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of the Kingdom of Poland
as defined by the boundaries
as they existed 1867-1917

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... but first a word from our editor

As we complete our fifth year of publication, I am very proud of our journal, which has now published a total of 1,268 pages – including 616 pages of vital records extracts, which contain over 30,000 events and the names of nearly 150,000 persons. An index of all articles in these five volumes appears on the last two pages of this issue.

A focus of several articles in the front section of this issue is the town of Opatów (“Apt”, in Yiddish). We present some diverse articles, translated from Hebrew, Yiddish, and Polish; and an English-language memoir. We begin with a translation of the Opatów entry from Yad Vashem’s Hebrew-language *Pinkas HaKehillot*, “Encyclopaedia of Jewish Communities”. We again thank Yad Vashem for granting permission to translate and publish these excerpts. We have excerpts from the Apt Yizkor Book, translated from the Yiddish. Other items about Opatów are parts of the article from the 19th-century *Słownik Geograficzny* [*Geographical Dictionary*]; a transcription of the 1929 Polish Business Directory entries for Opatów; and excerpts from a forthcoming book of memories of Opatów and Iłża.

Other towns that start with “O” are also featured in this issue: Ożarów and Opoczno. The Jewish cemetery of Ożarów is being restored; and we have birth extracts from Opoczno.

Also in this issue is an extensive research analysis of two families from Słomniki by Shabsa Lis, and reports on new JRI-Poland projects for our area.

The extracts of Jewish vital records from LDS microfilms in this issue include the marriage records of Książ Wielki, covering 1847-1865, extracted by Shabsa Lis. These records also include the towns of Słomniki and Miechów. We also complete the microfilmed records of Chmielnik, with David Price’s extracts of the death records for 1876-1884; and extracts for a “new” town – Opoczno – the 1848-51 births, extracted by Debra J. Kay.

I’m very glad to report progress with JRI’s “Polish State Archives” project – Jewish Records Indexing-Poland’s project to obtain indexes of non-microfilmed Jewish vital records of the late 19th century. We now have Archive Coordinators for several of the archives holding the Jewish vital records for towns in Kielce and Radom gubernias. A report by Pińczów Archives coordinator Susan Javinsky appears on page 38. The Sandomierz Archives also now has a coordinator, and her report will appear in the next issue. Please participate in this important endeavor.

Don’t forget to renew your subscription for 2002, using the enclosed subscription form. Because of the huge increase in postal rates earlier this year, we have had to raise the subscription rate for Canada to US\$30. For other countries, the rate is for surface mail and we are no longer offering an airmail rate.

— Warren Blatt

Opatów

from *Pinkas HaKehillot, Polen*, Volume VII (Jerusalem: Yad Vashem, 1999), pages 58-64

By Shmuel Levin and Rachel Grossbaum-Pasternak

Translated from the Hebrew by Jerry Tepperman

Opatów

אָפּאָטאָוו

In Yiddish: אָפּאָטאָוו (Apt, Apta)

Opatów district, Kielce province

Year	Total Population	Jewish Population
1663	936	-
1827	2,723	1,377
1857	3,471	2,279
1897	6,603	4,138
1910	8,107	5,193
1921	8,827	5,462

Opatów is an ancient Polish town located near the Wisła River in an area filled with forests and lakes. In the 12th century, it served as the headquarters of the regional governor, the Kastlin, and of the local Catholic Bishop. In the year 1237, Opatów was awarded privileges, which secured the rights of its citizens, and by the year 1361 it received the status of a City, along with the associated broad rights and powers. In the year 1514, prince Krzysztof Szydłowiecki acquired ownership of the city. He restored the city; surrounded it with a wall; built a villa within it and a structure to house the government offices; and improved the water supply to the citizens of the city. Citizens of Opatów were able to boast of two market days every week and two annual major fairs.

At its inception, Opatów was a center of commerce in lumber products, as a result of its proximity to local forests and its location at the crossroads of two main highways. Quantities of lumber were transported from Opatów to Gdańsk (Danzig) by river and by land. At the end of the 16th century a new road was paved that connected Opatów with many other cities in the area. From that time on, Opatów's importance as a center of trade for the entire area grew significantly. In the 17th century, there were approximately 200 tradesmen in the city.

Unfortunately, the Swedish army that invaded the area in the middle of the 17th century wreaked havoc and destruction in the city. Many houses were burned to the ground and the population diminished, and several decades passed before

Opatów was able to return to its former stature as a regional center. In 1795, with the third partition of Poland, Opatów fell under the control of the Austrian Empire, and in 1807 it was included in the Duchy of Warsaw. Then in 1815, it was included in what was known as Congress Poland.

During the 19th century, the previous pattern of demographic and commercial expansion continued. Towards the end of the 19th century, 119 out of 457 homes in the city were built with stone or bricks. During this period, commercial ties between Congress Poland and Gdańsk flourished, and Opatów served as an interim port for barges on the Wisła River laden with farm produce, lumber and other goods. At that point, several new factories were established for the manufacture of chicory, starch, and cotton. At the beginning of the 20th century, two flour mills and plants, which manufactured combs, needles and pins were also established. Trade in Hungarian and French wine and in salt was also an important contributor to Opatów's economic activity.

During the Polish rebellion of 1863, major battles took place near Opatów that silenced all normal activity. The Jewish inhabitants of Opatów supported the rebels. The leader of the final rebellion, Ludwik Zwizdowski, was executed by hanging in the market square of Opatów. In the First World War, Opatów was occupied by the Austrians, who controlled the city until 1918. Later, after the independence of Poland, Opatów became a district capital.

The Jews until the End of the First World War

It would seem that the first Jews settled in Opatów during the 16th century, even though it was only in the third decade of the 17th century that we first find references to the "Street of the Jews" (or the "City of the Jews"), that stretched from the northern part of the wall to the market square. This "City of the Jews" was in practice a partially autonomous neighborhood that the Jews themselves protected and preserved. As Jewish immigration from Germany to Poland increased, the Jewish population of Opatów increased proportionately, despite the antagonism of the non-Jewish townspeople who feared that the Jews would dominate business activity and the trades in

the city. They appealed to the king to limit the activities of the Jews, particularly in skills such as weaving, raising cattle, and baking. The king granted their request, prohibiting Jews from participating in these businesses. The townspeople also complained that the Jews were not fulfilling their responsibility as productive citizens of the city. In response, the city made it particularly difficult for the Jewish residents to acquire land for a Jewish cemetery and to build their own private homes on their own street. A short time later, a compromise was reached where the restrictions on land purchases were removed, and in return, the Jews took upon themselves to contribute a portion of the city's annual expenditures. In 1658, King Jan Kazimierz renewed the rights of the Jews to purchase property and engage in business activities in Opatów without restriction.

The Jewish community itself did not look favorably on the influx of immigration of German Jews. According to the community officials, the newcomers placed "a heavy burden on the resources of the community, instigated serious interference from the non-Jewish residents, and circumvented normal channels in order to settle there, this after the regional committees (the Symikim) had already been established along with the dates and times of the general populace." Consequently, the leaders of the community appealed to the "Council of Four Lands" to grant them 'Demographic Control' over the Jewish affairs of the city, meaning the right not to accept new Jewish immigrants unless they had first received the approval of the leaders of the Opatów Jewish community. In 1687, the Council responded positively to the requests of the elders of Opatów and even allowed the community to expel Jews from Opatów that had moved there without their express consent. The Council thus granted the Community of Opatów the support of four main Jewish communities in the general area – Kraków, Lvov, Lublin and Poznań. The Council justified its decision based on the fact that the Jews had but one street in Opatów and that it was impossible to widen the one street that was available to the Jews. Therefore they stated: "We must support the discretionary powers of the Jewish leadership in Opatów in order to protect the viability of the community".

In 1656, the Jews of Opatów owned 45 houses. There were 50 Jews listed among the tax roll of businessmen of the city. They pursued a wide range of business activities in metal tools, spices and condiments, farm produce, cattle, lumber, hides and other materials. The Jews of Opatów

traveled on business as far as Breslau [Wrocław] in the west; however, their main contacts for trade were in Gdańsk. Commercial visitors to Opatów came mainly from Lublin and Kraków. The Jews of Opatów also had a significant presence amongst the city's craftsmen. Among them were bakers, weavers, glaziers, tailors, shoemakers, furriers, and butchers. Certain individuals supported themselves by leasing the rights to collect government and city taxes (head taxes and income taxes).

The Jewish presence in business and in the trades was a constant thorn in the sides of their non-Jewish competitors. However, the Jews were savvy enough to skirt the roadblocks placed in their way by their enemies. Notwithstanding this constant tension, there were instances when the two sides helped each other and the non-Jewish residents appreciated the cooperation that the Jewish Community was in a position to offer. Sometimes fostering this sort of cooperation involved the need for bribery of certain officials and such bribery made up a significant portion of the annual community budget.

The expansion of the Jewish community in Opatów was terminated by the outbreak of the war between Poland and Sweden in the middle of the 17th century. The Street of the Jews was destroyed in a fire and the soldiers looted whatever was left. In 1656, the soldiers of the Hetman Stephan Czerniecki liberated Opatów but unfortunately Czerniecki also allowed his troops to riot against the Jews and to kill many of them indiscriminately. As the war ended, the king, Jan Kazimierz, helped the Jews out of their predicament. In an official decree in 1657, he permitted them to rebuild their houses in the old locations where they had been burned, and to carry on business and establish stores and butcher shops. These rights were reaffirmed by the Polish kings who followed him.

Unfortunately, no sooner had the Jewish population rebuilt the ruins of the city, when they were struck by new tragedies. A massive fire in 1680 leveled the vast majority of the Street of the Jews, and soon thereafter the city was hit with a major epidemic. In 1685, a rumor of blood libel spread locally and this endangered the lives of all the Jews throughout the area. In a small town near Opatów, a day old infant died and a rumor was spread that he was killed by some Jews. The governor of the district, who was himself one of the perpetrators of this rumor, ordered the local Jewish innkeeper of Opatów imprisoned and the Jews were forced to pledge a ransom of 2,400

zloty over three years in order to free him. This ransom evolved into an annual permanent tax of an equivalent amount.

In the 18th century, particularly during the Austrian annexation (1795-1807) when the restriction on residences outside of the Street of the Jews were removed, the number of Jews who lived outside the city increased and their areas of economic activity encompassed new and important areas. To the relatively insignificant bartering they had been engaged in, the Jews added a wide range of significant transactions in crops, lumber, eggs, cattle, and all types of agricultural products. Certain entrepreneurial Jews built up a monopoly on the trade of agricultural products from the entire area. A few of them leased property for farms and began to manage them by themselves. At the end of the 19th century, the Jewish population played an active role in the industrialization of the city. A local Jewish man established a weaving factory that only lasted a few years. In the 1890's, Jewish businessmen built two other factories: one a tannery for processing hides and the other for manufacturing sugar. At the beginning of the 20th century, another Jewish businessman established a plant to dye the homemade garments woven by the farmers in the area. Nonetheless the main sources of income to the Jewish population continued to be small level commercial peddling and simple skills and crafts.

During the 16th and 17th centuries, the community of Opatów associated itself with the "National Council of Greater Poland", part of the "Council of Four Lands". Representatives from Opatów participated in gathering of the Council, and certain individuals from Opatów were appointed to the subcommittee empowered to levy the taxes that were placed upon each individual community.

From 1666 until the beginning of the 20th century, the Jews of Opatów maintained a "community register" ("*pinkas kehila*") where the decrees and customs established by the various community leaders were inscribed. To this day, this *pinkas* provides a valuable source for research into the history of the community. A copy of this register can be found in the archives of the central synagogue in Warsaw, but the register itself was destroyed in the Second World War. From the various entries in the *pinkas*, we are able learn about the autonomy of a number of groups vis a vis the community council, and the connection between the Jewish guilds of tailors and butchers and the Christian guilds of the same crafts. For

instance, the Jewish guilds were obligated to pay membership fees to the Christian guilds, but these Christian guilds were under no obligation to help them. There were 11 men on the Council in charge of the Jewish community (3 beadles, 2 trustees, and 5 bookkeepers). The list of disbursements in the *pinkas* provides insight into the relationships between the community and the local dignitaries and government officials. The *pinkas* also lists outlays for transportation to pay for visits by the leaders of the community to the government in Warsaw in order to intercede on behalf of the community. The outlays also includes fees paid to "cantors and singers" (for the most part itinerant cantors who visited the city and led the Shabbat or holiday services), itinerant preachers (the community also had its own local speaker), assistance to poor people who had asked for help in order to leave the city and emigrate to the land of Israel, money to redeem prisoners, and support for representatives of various causes and projects.

Towards the end of the 16th century, the first synagogue was built in Opatów and the first cemetery was established. A little later, several charitable organizations were established, "Bikur Holim", "Linat Tsedek" [organizations offering care to the sick], "Hakhnosas Kala" [the wedding fund], and "Hakhnosas Orchim" [welcoming guests]. During the 19th century and the beginning of the 20th century, the community operated a Talmud Torah [Jewish school], where most of the Jewish children of the city studied.

The Rabbis who served in Opatów who are known to us include: Rav Moshe Mat (Mat being the Hebrew an acronym for "Spreader of Torah", died 1606); Rav Yaakov ben Elyokim Halperin (died 1645), who was also a Rabbi in Lvov towards the end of his life; Rav Eliezer Ashkenazi, also known as the "Ish Tzvi", author of "Damesek Eliezer" (emigrated to Israel in 1651); also Rav Shmuel ben Eliezer; Rav Avigdor Kra (died 1678); Rav Yisrael Iser (died 1645); Rav Yitzhak ben Zeev Wolf, who because of his brilliant mind was called "Rav Aizik Shpitskopf" (from 1668-1674 when he moved to Kraków, died 1682); and Rav Shaul ben Heschel (died 1707) who was the Rabbi of the district of Kraków (in 1701, he took the position as Rabbi of Kraków but he continued to also hold the title of Rabbi of Opatów until 1705 when he moved to Breslau); Rav Meir ben Binyamin Wolf Halperin, who came to Opatów from Chelm, and in 1718 represented the community at the "Council of Four Lands" (died 1723); during his tenure, Rav Tzvi Hirsch Ashkenazi, the "Hakham Tzvi", also lived in

Opatów; Rav Yitzhak Segal Landau, native of Opatów, Rabbi of the community from 1719 (died 1767); Rav Aharon Moshe Yaakov of Kraków (from 1730), his letters of appointment from Opatów date from 1732; Rav Shaul ben Simcha HaLevi (from 1768); Rav Hanina Lipa Miezlish (from 1772, died 1816); Rav Aryeh Leibish Charif (in approximately 1790).

Rav Yisrael of Kozienice, one of the four founders of the Hassidic movement in Poland, was born in Opatów. At the end of the 18th century, the Hassidic Master Rav Moshe Leib of Sassow became a resident of Opatów and established there one of the most prestigious Hassidic centers in Poland. Many Hassidim were drawn to his court and some of them became residents of Opatów in order to live closer to him. The Hassidic community grew steadily.

The Hassidim contributed to the increased demand for all kinds of merchandise and services in the city. Many Jews made their livelihood by offering lodging and providing food to the hordes of Hassidim that visited the Master during the weekdays and particularly on Shabbat and the holidays. The visitors also purchased a variety of merchandise in the city and used the services of the craftsmen in their respective trades.

Another prominent resident of Opatów was Rav Aharon HaKohen (author of "Keter Shem Tov", a book about the Baal Shem Tov printed in 1795). The most famous Hassidic Master who lived in Opatów (for a short time) was Rav Yaakov Yitzhak, "The Holy Jew of Przysucha". At the beginning of the 19th century, Rav Avraham Yehoshua Heschel ("The Apter Rav"), author of "Ohev Yisrael", served as both their Hassidic Master and the Rabbi of the city. He had also been a student of Rav Aryeh Laibish just as the "Holy Jew" had been. After he left Opatów, Rav Meir Rotenberg, author of "Or La'Shamayim", was chosen to fill the position (died 1827). He was among a group of popular Hassidic Masters who opposed the views of the "Holy Jew". After him, the city chose Rav Shmuel Eibeshitz, another Hassidic devotee and the author of "Torat Shmuel" (died 1884). The Hassidic Master in the city during his tenure was the son of Rav Meir, Rav Pinchas Rotenberg (died 1837). The dynasty eventually continued with Rav Meir the son of Rav Pinchas Rotenberg.

After Rav Pinchas son of Rav Meir, the Rabbis of Opatów included Rav Yaakov grandson of Rav Dovid of Lelów, who was also a Hassidic Master; his grandson Rav Aryeh Leibish Lipshitz, who

emigrated to Israel; and Rav Tzvi Aryeh (in 1909).

Another well respected resident of Opatów was Rav Eliezer Yehoshua Epshtein, who served as the head of the Rabbinic court for an extended period until he relocated to Raków and to Chmielnik.

Opatów was also the native city of the Hebrew poet Natan Nuta Shapira (1817-1897). During the last quarter of the 19th century there were several other notable residents of Opatów. These include the poet and Hebrew writer Y. L. Peretz (1852-1915), and his father-in-law, the intellectual and mathematician, Gavriel Yehudah Lichtenfeld (1811-1887), who published articles in the journals "HaShachar", "HaTzefira", and "Izraelita", and authored a text for the study of mathematics. During the beginning of the 20th century many Zionist clubs were organized in Opatów.

The period of Austrian conquest during the First World War (1915-1918), was a time of political reawakening for the Jews of Opatów. Parties that had been outlawed during the rule of the Tsar received permission from the new government to operate openly. A branch of the Bund, which had previously operated in secret, opened its own meeting place "tzukunft" (the future) and conducted a variety of programs, and activities including a drama club. Zionist activities, which had begun in the years before the war, were at the center of the new political freedom. During the fighting, a Jewish kindergarten opened but it was forced to close because of a lack of expertise. A branch of the "Tzeirei Tzion" (Zionist Youth) was established in Opatów in 1918. Its members were involved in many activities including gathering food and fuel for the needy in the city.

Opatów did not escape the wave of anti-Semitism that raged throughout Poland during the wartime years. Near the end of the war, a group of Polish soldiers under the command of a General Haller passed through Opatów and rioted and looted the Jewish neighborhood of the city.

Between the Two World Wars

During the 1920's and 1930's Opatów became known for the manufacture of brushes, and this economic niche brought with it recognition throughout Poland. Most of the factories and manufacturing facilities in the city were owned by the Jewish residents. According to a partial census taken by the Joint [Jewish Joint

Distribution Committee] in 1921, there were then approximately 229 Jewish-owned factories and workshops. More than half of those (146) were concerned with clothing, 33 dealt with food production, 18 with the manufacture of leather and the remainder with other assorted businesses. Most of them were managed by the owners and their immediate families. Factories, which belonged to non-Jews, were not permitted to employ Jewish workers and the local flourmill, which was owned by Jews, employed only a few Jewish workers. As in the past, the main source of income for the Jews of Opatów was small commercial trade. Jewish peddlers purchased agricultural produce from the local farmers and sold manufactured goods and crafts to them. A few Jews operated a transportation service, which took people and baggage back and forth to the local train station. Most of the Jews of Opatów supported themselves only with difficulty. Only a few of them, mainly those who leased forested acreage in order to manufacture lumber, were actually wealthy.

In 1925, the organization of peddlers and craftsmen in Opatów established a cooperative bank, but after only three years the peddlers organization broke away in order to establish an institution of its own. These two banks, one for the peddlers and one for the craftsmen, remained in existence until the beginning of the Second World War. The city also had a "Charity Fund", which provided small interest-free loans to those who needed them. Several other local institutions that assisted the needy were the traditional groups such as "Bikur Holim", "Linas Tsedek" [organizations caring for the sick], "Hakhnosas Kala" [the wedding fund], and "Hakhnosas Orchim" [welcoming guests]. In 1930, a small hospital was founded that helped the poor significantly. It was a branch of the chain of hospitals called "Ezra".

During this period between the wars, many of the children of the community continued to study in the Talmud Torah, which by 1929 had moved to a new building. At the beginning of the 1930's, a Yeshiva was established that lasted for 5 years. In 1923, the government opened an official elementary school for the children of the Jewish residents of Opatów ("Shabasuvka"). For the most part, this was attended by young girls. In 1933, this new school began administering classes even on Shabbat, and it became a regular public school attended by both Jewish and non-Jewish children. In 1925, under the auspices of Agudat Yisrael, a girl's school associated with the network of Beis Yaakov, and a boys heder called Yesodei HaTorah, opened in Opatów. In 1934, a Hebrew

school associated with the network "Tarbut" also opened, and each year, it opened a new grade. This new Hebrew school also had its own building.

The Orthodox Jews were a majority among the Jews of Opatów and controlled the community governing committees and its institutions. By 1921, Agudat Yisrael had already established a branch office in Opatów. There were also active branches of most of Europe's Zionist organizations in Opatów. In the early 1920's, a branch of "HeHalutz" was established, whose members built a agricultural training center on one of the local farms. In 1927, a branch of "Hashomer Haleumi" (later known as "Hanoar Hatzioni") was founded, and in the early 1930's, a branch of the Revisionists was also founded. These Zionist parties and movements were also involved in cultural programming and initiated courses in Hebrew and lectures on a myriad of topics. The number of members in these clubs was approximately 300. It is possible to draw some conclusions about the relative strength of these Zionist parties in Opatów from the results of the elections to the Zionist Congresses. In 1921, "Mizrachi" received 159 votes, "Ul Hamishmar" received 110 votes, and "Hitachdut" received 91 votes. In the 1929 elections, "Mizrachi" received 272 of all the votes, "Ul Hamishmar" received 99 votes, "Et Livnot" received 91 votes, and "Poalei Tzion" 18 votes. In the 1939 elections, the last ones before the war, "Mizrachi" received 159 of all the votes, "Ul Hamishmar" received 110 votes, "Eretz Yisrael Haovedet" 91 votes, and "Hatzionim Haklalliyim" 33 votes. There was also a small branch of the Bund in the city and a small number of Jews were active in the Communist underground.

In the last elections to the Community Council, 5 representatives were elected from "Agudat Yisrael", 3 were Zionists, 2 were representatives of the city's craftsmen, and there was one representative who ran as an independent. The Jews of Opatów were also represented in the official city government. In the first election of an Opatów city governing body in 1919, Jews took 19 out of the 24 seats on the council. In 1927 and in 1931, only 11 Jews were elected to the city Council.

In 1920, the Rabbi of Opatów was Rav Haim Yosef Bach, who signed the public censure against the purchase of the position of Rabbi for money. In 1930, after some severe controversy, Rav Shalom Rokeach (son of the Hassidic Master of Belz, Rav Yissakhar Dov Rokeach), was appointed. He was to be the last Rabbi of Opatów

and he was eventually killed in the Holocaust. The Belz Hassidim had their own small synagogue. In addition there were small "shtiblach" of the Hassidim of Gur, Ostrowce, Modzitz, and Alexander.

In the 1930's, certain racist elements of the city of Opatów promulgated anti-Semitic propaganda, and in 1936 several riots and pogroms were instigated against the Jews. On one of the market days, gangs of hooligans, among them farmers from the surrounding areas, descended on the Jewish shops and stalls, looted their merchandise and brutalized the storekeepers and their families. There were also attempts to break into the homes of the Jewish residents. Thirty Jews were injured. The police arrested 20 of the hooligans and brought them to trial. 13 of them were sentenced to short terms in jail and the rest were allowed to go free. The court of appeals approved the sentences but let six more of the ruffians go free because of their young age.

The Second World War

On the eve of the war, there were 5,200 Jewish residents of Opatów. Some of them, particularly the young, fled to the eastern districts of Poland that were captured by the Russian army as the war progressed. Immediately after the city was captured, the Germans burned the market square buildings to the ground along with some of the surrounding homes. Most of those homes belonged to Jews. On the following day, the Germans locked 1,000-1,500 residents of the city, Jews and non-Jews, in the movie house and placed them under heavy guard for two days without food or water. The Jews in the movie house were gradually segregated and brutally treated, with the excuse that they had hidden weapons or that they had tried to escape. After these Jews were freed and allowed to return to their homes, German soldiers captured another 200 young Jews and placed them under guard by the SS in an unknown location. None of these young people were ever seen again.

At the end of 1939, all of the Jews who lived in roomier nicer homes were ordered to move to the Jewish Quarter, one of the poorest neighborhoods of the city. German officer were billeted in these empty Jewish homes.

At the beginning of 1940, the Germans announced a long list of laws directed specifically at the Jewish residents of Opatów. Every Jew was obligated to wear a white armband with a blue Magen David on it; forbidden to walk on the sidewalks; and forbidden to purchase from

non-Jews or to sell to them. In addition, the Jewish community was obligated to pay large monetary contributions to the Germans. The first contribution of 60,000 Marks plus assorted jewelry and valuables was due to be delivered to the Germans within 24 hours of the order. By the beginning of 1941, the German had managed to confiscate all of the businesses in the city that had been owned by Jews.

At the beginning of 1940, the Jews were ordered to form a Judenrat. A Mr. Weisbloom was appointed to the head of the committee. He was a man of means who was well respected in the community. The Judenrat was forced to cater to all the demands of the German officials and follow all their orders. Nonetheless, Weisbloom and his colleagues on the Judenrat did their best to protect the interests of the Jews of Opatów. Every so often they would ransom for money some family group that the Germans had imprisoned for some reason. Occasionally, they would resort to bribery in order to lighten the burden of their Jewish brethren.

In the spring of 1941, a ghetto was formed in Opatów and the daily routines in the town changed entirely. As mentioned above, even before the establishment of the ghetto the Germans had managed to confiscate all the businesses owned by the Jews and to remove them from all their positions. A station of the S. D. [Sicherheitsdienst = Nazi Security Service] was established in Opatów and this further terrorized and frightened the Jews. The ghetto of Opatów was situated on Berko Joselewicz Street¹ and on several surrounding alleyways. It was totally forbidden for anyone to leave the ghetto without a special permit. As time went on the population of the ghetto increased. The Germans transported to the ghetto refugees from many towns and villages in the district. In addition, Jewish refugees from Warsaw and Łódź arrived on their own initiative because they believed that it would be easier to cope with the conditions of the German occupation in the smaller cities of Poland. As a result of the overcrowded conditions and the deteriorating sanitation, a typhus epidemic broke out in the ghetto, particularly among the newer refugees whose living condition were worse than the others. The Judenrat and the independent community charity organizations were enlisted to

¹ Jewish Street, also known as Broad Street, was renamed 'ulica Bereka Joselewicza' in Polish and 'di gas fun Berek Yoselevitsh' in Yiddish, in honor of the Polish Jewish hero who fought in the Polish army with Tadeusz Kosciuszko in the Polish uprising during the 1790s. The street's official Polish name, 'ulica Bereka Joselewicza', was seldom used.

battle the epidemic. An organization called TAZ (the Jewish Health organization of Poland) ran a medical dispensary and small hospital that contained 30-40 beds. There was also a public kitchen that distributed lunches for a nominal price to the Jewish intelligentsia that required help, and after a short time, another public kitchen was opened to serve other needy families in the community. At first, the two public kitchens tried to provide meals with two courses, but as time went on the meals dwindled down to a bowl of soup and a diluted cup of coffee. These two kitchens operated continuously until the evacuation and relocation/murder of the ghetto of Opatów in October of 1942.

The residents of the ghetto did their best to carry on with the normal functions of the community including an educational system for the children, apprenticeship programs, social services and assistance for the needy. First, the Judenrat drew on the expertise and initiative of certain experienced residents in order to establish several workshops that produced brushes. The purpose of these workshops was to provide employment for as many residents as possible because only those with a regular work assignment and a work certificate were entitled to receive a daily ration of bread. At the same time, the members of the Judenrat committee tried to convince the Germans to allow them to open a school in the ghetto for young children. In the end, permission was given for the school. On the 16th of July a school was opened that had 6 grades and provided instruction to 220 children in Hebrew and in Yiddish. In the ghetto there was also a group that met in the "Ohev Yisrael" Beit Midrash (study hall) to study Torah. On a small farm near Opatów, a group of 80-90 young people ran a training program for young pioneers from the Zionist youth movements, "Freiheit" (Dror), "Hehalutz Hatzair", and "Hashomer Hatazair" under the supervision of the owners of the farm. Their leader was Kalman Czernikowski.

At first the Germans were satisfied with demanding from the Judenrat that they provide slave laborers, and opted not to kidnap people from the streets as they had been accustomed to do in other locations. Each day the Judenrat would enlist 50-60 Jews to work in the homes where the Germans resided. However, in the spring of 1941, after the ghetto was established, the German expectations began to change. Representatives of "Todt" entered the ghetto at specified times and kidnapped hundreds of people for their special work camps. The first group of young people were sent to work camps in the Lublin district. The prisoners in these camps

suffered the indignity of starvation, beatings, and violence at the hands of the Ukrainian guards and German soldiers. The vast majority of them died from starvation and disease. Some committed suicide. The Judenrat tried to send them packages of food. After a short while, the "Todt" representatives demanded from the Judenrat that they provide 500 additional young people and threatened to murder the entire ghetto if their demand was not met. The new workers, men and women, showed up at the appointed time and were dispatched to the notorious work camp known as Skarżysko-Kamienna. After another short time, another 200 people were removed from the ghetto to work in a munitions factory at the Starachowice work camp. Next came the turn of the farm trainees. One day the Germans arrived at the farm and removed a large group of youth along with their leader Kalman Czernikowski. They were also sent to Skarżysko-Kamienna. Before they were sent away, Czernikowski managed to make contact with a group of pioneers located in Ostrowiec near Opatów. Czernikowski continued his political activities even at the work camp. At the end of 1941, Mordechai Anilvich visited Skarżysko-Kamienna and made contact with Czernikowski and his followers. Even Yitzhak Cukerman (Antik) visited the members of the underground of Opatów.

In the ghetto, there were a few individuals who collaborated with the Germans. A young Jew from Germany by the name of Mandelbaum was in the habit of supplying reams of information to the German soldiers regarding what was taking place in the ghetto. For instance, he would inform them about food that was smuggled into the ghetto or about the ritual slaughter of chickens or other animals without permission. Some of the "culprits" were arrested and subsequently executed. One day Mandelbaum became intoxicated and wandered through the streets of the ghetto singing German and Nazi songs. The Germans caught him and shot him. Another young Jew, Poznerson from Łódź, appealed to the ranking German in charge of the ghetto, General Governor Frank, with a request that he be allowed to bring his parents over to Opatów from the ghetto in Łódź. In return he offered to give to the Germans the names of Jews in Opatów who had hidden and withheld valuable possessions. Poznerson also indicated in his letter that the leaders of the Judenrat of Opatów had bribed the local officials and some of the security police in order to convince them not to conduct searches in the homes of these Jews. When this letter became known to the members of the S. D., they arrested Poznerson and executed him.

At the beginning of 1942, a group of Jewish refugees from Silesia arrived in the Opatów ghetto. The population of the ghetto, which had been depleted by the forced conscription of young people to work camps, now increased once again. At that point, the young people who remained in the ghetto began to organize an underground resistance movement and even obtained some guns and hid them in a secret place. In the meantime, the forced conscription increased again, this time at the hands of the S. D. and the Gestapo. These new workers were also sent to Skarżysko-Kamienna and Starachowice. During this period, the number of escapees to the forest and to the Aryan districts of the city were on the increase. The underground of Jewish youth accelerated its operations, mainly by acquiring weapons from the Polish inhabitants of the surrounding areas. They maintained constant communication with the Polish underground in Ostrowiec and through them made contact with other sellers of arms. Generally, it was the young women who took care of the hiding of weapons. On one winter's day in 1942, members of the S. D. and the Gestapo surrounded the cache of weapons. The young women protecting the cache were subsequently captured, interrogated, tortured, and finally murdered. Immediately thereafter, the furious Germans conducted numerous searches in the homes of the Jews, and interrogated the residents of the ghetto. They shot indiscriminately at any strange faces and threatened the lives of the members of the Judenrat. Everyone understood that they had been turned in by an informer, but no one knew who it was.

Between the 20th and the 22nd of October 1942, the ghetto of Opatów was wiped out. German soldiers and Ukrainian policemen surrounded the ghetto, gathered all its inhabitants together in the large sports field and conducted a selection. About 500 people who were deemed capable of working were sent to the work camp in Sandomierz, and a small group of under 100 Jews, including the members of the Judenrat and the Jewish policemen, were returned to the ghetto under heavy armed guard. The remainder of the Jews that were then in the ghetto, approximately 6,000 souls, were taken to the Jaszcica train station nearby, stuffed into cattle cars and transported to the Treblinka extermination camp.

The Jews that were returned to the ghetto were put to work collecting and inventorying the possessions left behind by the refugees, and cleaning up some of the ghetto debris. Once they had finished their work, they were taken to the Opatów Jewish cemetery and murdered there.

By the summer of 1944, there remained about 1,500 young people from Opatów interspersed in the various work camps, in Skarżysko-Kamienna and Starachowice, Radom, Ostrowiec and in other places. Most of them worked in factories manufacturing weapons and other military products for the Germans. The camps were surrounded by barbed wire fences and the Ukrainian guards were typically cruel to the Jewish slave laborers. Beatings were a daily occurrence, the food was skimpy and poor and even water was distributed in small quantities. Periodically, they would separate the weak and the sick and move them to a nearby forest where they would be shot. As the Red Army approached the district, the Germans killed even the healthy prisoners who remained in the work camps.

After the war approximately 300 Jews of Opatów remained alive, most of them from the work camps. Certain individuals returned to Opatów. However, in the face of the oppressive threatening attitudes of the inhabitants, they left quickly.

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The work on this translation is dedicated to honour a life well lived, David I. Merkur, who passed away the 16th of Tammuz, 5761, at his home in Toronto, Canada.
— Jerry Tepperman

From the Opatów Yizkor Book: *Apt (Opatow)*

Yizkor Bukh Tsum Andenk fun Undzer Geburts-Shtet in Poylen Velkhe iz Mer Nishta
[Yizkor Book in Memory of our Home Town in Poland Which No Longer Exists]

(Tel-Aviv, 1966)

Geographical Position

by Moshe Greenstein

pages 9-13

Translated from the Yiddish by Mark Froimowitz

translator's comments are indicated by []

Apt (Opatów Kielecki), one of the oldest Jewish cities in Poland, that traces its beginning back to the 14th century with the arrival in Poland of the first refugees of the Inquisition, is found in the Kielce district on the crossroad Kielce-Sandomierz (Tzozmir)-Ostrowietz, 17 kilometers from the railroad line Warsaw-Lemberg.

The great distance from the train station and the difficult communication conditions with the surrounding area set its fate and development. Therein, one can see the reason why Apt remained a small town and why its population never exceeded 15 thousand inhabitants, the great majority of them Jews.

That is why Apt served as a *poviat* [district] city and a natural Jewish center for a series of small and larger Jewish towns in the vicinity. Around Apt were found the following towns and roads:

The old city Tzozmir (Sandomierz) which is on the Vistula on the east side, Ożarów and Ćmielów on the west, the Staszów-Chmielnik highway (through the smaller Jewish settlements Iwanska-Bogoria) on the south side which further lead to Kielce and there joined with the road which leads from the city through Łagów-Kielce, and, above all, the Ostrowiec train station that virtually served as a "window" and an outlet point for the population of Apt to the wide world of the mind: Warsaw, Łódź, Radom and other larger city centers in Poland with whom the Jews of Apt had close trade relations.

Of all the mentioned cities, only Tzozmir surpassed Apt with its many year existence as a historical renowned passage through the Vistula of west Poland to the east (Lemberg, Ukraine) and

back. In the year 1878, we first find the mention of Jewish Ostrowiec by the railroad station which they indeed designated as "Ostrowiec which lies close to the city of Apt" (*Pinkas* [Record Book] of the *Vaad* [assembly of rabbis and community leaders] of the Four Lands [Great Poland, Little Poland, Red Rus', and Volhynia]), page 404).

The pride of the city was therefore her great Jewish past and the many generations that it served as a spiritual center for the Jews in the vicinity which greatly contributed to the Jewish autonomous management of Polish Jews (*Vaad* of the Four Lands). The autonomous community Apt put its seal on the cultural development of its own inhabitants with its communal, spiritual, and social institutions so that, until the tragic death of Polish Jewry in the Second World War, Apt served as a culture center in the development and battle of Polish Jewry on the way to national emancipation and the trends to general social freedom.

Its Origin

It is difficult to determine exactly the year that the Jewish settlement began its existence and, with it, also the existence of the city in general (how Apt became known as a Jewish city). Of the various opinions among historians concerning the original pedigree of Polish Jewry in general (according to Prof. M. Balaban - from West European refugees from the Inquisition, according to Dr. Y. Shipper - from the "Kozrim" [the Khazars]). The same also for the origin of old Jewish cities in the Middle Ages. The historian A. Feldman, in his work "Di Elste Yedios Vegn Yidn in Poyleshe Shtet in 14-16'tn Yorhundert" [The Oldest Information Concerning Jews in Polish Cities in the 14th to 16th Centuries],

mentions about 50 Jewish settlements that were established in several periods during that era in Great Poland (district: Posen, Sieradz, and others) and in Little Poland (district: Kraków, Lublin and others). Among them, Apt is also mentioned.

However, even before the existence of the Jewish community in Apt was known on the basis of the "*Pinkas HaKahal*" [Record Book of the Community] that the community had begun already in the year 1666 and which was guarded until the last years of the destruction of Polish Jewry (see: N. Sokolov, *Pinkas Kehilla Apta* [Record Book of the Community of Apt]), we find in the known document "K'sav Gloy":

"Two important people from the Jews came to us and showed their rights in the city of Apt, that were given by Prince Boleslav in the year 1267 (Boleslav the pious, the prince of Kalish, see Sokolov) to renew and certify the rights also for the future".

What did the rights consist of? The mentioned Jews of Apt, who distinguished themselves in trade, had the right to travel over all of Poland under the protection of the government, to trade and conduct the business of buying and selling.

It is also known that Avraham Bohemis, who was nominated as tax collector for all of Great Poland (1512-1514) had tried in his youth to secure the same rights as the two merchants of Apt.

However, the normal life of the community first began in the beginning of the 16th century. The city did not call itself without reason "*Der Tor HaZahav*" [The Golden Line] of Polish Jewry with the organizing of the "*Vaad of the Four Lands*" which virtually served for the Jews of Poland "as a government within the government".

The *Vaad of the Four Lands*

The attached map [not shown] concerning the activities of the *Vaad of the Four Lands*, the Jewish self-management of Polish Jewry in these years (1650-1774) shows that Apt already figured then in a line with the great centers of Polish Jewry in that time, such as Lublin, Kraków, Jaroslaw, and others.

However, it is not just geographical. The records of the meetings of the "*Vaad of the Four Lands*" are replete with clear evidence that illuminates the great worth of the city in that era and of the golden chain of renowned rabbis, great commentators [talmudic/biblical], and plain great Jews of the ordinary people.

This and also this: The Jewish historians of that time and also the records of the "*Vaad of the Four Lands*" base themselves on copies of the historical and renowned *Pinkas* of the community of Apt (see "*Pinkas Vaad Arbe Artzos*" [*Pinkas of the Vaad of the Four Lands*] collected statutes by the hand of Y. Halpern).

And the several quoted facts of the above mentioned *Pinkas* should give witness:

In the year 5404 (1644), the *Vaad of the Four Lands* gave religious approval to publish the book "*Damasek Eliezer*" of Rav Eliezer the son of Rav Shmuel Tzvi from Apt, *av bais din* [chief judge] and head of the seminary of the holy community of Apt (page 75).

In the year 5439 (1679), we also find the name of Leibel Yitzchak from Apt among the signatures of the "Heads of the Province" on a loan that the Polish Jews received from George Miltner of Miltenberg to cover a debt of taxes to the Polish government in the name of the "*Vaad Jeruslaw of the Vaad of the Four Lands*" (page 176).

In the year 5447 (1687), we find a special session of the *Vaad of the Four Lands* dedicated to Apt and the rights of new inhabitants in the city. Because of crowding and a shortage of dwellings, it was forbidden for new immigrants to settle in the city (page 206 - according to excerpts of the *Pinkas* of Apt).

In the year 5451 (1691), the heads of the community of Opatów went to Pińczów and Kraków to strive for the good of all Jews (page 224).

In the historical records of the *Vaad of the Four Lands*, signed by the great rabbis of each generation who sat "in judgement" on the then current questions of Polish Jewry and reflect the greatness of the Jewish autonomous self-management in the 220 year period of its existence, we find, among others, also the

signatures of Apt rabbis and heads of the community:

In the year 5428 (1668) - Rav Yitzchak Charif, khes"vuv [khosem vesofer?/writer of holy books?] of the holy community of Apt (page 110).

In the year 5425 (1665) - Rav Mordechai Meherer [acronym for our teacher, the scholar, and our master Rav] Nossan Niteh Kahane from Apt (page 202).

In the year 5487 (1728), the officer Aharon Menachem Mendel from Apt (page 230).

In the year 5502 (1742) - Tzvi Hirsh Segal from Apt (ibid 243).

In the year 5573 (1813) - Meir the son of Rav Binyomin Volf Halpern, ches,vuv"kof [chosem vesofer kodesh?/holy writer of holy books?] of the holy community of Apt. From the year 5481, *av bais din* of Lublin and the *Galil* [province] (ibid 275).

In the year 5577 (1817) - Rav Yehuda Segal Landau from Opatów (ibid 287), the father of Rabbi Yechezkal Landau, rabbi of Prague and author of the book "*HaNodeh BeYehuda*" (see the book "*Sharei HaMayuh*" of HaRav Y.L. HaCohen-Mimon, Chapter 17).

In the year 5593 (1833) - Rav Yitzchak Landau, *av bais din* of Apt (ibid 295), the second son of Rav Yehuda Landau.

Other sources of that time also bring along with great respect the memory of great rabbis and scholars of Apt. Concerning the beginning of the Chassidic movement in Poland (1730) and its founder, M. Edelboym brings quotations from Rav Yisroel Isser, rabbi and *av bais din* in Mezritsh who came from Apt, the residence of Rav Avraham Yehoshua Heshel. His parents were wealthy Jews who held landholding estates in lease. As a young boy, he studied with the "Holy Jew" - Rav Yakov Yitzchak of Pshische (the holy Jew was from Apt)... (see "*Misnaggdim* [Opponents of Chassidism] and Chassidim in Mezritsh" M. Edelboym, Buenos Aires (1956) page 160).

The scholar of the Chassidic movement and rabbinical works, A. Shteinman, brings out in his work ("*Shar Chassidus*" - A. Shteinman) among other great rabbis and commentators on the Torah,

also the memory and works of Rav Avraham Yehoshua Heshel from Apt, the author of "*Ohaiv Yisroel*" and later the Mezshibozsher Rebbe; Rav Meyrle "Apter" the heir of "*Chozeh M'Lublin*", Jews from the surrounding area would come to his "dwelling" in the Apt cemetery on the anniversary of his death; the "Holy Jew" from Pshische (someone who was born and raised in Apt), and others.

With the beginning of the Haskolleh movement on the Jewish street, we find in Apt the thinker and Hebrew poet Nossan Neta Shapira (1808-1897), his poems were printed in "The Harvest Time", the translator into Yiddish of "The Letter from Horatio to Julius Caesar" and other works. In that time also lived in Apt the engineer and scientist Gavriel Yidel Lichtenfeld (1811-1887) who in his time authored many textbooks and methods in mathematics, the father-in-law of the renowned Jewish writer Y. L. Peretz, who himself also lived in Apt a long time and we find traces of his deep impressions of the city and surroundings in many of his works.

The emancipation of the Jewish street and the rise of nationalistic freedom movements found in Apt a deep echo and a natural basis among the Jewish population. General revolutionary freedom ideals also found their way into the hearts of the youth of Apt. Which Jewish party, organization, and institution did not have a branch in Apt and which political leader and activist in his time did not visit Apt repeatedly, lecture and have an impressive time with his followers and with ordinary Jews of Apt?!

And not only in the political social domain. What writer, poet, and other artists of the word and stage did not visit the city many times and always found a large auditorium and thirsty listeners for his topic or creation?

Since Apt was famous for its vigilant population and intelligent youth and served as a Jewish cultural center for the entire vicinity until the cruel day when all this was destroyed.

We strive to express in this book, albeit as a distant echo, something of what our city possessed in the time of its existence and what its demise contributed to the overall great loss of Polish Jewry.

The Construction of the City of Apt and Her Vicinity

by Moshe Greenstein

pages 14-26

It is difficult to find a definite plan and certainly not a high architectural plan in the construction of an old Jewish town in Poland. Nevertheless, it is also difficult to say that the rise and development of Apt is a result of random events. Just as it is possible to investigate precisely the sociological development of the city - one can also, in close connection to this, find the traces of its structural development and architectural motifs from the distant past that have placed their stamp on its construction all the way until recent times.

According to what is known from old sources, the Jewish settlement in Apt came into existence in the 15th century. Thereby, began the actual existence of the city in general with the passage of the large agricultural domain which contained an entire series of smaller and larger villages into the possession of Prince Krzysztof Szydłowiecki of Kraków who probably laid the cornerstone for the future city of Apt, though it is not excluded that a few Jewish families were already settled in the vicinity many years previously (see Sokolov - *"Toldot Hakehilla"* [The History of the Community]).

This Prince was indeed the first to understand the necessity of a central city trade center, that would, on one hand, concentrate the sale of the village production of the region without difficulty and lost time for the peasants, and, on the other, also ensure the provision of the necessary food products, work tools and clothing to the large village center. And who else could have filled such a role, if not the new Jewish immigrants to Poland who arrived and settled in the vicinity (Lublin-Kraków) thanks to the generosity of the then Polish king Zigmund-August (Y. Trunk: *"Toldot Hayehudim B' Lublin Vesvive"* [History of the Jews in Lublin and Vicinity]).

According to all probabilities, the Jewish settlement began at the crossroads from which branched off the roads that led to the larger village points of that time, those which we already knew in our times as adjacent towns around Apt such as Ostrowiec, Ćmielów, Ożarów, Klimontów, Iwaniska, and Łagów. Not accidental is the

survival until our own day of the practice, advantageous to the city of Apt, whereby the merchants and artisans of Apt had market days on designated days of the week for each town. This also shows that, at first, the entire trade and artisanship concentrated itself in Apt. Later, with the development and branching out of the agricultural vicinity, when it became difficult for the peasant to creep with his horse and wagon a greater distance to the city (Apt), the merchants and artisans of Apt found it necessary to "trouble themselves" and to bring their wares to the smaller centers in the surrounding "*osades*" [small villages] in order to make it easier for the peasant - and mainly to increase their own business turnover- because there was the risk that the peasant would find the way closer to other city centers which began to develop at that time (Sandomierz, Chmielnik, Ostrowiec, and others).

As stated above, the construction of the town began as a "crossroads" in the form of the "Jewish Street" which for many years constituted the entire city. As in all Jewish towns of that time, the Jewish Street in Apt was also built as a closed ghetto because of the fear of being attacked and robbed by robber bands, thieves, and, in general, anti-Semites who got a desire from time to time for Jewish goods and often also for Jewish blood. Analyzing the rise and building of the old Jewish towns in Poland, it is difficult to assert that the idea of the Jewish ghetto originated from enemies and anti-Semites. The latter have indeed always existed but they only served as a reason that, because of them, Jews themselves planned their settlements as locked Jewish ghettos. With night fall, the entrances were closed on all sides and their own Jewish watchmen were placed to guard the city all night. The "*Apter Pinkas*" [record book of Apt], one of the oldest documents in the field of research on the history of Jewish cities in Poland in the Middle Ages, dedicates the greatest portion of its first "pages" from the earliest years to the organization of the "guarding", the upkeep of the watchmen, and, in general, the issues of security.

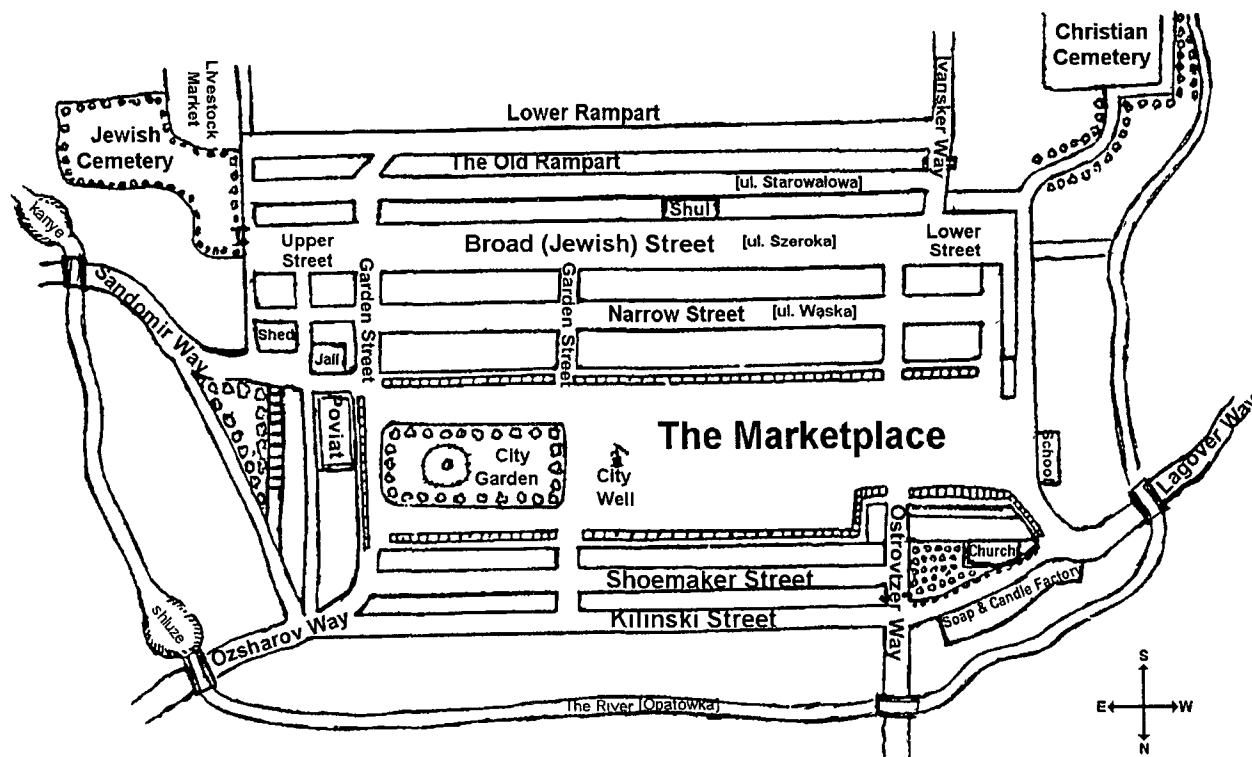
Even until the last years, one could still find in Apt traces of the so-called Jewish style of construction during the many generations of the Middle Ages, though after every fire and plague with which the history of Jewish towns was told and numbered, one began to repair and patch the burned and collapsed Jewish houses on the Jewish Street. And so “renewed”, the Jewish style did not much change the general construction of the city and the quarter of the old Jewish settlement until the last days of the *groyse khurban* [great destruction/Holocaust]. This explains the big difference in the external appearance of the Jewish Street until the “marketplace”, for example, or other new sections of the city.

The Jewish Street began with two rows of houses, from the later-added *Klezmorim* [Musicians] alley that led to the river where Jews washed their “laundry”, one of the first necessities of olden times due to the lack of water in large quantities as is required to wash clothing, and it extended until the Jewish cemetery on the other side, where every Jew was accorded “his right” after 120 years before bringing him to the “world of truth” [heaven].

In the very middle of the street (which

constituted the city, but in time, with the expansion of the new city, the name remained “the Jewish Street”), Jews, as a matter of course, built the “spiritual center”, the *shul* [synagogue] and *bais hamedrish* [house of study], which really served for many years as the spiritual center and impulse of social living in every Jewish town. The bath and *mikve* [ritual bath] were below on Ivansker Way near the well that was there and without which no bath and *mikve* could exist.... We children no longer remember this bath that probably burned down in previous fires and left a great hole (probably of the *mikve*) in which we children of Ivansker Way used to play on the way to and from *cheder* [lowest traditional school], taking a “short cut” from Ivansker Way through “Lower Rampart” to Shayele Melamed [religious teacher] or Melech “Bendlmacher” [ribbon maker] and even in the later Mizrachi Cheder by Melech Beser and Baynish Poyker [drummer]....

When this community bath was destroyed, it truly took a long time and many years went by until the community could again construct a new bath in the same place. In the meantime, the city was provided with the important institution and Jewish pleasure by Chaim Sender’s bath which was inherited afterwards by his son Yankel



Map of the City -- Drawn from memory by Moshe Greenstein

"Beder" [the Bathman]. And here is the proof, with the renovation of a reconstructed, new modern bath and *mikve* on the above mentioned place, Yankel Beder would have truly been left without an income, if not that, at that time, there arrived the first buses instead of the "*droshkes*" [horse-drawn cabs] that circulated from times immemorial between Apt and the Ostrowiec train station. Yankel Beder was truly glad to throw himself into the new source of income as a partner with others and left the "*hokes*" and "*barankes*", that had served for years as horse-drawn cab drivers and porters, without an income.

As was said, the center of social life was the *shul* and *bais hamedrish* that were in the middle of the street. The origin of the Apt *shul* dates from the 16th century or even earlier. Nevertheless, it is probable that the below *bais medrish* was much older than the *shul*, perhaps not in the form that we knew it, since after every fire, it is certain that it was partially "reconstructed". For example, the wooden ceiling with the thick beams which for many generations rested on old, thick stone walls which, long ago, had sunk deep into the ground, much deeper than the *shul* (thereby, the windows of the *bais hamedrish* reached to the ground from outside, so that the children of Apt often used to sneak through the windows when the *gabai* [*shul* manager] wasn't looking...)

It is also self-evident that the *shul* wasn't built in the first years of the Jewish settlement in the place, but when the settlement was already well-to-do and could afford to erect such a monumental work as the Apt *shul* presented itself. And where indeed did the Jews pray and assemble before the *shul* was built, if not in the old *bais medrish*?...

For this very reason, the *shul* represented something great and special in the architecture of *shul* construction in Poland, so that many historians and researchers of antiquities, both Jews and Christians, did not stop visiting and photographing it.

From the outside, our *shul* did not look so beautiful and imposing as it was really on the inside and this was also probably in order not to attract the "evil eye" from outside.

In general style, our *shul* fitted more or less the Gothic school: the large building, supported

by four thick stone corner-columns, filled in between with brick "blind" walls until high under the ceiling, where they first left high windows, rounded at the top in Gothic style, decorated with multicolored glass that on a sunny day, illuminated the entire *shul* and everyone's countenance with diverse colors.

At the ceiling, the corner columns were stylishly rounded from all four sides in the direction of the center of the *shul* and there united with the cupola of the *belemer* [reader's table], surrounded by a barrier of stone, supported by four columns, round poles which raised the *belemer* several meters above the general stone floor, to which lead about ten stone stairs on opposite sides. Here the cantor chanted the important prayers during holidays and Sabbaths and here they brought the *sefer torah* [scroll of the Pentateuch] to read the weekly section. It was brought in from one side of the *belemer* and returned from the other side in order to allow all of the worshippers to stand up and kiss the *torah* while it was carried by.

The walls and ceiling were covered with various ancient murals. Especially renowned were the twelve symbols of the tribes that decorated the ceiling. Like the *belemer* - so also the *aron kodesh* [cabinet that contains the *torah* scrolls] in the middle of the east wall. The passageway to it through a row of stone steps which also served for the *Cohanim* [hereditary priests] to perform the priestly blessing and, on the morning of Yom Kippur eve, to administer lashes to every Jew who voluntarily laid down (a puzzlement for we small children: How does a Jew lie down voluntarily in order to be lashed and even pays the lasher a few coins for his trouble?...) The steps were fenced in on both sides with two large stones which served as places to put the tall *yahrtzeit* [anniversary memorial] candles on Yom Kippur [Day of Atonement] eve and which gave the *Shabbos goy* [a non-Jew who was hired to perform duties forbidden to Jews on the Sabbath, such as turning lights and heat on] a full day of labor to make sure that they, God forbid, should not start a fire if they fell while melting... On the right side, the stone was moved a little away from the stairs to allow the placement of the "*umood*" [cantor's pedestal] with the large "*schevisi*" [from Hebrew inscription "*schevisi hashem lenegdi tomid*"] cabinet that was also

renowned for its uniqueness. For this reason, the right stone received a special honor and there rested on it for the entire year the large copper *menorah* [candelabrum] that was lit only on *Chanukah* [Festival of Lights].

The Jews of Apt were rightly proud of the *shul* that was renowned as one of the oldest, stylistically unique *shuls* in Poland. Not without reason did the historian and folklore researcher, Dr. Shipper, not forget to view the wonder of the Apt *shul* every time he visited the city on a social mission.

Christian Citizens in the City

One shouldn't forget that with the further development of the city trading center, various Christian artisans from the vicinity also began to gather in the place and the Christian owner of the region also had to worry about their "welfare", first of all for settlement and, afterwards, for spiritual "sustenance".

According to various historical sources, the Christian settlement in the vicinity of the city first began in the 18th century, so that, in the year 1856, there was in Apt, according to the official census which probably took in the entire vicinity (for from where did so many Christians appear in Apt in that time?...) 1328 Christians and 2517 Jews (according to the Hebrew Encyclopedia).

Since the Christian settlement took place very far from the Jewish city, the Prince first erected the large church. According to one theory, it is the same age as our *shul* and, as is said by those that have visited, it is not inferior in its beauty and stylistic uniqueness to ours..., not to compare the two. The church, which stood on a hill, was surrounded by a large garden which also contained the residences of the clergymen and organist. The garden was enclosed by a tall, mortared stone wall, which began at the church's main entrance, at the road to Lagow, fenced off the highway to Ostrowiec -- which was at a much lower elevation than the wall -- and terminated on the main highway with a large gate (the *Broom*), which left the Christian population outside the wall. The large area between the "Jewish Street" and the church, which was empty at that time, served as a marketplace for the peasant carts that came together in the city for market days. It is difficult to believe that this was made this way at

the explicit request of the Jewish population, but it is certain that it guarded well the Jewish settlement from "too close contact" and conflicts with the Christian, peasant gatherings that assembled every Sunday and holiday in the church and by their opportunity also "to have a drink" in the city. And when was it more opportune for anti-Jewish excesses from enemies if not when the mob goes out from their "prayer" and is a little tipsy?...

Accordingly, our fathers had sad stories to tell about libels and "unrest" of this type that often occurred in the city and vicinity that not infrequently gave Jews the fear of death and often even claimed victims.

Expansion and Growth

Meanwhile, the Jewish settlement also grew and strengthened itself. The Jewish Street could no longer accommodate the growing and new families that settled in the city with the broadening of economic possibilities. Then new streets and alleys began to develop around the Jewish Street in all directions. But, since they lay further from the center, they were, from the first, built narrower and more intimate as if pressed to their mother for fear and the evil eye: Such indeed is the "Narrow Street" on one side, "Lower the Rampart" on the other side, which stretched until Ivansker Way and afterwards made it possible to build houses along the entire road, after Upper Street and the "Jordan" were filled up literally to the gate of the Jewish cemetery.

All of these streets connected at many points through passageways with "Broad Street" which continued to serve and always served as a center of Jewish life in the city. That is why Ivansker Way stretched and bound all streets that bordered on it until the marketplace, for it naturally continued to serve as an entrance for the arriving peasants from the villages in the vicinity. This is also how the later "Ogrodova" Street grew (the street which led to the cultivated garden that was planted much later in the marketplace).

Worse was the lot of Jewish artisans and for other Jewish occupations that began to develop over time. These literally did not have a place to live in the "Jewish city". Never mind the grain merchants and small businesses of other village products who were glad to settle literally on the

street by the entrance from the villages into the city (with the quiet intention of grabbing the peasant and his wagon of "possessions" even before he entered the city and buying everything for lower prices than the "going rate" in the city...)

However, the artisans that also got their livelihood in a large measure from the Jewish population did not have many alternatives. They squeezed themselves in at the edges of the Jewish streets, especially Lower Street, in part of Ivansker Way, through *Klezmorim* Alley until Lagover and Ostrovtzer Ways, so that their houses reached literally until the entrance of the Christian church.

The "Marketplace"

That the marketplace is not mentioned even once in the "*Pinkas*" [book of minutes] and in no other sources from olden times is because the building of the marketplace began much later and because of understandable reasons:

In those years, all business was conducted in the marketplace with stalls or simply under the open sky, especially during market days. Building around the marketplace probably began with the erection of temporary small shops by the inhabitants of the "Jewish Street" on the same place that they occupied during market days in a stable manner and so obtained a "claim" on the place. At that time, the city did not have any Christians and all shops in the marketplace were owned by Jews since trade at that time, in general, was in Jewish hands and not only in Apt.

In the course of time, when the merchants became more prosperous, they began to build apartments near the stores and above them, in the form that we already remember the marketplace with its stores in our time.

The Relations with the Christian Inhabitants

The Christian city population began to insert itself in the city in much later years and this also in side streets with farming, orchard plantations, and other non-Jewish sources of income which had to sell their products to the Jewish inhabitants and were, therefore, totally dependent on them. The few Christian stores and houses in the center of the city that we remember were first set up in the second half of the 19th century and these were

in close connection with the setting up of governmental institutions in the city which, of necessity, brought a whole group of Christian governmental employees (*poviat* [district government], magistrate, police) and academic professionals (school teachers, doctors, pharmacists, and lawyers).

However, all of these already built their residences in the new side streets such as Ostrovtzer, Sandomiezszer, and Ozsharover Ways, because the center of the city had already long been "taken".

There were always poor Christian workers and non-Jewish artisans in a Jewish town who obtained their incomes from Jews and were "dependent" on the good will of Jews, so that, with time, they even learned to speak Yiddish. Apt had many of these, but they lived far from the city center and even in nearby villages.

However, the many year Jewish history is full of hatred of Jews that does not tolerate Jewish autonomy in a Christian, even democratic country. Apt was also like other cities with the entire Jewish population "distributed" for elective purposes so that with artificial cooperating villages was created, if not a complete Christian majority, a large minority of Christian inhabitants who could not tolerate any absolute Jewish rule. This also declares why the municipality of Apt never had a Jewish mayor, only in the best situation, a vice-mayor (Dr. Rabinowitz).

The Surrounding Area

Jewish Apt was at least blessed with a nice agricultural vicinity, which aside from being the source of income for many Jewish families, also served as a so-called "spiritual sustenance" for the Jews of Apt. And not only for the dreamers, "philosophers" and "poets" that the town had, who sought their inspiration and creativity in the "bosom of nature" but you could even find a Chassidic Jew with his children on a hot summer day in the afternoon hurrying to the "*shluze*" [dam/sluice] on Ozsharover Way by the bridge or under the "*kanye*" [canyon?/water hole] on Tzozmerer Way, in order to rinse himself after the hard toil in sweat from a long summer day and, truly having fun, naked with the children and friends on the shore of the lake, or bathing himself and, with great pleasure, swimming in the river,

reaching until the first and second block and even jumping from the bridge, dipping himself in deep water...

The River

Widely known was the town with its river "Opatovke" which surrounded it on all sides. It is probable that the city was built first in the middle of a circle of a natural curve of the river that was created in the vicinity so that it is difficult today to determine exactly who inherited the name: The city from the river or, what seems more probable, the river from the city.

The river began as a small stream from several natural springs, way beyond the Christian cemetery where it meandered slowly and created between the mountains, wide, naturally green fields and unusually pretty, wild nature plants. It was indeed here that every *Shabbos* morning that all of the Jewish city families and especially the youth of all circles and strata, streamed from the beginning of the month of May (*Mayuvka* [May outing/picnic]) in order to spend their day of rest in nature. Here, spread out with food and drink, to grab a Sabbath nap under the open sky and other ways of passing time. Until the non-Jew Stachore, who leased the wide "meadows" as pasture for his cows, took to persecuting, to scattering the Jews while riding on a horse and interfered with the Jewish rest.

From behind the Christian cemetery, the river flowed and spread widely below the street, past Burovski's house (the long time mayor of the city) and, as was said, permitted the Jews to wash their laundry in the river from which one could hear all day long the noise of the "*kinke*" [probably a flat piece of wood] on the wet laundry.

From there, the river went under the Polish "*Shkole*" [School] in Yankel Beder's orchard, cut in two Lagover Way, under the bridge, and wound its way by Mandelbaum's factories (soap, candles, and other chemicals) to Ostrovitzer Way, where the large iron bridge lead to the "*Brum*" [large gate] with the old, historical, high wall, the entrance to the city from the Ostrowiec train station.

Here, near the bridge, the river united with the river that came from the "meadows" and created

the great man-made "ponds" for fishing in the summer and ice mining in the winter.

Inasmuch as the chopping of ice began in the late winter when the thick ice layer was already weaker and allowed itself to be split into smaller pieces which were brought for "burying" in "*lamas*" [storerooms] until the summer season of cold soda and "*lodes*" [ice cream], we children meanwhile used the pond for skating, some on "*lizshves*" [skates] and some just with boots or shoes. And not once did it happen that a "*tachshid*" [brat] came home with wet pants after tasting the flavor of icy cold water because the ice split and only with great exertions were we barely able to bring him out of the pond. And if he only received a death-scare here, he did not entirely escape dry from his father's hands...

From the ponds, the river went down with great turbulence to the large wheel of Goldman's mill and caused it to move. For hours at a time, children would stand by the bridge, opposite the wheel, intoxicated with the noise of the mill from the waterfall that fell from the wheel in a wide sheet of water into the deep void...

From here, the joined river wound its way behind the hospital and flowed between gardens and orchards until the bridge on Ozsherover Way and fell into the "*shluze*", which was said, presented itself as a broad "lake" and served during the summer to rinse away Jewish sweat and dirt such that even we children, as schoolchildren of the then yet new, modern Mizrachi School, used to march every summer day under the supervision of Teacher Simcha, each child with a piece of soap and a towel under his arm to the *shluze* which served during the summertime as a local "Riviera" for the youth of Apt.

The vicinity of the Tzoomirer bridge and much further away, from the early afternoon hours, served as a romantic center for the youth who strolled and spent time here until late at night, and reached as far as the "sandumierke", the *kanye* and the Bamberkever woods....

[The translator would like to thank Norman Buder, Alek Silver, and Halina Brown for their enormous help with the translation].

Opatów – Article from *Słownik Geograficzny*

Translated from the Polish by Roman Kowalski

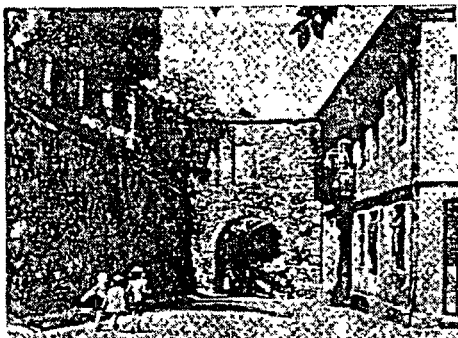
The 16-volume *Słownik Geograficzny Królestwa Polskiego i innych krajów słowiańskich* [Geographical Dictionary of the Kingdom of Poland and other Slavic Lands], edited by Filip Sulimierski, et. al. was published in Warszawa between 1880 and 1902. This Polish-language reference work is the best single source for finding general information about places in the Kingdom of Poland. For more information about the *Słownik Geograficzny*, see the article by William F. Hoffman in *Avotaynu* XVI:3 (Fall 2000), pages 49-53, or < http://www.pgsa.org/slownik_eng.htm >.

Translated here are small parts of the article on Opatów, from Volume VII, pages 545-549. The bulk of the article (not translated here) deals with the town's medieval history (church and nobles), and economic statistics.

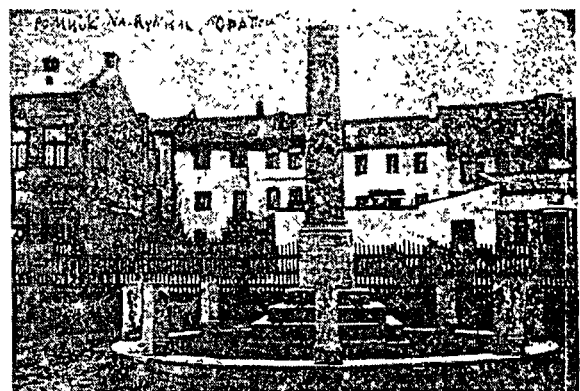
Opatów – in documents *Opatow*, *Opathow* or *Magna Opatow*, powiat (district) town in Radom gubernia, lies on the Opatówka River or Łukawa at 50°48' latitude N and 39°4' [21°26'] longitude E, at the joining point of several brooks flowing down the Łysogór mountain range and then forming Opatówka River, on the hill at 615 meters above sea level, in the valley surrounded by steep slopes, 175 wiorsts [about 115 miles] from Warsaw and 76 wiorsts [50 miles] from Radom. Beaten paths from Opatów lead to Ostrowiec, the nearest Dąbrowsko-Iwanogrodzka railway station (17 wiorsts [11 miles]), Sandomierz (28 wiorsts [18 miles]) and Stopnica. Opatów has two churches made of brick – a parish one, former collegiate and the other one is the former Bernadine order church. It also has a Russian Orthodox church, district hospital by the name of St. John, elementary school (urban type), the court of peace for Opatów and Ostrowiec (III district), gminy (county) court (I district) belonging to the meeting of justices of peace in Sandomierz (II district), powiat (district) office, tariff bureau (V district), town hall, gminy (county) office, post office, and telegraph office. There are 306 houses made of brick, 5,135 inhabitants and 1,331 mórg [1 mórg = 1.2 acres] of land belonging to the bourgeoisie. In 1827 – 360 houses and 2,406 inhabitants; in 1862 – 360 houses (180 of brick) and 3,920 inhabitants (2,601 Jews); in 1867 – 4,315 inhabitants. . . .

Stanisław August [the last of the Polish kings] coming back from Kaniów in 1787, arrived here June 9. "About the quarter of a mile there met His Majesty crowds of peasants, bourgeois and Jews, making cheerful chanting. There His Majesty stayed in the most elegant austeria [an inn, run by Jews]; after dinner he visited the collegiate, listened to the parish priest's sermon, was aware of singing *te deum laudamus*, he saw Szydłowieckis' tombs, finally he took a stroll around newly erected houses, finely decorated after the recent fire". After the influx of Jews in about 1634, Opatów started to be divided into two parts, Christian and Jewish. The Christian one consisted of the long market along which the wooden houses stood. Greek merchants had large stocks of wine, furs etc. There were also clothes shops and "norymberskie" ["Nuremberg products" = iron utensils] shops. The Jewish town had houses made of brick, but the remaining ones, badly and too densely erected was just a pile of waste. . . .

Photos from the Opatów Yizkor Book:



The "brum" (gate) by the entrance to the city from the Ostrovitzer Way



The monument in the city garden

Opatów – 1929 Business Directory Entries

Transcribed by Mark Froimowitz, Translated by Warren Blatt

Transcribed below are the entries for Opatów from the 1929 Polish business directory *Księga Adresowa Polski (Wraz z w.m. Gdańskiem) dla Handlu, Przemysłu Rzemiosł i Rolnictwa* [Directory of Poland (including Gdańsk) for trade, industry, handicraft and agriculture], (Warszawa, 1929), from pages 251-252. For more information about this directory, see *Kielce-Radom SIG Journal* IV:1 (Winter 2000), pages 27-29.

We thank JRI-Poland for making these pages available to us. JRI-Poland is currently engaged in a project to transcribe this entire 3,000 page directory, and create a searchable online database. If you would like to help, please see their web pages at < <http://www.jewishgen.org/jri-pl/bizdir/start.htm> >.

The directory is organized by province, then by town, and then by occupation within each town. The occupations are listed alphabetically in Polish (except for the first few officials and medical/legal professions), with French translation following. I have added the English translation of each occupation. Street names or street addresses follow some names.

Opatów. District Town, justice court of peace, district court of Radom. Population 8,827. Train 17 km. away at Ostrowiec, on the Skarżysko-Tarnobrzeg line.

Starosta (*Staroste*) [County officer]: Stanisław Kaucki.

Burmistrz i Prez. Rady Miejs. (*Maire et Prés du Conseil Municip.*) [Mayor and President of the City Council]: Ignacy Borkowski.

Szpital Św. Leona. Kierownik (*Hôpital St. Leon Directeur*) [Hospital St. Leon, Director]: Dr. Bohdan Gliński.

Rzeźni miej. Dyrektor (*Abattoir municipal Directeur*): [Municipal Slaughterhouse Director]: Józef Ostaszewski.

Straż ogniowa ochotn. Komendant (*Corps des pompiers volont*): [Volunteer Fire Corps]: Dr. Bohdan Gliński.

Lekarze (*médecins*) [Doctors]: Glińska Hel. dr. (wewn) - Glińska Boh. J. dr., - Rabinowicz Iz. dr. (wewn) - Zielonka Mich. dr. (plucne) - Duchateau Hen. dr.

Lekarze dentyści (*médecins dentistes*) [Dentists]: Rabinowicz-Blumina Marja - Starec Weintraub Chaj.

Lekarze weterynaryjni (*médecins vétérinaires*) [Veterinarians]: Ostaszewski Józ., Sienkiewiczza 27.

Adwokaci (*avocats*) [Lawyers]: Kulak St. (obr. sąd.), Sienkiewiczza.

Notariusze (*notaries*) [Notaries]: Dobrowolski Fr.

Komornicy (*huissiers*) [Bailiffs]: Kosiński L.

Właściele ziemscy (*propriétaires fonciers*) [Property owners]: Rogozińskiego Jana Sukc. (52).

Agenty (*commissionnaires en marchandises*) [Agencies]: Friede M. - Wajsblum J. i M.

Akuszarki (*sages-femmes*) [Midwives]: Błażejowicz J. - Meczyńska M. - Sz wajda S. - Wróblewska H.

Apteczne składy (*drogueries*) [Drug dealers]: Sylberman D. - Siwierski A.

Apteki (*pharmacies*) [Pharmacies]: Świestowski E.

Banki (*banques*) [Banks]: Bank Ziemiański. oddz. - Bank Ludowy, pl. Wilsona.

Bielizna - fabryki (*fabr. de lingerie*) [Linen fabric]: Gutman G. - Klajman N. - Klajman R. - Szafir Sz., Wąska - Sz tajn I.

Blacharze (*ferblantiers*) [Tinsmiths]: Cukierman M. - Hermolin H., Wilsona - Królikowski M., Rynek.

Blawaty (*tissus*) [Fabrics]: Boronsztajn L. - Dombowski J., Wilsona - Frydman Ch. - Frydman J. - Goldwasser H. - Maniszewicz D. - Nisenbaum J.J. - Rozenperl R., Szeroka - Szafran A., Wąska - Wajnberg Ch., Wilsona 21 - Wajnberg N., Wilsona - Wnuk Fr.

Browary (*brasseries*) [Brewery]: Saski St i J., Siennieńska.

Budulec (*bois de charpente*) [Building Materials]: Ajzenman D. - Szrajbman Sz., Wilsona 3 - Ungierman, Pinczowski i Szulman, Kilińskiego.

Cementowe wyroby - fbr. (*fabr. de produits en ciment*) [Cement goods factory]: Rzepka J.

Chemiczne produkty - fbr. (*fabr. de produits chimiques*) [Chemical manufacturers]: "Kantorja", Sp. Akc.

Chustki (*châles et fichus*) [Cloths]: Engiel J.B., Wilsona 26 - Lerman J., Wilsona 2.

- Cukiernie** (*confiseurs*) [Confectioners]: Kulniewowa S., Wilsona 35.
- Czapki** (*casquettes*) [Capmakers]: Malicki F. - Wajngust L., Ogrodowa - Wajngust J., Wąska - Wajngust S., Wilsona - Watman Z.
- Drożdże** (*levures*) [Yeast factory]: Mandel Sz.
- Drukarnie** (*imprimeries*) [Printing]: Micklekiewicz - Slupowski A. i Ska, Wilsona 2.
- Drzewo** (*bois*) [Wood]: Kenigsberg Sz. - Lebensztajn B.
- Elektrotechniczne art.** (*appareillage électrique*) [Electro-technical items]: Zajfman B., pl. Wilsona.
- Elektrownie** (*usines d'électricité*) [Electric factory]: Elektrownia Opatowska, wł. Strohmajer.
- Farby** (*couleurs*) [Dyes]: Orensztajn B., Szeroka - Pejsachowicz N. M. - Wajsman B., Wąska 55.
- Felczerzy** (*barbiers-chirurgiens*) [Barber-surgeons]: Błażejewicz J. - Górski J. - Struzer A. - Szucht I.
- Fotograficzne zakłady** (*photographes*) [Photography studio]: Goldman Sz., Wilsona - Jachniewicz H.
- Fryzjerzy** (*coiffeurs*) [Hairdressers]: Bajnerman J., Kościelna 1 - Goldsztajn Sz., Kościelna 5 - Orlik P., Kościelna - Saubel E., Wilsona 14 - Szucht A., Wilsona 20.
- Galanterja** (*merceries*) [Dry goods]: Bocheńska W., Wilsona - Bulwa F. - Don K., Wilsona - Rabinowicz Sz. - Roznar A., Wilsona - Szmukler J., Wilsona - Wajman Z., Rynek 30 - Worcman Z. - Wnuk E., Wilsona.
- Gazety** (*journaux*) [Newspaper]: "Głos Opatowski".
- Geometry** (*géomètres*) [Surveyors]: Badowski P.
- Gilzy do papierosów - fabryki** (*fabr. de tubes à cigarettes*) [Cigarette holder factory]: Rolnicki Maj.
- Graficzne zakłady** (*imprimeries*) [Graphics]: "Drukarnia Polska", Wilsona 10 - "Przyszłość", Wilsona 2.
- Hotele** (*hôtels*) [Hotels]: "Hotel Kupiecki", wł. Erlichman G., Pilsudskiego.
- Introligatornie** (*relieurs*) [Bookbinders]: Goldwasser L. i Tajser M.
- Jaja** (*oeufs*) [Eggs]: Band M., Iwańska.
- Kamasznicy** (*tiges p. chaussures*) [Shoe pegs]: Bąk B., Cmentarna - Brendzel Z., Szeroka - Frymerman Sz., Kościelna.
- Kapelusze damskie** (*modes*) [Fashion studios]: Kohan R., pl. Wilsona - Wnuk E., Wilsona.
- Kasy pożyczk-oszczędn.** (*caisses d'empr. et d'épargne*) [Savings Bank]: Spółdz. Towarz. Pożyczk.-Oszczędn. z n. o.
- Kaszarńie** (*fabr. de gruaux*) [Groats]: Laks E.N., Loselewicza - Orman Sz.
- Kinematografy** (*cinémas*) [Cinemas]: Straż Ognioowa.
- Kiszki zwierzęce** (*boyaudiers*) [Animal intestines]: Tenenbaum G., Wąska.
- Kolonjalne art.** (*épiciers*) [Groceries]: Berencwajg Sz. - Sroka - Wajcblum.
- Konfekcja damska** (*confections pour dames*) [Ladies ready-made garments]: Cukier J., Rynek.
- Kooperatywy** (*coopératives*) [Cooperatives]: "Oszczędność", Sp. z o. o., Szeroka 46 - Spółdzielnia Urzędnicza, Sp. z o. o., Wilsona 28 - Stow. Spółz., Sp. z o. o., Wilsona.
- Kowale** (*forgerons*) [Blacksmiths]: Ferens M. - Kwapiński J. - Szymczyk J. - Wajsdorf H., Iwańska.
- Krawcy** (*tailleurs*) [Tailors]: Apelbaum I., Wilsona - Blumen H., Wilsona - Borensztajn M., Ogrodowa - Damski J., Kościelna - Feldman J., Wilsona - Feldman L., Niecała - Fryfler J., Wilsona - Garbarz A. - Gielman P., Kościelna - Grojsman P., Iwańska - Grynberg H., Rynek - Gutman L., St. Wałowa - Herszkowicz J., Sienkiewiczza - Herszkowicz L., Wąska - Hymelfarb I., Wilsona - Kaplański A., Wąska - Kaplański M., Wąska - Kasztan I., Sienkiewiczza - Kaufman I., Kościelna - Langier D., Szeroka - Lustgarten M., Wąska - Pizel J., Wilsona - Rosz M., Nowo-Wałowa - Sobol J., Wilsona - Szerka J., Szeroka - Sznajder M. - Szrajbman J., Wąska - Szwarzman Sz., Kościelna - Waksman J., Wilsona - Warszawski Z., Wilsona - Zalcman P., Niecała - Zylborsztajn Sz., Szeroka.
- Księgarnie** (*librairies*) [Book stores]: Frydman M. - Korman Sz. - Sklep Młodzieży Szkolnej - Zawadzka J. - Glat A., Wilsona.
- Kuchenne naczynia** (*articles de cuisine*) [Kitchenware]: Kandel I., Wąska 22 - Lubliner E., Wąska 10 - Rotsztajn L. Ogrodowa.
- Kuśnierze** (*pelletiers*) [Furriers]: Malzinor K. - Rumianek M. - Trojster M., Wąska - Waysblum M.
- Magle** (*calandres*) [Mangles] Adamska M.
- Malarze** (*peintres*) [Painters]: Lipman J., Wilsona 14 - Woszczycki W.
- Mąka** (*farines*) [Flour]: Wajnberg I., Wąska - Hofert L. - Lerner N.
- Mechaniczne warsztaty** (*mécaniciens*) [Mechanical workshops]: Gębalski J., Kilińskiego - Piódowski W.
- Mleczarskie zakł.** (*laitiers*) [Dairies]: Mleczarnia Opatowska, S.A., Sienkiewiczza 38.
- Młyny** (*moulins*) [Mills]: Babicki M., Wąworkowska - Goldman A., (mot) - Goldman Ch. (mot) - Goldman Bcia i Rozenberg I. (mot),
- Mydło - fabryki** (*fabr. de savons*) [Soap manufacture]: "Kantorja", wł. Mandelbaum L., Sp. Akc.
- Nabiał** (*crémiers*) [Dairymen]: Gielman H., Kościelna 8 - Wajnberg L.
- Nierogaczna - handel** (*marchands de porcs*) [Cattle trade]: Węglewicz M., Iwańska.
- Obuwie** (*chaussures*) [Shoes]: Grynsztajn D. - Kocznur M., Rynek - Rozenblum B., Wilsona - Rozner G., Wilsona 22 - Stępniewski W., Sienkiewiczza.

- Piekarnie (boulangers)** [Bakers]: Cukier A. - Cukier J. - Ekierman B., Iwańska - Goldblum A., Szeroka - Higier F. i. Klichtentrajn G. - Kałechman S., Szeroka - Kuperblum A. - Kwatkowski E. - Leszcz M., Szeroka - Lichtenbaum J., Wilsona - Lipowicz H. - Marmurek H. - Melman M. - Rajzglik Sz., Wilsona - Recht A., Kościelna - Wajnberg J. - Wajnberg L. - Wajnerman A. - Wajsberg Ch. - Wakszwaser J.
- Pierze (plumes et duvets)** [Feathers and Down]: Glazman Sz., St. Wałowa.
- Piśmienne materiały (fournitures de bureaux)** [Writing materials]: Frydman M. M.
- Piwiarnie (brasseries-débit)** [Retail breweries]: Ajzenman S. - Blumenfeld - Kudas Pawlicki L., Sienkiewiczza - Rozenkwajg J. - Rozenfeld K., Kościelna - Szrajbman P. - Szterenlicht A., Pilsudskiego - Warzman Ch., Szeroka - Zajfman L.
- Powroźnicy (cordiers)** [Ropemakers]: Blumensztok B., Wilsona 26.
- Próśb i tłumaczeń biura (pétitions et traductions)** [Petition and Translation Office]: Lipman J., Wilsona 14 - Saubel M., Wilsona 26 - Wajcblum I., Wilsona 12.
- Restauracje (restaurants)** [Restaurants]: Domagała W. - Galiński S., Wilsona - Kuniew S., Rynek - Opalka J., Wilsona 28 - Rozenfeld M. - Siasała J. - Tolpygi S.M., Wilsona 18 - Zajfman M., Wilsona.
- Rolnicze narzędzia (instruments agricoles)** [Agricultural implements]: Opatowsko-Sandom. Rolna Sp. Akc., oddz., Sienkiewiczza 22 - "Rolnik", Sp. z o. o.
- Różne towary (art. divers)** [Mixed goods]: Kac Ch., Szeroka 8 - Kac J., Szeroka 27 - Klajmic A., Iwańska - Wajnberg M., Pilsudskiego.
- Rymarze (boursiers)** [Leather cutters]: Matuszewski F. - Trojster Sz., Pilsudskiego - Wajsbłum R., Niecała.
- Samochodowe - przedsiębiorstwa (taxi-automobiles)** [Motor Cars]: Łopacka J., Łagowska.
- Skóry (cuirs)** [Leather]: Frymer M., Wąska - Kierszenblat A. - Najman Sz., Szeroka - Rabinowicz F., Wąska 29 - Rabinowicz J., Szeroka - Rabinowicz L., Wąska 22 - Wajselman J. - Zylberberg L., Kościelna - Zysman M., Szeroka 18.
- Skóry baranie (peaux de moutons)** [Sheep leather]: Wajsbłum M.
- Spirituallia (spiritueux)** [Liquor]: Romański K. - Sroka L. - Zajfman J., Wilsona - Zylberberg L. - Zyngier J.
- Spożywcze artykuły (comestibles)** [Food articles]: Bromberg N., Ogrodowa 3 - Kac J., Szewska - Lilienbaum Sz. - Niewojt St., Sienkiewiczza - Poradowski M., Sandomierska - Wajnberg D. - Wajsbłum M., Szeroka.
- Stolarze (menuisiers)** [Carpenters]: Grynberg Sz., Wąska - Korenblit B., Kościelna - Milgram J., Szewska - Milgram M., Wałowa - Zylbersztajn A.
- Szczotkarze (brassiers)** [Brush makers]: Baserman B., Iwańska - Blumfeld M., St. Wałowa - Borensztajn Ar., Iwańska - Czernikowski B., Sienkiewiczza - Feldman J., Szeroka - Goldwasser P., Wilsona - Grosbojm Z. - Grynsztajn Sz., Szeroka - Gutmacher S., Szeroka - Klajnman Ch., Iwańska - Luksemburg I., Zatylna - Perelmutter Cz., Szeroka - Rozenberg J., Iwańska - Szerman H. - Tajtelbaum F., Iwańska - Tajtelbaum M., Wąska - Tajtelbaum P., Szeroka - Wajc A., Czernikowska
- Szewcy (cordonniers)** [Shoemakers]: Ajzenman A., Szeroka - Chodniewicz W., Kościelna - Frydman A. - Grynsztajn J., Wąska - Hejnochowicz M., Czernikowska - Herszkowicz M. - Hofman O., Iwańska - Klajman I., Wąska - Kocznur M., Wilsona - Mondor Sz., Kościelna - Skrok A., Rynek - Szolszyk A., Wąska - Wajngust F., Wąska - Wajnsztok N., Szeroka.
- Ślusarze (serruriers)** [Locksmiths]: Kandel Bcia i Szajnfeld A., Wilsona - Wajsbłum Sz., Joselewiczza.
- Świece - fabryki (fabr. de bougies)** [Candle Manufacture]: "Kantorja", S.A.
- Technicy dentystyczni (mécaniciens dentistes)** [Dental mechanics] Starec J., Zwierzdowskiego.
- Tytoniowe wyr. (tabacs)** [Tobacco goods]: Ciesielski J. - Mandelzys R. - Piątkiewicz P., Rynek 23 - Wajs Ch. - Wajman E., Wilsona.
- Ubrania gotowe (vêtements confectionnés)** [Ready-made suits]: Kaplański J., Rynek 26.
- Wędliny (charcutiers)** [Pork butchers]: Bochyński J., Wilsona 18 - Koszarski Cz., Wilsona 5 - Różalski S., Wilsona 25 - Winiarski W. - Zalewski K., Sienkiewiczza 5.
- Wody gazowe - fabryki (fabr. d'eaux gazeuses)** [Seltzer factories]: Zajfman A.
- Wódki i likiery - fabryki (fabr. d'eaux-de-vie et liqueurs)** [Liquor Manufacture]: Wajsbłum M., Iwańska.
- Zboże (grains)** [Grains]: Goldbach A. - Gotlib K. - Hofman H., Kilińskiego 18 - Langier H., Sienkiewiczza 6 - Morelenbaum Ch., Łagowska 16 - Orensztajn J.M. - Zajfman P.
- Zegarmistrze (horlogers)** [Clock and watchmakers]: Bulwa F., Wilsona 22 - Margules J., Kościelna 3 - Zylberblech Z., Wilsona 16.
- Złotnicy (bijoutiers)** [Goldsmiths]: Lustman Ch., Wilsona - Lustman Z., Wilsona.
- Żelazo (fers)** [Iron]: Czernikowski D., Iwańska 4 - Kandel B-cia i Szajnwald A. - Lubliner Ch., Czernikowska - Rudman T., Wilsona 32 - Szterenlicht I. - Wajsbłum Sz.

Painted Memories: A Jewish Childhood in Poland Before the Holocaust

Mayer Kirshenblatt, Barbara Kirshenblatt-Gimblett

Lest future generations know more about how Jews died than how they lived, Mayer Kirshenblatt has made it his mission to remember the world of his childhood in living color. In paintings and words, he captures Jewish life in a small Polish city before the Holocaust as seen through the eyes of an inquisitive boy. Mayer was born in 1916 in Opatów (Apt in Yiddish), where he completed seven grades of school. He left for Canada in 1934. At the age of 74, he taught himself to paint what he remembered of his childhood and has since exhibited his work in solo exhibitions at the Koffler Gallery, John B. Aird Gallery, and Bloor JCC, as well as in several group shows. His daughter Barbara Kirshenblatt-Gimblett has been interviewing him since 1967. Their forthcoming book is the result of an unusual collaboration of father and daughter over more than thirty years.

At once encyclopedic and uncensored, Painted Memories roams the streets and courtyards of Apt, capturing the details of daily life and the personalities of those who lived and worked there. The book begins with a walk through the town, from the ancient city gate to the town square and along the river. Mayer then takes the reader from the Jewish Street, as the Jewish part of town was known, to the country seat and the market place. The second section of the book focuses on Mayer's family—his mother's family in Apt, his father's family in Itza (Drildzh in Yiddish), and his own family. The third section of the book is about school, play, youth movements, and early work experiences. The final section deals with his departure from Poland and his reflections on the process of creating this book. The book concludes with "A daughter's afterword." Painted Memories will be published in 2002. Contact: Barbara Kirshenblatt-Gimblett. Email: bkg@nyu.edu or fax: 212-254-7885.

Apt may not have been a major moment on the Polish map but it was an important town on the Jewish map. Apt was known as a rabbinic town. Although Apt was like many other towns in Poland, each one had its own personality and its own reputation. The nickname for people from Apt was *Apter flyakes*. *Flyakes* is from the Polish word for tripe, which is *flaczki*. *Flyak* in Yiddish refers to a bad-mouth. *Apters* were known as gossips, though I doubt that Apt was any worse than other places. A relative from a small town near Łódź who married my mother's first cousin told me that when beggars knocked on doors in his town, people said they were probably from Apt. This was just friendly rivalry between towns.

There were five approaches to the town: from Sandomierz to the east, Iwaniska to the south, Łagów to the west, Ożarów to the northeast, and Ostrowiec to the north. Three of those approaches crossed the Opatówka River, which ran along three sides of the town. The river flowed from the west.

Sandomierz (*Tsozmir*, in Yiddish) was an ancient town on the Vistula River. It was famous

for its cathedral, where there is, to this day, an eighteenth-century painting showing Jews murdering two Christian infants. Iwaniska (Ivansk, in Yiddish) was a much smaller town than Apt. They used to joke that when the *Ivankser maydn* (young women of Ivansk) were sent out at night to close the wooden shutters, they did not return until the morning. The people from Ivansk were also called *Ivansker meysim* (Ivansker corpses). No one knows why. One of my mother's sisters married a man from Planta, a village outside of Ivansk. He worked for a sawmill there. He estimated how much lumber could be cut from a stand of trees. Łagów (Lagev, in Yiddish), a very small town, also depended on the lumber industry – I passed through Lagev only once, when I departed for Canada. People from Lagev were called *Lagever ferd-ganovim*, Lagever horse-thieves. In actuality, they were horse traders. Ożarów (Ozherev, in Yiddish) was also a small town. I passed through there when I went to a camp for training Zionist leaders in Ruda Opalin, not far from Chełm. People from Ozherev were nicknamed *Ozherover kozes*, the Ozherover goats.

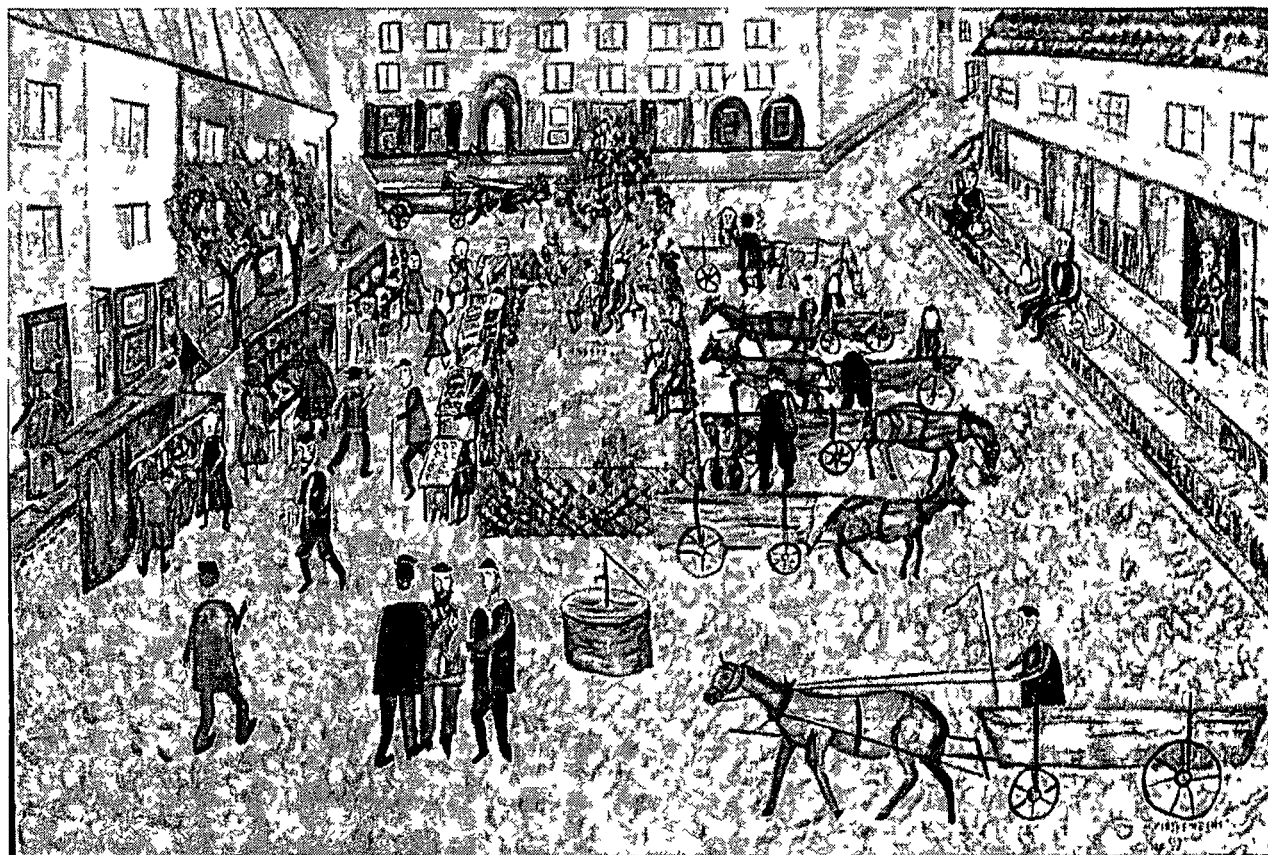
Bridges along *Lagover veyg* and *Ozherover veyg* crossed the Opatówka River. The third bridge, the only toll bridge, ran along *Ostrovts'er veyg*, the road that lead from Ostrowiec (Ostrovste, in Yiddish) to Apt. Mr. Goldsheker collected the tolls at this bridge as part of his government concession for building roads. Ostrovts'e was a larger city, on the Kamienna River, some twelve kilometers north of Apt. It had a big steel foundry and railroad, which made it the shipping hub of the region. The busiest entrance to Apt was along this road, across the toll bridge, and through *Ostrovts'er brama* (Ostrowiec gate). This gate is pretty much all that remains of the ancient town walls. A picture of the Black Madonna and Child, the *Matka Boska Częstochowska*, appears at the top of the old portal. In about 1933, just before I left Apt for Canada, the city prohibited buses and trucks from entering the city through the ancient gate for fear they would damage this treasured edifice. Traffic, except for horse-drawn wagons, was diverted to the western entrance to the town and had to enter from *Lagover veyg*.

We lived on *Koscielna gas* (Church Street), which crossed the road leading to the ancient city gate. An organ grinder used to perform at the

intersection. He had a parrot and a basket of fortunes. For ten *groshn*, or pennies, he would bring a little basket close to the parrot and the parrot would obediently pick out a fortune for you. There wasn't much money around so he performed near our place, around the marketplace, and in the courtyards of Mandlboym, the richest man in town, and Buchinski, who owned a restaurant on the town square. The organ grinder was a big hit.

Mandlboym's beautiful house was the biggest residential building in Apt. It was next to the county seat and faced the fenced park at the eastern end of the main square. Mandelboym also had a home in Warsaw. A man who advertised himself as the human fly would climb the corner of Mandlboym's building. Large corner stones projected from the masonry and provided the human fly with hand and foot holds. Once he got to the top, he fastened a pole to the roof, somehow, so that it projected into the street and did some acrobatic tricks from that pole. Then he climbed back down the corner of the building.

Street performers, including fiddle players, singers, and cellists, used to play in the courtyards. I saw them perform in Mandlboym's courtyard. There were many tenants and this being one of the better buildings in town the performers expected



to collect more money. People living in the apartments overlooking the courtyard opened their windows and leaned out. They watched the performers, wrapped a few coins in a bit of cloth, and threw them down to the performers. I was always eager to help out by collecting the money that fell to the ground. Naturally there was always a lot of action there.

Mandlboym made his money from his two factories on the edge of town. His big soap factory was famous throughout Poland for its Elephant Soap, a big bar of laundry soap, *mydło ze słoniem*, whose trademark was the elephant. It was a long bar, about 1.5 inches thick, 12 inches long, and 4 inches wide. An image of an elephant, and the brand name, were impressed on each of its four sections. The factory also made other kinds of soap, as well as candles. It employed a total of about twenty-five people. The soap factory was located on *Lagover veyg*, on the edge of town, along the Opatówka River. It was kitty-corner from Rosenberg's powermill.

Mandlboym's also owned an oil mill, or *olejarnia*, in Polish, which extracted oil from various kinds of seeds. It was located on Ulica Kilinska. This factory only operated in the fall, after the harvest. Mainly they extracted oil from rapeseed (*rzepac*, in Polish) and sunflower seeds. After the oil had been extracted, the solid residue would come out in round cakes about twelve-inches in diameter and two or three inches thick. Farmers fed those cakes to their livestock. This gave their coats, especially the horses, a healthy shine.

The Mandlboym's were completely assimilated. I don't remember them ever coming to synagogue. If they did, it would have been once a year for Kol Nidre. This prayer is recited on the eve of Yom Kippur, the Day of Atonement and holiest day of the year. They were neither the first nor the only assimilated Jews in town. A story is told in the Apter memorial book about a rich man in Apt who abandoned most of his religion. One day the famous rabbis in the city called all the Jewish barbers together and made them swear a solemn oath not to shave the beards of any Jews. This being the case, a rich Jewish citizen asked a gentile barber to shave off his beard and side-locks. The rabbi often berated this man, warning him of what might befall him for this transgression. The man went around clean-shaven in a top hat and fashionable clothes rather

than the traditional Jewish cap and long coat. He only attended the synagogue once a year, for Kol Nidre. One day he got sick. He was bedridden for such a long time that his beard grew back. He finally passed away. When the rabbi learned of his death, he decreed that before the body could be interred, the beard had to come off. This man had to appear in front of the Lord looking just the way he did when he was alive – without a beard. The rabbi ordered the body brought to the synagogue courtyard and the man's face lathered and shaved. So it was done. They shaved the corpse. This incident took place before my time. I read about it in the memorial book for my town.

As the town receded from the main square, the wooden houses on the back streets became poorer and poorer. On the east side of town was the *yordn* (Jordan), a slum of attached row houses, leaning and dilapidated. This area was called the Jordan because, before it was paved, it was always wet and muddy, like the River Jordan in the Holy Land. Not far from the *yordn* was the *hekdes*. Just to the east of the town was the Jewish cemetery. The western end of the Wide Street was called the *klezmerim-gesl* (Musicians' Street). Two families of *klezmerim* lived on this street. Other musicians lived elsewhere in town.

Just five or six hundred yards from the town square and you were already in the countryside. On the southern outskirts of the town was Yarmye's hotel. It was on the road to Ivansk. The property belonged to Yarmye Zayfman. Yarmye is a Yiddish version of Yarmeyahu, the Hebrew name of the Biblical prophet Jeremiah. This huge building, which surrounded a courtyard on three sides, was a rabbit warren of tiny rooms on two stories. It was so dilapidated it was more like a shantytown. Hundreds of people lived there. Poor people lived there permanently. This was some "hotel". It was more like a zoo. People there kept goats and chickens. If you had a goat, you had a little bit of milk, from the chicken a few eggs. During the day, the goats used to go around foraging. Goats eat anything. But, to avoid their animals being stolen at night, people bring the animals into their rooms. The boards were dried out and twisted and the wind and snow blew in through the cracks between the boards. There wasn't even newspaper or cardboard to seal the cracks. How they survived the winter is beyond me. Perhaps the animals helped keep them warm.

How did I get to go inside Yarmyè's hotel? When I was about fifteen years old, there was a census. That would have been 1931 and I was in my last year of school. Mr. Koziarski, the public school teacher who taught me Polish poetry and

the same. Some slept on the table, some under the table. How the father ever found an opportunity to make children is beyond me, though at the time the thought never dawned on me. We spent two days there.



Yarmie's Hotel (Slum), 1934 Acrylic on canvas, 24" x 36". Toronto, 1990s

literature, was one of several people in the town who went around to collect census information. Because I was such an avid reader and my Polish was flawless, he picked me to accompany him to translate from Yiddish to Polish. Imagine, Jews had been living in the town for hundreds of years and still there were people who could not speak Polish. Some of them had a limited vocabulary, maybe a hundred words, just enough to deal with the Polish farmer when he came to buy something. The majority of the town citizens were Jewish and they could live out their life in the Jewish milieu without needing to learn Polish. Some never left town.

We started out at eight o'clock in the morning. A lot of people were still asleep. The overcrowding is unimaginable. They lived eight to ten people in a room. There was a tiny cast iron stove with two burners for cooking and a few beds. The mother slept with two children at the foot of her bed and two along side her. The father

The non-Jews did not have their own neighborhood. They were scattered through the town. The better off ones rented brick houses. Non-Jews also lived on the outskirts of the town, where they had more land. Where *Ozherover veyg* intersected with the Opatówka River, you could see old-fashioned houses, with thatched roofs. Polish people lived there in one or two rooms. Being on the edge of town, these houses had a little land around them, a garden, a few chickens, and maybe a goat. They had an outhouse. In summer, the gardens were full of flowers and vegetables. The farmer, who lived in the countryside or in a nearby village, was better off than many of the Poles in town because he also had his own well and a couple of cows. Not only could he feed himself, but also he could sell the milk, as well as the butter and cheese he made from the milk. Nonetheless, things were very difficult.

Restoring the Cemetery of Ożarów – Part I

by Dr. Norman L. Weinberg, Executive Coordinator OCRP

It has long been a dream of many Ożarowers and their descendants to restore the ruined cemetery of Ożarów. The Ożarów cemetery dates back almost 400 years. It is one of the few remaining Jewish cemeteries in Poland, with its approximately three hundred *matzevos* [tombstones], standing in solemn testimony to the thriving Jewish community that once was. The remarkable beauty of its detailed carvings attracts many visitors each year to Ożarów. [See tombstone transcripts and photos in the *Kielce-Radom SIG Journal*, II:4 (Autumn 1998), pages 22-26]. The cemetery wall was almost totally destroyed during World War II and many of the stones were taken for fortifications by the Germans to a place about 15 km away.

Why would anyone want to restore such a cemetery in a small remote town in which Jews no longer live? After all, there are relatively few Ożarowers still living, and for their descendants, only stories remain of the terrible poverty, anti-semitism and the Holocaust. For many of us Ożarowers and their descendants, the answer is that Ożarów is our ancestral home. Our relatives are buried there, and to some unknown extent, we feel we are what we are because of them. For others of us, we have the duties, repeated often in the Torah, to remember and to teach our children.

There is a reason the cemetery was not totally destroyed after the War. An elderly Pole in Ożarów recently related the following story to our Polish Ożarów Cemetery Restoration Project Coordinator, Mr. Stefan Andrzej Omasta. Moishe (Epstein?), returning to Ożarów from the Soviet Union right after the War in 1945, found no relatives, no Jews, and the ruined cemetery with a mass grave of Ożarowers and others murdered by the Germans during the occupation. Before an assembly of curious townsfolk (they had not seen a Jew since October 1942) and the local priest, Moishe uttered a curse that if anyone dared to further defile the cemetery, he would suffer the same fate as the Germans.

How do you go about restoring such a cemetery? Through the dedication and hard work of Ożarowers and non-Ożarowers, both Jews and Christians, from many countries including Poland, coming together with this common purpose. Largely through the efforts of Rabbi Tanchum Becker, the current Ożarower Rebbe, and others in Israel, the USA and Canada, we had already raised some funds over several years. But this was not nearly enough to pay for cleaning up the cemetery from years of neglect and garbage, rebuilding the cemetery walls and the *ohel*, righting fallen stones on secure bases, erecting a commemorative stone and multilingual descriptive plaque, and providing for future upkeep.

In May, we formed the Ożarów Cemetery Restoration Project (OCRP). A close friend and colleague, Dr. Marek Lipsztajn, a scientist with absolutely no previous experience in cemetery restoration, has been one of the key persons guiding this project. Dr. Lipsztajn is fluent in Polish and has many contacts in Warsaw, including the Jewish Historical Institute (JHI) and our valuable resource and advisor there, Dr. Eleanora Bergman. Dr. Lipsztajn was born in Poland after WWII and lived and studied in Warsaw. He and his wife, Bozena, and their three daughters emigrated from Poland in 1982 and now live in Toronto. Bozena designed and built the Ożarów cemetery website <<http://www.ozarow.org>>.

A friend of Dr. Lipsztajn's, Mr. Stefan Andrzej Omasta of Warsaw, an accomplished silversmith, also without any prior experience in cemetery restoration, became our key contact in Poland. Mr. Omasta has been inexhaustible in pursuing architects, builders, government agencies, negotiating prices and fees, meeting with the local Jewish community, the JHI, local and foreign rabbis, as well as Ożarów's mayor Mr. Marcin Majcher, the local priest Father Stanisław Szczerek, and other town officials. Our belief has been verified that it was necessary to involve the mayor, priest and other town officials

from the earliest point on. This has been vital to the success of the OCRP. They are all firmly committed to seeing the project through to completion of Phase I by early October 2001, in time for the OCRP-sponsored eight day Tour of Historic Jewish Sites in Poland and Ożarów Cemetery Dedication Ceremony. I will report on the tour and dedication in Part II.

The OCRP team of Coordinators would not be complete without mentioning Mr. Mark Milgrom, an American businessman, who has been of considerable assistance with the promotional, legal and procedural aspects, as well as a generous donor to the OCRP.

To get the message out that the OCRP was actively underway, we gathered together many names of Ozarowers and their descendants, formed an e-mail listing and sent newsletters, detailing progress and describing the tour. In addition, because many Ozarowers emigrated to Toronto and Hamilton, Canada in the early 1900s, Zelda Young of Shalom Jewish Radio, Toronto, carried an interview with me in July about the project. Since May 2001, generous donors have added to the OCRP Fund so that the project is now sufficiently funded for Phase I.

We arranged that at least a portion of the project funds go through The US Commission for the Preservation of America's Heritage Abroad. This is a US Government agency, with tax exempt status, which provides excellent advice and assistance on such projects. The US Commission

in turn sends the funds to the JHI in Warsaw which then pays the invoices of the contractors/artisans selected for the project execution phase. An agreement signed between the OCRP and the JHI in early July of this year stipulates that the latter is the legal entity in Poland, representing the OCRP in all negotiations and activities related to the Ożarów cemetery restoration project. Thus the OCRP in its dealings in Poland has both the credibility and the support of the US Government and the Jewish Historical Institute behind it, both ready to help should we run into any political, logistical, legal or other problems. In addition, the OCRP acts in close cooperation with the Jewish Community in Poland, in particular with the Chief Rabbi of Warsaw and Lodz, Michael Schudrich.

So how do you restore a cemetery in Poland? Put together a dedicated team, make all the appropriate connections with the town, the Jewish community in Poland, the JHI and the US Commission, get a mailing list together (the JewishGen Family Finder is a start!) and start a promotional campaign to raise the necessary funds.

I would be pleased to offer advice to others interested in restoring what is left of our heritage in Poland. Send me an e-mail: <nweinberg@adelphia.net>.

*Norman L. Weinberg, Executive Coordinator
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14051*

Roots in Ożarów?

From October 14-21, 2001, a special tour of Jewish sites in Poland will take place, highlighted by a dedication on October 15 of the newly restored Ożarów Jewish Cemetery. It is a culmination of a chain of events that probably started with Dr. Norman Weinberg's article in the *K-R SIG Journal* three years ago, but very much has happened this year, and will undoubtedly be reported in the next issue.

This brief note is to advise that if your family has roots in Ożarów, and you have a family tree, please contact me by e-mail at <hushyg@home.com>, or phone (905) 709-9808 during the day EST. I have a large family tree spanning nine generations and have made some remarkable discoveries during the past three years. One suggestion arising from the organization of this trip was to try to establish familial links amongst Ożarów descendants. This may be a large undertaking, but it is worth a try and we will report on its progress at a later date.

– Hartley Garshowitz

The Lis and Lubliner Families and the Riddle of the Slomnik Records

by Shabsa Lis

1. Slomnik and the Lis and Lubliner Families

Ever since I was a child, I was interested in the history of my family. I would listen to my father as we walked back and forth from *shul* on *Shabbos* and he discussed the lost world of Polish Jewry in which he grew up and the great Jewish culture that was no more. My father would tell of his hometown of Slomnik¹ (Słomniki in Polish) and its Jewish community, of its scholars and workmen, its *cheders* and schools, its *chesed* and humor, its life and destruction.

In particular, my father seemed to have an encyclopedic knowledge about his many relatives. He remembered the names of grandparents, some great-grandparents and even a great-great grandmother. He knew details of appearance and personality, profession and learning. From my father I knew that his parents Yichiel Michel Lis and Alte Raizel Lubliner were first cousins and that Yichiel Michel was actually descended from the Lubliner's twice, making my father a three-time Lubliner descendant.

When I was eight years old, my family and I visited with my grandfather, Yichiel Michel Lis, at his home in Netanya, Israel. I remember asking my grandfather to teach me the names of his paternal ancestors. He told me that his father was named Shabsa for whom I was named, that Shabsa's father was Elozor Shraga, and that Elozor Shraga's father was Yisroel Lis.

As I grew, I continued to remain interested and ask questions about my family history. In 1978, I asked my grandfather's first cousin Yichiel Michel (Michael) Lubliner about the history of the family. He told me that the namesake of both my grandfather Yichiel Michel and himself was their mutual great-grandfather Yichiel Michel Lubliner, who was the son of Shraga Faivel Lubliner. Shraga Faivel was wealthy and charitable and would distribute charity every week on *erev shabbos*. I estimated that Shraga Faivel was born around 1775, well before any other ancestor I knew of at the time. Michael also told me that the

name "Lubliner" derived from the fact that Shraga Faivel was a follower of the Rebbe from Lublin² and hence was a "Lubliner" in a way similar to a follower of the Rebbes from Gur or Lubavitch being called a "Gerer" or a "Lubavitcher". Numerous members of the family had married into prominent Chassidic and rabbinical families.

In 1979, the last time I saw my grandfather, I asked him if he knew where the Lis family lived before they lived in Slomnik. He told me that they had come from a town which sounded to me like "Koints" or "Koinsk". Later, I assumed that this town was Końskie (in the former Radom Gubernia) which sources I had read³ had indicated had been called "Konsk" in Yiddish. I also asked my grandfather for the names of the siblings of his grandfather Yisroel Hirsh Lubliner⁴. He told me that the seven siblings were Shmuel (Shmelke)⁵, Chana Lis (my great-great-great grandmother), Frima, Rivka, Avrohom Yehuda, Yisroel Hirsh (my great-great-grandfather twice) and Shraga Faivel.

About this time, I had read the Yizkorbook for Slomnik, "Di Geshichte fun Yidn in Slomnik" (translation: The History of the Jews in Slomnik), published in 5734 (1973-1974) by the Israeli Slomnik landsmanshaft (this Yizkorbook is, for some reason, not listed in any of the standard databases for Yizkorbooks). The first page of this short pamphlet states that a few Jews lived in town already at the time of the last partition of Poland in 1795 and relates the names of the first Jewish families in the town - with the families Lis and Lubliner being the first names mentioned. That same first page states that "among the family Lubliner, outstanding with his fine activities [on behalf of the community] was Reb Yisroel [Hirsh Lubliner]", my two times great-great grandfather. Relatives were listed as members of the "dozores" (the official committee in charge of Jewish religious institutions) and the Chevra Kadisha. All this was in accord with what Michael Lubliner and my father had told me. On almost every page of the pamphlet there seemed to be another relative or ancestor.

2. Research in Poland

In 1989, my father, brother and I travelled to Poland for my father's first visit since 1946. We based ourselves in Kraków and visited the towns where family oral history said the family had originated from including Slomnik, Neishtot (in Polish, Nowy Korczyn), and Staszów. We visited Auschwitz and also Belzec Extermination Camp, where most of the Jewish community of Slomnik, including my grandmother, were murdered. And we visited Płaszów Concentration Camp, which later became famous as the site of Schindler's List, where my father had survived for 18 months and where his sister was shot and his brother died of typhus.

In the Slomnik town hall, we found vital record books from the 1890's through the Second World War. These books contained the 1916 record of the marriage of my grandparents, the 1935 record of the death of my great-great grandmother Tzivia Lis at age 85, and the 1903 record of the death of my great-great-great grandmother Chana Lis at age 78. This record stated that Chana's parents were Michal and Gita (Mandel or Mandelboim⁶) Lubliner. Thus, Michael Lubliner's statement about the identity of his great-grandfather Yichiel Michel was confirmed.

We also visited the cemeteries in the towns listed in the Slomnik Yizkorbook as being the sites of the cemeteries where the Jews of Slomnik were buried. According to the Yizkorbook, first they were buried in Wodzisław, later in Kshoinz (in Polish, Książ Wielki), still later in Miechów, and only in the 1890's, at the time of a cholera epidemic, in Slomnik itself. We also visited Końskie, looking for the Lis family. Before the war, Końskie had been predominantly Jewish. Now the cemetery was terribly overgrown and almost impassable. We saw only a few chips of stones. Not far from the cemetery we were shown a barn made out of gravestones where the Hebrew inscriptions were still visible. We visited the town hall, but they had no old records and so we found no trace of the Lis family. I did not then know that many of the 19th century vital records were microfilmed by the Family History Library (FHL) and were easily accessible in the United States.

3. The Missing Slomnik Records

Over the ensuing years, I traced much of my father's family back to the early- and mid-eighteenth century and perhaps even earlier through the use of the FHL microfilms. But there was no listing in the FHL catalogue for Jewish records from Slomnik. I had ordered the few non-Jewish records for Slomnik, but found no obvious family members. Because I knew that the Jews of Slomnik were buried successively in Wodzisław, Książ Wielki and Miechów, I considered ordering the FHL records for these towns, thinking that the civil records for burials might logically have been kept in the same towns as the records of the *chevra kadisha* for these towns. But there were also no FHL microfilms of Jewish records for either Książ Wielki or Miechów, and I did not pursue looking in the non-Jewish records for these towns because I had already found no success with the non-Jewish records for Slomnik. I did order some microfilms from Wodzisław, but reviewing them briefly, I found no obvious link. Thus, while my initial information on Slomnik and the Lis and Lubliner families was more extensive than on any other branch of my father's family, I had essentially become stuck as to further research on Slomnik. I was not able to go any further back than the oral history that I had collected and the post-1895 records that I had found in the Slomnik town hall.

4. Late Nineteenth Century Records Found

Then in 1997, in a "fishing expedition", I decided to write to the Polish National Archives for any information that they might have on the families Lis, Lubliner, Finkelstein and Mandelboim from the town of Slomniki. To my amazement, the Archives sent me a letter listing over 50 documents that they had found. I had hit the proverbial "motherload". Interestingly, the Archives letter did not list these family names only for the town of Slomnik, but also for the towns of Proszowice, Miechów and Książ Wielki. Apparently the vital records for these towns were all recorded in the same place, and presumably not in Slomnik. This made perfect sense to me in light of the progressive history of various cemeteries used for burials of Slomnik Jews described in the Slomnik Yizkorbook. For the first time, the riddle of why there seemed to be no nineteenth century records for Slomnik was beginning to be solved.

I quickly ordered the list of documents from the Polish Archives. Among others, these documents included the 1893 birth record of my grandfather, the 1873 birth record of my great-grandfather Shabsa Lis, and the 1872 marriage record of my great-great grandparents Elozor Shraga Lis (listed in the record as Yosef⁷), son of Yisroel and Chana Lubliner Lis, and Tzivvia Slomnicki, daughter of Ziskind and Gitl (deceased) Slomnicki. However, as the records only started in 1870⁸, much information was confirmed but little new information was given on the Lis and Lubliner families before this period.

5. Mid-Nineteenth Century Breakthrough

Now knowing that Slomnik records existed, and seeing that the late nineteenth century Slomnik records in the Polish Archives were found together with those from the towns of Książ Wielki and Miechów, I decided to follow up on the Yizkorbook burial information and so ordered FHL tapes of Jewish deaths for Wodzisław once again and also non-Jewish deaths for Książ Wielki, on the off chance that Jewish deaths would be listed there. I reviewed the Wodzisław tapes and did not find any apparent match for my family. Because of time constraints, I did not have the chance to look at the Książ Wielki tape prior to its being returned to Salt Lake City by the local FHL branch. I figured that I would return to this at some later time. And then to my surprise, I saw a short letter in the Spring 1999 issue of the Kielce-Radom SIG Journal (III:2, pp.16-17) which described how Martin Brandon, to whom I am indebted, had discovered an error in the FHL catalogue -- the Książ Wielki tapes, although listed as Christian, were in reality Jewish!! Further, the records seemed to cover a larger area, including the town of Slomnik. Another part of the Slomnik mystery had been solved. I immediately reordered the Książ Wielki tapes and this time had them put on permanent loan in the local FHL library.

Needless to say, the Książ tapes (births 1826 - 1865, deaths 1826 - 1867, and marriages 1847-1865) did indeed contain the vital records for Slomnik. The vital records for Slomnik seemed to include mostly Lubliner's and their in-laws. Among these records were the 1841 death certificate of Faivel Lubliner at age 67, signed by his son Michal [Yichiel Michel], and the 1859 marriage of Yichiel Michel's son and daughter-in-

law, my great-great grandparents Yisroel Hirsh Lubliner (age 18) and Ester Goldfeder (age 16) of Staszów. This was the same Yisroel Hirsh who had been remembered in the Yizkorbook for his communal activities. The first listing for a Lis relative was the 1852 birth of Sura Lis, the daughter of my great-great-great grandparents Yisroel Lis and Chana Lubliner.

After this additional breakthrough, the riddle of the missing Slomnik records was now solved back through the mid-19th century. But unlike the Lubliner family, the Lis family is not mentioned prior to 1852. So the question remained, had the Lis family actually been in Slomnik much earlier along with the Lubliner family as implied in the Yizkorbook or was Yisroel Lis the first member of the family to live in Slomnik? What about my grandfather's remembering about "Koinsk" and why hadn't I been able to find any Lis family members in Końskie?

6. The Lis Family Found

The next discovery came when I reviewed the extracts of Przedbórz marriages prepared by Dolores Lee Ring in the same Spring 1999 issue (III:2) of the Kielce-Radom SIG Journal. Beginning with the first issue of this Journal, it had been my practice to carefully review the extracts for each town listed. My experience with the FHL records had taught me that during the nineteenth century my family and presumably most families had moved a great deal and spread out through marriages throughout Congress Poland and even across the border to Austrian Galicia. Thus, it was crucial to review the vital records throughout the area to find extended family. For each extract, I would carefully look for the many surnames of immediate and extended family and whether seemingly related or not, I would highlight these surnames with a marker. In earlier issues, I had had significant success. Among the many names I had always kept an eye out for was the family Lis.

Prior to my review of the extracts for Przedbórz, I had never heard of this town. But in reviewing the Przedbórz extracts, I noticed an 1839 marriage of a Yitzchok Lis, son of Efroim and Ester Lis of Konięcpol. I had never heard of this Yitzchok. But I knew that my great-grandfather Shabsa Lis had a younger brother Efroim born in 1877 in Slomnik and a sister Ester

Malka born in Slomnik around 1880. If Yitzchok was a relative, then Shabsa's brother and sister could have been named after his parents. And of course, Koniecpol sounded suspiciously similar to the Koints or Koinsk that my grandfather had mentioned.

I first located Koniecpol on the map. It was immediately over the border to the northwest from Kielce Gubernia. I then checked to see if there were any FHL-filmed records for Koniecpol. There were. I ordered the records and waited with some anticipation for their arrival. On reviewing the records, I found the December, 1844 marriage of Yisroel Lis, age 19, the son of Efroim Lis and Ester Malka Wroclawski of Koniecpol to Chana Lubliner, age 19, the daughter of Michal and Gitl Lubliner of Slomniki. I had found the Lis family of "Koints", which was in Koniecpol and not in Końskie. Subsequent research in the Koniecpol records revealed the 1814 marriage of Efroim Lis, age 18, the son of Elozor Lis and Feigel daughter of Efroim, to Ester Malka Wroclawski (or Bresler⁹), age 19, the daughter of Rafael Wroclawski and Rivka daughter of Efroim (Efroim Lis and Ester Malka Wroclawski seem to have been first cousins).

Upon finding these records, it became clear that the Slomnik Yizkorbook (or the inference that I had drawn from the Yizkorbook) was less than precise about the early presence in Slomnik of the Lis family. It seemed evident that the first Lis in Slomnik was my ancestor Yisroel Lis who must have moved to this town of his in-laws around 1850. Also, through the Koniecpol records, I was able to extend my knowledge of the Lis family three generations back through the middle of the eighteenth century. And I received particular satisfaction from Yisroel's father being named Efroim. My father's older brother Efroim Ziskind Alexander Lis had also died during the war. My father did not know for whom his brother was named. It now seemed likely that he was named for his ancestor Efroim Lis. Three years before I found these records I had given my newborn son the middle name Efroim after my uncle Efroim. My son now perpetuates the name of his great-uncle Efroim Ziskind Alexander but also, unintentionally, but perhaps with G-d's presence, his ancestor Efroim Lis, born exactly 200 years before him.

7. Discoveries Lead to Family Connections

(i) Shmelka Lubliner Family

All of the above sources also led to great advances in Lubliner family research. I will relate three of these advances. First, about ten years ago, a "Slomniker" friend of my father told my father that he had met a David Lubliner who was originally from Slomnik. My father called him and it turned out that David was the nephew of my grandfather's cousin and close friend Nachman Lubliner. Subsequently, my father and I visited with David and his wife a number of times. David knew that his father was Tzvi Eliyohu Lubliner and that his grandfather was Yisroel Faivel Lubliner. But he didn't know Yisroel Faivel's father and though we knew we were definitely related, we didn't know the exact connection. This is how it remained for many years.

The records from the Polish National Archives provided the first information. They included the 1888 birth record of Tzvi Eliyohu, who was the son of Yisroel Faivel and Lai Grinfeld. The second breakthrough was in the mid-19th century records. These showed that a Yisroel Faivel Lubliner was born in 1854 to Shmelka Lubliner and Rozy Kriger or Klinger. Now all that remained was to determine if this Shmelka was the same Shmelka my grandfather mentioned as the brother of my great-great grandfather Yisroel Hirsh. The Shmelka of the records was born about 1819. This date would work with his parents being Yichiel Michel (born circa 1801) and Gitl. Similarly, the dates also work with his being the brother of my two ancestors Chana Lubliner Lis (born 1825) and Yisroel Hirsh Lubliner (born 1841). Although I have not found the birth or marriage records of this Shmelka, he does appear in numerous Slomnik records. Importantly, no other Shmelka appears in the Slomnik records. It seems highly unlikely that there was a second Shmelka Lubliner in Slomnik at the same time. Also, among the late-19th century records that I had received from the Polish National Archives was the 1894 death record of a Shmelka Lubliner, age 76, who was the son of Michel and Roiza Kitzka(?). While the mother's name was different, the age and the father's name match exactly. And a closer analysis seems to indicate that the death record erroneously listed Szmelka's wife Rozy Klinger as his mother. So it seems highly likely that the

Shmelka of the records is the sibling my grandfather remembered. Thus, David Lubliner is my father's third cousin.

(ii) Finkelstein Family

The second Lubliner breakthrough also proceeded from the 19th century records. My father had always told me of the Finkelstein family of Antwerp who were our relatives. My grandfather had corresponded with them before the War but my father didn't know of any post-War contact. My father had heard that the family had survived the War in a hotel in New York but knew no more. I had always been interested in trying to find this family.

To my delight, the 19th century Slomnik records showed that two separate Finkelstein men had married into the Lubliner family. A Wolf Leib Finkelstein from Chęciny had married in 1847 to Frymet Lubliner, the daughter of Haim Ozer Lubliner and Cywia daughter of Jacob. I did not know how Haim Ozer was related¹⁰. Also, in 1863, a Ber Leib Finkelstein (born 1844), the son of Herszl Finkelstein and Sura Rivka Goldberg of Pińczów, had married Chana Faigel Lubliner, the daughter of Shmelka and Rozy daughter of Haim Kriger (Kliger). I assumed that the long-lost Finkelstein family was one of these two, but I could not be sure, and I did not know which one.

About this time I e-mailed regularly with Heshel Teitelbaum, an author in this Journal, and a true font of knowledge about numerous towns and Polish Jewish rabbinical genealogy. He e-mailed me information showing that this Herszl Finkelstein of Pińczów was apparently a descendant of Yankl Finkelstein, the Rosh Kohol (Head of Community) in Kraków in the eighteenth century. These Finkelstein's were also descended from the seventeenth century Rabbi Noson Nuta Shapiro of Kraków, a well known Rabbinic authority who was known by the name of the book he had authored, the "Migaleh Amukos".

A few weeks later, in March, 2000, in an amazing timing coincidence,¹¹ I saw posted on the JewishGen Family Finder (JGFF) site <<http://www.jewishgen.org/jgff>> a search for the Finkelstein family of Slomnik, posted by an Abel Feldhamer. Armed with the above information, I wrote Abel an e-mail asking for more information and telling him that I was related to at least two

Finkelstein families. Abel wrote back to me that he was a descendant of Yehuda Dov Finkelstein (Yehuda Dov is the Hebrew equivalent of Leib Ber) and his wife Chana Faigel. In subsequent e-mails and phone calls, we found that Abel's family was from Antwerp, and that his great-grandfather Chaim and family had spent the war years in a hotel in New York. After almost two-thirds of a century, the families had again come in contact. Abel had much of the information that Heshel Teitelbaum had developed independently on the Finkelstein's but not much information on the Lubliner's. He sent me an extensive family tree and I was able to give him the information that I had on the Lubliner's. The Finkelstein family history had stated that Shmelka's wife, Rozy daughter of Haim Kliger, was the daughter of the famous Trzebiner Rov. As of now, we have not been able to make the connection. Last summer, I had the privilege of meeting Abel's brother. My father and I hope to visit with Abel's family in the near future.

(iii) Bornstein Family

The third Lubliner connection sprang from the same family history, internet and Kielce-Radom SIG sources. I first saw posted on the JGFF in October, 1998 that a Michael Bornstein was searching for the Bornstein family of Slomnik. I knew that my great-grandfather's sister Hindl Lubliner had married Yakov Yosef Bornstein. Family history said that Yakov Yosef was a relative of the famed Sochachever Rebbe, Rabbi Avrohom Bornstein (1839 -1910), who was known by the name of his famous treatise, the "Avnei Nezer".¹² In the early 1990's, I had written to a relative of my cousins the Bornstein's and asked how they were related to the Avnei Nezer. The reply letter stated that Yakov Yosef's was the son of Yisroel Meir and the grandson of Lipman Bornstein, and that Lipman was the brother of the Avnei Nezer and the son of Rabbi Zev Nochum Bornstein, known as the "Agudas Eizov". The Agudas Eizov had been a leading scholar in Będzin and was later Rabbi in Olkusz and Biała Podlaska. So I e-mailed to Michael Bornstein that October asking him about his family and specifically if he knew of any connection with Yakov Yosef Bornstein.

Michael answered that he did not know of Yakov Yosef, that his father was born in Sosnowiec, that his grandfather Icek Meir

Bornstein was born in 1866 in Slomnik, and that the family had moved to Belgium before World War I. He only knew that Icek Meir's sister was Mala Idessa, but did not know their father's name. None of this rang a bell and we had no further communication.

A few years later, when I reviewed the Slomnik 19th century records, I found more Bornstein's in the family. Specifically, Rivka Lubliner (born 1831), the sister of my great-great grandfather Yisroel Hirsh, was married in Slomnik in 1849 to Avrohom Bornstein, the son of Aron and Faigel daughter of Boruch of Szczekociny. I saw no connection with Michael Bornstein and so did not contact him.

When the Spring, 2000 (IV:2) issue of the *Kielce-Radom SIG Journal* came out, I reviewed the birth extracts of Szczekociny prepared by Leah Jordan Bisel. In reviewing the records, I noticed numerous families with the surname Bornstein and also a number of records listing a Lipman Bornstein, who turned out to be the brother of Rivka Lubliner's husband, Avrohom Bornstein. I saw an 1866 birth record of an Icyk Majer, child of Abram Borensztejn (age 39) and Rywa Lublin (age 35). The names of the parents were almost identical with the names found in Slomnik, and it seemed certain that these were the same family. But Icyk Myer was a common name in 1866,¹³ so that this could potentially, but not likely, be a different Icyk Myer Bornstein than Michael Bornstein's grandfather. I then rereviewed the extracts and found the 1860 birth record of Majta Ides, the sister of Icyk Majer, and the daughter of Abram and Rywa. Majta Ides was a very uncommon name. There could be no doubt that she was Mala Idessa, the sister of Michael Bornstein's grandfather. Michael Bornstein and I were third cousins, once removed. Later, Michael told me that his father was also named Avrohom, who in turn was obviously named for his grandfather Avrohom Eliezer.¹⁴ Michael and I talked on the phone and we hope to meet perhaps later this year.

Three outstanding Bornstein questions remained. First, was the Avrohom Eliezer Bornstein family, which had married into the Lubliner family, somehow related to the Yakov Yosef Bornstein family, which had also married into the Lubliner family? Second, what evidence was there that Yakov Yosef Bornstein was

actually a relative of the Avnei Nezer? And third, was the Lipman Bornstein listed in the Szczekociny extracts Yakov Yosef's grandfather, and if so, why was his father listed as Aharon and not Zev Nochum, as would be the case with the Avnei Nezer's brother? In sum, was this all one big family?

There were indeed reasons to believe that Avrohom Eliezer and Yakov Yosef were related. Michael's cousin had told me that their family tradition was that they were descended from Rabbi Shabsai Hachohen, the talmudic commentator known as the "Shach". I knew that the Agudas Aizov was also said to be descended from the Shach. Also, Lipman of Szczekociny was married in 1854 to Gitla Rozenblum in Olkusz, the same town in which the Agudas Aizov had been Rabbi. Lastly, the *Książ Wielki Yizkorbook*¹⁵ listed a scholar Rabbi Efraim Fishel Bornstein of Miechów who was killed in World War II and stated that Efraim Fishel was the son of Aharon and grandson of Israel Meir Bornstein. This Israel Meir was said to be the brother of the Agudas Aizov. In doing the extracts of *Książ Wielki* marriages published in this issue, I had found an 1852 marriage of Izrael Borensztejn, who was the brother of Avrohom Eliezer and Lipman. All of them were sons of Aaron and Faige or Haje. It would make sense that this Izrael was the same as the Israel Meir listed in the *Yizkorbook* who was the brother of the Agudas Aizov. The key was to determine the parents of the Agudas Aizov.

The breakthrough came when I was finishing this article in late May, 2001. At this time, I received an e-mail about the creation of the new Special Interest Group on the internet known as Ravsig, which specializes in rabbinical families. I posted on my attempts to connect these two families. I immediately received two responses. The first responder stated that he had searched the JRI-PL and found a number of birth records for the children of the Agudas Aizov in the towns of Będzin and Olkusz. The second writer stated that he had read that the parents of the Agudas Aizov were Aharon and Faige. Combining the two responses, I checked the JRI-PL for the marriage of Zev Nochum. There I found the following Będzin marriage which took place in 1837:

BORENSZTEIN, Wolf Nuchym, age 18,
son of Aron & Faygla Haia
ERLICH, Doba, age 16,
daughter of Marek & Udla BRAUNER

It was all one family! Zev Nochum, the Agudas Aizov, was the brother of Avrohom Eliezer, Lipman and Israel Meir. All were the children of Aron and Faygla Haia daughter of Boruch. It now seemed obvious that the letter from the family member about Yakov Yosef's grandfather Lipman being the brother of the Avnei Nezer was incorrect. Lipman was in fact the brother of the Avnei Nezer's father, the Agudas Aizov. And this explained the marriage of Yakov Yosef Bornstein to Hinda Lubliner. For Yakov Yosef's great-uncle Avrohom Eliezer had married Hinda's aunt decades earlier. It was all in the family.

But what explained the marriage of Avrohom Eliezer Bornstein to Rivka Lubliner? A tantalizing clue soon emerged. A few days after the discovery of the marriage record of the Agudas Aizov, I received another e-mail from the person who had read that the parents of the Agudas Aizov were Aharon and Faiga. He now identified his source as *HaChasidut*,¹⁶ a book that lists many prominent Chassidic leaders. I then ordered this book and found the following description (I have translated from the Hebrew):

RABBI AHARON BORNSTEIN from Szczekociny, the student of the "Chozé", Rabbi Dovid from Lelow and the "Yehudi HaKodosh [Holy Jew]". The "Chozé" testified regarding him: "He is completely

light and greatness runs after him". And in fact his son was Zev Nochum, the Rabbi of Biała - the father of the genius and Tzadik Rabbi Avrohom from Sochaczow.

It then occurred to me a possible explanation for the marriage of Avrohom Eliezer and Rivka. Aharon Bornstein was a student of the Chozé MiLublin. But Rivka's grandfather, Shraga Faivel Lubliner, took his surname because he was a follower of the same Chozé. Both patriarchs were linked to the Chozé and perhaps through the Chozé were linked to each other.

8. Challenges

While many of the riddles regarding Slomnik and the Lis and Lubliner families have now been solved, numerous challenges remain. I still have not found any Slomnik marriage records from before 1847 nor any records at all before 1826. These records may very well exist. And where did the Lubliner's live before they lived in Slomnik, why is one Lubliner sometimes listed as Danciger, and why are other Lubliner's sometimes referred to as Rubinski? Avenues to pursue include the Wodzisław records which I should now look at carefully, the 1790's census of the area housed in the Polish Archives, and various rabbinic genealogies. Perhaps in a few years these questions will also be answered. But the solving of these mysteries will once again create new unknowns and reveal new avenues of inquiry, and I will then speak of the new challenges to meet and the new riddles to be deciphered.

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1. In this article, I refer to the town by its Jewish name of "Slomnik", for this is how I have always heard the name, and because I am writing not about some geographical location, but about the holy community of Slomnik, its men, women and children, which existed in a specific place, in a specific time and in a specific era of Jewish history.

2. Based on the time period in which Shraga Faivel lived, I later assumed that this Lubliner Rebbe was Rabbi Yaakov Yitzchok Horowitz, known as the "Chozé MiLublin" (translated as the "Seer of Lublin") (1745 -1815), who was one of the instrumental figures in the spread of *Chassidus* to Poland. Subsequently, this assumption was confirmed by a passage in the Yizkorbook of Piotrkow Tribunalski which describes Michael Lubliner's father, Simcha Ozer Lubliner. The passage states that Simcha Ozer's grandfather received the surname Lubliner because he was an admirer of the Chozé MiLublin.

3. *Pinkas HeKehilot* article on Końskie. As described herein, my identification of "Koints" with Końskie would prove to be incorrect.

4. (1841-circa 1910).

5. My written record of my conversation with my grandfather states that the brother's name was "Shmuel", but I seem to remember that my grandfather actually said "Shmelke", which is a diminutive of Shmuel. An additional relative many years ago also remembered the name as "Shmelke".
6. When we visited the Slomnik town hall, the clerk did not let us handle or read the record books ourselves. Rather, she would read the records and I would transcribe in my notebook what she was saying. She had particular difficulty in deciphering the pre-First World War records which were written in Russian, and she stumbled in attempting to read the last name of Gita, which she thought said Mandel-"something" or Mandelboim. I later found nineteenth century records which conflictingly refer to Gita (Gitl) as being the daughter of either Mendel, Ber, Ick or Albram, but do not state a surname. Putting these facts together, it is my present assumption that Gitl's father was Mendel, and that Mendel was the name that the clerk had difficulty in reading. Hence, I list Gitl as the daughter of Mendel and do not list any surname.
7. The description of my great-great grandfather Elozor Shraga Lis as "Yosef" solved another mystery. During our 1989 visit in Slomnik, we had found the 1928 death record of a Yosef Lis, age 76, the son of Yisroel and Chana. We knew that these were the names of the parents of my great-great grandfather Elozor Shraga and that Elozor Shraga died somewhere around this time. But Elozor Shraga had an adult son named Yosef (Yoske) who died during the Second World War, so this record could not be that of Elozor Shraga nor could it be that of his son Yoske. Further, there was no doubt as to the name of Elozor Shraga, as his grandson (my grandfather) Yichiel Michel was 35 years old when he died, and they lived together for those 35 years in the same shtetl of Slomnik. Elozor Shraga was definitely not known as Yosef. Still, my father could not figure out who this Yosef was as he was certain that he would have known of a brother of his great-grandfather, who would have died while my father was a child. Thus, the discovery of Elozor Shraga's marriage certificate in 1872 in which he was listed as Yosef explained the 1928 death record in which he was also listed as Yosef and confirmed the death record as being that of Elozor Shraga. Interestingly, in one of the birth records of the children of Elozor Shraga and Tzivia obtained from the Polish Archives, Elozor Shraga is actually listed as "Lozor". I have yet to come up with a decent explanation for this "Yosef" phenomenon.
8. Also, the period from 1881 through 1887 is missing.
9. In the records, the surname was written as Wroclawski by the Polish scribe, but the witnesses with this surname usually signed their name in Hebrew as "Bresler". In reality, the names Wroclawski and Bresler have the same meaning, reflecting a presumed origin in or connection with the Silesian city that was known in Polish as Wroclaw and in German as Breslau.
10. I suspect that Haim Ozer is the brother of my great-great-great grandfather Yichiel Michel Lubliner.
11. In my mind, this timing coincidence, and many of the discoveries described in this article, are reflective of the simultaneous explosion of internet database material, internet communication and Jewish genealogical interest that occurred as use of the internet became widespread.
12. The Avnei Nezer married Sarah Tzina, the daughter of Rabbi Mendel Morgenstern of Kock, the famed Kotzker Rebbe.
13. The name Icyk Meyer was not uniquely uncommon, but was specifically very common in Poland in 1866, for that was the year when the leading Chassidic Rebbe in Poland, the first Gerer Rebbe, Rabbi Yitzchok Meir Alter known as the "Chiddushe Harim", had died. In fact, in the Szczekociny extracts, there were 4 boys named Icyk Meir born in 1866, 2 born in 1865, and none born in the years 1862, 1863 or 1864.
14. Subsequently, Michael's cousin stated that Icyk Myer's gravestone in the Netherlands listed his father as being named Avrohom Eliezer Bornstein, thus confirming what our research had shown. By coincidence, my great-grandfather was Avrohom Eliezer Lubliner, the nephew by marriage of Avrohom Eliezer Bornstein. No connection has been made as to explain their having the same personal name.
15. *Sefer Yizkor Miyechov, Charshnitsa u'Kshointz* (Yizkor Book of Miechów, Charsznica and Książ Wielki), p.19.
16. *HaChasidut*, by Yitshak Alfasi (1974) Maariv, Tel Aviv.

JRI-Poland – Pińczów Archives Project

by Susan Javinsky

Archive Coordinator, Pińczów Archives

Town Leader, Działoszyce

The most recent Jewish Records Indexing – Poland (JRI-Poland) / Polish State Archives (PSA) project is at the Pińczów Archives. As Archive Coordinator, I am very excited about launching this project to index the Jewish vital records of the nine towns covered by this branch. JRI-Poland entered into an agreement in 1997 with the PSA to index their Jewish vital records that have not been microfilmed by the LDS (Mormons). In general, these records cover the years from 1875 (or earlier) to 1900. This time period is critical to our research, since many of us have grandparents or great-grandparents who lived in Poland during these years. Having access to indexes of these records via the Internet will enable us to quickly make the kind of discoveries and breakthroughs that researchers of these towns have been dreaming about for years. As with other JRI-Poland projects, the completed indices will be made available in the on-line database at <http://www.jewishgen.org/JRI-PL>.

Jewish vital records in Congress Poland after 1867 were kept in the Russian language (in the Cyrillic alphabet), and the JRI-Poland team will be entering the data in Cyrillic, which will then automatically be converted to the Latin alphabet by Michael Tobias, JRI-Poland's database manager.

The first step in this project is the appointment of Town Leaders for the nine towns with records in the Pińczów archives. Town Leaders have two main responsibilities: to inventory the LDS microfilms (if any exist) for that town, and then to help raise funds for the data entry of indices for that town. Town Leaders who have already volunteered, and the available LDS microfilms for each town are:

Town	Town Leader	Mormon microfilms
Busko-Zdroj	Nachum Tuchman (nachum@avichai.org.il)	None
Chmielnik	Warren Blatt (wblatt@jewishgen.org)	3 films: BMD 1876-78; 1880-84
Działoszyce	Susan Javinsky (SusanLittleDVM@compuserve.com)	6 films: BMD: 1810-1865
Nowy Korczyn	Shabsa Lis (shabsa@megsinet.net)	4 films: BMD: 1826-39; 1849/76; 1877-84
Pacanów		None
Pińczów		20 films: BMD: 1808-65; 1866/70; 1870-84
Stopnica	Karen Lefkowitz (NutraMom@aol.com)	3 films: BMD: 1875-1884
Szydłów		2 films: D: 1854-68, B: 1866-74, BMD: 1875/84
Wiślica		3 films: BMD: 1826-75

Source: Jewish Records in the Family History Library Catalog (as of Feb. 1, 2001), IAJGS

When a microfilm inventory has been completed for a town, photocopies of the index pages for the years *not* microfilmed by the LDS will be ordered from the Pińczów PSA. Then when these indices are counted, a fund-raising goal will be established for the data entry for that town by the Warsaw-based JRI-Poland team. The available Jewish vital records at the PSA for each town are:

Busko-Zdroj	B, D: 1886-88, 1890, 1892-1900; M: 1886, 1893-1900
Chmielnik	B,M,D: 1876-1900
Działoszyce	B: 1826-72, 1875, 1881-85, 1887, 1891; M: 1826-65, 1873-83, 1885, 1887, 1891; D: 1826-72, 1875, 1885, 1887, 1891
Nowy Korczyn	B,M,D: 1826-39; 1849-62; 1875-99
Pacanów	B,M,D: 1878-84, 1886-1900
Pińczów	B,M,D: 1826-63, 1865, 1867-75, 1878-90, 1892-1900
Stopnica	B,M,D: 1875-1900
Szydłów	B: 1866-95; M: 1875-95; D: 1854-68, 1875-95
Wiślica	B: 1826-35, 1837-44, 1846-50, 1852-53, 1855, 1858-72, 1874-82, 1884, 1886-87; M: 1826-35, 1837-44, 1846-50, 1852-53, 1855, 1858-67, 1869, 1871-72, 1874-82, 1886; D: 1826-35, 1839-44, 1846-50, 1852-53, 1855, 1858-67, 1869, 1871-72, 1874-82, 1884, 1886

Sources: Polish State Archives master inventory, June 2000; other updates

As an added bonus, Town Leaders successfully fulfilling their objectives will be eligible to receive an Excel spreadsheet file with all the indices for their town. Donors making a qualifying contribution will also be eligible to receive the Excel file. The amount of the qualifying contribution is set when the number of indices is known.

Town Leaders are needed for Pacanów, Pińczów, Szydłów and Wiślica. Pińczów is a large town by itself and with the large number of records to be indexed, may benefit from a Town Leader working with a few other interested researchers. If you are interested in becoming a Town Leader or want more information on the Pińczów PSA project, please contact me (SusanLittleDVM@compuserve.com). More information about the JRI-Poland / Polish State Archives initiative can be found on the JRI-Poland website at:

<<http://www.jewishgen.org/JRI-PL/psa/psastat.htm>>

For information on how to make donations to the Pińczów PSA project, please view the information on the various options at:

<<http://www.jewishgen.org/JRI-PL/visa.htm>>

This won't happen without your active help and support.

JRI-Poland / Jewish Historical Institute project: Działoszyce Vital Records 1829 / 1846

In June of this year, Jewish Records Indexing – Poland (JRI-Poland) announced five new indexing projects at the Jewish Historical Institute (Żydowski Instytut Historyczny) in Warsaw, including the creation of extended indices of births, deaths, marriages and *alegata* for the town of Działoszyce for many years between 1829 and 1846.

There are almost 600 entries in this dataset. The most significant records are the 220 ‘marriage supplements’ or *alegata*. *Alegata* files not only include the marriage record, but also the birth records of the bride and groom, and sometimes other records as well. The *Alegata* end in 1846, so the majority of the brides and grooms were likely born before 1826 – years that pre-date strictly Jewish vital record keeping in Poland. Judging from examination of records on the LDS (Mormon) microfilms for Działoszyce, there will be many brides and grooms from surrounding towns.

A table on the project web page <<http://www.jewishgen.org/JRI-PL/jhi/jri-jhi-dzialoszyce.htm>> indicates the years and types of entries in this dataset. Due to the small size of this collection of records, JRI-Poland is creating expanded indices, which will be available in its online database.

The fundraising target for this project is only \$180. Contributors of \$25 or more will be eligible to receive an Excel file with all the entries. Instructions on how to make donations are available on the JRI-PL web site at <<http://www.jewishgen.org/JRI-PL/visa.htm>>. Please mark your donation “Jewish Historical Institute Project – Działoszyce”. For more information, please contact:

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Extract Data in this Issue

<u>Książ Wielki</u>	Marriages	1847-1865	Shabsa Lis
<u>Chmielnik</u>	Deaths	1876-1884	David Price
<u>Opoczno</u>	Births	1848-1851	Debra J. Kay

The vital record extracts for this issue are 1847-1865 marriages for Książ Wielki and surrounding area, prepared by Shabsa Lis; the 1876-1884 Chmielnik deaths, prepared by David Price; and the 1848-1851 Opoczno births, prepared by Debra J. Kay. This data has been extracted from the civil registration books 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:

#0,753,048 Książ Wielki 1847-1865
 #1,192,418 Chmielnik 1876-1877
 #1,808,864 Chmielnik 1877-1878
 #1,808,865 Chmielnik 1880-1884
 #0,719,135 Opoczno 1848-1851

There are additional microfilmed records available for Książ Wielki and Opoczno.

Książ Wielki

This issue contains extracts of all of the microfilmed marriages records from Książ Wielki, by Shabsa Lis. There is an extensive introduction on the following page.

Chmielnik

David Price continues his contribution of Chmielnik data, with extracts of the deaths for 1876-1884. His extracts of the birth records of Chmielnik for 1876-1884 appeared in *Kielce-Radom SIG Journal* IV:3 (Summer 2000), pages 45-70; and the marriage records for the same period appeared in III:3 (Summer 1999), pages 57-71. This completes the extracts of all the microfilmed Jewish vital records of Chmielnik.

Note that there are no records for 1879 on microfilm, and that the records for 1878 were microfilmed twice. The 1879 records, as well as those for 1885-1900, are at the Polish State Archives branch in Pińczów. There is currently a JRI-Poland project to index these non-microfilmed records. See page 38 of this issue.

Chmielnik was in Stopnica *powiat* (district) of Kielce gubernia before WWI, and had a pre-Holocaust Jewish population of 5,908.

Opoczno

We're pleased to welcome a new contributor, Debra J. Kay, who presents extracts of the 1848-1851 Jewish births for the city of Opoczno – a “new” town for us, for which we have not previously published any extracts.

Opoczno was the district town (the county seat) of Opoczno *powiat*, in northwestern Radom gubernia. The town of Opoczno's Jewish population in 1897 was 2,425, and in 1931 it was 3,376. We have never published any extracts for any town in Opoczno district. (This leaves the Koźienice district as the only one of the 14 districts of Kielce and Radom gubernias for which we have not published any extracts).

The Opoczno Jewish record books of this period also encompass the nearby towns of Drzewica, Gielniów, and Odrzywół, as well as many surrounding villages.

Note that seven of the microfilms of Jewish records for Opoczno are mis-catalogued in the LDS' Family History Library Catalog as “Church Records”. These are the records of 1826-1860, on microfilms #719,131 to #719,137. See *K-R SIG Journal*, II:4 (Autumn 1998), pp.16-17.

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 in these extracts, due to the uneven quality of legibility of the handwriting, 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 these extracts, 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

Książ Wielki (including Słomniki and area villages)

Jewish marriage records for Książ Wielki are found on LDS microfilm number #0,753,048. Extracts of the death records for Książ Wielki prepared by Robert Heyman from the same microfilm are found in the Autumn 2000 issue of the *Kielce-Radom SIG Journal* (IV:4, pp. 31-43). Birth records are found on LDS microfilm numbers #0,753,047 and #0,753,048. Robert Heyman and I discussed and decided upon the project of extracting the Książ Wielki records and I am indebted to Robert for his collaboration and his encouragement. I am further indebted to Martin Brandon for finding these records, as reported in the Spring 1999 issue of the *Kielce-Radom SIG Journal* (III:2, pp. 16-17).

Much of the background information contained in the introductory material to the above-referenced death extracts also applies to these marriage extracts. As stated there, the Jewish vital records kept in Książ Wielki were in reality regional vital records for what seems to be the approximate area known in the latter part of the nineteenth century as "Miechów Powiat" (Miechów district). The region included the towns of Książ Wielki, Słomniki, Miechów, and dozens of villages. From reviewing the birth, marriage and death records, it seems clear that a high percentage of the Jewish population did not live in the towns but rather in the very numerous villages. One of the causes for this more rural distribution could be the fact that until the 1860's Jews were not permitted to live in the district capital, Miechów, and were also not permitted to live in parts of the town of Słomniki.

Later records for this region could be found, as of 1997, in the Polish National Archives branch in Jędrzejów. These records cover at least the years 1870-1880 and 1888-1895. Apparently, these records are listed as being "Miechów" records, but include Książ Wielki, Miechów, Proszowice, and Słomniki. No Jewish birth or death records prior to 1826 have been located and no marriage records before 1847. Any help or suggestions in this regard would be appreciated.

In the 170 marriage records extracted here, almost 100 separate towns and villages are mentioned. Few records involve two marriage partners from Książ Wielki. The only significant "local" towns for these records were Książ Wielki (over 120 people born, living, or working there), Słomniki (24 people) and Miechów (6). Of the 24 Słomniki people, 18 are members of the Lubliner family, their children and in-laws. The remaining "local" people were scattered in dozens of villages. Of the non-local towns, the following had the most mentions, in order of frequency: Wodzisław (15 people), Wolbrom (15), Działoszyce (12), Żarnowiec (10), Pińczów (9), Będzin (7), Szczekociny (7), Chęciny (6), Pilica (6), Chmielnik (4), Kromolów (3) and Staszów (3). Numerous other towns and villages appear.

Because of the difficulty of reading these records, many of the names of the villages may not be correct. Caution is advised. Additionally, while in the later records, which were of higher quality, I attempted to list more than one town or village per person married if a separate listing was made for place of birth and place of residence or work; in the earlier records, which were of poor quality, I often struggled to find the name of even one town or village. Thus, although a town or village is listed for each of the earlier records, it is likely that at least some of these records contain second places per person married which are not listed in these extracts.

In deciphering the place names, I came across the phenomenon of various locations in Poland having the same name. One example in these records is the village of Klimontów, which is likely the small village near Książ Wielki and not the town in Radom Gubernia of that name.

Most of these records list a surname or a patronymic immediately after the marriage partner's mother's given name. I have capitalized these listings where it seemed strongly likely to me that reference was being made to a surname and not a patronymic. If I had any significant doubt, I presumed the name was a patronymic and did not capitalize. I only listed occupations in singular instances.

The following abbreviations are used in the extracts: (b) born, (d) deceased, g - gmina, K - Książ Wielki, (l) living, (mn) maiden name, p. - powiat, (w) widow, (wk) working, [] - my conjectures (the conjectures do not appear in the original records). [Note that the powoits in these records are the 1845-1867 borders, not the later 1867-1917 borders. See Map 2 in IV:4 (Autumn 2000), page 13 - WB].

I would like to give special thanks to Warren Blatt and Mark Froimowitz for their efforts on all of our behalves in editing and publishing this *Journal*. *A Groise Yashikoich*. ©2001 Shabsa A. Lis. All Rights Reserved.

Książ Wielki Marriages 1847 - 1865

LDS microfilm #0,753,048

#	Surname	Given Name	Age	Father	Mother	Town
1847						
1	DANCYGIER	Nuchem	25	Abram	Estera (GOLDMAN)	Kromolów
	KRYKSTAN	Sora	20	Mortka	Laya (Barbems)	wsł Kacice
2	OLMER	Herszla (w)	40	Dawid	Riwka	wsł Szynaze?
	PIWOWAS	Haya Sura	26	Herszl	Ruda (Berkow)	wsł Kwiałe?
3	PULTORAK	Lewek (w)	31	Jakob (d)	Estera (Majerow)	Wolbrom
	HALEMAN	Nachma	25	Szmul (d)	Hinda (SYLBERBERG)	wsł Harnice?
4	FINKIELSTEYN	Lybusz Wolf	18	Ick	Sura (AKERMAN)	Chęciny
	LUBLINER	Frymet	16	Oyzer	Cywa (Jakubow)	Słomniki
5	KESMA	Dawid Leybusz	25	Abram	Lyba (Judkow)	Działoszyce
	LUDNY	Estera	22	Herszl	Cyrla (Jankow)	wsł Koniegowa
6	ANISMAN	Simen	21	Lewka	Zysla (Libitow)	Pińczów
	ABRAMCZYK	Rywka	19	Lewka	Zysla (Herzłow)	K
7	INZELSTEYN	Icyk	20	Solomon (d)	Hawa (Statishow?)	Pilica
	HOCHERMAN	Bela	23	Dawid	Sura (Jeker)	wsł Kalina
8	KUMET	Berek	18	Gimple	Rayzla (Markow)	Żarnowiec
	STARK	Sura	18	Abraham	Tauba (Lybow)	K
9	MELOCH	Meloch	21	Szmul	Szprynca (Lybow)	K
	SZTERN	Mindla	24	Herzli	Liba (Sprachow?)	Wodzisław
1848						
1	MELCER	Mosiek Aron (w)	29	Zysman	Hana (Jakobus)	wsł Unajow
	KRYKSZTEIN	Rywki Bela	21	Ceska Mordku	Leya (Kartow) (d)	wsł Kacice
2	KOPIOWICZ	Haim Lyzur	22	Zatle (d)	Sura (Kelborow)	Wodzisław
	KLEYNER	Laya	19	Simcha	Malka (Lyzerow)	K
3	WEINTROB	Icyk	18	Dawid	Sura (Herzłow)	Chęciny
	BIALO	Hana Mindla	18	Mala	Peslera (Anna)	K
4	DANCYGIER	Zacharia Salamon	18	Zachary	Haya (Leybman)	Pilica
	NAYMAN	Fraydel	17	Lypman	Hana (Boruch Bader)	Miechów
5	ERLICH	Abram	28	Joachym Lyb	Ruchla (GUTTERMAN)	Będzin
	STERNFELD	Szaydl (w)	30	Szia	Hindla (Lybuszow)	Słomniki
1849						
1	BORENSTEYN	Abraham	18	Aron ¹	Faygla (Boruch)	Szczekociny
	LUBLINER	Rywa	17	Michal	Gitla (Berkow)	Słomniki
2	LIBERMAN	Pinkes	26	Abraham	Gitla (Annowicz)	wsł Nagłowiec
	BERLINSKA	Ruchala	25	Jacob	Rywka (Aronowicz)	wsł Mstyczow
3	ALTER	Szalemen (w)	45	Slama?	Sura (d)	Żarnowiec, p. Olkusz
	KLEYNER	Rywka	26	Mortka	Dwojra (Berkow)	K
4	PARCYS	Icyk	28	Eihen	Haja (Berkow)	Wolbrom, p. Olkusz
	PERBOWA	Gitla (w)	26	Wolf Brzechnow?	Frymet (Leybuszow)	wsł Rogów
5	PERGERYCHT	Icyk	21	Jochym	Liba (Berkow)	Wolbrom, p. Olkusz
	ABRAMCZYK	Zysla	18	Lewkul	Rayzla (Abrahamow)	K
6	SYLBERSZTEIN	Jankl (w)	38	Mayer Abrahamow	Jachyma (Lutwicz)	Olkusz, p. Olkusz
	KULISZ	Sara Rachmil (w)	24	Szamsza	Szajdil Fryment (Krelmanow)	K
7	EPSZTEIN	Zalman (w)	28	Izrael	Etla Laje (Szekow)	Pińczów
	HOCHERMAN	Ruchla	18	Dawid	Sura (Zelman)	wsł Kalina, p. Miechów
8	ISZTER	Icyk Michal	25	Jakobus	Hana (d)	Wodzisław, p. Kielce
	LYZEROWNA	Ewa	17	Cyna	Hana (Judka)	K
9	MOLSZTEIN	Szmul	21	Aunna	Wita (Nikken)	Wolbrom, p. Olkusz
	BAYGIEL	Szajdla	20	Zelik	Cyrla (Junkel)	wsł Swieczynie?, p. Miechów
10	MENDELOWICZ	Lewek	25	Mendl	Cerka (Judkow)	Wodzisław, p. Kielce
	SZEFEROWNA	Laia	24	Berka	Hana (Lybow) (d)	Wodzisław; K
11	FERLEGIER	Cymech Mendel	20	Lyzran	Nucka (Jacobter) (d)	Szczekociny, p. Kielce
	SYLBERGERG	Ester Blima	18	Izrael	Tauba (Leyzerow)	K
12	WANDERMAN	Aron	20	Herzl	Szayndyl (Gerliwczow)	wsł Opac, p. Miechów
	PRAZICH	Michele	20	Majer	Bayla (Judkow)	wsł Swieczice, p. Miechów

13	LANNCEMAN OSALKA	Janoz Symcha	21 18	Jankel Lewek	Zlota (Szudnych) Gitla	Wodzisław, p. Olkusz K
14	TARGOWNIK OSZYNSKA	Wolf Bayla	21 19	Mejer Mortka	Mirla (Solkow) Gitla (Jakub)	Chmielnik, P. Stopnica K
1850						
1	GOLDSZTAK BIALA	Mendl Chaia Liba	19 17	Joachim (d)	Bayla Jentele Faygla Jentych	Sznaiowie?, p. Stopnica K
2	MITYM HERSZKOWICZ	Joskem Bayla	23 20	Wolf Szmerl	Malka Zlota (Janklow) Szayndl (Perlow?)	(b) wsi Stuponem?, p. Miechów (l) wsi Sznoinec?, p. Stopnica wsi Szistca?
3	BIEDAK GUTTMAN	Mendl Cyna	20 20	Lyzer (d) Kiwa	Estera (Lybow) Rywka (Lewtow)	Wodźwice?, p. Kielce wsi Wolica, p. Miechów
4	RAFALOWICZ GUTTMAN	Kiwa Rachele	20 19	Meyer Hemla	Hanna (Fefers) Kayla (Kelmanow)	wsi Opac, g. K, p. Miechów wsi Stahenowic?, g. Miechów
5	ERSZLIKOWICZ ² SKOWRON	Icyk Liba	23 23	Icyk (?) Herszka (d)	Anna (Helowicz) Jachweta (Janklow)	Działoszyce, p. Miechów Słomniki, p. Miechów
6	BERKOWICZ EDAMKA	Aron Rochlima	21 20	Icka Joska	Scath (Judow) (d) Hawa Rywka (Mendlow)	Wolbrom, p. Olkusz K
7	KNACL LEYWA	Mordka Sora Dwoyra	19 18	Herszl 18	Etl (Szmulow) Kayla Golda (Lewkow)	Działoszyce, p. Miechów K
8	HAYDUL RAPPOPORT	Izrael Jonas Ester Laja	25 -	Wolf (d) Mosiek Wolf	Sara (Mortkow) Siewa (Judkow)	Wodzisław, p. Kielce wsi Szywiec?, p. Miechów
1851						
1	REDLICH WANENKA	Solomon Rywka	26? 18	Jakob Icka (d)	Masze (Jakub) Rayza (Jayblow?)	K K
2	KLEYNER ABRATY	Szmuel Icyk Dwoyra Faygla	18 17	Mosek Szlama	Jenta (Portunsyeh?) Matl (Helamkich)	K Szeden, p. Radom
3	WICHTLER ŁADNA	Abram Jakub Haia	20 22	Icyk Szlama	Fraydla (Berkow) (d) Cyrła (Lybow)	Dwatyacz?, p. Miechów wsi Kościejów, p. Miechów
1852						
1	PRAGIER FINKELSZTEIN	Josek Haim Mirla Dworya	18 19	Abraham Lewek Herszla	Dwoyra Dyna (Rezeskaye) Laje (FANTUCKER)	Warszawa Chęciny
2	WACHADLESKI OSLEWNA	Berek Knaydla	25 19	Renicka Lewka	Estera (Purker?) Gitla (Kelmanow) (d)	wsi Ranowki, p. Miechów K
3	ROYZENBAUM RADZIMINSKI	Szyia Wolf Zyrla	21 -	Szlama Haym	Sura Szypra (Icklow)	Połaniec K
4	BORENSZTEIN RADOMSKA	Izrael Bina Laja	18 16	Aaron ³ Szymon	Haje Hanna	Szczekociny K
5	METLIK JASKŁOWNA	Izrael Itla	19 22	Julek Szaul	Nycha (Jakubow) Esta (Jasklow) (d)	Chmielnik K
6	STERN PERTUNA	Leyw Krandla	21 18	Lewek? Szmul	Zycla Dwoyra	Szczekociny wsi Pieczonow?, g. Susow?
7	FISZMAN DYAMENT	Dawid Hercyk Perla	23 20	Elie Munisza	Haja Ruchla (Markow)	Chęciny K
1853						
1	RYGIER MENALA	Szaia Estera	20 21	Herszlika Rafale (d)	Marya (Jasbusow) Brandla (Herzlow)	Włoszczowa wsi Kozłów
2	WEINRYB GUTTERMAN	Gersen (w) Marya Judes	45 24	Herzl Herzl	Laje (Nusenow) (d) Kayla (Potokow) (d)	K wsi Słahomorow?
3	BRENNER EYZENBERG	Abraham Dawid Ruchla	18 21	Tobiasz Ezyk	Faygla (Myerka) Faygla (Herzlow)	wsi Ilkowice K
4	SYLBERGER WAYSZLICZ	Mortka Fraydl	19 17	Abraham Lyzer (d)	Laje (NALEWKA) Frymet	K Radczyca?
5	LANGFUS KLEYNER	Juda Aharon Eydl Ester	19 17	Joachim Dawid Lewka Hersz (d)	Sura Ruchla	Będzin K
6	ABRAMCZYK GOLDBERG	Szmul Herszel Sora Judes	20 17	Lewka (d) Eliakim (d)	Rayza (Zgnitkow) Malka	K (l) Żarnowiec, (wk) K
7	KLEYNER HERSZENHORN	Simcha (w) Hanna	62 22	Ick Sina	Hanna Gitla (Leybusiow)	K K

8	LEWI	Jakob (w)	42	Berka	Mch? (d)	wsí Krzałów?
	BREZIE?	Sora Blima	22	Szlama	Faygiel Ruda	wsí Kozłów
9	SYLBERGER	Jakob Herz	19	Izrael	Tauba (ROTTENBERG)	K
	BLATT	Perla	18	Maylich	Jachet (Levenow)	Żarnowiec
1854						
1	ZYNGER	Lybus	18	Jakub	Brandl (Mendlowiczow)	wsí Nagłowice
	GUTTMAN	Marya	18	Kiwa	Rywka (Lewkowiczow)	wsí Wolica
2	STERN	Gecel	19	Ick	Kayla	Żarnowiec
	MYDLEK	Sora Dwora	20	Abraham	Hanna Gitla (d)	K
3	STOPNICKI	Abraham Icek	20	Gimpl	Elka (Fanow?)	Pińczów
	BRUMER	Bluma	19	Faybus (d)	Hynda (ZYLBERGER)	K
4	WAYNHANDLER	Leybus	18	Izrael	Haje Sura (d)	Szydłowiec
	SZMULOWICZ	Fayga	17	Szmul	Hinda	K
5	GUTKIN	Moszek	18	Fiszl	Marya (LUBLINER)	Słomniki
	DIZENHAUS	Gradla	17	Mortka	Haje	Staszów
					[signed - Pinkus Sternfeld (40)]	
6	WEINREB	Szaia	18	Pinkus (d)	Haje (Leynow?)	Staszów
	KLEYNER	Ester Gitl	18	Moszek	Jenta	K
7	NALEWKA	Baruch	19	Izrael	Binda (SYLBERKIER)	K
	SALCBERG	Alta	17	Moska (d)	Faygla (Szołowiczow)	Słomniki
8	STERNFELD	Abraham Szyia	18	Pinkus (kupiec)	Rayza (DANCYGER/[LUBLINER])	Słomniki
	LANDAU	Frاندl	19	Wolf Jonas	Bayla (FRANKEL) (d)	Częstochowa
9	KWALWACR	Rubin	18	Jakob	Sura (RYBINSTYN)	K
	ROSNER	Faygly Brandl	21	Eyzyk	Bayla (Reytern)	Słomniki
10	ERLICH	Salamon	18	Dawid	Faygla (Stnegaszkiśz)	Będzin
	FISZ	Gitla	16	Joachym	Cyrła (Janklem)[JASKL]	K
11	HEFTER	Hajm Leyzer	24	Joska	Malka	Pińczów
	OLBRAMSKI	Braydla	20	Leyzor (d)	Rochema	K
12	LOKEY	Urya (Aron)	22	Abram	Ester (Berkow)	Działoszyce
	BERENBERG	Sora	20	Hajm (d)	Cyna	wsí Zanwurul?
13	WANUCHA	Mortka (Mordechai)	19	Ick (d)	Rayzl	K
	SZLUNOWNE	Fraydl	19	Dawid (d)	Hudes (Sklanow)	Wodzisław
14	ROTMAN	Szaja	18	Dawid	Ryzl	Działoszyce
	ERYNPAN	Sura	17	Joska	Szywa (d)	wsí Markocice
1855						
1	LEWKOWICZ	Izrael	19	Moska	Cyrła	Wodzisław
	LIPMAN	Frajdla Rajzla	19	Ick	Laja	(b) wsí Marcinowice, (l) wsí Jochołowa
2	SULTANIK	Leybus	18	Abram	Esterka	Działoszyce
	ROGOWSKA	Sora	22	Nuchym	Rywka	K
1856						
1	JASKIEL	Jakob (w)	40	Abram (d)	Hendl	K
	FISZ	Hinda Frajda	19	Jankl	Hawa (d)	Pińczów
2	POSLUSZNY	Jankl	18	Cherszli	Chana (KLEJNER)	(b) K, (l) wsí Pieczonogi
	BREUER	Frajdl	17	Liber	Golda (Lewkowicz)	K
1857						
1	WOZNICA	Szlama	18	Jozef	Faygl (Fislow)	wsí Bryzdzyn, g. Ragnes
	PALIWODA	Hanna	18	Joachim	Rayzla (Cherszelowicz)	g. Klimontów
2	LEJZER	Abraham	19	Zaly	Faygla (Aronow?)	K
	SZACHTOWNA	Sora	21	Malerba?	Hendl	wsí Klimontów
3	ZELINGIER	Jukiel	21	Wolf	Gitl	wsí Sulistawiena, p. Olkusz
	GERSZONOWICZ	Symcha	20	Iser	Faygl (Herszlikowicz)	g. K?
4	ADLERFLIGIER	Lewkus Herszl	21	Kalma (d)	Faygl	Będzin
	SZLAMOWICZ	Sura	18	Szmul	Hinda	K
5	ZYSMAN	Maier	18	Izrael	Malka Szendl	Ostrowiec
	GOLDKORN	Rywka Szendl	19	Chaim Fiszl	Marya (LUBLINER)	Słomniki
6	ROZENFELD	Boruch Luzer	19	Dawid	Wita (TENENBAUM)	Pilica
	SZTERENFELD	Itla	18	Pinkus	Rudl (DANCYGIER/[LUBLINER])	Słomniki
7	HELFGOT	Zelman (w)	36	Moska	Cyrl	Działoszyce
	BIALA	Perl	24	Moszka (d)	Faicia	K

8	ROZENBERG	Jakob	22	Eizyk	Chaia Sura (Majirow) (d)	Wodzisław
	LITMANOWICZ	Chaja	18	Ick	Rywka (FRYMAN)	wsi Marcinowice
9	BREDYN	Berk	21	Szymon	Rejla	Będzin
	ZLOTNIK	Chana Gela	22	Salomon	Chana (ROTENBERG)	K
10	LIS	Izrael Szymon	21	Tobiasz	Faigl Chisl	Działoszyce
	HERSZLIKOWICZ	Baila Cyrla	18	Berk	Malka (Nabuzinych)	wsi Śladów
11	WAINTRAUB	Naftula Felis	21	Rafał	Chana (Lewkowicz)	wsi Janowiczki
	BIRENBAUM	Chana	18	Chaim (d)	Siejwa (BRENER)	(b) wsi Janowiczki, (l) wsi Krapidło

1858

1	MANDELTOF	Israel	28	Aron (d)	Trudyka (Herszlikowicz)	(b) wsi Cierlisze, (l) Słomniki
	LEWKOWICZ	Szprynca	22	Zacharyas	Ruchl (Piaconow)	Kromołów
2	FRYDMAN	Jankl	20	Lejbus	Golda (Janklow)	K
	GRYNBERG	Raiza (w)	32	Moszka CUKR	Sura (d)	K
	(mn) CUKR					
3	KZICZKI	Maier Nuchym	22	Faiwl	Liba (ZYLBERGIER)	Działoszyce
	ZYLBERGIER	Rajza Chana	19	Izrael	Toba (Herszlikowicz)	K
4	LEYZOREK	Leyzor Mendel	18	Cyna (d)	Chana (Fiszlow)	K
	DORFELD	Zelda	21	Wolwa	Itta (Zelmanow)	K
5	KLAJNER	Jankl	22	Mortka	Dwojra (Morzkow)	wsi Wolica
	LEWI	Mindl	18	Maier (d)	Kaila (ZLOTNIK)	K
6	PINCZOWSKI	Cherszla	23	Chila	Dyna (d)	wsi Wolica
	HERSZLIKOWICZ	Sora	22	Ick	Chaia (d)	K
7	ANZLOWICZ	Leybus	18	Barek	Laia	Szczekociny
	LUBLINER	Bina Rajzla	17	Szmelka	Rayzla	Słomniki
8	KLAJNER	Abram	24	Natan	Chana (Nusitowow?)	Będzin
	ZYLBERBERG	Wita	18	Izrael	Hinda	K
	v NALEWKA					
9	ŁADNY	Jakob	23	Szlama (d)	Cyrla (Berkow)	wsi Kościejów
	ZYTNYKWIAT	Marya	25	Fawl	Zelda (Cherszlikowicz) (d)	Wolbrom
10	SZARCENBERG	Pinkus	18	Moska	Litera (CUKIERMAN)	Żarnowiec
	MYDLEK	Kiela	20	Abram	Chana (Lejzorow) (d)	K
11	ZELIKOWICZ	Josk	20	Jakob	Sora (Szmulow)	wsi Benskow?
	LEWKOWICZ	Tauba	19	Elukiem	Szandl (d)	wsi Kalina
12	DOBRY	Symcha	18	Nuchym	Rywka (d)	K
	GNIACKI	Faygla	22	Cherszl	Gnedl (d)	K
13	ZYLBERGIER	Boruch Dawid	18	Moszka	Faigl (BRUMER)	K
	WISLICKI	Szandla	20	Ick	Perl (Efroimow) (d)	K

1859

1	GEWERCMA	Moszek Josek	19	Rafała	Mindla (Ciezkowski)	Pilica
	KLAIN	Esterka Fraidla	19	Karol	Faigl (WANDERMAN)	K
2	PIASKOGORSKI	Izrael Jakob	19	Ick	Chaia Zelda (d)	Działoszyce
	EIZENBERG	Sora Jachet	18	Jakob	Golda (Moskow)	K
3	SPIRA	Josek Mendel	21	Nuta (d)	Curtla (WISLICKI)	(b) wsi Konskie, (l) Chęciny
	LUBLINER	Chana Rywa	17	Izrael Ick	Gitl (Maier)	Słomniki
4	ABRAMCZYK	Rywen Dawid	19	Abram	Dida (NALEWKA)	K
	EJZENBERG	Zysl	24	Ejzyk (d)	Anna (Moskow)	K
5	LUBLINER	[Yisroel] Cherszla	18	Michal	Gitl (Mendl)	Słomniki
	GOLDENEFEDER	Estera	16	Fiszl (d)	Chaia (ROZENTRAUB)	Staszów
6	GOLRZAŁOZANY	Zysia	24	Iser	Zysa	Wodzisław
	FAJGIENBAUM	Chaja	18	Szlama	Ewa (Chaim)	K
7	EJZOROWICZ	Wolf	21	Lemel (d)	Chana (d)	K
	SZTERN	Chinda Ryfka	20	Mortka Lejb	Fagla (FAKTOR)	Nowy Korczyn
8	MARGULES	Jakob Naftula	18	Andzla	Sura Ita (FISZ)	Staszów
	FISZ	Frymet	16	Chaim Dida [Yedidya]	Cyrla (JASKL)	K
9	MARKOWIEZ	Cherszl Dawid Moszek	20	Moszka (d)	Faygla (Lewkowicz)	K
	WAJNER	Chaja	20	Zysl (d)	Fraidl (d)	K

10	KICZKOWSKI BIRENBERG	Josek Ruchla	25 18	Szmul Chaim	Estera (d) Siejwa (Moskow)	K (b) Dziadozycy, (l) wsi Pieczonogi
11	LANGHART OLSZEWSKA	Rubin Szmul Rachuma	24 16	Cherszlik Jakob	Frymet Sora (d)	Wolbrom K
1860						
1	GDANSKI ROK	Kalman Sura Laja	20 22	Joska (d) Aron	Rywka (Dawid) Ruchla (d)	K Działoszyce
2	BIDERMAN KORCWAŁ	Abram Malka	19 18	Jozef Fajwel	Chaia (Flajszerowicz) (d) Temerce	Żarnowiec K
3	BRENER LITMANOVICZ	Josek Frymet	20 19	Tobiasz Ick	Tołbie Rywa	K K
4	RADZIMINCKI vel EIZENBERG GOLRZAIN	Abram Tolce Ruchla	20 18	Jakob Wolf	Golda (Mosznr?) Faigla	K K
5	SZLEZYNGIER KLAJNER	Josek Rywka	18 19	Joachym Mosek	Chanie Jentl	Żarki K
6	PARYZER SALCBERG	Izrael Abel Bajla	18 17	Szlama Ick	Estera (Ber) Laja (Ciesielski)	Pilica Słomniki
7	LEWIT MANELA	Jakob Rywka	21 19	Josk (d) Abram	Ruchl Chaia	Pińczów K
8	PINCZOWSKI ZYLBERBERG	Wolf Zelda	19 20	Moszek Chaim (d)	Ela Blima (Lewkowicz) Chana	Wodzisław K
9	PŁOCIENIK LUBLINER	Lejzor Lejb Hana Faygl	19 18	Ick Ojzer	Ruchl Trzejwie	Chmielnik Słomniki
1861						
1	ROYZMAN GRYNBAUM	Szlama Mindla	24 19	Berek Perzla	Gilla (KRAWCZYK) Esterze Rajza	wsi Sędziszów wsi Zarzyszyn
2	KLISZCZOWSKI LEWKOWICZ	Dawid Frajndel	22 20	Lewek Icyk	Chana (d) Rywce	Wodzisław wsi Tochołów
3	BORENSZTAJN ROZMAITER	Szymon Ester Laja	23 26	Chaskiel Dawid	Sura (d) Chaia	Wolbrom K
4	LUBLINER SZPANLANG	Fajwel Rywka	19 20	Michal Abram	Gitla Perla	Słomniki Kraków
5	GRYNBAUM SZPAJDMAN	Lejzor (w) Sora	36 18	- Mendel	- Surze	Radoszyce K
6	LAJZOREK NIEWADOMSKA	Icyk Złota	20 20	Lajzorze Mortce Dawid	Zysla Hawia Liwia	K K
7	ABRAMCZYK SULTANNIK	Kalma Basia	21 18	Abram Abram	Dyna Esterze	K K
8	SZTERN ZŁOTNICKA	Lewek Colka	21 18	Szlamie Dawid	Dwojrze Rachel Frydla (Gruzcze?)	Konieczpol K
9	BORENSZTAJN WESOŁA	Szymon Zysl	21 20	- Jakob	- Sura (NIEWIADOMY)	Wolbrom (b) wsi Bużkow, (l) wsi Janów
10	KUMEC GOLDKORN	Mendel Bryndl Etl	18 17	Josk Hajmie Fisz	- Marya (LUBLINER)	Zarek Słomniki
11	JAKOBOWICZ PALIWODA	Naftula Hinda	20 18	Hajm Salamon	Rajzla (d) Sorze (Herszkowicz)	wsi Słyn, Paraffii Wodzisław
12	KARPIN SZPIEGEL	Izrael Jachym Dyna	21 20	Jankl Szmul	Bajla (Rojzyzpajtet) Haja (Taułnowicz)	Szczekociny Miechów
13	MONETA KLAJNER	Berek Hanka	23 22	Major Jankl Kiwa	Dyna Ester (ROLNICK)	K wsi Rusłowice, paraffii K
1862						
1	DOBRYM v ROGOWSKI ZŁOTNIK	Dawid Lejbus Faigla	24 24	Abram Szmul	Surze Hinde	K K
2	ZYSKIND KORC	Jakob Ruchla Nicha	21 18	Szay Izrael	- Udi (Noszkowicz)	Wolbrom wsi Marcinowice
3	NAJMAN ZYLERBRAND	Dawid Maryja	19 18	- Abram	- Laja	Miechów [bann in Pińczów]

4	POREBA	Lejbus (w)	42	-	-	(b) Żarnowiec, (l) wsi Zabrudzow wsi Mstyczow
	WARSZAWSKA	Ester Rayza	21	Ezyk	Fajgla	
5	BIRNBAUM	Mendel	25	Chajm	Ewa (Brynczow)	(b) K, (l) wsi Mianocice
	ZYNGIER	Hawa	19	Urya	Hana	
6	LEWI	Mosiek Dawid	23	Majer	Kajla (Zemidlow)	K
	ZŁOTNIK	Frajndl Szajndl	19	Hajm		
7	LEWKOWICZ	Lewek	25	Lewek	Haja	wsi Marcinowice
	JUSKOWICZ	Ruchla Rajza	24	Abram	Szajndl	
8	BRENER	Liber	31	Szulim	Laja	K
	KORCWAŁ	Pesla Mindla	-	Mosiek	Laja	K
9	FRYDMAN	Dawid Majer	22	Lejbus	Golda Ryfka	K
	WELTMAN	Ruchla	21	-	Haja	wsi Łopuszno
10	LIBERMAN	Jakob	18	Herszlik	Malka (Welesiner)	(b) Żarnowiec,
	HERSZLIKOWICZ	Estera Gitla	18	Izrael Berek	Frymet (Markowicz)	(l) wsi Chlevice, p. Wodzisław
11	BIAŁOKOWSKI	Mosiek	19	Wolf (d)	Brajndl (Moszkowicz)	(b) wsi Łasków, g. Wodzisław
	KLAJNER	Frajndl	17	Mortka	Dwojra (Moszkowicz) (d)	(l) Nagłowice, K
12	KLAJNER	Kiwa	32	Szmul	Hinda	K
	FRYDBERG	Haja	19	Hajm	Taubą (Ganokic) (d)	K
13	ZGNITEK	Mendel Fvel	32	Szmul	Fraydl (Herszlikowicz)	K
	AJZENBERG	Sora	23	Ejzek (d)	Fajgla Hana (NIEMCOW)	K
14	SULTANIK	Henoch	25	Abram	Estera (Rozanity)	K
	PINKIEWICZ	Taubą Frajndl	19	Mosiek Dawid	Rachela (SZWARCBAUM)	K
15	KLAJNER	Jankiel (w)	25	Mortka	Dwojra (Moszkowicz) (d)	K
	KORC	Rajzla	19	Gabryl (d)	Gitla (Szulimow)	K
1863						
1	ZAJD	Mosiek Dawid	20	Haim Joska (d)	Szajdla Haja Sura	Pińczów, p. Stopnica
	SZLACHTER	Etila	-	Herszla	Marya (ZŁOTNIK)	K
2	JAKUBOWICZ	Abus v. Abram (w)	38	Moska (d)	Bajli	wsi Wechadlow, p. Miechów
	FISZEL	Golda Mirja	19	Herszla	Ruchla Laia	K
3	JASNY	Herszla (w)	21	Lejbus	Ester	Działoszyce, p. Miechów
	ROJZENFRUCHT	Frajdla		Icyk (d)	Fajgl (Lewkowicz)	(b) wsi Rządowiec, (l) wsi Sudolkana
4	LEWI	Szlama	18	Moska (d)	Kaila (ZŁOTNIK)	K
	CHLEWICKA	Zlota	26	Ciejwoch	Blima	wsi Łany [Wielki]
5	HANDELSMAN	Saul Mosiek	19	Jankiel (spekulant)	Mindla	Radom
	LUBLINER	Golda Fajga	17	Izrael	Gitla (SZTAJNBERG)	Słomniki
6	FINKIELSZTAJN	Beer Lajb	19	Herszla	Sora Ryfka (GOLDBERG)	Pińczów, p. Stopnica
	LUBLINER	Hana Fajgla	20	Szmelka	Roza (Hajmowicz)	Słomniki
7	BIRENSZTAJN	Alter	22	Szulim	Hana Gitla (NARCYZ) (d)	Wolbrom, p. Olkusz
	POLTORAK	Pestla	20	Jakob	Taubą (Twadowicz)	(b) Wolbrom, (l) wsi Falniów, p. Miechów
8	JASKIEL	Herszla Jakob	18	Dawid	Fajgla (DYAMENT)	K
	ADLERFLIGIEL	Haja	23	Kalma (d)	Fagla (RAJCH)	Będzin, p. Olkusz
1864						
1	KLESZCZEWSKI	Abram Lejzor	21	Lewka (d)	Hana (Michałowna)	Wodzisław, p. Kielce
	RAKOSZYNSKA	Sura	21	Ick (d)	Jafeta	K
2	LEWKOWICZ	Kopel	24	Szymon	Bajla (Zgnitkow)	K
	OLSZEWESKA	Estera	-	Mendel	Hana	K?
3	ZAJDNER	Herszla	19	Hercka	Haia (BAUM)	Wiślica, p. Stopnica
	LUBLINER	Rywa	20	Ejzyk	Ciejwa (Jakubowicz)	Słomniki
4	KORNFELD	Berek	23	Jochyma (d)	Ryfka (BERMAN)	Wolbrom, p. Olkusz
	PRAWER	Frajdla	18	Izrael	Ester (Zychowna)	wsi Wierzbica, p. Miechów
5	ABRAMOWICZ	Szmul Lewek	21	Herszla	Hinda (Hedplowicz)	(b) wsi Kropidło,
	GRINBAUM	Ajdla	18	Perec	Ester (Zyserowna)	(l) g. Kasiechowice wsi Zaryszyn
6	BORYNSZTAJN	Berek	20	Icyk Herc	Estera (PLESZOWSKI)	Wodzisław, p. Kielce
	AJZENBERG	Golda	22	Ejzyk (d)	Hana Fajgla	K

1865

1	HOROWICZ	Josek	18	Icek	Hana (GDANSKI)	K
	ZILBERGIER	Witla	19	Izrael	Tauba (RAUBNSZTEJN)	K
2	SLOMNICI	Berek	26	Fajbus	Malka Rajzla	(b) Wolbrom, (l) Miechów
	KOTLICKA	Ruda Laja	21	Izrael	Haia (MORGENSZTERN)	(b) K, (l) Miechów
3	OLSZEWSKI	Fajbus Hil	19	Jakob	Siewa (KLAJNER)	(b) K, (l) Miechów
	BORENSZTAJN	Rajzla	25	Herszl	Ryfka (SLOMNICI)	Szczekociny
4	FRENKIEL	Chajm Perec	21	Lewek Icek	Hlia (SZYF)	Pińczów, p. Stopnica
	JASKIEL	Frajdl	21	Jakob	Hawa Pesla (RAKOW)	K
5	NÁRCYZ	Litman	23	Abram	Sora	(b) Wolbrom, (l) Słomniki
	NIEGOSLAWSKA	Liba (w)	30	Hercyk	Jochfeta	Słomniki
	(mn) SKOWRON (late husband: Icyk Niegoslowski)					
6	ZARESZYNSKI	Perec	22	Mosiek	Hindla (KLAJNER)	K
	MONETA	Gitla	21	Szai	Ejla (ZARESZYNSKI)	K
7	GOLDWASER	Abram	19	Joska	Blima	Żarki?
	ZLOTNIK	Nycha	-	Szlama	Hana	K
8	RABINOWICZ	Abram	18	Izla	Fajga ZYSMAN)	Ostrowiec
	STRZEGOWSKA	Rywa	16	Icek	Rajza [RUBINSKI/LUBLINER]	Słomniki
9	ZYSMAN	Majer	-	Zysman?	Szajdl	Chmielnik
	GOLDKORN	Bajla Gitla	-	[Haim Fiszal]	Chaja Marja [LUBLINER]	Słomniki
10	ROZENBERGIER	Josek Jakob	19	Ick	Gitla	Chęciny
	SZWARCBURG	Malka	18	Moska	Rywka	K
11	BIDERMAN	Mortka	19	Szulim	Bace (Hajszakiew) (d)	Żarnowiec, p. Olkusz
	FRYDMAN	Gitla Hendla	21	Icyk	Haja	K

1. Aharon BORNSTEIN was a student of the Chozo MiLublin (the "Seer of Lublin", R. Yaakov Yitzchak, 1745-1815). He was the father of Rabbi Zev Nochum BORNSTEIN, who was Rabbi of Będzin, Olkusz and Biała Podlaska and known as the "Agudas Aizov", and grandfather of Rabbi Avrohom BORNSTEIN, who was known as the "Avnei Nezer" and the first Sochaczever Rebbe.

2. Icyk ERSZLIKOWICZ is referred to posthumously in the 1865 marriage certificate of his widow Liba as Icyk NIEGOSLAWSKI. See 1865, Akt 5 below.

3. See Endnote 1 above.

4. In Staszów records, the surname is typically GOLDFEDER.

Chmielnik Deaths 1876 - 1884

FHL microfilms #1,192,418, #1,808,864-865

<u>Akt</u>	<u>Surname</u>	<u>Given Names</u>	<u>Age</u>	<u>Father</u>	<u>Mother</u>	
1876						
1	LIBERMAN	Mindla	50	Majer Perenc	Hana Estera	POPLONKOW
2	KANTOR	Szandla Rywka	70	Michel Jankel	Bajla	ZAGAJSKI
3	TREMBECKI	Temerla	2	Gerszon	Gitla	ROTENBERG
4	CUKER	Ejzyk	1	Zelman Jona	Hana	WAJNSZTAT
5	MYDLARZ	Moszek Wulf	56	Nuchim	Cyrtla	
6	RECHTER	Estera	5	Lejbus	Gulca	GOLDSZTAJN
7	ZYLBERSZTAJN	Estera	70	Lejbus	Marya	
8	MEDOWNIK	Lejb Icek	5	David	Hudla Laja	ROJCHENDLER
9	JOSKOWICZ	Drajzla	3	Mordka	Hana Nysla	MYDLARZ
10	GOLDSZMIT	Abram	1	Wolf	Jacheta	HENIK
11	ZMIDEK	Kiwa	80	Manel	Mindla Chaja	
12	SZTERENSIS	Maria	83	Zysman	Pesla	WACIKOWICZ
13	LEWENSZTAJN	Estera	1	Nuta	Nacha	OSLOW
14	JOSKOWICZ	Aron Wolf	3	Josek Lajb	Gela	PACHCARZ
15	MINC	Ruda	9	Crysa Majer	Marya	GOTFRYD
16	GRYNBAUM	Lejbus Nusyn	30	Mendel	Fajgla	
17	MALY	Wolf	26	Moszek Jakob	Mindla	JOSKOWICZ
18	JAROS	Herszel	6	Dawid	Perla	GOLDSZTAJN
19	SZENKER	Rochla	36	Abram	Frajdl	NOZIC
20	SZPIGEL	Chawa	60	Herszel	Blima	RZESZAK
21	BUSKOWODA	Majtla	1	Dawid	Ejtla	CELTOW
22	GORLICKI	Tauba	82	Dawid	Hana	
23	OURBACH	Masza	6	Mendel	Gitla Malka	GERSZNER
24	KORENBLUM	Bajla Fajgla	30	Herszel	Brandla	BRAJTMAN
25	TARGOWNIK	Malka Chendla	3	Szlama Boruch	Pesla	LERNER
26	ZISMAN	Fizel	56	Lipa	Perla	SZTERENFELD
27	WALDBERG	Josek	3	Moszek Jakob	Ruchla	JAKUBOWICZ
28	CHERSZBERG	Abram	2	Herszel	Hana Rajzla	
29	PASTERNAK	Gitla	2	Dawid	Rykla	MYDLARZ
30	GLUZMAN	Majer	70	Lajb	Sora	LEWKOWICZ
31	CIECIERSKI	Szmul Wolf	9	Lejbus	Sora	BUGAJSKI
32	MALY	Rochla	38	Alter	Elisa	APELBAUM
33	SZPIRA	Chilel Gdala	60	Chajm	Enta	
34	LUBEK	Chinda Rochla	36	Uryn	Malka	CHLIEB
35	DYZENGAUS	Chaim Dawid	3	Izrael	Brandla	GOLDLIST
36	KORENBLUM	Rajzla	1	Dawid	Laja	RAKOWSKI
37	SZWARC	Chaja Perla	80	Jona Mordka	Kajla	
38	GORLICKI	Blima Dobra	46	Ajzyk Hersz	Masza	PENOW
39	WIERNIK	Sura	22	Izrael Majer	Frajda	BERKFRAJD
40	SWICZARCZIK	Berek	30	Lejbus	Frajdl	GARBARSKI
41	CYMROT	Zisman	22	Josl	Chaja Sura	ROTENBERG
42	LIBERMAN	Szmul Herszel	1	Matla	Fajgla Chaja	PAPLAK
43	FELDGAJER	Icek	1	Aba	Fajgla Chawa	PASTERNAK
44	NOZIC	Abram	80	Lejbus	Chaja	LEWKOWICZ
45	HERSZKOWICZ	Szandla	4	Sana	Cirla	WAJNSZTOK
46	PASTERNAK	Frajdl	80	Szmul	Rajzla	DOMBROWSKI
47	BERKFRAJD	Herszel	76	Aron	Golda	NEIZWESTNICH
48	GOLDBERG	Elja Wulf	94	Nusyn	Rywka	JAKUBOWICZ
49	GERTNER	Jojna	60	Moszek	Hana	
50	SZYDLOWSKI	Raszka	2	Lejbus	Hana	
51	SZTRAUCH	Rajzla Mirla		Haskel	Rywka Laja	WIENICKI
52	MENTLIK	Chaja	1	Szmul Jankel	Hana	DIAMENT
53	SZPIFOGEL	Mordka	50	Wolf	Liba	
54	ZYLBERSZTAJN	Kalma Wigdor	1	Awner	Perla	GOLDBLIT
55	MEDOWNIK	Estera	9	Jojzep	Laja	LIBERMAN
56	KLAJMAN	Blima	1	Moszek	Laja Gitla	MILER
57	RYDELNIK	Chaja Perla	3	Icek	Rywka Tauba	SZLACHNER
58	GUZY	Abram	9	Jukel	Bajla Cypa	MILLER
59	ZELNY	Majer	1	Jojzep	Golda Laja	KRAKOWSKI
60	BULOWA	Laja		Keyla Majer	Hinda	UDLER

61	GRYNGRAS	Nuchym	2	Boruch	Welka	NAJMAN
62	KELERMAN	Wolf Kalma	3	Nuchim	Mart	FRYDMAN
63	MEDOWNIK	Josek	60	Fiszel Lajb	Bajla	ZLOTA
64	ZELAZKO	Frimeta	11	Herszel	Gitla Perla	RABINOWICZ
65	SZWARC	Fajwel	9	Mordka	Machla	SWICZARZIK
66	PLESZEWSKI	Bajla	50	Moszek	Mindla	OSSIOW
67	EPSZTAJN	Laja Estera	60	Szaja	Estera Pesla	FEFER
68	BALER	Rywka Brandla	34	Judka	Cipa	TAUBENBLAT
69	BORKOWSKI	Jankel	2	Wolf	Nacha	CHILEWICZ
70	GROJS	Moszek Aron	8	Icek	Ruda	FELCMAN
71	BRUM	Fajwel Chil	7	Lejbus	Hana Laja	KASZERMAN
72	PASTERNAK	Rajzla	66	Lejzor	Golda	
73	EJZYKOWICZ	Gaskal	72	Ejzyk	Malka	MELNER
74	SWYNCICKI	Perla Mindla	50	Nuta	Ruchla	IGELNIK
75	FUKS	Chaim Dawid	4	Josif	Rywka Estera	GARBARSKI
76	RUBINSZTAJN	Abram	1	Aron	Rywka	LEWKOWICZ
77	RYCHTER	Poria	3	Lejbus	Gulca	GOLDSZTAJN
78	GERSZKOWICZ	Zelda	2	Herszel	Rajzla	WUICKOWICZ
1877						
1	PENKAL	Josek Hersz		Icek	Hana	FRYDMAN
2	BRAUMAN	Izrael	4	Abram	Sora	NIRENBERG
3	CZARNA	Itla	80	Zysel	Dyna	SUKNIK
4	MENDROWSKI	Chena	70	Juker	Mandla	BRIELSKI
5	RAJZMAN	Etla	3	Moszek	Frimet	LEWKOWICZ
6	GOLDBERG	Gitla	66	Icek	Estera	KANTOR
7	FEDERMAN	Eliasz Cipa	26	Josek Majer	Mindla	
8	OKSENCHENDLER	Chil Berek	50	Wolf Jakow	Bajla	
9	CHMIELNICKI	Mindla Brandla	6	Moszek	Chaja	NOWAK
10	WARSZAWSKI	Icek	19	Moszek Lajb	Laja	TORGOWNIK
11	MEDOWNIK	Chil	46	Wolf	Bajla Chawa	RAKOWSKI
12	URCWAJG	Blima	1	Szmul	Rajzla	BIALOGURSKI
13	CECERSKI	Chaja	3	Szlama	Malka	CHABROWSKI
14	KWASNEWSKI	Sora	80	Ejzyk	Hana	
15	GUZY	Jukel Lejbus	46	Zelman	Rochla	OGNEWICZ
16	MILLER	Cindla	2	Dawid	Rajzla	SZTERENZIS
17	MOSZENBERG	Abram Tobiasz	28	Jukel	Estera	KIWA
18	SUKNIK	Itla	16	Mosek	Mindla	
19	SKURA	Sura Laja		Izrol	Sura Szifra	ZINGER
20	JAKUBOWICZ	Chaja Ciwia	30	Szaul	Szandla	KALB
21	BRAJTMAN	Majer	26	Erem	Majla	GLIKSMAN
22	GONSKA	Icek	20	Lejbus	Frimet	NACH
23	BLUSZTAJN	Malka	28	Mordka	Laja	SKLAR
24	CHLIEBA	Rywka	60	Berek	Brandla	WAERNIK
25	SILMAN	Ciwia	50	Zisel	Rochla	LEKZOW
26	ZONSZAJN	Estera Chana	1	Machel	Frajda	ROZENBLUM
27	MORTYN	Herszel	1	Jukel	Rywka	ZELIKOW
28	GONSKI	Majer	23	Icek	Rochla	JOSKOWSKI
29	GERSZON	Rajzla	36	Boruch	Gindla	MLANARSKI
30	RAJZENMUTER	Chana	20	Mordka	Szaja	SKLAR
31	CZANA	Hersz Lejb	1	Fiszel	Bajla	GARBARZ
32	ZLOTNIK	Cwietla	40	Mordka Josek	Bajla Estera	SZERB
33	ZAIONC	Rajzla	2	Herszel	Ejtla	ROZENCWAJG
34	SZAJN	Malka	80	Majlich	Rywka Sora	
35	WISNICKI	Rajzla	32	Herszel Lajb	Chawa	WAJCFELD
36	ZAIONC	Izrol	18	Wigdor	Marya	
37	GOTLYB	Chana	40	Ejzyk	Idlc	MENTLIK
38	ROTER	Fajgla	3	Kalma	Sora Laja	DZURA
39	SAPSEWICZ	Josek Boruch	10	Szimon	Laja Sora	KLAJMAN
40	MORTYN	Sora	35	Szlama Zelik	Chawa	CUKER
41	WOLFOWICZ	Dwojra	3	Lipa Zelik	Poria	GUTERMAN
42	MINSKI	Gitla	54	Majer	Rywka	ZACHASKI
43	TARGOWNIK	Rykla	36	Herszel	Gitla	MINSKI
44	FRAJTMAN	Majer	2	Berek	Brandla	RECHTMAN
45	GOTLYB	Rywka	4	Dawid	Hana	MENTLIK
46	DREWNANY	Uryn	21	Josek Majer	Estera	MENDROWSKI

47	GUTMAN	Loca	70	Gerszon	Perla	GOLDBERG
48	CZARKA	Jankel	9	Izrael Mosek	Rywka	WAJSMAN
49	ZYLBERMAN	Nuchim Berek	9	Icek	Chaja Perla	FRYDMAN
50	SOLNIK	Rywka	5	Szimon	Cyrła	CYMROT
51	GOLDBERG	Chaja Sora	40	Herszel Lajb	Hinda	DZABA
52	BULWA	Mordka Dawid	9	Kalma Majer	Hindla	UDLER
53	OKSENCHENDLER	Sora	1	Rafal	Hana Udesa	KWASNEWSKI
54	SILMAN	Chawa	17	Szmul	Frimet	SILMAN
55	BRAND	Rochla	60	Szimon	Hinda	BURSZTYN
56	GOLDSZTAJN	Rochla Loca	4	Szulim	Sora	GORCEWSKI
57	BLIOGRIND	Mosek Josek	3	Icek	Sima	ABRAMOWICZ
58	GELBORT	Szlama Icek	1	Herszel	Sora Rywka	MEDOWNIK
59	ROZENBERG	Mejlich	6	Josek	Nacha	POLITANSKI
60	SZWARC	Godel	5	Mordka	Masza	SWICZARCZIK
61	SKURA	Idesa	1	Aron	Lana	MENTLIK
62	TCHURZ	Laja	27	Machel	Racla	BUGAJSKI
63	FRIDEN	Manachim	40	Majer	Malka	MENTLIK
64	MENDLEWICZ	Elja	66	Jankel	Czarna	
65	GURSKI	Mordka Jankel	1	Judka	Frajdl Pesla	KLARMAN
66	ZYLBERBERG	Majer	3	Lejzor	Witta	MOSZENBERG
67	CHMIELNICKI	Rochla	58	Szimon	Loca	NAJMAN
68	ZRICKI	Majer	35	Boruch	Cirla	WAJNRAJCH
69	EJZENBERG	Wolf	70	Szmul Jakow	Itta	ROTER
70	SZTRAUCH	Chaja	1	Szosl	Sora Frajdla	ROZENSZTAJN
71	LERNER	Jankel	40	Henoch Elja	Rajzla	
72	DAWIDOWICZ	Cerka Jacheta	7	Henoch Elja	Sora	GILCZEWSKI
73	SWICZARCZIK	Josek	1	Henoch Elja	Fajgla	TCHURZ
74	ICKOWICZ	Lejbus	66	Icek	Golda Basa	
75	MENDLEWICZ	Jerechet	3	Mendel Lajb	Blima	SMOLARZ
76	BLANK	Motel	70	Rubin	Tajbla Maszla	BRAM
77	KAUFMAN	Izrael Icek	1	Haskel	Bajla	NITKOW
78	NIZINSKI	Sora	48	Szmul	Laja	KRUWKUW
79	LANDO	Laja	17	Nachmet	Itta	
80	GUTMAN	Chinda	2	Chaim	Dwojra	RYBENBAUR
81	ZAIONC	Cyrła	18	Majlich	Pisla	MYDLARZ
82	CHERSZKOWICZ	Rajzla	6	Dawid	Ajdla	SZYDLOSKI
83	DAWIDOWICZ	Maria	2	Icek Josek	Golda	BELFER
84	SIECZKOWSKI	Szimon	2	Majer	Rochla	
85	ZELNY	Szapsa	85	Abram	Gitla	BELFER
86	DIAMENT	Beniamin	54	Kalma	Rochla Estera	
87	DZIORA	Abela	3	Wigdor	Hana Zisla	BALYCH
88	GOLDSZTAJN	Kalma	8	Szimon	Sora	BORUSZEWSKI
89	MENTLIK	Sender	82		Nicha	
90	FINKELSZTAJN	Josek	70	Uszer	Laja	
1878						
1	SZYDLOWSKI	Gerszel	50			
2	SZENKER	Majer	5	Jukel	Chawa Golda	ZALCBERG
3	WOLFOWICZ	Estera Dwojra	1	Liba Zejlik	Poria	PERLDMAJD
4	ZONSAJN	Szyja	50	Machel	Sora	MENDLIK
5	FRAJTMAN	Rajzla	2	Pinkus	Rochla Nacha	FELEGER
6	SZTRAUCH	Sora		Szmul	Dobra	LEMBERG
7	OKOWITA	Fajgla	46	Chaim	Tauble	
8	NAPARSTEK	Dwojra	1	Szrol	Estera Rywka	TAUB
9	SMOLARZ	Abram Nuchim	2	Mordka	Taubla Fajgla	NAUMAN
10	TCHURZ	Izrael Herszel	2	Benjamin	Ruchla	GOLDLIST
11	SZMUKLER	Herszel	3	Szlama	Estera Rywka	PLESEWSKI
12	LIS	Szmul Hersz		Icek Berek	Chawa	WORTER
13	SZTRAUCH	Abram	30	Josek Herszel	Marya	KERSZENBAUM
14	MYDLARZ	Perla	20	Josek	Bajla	DZURA
15	SMOLARZ	Judka	60	Majer	Frajdl Pesla	GUSLER
16	SUKNIK	Szyja	44	Lejbus	Dyna	CZARNY
17	BESENDORF	Brandla	17	Dawid Hersz	Witta	SKORLESKI
18	JOSKOWICZ	Chaja Sora	60	Nusyn	Chaja	NEMESTKIK
19	GERSZKOWICZ	Ryfka	1	Abram	Simcha	SLABATEWSKI
20	MIODOWNIK	Sora Ita	1	Dawid	Chwula Laja	WOLCHENDLER

21	BESENDORF	Basa	40	Benjamin	Chaja	SKORNSEWSKI
22	SILMAN	Jakob Dawid	2	Icek	Ciwa	BARANOW
23	ELIASZEWICZ	Chaim	3	Ejzyk	Rywka	WISNICKI
24	SWICZARCIK	Gicla	1	Szlama	Rywka	WISNICKI
25	WAJCMAN	Gitla	6	Szimon	Chaja	SZTRAUCH
26	CHELFMAN	Kopel	1	Herszel	Hena	ROZENCWAJG
27	DZIORA	Chaja	66	Herszel	Itla	
28	NORZICE	Pesla	60	Zelik	Estera Rywka	RZETELNICH
29	GOLDSZTAJN	Josek	2	Majer Jaker	Szajdla	FUKS
30	PRESDNOWEK	Moszek Aron	7	Herszel	Chaja	MENTLIK
31	SZYDLOWSKI	Sora Ides	20	Icek	Malka Rajzla	GAJLUCH
32	KAUFMAN	Machel	88	Zajwel	Hana Liba	MORTYN
33	GRABEK	Szlama Boruch	1	Biler	Dwojra Gitla	ZYNGER
34	FINKELSZTAJN	Kiwa	1	Lejbus	Laja	
35	PERELMAN	Chana Ruchla	3	Moszek	Sora	TAFLOWICZ
36	BULWA	Szajdla Rajzla	80	Lejb Wolf	Chenug	DIAMENT
37	GOLDLIST	Mosek Jakob	4	Icek Zelik	Chaja	MILYCH
38	RAKOWSKI	Lejzor	4	Szwidana Icek	Blina	ICKOWICZ
39	FAJGENTBLAT	Sipa Josek	50	Aba	Cirla	RAKOWSKI
40	ROZENBERG	Chaja	15		Hana	
41	CHERSZKOWICZ	Szlama	30	Froim	Hana	
42	BORSZEWSKI	Mošek	6	Judka	Cikla	OKAWITA
43	MARMELSZTAJN	Laja	48	Izrael	Hana Frajdla	GRINDBERG
44	SKURECKI	Icek	3	Herszel	Rywka Laja	BROZINICKI
45	GLIKSMAN	Nachma	9	Gimpel	Gela	BALOGURSKI
46	KAUFMAN	Mendel	6	Moszek	Estera Rywka	KALMUS
47	CHERSZKOPF	Ryfka	9	Pinkus	Frajdla Pesla	LEMBERG
48	DIAMENT	Icek	9	Nuta	Laja	KANTOR
49	MEDZIGURSKIMAN	Ruchla	50	Chil	Fanigla	DZADKOW
50	BERGER	Laja Chudes	6	Icek	Cypa	FURMANSKI
51	CHERSZTOK	Lejbus	40	Gercek	Sora Rwfka	
52	SZMEGELSKI	Szulim	19	Wigdor	Hena	
53	LADOWSKI	Chawa	1	Szmul	Fajwela	PRCHEWECKI
54	CHRABERSKI	Rajzla	1	Mosek	Rachla	CHILOWICZ
55	SZYDLOWSKI	Alter	60	Dawid	Pesla	LEWKOWICZ
56	MORTYN	Srul Lejzor	20	Herszel	Rajzla Fajdla	SZASWICZ
57	WISNICKI	Jukel	66	Herszel	Cywa	SOBKOWSKI
58	OGNEWICZ	Jutka	9	Majer	Sora	NAJFELD
59	SZTERENSIS	Gabriel	4	Boruch	Fajgla	RYKOSINSKI
60	SKROBACKI	Icek	64	Abram	Marya	MOSKOW
61	BERKOWSKI	Mindla	20	Wolf	Necha Marya	CHAJMOW
62	FISZEL	Elja	50	Szmul	Estera Gitla	
63	BRANSZTETER	Rajzla	20	Chercik	Majtla	RUMANOW
64	DIAMENT	Chaim	1	Jankel	Pifel	RUMANOW
65	WAJCMAN	Dyna	22	Majer	Zlota	WAJN
66	BILCHOWSKI	Estera	50	Lejzor	Fajdla Dyna	DRUKARZ
67	ZEMEL	Berek	3	Henoch	Sora	BELCZOWSKI
68	LIOBKA	Perla	24	Gecel	Sora Majtla	GOLDBERG
69	FRYDMAN	Icek	6	Hil Majer	Estera	TANDETNIK
70	SOLIOWICZ	Josek	9	Pinkus	Fajdla Dyna	PISKOW
71	WAJCMAN	Szandla	68	Majer	Cartla	AJZENBERG
72	BILCHEWSKI	Pesla	2	Ajdzla	Estera Hana	BERENCWAJG
73	ZYNGER	Estera	8	Mortek	Laja	FRYDMAN
74	MACHTYGER	Szlama Ejzyk	2	Szmul	Bajla	ORBACH
75	DYZENGAUS	Chaja Sora	2	Izrael	Brandla	LADOWSKI
76	KORMPEL	Chana Gitla	26	Szlama	Welga	GORLICKI
77	GORLICKI	Jakob Josek	3	Chaim Wolf	Perls	WILNER
78	MORTYN	Pesla	5	Josek	Sora	CUKER
79	BLIOGRINT	Mosek Josek	6	Izrael Dawid	Ruchla	
80	MYDLARZ	Tobla	9	Kalma	Alta	ZELMAN
1879 – Not microfilmed						
1880						
1	BRAJTMAN	Izrael	2	Majer	Chaja	
2	GARFINKEL	Laja Szifra	6	Szimon	Marya	MEDOWNIK
3	OTREMBIA	Brucha Laja	46	Markela	Rajzla	KRONENGOLD

4	WERNIK	Lejzor	4	Aba	Sora Laja	SMETANK
5	RECHT	Abram Moszek	68	Aron Berek	Hana Ajdla	
6	PLUCIENNIK	Josek	80	Lejzor Lajb	Liba Chaja	
7	ZYNGER	Chil	5	Chaim	Poria	ZYSMAN
8	LERNER	Ruchla Laja	66	Kopel	Brandla Etl	KASZINSKI
9	BIRFAS	Kalma	1	Mortka Berek	Malka	SMOLARZ
10	MYC	Ira	5	Lejzor	Ryfka	
11	RECHTER	Ryfka	1	Lejbus	Gulcza	GOLDSZTAJN
12	SZIDLOWSKI	Ruchla Ita	56	Judka	Bajla	RUBINSZTAJN
13	LEWENRAJCH	Abram Hersz	53	Ejzyk	Cguwa	KAUFMAN
14	BIRENBAUM	Szmul Aron	30	Izrael	Chaja Dyna	JOSLOWICZ
15	GOLDSZTAJN	Fajgla Laja	6	Jankel	Hana	GORLICKI
16	ZILBERBERG	Sora	30	Izrael	Laja	GUTMAN
17	LEWENSZTAJN	Izrael	52	Nuchim	Machla	IZRAELOW
18	BIRENBAUM	Gela	60	Berek	Sora	NOZIC
19	SZNYCER	Frajda	70	Moszek	Liba	MONCARZ
20	ZAIONC	Ida Lejb	9	Herszel	Nisla	
21	RUBINSZTAJN	Basa	2	Aron	Ryfka	LEWKOWICZ
22	SKURA	Szmul	64	Berek	Sora	WIERNIK
23	CHARBARSKI	Abram	6	Moszek	Rachla Sora	CHILEWICZ
24	KWASNEWSKI	Dyna	9	Lejzor Moszek	Taubla	SUKNIK
25	PODSTOLSKI	Abram Moszek	4	Icek	Ryfka	FINKELSZTAJN
26	WAJNBERG/TOLPET	Chaim Majer	2	Berek	Szajndla Ryfka	MENTLIK
27	LERNER	Yankel	70	Dawid	Hana Rachla	OTREMB
28	CYMROT	Chaja	40	Szimon	Laja	BAJTELMAN
29	OZEROWICZ	Chaim Josek	3	Izrael	Bajla	BLUGRIND
30	WAJNGOLD	Lejbus	1	Josek	Blima	GRYNSZPAN
31	TCHURZ	Moszek	36	Zelman	Rochla Laja	GLAJD
32	TYZON	Nyson	2	Chaim	Gitla	WISNICKI
33	BIRENBAUM	Frajda	60	Judka	Brandla	
34	ROZENBERG	Ruchla	2	Majer	Chaja Bajla	
35	SZMULEWICZ	Abram	2	Szmul	Chaja Sora	BAKALARZ
36	WAJNBERG	Berek	35	Samsa Josek	Marya	SZMULEWICZ
37	BRZISKI	Majer Chil	2	Jankel	Jacheta	GLAJD
38	GLAZMAN	Brandla	75	Herszel	Bajla	WENDROWNIK
39	ZHMIDEK	Szprince	40	Gabriel	Chaja Rochla	SZTERENSIS
40	WINCIKSZTER	Aron	3	Szachna	Gitla	BOCHMAJER
41	BORKOWSKI	Wolf	56	Moszek	Malka	ZAIONC
42	WAJSBLAT	Chaim	1	Fajwel	Taubla Rajzla	GLAZMAN
43	PASTERNAK	Lejbus	78	Icek	Estera	
44	GURSKI	Szmul	6	Judka	Pesla	KLARMAN
45	KESEL	Nuchem	2	Szulim	Etl	WAJCMAN
46	MEDOWNIK	Jankel	5	Fiszel Lajb	Malka Fajgla	SZYDLOWSKI
47	KAUFMAN	Doba	4	Haskel	Bajla	NITKOW
48	BLANK	Izrael	2	Szaja	Sora Perla	
49	WINCIKSZTER	Izrael	1	Szachne	Gitla	BOCHMAJER
50	KLARMAN	Lipa	1	Dawid	Fajgla	
51	LEWKOWICZ	Zelman	2	Herszel	Rajzla	TARNOWSKI
52	WARSZAWSKI	Jankel	9	Szmerl Chaim	Laja	PASTERNAK
53	ZALUSKI	Moszek Hersz	5	Chaim Jojna	Wolca	
54	GLAZMAN	Manela	2	Szlama	Frajda	MANELOWICZ
55	ROZENBERG	Moszek	1	Monasze	Mindla Chaja	MENDROWSKI
56	APELBAUM	Szija	3	Lejzor	Czarka	LIPMAN
57	FINKELSZTAJN	Dawid	2	Usher	Rochla Welka	SMOLARZ
58	CYNERMAN	Rubin	8	Ejzyk	Ajdla	
59	REMBISZEWSKI	Basa	58	Icek	Malka	LUPKOW
60	SZASWICZ	Mindla	60	Moszek	Brandla	
61	HENIK	Josek	2	Lejzor	Ryfka	EJZENBERG
62	ZLOTNIK	Abram	9	Kalma Pejsach	Chaja	
63	OGNEWICZ	Izrael	18	Lejbus Herszel	Brandla	MANELOWICZ
64	PERELMAN	Malka Szajndla	2	Moszek Dawid	Sora Brandla	TEFLOWICZ
65	ELIASZEWICZ	Wolf Lejzor	3	Herszel	Rochla	PACHCZARIK
66	LIBERMAN	Majer Perenc	56	Herszel	Sima	
67	ELIASZEWICZ	Aba	2	Ejzyk	Ryfka	FRYDMAN
68	LIS	Szija	3	Hersz Lejb	Fajgla Laja	MAPPE

69	SZTROJWAJS	Kopel	9	Majer	Rochla	PTASZNIK
70	RABYNOWICZ	Moszek	8	Szrol	Dyna	
71	KAC	Berek	2	Chaim	Gitla	SOBKOWSKI
72	SZYDLOWSKI	Laja	2	Abram Icek	Mirla	ROZENCWAJG
73	ZELNI	Chaja Perla	2	Josef	Golda Laja	KRAKOWSKI
74	JOSKOWICZ	Gena	2	Moszek	Sora Frajdla	LIETKOWSKI
75	GORLICKI	Szlama	1	Daniel Besr	Brandla	MOSZENBERG
76	GRYNBAUM	Frajdla Basa	4	Lejbus	Perla	MENTLIK
77	GUTMAN	Hana	2	Abram Icek	Rochla	WAJNRYB
78	CYNERMAN	Hana Frajdla	4	Ejzyk	Sora Gitla	KOBILKOW
79	BUGAJSKI	Naftula	1	Nuta	Cejwa	GORONCKI
80	GLAJT	Estera Szajndla	1	Lejbus	Kajla Laja	MYDLARZ
81	SZPILFOGEL	Wolf Boruch	19	Mortka Entela	Bajla	
82	MOSZENBERG	Szajndla	1	Chaim	Malka	MINSKI
83	GROSBERG	Mejlich Nusyn	8	Abram Icek	Rochla	ZLOTNIK
84	GOLDFARB	Icek	2	Fiszel	Hana	HERSZKOWICZ
85	GERTNER	Ryfka	1	Moszek Zisman	Hana Cerla	GUZY
86	SILBERBERG	Lejzor	1	Berek	Sora	GERTNER
87	KANTOR	Dawid	2	Wolf	Udla	OSSIA
88	GERTNER	Ejnoch	66	Lejbus	Dwojra	
89	NAJFELD	Sora	3	Josek Berek	Marya Liba	GOLDBERG
90	GOLDBERG	Hana Gitla	2	Jukel Pinkus	Chaja Paja	SZAJNFERB
91	LUKOWICZ	Rochla	5	Majer	Chaja Marya	FLAUM
92	POTASZNIK	Sora Rywa	2	Herszel	Brandla	HERSZBERG
93	BERGER	Mortka	6	Pinkus	Klara	
94	ROZENBLAT	Perla	30	Gabriel	Frajdla	BALOGURSKI
95	AJSZSEKER	Jankel	2	Josel	Ryfka Estera	SOLARZ
96	ZRYCKI	Kalma	6	Motel	Dwojra	KANDELCIKER
97	GDALEWICZ	Fajgla	23	Abram Icek	Dyna	ORZACH
98	GERSZKOWICZ	Chaja Perla	3	Herszel	Sora Mindla	WAJCMAN
99	GOLDBERG	Gena Liba	2	Lejbus Kalma	Chaja Dobra	PERELMAN
100	PASTERNAK	Jonas Berek	1	Jankel	Ryfka	WAJSBORT
101	WAJCMAN	Malka Zeldla	3	Wolf	Cyrła	GLIKSMAN
102	MORTKOWICZ	Josek	11	Perenc	Nacha	BERKFRAJNT
103	ELIASZEWICZ	Ejzyk	60	Herszel	Estera	FRYDMAN
104	MORTIN	Zelik	7	Jankel	Ryfka	ZELIKOWICZ
105	GUZY	Ryfka Laja	4	Szmul	Bajla	ZELAZOW
106	LIOPKA	Ksyl	1	Szmul	Hana	
107	OSTROWECKI	Majer	3	Machel	Laja	KNOBEL
108	SZTERN	Jakob Josek	8	Jojna	Chaja Cerla	KAC
109	DAWIDOWICZ	Czejwa	3	Mortka	Rochla Laja	FRIMERMAN
110	MORTIN	Herszel	66	Icek	Chula	
111	MERSZAJN	Jakob Moszek	7	Szlama	Lojca	FRYDMAN
112	GORLICKI	Frajdla	5	Nuchim	Rochla	ROTENBERG
113	ZAWADSKI	Basa	2	Szmul Hersz	Sora Laja	MLOTKOW
114	TARNOWSKI	Dawid Lejb	9	Erichem	Ryfka	
115	GELBORT	Benjamin	1	Abram	Hana	BLANK
116	DYZENGAUS	Icek	3	Chaim	Blima	ZONSAJN
117	GOLDBERG	Cyrła	2	Hercik	Chaja Liba	POTOK
118	BORSZEWSKI	Herszel	1	Uryn	Hena	
119	ROZENCWAJG	Rochla	1	Icek	Szifra	SZTRAUCH
120	SKURA	Icek Szapsa	66	Wolf Hersz	Idesa	SZLEZONKOW
121	ZALCBERG	Nacha	3	Sucher	Hana	GERTNER
122	MOSZENBERG	Etila	1	Icek	Ryfka	TAJCHNER
123	STOPNICKI	Hinda Rywa	7	Jankel	Rochla	AJDLER
124	FAJKARZ	Lejbus	2	Nuchem Dawid	Frimet	WAJNBERG
125	BIRENCWAJG	Maria Fajgla	2	Moszek Zisman	Szajndla	BILCZEWSKI
126	WARGON	Chil	70	Fiszel	Sora Ryfka	PERELMAN
127	STOPNICKI	Nuta	2	Jankel	Rochla	AJDLER
128	SZENKER	Judka	2	Moszek	Hana	GUZY
129	KWASNEWSKI	Mortka	2	Dawid	Chaja Ruchla	WARZAIGER
1881						
1	DRUKARZ	Lejzor	1	Dawid	Rajzla	
2	ZILBERBERG	Szlama	70	Moszek Lejb	Hana	
3	WAJSBORF	Szajndla	40	Abram Nuchem	Sora	MAJTLEWICZ

4	ZYNGERMAN	Mendel Lejbus	2	Chelma	Alta	SZERBA
5	CIEL	Rykla	6	Lejbus	Machla	MOSZENBERG
6	BOGUCHWAL	Berek	1	Aron	Liba	SOLOWICZ
7	MUNCZNIK	Noech	3	Szulim	Dyna	JOSKOWICZ
8	ROZENCWAJG	Golda	54	Josek	Estera	LIBERMAN
9	WAJNBERG	Wulf	20	Zelman	Hinda Laja	FEFER
10	GOLDBERG	Szulim	60	Boruch	Rajzla Hana	
11	HERSZKOWICZ	Froim	87	Nusyn	Szajndla	
12	ROZENBERG	Josek Jokel	2	Icek	Sora Gitla	SZAJN
13	WIERNIK	Mirla	5	Moszek	Syma	BUGAJSKI
14	SZLENCKI	Ryfka	6	Zelman	Zlota	
15	TCHURZH	Rywka	60	Wigdor	Laja	SMALICH
16	OSELKA	Tobia	6	Szlama	Estera Szasza	ZYNBERG
17	URFIS	Itla	60	Josek	Gela	LENDER
18	BOAK	Uryn	5	Wolf	hana	DZABA
19	SZTARCH	Rajzla	4	Szimon	Hana	
20	EJZYKOWICZ	Perla	70	Josek	Sora	MUROCWIC
21	ROZEN	Dawid	54	Nusyn	Kajla	LEWICOW
22	CHARC	Gena Frimeta	40	Izrael Abram	Rochla	
23	LUPKA	Nechuma	4	Rachmil	Chaja Ryfka	GOLDBERG
24	WAJNTROB	Abram	56	Boruch	Hana	
25	MANDEL	Urys	18	Jukel	Malka	GEBROWICZ
26	TCHURZ	Rochla Laja	63	Moszek	Majta	GLAJT
27	RAJZMAN	Frimeta	46	Aba	Krandla	PODETOLSKI
28	MILLER	Estera	3	Moszek	Fajgla Mindla	OPATOWSKI
29	BOTZ	Izrael Szmul	60	Lejzor	Itla	
30	LUPKA	Josl	1	Rachmil	Chaja Ryfka	GOLDBERG
31	KLARMAN	Zysla	9	Szmelka	Hana	CHAMEROW
32	FERSZTER	Hinda Laja	5	Moritz Joachim	Klara	NOWAK
33	GORLICKI	Chaim Fajwel	86	Szlama	Chaja	
34	RAKOWSKI	Chaja	1	Szimon Icek	Blima	ABEL
35	FRYDMAN	Perla Ryfka	80	Majer	Nacha	WAJL
36	KANICKI	Estera	70	Bajrich	Hana	WAJNRAJCH
37	BLANK	Gela	4	Kalma	Jacheta	
38	BERLINSKI	Dawid	1	Moszek Elja	Gitla	SZYDLOWSKI
39	KAUFMAN	Majer	70	Moszek	Temera	
40	GOTLIB	Jakob Chemia	4	Majer	Taub	ORBACH
41	DZADEK	Moszek	3	Josek Majer	Hana	KLAJNMAN
42	JAKUBOWICZ	Poltyel	1	Szulim	Hana	MASARZ
43	BORKOWSKI	Hersz Lejb	22	Wolf	Nacha Mirla	CHILEWICZ
44	ZAJT	Lejbus	1	Izrael Abram	Sora	LEWKOW
45	BACHARIR	Cipora	21	Pinkus	Malka	ZINENBERG
46	KANAREK	Josek Gdalja	5	Mortka	Malka	MOSZKOWICZ
47	WAJSBLAT	Alter	1	Henoch Elja	Ruchla	KRZENSKI
48	MOSZENBERG	Tabla	6	Jankel	Marya Cyka	MANDELCSWAJG
49	BULWA	Icek Josek	20	Kalma	chaja	NOZIC
50	STOPNICKI	Laja	29	Szaja	Hinda Rajzla	ZONSZAJN
51	GUTMAN	Dawid	3	Chaim	Dwojra	ZELENBAUM
52	NAPARSTEK	Frajdl	44	Jakob Judka	Macha	LIS
53	SZTERENFELD	Mirla	66	Lipa	Poria	ZYSMAN
54	ZAIONC	Wulf Berek	5	Moszek Mendel	LIBA Chaja	PICEL
55	RUBIN	Hersz Lejpa	4	Moszek	Rojza	NAPARSTIK
56	KWASNEWSKI	Uryn	7	Ejzyk	Basa Rajcla	KASZERMAN
57	ZLOTA	none	1	Szlama Josek	Krajndla Cwina	KUPERSZLID
58	TARKELTAUB	Lejbus	7	Jankel	Kjendla	KAMINSKI
59	LEMBERG	Abram	7	Jankel	Hana	KAUFMAN
60	ERLICH	Paltyel	5	Jema	Idesa	KWASNEWSKI
61	CHOCHERMAN	Brucha	3	Chaim	Gnendla	GOLDBERG
62	ROTENBERG	Chaja	24	Gdalya	Gitla	PRAJS
63	FUKS	Nusyn	1	Majer	Bajla	JOSKOWICZ
64	SKURA	Josek Lejzor	6	Aron	Lana	MENTLIK
65	KANTOR	Icek Berek	7	Gerszon	Sora Brandla	GORLICKI
66	WOLMAN	Ruchla	65	Lipa	Estera	RYCARZ
67	MOSZKOWICZ	Malka	2	Moszek	Rochla	ELIASZEWICZ
68	KORMIJAN	Izrael	2	Abram	Krajndla Cwina	KONICKI

69	GLAZMAN	Herszel	56	Lejb	Sora	
70	GELBORD	Dawid	1	Lejb	Estera	MLYNARCZIK
71	GUZY	Mandza	1	Dawid	Fajgla Mindla	GOLDBERG
72	JOSKOWICZ	Szmul Zejlik	1	Nusyn	Sora	WICNICKI
73	KUKELKA	Rochla	23	Arja	Marya Fajgla	TCHURZ
74	CHILEWICZ	Rochma	60	Izrael Abram	Blima Itla	
75	MEDOWNIK	Moszek	75	Fiszel Lejb	Bajla	DZURA
76	SMALY	Lejbus	50	Lejbus	Malka	
77	LISTGARTEN	Brandla	20	Herszel	Perla	GOLDBERG
78	GLIKSMAN	Izrael	83	Lejbus	Rochla	MYDLARZ
79	SWICZARCZIK	Fiszel	40	Szlama	Chaja	
80	MOSZKOWICZ	Estera	70	Jakub	Rachla	SZTRUM
81	OSSIA	Elija	4	Jojna	Krucz?	HERSZLEWICZ
82	ZYNGER	Gecel	6	Chaim	Perla	ZYSMAN
83	PAGOREK	Bajla	2	Nuta Majer	Ryfka	CIEL
84	FEFER	Icek	40	Herszel	Chaja Mirla	
85	ZILBERBERG	Aron	68	Lejbus	Manela Rajzla	GOLDMAN
86	DYZENGAUS	Lejb Hersz	1	Izrael	Brandla	GOLDLIST
87	CHMIELNICKI	none		Ejzyk	Mirla	SMALY
1882						
1	LIS	Jochena	64	Lewek	Chudesa	ABELEWICZ
2	RUBIN	Chawa	3	Malek	Rajza	NAPARSTEK
3	KUKELKA	Simon Wulf	6	Boruch	Sura Laja	MALY
4	ZONSZAJN	Brandla	50	Majer Mortkowicz		
5	GOLDFRYD	Perla	7	Pinkus	Etla Laja	BRUM
6	FRYDENZON	Dawid	3	Majer	Malka	MENTLIK
7	GUZY	Pesla Chaja	22	Majer	Ruchla	JICARZ
8	SZYDLOWSKI	Majtla	74	Wolf	Estera	
9	ZONSZAJN	Chinda Rajzla	56	Szmul	Gitla	GYK?
10	SMIETANA	Rywka Laja	1	Icek	Cyrila	ABARNIK
11	BEKER	Mindla Chaja	1	Moszek	Szandla Ryfka	ZMIDEK
12	ZAJD	Fajgla	1	Izrael	Pesla	
13	GOLDSZTAJN	Blima Doba	3	Jankel	Hana	GORLICKI
14	TERTELTaub	Izrael	60	Kalma	Hana	
15	FINKELSZTAJN	Uszer	2	Sana	Rajzla	ZON?
16	MLYNARCZIK	Itla				
17	MIODOWNIK	Glikla	22	Majer Kiwa	Rajza	SKURKA
18	SZTRAUCH	Jukel	1	Haskel	Ryfka Laja	WISLICKI
19	SKURA	Josek Berek	1	Lejbus	Hana	OGNEWICZ
20	KASZA	Kajla	20	Jankel	Estera	SILBERBERG
21	SZYDLOWSKI	Lejbus	70	Mordka	Estera	
22	STOPNICKI	Udla Dina	70	Lejb Herszel	Hindla	SZERBA
23	CHENCINSKI	Mortka	1	Fajwel	Cypa	BUCHMAER
24	WYGODNY	Icek	2	Szmul Jakob	Sora	EJZENBERG
25	GOLDFERD	Laja	50	Lejbus	Rajzla	KACZINSKI
26	SOLARZ	Jochen	9	Moszek Josek	Sora	TASMA
27	SZTRUMPF	Estera	27	Fiszel	Hana Pesla	
28	SOLNIK	Gitla Basa	3	Jankel	Hana	ZILBERBERG
29	BLANK	Gitla	80	Rubin	Tabla Mala	BRUM
30	KLARMAN	Malka Szprinca	8	Chaim Icek	Chaja	ASPIS
31	SMOLARZ	Herszel	6	Mortka	Gesla	FUKS
32	LAMET	Cywa	20	Josek Jukel	Hana	RUMANOW
33	SKURA	Lejbus Majer	1	Icek	Certla	MARAU LIS
34	ORZEC	Abram	60	Dawid	Estera Rywka	
35	PRZENDZA	Szimon	2	Zelik	Blima	SZAJBER
36	LEWKOWICZ	Sura	56	Judka	Nacha	MAPPA
37	GLIKSMAN	Chaja	2	Riszla	Tamerla	
38	PLUCIENNIK	Estera	80	Szmul	Laja	LEJBERMAN
39	LEWENRAJCH	Rajza Malka	7	Elja	Wicza	LORIA
40	GOLDLIST	Abram Pinkus		Dawid	Dwojra	LEWKOWICZ
41	KOSSOWSKI	Gitla	2	Moszek	Malka	LEWKOWICZ
42	ZRYCKI	Josek Berek	1	Icek Lejbus	Bajla	KNELER
43	FIRSZTENBERG	Frajdl	6	Aron	Hana	FERSZTENBERG
44	TASMA	Izrael	6	Jakob Judka	Ginla Mirla	BUCHERMAN
45	SZTORCH	Frajga	3	Samson	Marya	ZILBERSZTAJN

46	MERSZAJN	Fajwel	1	Szlama	Loca	FRYDMAN
47	NIRENBERG	Limet	4	Abram	Dyna	BRUMAN
48	BORUCH	Rajzla	1	Simcha	Cypa	BULWA
49	ADLER	Szmul Dawid	1	Jankel	Tauba	DZURA
50	KAUFMAN	Icek Lejbus	6	Jankel Aron	Hinda	BLOCH
51	ZELAZNIK	Zelig	76	Moszek	Hana	GERTNER
52	SOLARZ	Izrael	3	Moszek Josek	Sora	TASMA
53	MASARZ	Zelik	3	Kalma	Frajda Laja	MANDEL
54	SOLARZ	Chaskel	6	Moszek Josek	Sora	TASMA
55	PAGUREK	Herszel	3	Szmul Haskel	Sora	
56	SKURECKI	Rajzla	6	Herszel	Rywka	LIS
57	DZURA	Moszek	76	Abel	Ita	
58	OWSANY	Herszek	2	Mortka	Frimeta	GRYNSZPAN
59	BERKRA	Ryfka Laja	4	Pinkus	Klara	
60	KLAJNER	Estera Sura	1	Majer Kiwa	Golda	LEWENRAJCH
61	SWICZARCZIK	Nusyn	5	Manela	Malka	CYMROT
62	MYDLARZ	Fajgla	2	Jojna	Bajla	DZURA
63	FELEGER	Chaim Wulf	65	Abram	Mirla	
64	FELEGER	Chaim Wulf	56	Abram	Mirla	
65	ZAIONC	Majer Fiszel	9	Hersz Fajwel	Ruchla	MORTYN
66	KAUFMAN	Estera	75	Lipa	Laja	POPER?
67	LEMESZNIK	Pesla	2	Wolf	Bajla	CYMRANT
68	CHMIELNICKI	Tajbla	5	Manela	Szajndla	JAROS
69	MIKULOWSKI	Rojza	70			
70	DZURA	Myrla	60	Wolf	Margumes	
71	WAJNGOLT	Gitla	2	Josek	Blima	GRYNSZPAN
72	MILLER	Rywka	86	Zelik	Laja	FAERSZTAJN
73	SLEDZIONKA	Moszek Jakob	8	Ejzyk	Fajgla	ULKOWSKI
74	BURSZTYN	Tauba Chaja	80	Jakob Srul	Estera	WULFOWICZ
75	SAPSIWICZ	Chinda	75	Efroim	Chaja	PASTERNAK
76	STOPNICKI	Fiszel	1	Lejzor	Sora	PRAWER
77	FIRSZTENBERG	Sura Szandla	30	Fiszel	Mindla	BALEK
78	APELSZTAJN	Abram	7	Nusyn	Estera	BULWA
79	ZRYCKI	Rywka	68	Josek	Pesla	JOSKOWICZ
80	GOLDBERG	Szlama	73	Jakob	Chaja	
81	ELENCWAJG	Abram	9	Gabriel	Chaja	PLEKOWSKI
82	ICKOWICZ	Rachla	70	Chesela	Sura	STOPNICKI
83	MAPPA	Mosiek Dawid	21	Jakob	Mindla	KRAKOWSKI
84	GOLDSZTAJN	Hana Rachla	23	Gimpel	Mindla	GUTMAN
85	KLARMAN	Fajgla	30	Chil	Ajdla	
86	LEDERMAN	Drejzla	9	Herszel	Rajzla	
87	SWICZARCZIK	Ruchla Laja	1	Manasze	Sora	
88	BALOWONS	Sora	1	Abram	Pesla	SWICZARCZIK
89	NYGUS	Majtla	70	Dawid	Rajzla	WARSZAWSKI
90	BYK	Kalma	3	Alter	Sora Rajzla	MENTLIK
91	PISKURZ	Elias	76	Fiszel Chuna	Laja	CHALM
92	ZYSMAN	Gitla Basa	60	Herszel	Liba	SZTERENFELD
93	TZENSKI	Rubin	50	Szmul Haskel	Machela	
94	LUFTSZPRINGER	Kalma	1	Herszel	Brandla	
95	SZYDLOWSKI	Lejbus	4	Chaim Hersz	Pesla Chaja	JOSKOWICZ
1883						
1	GOLDFARB	Chaja Bajla	60	Lejbus	Rywka	
2	AURBACH	Mendel	29	Moszek	Rajzla	
3	KANTOR	Moszek	36	Machel Jankel	Bajla	ZAGAJSKI
4	SZAJN	Alter Chil	66	Jojsef	Fajgla Basa	
5	MEDZIOGURSKI	Chesel	3	Hil Jakob	Tauba	
6	WAJCMAN	Josek	7	Abram	Cejwa	ROZENBERG
7	FRYDMAN	Hana Rajzla	1	Haskel	Hinda	WISNICKI
8	GUTMAN	Poltyel	3	Chema Wolf	Mrya Mindla	SOBKOWSKI
9	PASTERNAK	Estera	2	Jankel	Rywka	BAJSBORT
10	TROZENSKA	Szmul Josek	20	Rubin	Cejwa	SOKOWICZ
11	TEMPELCHOF	Sora	1	Jakob Rubin	Blima	KESSEL
12	MYDLARZ	Cymla	1	Majlich	Gitla	GUZY
13	CIECERSKI	Abram Josek	35	Wolf	Gitla	ZAIONC
14	ZELAZNIK	Chaja	80	Herszel	Poria	GOLDSZTAJN

15	GRANEK	Szia	65	Ezra	Idesa	IZROL
16	SWICZARCZIK	Wigdor	90	Icek	Liba	WARSZAWSKI
17	WALDBERG	Bencian	1	Chaim Hersz	Doba	
18	TORGOWNIK	Wulf	4	Mosek	Ryklą	MINSKI
19	KESEL	Hana Bajla	56	Izrael	Chaja Hindla	TCHURZ
20	CIEL	Godel	66	Icek	Itla	
21	LUBEK	Malka	1	Rachmil	Chaja Rywka	GOLDBERG
22	PASTERNAK	Mosek	36	Herszel	Pessa	
23	FUKS	Tauba	50	Majer	Brandla Chaja	STRUZ
24	KLAJMAN	Kalma	70	Lejbus	Blima	
25	WAJNSZTOK	Fajwel	60	Iser	Bajla	
26	CHMIELNICKI	Mindla Chaja	11	Manela	Szajndla	JAROS
27	TAUBENBLAT	Chil	5	Mosek Wolf	Bina	WAJCMAN
28	SZTERENZIS	Hana	40	Majer	Estera	IGELNIK
29	WAJNRAJCH	Berek	26	Chaim Dawid	Dina	PRAJS
30	PTASZNIK	Hana Sora	56	Kalma	Laja	NOWAK
31	KAMPF	Maria	9	Zelman	Rajzla	CZARNECKI
32	BRZISKI	Manela	74	Chaim	Zisla	BRZISKI
33	LIBERMAN	Majer Icek	76	Szmul	Laja	
34	BERKOWICZ	Alter	9	Nuchym	Hana	MOSZENBERG
35	KACZINSKI	Sora	60	Lejbus	Fajgla	
36	BRZISKI	Pia	70	Lejbus	Brandla	
37	NAPARSTEK	Icek	3	Wolf	Sora	SYLMAN
38	LEWENSZTAJN	Chinda	30	Jaker	Liba	TORGOWNIK
39	JACARZ	Efroim	67	Majer Szmul	Ruchla Basa	SOLNIK
40	KLARMAN	Hersz Machel	5	Chaim Icek	Chaja Laja	ASPIS
41	GOLDSZTAJN	Chanina	75	Chaim	Czarka	
42	GOLDBERG	Hercik	55	Mosek	Frajdlą	PALGOCH
43	DIAMENT	Maria	45	Chil	Mirla	MUREK
44	CIECERSKI	Abram	60	Szlama	Malka	CHAJN
45	GLAJT	Hersz Nusyn	44	Mosek	Estera Malka	MOSEK
46	TORGOWNIK	Jankel	9	Mosek Hersz	Rochla	KALMOWICZ
47	SOLARZ	Hana Gitla	50	Mosek	Marya Mindla	LEWENSZTAJN
48	OCHOWITA	Estera Sora	9	Izrael Jankel	Masza	ROZENFELD
49	GDALEWICZ	Fajgla	80	Kalma	Hana	
50	ROZEZNICKI	Bendet	45	Ejnoch	Gitla	LEWEK
51	KWASNEWSKI	Szandla	1	Szimcha	Sura	KRYSTAL
52	STOWARSKI	Szandla	60	Szmul	Marya Mindla	PASTERNAK
53	WAJNGARTEN	Mendel Dawid	9	Lejbus	Sora	KORFUCH
54	WLOCH	Josek	9	Zelman	Gitla	BRUM
55	BAUM	Chinda	60	Chaim	Malka	AJZEN
56	SZULMAN	Pesla	66	Mosek	Gela	BLANK
57	KOCHEN	Chaja Mala	6	Szmerl	Hana Blima	ROTER
58	GUTMAN	Gimpel	65	Chaim	Zlota	
59	ORZEC	Icek Dawid	3	Hersz	Laja	LAJTMAN
60	BURSZTYN	Etla Brandla	9	Wolf Ojzer	Dyna	CZARNY
61	FELCMAN	Nesa Myrla	6	Mosek Haskel	Frimeta	SZTAUCH
62	PYWKO	Fajwel Szaja	3	Izrael	Gitla	MOSZENBERG
63	WAJNRYB	Bajla	5	Wolf Lejbus	Rajzla Laja	PASTERNAK
64	RUBINSZTAJN	Szmul	3	Suchel	Chenca	MACHTYGER
65	RYDELNIK	Boruch	9	Icek	Rywka	SZLACHTER
66	SZTERENFELD	Szaja	1	Herszel	Poria	ZISMAN
67	KORENBLUM	Laja	5	Herszel	Brandla	BRAJTMAN
68	MENTLIK	Tauba Basa	6	Szmul Jakob	Hana	DIAMENT
69	GOLDRUT	Alter	69	Herszel	Cylka	LEJBUSOW
70	NUTKOWICZ	Zlata Hana	46	Mortka Lejzor	Szajndla	SANDAL
71	GORLICKI	Wolca	69	Lejbus	Szajndla Gitla	SLEDZUNEK
72	WIERNIK	Dyna	20	Majer	Frajda	BERKFRAJND
73	WAJNBERG	Majta	24	Szaja	Czarka	KASZERMAN
74	OSSIA	Chawa	60	Aron	Laja	
75	MALICKI	Szlama Pinkus	2	Jankel	Liba Gnendla	SZINDELKEPF
76	ROZENFARB	Fajgla Myrla	1	Haskel	rywka	EGER
77	CIESMOWICZ	Chaja Ruchla	60	Pinkus	Hana	
78	ROZENCWAJG	Szprinca	8	Wolf	Ruchla	PRAJS
79	ZAIONC	Josek	50	Izrael	Sora Liba	FISZLOWICZ

80	GOLDSZTAJN	Frajda	70	Lejzor	Dwojra	LECHTSZTERN
81	FISZLEWICZ	Izrael	56	Majer Fiszel	Gela	JOSKOWICZ
82	WISNICKI	Szimon	46	Josek Lejb	Pesla	CHMIELNICKI
83	SIECZKOWSKI	Golda	60	Lejbus	Frimeta	SZASWICZ
84	FEDERMAN	Chaja Laja	4	Mortka Lejzor	Hana	MIODOWNIK
85	MEDZIOGURSKI	Rochla	1	Alter	Marya Mindla	CHMIELNICKI
86	HERSZKOWICZ	Rochla	5	Nusyn	Sora	NIAK?
87	NYGUS	Cyrla	30	Dawid	Rajzla Laja	WARSZAWSKI
88	PASTERNAK	Gytla	70	Lejbus	Brandla	ZILBERSZTAJN
89	BRANDSZTETER	Szandla	20	Hercek	Majtla	OPATOWSKI
1884						
1	NAPARSTEK	Wulf	29	Lipa	Hana Fajgla	GRANEK
2	FRYDMAN	Abram Hersz	1	Berek	Brandla	RECHTMAN
3	PLUCIENNIK	Golda	1	Berek	Hana Laja	ROZENCWAJG
4	TANDETNIK	Mirla	82	Dawid	Gitla	BULWA
5	BEKERMAN	Perenc	40	Szaja	Frimeta	JACARZ
6	GROJS	Efroim	2	Szaja	Brandla	KUFER
7	LIS	Liba	9	Icek Sucher	Chawa	WARSZAWSKI
8	BRANTSZTETER	Szifra	3	Urys	Paja	KATERINARZ
9	KOULOMB	Hersz Lejb	60	Wolf	Bajla	
10	MENDROWSKI	Lejbus	66	Izrael	Czarka	ZANDEL
11	CIEL	Paja	3	Hersz Lejbus	Rywka	TENENBAUM
12	PASTERNAK	Dawid	53	Wolf	Dobra	
13	GABRYLOWICZ	Lejbus	7	Alter	Rochla	LEWKOWICZ
14	BORSZEWSKI	Majer	9	Judka	Cylka	OKOWITA
15	PODETOLSKI	Icek	42	Szulim	Zelda	
16	KUKIOLKA	Lejzor	8	Boruch	Sora	MALY
17	KOSSOWSKI	Abram Josek	9	Moszek Hersz	Malka	LEWKOWICZ
18	CHMIELNICKI	Abram	3	Manela	Szajndla	JAROS
19	GOLDLIST	Ajdla Rywa	2	Dawid	Dwojra Blima	LURBERBLAT
20	NAPARSTEK	Josek	1	Wolf	Sora	SYLMAN
21	GUZY	Icek Wulf	26	Zelman	Cylka Itla	RABINOWICZ
22	BLANK	Szandla Pesla	40	Szmul	Marya Rajzla	KAC
23	CIEL	Fajgla	70	Hersz Lejbus	Itla	
24	STAWARSKI	Brandla			Kajla Marya	OTAWARSKI
25	GOTLYB	Lejb Icek	4	Majer	Tauba	AURBACH
26	LISER	Symcha	57	Szmul Iser	Rochla	
27	POLKER	Gitla Laja	1	Hersz	Marya	DZIABA
28	SOLIOWICZ	Fajgla	55	Lejbus	Kajla Rochla	URYNOW
29	ROZENCWAJG	Czarna	9	Icek Sucher	Szifra	
30	GORLICKI	Liba	70	Herszel	Rajzla Laja	KRAWEC
31	SOBKOWSKI	Malka	66	Icek	Sora Chajla	GONSKI
32	LIBER	Symcha	9	Kalma	Poria	WAJNBERG
33	WARSZAWSKI	Szmul	74	Hersz	Margulis Laja	DOMBROWSKI
34	GLIKSMAN	Laja	4	Hersz	Gela	BALOGURSKI
35	PASTERNAK	Szandla	2	Josek Lejb	Blima	NOZIC
36	MILLER	Herszel Besr	60	Wolf	Klara	FRAJTMAN
37	GELBURT	Laja	9	Abram	Majtla	
38	BLITENTAL	Fajwel	4	Abel	Nacha	PAGUREK
39	WARSZAWSKI	Gitla	76	Hersz	Blima	FRYDMAN
40	IGELNIK	Jukel	80	Nuta	Rochla	
41	PODOLSKI	Abram Aron	40	Juma	Rochla	BERKFRAJND
42	GITLIN	Abram Icek	6	Zimel	Chaja	SZYDLOWECKI
43	KRAKOWER	Rywka	20	Jankel	Sora Bajla	IGELMAN
44	GORLICKI	Menka	7	Szlama	Chaja	
45	DZYURA	Mortka	83	Sender	Rochla	LEDERMAN
46	MAPPA	Frajdl	28	Hersz Josek	Chawa	LANDO
47	GOLDFARB	Abram	56	Szimon	Malka	ARCHIT
48	ZAIONC	Szmul	20	Hersz Fajwel	Rochla	MORTYN
49	KWASNEWSKI	Szandla	6	Dawid	Chaja Rochla	WAJZAJGER
50	SKRZYOWSKI	Szia	29	Abram	Gitla	
51	BULWA	Kalma	44	Szimcha	Bajla Dwojra	
52	ZILBERMAN	Herszel	46	Fajwel	Rochla	SUKNIK
53	DIAMENT	Brandla	1	Nuta	Rajzla Laja	TORGOWNIK
54	LANDAU	Chaim Gerszon	27	Szaja Fiszel	Zlota	

55	AJZENBERG	Jankel	3	Mendel	Majtla	TRZECIADEK
56	ORZEC	Rochla	6	Lejzor	Hana Sora	LIS
57	BALOGURSKI	Gabriel	83	Hersz	Ajdla	
58	NOZIC	Hana Sura	9	Nusyn	Zlota	
59	TEFLOWICZ	Majtla	66	Zajwel	Hana Liba	MORTYN
60	WAJNBERG	Rachla	73	Lejbus	Rajzla Laja	KOCLOMB
61	WALDBERG	Abram Icek	4	Moszek	Rachla	JAKUBOWICZ
62	CYTRYNBAUM	Ita Laja	9	Szmerl	Hana	BOGUCHWAL
63	ZALCMAN	Abram	6	Icek Szaja	Hana	GUTMAN
64	WUICKOWICZ	Dawid	4	Icek	Gitla	WAJNGARTEN
65	CHELFMAN	Kiwa	5	Herszel	Hana	ROZENCWAJG
66	FRYDMAN	Chenca	1	Haskel	Estera	WISNICKI
67	MERSZAJN	Sora Rywka	1	Szlama	Luca	FRYDMAN
68	KOSSOWSKI	Nusyn Dawid	60	Fiszel	Liba	DOMBROWSKI
69	ZRYCKI	Sora Rywka	1	Lejzor	Liba	OGNEWICZ
70	MEDZIOGURSKI	Rajzla	1	Haskel	Rajzla	ROZENCWAJG
71	ZELACNIK	Tauba Basa	1	Moszek	Rajzla	CYMROT
72	GOLDSZTAJN	Szulim Berek	7	Efroim	Cypa	CHENIK
73	GORLICKI	Szmelka	2	wolf	Chaja Perla	WILNER
74	GORLICKI	Ejzyk	1	Nuchym	Rochla	ROTENBERG
75	SMETANA	Chawa	1	Szmul	Rywka	
76	HERSZKOWICZ	Wulf	9			
77	PRZEWORSKI	Estera	2	Jakob	Marya	MILLER
78	GORLICKI	Ruchla	7	Kopel	Rywka	PRAWER
79	STASZOWSKI	Estera Gitla	9	Aron	Sora	TANDETNIK
80	WAJSBORT	Szmul Fiszel	62	Josek Berek	Jacheta	
81	FRYDMAN	Hana Mirla	2	Petrouch?	Rochla	FELEGER
82	EJZENBERG	Sora Paja	1	Fiszel	Gitla	KAUFMAN
83	JOSKOWICZ	Frajdl	30	Jozsef	Bajla	MIODOWNIK
84	APELSZTAJN	Nusyn	3	Rubin Dawid	Dwojra	MANDELCSWAJG
85	GURGEL	Chaja Sura	1	Chaim	Marya	APELBAUM
86	GRYNBAUM	Frajda	55	Abram	Sora	OKOWITA
87	GLIKSMAN	Aron	4	Dawid	Chawa	MOSZENBERG
88	FROCHTMAN	Rywka	60	Chaim Hersz	Brandla	
89	PEPROZ	Rachla	70	Moszek	Sora	GOLDBLUM
90	JAROS	Abram	6	Manela	Etl	KLARMAN
91	RYNSKI	Rochla	1	Jankel	Estera	JUTRZISKI
92	OBERNIK	Ejnoch	66	Chaim	Sura	NUTOWICZ
93	TASMA	Szmul	80	Izrael	Sora	WIERNIK
94	HERSZKOWICZ	Sender	6	Herszel	Rajzla	WUICKOWICZ
95	ZELACNIK	Poria Cylka		Kalma	Fajgla Chawa	WAJNCAFT
96	SZTRUM	Abram Mortka	5	Izrael Lajb	Frimeta	FRYDMAN
97	KLAJNCHENDLER	Hersz Jukel	1	Abram	Blima	KERSZENBAUM
98	BIRENBAUM	Frajda	1	Uryn	Bina	MINSKI
99	ROTENBERG	Jacheta	63	Jankel	Hendl	
100	EPSZTAJN	Fajgla Dwojra	30	Herszel	Laja Rajzla	FEFER
101	NAJMAN	Golda	6	Dawid	Bajla Marya	PLUCIENNIK
102	SZAJBER	Tobiasz	3	Ksyl	Malka	MILLER
103	MILLER	Lejbus	78	Abram	Ruchla Welka	
104	GOLDLIST	Izrael	62	Boruch	Ruda	
105	ZRYCKI	Boruch Dawid		Icek Lejbus	Hana Bajla	KISLER
106	ZAIONC	Juma	49	Judka	Cyrla	MYDLARZ
107	FRYDMAN	Herszel	2	Abram	Kajla	FRYMERMAN
108	CAPA	Szmul	84	Kalma	Ita	MOSZKOW

Opoczno Births 1848-1851

#	Surname	First Name	Father	profession	Age	Mother	Mother surname	Age	Location
1848									
1	PINKUROWICZ	Pinkus	Kielman	garbarz	24	Laja	DYBOWSKI	20	wieś Wielka Wola
2	BERLINER	Israel Mortka	Rubin	handlarz	33	Laja	ZAMISKOWSKI	32	wieś Gielniów
3	LISKOWICZ	Berek	Herszla	wyrobnik	24	Rojzla	GOLDBERG	18	wieś Gielniów
4	ZYNGER	Tauba	Izrael	muzykant	30	Rejla	LEWI	24	Opoczno
5	LENGA	Szmul Dawid	Izrael	handlarz	20	Ruchla	BIKERMAN	18	wieś Gielniów
6	GOLD	Mosiek Hersz	Szlama	nauczycie	24	Malka	SWARTZMAN	23	O
7	CIARNES	Zlota	Hersz Josek	krawiec	20	Frajdla	BAND	21	O
8	GROSBURG	Tauba	Judka	handlarz	26	Gieła	GOLDBERG	21	O
9	SZWARTZBERG	Sura	Eliasz	wyrobnik	25	Laja	DERESZ	30	wieś Odrzywoł?
10	KIERSZENTCWAIG	Mosiek	Herszla	gospardaz	33	Nachma	MARKOWICZ	25	wieś Wielka Wola
11	PLAT	Jankiel	Herszla	wyrobnik	30	Szandla Hana	HERSZTAJN	21	miasto Drzewica
12	FAJFER	Faiga Ita	Wolf	piekarz	50	Laja	HERSZTAJN	36	wieś Gielniów
13	MORTKOWICZ	Haim	Benjamin	posiadacz młyn	65	Ruchla Bina	ROZENCWAIG	50	O
14	WAJDLER	Slama	Herszla	handlarz	38	Cyrła	MOSKOWICZ	35	O
15	FLIGELMAN	Berek	Dawid	piekarz	42	Hana Feijga	LUFTMAN	36	wieś Mroczków
16	ZYLBERBERG	Abram Mejlich	Lejbus	-	26	Zyszla	GRYNWALD	24	O
17	FRYDLENDER	Majer	Dawid	krawiec	24	Hinda	RELZYLBACH	22	wieś Ralzica
18	CYGLER	Hinda	Nojeh	wyrobnik	21	Cypra	-	20	O
19	ABZATZ	Dawid	Abram	furman	48	Sura Nacha	-	48	miasto Drzewica
20	BATAWIA	Haim Mendel	Mojzesz	spekulant	35	Zysla	-	35	O
21	JURKIEWICZ	Abram Kaszyel	Mosiek	wyrobnik	61	Cyrła	HERSZKOWICZ	36	O
22	BALDWIN	Haim	Lewek	gospodarz	22	Cypra	WEJNMAN	24	Kolonia Stanisławów
23	GOLDBERG	Hana Pesja	Baruch	wyrobnik	25	Sura	MILSZTAJN	20	wieś Gielniów
24	MOSKOWICZ	Mosiek Laib	Gerszon	krawiec	21	Sura Faiga	-	23	Kolonia Stanisławów
25	GOLDBERG	Majer	Jankiel	gospardaz	33	Haja	-	26	wieś Janikowice
26	GRUNDMAN	Haska Gitla	Szyja	gospardaz	24	Mirla?	-	22	Kolonia Stanisławów
27	CZEMBERG	Leybus Fiszle	Jankiel	gospardaz	24	Dwojra Perla	-	20	Kolonia Stanisławów
28	KROL	Isiek Szulim	Mosiek	handlarz	23	Ryfka	WAJMAN	20	O
29	WAGENSZPERG	Josiek Mendel	Judka	-	20	Frajdla	-	20	O
30	GOLDSZMIC	Borusz Mordka	Izrael	krawiec	32	Sura Ryfka	-	31	O
31	EJZMAN	Laja	Avram	wyrobnik	42	Rojza	-	32	wieś Gielniów
32	LENGA	Rajzla Laja	Hajm Mendel	przemysł	20	Szosi?	KOCHAN	20	miasto Odrzywoł
33	BERKOWICZ	Herszla	Pinkus	wyrobnik	30	Sura	-	22	wieś Purlkowie
34	KIRSZBAUM	Berek	Herszla	malarz	21	Bajla	NAJBERGER	21	O
35	LEWI	Hawa	Icek Jacob	krawiec	26	Bajla	GINGOLD	26	O
36	KATZ	Frajdla	Beniamin	krawiec	24	Bayla	BURAK	24	O
37	GAJGER	Abram	Haja	piekarz	40	Nacha	HERSZKOWICZ	36	O
38	KATZ (twins)	Gitla/Itta	Abram	wyrobnik	60	Hana	BINDER	40	O
39	CHLOPSKI	Avram Dawid	Mosiek	piekarz	45	Laja	-	24	wieś Wygnanów
40	PRAJZES	Hana Laja	Moszka	faktor	24	Nacha	GAWRYCH	27	O
41	WALMAN	Sura	Jankiel	pachciarz	36	Perla	-	-	wieś Zamazdi
42	WAJZBAUM	Icek	Jona	wyrobnik	25	Hana	ROZENFARB	22	miasto Białobrzegi
43	WROBLEWSKI	Israel Zelman	Izrael (dec.)	krawiec	36	Faiga	-	26	O
44	SZRABSZTAJN	Aron	Jeremiasz Majer	wyrobnik	32	Faiga	AVROMOWICZ	46	O
45	GOTESMAN	Rojza Pessa	Mosiek Wolf	handlarz	21	Jochwet	BILANDER	20	O
46	ZAMARKOWSKI	Pinkus	Abbe?	kramarz	35	Hana Bajla	KRINIGIEL	32	O
47	EJCHLER	Mosiek	Jakob	czapnik	35	Haja Sura	LUFTMAN	31	O
48	LEWI	Hawa	Wolf Lajb	zegarmistrz	29	Sura	JERKOWICZ	28	O
49	MARKOWICKI	Josiek Herz	Szmuel Lajzer	-	30	Ester Gitla	-	25	O
50	ABZATZ	Dawid	Abram	-	42	Sura	-	42	miasto Drzewica
51	BLACZEROWICZ	Zelik	Josiek	gospardaz	26	Sura	NISBAUM	20	Kolonia Stanisławów
52	KURANT	Icek	Izraelim	piekarz	26	Hinda	RUTERSKI	25	miasto Drzewica
53	GRYNSZPAN	Herszla	Aron	handlarz	35	Szandla	HERSZKOWICZ	30	wieś Gielniów
54	GOLD	Zelig	Natan	wyrobnik	38	Tauba	-	34	O
55	GILZNER	Nusyn	Icek	krawiec	30	Hana	MOSKOWICZ	30	O
56	LIPLING	Abram Mosiek	Lajbus	kramarz	63	Szandla Malka	WAJNBERG	34	O
57	ROZEMBAUM	Ryfka	Lajzor	zegarmistrz	61	Hana Ruchla	CHEMIELNICKI	30	O

58	FUS	Sura Ryfka	Abram	handlarz	35	Haja Ruczla	-	25	O
59	ROZENTZWAIG	Moziek	Mosiek Lajb	deceased	24	Haja Mindla	GOLDSZMIC	20	O
60	MILSZTAJN	Mosiek	deceased	-		Gitla	-	-	wieś Weilka Wola
61	GELBARD	Rachmiel Dan	Lajbus	handlarz	36	Bajla Faiga	CRYZIMSKI	20	miasto Drzewica
62	HERSZTAJN	Judka	Ickel	wyrobnik	24	Cyrła	JELER	24	O
63	KURANT	Lajzer	Chil	speculant	30	Laja	RADZINIK	26	O
64	NOWICKI	Wolf Mordka	Izrael	piekarz	24	Ruszla	GINSZMIC	24	O
65	LEWIN	Szandla	Moziek	rzezak?	63	Dyna	PINKOWICZ	30	O
66	ZAMAZKOWZKI	Lajzer	Fiszel	wurobnik	23	Laja	RUTRASZT?	-	O
67	JOSKOWICZ	Szaja	Gerszon	cyrulik	30	Frymet	MAJERK	24	O
68	BOROWSKI	Mosiek	deceased	-	-	Smijna?	MOSKOWICZ	-	wieś Gielniow
69	KOLOSZYNSKI	Masia Fajga	Boruch	nauczycie	35	Haja	CYMBARD	32	O
70	bezimienny (stillborn)	-	-	-	-	unknown	-	-	O
1849									
1	HAJMOWSKI	Jakob Icek	Hersz Ber	krawiec	30	Zolda	MORDKOWICZ	24	wieś Niemojewice
2	ZYLBERGLAJT	Jakob Jonas	Berek	krawiec	33	Ruchla Laja	MOSLER	30	O
3	PINKUSOWICZ	Abbe	Mosiek	wyrobnik	63	Fajga	MYDLOWICZ	44	wieś Przytzk
4	HERSZTAJN	Azryel	Herszla	-	27	Rajza	-	27	miasto Drzewica
5	FAJNER	Majer / Ryfka (twins)	Szaja Dawid	-	-	Mindla	KAUFMANSKI	30	O
6	GOLD	Gitla	Szaja	wyrobnik	25	Ruchla	HASKLOWICZ?	30	wieś Brzustow
7	LEWEMBERG	Pinkus Fajwel	Gick?	przemysly	24	Laja Haja	HERSKOWICZ	21	O
8	LEWEMBERG	Zondel	Mosiek	-	21	Sura	KANTOROWICZ	20	O
9	HOCH	Herszla	Jankiel	czapnik	21	Rajzla	-	30	wieś Radice
10	GABEL	Laja	Herszla Leib	gospardarz		Udla	MOSKOWICZ	30	wieś Potok
11	BIBERCHOLTZ	Abram	Dawid	-	37	Maryem	-	27	O
12	BORYCKI	Fajga Rojza	Szmul	gozpardarz	21	Nacha	NISENBAUM	-	Kolonia Stanislawow
13	ZAMECZKOWSKI	Jankiel	Herszek	przemysly	22	Haia	LENGA	22	miasto Odrzywol
14	WAYDLER	Herszla	Natan	piekarz	32	Ruchla	LIBISKIND	-	wieś Buczek?
15	PESES	Lejbus	Wolf	krawiec	23	Ryfka	FAJNER	20	O
16	WISLICKI	Szmul	Jakob	szynkarz		Frajdla	ZAMECZKOWSKI	28	miasto Drzewica
17	ZOLTZBERG	Boruch	Mosiek	krawiec	30	Ebla	-	29	O
18	KURTZ	Icek	Josek	szewc	30	Szandla	EDELMAN	26	O
19	OREMBUCH	Haja Szyfra	Szlama	wyrobnik	30	Pessa	WOLOWSKI?	27	O
20	GINGOLD	Abram Icek	Lejzor	furman	30	Dworja Laia	-	24	O
21	LIPLING	Sura Ryfka	Izrael	handlarz	32	Dwojra Laia	LEWENBERG	30	O
22	BIDERER	Szandla Malka	Abram	kolodziej	05	Sura Dwojra	BLADOWICZ	40	O
23	MARKOWIECKI	Ruchla	Joel	faktor	55	Fajgiela	-	30	O
24	MAJEROWICZ	Ruchla	Abram	szklarz	30	Hana Sura	GOLDSZMAJD	24	O
25	WAJNSZTOK	Arya Lejbus	Pejsak	przemysly	33	Haia Hana	GROSBERGER	20	O
26	SZMIJDA	Haja Cywia	Moziek	wyrobnik	43	Hanna	-	36	O
27	LONDER	Mosiek Aron	Szol Mendel	przemysly	34	Ita Ruchla	-	28	O
28	ZAWADZKI	Malka Hinda	Joel	-	36	Rasla Laia	WYDZYNSKI	30	O
29	ABRAMOWICZ	Zelda Ruchla	Icek	wyrobnik	55	Frymet	-	40	O
30	WINERSZPERG	Haim	Majer	wyrobnik	54	Rajzla	-	40	O
31	KLAWICKORT	Jukiel	Majer	wyrobnik	30	Sura	BELKIER	28	O
32	WINOGRADZKI	Sura Ryfka	Aron	blacharz	29	Cyrła	FRYD	26	O
33	ROZENBLUM	Bajla	Szmul	blacharz	35	Dwojra Frajdla	WAJNBERG	30	O
34	MAJZNER	Fajgeila	Berek	szewc	24	Ruchla	SZOJOWICZ	21	O
35	ROTRANT	Lejzor Wolf	Icek	piekarz	25	Ryfka	SZYFERBLAT	24	miasto Drzewica
36	BLOGOWSKI	Abram Josek	Lejzor	krawiec	48	Brandla	-	30	wieś Kozenin
37	HUBEL	Jakob	Asser	-	23	Sura	FIZYCKI	21	wieś Gielniow
38	FULBERT	Jdka	Izrael	pachciarz krow	30	Ester	-	28	wieś Komezki
39	SZRAGER	Suchar Ber	Icek	gopardarz rolny	26	Brucha	-	22	Kolonia Stanislawow
40	ROTMAN	Hersz Josek	Majer	pachciarz krow	25	Ryfka	LEWKOWICZ	22	Kolonia Stanislawow
41	HERTSZTAIN	Moziek Abbu	Lewek	szewc	42	Perla	FRAJTAK	41	miasto Drzewica
42	MELDYSTA	Rajza Perla	Judka	muzykm	28	Sura Ryfka	ZYNGER	28	O
43	ROZEMBERGER	Gitta Maryem	Izrael	kramarz	40	Hana Mirla	KOPLOWICZ	28	O
44	KANTORICZ	Josek	Lajbus	kramarz	32	Rajzla	KOPLOWICZ	25	O
45	FLAUM	Brandla	Jankiel	wyrobnik	28	Ruchla	ABRAMOWICZ	25	wieś Radonia
46	FAJGEMBAUM	Szmul Dawid	Wolf	wyrobnik	42	Frajda	MAJZNER	30	O
47	HERSZKOWICZ	Hinda	Michel	garbarz	52	Sura Laja	PIESZYKI	-	O

48	BINDER	Fajga	Lewek	piekarz	30	Sura	MARKOWICZ	28	O
49	WYZEMBERG	Faiga	Majer	muzykm	30	Itta	ZYNGER	24	O
50	BOJGEN	Maryem Dwojra	Sandel	krawiec	28	Maryem? Sura	LEWKOWICZ	24	O
51	FEFER	Herszla	Icek	krawiec	36	Frajda	PIECZSKI	-	miasto Drzewica
52	ROZENTHAL	Herszla	Hil	przekupienik	26	Haia Sura	WAJBAUM	25	O
53	LENGA	Jakob Icek	Samuel	dzierzawca	50	Maryem	HAIMOWICZ	36	miasto Odrzywól
54	MAIEROWICZ	Abram Zelman	Icek	czapnik	33	Mendla	KUTZIER	30	O
55	OREMBUCH	Maryem Gitla	Jankiel	nauczycie	39	Zlota	GINGOLD	38	O
56	BOCZMAK	Bayla	Abram Jakob	krawiec	40	Masa	SIEK	32	wieś Brudzewice
57	WASERSZTAIN	Ruchla Dyna	Boruch Gurszow	wyrobnik	28	Ester Laja	GINGIER	24	O
58	MLYNKIEWICZ	Dawid	Pincus	szewc	28	Ryfka	SHAJFER	24	wieś Brudzewice
59	GROTOWICZ	Abram	Josek	czynszowego?	36	Maryem	RODOWICZ	36	O
60	GIELLOR	Szyja	Jankiel	krawiec	34	Bluma	GOLD	24	O
61	GLOGOWSKI	Icek Hersz	Moziek	wyrobnik	29	Ryfka	KUROZ	24	O
62	WAJNBERG	Rachmel Jozek	Beniamim	penzig??	50	Haia	KOTLARSKI	38	O
63	GOLDBANT	Abram Hersz	Jozek	krawiec	38	Haia	ZOMER	32	O
64	TOMBECK	Hersz Laib	Jankiel	krawiec	23	Maryem Rojza	HERSZBERG	25	wieś Gielniów
65	BIRNSZTOK	Haja Basia	Judka Dawid	nauczycie	25	Ruchla	GINGOLD	24	O
66	SZABAS	Sura Ryfka & Minda/Hinda? (twins)	Berek	czapnik	31	Ruchla Laia	KOTLARZ	22	O
67	SZWARTZMAN	Aron	Icek Ber	handlarz	43	Hana	IZRAELOWICZ	36	wieś Brzustówek
68	WAISBERG	Perla Zysla	Calel Aron	szklarz	25	Hinda	LEWKOWICZ	22	miasto Odrzywól
69	GROSS	Hil Majer	Lewek	garbarz	50	Ester	IZRAELOWICZ	40	O
70	ROZEMBLUM	Hawa Gitla	Dawid	przemysly	21	Jochwet	NAJBERGIER	20	O
71	ROZENTHAL	Arya Laib	Izrael	krawiec	25	Prajza	-	32	miasto Odrzywól
72	FINKIELSZTAIN	Majer Hil	Szlama	pachciarz	36	Maryem	ERAYDENRAJCH?	24	wieś Trzebina
73	NAJBERGIER	Ruchla Frymet	Moziek	wyrobnik	40	Haia	KANTORWICZ	26	O
74	ORNER	Haim	Szlama	handlarz zboza	37	Ruchla Laia	NAJBERGER	36	O
75	WIMERSZPERG	Matla	Gierszon	mularz	36	Hana Sura	KRINIGEL	37	O
76	GLOGOWSKI	Ettia	Mortka	kusnierz	36	Ruchla Laia	WENZMAN	33	O
77	CWEJHAFTIK	Majer	Daniel	szmuklerz	30	Haia Malka	LIBERMAN	24	O
78	EDELMAN	Mordka	Judka	krawiec	27	Pessa	MOSKOWICZ	26	O
79	FRYDMAN	Sura Laja	Abram Lejb	pachciarz krow	-	Ruchla Rajzla	SZRABSZTAJN	33	wieś Modrzew
80	SZRABSZTAJN	Lejzor Boruch	Dawid	pachciarz krow	30	Rajza	ULMAN	28	wieś Modrzew
81	LEWENBERG	Ides	Daniel	kramarz	40	Brucha	PICZOWSKI?	20	O
82	CHLOPSKI	Szlama	Abram	gospardz rolny	20	Rywka	ESKENS KOLTZ	20	wieś Wojcin
83	BINENSZTOK	Hana Bajla	Icek	rolnik	23	Laia	BOLZ	20	Kolonia Stanislawow
84	BIRGIER	Szoel Hersz	Szlama	szmuklerz	26	Szajndla Laja	JUNGBACH	24	O
85	ROZENBLUM	Josek Beniamin	Moziek	handlarz szkła	40	Frajda	MOSLER	20	O
86	HERSZKOWICZ	Lejzor Ber	Moziek	grabarz	24	Laja	HERSZKOWICZ	20	O
87	BELZYCKI	Berek	Wolf	wyrobnik	33	Ryfka Ruchla	CYGIELWARK	30	O
88	MILSZTAIN	Jakob Aron	Icek	-	32	Hana	HAMER	30	O
89	LUFTMAN	Jankiel	Herszla	krawiec	21	Ryfka	TRAJBINZIER	22	O
90	WAGINSZPERG	Ryfka	Mosiek Jakob	wyrobnik	30	Dwora Zelda	WINERSZPERG	27	O
91	OREMBUCH	Haja	Jankiel	rolnik	38	Ruchla	-	39	wieś Jankow
92	GIELER	Abram Icyk	Moziek	piekarz	40	Rajzla	WALDRYNG	38	wieś Gielnow
93	GDALOWICZ	Haja Sura	Jakob Gdala	szynkarz soli	41	Ruchla Laia	SZWARTZMAN	40	O
94	CYMBERT	Haim	Mortka	wyrobnik	56	Jachwet	RYTERSKI	36	miasto Drzewica
95	GIELBART	Szoel Ber	Icyk	pachciarz	40	Etlia	BLOMOWICZ	42	wieś Krasnica
96	FRAJDRAICH	Arya Lieb	Abram	wyrobnik	23	Laia	ROZENHAL	23	miasto Odrzywól
97	ROZENBLUM	Zandel	Josek	krawiec	29	Ruchla	MORTKOWICZ	28	O
98	BATAWIA	Jakob	Mojzesz	handlarz korz.	38	Zysla	PILNERMACHER	30	O
99	FAJNER	Herszla	Abram	krawiec	29	Binya	HERSZKOWICZ	26	O
100	KATZ	Cyrła	Mosiek	furman	34	Hawa	KURANT	28	miasto Drzewica
101	CHMIELNICKI	Mosiek	Haskiel	krawiec	28	Fajga Fislow	-	30	O
102	RUBIN	Hersz Leib	Szmul Majer	synkarz soli	27	Dwojra	ROZENBLAT	24	O
103	SMITANA	Malka Miria	Lejzor	handlarz wikt.	30	Jachwet	ROTBERG	28	O
104	ZYLBERYNG	Klara	Izrael	wyrobnik	35	Ceyna Ruchla	MANDELBAUM	30	O
105	KURANT	Siejwa	Aba	nauczycie	30	Fajga	RUBIN	26	miasto Drzweica
105	ZARNETZ	Hawa Fajga	Szlama Chaim	wyrobnik	33	Bluma Rojza	LEWI	32	O
107	ZAWADZKI	Ester Krasa	Jaskiel	wyrobnik	40	Itta	-	40	O
108	KANTOROWICZ	Haja	Szlama Hersz	kramarz	28	Ruchla	ELIAZ	28	O

109	SZWARTZBERG	Szandla	Icek Efraim	wyrobnik	26	Ester Ryfka	LUFTMAN	24	O
110	LEBER	Jachwet	Abram	rzeznik	28	Rajzla	GOLDES	27	O
111	KRONBERG	Czarnes	Szmul	wyrobnik	50	Sandla	KACL	30	O
112	KOCHEN	Boruch Hersz	Jakob Icek	nauczycie	36	Ryfka	MILTMAN	30	O
113	CHMIELNICKI	Berek	Josek	czapnik	33	Gitla Ruchla	FULBART	27	wieś Kamien
114	ZAJTLER	Nacha	Abram	nauczycie	44	Ruchla	-	38	O
115	BLOGOWSKI	Majer Chil	Lejzor	wyrobnik	34	Hendla	JODKOWICZ	30	wieś Kozienca
116	LENGA	Lejzor	Josek	pachciarz krow	34	Ruchla	LEWKOWICZ	28	wieś Dabrowka
117	KURTZ	Cymel Frajdla	Icyk	pachciarz krow	29	Liba	STUDINSKI	30	wieś Miedzyborz
118	LASECKI	Frajdla Mindla	Mosiek	gospard. rolny	24	Ester	EZENBERG	22	Kolonia Stanislawow
119	GROZBERGIER	Liwsza	Judka	speculant	23	Gitla	GOLDBERG	22	O
120	FRYSZMAN	Haja Sura	Jankiel	wyrobnik	24	Perla	NACHMANI?	20	wieś Bielowice
121	FROSZ	Haja	Rubin	szwec	25	Zelda	FAJNER	23	O
122	FRYSZMAN	Haja	Mendel	wyrobnik	26	Jachwet	KURANT	32	miasto Drzewica
123	BOCZMAK	Maryen	Izrael	krawiec	25	Ita	ZAK	24	O
124	KIELBERG	Abram	Lewi	wyrobnik	25	Nacha	WINERSZPERG	22	O
125	CHMIELNICKI	Ruchla	Jankiel	handlarz maki	45	Bluma Hena	BILANDER	40	O
126	GOLDBAND	Ruchla Laja	Michal	szklarz	43	Frymet	JUNGBACH	43	O
127	ROZENBLUM	Haim Fagas	Jankiel	szkolnik	62	Judes	FAGAS	27	O
128	MARKOWIECKI	Mortka Dawid	Mendel	szmuklarz	29	Ruchla	MILSZTAJN	24	O
129	PINKUSZEWICZ	Szymcha	Kielman	garbarz	26	Laia	DABOWSKI	20	wieś Welka Wola
130	ZAJDENFELD	Frajdla	Lewi	przewoznik	30	Ita	WALDRYNG	24	wieś Gielniow
131	WAXMAN	Hawa Rajza	Szoel	dystybutor	29	Eydla	SZPIRA	26	O
132	JURKIEWICZ	Mirla	Lejbus	rolnik	43	Rajzla	MOLESZYNSKI	36	wieś Dabrowa
133	FEFER	Majer Hil	Wolf	krawiec	23	Eidla	KATZ	23	wieś Radzice
134	SZMULOWICZ	Hersz Szmul	Izrael	-	30	Fajga	TRAJGER	27	O
135	LEWI	Haja Sura	Lejzor	krawiec	25	Golda	ZAJTLER	22	O
136	LIPSZYTZ	Jekel	Dawid	wyrobnik	36	Golda Rojza	MOSLER?	26	O
137	WAINBERG	Bajla Malka	Izrael (dec.)	-	-	Fajga Perla	-	28	O
138	GOLD	Boruch	Jankiel	gospardarz	23	Masa	DAJCH	23	Kolonia Stanislawow
139	GRUNWALD	Mendel Mortka	Szmul	kramarz	26	Dwojra	BILANDER	20	O
140	WAJSBLACH	Fiszel	Nusyn Wolf	szwec	32	Hana Liba	KURANT	30	miasto Drzewica
141	BELZYCKI	Haja Dyna	Judka	wlasciciel	63	Raszla Jachwet	TRZYZEWSKI	42	ws. Swinna, gm. Starostwa
142	EDELMAN	Laja	Haim	krawiec	21	Fajga Bajla	KURMAN	24	O
143	GROZBERGIER	Najem	Jankiel	dzierzaw. kier.	56	Ester	WOLRASK	20	O
144	HOCH	Lejbus	Icek	pachciarz krow	30	Pessa	GROTOWICZ	24	wieś Zameszczka
145	HOCH	Mazia	Izrael	wyrobnik	34	Cejwa	MILSZTAJN	35	wieś Zameszczka
146	DERESZ	Rywka	Josek	piekarz	32	Dyna?	CYGLER	30	miasto Drzewica
147	ZYSKIND	Wolf Leib	Haskiel	kramarz	42	Rajzla	ORNER	38	O
148	GINGOLD	Mortka Suchar	Majer	handlarz	20	Sura Hudes	TENEBAUM	18	O
149	KIERSZCWAIG	Frajdla	Herszla	rolnik	35	Nachma	PINKUSICWICZ	34	O
150	LICHTENBERG	Ruchla Laja	Dawid	handlarz	40	Liba	ABZATZ	28	miasto Drzewica
151	ROZENBERG	Ester	Icyk Szaja	kramarz	40	Hawa	KONSKIER	40	O
152	ZYLBERYNG	Klara	Abram Mortka	wyrobnik	26	Bajla	FINKELSZTAJN	25	O
153	PRASKIER	Tamar Dwojra	Lejbus	kramarz	28	Sura Hinda	CHMIELNICKI	24	O
154	SZWARTZMAN	Sura Brandla	Szymon	mularz	30	Dwojra Zlota	WINERSZPERG	28	O
155	BELKIER	Fajga	Icek	krawiec	36	Hawa	-	32	O
156	BELFER	Malka	Herszla	krawiec	40	Mindla	MAJZNER	22	O
157	FAJNER	Fajgela	Joel	rzeznik	54	Matla	-	38	O
158	SZWARTZBERG	Hil	Zelig	wyrobnik	40	Ryfka	OREMBUCH	40	O
159	FAJGELES	Liba	Mendel	krawiec	32	Sura	FAJERWERK	30	O
160	MAJZNER	Jachwet	Icek	wyrobnik	28	Sura Ryfka	MOSLER	28	O
161	GOLDSZMIDT	Szaja	Izrael	krawiec	33	Rywka	-	33	O
162	ZAWADZKI	Morka Ber	Wolf	wyrobnik	40	Haja	ROSZELBUCH	30	O
163	LEWI	Haim	Izrael Jakob	krawiec	29	Bajla	GINGOLD	29	O
164	CHMIELNICKI	Hana Nisa	Jankiel	krawiec	24	Ita	ZARNETZ	29	O
165	WINER	Icek Majer	Dawid	przekupznik	27	Maryen	ESTRAJCH	28	O
166	NACHMAN	Laja	Judka	wyrobnik	40	Ester	BOROWSKI	34	miasto Drzewica
1850									
1	MILSZTAIN	Szlama	Zysman	wyrobnik	20	Frajdla	-	18	wieś Wywóz
2	WAJSKOP	Mendel	Majer	pachciarz krow	30	Zlota Liba	JABLONKIEWICZ	30	wieś Sławno
3	ORENBUCH	Tauba	Herszla	gospardarstuz	20	Ruchla Laia	TENEBAUM	18	wieś Strzeszkowice

4	KLAINBART	Jonas	Dawid	gospard. rolny	22	Cypa	CHOJNOWSKI	20	wieś Nicwzerszyn
5	BERLINSKI	Lejbus	Rubin	handlarz	40	Laia	ZAMERZKOWSKI	36	miasto Drzewica
6	RESZELBACH	Lejbus	Jankiel	krawiec	22	Gitla	-	20	miasto Drzewica
7	BIRENCWAIG	Rajzla	Abram	pachciarz krow	25	Haia	JURKOWICZ	20	wieś Blogie
8	LENGA	Hinda	Izrael	wyrobnik	25	Masia	LEWKOWICZ	23	miasto Odrzywol
9	MORTKOWICZ	Sandel	Beniamin	wlasciciel	65	Ruchla Bluma	ROZENTHAL	50	O
10	RZETELNICKI	Mortka	Herszla	handlarz maki	45	Sura	RUBINOWICZ	25	O
11	LAZNOWSKI	Laja	Wolf	pachciarz krow	30	Hinda	FULBART	20	wieś Studzianna
12	FIZYCHI	Liba	Szymon	cyrulik	36	Rajzla	CHOJNOWSKI	24	miasto Gielniow
13	LIPSTMAN	Abram	Icek	gospard. rolny	24	Hawa	-	22	Kolonia Stanislawow
14	ZAMECZKOWSKI	Sura	Rubin	handlarz	20	Itta	LENGA	18	miasto Drzewica
15	GOLDSZAJDER	Mortka	Jozef	wyrobnik	36	Sura Ryfka	-	30	miasto Gielniow
16	ZYNGIER	Ryfka	Abram	muzykant	34	Gitla	LUFTMAN	27	O
17	ZYNGIER	Haim Dawid	Jankiel	muzykus	26	Witla	FUX	27	O
18	TALERMAN	Mortka Ber	Jankiel	gospard. rolna	22	Haia	TAJCH	18	Kolonia Stanislawow
19	RYTERSKI	Berek	Haim	furman	40	Mindla	-	36	O
20	KUPER	Rachmel	Izrael	handlarz	27	Haia Ruchla	ROMER	24	O
21	BINDER	Ryfka Laja	Jonas	krawiec	50	Haia	-	45	O
22	KURANT	Benis	Szulim	piekarz	32	Hinda	RYTERSKI	24	miasto Drzewica
23	MLYNKICWICZ	Ester	Ickiel	wyrobnik	22	Szprynca	RUDZICKI	20	wieś Radzice
24	KATUSZEWSKI	Bajla	Kielman	wyrobnik	22	Malka	ELKOWICZ	20	O
25	TALERMAN	Tobiasz	Herszla	gospard. rolny	24	Sosza	MAKOTSKI?	24	Kolonia Stanislawow
26	FAJFER	Ryfka	Wolf	piekarz	42	Laia	HERSZTAJN	36	miasto Gielniow
27	JABLONKIEWICZ	Icek Mindla	Wolf	gospard. rolny	24	Edla	-	24	Kolonia Stanislawow
28	KONSKIER	Michal Kopel	Nusyn	wyrobnik	45	Laja Wita	SZWARTZMAN	22	O
29	FINKIELSZTAIN	Szymcha Binen	Mortka	wyrobnik	45	Ester	LANDER	30	O
30	JURKIEWICZ	Szejwach	Hersz Laib	krawiec	26	Rajza	BIBERCHOLTZ	30	O
31	ZALCBERG	Abram Rachmel	Hil	wyrobnik	40	Ester	-	30	O
32	BEKIERMAN	Dawid Laib	Mosiek	propinator	21	Mindla	ROZENBERG	18	miasto Gielniow
33	ULRYCH	Efraim Fiszel	Jankiel	wyrobnik	36	Perla Laja	CWAJHAFTIG	25	O
34	BLANKIER	Haskiel	Mosiek Aron	pachciarz krow	42	Maryen	-	36	wieś Sławno
35	ROZENTHAL	Mosiek Hersz	Hil	szklarz	32	Gula	BERGIER	26	O
36	WAJSBERG	Berek	Dawid	krawiec	32	Haia	SIERMAN	27	wieś Sławno
37	CYGIELFARB	Hersz Majer	Nusyn Szmul	krawiec	24	Ryfka	ROWIZORSKI?	20	O
38	ABZATZ	Szmuel	Rubin	furman	21	Szandla	-	22	O
39	EDELMAN	Hana	Icek	gospard. rolny	36	Tauba	FULBART	32	wieś Ostrozna
40	FAJGIEL	Hana Rajza	Mosiek	gospard. rolny	23	Gula	GROSKUP	24	Kolonia Stanislawow
41	GOILDSZAJDER	Herszla	Jankiel	wyrobnik	36	Haja	HARTSZTAJN	35	miasto Gielnow
42	MAJERWICZ	Boruch	Abram	szklarz	31	Hana Sura	-	25	O
43	ZANWLOWICZ	Sura	Maza (dec.)	garbarz	-	Hana (w.)	-	25	miasto Gielnow
44	KANCENELEBOJGEN	Aron	Haskiel	handlarz	30	Jachwet	WAJNER	28	O
45	SZWARTZMAN	Herszla	Josek Icek	krawiec	24	Malka	GILZNER	23	O
46	BLINDER	Icek Mortka	Chaim	nauczyciel	28	Dyna	MILSZTAJN	25	O
47	ZALCBERG	Laja	Mosiek	spekulant	36	Mirla	BOGOCHWAL	30	O
48	ZAJLER	Frymet Laja	Haim Mosiek	nauczyciel	30	Liba	ROZENTHAL	29	O
49	GIELLER	Gitla	Eizyk	krawiec	26	Faiga	LEWI	24	O
50	WASERSZTAIN	Sura Ryfka	Sandel	-	47	Laia	ABZATZ	40	O
51	STUDNIA	Zyskind	Mosiek Hersz	-	30	Rajza	SZMULOWICZ	30	wieś Studzianna
52	GRUNDMAN	Herszla	Szyia	gospard. rolny	25	Mirla	GOLDBERG	25	Kolonia Stanislawow
53	LIPSTMAN	Perla	Abram	gospard. rolny	23	Szaindla	-	23	Kolonia Stanislawow
54	KURTZ	Jakob Szymcha	Abram	wyrobnik	23	Ruchla	HERSZTAIN	21	miasto Drzewica
55	MILSZTAIN	Masia	Dawid	malarz	27	Itta	EILER	25	O
56	FRYDMAN	Hil Majer	Ludwik	dzierzawca	22	Szandla Cyrła	GROZBERGIER	20	O
57	FRAJTAG	Mendel	Josek	wyrobnik	32	Ruchal	KOEL	26	miasto Drzewica
58	MARKOWICZ	Josek Majer	Cyna	krawiec	55	Laia	LAUFER	32	wieś Niewierszyn
59	PLAT	Bina	Herszek	furman	31	Hana	HERTSZTAJN	24	miasto Drzewica
60	KURTZ	Haja	Mosiek	wyrobnik	32	Rajzla	CYGIELFARB	27	wieś Mikołowice
61	FRYDMAN	Perla	Szmul Haim	wyrobnik	40	Maryen	BIKURMAN	30	miasto Gielniow
62	GAJGIER	Ruchla Laja	Haim	spiewak	36	Sura Ryfka	FAJERWERK	25	O
63	SIETZ	Szejwach	Manela	krawiec	30	Hana Bajla	-	28	wieś Brudzowice
64	BOCK	Hinda	Abram	pachciarz krow	27	Fajga	JAKUBOWICZ	24	wieś Ossa
65	ZAK	Hendla	Hil	krawiec	37	Hinda	MOSLER	36	O

66	FRAJLICH	Jankiel	Libman	nauczyciel	30	Laia Dawidow	DANCY	27	O
67	EIZEMAN	Ruchla	Abram	wyrobnik	40	Ruchla	-	36	miasto Gielniów
68	ZYLBERBERG	Haim Szmycha	Lejbus	przekupnik	22	Dyska?	GRYNWALD	25	O
69	HILEROWICZ	Lejzor	Wolf	cyrulik	46	Golda	DABROCZYNSKI	20	O
70	MARKOWIECZ	Dawid Laib	Izrael	handlarz ryb	36	Etla	ESIEK	21	O
71	SZRABSZTAIN	Sura Laja	Termier? Majer	wyrobnik	34	Faiga	HERZKOWICZ	33	wieś Kunice
72	FISZLOWICZ	Berek	Herszla	wyrobnik	40	Gitla	JOSKOWICZ	34	O
73	ZYLNICKI	Berek	Herszla	krawiec	42	Cyrła	-	36	O
74	ROZENCWAIG	Abram Judka	Lajbus	piekarz	24	Haja Mindla	GOLDSZMID	-	O
75	HERTSZTAIN	Haim Hil	Jekiel	wyrobnik	26	Perla	FAFER	24	O
76	KWAIT	Szprince Perla	Herszla	handlarz	20	Mindla	CHMIELNICKI	20	O
77	WAINBERG	Izrael Mosiek	Beniamin	manipulant	40	Haia	KATARSKI	39	O
78	HUBEL	Icek	Asser	krawiec	23	Sura	FIZYCKI	23	miasto Gielniów
79	ROZENBLUM	Josek Majer	Dawid	handlarz	23	Jachwet	NAJBERGER	21	O
80	WELTMAN	Perla Laia	Izrael Icyk	czapnik	21	Gitla	EZENSZTAIG?	30	O
81	ROZENBLUM	Szaja Berek	Lejbus	wyrobnik	36	Cywa Mindla	WALDRYNG	32	O
82	ROZENBLUM	Malka Cywia	Majer	handlarz	30	Jachet	BILANDER	30	O
83	PESZES	Herszla	Abram	krawiec	60	Sura	FRAJLIGIER	40	O
84	BELZYCKI	Rajzla Maryen	Dawid	handlarz	22	Pessa	GOTESMAN	23	O
85	KRYSZTAL	Icyk	Hi Josek	nauczyciel	40	Haia	LEWKOWICZ	40	O
86	BATAWIA	Abram Icek	Mojzesz	handlarz korz.	38	Zysli	PILWERMACHER	38	O
87	LUFTMAN	Icyk Gdala	Berek	pachciarz krow	20	Frajda	HAJNOWSKI	22	wieś Januszewice
88	WILDER	Haja Ruchla	Litman	wyrobnik	26	Fajga Henna	TAUBES	24	O
89	CHLOPSKI	Kapel	Haim	rolnik	32	Maryen	GOLD	30	wieś i gminie Wojcin
90	ZAMCERKOWSKI	Majer Hil	Abba	handlarz	36	Hana Bajla	KRENIGEL	36	miaso Drzewica
91	WAXBERG	Sura Tyle	Szoel	dystrib. tabaki	28	Eidla	SZPIRA	26	O
92	WAJDLER	Lazer	Herszla	melarz	36	Cyrła	-	34	O
93	FROSZ	Alter Szlama	Izrael	szewc	36	Frajda	KURMAN	30	O
94	SZWARTZMAN	Hil	Jankiel	wyrobnik	30	Cywa	-	30	O
95	KROL	Frajdl Laja	Mosiek	szpekulant	25	Ryfka	WAXMAN	20	O
96	BIDERMAN	Icek Majer	Abram	rudalnik	40	Rajzla	-	30	O
97	GROSZ	Perla	Mosiek	szewc	22	Estera	-	20	O
98	FAJERWERK	Hinda Ruchla	Cejmach	-	60	Zelda	-	46	O
99	BIRENSZTOK	Sura Hinda	Judka Dawid	nauczyciel	23	Ruchla	GINGOLD	21	O
100	GOLDHAMER	Szmul Haim	Aunel?	wyrobnik	40	Hana	ROZENBERG	29	O
101	BIDERMAN	Fiszel	Lejbus	wyrobnik	40	Zysla Krandla	-	30	O
102	MILTSZTAIN	Szlama Mortka	Jacob Janus	melarz	25	Golda Perla	-	20	O
103	ZUZOWSKI	Zelman	Lewek	wyrobnik	36	Estera	-	30	O
104	HAJLER	Ewa	Froim	felczer	21	Golda	-	20	O
105	NEL	Udla	Szmula	krawiec	30	Gnedla	-	30	O
106	ROZENBLUM	Szlama Moziek	Szmul	handlarz	40	Nacha	BORYCZKI	37	miasto Odrzywol
107	ROZENKRANTZ	Izrael Icyk	Abram	handlarz	22	Perla	ROZENBLUM	18	miasto Odrzywol
108	KURTZ	Elka	Szlama	wyrobnik	36	Sura	MLYNKOWICZ	24	wieś Radice
109	ZAMECZKOWSKI	Jochwet	Fiszel	wyrobnik	25	Laia	ROTRANT	36	miasto Drzewica
110	KIERSZBAUM	Jakob Wolf	Herszla	melarz	24	Fajga Baila	NAJBERGIER	24	O
111	LEWI	Abram Hersz	Lejzor	krawiec	26	Eitla	ZAJLER	24	O
112	BILANDER	Dworja Ryfka	Izrael	kramarz	28	Elka	KRON	25	O
113	FROBLANDER	Lejbus	Dawid	krawiec	26	Hinda	REZELBACH	24	wieś Radice
114	BERGIER	Hana Hinda	Dawid	fandiczarz?	32	Ruchla	GIELBART	30	O
115	KURTZ	Herszla	Lejbus	wyrobnik	20	Estera	RODNICKI	20	wieś Radice
116	MOSKOWICZ	Hana Malka	Gierson Majer	gospard. rolny	27	Sura Fajga	-	24	Kolonia Stanislawow
117	NAJMILER	Masia	Jankiel	krawiec	20	Udla	MOSLER	22	O
118	SZAJOWICZ	Szaja	Dawid	krawiec	20	Rajzla	GLOGOWSKI	25	O
	v AKIERMAN								
119	WINOGRADSKI	Mosiek Rubin	Aron	blacharz	30	Cyrła	-	26	O
120	WAJDLER	Icyk Haim	Josek	krawiec	25	Gitla Ryfka	PLAT	22	O
121	MEL	Szlama Dawid	Abram	piekarz	20	Sura	MARKOWICKI	22	O
122	GABEL	Dwojra	Fejwel	pachciarz	28	Malki Szaindla	-	28	ws. Maryanki, g. Jankowice
123	BILANDER	Cyria Ester	Lewek	gospard. rolny	25	Cypra	CWAISBAUM	24	Kolonia Stanislawow
124	SZRAGA	Haja Sura	Icek	gospard. rolny	28	Brucha	SZULDINER	28	Kolonia Stanislawow
125	CWAJCHAWTIG	Hemia & Moziek (twins)	Abram Lejbus	szkolnik	42	Sura Ruchla	-	30	O

126	GABEL	Dwojra Liba	Hersz Laib	gospard. rolny	36	Udla	-	33	Kolonia Stanislawow
1851									
1	SZWARTZMAN	Mosiek	Icek Ber	przekupnik	40	Hana	-	36	O
2	LANDER	Szmul Dawid	Szoel Mendel	przekupnik	40	Ita Ruchla	GOLDBAND	30	O
3	MARKOWICEKI	Ruchla	Lejzor	szmuklerz	36	Estera Gitla	LEWKOWICZ	25	O
4	LEWI	Gutman	Wolf Laib	zegarmistrz	31	Jura	-	31	O
5	ULMAN	Cejwa	Josek	wyrobnik	36	Pessa	TRAJLICH	34	wś. Utraty, g. Bialobrzeg
6	BIBERCHOLC	Mosiek Hil	Dawid	krawiec	37	Maryen	-	25	O
7	FLAUM	Icyk & Cewia	Jankiel	wyrobnik	39	Ruchla	ABZATZ	-	wieś Trzebiatow
8	SZWARTZ	Itta	Abram	powroznik	30	Maryen	BACH	-	O
9	GROTOWICZ	Wolf	Josek	zdany zajczdn.	40	Maryen	RUDOWICZ	30	O
10	LEWENBERG	Ruchla	Icek	handlarz	22	Sejra Gitla	BILANDER	18	O
11	GLOGOWSKI	Fejwel Laib	Asser	wyrobnik	36	Eka Sura	WALDRYNG	27	O
12	FEFER	Haskiel	Icek	krawiec	36	Frajda	SIEZMIAN	30	miasto Drzewica
13	KANTOROWICZ	Itta Ruchla	Eliasz Hersz	wyrobnik	31	Sura	LEWI	25	O
14	WAINSZTOK	Drejzla	Pajsak	handlarz	30	Haia	GROZBERGIER	25	O
15	MAJZNER	Izrael Szaja	Berek	szwec	26	Ruchla	-	24	wieś Slawno
16	TALERMAN	Fromet	Szmul	pachciarz krow	33	Laia	RUDOWICZ	36	Starostwo Opoczynsk
17	BINDER	Mendel	Lewel	pachciarz	34	Sura	MARKOWICZ	30	O
18	STUDNIA	Jankiel	Lejzor	krawiec	30	Sura	-	27	O
19	BLACHEROWICZ	Ruchla	Hersela	gospard. rolny	23	Liba	NISENBAUM	20	Kolonia Stanislawow
20	SAWIDZKI	Alter	Abram	krawiec	29	Mindla	ABRAMOWICZ	28	miasto Bialobrzegi
21	WAX	Hana	Szmul	wyrobnik	24	Ruchla	KRIENIGEL	21	O
22	EINHORN	Ester Laja	Hil Josek	wyrobnik	33	Dworja Rojza	LEWIN	30	O
23	WAGENSZPERG	Szmul Szymcha	Judka	wyrobnik	23	Frajda	GOLDBERG	24	O
24	ORNER	Eliasz Wolf	Szlama	handlarz zelara	35	Ruchla Laja	NAJBERGER	31	O
25	BOCZMAK	Cywia	Icek	krawiec	20	Perla Laia	SZWARTZMAN	20	O
26	HERSZKOWICZ	Mortka	Mosiek Hersz	grabarz	23	Laia	MOSLER	22	O
27	MLYNKIEWICZ	Dawid	Icek	krawiec	35	Ester	-	22	ws. Domaszno, gm Radice
28	TEPER	Mortka	Josek Majer	krawiec	23	Dworja	CYGIELFARB	24	O
29	PRAJZES	Gawryl	Mortka	wyrobnik	35	Nacha	-	30	O
30	GILZNER	Chwula Haja	Icek	krawiec	62	Hana	-	40	O
31	HERTSZTAIN	Szmerek	Herszla	wyrobnik	28	Rojza	-	27	miasto Drzewica
32	KANTOROWICZ	Zysla	Lejbus	kramarz	36	Rajzla	-	28	O
33	BORUCHOWICZ	Boruch Mortka	Mosiek	krawiec	30	Szprynca	BELZYCKI	18	O
34	KINIGSZTAIN	Cyrla	Boruch	wyrobnik	36	Hana	WYNERSPERG	26	wieś Buczek
35	CZARNES	Liba	Mosiek	krawiec	20	Pessa	MOSLER	18	O
36	BILANDER	Icyk Judka	Abram	handlarz	20	Zysla	GUTERMAN	20	O
37	LEWENBERG	Ester	Mosiek	handlarz	25	Hana Sura	-	22	O
38	FUX	Sura Laja	Pinkus	zanszoz wojek	32	Zelda	MYSLIBORSKI	22	O
39	GRONDMAN	Frymet	Zelman	handlarz	24	Cypra	ROZIEWICZ	20	O
40	WELTMAN	Rywka Liba	Jankiel	pachciarz krow	26	Perla	HOCH	36	wieś Zameczek
41	BOK	Lejbus	Jankiel	wyrobnik	40	Rywa?	-	36	wieś Krszczonow
42	SZABAS	Bajla	Berek	czapnik	39	Ruchla Laia	-	24	O
43	ROZENTHAL	Haim Icyk	Hil	przekupnik	28	Haia Sura	-	28	O
44	MILSZTAIN	Perla	Gadel	piekarz	35	Gitla	KIERSZENCWAIG	27	wieś Wielka Wola
45	GROZBERGIER	Haja	Izrael Judka	handlarz zboza	24	Getla	GOLDBERGIER	21	O
46	CWAJCHAFTIG	Haim Mortka	Nusyn Mendel	szklarz	40	Fajga Pessa	-	36	O
47	ZALCBERG	Ruchla Dwojra	Lejbus	handlarz	35	Perla	ROZENTHAL	22	O
48	GOLDSZMIDT	Rojza Laja	Izrael	krawiec	34	Sura Ryfka	-	32	O
49	FUX	Haim Mosiek	Abram Icek	szmuklarz	27	Sura Rojza	SPIEWAK	-	O
50	WINERSZPERG	Maryen	Gierzon	melarz	36	Hana Sura	KIENIGEL	30	O
51	FAJENBAUM	Malka	Wolf	melarz	50	Frajda	MAJZNER	27	O
52	MOSLER	Hemia	Haim	krawiec	50	Hana	-	30	O
53	FULBART	Jachwet	Izrael	gospard. rolny	34	Ester	KUCZYNSKI	33	O
54	TUGIENTMAN	Dwojra	Herszla	handlarz	30	Itta	NAJBERGER	20	O
55	TOMBAK	Ester Laia	Jacob	krawiec	26	Maryen	HERTSZTAIN	27	wieś Gielnow
56	LENGA / LEGA	Ruchla	Mosiek	handlarz soli	23	Rajzla	ABRAMOWICZ	20	wieś Odrzywol
57	FAJNER	Szulim	Joel	rzeznik	50	Matla	-	40	O
58	REDERER	Noma	Abram	kolodziej	52	Sura Dworja	BLACHAROWICZ	40	O
59	LEBER	Szymon	Abram	wyrobnik	40	Rajzla	-	36	O
60	PLAT	Fajga	Majer	szwec	20	Ester	HERSZKOWICZ	20	O

61	FUX	Bluma	Abram	furman	36	Haia Ruchla	-	27	O
62	GINGOLD	Jankiel	Luzer	furman	33	Haia	ZAK	27	O
63	BERGIER	Noma	Szlama	wyrobnik	27	Haia	ZAK	27	O
64	BOJGIEN	Haim	Sanel?	krawiec	32	Sura	MOSKOWICZ	29	O
65	BELZYCKI	Hana Ruchla	Judka	nauczyciel	63	Laia	-	32	wieś Swinna
66	OREMBUCH	Lejbus Mendel	Szlama	wyrobnik	31	Pessa	ZWOŁOWSKI	22	O
67	ZARNETZ	Mosiek Laib	Szlama Haim	wyrobnik	35	Bloma Rojza	LEWI	-	O
68	EPSZTAIN	Bloma	Mosiek	furman	-	Hana Rochla	ABZATZ	20	wieś Drzewica
69	PINKUSIEWICZ	Frajdl	Kielman	garbarz	28	Laia	-	23	wieś Wielka Wola
70	LUFTMAN	Sura Szaindl	Herszla	krawiec	23	Ryfka	FRAJTIGIER	25	O
71	FAJNER	Herszla	Szyia Dawid	czapnik	31	Mindla	-	32	O
72	KURAND	Icyk	Nuta	pachciarz krow	24	Bina	EZENBERG	20	wieś Idzkowice?
73	HERTZ	Abram Lejzor	Szymcha Dawid	handlarz	20	Sura Laia	-	20	O
74	OREMBUCH	Berek Haim	Jankiel	nauczyciel	41	Zlota	-	40	O
75	HOCH	Szlama	Jankiel	czapnik	25	Rajzla	-	22	wieś Redzice?
76	WAJZNER	Mortka	Lejbus	introligator	45	Gnedla	-	41	O
77	LARNOWSKI	Nusyn	Wolf	pachciarz krow	36	Hinda	FULBART	24	wieś Studziana
78	WINER	Abram Mendel	Dawid	handlarz	30	Zlota	-	26	O
79	MAJZNER	Icyk Berek	Gierson	krawiec	21	Szprynca	-	22	O
80	MILSZTAIN	Abram	Icek	mularz	34	Hana Gitla	-	33	O
81	MORTKOWICZ	Mortka Dawid	Beniamin	nauczyciel	64	Ruchla Bina	-	46	O
82	KURTZ	Faiga Laja	Josek	wyrobnik	36	Szandla	EDELMAN	30	O
83	TRYTER	Maryen	Mendel	blacharz	40	Haia Sura	-	37	O
84	KANTOROWICZ	Abram	Szlama	-	28	Ruchla	-	28	O
85	ZYLBERGLAIT	Abram Izrael	Berek	krawiec	36	Ruchla Laia	-	32	O
86	BINENSZTOK	Mordka Szymon	Abram	gospard. rolny	21	Perla	-	20	Kolonia Stanislawow
87	BIBERGAL	Szulim Jankiel	Josek	krawiec	34	Cypa Laia	-	28	O
88	ABZATZ	Laja	Rubin?	furman	21	Szaindl	-	21	wieś Drzewica
89	ROTTMAN	Perla Mindla	Majer	wyrobnik	26	Ryfka	-	24	gmina & wieś Ossa
90	ZALCBERG	Icek Jakob	Abram	krawiec	33	Etl	-	30	O
91	OREMBUCH	Izrael Lejbus	Chemia	pachciarz krow	28	Fromet	-	28	wieś Ostrozna
92	FRYDMAN	Malka	Szmuel Haim	pisarz?	40	Maryen	-	36	wieś Gielnow
93	KOLBERG	Icyk Michel	Lewi	handlarz	27	Nacha	WINERSZPERG	24	O
94	MAJZNER	Izrael Mosiek	Icyk Ber	wyrobnik	27	Sora Ryfka	-	27	O
95	MAJEROWICZ	Wigdor	Abram	szklarz	36	Hana	-	32	O
96	SZRABSZTAIN	Hinda	Dawid	wyrobnik	32	Rojza	-	30	wieś Cetin
97	ULMAN	Nusyn	Fiszel	wyrobnik	28	Haia Ruchla	-	26	wieś Sta Anna
98	NAWICKI	Gitla	Izrael	piekarz	26	Ruchla	-	26	O
99	GRYNSPAN	Dawid	Aron	rzeźnik	36	Szaindl Laia	-	32	wieś Gielnow
100	GIELLER	Arya Lejzor	Jankiel	krawiec	31	Bloma Rajzla	GOLD	28	O
101	ZYLBERYNG	Majer Dawid	Izrael	wyrobnik	34	Cejwa Ruchla	-	33	O
102	WASERSZTAIN	Hana	Gierson	wyrobnik	33	Ester	-	30	O
103	FLAJSZER	Izrael	Wolf	krawiec	60	Perla	-	40	O
104	ZELMANOWICZ / KWIAT	Laia?	Herszch	handlarz	20	Mindla	CHMIELNICKI	20	O
105	KRACT	Szlama	Lejzor	nauczyciel	64	Hana Dworja	-	40	O
106	LEWI	Haim Aron	Lejzor	krawiec	27	Gitla	-	23	O
107	ROZENBLUM	Tamerla	Szmul	wyrobnik	37	Dworja Frajdl	-	35	O
108	TEPER	Hana Perla	Szama Wolf	krawiec	18	Mindla Maryen	-	18	O
109	EICHLER	Pinkus	Szymon Jakob	czapnik	36	Haia Sura	LUFTMAN	35	O
110	PRASZKIER	Abram Wigdor	Lejbus	kramarz	30	Sura Hinda	CHMIELNICKI	24	O
111	SZMULOWICZ	Josek	Izrael	krawiec	32	Faiga	-	25	O

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Glossary

akta	Polish vital records, often seen as a column heading in vital record indices and extracts, to denote the record numbers
bann	document of intent to marry
Cyrillic	alphabet used for the Russian language: АБВГДЕЁЖЗИЙКЛМНОПРСТУФХЦЧШЩЪЫЬЭЮЯ
FHC	LDS (Mormon) Family History Center, branch library
FHL	LDS (Mormon) Family History Library, in Salt Lake City, Utah
gubernia	geographic/political subdivision of the Russian Empire, similar to a province, which applied to the Kingdom of Poland from 1844 until World War I (Russian: Губерния)
HIAS	Hebrew Immigrant Aid Society
Hilfs Farein	help union or aid society
JRI-Poland	Jewish Records Indexing – Poland, a database project hosted on JewishGen
landsman	someone who originated in the same village prior to immigration (plural: 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 (Polish)
uezd	district, subdivision of gubernia (Russian Уездъ = Polish powiat)
USC	Urząd Stanu Cywilnego = Civil Records Office, where vital records less than 100 years old are usually stored in each town
województwa	geographical/political subdivision of the Kingdom of Poland until its inclusion in Russia's gubernia system in 1844, and again following World War I through the present

Polish Pronunciation Guide

Polish Alphabet: a ą b c ć d e ę f g h i j k l ł m n ó o ó p r s ś t u w y z ź ż

c	=	ts	ą	=	om, on
ch, h	=	kh	ę	=	em, en
ć, cz, ci	=	ch	j	=	y
ś, sz, si	=	sh	dz	=	j
ź, zi, rz	=	zh	ł	=	w
			w	=	v