elul.
Vaigova - 7/29/41: 5 Av, 10/2/41: 11 Tishri.
Vainuta - 7/20/41: 25 Tammuz; end of Sept. 1941.
Vaiyver - 8/26/41: 3 Elul.
Varzhan - 7/16/41: 21 Tammuz; Sept. 1941.
Vashki - July 1941; 8/26/41: 3 Elul.
Veckshna - 8/5/41: 12 Av.
Veger - 8/9/41: 16 Av.
Vendzhigola - 7/3/41: 8 Tammuz, 7/17/41: 22 Tammuz.
Veviya - 10/6/41: 15 Tishri.
Vidishok - 9/5/41: 13 Elul.
Vidukla - 7/24/41: 29 Tammuz, 8/22/41: 29 Av.
Vilki - 7/15/41: 20 Tammuz, 8/28/41: 5 Elul.
Vilkomir - 7/4/41: 9 Tammuz, 7/10/41: 15 Tammuz, 8/1/41: 8 Av, 8/19/41: 26 Av, 9/5/41: 13 Elul, 9/26/41: 5 Tishri.
Vilkovishk - 7/27-28/41; 3-4 Av, 9/24/41: 3 Tishri, 10/13/41: 22 Tishri.
Vilon - July 1941, 9/3/41: 11 Elul.
Virbaln-Kibart - 7/10/41: 15 Tammuz, 7/29/41: 5 Av, 9/11/41: 19 Elul.
Vishay - 11/3/41: 13 Cheshvan.
Vishinta - Probably killed with Jews from Kupishuk.
Vishtinitz - 7/14/41: 19 Tammuz, 9/9/41: 17 Elul.
Visokidbor - 7/5/41: 10 Tammuz, 9/30/41: 9 Tishri, 12/14/.41: 24 Kislev, 2/4/42: 17 Shevat.
Vizhon - 8/7/41: 14 Av.
Vorna - 7/16/41: 21 Tammuz, 8/31/41: 8 Elul, 12/24/41: 4 Tevet.

Yanishkel - 8/26/41: 3 Elul.
Yonishok - Beginning of Aug.1941, 8/27/41: 4 Elul, 10/2/41: 11 Tishri.
Yanova - 7/12/41: 17 Tammuz, 8/14/41: 21 Av, 8/28-9/2/41: 5-10 Elul, 9/11-12/41: 19-20 Elul.
Yelok - July-Aug. 1941.
Yezna - 8/16-18/41: 23-25 Av, 8/28/41: 5 Elul, 9/3/41: 11 Elul.
Yosvine - 8/28/41 - 9/2/41: 5-10 Elul.
Yurburg - 7/3/41: 8 Tammuz, 7/21/41: 26 Tammuz, 8/1/41: 8 Av, 9/4/41: 12 Elul, 9/11/41: 19 Elul.
Yuzhint - Unknown, probably taken to Rakishok.
Zhager - 6/25/41: 30 Sivan, 6/26/41: 1 Tammuz, 10/2/41: 11 Tishri.
Zhaim - 8/28/41: 5 Elul.
Zhaimel - 8/8/41: 15 Av.
Zharan - 7/23/41: 28 Tammuz.
Zhezmir - 8/27/41: 4 Elul, 8/28/41: 5 Elul.
Zhidik - 8/3/41: 10 Av, 8/9/41: 16 Av.
Zhusli - 8/28/41: 5 Elul, 10/6/41: 15 Tishri, (8/27/41 -b-).

APPENDIX 3

RESOURCES FOR LITHUANIAN JEWISH GENEALOGY

American Jewish Archives, 3101 Clifton Ave., Cincinnati OH 45220. Especially for history of Jews in the United States and Canada.

American Jewish Historical Society, 2 Thornton Rd., Waltham, MA 02154. For information about Jews of America.

Association of Jewish Genealogical Societies, 1485 Teaneck Rd., Teaneck, NJ 07666.

Association of Lithuanians in Israel, 1 Hamelekh David St., Tel Aviv, Israel. They hold annual memorial services for the Jewish communities that were decimated in the Holocaust. They have a photo collection, a small library and file of a few family trees.

Canadian Jewish Congress, 1590 McGregor Ave., Montreal, Canada.

"Family Finder" computerized list of surnames and locales. For help in finding others researching the same family names and town. To check this list and to register your own names and towns, contact the Association of Jewish Genealogical Society, 1485 Teaneck Rd., Teaneck, NJ 07666. Founded by Gary Mokotoff.

HIAS, Location Department, 200 Park Ave. South, New York, NY 10003.

Jewish Family Name File, Association for the Study of Jewish Languages, 1610 Eshkol Tower, University of Haifa, 31999 Haifa, Israel. Members may submit five names per year for analysis as to origin and meaning.

Jewish genealogical societies, chapters around the world. For assistance in finding the addresses and telephone numbers of local societies, contact the Association of Jewish Genealogical Societies, 1485 Teaneck Rd., Teaneck, NJ 07666.

Mormon Library. The Mormon church has microfilmed Polish records from the late 1700's and early 1800's, including Jewish vital records from towns in southern Lithuania. Catalog records are by Lithuanian spelling of the town name. New material is continually being added to their collection. The Mormon Library is now called The Family History Library. Main library: 35 North West Temple St., Salt Lake City, UT 84150.

National Archives and Records Administration, Washington DC 20408. For tracing ancestors in America and for the Russian Consular Records which contain many entries on Jews. They have the index to the records by Sallyann Amdur Sack and Suzan Fishl Wynne, *The Russian Consular Records Index and Catalog*, 1987.

National Ethnic Archives, Publish Archives of Canada, Manuscript Division, 395 Wellington St., Ottawa, Canada K1A ON3. For information regarding Russian Consular records in Canada.

Search Bureau for Missing Relatives, Jewish Agency, POB 92, Jerusalem. Their records include lists of Holocaust survivors who went to Israel from Lithuania. Also, lists of landsmanschaften and when they hold their annual yahrzeit services.

South African Jewish Board of Deputies, Sheffield House, Main and Kruis Streets, Box 1180, Johannesburg, South Africa.

Yad Vashem Library and Archives, POB 3477, Jerusalem, Israel. They have memorial books and other information relating to the Holocaust in Lithuania.

YIVO Institute for Jewish Records, 1048 Fifth Ave., New York, NY 10028 (Yidisher Visenshaftlikher Institut). A massive collection of material on East European Jewry. The Institute was founded in Vilna in 1925 and was transferred to New York just before World War II. As this collection becomes catalogued and indexed, it will be a prime source of material for Jewish genealogists. A large part of the Vilna YIVO collection which was thought lost in the Holocaust has been relocated.

Note: The Central Archives for the History of the Jewish People, Givat Ram, Jerusalem, has been trying to acquire a large collection of Polish Jewish records. If they do so, this will also become a source of information on Lithuanian Jewry.

BEGINNING JEWISH GENEALOGY
GENERAL INFORMATION

Kranzler, David, *My Jewish Roots: A Practical Guide To Tracing and Recording Your Genealogy and Family History*, New York: Sepher-Hermon Press, 1979.

Kurzweil, Arthur, *From Generation To Generation: How To Trace Your Jewish Genealogy and Personal History*, New York: Morrow Press, 1987.

Rottenberg, Dan, *Finding Our Fathers: A Guidebook to Jewish Genealogy*, Baltimore: Genealogical Publishing Company, 1988.

Schafler, Sara, "Jewish Genealogy," *Encyclopedia Judaica, 1983-5 Yearbook*, Jerusalem: Keter, 1986, pp. 68-76.

PERIODICALS ON JEWISH GENEALOGY

Avotaynu: The International Review of Jewish Genealogy, 1485 Teaneck Rd., Teaneck, NJ 07666, quarterly, edited by Sallyann Sack and Gary Mokotoff.

Landsmen: Quarterly Publication of The Suwalki-Lomza Interest Group for Jewish Genealogists, Marlene Silverman, Editor, 3701 Connecticut Avenue NW, #228, Washington, DC 20008.

Search: Journal of the Illinois Jewish Genealogical Society, c/o Illinois JGS, 1025 Antique Ln., Northbrook, IL 60062.

Note: newsletters and bulletins of local Jewish genealogical societies provide excellent up-to-date material in the field. For further information, contact the Association of Jewish Genealogical Societies, 1485 Teaneck Rd., Teaneck, NJ 07666.

ADDITIONAL MATERIAL ON LITHUANIAN JEWRY

"Almanach," publication prepared for the 60th anniversary celebration of Lithuanian Jewish Academicians 1924-1984. Published by the Union of Lithuanian Jewish Academicians, POB 37795, Tel Aviv, Israel. Chairman: Adv. Avraham Tory-Golub.

American Jewish Yearbook, volumes beginning 1899. They include many notes of interest on immigrants to Amer-

ica. Also check the back of these annuals, especially the early editions, for your family names among the lists of subscribers to the Jewish Publication Society. The lists are divided by state.

Balys, Jonas, *Lithuania and Lithuanians: A Selected Bibliography*, New York, 1961, published for the Lithuanian Research Institute by Frederick A. Praeger.

Bazewicza, J.M., *Atlas Geograficzny Illustrowany*, Krolestwa Polskiego, Warsaw.

Book of Landsmanschaften, a W.P.A. Project in cooperation with the J.L. Peretz Writers Verein, 1938.

Cohen, Chester G. *Shtetl Finder Gazetteer*, Bowie, MD: Heritage Books, 1990. Gazetteer of Jewish communities from Pale of Settlement.

Dawidowicz, Lucy S. *The Golden Tradition: Jewish Life and Thought in Eastern Europe*, London: Vallentine, Mitchell & Co., Ltd., 1967. Collection of articles with special relevance for Lithuanian Jewry. Includes autobiographies, memoirs, reminiscences and letters that portray life among Eastern European Jews and how they responded to the enlightenment and emancipation. From the late eighteenth century, up to World War II.

Family Who's Who, Jerusalem: The Hebrew University of Jerusalem, 1969-1976, two volumes. These books list the family names, and family trees of contributors to the Hebrew University endowment fund. Address: 21 Hess St., Jerusalem.

Great Soviet Encyclopedia, a translation of the third edition of *Bol'shaia Sovetskaia Entsiklopedia* of 1978, New York: Macmillan, Inc. and London: Collier Macmillan Publishers, 1982.

Grimsted, Patricia Kennedy, *Archives and Manuscript Repositories in the USSR: Estonia, Latvia, Lithuania and Belorussia*, Princeton, NJ: Princeton University Press, 1981. An historical survey of record keeping in the

Lithuanian S.S.R. A good adjunct to general Lithuanian history and an excellent breakdown of the ways Lithuania has been divided by gubernias and by districts.

Hundert, Gershon David and Gershon C. Bacon. *The Jews in Poland and Russia*, Bloomington, Indiana: Indiana University Press, 1984. Extensive bibliography. Two parts to book: (a) "The Jews in Poland-Lithuania from the Twelfth Century to the First Partition," and (b) "East European Jewry From the First Partition to the Present."

Jewish encyclopedias: including the *Encyclopedia Judaica*, *Jewish Encyclopedia*, *Universal Jewish Encyclopedia* and the *Standard Jewish Encyclopedia*. They include some articles on individual Lithuanian Jewish communities. Also see "Genealogy," "Lithuania," and important figures in Lithuanian Jewry.

Jews of South Africa, The, Tel Aviv: Beth Hatefutsoth, The Nahum Goldmann Museum of the Jewish Diaspora, 1983. Photos and material on the South African Jewish Community.

Kaganoff, BenZion C., *A Dictionary of Jewish Names and Their History*, New York: Schocken Books, 1977.

Katz, Menke, *Burning Village*, New York: The Smith, 1972. Poems about the village of Michalishok (not far from the present Lithuanian border).

Kobrin, Leon, *The Lithuanian Village*, translated by Isaac Goldberg, New York: Bernard G. Richards Co., Inc., 1927. In the chapters "Preparations For the Fair" and "The Fair" he shows how important the fair was in the lives of the Jews.

Kurzweil, Arthur and Miriam Weiner, *The Encyclopedia of Jewish Genealogy*, Northvale, NJ: Jason Aronson Inc. Three Volumes. Volume I, 1991.

Levin, Dov, *They Fought Back: Lithuanian Jewry's Armed Resistance to the Nazis 1941-1945*, Jerusalem: Yad Vashem and The Institute of Contemporary Jewry,

Hebrew University of Jerusalem, 1974. (Hebrew with English synopsis).

Lite, vol. I, New York: Jewish-Lithuanian Cultural Society, 1951; vol. II, Tel Aviv, 1965. (Yiddish)

Lithuanian Jew, periodical published in the 1940's by the American Federation for Lithuanian Jews.

Lituanus, a periodical in English about Lithuania, but nothing about Jews. Index to volumes I-IX in Dec. 1963 edition.

Munitz, Benzion, "Identifying Jewish Names In Russia," *Soviet Jewish Affairs*, vol. 2, no. 2, 1972, pp. 66-76.

Neshamit, Sarah, "Rescue In Lithuania During the Nazi Occupation (June 1941-Aug. 1944)," *Rescue Attempts During the Holocaust*, Jerusalem: Yad Vashem, 1977.

Oshry, Ephraim, *Churban Lita: A Chronicle of the Destruction of the Sacred Jewish Communities of Lithuania 1941-1945*, New York and Montreal, 1951. (In Yiddish, with foreword in English).

Rosenstein, Emanual and Rosenstein, Neil, *Latter Day Leaders, Sages and Scholars*, New Jersey: Computer Center for Jewish Genealogy, 1983. Includes listings of the biographies in *Yehadut Lita* of special personalities in Lithuania.

Sack, Sallyann A. and Gary Mokotoff, *Where Once We Walked: A Guide to the Jewish Communities Destroyed in the Holocaust*, 1991.

Sack, Sallyann Amdur, *A Guide to Jewish Genealogical Research in Israel*, Baltimore, MD: Genealogical Publishing Co., 1987.

Sack, Sallyann Amdur and Suzan Fishl Wynne, *The Russian Consular Records Index and Catalog*, New York and London: Garland Publishing, Inc. 1987. Index of correspondence through the Russian Embassy between persons of Russian descent living the the U.S. and individuals in Russia, 1849-1926. The records, which

were translated and microfilmed, are in The National Archives, Washington DC.

Schwartz, Rosaline and Susan Milamed, *A Guide To YIVO's Landsmanshaftn Archive: From Alexandrovsk to Zyrardow*, New York: YIVO Institute for Jewish Research, 1986.

Shimoni, Gideon, *Jews and Zionism: The South African Experience (1910-1967)*, Oxford: Oxford University Press, 1980.

Soifer, Paul Eric, *The Bespectacled Cossack, S.A. Bershadski 1850-1896 and The Development of Russo-Jewish Histography*, The Penn State University, 1975. Early history of Lithuanian Jewry. A Ph.D. thesis.

South African Jewry Yearbooks, a Who's Who of South African Jewry. Check the early editions in particular. They give the individual's birthplace, and the majority are from towns in Lithuania. There are also lists of landsmanschaften in South Africa, e.g. the 1959 edition, p. 119.

Spath, Manfred, *Bibliography of Articles on East-European and Russian History: Selected From English-Language Periodicals 1850-1938*, ed. by Werner Philipp, Wiesbaden, Berlin: Otto Harrassowitz, 1981.

Thompson, Anthony, *Russia/U.S.S.R.: A Selective Annotated Bibliography of Books in English*, Oxford, England and Santa Barbara, California: Clio Press, 1979.

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Weisser, Michael R., *A Brotherhood of Memory: Jewish Landsmanshaftn in the New World*, New York: Basic Books, Inc., 1955.

Wischnitzer, Mark, *A History of Jewish Crafts and Guilds*, New York: Jonathan David, 1965.

Wixman, Ronald, *The People of the U.S.S.R.: An Ethnographic Handbook*, Armonk, NY: M.E. Shaipe, Inc., 1984.

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Zborowski, Mark and Ruth Herzog, *Life Is With People*, New York: Schocken Press, 1962. An academic portrayal of shtetl life, using interviews conducted with East European Jews.

Zubatsky, David S. and Irwin M. Berent, *Jewish Genealogy: A Sourcebook of Family Histories and Genealogies*, New York and London: Garland Publishing Co., Inc., 1984. Gives family names for which there are printed genealogies and where they are found.

GLOSSARY

Beit Din - religious court of law. A rabbinical judge in the beit din is a dayan and the senior dayan is the av beit din.

Beit Midrash - house of study; often served also as a house of prayer.

Bikur Holim - society for visiting the sick.

Bilu - first modern movement for pioneering in Palestine; founded in 1882.

Bund - Jewish socialist party, founded in Vilna in 1897; opposed Zionism; favored secular Jewish nationalism; Yiddishist.

Chayei Adam - society for studying Talmud, named for a code of Jewish law compiled by a Lithuanian rabbi.

Chabad - hasidism that found followers in Lithuania. Founded by Rabbi Schneur Zalman of Lyady (1745-1813).

Cheder - religious elementary school for boys.

Cheder Metukan - modernized cheder; Hebrew schools established by the Zionist movement.

Chevra Kadisha - burial society.

Chevra Tehillim - society for reciting Psalms.

Chmielniki Massacres - Cossacks in 1648 -1652 killed a hundred thousand Jews and wiped out entire Jewish communities in Eastern Europe.

Council of Four Lands (Vaad Arba Arazot) - autonomous ruling body of Jews in Polish provinces from middle of

16th century; composed of many kehillot (Jewish communities).

Council of the Land of Lithuania (Vaad Medinat Lita) - ruling body over the Jewish communities (kehillot) in Lithuania.

Ein Yakov - society for studying Talmud. Named for the collection of rabbinical parables and ethical sayings from the Talmud compiled by Reb Yakov ben Shlomo Ibn Haviv in 16th and 17th centuries.

Gabbai - an official of the synagogue.

Gaon - a Talmudic genius.

Gemach (gemilut chesed) - interest-free loan association; aimed at counteracting the anti-Jewish cooperative movement.

Gubernia - Russian province. The way Russia was divided for administration until the revolution. The present-day area of the Lithuanian SSR was mostly Kovno Gubernia but also had parts of Vilna and Suwalki Gubernias.

Gymnasium - in European school systems, a grammar school with humanities trend.

Haskalah - the Enlightenment movement; the move toward the cultural renaissance in Eastern Europe in the 1800's; promoted Hebrew and Yiddish literature.

Hechalutz - pioneering society that prepared young people for aliyah to Eretz Yisrael.

Hovevei Zion (Lovers of Zion) - Zionist organization founded in the late 1800's.

Joint (JDC) - Joint Distribution Committee. American relief agency organized in 1914 to aid Jews overseas.

Kehillah or Kahal - the word for both the Jewish community and the autonomous government within the Jewish community, which administered the religious, economic, social and political affairs of the Jewish community; authoritative body run by a small, appointed board.

Kloiz - small synagogue and study house, especially in Hasidic communities.

Kollel (also kibbutz) - study group of married students or other young students studying the religious texts.

Lamedan - teacher, learned man.

Lehem Aniim - society to give "bread to the poor."

Linat Hazedek - society for giving care to invalids.

Magdeburg Rights - named for German city of Magdeburg; rights of a city to autonomy in administration and tax collecting.

Maggid - preacher; usually went from town to town drawing an audience and preaching a fiery lesson or a sermon on the problems of the day.

Maskillim - followers of the Haskalah movement.

Melamed - teacher in the cheder.

Mitnagdim - Orthodox Jews who were opponents of Hasidism.

Musar (morals, ethics) - movement started by R. Yisrael Salanter (1810-1883); introduced Torah ethics into the yeshiva and other daily study programs.

Pale of Settlement - begun in 1791, area of Russia where Jews were permitted to live; concentrated in parts of Poland, Ukraine, Byelorussia and Lithuania.

Parochet - curtain covering the holy ark of the synagogue.

Perchei Shoshanim (Rose Blossoms) - young children's organization; raised money for books or other needs of the synagogue and study houses.

Pinkas - record book.

Shas - a society for the advanced study of Talmud.

Shtibl - a room set up temporarily for study or prayer.

Shulhoif - the courtyard of the synagogue. Was often the focus of Jewish community life, with religious and community institutions situated around it.

Tarbut Schools - schools for Hebrew education in Lithuania between the World Wars.

Verslaninkis - members of the Lithuanian Verlinkai Traders and Artisans Association that developed during Lithuanian independence; was openly anti-Jewish and worked to rid occupational fields of Jews.

Vilna Gaon - Rabbi Elijah ben Solomon Zalman (HaGaon Rabbi Elijah, 1720-1797); worked to move Bible and Talmud study away from the rule of pilpul and toward more scholarship and understanding of textual meaning; opposed hasidism.

Yavneh Schools - religious school system.

Yeshiva - institution for Talmudic studies; also a talmudic college for training rabbinical students.

Zhamot (Zhmud, Samogitia) - region of northern Lithuania; was a separate area under the Council of the Land of Lithuania.

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