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...but first a word from your coordinator . 2
As the new coordinator of the Kielce-Radom SIG and a relatively new member, I must say that I have been quite impressed by the high quality of the publications put out by the group. Also, as I grapple with the diverse responsibilities of being the coordinator, I think that the group owes a debt of gratitude to Gene Starn for his years of service in that position. Which brings me to the topic of participation in the group by its members. I would like to remind readers that the journals are put out entirely on a volunteer basis and that it is crucial that the members continue to participate in this. Of course, we need members to continue to perform extractions of the Polish records that we publish in the journal. This is a splendid opportunity for members to perform extractions on the specific towns that interest them the most. More experienced members would, of course, be available for advising novices on the extraction of Polish records.

One issue that the group might want to consider for the near future is acquiring non-profit status. At this point in time, the official status of the group is somewhat nebulous. There are some benefits to having a non-profit status such as cheaper postage rates for some kinds of mailings and the tax deductibility of donations to the group, at least in the United States. My initial investigation of this suggests that it would not take an onerous effort to do this. If any member of the group has experience with this and would be willing to take this one as a task, please let me know.

We again have a collection of articles that should be of interest to our readers: part I of a translation of the yizkor book of Zwoleń (in eastern Radom gubernia), outlining the town's history, with part II to follow in the next issue; translations from the yizkor book of Działoszyce (in southern Kielce gubernia): the table of contents and a compilation of residents who were killed in the Holocaust; excerpts from a memoir of Henry Zagdanski who was born and raised in Radom and who went back to visit in the 1970's with his family; two book reviews, one of a scholarly study of the documentary evidence of Jewish life in Opatów (in southern Radom gubernia), and the other of volume seven of an encyclopedia of Jewish communities in Poland, published by Yad Vashem, covering former Kielce and Radom gubernias; and, of course, extracts of Jewish vital records from LDS microfilms — birth records from the city of Kielce, marriage records from Olkusz (southwest Kielce gubernia), and death records from Szydlów (southeast Kielce gubernia). All of our extracts in this issue come from Kielce gubernia. Let's hear from some Radomers for the upcoming issues.
Excerpts from Henry Zagdanski's memoirs
"It Must Never Happen Again"
Edited by Sid Orfus

I was born on the 11th of November of the year 1925 in the city of Radom, which is located about one hundred kilometers south of Warsaw. So, I am a Radomer.

When I was born, Radom was the largest city in Kielce province in east central Poland. It was an administrative and industrial center of some importance, and it still is. Radom's population at the time of my birth was close to 120,000 people. About one third of that population was Jewish. Many Jews had moved to the Radom area from Russia and from other border countries. Today about 200,000 people live in Radom. Very few are Jewish.

We lived at No. 23 Rwanska Street, in the heart of the city. The building we lived in was made of brick and had two entrances. One entrance opened on Rwanska Street, the main street. The other opened onto Szewska Street, a back street. The building had three floors in all, and two or three families lived in the other parts of the building. We had running water but no indoor toilet. In another wing of the building, there was a tavern on the main floor and a small hotel on the second floor. Both were operated by the owner of the building, Mr. Czerwinski. He named the hotel after himself, calling it the Czerwinski Hotel. His daughter was married to the publisher of a local newspaper, Dzien Dobry Ziemi Radomski (Good Morning Radom). Its founder and publisher was an unpleasant man named Borowski. He was an anti-Semite, and his newspaper was anti-Semitic too.

My grandparents lived in the town of Szydlowiec, which was a good-sized town of 25,000 located about twenty-five to thirty kilometers from Radom. To the best of my knowledge, seventy to seventy-five per cent of the people who lived there were Jewish. They ran the town, and were mostly involved in tanneries and shoemaking. My father was born there, but later moved to Radom. My mother came from Ostrowiec, a small city with a population of 20,000.

The school I went to was named Dlugosza, after a well known Polish poet. In my class there were fifty-three students, most of them children of military officers from the army camp, which was located a five-minute walk from the school. Although the school was a good one, the degree of anti-Semitism there was indescribable. The principal of the school, a man named Mr. Wpawloski, was very good to me and to my friend Dersz. We were the only two Jewish boys in that class. Mr. Wpawloski protected me. My father would send him a little gift from time to time. A priest would visit the school once a week to teach religion classes. We were excused from these lectures because we attended cheder every afternoon, after school ended, for a couple of hours. The priest was also good to Dersz and to me.

But I will never forget the pain and the fights we had to endure during the school day. I had to enlist the help of three or four Polish students. I made friends with them by offering to do all their homework in exchange for the protection they would give me. At recess, we would stand in a corner and these big boys would stand there and not let anyone come near us. Despite these precautions, Dersz and I were beaten up many times.

After school, I had to attend cheder for my Jewish education. Classes were held in a very old building, and there were twenty or
thirty kids in every class. The teachers would teach us to read Hebrew and Yiddish and how to pray. There were two big synagogues in the city and a number of smaller ones. We regularly went to one of the smaller synagogues. My father was a follower of a certain Rabbi Yoselle, a term of endearment. After the Saturday service, Rabbi Yoselle would beckon to certain of his followers to come into his study, where he would offer everybody a little drink of schnapps. It was my father who supplied the schnapps. When we were walking to schul, my father would say to me, "Go to the store and pick up two bottles of vodka". The owner knew we could not handle money on Saturday, so he would write down on a tab how much we owed him. The bottles were marked Wyborwa. I suppose it is still being distilled and sold today.

My Bar Mitzvah took place about one year before the outbreak of the war. The service was held in the small synagogue and was conducted by a young rabbi from Vienna. I read from the Torah and the rabbi praised my reading and wished me Mazel Tov. My parents arranged for a lunch to follow the service and invited friends and relatives. For amusement at the time, I loved the movies. The Sabbath was joyous but somewhat restrictive. My father said, "No movies on Saturday". We could however go to the movies after sundown on Saturday.

Anti-Semitism was rampant in Poland. Racism was part of Polish society and religion. The country's political parties had anti-Semitic platforms. Civic authorities, including the local police, tolerated and even encouraged attacks on Jews. These attacks were really little pogroms. The Poles may have been jealous of the Jews, yet most of the Jewish families in Poland before the war were, like the Poles, poor. The Jews in Radom had a somewhat higher standard of living than the Jews in Poland as a whole. Radom was a comparatively large city, and the Jewish population had organized their community very well, running its own gymnasium, trade schools, Hebrew language schools, loan societies, and so on. Yet another reason for anti-Semitism was that it was part of the indoctrination of the Catholic church. With the approach of Easter, Jewish people would avoid making unnecessary trips around town, especially near churches. It was widely taught that "Jews killed Christ." It was both official and unofficial.

Way back in 1936, there was a lot of war-mongering in the air. We listened to Jewish people who had been expelled from Germany and had settled in Poland after Hitler had come to power. Some of the exiles were originally from Poland. They had moved to Germany to further their education or join relatives who were living there. The deported Jews went wherever they were welcomed by the local Jewish population. We would hear from them first-hand what conditions were like in Germany. Few people listened to the bad news. There were Polish Jews who could remember what the Germans had been like when they invaded Poland in the First World War. They would say, "The Germans can't be as bad as people say they are. They were kind to us when they were last here. They weren't murderers." My parents shared these feelings. They found the stories told by the new refugees to be unbelievable.

A few weeks before the war started, a band of musicians appeared in our courtyard in Radom. Singers and accordion players went around the city performing. People would throw them a few coins. They were dressed in civilian clothes, and they stayed in the Czerwinski Hotel next to our house. I watched them perform and talked with them. They were ethnic Germans who lived in Poland, and they spoke Polish perfectly. But as soon as the German army marched in, they became Germans and put on uniforms and began to whip us. It turned out that they
had been spying for Germany. We thought they were entertainers and decent people. The deception was hurtful.

A detachment of the German SS arrived in Radom in September 1939. Many hardships and decrees were imposed on Radom's Jewish population immediately. These included random beatings of Jewish people, shortages of food, prohibition on Jewish assembly, wearing of identifying arm bands, forced labour and other such anti-Jewish laws.

After my son's Bar Mitzvah in 1972, I made the decision to take the entire family to Poland. I arranged with the travel agent to lease a car in Warsaw for seven days. I also made arrangements to hire a guide and to have somebody greet us at the airport. At our stop in London at the duty-free shop in Heathrow Airport we purchased cartons of cigarettes, boxes of chocolates, and bottles of whisky. Going to Poland was not common at this time, and I felt that they might come (in handy in Communist Poland. I made quick use of the cigarettes and whiskey soon after our arrival in Warsaw. After delving into our "bribery bag", the Orbis manager arranged for us to have an eighteen passenger Mercedes mini-bus and its driver for the duration of our trip.

I went for a walk by myself the first morning and wandered into an antique shop owned by a Jewish woman whose father was from Radom! I told her that my reason for coming to Poland and bringing my children along was that I wanted to show my children our roots, where we had come from, where I had been born, and where some had died and had been buried. Her Polish husband offered to take us on a private tour of some fascinating sites in Warsaw. We saw dilapidated houses where Jewish people had hidden and where the underground had delivered food and messages, where all the battles took place, and the site of the Warsaw Uprising.

I found out that there was a Jewish community in the center of Warsaw. Most of the Jewish population of Poland lived in Warsaw, and at the time Warsaw had some twenty thousand Jews. A lot of the Jews who had escaped to the Soviet Union had come back because they were recognized to be Polish citizens. That made it possible for many Jewish people, once they were in Warsaw, to make their way to Palestine. The following evening we attended a performance at the Jewish theater. It was called the Ida Kaminska Theatre of the Jewish People, honoring the great Jewish actress. The play, staged in Yiddish, was Tevia, a sort of Fiddler on the Roof. A lot of Polish people came, and they had earphones for simultaneous translation.

We went to a Jewish museum dedicated to what had happened to the Jewish people in Warsaw and in the rest of Poland. We also made a visit to the Jewish cemetery in Warsaw. It was almost intact. Some of the headstones had been damaged and everything was badly overgrown and poorly maintained. There was a Jewish man in charge, and he pointed out that they still had some records of the deceased.

The following day, I showed our driver a map of Poland I had bought in London, and told him of my plan to visit the towns of my youth and the places where we had relatives. I sat with the driver in the front of the bus, and as we passed various road signs, I would tell the children what those towns meant to me, and to our family. About ten kilometers before we reached the outskirts of Radom, I saw a road sign for the town of Jedliński. My brother-in-law was born in that town, so we stopped to visit his family house. We soon found the house and learned that it now served as the post office for the village. We took some pictures and then boarded the bus.
and drove on to Radom.

When we approached the outskirts of the city, I saw the sign that read "Radom Vita", or "Radom Greets You". I felt very nervous. I turned to the driver and said, "I would like to go to the city hall." We drove down the street and came to it. The City Hall was now located in a big building opposite the New Park, which before the war, was off-limits for Jewish kids. The Poles wouldn't allow the Jews to walk through the park without a fight. It had served as a government office building then called the Starostvo Building. When I lived in Radom, the City Hall was right in the middle of the Jewish area.

I entered the City Hall and asked to see the mayor. Somebody took me up a flight of stairs to his office. I must admit I was scared a little bit because even after the war Radom had a very bad reputation for anti-Semitic outbursts. I knocked at the door and it was opened by the mayor, a young man in his late twenties or early thirties. His name was Stasiek. I introduced myself and told him, "I have come from Canada. I've brought my children here so that I could show them where I was born and where their family lived." "Very good," he said. "I respect you for the way you speak Polish. I would never have thought that I would hear a Jewish person speaking Polish so well. I am at your disposal. Wherever you want to go, I will go with you."

"I am looking to find pictures of my parents." I said. "If there are any pictures of your parents, the only place we will find them is in the archive building. I am going to take you there." He told our driver where to go, and we soon pulled up in front of the old city hall. We entered the building and an office where the mayor called out to a woman, "I want you to show Mr. Zagdanski everything he wants to see." I asked her, "I'm looking for pictures of my parents. Have you got any copies of identity cards or passports or some documents that would have pictures on them?" She said, "Yes, we have. Before the Germans evacuated Radom, they burnt everything they could lay their hands on. Carelessly they overlooked the place where we kept the identity cards for Jews sixteen years of age and older." The mayor added, "There are about thirty-five hundred of these cards, and we kept them in these files."

I gave her the name and address and other details. Right away she found the identity card for my mother. It included a photograph and it was stamped with the German word "Jude." Then she found the card for my older sister, Deborah, who didn't survive the war. Finally she found the cards for my sisters Bella and Zenya. She pulled them out. "But," she said, "You cannot have them. They cannot leave the archives building." I turned to the mayor and asked him, "Is there a photographer in town?" He said, "Yes. I'll bring him here." With that he took a droshky, and before long he returned with a photographer and camera. While the photographer took pictures of the cards and files, I was shown a collection of notices, documents, proclamations and medals. I kept the photographer busy for more than half a day.

The mayor later accompanied us to a restaurant, and talked a bit about life in Communist Poland. We then checked into the Hotel Europejski, an old-fashioned hotel with washrooms down the hall. The chambermaid warned us to "Lock the windows. They're stealing like crazy. They'll come in through your window." I was a little frightened, not for myself but for our children.

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1 Editor's Note: These German identity cards are available at the Polish State Archives branch in Radom. See Kielce-Radom SIG Journal, 1:4 (Autumn 1997), pages 21-23.
Later that evening, when I left to take a neighborhood walk, I spotted our driver sitting in the bus parked in front of the hotel. I invited him into the bar. I don't drink very much, but as he put down the vodka one after the other, his voice got softer and softer. Then he confided in me. "I have to give you credit. You have such a nice family, very nice. I have to admit something to you. I'm a secret service man, an officer of the secret police. I'm supposed to watch you, report on what you're doing. From now on, if I ask you not to take any pictures, please don't, because if you do, I'll have to take the film away from you, and I don't want to do that." I was shaken by this. It seemed he was really impressed with my children, because they behaved so well.

The next day I met the mayor and said, "I want to go to the Jewish cemetery." He tried to talk me out of it and said, "Mr. Zagdanski, why do you want to punish yourself and go to the Jewish cemetery?" I said, I want to go to the cemetery because a lot of my ancestors are buried there, and I want to look at their stones." He accompanied us to the cemetery that was located about eight kilometers from the center of the city. To my dismay, I saw that much of the cemetery had been obliterated. Any headstones that remained had been knocked down, and the Germans had used them for road building. Rain had washed out some of the graves. Human bones lay scattered over the ground. We picked up four pieces of headstones that bore Hebrew letters. When we reached Israel some days later, we went to a monument maker who mounted them in the form of a small memorial. Before we left the cemetery, I gave the mayor a hundred dollars to encourage him to clean up the mess. When I returned to Poland in 1989 and revisited the Radom cemetery I found it in the same disgraceful condition, in fact possibly worse.

From the cemetery, we drove to my family home at 23 Rwanska Street. I found it as I remembered it. I discovered that my baby-sitter Genya was still living in a flat upstairs, once occupied by a family friend. I knocked at the door and simply went in. Although it was still morning, Genya and her husband were already drunk. She recognized me right away. She cried out, "Chaskiel, you're alive! I knew somebody from your family would survive." That was her greeting. At a glance I could tell that all the furniture dated from before the war. It bothered me that some of my friend's belongings were still in the apartment, even the pictures he had put on the wall. But Genya was not responsible for all of this, and she was genuinely glad to see me.

She then led me through our family's apartment which was on the ground floor. It was the same scene there too. All the furniture was pre-war. It had all belonged to my family. There was nothing new of any value. There were a lot of heart-breaking memories for me going through all the rooms in the house. Everything looked smaller. When I lived in this house in Radom, it was clean. In those days, the toilet was outside. Forty years later it was still outside. Now there was an awful smell. As the oldest surviving male member of the family that lost everything it had, I could have pressed the Polish government for war reparations. I could have made a legal claim for damages and loss, but I didn't want to be bothered. I had heard of some people making claims that went to Poland were beaten up.

I left Genya and her problems and the family home with a heavy heart. Driving down the main streets of Radom, I noticed something had changed with the years. There used to be a lot of little stores on the main streets, shops for watchmakers, shoemakers, and so on. These had been closed, and now people were living in the shops. I suppose there was a shortage of
living quarters. I decided that we would go from Radom to Szydlowiec, where many members of my father's family had lived. The road to Szydlowiec was very familiar to me, I was able to direct our driver without bothering with the map. There weren't many cars in Szydlowiec before the war, maybe one or two. In 1972, I didn't remember seeing any cars either. In fact when we parked the bus, we were immediately surrounded by kids who wanted to touch it. The old facades were the same, but the people weren't the same. Szydlowiec had once been seventy to seventy-five percent Jewish. Now there were no Jews left in town. The place was poverty-stricken. What was once fine property was now neglected. Nobody kept things up. Nothing was being kept clean.

We went to visit the cemetery where I knew were buried many people from my past. The one thing is that the Poles in this town did not desecrate the Jewish cemetery. In fact, they fenced it off, and it was kept reasonably neat. The names on the headstones were intact, and even the grass was regularly mowed. I was very happy to see that this place was being respected. I was told that the mayor wanted it that way.

I didn't want to stay in a hotel in Szydlowiec. We drove from there to Ostrowiec, where I had had a large family from my mother's side. Ostrowiec was in better shape than Szydlowiec, even the town square was cleaner looking. I went to see where my mother used to live. It was in the section of the town that used to be one hundred percent Jewish. She lived on Tilna Street. "Til" means "back", so she lived on Back Street. Again we visited the cemetery. We paid our respects to members of my family, some of whom had died years before the outbreak of the war. The graves were nicely preserved at Ostrowiec.

We stopped at a number of other towns, Opatów among them, but the children were getting restless. For them it was another town, another cemetery. On to Kraków, where we dined in a small restaurant and relaxed. I got rooms for ourselves and a room for the driver in the Hotel Francuski. By now the driver was more like a friend. He watched over us. I was very impressed with Kraków. The city had had a large Jewish community, with beautiful synagogues. The Germans destroyed some of them but inexplicably left others standing. Also standing were some very beautiful memorials to famous rabbis of the past. We didn't visit the main cemetery, but we did visit many small cemeteries. A hundred or more years ago, the synagogues had cemeteries behind them. One synagogue in particular is identified with a rabbi, known as the Rama, so renowned that he is even mentioned in the Talmud. The Poles have restored some of the old synagogues, but they are not used as places of Jewish worship but as museums, libraries, and even churches. There are very few Jewish people in the entire city. We had two days in Kraków before we left on the half hour drive to Auschwitz and Birkenau.

Henry Zagdanski, a Radomer, survived the Holocaust against incredible odds. He was liberated in 1945 and was employed by the U.S. Army of Occupation for the next two years. He immigrated to Toronto, Canada and became a successful businessman. He was a major witness at the Hamburg Criminal War Trials in 1972 and videotaped his Holocaust experiences at Yale University in the 1980s. He has generously allowed us to recount some of his experiences from his memoirs.
The Jews in a Polish Private Town:
The Case of Opatów in the Eighteenth Century

by Gershon David Hundert

Reviewed by Mark Froimowitz

During the eighteenth century, more than half of the Jews in the world lived in Poland which then included what is now Lithuania, Belarus, and the western Ukraine. By the end of the century, Poland had ceased to exist as a sovereign state after its land was partitioned and absorbed by Austria, Prussia, and Russia. For its Jewish inhabitants, the latter half of the century also saw the emergence of Chassidism as a revolt by the poorer, less educated classes against what they perceived to be the arrogant intellectualism of traditional Judaism. Against this backdrop, the author has examined the lives of Jews who lived in the town of Opatów (“Apt” in Yiddish). This is important since, as the author points out, two thirds of Polish Jews (and one quarter of the Jews in the world) lived in Polish private towns such as Opatów. Thus, our understanding of life in these towns is crucial to understanding Jewish history. To achieve this, the author has looked in detail at the documentary evidence regarding Opatów, a major town of up to 4,000 inhabitants during the eighteenth century of which 2,500 to 3,000 were Jewish. The town was also a regional center for a constellation of smaller villages in the vicinity. One reason that the author gives for choosing Opatów was that there are substantial records available for the town, particularly from the eighteenth century. These include records of tax assessments and taxes paid, censuses, Jewish communal records, and court records. The author also makes considerable use of other books and articles which mention the town. On a more personal note, the author was born and raised in Toronto, Canada which had a significant population of Jews who emigrated from Opatów and the Kielce region during the early part of this century. Opatów is of interest to members of the Kielce-Radom SIG because it falls within its geographical area.

The organization of society and its rules were quite different in the Poland of the eighteenth century. For one, towns were generally privately owned commercial enterprises which were bought and sold. That meant that one needed permission to move into a town and, particularly if one was relatively prosperous, to move away. In order to move away, it was typically necessary to make a financial settlement with the town owner. Similarly, if one wanted to practice a particular trade, a license from the town owner was necessary or one had to join a guild. While Jews were generally excluded from towns owned by the crown or the clergy, those owned by the wealthy aristocracy pragmatically welcomed Jews because of their favorable effects on commerce.

The book outlines some of the early history of Opatów. The town and sixteen associated villages were purchased in 1237 by the bishop of Lubusz. The town was already considered to be of a substantial size and to be a major commercial center during this period. In 1514, Opatów was purchased by Krzysztof Szydłowiecki and the presence of four Jewish families in 1538 can be documented. There is very little information about this period of time, though it appears that the town continued to prosper and its Jewish population to grow in size. However, beginning in 1648, there was a revolt by Ukrainian serfs against their Polish and Jewish overlords, and wars with Sweden and Russia. This period is characterized by enormous loss of life, destruction of property, and economic decline leading into the eighteenth century. The eighteenth century appears to have been a more prosperous time for Opatów until the last part of the century when the town again began to decline.
Based on the documentary evidence, the author describes the relationship of Jews with their Christian neighbors including their periodic religious and economic conflicts. In conflict with the stereotype of Jews as moneylenders, the Jews of Opatów were almost always borrowers of money, from wealthy aristocrats or the clergy, which was needed to finance their commercial activities. The book discusses the organization of the Jewish community, its governance and paid employees, and the various voluntary benevolent societies. There are lists which indicate the various trades at which people were employed. By the end of the eighteenth century, almost all of the butchers, bakers, tailors, hat makers, furriers, and goldsmiths were Jews whereas Christians dominated the wood, construction, and leather trades. Jewish butchers apparently also sold non-kosher meat including pork. For the economically important alcoholic beverage industry, Jews dominated the production and sale of vodka, beer, and mead whereas Christians dominated the importation and sale of wine.

There is considerable discussion of the Landau family that was frequently associated with Opatów. Starting from a Binyamin Wolf Landau who lived in the town in the middle of the seventeenth century, his descendants played a prominent role in Opatów and throughout Eastern Europe as leaders in communal affairs, as rabbis of many communities, and as prosperous merchants. Indeed, to show their family connection, children of Landau daughters often took the Landau name. In the earlier part of the eighteenth century, there were bitter complaints about efforts by the family to control communal affairs in Opatow by the bending or breaking of rules and by their exempting of their family, friends, and allies from paying taxes. This culminated in a physical confrontation in 1744 in which opponents of the family were severely beaten by Landau servants and attendants! However, the town owner sided with the Landaus and three of the rebels were sentenced to being locked in the synagogue stocks for Sabbath and/or lashes. The number of lashes for one was reduced from 100 to 50 in light of the severe injuries he had already received in the beating.

The last chapter of the book focuses on members of the Lubomirski-Sanguszko-Potocki family, the owners of Opatów during the eighteenth century, and their relations with the Jewish inhabitants of the town. The author concludes that the ultimate power rested with the town owners since there was no further appeal possible from their decisions. However, this power was not absolute as the inhabitants, if they felt they were being treated unfairly, could threaten to move away. For that reason, the town owners generally tried to have the Jewish community regulate itself and would only intervene to smooth out conflicts. At least one town owner complained that too many decisions of the Jewish court were being appealed to him.

This scholarly book may not be for everyone. Its 158 pages are followed by 44 pages of notes and references and an 18 page list of works, mostly in Polish, Hebrew and Yiddish, that were cited in the text. There are numerous tables of dry statistics. The book is also, perhaps, too focused on the documentary evidence and does not attempt to educate the reader about the larger historical context. For example, there is no mention of the partition of Poland during the last quarter of the century. The book could also have been improved by the addition of a glossary of Polish, Hebrew, and Yiddish words used in the book that are only erratically defined. Nevertheless, reading the book, one gets a vivid picture of what life must have been like in the Poland of the eighteenth century and the kinds of issues that were faced by members of the Jewish community. Other books that present more complete pictures of Jewish life in Poland include History of the Jews in Russia and Poland from Earliest Times until the Present Day by the famous Jewish historian Simon Dubnow which was first published during World War I and The Jews of Poland: A Social and Economic History of the Jewish Community in Poland from 1100 to 1800 by Bernard Weinryb. Neither book is currently in print, but should be available from libraries and used book dealers.

The book was published in 1992 by The Johns Hopkins University Press and is available for $44 at their web site (www.press.jhu.edu). It is also available from online booksellers at a discount. However, a bargain catalogue from the Johns Hopkins University Press, which is available at their web site, lists the book for $8.
## Dziàtoszyce Yizkor Book

*Sefer yizkor shel kehilat Dziàtoszyce ve-ha-seviva* (Tel Aviv, 1973)

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Dzialoszyce Necrology

List of the Dzialoszyce residents killed in the Holocaust

from Sefer yizkor shel kehilat Dzialoszyce ve-ha-seviva (Tel Aviv, 1973)

Donated by Susan Javinsky
Translated by David Goldman

The list was compiled through a world-wide questionnaire among surviving emigres from Dzialoszyce. The committee made strenuous efforts to make sure that every single person's name was collected, and that none was forgotten. Since there is no archive for the community, the sole source was – our memories – which makes it certain that many people were forgotten. May the memory of those forgotten and missing be blessed forever.

(NOTE: in some cases, the exact spelling of a surname in English was unclear and an attempt has been made to indicate alternative spellings and cross-reference them. As well, in the original text, it was sometimes difficult to tell if a list of given names referred to one person (with 2 or 3 given names), or several people since commas or hyphens were left out. In these cases, the remark [sic] has been inserted to identify the unclear relationship between some names. In other cases, names appear to be repeated from the line above or a name appears to be missing. The remark [sic] has also been inserted in these spots to identify them as unclear.)

- A -

Abramowitz: Peretz and Chana (née Zudzinovsky)
Ackerman: Zelig and Sheindel
Ackerman: Meir, Peseleh, Kalman and Sarah
Adelst: Gavriel, Esther, Dina
Adelst: Elchanan, his wife Zisel and their children Leibsoche and Mindele
Adelst: Yankel and his family Dvusha and Sima
Akrant: Leah, Esther and David
Alter: Yitzchak, Bashya, Samak and Halla
Altman: Bezalel, his wife Rachel and their son Yehoshua
Ankerman: Manya
Apazdover: Leibel, Rivka (née Warshviak) and their children
Arkosh: Chaya (née Gerstenfeld), and her children Esther and David
Arkosh: Yosef and his wife Gitel (née Dzivinsky)
Aspis: Yitzchak and Miriam, Wolf, Shmuel, Avraham, Beila
Aspis: Bela (see Weinrib)
- B -

Balady: Golda, Avraham Shalom [sic] and Yocheved
Balat: Avraham Moshe, and his wife Zlatel Perl, their children Aharon, Daftzia, Yonah, Zeinvil, Fulhe, Meir, Sarah, Yaakov Yitzchak [sic] and Elizer
Balat: Hertzke, his wife Chanakhe, Bela and Moshe-Chaim
Balat: Elimelech, his wife Rivka, and their children Motel and Baltzieh.
Balat: Breindel, Yitzchak and Elimelech
Balat: Rivka (see Roznek)
Balderman: Avraham, his wife Peseleh (née Grosswald) and their children Shmuel, Yaakov and Eliezer
Beigetz: Shmayahu
Beigetz: Bar, Motty, Bluma, Rachel, Sarah
Beigetz: see Beigatz
Beisky: Ben-Zion, his wife Sarah (née Petashnik), their daughter Miriam Rachel
Belitsky: Avraham-Eliezer, his wife Relah, their children Odela, Neha, Levi, Peretz, Elimelech, Chana
Benech: Avraham Hirsh
Benech: David, his wife Bela, their daughter Malka
Benech: Avraham and Leah
Benech: Shmuel, Keila, Kopel and Yosef
Bergman: Yaakov
Berktovitz: Mordechai, Mindel, Zisel, Zelig, Miriam, Yitel
Berktovitz: Yosef, Sarah, Mindel
Bienstock: Sarah (see Kazmursky)
Bieter: Avraham-Shlomo, his wife Malka and their children
Bieter: Moshe, Motel and Leah
Bieter: Simcha and his wife Esther
Brandes: Avraham, his wife Hindeleh (née Vaga)
Brandes: Leibish, wife Chana, their children, Moshe, Leah, Rafael and Shlomo
Brandes: Kopel and family
Brenner: Binem, Bluma, Yitzchak-Chaim, Sarah-Breindel, Chaya, Ze-ev-Aharon
Brenner: Bezalel, Sarah, Shlomo, Samak
Brenner: Sarah-Breindel: see Nussbaum
Broiges: Aharon, wife Esther
Broiges: Alter, Viftsa, Selka, Royza
Broiges: Berl, wife Feiga, their daughters Zisel and Toiva
Broiges: Chana and her children, Berl and Royza
Broiges: Toiva, Sarah, Motel, Rachel
Broiges: Zisel (see Gedansky)
Broiges: Tova (see Satsmasky)
Burstein: Moshe, his wife Chava (née Dola), and their children Royza, Shimon and Tsila
Burstein: Ben-Zion
Burstein: Yecheil

- C -

Chantel: see Shental
Chiosnik: Eliezer, Leah, Meir, Bluma, Shmuel
Chiosnik: Yaakov, Chana, Bluma, Miriam, Moshe
Cohen: Avraham and Rivka

- D -

Defner: David and family
Defner: Leah
Dola: Chava (see Burstein)
Dola (Dula): Avraham, wife Freindel-Nisha, their children
Bela, Chana, Shmuel and Aharon
Dola: Ze'ev, wife Mala and their daughter
Dola: Yehuda, his wife Esther, their children Bela, Wolf, Kalman, Frimet and Pela (Fela/Pala/Pala)
Dola: Yonatan
Dola: Leibish and Rivka
Dola: Mendel and Perl
Dola: Mordechai
Dola: Miriam and her daughters
Dola: Zipora (Feigel)
Dola: Kalman and Chava
Dombrovsky: Tova, Zipora, Bela, Binyamin, Chaim-Meir, Motel
Dombrovsky: Shlomo
Dombrovsky: Ita
Dombrovsky: Binyamin
Drobiach: Esther and her family
Drobiach: Gittel and her family, Hinda, Esther, Avraham-Yitzchak, Bluma
Drobiach: Chana-Perl and her children, Reizel, Avraham-Yitzchak (sic), Zvi
Drobiach: Meir, wife Sarah (née Persa), their daughters Bluma and Reizel
Drobiach: Mordechai and family
Dula: see Dola
Dziweciki (Dzivinsky): Ephraim, his wife and their son
Dziweciki: Hershel
Dziweciki: Gittel (see Arkosh)
Dziweciki: Chava and her two children
Dziweciki: Shlomo, his wife Sarah and their son
Dziweciki: Chaim-Yosef, Necha, Hendel
Dzivinsky: see Dziweciki
- E -
Epstein: Eliezer the Levite, the Grand Rabbi (=Rebbe), direct descendant of the Grand Rabbi from Neistadt, fifth generation from the author of the Maor Vashemesh.
Epstein: Frimet, the righteous and renowned wife of the Grand Rabbi. She was famous for her righteous acts. She was the daughter of the Grand Rabbi, the wondrous teacher, Rabbi Yaakov Moshe Safrin from Komarna, fourth generation from the Grand Rabbi, Eizekel, the great Kabbalist of Komarna; their son Yosef David, Grand Rabbi of Sokolow, Galicia.
Epstein: Rabbi Yisrael and his family – Grand Rabbi in Lodz
Epstein: Rabbi Yitzchak Isaac and his family – from Lodz
Epstein: Yehonatan
Epstein: Alta, Esther-Peishe
Erlich: Zvi Mordechai, Tzina, Reuven, Esther, Gitta
Dzwinski: see Dziweciki
- G -
Galdoniy: Miriam Leah
Garfinkel: David, wife Rachel (née Gritzman), their children Yaakov, Anshel, Penya
Gedansky: Breindel, her husband and children, Yisrael and David
Gedansky: Yerachmiel, his wife Zisel (née Broiges), their children Sarah, Yechiel, David
Gelbart: Nachum, his wife Sarah, their daughters Frimet and Rivka
Fink: Yaakov
Fishler: David, Bela, Moshe, Chanan, Lazer
Fishler: Yosef, Freidel, Mendel-David, Perl, Yehudah, Pinchas
Fishler: Yosef-Yehuda, wife Freidel Esther and Shmuel
Fishler: Pinchas (sic), Bracha, Bela, Mendel, Shabtai (Shaby)
Fishler: Kalman-Shimon, Teltsya, Bluma
Flaum: Yosef, wife Chaya, daughters Chana and Dina
Florenz: Miriam (see Singer)
Foltora: Esther (see Replovitz)
Forein (Pfrein): Nathan and family
Forein: Moshe and family
Frankel: Chaim, wife Rivka (née Levkovitz), their children Yaakov, Meir
Frankel: Yosef-Chaim, wife Gittel (née Yuschenka), David, Vitel, Mala, Bela
Franz: Herzl
Freiman: Esther, Chana
Freiman: Chava (daughter of Yitzchak Zvi) and her daughters, Roza, Chaya, Rachel, Sarah, Itta, Frieda-Malka, Menachem, Yekhezkel, Kalonymus-Kalman
Freiman: Chaya, Nechama, Yisrael
Freiman: Menachem, Chana, Shlomo
Freiman: Mendel, wife Zisel, their sons, Chaim and Shimon
Freiman: Furna (?Purna) and her children, Avraham, Yitzchak and Shimon
Freund: Alter (Ritual Slaughterer), Tsirkeh, Yankel, Chava and her daughter Golda
Friedberg: Yitzchak-Meir (Ritual Slaughterer), wife and daughter
Friedman: Yoah and family
Friedman: Naftali, Eli, Frieda, Chaim
Friedman: Simcha, Beila, Chana-Breindel, Rivka, Rachel, Mirel
Friedreich: David, wife Zlota (née Leites), Yenta
Friesent: Yaakov, Esther (née Lichtig), Alta-Yechiel
Foreman: Pinchas, wife and children, David, Leibel, Avraham
Fulka: see Polka
Fukas: Itsche, wife Chava (née Shivinsky) and their children
Furein: see Forein
- F -
Farsa: see Parsa
Fasthenda: see Pashendza
Feigenblatt: Itka
Feiner: Yosef Kalman Chaim (sic) and their sister
Feiner: Necha (see Reisfeld)
Ferdman: Wolf and family
Ferdman: Yetel
Fesserman (Pesserman): Linda
Fikozh (?Fikoiz): Yehuda, Rachel
Fikozh: Yehuda and Sarah
Fikozh: Shmuel, Ruchama, Batsheva and their families
Fikozh: Shmuel (sic), Yoel, Esther, Chana, Yehuda
Gezesh: Leah (see Miller)
Glezman: Yehuda, his wife Sarah, their daughter Chana
Gleit: Beltzia
Gleit: Pesach and Golda
Gleit: Hirsh Leib, wife Feigel and their children Leah and Ratzel
Gleit: Yisrael and wife, Beltzia [sic]
Gleit: Shlomo, his wife Chana and their child, Moshe
Goldfreund: Frieda
Goldkorn: Beltzia
Goldkorn: Pesach and Golda
Goldkorn: Hirsh Leib, wife Feigel and their children Leah and Ratzel
Goldkorn: Yisrael and wife, Beltzia
Goldkorn: Shlomo, his wife Chana and their child, Moshe
Goldkorn: Zissel (see Vedovinsky)
Gotfried: Abba, Malka, Yosef, Peretz
Greener: Eliezer and child, Berl
Greener: Berl [sic]
Greener: Shlomo, and his children Berl [sic] and Chana
Grifitman: Malka
Grifitman: Rachel (see Garfinkel)
Grossfeld: Chayaj
Grosswald: Yehuda Leib, his wife Rachel and their children,
   David, Yaakov, Menachem and Shabtaï [Shabsy]
Grosswald: Peseleh (see Balderman)
Gurfinkel [sic]: Meir, wife and children, Devorah and Esther, his son Yechiel
Gustab: David (see Reisfeld)
Gutensberg: Moshe and Zisel

- II -
Halpern: Avraham, Chaya, Manya, Esther, Perl,
   Yehoshua-Hesheh, Nachum-Meir, Sheindel
Hershlovitz: Avraham
Hershlovitz: Avraham [sic], Chana and Hertze
Hershlovitz: Hertze [sic], Feigel and her sister
Hert: Tsirlel (see Rodal)
Herberg: Pesach, Genya
Heshnik: Leibish
Honigsberg: Michael, Shlomo, Yentel, Kalman, Esther
Horovitz: Gershon, Malka-Leah, Yentel [sic], Frimet,
   Chana
Horovitz: Reizel

- I -
Iserovsky: Moshe Fisheh and Chaya
Izokovits: Wolf and family
Izen: Chaim Eliezer, Dvusha and their children, Rivka,
   Shmuel-Hirsch, (ritual slaughterer) and their seven children. [sic]

- K -
Kaiser: Chaim, Chava
Kaiser: Mordechai, Tsirlel, Berish, Chana, Chaya, Chava,
   Hershel
Kaminovsky: Moshe and Sarah
Kamrad: Keila (see Replovitz)
Kerlman: see Kerlman
Kasheshyua: Chanoch, wife Esther, their children, Aharon,
   Gittel, Yehiel, Hirsh, Ittel
Kat: Moshe
Kat: Paltiel, Mendel, Zippora
Kat: Kalman
Kat: Rivka
Katza: Gavriel, wife Leah, their children Shlomo and Chaim
Kazmirsky: Avraham Abba, wife Geltzia, their children
   Royza, Zippora, Yisrael, Peretz and Yaakov
Kazmirsky: Gudal, Yankel
Kazmirsky: Sarah (née Bienstock)
Kazmirsky: Shlomo, Leah
Kazmirsky: Leizner and family
Kemelgart: Yosef, wife Shoshana, their children, Yisrael,
   Yaakov, Moshe, Chana, Michael
Kerlman (Karlman): Yaakov-Zvi, Shoshana (née Kopetz)
Kerlman: Yocheved (see Ribah)
Kerlman: Bluma (see Saltsman)
Khaba: Michael, Mindel, Feivel, Yaakov, Miriam,
   Chana-Rachel
Khaba: Pela, [?Pala/Fala] Moshe, Yehoshua, Yaakov
Khaba: Rachel, Reizel, Avraham Eliezer, Mordechai,
   David, Aharon
Kalupovitz: Chaim, wife Luba (née Parsa), daughters
   Khantinsky: Ephraim and family
   Khantinsky: Yisrael, Chaya, Shoshana, Moshe, Feivel,
   Meir
Khermetz: Elkanah, wife Chava, their children Chaim David,
   Chana, Esther
Kinriss: Kalman and Sheindel
Kinriss: Shlomo and Esther
Kirshenbaum: Yehudit
Kleiner: see Kleiner
Kleinman: Yonatan (Ritual Slaughterer), and family
Kleinman: Elimelech and family
Kleinman: Yisrael and family
Kliener [?Kleiner]: Shmuel, Shifra
Koalwasser: Mordechai, wife Bilha, Reuven, Avraham,
   Yosef, Mindzia
Kofetz: see Kopetz
Kolimak (?Kolimek): Elimelech, wife Rivka and eight
   children
Kolimak: Hersheh, Hinda, and their children
   Kolimak: see Kolimak
Koltatz: Yidel, Yenta, Manya, Siba, Dolek
Koltatz: Yitzchak
Koltatz: Zippora (see Vedovinsky)
Kopetz [?Kopetz]: Yitzchak, Manya, Yosef, Rivka, Kalman
Kopetz: Nathan, Bluma, Chaya, Yosef, Yehoshua, Sarah
Kopetz: Zvi
Kopetz: Kalman son of Abba
Kopetz: Sheva and children
Kopetz: Shoshana (see Kerlman)
Korland: Moritz, Rozya, Lashya, Heniek
Kozma: Anshel, wife Michal (née Liss) and their children,
   Feigel, Yitzchak, Yosef, Yoei-Berl, Ika, Esther and Bluma
Kozma: Yitzchak and family
Krietser: Yaakov, Tehila, Hadasah, Frimet, Chana,
   Yisrael, Moshe, Anna, Leah

- L -
Langer: Isaac, Wolf
Lashman: Yaakov, wife Manya (née Petashnik), their
   children Dov, Royza, David, Gittel, Yisrael, Itta
Lashman: Yehuda, his son Yisrael
Leizerovitz: Binyamin, Yaakov, Ze'ev, Gitta, Frima
Leizerovitz: Zvi
Leizerovitz: Rivka, Rachel
Letesh: Masha, Yenta-Saratseh
Letesh: Avraham, Bluma, Yenta-Breindel
Letesh: Zlota (see Friedreich)
Petashnik: Chana (see Ratman)
Pikozh: see Fikozh
Piltz: Shalom and family
Pintsevsky: Binyamin and family
Polka (?Fulka): Moshe, Rachel
Polka: Sendel, Gala, Chana
Polksy: Chana (see Zidovinesh)
Potock: Aharon, Mala, Avraham, Sima
Preis: Shmerl, wife Bluma, their sons Yitzchak Hirsh
Preis: David and wife Gitta
Profesorsky: Alter and family
Pshevoznik: Yosef and Mina
- R -
Rakovsky: Yosef, Chana, Chaim, Yaakov-Kopel, Frieda
Rakovsky: Moshe-David, Perl, Henya, Tsirel, Yechiel
Reisfeld: Dov-Zvi, Necha (née Feiner), Sarah-Sheindel
Riba: Hirsh and his wife
Riba: Zhelig, wife Malka, their children Kreindel and Kopel
Riba: Chaim-Leib, Chava
Riba: Yisrael and family
Riba: Sender and Yocheved (née Kerlman), Dovtsia, Rachel, Zippora
Riba: Feivish
Riba: Shmuel
Riesman: Dov, Tsirna, Zvi
Rindhorn: David, Rivka, Sarah (from Kazimirz)
Rindhorn: Menashe, Roza, David-Kalman (from Kazimirz)
Riva: see Riba
Rodal: Yisrael-Yaakov, Moshe, Yitzchak-Yehudah, Tsirel
Rozhany: Yosef, wife Miriam, their children, Franya
- S -
Salomon: Yechiel, Tova, Shmuel, Rachel
Salomon: Yechiel-David, Tova, Rachel, Leah, Meir, Yosef-Leib, Shmuel
Saltsberg (née Hertz): Simcha, wife Zlota, their children
Saltzman: Yehuda, Beila and Yaakov
Saltsman: Binyamin, wife Frimet, their son, Alter Michael
Saltsman: Berl
Saltsman: Bluma (née Kerlman)
Saltsman: Menachem Mendel, Shprintsa, Michael Yechiel, Chava, Zvi, Esther, Mordechai
Samkolek: Herzl
Satsmasky: Aharon-Yosef and Sarah
Satsmasky: Tova (née Broiges)
Schweitzer: David
Schweitzer: Anshel and family
Schweitzer: Bluma
Rollinsky: Eliyahu, Rachel, Chava, Mira, Frieda, Yitzchak, Marian, Manya
Rollinsky: Ludwig, Yolek
Rollinsky: Nathan, Chaim-Aharon, Feigel, Abba
Rosenboom: Yoel, wife Mirel, their children, Avraham, Ira, Kalman, Yitzchak, Leibish, Wolf, Shimon, Ezriel, Shabtai
Rosenfrucht: Moshe-Hirsch and family
Rosenfrucht: Miriam
Rotenberg: Rachel (see Reisfeld)
Rozhany: Yosef, wife Miriam, their children, Franya, David, Regina, Pala, Wolf
Rozitsky: Pesach, Machia
Roznek: Esther and her children
Roznek: David, Chana, Yechiel-Motel
Roznek: Wolf, Feige, Frimtsia, Sarah, Leah, Mordechai
Roznek: Mordechai
Roznek: Moshe, Katsia, Manya, Sarah, Rozya
Roznek: Feivel, Mala, Avraham, Motel, Shmuel
Roznek: Feivel, Shraga, his wife [sic] Rivka (née Balat), their children Elimelech, Zisel, Miriam, Golda
Rubin: Esther
Rutner: Chana-Sarah, Esther, Gershon, Leah, Chaim
Rutner: Chana-Sarah, Esther, Gershon, Leah, Chaim
Schweitzer: Yitzchak
Schweitzer: Leah and family
Schweitzer: Feigl and family
Schweitzer: Zvi-David and Zissel
Schweitzer: Rachel and family
Schweitzer: Sheindel and family
Schwimmer: Avraham, Bela, Yisrael, Yaakov, Bluma, Moshe
Schwimmer: Yehuda, Feiga, Dov
Schwimmer: Meir, Henya
Schwimmer: Zvi, Yehuda, Itta, Chana
Schwimmer: Feigel (see Gerntman)
Shantal: see Shental
Sheinfeld: Leibish, Rachel
Sheinker [sic]: Frieda
Shenker: Avraham-Moshe, wife Henya, their children
Rachel, Pessel, Shimon, Chaya, Sarah
Shental [Shantel/Shantal = Chantel?]: Avraham, Yosef and family
Shental: Aharon and family
Shental: Chanokh and family
Shental: Mendel and Brontsie
Shidlovsky: Yonah
Shidlovsky: Yitzchak, wife Chana, their children Freidel and Naftali-Chaim
Shidlovsky: Menachem-Silman, wife Freideleh, their daughters Sarah and Bracha
Shidlovsky: Tamara
Shinker: Tova
Shinker: Yehudit
Shlamovitz [sic]: Chava and family
Shlivinsky: Isaac, wife Chantsche, their children, Natan, Chava, Shmuel, Krissa
Shlivinsky: Yaakov and family
Shlivinsky: Natan [sic], wife Zisel, their children Sarah, Chaya, Yaakov, Yeshayahu
Shlivinsky: Chava (see Fuku)
Shlomovitz: Avraham, wife Odela, their children Freidel-Ilda, Chaim-David, Miriam-Feiga, Golda
Shlomovitz: Yosef and family
Shlomovitz: Leibish and family
Shmilovitz [sic]: Penya, his children Berl and Itka
Shnitks: Avraham, Yitzchak
Sholimovitz: Meir, wife Chava, their son Shlomo
Sholimovitz: Yosef, wife Toivtsia (née Weinbaum)
Sholimovitz: Chava and family
Shulman: Sarah
Singer: Anshel, wife Chana
Singer: Berl and family
Singer: David, wife Chana, their children Alek, Esther
Singer: David and Esther
Singer: Miriam (née Florenz) and family
Singer: Menashe and family
Singer: Moshe, Eliyahu, Chana, Rivka, Yechezkel, Sarah, Leah, Aharon, Miriam, Tsila
Singer: Necha
Skeshikets: Mendel, Kreindel, Yisrael Zisel
Skeshipek: Tsveteleh (see Yutschkena)
Sklar: Yaakov, wife and children, Kalman, David
Skoff: Eliyzer and Sarah
Skoff: Alter and family
Skoff: Wolf, his wife, their son, Yaakov and his sisters
Skoff: Yeshayahu and family
Skoff: Nathan and family
Skora: Wolf
Skortska: Yaakov, Hinda, Aharon, Miriam, Shmuel, Franya, Batya, Helna, Moshe
Skortska: Yosef, Binem, Moshe, Miriam, Chana
Slavatsky: Mira
Smolerechik: Leib and family
Spivak: Chana and family
Spivak: Moshe, Avraham
Spokoyny: Alter, Sarah and their children
Spokoyny: Hinda, Sarah, Yaakov, Yisrael, Feigel, Wolf, Rivka, Rochtsya
Spokoyny: David, wife Rivka (née Tsodinovsky)
Spokoyny: Yosef-Leib, Sima, Avraham, Chaim
Spokoyny: Mordechai, Esther, David, Moshe, Yankel, Chava
Spokoyny: Kreindel (see Replovitz)
Stashevsky: Rabbi Yitzchak the Levite and his wife
Stashevsky: Moshe
Stashevsky: Simcha
Stashevsky: the rabbinic judge Moshe-Yechiel, and his family
Steier: Pala-Bronya, Odziya
Steier: Brona (see Nifker)
Stein: David, Chaya and children
Stein: Yocheved
Stein: Mordechai-Wolf, wife Hinda and children
Steiner: Shlomo and Leah
Steinfeld: Meir
Stern: Duba
Sternberg: Pesach and family
Sternfinkel: Moshe, wife Rachel, daughters Franya and Sarah
Strisber: Kreindel
Tauber: Chava, Tauber, Yonah, Shalom
Tchernacha: Berl, wife Malka
Tchernacha: Chaya, her three children
Teichteil: Yosef
Teitelbaum: Yosef, wife Dvoshya, their children David, Genya, Avraham
Teitelbaum: Feigel (see Palesznicki)
Tennenbaum: Zisman, Grina, Chaya, Reizele, Eli, Esther
Tennenbaum: Yoav, Henya
Tintpolver: Shlomo, Dvorah, Berish, Sela, Avraham, Chana, Wolf
Toff: Alter, Chana, Sarah
Torgownik: Yosef and his wife
Torgownik: David and Shlomo
Tshosneck: Yaakov, Zelda, Franya, Tsila, Moshe
Tsivosovy: Yehuda-Leibish, Frimet, Sarah, Rivka, Esther-Beila, Devorah, Zerach, Mendel, Frieda, Henya
Tsodinovsky: Rivka (see Spokoyny)
T- Tauber: Chava, Tauber, Yonah, Shalom
Tchernacha: Berl, wife Malka
Tchernacha: Chaya, her three children
Teichteil: Yosef
Teitelbaum: Yosef, wife Dvoshya, their children David, Genya, Avraham
Teitelbaum: Feigel (see Palesznicki)
Tennenbaum: Zisman, Grina, Chaya, Reizele, Eli, Esther
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Tintpolver: Shlomo, Dvorah, Berish, Sela, Avraham, Chana, Wolf
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Tsivosovy: Yehuda-Leibish, Frimet, Sarah, Rivka, Esther-Beila, Devorah, Zerach, Mendel, Frieda, Henya
Tsodinovsky: Rivka (see Spokoyny)
V- Vaga: Hindeleh (see Brandes)
Vaga: Yitzchak-Meir and family
Vaga: Moshe, wife and children, Avraham Motel Zalman [sic] and their sisters
Vedovinsky: David, wife Hindeleh, their daughters Sela Bronya and Mindzia [sic]
Vedovinsky: David, [sic] his wife Gitta
Vedovinsky: Yosef, wife Zippora (née Koltatz), their children David, Yitzchak, Aharon
Vedovinsky: Yentel
Vedovinsky: Yitzchak, wife Zissel (née Goldkorn), their sons David and Beirish
Vedovinsky: Chaya, their children, Mindel, Mentsia, Feigel, Berl, Gittel, Bluma
Vedovinsky: Shraga, wife Malka, their sons Yaakov and Yitzchak

- W -
Walberg: Alter Meir, his wife and children, Aharon, Fisheh, and their sisters
Walovskiy: Yaakov, Necha, Yehudit-Miriam, Henya, Yoel, Motty, Zelda, Malka, Nachum
Waluski: Zevye, Chaya, Nachum, Yaakov, Menucha, Yonah, Tova, Avraham, Yetka, Miriam, Henya, Ber
Walusky: Chaya, Zevye [sic], Nachum [sic], Yaakov [sic], Avraham [sic], Leah
Warschiak: Avraham, Chana, Yaakov, Feigel
Warschiak: Nachum, Yisrael, Peseleh, Yaakov, Fevvel, Leibl, Feiga, Pintsia [Fintsia]
Weinbaum: Zaleh, Tova, Kletchya
Weinbaum: Toivtsia (see Sholimovitz)
Weiner: Avraham
Weiner: Moshe
Weinerz: Ezriele
Weinrib: Bêla (née Aspis)
Weinstock: Yisrael, Reizel, Esther, Sarah, Shalom, Rachel, Meir
Yakobovitz: Ziskind, his wife and their children
Yakobovitz: Mordechai-Leib and family
Yakobovitz: Kopel, Esther, Yaakov
Yasneh: Aharon, Frimet, Heinda, Sarah, Beila, Ita, Chaim, Bronya, Elimelech
Yasneh: Zvi, Sarah, Menachem, Chava, Hela
Yizrolevitz: Eliyahu, Mindel, Tuvia
Yotschenka: see Yutschenka
Yureh: Shmaya and family
Yurista: Mordechai, wife Chana, Chana, Tomas, Zisel-Akiva
Zaklanovitz: Alter-Yaakov, wife Gittla, their children
Zaltsberg: see Saltsberg
Zarkovsky: Manela, wife Esther-Leah
Zarny: Shmuel, Rachel, Lea, Odela
Zasky: Dvosta (née Petashnik), Henya, Avraham, Sarah, Chana, Tova
Zasky: Sarah, her children Avraham, Chana
Zemishlany: Zissel (see Mineto)
Zemishlany: Miriam (see Pashendza)
Zernokha: Berl, Malka and their family
Zernokha: Sender and his family
Zidovinesh: Michael and family
Zidovinesh: Keila
Zidovinesh: Zeychack and family
Zidovinesh: Wolf and family
Zidovinesh: Hershel, wife Chana (née Polsky), their daughters, Esther, Chava, Masha, Pessya and Shlomit
Zikhinsky: Eli and family
Zilberberg: Yaakov, Berl
Zilberg: Mendel, wife Sarah, their children Dov, Freidel, Kreindel, Yaakov
Zilberberg: Wolf, Franya, Bilha, Aryeh, Shmuel
Zilberberg: Chaya [sic], wife Sarah, their children Rivka, Natanya, Henya
Zilberberg: Pessele
Zilberberg: Yaakov, Berl, Furia [?]Purya, her children, Avraham and Yitzchak
Zlotnik: Yosef, Zisel, Yocheved, Shimon, David, Leah, Esther
Zlotnik: Yosef [sic], Zisel [sic], Leah, Esther, David, Drezel, Rachel, Sarah, Shmuel
Zlotnik: Yosef [sic], wife Esther, (née Mendlovitz), daughter Paula
Zodzinovsky: Mordechai-Yosef
Zonenfeld: Mendel, wife Belshe, daughters Sheindel, Chanekeh, Leah
Zuckerman: Aharon, Avraham-Yaakov
Zuckerman: David, Henya
Zuckerman: Yaakov, Chaya, Yosef, Vitel, Chana
Zuckerman: Yisrael
Zuckerman: Zeidel
Zuckerman: Kalman, wife Mala and their children
Zudzinovsky: Chana (see Abramowitz)
The Quiet Times: Jews in Zwolen — Part I

THE YEARS BEFORE WORLD WAR II

from the Zvoliner yisker-bukh — Yizkor Book Zwolen
Edited by Berl Kagan, translated from the Yiddish by Adah Fogel

Historical Short Survey

The exact date of Jewish beginnings in Zwolen is not known. However, on the basis of certain statistics and events, we can calculate the approximate date of Jewish settlement in the town.

The site was originally a village until 1443, when it was granted the Magdeburg right of township and also the name of Zwolen. From then on it developed gradually. Trade was established between Zwolen, Kozienice and Radom. In 1488 the annual Fair was instituted.

The earliest mention of Jews was in 1554, when the names of two Jews — Isaac and Israel — were recorded. Ten years later, in 1564, there is reference to several Jewish butcher shops, 11 butchers, 7 wheelwrights, 2 Jewish mills, 1 Jewish caretaker of the Bath. In 1570 King Stefan Batory granted Zwolen Jews the privilege of living in the town proper. In 1591 King Zygmunt III handed down an edict prohibiting Jews from occupying more than 10 houses, and in 1593 from buying fur before the Gentile population had a full supply to fill its needs. Gentile cap-makers objected to Jewish cap-makers working in the same trade, and the Christian Workers Guild took a stand against Jewish labor.

Statistics indicate that after the 1550's the economic situation of the Zwolen Jews began to gain strength. Many decades passed before Jews were in a position to compete with Gentiles both as merchants and artisans.

Therefore we can assume that Jews started to settle in Zwolen in the last few decades of the first half of the 16th century.

We have sparse information about the spiritual and organizational life of these Jews. There is no reference anywhere to a synagogue or a Rabbi, although it is difficult to imagine that a town with several minyanim (groups of 10), 11 butchers, etc., should not have religious and spiritual leaders.

In the 17th & 18th centuries Zwolen Jews further expanded their economic positions. In 1616 they transported grain, wool and fur to various places in their own 12 carts.

The number of Jewish artisans increased. In 1789 there were added to those mentioned above, 4 tailors, 25 shoemakers, 2 carpenters, 5 linen-weavers, 6 saddlemakers, 4 wheelwrights, 1 blacksmith.

Jewish trade so intensified that Gentile merchants accused the Starosta (the town's highest official, appointed by the government) of taking away their livelihood by helping Jews.

Jews were also involved in distilling whisky. The Gentiles protested, and in 1767 King Stanislaw Poniatowski ordered Jews to discontinue the enterprise. In that year there were eight Jewish storekeepers in the town. The records of 1765 give the names of two Jews who were engaged in transport: Hersh Berkovich and Yankl Shmulevitch.

The expansion of the Jewish population in Zwolen was not in equal proportion to its economic growth. The main obstacles were the frequent fires and the opposition of local Gentiles to the acquiring of new sites and construction of new dwellings for Jews. Another hindrance were the prohibitive edicts handed down by the authorities, and the wars, such as the one in 1679, when the Swedish army passed through Zwolen, plundering Jewish businesses and homes. However, it must be noted that the increase in the Polish population of Zwolen was also hindered by war and fires. One census of Zwolen inhabitants reveals that in 1662 Zwolen had 543 Poles and 102 Jews, and in 1673: 319 Poles and 75 Jews. The figures 102 and 75 refer to Jews who paid the head tax; therefore we can assume
that in reality there were 408 and 300 Jewish souls at that time. In other words: over a period of 170-180 years (over 4 generations) the number of Jews in Zwoleri reached only 408 in 1662, and dropped to 300 in 1673.

Politically, Zwoleri became part of Austria after the Third Partition of Poland in 1795. After 1815 it became part of Congress Poland.

The first reference to a synagogue and house of study (Talmud Torah) in Zwoleri is made in 1820, but it is not accurate. As we shall see later on, there already was a Rabbi in the town 200 years before, and one cannot have a Rabbi without a synagogue.

In 1908 a huge fire destroyed most of Zwoleri.

After 1815 we have accurate statistics about the Jewish population of Zwoleri:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Jews</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1827</td>
<td>629</td>
<td>33%</td>
</tr>
<tr>
<td>1856</td>
<td>1,350</td>
<td>49%</td>
</tr>
<tr>
<td>1897</td>
<td>3,241</td>
<td>55%</td>
</tr>
<tr>
<td>1921</td>
<td>3,787</td>
<td>51%</td>
</tr>
</tbody>
</table>

There were an additional 96 Jews in the village of Zwoleri-Wojtowsk.

In the '30's there were 5,000 Jews in town - about 50% of the total population. This rose to 11,000 in 1942, after the Nazis herded into Zwoleri Jews from other towns: Janovice, Polichne, Pionek, Gniewoszów, Garbatke and others. Together with the Jews of Zwoleri, they were all deported to the death camps at the end of October, 1942.

Jewish Religious Leaders of Zwolen

It was not possible to formulate a clear chronological table of the Rabbis of Zwoleri. There were scanty details even about those Rabbis whom we did find. Very often the name is the evidence of their tenure in the town.

As indicated in our brief historical survey, Jews resided in Zwoleri by the second half of the 16th century, having been granted that privilege in 1579. Several decades later there was a Rabbi in Zwoleri, whom we know died prior to 1719. Therefore we can assume that he was the religious leader there in the second half of the 17th century.

His son was the well-known gaon Rabbi David Lidda, author of a number of important religious books (1650-1697).

In the 1680's the Rabbi was Zvi-Hirsh, son of Jacob.

In 1712-1713 the Rabbi was Moshe Eisenstadt, brother of the renowned gaon Rabbi Meyer Eisenstadt.

Between 1714-1743 the rabbinical seat was occupied by Abraham-Samson, the son of Shloyme, who later settled in Cracow and died there in 1747.

Subsequent Rabbis were: Joseph-David Hacohen (about the middle of the 18th century); Naftoli-Hertz Landau; Samson, a pupil of the “Saintly Jew” (about the end of the 18th century and several decades into the 19th century).

The last Rabbi was Abraham-Chaim Fliderbaum. He was born in 1861. In 1906 he became the Rabbi of Zwoleri and in 1942 he perished together with the entire Jewish community.

Hassidic Rabbis

Zwoleri was better known for its Hassidism than for its Rabbis.

In the last century before the European Holocaust, a new school of thought, a new system, arose in Hassidic circles of Congress Poland. It had its genesis in Kuzmir, developed in Zwoleri, and flourished in Modzice.

Its main characteristic was the highlighting and greater emphasis on music of praise and singing in Hassidism. The new method did not regard music merely as a component of Hassidism. The Rabbis of Ger and Kock, for example, devoted themselves mainly to the study of Torah, with music as a supplement. Chabad and Karlin combined Torah with singing and singing with Torah. But the new system declared that music itself was a very important element of Hassidism.

This school of thought attained its loftiest expression in the melodies which its Rabbis composed to various prayers and for special occasions.
The three cities in Poland that were the chief participants, and were related through their rabbinical families were: Kuzmir, Zwoleń, Modzice.

In Kuzmir it started with the Hassidic Rabbi Ezekiel Taub; in Zwoleń it spread under the influence of the Hassidic Rabbi Samuel-Elie, Rabbi Ezekiel's son; and in Modzice it blossomed under the aegis of the Hassidic Rabbi Israel, son of Rabbi Samuel-Elie, and Rabbi Saul Yedidah Elizer, son of Rabbi Israel – all from the Taub dynasty.

Rabbi Ezekiel was born in 1806 in Plonsk and died in 1856.

Rabbi Samuel-Elie was the Hassidic Rabbi of Zwoleń from 1855 to 1888 when he died.

Rabbi Samuel-Elie had several sons, almost all of whom were Hassidic Rabbis. The most renowned was the abovementioned Rabbi Israel, who was the Hassidic Rabbi of Zwoleń for one year, and then became Hassidic Rabbi of Modzice. He was born in 1849 and died at the beginning of 1921.

Rabbi Saul Yedidah Elizer Taub, son of Rabbi Israel, and grandson of Rabbi Samuel-Elie, expanded the melodic trend of Zwoleń-Modzice even further. He composed about 500 melodies. He was born in 1882 and died at the beginning of 1948 in Tel-Aviv.

Zwoleń and Modzice – twin cities. Sons and grandsons of one father. Complementary melodies and competitive motifs, related and alienating melodies – all from one source.

The melodies fused together in the heaven, but on the soil of Poland their traces vanished – forever.

The Jews of Zwoleń during World War I
by Itche Korman

I don't know how many Zwoleń Jews were mobilized, but almost immediately many women and children were left without food, because their only provider – husband or father – had been conscripted. As soon as World War I broke out there was a shortage of coins, from a ruble to 5 kopickes. Only banknotes – 3, 5, and 10 rubles – were available. People were hoarding coins – which were made of silver – because silver always had value, but paper money was only paper, and nobody knew what it could eventually be worth.

Every Friday in the past, my father used to give me one ruble – tuition for the Rabbi. But on the Fridays during the war he gave me two 3-ruble notes, and told me to get one 5-ruble note in change; or he gave me one 10-ruble note, and I should bring back three 3-ruble notes.

The shortage in coins made buying and selling very difficult and had a crippling effect on trade. At that time I was studying with Nathan-David the Melamed (teacher). We were seven in the class. Each week the class dwindled, and finally we all stopped going to “cheder”, because there was no tuition money for the rabbi.

People couldn’t get bread – they didn’t have the money to buy. Peasants seldom ventured into town. There were afraid military would take away their horses and wagons, and give them in payment a piece of paper.

There were no more food supplies left in Zwoleń. There was no flour, sugar, rice, salt, etc. Wood was a rare commodity. Workers went about idle – there was nobody for whom to work. Buying clothing or shoes was the furthest thing from our minds. When hunger pangs became almost unbearable, we ran to the neighboring villages, trying to trade goods for food, or buying for cash, but most of the peasants refused to take money.

At the beginning, the stores remained open, but not for long. First of all, they had no customers. Secondly, the Front was coming closer, and thousands of soldiers passed through Zwoleń, or stayed a day or two. They formed gangs, plundering and robbing whatever they could get their hands on. The storekeepers hid their goods in cellars and attics and closed down their shops. The worst time was at night. Then the gangs, on the pretext of looking for Germans, came and took everything they could find.
When we complained to a Russian officer, he was indifferent, or at best he told us:

"Show me who robbed you!"

How could we recognize the culprit from among thousands of soldiers? We paid the chief of police for protection, but he was unable to help us, either.

Girls and young women had to hide. The gangs who robbed us were often accompanied by gentle youths and girls, who showed the bandits where the rich Jews lived, and where there were women and young girls.

Very often when the troops stayed in Zwoleri overnight, they had to be put up in Jewish homes. When they left they took with them our belongings. We kept silent, or else we would be beaten up.

The bakers had to bake for the military. Soldiers stood on guard, and as soon as the bread was done, they took every last loaf. We had to bake our own bread for ourselves, and this created another problem: Where to get flour, salt, wood?

It was especially disastrous for us when the Russians suffered one defeat after the other. Who was to blame? The eternal scapegoat – the Jew: The Jew is an enemy of his country, the Jew is a spy, he speaks German, and divulges secret information to the enemy. The Russians decided to take Jewish hostages and send them to remote areas of Russia, and hold them responsible to prevent the Jews from spying. They took our beloved Rabbi Abraham Chaim Filderbaum, the Gabbai Zisl Grossman, Solomon Isaac and exiled them. (Subsequently they returned).

As the Front drew nearer, we were not allowed to light lamps at night, so the enemy could not see the town. We sat in the dark. But on Friday night we took a chance and lit the Sabbath candles. It was a great risk. I remember how my mother, Kayle Miriam of blessed memory, used to light the Sabbath candles in a corner of the room. She not only covered the windows with sheets, but put noodle boards over them, to keep the light from shining through.

During the first year of World War I the High Holy Days were much sadder and gloomier than ever before. Hunger, want, plunder, persecution. The Cossacks – the most savage and most dreaded of all – arrived just on Yom Kippur. There were two kinds of Cossacks: Those with red stripes on their trousers and those with blue stripes. The ones with the blue striped were not as savage as the red, and fortunately for us, they were the ones who remained.

After the Russians left, the Germans arrived. Their system of stealing was characteristic of their usual method. They robbed us with the greatest courtesy. They would order the merchants to open their stores and fill them gradually with the small amount of goods that was left. The Germans came into the store and selected what they want. They ask for a bill. They never bargain; they pay the storekeeper in mark bank-notes and ask for change. Since the storekeeper has no marks, the German take back their banknotes, with the merchandise, and leave.

The Germans made our situation very difficult. They seized many Jews and conscripted them for forced labor.

The German troops stayed in Zwoleri only for several days. They came Austrian soldiers, who were no better. They didn’t last too long either, and then the Russians returned. Jews continually looked out through their windows, watchful, and listened to every sound. They were fearful that the Russians would accuse them of treason, of cooperating with the Germans and Austrians.

But the Jews of Zwoleri were lucky, and things went smoothly, unlike the situation in other towns and villages where Jews were condemned to death, hanged or shot. The reprieve did not last long for us, but it did help us catch our breath.

This was partly because the Russian soldiers only marched through Zwoleri. Some of their police officers returned to maintain order. Later, when they began to dig trenches around Zwoleri, they hired inhabitants from the surrounding villages: young and old, men and women, and paid them high wages. In this way the peasants earned a great deal of money, and they began to come into town to buy clothing, shoes and other things. The gentle girls bought perfume, soap, pins and needles, etc. Everyone made money: the peasants, and the storekeepers. It was a time of prosperity such as the Jews of Zwoleri had never known.

Jewish shoemakers, tailors, and other artisans were kept busy. The shopkeepers couldn’t keep up
with the demand for merchandise. The town revived. Once more the cheders (Jewish elementary schools) were filled with children. I studied with Rebbe Hershl Laybush.

When I began to study with the Rebbe (teacher) I was the only pupil. Later I was joined by Eli, the son of Samuel Joseph Bellik, the son-in-law of Moshe Ackerman. Still later Eliezer Rosenberg, Avish the butcher’s son, son-in-law of Avremele Taub; and Laybl Schwartzberg, son of Berish, joined the class.

My Rebbe was a scholar. He knew a great deal and understood even more. He behaved like a simple and modest man. He talked calmly and quietly. He didn’t rely on a whip or on shouting, but on love and kindness.

My Rebbe’s wife was called Dvoyre the kettle-lady, because she had two big kettles in which she boiled tea all day long, and which she sold for a few kopeckes a glass. The best customers for tea were, of course, the peasants who came to the market every Thursday. During the war Dvoyre did good business.

But our prosperity did not last forever. Winter and spring came and went, and in the middle of summer a catastrophe changed our lives.

The Russians began to suffer one defeat after another on the battlefield. They were fleeing, and the Germans couldn’t catch up with them.

As usual, the Jews were the scapegoats. The Russian military Command issued an edict that all Jews residing near the war fronts be deported into remote parts of Russia.

When we learned that the inhabitants of Zwoleń would be the victims of this cruel decree, we immediately began to make preparations for our exile. Since we couldn’t take our belonging, we buried many things in cellars. We hid many boxes of Holy Books and all the Torah Scrolls in the Bet-Medrash and Shul.

My father and several other families had relatives in Radom. We hired horses and wagons, loaded them with household goods and set out. On the way we were stopped by patrols who wouldn’t let us go on. All our pleading, tears, even offers of money, were to no avail. We had to turn around and return to Zwoleń.

Jews ran around from village to village buying horses and wagons. Some went by themselves, some with partners, and some reserved places in the wagons. Jews who had never even known what a horse was, suddenly became drivers.

The sad day of exile from Zwoleń arrived on July 8, 1915. It was a beautiful, sunny day. Carts stood in front of Jewish homes, people were packing: taking just a little clothing, bed linen, a few pots and pans – and their precious children. What else was there to take? The wagons were loaded at last, and the tearful, tragic march begins, slow and dragging. What was the point of hurrying? There is no inn anywhere to spend the night. Where are we going? Nobody knows. Going – from Zwoleń. The wagon will be our bed and the dark night our cover.

The exodus from Egypt. We’ve been through it before. It’s time to eat something, and the horses are hungry, too. It is not manna from heaven, but troubles falling on our heads. Our mothers unpack the bundles of food. People and horses need water, and we run to the nearest village, looking for Miriam’s well.

The sun begins to set and we have no Joshua ben Nun to command it to stand still. The pillar of fire is extinguished, and the pillar of clouds remains, enveloping us in darkness. A new desert-generation, new wanderers, but without miracles, without Moses, Miriam, Joshua. Woe to us, when the world leaders are made dogs.

We finally arrived at Konska-Wolia, and a day later in Kariw. Sanitary facilities were very poor, and there was danger of an epidemic. My parents decided to go to Warsaw, where we had relatives. Our partner, Hershl Privis, who had left Zwoleń together with us, had no money. The driver, Weitzman the cigarette-maker, refused to take us further. My father, rather my mother, took the reins. After many stops and much terror and troubles, we arrived at the home of our Warsaw relatives. We were put up in the cellar of a factory which was no longer being used, situated in the courtyard of our relatives’ house.

Thank God, at least we had a roof over our heads, a piece of bread and a potato. Weeks later the Germans occupied Warsaw, and with a German permit we dragged ourselves back to Zwoleń. We were among the first to return. Our home and our store were almost completely destroyed. We had
to harness our remaining strength and begin from the beginning.

Exile and wandering are the eternal fate of the Jew.

Zwolen Between the Two World Wars
by Chaim Sharit-Shlufman

Zwolen had approximately 10,000 inhabitants, almost equally divided between Jews and Poles, with a very light sprinkling of Ukrainians and Germans, who were later called Volksdeutsche by the Nazis.

Zwolen was located almost in the very center of Poland, 30 kilometers east of the industrial city of Radom, known for its leather factories and its tanneries, 25 kilometers to east was the town of Pulawy, renowned as the birthplace of the heroic Polish general Kazimierz Pulaski, who gave his life for the independence of the United States during the Revolutionary War.

Still further east was the old Polish city of Lublin, which twice served as the capital of Poland. Lublin was famous all over the Jewish world for its great Yeshiva. The site on which it stood was donated by Shmuel Eichenbaum, a native of Zwolen.

Even by the early 1920s Zwolen was still bogged down in the 19th century. No efforts were made to develop the town and improve the living conditions of its populace. Only the two main roads, Szosa Redomska to Szosa Pulaski, connecting the town square (Rynek), were paved. Even the square itself, which was the heart of town, was not properly paved. Sometime in 1924 or 1925 the City Council decided to pave all the town streets. Most of this project was done by two Jews, already advanced in age. Their backs were almost bent double from their hard labor.

Zwolen was at a great disadvantage compared with many other towns of similar size. It had neither a railroad junction nor a waterway. As a result, it had to resort to the slow, archaic method of transportation: the horse and buggy. In the 1920s, more than 30 families depended on the horse and wagon for their livelihood.

In 1926, 28 of these drivers (Balagoles) joined together and bought a truck – for the first time – to transport goods to Warsaw. They shipped mostly dairy and live fowl – eggs, butter, chickens, geese, etc. Their vehicle didn’t have rubber wheels, and had to be cranked each time it stopped. The driver was a Pole named Jerecki, whose salary was 600 Zlotys, considered high by Polish standards. He was well-respected and treated like a doctor. The highest speed the truck could reach was 20 kilometers an hour. This enterprise was managed by two Jews: Yacov Yosef and Hershl Margol.

In time, newer and more modern trucks were used in Zwolen. At the same time, modern passenger transportation was initiated in Zwolen.

In the late 1920’s another major change propelled Zwolen still further into modernization – this was electricity. A Lithuanian Jew, by the name of Cechstein, arrived in Zwolen. A very ambitious man, he immediately noticed that a modern lighting system was lacking in town. Instead of electricity, Zwolen was using kerosene lamps. He installed a generator, but it did not have the capacity to provide electric power for all the households of Zwolen. A few years later he decided to build a separate power station. He made legal arrangements with the Town Council to guarantee his investments, but a short time later the city fathers decided to build a modern slaughterhouse, a new power station with a new generator all under one roof. Cechstein was very disgruntled, but did not give up. He remained a resident in our town, and brought in a matzoh-making machine for Passover. His main source of income, however, was the bottling of soft drinks.

At this same time, the town decided to build modern cement sidewalks. With electricity, new sidewalks and the motorized wheel, Zwolen became a much livelier, modern town. In addition, the economic lot of most of its inhabitants improved. Commerce flourished because of closer and easier contact with the neighboring towns and villages.

To be continued in the next issue.

The Zwolen Yizkor Book material was supplied by Lou Schotland, a former resident of Zwolen, who is now living in Mission Viejo, Calif., with his wife, Dorothy Ajzenberg Schotland, formerly of Radom. Both are survivors of the Holocaust.
JRI-Poland News Update

by Warren Blatt

There has been much progress and exciting new developments in the Jewish Records Indexing - Poland project (JRI-PL), some of which is outlined below. For more information on JRI-PL, see their web page at <http://www.jewishgen.org/JRI-PL>.

* New contributions of data from the Kielce-Radom area have been added to the JRI-PL database by JRI-PL’s “Shtetl Co-Op” volunteers. See Kielce-Radom SIG Journal II:1 (Winter 1998) page 50, or <http://www.jewishgen.org/JRI-PL/jri-plin.htm>:
  - Bodzentyn: All microfilmed records, 1869-1884, lead by Reuben Baumal of Toronto.
  - Staszów: First batch: 1826-1836: 2,907 records, lead by Jean-Pierre Stroweis of Israel.

* As per the Kielce-Radom SIG’s agreement with JRI-Poland, indexes to extracts published in the Kielce-Radom SIG Journal will be placed in the JRI-PL database one year after their publication in the Journal. Indexes which have recently been added to the database include those for Daleszyce, Jedrzejow, Kielce and Malogoszcz. For a list of the Kielce-Radom SIG Journal data available online in JRI-PL, see the web page <http://www.jewishgen.org/JRI-PL/kr-sig.htm>.

* JRI’s Business Directory Project is getting underway. See the article on the next page.

* JRI’s Polish State Archives (PSA) Project - to index the late 19th century records held in the various branches of the State Archives in Poland (see K-R SIG Journal, III:3, pages 11-12) - has made tremendous progress. There are now projects at the archives in Pułtusk, Mlawa, Nowy Dwor, Warszawa, Białystok, Łódź, and Lublin. See <http://www.jewishgen.org/JRI-PL/psa/psastatl.htm> for details. Over 10,000 Łódź marriages, 1878-1898, have been indexed and are now online; over 11,000 Białystok births, 1888-1898; and over 17,000 Warsaw births, 1869-1898, are also now in the JRI-PL database.

However, there are still no Archive Coordinators for those archives which hold the records for towns in the Kielce-Radom region. No indexing of these records will occur until someone volunteers to be an Archive Coordinator and take responsibility for an archive. You can make a difference. The archives in our region waiting to be adopted, and the Jewish vital records they hold (see the articles cited below and Miriam Weiner’s Jewish Roots in Poland for more detailed inventories) are:

- Archives in Pińczów (see I:2; II:2, page 23): Busko-Zdrój, Chmielnik, Działoszyce, Nowy Korczyn, Pacanów, Pińczów, Stopnica, Szydłów, Wiślica.
- Archives in Starachowice (see I:2): Ciepielów, Iłża, Lipsko, Ostrówiec Świętokrzyski, Sienno, Tarłów.
- Archives in Sandomierz (see III:3, pages 3-6): Bogoria, Klimontów, Koprüynica, Kurozweki, Opatów, Osiek, Ożarów, Połaniec, Sandomierz, Staszów, Żarnów, Zawichost; plus a few Lublin gubernia towns.
- Archives in Katowice: Kromów, Olkusz, Pilica, Wolbrom, Żarnów; plus some Piotrków gubernia towns.
- Archives in Piotrków Trłubnalski: Opoczno, Przedbórz, Żarnów; plus several Piotrków gubernia towns.
Jewish Records Indexing - Poland
1929 Business Directory Project

By Stanley Diamond

Jewish Records Indexing – Poland is creating a new, searchable source of 20th century genealogical data on the Internet, using the Polish business directory Księga Adresowa Polski (Wraz z w.m. Gdańskiem) dla Handlu, Przemysłu Rzemiosła i Rolnictwa [Directory of Poland (including Gdańsk) for trade, industry, handicraft and agriculture], Warsaw, 1929. Kielce-Radom researchers are invited to participate in this massive indexing project.

This directory has almost three thousand pages of information about people in Poland in 1929. Note that inter-war Poland includes regions now part of the Vilna area of Lithuania, the Grodno area of Belarus, and parts of the western Ukraine. These listings not only tell us how our families earned their livings, but often they are the only accessible source of 20th century information about our relatives.

The directory is organized by province, then town, then by occupation within each town. Entries typically include the name of the business or proprietor, and the address or street name. The directory has an occupation section with translations from English to Polish, French to Polish, German to Polish, and Russian to Polish. Within the directory pages, occupations are listed alphabetically in Polish with a French translation, and range from doctor and banker to midwife and stall-operator. Each town listing starts with information about the town – the larger the town, the more comprehensive the description.

Information in Business Directory Searches:

As sections are completed, the Business Directory database will be searchable online, using Daitch-Mokotoff Soundex on the following fields or combinations of fields:

Surname
Given Name
Surname with Given Name
Occupation
Street/Town
Województwo (province)
Powiat (district)

A województwo (voivodie) was a geographic designation of Poland, used between World War I and World War II, roughly equivalent to a state in the United States or province in Canada. Powiats were districts, similar to U.S. counties. Powiats were divided into uchastoks, more or less equivalent to U.S. townships.

There were 16 województwo: Białystok, Kielce, Kraków, Lublin, Lwów, Łódź, Nowogródek, Polesie, Pomorze, Poznań, Stanisławów, Śląsk, Tarnopol, Warszawa, Wilno, and Wołyń.
Table of Occupations

Using the official translations provided in the directory, JRI-Poland has created a Polish/French/English “Table of Occupations” with more than 2400 different occupations. The table may be downloaded for personal research or used for the data entry referred to below.

Data Entry Procedures

The JRI-Poland Business Directory project depends upon volunteers and participation from a large number of researchers will be necessary to complete the work. Kielce–Radom SIG members are being counted on to handle the data entry for Kielce województwo (inter-war Kielce province, which included both former Kielce and Radom gubernias). The process is as follows:

- JRI-Poland will e-mail each Business Directory Project volunteer graphic files of 10 or 20 pages, along with a template for data entry into a spreadsheet file.
- Volunteers enter all the information on each page. The data is to be double-checked prior to submitting the file to the Business Directory Project. The policy is to include every individual listed in each town. Incomplete lists will not be accepted.
- Completed files are to be submitted to the Business Directory Project database manager. After verification by quality control, files will be uploaded to the Business Directory database.

Data Entry Template

A template in Microsoft Excel spreadsheet format was developed to simplify data entry. While it includes all occupations listed in the directory (see “Table of Occupations” above), most towns and villages will only have a small number of occupations represented. There will also be headings for Business Directory data unique to each town. A Microsoft Access version of the template is also under development.

The initial contributions

The JRI-Poland Business Directory Project was announced at the Annual Conference on Jewish Genealogy in July, 1998. However, due to unanticipated administrative difficulties and associated costs with the original plan, the decision was made – following the Jewish Genealogy Conference in August, 1999 – to create a more efficient distribution system by converting the microfilms of the directory to CD-ROM, from which the graphic files can be created and sent to volunteers. This will eliminate the need for costly and cumbersome photocopying and snail-mail distribution of pages to volunteers around the world.

To volunteer for data entry, contact Deborah Baseman, the JRI-Poland Business Directory Project Data Coordinator at <dbaseman@ix.netcom.com>. While efforts will be made to provide volunteers with pages which include at least one town of their interest, groups of ten pages will be assigned on a first come, first served basis. Please help and participate in this effort.
Yad Vashem has just published the seventh volume of its series *Pinkas HaKehillot - Polen* [Encyclopaedia of Jewish Communities - Poland]. This volume’s subtitle is “Lublin • Kielce Districts”; it covers the Polish inter-war provinces of Lublin and Kielce.

*Pinkas HaKehillot* is a series of volumes documenting the Jewish communities destroyed in the Holocaust. Based on inter-war boundaries, it documents all towns with a Jewish population over 100. This latest volume includes towns formerly in Kielce and Radom gubernias.

Inter-war Kielce province includes all of old Kielce and Radom gubernias, plus the Zawiercie / Częstochowa / Będzin area (former Piotrków gubernia). Parts of the Opozno and Końskie districts (northwestern Kielce province 1918-1939, western Radom gubernia 1867-1918) are not included in this volume, but were included in Poland Volume I “Lódz and its region” (1976). The Kielce province towns excluded from Volume VII appearing in Volume I are: Białaców, Drzewica, Gielniów, Górowców, Klów, Końskie, Nowa Tymienica, Odrzywół, Opozno, Przedbórz, Przysucha, Radoszyce, Skrzynno, and Żarnów.

Inter-war Lublin province (the borders of 1918-1939) includes all of old Lublin and Siedlce gubernias (the borders of 1867-1918).

The book is entirely in Hebrew, with the exception of a redundant title page and Table of Contents in English, plus the town names are written in both Hebrew and Polish. There is an 11 page introduction: “The Jews in the Districts of Lublin and Kielce”, followed by a 26-page article on the city of Lublin, followed by nearly 600 pages of individual town articles, in Hebrew alphabetical order.

Each town’s article follows a standard format, which includes: the name of town, in Hebrew and Polish; province and district names, the town’s population figures over time, Jewish and non-Jewish. The text details the history of town: before WWI, between the wars, and Holocaust period; and each town’s section ends with a bibliography.

The larger the town, the larger the article, in general. Towns with 100 or 200 Jews receive only a few paragraphs, while larger towns receive major treatment. For example, there are 40 pages on Częstochowa, 15 pages on Będzin, 7 pages on Chelm, and 14 pages on Siedlce. A list of those towns in Kielce province appears on the opposite page.

The volume includes 628 pages of text, plus dozens of pages of photos, with eight pages of color plates, and there are three fold-out color maps (one in Polish, two in Hebrew).

Appendices include: a four-page bibliography; a list of archives and their abbreviations; a list of organizations, institutions and terms; a ten-page Index of Places (town names in Hebrew and Polish); and a 24-page Index of Persons.

Hopefully one of our Hebrew-speaking members can give us a more detailed review of this volume’s contents in a future issue.

Previous volumes in *Pinkas HaKehillot - Polen*:

There is one area of inter-war Poland that remains uncovered by these volumes: the northeastern provinces of Białystok, Nowogródek and Wilno (much of this area is now in Belarus and Lithuania).


*Pinkas HaKehillot - Polen* Volume VII may be ordered directly from Yad Vashem, <publishing@yad-vashem.org.il>. Price is US $40 + $7 surface mail or $30 airmail shipping.
The town articles in the book are arranged in Hebrew alphabetical order. Here are the towns in former Kielce and Radom gubernias, with page numbers:

<table>
<thead>
<tr>
<th>Town</th>
<th>Page Numbers</th>
<th>Town</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Białońce</td>
<td>89-90</td>
<td>Kurzelów</td>
<td>466</td>
</tr>
<tr>
<td>Białońce</td>
<td>91</td>
<td>Łagów</td>
<td>267-269</td>
</tr>
<tr>
<td>Bodzentyn</td>
<td>81</td>
<td>Łasocin</td>
<td>290</td>
</tr>
<tr>
<td>Bogoria</td>
<td>80-81</td>
<td>Lelów</td>
<td>285-287</td>
</tr>
<tr>
<td>Brzesko Nowe</td>
<td>83-84</td>
<td>Lipsko</td>
<td>285</td>
</tr>
<tr>
<td>Busko-Zdrój</td>
<td>81-83</td>
<td>Łopuszno</td>
<td>274-275</td>
</tr>
<tr>
<td>Charsznica</td>
<td>236-237</td>
<td>Mąchocice</td>
<td>294</td>
</tr>
<tr>
<td>Chęciny</td>
<td>233-235</td>
<td>Magnuszew</td>
<td>293-294</td>
</tr>
<tr>
<td>Chmielnik</td>
<td>228-233</td>
<td>Malenic</td>
<td>586</td>
</tr>
<tr>
<td>Ciepielów</td>
<td>418</td>
<td>Malogoszcz</td>
<td>312-313</td>
</tr>
<tr>
<td>Cmiłów</td>
<td>420-421</td>
<td>Miechów</td>
<td>300-305</td>
</tr>
<tr>
<td>Daleszyce</td>
<td>139</td>
<td>Mniszew</td>
<td>313</td>
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<tr>
<td>Denków</td>
<td>143</td>
<td>Nowy Korczyn</td>
<td>317-319</td>
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<tr>
<td>Działoszyce</td>
<td>135-139</td>
<td>Ogrodzieniec</td>
<td>585</td>
</tr>
<tr>
<td>Garbatka</td>
<td>127</td>
<td>Oleśnica</td>
<td>585</td>
</tr>
<tr>
<td>Głowaczów</td>
<td>120-121</td>
<td>Olkusz</td>
<td>44-48</td>
</tr>
<tr>
<td>Gniewoszów</td>
<td>121-122</td>
<td>Opatów</td>
<td>58-64</td>
</tr>
<tr>
<td>Granica</td>
<td>128</td>
<td>Opatowiec</td>
<td>67</td>
</tr>
<tr>
<td>Itża</td>
<td>75-76</td>
<td>Osiek</td>
<td>68-70</td>
</tr>
<tr>
<td>Iwaniska</td>
<td>70-72</td>
<td>Ostrowiec [-Święto.]</td>
<td>52-58</td>
</tr>
<tr>
<td>Janowice [nad Wisłą]</td>
<td>266-267</td>
<td>Ożarów</td>
<td>39-42</td>
</tr>
<tr>
<td>Jastrząb</td>
<td>586</td>
<td>Pacanów</td>
<td>399</td>
</tr>
<tr>
<td>Jedrińsk</td>
<td>254-255</td>
<td>Paradyz</td>
<td>587</td>
</tr>
<tr>
<td>Jędrzejów</td>
<td>259-262</td>
<td>Pierzchnica</td>
<td>388</td>
</tr>
<tr>
<td>Kazanów</td>
<td>490</td>
<td>Piłica</td>
<td>388-392</td>
</tr>
<tr>
<td>Kazimierza Wielka</td>
<td>489-490</td>
<td>Pińczów</td>
<td>392-396</td>
</tr>
<tr>
<td>Kielce</td>
<td>490-501</td>
<td>Piotrkowice</td>
<td>387</td>
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<tr>
<td>Klimontów</td>
<td>505-508</td>
<td>Polaniec</td>
<td>382-384</td>
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<tr>
<td>Koprzywnica</td>
<td>475-476</td>
<td>Proszowice</td>
<td>400-403</td>
</tr>
<tr>
<td>Koszyce</td>
<td>483-485</td>
<td>Przytyk</td>
<td>412-416</td>
</tr>
<tr>
<td>Kozieniec</td>
<td>462-466</td>
<td>Radom</td>
<td>530-543</td>
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<tr>
<td>Krajno</td>
<td>512</td>
<td>Raków</td>
<td>553-555</td>
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<tr>
<td>Kromołów</td>
<td>511-512</td>
<td>Ryczewół</td>
<td>587</td>
</tr>
<tr>
<td>Książ Wielki</td>
<td>523-525</td>
<td>Sandomierz</td>
<td>363-368</td>
</tr>
<tr>
<td>Kunów</td>
<td>468-470</td>
<td>Secemin</td>
<td>370-371</td>
</tr>
<tr>
<td>Kurozwęki</td>
<td>483</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note that the articles for Białaczów, Drzewica, Gielniów, Gowarczów, Klwów, Końskie, Nowa Tymienica, Odrzywół, Opoczno, Przedbórz, Przysucha, Radoszyce, Skrzynno, and Żarnów are in Volume I.
Extract Data in this Issue

**Kielce**

Births 1868-1884  Dolores Lee Ring

**Olkusz**

Marriages 1851-1870  Robert E. Heyman

**Szydlów**

Deaths 1854-1867  Warren Blatt

The vital record extracts for this issue are 1868-1884 Kielce births, prepared by Dolores Lee Ring; 1851-1870 Olkusz marriages, prepared by Robert E. Heyman; and 1854-1867 Szydlów deaths, prepared by Warren Blatt. This data has been extracted from the civil registration in possession of the Polish State Archives, and microfilmed by the Church of Jesus Christ Latter-day Saints (LDS). These extractions include information derived directly from the original registrations on the following LDS microfilms:

- #1,192,420 Kielce 1868-1872
- #1,192,421 Kielce 1873-1877
- #1,808,866 Kielce 1877-1884
- #0,875,263 Olkusz 1850-1857
- #0,923,473 Olkusz 1858-1870
- #0,809,829 Szydlów 1854-1867

**Kielce**


This set completes our published extracts of all of the microfilmed Jewish records for the city of Kielce. Later Kielce vital records are at the Polish State Archives in Kielce, and further indexes will be accessible only via JRI-PL's Polish State Archives Project (see page 26).

Note that the city of Kielce experienced numerous Jewish residence bans throughout its history. The Jews were permitted to reside in Kielce in 1852, but were affiliated with the Jewish community of Checiny until 1868. No Jewish civil registration occurred in Kielce until 1868. Kielce researchers are advised to research the Checiny records for pre-1868 Kielce residents.

Some additional information on surnames and patronymics has been derived by the author and editor from an analysis of data from Kielce, as well as records from surrounding towns, tracking families over an extended period of time. All conjectural information is noted in square brackets, to differentiate from the data that appears in the original records. The conjectures do not appear in the record itself.

**Olkusz**

Also in this issue are extracts of Olkusz marriages, 1851-1870. The earlier Olkusz marriages, 1827-1850, appeared in II:3 (Summer 1998), pages 30-34.

The Olkusz extracts contain no conjectures; they are a transcription of only that information which was written in the original records. These extracts also include the date of marriage, in the first column under the Akta number.

As with all marriage extracts, these will be of interest to researchers from many towns. The majority of the marriages include a bride or groom from another town in the region. Marriage partners from Wolbrom, Pilica, Żarnowiec, Działoszyce, Szczekociny, Kromołów and other Kielce gubernia towns appear frequently, as do those from neighboring Piotrków gubernia towns such as Będzin, Częstochowa and Żarki.

**Szydlów**

The new town entry in this issue is for Szydlów ("Shid-luv"), a small town (1897 Jewish population: 867) in the Stopnica district, located halfway between Chmielnik and Staszów.

The details in the Szydlów records are often very sparing – sometimes parents’ names are not listed, and there are very few supporting details, other than what I’ve extracted. The records also contain occupations, date of death, and names of standard witnesses, which have not been extracted. An unusual feature of some of these registrations is that they sometimes include the place of birth for elderly people, a data item which is rarely seen in Napoleonic death registrations.

**Caution**

These extracts are intended to assist the researcher in selecting records that may be of use for further study. There may be errors in interpretation due to the uneven quality of legibility of the writing, the microfilming and the condition of the microfilm itself, in addition to errors in the original record books. As always, it is prudent for the researcher, when using secondary source data such as this work, to examine the primary source data for final verification. It is always best for the genealogist to view the actual records pertaining to his/her family to verify the interpretation, and glean additional facts.

-WB
<table>
<thead>
<tr>
<th>Akt</th>
<th>Surname</th>
<th>Given Name</th>
<th>Father</th>
<th>Age</th>
<th>Mother</th>
<th>Age</th>
<th>Location</th>
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</thead>
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<tr>
<td>1</td>
<td>GOLDBERG</td>
<td>Abram Moszek</td>
<td>Michel</td>
<td>46</td>
<td>Pesla MARMINT</td>
<td>26</td>
<td>Kielce</td>
</tr>
<tr>
<td>2</td>
<td>PAPIOROWSKI</td>
<td>Nuta</td>
<td>Zelik</td>
<td>20</td>
<td>Mirla PACIORKOWSKA</td>
<td>20</td>
<td>K</td>
</tr>
<tr>
<td>3</td>
<td>REMBISZEWSKI</td>
<td>Chana</td>
<td>Szlama</td>
<td>42</td>
<td>Rechla PASTERNAK</td>
<td>31</td>
<td>K</td>
</tr>
<tr>
<td>4</td>
<td>SZTAYDMAN</td>
<td>Sura Laja</td>
<td>Chaskel</td>
<td>31</td>
<td>Ruchla DZIADEK</td>
<td>28</td>
<td>K</td>
</tr>
<tr>
<td>5</td>
<td>LIS</td>
<td>Josek</td>
<td>Andzel</td>
<td>20</td>
<td>Chana KWEKZILBER</td>
<td>19</td>
<td>K</td>
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<tr>
<td>6</td>
<td>GUTMANOWICZ</td>
<td>Chawa</td>
<td>Gutman</td>
<td>30</td>
<td>Szandla -</td>
<td>24</td>
<td>K</td>
</tr>
<tr>
<td>7</td>
<td>WASERMAN</td>
<td>Hersz</td>
<td>Izaak</td>
<td>28</td>
<td>Chawa IGIELBERG</td>
<td>26</td>
<td>K</td>
</tr>
<tr>
<td>8</td>
<td>BENEDER</td>
<td>Laja</td>
<td>Dawid</td>
<td>36</td>
<td>Chaia ZYLBEBER</td>
<td>26</td>
<td>K</td>
</tr>
<tr>
<td>9</td>
<td>ZYLBERSZTEJN</td>
<td>Josek Lejb</td>
<td>Jankiel</td>
<td>28</td>
<td>[Rozja] Frajdl BLACHAROWICZ</td>
<td>24</td>
<td>K</td>
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<tr>
<td>10</td>
<td>BLACKMAN</td>
<td>Chana</td>
<td>Eliasz</td>
<td>50</td>
<td>Frajdl Chaja STOLOWICZ</td>
<td>30</td>
<td>K</td>
</tr>
<tr>
<td>11</td>
<td>MOSZKOWSKI</td>
<td>Jakub Lewek</td>
<td>Josef</td>
<td>23</td>
<td>Ryska BERKOSZCZ</td>
<td>20</td>
<td>K</td>
</tr>
<tr>
<td>12</td>
<td>KWEKZILBERG</td>
<td>Ryfka</td>
<td>Jakob Boruch</td>
<td>38</td>
<td>Baja GUTENBERG</td>
<td>36</td>
<td>K</td>
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<tr>
<td>13</td>
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<td>Chaja ZYLBEBER</td>
<td>26</td>
<td>K</td>
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<tr>
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4. SZTENBERG Mindla Machla Szaja 25 Malka JAKOWICZ 22 Masłów
5. RAJZMAN Jankiel Josek 20 Malka JAKOWICZ 20 Masłów
6. MARKOWECKI? Moszek Abram 23 Ruchla STALKMAN? 19 Skrzelczyce?
7. REMBSZEWSKI Ejzyk Szlama 46 Ruchla PASTERNAK 32 K
8. UNFELD Rojza Jankiel 37 Rajca WAJCMAN 23 K
9. SMOLENSKA Gita Basia Szmul Icyk 24 Sura Rywka JURKA 20 K
10. GARFINKEL Jakob Szmul Majer 31 Chana OSELKA 31 Białogon
11. PIOTRKOWSKI Izrael Chenec Moszek 29 Rywka FAJGENBLAT 28 K
12. UNFELD Tojwa Jankiel 37 Rajca WAJCMAN 24 K
13. BLACHER Enta Maler 34 Rajza ZALCBERG 26 K
14. WASERMAN Moszek Mordka Icyk 31 Chawa Wyka? IGIELBERG 25 K
15. ZILBERSZTEJN Chenech Jankiel 24 Rojza Fajrdla BLACHAROWICZ 26 K
16. SZLAMOWICZ Josek Saul 32 Zysla WAJSMAN 30 K
17. CUKIERMAN Mendel Judka 33 Ruchla JURA 29 K
18. ELBAUM Moszek Szyja Rachmiel 37 Sura Ester SZPERA 27 K
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20. CWAJGEL Ari Lebush Nuchym 32 Fajrdla ZILBERSZAC 27 K
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24. RUSINEK Zysman Gerszel 31 Malka GERSZNOWICZ 26 Tumlin
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26. WAINZTOK Josek Moszek Abram 37 Gitla MIODECKA 35 Daleszyce
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36. ZILBERSZTEJN Josek Dawid 50 Golda GOREN? 48 K
37. URBATTEL Israel Abram 34 Zysla Laia SAS 33 K
38. KUPERBERG Lebush Naftul Rafal 62 Pajna WAJSBROT 22 Domaszowce
39. RAPOPORT Genych Gutman 38 Zysla/ MANELA 38 K
40. KUPERBERG Nusyn Dawid Rafal 52 Pajna WAJSBROT 22 Domaszowce
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76 FEDERMAN Wulf Pinkus 20 Chava Perla LUPKA 28 K
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79 STASZEWSKI Pinkus Izrael 45 Ruchla URBACH 59 K
70 TRUL Wulf Abele 20 Szeja Giuta ARONZON 19 K
71 KANILCHAR Chaja Perla Szmul Wulf 38 Edla Chwula AJC [AJLE?] 33 K
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76 LASOCKI Gersz Berek 25 Faigla ZALCENBERG 24 K
77 MANELA Lejbus Mordka Chai 34 Ester Ruchla URBACH 28 K

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6 RUTKOWSKA Mariem Lewek Nusyn 38 Rejza Laia ROZENBLUM 37 K
7 SZTUNKE Ber Majer 37 Chana ROZENCWAJG 25 K
8 BERENBLAT Icik Moszek 38 Chana SZTRANCMAN 42 K
9 PIROCKI Jochenien Moszek Gersz 37 Chana Chai CHABA - K
10 ROZENBERG Golda Josek 31 Chawa KIERSZNER 31 K
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**1875**

1 KALIKSZAJTNIJ | Judka Major | Abram | 21 Zlota HOROWICZ | 21 K |
2 JAKUBOWICZ  | Adela | Abram | 30 Chenda WIKINSKA | 23 K |
3 GOLDBERG    | Chana | Szym | 32 Laia SOSNOWSKA | 22 Posłowie |
4 PSZENICA    | Chawa | Izrael | 42 Szyfra CHMIELNIKA | 32 Ostrów |
5 BORKOWSKI   | Izrael | Abram | 29 Perla ZYSKIEWICZ | 30 Czarnów |
6 GOLDBERG    | Lejb   | Jukiel | 46 Rajzla LUPKA | 26 K |
7 BONK        | Janas  | Icyk  | 48 Sura KAC | 40 K |
8 ZAJDENBERG  | Josek  | Izrael | 33 Sura KUFLOWICZ | 36 Daleszyc |
9 RECHMAN     | Ruchla | [Ben?] Jumen | 48 Dobra GOLTLIB | 30 K |
10 WAJNZSTOK  | Symcha Dawid | Aron | 32 Laia Liba KONEKSSZTAJT? | 26 Daleszyc |
11 KIRSZENBAUM | Jankiel | Lejzor | 40 Maria Nicza ROZENBERG | 38 Daleszyc |
12 GARFINKEL  | Alta Certa | Gersz | 42 Chaia Blima KOCHEN | 18 K |
13 ABRAMOWICZ  | Izrael Icek | Gersz Lejb | 24 Chaia Chena CHABA | 38 K |
14 ZILBERING  | Sura  | Jankiel | 33 Ester CHARENDORF | 20 K |
15 MANELA      | Kalima  | Ejzyk  | 26 Zlota Ester GOLDFELD | 24 K |
16 PIEROCKI    | Chaim  | Moszek Gersz | 40 Chaia Chena CHABA | 38 K |
17 KUPERBERG  | Ruchla | Moszek | 34 Rywka MOSZKOWICZ | 32 Markowizna |
18 GOLA        | Sura Nacha | Moszek Lejb | 24 Golsa USZEROWICZ | 22 Nowy Folwark? |
19 WAJNZSTOK   | Malka | Abram Ruch | 40 Gola MIODECKA | 38 Daleszyc |
20 GRIMAN      | Lejbus | Icyk  | 25 Gola GOLDFELD | 24 K |
21 KORPASINSKA | Ruchla | Szlama | 48 Sura GOLDFELD | 25 Posłowie |
22 KORPASINSKA | Chana | Szlama | 48 Sura GOLDFELD | 25 Posłowie |
23 MOSZKOWICZ | Malka | Moszek Nuta | 59 Chana ZALOWICZ | 45 K |
24 GOLDSZAJDER | Lejbus | Abram [Dawid] | 32 Sura KUPERBERG | 28 K |
25 GOLDSZAJDER | Fajgla | Abram [Dawid] | 32 Sura KUPERBERG | 28 K |
26 WULC        | Mindla | Dawid | 27 Szmara Gita KRAUT | 16 K |
27 LEZJOROWICZ | Sura | Izrael Abel | 19 Branda Rywka MOSZKOWICZ | 19 Miedziana Góra |
28 TRYTER      | Chaim Josek | Gerszon | 36 Frymet ROZENBLUM | 37 K |
29 CHARENDORF  | Josek Boruch | Nachman | 28 Rajzla Rasia PSZENICA | 30 K |
30 SZTAJMAN    | Chana | Nuta | 38 Rywka KALKOWICZ | 36 K |
31 URBATTEL    | Bina  | Abram | 35 Zysla Laia SAS | 34 K |
32 RUTKOWSKI   | Abram | Icyk  | 40 Nacha PROMNICKA | 38 Serbinów |
33 RUTKOWSKI   | Lejbus Urys | Moszek | 23 Branda LUBINSKA | 22 Mion |
34 RUTKOWSKI   | Lejbus | Moszek Wulf | 33 Chenda ZALCER | 32 Dąbrów |
35 RUTKOWSKI   | Lejbor | Icyk  | 24 Gola BERCOWICZ | 24 Dąbrów |
36 RUTKOWSKI   | Ajdla  | Lejbus | 45 Rajzla Laia ROZENBLUM | 38 K |
37 WŁOSZCZOWSKI | Fajwel | [Icek] Jankiel | 25 Dyna CHERLANG | 22 Daleszyc |
38 SZTARG      | Icek | Nusen Abrams Dawid | 57 Cyria BELCHATOWSKA | 39 Miedziana Góra |
39 RAFALOWICZ | Sura | Rachmiel | 42 Majda EJZENBERG | 38 K |
40 PINKUSOWICZ | Abram | Josek | 41 Chaima RUCHLA GARFINKIEL | 36 Bialogon |
41 FRAJDMAN    | Malka | Lejzor | 21 Ila RZEZNICKA | 17 Daleszyc |
42 BLACHER     | Nusyn | Majer | 39 Rajzla ZALCBERG | 32 K |
43 BRUN        | Chaim | Motel | 52 Malka WAJSBROT | 35 K |
44 BEKICER     | Idka | [Israel] Bejnys | 38 [Brandl] Fajdla BURSZTYN | 38 K |
45 SZTARG      | Ruchla Dyna | Abram Dawid | 57 Cyria BELCHATOWSKA | 39 Miedziana Góra |
46 RENEMCZEWKI | Berek | Szlama | 51 Rechla PASTERNAK | 35 K |
47 EJZENBERG   | Moszek Dawid | Gaim Chil | 23 Chana ABRAMOWICZ | 23 K |
48 RECHMAN     | Moszek | Gersz | 22 Sura Laia BRYMAN | 25 K |
49 FLOMENBAUM  | Icyk  | Rafal | 49 Golda PERELMITER | 43 K |
50 GROSZMAN    | Marya Dwojra | Moszek Lejb | 39 Fajgla Laia ROZENWASER | 39 K |
51 RAJCHKIND   | Mordka Majer | Szlama | 36 Brandla Gimpel | 35 K |
52 KAMELCZAR   | Gaim Dawid | Szmul Wulf | 40 Chwula Ajda AIJH [AJL] | 37 K |
53 GOTFRYD     | Rudolf | Boruch | 22 Blima PLAWNER | 37 K |
54 BERLINSKA   | Perla Nysla | Gerszel | 19 Tesma MACHTYNGER | 37 K |
55 CWIARYGIEL  | Fajdla | Zysia Gutmia | 25 Perla ZYBERSZTAJT | 24 K |
56 ELBAUM      | Chaim Bina | Rachmiel | 36 Sura Ester SZPER | 29 K |
57 STASZEWSKI  | Ajzuk  | Izrael | 49 Ruchla AUBACH | 42 K |
58 FRYZMAN     | Wigdor | Aron | 35 Golda MAJERSON | 34 K |
| 1876 | 1 | WAJNSZTOK | Moszek Kiwa | Jankel | 32 | Rywka SKURKA | 26 | Daleszyce |
|      | 2 | JABLONOWSKA | Szandla | Wulf | 47 | Symcha RUSENEK | 28 | K |
|      | 3 | ZALCER | Szandla | Mendel | 31 | Rywka MORAWICKA | 38 | K |
|      | 4 | LEJZOROWICZ | Michel | Izrael Abele | 20 | Brandla Riwa MOSZKOWICZ | 20 | Miedziana Góra |
|      | 5 | EJZENBERG | Marya | Rubin | 32 | Sura DZEWIECKA | 30 | K |
|      | 6 | ZALCER | Nuta | Moszek | 31 | Sura ICKOWICZ | 33 | Białogon |
|      | 7 | KOCHEN | Rachla | Abele | 36 | Chana WAJSBROT | 34 | K |
|      | 8 | LEWKOWICZ | Bajla | Izrael | 34 | Fajgla LEWKOWICZ | 44 | Białogon |
|      | 9 | SOSNOWSKI | Moszek Kiwa | Lewek | 50 | Ester LEWKOWICZ | 45 | Białogon |
|      | 10 | IGELEBERG | Ester | Mordka Wulf | 37 | Liba GENDLISZ | 38 | K |
|      | 11 | GARFINKEL | Gerszel | Andzel | 40 | Cielta RAIZMAN | 27 | Białogon |
|      | 12 | ROZENBLUM | Sura | Moszek | 23 | Chena KOFMAN | 25 | K |
|      | 13 | WAINGOLD | Sura Chana | Szlama | 22 | Chaija LUBINSKA | 21 | K |
|      | 14 | PIWKO | Ila | Majer | 22 | Pesla GOLDSZAJD | 23 | K |
|      | 15 | PIK | Moszek | Josek | 48 | Brandla EJZENBERG | 28 | Krasna, Mniow |
|      | 16 | TENENBAUM | Szajndla | Abram | 37 | Brandla RECHMAN | 32 | Niewachlow |
|      | 17 | BIMKO | Gersz Mordka | Gaskiel | 19 | Masza WAJNTRAUB | 21 | K |
|      | 18 | KUPERBERG | Ester | Jozef | 19 | Dwojra ICKOWICZ | 22 | Mniow |
|      | 19 | ZYNGERMAN | Chaja | Nuta | 45 | Mindla FRYDMAN | 45 | K |
|      | 20 | ZYNGERMAN | Golda | Nuta | 45 | Mindla FRYDMAN | 45 | K |
|      | 21 | ZYNGERMAN | Chana | Nuta | 45 | Mindla FRYDMAN | 45 | K |
|      | 22 | KRYSTAL | Entla | Jozek | 32 | Maria PASTERNAK | 27 | Daleszyce |
|      | 23 | WAJNFELD | Dawid Szapi | Berek | 29 | Bajla Ruchla WAJSBERG | 27 | K |
|      | 24 | AJZENBERG | Moszek Dawid | Eliasz Naftula | 26 | Sura Frajda GOLDMAJER | 25 | K |
|      | 25 | LIS | Laja | Andzelm | 28 | Chena KWIEKILBERG | 25 | K |
|      | 26 | JAKUBOWICZ | Bajla Rywka | Zelman | 21 | Szandla BEKERMAN | 21 | Daleszyce |
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|      | 29 | BEKIERMAN | Judka Wulf | Juma Lejzor | 25 | Chana Perla MORAWIC? | 21 | Daleszyce |
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|      | 31 | BERGER | Moszek Lejb | Szmul | 44 | Fajgla KUPERMAN | 43 | Chalupki |
|      | 32 | BEKERMAN | Judka | Bajnis | 34 | Cyrla BURSZTYN | 32 | Białogon |
|      | 33 | JOSKOWICZ | Gerszon | Szymcha | 27 | Chaija ZAJDENBERG | 24 | K |
|      | 34 | BEKERMAN | Riwka Malka | Szmul | 22 | Chana WAINSTOK | 18 | K |
|      | 35 | MANELE | Chaim | Ejzyk | 27 | Ester Zlota GOLDFELD | 25 | K |
|      | 36 | MOSZKOWSKA | Chawa Gitla | Izrael | 36 | Siorca GRYNBAUM | 28 | K |
|      | 37 | DYZENGAUZ | Chinda | Urys | 27 | Tolca ZAJDNER | 27 | K |
|      | 38 | BENDER | Bajla Rechla | Dawid | 49 | Chaija ZYLBERSZ | 36 | K |
|      | 39 | MICHLOWICZ | Chana | Mendel | 35 | Gitla CHIMELFARB | 36 | Dąbrowa |
|      | 40 | SAS | Szymcha | Moszek | 34 | Chendla ZALCER | 33 | Dąbrowa |
|      | 41 | DROKMACHER | Aba Pinkus | Moszek | 22 | Brandla PIKOW | 19 | Posłowie |
|      | 42 | GRYSMAN | Wlosia | Szol | 20 | Malka NUREK | 24 | Dąbrowa |
|      | 43 | MORDKOWICZ | Tojwia | Nuchym | 33 | Rozja GOZDZINSKA | 30 | Samsonów |
|      | 44 | JASNY | Abram | Dawid | 37 | Ruchla DAWIDOWICZ | 38 | Szysłówek? |
|      | 45 | SZTAJNBRUCH | Lejbz | Moszek | 27 | Rywka Laia PASTERNAK | 20 | Daleszyce |
|      | 46 | CHAJD | Abram | Cherszec | 60 | Fajgla ZALCER | 36 | K |
|      | 47 | BALICKA | Krajndla | Icek | 36 | Gitla GOLDSZAJD | 37 | K |
|      | 48 | CHIMELFARB | Jankiel | Wulf | 32 | Sura JAKOBOWICZ | 33 | Dąbrowa |
|      | 49 | WISNICKI | Nycha | Lejbs Man | 27 | Chaija Laia GOLDSZAJD | 19 | K |
|      | 50 | KUFENBERG | Perek | Rafael | 57 | Pajna WAJSBROD | 28 | Domaszowice |
|      | 51 | MARKOWICZ | Szmol Naftula | Icik | 37 | Chawa Fajgla MOSZKOWICZ | 37 | K |
|      | 52 | LAKS | Izrael | Josek | 31 | Brucha Laia SZTERENFELD | 29 | K |
|      | 53 | SZLAMOWICZ | Alter Chejnic | Szol | 38 | Zysla WAJSMAN | 28 | K |
|      | 54 | MANELA | Mordka Chaim | Kalma | 41 | Dwojra BLUMENFELD | 38 | K |
|      | 55 | CWEJGIHEL | Laja | Zysia | 27 | Perla ZYLBERSZTAJN | 28 | K |
|      | 56 | CWAJGIHEL | Chena | Mordka | 26 | Kaja Laia PIEROCKA | 21 | K |
|      | 57 | WRONCBERG | Maria Cypa? | Szmol | 28 | Laia KLAJNSZTAJN | 25 | K |
|      | 58 | KAUFMAN | Moszek Szmol | Gersz Ber | 36 | Laia ZWARCBAUM | 35 | Gleboka? |
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21 K
25 ZYMSMAN
Bajla
Josek
22 Cyna Rywna KALIKSZTAJN
21 K
26 ROZENZPIC?
Abram Zelik
Szlama Szapsia
20 Malka KALIKSZTAJN
18 K
27 LUBINSKI
Jankiel
Szaja
56 Dwojra WAINBERG
40 K
28 ROZENGOLO
Jockfeta
Haskel
30 Dwojra RUTKOWSKA
26 K
29 CHASENBajar
Zofia
Natan Jakob
29 Maia Perla ROZENCWAG
26 K
30 ABRAMOWICZ
Ester
Chersz Lejb
32 Chaja Blima KOCHEN
27 K
31 SZTRASBERG
Jochfeta Rywna Boruch Dawid
21 Eta MANELA
22 K
32 WAJSBROT
Icek Majer
Abram Szlama
30 Paia ROTER
30 Bialogon
33 SUCHCZIK
Lejb
Kalma
55 Ciejwa RENKOSINSKA
30 K
34 SKURKA
Haja
Dawid
27 Mirla PASTERNAK
27 Dalesycz
35 SKURKA
Josek
Dawid
27 Mirla PASTERNAK
27 Dalesycz
36 WASSERMAN
Laja
Icek
40 Chana Rykla IGIELBERG
38 K
37 WASSERMAN
Lejor
Icek
40 Chana Rykla IGIELBERG
38 K
38 GOTRZID
Brucha
Abram Morkt
35 Sura TENDLER
21 K
39 SZTERNZUS
Jankiel
Elijas
24 Chendla LAJCHTER
24 K
40 SZTERN
Rywna Ruchla
Dawid
44 Chana ZYLSZTAJN
23 K
41 SZTEN
Jakob Szuya
Sender
30 Pesia WAJSBLUM
30 K
42 TRAJSISTER
Nonyn
Chain Dawid Aro
32 Chudesa MAJECZKY
29 K
43 WASSER
Abram Ajzyk
Samul Berek
20 Manda Perla WIERNIK
22 K
44 CICIEREWSKA
Hawa
Lejb
27 Sura BUGAJSKA
25 K
45 SZWARCOK
Ester Frymata
Icek
28 Rywna ZYSZMANOWICZ
26 K
46 PEFEER
Icek
Moszek
28 Ester WAJSBLUM
29 K
47 ADLER
Szyfra
Moszek
37 Chaiwa Dwojra WAJSBLUM
35 K
48 ADLER
Josek
Moszek
38 Chaiwa Dwojra WAJSBLUM
35 K
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Ila
Icek
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Lejub
Icek
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26 K
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Syncha
Fajwel
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22 Mniow
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Elijas Berek
Tojvia
20 Pesia LICHENSZTAJN
26 K
53 BRZYNSKA
Golda
Lejub
32 Szyfra KLIJSZTAJN
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Samul
Cherszel
68 Fajgla ZALCER
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Moszek
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Jankiel
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23 K
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Moszek
Lejub Zelman
45 Sura WAIJNGORT
20 Miedziana Gora
58 LAJCHTOR
Dawid Gersz
Nuta
25 Golda NAJMAN
25 K
59 MARKOWICZ
Blima
Nuchym
40 Rojza GOZDZINSKA?
38 Samsonow
60 MARKOWICZ
Mordka Lejub
Nuchym
40 Rojza GOZDZINSKA?
38 Samsonow
61 BLOMRODA
Hersz
Szima
20 Bajla FAKTOR
20 K
62 RONBERG
Mordka Fisz
Icek
45 Chaiwa Sura SNOPEK
45 K
63 NAJMILER
Kalmna Czersz
Pinkus
23 Ester Brucha TRITTER
22 K
64 GOLDBERG
Abram
Jukiel
60 Rajza LUPKA
35 K
65 GARFINKEL
Sura
Andzel
dec Chana PINKUSOWICZ (wid.)
30 K?
66 GARFINKEL
Icek Major
Andzel
dec Chana PINKUSOWICZ (wid.)
30 K?
67 BLUMELENFELD
Nacha
Irael Gersz
37 Zysia Chudesa GOLDRAD
32 K
68 WAJSBROT
Moszek Mendel
Abram Szlama
30 Paia ROTER
30 Bialogon
69 GARFINKEL
Moszek
Szmul Major
45 Chana OSELKA
dec Bialogon
70 GARFINKEL
Josek
Szmul Major
45 Chana OSELKA
dec Bialogon
71 MANELA
Pejsach
Ejyk Lejub
34 Ester Zlota GOLDFELD
30 K
72 KERSZ
Lejor
Moszek Enoch
24 Laia Rasia CIAFA
22 Domaszowice
73 TENEBRAM
Naftula
Abram
45 Brandia RECHMAN
40 Bialogon
74 BLUMELENFELD
Szlama
Irael (Gersz)
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35 K
75 JAKUBOWICZ
Jakob Moszek
Zelman
57 Szajnda Ila LIBER
- K
76 JAKUBOWICZ
Abram
Zelman
57 Szajnda Ila LIBER
- K
77 JAKUBOWICZ
Aron
Zelman
57 Szajnda Ila LIBER
- K
78 MOSZKOWICZ
Fisz
Irael
27 Eta SZPIC
25 Miedziana Gora
# Name | Age | Father | Mother | Town
--- | --- | --- | --- | ---
1851 | | | | |
1 | Szlomo MERMER | 22 | Jakob Merm | Sora Golszynner | Pilica
1/4 | Gitla GLIKSZEIN | 23 | Herszl Gliksztein | Ryfka Szteiner | |
2 | Mosiek Josek SZAIF | 22 | Dawid Szafir | Bluma Widerowerc | Wolbrom
2/3 | Dwora HAGERMAN | 18 | Szmul Hasigerman | Mindla Hagerman | Zarnowiec
3 | Mosze ZORENZFELD | 21 | Janos Borensztain | Ruda Borensztain | |
1/25 | Laja GOLDFREID | 22 | Josta Goldfreid | Ester Sara Goldfreid | |
4 | Josek Juda ZYLBERBERG | 20 | Mordka Zylberberg | Sara Zylberberg | Zarnowiec
1/25 | Toba LESMAN | 18 | Aba Lesman | Mary Bluma Lesman | |
5 | Joel KERNER | 18 | Jochym Kerner | Lai Kerner | |
2/1 | Cyra BORNSZTEIN | 18 | Dawid Bornsztein | Favel Plesner | |
6 | Icik Maier PUTERSKI | 18 | Izrael Putterski | Chai Mudra Putterski | Wolbrom
2/1 | Chana Bacia ZYLBERSZYC | 16 | Symcha Zylberszyc | Cwetla Zylberszyc | |
7 | Izrael ROZENFELD | 18 | Lewek Rozenfeld | Zysla Rozenfield | Kromów
2/22 | Ruchla HAGERMAN | 19 | Abraham Hasigerman | Ryska Haberman | |
8 | Lejb KOKOTEK (wid.) | 24 | Hendel Kotek | Ester Kotek | Będzin
7/26 | Laja GLEDITZMN | 22 | Szmul Gleitman | Baila Zylbersztein | |
9 | Rubin GLIKSZEIN | 20 | Berka Gliksztein | Branyda Adler | |
7/26 | Gitla NAYMARK | 22 | Szlomo Navmark | Hana Liberman | |
10 | Solomon GELBARD | 19 | Szmul Gelbard | Charna Hanfow | Mrzyglód
11/22 | Ruchla TUCHMA | 18 | Cyne Tuchmaier | Mary Eilenberg | |
11 | Kalma GROSMA | 20 | Szlomo Grosman | Chana Grosman | |
12/13 | Nicha DYTZTMN (wid.) | 25 | Herszl Dvitzman | Byvala Szymowiczwicz | |
1852 | | | | |
1 | Marka KRZENOWSKI | 19 | Szmul Krzenowski | Bayla Bachman | Będzin
1/13 | Laja GRINBA | 18 | Lavzer Grinbaum | Szavndl Szpilman | |
2 | Yochym FREYLIICH | 18 | Izrael Freylich | Pesi Freylich | |
2/7 | Hinda Sara GRAYCER | 19 | Jochym Graver | Chai Lancman | |
3 | Jakob Izrael GOTFRID | 18 | Berka Gotfried | Rayzl Gotfried | |
3/2 | Mindla PLESER | 25 | Berka Plesner | Ester Plesner | Będzin
4 | Icik Binem KERNER | 20 | Josta Kerner | Hendl Kerner | |
3/5 | Marva ALTERWEIN | 22 | Abraham Alterwein | Bayla Alterwein | Pilica
5 | Moska ROZENBLAT | 18 | Lewek Rozenblat | Ester Zysman | |
3/27 | Frymet GLAYTM | 17 | Rubin Glaytman | Szavndl Glaytman | |
6 | Joska GUTFELD | 18 | Maier Gutfield | Gitla Suszter | |
1/31 | Malka CYG | 22 | Jochym Cylger | Szavndl Kestenberg | Zarnowiec
7 | Wolf FAYNER (Szteiner) | 31 | Jozef Fayner | Ruchla Berkowicz | |
10/13 | Tauba GRINER | 20 | Joska Grinner | Rayzl Griner | Zarnowiec
8 | Natallia BIALKO | 18 | Jakob Bialko | Ruchla Bialko | |
10/30 | Favel POTERMA | 23 | Moska Poterman | Rochla Poterman | |
9 | Mordka Lewek HABERMAN | 18 | Herszl Haberman | Mirla Helberg | |
11/13 | Haja Gitla ROZENBAU | 16 | Dawid Rozenbaum | Mindla Bayla Mendelson | |
10 | Leybus KERNER | 19 | Joska Kerner | Hendl Minc | |
11/6 | Chaya SORA EILENBERG | 22 | Jozef Eilenberg | Ruchla Goldf | |
1853 | | | | |
1 | Mordka UNGER | 18 | Berka Unger | Malka Wayndling | |
1/8 | Sara Kavla LIPSZYC | 22 | Joska Lipiszyc | Bluma Favel Lipiszyc | |
2 | Samel IGRA | 20 | Abraham Igra | Itla Igra | Dzialosyce
2/18 | Symcha ROZENBLAT | 17 | Izrael Rozenblat | Golsz Rozenblat | |
3 | Izrael ROZENBLUM | 24 | Abraham Rozenblum | Sora Manesow | |
3/6 | Mary LIPSZYC | 20 | Mozysz Lipszyc | Hendl Lipiszyc | Pilica
4 | Abraham GRAYCER | 28 | Moska Graycer | Elka Graycer | Mrzyglód
1/8 | Frymet GLAYTM | 20 | Mordka Glaytman | Zysla Glaytman | |
5 | Pinkus ZYLBERSZTIN | 19 | Icyk Zylbersztain | Itla Zylbersztain | Dzialosyce
2/12 | Hana Rocha ZEYDNER | 19 | Jochym Zevned | Tavbla Zevned | |
6 | Dawid Leybus ZILBERBERG | 27 | Izrael Zilberberg | Hawa Zilberberg | |
6/11 | Ita SZTATTLER | 19 | Abraham Sztatler | Hana Sztayner | |
7 | Mordka Hersz KERNER | 19 | Dawid Kerner | Lai Gatman | |
12/9 | Tavbla SZARF | 20 | Nuchym Szarf | Ryfka Chai Szar | |
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<td>Jakob Rozenblum</td>
<td>Hana Szarf</td>
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<td>Gitla Goldflus</td>
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<td>Dawid Hersz Eydelman</td>
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<td>Szlomo Goldblum</td>
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<td>Mary GOLDBERG</td>
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<td>Zita Goldberg</td>
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<td>Mother’s Name</td>
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1861

1 Szmul Hersz MACNER 18 Lewka Macner  Ester Tuchmajer
1/3 Rachla LIPSZYCY 19 Joska Lipszyc  Bluma Fayel Lipszyc
2 Icyy LUKSENBERG 18 Dawid Luksenberg  Braynida Luksenberg
1/29 Chana IMMERGLIK  - Szlomo Immerlik  Gitla Immerlik
3 Mordka Hersz GLAYTMAN 18 Dawid Glaytman  Gitla Goldflis
4/8 Hana WELNERMAN 22 Lewka Welnerman  Rvfa Szternfeld
5/29 Szavndla LIBERMAN 18 Pinkus Liberman  Nicha Grinwald
4 Aron Szlomo FEDERMAN 21 Fayvel Federman  Braynida Szlanc
6/3 Cyria BERGER 29 Benjamin Berger  Hinda Berger  Chrzanowicz
6 Aron BUCHARINDER 27 Icyy Buchinder  Klara Groman
10/24 Frymet ROZENBLUM 20 Abraham Rozenblum  Jodesa Macner
7 Herszlik MELCER 23 Zusman Melcer  Hendl Melcer  Pilica
11/12 Jaehit LEWKOWICZ 20 Lewka Lewkowicz  Ryvla Lewkowicz
8 Moyzess Aba IMMERGLIK 20 Icyy Mordka Immerlik  Rykla Lancman
11/22 Idesa ZALCBERG 35 Markus Zalberg  Ila Zalberg

1862

1 Joehym Symcha SILBERSZYC 52 widow  Wolbrom
1/31 Dyna Bercieer SLOMNICKI 32 widow  Wolbrom
2 Moska SZAINBERG 19 Salomon Szainberg  Dwora Zeydner  Warszawa
2/14 Sora Chaia ROZENBLAT 18 Kalma Rozenblat  Fryva Roza Goldshtein
3 Jakob Gecel LEWIT 24 Icyy Lewit  Ruchla Racher  Wolbrom
2/15 Sora Toba SLOMNICKI 23 Hine Blumenfeld  Szeve Glikstein
4 Szlomo SzaeER 21 Szmaj Szajer  Tauba Szajer
2/27 Tauba Ila HUPERT 19 Aha Hupert  Bravla Hupert  Będzin
5 Nusim PRESZIZEN 26 Pinkus Preszizen  Zysla Zeltik  Wolbrom
3/11 Laja BORNSTEIEN 26 Janas Bornsztain  Ruda Fanyer  Będzin
6 Aron WINER 21
3/18 Malka TUCHMAJER 19 Cyna Tuchmayer  Mary Ewlenberg
7 Wolf GRAYCER 23 Joehym Graycer  Chai Graycer
8/15 Chana ADLER 19 Szyom Adler  Golda Adler
8 Boruch FRYDMAN 20 Szlomo Hersz Frydman  Lai Zelingier
9 Davidz Szlomo SZAATLER 20 Marka/Szatler  Symcha Szatler
8/18 Malka ZYLBREEND 18 Abraham Zylberfreind  Szavndla Narcev
10 Wolf FAYNER 40 widow  Bedzin
12/18 Bluma Kokatkow GROCHOWNA 30 widow  Bedzin
11 Majer Symmon SOBKOWSKI 22 Herszlo Sobkowski  Ila Sobkowski  Wolbrom
12/30 Bavla WIGDEROWICZ 22 Dawid Wigdorowicz  Gitla Fog

1863

1 Icyy ROZMARYN 23 Joska Rozmaryn  Faygl Hamburgier  Będzin
4/18 Maria FRYDMAN 20 Szlomo Salomon Frydman  Lai Zelingier
2 Icyy Szumul WAYS 22 Dawid Hersz Wajs  Chawa Wajs  Belchatow
5/19 Ruchla Dyna HAGIERMAN 20 Szlomo Hasterman  Gitla Hochsleent
3 Moyzess Lewek BUCHARINDER 18 Abraham Buchinder  Ruchla Buchinder  Pilica
5/20 Temerla SILBERBERG 30 Majer Silberberg  Braynida Zeydner
4 Joehym TAUF 18 Tobiasz Taus  Gryla Gotfrid  Zarki
5/31 Ruchla Laja GRINBAUM 20 Berka Grinba  Gryla Gotfrid  Zarki
5 Abraham Moska ABRAMOWICZ 19 Wolf Abramowicz  Rywka Abramowicz  Dzialoszycy
6/16 Chana Sora FREYLIICH 19 Izrael Frevich  Pesla Frevlich
6 Faywel GROSAN 25 Jankel Glamans  Ciarna Fog
6/20 Ruchla Laja BLAJWEIS 24 Izrael Blajweis  Bavla Blajweis  Pilica
7 Lewka BLUMENFELD 38 widow
6/26 Ruchla Tuchmajer DAFNER 32 widow
9 Jankel KRAJZMAN (wid.) 32 Daniel Krayzman  Ruchla Lai Szazter  Wodzislaw
8/6 Tauba HUPER 25 Symcha Huper  Hana Itla Krayzman
9 Dawid Hersz BORNSTEIN 50 widow  Sobków
8/8 Sora Ila Blumenfrucht BLAUSZTEIN45 widow
10 Zycel LINDBAUM 18 Isere Lindbaum  Hai Crajzlikich  Wolbrom
8/14 Ila ROZENFELD 20 Abraham Rozenfeld  Razvla Szwarc
11 Lewka Wolf EYDELMAN 21 Joehym Eyedelman  Rochla Blumenthal  Chrzanowicz
8/21 Sora Hendi KONIG 26 Nachum Konig  Hudesa Konig
12 Michal GOLDFREIND 19 Abraham Goldfreind  Faygla Blumenfeld
10/28 Sora Toke BLUMENFELD 22 Izrael Blumenfeld  Ruchla Helcow
13 Dawid TROPRAUER 19 Aha Tropauer  Hudesa Tropauer  Bedzin
11/26 Sora NAYMARK 17 Szlomo Naimark  Hana Liberman
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Szydlów Deaths 1854 - 1867

FHL microfilm #1,809,029, film item #19

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<td>4</td>
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<td>Nuta (wid.)</td>
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<td>55</td>
<td>leaving wife Rojza from Kamachów &amp; 2 children, village of Kolonic?</td>
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1856

1. Sercarz  Berek (wid.)  51  - 
3. Ciecielniowicz  Lejb  30  leaving wife Heyne z Mejer 
4. Waciarz  Josek Hemie  9m  son of Mordka & Malia z Kolatka 
5. Wniryb  Boruch  6  son of Jama & Sura 
6. Szalowicz  Josek  30  leaving wife Hawa z Herszkowicz 
7. Holewa  Lejzor  8  son of Dawid & Golda z Flaiszakier 
8. Czarnik  Judka  62  leaving wife Hana z Jakob 
9. Apelbaum  Szandl  2  dau of Szmul & Ita z Kartz? 
10. Finkielsztayn  Bayla  46  leaving husband Josek 
11. Betel  Jakob Mosiek  3m  son of Judka & Gitla 
12. Cynamon  Raja (wid.)  63  - 
13. Cymbalista  Haja Sura (wid.)  78  - 
14. Krawca  Brandla  40  leaving husband Wolf. mn = Cymbalista 
15. Hubebartn  Alter  1½  son of Jakob Dawid & Hinda z Dyament 
16. Szrajpefer  Rywka  2  dau of Pinkwas & Golda z Kocz 
17. Lewelszpil  Sura Rywka  2  dau of Moska & Laia Frajdla 
18. Frydman  Szandla  25  leaving husband Szlama 
19. Krakowski  Jakob  40  leaving wife Rywka z Perejmit 
20. Fryd  Haim Majer  5  son of Joska & Frajdla z Holewa 
21. Fefer  Major  3½  son of Szaia & Elta 
22. Kolatka  Izrael Hersz  2  son of Szol & Icel z Herszkowicz 
23. Wierzba  Ruchla  9  dau of Icek, widower, village of Koloni Zofiowska 
24. Zerenysz  Brandla  2  dau of Tula & Marya Nacha 
25. Sterenysz  Rachla (wid.)  75  dau of Berk 
26. Garbarz  Simsia  90  leaving wife Rachla 
27. Frydman  Pinkwas Mojsie  6  son of Kalma & Hawa, village of Solec 
28. Boguchwal  Lejbus Major  2  son of Israel & Rywka 

1857

1. Czetka  Hil  1½  son of Siabsa & Nacha 
2. Fryt  Lejzor Abram  1  son of Joska & Fraydla 
3. Terkeltaub  Szandla  80  leaving husband Kalma, village of Chahipki 
4. Korenlum  Szulem  13  village of Chahipki 
5. Josa  Hindel  40  leaving husband Lejzor. mn = Denemark 
6. Traub  Kalma  74  leaving wife Simcha z Lejzor, village of Tuczepy 
7. Wilczek  Hil  1  son of Abram & Gitla z Kactz 
8. Rot  Haja  1½  dau of Mechel Jakl & Laia z Beruch 
10. Wniryb  Dawid  9  son of Juma & Sura z Izrael 
11. Jurowicz  Rywka  3  dau of Abram & Laia z Wigdor 
12. Goldunzajn  Hil  6  son of Josek & Rywka z Hersz 
13. Czarnik  Abram  6  son of Josek & Han 
14. Wniryb  Jankiel  9  son of Juma & Sura z Izrael 
15. Zylbersztang  Fajwel Rywka  5  dau of Alter & Gitla z Wanszaft 
16. Fahtor  Nuchym Berek  2½  son of Herszl & Rywka z Wolf 
17. Krawczyk  Hawa  8  dau of Jankel, wid. 
18. Fefer  Alter  7m  son of Szia & Tauba z Ick 
19. Glumshman  Frymet  9  dau of Dawid & Pesla z Aron 
20. Czarnik  Fajgla  6  dau of Zajla & Pesla z Cynamon 
21. Czetka  Egyk  3  son of Towia & Malka 
22. Flaiszakier  Faiga  1½  dau of Sima & Haia z Sterenzys 
23. Krakowski  Ita (wid.)  63  dau of Hersz 
24. Frydman  Kajla Simcha  6m  dau of Hana, wid., village of Podzenia?? 
25. Zyncier  Berek  6  son of Moska Wolf & Marya z Cholewa 
26. Krakowski  Hinda  4  dau of Jakob & Rywka z Perejmit 
27. Frydman  Mosiek Lejb  7  son of Herszl & Tauba z Lewek, village of Potok 
28. Brudka  Gitla  18  dau of Wolf & Haia
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<th>No.</th>
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<th>First Name</th>
<th>Age</th>
<th>Relation to Husband/Mother</th>
<th>Details</th>
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<td>Jarmul &amp; Hana Ita</td>
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Winter 2000

14 PTASZEK Laja 45 dau of Nusyn; leaving husband Abram; Born in Stopnica.
15 ROZENFELD Zelman 43 leaving wife Haja Rywka z GARFINKIEL. Born in Opatów.
16 RORBEBLAT Ajda Rywa 32 dau of Pinkas & Ruchl; leaving husband Urysz. mn = ZYNGIER
17 TERKIET TAUB Berek 18 son of Izrael Hersz 45 & Rywka z KORENBLUM, village of Chabukpi
18 BETEL Pesla 11 dau of Josek & Gela z WARGA
19 STERENZYS Ruch Sprynca 3 dau of Hila? & Marya Nacha
20 FRYDMAN Gabryel 5 son of Moška & Elka z PACHCIARZ, village of Koloni Zofiowski
21 KRAWCZYK vel Fajwel 50 son of Nuta & Hava; leaving wife Zelda
22 DIAMENT Abuś 2 son of Majer & Idessa

1862
1 KOBYTKA Cywia (wid.) 53 dau of Wolf & Mendla
2 KANAR Mechela (wid.) - dau of Dawid
3 BETEL Hanna Hindt 4 dau of Josek & Gela z WARGA
4 ZYNGIER Lewek - son of Josek & Sura Rywka z Alter
5 DYAMENT Gela - leaving husband Juma. Born in Wodzislaw.
6 WΛNCRAJCH Sura 25 leaving husband Eżyk, village of Koloni Zofiowski. mn = MORAWICZ
7 PEJSAK vel Rywen 22 son of Fajweli & Laia z Judków; leaving wife Ruchl z ROT
8 PEJSAK vel Bajla 25 dau of Jankiel & Hana
9 KRAWCZYK Gitla 20 leaving husband Izrael Mejer, of Staszów. mn = KRAWCZYK
10 CZETKA Blima 22 leaving husband Awner. mn = KOLTON
11 KRAWCZYK Bajla 20 dau of Jankiel & Malka Bejla
12 CYNAMON Aron 1 son of Szymon & Malka Rywka
13 ZYNGIER Izrael 8 son of Moška & Marya
14 PIEPRZ Fajga Blima 3 dau of Moška & Malka Golda
15 KAMINOWICZ Szmul 32 leaving wife Sura
16 GOLDBLUM Ita Laja 1½ dau of Sumer & Sura z PIEPRZ
17 CZAPNIK Tauba 20 -
18 ROTENBERG Ruchla (wid.) 56 -

1863
1 KIELERMAN Aron Pinkwas 4m son of Nuchym & Marya z FRAJDMAN
2 FRYDMAN Mosiek Lejb 56 leaving wife Elka, village of Koloni Zofiowski
3 ZYNGIER Haja Frajdka 5 dau of Zysia & Frajda
4 FLAJSZAK Giecie 23 son of Dawid & Zysla
5 PODGÖRKA Sura (wid.) 60 -
6 FISZMAN Fiszel 62 leaving wife Ryfska
7 FLAJSZAKIER Iczk 60 leaving wife Malka z Osieków
8 CYMBALISTA Ryfska 54 dau of Iczek & Blima z Zagsczet?
9 FAKTÓR Cherszel (wid.) 50 -

1864
1 KIFEL Simcha 40 son of Dawid & Ester; leaving wife Haja Gitla z CYNAMON
2 SZLAMOWICZ Lewek (wid.) 70 son of Hajm & Blima
3 KAC Hawa 43 leaving husband Lejbus
4 BRUDKA Szlama 52 leaving wife Hana Rochl z Osieków
5 GLIKSMAN Majer 1 son of Herszl & Giela z BIALOGORSKI
6 ROZENFELD Siapsa 52 leaving son Josek, 20, village of Chabukpi
7 ROZENFELD Haja 42 wife of Siapsa, mn = MARCHENKÓW, village of Chabukpi
8 ROZENFELD Lejha Juma 18 son of Siapsa & Haja, village of Chabukpi
9 ROZENFELD Masia Siejwa 15 dau of Siapsa & Haja, village of Chabukpi
10 ROZENFELD Rajza Hana 7 dau of Siapsa & Hana, village of Chabukpi
11 CYNAMON Zelda (wid.) 56 dau of Moska & Cerla, mn = KAJFMAN

1865
1 INTROLIGATOR Roja (wid.) 67 dau of Suchar & Beyla Dawidów
2 KOŁATKA Chicela 38 dau of Abram & Paia, mn = FLAJSZAKIER; leaving husband Szaul
3 SZMERKOWICZ Zysla 25 dau of Szaul & Bajla z Karpok?; leaving husband Izrael Dawid & son Eber
4 ZYNGIER Berek 3 son of Josek & Sora Rywka
5 DYAMENT Krandla 2½ dau of Mejer & Idessa z Margielow
6 APELBAUM Judka 1½ son of Abram & Gitla z SOLARZ
<table>
<thead>
<tr>
<th>Name</th>
<th>Father</th>
<th>Mother</th>
<th>Details</th>
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<tr>
<td>CIESLOWICZ</td>
<td>Haja</td>
<td>Szmol</td>
<td>dau of Ejzyk &amp; Czarka, mn = ZYLBERBER; village of Skadla</td>
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<td>HAMER</td>
<td>Herszel</td>
<td>Alta</td>
<td>son of Dawid &amp; Ester; leaving wife Pesl. Born in Pacanów.</td>
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<td>TAJTIELBAUM</td>
<td>Mortka</td>
<td>Sosia</td>
<td>son of Mendl &amp; Haia z GRUSKA, ws. Chahunki Wierzbieski, Born in Stopnica</td>
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<td>Bajla</td>
<td>Eli</td>
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<td>Hana</td>
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<td>dau of Szaul &amp; Hyrcza z FLAJSZAKIER (dec.)</td>
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<td>Abram</td>
<td>Szaja</td>
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<td>Hym &amp; Sosa</td>
<td>son of Hym &amp; Sosa Rywka z CYNAMON</td>
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<td>Chagipki</td>
<td>dau of Sender &amp; Haia Blima z KOLATKA</td>
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<td>ERLICH</td>
<td>Hasiel</td>
<td>Motel &amp; Fajda</td>
<td>leaving wife Rywka Hawa z OSELINKOW. Born in Zwoleci.</td>
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<td>Szajnl</td>
<td>Ick &amp; Hana</td>
<td>dau of Ick &amp; Hana z STERENSIS</td>
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<td>BRZYSKI</td>
<td>Jaker</td>
<td>Josek</td>
<td>son of Josek &amp; Rochl (both dec.); leaving wife Nacha Perla z FLAJSZAKIER</td>
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<td>CZAPNIK</td>
<td>Hil</td>
<td>Josek</td>
<td>son of Josek (dec.) &amp; Bajla Han z KRAWCZYK</td>
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<td>NUSYNBAUM</td>
<td>Herszel</td>
<td>Majer</td>
<td>son of Majer &amp; Hana Gitel z MAS?</td>
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<td>WARGA</td>
<td>Herszel</td>
<td>Mendl</td>
<td>son of Mendl &amp; Hana</td>
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<tr>
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<td>Laja</td>
<td>Szlama</td>
<td>dau of Szlama &amp; Frymet, village of Chusby?</td>
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<tr>
<td>PAPIEROWICZ</td>
<td>Simcha</td>
<td>Szmol &amp; Ita</td>
<td>son of Szmol &amp; Ita z KATZ</td>
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<td>Alter</td>
<td>Zacharyasz</td>
<td>son of Zacharyasz &amp; Sara z OPATOWSKI. Born in Chmielnik.</td>
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<td>SOLARZ</td>
<td>Temel</td>
<td>Wolf &amp; Gitla</td>
<td>dau of Wolf &amp; Gitla iz Izraelow; widow of Izrael.</td>
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<tr>
<td>SILBERSTEIN</td>
<td>Pinkus</td>
<td>Berk</td>
<td>son of Berk Szmulowicz &amp; Sora z Gielcow</td>
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<td>Gitla</td>
<td>Eli</td>
<td>dau of Israel &amp; Chana; leaving husband Szaja GIPS, 50</td>
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<td>KORALNIK</td>
<td>Ester</td>
<td>Eli &amp; Ruchl</td>
<td>son of Eli &amp; Ruchl, mn = BOGUCHWOL; leaving husband Israel Mechel 30</td>
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<tr>
<td>SZRAFFEDER</td>
<td>Golda</td>
<td>Pejsach &amp; Malka</td>
<td>leaving husband Pinkus 42, and 3 children: Elka, Meier, Marya Blima.</td>
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<tr>
<td>BOGUCHWOL</td>
<td>Jarmia</td>
<td>Leib &amp; Hersz</td>
<td>son of Leib Hersz &amp; Chana z BAJNWOL</td>
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<td>BURSZTYN</td>
<td>Cyrila</td>
<td>Boruch</td>
<td>leaving husband Boruch, and children Chawa, Perla, Ester, Sora Chana,</td>
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<td>Dworye, Josef</td>
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<tr>
<td>SILBER</td>
<td>Hindl</td>
<td>? &amp; Hana</td>
<td>dau of ? &amp; Hana Ita z MIODKA</td>
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<td>Hoim &amp; Hana</td>
<td>son of Hoim &amp; Hana z Gabrylowiczow</td>
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<td>GANCWAJG</td>
<td>Hana</td>
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<td>BOGUCHWOL</td>
<td>Ruchl</td>
<td>Josek</td>
<td>dau of Josek &amp; Alta?</td>
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<td>FLAJSZAKIER</td>
<td>Sora</td>
<td>Lejb &amp; Mechl</td>
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<td>Israel</td>
<td>dau of Israel Abraham &amp; Hana z Pejsak</td>
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<td>son of Hoim &amp; Hinda Fajga z GRINBAUM</td>
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<td>Ezyk &amp; Rywka</td>
<td>dau of Ezyk &amp; Rywka Ruchl; leaving husband Hersz &amp; Rywka, Dwojra.</td>
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<td>Majer &amp; Fajgl</td>
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<td>Sacher</td>
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<td>Zelman &amp; Fajga</td>
<td>leaving two children: Moska Wolf, Fajdla.</td>
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<td>ZYNGER</td>
<td>Zysia</td>
<td>Szmol &amp; Ita</td>
<td>son of Zelman &amp; Fayga Chaia</td>
</tr>
</tbody>
</table>
Your SIG needs you!

The SIG cannot continue without additional help. Right now, the SIG’s entire operation is being shouldered by just two or three individuals. This cannot continue indefinitely. If each member did just one small task, we would be able to continue publishing interesting and informative articles and extracts, which benefit our genealogical research.

- Extractors – for Polish vital records. Anyone can learn how to do this. No previous experience with Polish language required – training is available. There are many Jewish birth, marriage and death records available on LDS microfilms, for towns not yet published.

- Someone in Israel to investigate material available at Yad Vashem (Guide to Unpublished Manuscripts), and report on specific items.

- Someone in Israel to go to the Central Archives for the History of the Jewish People (CAHJP) in Jerusalem, and investigate/copy material available there.

- Someone in New York to go to YIVO, and investigate/report of landsmanshaft material.

- Translators: Polish-to-English, Russian-to-English, Hebrew-to-English, Yiddish-to-English – for scholarly studies, excerpts from Yizkor Books, etc.

- Members to volunteer to write their own articles, anecdotes and experiences that might be of interest to other members – about trips visiting towns in our area, local connections, book reviews, photographs and documents of interest, etc.

- Members to contact landsmanshaftn of Kielce-Radom towns (see Kielce-Radom SIG Journal, I:3, pages 8-11), to see what records they might have available.

- Cemetery transcripts of landsmanshaft plots (see sample for Lagow in III:4, pages 11-17). This is easy to do (once the weather warms up) with a hand-held tape recorder.

- JRI-PL Archive Coordinators. We need people to adopt an archive, so that the indexes of late 19th century Jewish vital records can become available. See page 26 of this issue.

- Someone to act as treasurer for the SIG – maintaining the membership list, keeping bank records, print address labels, etc.
Glossary

akta  Polish vital records, often seen as a column heading in vital record indices and extracts, to denote the record numbers

bann  document of intent to marry

Cyrillic alphabet used for the Russian language: АБВГДЕЁЖЗИЙКЛМНОПРСТУФХЦЧШЩЪЫЬЭЮЯ

FHC  LDS (Mormon) Family History Center, branch library

FHL  LDS (Mormon) Family History Library, in Salt Lake City, Utah

gubernia geographic/political subdivision of the Russian Empire, similar to a province, which applied to the Kingdom of Poland from 1844 until World War I

HIAS  Hebrew Immigrant Aid Society

Hilfs Farein help union or aid society

JRI-PL  Jewish Records Indexing – Poland, a database on JewishGen

landsman someone who originated in the same village prior to immigration (pl.: landsleit)

LDS  Church of Jesus Christ of Latter-day Saints, commonly used to denote the Mormon Family History Library.

matronymic identification by mother’s given name

monogenetic surname from a single progenitor; all bearers of the surname are related

obwód district, subdivision of gubernia

palatinate geographical/political subdivision of pre-partition Poland, similar to a province

patronymic identification by father’s given name

polygenetic surname originating from multiple progenitors; all bearers of the surname are not related

powiat district, subdivision of gubernia

USC  Urząd Stanu Cywilnego = Civil Records Office, where vital records less than 100 years old are usually stored in each town

województwa geographical/political subdivision of the Kingdom of Poland until its inclusion in Russia's gubernia system in 1844, and again following World War I through the present

Polish Pronunciation Guide

Polish Alphabet: a ą b c Ć cę d e ę eć eń eńę eńo eńoń eńop eńos eńós eńopś eńopśt eńopśtu eńopśtwy eńopśtwyz eńopśtwż eńopśtwżź

- c = ts
- ch, h = kh
- ć, cz, ci = ch
- ś, sz, si = sh
- ż, zi, rz = zh
- ą = om, on
- ę = em, en
- ń = y
- ńe = j
- ńop = w
- w = v