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... but first a word from our editor

I'm often asked "How do you decide which town's extracts to run in each issue?", or more bluntly "When are you going to do my town?". The answer to that question is, of course: "When are you going to do your town?". Which extracts appear in which issue is purely a function of what we have available, created by our volunteer extractors. In each issue, I try to archive a balance: geographically between the two gubernias; between births, marriages, and deaths; and between time periods. I also try to introduce one "new" town in every issue — a town for which we have never published extracts before.

Unfortunately, this is the first issue in which the last goal — to introduce a "new" town — was not achieved. Up until now, our fifteenth issue, we have published extracts for a never-before published town in each issue. But as of now, there are none available. So the extracts of Jewish vital records from LDS microfilms in this issue are from towns for which we have previously published extracts: Chmielnik (Stopnica district, Kielce gubernia): all microfilmed birth records covering 1876-1884; and 1826-1853 death records from the town of Klimontów (Sandomierz district, Radom gubernia).

There are over sixty towns in our region which have Jewish vital records on microfilm. We have published extracts from 21 of them. I sincerely hope that we can publish extracts from the other forty-plus towns. But only you can make that happen.

In this issue we again have an assortment of articles which should be of interest to our readers: The translation of the introduction to the Polish State Archives' new inventory of all their vital records, detailing the history of vital records-keeping throughout Poland; a travelogue of a recent visit to Kielce; and a review of a book on the Skarżysko-Kamienna slave labor camp.

Also in this issue is an article by Fay Bussgang on a fascinating under-utilized research source: Books of Residents and other Books of Registration in Poland. While the article describes these records for towns outside of the Kielce-Radom region, it is know that these records also exist for a few towns within our region. If you have any reports, positive or negative, about the existence of such records for towns in our region, please let us know.

I'd again like to take this opportunity to remind people of Jewish Records Indexing-Poland's "Polish State Archives" project, to obtain indexes of non-microfilmed Jewish vital records of the late 19th century. There are still no Archive Coordinators for the seven archives holding the Jewish vital records for towns in Kielce and Radom gubernias. No work will be done at an archive until someone volunteers to be the "Archive Coordinator" for that archive. See page 26 of IV: 1 (Winter 2000) issue, and get in touch with JRI-Poland to participate in this important endeavor. At the upcoming 20th International Conference on Jewish Genealogy in Salt Lake City, JRI-Poland will hold workshops on Sunday July 9th to train Archive and Shtetl Coordinators for this project.
Księgi Metrykalne i Stanu Cywilnego w Archiwach Państwowych w Polsce

Book Notes, by Warren Blatt


This book, published in 1998 by the Polish State Archives, is an inventory of all vital records (birth, marriage and death records) in all branches of the Archives. This is the Polish government's first attempt to compile a comprehensive list of these records, stored in the seventy different branches of the Archives.

Entirely in Polish, this book consists of a ten page introduction describing the history of vital records keeping in Poland (which has been translated into English by Dr. George Alexander for the Kielce-Radom SIG Journal, and appears on the following pages), a list of the seventy archives and their addresses (pages xiv-xvii), and 469 pages of inventory, alphabetical by town.

The inventories are easy to use — there are only a few words of Polish you need to know: moźeszowe means Jewish, and U M Z refer to births, marriages and deaths respectively. The few other Polish abbreviations used in the book are listed at the end of the introduction.

How do the contents of this book differ from the inventories in Miriam Wiener's Jewish Roots in Poland? (reviewed in Kielce-Radom SIG Journal II:2). Firstly, this book covers all religious groups, while Jewish Roots in Poland covers only Jewish records. Secondly, this book is concerned only with vital records at the Polish State Archives, while Jewish Roots in Poland also inventories those vital records less than 100 years old held at the various local Urząd Stanu Cywilnego (USC) offices. Thirdly, Jewish Roots in Poland also lists many other types of records other than vital records, beyond the scope of the Polish State Archive's inventory for this book.

The one type of record relevant to our research which the PSA book does cover and is omitted from Jewish Roots in Poland is the 1808-1825 Napoleonic civil registration records. During this period, the vital records of all religions were recorded in the Roman Catholic civil registers in the Duchy of Warsaw and later Kingdom of Poland.

In comparing the entries for various Kielce-Radom area towns between the two books, there are differences in nearly every case. In most cases, the PSA's Informator contains one or two additional years worth of acquisitions, and more detailed information regarding gaps in the records. But this level of detail appears to vary from archive to archive.
"Metryka" (in Latin, *matricula*) denotes a basis, a source of something. In a more specific meaning, it was used to define entries, registries, census listings of people. The term "metryka" was used in several meanings: as a book for entries of births, baptisms, marriages and funerals, thus, as a metrical book, but also as an individual document, a certificate, also as a collection of old lists and formal government documents, as well as a separate item in an office, and eventually in an archive, for example the Royal Polish Metrica (*Metryka Koronna*), Lithuanian Metrica (*Metryka Litewska, Lietuvos Metrika*).

The spread of metrical books in Europe was speeded up, in large measure, by the Protestant Reformation. It brought a need of documentation of the faithful, members of opposing churches. However, it was only the Tridentine Synod (Council of Trent), on 11 Nov 1563, that introduced an obligation of recording Roman Catholic marriages and baptisms performed in the parishes, i.e. of a registry of sacraments. The rules of conducting metrical records were most widely determined by the norms of the Catholic Church.

Within the decree *Tametsi dubitandum*, the Synod decided that marriage registry entries must include names of spouses, witnesses to the marriage as well as the day, month, year and the site of the wedding. In books of baptisms it was necessary to give the name and surname of the child, the date of baptism, names of parents, names and surnames of god-parents) and, in both cases, the name of the person performing the baptism.

In decisions of the Synod there was no mention of the need to keep books recording deaths. The requirement to keep a registry of deaths was introduced by the so-called Roman Ritual, issued in 1614 by Pope Paul V. He also placed on parish priests the duty to keep five series of metrical books: those of the baptised, confirmed, married, deceased and a so-called *status animarum*, i.e. list of parishioners (list of souls). In 1565, the Archbishop of Milan, Cardinal Charles Boromeus, in a first provincial synod in that city, decided that parish priests “should annually prepare a copy of the past year metrical annals and send it to the local bishop, who should take care to properly preserve these copies in his archive.”

The oldest metrical books in Poland come from before the decisions of the Tridentine Synod. These are a result of decisions of the Krakovian bishop, Thomas Strzepinski, about keeping records of newlyweds, *metrica copulatorum* of the Marian Church in Kraków in the years 1548-1585, and the parochial books of Bochnia from 1559. The obligation to maintain parochial lists of baptized and newlywed was introduced by post-Tridentine synods held in years 1579-1602. The deciding influence was exercised by the provincial synod in Piotrków in the year 1607, presided over by the Primate, Cardinal Bernard Maciejowski. He ordered keeping in the parishes of books of baptized, confirmed, wedded, communicants for Easter, and of parochial statistics, simultaneously providing a detailed form for metrical entries. Keeping of death records by the Polish clergy was only required after the Piotrków Ritual of 1631. The Luck Synod of 1641 ordered that the parish priests personally enter the data into the books, and the Synod of 1733 decided that for greater accuracy, all pages of the metrical books have to be numbered.

The state of the metrical books was inspected by the bishop as part of the process of visiting the parish. Gradually, there arose a necessity to safeguard the parochial records, either by deposition in the bishop’s chancellery or by preparation of annual copies for the civil authorities. The metrical entries gradually achieved the status of a legal document. The process of change of the religious metrics into civil
registration documents with a general legal administrative value was an all-European phenomenon and occurred regardless of original denominational origin.

During the French Revolution, church offices were secularized and on the strength of the decree of the National Assembly of 20 Sept 1792, civil registration offices came into being. A decree also introduced the civil Code Napoleon of 1804, which determined the lay character of marriages, introduced civil marriage, allowed for divorces and placed all marital cases under the jurisdiction of the Common Court.

After the partitions of Polish lands [1772-1795], the rules of keeping metrical books differed in each region.

**Austrian area**

In the Austrian region, parish priests of the Roman Catholic Church were named as civil registration clerks by the Imperial Patent of 15 March 1782. Thus, each priest, who kept civil registry, was subject to the jurisdiction of both the church and the state authorities. The Imperial Patent of 20 Feb 1784 conferred the status of legal documents on the metrical religious records. Thanks to that Patent, lists of civil registration acts (births, weddings, deaths) were combined with parallel lists of religious rites (baptisms, marriages, funerals). The data were entered in Latin, separately for each village that was a part of a parish. This was a departure from previous old Polish records, in which the entries of an entire parish were kept in one tome.

The decree of the Court Chamber of 13 Jan 1787 determined that metrical acts are from that date to be considered as public documents and can serve as legal evidence of existence of entered notations, including facts of births, marriages and deaths.

With a decree by the Governor of 6 July 1803, new rules were introduced in the areas occupied by Austria as a result of the Third Partition. The next change occurred in 1907 with an edict of the Ministry of Internal Affairs. This edict added an additional rubric to the books, “comments”.

The metrical books of the Greek-Catholic (Uniate) faith which was a part of the Roman Catholic Church, were also conducted according to the rules that were obligatory in the Catholic Church. These were also written, in spite of protests by the Uniate clergy, in Latin. This rule was confirmed by a decree of the Ministry of Internal Affairs of 16 Sept 1875.

The Protestant Church in Austria received rights only as a result of the Tolerance Patent of Emperor Joseph II of 3 Oct 1781. Up to the time of legal recognition of the Protestant Church in Galicia, registration of its faithful and keeping of its metrical books belonged to the Catholic clergy. Beginning in 1784 Protestants could conduct their own metrical books. In 1787 a regulation was issued, that in cases of marriage between people of different faiths, the data were to be entered in books of both faiths. Beginning 30 Jan 1846, Protestant priests had an official right to keep metrical books of both rites, the Augsburg Rite (Lutheran) and the Swiss Rite. Up to that time, Catholic clergy were exercising supervision. The forms of records did not differ from those of the Catholics, but they were usually kept in German. Copies of books were sent to the Superintendent of Archives or to the General Consistory.

The Imperial Patent of 15 March 1782 delegated to Catholic parochial priests the right of civil registration clerks also in relation to non-Christian faiths, among others, Jews. Israelite metrical books kept by the Jewish community were to have an exclusively private character. The Imperial Patent of 7 May 1789 introduced a new order to Jewish communities in Galicia. The conduct of Jewish metrical records were entrusted to the Rabbi. The Catholic priests were to exercise a periodic control and were to confirm the reliability of the entries. Only the decree of 10 July 1868 conferred on Jewish metrical records the force of legal documents. The above-mentioned decree of the Interior Ministry of 1875 transferred the conduct of
metrical books to separate clerks, approved by the civil authorities, so-called metricants. Control was exerted by the appropriate administrative authorities, i.e. the district governors (Starostas). After having finished all entries for a given calendar year, the metricants also had the duty of providing one of two copies of the records to the Starosta's office.

In 1891, a complete rearrangement of Jewish religious communities was finalized. Entries in metrical books were performed mostly in German and Polish. The headings of columns were often also in Hebrew or Yiddish.

The metrical records of churches of different faiths gradually gained legal rights. In sequence: the Greek-Oriental Church - 29 Nov 1864, the Old-Catholic Church - 18 Oct 1877, the Evangelic-Brethren Church - 30 Oct 1880, the Hanefic Church, which was one of the branches of Islam - 15 Aug 1912, and metrical records of atheistic persons - 9 Apr 1870.

**Prussian area**

In the German areas, the keeping of metrical books first began in the 16th century. Until the end of the 18th century, these books had an exclusively religious character. They served to keep track of performance of religious obligations by members of a parish, making sure that these members performed church rituals and also as proofs of legal nature. On 1 June 1794, from the time of validity of the General Legal State Rights for Prussian Lands (Allgemeines Landrecht für die preussischen Stataten), metrical books ceased to have their exclusively religious character and became public legal documents. Regulations obligated Catholic and Evangelical priests to maintain exact registries of births, marriages and deaths, as well as to create their exact copies. These copies were to be sent for storage to the courts and institutions of jurisdiction over the locations of a given parish. Supervision over these obligations remained, until 1815, in the hands of royal regencies and later in Section I and later in the Division of Internal Affairs of the Regency offices. Catholic metrical books were also subject to the supervision by the diocesan bishop.

State law obligated each citizen to register births, marriages and deaths with the parish to which their living place belonged. Marriage records were to be entered in the metrical book of the parish of the woman entering into a marital union.

The obligation to register births, marriages and deaths of Jews in the years 1794-1812 was with their respective municipal town hall. These registries were kept primarily for purposes of legal documentation. On 11 March 1812, there appeared a decree dealing with the issue of citizenship of Jews (Edikt betreffend die bürgerlichen Verhältnisse der Juden) which divided them into two groups: naturalized and non-naturalized. To the first group belonged those who had a prescribed wealth, had a stable occupation and proper address and who also decided to accept a surname. Thus, they were entered in a list of state "citizens". From 1812 these Jews were subject to civil registration of births, marriages, divorces and deaths with the municipal police authorities or before a landrat (in the case of residents of villages). This civil registration was limited only to Jews who were naturalized. On 30 March 1847, a regulation was issued dealing with civil court confirmations of births, marriages and deaths of Jews and dissidents (Verordnung btr. Die geburten, Heiraten und Sterbefall, deren bürgerliche Beglaubigung durch die Ortsgerichte erfolgen muß). Next, according to the Prussian Law of 23 July 1847 about civil registry of Jews (Gesetz über die Verhältnisse der Juden), these functions were taken over by local courts (from 1849).

This dual form of registry (civil – in case of Jews and dissidents, and religious – in case of all other citizens of the Prussian State) lasted until the second half of the 19th century. A uniform civil registration was introduced in Prussia in 1874 with the law “Gesetz über die Beurkundung des Personenstandes und die Form die Eheschliessung”. The keeping of the civil registration was entrusted to special civil registration
clerks appointed by administrative authorities. The entire Prussian State was divided into civil registration districts, formed from one or several communities, depending on the density of population (at least 1500 inhabitants). In urban communities several districts were formed. Mayors or village elders served as civil registration clerks. Supervision over the clerks was exercised by regional presidents or by regional governors (law of 1 Sept 1883).

On 6 Feb 1875, a law was promulgated about lay registry of civil state in the entire Reich (Reich Gesetz über die Beurkundung des Personenstandes und die Form die Eheschliessung). It was valid from 1 Jan 1876. This law completely separated civil registration of the population from church affairs. It introduced an obligation to record births, marriages and deaths of all citizens, regardless of faith, in three kinds of books. Introduced also were civil weddings as having priority over church weddings. Metrical books were usually kept in Latin or in German, civil registration books in German.

After World War I, on lands which remained after 1920 as parts of the German Reich these laws were modified somewhat by law of 1937. Significantly different were the acts pertaining to the marital unions; this were kept primarily in a somewhat different registry, in the so-called family book (Familienbuch).

Duchy of Warsaw (Księstwo Warszawskie) [1807-1813]

Article 69 of the 1807 Constitution introduced the Napoleonic Code in the Duchy of Warsaw, and with it, offices and records of the civil registration. A decree of Frederic August, King of Saxony and Duke of Warsaw, on 27 Jan 1808 (to be valid from 1 May 1808), created civil registration records. On 18 Mar 1809, changes were introduced in nine articles of the decree. In principle, books were to be kept by civil clerks, but in view of the shortage of appropriately trained persons, this task was conferred on priests. The subsequent decree of the Saxon King of 23 Feb 1809 required also that the priests first keep the civil records and then perform their religious rites. In order to avoid conflicts that could occur between the duties of a chaplain and the duties of a clerk, presidents and mayors were given the right to perform civil weddings and divorces. [Editor’s note: The Kielce-Radom region became part of the Duchy of Warsaw in 1809, and these Napoleon civil registration rules began to apply there in September 1810].

Kingdom of Poland (Królestwo Polskie) [1815-1918]

The above mentioned situation lasted until 13 June 1825, i.e. to the time of publication of the first book of civil code for the Kingdom of Poland (Dziennik Praw [Law Journal] KP, T. 10). At that point, the civil registration records were combined with church metrical records (art. 71-142). Priests were supposed to perform their religious obligations first and then write up the civil record. A parish priest simultaneously performed the function of a civil clerk. On 24 June 1836 appeared a law about marriage (Law Journal KP, T.18), according to which civil repercussions were assigned to civil courts, all others to religious courts.

A decision of the Prince Plenipotentiary of 3 Oct 1825 assigned the keeping of civil registration records for non-Christian faiths (Jews and Moslems) to mayors or their substituting clerks. For Jews, there was an additional decision of the Administrative Council that rabbis, after having performed their religious rites, should enter the appropriate information into a civil registry. Supervision of these acts remained in the hands of civil clerks. The entries had to be made in the Polish language.

In the Russian Empire in 1839 and in the Kingdom of Poland in 1875, the Greek-Catholic (Uniate) Church was abolished. From that time forward, parishes located in these areas were converted to the Russian Orthodox (Prawosławne).
Priests as well as rabbis were obligated to keep books divided into three parts: births, marriages and deaths. One copy of the book, considered as a duplicate (duplikat), was supposed to be closed at the end of each year and stored in the archive of the appropriate peace court. Another copy, considered as the original (unikat), was to be kept on site. This original was composed of three books (births, marriages, and deaths), entries were to be made until the book was filled. Both the original and the duplicate had numbered pages.

Births were supposed to be recorded within eight days from the baby's entry into the world. This obligation was not frequently observed by Jews. Wedding records were written up after the ceremony in the presence of two witnesses. In cases of non-Christian weddings, a rabbi or an imam, after the performing the ceremony, went along with the newlywed and witnesses to the civil registration clerk to register the marriage act. Divorces and separations belonged to the jurisdiction of royal procurators.

Supervision over the books of civil registration kept by the parish priest was in the hands of the dean of the church province, and simultaneously in the hands of court authorities.

Entries in the books of civil registration were at first kept in the Polish language, and from Jan 1st 1868 in the Russian language, as per regulation of the Organizing Committee of the Kingdom of Poland. However, the legal rules pertaining to the form of the records remained unchanged.

Inter-war period

The different rules existing in the areas of the three formerly occupied areas persisted in Poland during the twenty-year period between the [two world] wars. The rules were supplemented by decrees of the state authorities, opinions of the General Procurator's office and by decisions of the Supreme Court. The Roman-Catholic Church relied on the Code of Canon law of 1917. The canon Nr. 470 required that at the end of each calendar year the parish priest send a certified copy of parish books to the bishop's curia, except for Status animarum. This was done to preserve in the bishop's archive a record of baptisms, weddings and deaths, so as to be able, in cases of need, to provide the priests or the faithful with copies of original metrical records.

Post-war period

A decree of 25 Sept 1945 introduced (from 1 Jan 1946) a national, common, lay, non-religious civil state registry, uniform for the entire country. This legal decree created new arms of the national administration - offices of civil registration. Administrative offices which stored copies of civil registration books and metrical books were obliged to pass them by 15 Jan 1946 to civil registration offices (Urzad Stanu Cywilnego). These, in turn, as per further regulations, were to transfer to the State Archives metrical books older than 100 years. On 8 June 1955 (Official Journal Nr 23 line 151, with later changes) a new law was published dealing with civil registration records (sequential amendments: 1956, 1958, 1962,1964,1971, 1975). On 15 Sept 1955 appeared a regulation from the Minister of the Interior Nr. 193/55 about inventory and preservation site as well as about protection and control of civil record books (amended 27 Feb 1976 and 14 Feb 1989).

The law of 29 Sept 1986 (Law J. Nr 36, line 180, amended Law J. 1988 Nr 19, line 132) - Law Dealing with Civil Records - composed of 91 articles, dealing with all forms of registry of civil registration entries. The Law became valid 1 March 1987. Detailed problems were decided by regulations of the Minister of the Interior of 14 Feb 1987 dealing with preparation of civil registration records, their keeping and control of civil registration books, their storage and security (Law j. Nr 7 line 43) and from 15 Nov 1998, by regulation of the Minister of Interior and Administration of 26 Oct 1998 dealing with detailed rules of
preparation of civil registration records, the means of keeping the civil registration books and their control and security as well as examples of civil registration records, their copying, issuance of certificates and extracts (Law J. Nr 136, line 884).

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From their beginning, metrical records and civil registration records elicited and continue to elicit great interest. These registries are maintained equally in the interest of the state as well as in order to safeguard personal interests of citizens. Civil registration records serve as means of proving civil status of a given person, and they are also the basis for determination of property rights. Metrical books and civil registration books contain a lot of basic personal information, for example, about social status, age, address, profession, parents of baptized children, newlyweds and witnesses, causes of deaths of the departed (also an important source of data about general health of society).

Some books contain later additional notes about weddings and deaths; in some are found unexpected news items about parish history, inventories as well as items about social customs. All these items and data permit conduct of demographic, sociological and genealogical research. The latter shows a continuous tendency to grow, leading to written requests directed to the Archives and an increasing number of users of archival working centers, searching for answers to queries about their families and relatives. Utilization of these materials is complicated by their dispersal in multiple locations. Records from the former eastern lands of the [inter-war Polish] Republic which now form a part of Ukraine, the so-called lands beyond the river Bug (the “Zabużański Collection”), found their way first to the Acts of Civil Registration at the Ministry of Public Administration. After dissolution of that Ministry in 1950, they were assigned to the national Civil Registration Office of Warsaw-Midtown (Urzad Stanu Cywilnego Warszawie-Środemiescie), and then in part, to the Central Archives of Old Records (Archiwum Główne Akt Dawnych).

A large number of metrical books, mainly Roman-Catholic ones, are found also in diocesan and parish archives. Civil registration books are stored in archives and civil registration offices. A number of metrical and civil records, dealing with Polish lands and Polish populations, are preserved beyond Polish borders, in archives in Ukraine, Belarus, Lithuania and Germany. These, however, were not considered in preparation of this Informator (Guidebook).

Preserved metrical and civil acts are proof of residence on Polish lands of many nationalities. The largest were Poles, Jews, Germans, Ukrainians, Lithuanians. These differed among themselves not only by language and origin, but also by religion or faith. Because of forced removals, life necessities and many other reasons, some left Poland and settled in many countries. Poles and persons born on Polish territories are dispersed all over the world. Searching for their roots, they turn for help to Polish diplomatic representatives and to the State Archives.

In order to facilitate their searches, it was decided to prepare an Informator (Guidebook), containing a listing of all metrical and civil acts owned by the Polish State Archives. Preparation for this project, suggested by Hanna Krajewska, began in 1996. Completion was planned for two years. In 1997, workers in all state archives in which metrical and civil records are kept (a total of 70 archival locations) conducted a search of parishes, religious community offices, civil registration offices, courts, municipal offices and private property collections. All participants in the searches, whom we thank for performing a yeoman's work, often a difficult and laborious task, are listed on the editor's page with data on places in which they conducted their searches. As a result, thorough detailed information was obtained on the wealth of metrical collections and their variety. Information was entered into a computer base called PRADZIA D [Grandfather]. The search conducted in 1997 included records which were in the Archives' possession as of 31 Dec 1996, but in some archives also included acquisitions in 1997 up to the time of the search. In the computer database were included the following data: name of locality in which or for which the metrical and
civil records were prepared (parishes, branches, individual villages within a parish in Galicia, sites of civil offices), the administrative and church supervision, religion, parish saint dedication (primarily when a community had several parishes of the same faith), type of civil data (religious confessions, claims, communions, confirmations, conversions, weddings, divorces, births, bans, deaths), dates of the preserved records (usually annual but without detailed information about lacunae), dates of annuals which had useful microfilm copies, data on accessibility of the records, number and name of the archive keeping the documentation, name and number of the collection as well as the name of parts of it, and other comments about the storage of the records. The search covered only original records kept in archives. It did not include microfilms of foreign origin kept in some archives which cannot serve as bases for issuance of certificates or certified copies.

To identity localities and their topographic location as defined by their positions within administrative regions, the Informator uses the following rules:

- with respect to localities currently within Poland, providing communities and provinces (województwa) according to territorial divisions in use in Poland in years 1975-1998;

- with respect to localities that do not exist any longer or that are currently outside of the borders of Poland, providing their administrative assignment during the period in which the records were made. In case of areas that belonged to Poland prior to 1939 and are now in Ukraine and Lithuania providing districts and provinces (powiaty i województwa). In case of areas which were a part of the German Reich and are now in Germany or Russia, providing districts and regencies (powiaty i rejencje). In case of areas that were part of the Russian Empire, districts and gubernias (powiaty i gubernie).

The following publications served as the main basis for determining the official forms of current, former and foreign names of localities and their administrative regions:

- Die Wohnplätze des deutschen Reiches, 1 Abteilung, Das Königreich Preußen, Berlin 1885;
- Skorowidz polsko-niemiecki i niemiecko-polski miejscowości Województwa Pomorskiego i W. M. Gdańska, Poznan 1920;
- Gemeinde Lexikon für den Freistaat Preußen, Band 1, Provinz Ostpreußen, Berlin 1931;
- Skorowidz miejscowości Rzeczypospolitej Polskiej z oznaczeniem terytorialnie im właściwych władz i urzędnów komunikacyjnych, edited by T. Bystrzycki, Przemyśl-Warszawa, 1933;
- Gemeinde und Wohnplatz-Lexikon des Reichsgaus Danzig-Westpreußen, Statistischen Landesamt Danzig-Westpreußen, Band 1, Danzig 1944;
- S. Rospond. Słownik nazw geograficznych Polski zachodniej i północnej, cz. 1-2, Wrocław-Warszawa 1951;

The oldest metrical record in the State Archives dates from the 16th century. This is a book of deaths of 1537 of the Evangelical-Augsburg Rite, from the parish of Our Lady in Gdańsk. The majority of the metrical and civil records date, however, to the 19th century. The newest are from 1945.

Preserved have been records of the following faiths (in alphabetical order in Polish): Adventist (adwentyści), Baptist (baptysta), Christ-Catholic (chrystusowy katolicy), Christian-Catholic (chrześcijańsko-katolickie), Dissident (dystrygent), Protestant (ewangelicki), Lutheran (ewangelico-augsburskije), United Lutheran (ewangelico-unije), Calvinist (ewangelicko-reformowane), Philion (filipon), Greek-Catholic (grekokatolickie), Huguenot (hugenoci), Old-Believers (downiowcy), Catholic-Apostolic (katolicko-apostolskije), Muslim (mahometańscy), Moravian (marawickie), Mennonite (mennonickie), Jewish
Sometimes, in the metrical books kept mainly in archives of Malbork, Tczew and Gdansk, appears the term "dissidents". It was used in the guide as a denomination, in the knowledge, however, that the term dissident was used in the eighteenth century to describe non-Catholics, mainly Protestants, as determined by the Warsaw Treaty of 1768. Apart from the denominations listed above there also appears a term mieszane ("mixed"). This refers to a negligible number of records, in which appear several faiths. In cases in which it was impossible to determine which faith is listed in the book, the term nie określone ("not determined") appears.

As a historic consequence of the takeover of Catholic churches by Protestants during the Reformation, there is often found, besides a church of the Evangelical-Augsburg (Lutheran) Rite, a Catholic church dedicated to a specific saint. In the records, this parish dedication was treated as an element of identification. It was used generally in those localities in which there are several parishes of the same faith. In the case of existence of several civil registration offices in the same locality, the area covered by the given office is provided.

The word parafia ("parish") appears in cases of the Roman-Catholic, Greek-Catholic, Russian-Orthodox and Protestant faiths (in the latter the German word "Gemeinde" was also translated as parish, although it is used in historic literature also as the term for a religious community).

A majority of records is derived from civil registration offices. Also qualified here as civil registration records is the documentation created in the years 1808-1825 in the Duchy of Warsaw, Kingdom of Poland and in territories incorporated into the Russian Empire. Information about those were placed following the religious records, listed as stanu cywilnego ("civil registration").

For the purpose of this Informator we concentrated on main records attesting to the civil registration, thus on data on births, marriages and deaths. Only in the case of the archive in Wroclaw were baptisms also considered (qualified as births with an appropriate comment) and funerals (qualified as deaths with an appropriate comment). This pertains mainly to records from the 18th century. In publishing, however, the following were omitted: information on other series of records stored in the Archives, data on alphabetical listings and indexes, and information on the dates of microfilms owned.

The arrangement of the data

Entries in this Informator are arranged in Polish alphabetical order according to the names of localities for which the metrical or civil registration records were kept. In the same alphabetical order are placed current as well as old Polish and foreign names of places used during the time of creation of the documents. Description of the archival possessions are provided under the current Polish name; other names of the same locality are given under the current Polish name. Places with the same names are arranged according to the alphabetical order of their provinces (województwo), and then communities. Referrals to other places are located under the full entries for localities carrying the same name. In cases of places with the same names, their administrative region (gmina and województwo) are given. In sorting, Polish letters with diacritical marks were arranged in accordance with the standard Polish alphabet. Letters with other diacritical marks are treated like letters without such marks. In case of parishes from the areas beyond the river Bug, where metrical records were often kept separately for each community within a parish, the entry is first given in order of years for the entire parish and then for the specific location of the parish.
In each entry are given:

1. The current name of the locality (in which the registry of civil registration data was compiled); comments in parentheses, if any; community or district (powiat) (if site of the community or district is the same as the name of the locality, then this item is omitted); province (województwo), regency or gubernia (if the name of województwo, regency or gubernia is the same as the name of the locality, then this item is omitted).

2. Religion, dedication or description of the territory of the civil registration office; referral to other localities in the same parish, which are described separately; site of the parish (if registry of data of the civil registration occurred in a branch or was kept separately for individual localities); comments in parentheses, if any. The religious denominations are listed in alphabetical order, and at the end, civil registration records (stanu cywilnego).

3. Types of the civil registration data (births, marriages, deaths); dates of preserved records; comments in parentheses, if any. Chronological series are presented according to the sequential number of the given archive, and within each archive according to the sequential number of the collection.

4. The number of the archive in which the documents are stored, the number of the collection and the number of the available part of the collection. A listing of the archives with their numbers is found on pages xiv-xvii of the introduction to the Informator. If the records are not accessible or only partly accessible, an appropriate symbol (* or **) appears after the number of the collection. For example, in the first entry below, in archive Nr 56, collection Nr 879, the records are not accessible.

Here are two sample entries:

1. **Gologóry**, pow. Zloczów, woj. tarnopolskie
   2. greckokatolickie
   3. u: 1855, 1858; M: 1858
   4. [56/879/0]*

2. **Nowy Port** (obecnie w granicach miasta Gdańska), gm. Gdańsk
   2. ewangelicko-augsburskie – Wniebowstąpienia (od 1832 r. samodzielna parafia) (par. Wistoujécie)
   3. u: 1809, 1812
   4. [10/300/37]

Cross-references have the following structure:
Name of community (old Polish or foreign) → actual name of locality, for example:

Warnitz → Warnice, gm. Dęblno, woj. gorzowski
   → Warnice, woj. szczeciński

Special cross-references, created in cases where the records of the entire parish did not survive, indicate localities of the given parish, for which separate metrical records were kept, for example:

1. **Bienice**, gm. Dobra, woj. szczeciński
   2. ewangelicko-augsburskie (p. również Bieniczki, Gliwice, Gostomin, Mąkorkyno, Osowo, Redzim, Sienno Dolne i Górne, Slajsino, Troszczyno)
The Informator, which you are receiving, is a registry of the actual state of the collections of the State Archives. It is important to remember, however, that civil registration records will continue to arrive at the State Archives. With time, a repeated effort will have to be undertaken to publish information about the new collections. In the planning stage is a CD-ROM to contain the entire database, thus not only information about the basic acts of the civil registration, i.e. births, marriages and deaths, but also about the other series of documents which are stored in the State Archives.

We sincerely thank the Foundation for Polish-German Cooperation, which financed, in part, the costs of conducting the search of the archives and preparation of publication in book form. We also thank Dr. Andrzej Biernat for participating in preparation of the project and of the final shape of the publication. Particular gratitude is due to the reviewers, Prof. Dr. Stefan K. Kuczynski and Prof. Dr. Marian Wojciechowski for comments about the Informator and suggestions for changes, most of which were accepted. Some suggestions, however, although meriting attention, can only be considered in the future. Above all, this refers to the question of administrative territorial assignments of localities in view of the administrative reforms of 1999. Perhaps it will be necessary to keep the data in the future based on generally available registers or on supplemental materials.

Hanna Krajewska

List of abbreviations and markings:

- **p. również** — patrz również = see also branches or separate localities of the given parish
- **p. też** — patrz też = see also old localities, now parts of larger towns
- **gm.** — gmina = community or village
- **gub.** — gubernia (old Russian term for province)
- **par.** — parafia = parish (a religious administrative unit, usually related to a specific church)
- **pow.** — powiat = district (a small state administrative area, governed by a starosta)
- **rej.** — rejencja = a large administrative entity, mostly in Prussia
- **woj.** — województwo = province, a large administrative area
- **U** — aktaurodzen = births
- **M** — akta maizeristw = marriages
- **Z** — aktazgonôw = deaths
- ***** — records partially available
- **** — records not accessible
- **→** — cross-reference to the proper name of the locality
Kielce Journey
by Todd Lefkowitz

On a sunny and cold February morning, I left Kraków in a taxi with my father, setting out on a journey that, until recently, I had never envisioned occurring. My father, Philip Lefkowitz, was returning to the city of his birth, Kielce, which he left in 1920, at the age of 7. No member of his immediate family had since returned to Poland to explore their family roots.

I was born in Brooklyn, New York in 1952, and my parents moved to Queens in 1955. As far back as I can remember, during frequent family gatherings on weekends, the subject of his hometown Kielce, and native country, Poland, would be brought up by one or another of his family members. Usually, it was accompanied by a sneer or a rather juicy comment in Yiddish or Polish. My grandmother Sima, a jovial and rotund white-haired lady would smile, and return to the "lukshen kugel" that she was inevitably involved in preparing. On the wall was a photo of my grandfather, Tovia (Tojwija), my namesake, who was born in Kielce in 1883, and died in the Bronx in 1939. The conversation would turn to the 1946 Pogrom, hiding out from the Poles on Good Friday, and other manifestations of anti-semitism. Kielce always seemed to have a negative cachet about it; only Uncle Sol, my father's older brother, seemed to harbor any nostalgic feeling for the place. The others were glad to leave memories of Kielce, and Poland, behind. Fortunately, most of the Lefkowitz family managed to leave Kielce in the 1920's, avoiding the horrible fate that awaited their family and neighbors who remained behind. Being curious, I incessantly questioned my aunt Rose, my Grandma, my Uncle and father about Kielce. Despite their evasive responses, or perhaps because of them, I knew that one day I would have to find out for myself.

In December 1999, after a momentary inspiration, I phoned my Dad, who now lives in Ft. Lauderdale, Florida, and asked him if he would be interested in joining me on a trip to Vienna and on to Poland. Thinking I was joking, he told me he would if I would buy the tickets. I told him I would, and he was caught! In January, through an Internet search, I found The JewishGen website, and subsequently the Kielce-Radom SIG website. I phoned Mark Froimowitz, and he mailed me the back issues of the Kielce-Radom SIG Journal, which I pored over. I ordered the relevant films from the LDS and was soon at the FHC in Mesa, Arizona, looking for my ancestors. Thanks to the extracts of the Kielce birth records by KR SIG workers, I was able to locate Grandpa Tojwija's birth record without difficulty. I read articles by Warren Blatt and Lauren Eisenberg Davis, and ordered Miriam Weiner's Jewish Roots in Poland, which arrived three days prior to our departure. Armed with this all-too-rapid course in Jewish-Polish Genealogy, we left for Vienna on February 14.

In September 1992, I visited Poland for 3 days following a professional conference in Paris. My driver from Warsaw to Kraków stopped in Kielce, and after many queries of people on the street, we were able to find the cemetery in Pakosz. I signed the guest book, and we were soon on our way to visit Auschwitz/Birkenau.
signs of encroaching American culture. After one hour's drive, we began to notice road signs for Jedrzejow, Chęcin and Małagoszcz, all familiar to me from the Journal. Jedrzejow, right on the highway, had an small Rynek, or market square, surrounded by down-at-heel stores dating from the Communist era, and some of earlier vintage. Further north Chęcin could be seen nestled in the hills to the west, with the ruins of a fortress towering above it.

Shortly afterwards, we were in the suburbs of Kielce, and I could see my father's interest level perk up. Our cab driver mentioned that Kielce wanted to erect a statue of Jesus in town, the size of the Statue of Liberty! We stopped first at Pakosz Cemetery, having obtained the keys and guestbook from a nearby keeper. I was glad to find my entry in the guestbook from September 1992... my father added a update note on the same page. We visited the monument to the 1946 Pogrom victims, and the one for the doctors, nurses and children from the hospital who were shot on the grounds of the cemetery during the war. Most of the cemetery grounds were empty... the few remaining stones were erected into a square-shaped enclosure. We said Kaddish at the site, fine snowflakes drifting down from the now grey skies.

Passing the Kadzielnia stone quarries, we proceeded into town. The main cinema in town was showing "Toy Story 2". Signs for McDonalds were in evidence. The city was busy, but had a shop-worn look to it.
Quite pleased, we left the Town Hall, and proceeded on foot to the Planty, a few blocks away. By the banks of the narrow Silnica river, the Planty was the site of the 1946 Pogrom. The office at Planty 7 is taken up by a travel agency; the building has a commemorative plaque in several languages on the exterior wall. Inside the building, across from the travel agency, is a small museum, with a replica of a synagogue’s Aron Kodesh. The travel agency donated the funds for the exhibit, and the key to the room is available from the agency. We then walked over to the main pedestrian street, Sienkiewicza, a lively thoroughfare. We soon found a McDonalds, and celebrated our genealogical successes with a typical McDonalds meal. Henryk was particularly impressed with the food. The restaurant was new and spotless, and compared quite favorably with some I’ve visited stateside. Amply fortified, we proceeded back down Sienkiewicza, stopping in a bookstore to purchase a modern street map of Kielce. I would like to have spent more time browsing, especially in order to find a circa 1910 map and/or book of Kielce, which might aid in locating my father’s old neighborhood. However, patience is not one of my father’s virtues, so we walked onward, and up the hill to the Bishop’s Palace and Cathedral. These impressive buildings occupied a hilltop which gave the visitor a good perspective view of Kielce. Walking back down the hill, we headed for the Rynek, just behind the Town Hall. The Rynek was quite lovely, and was easily recognizable from old photopostcards of Kielce that I had seen in Miriam Weiner’s book.

From the Rynek, we walked along Warszawska, heading for the old Synagogue building. In prior conversations, with my Uncle Sol, we determined that our family lived on Starowarszawska Przedmiescie, near the Synagogue; the birth records confirmed this. The current map of Kielce showed neither a Przedmiescie or Starowarszawska street. The synagogue is now the location of the Kielce branch of the Polish State Archives; it is on the corner of Warszawska and Al. IX Wiekow Kielc, a busy intersection. It is an attractive building, in decent repair, painted a robin’s egg blue. There is a memorial to Kielce Holocaust victims in a garden behind the building. Using my uncle’s description as a guide, we walked north along Warszawska, turning left on Przecznica. On this street, we found only one building that looked like it might date from the early 20th century; it was a one story wood building with a dark brown exterior. All the surrounding structures appeared to be post-WWII. My father remarked that the area did not seem familiar to him; he did remember walking to the Synagogue with his Grandfather, and that it was close to his home. He also recalled an episode when young Polish “hooligans” attacked his Grandfather, pulling his beard.

The sun was beginning to set in the late Kielce afternoon, and we headed back to the parking lot behind the Town Hall, where our cab driver was dozing behind the wheel. Satisfied that we had accomplished almost all of what we had set out to do, we drove southwards towards Kraków. My father fell asleep in the cab, most probably ruminating on the mixture of emotions that he had experienced throughout this remarkable day. That evening, upon returning to our hotel, Malgorzata, the owner, presented my father with a book of picture postcards of Kielce and surrounding areas, mostly from the early 20th century. I was able to find two cards showing the neighborhood of Starowarszawska Przedmiescie; another set of cards showed the Synagogue. We could now return home to the States with a greater feeling of closeness to our roots; for my father, one last chance to see his birthplace and come to terms with his past. For me, a rare and unique opportunity to explore my heritage in his presence.
Filmmaker working on a project related to Ostrovtsе (Ostrowiec) is looking to talk with people originally from there. Especially interested in information related to the inter-war period. All information is valuable to me, particularly regarding the actual physical makeup of the town, the Jewish streets and areas, folksongs/niggunim specific to Ostrovtsе, artists/writers from there, jobs people held, relations with local Poles, and the specific Yiddish vocabulary / accent of Ostrovtsе. Also looking for photos and all manner of visual ephemera from the inter-war period, especially depicting daily life. Please contact Chana Pollack at (212) 358-7861 or send email to: <Schenpol@hotmail.com>

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Death Comes in Yellow:
Skarzysko-Kamienna Slave Labor Camp
by Felicja Karay
translated from the Hebrew by Sara Kitai
Book Review by Mark Froimowitz

In a rural, heavily wooded area midway on the road between Kielce and Radom lies the town of Skarzysko-Kamienna, which was the site of a slave labor camp during the Nazi occupation of Poland during World War II. While there were many such camps throughout occupied Europe, they are not as well known as the death camps such as Auschwitz and Treblinka whose primary purpose was murder. The camp at Skarzysko-Kamienna is unusual, however, in that its history has been documented in great detail by Felicja Karay who herself was an inmate of the camp. Dr. Karay, who went on to complete a thesis on the camp, is currently a researcher at the Diaspora Research Institute of Tel Aviv University. This book is a translation of the Hebrew edition which was based on her thesis.

The first four chapters of the book deal with what the author calls the "external" history of the camp. That is, how did the camp come to be set up and how did its control evolve over time. The author provides significant and surprising information regarding this, of which this reviewer was completely ignorant. First, the camp was a privately held enterprise owned by a German company called Hugo Schneider AG (Hasag) that was based in Leipzig. The company started out as a manufacturer of lamps and later as a metalworks. Eighty percent of the capital stock was owned by three banks, Deutsche Bank, Allgemeine Deutsche Credit Ansalt, and Dresdner Bank, with the latter two providing members of the Hasag board of directors.

The general manager of Hasag was Paul Budin who, not coincidentally, was also an officer in the S.S. Leading up to World War II, Budin used his political connections to grow Hasag into a major supplier of weapons and ammunition to the German military. With the German invasion and conquest of Poland, Hasag initially won the right to manage many of the militarily important plants that pre-existed in occupied Poland, including the munitions factory in Skarzysko-Kamienna.

Initially, the Skarzysko plant employed mostly Poles. There were also Ukrainians who worked as plant guards (Werkschutz), Volksdeutsche (Poles who were ethnic Germans) who worked in the Werkschutz and in lower level administrative jobs, and Germans who held the upper level positions. The plant, however, had some difficulty in controlling the Polish workers. At the same time, the Nazis were beginning their murderous plans for the Jews of Poland. Hasag used this opportunity to establish a Jewish labor camp at Skarzysko in the Summer of 1942 to house Jews who would work in the adjoining factory. However, even prior to that, a number of transports with Jewish volunteers or conscripts were brought to the camp for temporary work. The Skarzysko slave labor camp was apparently the first of many such factory camps (Betriebslagers) established in the Radom area and throughout Poland. Jews were, of course, not paid for their labor. However, Hasag paid the S.S. 5 zlotys/day for Jewish men and 4 zlotys/day for Jewish women.

Beginning with the official establishment of the Skarzysko camp in August 1942, a number of transports of Jews from the surrounding towns were brought to the camp through a cooperative agreement between Hasag and the S.S. which was in charge of the deportation of Jews from the region. As Jewish workers became debilitated, they would be shot in the nearby woods or sent to the death camps. New transports of Jewish workers would then be brought in as replacements. The author estimates that by June 1943, 58 transports had brought 17,210 Jews into the camp and that only 6,408 remained alive at that time. The author also feels that one motivation of the S.S. for the transports was the opportunity to plunder the property of Jews who would bring their valuables with them.
In January 1943, Hasag, through political maneuvering, purchased the Skarżyńsko plant at a bargain price from the German occupation authority along with other camps in Kielce and Częstochowa. The Skarżyńsko plant now became a corporation whose shares were owned jointly by Hasag and Paul Budin, with the latter pretty much controlling the policies at the plant.

A production crisis began to take shape in May 1943 due to the high mortality of the Jewish workers and the chronic absenteeism of Polish workers. Paul Budin then arranged for several transports of Jews from the concentration camp at Majdanek. The author believes that these transports were purposely kept secret since there is no documentation of them in official records. These were kept secret due to political and business rivalries among the Nazi leadership in Poland. While there are no official records, the author estimates that some 2,200 Jewish prisoners were brought to Skarżyńsko in July and August of 1943. This was followed by additional transports of 2,500 Jews from the concentration camp at Plaszów on November 16. Between November 3 and 8 of 1943, there was a campaign in which 42,000 Jews in the Lublin district were murdered. The author speculates that was again due to rivalries among the Nazi leadership and was done to prevent them from falling into the hands of private munitions factories such as Skarżyńsko.

A typhoid epidemic swept through the Skarżyńsko camp in February 1944 and caused hundreds of deaths among the Jewish workers. This jeopardized the output of the factory and Hasag tried desperately to obtain new transports of Jews to the camp. The largest of these was a transport of 500 women from the Plaszów camp. In addition, conditions at the camp were improved slightly in an effort to decrease the mortality of the Jewish workers.

In April 1944, an area of the forest near the camp was fenced off with signs threatening trespassers with death. Hundreds of prisoners were taken to this area in sealed trucks into which exhaust was piped in. By the time the trucks arrived, the prisoners would be dead and their bodies would then be burned in a crematorium. The author makes the point that these were clearly not Jewish prisoners since the Nazis never made any attempt to hide their murder of Jews. The area was investigated after the war. From belt buckles and military insignia, it seems that the murdered were prisoners of war of various nationalities, including Americans, who had outlived their usefulness.

In the second part of the book, the author takes us “through the gate” and deals with the “internal” aspects of the Skarżyńsko camp. There were three levels of authority within the camp. At the highest level were the Germans who were generally absent except for occasional murders and rapes by the more brutal sadists among them. The second level was the Werkshutz who supervised the camp on a daily level. Many of them also had no compunctions about rape, murder, and the extortion of money and valuables from the inmates. The third level was the Jewish administrators with a camp elder (lagerälteste), police (polizei), and various other functionaries. The Jewish politzei kept order within the camp and escorted the inmates to their work areas. The Werkshutz controlled the outside of the camp. A special unit, the Stosstrupp, committed most of the mass murders of inmates after a “selection”.

The slave labor camp at Skarżyńsko consisted of three subcamps, Werks A, B, and C. The workers at each lived in separate barracks with their own lagerälteste, set of Jewish administrators, and were patrolled by their own politzei and Werkshutz.

There were a number of departments in Werk A. One produced shells and grenades, a second produced small ammunition, a third produced automatic weapons, and a fourth manufactured instruments of various sorts. Working conditions were quite variable with some managers and foreman being decent while others were sadists. The best place to work was the department that produced automatic weapons since the German manager Kurt Frietsche promoted a relatively relaxed atmosphere.

Werk B consisted of an industrial sector and a food production sector. The former produced ammunition for anti-aircraft guns and blank shells for the training of German soldiers. The work
here was very arduous and the place was run by sadists. For those who did not make their daily quota, beatings were inflicted in the Tanzsaal (Dance Hall) which was filled with instruments of torture. In contrast, the food production plant was considered to be the best possible place to work. First, Jan Laskowski, a Volksdeutsche from Skarżysko who was in charge, forbade the abuse of Jews. Secondly, the plant, which produced food for other labor camps and the German army, offered many opportunities to obtain extra food. There was also a farm which raised fruits, vegetables, and livestock which was run by Walter Ronnenburger who treated the prisoners well. At least one survivor felt that there was an understanding between Laskowski and Ronnenburger to use the farm as a haven for young girls.

In many ways, Werk C appears to have been the worst of the three subcamps. In bizarre Nazi logic, the most debilitated workers were sent here. One part involved the production of shells which weighed as much as 57 kg. The work was physically demanding, involving the moving of large numbers of heavy objects and the food ration was especially inadequate for the required physical labor. A second part of Werk C was even worse. There workers processed picric acid and TNT for use in land and sea mines. The air here was filled with picric acid which coated the workers, known as picryners, their clothes, skin, and hair until they became yellow skeletons. This is the basis for the title of the book. Yet, even in Werk C, there were better work assignments including construction work in the forest and the "Schmitz" department, where the work was less strenuous and the Volksdeutsche Andrej Szenta forbade the beating of the Jewish workers.

The author goes into a great deal of detail about the characteristics of the three major transports of Jews to the camp. The first wave of transports was of Jews from the neighboring, relatively rural area (the "Radom tier"). These were generally unsophisticated shtetl Jews who preferred Yiddish and many of whom could barely speak Polish. Being the first group at the camp, the upper echelons of the Jewish camp administrators (the prominente) came from this group. The second wave was from the concentration camp at Majdanik and became known as the kaelniks (from K.L. (Konzentrationslager)). This group arrived dressed in rags and paper, with no possessions, and in horrible condition. There was some conflict between this group and the prominente since the former included many highly educated, assimilated Jews from Warsaw who preferred Polish over Yiddish. The third wave came from Plaszów and consisted of highly educated, relatively wealthy Jews from Kraków, many of whom only spoke Polish. This group had used their wealth to preserve themselves until now and they arrived with many possessions and fine clothes.

What was life like in the camp? Certainly, conditions were better than in the death camps. The food rations were clearly abysmal and guaranteed to lead to starvation. However, unlike other camps, there were family units including some children living in family quarters. For those who did not have families at the camp, there were Landsmannschaften, people from the same town who looked after each other. Since both men and women were at the camp, there were love affairs between "kuzyns" and "kuzinkes" (cousins). The camp, particularly Werk A, had an underground economy in which food and other goods could be bought by those who had money or other valuables. Shoemakers made shoes out of scraps of leather and other material. Tailors made clothes for the prominente, the Poles, and even the Germans. Food, letters, money and other valuables were smuggled into the camp by Poles who risked their lives for hefty commissions. Even as late as Summer 1944, aid to the inmates was provided from outside by organizations such as Jewish Social Relief in Kraków and the Council for Aid to Jews in Warsaw. For those who had valuables, bribes could be paid to obtain better job assignments. There were Zionist groups organized at the camp such as Hashomer Hadati, Poalei Zion, and the youth group Akiva. The socialist Bund had a large presence at the camp. Before their deportation from the surrounding towns, families would send food packages to their relatives in the camp.

The relations between the Jewish inmates of Skarżysko and the Poles who worked there was
quite variable. While many of the Poles did not particularly care for Jews, “their” Jews, with whom they may have had pre-war relationships, were different. Clearly, an important factor in the survival of the Jewish inmates was the smuggling of items into the camp by Polish workers. In April 1943, the Pole Tadeusz Nowak was arrested and publicly hanged at the factory for bringing food and money to Jewish inmates. The mayor of Staszów, named Rogler, sent money, food, and tobacco to his fellow townspeople at the camp. There were instances of cooperation between Jewish inmates and Poles in which the products of the factory were smuggled out into the hands of Polish partisans. The right wing partisan underground Armia Krajowa (AK), however, had a reputation of hating Jews and sometimes killing escaped inmates though there are also counter examples.

The book goes into great detail about many of the characters at the camp. There was the Jewish wagon driver Ostrowiecki who delivered vegetables grown in Werk B to nearby German hotels. The other inmates considered him to be fearless. When one of the sheep in Marylka Monderer’s herd drowned in a pond, Ostrowiecki volunteered to take the blame. One of the more bizarre characters in the camp is Fela Markowiczowa from Skarżysko who was the Jewish “commandanta” of Werk C. At the age of 30, based on her political skills and forceful personality, she gained complete power over the inner workings of Werk C. She displayed a royal demeanor, dressed elegantly, and carried a whip. She and her relatives, whom she appointed to all key posts within Werk C, became known as the “Royal Family” and lived in a separate and spacious barracks with an army of servants to look after their needs.

Remarkably, the harsh conditions of Werk C, in particular, lead to a flowering of cultural activities among the Jewish prisoners. There were public performances and concerts including one in which the entrance fee was used to help the needier inmates. The book contains a number of poems and songs that were composed in the camp. This culminated in an elaborate performance in the summer of 1944 that was even attended by the German commandant of the camp.

The Soviet army began to approach the Radom district in July 1944. This necessitated the evacuation of the Skarżysko. After a “selection”, some 500 Jewish prisoners were murdered. There was also an escape attempt by the “Royal Family” of Werk C. The author speculates that Fela Markowiczowa had bribed the German commandant of the camp to have the Werkschutz withdraw from their guard duty in order to let her and her family escape. Seeing the “Royal Family” leave, many of the Jewish police and others joined in the escape attempt for a total of 250-750 people. However, there was a double cross and virtually all of them were killed in the surrounding woods by the Werkschutz who had hidden there. Of the remaining Jewish prisoners, 1,500 men were sent to the concentration camp in Buchenwald and 1,500 women to a Hasag plant in Leipzig, Germany. Another 3,000 men were sent to Hasag plants in Częstochowa. An additional 1,000 men continued to work at the plant until they were also sent to Buchenwald. In all, the author estimates that at least 25,000 Jews had been brought to Skarżysko and, of these, some 18,000 died there. At the Buchenwald camp, there were kangaroo courts in which those who had abused their power, such as the police commander of Werk A, and who had been informers were tried and beaten to death by other inmates. As the war came to an end, the former inmates of the Skarżysko camp were scattered and forced to endure aimless death marches. The author speculates that perhaps 2/3 of the inmates who were alive when the camp was evacuated survived to the end of the war. As Soviet troops approached in April 1945, Paul Budin blew himself up along with the Leipzig factory. In 1948, there was a trial in Leipzig of many of the Hasag employees for their crimes against the prisoners of the camp.

Does this book tell us anything about ethnic hatred and the capacity of people to be cruel to each other? Certainly there were many sadists among the German managers and the Werkschutz guards. One would, of course, expect sadists to gravitate toward positions in which they could act out their depravities. However, some of the Jewish police, most notably the head and his second in command at Werk A, were also quite cruel to their fellow Jews and former neighbors.
The book cites several anti-Nazis among the German staff at the camp. There were also instances in which inmates risked their lives to protect each other. The policeman Pfefferman was executed because he refused to beat the Jewish inmates. Perhaps more paradoxical are the instances in which cruel men of all nationalities, for unknown reasons, would save someone's life. Then there were the corporate lackeys who did not have reputations as being cruel but, nevertheless, had no problem with the murder of "selected" inmates.

The book has great significance to this reviewer. My mother Miriam Zucker along with her sister Shaindel and brother Sholom were inmates of the camp. Sholom did not survive having been executed for sabotage. In growing up, the story that I heard was that German trucks arrived one day in their hometown of Stopnica. It was clear to my mother that this was an opportunity for survival and she did not wait to be chosen but clamored aboard with her two siblings. This turned out to be correct since their mother and youngest brother Ephraim were murdered soon after. My mother and aunt apparently worked in Werk A where they assembled hand grenades. When the Skarzysko camp was evacuated due to the approach of the Russian armies, my mother and aunt were transferred to the Hasag factory in Leipzig. My mother was so good at assembling grenades, that she was given the task of instructing some of the German girls who were less handy at the work. Ultimately, both my mother and aunt were freed by the advancing Russian troops.

The book is a difficult one to recommend. Certainly the subject material is grim. One is struck by the nonchalant description of horrible events. In growing up, I was struck by the same casual mention of terrible things by my parents and their friends. Perhaps, I am guilty of this as well. This is a scholarly work and the author has researched many sources of information and documentation including Yad Vashem archives of survivor testimonies, German industrial and military records, the records of the 1948 Leipzig trial, and previous books written on the subject. While the author clearly knows enormous amounts about the camp, the organization of the book can be confusing at times and the book needs to be read slowly. There are some parallel descriptions of the same event in different parts of the book and these are not always entirely consistent with each other. However, the book is successful as a memorial

"To all of the Jewish men and women, 
Slave laborers at Hasag-Skarzyszko -
To those who survived
And to those who died ...
I dedicate this book to serve as a memorial
Never raised to them".

Literally hundreds of names are mentioned and scores of anecdotes related about life in the camp.

The book which lists for $48 was published by Harwood Academic Publishers in December 1995. There is also a soft cover edition which lists for $22. It has 273 pages including nine pages of sources. There are a number of helpful features including a list of abbreviations used in the book and a list of comparative army ranks in the German, British, and American armies and in the S.S. There are maps, tables, and a number of documents are reproduced, including a partial, one page list of the Jewish inmates of Werk A. There is an excellent and complete index which may be of interest to some members of the Kielce-Radom SIG since it seems to include all of the many names mentioned through the book. The publisher, however, has done a rather sloppy job of editing the book which contains dozens of typos which, in some places, make the text unclear.

Having never heard of Hasag before, I wondered what had become of the company. The book indicates that Hasag was the third largest private employer (if that is the right word) of slave laborers during the war. One reference on the Internet to companies that had or hadn't agreed to provide reparations to their slave workers, an issue that is in the news currently, mentioned that Hasag was one that had not. However, I was unable to find any reference to the company in Leipzig. There are, however, some companies with similar names in other cities in Germany and in Austria.
Books of Residents (Księgi Ludności) and other Books of Registration
by Fay Bussgang

Considering the enormous amount of information that can be obtained from Polish Books of Residents, it is surprising that so little is known about them in genealogical circles. My husband, Julian, and I discovered them only by accident in 1992 on a trip to one of the regional archives in Poland. At first, we thought that it was an anomaly that they existed for the town of Wloclawek. Since then, we have learned that from about 1818 on, all towns and villages in the Kingdom of Poland were required to maintain Books of Residents. After World War I, the newly formed Republic of Poland continued to mandate their upkeep. Unfortunately, not all of these books have survived, but many are simply buried deep in various regional archives where few people ever see them.

What do these Books of Residents contain, and what makes them so valuable? Books of Residents (Księgi Ludności) are huge bound ledgers containing genealogical and demographic information about all the legal residents of a community. Unlike the metrical records (birth, marriage and death), all religious groups were included in the same book.

For every member of the household, the following data was recorded in Books of Residents: 1) name (maiden name of married women), 2) names of parents (including maiden name of mother), 3) date and place of birth, 4) marital status (married, single, divorced, widowed), 5) official place of residence, 6) means of support (most often "with husband" for wife or "with parent" for child), 7) religion (if Jewish, mojżeszowa—Mosaic religion), 8) social status (town dweller or peasant), 9) previous residence and 10) notes (Uwagi—Attention). Thus, on one or two pages can be found, for every member of the household, virtually all the personal data usually seen on a birth certificate.

In addition, in the "notes" column, one can find such information as the house or town to which a person has moved; when a daughter marries, the date of marriage, as well as the name of the husband; the date of death if someone has died; and the military status for men (in the reserves, exempt from service, etc.).

Unlike a census, these books were maintained on an ongoing basis for a period of several years and updated as changes in the family took place. Every few years, not always at regular intervals, a new series of Books of Residents was begun. In larger communities, there was a separate volume in the series for each district of the town (dzielnica). Since the books were organized by house number (later by address), a ledger containing an alphabetical index of the names recorded usually accompanied each series. Like the metrical records in Poland, the Books of Residents were kept in the Polish language, except during the period 1868-1917, when they were written in Russian.

At the same time that maintaining Books of Residents was mandated in the Kingdom of Poland, rules were established pertaining to an individual's right to change his/her place of legal residence. Theoretically, people had the right to live wherever they wished. However, any person wishing to relocate was required to first secure the permission of the authorities in the place where the person intended to settle. In addition, he needed to get a release from his former place of residence, stating that there were no encumbrances to his move, such as debt. As time went on, the rules became more complex, and additional documentation was required.

One of the confusing aspects of the Books of Residents for genealogists is that they contain only those persons who had their legal residence in a particular community. Since changing legal residence was a difficult process, people often lived in a different place than where they maintained their legal residence. Thus, a person may have actually lived in the city, but his legal residence, where all notations about his family were made in the Books of Residents, might have remained in the town where his family came from. This fact makes it more difficult for us to trace our ancestors.

In 1866, new laws mandated the maintenance of two types of Books of Residents—Księgi Ludności Stalnej (Books of Permanent Residents) and Księgi Ludności Niestalnej (Books of Non-permanent Residents). Thus, both persons who had legal status in the community and those who were living there without permanent legal status were entered into the record. In Warsaw, a third type of registration book recorded transients, persons visiting or doing business in the city on a temporary basis.

The Books of Permanent Residents were maintained in duplicate, one copy held by the municipal or rural community (gmina) and the other held by the county (powiat). In large cities, the superintendent of an apartment building also
maintained a record. Since more than one copy of the Books of Permanent Residents existed, the chances for survival of these documents was considerably increased. On the other hand, only one copy of the Books of Non-Permanent Residents was required, and very few of these can now be found.

Kraków, at times an independent city and at times part of Galicia, employed a system of registering its population that was more like our census taking. In Kraków's Spisy Mieszkańców (Lists of Residents), information was recorded only every ten years, and the entries were rarely updated in between. These Lists of Residents, bound in a series of large volumes dating from 1790 to 1920, can be found in the state archives in Kraków. Records later than 1920 are located in the municipal registry office, but due to privacy laws are not yet open to the public.

In general, the Spisy Mieszkańców in Kraków contain less information than the Księgi Ludności mentioned earlier. While they recorded the date and place of birth for each member of the household, they did not enter the maiden name of the wife nor the names of parents, so that one cannot go back another generation. Also, in later years, only the religion and occupation of the head of house was noted. In addition, while the Spisy show how long a person had lived in Kraków, they do not indicate the previous place of residence.

Following World War I, when Poland was reconstituted as an independent country, it included within its borders the former Austro-Hungarian province of Galicia and some territories incorporated from Prussia, as well as land from the former Kingdom of Poland. During and after the war, the mobility of the population in this part of the world increased greatly. Some people were displaced as borders shifted; others moved to areas where they could find work. It became more and more difficult to keep track of people through their official place of residence.

In Łódź, to remedy this situation, a registration card called the Personnenblatt-Karta Meldunkowa was used between 1918 and 1920 that was organized by name, rather than by address, and included all residents of Łódź, not just permanent residents. The information was then transferred into the appropriate Books of Residents. Perhaps because of a strong German influence in Łódź at that time, the instrument had an alternate German name. Also, the spelling of surnames was Germanized; e.g., Bursztajn became Burstein.

In 1932, a new type of population register was introduced throughout Poland, the Karty Meldunkowe or Rejestry Mieszkańców (Cards of Registration / Registers of Residents). These registration instruments were included under the rubric of Księgi Kontroli Ruchu Ludności (Books for Population Mobility Control). Like the Personnenblatt, these new cards/books were organized by name, rather than address, and included all residents within a community, not only those who had their legal residence in that community.

The data collected by the new types of registration documents give evidence of a more sophisticated and organized society. For both spouses, the information noted was: 1) name and surname (to be written exactly as in the birth record), 2) any previous marriages, 3) names of parents, including maiden name of mother, 4) date and place of birth, 5) legal place of residence, 6) religion, 7) number on personal ID card, date and place issued, 8) occupation or means of support, 9) date and place of marriage (specifying identification number of marriage document, date and place issued), 10) army rank and registration number of husband, 11) nationality (including name and number of document, date and place issued) and 12) address where family lived. All changes of address were noted even within the same community. For children, only the name, date and place of birth were recorded. Children in the family were issued their own IDs and separate entries in the cards/books upon becoming of age.

After World War II, municipal and rural communities continued to keep track of the movement of their population, but these records are not yet open to the public.

Until now, it has been very difficult to find out which population registers have survived, what dates they cover, and in what archives records from a particular town are stored. This situation is soon to be remedied, however, as the Polish State Archives is preparing a book for publication with this information.

In the meantime, it is possible to write to the Polish State Archives and inquire if Books of Residents or other population registers exist for towns you are researching. The address is: Naczelna Dyrekcja Archiwów Państwowych, ul. Długa 6, Skr. pocztowa 1005, 00-950 Warszawa, Poland. You may write in English, but because of the new law in Poland that all business must be conducted in the Polish language, their answer will be in Polish.

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Księga Ludności Stałej (Book of Permanent Residents), Town of Włocławek

Actual size of two-page spread = 21 inches x 15 inches.  
Note shift in document from Russian Language to Polish.

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<th>Number</th>
<th>Name</th>
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<th>Date of Birth</th>
<th>Gender</th>
<th>Social Status</th>
<th>Religion</th>
<th>Place of Residence</th>
<th>Notes</th>
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<td>Town of Zagéiz</td>
<td>1887</td>
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<td>Married</td>
<td>Jewish</td>
<td>Town of Włocławek</td>
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<tr>
<td>3</td>
<td>Zyzanovich</td>
<td>Town of Brzeziny</td>
<td>1892</td>
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<td></td>
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<tr>
<td>8</td>
<td>Zyzanovich</td>
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<td>Male</td>
<td>Married</td>
<td>Jewish</td>
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</table>
### Księga Kontroli Ruchu Ludności (Book for Population Mobility Control)
Town of Brzeziny near Łódź

<table>
<thead>
<tr>
<th>Given names</th>
<th>Date of birth</th>
<th>Father</th>
<th>Mother</th>
<th>Place of birth</th>
<th>Occupation</th>
<th>Place of residence</th>
<th>Spouse (Civil status)</th>
<th>Nationality</th>
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<td>Izael</td>
<td>15.11.1891</td>
<td>Reisz</td>
<td>Reisz</td>
<td>Brzeziny</td>
<td>Schlepper</td>
<td>Brzeziny</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**
- Given names, sequence and spelling according to birth records. For married women, maiden name and name(s) from previous marriage(s).
- 書 Rozenkraćów = from Rozenkranz Family
- m. Brzeziny = miasto Brzeziny = town of Brzeziny
Vital Records Recorded in Other Towns

This is a list of towns in Kielce and Radom gubernias that did not have their own Jewish vital records register, but instead registered their events in the Jewish registers of nearby towns during certain periods. Our extractors have often discovered the vital records of another town included in the town that they are indexing. In our continuing efforts to determine where our ancestors registered their vital events, I offer the following list of towns that have their events registered elsewhere. Compiled by Warren Blatt.

- Białobrzegi in Przytyk (1826-at least 1845; B. had its own registers starting in 1862)
- Ćmielów in Opatów
- Ilża in Sienno (1825-1850; I. had its own registers staring in 1850)
- Kielce in Chęciny (pre-1868; K. had its own registers starting in 1868)
- Koprywnica in Klimontów (1826-1856; K. had its own registers starting in 1857)
- Łągów in Opatów
- Łopuszno in Małogoszcz (1826-1867; Ł had its own registers starting in 1874)
- Słonim in Książ Wielki
- Słupia Nowa in Opatów (S. had its own registers starting in 1890)
- Wąchock in Ilża (1850+)
- Wierzbnik in Ilża (1850+)
- Wyszmierzyce in Przytyk (1826-at least 1845)

Kielce-Radom SIG Family Finder

In the Autumn 1997 (Volume I, Issue 4) issue of this Journal, we published a “Family Finder” for members of our group. This Family Finder was a list of our members and the ancestral surnames and towns in the Kielce and Radom gubernias that they were researching. This was done for the purpose of informing others who might be researching the very same surnames and towns. Given the number of members that we have and the way ancestors multiply at every generation, it is certain that many of our members are cousins with common ancestors. Since 1997, we have added a number of new members (and lost a few). In addition, we would hope that our older members have learned more about their ancestors and have discovered new surnames and towns to research. For that reason, it may be timely to generate a new Family Finder for our group.

For those of you who want to participate, please send me your name, address, email address (if you have one), telephone number, and a list of the surnames and towns in the Kielce and Radom gubernias that you are researching. Please associate each surname with a specific town or towns. Only towns within the Kielce-Radom region should be included. A list of these towns appeared in Volume I, Issue 1 of the Journal, and is also available on our web site <http://www.jewishgen.org/krsig>, though smaller villages within the region are not listed. We are also aware that there may be others who are not official members (who are reading this issue) and they are invited to participate as well.

Send this information to me at <marilynb@mediaone.net>, if you have access to email. Otherwise, you can send it to: Mark Froimowitz, 90 Eastbourne Road, Newton Centre, MA 02459-1206. Our plan is to publish this compilation in the next issue (IV:4), Autumn 2000.
Extract Data in this Issue

Klimontów Deaths 1826-1853 Ronald Greene
Chmielnik Births 1876-1884 David Price

The vital record extracts for this issue are 1826-1853 deaths for Klimontów, prepared by Ronald Greene; and 1876-1884 Chmielnik births, prepared by David Price. This data has been extracted from the civil registration records 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:

- #0,809,129 Klimontów 1826-1839
- #0,809,130 Klimontów 1840-1853
- #1,192,418 Chmielnik 1876-1877
- #1,808,864 Chmielnik 1877-1878, 1880
- #1,808,865 Chmielnik 1880-1884

Klimontów

This issue contains extracts of Jewish death records from Klimontów, a town in Sandomierz powiat (district) of Radom gubernia, for 1826-1853. The Klimontów birth and marriage records, 1826-1839, appeared in Kielce-Radom SIG Journal III:3 (Summer 1999).

The "left behind" column contains information on surviving relatives. Often the exact relationship to the deceased is noted. Polish words used in this column include:

- żona = wife
- męża = husband
- córka = daughter
- syn = son
- ojca = father
- matka = mother
- brata = brother

Do not put too much emphasis on the spelling. Often the same surname is spelled differently in the same entry. When the deceased’s surname and the father’s surname are spelled differently, which is the error? Simple vowel replacements are most common, and due to lack of space in this journal these have been ignored. If two quite plausible spellings were used in the entry, I have used one and given the second in round brackets, such as GRYNBAL (GRYNBLAD). If the index provided a different spelling than used in the entry, that spelling is given in square brackets, such as ZWEIK [CWEIK]. If I had reason to believe that the spelling was in error, or wasn’t as easily resolved as the previous examples, I have either put a question mark or added the comment "cf" meaning "compare with", such LUDERMAN [cf LIBERMAN]. Square brackets may also imply some question or conjecture on my part.

I later went through and compared my extractions to the index and rechecked the entries, making corrections where I had made apparent errors. The indexes appear to have been compiled some years later. On occasion they seem quite different in spelling from the entries. I have found the odd error in the indexes although they are generally quite accurate and sometimes aided me in figuring out the spelling of a name.

Once you have selected names that look promising I strongly suggest you read the original entries on microfilm yourself so you can't blame me for misreadings. I would appreciate hearing if you find a mistake so that I can correct my records.

Since I have kept this information on a true database I can provide printouts for selected names or provide additional information which has been omitted from this publication due to space limitations. You may contact me at P.O. Box 1351, Victoria, B.C. Canada V8W 2W7, or by e-mail at <pdgreene@pinc.com>.

I have added an asterisk (*) after a parent's name when they were reported as being deceased.

— Ronald Greene

Chmielnik

Also in this issue is a huge set of extracts of Chmielnik births, covering 1876-1884, provided by David Price. This set includes all of the microfilmed births for Chmielnik. A nice feature of these records is that they include the maiden names for nearly all of the mothers. Extracts of the Chmielnik marriage records, 1876-1884, appeared in III:3 (Summer 1999).

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>Name</th>
<th>Age</th>
<th>Father</th>
<th>Mother</th>
<th>Left behind</th>
<th>Location</th>
</tr>
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<tbody>
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<td>EIZENBUCH</td>
<td>Eber</td>
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<td>JAMA</td>
<td>Jek</td>
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<td>Tuba</td>
<td>3</td>
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<td>-</td>
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<td>Mortka</td>
<td>37</td>
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<td>69</td>
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<td>Jek</td>
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<td>Rywka (Ryfka)</td>
<td>30</td>
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<td>Golda z Moskow</td>
<td>KRYGIER, Syncha</td>
<td>wsi Gołdów K</td>
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<td>WAYZAWD</td>
<td>Szmul</td>
<td>26</td>
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<td>zone Golde K</td>
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<td>38</td>
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**1830**

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32 BUGIER Abram 30 Jck * Haia * Sore K
33 GOLDMAN Ryka (Rywka) 54 Jck * Marya * K
34 KANAR Hil 2 Szmul (?) Marya K
35 SALZBERG Mosick 39 Joska * Tauba K
36 MIELEC Hana (wid.) 66 FENDLER, Lewek * Mendla * Sore zone Noche, syn Nuta K
37 BERMAN Mozick 2 Wolf Sora K
38 ARWERGIER Josek 2 Szal Sora K
39 MILROT Zokka 3m Lewek Ita K
40 FUX Cyna 3m Leyzur Mindla K
41 TRELMAN Jankiel 58 Lewek * Sora Leyzurowicz K
42 WEINFELD Hendel 1½ Mozick Perla K
43 CZAPNIK Mosia 11 Leybus * Pana * K
44 GRUMBLET Mila [Mitra?] 25 GRUMBLET, Pinkwas * Hana * meza Boruch K
45 BINDER Liba (wid.) 66 Haim * Brandla Herszkievitz * 3 córka K
46 TIEDERMAN Jeta 27 CWEGY, Leyzur Sora meza Szmul K
47 FUX Haja Sora 7m Kiwa Marya K
48 KARAS Jakob 2 Zysla Szandla K
49 KRYSZTAL Ruda 30 Lewek * Haia Moskowicz * meza Jac K
50 FENSLER Cywia Laja 5 Joel Ita Biala K
51 CYNAMON Fiszyl 5m Jakob (not given) K
52 ADAMASZK Kasyyl ? Mozick Rocha K
53 RYWENBAYRYCH Laja 38 Szymcha * Sandia * meza Hercyk, synow Izrael ... K
54 GOLDFARB Izrael Jakob 11 Hersl Mosa K
55 RAPORTY Rywka Ruchla 3 Hersl Ides K
56 FERBER Mosia 72 Hersl * Zysla * 2 synow, Berek FERBER, Zyla KONISBERG K
57 TYSZLER Morika 4 Lewek Sora K
58 GRYNBEREK Hana 3 Leybus Dwoya K
59 GOLDHAMED Mosick 5 Berek Cwetla K
60 AWENUS Szandla 3 Ezyk K
61 HERBSZ Szlama 3m Jukiel K
62 SZPAC Ruchla 64 Haskiel * Haia Lewkowicz * meza Nusyn, (córka) Hana, Cypa K
63 ROZENBAUM Zelman 2m Hycka [Jcek?] Sora K

1836
1 GRUMBLET Abram 15 Michia * Saindia * K
2 MORGENZSTEIN Heril (Herszl) 2 Berek Ciiga (?) K
3 LEKOWICZOWA Reyzla (wid.) 75 Leyzor Mindla K
4 GRUMBLET Moszick 2 Berek Cywa K
5 JANA Laja 20 Mortki K
6 TYSZLER (TYSZLER) Nachman 7 Abram K
7 HIRSZMAN Hana 50 (not given) meza Lewek K
8 BINSZTAK Major 24 Haim Rachla zone Rayzli, 20 wsi G. Wacchercidade K
9 BDER Dawid 28 Abram Sora zone Pesia z Jakubowicz K
10 MAGIET Morika 75 Aron * Sora Jakubowicz K
11 AWENUS Haja 3m Ezyk K
12 JARMULA Jeremiasz 5w Tobiasz K
13 MER Rachel (wid.) 62 Zysman * Ryka K
14 KNEBEL Frayda (wid.) 46 Heri (Hersl ?) * Laia * K
15 MUNTZ (MINTZ) Hania 25 Hersl K
16 RYWENBAYRYCH Rachla 50 Aby * Hana * K
17 APPOLIT Gitla 2m Ely K
18 FAINTUCH Rywa 9m Jonas K
19 WOLWICZOW Sowa (wid.) 56 Wol * Ita Leybusiwicz K
20 CWEGY Szy 5 Bendel K
21 ORLIK Michiel 42 Kiwa * Hinda * zone (name not given) K
22 ORLIK Jeek 28 Michiel K
23 HIRSZMAN Hana Mira 7 Leybus K
24 DANEMARK Mila 60 Her (3crka) * Marya * K
25 FUSA (un-named) 7 Kiwa Marya K
26 ALOES Haja 7 Mortka K
27 MORGENZSTEIN Abram 6m Berek K
28 KAIZOR Cywia 60 Zawla * Marya * K
29 GRYNBLED Zelman 6 Berek K
30 GOLDHAMED Jeek 1¼ Berek Cywa K
31 JARMULA Tobiasz 52 Szmul * K
32 GRYNBAL Rayzla 1w Jeck K
33 ERDFROCHT Abram 5 Urys K
34 BINSZIAT Major 24 Chajm K
35 ALTASZER Josek 48 Abus * K

1837
1 WAINSELBAUM Rayza (Rayzla) 30 Wolw K
2 KABAL (KABAT) Lipa (wid.) 72 (not given) K
3 SZUMHACKER Syfra 8 Hajm K
4 HERZL Ela 4 Szmul K
5 SALZBERG Lewek 3 Szmul K
6 KRYSTAL Pinkwas 36 Nosym * K
7 TECZA Zedik 38 Haskiel (?) * K
8 TOLPET Mosia 57 Mordki * K
21. FEFRMAN  Fayga  9m  Nuta  Hana  meza Abram, córka Maria  Smerdy "%K
22. Beker  Laja  27 (not given)  (not given)  syn Matys, córka Hana  K
23. Penczyna  Tauba (wid.)  73  Ick  Baylla  K
24. Wainberg  Marya  11m  Maylich  Etla  K
25. Fainkuchen  Major  4  Mosick  Serla  Besztye?%K
26. Fainkuchen  Estera  4  Mordki  Nacha  Kesza (2)  K
27. Treffer  Meche1  1  Abram  Estera  K
28. Baume  Major  9m  1  Laja  Laya  Byszow  K
29. Gurfinkel  Gitla Marya  10  Lewek  Haja  K
30. Milrot  Zelik  20  Joyzep  Rywa  Tecynopol  K
31. Arweriger  Hana (wid.)  62  Hersol  Sora  córka Maria, Latz (2), syn Rafał  K
32. Szperling  Hana Marya  2  Joysteph  Etta  Rybnica  K
33. Axamit  Sory  5  Leyzur  Matka  K
34. Krysztal  Ryška (wid.)  38  Borka  Kalla  K

1838
1. Gryenberg  Estera Sura  4  Leybus  Dwoyra  K
2. Kalina  Randila (wid.)  50  Lewek  Perla  K
3. Szpeter  Marya  32  (not given)  (not given)  K
4. Brauner  Haja - Kalman  Syna  K
5. Worelman  Maria (Hana)  30  Mersz  (not given)  K
6. Waenus  Grundia  3m  Gierza?  Juda Laja  K
7. Fux  Adler Leybus  16w Kiwa  Zelik  K
8. Zajdman  Ides  38  Berek  Bat?  K
9. Faientch  Ita  28  Hersz  (not given)  K
10. Goldfarb  Giela - Zyshinda  Laja  K
11. Grynblat  Aron  22  Michal  Szaja  w Konary
12. Szperne  Mordka  4m  Kopel  K
13. Hirszman  Mosick  20  Leyzor  Ryshka z Jekciewcow  K
14. Fainkuchen  Mendia  9w  Mordka  Nacha z Leyzorow  K
15. Kiesler  Boruch  68  Ick  Gryndia  K
16. Szpeter  Abram  72w  Leyw  (not given)  K
17. Kopsztain  Mosick  58  Mosick  Mendia  K
18. Liderman  Jeremiasz  3  Leybus  Lida  K
19. Zlotnik  Wulf  24  Ick Berek  Gieria  K
20. Grynbal  Bayla  7  Ick  Szypnca  K
22. Zlotnik  Eta  8  Ick Ber  Gela  K
23. Zoszynier  Israiel  65  Abram  Chaja  K
24. Rudas  Ruchla  30  Abram  Haja  K
25. Frochot  Ella (wid.)  82  Wulw  Ita Lewkowicz  K
26. Efektor  Hindia  8  Zysman  Malka  K
27. Bekier  Friysa  28  Pinkwa  Fryna  K
28. Kopsztain  Frigyda  50  Szaj  Rayzi  K
29. Rayzenfeld  Morukka  2  Abram  Gitla  K

1839
1. Waibrot  Josek (wid.)  80  Melich  Haja  K
2. Feiszpeinc  Zelik  45  Lipp  Haja  K
3. Goryczanska  Kraynol (wid.)  76  (not given)  (not given)  K
4. Waibrot  Dawid  5  Hajm  Matla z Abramow  K
5. Milrot  Sprynca  - Lewek  Haja  K
6. Pantyr  Mosick  72  Juda  Malia  K
7. Eynmahcher  Hindia  14  Nochym  Bayla  K
8. Cwag  Laja  24  Hersz  Tauba  K
9. Erdofroch  Anzal  3  Urys  Norca  K
10. Karas  Sura  3  Zysia  Szaydla  K
11. Faientch  Aron  1½  Anzsa  ?  Ita  K
12. Talekh  [Tater?]  Zylda  18  Leybus  Serya  K
13. Baun  Ryshka  15  Hersz  B—?  K
14. Faientch  Jeremiasz  8m  Tanscuza?  Perla  K
15. Gieeler  Cypa  16  Jakub  Dobra  K
16. Goldezeit  Berek  9m  Jakob  K
17. Ergiet [Ergiel?]  Nusgen  85  Lewek  Estera  K
18. Awenus  Laja  11  Eysyk  Hana  K
19. Waynsbroth  Izrael Montka  3  Haim  Tyma?  K
20. Moreznstain  Ryshka  28  Jakob  Marya  K
21. Trygman  Uszer  6m  Jankiel (??)  Nacha  K
22. Arweriger  Szulim  58  Jakob  Malka  K
23. Mortenbaum  Mosick  3  Gitman  Sora z Josek  K
24. Zelenetzka  Branda (wid.)  60  Wigder  Zola  K
25. Penczyna  Matan  42  Hersz  Gitla  K
26. Awenus  Pinkwas  1  Eyzik  Laja  K
27. Mindelma  Ick  81  (not given)  (not given)  K
1840
1 URMACHER Tobiasz 50 Joyzep - - Szydla - - Smerdyma
2 FRAYBER E Zelik 82 Hersz - - Sada - - w. Szymbaniewce
3 MERGENTH Abram 3 Perc - - Brodzia z Jukowo - - Koprzywnica
4 KARMEYER Lejzer 36 Hersz - - Cyrla z Jankowo - - zone Bayla
5 HIRSZMAN Hana 45 Uryz (*) - - Ruchla (*) - - K
6 HIMELFARB Hana Marya 60 Jakob - - Meria - - meza Urys, syn Szmul age 6
7 HIRSZMAN Zynda 60 - - - - - - K
8 RAPPORT Mendel 52 Hersz - - Laia (*) - - zone Certa, syn Hersz, Jankiel, K
9 MITZMACHERN Hava Hana 52 Berek - - Gitel (*) - - K
10 GANZ Nacha 1 - - - - - - K
11 KIMEL Israel Morka 3w Dawid - - Zlota z Izraelow - - K
12 MIELEC Jecck (wid. ) 22 Lewek - - Szylia - - K
13 ZAYMANN Rykla - - - - - - K
14 BUDYN Lewek 4w Hersz - - Manka z Szyow - - K
15 KIPPERWASSER Rykla 36 HAYMAN, Morka - - Folda Kalmanow - - K
16 HIRSZMAN Sura Malka 7 Nuta - - Ruchla - - zone Hana z Herszko, Abram, Rycka
17 GREDEL Lewek 62 Jakob (*) - - Ruchla (*) - - zone Szynpraca z Jkew, syn Haim, K
18 GRUMBAL Jecck 58 Haim (*) - - Sura (*) - - K
19 GRUMBER Lejba 88 Leybus (*) - - Manka (*) - - K
20 MINTZ Moshe 6 Hersz - - Ides - - K
21 TATAR Kyla (wid. ) 52 Josek (*) - - Fryma (*) - - syn Szlama 21, - Smerdyma

1841
1 OFFMAN Cyvia 18 Izrael - - Chaia z Mountow - - K
2 GRINBERG Hemia 57 Leybus - - Dwojra z Sziulmow - - K
3 BRAUNER Kalman 54 Urys (*) - - Sora Rodziow (*) (?) - - K
4 ECHT Aron 6 Zelik - - Folda Kalmanow - - K
5 ZALCBERG Moszek 3 Szym - - Sora z Lukow (*) (?) - - K
6 LIPA Laia 6 Froim - - Hinda z Zelikow - - Zurania
7 KESLER Zelman 15 Beruch (*) - - Haia z Lekow - - K
8 MERGIESZTYN Zelman 8 Berek - - Fryga - - K
9 NUDELMAN Lewek 42 - - - - - - K
10 KOPIEC Bajla 4w Abram - - Sora z Jow (?) - - K
11 GRYNBLAD Fayga 5 Beruch - - Mandia z Herszko - - K
12 SIFER (SIVER) Moshe Wolf 1 Urys - - Peria - - K
13 ZLOTINIK Laia 10 Jece Ber - - Gdela z Mountow - - K
14 CYPLER Szaja 8 Abram - - Szajdla z Moskow - - K
15 FAGOT Hersz 2 Berek - - Ruchla - - K
16 AWENUS Siwa [Sura] 10 Ajzyk - - Laja z Abramow - - K
17 ROTSZTYN Lejba 6 Rafał - - Cywa - - K
18 EYZENBUCH Necha 7 Szym - - Dobra z Jukow - - K
19 LUDERMAN Siwa [Sura] Perla 3w Abus - - Szanda - - K
20 GIDEN Hana 4 Nucha (?) - - Sera z Majorow - - K
21 LANCAHERM Szym 68 Jakob (*) - - Majdz (*) - - Koprzywnica
22 ZALCBERG Hava 8 Hersz - - Bajza z Abramow - - K
23 ABUS Ita 5 Jecck - - Dyna z Lewkow - - K
24 ZALCBERG Wulf 4 Hersz - - Bajza z Abramow - - K
25 AGAYSTER Jerychom 10 Hersz - - Ital a ABassow - - K
26 BAUM Zelman 4 Moszek - - Rykwa z Szymow - - Byszowce
27 MERZEL Moszek 10m Abraham - - Estera a Aronow - - K
28 CYTRYN Szaja 90 Izrael - - Fryma - - K
29 GRUNBERG Tmzra (Dwoira?) - - Szachna - - - - K
30 KIPPERWASSER Jakob 3 Lebush - - Malka z Jakow - - K
31 BRONER Faja 48 WOLWOWICZ, Major - - Etra (*) z Moskow - - K
32 GORYCZANSKI Wolf 4 Kalman - - Haia z Wolffow - - K
33 GRYNBERG Haya 4 Josef Moszek - - Rejda z Jajow - - K

1842
1 ZLOTNIK Hana 5 Jakob (*) - - Maydla z Nusewno - - K
2 ZALCBERG Cyvia 6m - - Szym - - meza Abram - - K
3 TYZLER Blina [Blima?] 48 Nachman - - - - - - K
4 HIRSZMAN Tauba 54 Jakob - - Fryga - - K
5 BARAN Micher 48 Hersz (*) - - Manka z Moskow - - K
6 TYZLER Malka 7 Lebush - - Betera z Zelmu (?) - - K
7 KLEINHEUDE Haja Sura 45 Uryz (*) - - Bajia z Lewkow - - K
8 BURSTYN Gitla 10 Nochem - - Sura z Jokow - - K
9 SZPIRT Frea 2 Aenc (?) - - Frayda z Nussin (?) - - K
10 HIRSZMAN Wolf 2 Nuta - - - - - - K
11 SZULMAN Herszl Lejzer 1 Izrael - - Haia z Widerorus - - K
12 MISZMACHERN Anzelm 12 Szlana - - Nocha z Nosybow - - K
13 CYNINCH Ester 11 Szlama - - Estera z Lejzwro - - K
14 FANKECHEN Haim 1 Mortka - - Nucha z Lejzwro - - K
15 WOLF [WEYK] Zyla (wid.) 62 - - Sura z Aronow - - K
16 BINDER Joel 63 Moszek (*) - - - - - - K
17 ALOF Morka 58 Pinkas (*) - - Haia z Aronow - - K
18 GANC Haia (wid.) 56 Szmeresk (*) - - Nucha (*) - - K
19 BUDYN Dwoira 34 Wolf (*) - - Ruchla (*) - - K

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3 KLOS Berek 55 - - - -
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5 LUDERMAN Szandla 27 - - - -
6 JAMA Jenta (wid.) 45 - - - -
7 KLOS Syfra 3m (Berek *) - - - -
8 SZABRNYA Marya 38 - - - -
9 SPIRO Godel 3 - Uszer - - -
10 PLIGIEMLAN Marya 3 - Jakob - - -
11 LIPA Fajga 13 - Szmul - - -
12 RAWEL Estera 18 - Herszl - - -
13 RAWEL Herszl 48 - Dawid Abram - - -
14 TYSZLER Chaim 18 - Izrael - - -
15 RAYCHMAN Pinkas 7 - Moszek - - -
16 DORTMAN Szmul 82 - Moszek * - - -
17 EYZENBUC Han 3 - Szmul - - -
18 FEFER Estera 58 - Szlama * - - -
19 GRYNBLAT Sura Laja 32 - Zyla (?) - - -
20 MANDORF Ryka 32 - Josek Major * - - -
21 MERGIEIN Zysla 1 - Perek - - -
22 KWIAT Chaim Szlama 3 - Szmerek - - -
23 KOPEC Josek 58 - Abram * - - -
24 GIELOR Moszek 8w - Noech - - -
25 HERSZEINT Chaja 24 - Leybus - - -
26 BERMAN Moszek 2 - Wolw - - -
27 RAWEL Fraydla (wid.) 55 - - - -
28 GRYNBERG Blima (wid.) 66 - - - -
29 ALOES Gitla 48 - Herszl - - -
30 BURSTYN Jek 60 - - - -
31 FAKTOR Laja 36 - - - -
32 ALBUS Hans 72 - - - -
33 EPELBAUM Giela 70 - - - -
34 KIPERWASER Leybus 30 - - - -
35 EPELBAUM Szmerek 32 - - - -
36 WINER Hanna Liba 3 - Ezyyk - - -
37 BUCHALTER Ita 41 - - - -

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1 PACHLER Abram 70 - - - -
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3 ARFEKTER Josek Simon 60 - - - -
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5 KIPERWASER Malka (wid.) 30 - Jankiel - - -
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1 MERDER
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2 ZYNGER
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- Bajla z Cherszlow
- zone Nache z Lejbus, Zotka, Szlama
- zone Chaja z Mortkow, Mortka & Wolz
- zone Chaja z Zelikow, Berke, & Lejbuz
- zone ryyka z Weysio, Lejzer & Jcek
- Ruchla
- meza Abram, Moszek & Faiga
- syn Zysmania Lejb
- zone Miria z Chaimow, Jcek, Chaim, ...
- syn Lejbus
- Miria
- Rayza
- Matka z Cherszow
- Cwetla
- meza Berek, Gitla, Chaja, Josek, Chemia
- zone Dworya z Janklow, Marya, Sura
- meza Noech GIELER, Sura, Moszek
- syn Josek
- w. Zbiegniewice
- Chana Bajla, Estera, Sura, Kajla, Bajla
- Chersz & Cywa LEDERMAN
- Chersz & Cywa SZPRONG, Chasia, Pesla
- Ryfka, Gimpel & Lejbus
- zone Chendla z Chaimow, Berek
- zone Malka z Gorzykanszki, Jakob, Eyzik
- zone Malka z Chersz, Cywa & Zoska
- zone Malka z Wolz, KAWEMAN, Jcek, Wigdor
- Hersz & Berek
- zone Chersz, Mosek, & Chersz
- zone Chersz, Beika, & Cywa
- zone Lejzer, Male, Moszke, & Ruchla
- zone Jente z Jumeslow, Eli, Wolz...
- Lejbus & Zelik
- zone Jente, Chersz & Cywa LEDERMAN
- zone Chersz & Cywa LEDERMAN
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- zone Chersz & Cywa LEDERMAN
- Jcek, Bayla & Mindla
- zone Marya z Wolzow, Abram
- zone Chersz & Cywa LEDERMAN
- syn Jcek, Izrael & Chersz
- zone Faiga
- meza Moszek
1848

1 BUCHOLITZ Rudla [Ruchla] 50 Mortka - meza Mejtech, Israel, Szia w. Chodlowice
2 GOLDBAMER Aba Lejb 9w Majora Fajga - zone Gitla z Jekow, Abram & Mechla
3 MERGIAN Zeilda 42 - - meza Chl Josek
4 TYSZLER Chaja 35 - - syn idel
5 SALCBERG Syma (wid.) 60 - - Brandla & Cypra
6 LAUFEY Fryma (wid.) 64 Lejbus - meza Jankiel w. Kaczynik
7 FEIFERMAN [Ferman] Berek 4 Mendel - - w. Wlostowie
8 KLOSEK Gitla 24 - - meza Menas, syn Moszek
9 LIDA Malka Gitla 38 - - K
10 APOLT Bajmus 7 Zysi Rayzla z Moskow w. Bionie
11 NUSENBAUM Malka 6 Lejbus Grila z Majorow
12 KATZ [MINTZ sie] Lejzor 11 Moszek Fajga z Cherszow
13 BEKIER Chana (wid.) 42 Dawid - -
14 GRYNBLAT Rajza (wid.) 75 - - syn Szol
15 LERER Moszek 60 - - syn Izrael Szmul
16 KARPEN Aron [Aram] 60 - - zone Malka z Iserow, syn Iser
17 FENSTER Jeek 53 - - zone Ita z Chaskl, Charszka w. Wilk Korawy
18 SALCBERG Cherszl 43 - - zone Szpyrka z Eliaszow, ... Koprzywnika
19 SZULDMAN Izrael 60 - - zone Baja, Major & Baja
20 ABRAMOWICZ Chana 40 Mendel - - K
21 MORGENTSZERN Ryfka 18 ERDFROCHT Blima z Majorow -
22 CWEIG Lejbus 50 - - Fajga z Eliaszow
23 ALOES Cherszl 12 * - -
24 LIPMAN Chana 6m Froim - -
25 WENTER Giedra 18 * - -
26 KWIAT Szlama 3 Abram - -
27 MARC Laja 40 Josek - -
28 BERLIN Simsim [Simron] 64 - -
29 TYSZLER Lejbus (wid.) 42 Jek - -
30 CHIMMELFARIB Dwoya 10 Abram - -
31 GOLDHAMER Zysman 50 - -
32 AGATER Brucha Fajga 13 Kalman - -
33 KRYSZTAL Abus 7 Jci - -
34 SAS Szulim (wid.) 70 - -
35 FENSTER Moszek 40 - -
36 CHIMMELFARIB Kiwa (wid.) 48 - -
37 NUSENBAUM Nuta 6m Mendel Marya z Abramow
38 BINDER Cherszl 15 Moszek - -
39 GRYBNAL Dyna [Dwoira] 29 Jankiel - -
40 NUDELMAN Ryfka 30 Lewek - -
41 BUGIER Dawid (wid.) 60 - -
42 PANTYR Ruchla 3 Lejzor - -
43 GRYNBERG Chendla 4 Uger - -
44 DYNER Hana 3 Chaim Ojzer - -
45 WACIARZ Herszl 1 Jek - -
46 GRYBERG Major 1 Lejbus - -
47 FENSTERSZAJBAUM Czyl 1 Jek Major Frayda z Jekow -
48 ZELIGER Lejbus 1 Jek - -
49 GOLDFARB Mosia 80 * - -
50 GOLDMAN Marya 40 * - -
51 GOLDCHAMER Ruchla 50 - -
52 KIPPERWASSER Malka (wid.) 60 - -
53 KACZOR (?) Sura 17 Szmul - -
54 GROSMAN Cherszl 13 Josek - -
55 BARBAZ Lejbus (wid.) 70 - -
56 CWAIG Lejzer (wid.) 50 - -
57 GOLDFARB Cherszl (wid.) 70 - -
58 KALINA Moszek 50 - -
59 HOFMAN Szul 70 - -
60 JARMULA Jukiel 60 - -
61 BEKIER Dawid 63 - -

1849

1 GRYBNAL Malka 2m Jozef Seria z Cherszow
2 TREFLER Wolf 6m Fawel Nacha z Michlow
3 RAICHMAN Moszek 35 - - zone Tauba Chana, syn Berek
4 LIDA Marya 2 Menas Raizla z Cherszow
5 HOCHMAN Szmul 6 Abram Cypa z Motkow
6 NUSENBAUM Szindla 24 Pinkas - - meza Major, cokra Malka
7 NUSENBAUM Fiszal 2 Major Chana z Jekow
8 DYNER Malka 60 Jek - - Koprzywnika
9 MERZEL Iza 10 Lejbus Bina z Moskow
10 MERZEL Rywenbajrych 6m Zysman Matla z Rywenbajrych
11 ECHT Chana (wid.) 60 Szolim - -
12 SZNAJDER Josek 7 Berek - -
13 DYNER Nisen (wid.) 60 - -
14 GRYNBLAT Fraida 3 Berek - -

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15 CYNAMON 
16 GURFINKIEL 
17 ECHT 
18 FINTER 
19 WINDER 
20 SZAFFAR 
21 KARMES 
22 WIZENFELD 
23 KRYS 
24 GRYNBERG 
25 PENCZYNA 
26 KOPEL 
27 KARAS 
28 WAINRYB 
29 DYKO 
30 KIESLER 
31 BINDER 
32 AGATER 
33 CWAIG 
34 LEDERMAN 
35 BRAUNER 
36 SZWAJC 
37 AWENUS 
38 ZLOTNIK 
39 ZLOTNIK 
40 EPELBAUM 
41 FENSTER 
42 TYSZLER 
43 RAUCH 
44 LIDA 
45 SZYMCH 
46 SZUMCH 
47 WAINFELD 
48 WAINFELD 
49 AGATER 
50 GIEBER [GIELER] 
51 BRAJDYK 
52 TENCZER 
53 SZWACIER 
54 MER 
55 SIERACKI 
56 TENCZER 
57 BOXERN 
58 GERT 
59 KERNBERG 
60 ZLOTNIK 
61 LAUFER 
62 ZEIDMAN 
63 KOP 

15 CYNAMON S[za]chna 6m Chil Ryafka z Janklow Koprzywnica 
16 GURFINKIEL Lebusj (wid.) 60 - zone Baila z Szumer, & córka Dobra K 
17 ECHT Lema 12 Jojep Eidia z Lemlow * K 
18 FINTER Rachma 1 Mendel Baja w. Kaczkowie 
19 WINDER Gweryl 80 - zone Baja z Jokow, Jcek w. Trzykosach 
20 SZAFFAR Lebus 6m Abram Marya z Szpirow [Marya's father is K. Rabbi] K 
21 KARMES Chana 24 Efiej (?) meza Moszek, syn Lejzer K 
22 WIZENFELD Pini 18 - meza Major w. Blonskie 
23 KRYS Mejjach 47 - zone Chana z Morkow, Mortka w. Schwicza K 
24 GRYNBERG Szifra 5 Lebusz Chana z Szulimow K 
25 PENCZYNA Malka (wid.) 42 - Tema z Jcnow Szandla z Awenusiow K 
26 KOPEL Rach[f]a 8 Kopel - 
27 KARAS Szprynka 8 Zyska - 
28 WAINRYB Boruch 36 - zone Chawa z Morkow, Baja... K 
29 DYKO Lebusj 36 - zone Malka z Szulimow K 
30 KIESLER Ruchla 34 Lej ('?) meza Moszek, syn Jcek K 
31 BINDER Chana Gitla 22 Jcek zone Sima z Symow, Moszek, Estera K 
32 AGATER Kalman 60 - meza Jukiel, syn Jcek K 
33 CWAIG Gitla 34 - zone Dwoira z Juklow, Moszek, Ruchla K 
34 LEDERMAN Major 36 - meza Jaim z Herszlow, Abram, Jcek, ... K 
35 BRAUNER Moszek 40 - zone Hersz en w. Jalavorsz K 
36 SZWAJCzar Chaia (wid.) 70 - zone Chana z Morkow, Wolw... K 
37 AWENUS Izrael 43 - meza Szmul, Izrael, Jankiel, Szolim, ... K 
38 ZLOTNIK Balia 45 Cha- meza Major Jakob, Marva K 
39 GOLDHAMEMER Ita 22 ZLOTNIK meza Jaim, Jankiel, Szolim, Chaja & Mechel K 
40 ZLOTNIK Szmul (wid.) 43 - zone Gitta z Pinkwasow, Szmerk, ... K 
41 EPELBAUM Berek 50 - zone Balia Itta, Jojep & Pesla K 
42 FENSTER Joel 50 - zone Chaja z Szmulow, syn Szmul K 
43 TYSZLER Chil 30 - zone Baja z Morkow, Ida & Estera K 
44 RAUCHW 
45 LIDA Manas (wid.) 45 - zone Chana, Chendla & Jenta K 
46 SZYCHMAN Epjzy 40 - zone Raiza z Gierberow, Tyla, Ruchla K 
47 SZUMCHACHER Chaim Nusen 42 - zone Szandla z Janklow K 
48 WAIFELD Perla 38 - meza Moszek, Zeilik, Pajza & Chja K 
49 WAIFELD Jcek Major 11 Berek Fryma z Micchower K 
50 AGATER Ita 38 Abus Meza Chersl, Fajga, Ruchla & Dass K 
51 GIEBER [GIELER] Sura Szandla (w.) 43 - syn Pinkwas K 
52 BRAJDYK Pinkwez 22 - 
53 ECHT Moszek 8 Zelik Fajga z Kalmanow K 
54 TENCZER Chaia (wid.) 50 - Lejzor, Lebusz & Jcek K 
55 SZWACIER Eiber (wid.) 40 - syn Chersl K 
56 MER Chaia 38 RYWENBAJRYCH meza Zyman K 
57 SIERACKI Jankiel 40 - zone Gitta z Raichmanow, Hil, Szolim, ... K 
58 TENCZER Ita 40 Szinech meza Szmul, Nachman, Estera &... K 
59 BOXERN Pejsak 44 - zone Dyna z Majorow, Major & Marva K 
60 SIERACKI Gitla (wid.) 37 RACHMAN meza Szmul, Chorym, Berek,... w. Szymanowice K 
61 KIPERWASER Marya 22 Lebusz meza Moszek, syn Jcek K 
62 GANTZ Curtla 37 Jcek meza Hersz, Alter, & Ruchla K 
63 KERNBERG Chindyia 26 Mortka meza Szymon, Chana K 
64 WARZOGER Perla 40 Chendel meza David, syn Rywen K 
65 ZLOTNIK Herszl 24 - zone Haja z Janklow K 
66 KARAS Krandla 24 ZEIDMAN meza Janka, córka Mala K 
67 LAUFER Izrael 50 - zone Sura z Mortkowicow w. Blonie K 
68 ZEIDMAN Benjamin 50 - zone Haja z Cherslows, Izrael & Ita K 
69 KOP Nacha (wid.) 45 AWENUS Zodka, Szlama & Chja K 

1850 
1 LANCHEBER Chaia 50 Gimpel meza Maior, syn Chaim Koprzywnica 
2 ZEMELE Seria 70 Wolw meza Beniamin, córka Faiga K 
3 ROTSZEIN Cywia (wid.) 40 Chaskiel Dawid, Chskiel & Chana K 
4 CWAIG Sura Gitla 50 Abus meza Lebus, Major & Szprynce K 
5 MILROD Ita 48 Wolw meza Jaim, Chenda, Siwia & Chinda K 
6 BRAUNER Chaim (wid.) 60 - syn Dawid w. Slaboszowice K 
7 PANCER Rafal (wid.) 70 - zone Faiga, Major & Jcek K 
8 ECHT Zelik 40 - meza Jcek, Moszek, Wolw, Chinda, ... K 
9 GROSSMAN Sima 46 Moszek zone Ruchia z Jckow, Mala, Marya, ... K 
10 HIRSZMAN Nuta 45 - zone Gitka z Jckow, Abram, Weska? ... K 
11 BURSZTYN Chaskiel 37 - meza Szmul, Lejzer, Jcek, Ryafka, Ruchl K 
12 GRYNBERG Ruschla 30 Chersl Chinde z Eliasow K 
13 DYKO Lejbus 2 Meza Janka * K 
14 RYWENBAJRYCH Maier 6m Chercyk Ruchla z Lewkow K 
15 KENNIKBERG Cywia (wid.) 50 - zone Berek, Skul & Ryafka Koprzywnica K 
16 GRYNGRAS Chana 30 - zone Sura z Juklow, Chana & Szmul K 
17 BERMAN Wolw 50 - meza Izrael, Moszek, Chia... K 
18 TREFLER Eidia 32 Lebusz zone Ryfka z Jokow, Chemie... w. Zawichow K 
19 ROTENBERG Chersl 47 -
### 1851

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*Note: The above table represents a list of names and their ages in the year 1851 to 1853.*
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**FHL microfilm #1,192,418, #1,808,864-865**

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Kielce and Radom Gubernias
with powiat (district) divisions, 1867-1917

Kingdom of Poland, with Kielce and Radom gubernias shaded.
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:

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 b c Ć ď e ėf g h ĺ i j k l m n ņ o ó p r s š t u w y ż ź

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