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RASEINIAI REGION

JEWES

Their Lives and Fates





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‘Every man is a Universe. Beneath every gravestone lies a world’s history.’

Heinrich Heine (1797–1856)

There are gravestones in Lithuania beneath which lie thousands of people and their histories.

The catastrophe of the Jewish nation during World War II has no precedent in the history of humankind. Around 6 million Jews were killed during the Holocaust, 200,000 of whom perished in Lithuania. Commemorative stones bear inscriptions in Lithuanian and Hebrew indicating the numbers of victims that were killed in certain areas of Raseiniai District: 662 in Ariogala; 1,600 in Girkalnis; 300 in Lyduvėnai; 543 in Nemakščiai; 1,677 in Žieveliškės village; and 300 in Viduklė.¹ All in all, more than 5,000 people were killed here, including men, women and children. There are no names nor do we know their surnames, age or profession...

We would like to fill in this gap in history, to find out as much as possible about them and to spread the news about the people who lived in the neighbourhood of our grandparents and parents. After all, the Jews, just like Lithuanians, fought for their fatherland – the newly established Republic of Lithuania – and took part in the fights for its independence in 1918–1920. They won distinction in the fights with Bolsheviks, Poles and Bermontians. As a result, more than 20 of the bravest Jewish soldiers were awarded the Cross of Vytiis and around 100 perished on the battlefield. Many civilian Jews joined the effort to create local government and restore the Lithuanian economy, and worked in the service, medical, cultural and educational sectors. After World War I, in 1921, the town of Raseiniai had 6,030 inhabitants 3,000 of whom were Jewish nationals. All inhabitants, irrespective of their nationality, worked for the benefit of the town hand in hand. The Municipal Council consisted of 19 members, 8 of whom were Jews. In 1924, lawyer Maksas Levy, who was highly respected by all town dwellers, was elected chairman of the Town Council of Raseiniai.

On 23 June 1941, the Nazi German army entered Raseiniai. Encouraged by the Nazis, Lithuanian anti-Semites started pogroms and plunders. Jews were herded into ghettos and forced into hard labour, deprived of food, mocked and beaten up. The white armbands put former long-term member of the Town Council, 80-year-old honourable lawyer-advocate Maksas Levy on a dingy horse-driven wagon and drove him around the town standing on the wagon. They kept pushing him around and tugging his beard. Either out of disorientation or intentionally, the former lawyer started making a speech about respect for human rights, freedoms and duties. As a result of the mockery and pain, Maksas Levy died of heartbreak. He was one of the first victims in the Jewish community of Raseiniai.

In July, mass shootings began. Men were shot first, but women and children were not spared either. The nation that had lived in our neighbourhood for 300 years and made up half of our town’s population was annihilated.

¹ Other sources may provide a different number of victims.

These were the days of death, tears, fear and suspense. However, there were also people who despite all the threats and risk to their own livelihood provided the Jews who were prosecuted by the Nazis with hideouts, food and clothes. The saviours are worthily referred to as the Righteous Among the Nations.

This is the second book about the Jews of Raseiniai Region supplemented with photographs and stories.

We invite you to learn more about the history of Raseiniai Region and to use both the reputable and the painful events of the past to build a more tolerant future.

We extend our sincere gratitude to all those who contributed to this dignified effort.



On 27 January 2016, an event was held at the Samogitian Square to commemorate International Holocaust Remembrance Day. On that same day His excellency the Ambassador of the State of Israel to Lithuania Amir Maimon visited our town. We lit candles at the place of the destroyed Great Synagogue and commemorated the residents of Raseiniai who perished during the Holocaust. Together with the Ambassador we went to Žieveliškės village to pay our respects to victims of the Holocaust there. ‘The biggest contribution in commemorating those who perished would be to find out and put down their names,’ His Excellency Amir Maimon said when standing at the monument erected to commemorate the 1,600 Jews who were shot to death. Photo by J. Minelgaitė

This book makes mention of around 1,000 Jewish names and surnames from Raseiniai Region.



In 2011, Marijona and Dominykas Viščius were awarded the Life Saving Cross and in 2018 – the Righteous Among the Nations Medal. From right to left: the Ambassador Extraordinary and Plenipotentiary of the State of Israel to the Republic of Lithuania Amir Maimon and Aronas Smolenskas’ children Birutė Šlapikienė, Algimantas Smolenskas, Artūras Smolenskas, Nijolė Elena Mickūrienė. The archive of B. Šlapikienė



Raseiniai, 2017. Photograph by Sigitas Gudaitis



A BRIEF HISTORY OF THE LIFE OF JEWS ON THE LAND OF RASEINIAI

The land of Raseiniai was situated in the southeast part of Samogitia; the first mention of Raseiniai in written sources was in the papers of Mindaugas, the King of Lithuania in 1253. Between the end of the 13th century and the 15th century, German chronicles depicted the raids of the knights on the land of Raseiniai and the fights with the local pagan residents. It was only after the famous Battle of Grunwald, which took place in 1410, when the wars with the crusaders ceased, that Jogaila, the King of Poland and Vytautas the Great, the Duke of Lithuania, began to Christianise the Samogitians and in 1416 the first churches were built there. It took several hundred years for the Christian consciousness to establish. In the multinational Grand Duchy of Lithuania, the Christian church did not force its religion onto other nationalities of the country. It was mentioned in the Jewish historiography that nowhere else in Europe was there such tolerance towards all religions as in the Grand Duchy of Lithuania. Therefore, Lithuania became one of the most important places to live, a new homeland for the persecuted and fleeing Jews. Even in the Middle Ages. A. Janulaitis wrote that in Lithuania 'In the 14th century there were only three (Jewish) communities – in Trakai, Grodno, and Brasta, and in the 16th century there were already 15.' Although the number of Jews in Lithuania was very small in the 16th century – only 8–10,000, the first Jews started settling near the Samogitia frontier with Prussia. Most often they established themselves in customs, engaged in money exchange and loan businesses. Up until the Lublin Union of 1569 the Jews could live only on royal land but after signing the Union, Jews were allowed to settle on the land of the nobility as well. Therefore, noblemen tried to entice the Jews by granting them privileges, as they wanted Jews to work for them and increase their wealth. Only Jews could manage to make good deals or do profitable business with foreign countries, as a result of which Jews began to be mentioned more often not just in the frontier cities and towns, but in larger administrative centres as well.

In 1585, Raseiniai became the permanent location of the Samogitia little parliament sittings. It was also the seat of the archive and law offices for the entire district. Nobility congresses, military training and shows used to take place here.

In the first half of the 17th century the activity of Jews in Samogitia gained pace. In the privilege of 1 July 1639, Vladislao Vasa, the King, granted permission to the Jews to acquire (purchase) land parcels and engage in trade in small royal towns, such as Palanga, Gargždai and Raseiniai. The first two towns were on the frontier with Prussia and Raseiniai was the centre of the region.

In 1649, the *padūmė*² (yard) tax was introduced throughout the Grand Duchy of Lithuania to support the army and was obligatory for peasants, townsmen and minor nobility. In the 1650-register of *padūmė* tax it was mentioned that 15 golden *padūmė* taxes were collected from Raseiniai and Ariogala Jews from 6–7 yards, where about 50 people could

have lived.

The first census of Samogitia residents took place in 1662, after the terrible plague. The original document of the census was stored in the legal archives of Raseiniai Region. That year there were only 12 Jews who managed to survive included in the census in Nemakščiai, 8 in Lyduvėnai, 4 in Viduklė, 111 in Raseiniai, the centre of the region, in total 135 Jews (in the present territory of Raseiniai Region). According to the data, there were 636 Jews in the whole of Samogitia. These data do not fully represent the number of Jewish residents. In the Samogitia of those days, there were 93 towns, meanwhile data was presented from only 13 locations. Not only Ariogala, but towns such as Jurbarkas, Kėdainiai, and Tauragė were also omitted. Despite that, it was evident from the document that the number of Jewish residents did increase between 1650 and 1662 in Samogitia. Meanwhile, the total population in this region fell from 387,000 to 273 000 between 1650 and 1667 due to a demographic crisis. This increase in the number of Jewish nationality residents was determined by Jewish migration from the eastern parts of Lithuania and Gudija, where Russian and Cossack soldiers, renowned for their pogroms, raged. Professor Don Levin wrote that almost 3,000 Jews, who once lived there, had left in the direction of the North East towards Samogitia. New communities were developing there and the existing ones grew. In 1667, after signing the peace treaty with the Russian Tsar (Truce of Andrusovo), and after the enemy army withdrew, the Jews managed to achieve certain well-being and entered a period of stability.

The increase in the number of Jews in Samogitia encouraged Michal Korybut Wisniowiecki, the King, to provide a privilege in 1669 allowing the Jews to trade freely, to engage in all kinds of crafts, practice their religion and have their own cemetery; nobody had



Raseiniai, c. 1930. The Archive of A. Miškinis, LNM

² *Padūmė* – literally – those, who live 'under one smoke' (emitted by, e. g. a homestead's chimney).

the right to interfere with them. The owners of the towns were pressed to allow the new residents settle in the towns, which were deserted after the plague and upheavals, and for the governors of the Republic it was important to keep the same level of treasury income. Market trade was developing, Jewish craftsmen engaged in sewing clothes, fur processing, shoe and leather production, tinkering, bookbinding, goldsmith craft, beer brewing, and some other trades. Most of the paramedics and doctors were also Jews.

Under the privilege of Jan III of 12 April 1681, it was declared that ‘We hereby permit these Jews, dwellers of the aforementioned City of Raseiniai, to consummate the same rights and privileges as Jews in other cities and towns enjoy so that they shall live in peace, Jews living there and all visiting Jews shall be entitled to sell and buy houses, including to and from noblemen who are quite numerous in the city; trade in any goods they choose, including baize and furs as well as other goods, both in the Marketplace and in the streets of the city, bring their goods into the city, buy goods within, sell them in the city so that they have means to sustain themselves; run all sorts of shops, inns to service any drinks – wine, mead, beer, vodka – both within the Marketplace and in the streets, ... , increase their profit, have synagogues, bathing houses, cemeteries, build houses or shops; moreover, We exempt the Jews, ... , from any manor works, guard duties, dispatching or work for the mill. The manor can neither impose forced labour nor encroach on their property but they must pay 5 gold coins of quit rent³ for each of their houses if they serve (sell) drinks.’



Postcard by F Vėberis. Raseiniai. Vilniaus str., the 1930s, RKIM

³ Quit rent – *činčas* – a monetary contribution paid instead of physical labour in the time of serfdom.



Historian V. Vaivada wrote that after the wars and epidemics of the 17th century the migration of Jews to Samogitia became more intense. Two factors encouraged the migration of Jews into Samogitia; the first one was that for an extensive period of time the eastern part of Lithuania was occupied by the Russian army; the second was that in Samogitia, especially after the plague epidemics, there was a lot of vacant land and houses, and for the devastated land to recover it was necessary to promote trade. The latter circumstance forced the officials to eliminate trade restrictions, to the greatest possible extent. At the end of the 18th century, there were about 23–30,000 Jews in Samogitia. They constituted about 7.5% of all residents of the country. Other nationalities accounted for only 2% of all residents. Of course, as the number of Jews was comparatively large, it changed the social life of Samogitia. Synagogues were built, Saturday markets began to gradually vanish in the towns, as Judaism forbids Jews from doing any kind of work on Saturdays. More changes, related to the demographic situation, took place in the everyday life of Samogitia.

Jewish communities that formed in cities and towns were managed by *kahals*, and *vaad* was the highest body of self-government. A *kahal* decided on and addressed the spiritual life, was responsible for collection of the pillow tax and giving it to the state treasury; it used to collect funds for community needs, manage legal, trade, sanitary, education, spiritual, and moral affairs, usage of funds, charity, and other issues. All positions were honorary. Doctors, chemists, midwives, hairdressers, caregivers to the homeless and some other employees received salaries. The communities used to support synagogues, a cemetery, ritual slaughterhouses, bathhouses, and schools – *cheders* of primary religious education and higher level *yeshivas*. All 6–13-year-old boys had to study at the general religious school – a *cheder*. The children of poor parents were educated for free. Wealthy families that were paying taxes had to support a certain number of poor students – feed them and buy books.

According to the 1764–1766 Jew census data in Samogitia, 1,072 Jews lived in Raseiniai; there were 150 houses, with an average 7.2 people in each. In Ariogala 502 Jews lived in 73 houses, 7 people on average in each.

A fire devastated Raseiniai on 5 July 1780. His grace Mr M. Myniotas, the Regent of Samogitia Headman's Office (an administrative unit) presented the register of houses that were burned down and that belonged to Catholics and Jews and the losses suffered. The list of Catholics, who suffered a loss, mentioned 10 owners and the Raseiniai land court chancellery, whose appraised loss was 8,000.00 Polish gold coins (zlots), and ranked eleventh. The new house of the district governor near the pond was appraised at 2,000 zlots; the losses of movable property were appraised at 1,400 zlots, etc.

KAINA 20 CENTŲ

RASEINIŲ BALSAS

POLITIKOS, EKONOMIJOS ir KULTŪROS SAVAITINIS LAIKRAŠTIS

KAINA: metams 6 lit. pusmetimui — 3 lit. 50 c., 3 mėn. — 2 lit. Atskiras numeris — 20 cent.

SKELBIMŲ KAINA: už pirmo eilutę skelbimų vietoje: 4 pusl. 30 cent., 1 pusl. 60 cent., tekste 80 cent.



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Redakcijos ir Administracijos adresas: RASEINIAI, Lland. Banko namai, Nemaškčių g. 14

Nr. 3. Raseiniai, 1926 m. kovo mėn. 18 d. I metai.

Prie šio numerio pridamas neapmokamas priedas „Žodis visiems Lietuvos Ūkininkams.“

Rinkime Seimo atstovus tik vietos gyventojus.

Demokratišnių Valstybių svarbiausias dėsnys yra tas, kad visos Valstybės gyventojai dalyvautų krašto valdžios sudaryme, ar ji būtų vietinė, kaip valstiaus ir apskrities taryba, arba visos Valsty-

PASKUTINĖS ŽINIOS

Vyriausioji Seimo rinkimų komisija

Respublikos Prezidento aktu patvirtinta Ministerių Kabineto pristatytoji Vyriausioji Seimo rinkimų Komisija šioj sudėty: pirmninkas — prof. p. Leonas, nariai: Kauno Apyg. Teismo pirmninkas S. Petrauskas, prof. kanaunikas Šaulys, Seimo atstovai: K. Oleka ir J. Golcbergas.

rodos, —3000 litų. Jau antri metai kaip šios dvi vartotojų bendrovės rašinėja ir klabiną visą duris, bet pono Elviko užsispyrimo negali pergalėti.

Is visur g una vieną ir tą patį atsakyma, kad reikia sumokėti užlėtas mokesnis visai neatsižvel-

The register, indicating the losses of Jews mentioned 20 owners who experienced a loss, e.g. 1. Berelis Mejerovičius – a burned down house with a pub, appraised at 5,000 Polish gold coins (future zlots), goods and chattels with drinks – 12,000 zlots of loss; 2. Judelis Sidlovičius, a burned down house with a pub, appraised at 3,000 zlots, goods and chattels – 4,000 zlots of loss; 3. Felman Gabrelovich's house with a pub – 4,000 zlots, goods and chattels not recorded, might have managed to rescue. It should be mentioned that all 20 of the burned down houses belonging to Jews had pubs, which had provided the life style and occupation for them. In addition to the 20 houses mentioned, the following buildings belonging to *kahal* burned down: a school, a bathhouse and a hospital. In the register, the losses of the Jews were calculated separately for the pubs, goods, drinks, the total loss incurred was valued at 444,000 Polish gold coins.

After the third division of Poland and the Grand Duchy Lithuania, Lithuania was assigned to the Northwest land. This land was included in the Jewish 'residential limit'. In 1795, the rights of still existing *kahals* were restricted to merely managing religious matters. In 1804, the first systematic legalised 'Jewish Regulations' (Jewish Statute) were published in Russia. Article 34 of the Statue obliged Jews to move out of the villages within three years. It was forbidden for them to live there, lease estates, keep pubs, inns, and hostels, and sell whisky. The article was based on an attempt not to allow further impoverishment of the peasants, because they abused intoxicating drinks, sold by Jews, the pub keepers. The production of intoxicating drinks and pubs belonged to the squires, who used to get the main income. It was easier to blame the Jews. No attention was paid to the fact that most of the rural Jewish families had a hard life. Engaged in small trade, investing in products and selling everyday consumer goods, milling grain, fishing, sailing rafts, the Jews were reluctant to move out. At the end of the 18th century and in the

first half of the 19th century industrial enterprises in Kaunas Governorate were mostly operating in estates and belonged to the landowners. These included mills, lumber mills, brickyards, whisky and beer breweries, and linen bleachers. They used to be rented for the townspeople, merchants and Jews. Richer merchants were slowly developing capitalist manufacturing type companies. Despite the outdated feudal land management and land cultivation systems lagging far behind, the production of agricultural products, their sales in the local market and especially exports grew, all of which promoted economic activity.

According to the data of revision in 1847, Raseiniai Jewish community consisted of 2,649 people in Raseiniai town, 168 people in Girkalnis, 255 people in Nemaškčiai, 245 in Šiluva, and 235 in Viduklė. In total 13,740 'souls' were calculated in the region. In the second half of the 19th century, Raseiniai was still the third largest Lithuanian town and had a population of 11,000. Almost three quarters, about 9,000 inhabitants, were of Jewish nationality. The Jewish encyclopaedia wrote that at that time Raseiniai was one of the educational centres in Lithuania. Abraham Mapu (1807–1867) lived and taught here from 1840 for about seven years. He was the first secular Hebrew novelist. In Raseiniai he met scientist Senior Zachs, who lived here at the time and who had a great influence on Mapu's creative activity by encouraging him to write.

Emanuel Borisovič, the most famous lawyer of the time, was born in Raseiniai in 1840. In 1864 he was admitted to work at the Ministry of Justice of the Russian Empire and was awarded for honest and fast work. He was the first to start presenting reports by reading them instead of memorising by heart, he reached the heights of obersecretary, was a board member of the Russian education board among Jews etc.

N. Finkel, the founder of the Telšiai Rabbi seminary was born in Raseiniai in 1850. Many other famous and honourable people, who were later scattered throughout the world, were also born in Raseiniai.



Raseiniai, 1930. RKIM

Famous Raseiniai merchants (including Guild I) mostly traded grain and flax with Riga and East Prussia. At the end of the 19th century the town had a steam mill, a distillery and a beer brewery, a brickyard, 2 bakeries, 4 leather workshops, a printing house, and a photo studio, more than 100 smaller and about 50 bigger specialised shops, 32 inns, pubs and cafes, two hospitals and chemists, a public lodging house, a bathhouse, several schools, a hotel, and a post office. The number of larger, medium and small companies, craftsmen shops that used local and imported raw materials increased as did the number of workers in them. In 1857, the population of Raseiniai was 8,516 (about 5,000 Jews). Industry did not expand, though, therefore, some residents of Raseiniai were developing their business in other cities and towns of Lithuania. The merchant of the first guild J. Adelsonas had an office in Kaunas and was contracted by Lentvaris and Virbalis railway line builders. He also traded with foreign countries with the annual turnover of this trade reaching about 2 million roubles. The railways and roads were laid across Lithuania, and this had a positive effect on the development of the country. In 1871–73, the Liepaja–Romnai railway began operating; it was intended that this would be laid across Raseiniai,⁴ but unfortunately it was directed towards Šiauliai and predetermined further economic development of the city and the fate of many Jews.

The 1867–68, drought and crop failure led to starvation and a fever epidemic in Kaunas Governorate (a larger administrative unit), which caused whole families to die. Despite the fact that Lithuanian, Russian and foreign Jews provided some material help, in general the poor life of a significant number of Jews became even harder. Lithuanian



Raseiniai, the 1920s. The Archive of A. Miškinis, LNM

⁴ KAA F. I. 49. Ap. 1. B. 30403. L. 1.



Lawyer Maksas Levy, his wife Ana Levienė, and medical doctor Isaakas Mankauskas. Behind them standing: Sonia Levytė Nesanelienė, Saul Levy, Mankauskas' daughter Mankauskaitė-Levienė. Raseiniai, 1934. Photo by M. Liudginas

public educator Levas Levando wrote: ‘There are as many little shops as there are stars in the sky. The value of their goods is 20–30 roubles per shop and this is the only source of income of a large family, which is mostly the case.’⁵ In 1893, Gukovskis wrote that the Jews of Raseiniai Region frontier towns lived quite well, but this could not be said about the town of Raseiniai and those positioned in the middle of the region, God only knows how they made their living. Starvation, poverty, a hard economic situation as well as the refusal of the government to grant civic equality and national discrimination encouraged hundreds of Jews to emigrate to North and South America, South Africa and other western countries. During 1896–97 about 55,000 Lithuanians and about 40,000 residents of other nationalities from Lithuania, mostly Jews, emigrated to the above-mentioned countries. The news of Kaunas Governorate presented the following data: on 1 January 1896, the population of Raseiniai was 11,826, including 8,690 Jews. On 1 January 1898, there were 7,535 residents in Raseiniai, including 4,471 Jews (a decrease of 50%). In 1896, Kaunas Governorate respectively had a population of 332,900 Jews, in 1898 – 299,180 residents of Jewish nationality. In other cities of the governorate the population of Jewish residents also decreased substantially; it might have been a little less in Kaunas or Šiauliai, where those who emigrated were replaced by those arriving from the provinces.

At the beginning of World War I the anti-Jewish actions became more frequent. First, the Jewish newspapers were forbidden, then in some places pogroms started after accusing Jews of unfaithfulness to the Fatherland and spying. On 2 May 1915, an official Order was published to deport all Jews from Kaunas Governorate. They had to move out before 5 May. It was hard to get carriages, thousands of deportees: the elderly, women, children had to walk to the railway stations carrying their belongings on their backs. This sudden eviction of residents disrupted the work of the industrial enterprises, cut supplies to the

⁵ S. Atamukas. *Lietuvos žydų kelias* [The Path of Lithuanian Jews]. Vilnius 1998, p. 54.



Photographer Ch. Zaksas' family, 1900.

military and the rest of the residents and caused a lot of problems for the civic administration. The Order was cancelled on 10 May. Only half of Raseiniai Jews out of 5,000 (1914) returned after the Order cancellation, the war, and post war upheavals.

In late 1918, when the young Republic of Lithuania found itself facing a special danger, the Jewish youth responded to the call asking for volunteers to defend the Fatherland, which was disseminated in four languages. Jews born between 1892–1893 were mobilised into the newly established Lithuanian army. They performed their duty honestly and without reprimands, 23 of the bravest Jewish warriors were awarded with the Cross of Vytis, about 100 died on the battlefield. Many civilian residents of Jewish nationality joined the work of municipality establishment and restoration of the country's economy. Together with the National Board of Sanitary and Medical Service, Jewish non-governmental organisations provided substantial

medical help for the sick refugees and children who returned from Russia and helped to avoid the threatening danger of various serious infectious diseases. A lot of attention was paid to treating children with head skin diseases and parasites. Unsanitary conditions and dirt spread widely during the war. There was a Jewish hospital in Raseiniai (established in 1852 as the city hospital). In 1909, a public lodging house, named after Albertas Michailovičius Soloveičikas, was established. In Betygala, Girkalnis, Šiluva and in other small towns there were paramedics or chemists; societies supporting the gymnasium, providing charity, taking care of poor women and orphans.

The Jews from Raseiniai as well as from other towns formed separate societies to the Lithuanians. The residents of all nationalities joined the Fire Fighter Society, Union for the Liberation of Vilnius, Volunteer Society for Tidying the Cemetery, the Committee for Supporting Prisoners, and the Committee of Raseiniai Residents.

In 1921, Raseiniai was among the towns, which were governed by the right of *valsčius* (a small rural district formed in the second half of the 19th century). At the time it had a population of 6,030, including 3,000 Jews; total number of municipality representatives was 19, including 8 Jews. In Raseiniai, there was a branch of the Zionist party. They took part in the election united under the common name of the Jews of Raseiniai, Nemaškiai, etc. Jewish representatives managed to get elected onto the municipalities particularly in these locations as well. There was a similar national constitution in other regions. Maksas Levy, a lawyer highly respected by Jews and Lithuanians, was elected chairman of

Raseiniai Town Board in 1924.

In 1923 the town had a Jewish population of 2,305 (43% of all residents). The Jews were mostly involved in trade. There were also 25 craftsmen and several farmers. There was no industry in the town, except for 1 sawmill and 2 grain mills, whose owners were Perlovas and Koganas. Most of the Jews earned money during the market days which used to be on Mondays and Thursdays. The older residents of Raseiniai remember the sweet shop *Gerold* on Neprikalusomybės Street, whose production was famous throughout Samogitia.

There were 8 Jewish meeting houses in Raseiniai during the interwar period, including the large synagogue which stood in the centre of the town for several hundred years where the present post office is currently located. The educational establishments of the town included a Hebrew kindergarten and, maybe, a school, administered by Levinson. There was a big library, called Mendali. In 1923, during the years of independent Lithuania, a Jewish gymnasium was opened in Raseiniai, and there was a small *yeshiva*. The Jewish National Bank opened in 1923 and in 1929 had 504 members. It operated until 1940, when it was nationalised during the first Soviet occupation, the deposits of the clients disappeared as they did in other banks.

In 1933, a branch of LŽKS (Union of Jewish Soldiers of Lithuania) was established in Raseiniai, which united volunteers and conscripts, who joined the Lithuanian army in the period of 1918–1923.

In 1936, the newspaper *Diena* (The Day) dedicated a whole page to 'Raseiniai –



L.Lipšicas Wine Shop Account - Advertising, Raseiniai, 1909, RKIM

the Old Capital of Samogitia, nicely describing the town's sights, presenting the best Lithuanian and Jewish shops, restaurants and other establishments.

In the late 1930s, pogroms against Jews in Vilnius and Kaunas began, as well as in some places of Samogitia. They did not miss Raseiniai either. Fortunately, everything ended without casualties or big losses. The first sovietisation prevented further national misunderstandings, which brought different types of misery and pain for both nations. Nationalisation and deportations began.

In 1941, a total of 251 families (699 people) were deported from Raseiniai Region, and 15 Jewish families (53 people) from Raseiniai.

In June 1941, Hitler's army invaded Raseiniai. Some of the anti-Semitic Lithuanians, disadvantaged by nationalisation, deportation and other losses (including debts), eased their Soviet pain on a scapegoat, successfully offered by the fascists – the Jews. Pogroms started, Jews were robbed and chased into ghettos and kept there half starved, forced to work hard. They were not considered people and were mocked at. In July, mass shootings began. First, men were shot, and these were followed by women and children. In July and August in the district of Raseiniai 5,000 people of Jewish nationality were eliminated: 662 in Ariogala, 1,600 in Girkalnis, 300 in Viduklė, 543 in Nemakščiai, 300 in Lyduvėnai, and 1,677 in Raseiniai (near Kalnūjai). Only a small number of Jews from the land of Raseiniai managed to hide on the farms in the more remote farmsteads and



Samuel and Aiven Paradisgarten next to the exposition 'Raseiniai. The city of Lithuanians and Jews', 2016. RKIM

villages throughout the period of the German occupation.

The grim tempest of war ruined 90% of the town of Raseiniai and totally swept away the Jewish spiritual and material culture. Only some documents and a few dozen photographs, made by the Raseiniai Jewish photographers during the interwar period that survive in the archives tell us about the people of Jewish nationality, who lived, worked, and created in Raseiniai.



From right to left: director of Raseiniai Regional History Museum Birutė Kulpinskaitė, teacher at Viduklė Gymnasium and regional researcher Eugenija Verygienė, author of the book 'Echoes and Spirit of Viduklė in America' from the USA Larry Kobrovsky, author of the monograph 'Viduklė' Antanas Pocius, museology specialists Lina Kantautienė and Klemensas Krolys. At the meeting issues related to the exhibition devoted to the history and the Holocaust of Jews of Raseiniai Region, including the fate of Jews of Viduklė and their relations with Litvaks, were discussed. 2014
For more information about the life and fate of Jews of Viduklė please read: *Echoes and Spirit of Viduklė in America* / L. Korbovsky. – South Carolina, 2014; *Holocaust in Samogitia: Encyclopedic Guide* / A. Vitkus, Ch. Bargmanas; Vilnius. 2016. RKIM



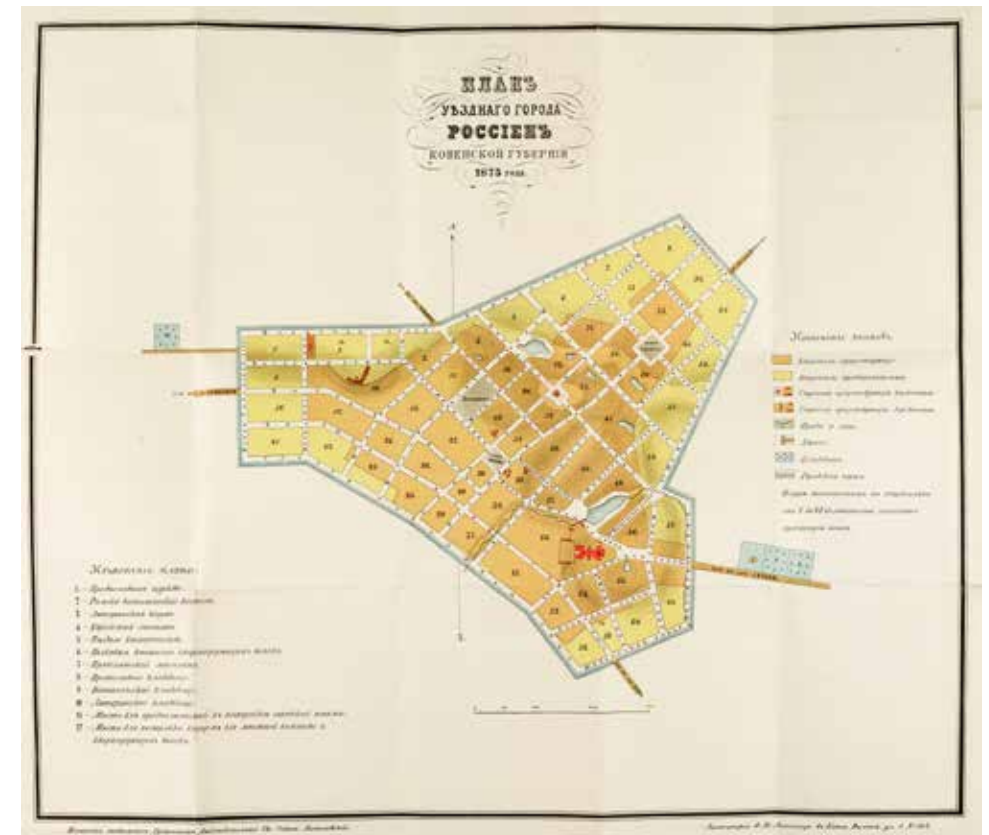


JAN III'S PRIVILEGE TO THE JEWS OF RASEINIAI OF 12 APRIL 1681⁶

Jan III, the King of Poland by the grace of God, the Grand Duke of Lithuania, Rus', Prussia, Mazovia, Samogitia, Kiev, Volyn, Podolia, Podlachia, Livonia, Smolensk, Sieversk and Chernigov.

With this document We hereby declare the following to all who need to know and to each and every one separately. Since the Supreme Being endowed these states to our Royal auspices, We always delight when people of various estates inhabiting our states utilise the rights granted by Our brightest predecessors, now kindly reaffirmed by Us in order for them to live in peace and undisturbed so that our cities would become the neatest of settlements. Therefore, as We are humbly requested on behalf of the Jews of the City of Raseiniai in the Samogitian Duchy to grant them and allow them to practice the same rights enjoyed by other Jews of Duchies of Lithuania and Samogitia and being protected by them; therefore, by honouring the report (*relacja*) of the Council of Lords, we hereby permit these Jews, dwellers of the aforementioned City of Raseiniai, to consummate the same rights and privileges as Jews in other cities and towns enjoy so that they shall live in peace. With this document of privilege we hereby grant that by the power of this document Jews living there and all visiting Jews shall be entitled to sell and buy houses, including to and from noblemen who are quite numerous in the city; trade in any goods they choose, including baize and furs as well as other goods, both in the Marketplace and in the streets of the city; bring their goods into the city, buy goods within, sell them in the city so that they have means to sustain themselves; run all sorts of shops, inns to service any drinks – wine, mead, beer, vodka – both within the Marketplace and in the streets as well as in Our other cities; increase their profit, have synagogues, bathing houses, cemeteries, build houses or shops. Moreover, We exempt the Jews, just like city dwellers of the Catholic faith, from any manor works, guard duties, dispatching or work for the mill. The manor can neither impose forced labour nor encroach on their property but they must pay 5 gold coins of quit rent for each of their houses if they serve (sell) drinks. When a Jew is summoned to court by a Catholic he must not answer in the city court but only in the castle or manor court. The final appeal is in Our, the King's, court. Jew against Jew can litigate before someone who is senior to them. For a sum amounting to 50 grivna of silver a Jew must take an oath on the scroll, while for lesser sums he shall swear his oath by holding the synagogue's door handle. Moreover, should any Jewish debtor pass away or leave, and his wife and children had not signed [the letter of debt], she is not liable for her husband before court; on the contrary, upon his death or leaving, the wife has priority right to a dowry and then means [for providing] for their children. No Jew must stand before court during their festivals and during Shabbat.

⁶ LVIA SA 14537. L. 74–77v.



Raseiniai city plan, 1875. VU library

No one is to be summoned to court for mortgaged items after a year and six weeks have passed, but after public valuation these things can be sold. We allow these same Jews to bury their deceased during Catholic holy days – Christmas, Easter, Pentecost and others. We allow these Jews, their wives to establish bathing houses according to their faith for use after giving birth. After vespers they are allowed to buy all sorts of, even stolen, goods (except for wet produce, bloody and church items). Should it occur that a Jew buys something and later someone identifies [the item as his] and claims that more of his belongings are missing, We desire that the Jew would be available to swear what he paid for it and that afterwards this amount be returned to him. A Jewish exile cannot claim against the whole synagogue with any document; moreover, should a Jew owe someone, the synagogue is not liable for him and their synagogues cannot be sealed. These Jews and the whole synagogue [are protected from] from [entourage] boys during the sejmiks and other conventions; should any boy damage their synagogue, cemetery or their shops, he must be put on trial and punished. Such incidents must be reported to Us. According to a decision of the Grodno Sejm no Jew must stand before the Tribunal, nor are their lords obligated to extradite him. Justice according to their laws shall prevail.

Under no circumstances is one Jew liable for another Jew and must reimburse for him. Should a Jew borrow from a Christian and mortgage his house – be it a burgher or a nobleman – and fail to return the debt, the Jew shall sell the house not to a Christian but to someone senior to them or to any other Jew for the price evaluated by the manor. Two synagogue houses shall be exempt from any standing taxes, obligation to provide shelter for officials or the army. Should a Christian testify against a Jew in court and there be a Jew having a permanent residence, not an exile, who would not testify, such testimony shall be proclaimed null and void.

We proclaim the above to all to whom it may concern, especially to the noble incumbent principal of Raseiniai and those who shall succeed him so that they honour the privilege and rights thereof to the Jews of Raseiniai, not to hinder nor prohibit them from having profit and trade in any kinds of goods they choose, including baize as well as other goods including drinks – wine, mead, beer, vodka – both within the Marketplace and in the streets as well as in Our other cities. Moreover, they cannot be forced into manor labour, serve as guards, dispatch letters, called to collective works, cart [grain] to the mill without breaching this privilege of Ours. Instead, for the sake of our grace, one should be content with quit rent levied on each head of household and each Jew, dwellers [of the city]. For greater assurance We signed it by Our own hand and ordered it to be confirmed with the seal of the Grand Duchy of Lithuania. Granted in Warsaw, free Sejm of the Kingdom, on the 12th of April 1681, during Our seventh year of reign.

This privilege is signed by His Excellency the King of Poland and the mighty lord clerk of the Grand Duchy of Lithuania with the following words:

Jan the King⁷

J[an] W[ladislaw] Brzostowsky, clerk of the Grand Duchy of Lithuania

⁷Jan III Sobieski (1629–1696) – Polish noblemen and general, Polish King and Grand Duke of Lithuania Jan III.



Celebration of the 60th birthday of President Antanas Smetona in Raseiniai, 1934. Second on the right sitting on the podium is lawyer M. Levy. Photo by M. Liudginas



Postcard. Raseiniai, the Market Square, 1915. RKIM



REFLECTIONS ON THE DAILY LIFE OF THE LITVAKS FROM RASEINIAI IN THE MEMOIRS OF MOŠĖ DAVYDAS CHAJETAS

Mošė Davydas Chajetas was born in Raseiniai in 1925. He studied at a *cheder* and a school, and later attended the Telšiai *yeshiva*. In 1941, together with his father he was deported to Komia ASSR. After the war, he lived in Lithuania and in Latvia and worked in the field of construction. In 1950, Chajetas was arrested and kept in Raseiniai prison for a year. Later he was deported to Komia ASSR. After rehabilitation he settled down in Gomel and graduated from the Railway Transport Institute of Belarus as a specialist in industrial and civil construction. In 1956, he became involved in journalism. In 1990, Chajetas left for Israel. In 2005, his memoirs *Духом не навшице* (Unbroken Spirit) which were written in Russian were published in Tel Aviv.

According to the author, the book consists of stories and memories about the tragedy of the Jewish nation during the years of Stalin's dictatorship and is devoted to the memory of Lithuanian Jews. Many pages of the book are devoted to his native town of Raseiniai and its inhabitants.



M. Chajetienė's manufacture store, Maironio str. 13



David at his mother's fabric store, Maironio str. 13, Raseiniai, 1939.

Chajetas consistently describes his life starting from his birth by sharing with the reader the traditions of a Jewish family. Mošė Davydas Chajetas' father was originally from Kėdainiai, and his mother was from Krakės. The writer himself was born in Raseiniai. He inherited his family name from his ancestors in Spain. It was passed from generation to generation and meant a profession. 'My family name in Yiddish means shneider – a tailor, whereas in Hebrew it sounds like Chajet, hence Chajetas.'

On the eighth day after birth the newborn was given a name and became a Jew. All the guests wished him all the luck and success in life: 'Mazl tov, mazl tov!' For the boy to feel less pain, he was given some wine for the first time in his life. The newborn was given the name of Davydas. Later, when he became ill, he was given his second name – Mošė. This is how he became Davydas Mošė. This was the exact name written on the birth certificate and his *cheder* graduation certificate. However, on a daily basis he was simply referred to as Davydas or Davidkė.

The Chajetas family was rather well off. They loved their children, but never spoiled them and did not buy toys for them. The father made all the toys himself, as he loved constructing. He would collect empty matchboxes, pierce them through with a rope and thus make a telephone. His father himself or his sister would talk on this phone with Davydas. Next time the matchboxes would be used to make a train and a journey around the room would begin. His father took two big buttons and a thread and made a whirligig out of them. If you held it in your hand and kept your hand raised up high, the buttons hanging on the thread would go up and down many times and it was fun to watch them do so. In addition, his father made a dancing figure out of cardboard. The figure had a head, a body and limbs all made of cardboard. He connected all the parts of the figure's body with the help of ropes and would pull them to make the figure move its limbs and head.

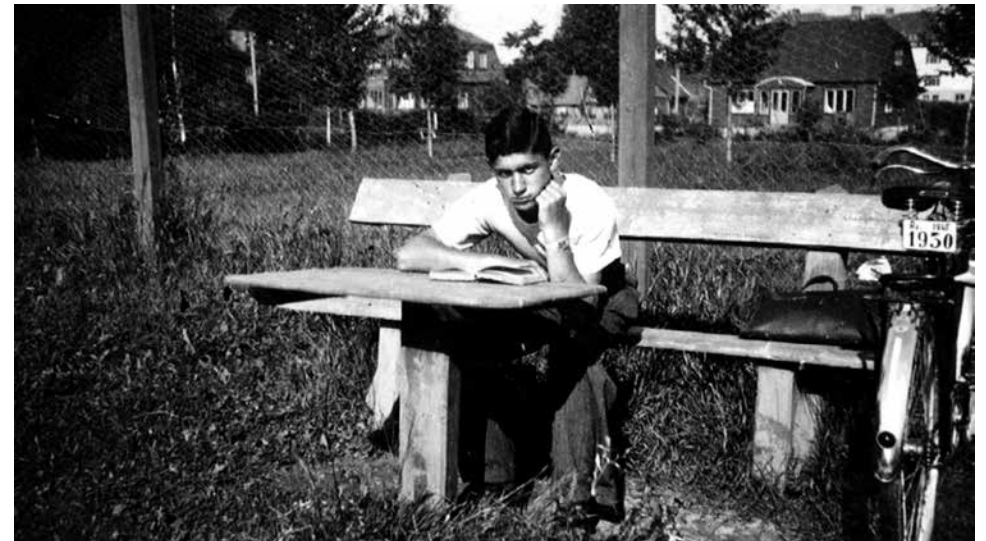
The only toy that his father bought for his children was a rubber ball, which caused a lot of trouble, because it tended to hit the windows of Chajetas' neighbours rather often. The father had to pay for the windows and the son would be punished with a belt.

According to Chajetas, pre-war Raseiniai was something between a *shtetl* and a *shtot*. It was an unremarkable town mainly full of one- or two-storey buildings, with only a few buildings boasting three storeys. The town had everything needed for everyday life. The objects that surrounded the writer as a child and that were part of his environment were actually taken from the list of daily staple products and daily needs. Davydas had tight and painful memories of the past and thus keeps returning to the same places, names and events time and again. The Chajetas' house was located in the centre of the town on Maironio Street, only a few buildings away from the Old Market Square and the Great Synagogue, which Davydas frequented together with his father. On the ground floor of their house there was a shop, with residential premises on the second floor. The house was surrounded by small shops owned by Jews.

The milk shop of Benjaminas Mirvisas was famous for smelling of fresh milk from early morning and was known throughout Lithuania for its ice cream and butter. One of the most popular products was seltzer which was sold in bottles that had special corks. When enumerating all the well-known shops, Chajetas expresses regret that the manufacture workshop and Gordinski's famous shoe and iron product shop are already gone. The signboard of Vinikas' shop is gone, too. On the other side of the street at the crossroads there used to be a hat shop owned by Kušnerevičius and a torchiere and chandelier shop owned by the Izraelis, which have also disappeared. The town, just like all other Litvak settlements, had a well-kept cemetery and a tombstone workshop. It also hosted a special prison for communists. Almost all of the inmates there were Jewish communists.



Benjaminas and Merè-Liba Chajets with sons Davidas, Simonas and daughter Chana-Taibe, 1940



M. D. Chajetas in the park of the town with a brand-new bicycle purchased in Šiauliai. 1941

There was also a *cheder* in the town, which the author himself attended, a Jewish and a Lithuanian gymnasium, a Jewish cultural centre, cinema, printing house and a big public Jewish library. 'All the desks in the reading hall of the library were constantly occupied and it was always crowded at the library's reception desk. It was hard to see the librarian sitting behind the piles of books on her desk. Almost all the newspapers and magazines in Europe published in Hebrew and Yiddish were available here, including the books of any Jewish writer in the world.'

On 16 February, the day of the restoration of Lithuania's independence, the atmosphere in the town was always really special. A firefighter team would march around the streets. Most of the firefighters were Jews from Raseiniai. They were former frontier soldiers who were well-trained in the military barracks and hardened in the fights for Lithuania's independence. Lithuanian volunteers would proudly march around the town and play marches. A crowd of children and even grown-ups would accompany them. People would throw candies to children out of their windows. There would be music in the streets and a very festive atmosphere throughout the town.

'The streets of the town were straight and paved with stone, whereas the sidewalks were made of concrete. Actually, Raseiniai was a clean, cosy, quiet and cheerful town. The majority of its inhabitants were tidy and friendly irrespective of the fact that here, just like everywhere else, both the right-wing and the left-wing parties were represented. Sometimes it even seemed that you would have to actually fight for your own truth.'

In 1934, a sculpture to a samogitian depicting a peasant in birch bark shoes was erected in the centre of the town in the former market square. The figure in the sculpture held down a bear with its left hand and pointed at something far ahead with its right hand. The sculpture symbolised Lithuania which had managed to hold down the Russian bear and won its independence. There was an inscription on the pedestal of the monument saying:

‘I have been on watch for ages and won the fight for independence again.’ According to Chajetas, the sculpture was named *The Samogitian. In Honour of Samogitia, the Land of Lithuania*.

It is rather strange that during the years of Soviet occupation the ruling power did not pay any attention to the really anti-Soviet inscription and did not pull down the sculpture, which was not related to the Jewish nation and was created by Lithuanians rather than Jews. In 1932, when preparing to celebrate the 15th anniversary of Lithuania’s independence, the Jewish community of Raseiniai collected a sum of LTL 3,000 to erect the monument and thus contributed to the embellishment of the town. During the Soviet times, the inscription ‘I have been on watch for ages and won the fight for independence again’ was covered with plaster and replaced with a plaque saying: ‘Monument *The Samogitian* by sculptor Vincas Grybas, who was killed by the Fascists in 1941’. The inhabitants of Raseiniai are quite certain that the fact that its author Vincas Grybas was shot to death by the Germans together with the Jews of Jurbarkas was the only reason why the monument was not demolished.

I don’t think Chajetas knew that, because on page 46 he continues talking about the monument by referring to it as the Independence Monument and mentioning the Holocaust events. The unyielding pain of the author is evident from the following lines: ‘*Absolutely majestic, but cold and made of concrete, you stand in the centre of the Old Market Square, in the vicinity of the Great Synagogue to which a big number of religious Jews were herded. Your hand is pointing in the direction from where there is no return.*⁸ *Still you remained all whole and untouched. You are the only one who could tell what was actually happening here, to tell about the innocent being taken to death.*⁹



Raseiniai town park, 1940

⁸ Author’s comment. The writer had in mind the Holocaust site in Žieveliškės village located in the vicinity of Kalnūjai where the majority of the Jews from Raseiniai were shot.

⁹ Quotes from the book by D.M. Chajetas ‘Unbroken Spirit’.

Even though the story told by Chajetas is not always consistent, as his thoughts jump from objects to certain ethno-cultural aspects, his memoirs are full of really precious gemstones. The live descriptions of his neighbours and acquaintances reveal the Jewish mentality.

After graduating from a school in Raseiniai, Chajetas spent a year studying at the Telšiai *yeshiva*. Then the Soviets occupied Lithuania and closed down all the *yeshivas* there. When describing his school year which was full of various events, Chajetas remembered how when he was at Telšiai *yeshiva* he regretted being from Raseiniai. It was a local Jewish custom in Telšiai to invite children who came to study from further away for lunch over the weekend. Having learned about where Davydas came from, one resident of Telšiai politely refused to invite him over for lunch, because the Jews of Raseiniai were known for being gluttons, at least this was their nickname. Every time local people would hear that Davydas came from Raseiniai, they would add the word *glutton* to his name in their mind. Back then there was a story that told of a groom from Raseiniai who ate so much on the day of his wedding that he couldn’t even get up from his chair, and vomited all over the guests sitting nearby. Thus, the groom spoiled the white dress of the bride, including his own suit and those of the guests next to him, and spoiled the wedding table. The bride refused to live with such a husband and ended the marriage. And thus started the rumour, which spread throughout Lithuania, that the Jews of Raseiniai were real gluttons. To tell the truth, there were a number of families there who were hungry for many days in a row and thus were far from being gluttons.

In his description of the market day in the town the author spends a lot of time describing all kinds of details, which make the reader feel as though they are watching scenes with the Jews of Raseiniai buying and selling goods in the market.

‘It is Thursday today – the market day. There is a long row of horse-driven wagons on the street loaded with barrels which are full of live fish. The fish is meant for the Sabbath. It was Tanūras, the famous fish trader, who always supplied us with live fish. Next to him is another trader selling herring and smoked fish.

Men are swirling around the barrels. They are picking fish. It is their duty. They do not trust their wives with such an important task. The wives will be making filled fish for Saturday, but it is the husbands’ duty to supply them with the fish. Filled fish is not easy to make. It is a royal treat for a Saturday meal. What can be better than a dish made of fresh pike or carp.’

The market teems with rural goodies: vegetables, fruit, eggs and poultry. Chana-Dvoša is buying a chicken. ‘She lifts the chicken, turns it upside down, blows in between its legs and says: “Look what you are selling! It is bony and featherless like a clear sky, no fat at all. And you call it a chicken? It is almost dead and suitable only for making a broth. It is not worth the money.” Having knocked down the price by one litas, Chana-Dvoša puts the chicken in her bag and leaves in haste less the trader change her mind. Actually, the chicken is really fat, and she will make a perfect stew for the whole family to enjoy on Saturday.’

Women or teenagers would take the chicken that they purchased to the butcher where they would have to queue for quite a while on Saturday evenings or before holidays.

Half an hour before the start of the Sabbath, the wood-working workshop owned by Perlovas would turn on the warning siren. The siren was so loud that it could wake the dead and could be heard far beyond the borders of the town, including by the inhabitants of the neighbouring villages. Perlovas had a mill, too. Several minutes before the time of the start of the Sabbath and the time to light the candles his wood-working workshop and his mill would once again sound the siren. This is how everybody would be informed about the start of the Sabbath. The mundane commotion would stop, and the men dressed in their white shirts would head to the synagogues. The women would lay the tables. You had to have some wine for the *kiddush* and two *challahs* for blessing the bread. And one couldn't have imagined a Saturday without filled fish! Each member of the family was given a plate with fish. No matter how rich or poor the house was, there was always fish. The rest of the purchases depended on the income of the family. Mrs Chajetienė would cook a stew for breakfast in a cast iron pot. Davydas would take the pot to the baker who lived nearby and had a huge brick furnace to keep dozens of pots warm. The next morning after worshipping he would bring the pot with its hot delicious dish back home.

This was the life of local Jews week after week, be they rich or poor. All were equal before God and the law. On Saturdays both religious and non-religious Jews would rest. There were almost no cars back then and buses didn't run on the Sabbath, because most of them were owned by Jews. Horse-driven wagons or carriages were the main means of transportation, but both the coachmen and their horses would rest on the Sabbath. Only on weekdays could one hear the sound of their hooves and wheels. Most people could only dream of having a bike.

The town and the surrounding area were full of greenery. Often plants would over-shadow the wooden buildings. At the end of Šiluva Street there was a town park full of hundreds of species of trees and bushes. It was a very big and quite beautiful park... There were pleasant shaded spots everywhere. On the Sabbath, it was frequented by the senior inhabitants and the young people tended to go for walks on the outskirts of the town. On Sundays these same spots would be full of goys (non-Jews). At the far end of the park there was a small pond and a tennis court next to it. In summer time, a net would be erected on the court, which was paved with sand and gravel. On both sides of the net there were squares allocated for the players. In winter time there was a skating rink on the pond, but Davydas tended to skate closer to his home. He would skate directly from his courtyard and down the street to the pond. He would wear no coat, but a scarf on his neck and a knit cap on his head. In the evenings there was music playing at the skating rink, which would be mainly full of young people, but some senior residents would come here, too.

The Rasupis Stream flowed straight through the town. It was not deep, it was only waist deep, thus children could swim and play fearlessly in its clean water, build sand castles on its banks and invent all kinds of games there. On a Sabbath it would be really quiet there as if the stream itself was observing the Sabbath, and even the goy children would not disturb the divine serenity.

The young would go for a swim in the River Dubysa. It was wide and deep, but quite far from the town. Therefore, they could only afford this pleasure in the evenings or during holidays. The grown-ups who worked hard during the week would rarely do something for recreation. Nonetheless, the youth loved to refresh themselves in the River Dubysa

after a hot summer day and would often bathe under the waterfall of the mill.

Jews of Raseiniai, Kelmė, Šiauliai and other neighbouring towns would go to Tytuvėnai and spend their summer holidays at a lake there. The women and children would spend around two months there, and the men would come to the resort every Friday to meet their families and spend the weekends together. 'I remember that on Friday afternoons my father would finish his work, borrow a horse-driven wagon from his acquaintances and go to Tytuvėnai, which was 18 kilometres from Raseiniai. He would hurry and urge the horse by saying: "Hey, hey, little horse, the Sabbath is about to start" thus doing his best not to spend too much time on the road. My cousin's husband would arrive on a bus from Šiauliai.' Tytuvėnai was a resort for people of various ages and interests and each would find somebody like-minded to talk to. The young were full of dreams and new ideas. Many were prone to Zionism and dreamt of establishing their own state – Israel. *Kibbutzes* and clubs to teach agricultural and industrial work would be established to enable the dream come true. Everybody's eyes were on the Near East, but then World War II broke out...

In June 1941, the Chajetas family was forced to leave their home and bid goodbye to Raseiniai for good. The writer remembers hearing a loud knock on the door at two o'clock in the morning and somebody saying in Yiddish: 'Open up, don't be afraid, I am a friend!'

The father opened the door. Two armed soldiers burst into the house together with a young man who appeared to be an acquaintance of Mošė Davydas Chajetas: 'It was Gendelevas (the surname was changed) who was my study mate from my *cheder*. We grew apart when the Soviets occupied Lithuania. I stayed with the Jewish youth organisation – *calucai* – and he joined the young communists. He was from a poor family which earned their living by smoking herring. As a child from a proletarian family he was gladly accepted as a member of the young communist organisation, where he was actively helping the communists.' The Chajetas family was given twenty minutes to get ready, to get dressed and to pack their belongings. The father, who was a tailor, wanted to take his sewing machine and some fabrics with him, but he was only allowed to take some fabrics. Mošė Davydas took his photo album and the newly acquired bike. However, the so-called friend said: 'You will not need it anymore, but it will come in handy for me' and took the bike away. Still, Mošė Davydas took his photo album with him and held on to it throughout the long years of misfortune.



Mošė Davydas Chajetas at the monument *The Samogitian* in Raseiniai, 1940



JEWISH SCHOOLS IN RASEINIAI, ARIOGALA AND NEMAKŠČIAI

The Chajetas family was taken to Viduklė railway station, herded into a cattle carriage and locked inside together with others who shared their fate as deportees. They were kept in Viduklė for a couple of days. Niechama, a daughter of his father's friend Melamdovičius, visited them there and brought them food. Niechama perished together with other Jews of Raseiniai. She was annihilated by Lithuanian and German perpetrators.

The book by Mošė Davydas Chajetas does not end with the scene where they are taken to exile. There are several other chapters telling about the relatives of the Chajetas family who lived in other towns of Lithuania. The book also includes exhaustive descriptions of the fate of the deportees, including all the hardships that they went through, their interpersonal relations and the fight for life.

This book is of great importance for the residents of Raseiniai, because it helps restore the picture of the town which was completely destroyed during World War II. In addition, it tells about the ethos of the Jews who were annihilated during the Holocaust, their daily life, environment and households.

The daily life of the Jews of Raseiniai in the interwar period was absolutely unremarkable. The Chajetas family observed national traditions, taught their children respect for the senior members of society and to abide by the teachings of the Torah. This is why even during the darkest moments in life the family remained strong and united. The grown-up children kept their faith and promoted family traditions irrespective of the policy of the Soviet Union. This is the only book on the life of the Jews of Raseiniai in the interwar period and was written by Mošė Davydas Chajetas, a Jew who was born and lived there.



Jewish primary school (*cheder*) of Raseiniai. 1936. Photograph preserved by D. Chajetas

Jews have always been a well-read nation. Traditionally all 6 to 13-year-old boys had to study at basic religious schools, *cheders*. Children of poor parents did not have to pay any tuition fees. Families who paid tuition fees were expected to support a certain number of poor students: to feed them, buy them books and other necessary paraphernalia. Jewish schools, including schools of primary religious education (*cheders*) and schools of further education (*yeshivas*), synagogues, cemeteries, ritual slaughterhouses and bathhouses were financed by Jewish communities. The autonomous system of education was one of the key foundations of Jewish culture. As a result, almost all Jewish men were literate. The oldest known document about a Jewish school in Raseiniai dates back to 1689. It is a tribunal act that makes mention of Leiba Ašerovičius, a senior teacher of a school in Raseiniai. A similar act dating back to 1700 refers to Juozapas Jakubovičius, a teacher of a synagogue school in Raseiniai. At that time there were several hundred Jews living in Raseiniai and their rights were protected by privileges granted by the monarchs.¹⁰

The Jewish enlightenment movement *Haskalah* that started in the 18th century in Berlin spread throughout Europe and major cities of Lithuania. The ideas of the *Haskalah* movement reached Raseiniai and other towns in Samogitia through trade relations with Königsberg, Riga and Liepāja. Representatives of the Jewish enlightenment movement in Lithuania made major efforts to educate their contemporaries about the history of their nation, including life in other countries. In addition, they took care of the printing and dissemination of teaching aids, such as dictionaries, grammar books, calendars, and travel books. They also published advice on how to deal with payable bills, engage in correspondence, etc.

Sometime in the 1840s, Abraham Mapu (1807–1867) lived in Raseiniai for about seven years where he worked as a teacher. Mapu wrote in Hebrew and is considered to be the founder of the modern Hebrew novel. According to literary researcher N. Šapiro, when creating images of nature, Mapu was describing the beauty of Lithuanian nature which he admired since the days he walked along the slopes in Aleksotas (Kaunas) or when he lived in Jurbarkas or Raseiniai.¹¹ At that time, Raseiniai was one of the educational centres of Lithuania and had a major influence on Mapu. It was in Raseiniai that Mapu met scientist Senior Sahs (*Zahs*), who influenced the creative endeavours of Mapu greatly and encouraged him to take to literary work.¹² In Raseiniai and other towns of Lithuania, Mapu worked as an in-house teacher. In 1848, he got a job at a Jewish school for boys in Kaunas.

¹⁰ Jan III's Privilege to the Jews of Raseiniai of 1681.

Mykolas Kaributas Višnioveckis' Privilege to the Jews of Samogitia of 1669.

¹¹ Lietuvių enciklopedija [*Lithuanian Encyclopaedia*], t.17. B., 1959, p. 267.

¹² Еврейская энциклопедия [*Encyclopaedia Judaica*]. Т. 10., pp. 611, 612.



Jewish primary school of Raseiniai. Teacher Chana Volpaitė. She was shot in 1941. Photograph preserved by Ch. Volpe

In 1894–1895, Raseiniai had 11,746 inhabitants of which 8,543 were Jews, 2,161 – Catholics, 777 – Russian Orthodox, 255 – Lutherans, and 10 were of other confessions.¹³ Some 280 boys and girls were studying at the four schools that operated in Raseiniai at that time.

In 1894, a two-year Jewish primary school in Raseiniai had 88 boy students. Their teacher Isaak Dreizin was a graduate of the Rabbi School of Vilnius. Teachers Michel Levinski and David Berlovič were graduates of the Vilnius Institute for Jewish Teachers. The school had two workshops where poor children were provided with the necessary tools and amateur smith Liudvikas Deringis (Lutheran) taught them various crafts. The headmaster of the school Isaak Dreizin handled all the chancellery work and library, wrote reports and took care of teaching aids. The school was situated in the centre of the town and operated in a warm and spacious stone building, which was well-suited for an educational establishment. In 1894, some 3,384 roubles were spent on maintenance of the school and the adjacent workshops.

The two-year school of Raseiniai County had 64 students: 39 students in grade I and 25 students in grade II. Among them there were 17 Russian Orthodox, 35 Catholic, 4 Lutheran and 8 Jewish students.

A private two-year school for girls had 31 students of which there were 20 Jewish, 4 Catholic and 7 Russian Orthodox students. Fathers of 5 of the girls were landlords and officials; whereas fathers of 25 other girls were bourgeois, and 1 girl had a priest for a

¹³ Памятная Книжка Ковенской губернии на 1897 г. Ковна. [Record organizer of Kaunas Governorate for the year 1897. Kaunas] 1896, pp. 96, 99.

parent. The results of the revision of 1894 showed a very high level of knowledge among the students of this school. Even grade I students wrote dictations in French and German, albeit simple ones, analysed sentences and were able to translate them into Russian.

The parish school of Raseiniai had 97 students (41 boys and 56 girls), of which 13 boys and 4 girls were Russian Orthodox; 21 boys and 18 girls were Catholic; 7 boys and 2 girls were Lutheran; and 32 girls were Jewish. In terms of cast, 20 boys and 10 girls were born into families of farmers; 10 boys and 45 girls were born into bourgeois families; 9 boys and 1 girl were children of landlords and officials and 2 were children of foreigners.¹⁴

Girls attended county, parish or private schools together with Catholic, Lutheran and Russian Orthodox children. Such schools observed Christian traditions. Jewish celebrations and traditions were not observed there. Children had to attend school on Saturdays and only Christian holidays were celebrated. Therefore, in 1901 the Jewish community of Raseiniai decided that it was necessary to establish a Jewish school for girls there.

In 1903, the general meeting of the Jewish community, which took place at the Public Board of Raseiniai, decided to reorganise the Jewish primary school for boys by introducing a separate shift for girls. Some 300 roubles were allocated for teacher salaries, also to equip a needlework classroom, and 400 roubles were allocated to purchase schooling paraphernalia. The money was allocated from the Box tax paid by the Jewish community of Raseiniai. The decision was signed by D. Edelis, headman of the town, B.D. Levin, D.M. Rozenbliumas, I. Kaplan, I. Zaks and others. There was no tuition fee and the girl students were provided with textbooks, copybooks, dresses and even shoes. Some 160 girls applied for a place at the school.¹⁵



Jewish primary school of Raseiniai. 1932. Photograph preserved by R. Levy

¹⁴ KAA F. 293. Ap.1. B.140. L.1,3,4,13-15.

¹⁵ *Idem.* B.216. L.5, 8.



Jewish primary school of Raseiniai. 1930. Photograph preserved by R. Levy

After the press ban was repealed, the cultural life in Raseiniai revived considerably at the beginning of the 20th century. At that time there were many Lithuanian and Jewish societies in the town that organised agricultural exhibitions, literary evenings and afternoons, and even a barn theatre. In 1910, the Jewish Literary Society of Raseiniai held 3 reporting evenings, 2 plays and a literary-musical evening devoted to S. Frugas. Every week, evenings devoted to reading works by Jewish writers were held. The society had 186 members. It subscribed to 7 newspapers, 9 magazines and other publications. Their income amounted to 573 roubles and 47 kopeks, and their expenditure was 569 roubles and 62 kopeks. In 1911, their contributions amounted to 625 roubles.¹⁶

In 1911, senior teacher N.Ch. Izraelis reported to the inspection commission of the People's Department of Education from Saint Petersburg on Jewish primary schools in Raseiniai and said that girls studied at the two-grade primary school for girls for free. Their studies there lasted for four years. The school had three teachers: senior teacher Nojus Chaimovičius Izraelis was a 29-year-old bourgeois, married and a graduate from a school in the city of Mirsk. Another teacher was Leizeris-Eljatas Ickovičius Zilbermanas, a 23-year-old married man born into a family of peasants, who received his education at home. Both teachers earned 300 roubles a year each, plus 120 roubles of additional income and paid 4 roubles and 20 kopeks each into the pension fund. Stysia Rafaelovna Izrae (26), teacher of needlework, had four classes per week and earned 75 roubles per year. There were 120 girls on the list of students. Some 15 girls could not enrol with the school because the school was short of places. The school was located in a leased house adapted for educating children and as a place for teachers to live. In addition, the school

¹⁶ Вестник общества распространения произведений между евреями в России 1911 гр.5 ст.118,119 [Newsletter of the Society for Promoting Education Among Jews in Russia] 1911. pp. 118, 119.

had 126 textbooks of different titles, 156 books of different titles for extracurricular reading, 720 books for teachers, 35 maps, 31 paintings, 90 'miraculous' lights, a collection for the science class and 10 other aids with a total value of 1,475 roubles. The students were provided with textbooks and writing paraphernalia free of charge. In addition, they had classes in singing and needlework. Minimal sanitary norms were observed at the school, but during the inspection it was stated that the school premises were cold and unaired.

In 1912, members of Raseiniai Jewish community decided to establish a Jewish gymnasium in the town or a six-year pro-gymnasium. It was decided to assign 3,000 roubles of the community's capital for that purpose.¹⁷ Unfortunately, World War I broke out and throughout the years of German occupation a primary school had to do instead.

After World War I was over, Kaunas became the Jewish educational and cultural centre of Lithuania. The loss of Vilnius was equally painful for Jews and Lithuanians. Therefore, representatives of both nations actively participated in the activities of the Union for the Liberation of Vilnius. The newly established Republic of Lithuania had a lot to do in terms of restoring its, industry and system of education. During the years of independent



The graduation certificate of Siluva primary school. Photo by RKIM

¹⁷ KKA F.49. Ap.1. B.30501. L.1.



Attendance Record. LCVA F.391, Ap. 3. B. 1693. L. 105



Jewish primary school of Ariogala. 1930. The Ariogala Gymnasium Museum



Jewish primary school of Ariogala. The 1940s. The Ariogala Gymnasium Museum

Lithuania suitable conditions emerged to establish the national Jewish school. As a result, religious *cheders* and Talmud–Torah schools were replaced with modern secular schools. It was also in the interests of the state of Lithuania to have Jews studying in their native Hebrew and Yiddish languages, learning Lithuanian and breaking free from the influence of Russian and German culture. The State funded approximately 90% of Jewish primary schools and supported private gymnasiums and pro-gymnasiums. In 1939, there were a total of 109 Jewish primary schools throughout Lithuania.¹⁸ In small settlements of Raseiniai Region that had no Jewish national schools, such as Lyduvėnai, Betygala and Girkalnis, Jews sent their children to Lithuanian primary schools. In 1940, Belkinaitė Racilė graduated from a primary school in Šiluva. Her examination marks in all subjects were very good. The Jewish students who attended schools of general education had days off on religious Jewish holidays: the New Year (*Rosh Hashanah*), Sheltering (*Sukkot*), Easter (*Pesach*), Purim, Ninth of Av (Tisha Be-Av), Day of Atonement (*Yom Kippur*) and Pentecost (*Shavuot*).¹⁹

In 1920, the second two-section Jewish primary school was opened in Raseiniai. In 1935, it was attended by 87 students (15 boys and 78 girls). The language of instruction there was Hebrew. Students were taught Lithuanian language, numeracy, science and geography, as well as other subjects. The head of the school, Joffė Abelis, was a graduate of the two-year *Tarbut* courses for Jewish teachers in Kaunas and knew Lithuanian, Hebrew, Yiddish, Russian and German languages. Teacher Margolytė Lėja was also a graduate of these same courses and knew Lithuanian, Hebrew, Yiddish, Russian and Esperanto.

In 1922, a third Jewish primary school opened in Raseiniai. The head of the school, Kiršas Giršas, was a graduate of the Seminary for Jewish Teachers in Telšiai. He knew Hebrew, Lithuanian and German languages. Teacher Dubnikaitė Mera was a graduate of Jewish pedagogical courses in Telšiai. According to the attendance report of 1932, the primary school was attended by 73 boys.

The Jewish primary school in Nemakščiai was established in 1922 and was located in the house donated by the Geringas brothers. According to a school inspector, teacher Elija Šneideris who worked at the school ‘was mainly fond of calculating but was modest with writing.’ In 1926, the Ministry of Education appointed Abraomas Plotnikas to work at the Jewish school in Nemakščiai.



The three Geringas brothers emigrated from Nemakščiai to America and became rich there. They never forgot their poor hometown and donated a palace to it which became home to a Jewish National House, a school and a people’s bank. The building was destroyed during World War II. Heritage protection library of KPC, F. 44, ap. ‘Pre-war Negatives’, No. 1768, 1936. Photo by V. Ramanauskas

¹⁸ Atamukas S. Lietuvos žydų kelias... [*The Path of Lithuanian Jews*] V., 1998, p. 148.

¹⁹ Švietimo ministerijos žinios. Oficialus mėnesinis švietimo ministerijos leidinys. Nr.3 [*Ministry of Education News. Official Monthly Publication of the Ministry of Education. No.3*], 1932, Kaunas. p. 138.

Chanas Geršateris, a graduate of pedagogical courses in Telšiai, was head of the school. During the visit to the school in 1928, there were only 37 students there and the teaching situation was bad: students could hardly read, pronounce or accentuate. The teachers that worked at the school were fired and Koganas Berelis was appointed to act as head of the school. He took to reforming the school and improved the teaching environment there. In 1934, the school had 132 students of which 60 were girls. The students were taught by teachers Efraimas Ganzas-Perensas and Merè Dubinskaitė. The latter knew Hebrew, German and Lithuanian languages. The textbook *Sakalėlis* (author S. Matjošaitis-Esmaitis) was used to teach children Lithuanian language and history. During a school visit it was noted that the school did not teach agricultural subjects or needlework. Students demonstrated poor speaking skills, wrong pronunciation and bad accents in Lithuanian. Religious matters were taught by Rabbi B. Faivelis. Nemakščiai municipality took care of the heating at the school.²⁰



Zipora Goldbergaitė, was born in 1921. Zipora was murdered in the Shoah. /<http://yvngyadvashem.org/>
Photo by M. Liudgimas

²⁰ Girčys A. Žydų mokykla Nemakščiuose [Jewish School in Nemakščiai]. Nemakščiai, K., 2010, pp. 198–200.



HISTORY OF THE PRIVATE JEWISH GYMNASIUM OF RASEINIAI

In 1912, the Jewish community of Raseiniai decided to establish a Jewish gymnasium or a 6-grade pro-gymnasium and allocated some 3,000 roubles from the community's capital for the purpose. However, World War I broke out before they managed to open the school.

Some 10 years later, after the war and all the fights for independence were over, the Jews of Raseiniai returned to the idea of opening a gymnasium. On 16 July 1921, the Society for Establishing and Maintaining the Jewish Gymnasium in Raseiniai was registered in the Society Register of Raseiniai County. The founders of the society were Cemachas Volpė (chairman of the board, farmer), Šliomas Salomonas Kadušinas (printing house owner, Izraelis Šuganas (director of a bank), Dovydas Zolinas (photographer), Heselis Mogilevskis, Morisas Gordonas, Samuelis Volpertas and Dovydas Judicskinas (tradesmen). The goal of the society was to establish and maintain a Jewish gymnasium with Hebrew as the language of instruction in the town of Raseiniai. Members of the society did a wonderful job and on 1 August 1921 the Jewish gymnasium in Raseiniai was finally opened. Lawyer Levinsonas became the first director of the gymnasium. The students of the gymnasium received a well-rounded education and even their political views were formed there. Classes were held in Hebrew, with the exception of grade six where Russian was the language of instruction. Gymnasium students studied religion, Hebrew language and literature, Lithuanian, German, English and Latin languages, history and public science, introduction to philosophy, geography, mathematics (arithmetic, algebra, geometry, trigonometry, analytical geometry, and differential equations), physics, cosmography, chemistry, science and hygiene, drawing and draughtsmanship, calligraphy, domestic chores, music and singing, and physical education.

The gymnasium operated for a year without the Ministry of Education being informed. This was why it was ordered to close down and be re-established. The Society took care of all the necessary documentation and on 15 August 1922 the gymnasium was re-established again in line with the order established by the Ministry of Education. At first, the gymnasium had grades 3, 4 and 5 with a total of 75 students. With every year and with the increase of student numbers the number of gymnasium grades grew, too. In 1924, the gymnasium had 152 students. Irrespective of the number of students, Jews had to finance the operations of their gymnasium themselves. The tuition fee at the Jewish gymnasium in Raseiniai which was not financed by the government amounted to LTL 50–60. Some families would run short of money and their children would have to drop their studies at the gymnasium. As a result the





Private Jewish Gymnasium in Raseiniai (white building) that operated in the house of I. Šalomas on Vilniaus St. No 9. Postcard by F. Verberis. Raseiniai, 1928. RKIM

tuition fee for the rest would increase to the maximum of LTL 90. In 1925, the Jews of Raseiniai addressed the Ministry of Education and asked for a financial support for their gymnasium. In 1928, the gymnasium was allocated LTL 10,000 from the State budget, and another LTL 8,000 were allocated for the 1929-1930 school year.

The Society continued to be actively involved in the running of the gymnasium. In 1931, it had 42 members (40 of which were men). Lawyer Maksas Levy was elected chairman of the Society's board. In 1932, the articles of association of the society were supplemented with additional activities, such as establishing, maintaining and supporting 'establishments of general education and crafts for children of both genders: kindergartens, primary and secondary schools, courses for individuals wishing to acquire a profession, public universities, craft schools, bookstores [libraries], reading rooms, circles of art and literature, organising various lectures, exhibitions and museums, and supporting students by offering them fellowships'. For a long time the gymnasium operated in rented premises that were not suitable for a school. In 1933–1935, a new school building was erected on a plot of land acquired by the Society for Establishing and Maintaining the Jewish Gymnasium at Nepriklausomybės St. 28. The organisation owned two buildings of the Private Jewish Gymnasium and a plot of land with a total value of LTL 52,000. A resident of Raseiniai, Elvyra Ražanauskaitė, remembers that in 1936/1937 when Maironis Primary School was under renovation, classes 5 and 6 of the primary school studied in the premises of the Jewish gymnasium. In 1937, the Society had a new board elected with bank director I. Šuganas acting as the chairman, Gadalijs Galperinas acting as vice-chairman, industrialist Leizeris Perlovas acting as treasurer and trade clerk Meras Zusmanovičius acting as secretary. Tradesman Izraelis Zacharijas was member of the board and housewives Ester Volpertaitė

and Roza Zyviene were nominated as members of the board. The society (or rather the Jewish gymnasium) had a private library and teaching aids and inventory worth LTL 15,000. In addition to the gymnasium, the Society also financed a kindergarten with an annual turnover of LTL 30,000. The Society also owned a sports ground and had its own sports team. In 1938, its total revenue from various sources amounted to LTL 27,943 Lt (of which LTL 348 came from the membership fee and another LTL 21,553 was their revenue from the tuition fee).

The Jewish gymnasium in Raseiniai employed qualified teachers and specialists of their own profession. Candidates wishing to become teachers at Jewish schools had to be graduates of the two-year pedagogical course offered by the *Tarbut* Society in Kaunas or the one-year pedagogical course offered by the *Javne* society in Telšiai. The future teachers had to pass exams in the Lithuanian language and literature, Lithuanian history and geography, psychology, pedagogy, methodology of teaching Lithuanian and Hebrew languages, arithmetic, regional research, handwork, religion, calligraphy and drawing, physical education and music-singing, including exams of probationary classes in the Lithuanian language and arithmetic.

The gymnasium employed well-known and highly valued people of Lithuania. In 1929, G. Leibavičius was appointed director of the gymnasium. In 1928, he had graduated from a university in Switzerland, defended his PhD in law and even worked at Tübingen University for some time.

Dubnikas Izraelis, who was a graduate of the rabbi seminary in Vilijampolė, taught religion at the Jewish gymnasium of Raseiniai. Hebrew language and history were taught by Elkintaitė Mirijam, who used to work as a teacher at *Javne* Gymnasium for girls in Panevėžys.



Tree planting event of 1935. All students and teachers of Raseiniai Jewish Gymnasium at the town garden of Raseiniai. Photo by M. Liudginas. RKIM

From 1925 Levinas Hiršas taught the Hebrew language, Jewish history and singing at the Jewish gymnasium. In 1927 he graduated from the Hebrew Pedagogium in Vienna. At the age of only 15 he had graduated from a Jewish religious school in Raseiniai and left for Vilnius, where he studied at the rabbi seminary. Upon graduation from the seminary he returned back to Raseiniai. In 1907, he left for Odessa where he graduated from a rabbi seminary. In 1912 he returned to Raseiniai and was accepted as a teacher at the Talmud Torah school, where he taught religion, biblical studies and Hebrew. After World War I the school was closed and he left for Jurbarkas where he worked as a teacher. In 1919, he returned to Raseiniai and continued to teach at the Jewish school and in private homes until he started working at the Jewish gymnasium in 1925.

As of 1928, history, geography and mathematics at the Jewish Gymnasium of Raseiniai were taught by Odesas Abraomas. He was a graduate of Vytautas Magnus University where he studied history. Teacher Pargomatytė Lėja was a graduate of Prague University where she studied philosophy. She had really good organisational and pedagogical skills and taught English and German, and mathematics. As of April 1925, teacher Potaškinas Jokūbas taught Jewish religion at the gymnasium. He was a graduate of the Jewish realgymnasium in Vilnius and was a student of the rabbi seminary of Vilnius. Rabinavičiūtė Rasija taught science and hygiene, physics and chemistry. She was a graduate of philosophy studies from Königsberg University and worked at the Jewish Gymnasium of Raseiniai in 1926–1928.

Before G. Leibavičius was appointed director of the Jewish gymnasium, it was headed by Rolnikas Hirša. He was a graduate of law from Leipzig University, where he attained his PhD. He was also a graduate of a teachers' course offered by Berlin University. In 1928,



Teachers and students of the private Jewish Gymnasium of Raseiniai on the last day of the academic year 1938/1939 in the orchard of the gymnasium. 15 June 1939. RKIM

he graduated from his law studies at the Lithuanian University. Before his employment with the Jewish Gymnasium of Raseiniai, he worked as a private teacher and taught at Jewish religious schools. In 1926, he was appointed director of the gymnasium and taught history, public science and introduction to philosophy there.

In the school year 1938/1939 philologist Viktoras Alekna (1915-2008) taught the Lithuanian language at the Jewish Gymnasium of Raseiniai. Alekna remembers that at that time the Jewish gymnasium had 97 students. There were 17 students in grade 7, whereas grade 8 had only 8 students. According to Alekna, the Jewish gymnasium wanted a Lithuanian to teach the Lithuanian language there. The students of the Jewish Gymnasium of Raseiniai had difficulties with the Lithuanian language. The teacher of the Latin language was also a Lithuanian, while the rest of the teachers of the gymnasium were Jews. Among the teachers of the gymnasium, only the director spoke correct Lithuanian, whereas teachers of religion and Hebrew did not do so well. Alekna had 32 weekly classes at the Jewish gymnasium, that is, from Monday to Friday six classes a day, and on Sundays only two classes. There were no classes on Saturdays because of the Sabbath. The experience of the Lithuanian teacher at the Jewish gymnasium reveals the relationship between Jews and Lithuanians, which were not antagonistic, but rather friendly and sincere. Alekna remembers frequent dinners at his colleagues' place, and the parents of his students who were shopkeepers would always recognise him and give a very polite service. In 1938, the circle of Lithuanian literature headed by teacher Alekna was attended by 10 boys and 17 girls. Director B. Zilberis headed a circle of Hebrew and world literature which was attended by 10 boys and 14 girls. As many as 3 boys and 5 girls were interested in mathematics and physics (teacher M. Šapiro). Teacher M. Elkindaitė invited the lovers of history to join her circle, which was attended by 7 boys and 9 girls. Artist Ch. Fainštein taught a group of 4 boys and 6 girls to draw.

Painter and graphic artist and a teacher Chaimas Mejeris Fanštein was taught drawing at the Jewish gymnasium. In 1932 he graduated from his studies of graphic art at the Kaunas School of Art. He was fond of portraying the life of the Jewish community and even worked as a book illustrator. In 1934, Fainštein took part in the exhibition of Lithuanian painters in Czechoslovakia. In 1937, he exhibited portraits of the 12 most famous professors of Vytautas Magnus University. The artist was born in



Announcement printed by S. Kadušinas' printing house: 'On 24 February 1923, Dr Rafailas Rabinavičius will read his paper The State at the Raseiniai Jewish Gymnasium'. LVCA 394-2-1478

1911 in Kaunas and perished at the Kaunas Ghetto in 1944. In 1988, an exhibition of his works titled 'The Dead are Counting the Stars' was held in an attempt to remind of this little-researched and little-known part of Lithuanian culture.

The first Sovietisation period of 1940–1941 affected both Lithuanian and Jewish culture and education. It was ordered that all Hebrew libraries be closed down and all the books in Yiddish had to be carefully scrutinised before leaving them to other public and city libraries. All parties and organisations, including youth, cultural and economic institutions, were closed down. In the schools where the Hebrew language and national and religious values prevailed, a new system was introduced. According to the new system, Yiddish became the language of instruction, whereas the promotion of national and religious values was eliminated from the curriculum. At the end of August 1940, the Minister of Interior ordered that the Society for Establishing and Maintaining the Jewish Gymnasium in Raseiniai be closed down. All of the gymnasium's property and funds were handed over to the People's Commissariat for Education. The government ordered all chaplains and teachers of religions to be dismissed from all schools. Alekna wrote that after religion was eliminated from the school curriculum, chaplain, Fr Povilas Durusevičius, Fr Simonas Onufrienko and teacher of Israelite religion Aizikas Segalis were dismissed. The latter taught the Israelite religion at the gymnasium in Raseiniai in the period from 1937 to 1940. All items of religious cult and the old system were eliminated from schools, including portraits of those people who promoted the ideology which contradicted the creation of Socialist Lithuania. In autumn 1940 schools were decorated with emblems of the USSR and portraits of Lenin and Stalin.

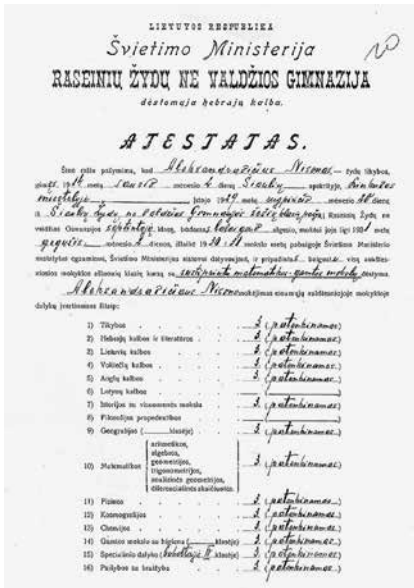
On 1 September 1940, the Jewish Gymnasium in Raseiniai did not open its door to the students, because it was closed. The students had to go to bigger cities where several national schools were still operating or to move to the secondary school of Raseiniai. It was there that Riva Palunskytė, Jofė Šolomas and others studied in the academic year of 1940/1941. D.M. Chajetas left Raseiniai and went to study at the Jewish Gymnasium in Panevėžys. The parents of Jewish students asked for permission that their children be excused from school on Saturdays or at least that they be excused from doing exercises at school on that day. The answer to all of the Jewish pleas was that according to Article 96 of the Constitution of the Lithuanian SSR, the church is separate from the state and the school is separate from the church. Thus, religion is considered to be a private matter of every single individual rather than something to be dealt with by the school.

The first year of Soviet occupation was nearing the end. On 14 June 1941, the first train wagons with deportees started heading to the East. Among the deportees there were men, women and children, including Jewish families with children and recent school graduates from Raseiniai. More information about the deportees is provided in the section *The First Soviet occupation*.

This was a short history of the Jewish Gymnasium in Raseiniai and that of the teachers who worked there. Competent teachers educated a lot of well-versed gymnasium graduates and instilled them with strong spiritual and civic values, and they made both their nation and all of Lithuania famous. How much more could these young and enthusiastic gymnasium graduates have done throughout their entire lives if not for the *Shoah* that put an end to their life, work and dreams.



Teachers and students of the private Jewish Gymnasium of Raseiniai on the last day of the academic year 1938/1939 in the orchard of the gymnasium. 15 June 1939. Students in the front row (from left to right): M. Blochas, Zolinas, Valovacas, Markovičius, I. Zyvas, Šugamas, Perlovas, Perlovaitė, Zusmanavičiūtė, Chveidonaitė, Melytė, Idelevičiūtė, Furmanskytė. Second row (from left to right): V. Žalingeris, primary school teacher Šlajevičiūtė, religious education teacher Segalis, Hebrew language teacher Levinas, artist Ch. M. Fainšteinas, Lithuanian language teacher V. Alekna, director B. Zilberis, history teacher M. Elkindaitė, agronomist M. Šapiro, mathematics teacher Abelskis, Levijasaitė, A. Nesanelis, Vanibergaitė, C. Blochas. Third row: Idelevičiūtė, Gotsternaitė, Blochaitė, Sacharifaitė, Kaplanaitė, Ginaitė, Melytė, Sacharifaitė, Rolaitė, Olšvangeris, Polenskytė, Furmanskytė, Lipšicas, Galperinaitė, Volpertaitė, Raganas, Levijasas, Vmikaičė, Ziskindaitė, Zusmanavičiūtė, Blochaitė, secretary Zyvaitė, N. Zyvaitė. Fourth row: A. Zyvaitė, Taubaitė, Karabelnikaitė, Kaganavičius, Pitas, Levitanas, Kromas, Vaabergas, Vinikas, Damševskis, Rumprūskis. A total of 52 students attended the gymnasium that year. Some 30 students and teachers are missing, such as Kogelis, Perloviėnė, Kuliešius, etc. The photograph with the students and teachers of the Jewish Gymnasium of Raseiniai was preserved by philologist Viktoras Alekna. On the other side of the photograph he wrote the names of all the students and teachers. RKIM



Graduation certificate issued in Lithuanian and Hebrew by the Private Jewish Gymnasium of Raseiniai under the Ministry of Education of the Republic of Lithuania



Graduation certificate issued in Lithuanian and Hebrew by the Private Jewish Gymnasium of Raseiniai under the Ministry of Education of the Republic of Lithuania²¹



Graduation certificate issued in Lithuanian and Hebrew by the Private Jewish Gymnasium of Raseiniai under the Ministry of Education of the Republic of Lithuania²¹



SYNAGOGUES AND RABBIS

Before World II, every single city and town in Lithuania had either a big or a small synagogue – a Jewish house of prayer. Lithuanians called it škala as derived from the Russian word škola (school). The purpose of a synagogue has been extremely varied throughout the ages. It was a place to pray, to hold community meetings and judicial proceedings, and to study the Bible. Synagogues hosted schools, libraries and had living accommodation for a rabbi.

The Great Synagogue of Raseiniai was built in the second half of the 17th century following Jan III Sobieski's Privilege to the Jews of Raseiniai, which read: *'The Jews of Raseiniai shall enjoy the same freedoms as they do in other cities and towns. /.../, they are allowed to have their synagogues, bathing houses, cemeteries, build houses or shops.'*²² Supposedly, the first synagogue was located in the vicinity of the Market Square. In 1865, the synagogue burned down and was rebuilt in 1870. Like all other ecclesiastical buildings, synagogues boasted unique architecture. Often, they had an irregular design with adjacent wings. The prayer hall for men – a rectangular room with a cupboard-like Holy Ark (Aron Kodesh) at the far Eastern wall containing the Torah Scroll and a rostrum (Bima) with a table in the middle for the Torah – occupies the central space in a synagogue. Synagogues often have adjacent premises for community judicial procedures (kahal), a school and a library. In Lithuania, as in the rest of Europe, synagogues face the East, toward Jerusalem. In the 17th century, two main types of synagogues became widely spread throughout Lithuania, that is small and great synagogues. Small synagogues were more common. They consisted of a square or rectangular prayer hall for men, a porch on the western side and a women's gallery on the second floor above the porch with openings overlooking the main prayer hall. The side façade of the Great Synagogue on Maironis Street had pilasters separating the second floor. Semi-circular arches were used to decorate 12 windows that symbolised the 12 tribes of Israel, and the cornice was decorated with tiny purls. In 1890, A. Rucevičius wrote the following in the newspaper *Varpas* (No. 7): *The Jews of Raseiniai mended their synagogue and financed it out of Karobka (the Box tax), covered its roof with tin and painted it green. The total cost was 5,600 roubles.*

According to the instructions in the Talmud, a synagogue had to be the tallest building in town, but the Christian Church objected to this. In the 18th century, when Judeophobia was at its peak, it was prohibited to either build or repair synagogues. If need be, reverential pleas were written, but permissions were seldom, if at all, given and included a lot of restrictions: synagogues were to look like residential houses, could not have any domes or towers and had to be located further from the buildings meant for Christian worship. Often, they would be called houses of prayer or schools. For example, Kaunas County Archives contains a document where the headman of Raseiniai synagogue says that Raseiniai synagogue is the only one of its type and that it is located within the proper distance of the Russian Orthodox or Christian churches as prescribed by the law.

²² Jan III's Privilege to the Jews of Raseiniai of 1681. LVIA SA 14537 L. 74–77v.

²¹ LCVA f.391 ap.2 b.2229 l.62; f. 1367 ap.1 b.1317; LCVA F.631 Ap.7 B.10386; B.10410 L.10,11; *Raseinių krašto žydai. Dokumentų ir straipsnių rinkinys* [Jews of Raseiniai Region. Compilation of Documents and Articles], K., 2004, pp. 37–38,43-45,125; Briggs J. *Pasistačius bendrą darbo tikslą* [With a Common Goal in Mind], Raseiniai, 2017, pp. 220–221.

Sarasas
Aronas Lydas sinagogoms laicdyko raseiniai Sinagoga 1923

№	Pavardė ir vardas	Amžius	Profesija	gyv. vieta	Profesija
1	Agustinas Giršas	58	maistinėmis	Šiluvos g. 30	
2	Agustinas Chaimas	54	maistinėmis	Šiluvos g. 30	
3	Boromanas Lissas	46	maistinėmis	Šiluvos g. 30	
4	Blochas Volgas	57	maistinėmis	Šiluvos g. 30	
5	Blasiminas Jankelis	55	maistinėmis	Šiluvos g. 30	
6	Blochas Reikas	41	maistinėmis	Šiluvos g. 30	
7	Binkogas Slovins	55	maistinėmis	Šiluvos g. 30	
8	Blochas Mousas	45	maistinėmis	Šiluvos g. 30	
9	Boromanas Mousas	41	maistinėmis	Šiluvos g. 30	
10	Kaplanas Kelecas	60	maistinėmis	Šiluvos g. 30	
11	Chajdas Binjamins	45	maistinėmis	Šiluvos g. 30	
12	Boromanas Jankelis	52	maistinėmis	Šiluvos g. 30	
13	Polperas Jankelis	57	maistinėmis	Šiluvos g. 30	
14	Golmanas Borelis	47	maistinėmis	Šiluvos g. 30	
15	Šmuelis Jankelis	47	maistinėmis	Šiluvos g. 30	
16	Polperas Mousas	44	maistinėmis	Šiluvos g. 30	
17	Polperas Mousas	44	maistinėmis	Šiluvos g. 30	
18	Jankelis Borelis	52	maistinėmis	Šiluvos g. 30	
19	Gečas Slovins	58	maistinėmis	Šiluvos g. 30	
20	Gečas Slovins	58	maistinėmis	Šiluvos g. 30	
21	Giršas Borelis	45	maistinėmis	Šiluvos g. 30	
22	Čarackis Namoclas	45	maistinėmis	Šiluvos g. 30	
23	Jankelis Lissas	41	maistinėmis	Šiluvos g. 30	
24	Polperas Jankelis	50	maistinėmis	Šiluvos g. 30	
25	Kaplanas Borelis	58	maistinėmis	Šiluvos g. 30	
26	Kaplanas Lissas	65	maistinėmis	Šiluvos g. 30	

№	Pavardė ir vardas	Amžius	Profesija	gyv. vieta	Profesija
27	Kaplanas Borelis	56	maistinėmis	Šiluvos g. 30	
28	Hiršmanas Slovins	45	maistinėmis	Šiluvos g. 30	
29	Čarackis Binjamins	45	maistinėmis	Šiluvos g. 30	
30	Blochmanas Štraimas	29	maistinėmis	Šiluvos g. 30	
31	Kaplanas Chaimas	49	maistinėmis	Šiluvos g. 30	
32	Polperas Jankelis	40	maistinėmis	Šiluvos g. 30	
33	Polperas Jankelis	50	maistinėmis	Šiluvos g. 30	
34	Polperas Mousas	66	maistinėmis	Šiluvos g. 30	
35	Polperas Mousas	50	maistinėmis	Šiluvos g. 30	
36	Polperas Mousas	52	maistinėmis	Šiluvos g. 30	
37	Hiršmanas Borelis	59	maistinėmis	Šiluvos g. 30	
38	Manasasas Slovins	69	maistinėmis	Šiluvos g. 30	
39	Manasasas Slovins	54	maistinėmis	Šiluvos g. 30	
40	Manasasas Slovins	34	maistinėmis	Šiluvos g. 30	
41	Manasasas Slovins	25	maistinėmis	Šiluvos g. 30	
42	Ozeris Zalmans	41	maistinėmis	Šiluvos g. 30	
43	Polperas Volgas	24	maistinėmis	Šiluvos g. 30	
44	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
45	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
46	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
47	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
48	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
49	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
50	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
51	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
52	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
53	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
54	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	
55	Polperas Jankelis	52	maistinėmis	Šiluvos g. 30	

List of candidates for the board of Raseiniai [Great] Synagogue. Signed by Aronas Smuelis Kacas, the rabbi of Raseiniai. Raseiniai, 1923²³

№	Pavardė ir vardas	Amžius	Profesija	gyv. vieta	Profesija
1	Vinikas Jankelis	40	maistinėmis	Šiluvos g. 30	
2	Vigodskis Jankelis	66	maistinėmis	Šiluvos g. 30	
3	Polperas Slovins	58	maistinėmis	Šiluvos g. 30	
4	Hiršmanas Borelis	50	maistinėmis	Šiluvos g. 30	
5	Hiršmanas Jankelis	42	maistinėmis	Šiluvos g. 30	
6	Polperas Slovins	50	maistinėmis	Šiluvos g. 30	
7	Gurmanas Jankelis	26	maistinėmis	Šiluvos g. 30	
8	Hiršmanas Jankelis	57	maistinėmis	Šiluvos g. 30	

Aronas Smuelis Kacas

²³ LCVA F.391 Ap.4 B.557 L.130,131.

In 1927, there were 20 synagogues and houses of prayer in Raseiniai County: 4 in Kelmė, 2 in Jurbarkas, and one each in Betygala, Šiluva, Nemakščiai, Skirsnemunė, Tytuvėnai, and Viduklė. There were as many as 8 synagogues in Raseiniai: Great synagogue, Karabelnik, Chasidim, Ein Jakob Bloch, Chajai Odom, Krisner, Gabrilovich and Bet Hamerdash. Each house of prayer would hold their own board elections and keep minutes of their electoral meetings with the name, surname, age, occupation and place of residence of every candidate indicated.



Stamp of the Great Synagogue in Ariogala. 1936

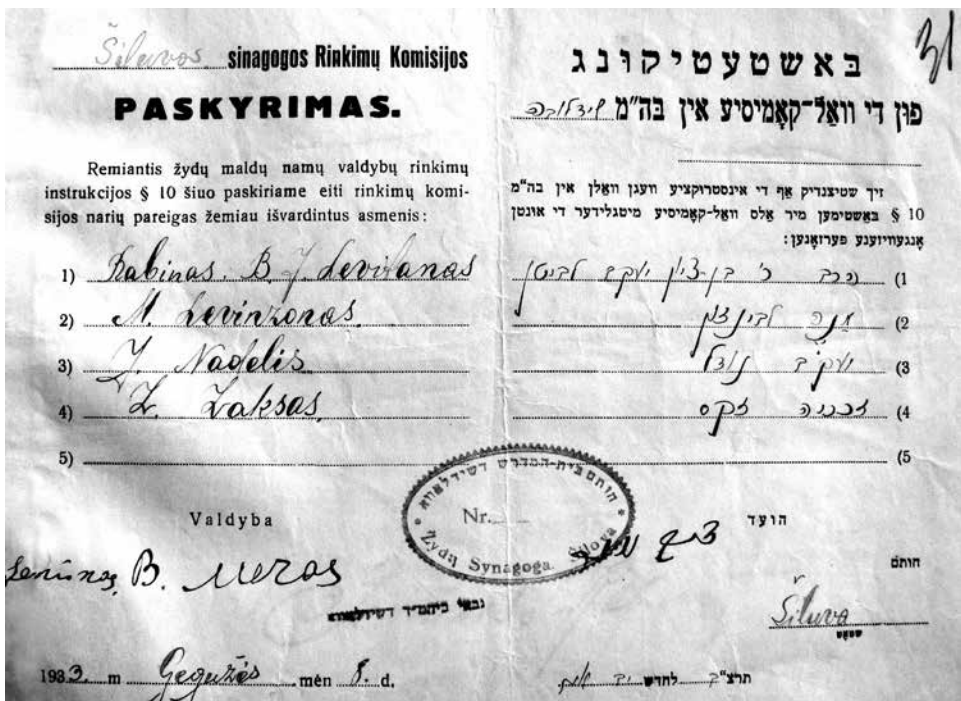
The board of the **Synagogue** consisted of the following members: Taubmanas Chaimas, a 63-year-old shopkeeper; Zilbermanas Jokubas, a 42-year-old merchant; Kaplanas Leibas, a 69-year-old merchant; Kiršenbaumas Idelis, a 50-year-old baker; Volpertas Šmuelis, a 35-year-old pharmacist; and Vigodskis Judelis, aged 66.

The list of candidates for the board of **Chajai Odom** included 67 names, mostly residents of Vilnius Street. Thirty-two of them were merchants, 19 were butchers, 2 were Talmudists and bakers. The rest represented other professions. The following members were elected to sit on the board: Pozelis Abromas, a 55-year-old teacher, and Tabacnikas Dovydas, a 52-year-old merchant. Levijasas Boruchas Samuelis, aged 40, was elected headman and Kacevas was elected accountant of the board. Perlovas Lazeris, a 45-year-old merchant, and Fridmanas Chaimas, a 51-year-old merchant, were elected treasurers of the board.

The list of candidates for the board of **Ein Jakob Bloch** included 47 names, among which there were 12 merchants, 11 shopkeepers, 6 workers, 4 farmers, 2 barbers, tailors and coachmen each, etc. The following members were elected to sit on the board: Rafmanas Leiba, a 54-year-old shopkeeper; Šabaševičius Abromas, a 70-year-old merchant; Tubilisas Giršas, a 49-year-old shopkeeper; Kaplanas Jankelis, a 49-year-old baker; Vinikas Samuelis, a 30-year-old shopkeeper; Krasnostovas Jankelis, a 62-year-old paramedic.

The following members were elected to the board of **Chasidim** synagogue out of a total of 57 candidates: Fridmanas Šmuelis-Kopelis, an 80-year-old Talmudist; Arensonas Abelis, a 51-year-old owner of a leather workshop; Volpe Cemachas, a 63-year-old farmer; Levinas Šmuelis, a 52-year-old shopkeeper; Teraspolskis Girša, a 56-year-old shopkeeper, and Polumskis Motelis, a 58-year-old merchant.

Gabrilovich synagogue had the smallest number of members. There the following members were elected to the board out of a total of 29 candidates: Hiršas Faivelis, a 45-year-old baker; Oleinikas Eljas; Šabaševičius Šmerelis, a 60-year-old shopkeeper; Levinas Leizeris, a 54-year-old shopkeeper; Blochas Jankelis, a 57-year-old shopkeeper; Kadušinas Šlioma, a 55-year-old owner of a printing house.



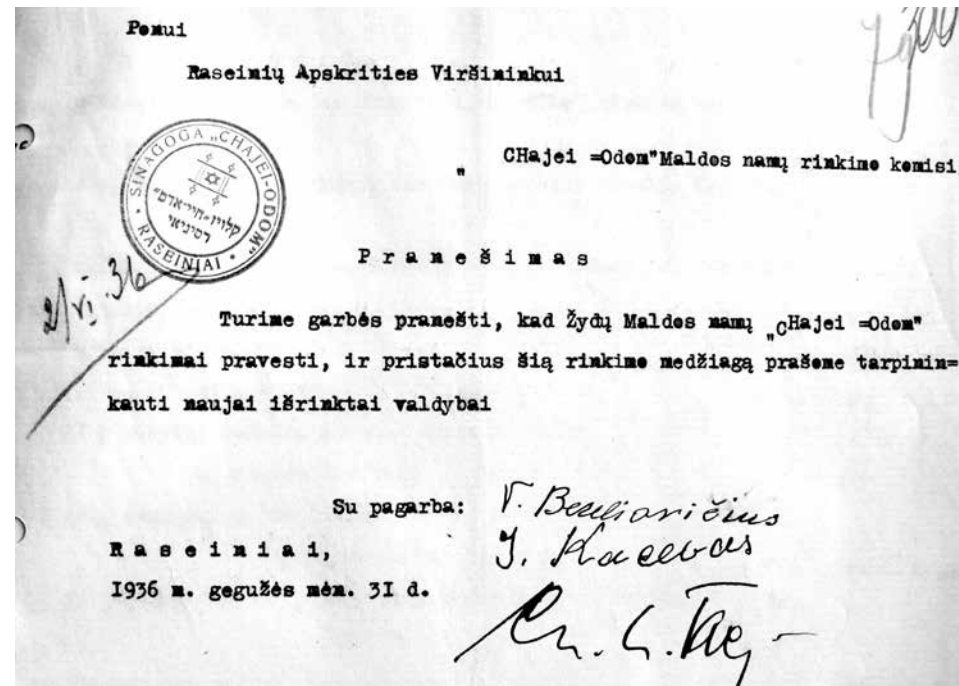
Document appointing members of the Election Commission of Šiluva Synagogue, 1933. LVCA 391-4-559 IMG-0493



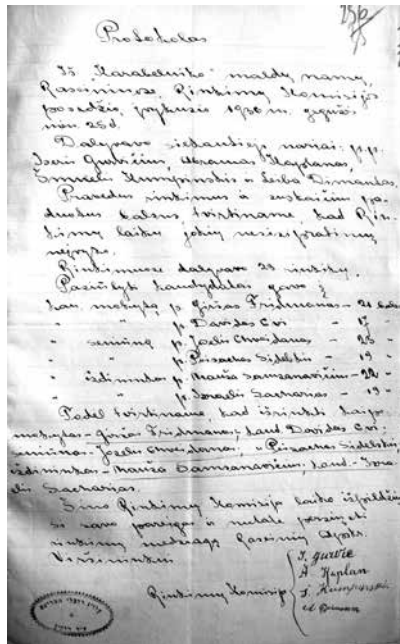
Document appointing members of the Election Commission of Viduklė Synagogue, 1933. LVCA 391-4-559 IMG-0451



Synagogue in Dominikonų str., Raseiniai, 1936. KPC



Document of the Chajei-Odem Synagogue in Raseiniai 1936. LVCA 391-4-604 IMG-0547



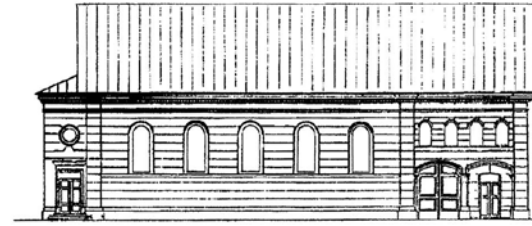
Stamp of the Karabelnikas Synagogue in Raseiniai, 1936

Document of the Karabelnikas Synagogue in Raseiniai, 1936.
LVCA 391-4604

The teachers at the **Krisner** synagogue were Levinas Abelis, a 55-year-old merchant, and Abramavičius Berelis Hiršelis, a 65-year-old tailor. Magiliauskas Hešelis, the 66-year-old owner of a beer retail warehouse, and Perlovas Leiba, a 42-year-old miller, were candidates for the position of headman. Čeikinskis Moricas, a 30-year-old bookkeeper, and Svirskis Sroelis, a 50-year-old shopkeeper, were candidates for the position of treasurer.

The review of the lists of candidates for synagogue boards reveals a clear picture of the composition of the inhabitants in Raseiniai. As many as 388 candidates ran for election, which amounted to 20 per cent of all Jews in the town. They had to meet certain property and age requirements. Only respectable and educated candidates over 25 years of age could take part in the election. At that time Raseiniai had over 5,000 inhabitants and half of them were of the Jewish confession. Some 50 per cent of the inhabitants were under 25 years of age. Even though the list of candidates above does not include all the male inhabitants in the town, the list of occupations is almost exhaustive.

According to the lists, the town was inhabited by representatives of 56 different occupations, mostly merchants (109), shopkeepers (56), butchers (25), workers (24), coachmen (19), farmers (13) and shoemakers (13), bakers (11), tailors (9), hatters (6) and teachers (6), clockmakers, blacksmiths and Talmudists (5 of each), millers, lawyers, painters and bookkeepers (4 of each), barbers (3), carpenters, photographers, roofers, pharmacists, masons, gardeners, slaughterers, and cultivators (2 of each). In addition, Raseiniai had a tractor operator, driver, smith, owners of candy and lemonade factories, the owner of a printing house, a dental technician and a doctor, a paramedic, chemist, clerk, rabbi, bookbinder and a salesman.



Drawing. Façade of the stone school of prayer (synagogue) in Raseiniai and the internal western wall of the main hall, entry to the wing and women's gallery on the second floor. 1870. Drawings by architect Samuilovičius of Kaunas Province²⁴

Nancy and Stuart Schoenburg in their book *Lithuanian Jewish Communities* wrote the following: *The Jewish community of Raseiniai was one of the first Jewish communities in Lithuania and was named 'The Jerusalem of Samogitia' thus emphasizing the importance of Raseiniai as a cultural centre.* The book presents a brief history of the town, including the activities of local Jewish institutions, makes mention of famous people there, and gives the names of eight rabbis in Raseiniai that were known to the authors of the book: Avraham ben Haim Lisker, Vulf; Moshe Tzeitlin; Avraham-Shmuel Rabinovič (died in 1906); Aleksandras-Moshe Lapidusas, Moshe Soloveičik, Y. Mordechai Klatzkih, and the last rabbi of Raseiniai, Aaronas Šmulis Katzas.²⁵



Great Jewish Synagogue of Raseiniai, 1940. RKIM

To continue with the Schoenburg tradition, we hereby present further information about the rabbis of Raseiniai based on respective archival documents.

In 1847, a report on Raseiniai town refers to the election of the Raseiniai rabbi, headman and treasurer, and says that most of the votes in the election were cast in favour of Zelmanas Šmulovičius Bendentas, who was elected rabbi. The surviving

²⁴ KAA FI-473. Ap.1. B.3905. L.3.

²⁵ Nancy and Stuart Schoenburg, *Lithuanian Jewish Communities*, New York and London: Garland, 1991.

text of the oath taken by the rabbi shows that the rabbi swore in the name of Yahweh, the Israeli God, and with pure heart and soul promised to faithfully perform his duties and selflessly serve His Highness Nicholas, Emperor of Russia, etc.²⁶ In 1872, the Duma of the Town of Raseiniai gave permission to have S. Ježimovičius Šumanas elected rabbi.²⁷ There is also information about another rabbi Leiba Kiveliavičius, who died in 1922 at the age of 80.

How many rabbis were there in Raseiniai in total? The minutes of a meeting of the Historic Commission of the town of Raseiniai dating back to 1921 say that a certain M. Markovičius was writing a book on the history of rabbis in Raseiniai. However, it is not known whether the author finished writing the book, because there are no surviving drafts.

Document.

Dated 1934. From the Board of the Great Jewish Synagogue of Raseiniai, Prekyvietės Street No. 22

Application

To the Director of the Department of Religious Affairs at the Ministry of Education

Our Great Synagogue was built more than a 100 years ago. In 1865, it burned down, but then the Russian government gave funds to rebuild it. Moreover, once every ten years it would allocate money to repair the synagogue building, because the said synagogue is mainly attended by poor Jews who cannot afford to pay for the repair of the synagogue.

This was the case before the Great War in 1914. Since then we have received no support from the government. The synagogue now needs some major repairs, but those who come to pray here are unable to collect the sum needed. We need to repair the roof and the floor, which requires /LTL 1,000/ one thousand LTL.

Therefore, we kindly ask for support from the funds of the Ministry of Education to carry out the aforementioned repairs.

Members of the Board: Chairman L. Kaplanas, treasurer Š. Volpertas, teacher Ch. Taubmanas.²⁸

Document.

Dated 1937. From: Joselis Chveidanas, Chairman of the Board of **Karabelnik**, Jewish synagogue of Raseiniai, residing at Nepriklausomybės Street No. 54, Raseiniai.

Application

To the Department of Religious Affairs at the Ministry of Education

There is an old Jewish synagogue in the town of Raseiniai, located between Nepriklausomybės Street and the newly built Žemaičių highway. The synagogue is attended by 50 Jewish families residing on Nepriklausomybės Street. The synagogue building is very old and is in urgent need of repair and embellishment as the entire town now is being repaired and adorned.

²⁶ KAA FI-49 Ap.1 B.1813 L.18-24.

²⁷ Idem. B.1911.

²⁸ LCVA F391 Ap.4 B.163 L.144.

Our society and community members who attend our synagogue are poor, we have no society funds and thus have no possibility to repair and embellish the synagogue out of our own funds.

*Therefore, we kindly ask the Ministry of Education to consider our financial difficulties and allocate support of at least LTL 1,200 to repair the **Karabelnik** synagogue, which might be enough to perform the most urgent repair works, and to act as mediators to enable us to obtain 30 solid cubic metres of wood from the state-governed forest free of charge. We will have to find a way to collect the rest of the sum needed from the members of our community.*

Board of the synagogue: H. Fridmanas, J. Chveidanas, M. Samsonovičius.²⁹



Ariogala town square with the Great Synagogue made of stone in the middle. The small and the great synagogues stood side by side and were located on Vytauto Street. The construction date of the synagogues is not known, but at the beginning of the 20th century they needed repair. In 1902, it was decided to allocate 1,031 roubles for the repair of the Great Synagogue. The sum was allocated from the Box tax paid by the Jewish community. Both synagogues were destroyed in 1944 as the Germans retreated from Lithuania.³⁰ The Ariogala Gymnasium Museum

The *Lithuania Travel Guide* of 1938 wrote about places to visit in Raseiniai and said that the greatest adornment in the town is the majestic Freedom monument. Among other places worth visiting the guide mentioned the Catholic church, Dominican monastery, old Evangelical Lutheran church, Russian Orthodox church and several old synagogues.³¹

The photograph of Raseiniai dating back to 1934 portrays a bird's eye view (200 m) of the town centre. There is the Great Synagogue on Maironio Street. The *Karabelnik* synagogue, located in the vicinity of the Market Square between Žemaičių highway and Nepriklausomybės Street, stands out with its white four-pitched roof, the adjacent wing and large windows.³²

In 1938, the newspaper of Lithuanian Jewish volunteer soldiers Apžvalga No. 2 wrote about D.M. Lipman, our fellow-countryman, founder of the Jewish Historical and Ethnographic Society, who was born in 1888 in Nemaškščiai and who devoted his whole life to researching Jewish history and folklore. *He authored two monographs: History of Samogitian Jews and History of Kaunas and Vilijampolė Jews. His work about famous people of*

²⁹ Idem. L.185.

³⁰ KAA FJ-49.Ap.1.B.22160.L.2-5.

³¹ *Vadovas po Lietuvą* [Lithuania Travel Guide]. Red. P.Barkauskas, A.Vabalas. K., 1938, pp.297-300.

³² RKIM GEK 12138.



Vidukle synagogue. 1936. KPC



Raseiniai synagogue. 1936. KPC



Nemakščiai synagogue. 1936. KPC

Lithuania presenting around a thousand individuals, a lot of interesting and rare portraits and spanning over 300 years in history, is especially valuable. Moreover, D.M. Lipman wrote the following publications: History of Lithuanian Jewish Communities; History of Jewish Bravery; Biography of the famous Aleksandras Lapidusas, the Raseiniai Gaon, etc.'

Unfortunately, the works by D.M. Lipman have not so far been found. Are they waiting to be discovered by researchers in some museum or archive, or were they irretrievably destroyed during the war? Will we ever find the works of this historian? That would be a great gift to Jewish and Lithuanian historians and researchers of ethno culture.

The first synagogue of Viduklė was made of wood. A stone synagogue was built there around 1870 by Feliksas Stanevičius, owner of Viduklė Manor. The story goes that when Stanevičius died, rabbis came to the manor and prayed there for a very long time and the Jews of Viduklė kept two candles burning in their windows. The synagogue remained functional till 1941. During Soviet times the synagogue building was turned into a warehouse. After its roof collapsed, the building was pulled down. This happened in 1960. Before pulling down the synagogue, extensive measurements and photographs of the building were taken. The synagogue was built in the style of historicism architecture. Its exterior had some characteristic features of Romanticism architecture. Certain details of

the building's décor resembled the parsonage building located on the other side of the street. Three façades of the synagogue had a representative function and thus were embellished with various elements of décor that are clearly visible in the picture, too. It was the most interesting stone building in Viduklė. Its distinctive forms were determined by Judaic liturgy, Eastern architecture, the Romanticism period and adjacent buildings.³³

Volume XIII of the Jewish Encyclopaedia says that in 1897 there were 1,180 inhabitants in Nemakščiai, as many as 954 of which were Jews. At the beginning of the 20th century some of them left for bigger towns or even emigrated to other countries. The Gering brothers left for America, where they became rich and donated a substantial sum of money to the Jewish community of Nemakščiai. The donation was used to build a two-storey stone building with an inscription inside saying: 'Gift of the Gering brothers'. The building housed a school, a house of prayer with a meeting hall and a Jewish bank. In 1930, as many as 70 students attended the school and Koganas Berelis was one of the teachers there.³⁴

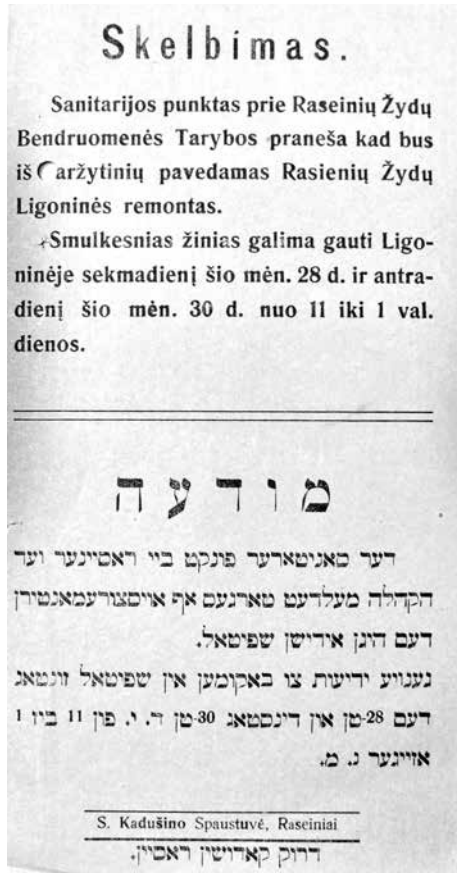
There were wooden synagogues in Betygala, Girkalnis, Lyduvėnai and Šiluva. Some of them burned down during the war. After the war, the synagogue of Girkalnis, which was built in 1926, was turned into a cultural centre that continued operating for many years after the war ended.

³³ Rupeikienė M. *Viduklės sinagoga. Raseinių krašto žydai*. [Synagogue of Viduklė. Jews of Raseiniai Region] 2004, p.222–225.

³⁴ Girčys A. *Nemakščių miestelio žydų bendruomenės likimas*. [Fate of the Jewish Community of Nemakščiai Borough] *Idem*, p.162–172.



JEWISH COMMUNITY COUNCILS



Announcement of a competition for the renovation of the Jewish Hospital. Printed by S. Kadušinas' printing house. 1923. LVCA 394-2-1478

In 1920, President of Lithuania, Antanas Smetona, and Prime Minister, Ernestas Galvanauskas, signed a temporary law on Jewish communities, which, together with the resolutions of the Ist Jewish Communities' Congress that took place at that time, formed the legal basis for Jewish autonomy. According to the law, all Jews obligatorily belonged to local communities depending on their place of residence and the communities elected their own councils and took care of religious matters, charity and social support, schools and overall spiritual and cultural matters.

On 31 March 1925, the Parliament of the Republic of Lithuania passed a new law on Jewish communities based on which it was no longer obligatory to be a member of a local Jewish community. The term of the old councils was to expire on 1 February 1926, but the Jews boycotted this law and as of 1 February 1926 Jewish communities lost their legal status in Lithuania. All community councils were formed on 27 June 1920.

Management board of Girkalnis Jewish Community Council: Šmuila Tacas (chairman, tradesman), Srol Zilberman (deputy chairman), Josel Hiršovič (treasurer), Boruch Rušelevskis and Gillel Briedman (members).

Management board of Nemakščiai Jewish Community Council: Šlioma Zyvas (chairman), Bencelis Zalcbergas (deputy chairman), Joselis Lipmanas (clerk), Chaimas Josel Šmuilovič (treasurer), Mozė Ratunskis (member). It was liquidated on 22 March 1926 and its archive was handed over to the Municipal Department via the head of Raseiniai County.

Front row (sitting from left to right): head of Nemakščiai Police Station Sragauskas, head of the Society of Volunteer Firefighters Vincas Šležas, secretary of the rural district

Ignas Vaitkevičius. Second row (standing from left to right): member of the rural district board and chairman of the board of the Nemakščiai Jewish Community Šlioma Zyvas and deputy head of the Society of Volunteer Firefighters Danilevičius

Management board of Raseiniai Jewish Community Council: Maksas Levy (1860–1941, chairman, lawyer), Klackinas (deputy chairman), Levinas Giršas (secretary), Galperinas Gdalija and Gardinskis Chaikė (members).

Šiluvos žydų bendruomenės tarybos valdyba: Mauša Šeinas – pirmasis pirmininkas, vėliau pirmininku išrinktas Jankelis Šliomovas, Leiba Arinsonas (vicepirm.), Šajė Dimentas (iždin.), nariai Abraomas Rachmil ir Ekd Medinč (?).

Viduklės žydų bendruomenės tarybos valdyba: Faivelis Hiršas (pirm.), Maušas Icikiavičius (vicepirm.), nariai – Icikas Rozencveigas, Mauša Falkovskis, Joselis Bekeris.³⁵



Šmuila Tacas (born in 1870 in Girkalnis – murdered in August 1941 in Kurpiškė forest, Girkalnis Headman's Office). Together with him perished his son Josifas (b. 1903), grandson Cvi, and sisters Chasė and Genė with their husbands and grandchildren. The entire Jewish community of Girkalnis was annihilated over a period of several days, including around 40 relatives of Šmuila Tacas. Šmuila Tacas (1870–1941) was murdered in the Shoah.



Raseiniai, 1934. The Jewish community representatives meet the President of the Republic of Lithuania Antanas Smetona at the unveiling ceremony of the monument 'The Samogitian'. LLMA



³⁵ Brigys J. Pasistačius bendrą darbo tikslą [With a Common Goal in Mind].

Management board of Šiluva Jewish Community Council: Mauša Šeinas (the first chairman; later Jankelis Šliomovas was elected chairman), Leiba Arinsonas (deputy chairman), Šajė Dimentas (treasurer), members Abraomas Rachmil and Ekd Medinč.

Management board of Viduklė Jewish Community Council: Faivelis Hiršas (chairman), Maušas Icikovičius (deputy chairman), members – Icikas Rozencveigas, Mauša Falkovskis and Joselis Bekeris.



Jews meet the guests, Girkalnis, 1937. RKIM



Front row (sitting from left to right): head of Nemakščiai Police Station Sragauskas, head of the Society of Volunteer Firefighters Vincas Šležas, secretary of the rural district Ignas Vaitkevičius. Second row (standing from left to right): member of the rural district board and chairman of the board of the Nemakščiai Jewish Community Šlioma Žyvas and deputy head of the Society of Volunteer Firefighters Danilevičius. Photo by the Eight-Wheeled Vehicle Museum



PHOTOGRAPHERS OF RASEINIAI



Photographer Ch. I. Zaks' family, 1900

Old photographs are one of the most interesting historical sources. We extend our sincere gratitude to all photographers who captured in their photographs various historical events and the people who used to live there, and thus preserved images of Raseiniai Region.

The first known photographer of Raseiniai was Leiba Mejeris Lebenšteinas, a Jew from Kuršas. In spring 1866, he came to Raseiniai from Telšiai, where there was not enough work for two photographers. Photographer Chaimas Arensonas stayed in Telšiai. At the end of the 19th century small towns would usually have at least one photographer. Therefore, when at the beginning of 1868 Lebenšteinas left Raseiniai, photographer Faifušas Luncas came to work in Raseiniai instead. In autumn of that same year Luncas left and was replaced by M. K. Kušeliukas. Their photo studios stayed open for a very short time and we do not know of any surviving photographs that were made there.

In 1869, Adolfas Smilgevičius, a son of photographer Eduardas Smilgevičius, came from Telšiai and opened a photo studio in Raseiniai. After he went back to Telšiai, Adolfas Bohlenas, a photographer from Prussia, came to Raseiniai and worked there for three years. He was then replaced by Benjamin Mann. In 1875, photographer Smilgevičius returned to Raseiniai and continued to work there as a photographer for 20 more years.



Romantic evening in a Jewish family. Raseiniai. 1930. Photograph preserved by V. Žilienė

Foto J. KACEVO
Raseiniai, Mairono g.

D. ZOLINO
FOTOGRAFIJA
RASEINIAI

M. LIUDGINAS
FOTO LABORATORIJA
Primanai Fortretų padidinimai
Raseiniai.

At the end of 1896, Chaimas Izraelis Zaksas opened a photo studio in Raseiniai. However, around 1900 he sold his photo studio with all the decorations and left for Šiauliai. At that time there were four photo studios in Raseiniai. They competed among themselves and used memorable advertising in their photo studios and on the back of their photographs to attract customers.

At the beginning of the 20th century the following photographers had studios in Raseiniai: J. Kacew, Mauša Liudginas, Stanislas Marmakevičius, Maksas Rubinšteinas, Ch. O. Tellemas, Dovydas Zolinas, (born in 1880 in Raseiniai). This is what Pranas Lazdauskas, a teacher, regional researcher and amateur photographer himself, wrote in his memoirs: 'D. Zolinas did his utmost to keep his reputation: he would never take pictures under artificial lighting. He had a glass pavilion and even its roof was made of glass to let enough natural light in. He used decorations – a fabulous image of nature. Standing against such a background would make you feel like you became an inseparable part of it. His photo camera was mounted on a stand. The photographer would crouch down under a dark cloth and instruct his clients to smile and stand absolutely still no matter what. He would affix a stamp on a corner or the back of his photographs saying 'D. Zolinas' Photography. Raseiniai'. Zolinas continued to work in Raseiniai until the German occupation. The Museum of Raseiniai has several photographs with a stamp in red saying: '7 June 1941. Photo D. Zolinas. Raseiniai. Vyt. Didž. Street'. Dovydas Zolinas was killed in 1941 – a victim of the Holocaust. His son Nachumas was taken to the Kaunas Ghetto, but escaped and hid with Juozas and Juzefa Ramanauskas in Bralinskiai village and later with Anelė Tarapinienė in a bunker in Beržai village. After the war Nachumas Zolinas worked as a photographer for *Elta* news service. In 1950, he left for Israel and later for the Republic of South Africa.³⁶



Ch. I. Zaksas

РОССИИ

Photo by Ch. I. Zaksas, Raseiniai, 1900

The photo studio of Mauša Liudginas was located on Maironio Street 6. In 1936, the daily *Diena* [Day] referred to his photo studio in the article 'From the old Samogitian capital of Raseiniai': 'M. Liudginas' photo studio produces artistic photographs, this is why many inhabitants of Raseiniai have their pictures taken there. At the photo studio there is a modern photo laboratory for amateur photographers, where photo films are developed, photographs are enlarged, etc. Mr Liudginas has a grocery shop in the same building where he sells fruit and wine, including photo cameras and photo paraphernalia.³⁷

In the 1930s, photography became extremely popular. In 1934, the Society of Scouts

³⁶ Bekeris Levas. *Nochumo Zolino prisiminimai. Raseinių krašto žydai*. [Memoirs of Nochumas Zolinas. Jews of Raseiniai Region] Vilnius, 2004, p.103.

³⁷ Vapševičienė Lina. *Raseinių fotografai*. [Photographers of Raseiniai] *Idem*, p. 54–56.

in Raseiniai established the Circle of Photographers.³⁸ Many became amateur photographers and would bring photo cameras home upon return from emigration. Amateurs would take pictures and would then bring photo films over to photo laboratories to have them developed. Professional photographers became more and more flexible and would agree to take pictures in their clients' home settings, offices, at picnics, and even travelled together with their clients around Lithuania, developed amateur photo films and produced pictures. Various types of photo services provided by professional photographers would be listed in their advertising: 'M. Liudginas. Photo Laboratory and portrait pictures accepted for enlargement. Raseiniai.'³⁹

The museum and family members have preserved several photographs made by the photographers who used to work in Raseiniai. It is a pity that the only portrait of the photographer himself that we have remaining is a family photograph of Zaksas which was kindly provided by a relative of the photographer. The fate of most of the photographers is unknown and only photographs made by them have survived until today. Photographer Jakow Kacew (b. 1910), used to live and work in Raseiniai. His wife Breina (b. 1911) was a housewife and was raising their 3-year-old son Zelig. The Kacew family was killed in 1941 in Raseiniai during the Holocaust.⁴⁰



The commercial back of D. Zolinas' photograph in Russian, 20th c. RKIM



The commercial back of D. Zolinas' photograph in Russian, 20th c. RKIM



PRINTING HOUSES AND THEIR OWNERS



Zemaitija. 1919. Savičius and Šumkauskas' printing house. RKIM

In the second half of the 19th century Raseiniai grew into a bigger town. Its 10,000 inhabitants needed more and more goods and services. The demand resulted in the establishment of new companies. In 1880, the first printing house opened in Raseiniai. It was established by Michailas (Mauša) Dvoržecas, son of a Vilnius printing house owner, Abramus Dvoržecas. In 1883, the printing house was handed over to one of their relatives, Šenderis Dvoržecas, and in 1895 Abramus Aguševičius became the owner.

It was only in 1910 that a second printing house opened in Raseiniai. It was located on Prekyvietės Street 11-11a and was owned by Šliomas Kadušinas.⁴¹ Before World War I, the printing houses of Raseiniai printed various letterheads, compliment slips and brochures in Russian. After Lithuania regained independence, the printing houses published various publications in Lithuanian. In 1911, Aguševičius sold the printing house to Baruchas Šumskis (Šumkauskas) and Šoloma Savičius and moved to Marijampolė where he had another typographic company.⁴² In 1915, with the imminent approach of the Germans, Šumskis and Savičius retreated into the depths of Russia, whereas Kadušinas stayed in Raseiniai. During the years of the German occupation his printing house had quite a bit of work to do: "The printing house, which at that time operated under the name

³⁸ Brigys Jonas. *Pasistačius bendrą darbo tikslą.* [With a Common Goal in Mind] Raseiniai, 2017, p. 141.

³⁹ RKIM funds.

⁴⁰ http://yvng.yadvashem.org/index.html?language=ru&last_name=Kacew&first_name=

⁴¹ Later addresses: Senatorių Street No. 45 and Spaudos Street 5.

⁴² Užtupas, V. *Lietuvos spaustuvių* [Printing Houses of Lithuania]. Vilnius: Viliaus Užtupo leidykla, 1998, pp. 286–288, 303, 369.



Printed by Š. Kadušinas' printing house. 1928, 1919. RKIM

“Energija”, printed around 50 different types of notices, announcements and instructions of the occupational government representatives – *Kreishauptmann* – addressed to local inhabitants.⁴³

After the war and during the first years of the independent Republic of Lithuania, there were two printing houses in Raseiniai: the same printing house of Kadušinas and the re-opened printing house of Šumskis and Savičius. In 1919, the latter printed several issues of the communist newspapers *Darbo Žodis* [Worker’s Word] and *Tiesa* [Truth]. In March and April, it printed the newspaper *Žemaitija* [Samogitia].⁴⁴ However, in May *Žemaitija* newspaper was being printed by the competitor printing house of Kadušinas. Kadušinas however, lost the client who used to order print runs of the bi-weekly magazine *Sietynas*. In 1920, presumably because of competition or better prospects elsewhere, Šumskis (Šumkauskas) and Savičius moved their printing house to Šiauliai.⁴⁵

⁴³ Brigys, J. Š.Kadušino spaustuė: trisdešimt veiklos metų. *Raseinių krašto žydai* [Š. Kadušinas’ Printing House: 30 Years in Business. *Jews of Raseiniai Region*]. Vilnius: Kronta, 2004, p. 27.

⁴⁴ The newspaper was published in 1919. It used to publish decrees of the Committee of the ‘Republic of Raseiniai’ and local chronicle. Editors: Lazaris, Sudakas. Corrector: Skamarakas.

⁴⁵ https://lt.wikipedia.org/wiki/Šiaulių_spaustuė

In 1920, Savičius and Šumkauskas opened a printing house and lithography and named it *Grafika*. It printed periodicals: magazine *Kultūra* [Culture], newspaper of the town of Šiauliai *Mūsų Momentas* [Our Moment], calendars, brochures and dream-readers.

In 1923, the publication *Visa Lietuva* [Who is Who in Lithuania] published an advertisement for Joselis Dovidavičius’ printing house in Raseiniai.⁴⁶ In November of that same year, the printing house reported in its accounts that it had printed three cheque books for the Society of Jewish Women in Raseiniai.⁴⁷ The new, small company must have lost out to its competitors in a provincial town of 5,270 inhabitants. Meanwhile, Kadušinas’ printing house was always busy with client orders even though it would regularly receive complaints regarding the quality of their work. Kadušinas used to print letterheads, compliment slips, newspapers *Raseinių Magdė* [Magdė of Raseiniai], *Raseiniškių talka* [Working Bee of Raseiniai], election posters and notices, textbooks, grade books for the Lithuanian gymnasium in Raseiniai, and Lithuanian fiction. Publications in Hebrew by the Kadušinas printing house were discovered in the archives.

In 1938, Šliomas Chaimas Kadušinas died and his successors inherited his printing house, which was officially renamed the Printing House of Š. Kadušinas’ Successors. A year later the printing house was officially handed over to Kadušinas’ widow. When the printing house was nationalised in August 1940, G. Olksnianskienė-Kadušinitė was said to be its owner.⁴⁸ In 1941, after the war broke out, the printing machines from the printing house were loaded onto Red Army military trucks and driven away in the direction of the North-East.⁴⁹ This was the end of a printing house that had existed for 30 years. Raseiniai Regional History Museum exhibits original publications printed by the said printing houses.



Confectionery manufacturer GEROLD on Nepriklausomybės Street No. 18. Raseiniai is home to the confectionery manufacturer GEROLD, which is owned by Mr Samuelis Gezas. It is an exemplary factory, particularly in terms of tidiness. It is exceptionally clean and produces various sorts of confectionary. The confectionary is really tasty and equals that produced by famous confectionary manufacturers. It is very affordable. GEROLD confectionary is not only sold in Raseiniai, it is also sold in other towns of Samogitia. This advertisement was printed in the Lithuanian daily *Diena* [Day] on 23 August 1936 in the column devoted to news From Raseiniai – the Old Capital of Samogitia. Confectionery wrapper with the inscription: ‘Lithuanian confectionery manufacturer Gerold. Raseiniai’. RKIM

⁴⁶ Užtupas, V., p. 286.

⁴⁷ Brigys J. *Pasistačius bendrą darbo tikslą* [With a Common Goal in Mind]. Raseiniai, 2017, p. 212.

⁴⁸ Author’s comment: Gita Aleksnianskienė-Kadušinitė.

⁴⁹ Brigys, J., Š. Kadušino spaustuė: trisdešimt veiklos metų [Š. Kadušinas’ Printing House: 30 Years in Business]. p. 29.



FAMILY PHOTOGRAPH OF ŠLIOMAS SALOMONAS KADUŠINAS

Family photograph of Šliomas Salomonas Kadušinas (1872–1938), public activist and owner of a printing house. Raseiniai, 1934.



First row above (standing from right to left): Natanas Levy, Chaimas Aleksnianskis, Girša (Hirša) Kadušinas, Chaimas Segalis, Zeldā Polonskytė-Kadušienė and her husband Abraomas Kadušinas. Second row (from right to left): Riveka Levytė (Levy) standing next to her mother Sonia Kadušinaitė-Levienė, Gita Kadušinaitė-Aleksnianskienė, Šliomas Salomonas Kadušinas and his wife Chana Kadušienė, Zlata Kadušinaitė Segalienė, and Gita's daughter Šeina Aleksnianskytė. Third row – children: Jankalis Aleksnianskis, Sara Segalytė, Elinka Levy. Photograph preserved by S. Segalytė



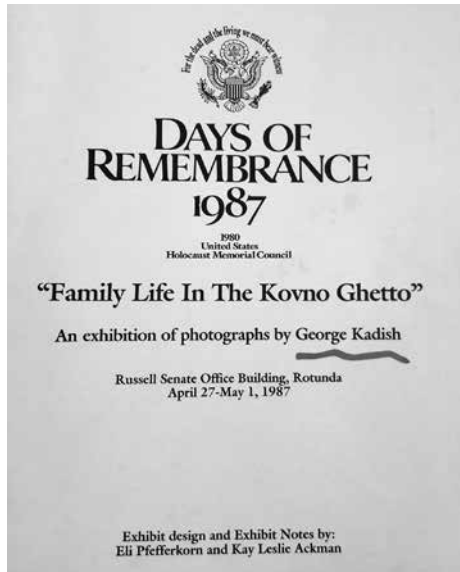
Family photograph of Šliomas Salomonas Kadušinas (1872–1938), public activist and owner of a printing house. Raseiniai, 1934. Photograph preserved by S. Segalytė

The youngest son Girša/Zvi/Hirša Kadušinas (George Kadish) was born in 1910 in Raseiniai and died in 1997 in Hollywood, USA.

In Raseiniai, he attended the Jewish (Hebrew) Gymnasium. He later studied electrical engineering at Kaunas University and then taught mathematics and electronics at one of the Jewish schools in Kaunas. He was a passionate amateur photographer. From 1941 to 1944 he was imprisoned in the Kaunas Ghetto where he secretly took pictures thus capturing the events in the ghetto with his small pocket-size photo camera. He once said: 'I have no gun ... My photographs will be my revenge.'

He used to repair X-ray machines in hospitals where he would get some photographic fixer to develop his photo films. Ghetto policemen and fighter of the Jewish underground movement Juda Šeftelis Zupovičius (tortured to death in 1944 in the 9th Fort) helped him to hide the negative films.

In March 1944, Kadušinas hid the photographs and escaped from the ghetto. After the war he retreated to Germany and later left for the USA. Kadušinas is one of the two photographers of the Holocaust whose photographs survived and became a significant proof of the Nazi crimes. The photographs are kept and exhibited at Yad Vashem (Israel) and the Holocaust (USA) museums.



The advertisement of the Holocaust Memorial Council about the event „Days of Remembrance“. The exhibition of photographs by George Kadušinas



Bread for ghetto inmates. Kaunas. Photo by G. Kadušinas. RKIM



PHARMACIES AND PHARMACISTS



Medicine signatures issued by pharmacies of Raseiniai. RKIM

In 1800 pharmacist Jakobas Canderis opened the first pharmacy in Raseiniai. The pharmacy was destroyed by fire and was given to the Edelis family which restored it soon after. Four successive generations of the Edelis family ran the pharmacy. Work was well organised in the shop. As is witnessed by inspection certificates, medicines were produced in line with all rules of science. The last manager was Romualdas Edelis, the pharmacy continued till 1940.⁵⁰

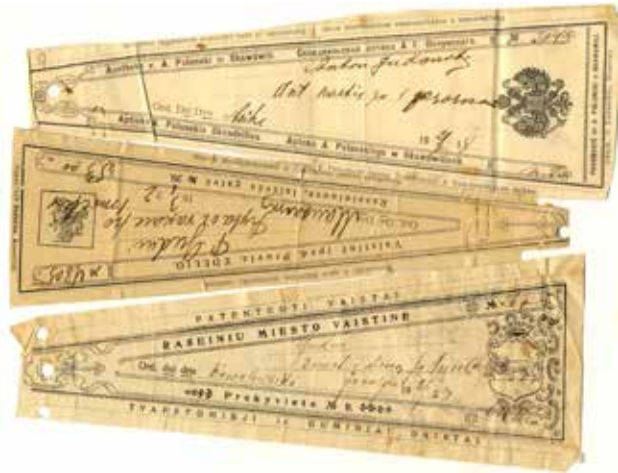
In 1858 Nikolajus Geldneris opened another pharmacy in Raseiniai. Both shops were located in Senatorių Street. Pharmacies were also opened in smaller towns in the area: in 1866 Bodendorfas established a pharmacy in Ariogala, in 1835 pharmacist Šeferis opened one in Šiluva, and in 1913 certified chemist D. Rozenbliumas set up a shop in Viduklė.⁵¹ The Kaganas family of pharmacists who were educated in England lived in Betygala town. They were top-class certified chemists and had many drugs on offer. The Kaganas were accommodating, produced medicines themselves and if asked sold them on credit. People retain fond memories of this Jewish family who lived in Betygala.⁵² Pharmacists Samuilas Kaganas (45-years old) and Fania Kaganienė (40)⁵³ were shot in the summer of 1941.

⁵⁰ Sedelskis V., Žukienė R. Some 200 years ago a pharmacy opened in Raseiniai. *Žemaičių saulutė*, 2000 11 27. No. 42., p. 5.

⁵¹ *Idem.*

⁵² Navakauskienė M.B. *Betygalos žydai. Raseinių krašto žydai* [Jews of Betygala. Jews of Raseiniai Area] – Vilnius, 2004, p. 142.

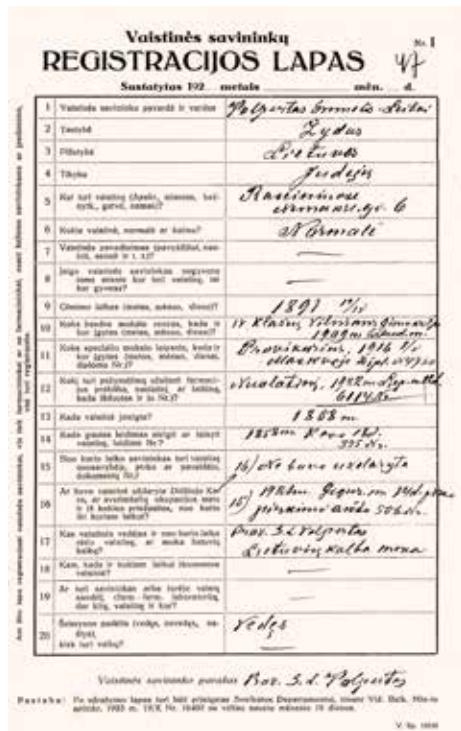
⁵³ <http://www.yadvashem.org> The Central Database of Shoah Victims' Names.



Medicine signatures issued by pharmacies of Raseiniai. RKIM



Promotional payment receipt issued by J. Vigodskis' pharmacy in Raseiniai. 1908. RKIM



Šmuelis-Leiba Volpertas' pharmacy registration certificate. Established in 1858. LCVA

There were three pharmacies in Raseiniai in the interwar period: the Edelis' pharmacy discussed above, that of Šmuelis-Leiba Volpertas, who was a certified chemist, and one owned by the municipality of Raseiniai. Volpertas had an assistant E. Rubinšteinas.

In 1931, the pharmacists of Raseiniai County established the Society of Pharmacists of Raseiniai Town and County in order to ensure proper quality of the pharmaceutical sector and collegiate cooperation. The Statutes of the society said that the society aimed at 'taking care of cultural and economic matters of its members'. In order to ensure progress, members of the society agreed to hold advisory meetings and consult each other on matters related to the production and pricing of medication; also, if need be, to publish periodical and non-periodical letters, establish laboratories and warehouses. Pharmacy owners from Raseiniai town and county were entitled to become members of the society. The list of the society's founding members looked as follows: Hiliaras Šalkauskis (Girkalnis), Adomas Ročys (Raseiniai), Petras Matusevičius (Šimkaičiai), Samuilas Volpertas (Raseiniai), Nikolajus Bregauskas (Jurbarkas) and Romualdas Edelis (Raseiniai). It was also indicted that if the society was to be liquidated, its property was to be handed over to the Lithuanian Society of Pharmacists.



CHARITABLE AND POLITICAL ORGANISATIONS AND SOCIETIES

The Jewish Charity, Social Support and Culture Organisation in Raseiniai EZRO (Help) was established in 1926. The society took care of Jewish charity, social support, school matters and issues of spiritual culture. It established hospitals, outpatient care centres, pharmacies, orphanages, shelters and public canteens. The society would provide the poor with once-off and periodic benefits, clothing and food, free or cheap accommodation and firewood, including free or cheap medical care. In terms of social support, the society would issue short-term interest-free credits and established employment homes and consumer shops. With the aim to take care of spiritual culture, the society established schools and kindergartens. Adults were offered training courses and special craft schools, bookshops and reading rooms. The society organised cultural evenings and exhibitions, supported students and took care of the development of Jewish cultural establishments, including their material basis. Lithuanian Jews of either gender could become members of the society starting at the age of 18.

The society was founded by wealthy and honourable Jews: lawyer Maksas Levy, director of the Jewish Bank in Raseiniai and merchant Rafailas Kaplanas, shopkeeper Leizeris Levinas, and Leiba Kaplanas. Cemachas Volpè was elected chairman of the board, and Volpertas, Blochas and Lurje were elected members of the board. In 1936, the Articles of Association of the society were again registered and signed by the following founding members: Rafailas Kaplanas, Hiršas Tubilisas, Notelis Karnauskas, Heselis Mogiliauskas, Jankelis Blochas, Elijašas Oleinikas and others. In 1939, the society owned six houses, the Jewish Hospital and an old people's home all located in Raseiniai. The annual turnover of the hospital was LTL 10,327 and that of the old people's home was LTL 8,000. In 1938, the organisation received LTL 19,044 in income (of which LTL 2,444 was their membership fee). The society's membership grew in number every year. In 1926, it had 115 members, in 1936 – 130 members, and in 1938 – 156 members (all men). In 1939, a new board was elected: Gdalija Galperinas (chairman), Izraelis Šuganas (vice-chairman), Albertas Lurje (treasurer), Chaja Brinbergienė (secretary). Leiba Kaplanas, Izraelis Kaplanas, Izraelis Zacharje, Jankelis Vainšteinas, Pinchusas Blochas and Leiba Perlovas were elected members of the board.

On 7 August 1940, the Raseiniai branch of EZRO was closed down and all the property of the society together with all of its rights and duties were handed over to the Communist Party of Lithuania.



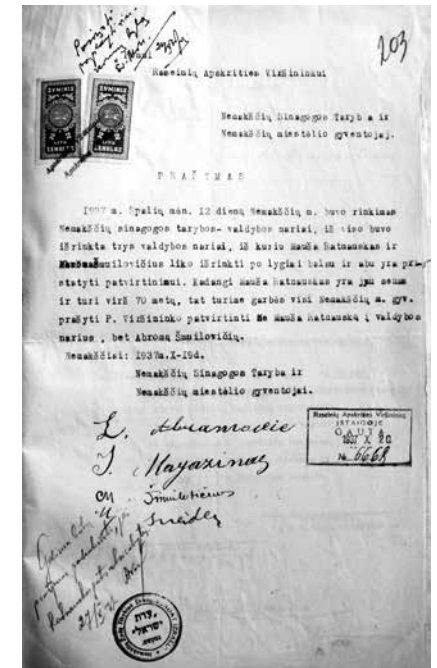
1939. LCVA 1367-I-1307 L35

Girkalnis Charitable Society Gmilus-Chesed for Interest-Free Loans was established in 1934. The society's Articles of Association were signed by the following founding members: Srolis Zilberman, Z. Judelevskis, M. Binas, I. Šeras, and Aronas Orimianas. The board consisted of Simonas Goldbergas (chairman), Šajus Kaplanas, Srolis Šeras, S. Zilbermanas (treasurer). The aim of the society was to support the inhabitants of Girkalnis of Jewish confession. The society would issue small interest-free loans to poor people. All residents of Girkalnis of either gender and of Jewish origin could become members of the organisation from the age of 18. The requirement was to have at least 25 members in the society. The annual membership fee was LTL 10. Those who donated LTL 500 would become honourable members. The board would hold meetings at least once per week and discussed applications for support, analyse the potential of the loan taker and that of the guarantor to repay the loan and decide on the amount of the loan.

At the beginning of the 20th century, more and more women began to attend schools, attain an education, work, engage in business or public activities, extend support or come together and establish charitable organisations.

The Society of Jewish Women to Support Poor Childbearing Women and the Sick of Raseiniai was registered in 1933. Its members took care of poor childbearing women and poor ill people and provided them with benefits. Members of the board included: Blochienė Šeinė-Feigė, Mirvisienė Chanė, Perlovienė Roza, Volpertienė Esfira, and Rocienė Hena, all residents of Raseiniai. The Articles of Association of the society provided for a possibility to establish penny-banks, shelters for the poor, orphanages, kindergartens, reading rooms and bookshops. All citizens of Lithuania of either gender and of Jewish origin could become members of the society from the age of 18, except convicts and suspects.⁵⁴

The Raseiniai Jewish Zionist Organisation was registered with Raseiniai Town and County Governor's Administration in 1920 and had 62 members. In 1921, its board consisted of the following members: S. Ickovičius, E. Beras, E. Vaichmanas, J. Šuganas, M. Galperinas, and L. Grinbergas. The organisation followed the programme adopted at the first Zionist conference that took place in Basel in 1897 and was aimed at colonising Palestine by transferring craftsmen and farmers there, unifying the Jewish nation, strengthening national feelings, self-awareness and unity. The aim was to be achieved by diplomatic means. The Zionist organisation of Raseiniai planned to establish an organisational committee of 7 members, organise evening courses of the Jewish language



Nemakščiai, 1937. LCVA 391-4-604

⁵⁴ LCVA F. 1367 Ap.1 B. 1308.

for adults, establish a library and a reading room, educational clubs, literary club *Ivrija*, National Penny Bank, *Hechnoluc* (Pioneer) Penny Bank, and *Hamakabi* scouts group. Its organisational committee consisted of the following members: Izraelis Šufanas (chairman), Elchananas Vachmanas (vice-chairman), Levinas Giršas (secretary), Alferis Lurije, Rachelė Dorfmanytė, Gadalija Holperinas, and Davydas Leiba Gecas. It had 3 branches in Raseiniai County. The Nemaškėiai Branch was established in 1921. Girša Gudanskis was chairman of the board. According to the data of Raseiniai County Governor's Administration, in 1928, the Raseiniai Branch had 32 members from among the Jewish intelligentsia.

A branch of the **Lithuanian Jewish National Foundation** functioned under the Raseiniai Branch of the Zionist Organisation. The organisation was already mentioned in 1923 in one of the posters printed in Š. Kadušinas' printing house in Raseiniai, where Jews were invited to celebrate Purim and donate to the Jewish National Foundation.

In August 1940, during the first Soviet occupation, the political organisations and societies were closed down and their property was nationalised.

The wave of emigration that followed World War I resulted in some Jewish emigrants leaving for Palestine. With all the Zionist encouragement, it was expected to establish a Jewish centre in Palestine, to unite all Jews and to establish the State of Israel. This was how the **Society to Support the Jewish Workers and Their Establishments in Palestine KAPAJ** came into being. The society operated from 1928 to 1940 and supported the activities of Jewish workers in Palestine, including their economic and legal establishments. With time, the purpose of the organisation was corrected to focus on the support for the Jewish State Palestine with a specific focus on the poor Jews residing there. In 1937, as many as 17 branches of the society were active in Lithuania. Members of the branches of KAPAJ in Nemaškėiai and Raseiniai strongly supported those who emigrated to Palestine, among which there were their own children and relatives.



Raseiniai, 1936. LCVA 1367-1-1307

The establishment of the Raseiniai Branch of the **Lithuanian Zionist Women Society** shows that women were active and willing to take part in political life, too. In 1937, as many as 3 branches of the society were registered in the county, that is, those of Raseiniai, Jurbarkas and Kelmė. All in all, 35 branches of the Lithuanian Zionist Women Society were established throughout Lithuania.



Raseiniai miest 1934 m. II-17 d.

Raseiniai, 1934. RKIM

The **Independent Zionist-Revisionist Vladimir Zhabotinsky Union** was registered in 1933. It promoted Zionist revisionist ideas in Lithuania. The supreme bodies of the union were the general meeting of the representatives of all branches, the central board and the revision commission. In 1937, the union was renamed the Independent Zionist Revisionist Vladimir Zhabotinsky Society. All Lithuanian citizens of Jewish origin who were of age could become members of the organisation. The aim of the union was to restore the Jewish state in Palestine, develop Jewish national consciousness, disseminate national culture and promote sports. With this aim in mind, the society published publications, organised evening courses, choirs, orchestras, drama sections, sports clubs, established bookstores and libraries. The society had branches in Ariogala, Betygala, Girkalnis and Raseiniai.

The Raseiniai Branch of the **Lithuanian Jewish Zionist-Statesmen Society** was registered in the Lithuanian Register of Societies in 1937.



UNION OF JEWISH SOLDIERS

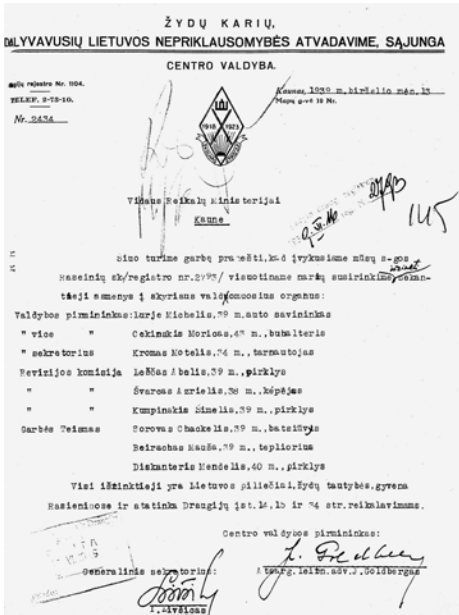


Members of the Raseiniai Branch of the Union of Jewish Soldiers at the unveiling ceremony of the Independence Monument. 1934. LLMA

The Union of Jewish Soldiers, which took part in the fights for Lithuania's independence (UJS), was established in 1933. Members of the union were volunteer fighters for Lithuania's independence or conscripts who served in the Lithuanian army from 1918 to 1923. The goals of the union were to improve the perception of statehood among Lithuanian Jews, to fight for absolutely equal rights for Jewish citizens in all areas of life, and to develop cultural relations between Jews and Lithuanians. The Lithuanian language newspaper, *Apžvalga* [Review], which was published by the UJS, helped a lot in that respect and pulled down the wall that divided the two nations because of the language barrier.

In the meantime, Nazism gained strong ground in neighbouring Germany and the burning of books that were adversarial to Nazis and written by Jews began. The prediction of Heinrich Heine who said that 'Where they burn books, they will too burn people in the end' began to unfold.

The founding meeting of the Raseiniai Branch of the Union of Jewish Soldiers was held on 10 June 1934. The established entity was entered in the Lithuanian Register of Unions under No. 2793. A service was held in the Great Synagogue to commemorate those who perished and a wreath was laid at the soldiers' cemetery. A solemn meeting took place in the hall of the *Romuva* cinema. Among the members of the Raseiniai Branch there were at least 20 men who took part in the fights for Lithuania's independence. Several weeks later, on 24 June, the unveiling ceremony of the Independence Monument was held. It was attended by



1939, LVCA

members of the Raseiniai Branch of the Union of Jewish Soldiers who greeted President Antanas Smetona as part of the celebratory military formation.

In 1938, the daily *Apžvalga* [Review] wrote that in Raseiniai both nations held a joint solemn celebration of the 16th February and a solemn service was held at the synagogue where the vice-chairman of UJS M. Čekinskis, lawyer M. Levy, and medical doctor and member of UJS Chazanovičius gave speeches. Later lawyer M. Levy was invited onto the podium. The general meeting was addressed by Lieutenant-Colonel Juozas Giedraitis, head of the county, headmaster of the gymnasium among others.⁵⁵

In 1937, the Central Board of the UJS reported to the Ministry of Interior (MoI) the results of the election to the board of the Raseiniai Branch: chairman – Michelis Lurje, car owner, born in 1903; vice-chairman – Šajė Gardinskis, industrialist, born in 1897; secretary – Morisas Čekinskis, accountant, born in 1895. The supervisory board consisted of the following members: Hileris Bekeris, Šimelis Jankelis Kampinskis and Zorachas Koželiauskas. Representatives of the court of honour: Jankelis Bermanas, Joselis Abelis Leščas and Šajė Komasa. All those elected were citizens of Lithuania of Jewish origin residing in Raseiniai and met all the requirements provided for in the Law on Societies.⁵⁶ UJS was dismissed on 20 August 1940 by a decision of the MoI.

Only very few photographs from the interwar period depicting Jews have survived till now. After the Holocaust of 1941, including the fires and explosions at the time when the front line was here, there was nobody left to save them. The surviving photographs of the town depict Jews participating in national celebrations, jubilees and marches and carrying white flags with the Star of David (1928) or menorahs (1934).⁵⁷



The graves of the Lithuanian army's founders in Raseiniai, 1928. From left to right: dr. A. Petraitis, city mayor A. Juodka, col. J. Statkevičius, priest Pacevičius, D. Januškevičius, lawyer M. Levy, J. Vrubliauskas, P. Paškevičius, teacher M. Žiuraitis. RKIM

⁵⁵ *Apžvalga* [Review]. 1938. No. 10.

⁵⁶ LCVA F.1367. Ap.1. B. 1960. L.65,66,145,147.

⁵⁷ LCVA P-11178, LLMA F.395. Ap.1. B.94. L,7.



VOLFAS KAGANAS

The title Heroes of Lithuania. *Cavaliers of the Cross of Vytis* (1918–1940) [Lietuvos karžygiai. Vyties Kryžiaus kavalieriai (1918-1940)] writes about Volfas Kaganas, son of Michelis, born in 1900 in Balbieriškis, Marijampolė County. After graduation from grade two of primary school he took to learning the craft of shoemaking.

At the beginning of 1919, Kaganas was mobilised for military service in the Lithuanian Army. He was leader of the 1st infantry section in Gediminas Regiment and took part in fights with all enemies of independent Lithuania. In September, Kaganas together with other scouts was exploring the positions of the Bolsheviks in Zarasai Region, when they suddenly came upon the enemy and drove them off. The enemy fled and, in their haste, left all their ammunition behind, including their open kitchen. Kaganas was nominated for an award and the nomination read as follows: ‘On 25 August 1919, despite heavy enemy fire, Private Volfas Kaganas of the 9th Company was the first to launch the attack and thus served as an encouragement for other soldiers in the battle with Russian Bolsheviks



In the picture: representatives of Kaunas Jewish Community and (4) (from left to right) Vilius Kavaliauskas; (5) Emanuelis Zingeris, member of parliament; (6) Gercas Žakas, chairman of Kaunas Jewish Community, (7) Alvydas Vaicekauskas, mayor of Prienai Region Municipality, and Algis Marcinkevičius, vice-mayor of Prienai Region Municipality. 2017, The Balbieriškis Primary School Museum

at Asavitai village in Zarasai County.’ For bravery in the battle with the Bolsheviks the soldier was awarded the 1st Degree Cross (No. 505) ‘For the Fatherland’.

In November, being a junior warrant-officer, Kaganas took part in numerous battles with the German Bermont forces in the vicinity of Radviliškis. Regiment commander Major Petras Genys nominated Kaganas for his second award for bravery and sacrifice for the sake of the Fatherland.

In September 1920, Kaganas was awarded the 2nd Degree Cross of Vytis (No. 56) for bravery and distinction in the battle against the Poles.

After completing his military service, Kaganas was transferred to the military reserve and returned to his native home. Later, as prescribed in the Law on Land Reform, he was allotted 8 ha of land in the vicinity of Girkalnis, where he settled down and engaged in farming. In summer 1941, the Nazis with their collaborators arrested the Kaganas family. Lithuanian patriots felt greatly ashamed that Volfas Kaganas, two-times cavalier of the Cross of Vytis, who bravely fought for Lithuania’s independence, was declared to be an enemy of the Lithuanian nation and that he was shot to death together with other innocent citizens of Lithuania.⁵⁸

In 2017, on the initiative of Vilius Kavaliauskas, journalist and researcher of Lithuanian history, a commemorative plaque in memory of Volfas Kaganas, two-times cavalier of the Cross of Vytis, was unveiled in Balbieriškis.⁵⁹

⁵⁸ Kavaliauskas V. *Lietuvos karžygiai. Vyties Kryžiaus kavalieriai (1918-1940)* [Heroes of Lithuania. Cavaliers of the Cross of Vytis (1918-1940)], III t. K-L, V., Daigai, 2011, p. 59.

⁵⁹ Project financed by Prienai Region Municipality.



HISTORY AND ACTIVITIES OF FIREFIGHTER SOCIETIES



Team of volunteer firefighters, 1928. RKIM

The article 'Brief History of Jews in Raseiniai Region' includes data about the fire of 5 July 1780 that ravaged Raseiniai and resulted in damage to taverns, goods and drinks that amounted to a total of 444,000 Polish gold coins as incurred by local Jews.⁶⁰ The fire of 22 June 1807 destroyed 65 houses and 52 shops.⁶¹ Frequent fires in towns served as an encouragement to act. In 1801, the General Office of the Governor-General's Chancellery of Vilnius started collecting data about fires. In 1802, a professional team of firefighters was formed in Vilnius, the first of its kind in Lithuania. The professional team was assisted by laymen who would form firefighter societies. In 1815, Kaunas followed the example of Vilnius, too. In other towns firefighter teams were formed only at the end of the 19th century.

In 1897, the governor of Kaunas approved of the operations of Raseiniai Firefighter Society. Some 34 men signed up as full members and 26 more as supporters. All in all, the society had 60 members of various nationalities. In 1898, the society reported income of 83 roubles and some expenditure. The money was spent on purchasing axes, ladders, buckets and torches. Their purchases from the firefighters' workshop in Saint Petersburg

⁶⁰ LIA F. SA. Ap.14784 L. 825.

⁶¹ Lietuvos archyvai. Nr.3. Vilnius, 1992, p. 158.

included 2 foldable ladders – 7.50 roubles each, 2 torches – 5 roubles each, 15 axes with picks – 2.20 roubles each, etc. The report was signed by the chairman of the town's management board D. Edelis and members of the board F. Chanišas and N. Čiūnichinas, including secretary O. M. Šapiro.⁶²

In 1901, the general meeting of Raseiniai Firefighter Society unanimously elected M. V. Monževskis, chief of the police of Raseiniai County, to act as their chairman. He was entrusted with taking care of the assets of the firefighter society. The minutes of the general meeting were signed by chairman of the board Veteras and the following members of the firefighter society: Tubenskis, F. Honoksas, Tellemas, D.M. Rozenbliumas, G. Bušackis, M. Muzikantskis, B. Jackievičius and I.M. Agutievičius.

Firefighter teams were subordinate to the police, therefore, the chief of the police of Raseiniai County reported the following to the governor of Kaunas about members of the firefighter society: *I am extremely honoured to report that lawyer F. S. Honoksas, pharmacist D. Rozenbliumas, private advocate A. L. Tubenskis, doctor I. S. Honoksas and L.G. Bušackis are well-known for their impeccable behaviour and thus deserve to be of trusted service for Raseiniai Firefighter Society. Chief of the police of the County Monževskis. 27 07 1901.*

The firefighters of **Raseiniai** had a two-sided flag: on one side it displayed the name of the society in Russian saying 'Raseiniai Firefighter Society' and two horns of plenty (coat of arms of the town from 1848 to 1915) crossed with a ribbon in the colours of the Russian national flag. *The other side of the flag depicted two hands – a symbol of mutual help; God's eye; two picks and an eagle – a symbol of the firefighter's union and a national coat of arms – together with an inscription in Russian saying: 'To the glory of God – in assistance to those close to you.'*⁶³

After the proclamation of Lithuania's independence, the first local government institutions appeared. This happened at the end of 1918. The Committee of Raseiniai Residents took over the power which used to be in the hands of Germans and took care of the protection of town dwellers and their belongings, decided on food-related issues, established militia forces and revived the local firefighter team. In spring 1919, the firefighters held their first public event – an outing at the Dominican garden. After the Law on Societies was passed, the firefighters of Raseiniai were among the first ones to register their society, which included town dwellers of all nationalities (Register of Societies, entry No. 7).⁶⁴

The **Ariogala** Society of Volunteer Firefighters was registered with the Head's Office of Kėdainiai County back in 1924. Their Articles of Association read that the goal of the organisation is *to organise the activities of volunteer firefighters in Ariogala and to fight fires in the town and around its suburbs within a distance no greater than 5 kilometres.* In addition, it said that the society *has the right to have an orchestra and a choir and to organise evenings, concerts and dances.* It also specified what the society's flag was to look like, including the inscription on it and the 'firefighters' badge'. Protection of the society's members was also foreseen. They had to wear *a cap with a red inset and a firefighter's badge, a dark blue tunic with red rims, a wide firefighter's belt and a band on their left hand.* The firefighter team consisted of trumpeters – signallers, unpickers [who fragmented the buildings on fire with their picks], operators [who were actually putting out fire], servicemen, who served [firefighter] machines, water carriers and guards. It was decided that in cases where the

⁶² KAA F.49. Ap.1. B.21012. L.8.

⁶³ KAA F.49. Ap.1. B.19413. L.44-53.

⁶⁴ LCVA F. 1367. Ap.1. B. 1309 L.7.



Team of volunteer firefighters of Raseiniai, 1930. RKIM

house of a member of the society was under direct threat of fire, that member was allowed to first take care of his own property and was released from his duties as firefighter. The society was established by the following inhabitants of Ariogala: Chanė Bekeris, tradesman; J. M. Kaganovičius, Jewish Community clerk; Z. Zivas, shopkeeper; and Jonas Tamošaitis (carpenter). The board consisted of the following members: Povilas Figurinas (chairman), his assistant Ch. Bekeris, Ruvinas Karabelnikas (team leader), his assistant Joselis Gilvičius, Michelis Kaganovičius (cashier), Antanas Tiškus (responsible for housekeeping matters), and Antanas Tamošaitis (secretary). In 1929, the society had 44 members. At the end of 1931, there were as many as 56 members (22 Lithuanians and 34 Jews). In 1936, the society already boasted 76 members: Giršas Zivas, Bronislovas Girštautas (lieutenant of the reserve, who in 1920–1929 served in the Railway Battalion and was awarded the Medal of the 10th Anniversary of Independent Lithuania and received an honorary award from the Estonian Firefighter Union (Third Degree Cross), Michelis Kaganovičius (awarded Medal for Extending a Helping Hand), Pericas Bekeris, Juozas Zabiela, Ignas Rapkevičius, Jonas Žukaitis, Kazys Šegžda, Tamošaitis (was awarded the Third Degree Medal of the Order of Lithuanian Grand Duke Gediminas; member of the Businessmen Union), Maušas Kaganovičius, etc. According to the data of 1939, the society had 63 male members (34 Lithuanians and 29 Jews). Its 28 female members were mentioned only in 1929.

Betygala (Register of Societies, entry No. 8811) and **Girkalnis** (No. 8637) societies of volunteer firefighters started operating in 1938. Founders and members of these societies were inhabitants of the two towns. The society in Girkalnis was established by Mauša Binas, Libe Bliacherienė, Gilelis Bregmanas, Jonas Gragaliauskas, Dzidas Jocius,

Gerčas and Jonas Laurinavičius, Jonas Neverdauskas, Petras Osteika, Kazys Savickas, Petras Skinderis and Chaimas Telzakas. J. Ragaliauskas was elected chairman of the board, and P. Skinderis was elected secretary. The organisation operated in the town of Girkalnis and its suburbs up to a distance of 3 kilometres. The assets of the society included 600 m² of land leased for a period of 36 years, including firefighter equipment estimated to be worth around LTL 1,800. In 1939, the organisation had 63 members (14 of which were women). In addition to firefighting, the society also organised cultural events. It is known that in 1938 the firefighter society held three outings which were attended by 600 people.

The **Nemakščiai** Society of Volunteer Firefighters started operating in 1929. The society had a team of firefighters and a group of chimney-sweepers who would clean chimneys and funnels for a fee. Among the board members there were Rimkevičius (shopkeeper); Šloma Zyvas and Motelis Zalbergas (tradesmen), Nikodimas Rimdžiulis (pharmacist), Leiba Abramavičius (blacksmith), Mauša Šmuilovičius and Dzidorius Jankauskas. In 1931, there were 8 Lithuanians and 18 Jews among the members of the society. In 1939, their firefighting equipment was estimated to be worth around LTL 2,500.⁶⁵

In 1940, the Soviet government abolished almost all kinds of public organisations that were active in Lithuania. However, the firefighter societies were not abolished, but received permission to continue with their operations instead.

⁶⁵ Brigys J. Pasistačius bendrą darbo tikslą. [With a Common Goal in Mind], 14, 26, 43, 180. Aštuonračio Muziejukas, Nemakščiai.



FIRST SOVIET OCCUPATION

On 15 June 1940, Soviet officers entered the territory of Lithuania and took charge there in breach of all international agreements. Left wing political prisoners – communists and young communists – were released from Raseiniai prison and joined the hasty shake-up. The prison in Raseiniai was reconstituted as NKVD-MVD Prison No. 9 and arrests began. It was there that Kušėliauskas Chackielis (b. 1889), son of Nochemas, and a resident of Kelmė who was arrested on 15 July 1940, was kept prisoner. Two weeks later his brother Kušėliauskas Zorachas (b. 1901), another son of Nochemas, was also arrested. Adleris Motelis also ended up in this prison together with others who held anti-Soviet views.

The start of the Sovietisation process painfully affected all local residents. Major changes began in economic, religious, cultural and educational fields. City and town dwellers, many of whom were Jews, were economically and socially affected by the nationalisation of banks, industrial and trade companies, including better private houses, and the introduction of new taxes. The Jewish Gymnasium of Raseiniai was closed as a result of the education reform that followed. Kadušinas' printing house was nationalised and stopped printing Jewish newspapers. The Hebrew language was banned, and books and press in Yiddish were censored. It was a major blow to Jewish national and religious traditions.



Political prisoners kept in Raseiniai prison – fighters for independence and wellbeing of the working people – were set free on 20 June 1940. Prison courtyard. RKIM

The deportations of June 1941 affected Lithuanian Jews, too. Among Lithuanian deportees there were former politicians and government officials, military and police officers, heads of various organisations, teachers, and supporters of the former government from towns and villages. In the meantime, Jewish deportees included factory owners, major merchants, house and land owners, journalists, and heads of parties and organisations with their families. Since these people mainly lived in cities, more than half of the deportees came from Kaunas, Šiauliai, Panevėžys, Ukmergė and Raseiniai. In 1941, as many as 521 people were deported from Raseiniai County. Some 15 Jewish families (53 people) and 15 to 20 yeshiva student-refugees from occupied Poland were deported from Raseiniai.

Jewish residents deported from Raseiniai in 1941

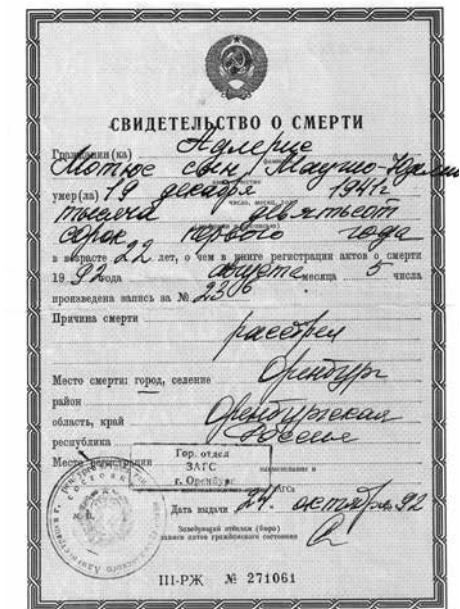
Adlieris (Adleris) Motelis, son of Mauša Judelis, born in 1919 in Raseiniai, a worker. Arrested on 22 August 1940, imprisoned in Raseiniai; when the war broke out, he was taken to a prison in Sol Iletsk, Chkalosvkaya Oblast; sentenced to death and shot on 19 December 1941.

Chajetas Benjaminas, son of Faivušas, b. 1881, lived in Raseiniai, a tailor-tradesman. Wife **Chajetienė Marė Lyba**, daughter of Simonas, b. 1895. Sons **Davidas**, b. 1925 and **Simonas**, b. 1931, daughter **Chana**, b. 1926, deported in 1941 to Davpon, Syktyvdinsky District, Komia. Released in 1956, never returned to Lithuania, lived in Latvia, Belarus, and later emigrated to Israel.

In exile.

Chveidas Joselis, son of Ziselis, b. 1908, lived in Raseiniai, a merchant. Wife **Chveidaniė Chana**, daughter of Izraelis, b. 1907, son **Ziselis**, deported in 1941 to Syktyvkar, Komia. Parents died in exile, the son never returned to Lithuania.

Brother **Chveidas Motelis Berelis**, son of Ziselis, b. 1896, lived in Raseiniai, a merchant, kept a shop of colonial goods. Wife **Chveidan Margarita**, daughter of Borisas, b. 1886. Son **Michailas** and daughter **Brocha** deported in 1941 to Syktyvkar, Komia; Chveidas Motelis died in exile, others were released in 1956 and emigrated to Israel.



Death certificate. Adler Motel, son of Mauša-Judelis, born in 1919, Raseiniai, arrested and imprisoned on June 22, 1940 in Raseiniai Prison. After the war began, along with seventy other prisoners was exiled to the USSR. December 19, 1941. Adler was shot in Orenburg, Russia. LYA



From the personal archive of D. M. Chajetas

Brother **Chveidas Hiršas**, son of Ziselis, b. 1904, lived in Raseiniai, deported in 1941 to Syktyvkar, Komia, where he died.

Jofė Motelis, son of Izrael, b. 1892, lived in Raseiniai, a merchant. Wife **Jofienė Eida**, daughter of Abelis, b. 1903. Sons **Ruvimas**, b. 1927 and **Šolomas**, b. 1922, daughter **Lėja**, born at around 1920, deported in 1941 to Slobodskoy Reid, Syktyvdinsky District, Komia. Released in 1955-1958, returned to Lithuania and later emigrated to Israel.

Kaplanas Rafaelis, son of Simas, b. 1891, lived in Raseiniai, a grain merchant, owner of flex, flour and yeast warehouses. Wife **Chaja Rašelė**, daughter of Benjaminas, b. 1903, a housewife, and their daughter **Kaplanaitė-Kulmanienė Sima**, deported in 1941 to Syktyvkar, Komia; released in 1956, returned to Lithuania. Kaplanas died in 1971. His wife and daughter emigrated to Israel.

Leiščas (Lešč) Chaimas, son of Eljašas, b. 1894, lived in Raseiniai, traded in grain and flour. Deported in 1941 to Ust Lokchym, Kortkerosky District, Komia, where he died in 1943. Wife **Chana**, daughter of Samuilas, b. 1904, released from exile in 1958, returned to Lithuania, and died in 1968. Son **Abramas**, b. 1932, in 1946 escaped from exile and returned to Lithuania. Daughters **Glika**, b. 1936, and **Sulamita**, b. 1940. Released from exile in 1958, returned to Lithuania.

Nesanelis Ruvimas, son of Grigorijus, b. 1890, and his son **Aleksandras**, b. 1923, lived in Raseiniai, deported in 1941 to Syktyvdinsky District, Komia, where they died.

Perlovas with his wife (names not known), lived in Raseiniai, sons **Abraomas** and **Jankelis**, daughters **Berta**, b. 1929, **Glikė** and **Motkė**, deported in 1941 to Ust Lokchym,

Kortkerosky District, Komia; the parents died in 1942 in exile, the children never returned to Lithuania and emigrated to Israel.

Perlovas Leizeris, son of Motelis, b. 1878, lived in Raseiniai. Wife **Perlova Roza**, daughter of Abramasi, b. 1885 in Raseiniai. In 1941 deported to Ust Lokchym, Kortkerosky District, Komia; both died there in 1942. Deported together with children.

Poselis Abramasi, son of Chaimasi, b. 1900, lived in Raseiniai. Deported in 1941 to Ust Lokchym, Pezmog, Kortkerosky District, Komia; died there in 1944. **Posel Glika**, daughter of Leizeris, b. 1900, lived in Raseiniai, deported in 1941 to Ust Lokchym, Pezmog, Kortkerosky District, Komia; died there in 1944.

Poselis Leizeris, son of Abramasi, b.1905, lived in Raseiniai, a civil servant. Deported in 1941 to Ust Lokchym, Pezmog, Kortkerosky District, Komia; in 1946 arrested in exile



Rafaelis Kaplanas and Benjaminas Chajetas deported in 1941 to Syktyvkar, Komia, USSR. 1943 From the personal archive of D. M. Chajetas



Itzikas Zivas published his memoirs My Way. RKIM



From the personal archive of D. M. Chajetas

and sentenced to eight years in prison. Died in 1948 in Verchny Chev Labour Camp, Syktyvdinsky District, Komia. His wife **Posel Irina**, daughter of Aronas, b. 1910, a civil servant. Released in 1958. In 1974 emigrated to Israel. Their daughter **Posel Etelé**, daughter of Lozorius, b. 1936, was exiled together with parents and in 1947 was taken back to Lithuania. In 1972 she emigrated to Israel.

Ratmanas Mišelis, son of Zelikas, b. 1890, and his wife **Cilė**, daughter of Mauša, b. 1892, lived in Raseiniai, deported in 1941 to Kortkerosky District, Komia, and died there.

Zivas Joselis, son of Icikas, b. 1898, and his wife **Zivienė Basia**, b. 1901, lived in Raseiniai, deported in 1941 to Ust Lokchym, Kortkerosky District, Komia, and died there. Sons **Icikas**, b. 1927, released in 1944, and **Nojus**, b. 1933, released in 1945. Emigrated to Israel.

Zyvas Mauša, son of Icchakas, b. 1896, lived in Raseiniai. Deported in 1941 to Ust Lokchym, Kortkerosky District, Komia, and died there in 1943. His wife **Roza**, b. 1894, was released from exile in 1956 and returned to Lithuania where she died in 1958. Their daughter **Zyvaitė Kurenkova Aviva**, b. 1927, was released in 1956 and returned to Lithuania. Brother **Zyvas Davidas**, son of Icchakas, lived in Raseiniai and went missing in 1941.

Roza Zyvienė was chairwoman of the Raseiniai Branch of the Lithuanian Zionist Women's Society.

The road of the Jews of Raseiniai to exile, their living conditions in Komia, their unusual and extremely hard labour, including the interpersonal relationships of the deportees, were described in the memoirs of D. M. Chajetas (*Духом не навшию*); Icchakas Zivas *My Way (Bedarchi šeli)*; and M. Skipitytė-Garbačiauskienė *If Not for the Luck (Jei laimė nebūtų lydėjusi)*.

Icikas Zivas published his memoirs *My Way*.



INTERVIEW ON THE HOLOCAUST

V. Savukynas and M. Martinaitis

Marcelijus Teodoras Martinaitis: 'It is in the darkest moments that the real value of life shows through'⁶⁶

Extract from an interview of journalist Virginijus Savukynas with poet, essayist, translator and honorary citizen of Raseiniai Marcelijus Teodoras Martinaitis (1936 – 2013).

Answers to the questions raised by journalist Virginijus Savukynas:

Before the pre-war period there was also the Nazi occupation. How did it affect you?

In a very strange way. It told on us in the morning of that same day when Raseiniai and first and foremost the airport in Raseiniai was bombed. As I said, it was located close to our home. Actually not a single plane took off, and the ones that took off were 'taken care of'. It seems that the Germans arrived at our homestead in the afternoon of that same day. There were a lot of them, the whole unit, around a hundred people. The Germans were great fun and really pleasant. They sang, made jokes, tended to talk to me and even treated me to some chocolate. They must have thought that they were in for an easy victory, because the Russians had already abandoned Raseiniai. People were thinking that there was a chance that everything would return to normal and their preferred way of life. However, when the shootings of the Jews began, everybody was so shocked... The shootings were taking place not that far away from us, at the mound. Some 3,000 Jews were shot to death in Raseiniai and in the neighbouring areas and this was an enormous shock to people. This is how all the requisitions and pressure began. It became clear how things actually were.

Don't you think that the tragedy of the mass killings of Jews is much more far-fetched and that is has not been given much thought? Among Lithuanians there were not only those who took part in the killings, but also those who saved Jews. Small town communities did not have many chances to help them, because there everybody knew each other well. Nonetheless, people saw the outrageous devilish deeds and in a way felt guilty. Half of a town's inhabitants would disappear overnight and nobody would dare to talk about it.

Relations with Jews were really close. My parents also knew a couple of Jewish families. They used to say that if something goes wrong or if you need help the first person you should go to was a Jew. They would always help and there were no conflicts between Lithuanians and Jews, at least



Marcelijus Martinaitis, 2012. Photo by D. Sutkevičienė

⁶⁶ www.DELFI.lt 14 January 2012.

Martinaitis, Marcelijus, *Gyvenimas į praeitį. Prisiminimų atšvaistai* [Living into the Past. Reflected Memories], Margi raštai, 2018, pp. 220–222.

not in the rural areas. Jews simply were a source for everything they needed, for example, household utensils, fabric and even nails. This is why the relationship was highly valued. Certainly there were cases when Jews were mocked at. I remember one poor Jew who used to collect all kinds of rags, bones and waste. People called him *Maušas*. I remember the times when people would arrive to Raseiniai on market day with their horses and would keep those horses in the yards of Jewish homes. Thus, the shootings of Jews shocked people, but they were unable to help, especially the rural inhabitants. This was a brutal and overpowering force. To tell the truth, if a Jew managed to escape, people tended to hide them. We also had a case when a wounded Jew managed to get out from under the ground and escaped.

What kind of other assessment could we give of this tragedy?

It is not possible to resurrect the thousands of Jews who perished. I do not see any anger, except for individual cases, single-case anti-Semitic provocations. In Lithuania anti-Semitism has never been deeply rooted. There were occasional cases of mockery on a local level, but not more than that. There is not much left to restore, because very few successors of this culture are left...

But maybe this actually is our task? I will now quote a line from your poem: ‘The freedom of their names is eroded by time.’ Maybe at least the names of the Jews shot to death in these towns should be brought back from oblivion?

Certainly. I will tell you one interesting thing. I used to work for the Soviet press, a newspaper of Raseiniai. At that time I was collecting material about the number of Jews shot in our area. I collected a lot of material and even with names. I was very naïve in expecting that it would be very easy to publicise this material, especially knowing that the Soviets were against the Germans. However, it appeared to be quite the contrary... The material that I collected appeared to be of no interest to anybody. These regimes have a very strange way of cooperating and hiding each other's crimes. In the Soviet times people forgot about the places of the mass killings of Jews. They would dig gravel from the mound. With time grass grew all over it. To tell the truth, some people still remembered something, and a commemorative stone was erected there, but not more than that. When a highway was being built next to the old Samogitian road, it was built directly over the mound, on the Jewish graves... Bones and skulls lay scattered all over the site, children were playing there... Thus, this particular memory was lost in the Soviet times. For several decades it was prohibited to write about it and a gap appeared in people's memory. A new generation arrived and the young people did not experience anything like it. There was no emotional connection. I cannot imagine the way it should be now...

Most probably we must talk about this openly...

Most probably we must. We must talk and write about what had been done as this is one of the greatest crimes in history.



THE HOLOCAUST IN RASEINIAI REGION

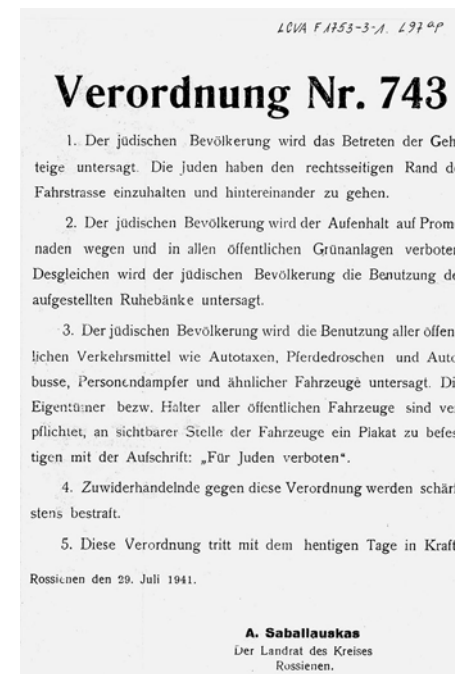
Documents and witness testimonies

Decree No. 743

1. Jewish nationals are prohibited from walking on pavements. Jews must only walk on the right side of the roadway one after the other.
2. Jewish nationals are prohibited from going for walks in any public park or square. In addition, Jewish nationals are prohibited from sitting on benches in the said public places.
3. Jewish nationals are prohibited from using any public transportation, such as, auto taxi, coaches or buses, steamboats or any other means of transportation. In all means of transportation owners must hang posters in visible places saying ‘Forbidden for Jews’.
4. Any breaches of the decree shall be severely punishable.
5. The decree comes into forces as of this day.

29 July 1941, Raseiniai

A. Sabaliauskas, Raseiniai County Council





In the 1950s, my uncle Hillel attended a Holocaust remembrance ceremony in Israel. He came across a childhood friend who had information about the shootings in the forest outside Rassein in 1941. When the family were shot, the little girl fell into the pit unharmed with her mother on top of her. She remained there until the shooters left and then made her way to the house of neighbours known to the family. They handed her over to the murderers. Photograph preserved by Ch. Volpe

Chief of the ghetto on what was going on in Raseiniai in June–September 1941

(based on the interrogation protocol of defendant Aleksas Grigaravičius)

Defendant Aleksas Grigaravičius, son of Antanas, b. 1904 in Dūdos village, Slavkai Rural District, Šakiai County.

Raseiniai, 3 October 1947

In June 1941, when the Germans occupied Lithuania, a decree was passed that those who had served in the police under former President Smetona must report to their police units and resume their police work. Aleksas Grigaravičius reported to the police and was appointed *wachtmeister* of criminal police (warrant-officer). During the war, Grigaravičius lived in Raseiniai at Kauno St. No. 9, in the house of a Jew named Golbergas.

At first he was chief of convoy (armed officers escorting prisoners). He would receive orders from the chief of the police Pilionis regarding sending the Jews from the 'ghetto' camp to work, and forming a convoy to guard them. Grigaravičius would form a convoy of 3 or 4 policemen, select the Jews from the ghetto and send them to work. Some 20 to 30 people on

average would be sent to work on a daily basis. Nonetheless, there were also days when nobody was sent to work, but to a shooting place instead.

For distinguished performance during various operations, Grigaravičius was appointed chief of the ghetto. In the mornings he would line up all the men and order them to run around the camp till they dropped. Those who dared to disobey his orders would be beaten up. He mocked the prisoners, ripped all their valuables off them and appropriated them.

The shooting of Jews started on around 6 or 8 July 1941. Some 150 to 180 Jews were herded from the prison to the ghetto accompanied by 6 or 7 Germans and prison wardens. Soon afterwards, Urbšaitis, the chief of the police, who served in the German army, arrived together with some Germans. On the order of Urbšaitis, Grigaravičius gathered all the men imprisoned in the ghetto, except for the old ones, and herded them to join the group from the prison. A group of some 500 people was formed. To hide the plans to shoot the men, Grigaravičius and Narbutas handed out to them around 40 spades. Then all 500 Jewish men accompanied by German soldiers and Lithuanian policemen

headed in the direction of Žuveliškės village where they all were shot to death. Grigaravičius claimed that he did not participate in the action and that he only learned about the shootings from Narbutas.

That same day the belongings of the shot Jews were brought in with the help of three horse-driven wagons. Grigaravičius ordered the imprisoned Jewish women to wash the clothes of the dead men. Those who disobeyed were beaten with rubber bats.

Grigaravičius beat Zisla Flaumienė so furiously that she even lost her ability to speak. If not for Narbutas, who stopped Grigaravičius, the latter could have killed her. Soon afterwards, Grigaravičius shot two mentally disabled women, who were brought to the ghetto from a hospital, in front of other ghetto inmates. On 29 July 1941, he shot a woman who tried to intercede for her husband, whom he had previously locked in a cellar for disobedience.

Three days after the men were shot, it was ordered that the rest of the women in the ghetto be shot. Older women and children were separated from the rest and sent to Biliūnai Manor. Young childless women were kept in the ghetto till the evening. Then 10 to 20 policemen rounded up around 50 women for shooting. All of the policemen were drunk. 'We took them to the shooting place and shot all of them using different weapons. I was very drunk and did not command the shooting. I put Barauskas and Narbutas in charge of the shooting, I lay down and watched it all from a distance.'

In August, Grigaravičius gathered the last 185 Jews from the ghetto and with the help of the police convoy herded them to Žuveliškės where he oversaw the shootings. Grigaravičius admitted that he selected some 700 people to be shot. K. Narbutas also participated in the selection of those to be killed.

During the interrogation Grigaravičius mentioned his accomplices who took part in the shootings of Jews. The following took part in the shootings: 1. chief of the Jewish ghetto Aleksas Grigaravičius, son of Antanas; 2. deputy chief of the ghetto Kostas Narbutas; 3. private policeman Jablonskis; 4. private policeman Kaupas; 5. private policeman Antanas Alemas; 6. private policeman Kazys Stoikas; 7. Zdanavičius (position not indicated); 8. Kazys Barauskas (position not indicated); 9. The two Banys brothers, policemen; 10. Gričius (position not indicated); 11. chief of the police Urbšaitis; 12. chief of the town police force Pilionis; 13. head of 'security' Raišys; 14. 'security' officer Kovalčiukas; 15. Antanas Klimas; 16. Lukošius, who was shot by Germans. In addition there were other assistants to the Nazi forces who took part in the killings of Jews. Grigaravičius did not mention their surnames and only said that they were police assistants, who would join one action and never come again, thus he could not remember their names.

Testimony of witness Zisla Faumienė

Extract from the interrogation protocol of witness Zisla Faumienė, daughter of Cifikas, b. 1900 in Bedančiai, Raseiniai County and Rural District. Resident of Kaunas, a Jew, non-party member, no previous convictions. Citizen of the USSR. During the German occupation lived in Raseiniai.

Raseiniai

2 October 1947

During the temporary occupation of the Lithuanian SSR by the Germans, Aleksas Grigaravičius worked in the police, but I do not know what his position was. I saw him walking in a blue police uniform armed with a machine gun and a pistol.

Around July 1941, the German government established a Jewish ghetto in Raseiniai. Posters were hung around the town saying that all the residents of the town of Jewish origin must show up at this camp, but my husband and I did not go there. Approximately two weeks later two policemen came to our flat. One of them was Kaupas and I do not remember the name of the other one. They took us to the ghetto which was located on the way to Jurbarkas.

Upon our arrival at the camp I saw Grigaravičius wearing a police uniform and armed with a pistol and a rubber bat. He approached us and asked why we had not reported to the camp as required. My husband did not answer. Grigaravičius swung at him with his rubber bat, but I stood up for my husband and he hit me on my right hand.



The Feinstein brothers from Šimkaičiai, were hiding in forests until the end of the war, 1945. RKIM

The next day after our arrival in the ghetto (I do not remember the exact date, but it was July) at 2 pm Grigaravičius took a list of Jewish men and called 500 names from the list. He personally handed out around 40 spades to them and informed the men that they had to go to work. Ordered by Grigaravičius, the policemen herded the men in the direction of Žuveliškės village. My husband was among them, too. Grigaravičius stayed at the camp and addressed us by saying: 'Don't be afraid, ladies, we will not shoot any more, this is the first and the last time. After these words I realised that these 500 Jews, including my husband, had been taken to be shot. The shootings were heard in the town. It lasted from 2 to 4 pm. After the shootings the policemen brought in the clothes of the shot Jews. The next morning Grigaravičius ordered the women to wash the blood-stained clothes. Among the clothes I found my husband's clothes that were stained with blood. Since I could not make myself wash my husband's blood-stained clothes, Grigaravičius battered me

with his rubber bat until I lost my speech and could not even move. As he hit me he kept repeating: 'I will tenderize your fat and you will soon be fine'. Then, a policeman named Narbutas approached him and advised him to stop beating me, because I was sick, but Grigaravičius ordered to keep beating me. In the evening of that same day I personally saw him shoot two women – Smulevskienė and Berman – because they asked him why their husbands had been shot. Grigaravičius ordered that the bodies of the shot women be thrown into the latrine.

The next day Grigaravičius ordered the women to get into two groups depending on whether they had small children or not. Those who had small children had to stand on the side of police officer Narbutas; those who did not – on the side of Grigaravičius. The women with small children were herded out of the ghetto in the direction of Raseiniai, whereas those of us who were childless, around 200 women, stayed in the camp. At around 11 pm the childless and young Jewish women were herded in the direction of Žuveliškės village to be shot. Grigaravičius was among the policemen who guarded us. When we reached the place of the shootings we were ordered to stand still while Grigaravičius and the other policemen were drinking. When they were drunk, Grigaravičius and other policemen started brutally bullying the girls and raped them. I heard one girl screaming at Grigaravičius and pleading with him not to tear her to pieces. I could not see anything, because it was dark. When they had enough of bullying, they ordered us to line up and Grigaravičius said the following: 'You are lucky that it is dark and raining now, so we will not shoot you today, but do it tomorrow night instead.' After these words they herded us back to the ghetto. I took the chance and escaped to Raseiniai. I am not aware of the fate of other women.

That same night I headed to Betygala Rural District to my sister Echa Lichterytė. The next day I saw a truck full of policemen, with Grigaravičius among them, heading to the farm where Jews lived. When I saw Grigaravičius, I told my sister that we had to run, because Grigaravičius would shoot us all. I ran first and my sister was running behind me. Grigaravičius saw us running and started chasing us. He shot my sister. I did not see the gun that he used to shoot her. I managed to escape. I hid in the forest and saw all that was going on. Grigaravičius together with the other policemen gathered all the Jews and took them behind the barn where they shot them with machine guns. I saw Kaupas doing it.

After this event I left for a village and hid there. I do not know about any other crimes committed by Grigaravičius.

Interrogation protocol from File No. 8092/3 p. 44–47

Signature below the excerpt: Correct: KGB officer of the Council of Ministers of the Lithuanian SSR A. Sokolovas.

27 October 1960

Testimony of witness Antanas Vaičekauskas

Extract from the interrogation protocol of witness Antanas Vaičekauskas, son of Jonas, b. 1899 in Tytuvėnai. Lithuanian, non-party member, finished 4 grades of primary school. Works at the cooperative Dubysa, lives in Raseiniai.

Raseiniai, 29 September 1947

Throughout the entire German occupation period Grigaravičius lived in Raseiniai, in the house of a Jew named Goldberg located on Kauno Street. He worked in the police, but I do not know in which police or in what position.

Grigaravičius wore a blue uniform with yellow epaulettes decorated with two stars and had a pistol. This I saw with my own eyes.

This is what I know about the criminal activities of Grigaravičius. In July 1941 (I do not remember the exact date) I worked in Perlovas' mill in Raseiniai located on Vilniaus Street. I noticed a group of 8 to 10 policemen with guns lead by Grigaravičius, who was armed with a pistol, herding 100 Jews from Raseiniai to the ghetto, which was on the way to Jurbarkas. Grigaravičius was shouting at the Jews and calling them names. I do not know about what happened to these Jews.

Yet another fact that is known to me is that in July 1941 Grigaravičius came to Perlovas' mill where I was working at that time. He was wearing a police uniform and was armed with a pistol and a rubber bat. Together with several guards, he brought in several Jews. I do not know their names. When he entered the building he noticed a couple of Jews resting. Right away Grigaravičius addressed Tarosas, the then manager of the mill, and shouted at him for not making the Jews work, and allowing them to have rest. He threatened not to send any more Jews to work at the mill if he did not make them work. Then he ordered the four Jews as well as the other Jews he had brought with him to each take one of the longest barlings and to carry it to where he said. I suggested that they carry the barlings in pairs. Grigaravičius however, forbade them from carrying the barlings the way I suggested and made them carry a barling each to the ghetto.

Interrogation protocol from File No. 8092/3 p. 41 - 43

Signature below the excerpt: Correct: KGB officer of the Council of Ministers of the Lithuanian SSR A. Sokolovas.

27 October 1960

Testimony of witness Abramaz Lazarskis (1908-1997)

Extract from the interrogation protocol of witness Abramaz Lazarskis, son of Chaimas, b. 1908 in Raseiniai, a Jew, non-party member, single, no previous convictions. Citizen of the USSR.

Raseiniai

30 September 1947

In July 1941, Germans established a Jewish ghetto in Raseiniai. Aleksas Grigaravičius, son of Antanas, was appointed chief of the ghetto.

I personally was in the ghetto from the very first day of its establishment and I personally saw Grigaravičius shoot two Jewish women – Berman and Smulevskienė – in August 1941 for yelling in the camp. He shot them close to our barn at around 10 pm. I was in the barn at that time.

Before the shootings of Jews began, Grigaravičius used to send Jews to work. In July 1941, the shootings started, and Grigaravičius would personally line up the Jews and send them to be shot.

Thus in July 1941, Grigaravičius selected the first batch of around 250 Jews to be shot. Grigaravičius himself was in charge of the shootings. The people who dug the pits told about it. I do not remember their names. I personally saw Grigaravičius take personal belongings away from Jews and appropriate them. And he would also perform searches.

In the evenings Grigaravičius would line up the Jews in the ghetto and order them to run in circles. I personally ran together with other men as ordered by him.

Interrogation protocol from File No. 8092/3 p. 44

Correct: KGB officer of the Council of Ministers of the Lithuanian SSR A. Sokolovas.

27 October 1960



Abramas Lazarskis, 1989.
Photo by P. Lazdauskas

Testimony of witness Šimelis Kompinkas

Extract from the interrogation protocol of witness Šimelis Kompinkas, b. 1898 in Raseiniai.

Raseiniai

29 September 1947

On 12 July 1941, I arrived at the ghetto – a Jewish camp – as ordered in the German posters. It was located one kilometre outside the town on the way to Jurbarkas. From there we, Jewish men and women, were herded to work.

Aleksas Grigaravičius would hand out lists of people to other policemen who would accompany us to our place of work.

On 27 July 1941, at around 5 pm, Grigaravičius gathered up a group of 370 Jewish men saying that he was taking them for work and ordered other policemen to hand out 100 spades to the Jews who stood lined up in the ghetto. Then a further group of 80 men of various nationalities, who were activists of the soviet party, were brought in from the prison. The policemen lead by Grigaravičius herded the entire group of 450 men in the direction of Žuveliškės village. Later other men in the ghetto said that all 450 men were shot, because they never returned to the camp and that Grigaravičius directed the shootings.

On 29 July 1941, I personally saw Grigaravičius shoot a woman in the ghetto with his pistol. I do not know who she was. I saw through a hole in the barn.

On 11 August 1941, at 11 am Grigaravičius came with a list of 185 Jewish men, I was one of them, and lined us up. Grigaravičius ordered that we be given spades, but the spades were not handed out. Then Grigaravičius ordered us to undress to the waist and jokingly announced that we would do some exercises. He ordered us to run and himself accompanied us riding on a horse. When around 100 m was left to run to the shooting place I understood that we were going to be shot. Then I and three more men, all in all four of us, decided to escape. We ran away and while we were running, one of us was fatally shot, another was wounded and two of us managed to reach the forest. I do not remember the names of the men who ran away with me.

Having escaped I kept hiding in villages and I am not aware of any other deeds committed by Grigaravičius.

Interrogation protocol from File No. 8092/3, p. 37-38

Signed by A. Sokolovas

Testimony of witness Stanislovas Nekrašius

Extract from the interrogation protocol of witness Stanislovas Nekrašius.

Šiauliai

14 October 1950

In August 1941, I do not remember the exact date, Raseiniai County Police sent in the order to arrest around 40 Jews and to bring them to Raseiniai. Chief of the police Jurgaitis invited Gekė, the headmen of Jews, I forgot his first name, a 28-year-old, and ordered him to respectively inform all the Jews who were on the list that Jurgaitis handed to Gekė, that tomorrow they were to report to the police and be ready to leave for Raseiniai for work and bring some food with them. Sometime later the Jews who were on the list showed up at the police lead by police officer Juozas Mockus. I – Nekrašius – and rebels Benediktas Dabulskis and Pranas Valčiūnas accompanied the group of Jews on horse-driven wagons to Raseiniai.

When we arrived in Raseiniai, we turned in the Jews to the Jewish camp (ghetto) and I do not know what happened to them later. Nobody from the group ever returned to the town of Tytuvėnai. This is why I think that they were shot to death, but I do not know where.

The Commandant of the Jewish camp in Raseiniai, Grigaravičius ordered Mockus and me to bring in all the Jews of Tytuvėnai the next day, but we explained that it was not possible to do that within a day due to the lack of transportation and that we would not be able to do it. When we returned to Tytuvėnai, chief of the police, Jurgaitis, received an order to stop bringing Jews to Raseiniai, because they ‘will be taken care of’ locally.

Some 5 to 7 days after the 40 Jews were sent to Raseiniai, Grigaravičius arrived in Tytuvėnai together with around 15 rebels. They came in two trucks. On my way to work, at around 7 am, the rebels who arrived, together with the rebels from the Tytuvėnai squad, arrested all the Jewish families and herded them to the synagogue next to which the two trucks were parked. The rebels who were in the police building were drinking booze.

The Jews, including children, women and the elderly, were quickly packed into the trucks and ordered by Grigaravičius to head towards Pušynas forest. Around 10 policemen and rebels, including me, chief of the police Jurgaitis, Antanas Valinskas, Ruseckas, Eigelis, Pranas Valčiukas, Juozas Valčiukas, and Benediktas Dabulskis walked to the shooting place on foot...

Testimony of witness Sara Furmanskytė-Gurvičienė

Extract from the interrogation protocol of witness Sara Furmanskytė – Gurvičienė, daughter of Berelis, b. 1922 in Raseiniai.

Raseiniai

14 October 1947

When the Fascist German army entered Lithuania, my parents and I lived in Raseiniai. On 25 June, a white armband, whose name I do not know, took my father Furmanskis (killed by Germans) and my aunt Bankaitė (killed) to the cinema building in Raseiniai where there were already a dozen Jews.

Then I saw Grigaravičius in the cinema building. He did not wear a uniform, I did not see any gun, and he was giving orders to the Lithuanian rebels who were gathered outside the cinema building. The latter were taking the Jews from the cinema and lining them up to go to work.

When we approached the cinema building, Grigaravičius turned to my father and said: 'Aha, it's you, communist, where are your sons?'

On 16 July 1941, the Jews who lived in the town and rural district of Raseiniai were all herded to the Jewish camp that was set up in the town of Raseiniai. I was also taken to the camp. For all of us who were there it was clear that Grigaravičius was chief of the Jewish ghetto. This was how Lithuanian rebels referred to him. Around 24-25 July, together with some other Jews I was working at the warehouses abandoned by the Soviet Army. It was then that police officer Klimas ordered us to go back to the camp. When we returned we saw a group of Jews lined up, including 5 Soviet prisoners of war and 15 Soviet party activists. All in all, a total of 300 people.

I saw Grigaravičius with a machinegun standing there with the Jews. He was giving orders to the Lithuanian rebels. Sometime later, when we entered the barn, I saw Grigaravičius ordering the white armbands to escort the group of Jews to the meadow some 20 metres from the camp. There Grigaravičius addressed the Jews by saying:

'I am certain that the Soviet Union will not win anyway, and if England and America win, you will not live to see the victory anyway.'

After these words, the Jews were taken around 2 km away from the camp and shots were heard. In the evening, Grigaravičius and the rebels returned to the camp, and the 300 Jews whom they herded off the camp were shot to death in the vicinity of Žuveliškės village.

I do not know whether Grigaravičius himself took part in the shootings of the 300 Jews, but I saw him herding them away and I heard his words.

At the end of July I personally saw Grigaravičius shoot two Jewish women on the territory of the Jewish camp of Raseiniai because they were mentally disabled. I was watching through the holes in the walls of the barn in the camp and saw the women being shot. One of the victims was named Bermanaitė.

At the beginning of August 1941, when Jewish men returned to the ghetto from work, Grigaravičius ordered them to take their shirts off, lined them up, mounted his horse and ordered the Jews to run to the place of the shootings. He would whip the older Jews who

were unable to run. Grigaravičius whipped my father Berelis because he was unable to run. Grigaravičius used to mock the Jews by forcing them to run till they dropped.

In the second half of August, when the majority of the Jews from the ghetto had already been annihilated, four Jewish girls and I ran away from the camp. When we left the camp, we ran to the place where there a lot of open pits. Some 50 m from the pits we saw a group of up to 200 people without their clothes lined up at the pits. Lithuanian white armbands started shooting them. Grigaravičius with a machine gun in his hands was among them, too. He was giving orders. One of the Jews named Kaganas was wounded on the shoulder and asked the shooters to kill him with the next shot. Grigaravičius replied: 'We'd better spare some bullets, because you will die on your own anyway.'



Viduklė, the 1940s. Icikovičiai family: 1st row, left: Bierkis, unknown girl, Ester. 2nd row: sitting Mrs. Icikovičienė and Mauša Icikovičius. 3rd row from the left: Branka, Peškė, Mėlė, Abram, Hana. Peškė Olia married Arijas Dovidavičius after the war and emigrated to America. The archive of A. Pocius



FATE OF REVEKA LEVY'S FAMILY



Reveka Levytė with cousins, Raseiniai.

Autumn 2016. Tel Aviv. I am interviewing Reveka Levy, a granddaughter of the famous Raseiniai lawyer, Maksas Levy. Reveka remembers her childhood years in Raseiniai and her departure for Kaunas. She tells about her relatives and, willingly or unwillingly, remembers the war time. Bright memories intertwine with the dark ones. The war scarred her best years as a young girl. Reveka does not cry, her heart is full of love and her words are full of wisdom.

She opens a photo album. It is a miracle that Reveka found it upon her return home after all the atrocities of the war. The old photographs attract as if they were full of secrets or stories. They are a priceless family relict. The eyes of Reveka's relatives are looking at her from every single photograph. While looking through the photographs and reading the inscriptions written on the back of them we gradually examine the whole family tree.

Reveka was born in 1922 in Raseiniai into the family of Natanas Levy (1889–1941) and Sonia Kadušinaitė (1890–1943). It was a beautiful love story where a young teacher of mathematics fell in love with his student. They were secretly dating until Sonia graduated from the school. Natanas had to give up on his teaching career. After the wedding he got a job as an accountant at a company called *Nauda*. In 1924, Sonia gave birth to their son Elenka.

Natanas' father Maksas Levy (1860–1941) was a famous lawyer. Reveka does not know where he was born, but during World War I he lived in Raseiniai. At the end of 1917 and the beginning of 1918 he contributed to the establishment of the Raseiniai Town Committee to Fight Marauding Russian and German Deserters. As a lawyer and a resident of the town boasting impeccable reputation he was always a member of a Raseiniai county or town committee. In 1924, he was elected chairman of Raseiniai Town Council. This photograph bears a date: 9 September 1934. There is a podium erected in the town square near the majestic sculpture *The Samogitian* where the government of Raseiniai town and county are all neatly seated with Maksas Levy among them. He is the one with the white beard. His granddaughter remembers that her grandfather had a nice white beard. He was extremely hard working. In addition to his direct duties as a lawyer, he also belonged to a number of public organisations and committees.⁶⁷ Reveka remembers that her grandfather loved her very much. He would allow her to come into his office, sit on his knees and talk to her.

Her other grandfather Šliomas Solomonas Kadušinas, her mother's father, had a printing house. He was extremely busy with his business and Reveka would only see him during various celebrations when all of the numerous Kadušinas family would get together.

⁶⁷ Founder of EZRO, the society of Jewish charity, social support and culture in Raseiniai; a long-standing chairman of the Board of the Jewish Community Council of Raseiniai; member of the Committee to Organise Celebration of Lithuanian Independence and the Committee for Taking Care of Soldiers' Graves (1927–1928); member of the Board of Raseiniai Citizens Club (leisure organisation); treasurer of the Union for the Liberation of Vilnius (1933–1937).



Elijavu (Elinka) Levy (b. 1924 in Raseiniai). In 1941, at the beginning of the war, armed men came to his home in Kaunas and took the young man away. Nobody ever saw him again



Reveka Levy with her cousin Sara Segalytė and her daughters Ela and Ruta. Tel Aviv, 2017



The family of Reveke Lėvytė - father Natanas, mother Sonia, brother Elinka. Raseiniai, 1930



Reveka Lėvytė (on the left) in Kaunas ghetto in 1942. Photo by G. Kadušinas

Reveka attended a primary school in Raseiniai. However, after *Nauda*, where her father worked, went bankrupt, they had to leave for Kaunas. In Kaunas they had a house with a porch, where her mother kept several chickens.

Reveka attended Aušros gymnasium and graduated from it with extremely good marks. Almost all of them were top marks, which was 5, with the exception of her mark for the Lithuanian language, which was 4, even though she had mastered the language really well. Her father went to school to find out the reason for the bad mark and Reveka's teacher explained by saying that *a Jewish girl cannot have a 5 for Lithuanian when her fellow Lithuanian students have a 4*. Upon her graduation from the gymnasium Reveka started her architecture studies at the university.

Then the war broke out. One day strangers came to their home and took Reveka's father away. He never came back. The next day they took her 17-year-old-brother away. Reveka never saw them again and received no news about their whereabouts ever after.

Soon afterwards a German officer moved into their home. He was not a Nazi. The officer warned Reveka's mother about the establishment of ghettos, advised them to get ready and even helped them to get some staple produce.

In the ghetto, Reveka made a lot of acquaintances. Her mother's brother, Georgas Kadušinas (Zvi Hirsh Kadushin), was there too. He had a photo camera and made a lot of historic photos of the ghetto. A ghetto policeman, an activist of the Jewish underground movement Juda (Jehuda) Zupavičius (Yehuda Zupowitz) helped him to hide and preserve the photographs. Reveka's uncle was taken to the 9th Fort but managed to escape from there. Kadušinas' photographs about life in the ghetto allowed Nazi crimes during the Holocaust to be revealed. Now the photographs from the Kaunas Ghetto are exhibited at the Holocaust Museum of Yad Vashem. At that time Reveka – a young girl who spoke German⁶⁸ – was appointed to act as chief of the work group. As a chief of a

⁶⁸ At the age of 95 Reveka Levy speaks perfect Lithuanian, Russian, English, German and Hebrew.

group Reveka would often escape the check-ups at the ghetto gate, thus she would often receive all kinds of tasks from the members of the underground movement.

At the end of 1943 Reveka escaped from the ghetto. When the Germans learned about her escape, they shot her mother and two of her best friends. At that time she was hiding with Lithuanian farmers. She also knew some partisans: Russians, Ukrainians and Gypsies. Reveka found out that in summer 1941 Lithuanian partisans tortured her grandfather Maksas to death. Jewish ghetto policemen betrayed her mother and friends. She knew one honest German officer and witnessed a lot of German Nazi crimes. The question is: who is good and who is bad? Can people be grouped into good and bad on the basis of their nationality?

Reveka says: 'All nations have all kinds of people. Very often human behaviour is determined by certain circumstances and war provides favourable conditions for evil to flourish. This is why even the smallest manifestation of good is worth all the precious pearls.'



The Levy family, 1938. Photo by M. Liudginas



FATE OF THE JEWS OF BETYGALA

Before World War II, the Jewish community of Betygala consisted of 14 to 16 Jewish families. Among them there was a pharmacist, a doctor, a number of merchants and several farmers. The small Jewish community had good relations with other inhabitants of the town and those of neighbouring villages. When the war broke out however, the relationship changed. The white armbands controlled Betygala for three weeks in a row and behaved as they pleased. They formed a Punishment Squad lead by teacher Astrauskas, vicar Plankis Jonas⁶⁹ and police chief of Betygala Rural District Stragauskas.⁷⁰ At the beginning of July 1941, the white armbands drove some of the Betygala Jews to the farm of Berelis Vinikas in Zacišiai village and several days later mercilessly shot them to death. Berelis' sister Mina Vinikaitė managed to escape, hid in the forest and thus survived. She testified that the killings took place on 4 July. The rumour had it that one girl – Zivaitė – managed to get out of the pit and escaped without being noticed. The Mačianskas brothers and other acquaintances hid her and helped her to recover.

Jewish families from Betygala were herded in the direction of Ariogala and half-way through were locked in Smolenskis' farm in Antupyčiai and in the barn of Jagučianskienė's manor in Pažvyrintis. This was 5 km from Betygala. Were there plans to herd them to Ariogala? All of the Jews were shot to death on the banks of the Upytė stream and in Antupyčiai village. Farmer Aronas Smolenskis went into hiding with his neighbours Marijona and Dominykas Viščius and thus avoided almost certain death. After the war he married the daughter of his saviours, Janina, and they went on to have four children. In 2011, Marijona and Dominykas Viščius were awarded the Life Saving Cross and in 2018 – the Righteous Among the Nations Medal.

Based on the data provided by Yad Vashem and the list drafted by the chairman of Betygala Rural District J. Dovydaitis, including the memoirs of M. B. Navakauskienė, we will reconstruct the fate of the members of the Jewish community of Betygala.

Blima Levienė (Lev), Šimonytė, b. 1886 in Betygala. When the war broke out she most probably retreated to the Kaunas Ghetto. Perished in 1944 in Auschwitz, Poland. No information was found about her husband Mendelis.

Genė (Henia) **Goldienė**, born around 1880 in Raseiniai. Lived in Betygala. Shot in 1941. Her married name was Pereckienė; her husband Goldas Pereckis died before 1940. The family had a grocery shop and used to bake extremely tasty buns and make sweets. Her children were also shot in 1941: **Moše** (Moiša), **Goldas** a 35-year-old teacher; **Rivka Goldytė** (30), **Raja Goldytė** (28), and **Kunia Goldytė (Goldaitė)**. Only Bilcha, who emigrated from Lithuania before the war, survived.

⁶⁹ Author's comment: in other places the name was written as Plankis, Planka, Blanka.

⁷⁰ After the war, in 1945, chairman of Betygala Rural District Juozas Dovydaitis and his deputy Ipolitas Lukminas drafted a document where they wrote all the names of all 40 Jews of Betygala that were shot by the Punishment Squad. The Punishment Squad was led by teacher Astrauskas, priest Blanka (Plankis) and police chief of Betygala Rural District Stragauskas.

Raja Jarauskienė, daughter of Dovydas, was 28-years old when she was shot in 1941 together with her 6-year-old daughter Šulė and 4-year-old son Samuilas. Her husband Abelis was shot at Betygala mound.

Abelis Jarauskis (~35-40), son of Samuilas, together with his brother and sister were referred to as the Jarauskis. They lived in the centre of the town, close to the bank building (currently a cultural centre). The brothers were born in around 1900. One of the Jarauskis was a rabbi – the last rabbi of Betygala – who was shot in the Arkliai dip. Jarauskytė died of disease.

Pharmacist **Samuilas Kaganas (Koganas)** (45) with his wife **Fania Koganienė** (40) were top-class pharmacists. They had a lot of medication and would give it to their clients on credit after explaining in great detail how to take it. They would always smile and see their clients off at the door by continuing to explain how and when the medication was to be used. They used to make tinctures themselves. Koganas' wife liked cooking and baking and making all kinds of treats. They lived in the vicinity of the church in Betygala. They ran a pharmacy in their house for many years after the war was over. The Koganas were the last to be shot. The new government officials needed the pharmacist's services, too. When the stock of medication withered, the Koganas were arrested, too. Even the priest, Fr. Pranciškus Janulaitis was unable to help them. The Koganas were taken to the Arkliai dip between the Betygala mounds and annihilated there. It appeared to be the hiding place of Betygala rabbi **Jarauskis Abelis** and his brother **Jarauskis**. They became scared by the events and left their hideout and were shot to death right away. It was July 1941. The Kaganas were taken to be shot by Povilaitis, Gečas and Veliuona.

Jofa Lichtaraitė, daughter of Šajas, 26-years-old, shot in 1941.

Mejeris Abramskis (Abraomas) had a shop of household goods in Betygala. His brother Mejeris (?) would travel around villages selling household appliances. In summer 1943, after the haymaking, Abramskis came to the Stankūnas who lived in Juodiškiai village on the bank of the River Dubysa asking for help. He came alone without his wife, perhaps she had already been killed. It was suggested that he could go up the ladder to the attic where hay was stored. However, Abramskis said he felt faint and weak and chose to lie on the hay spread on the floor. He stayed there for 2 or 4 days more.



Marijona and Dominykas Vičiai, about 1950. The archive of B. Šlapikienė



Betygala synagogue. 1936. KPC



Betygala, 1930. RKIM



Several days later tailor Grabauskis from Milašaičiai came to visit the Stankūnas. By the time he decided to move on, darkness had set in and he went to sleep on the hay without telling his hosts. In the morning the Abramskis who was still hiding there said: 'I will go away, because at night somebody stepped on me. He might well report me.' Abramskis left. Sometime later rumours had it that he was shot on the bank of the River Dubysa on the way to the Maslauskiškės mill. The story had it that after the war a grave appeared there.

In Betygala there were several families named Mejeris (Majorukas), but their fate is not known.

Abramas Malamdavičius (60) with his wife **Fania Malamdavičienė** (55) were shot in 1941.

Malė Malamdavičienė daughter of Dovydas (45), was shot together with her 14-year-old daughter Mera and 10-year-old son Meyjeris.

Josifas Melochdovičius, son of Agentas, b. 1896. He used to live in Betygala, but after the war broke out he retreated to Russia, Belograzovsky District.

Perecas Nachmanovičius lived in Betygala but went missing.

Josifas Reznikas (30), lived in Betygala before the war and was shot to death by the Punishment Squad together with other Jews.

Sroliuvienė, a tall woman who used to travel in a long horse-driven wagon. She rented the Požėčiai garden and would visit the Štuikis family on her way to Liktnėnai to exchange apples for eggs. Her fate is not known.

70-year-old **Rocha Šmolienė**, 50-year-old **Simonas Šmolis**, son of Majeris, and the young family of **Meiša Šmolis** (35),

son of Majeris, and **Ida Šmolienė** (34) with their baby **daughter**, who was under 1-year of age, were shot in summer 1941.

Vulfas and **Bacia Odrašovičius** (both 45-year-olds) had a shop in Betygala. Later, Vulfas bought a thresher and would travel from farm to farm threshing cereal. They were shot in Šilininkai village.

The Vinikas family had a daughter named Mina Sivelevičienė, whose nickname was Minkė or Šimelikė, and a son Nikodemus whose nickname was Nokimas or Šimeliukas. The father died before the war. The family lived in the centre of the town, close to the monument of Grand Duke Vytautas. Theirs was the long house on the corner of the street. The house is much shorter now. The house had a lot of cellars underneath. The father had a shop. The wife would bake very tasty buns, especially the fig-shaped ones topped with sugar. Mrs Vinikienė was always very kind and smartly dressed. She would treat visitors to a cup of tea and invite them to the other side of their house to have a rest, and even bring beer.

Emilija Skudrienė-Štuikytė said that Nokimas and Chainė Vinikas were from Betygala, but before the war they lived in Kaunas. Mrs Vinikienė was a dentist and her husband rented land close to Kaunas. They had no children. Vinikas Šimelis, the father, had a shop of household goods in Betygala. The Vinikas were hiding at the Štuikiai's. After the war, together with their sister Minė Vinikaitė, they left for Kaunas and lived in Vilijampolė. They had a horse, traded in calves and grew vegetables. After the war, they left Betygala and gave their wardrobe, writing desk and their *Zinger* sewing machine to Petras Štuikis as a token of gratitude for his help during the war. Emilija, who graduated from her sewing studies in Kaunas, received the *Zinger* as a present in 1946. The sewing machine still works. I always speak highly of the Jews. Nokimas Vinikas died around 1967–68 and was buried in Kaunas. A year later his sister who lived in Israel, died too. She longed for Lithuania where she was born and raised. In or around 1970, Mrs Vinikienė left for America. I do not know anything about her life there, nor when she died.

The following members of the family were shot in July 1941:

1. **Samsonas Vinikas**, son of Giršas, b. 1859
2. **Šaja Vinikas**, son of Samsonas, b. 1885
3. **Berelis (Dov) Vinikas**, son of Samsonas, b. 1893
4. **Salamonas Vinikas**, son of Samsonas, b. 1900
5. **Girša Vinikas**, son of Šaja, b. 1923
6. **Mykolas Vinikas**, son of Šaja, b. 1925
7. **Enta Vinikienė**, b. 1906

Medical doctor **Zavelevičius Samuelis**, was born in 1906 in Balbieriškis. He was single and lived with his mother. His outpatient clinic was located in the same house where he lived. He rode a motorcycle and was a member of the Communist Party. He also served in the 16th Lithuanian Rifle Division. After the war he returned home and dug out of the ground a clock and some documents. Rumour had it that he dug the clock out of the ground in his garden, shook it, put his ear to it and said that it still worked. Everybody in the town knew the story from their parents and grandparents. They also said that most probably it was not just a clock,

but also some gold that he dug out of the ground then.

Zivai. Brothers Leibas and Srolis Zivas lived in the centre of the town in front of the monument to Grand Duke Vytautas. Their house burned down right after World War II. Beneath the house there were huge cellars. They had a large courtyard which hosted a shelter for horses. Villagers who would come to the town would keep their horse-driven wagons or sledges there, bought something to eat and drink and stayed for a talk. The Zivas brothers used to deliver various goods to shops and villages. They would even go as far as Šiauliai, Panevėžys, Kaunas, Raseiniai and even Riga. **Leibas Zivas** was especially well-known for that. He was shot in the summer of 1941 in the Arkliai dip that lay between the Betygala mounds. **Srolis Zivas** was arrested and kept in Pažvyrintis in the barn of Jagučianskienė's manor together with the other Jews. He was shot to death on the banks of the Upytė stream in Antupyčiai village.

The **Zivaitė** sisters were referred to as the Teveliukės after their father. One of them was rather short and rather bulky, whereas the other one was tall and skinny. They were really good at knitting and cooking. Everybody was attracted by their matzah and buns. They were very neat, loved jokes and pranks. When asked why they are not married, the sisters would answer: 'It must be the devil's or maybe the angel's work: they took our husbands. Where shall we look for them?' The sisters were taken prisoner and driven to Zacišiai where there were more Jews. They were all herded out of the barn and lined up at the edge of a shooting pit. One of the **Zivaitė** sisters was shot to death, and the other one was only wounded. When it got dark, the surviving sister got out from under the corpses and ran away. She was hidden by brothers Vincentas and Liudvikas Mačianskas. After the war she left for Vilnius but did not have any family. She used to say: 'My buns were far tastier than those of Perečkienė. This was my way to bribe the devil and this must be the reason why he got me out of the pit with blood all over me, but he left me husbandless in return. Nothing doing. Who shot at me? It was Bronius Kondratas from Ilgižiai. To tell the truth, he could have killed me, but he did not. He spared me. I know that he was punished severely because I escaped. He ran to the forest and fought there. He was caught and put on trial. After serving his sentence he worked in Ariogala in road building. Somebody reported him again. He was caught and taken to Kaunas where he was tortured and hanged.'

1941 m. sušaudyti Zivai: **Zivas Tevelis**, 60 m.; **Zivienė Chasia**, 60 m.; **Zivaitė Dora**, Tevelio, 28 m.; **Zivaitė Ida**, Tevelio, 34 m.; **Zivas Izraelis**, s. Izaoko, 65 m.; **Zivienė Maša**, d. Arono, 50 m.; **Zivas Leiba**, s. Tevelio 34 m., buvęs prekybininkas, sušaudytas Antupyčių k. ant Upytės kranto. **Zivienė Chaja**, d. Samuelio, 32 m.; **Zivas Giršas**, s. Leibos, buvo tik 2 metų.

The Zivas family shot to death in 1941: **Tevelis Zivas** (60); **Chasia Zivienė** (60); **Dora Zivaitė**, daughter of Tevelis (28); **Ida Zivaitė**, daughter of Tevelis (34); **Izraelis, Zivas** son of Izaokas (65); **Maša Zivienė**, daughter of Aronas (50); **Leiba Zivas**, son of Tevelis (34), former tradesman, shot to death on the banks of the Upytė stream in Antupyčiai village. **Chaja Zivienė**, daughter of Samuelis (32); **Giršas Zivas**, son of Leiba, was only 2-years old.

Chaja, **Zonaitė** daughter of Dovydas, perished at the age of 24.

Only a very small number of local and neighbouring Jews managed to hide with farmers, somewhere further from county centres and in homesteads located further from the

main roads where they stayed till the end of the war. Among those who survived, were Mina (Mona) Vinikaitė, who, together with her relatives Nokimas and Chainė Vinikas, were hidden by the family and other acquaintances of Petras Štuikis. Brothers Vincentas and Liudvikas Mačianskas and the Lukauskas family helped to hide the **Zivaitė** sister who managed to get out from under the dead bodies of her relatives. Aronas Smolenskis survived thanks to Marijona and Dominykas Viščius and the kindness of their neighbours Jadvyga Ambraziūnienė and Elena Medziukienė. Did the people who hid Jews feel like heroes? Probably not, they simply were honest and responsible people.



The Righteous Among the Nations are non-Jewish individuals who have been honored by Yad Vashem, Israel's Holocaust memorial, for risking their lives to aid Jews during the Holocaust. The archive of B. Šlapikienė



ROKALA



Rokala, Raseiniai, sometime in the 1940s. The archive of E. M. Minelgienė



Rokala with his father, Raseiniai, sometime in the 1940s. The archive of E. M. Minelgienė

I was born and grew up in Raseiniai. I was a Jew, my father was Judelis Šaferis. My name was Rokala, but I was tenderly referred to as Rokolytė. Later they ‘made’ a Lithuanian out of me, thus now my name is Elena Marija, as is written in my passport. I myself wanted to ‘become’ a Lithuanian, because these were horrible times.

In 1940, I was about 10 or 11. An airport was being built close to Raseiniai, including barns, kitchens and barracks... When the Germans came we were herded there. Germans came in red cars, some had skulls on their clothes. These were killers.

We were herded to Žuvelišškės. The men understood that that we were in for a sad end, thus some of them escaped. The rest were shot to death. Only women and children remained. The men with skulls on their clothes started raping beautiful Jewish girls. I remember someone called Narbutas. He had a nickname – King of the Jews. Several girls hanged themselves after such rapes. The small Jewish children were scared and screamed. The ones who screamed the most were annihilated. They were taken by their legs and hit against the wall until they were dead.

Sometime later, Narbutas, Kaupas, Jablonskis and others herded us out of the barns. We were walking and shivering. Kaupas and especially Jablonskis kept saying: ‘Run! Run, because you will be shot anyway’. When we all stopped to rest, my mother grabbed me by the hand and together with somebody else we started crawling to the ditch. We ran to a lower spot. My mother kept tugging me by the hand. It was scary. We ran as fast as we could. It started raining, there was mud all around and there was lightning... We ended up in swampy ground. We were squelching through water. We were breathless. Finally we went up a small hill and ended up surrounded by cattle. There we sat down. Where should we go? There was clay all around us. I made figures out of it and piled them up. My mother went to ask for help and did not come back. Left alone on that hill I was screaming so loudly out of fear that my heart was about to tear to pieces.

Residents of Raseiniai, Vrubliauskienė and Ona Gečaitė, whom I tenderly referred to as my moms, helped out, especially Gečaitė. They both hid my parents and when my parents perished, they became my carers. The women were afraid to take me home. This is why during the day I would stay out in the fields.

My father was arrested. I know nothing about where and when he perished.

My mother and I were sent to Žaiginy to some acquaintances. The war continued. I saw a motorcycle with the Plechavičius’ squad members entering our yard. I intentionally did not pay any attention to them and continued chopping firewood. Whereas my mother was in the kitchen garden. When she saw them, she started running. They caught her. My mother disappeared, but I did not know where to! One thing was clear – they shot her. And the Plechavičius’ squad members were looking for booze.

Ona Gečaitė sent me to her relatives. I changed my hiding places rather often. The Alekna family helped to hide me in Liktenai village. I remember their names – Algis, Vytautas. Later we went to Česikė. And she soon said: ‘Go to Raseiniai. It is scary here and not safe.’

I walked in silence, completely exhausted. Stopped to rest for a while and went on. Then I approached the graveyard of Raseiniai. I could not walk on the road for fear of being noticed. Thus I had to walk by the fence of the graveyard. In front of me there was this big old cross with Christ on it. I suddenly saw him move. He would raise his hand and put it down again, move his eyes and body. When I returned to my new moms they asked me what took me so long, and I replied: ‘I saw the Christ, he was alive. I saw him there in the graveyard and he was moving’. Gečaitė and Vrubliauskienė seemed to be puzzled. I heard them say: ‘She must be raving’. They gave me plenty of tea and cuddled me lovingly. Sometime later they asked again: ‘What did you see?’ And I would reply again: ‘A live Christ’.

Ona was a nun, a cook. The killers would eat at her place, too. I would hide underneath a bed and hear them talk about the way they shot Jews and the way they would kill children by hitting them against the wall. My new mother was afraid to keep me at her place and took me to her neighbours, the Gužauskas. I lived in the cellar. I would be let out of the cellar through a little window. They would give me food and I would eat. I would have thoughts about taking a walk along the pavement, but then would suddenly realise that somebody might see me walking. What if they did? But maybe they would not notice me? And I went for a walk. I said to myself that I will leave it to God to decide my fate.

My benefactors Vrubliauskienė and Ona Gečaitė saved my life. In 1944, they sent me to Daujota in Žaiginys again. I was hiding out at his place. Later I hid at Vladas Dapkus' in Švilpiškės village, then at Giedrė Zakienė's in Paturkšlis village and in Betygala. As of 3 May 1945, I lived at the Demenčius' in Paliepiukai village. They were like second parents to me, and I was like a daughter to them.

Later I went to the collective farms and got married. I live in this same village today. I have a daughter, she lives in Kaunas.

My life was full of dangers. I am alive, but still afraid of something. What if something like this happens again? Where are my relatives? Where are my cousins? My father's brother was a famous goldsmith. All his wealth perished, just like he himself. Where? I do not know. I am the only one left from the entire family, I am as lonely as a wolf.

Told by Rokala Šaferytė-Elena Marija Minelgienė, resident of Paliepiukai village, Betygala Headman's Office.

Recorded by M.B. Navakauskienė.



TSEMACH VOLPE & SONS

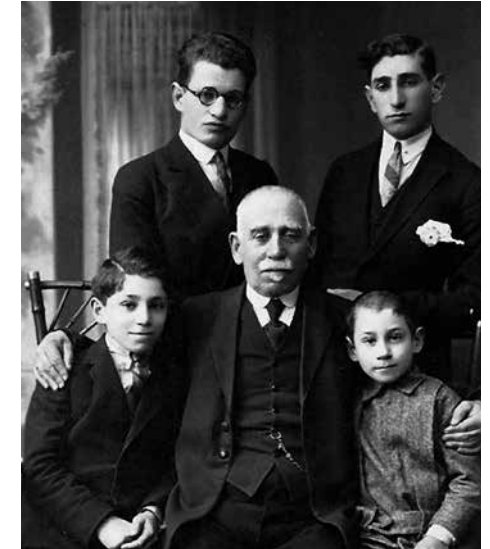
My grandfather Cemachus (Tsemach) Volpe lived on a wheat farm a few kilometres from Raseiniai. He and his wife Shifra (nee Leizerowitz) had nine children, six boys and three girls. One died young from 'eating cherries', four emigrated and four were murdered by the Nazis and their collaborators.

My father Reuben was born on 12 September 1905. He was a keen scholar and would walk 7 km to get to school each morning. At the age of 14 his schooling came to an abrupt end when he left school to help his father on the farm.

He would regale my brother and I with bedtime stories about life on the farm amidst the beauty of the Lithuanian countryside. The stories invariably incorporated a humorous angle and many practical and moral lessons.

On one occasion Tsemach asked my father's younger brother Hillel to collect a friend of his from the railway station. Hillel set off in horse and cart that evening to do his father's bidding. After fetching the man and taking him home, he returned to the farm. But as he was getting down from the cart he noticed that the man's wallet had fallen under the seat. Realising that the man would be beside himself when he discovered the loss, Hillel immediately set off for the man's house. He delivered the wallet and arrived home well after midnight. The following morning he left home without saying anything. A few days later the man encountered Tsemach Volpe in the synagogue and told him the story. When Tsemach arrived home that evening, he walked up to Hillel and without saying a word hugged him. His eyes were filled with tears.

On another occasion my father was walking the river that flowed through the farm. He came across a group of town children cavorting naked in the water at the 'swimming-hole'. They had not asked for the required permission so my father decided to 'teach them a lesson'. As he approached them with whip in hand they scrambled naked from the water and ran towards the nearby trees. One small boy, slower than the rest, fell behind and was caught. "Don't hit me Rubelis" he pleaded, "I'll show you my little finger". Raising his hand, he showed my father an extra digit growing from his thumb. My father let him go.



Tsemach Volpe & sons. Back row from left: Reuben Volpe (my father), Hillel Volpe; Front Row: Tsemach Volpe with his two young sons who were killed in the year of the Holocaust.



Back row from left: son Hillel Volpe, son-in-law; Front Row: daughter Pnina, Tsemach, daughter Chana & granddaughter. Chana studied in Paris to become a teacher

My father was a powerful young man and prided himself on his ability to ride horses bareback and work all day alongside the peasant workers during the harvest. He would rise at 3:30 AM and return only when the sun set around 10 PM. He would demonstrate to us again and again in the confines of our small bedroom the sweeping action of the scythe. Deep in concentration and swaying from side to side in rhythmic action he seemed transported to a time when the beautiful world of his youth was still intact, before that later catastrophe consumed it.

During the early to mid 1920s Tsemach left the farm and moved into town where he set up a small shop. In 1927 he was elected to the management committee of the Chasidic Shul. At about the same time my father left home for Shavel where he worked for a short while before emigrating to South Africa in 1928. He took a few temporary jobs before starting his own business in 1929. The company he started grew to become a highly respected and successful manufacturer and retailer of household textiles. His eldest son Chuck joined the business in 1970 and in 2009 his grandson Adam joined the business in time to navigate its eventual sale in 2014. By then the company had become a national brand.

Two sons Hillel and Moshe and a daughter Pnina emigrated to Israel in the early 1930s. Hillel had a stake in a local cinema and Moshe joined the paramilitary group Lehi and spent four years in a British prisoner-of-war camp in Kenya and Eritrea. After the 1948 War of Independence he joined the Israeli army and became commander of the armoured-division base Julis.

Despite the loss of half his family in the Holocaust Tsemach's descendants today number over fifty most of whom live in Israel.

Chuck Volpe. Australia, 2018



GARDINSKIS AND BROZERIS FAMILY STORY

Janine Stein writes about the Gardinsky and Brozer families from Raseiniai

My great grandmother Glick-Brozer from Raseiniai is with her four children. The two older boys in the picture are from my great grandmother's first marriage to a man named Glick. The little girl in the middle is Necha (Netti) Brozer (b. 1905 Raseiniai, d. 1993, Johannesburg, S. Africa). The boy on the left is her brother, Ben Brozer (b. 1902, d. 1990). Ben emigrated to the US from Raseiniai. Necha's and Ben's father was Samuelis Brozer who died in Raseiniai in 1936.

My grandmother, Necha Brozer, emigrated to South Africa (circa 1932), to join her fiancé, Jankel/Jack Gardinsky (b. 1904 Raseiniai, d. 1939 in Johannesburg). Jack emigrated to South Africa in the 1920s and sent Necha money for five years so that she could afford the ship fare. Necha and Jack got married and had three children – Simon (b. circa 1935, d. 1938), Sylvia (b. 1938) and Miriam (b. 1939).

Jankel Gardinsky (my grandfather) was the son of Abraham Gardinsky (b. 1880, d. ?) and Dveria Mera Gardinsky (b. 1881, d. 1941). They had six children – Shaja Ruvel (b. 1898, d. 1941 in Lithuania); Jiena (b. 1901, d. 1967 in Mexico); Shmuel Moshe (b. 1911, d. 1941 in Lithuania); Natan (b. 1914, d. 1941 in Lithuania); and one other brother (possibly Yehuda).

Abraham Gardinsky (my great grandfather) was the son of Aizik Notel Gardinski, born in Raseiniai before 1860 and he died in 1941 in Raseiniai. The Tax and Voters List of 1911 has a Notel Gardinsky living at Nemokšiu St. in Raseiniai. He is listed as a real estate owner. (Archive KRA/I-17/1/8). Aizik Notel and his wife, Riva had eight children – three sons (Abraham, Mote Yankel and Velvel) and five daughters (Хана, Двейра, Сора Бейле и Элька).



Grandmother Glick-Brozer from Raseiniai with her four children (1907–1908)



Sylvia and Miriam – the daughters of Jack (Jankel) and Nettie (Necha Brozer) Gardinsky of Raseiniai, live in Johannesburg. 2018

Aizik Notel (my great great grandfather) was the son of Shmuel and Rivka Gardinski. The 1911 Tax and Voters list has a Shmuel Gardinsky living in Šiluvos St., Raseiniai (KRA/I-17/1/8, p.33).

The Gardinsky family scattered before the war.

Those who stayed behind were killed in 1941.

Jankel Gardinsky went to South Africa. The family who emigrated to South Africa either stayed there or emigrated to the UK, the US and Israel. His sister Jiena went to Mexico, where she married Louis Nurko and they had four children, including a daughter Leah, who currently lives in Beverly Hills, US, with her husband, also called Luis. Yehuda Gardinsky's descendants live in Israel.



Janine Stein's grandparents came from Raseiniai and Pušalotas and had emigrated to South Africa before the war. She came to Lithuania this year (2018) and received her Lithuanian passport. Janine has been a journalist since 2000, and lives in Singapore. She is now an editorial director with the television company 'Content Asia'.



OLD JEWISH CEMETERIES



The Jewish cemetery in Nemakščiai, 1936, KPC



The old Jewish cemetery in Nemakščiai, 2018. Photo by L. Kantautienė



The old Jewish cemetery in Šiluva, 2017. Photo by A. Zmitra



The old Jewish cemetery in Girkalnis. Photo by S. Feiza

Up until the middle of the 20th century there were seven Jewish cemeteries in Raseiniai Region: in Ariogala, Girkalnis, Nemakščiai, Šiluva and Viduklė, and old and new Jewish cemeteries in Raseiniai. In 1961, both of the Jewish cemeteries in the town of Raseiniai were eliminated. The Jewish cemeteries in other towns listed above have survived till today, although they suffered greatly during the war and in the post-war period, and their fences almost fully collapsed. The old Jewish cemeteries are considered to be objects of heritage and local headman's offices are responsible for them.

At the beginning of 2017, Raseiniai Region Municipality held a meeting regarding the tidying up of the old Jewish cemetery in Šiluva to discuss related organisational and preparatory works. The meeting was attended by Algirdas Gričius, Mayor of Raseiniai Region Municipality, Dr Michael Lozman, director of Restoration of East European Jewish Cemeteries Project (USA), Rūta Puišytė, deputy director of the Vilnius Yiddish Institute at Vilnius University, Vaida Lastauskaitė, specialist in heritage protection, Gitana Rašimienė, deputy mayor, and Juozas Šlepas, headman of Šiluva Headman's Office.⁷¹

⁷¹ <http://manoraseiniai.lt/Amerikiečiai-darbuosis-Šiluvos-žydų-kapinėse>

In May, students from the Jewish Studies Centre of Duke University (USA) led by professors Laura Lieber and Beth Holmgren came to Šiluva. All organisational matters were taken care of by the Restoration of East European Jewish Cemeteries Project and its head Michael Lozman. The group of students and professors from the US were accompanied by deputy director of Vilnius Yiddish Institute, Rūta Puišytė. A metal fence made in Lithuania and financed by Duke University and other sponsors was built around the Jewish cemetery in Šiluva. It was erected by the American students together with local inhabitants from Šiluva area who were doing community works.

During the tidying up of the cemetery, a tombstone with an inscription about a deceased person buried there in 1809 was discovered. This is a very important fact as it showed that a Jewish community had lived there a long time ago. According to the research by Prof Dr Habil Alfonsas Vaišvila, archival documents show that Jews came to Šiluva at the beginning of the 18th century. At first they would issue credits. Soon after, Jews started leasing taverns, mills and other real estate. In the mid-19th century, the register of the Jewish community of Šiluva had 398 names with 24 different occupations mentioned there. In addition to shopkeepers and tavern keepers there were also brick makers, bread bakers, herring sellers, tar makers, millers, glassmakers, shoemakers, tanners, teachers, wine and beer makers, laundresses, potters, etc.⁷² Jews of the small town were not rich. They mainly earned their living by selling their produce on Sundays and during feast days. The tombstones erected in the cemetery are rather modest and mainly made of local sandstone or granite. The old Jewish cemetery in Šiluva is an object of cultural heritage that is being maintained by Šiluva Headman's Office.



The author Lina (1st from the left) with the expedition from Duke University (USA) next to the Jewish cemetery in Šiluva. 2017. Photo by A. Zmitra

⁷² Kai kurie Šiluvos žydų bendruomenės bruožai. Raseinių krašto žydai. [Characteristic Features of the Jewish Community of Šiluva. Jews of Raseiniai Area] 2004, pp.178-184.



At the beginning of 2017, Raseiniai Region Municipality held a meeting regarding the tidying up of the old Jewish cemetery in Šiluva to discuss related organizational and preparatory works. The meeting was attended by A. Gricius, the Mayor of Raseiniai District Municipality, Dr M. Lozman, the director of Restoration of East European Jewish Cemeteries Project (USA), R. Puišytė, the deputy director of the Vilnius Yiddish Institute at Vilnius University, V. Lastakauskaitė, specialist in heritage protection, G. Rašimienė, deputy mayor, and J. Šlepas, the elder of Šiluva eldership. Photo by K. Bendžiūtė



HISTORY OF THE JEWISH BURIAL SOCIETY *HEVRA KADDISHA*

Jonas Brigys



The grave of rabbi Zundelis Kaplanas about 1930, Raseiniai. The archive of B. Kleiman.

Like all other nations in the world, Jews have their own long-standing burial rites and traditions of paying tribute to the deceased. These traditions and rites stem from the times when Jews used to live in the hot climate zones, therefore they differ from those characteristic of our region. Everything related to the honour of the deceased was diligently guarded, hence the tradition to bury the deceased right after their death; Funerals would only be delayed in order to pay special homage to the deceased. On the other hand, the tradition of a quick burial posed the risk of burying a person alive. In order to avoid such cases, the grave was visited and guarded for three subsequent days. During the burial procession, the coffin with the deceased would usually be accompanied by their closest relatives who would also perform the most important mourning rites.⁷³ Special Jewish burial societies were established in order to perform the funeral

rites properly. They were called *Hevra (Havurah) Kaddisha* (in Aramaic).⁷⁴ The societies provided spiritual and material support to the family of the deceased, because according to the Talmud, even at the funeral of the poorest person there had to be at least two flautists and one weeper. After the body was buried, a very important *kaddisha* prayer was said to protect the soul of the deceased from suffering in hell,⁷⁵ hence the name of the burial societies which was first mentioned in Prague in the 16th century.

⁷³ Еврейская энциклопедия. Свод знаний о еврействе в прошлом и настоящем. Под общей редакцией д-ра Л. Канцельсона и барона Д. Г. Гинцбурга, Издание Общества для Научных Еврейских Изданий и Издательства Брокгауз-Ефрон [Encyclopaedia Judaica. Compilation of Former and Current Knowledge about Jewish Life. Edited by L. Kanselson and baron D.G. Ginsburg. Published by the Society for Jewish Scientific Publications and Brockhaus-Efron publishing house], С.-Петербург, 1912, Т. 12, с 607.

⁷⁴ Encyclopaedia Judaica. Second edition, Detroit, New York, San Francisco, New Haven, Conn., Waterville, Maine, London, Keter Publishing House Ltd, 2007, Vol. 9, pp. 81–82.

⁷⁵ Еврейская энциклопедия [Encyclopaedia Judaica], С.-Петербург, 1911, Т.9, с.104.105.

Throughout the entire territory of historic Lithuania *hevra kaddisha* was one of the most important community institutions that organised Jewish funerals. It was a great honour to be a member of this society. All members had to be highly reputable and well-versed in even the subtlest religious matters. Paying respect to the mourning relatives was considered to be the true milk of human kindness. It was especially important when burying poor members of the community and orphans – in cases where the family of the deceased was unable to repay the benefactors for their services.⁷⁶

After Lithuania became part of the Russian Empire, Jewish communities and their activities were subjected to stringent control. In 1845, in order to accrue more knowledge on the matter, the Chancellery of the Governor General of Vilnius drew up a file containing information about Jewish communities of the time.⁷⁷ The file included information about the Jewish burial societies in Raseiniai Region, too. The data in the file reveal only part of the actual financial situation and activities of various societies, but they still provide a general impression about this particular side of Jewish public life. Further on you will find information describing Jewish burial societies. In translating from the Russian language efforts were made to preserve any stylistic peculiarities of the time.

Ariogala. There is a burial society and a wooden public bathhouse at the *kahal* in Ariogala. The society was established for the burial of poor Jews only. It consists of wealthy members boasting impeccable behaviour. They have a duty to ensure that funerals observe religious rites, including the order prescribed by the law. The society takes special care of the deceased who are poor, who need to be provided with burial clothes and a coffin. Members of the society are elected to perform their duties for life. The society does not receive any income with the exception of donations for the funeral and a coffin from the wealthier heirs of deceased Jews – an amount of up to 25 roubles a year. Another 28 roubles are their income from the public bathhouse. All the money is spent on the funerals of the poor and the erection and mending of the fence surrounding the cemetery. The income from the bathhouse is used to repair the building, to heat the bathhouse and to pay the people who work there. The society has not reported to the authorities on their activities.

Raseiniai. There are two societies at the *kahal* in Raseiniai: the burial society that was established for burying the deceased Jews, and the society for visiting poor ill Jews. The two societies have one public bathhouse. The societies consist of four headmen and one trustee (treasurer?) elected from among wealthy Jews. The headmen of the first society ensure that funeral rites are observed and that the poor deceased are provided with burial clothes and other paraphernalia. The headmen of the other society make sure that poor ill Jews receive the care that they need. The trustee of the first society is responsible for the safekeeping of all the donations received for organising funerals, whereas the trustee of the other society is entrusted with the safekeeping of all the income from the public bathhouse. The headmen of both societies are elected every year from among the members of their society by way of drawing lots.

The first society has no stable income, but rather receives voluntary donations from the wealthier members for organising the funeral procedure and providing a coffin. The

⁷⁶ Žydai Lietuvoje. Istorija, kultūra, paveldas [Jews in Lithuania. History, Culture and Heritage], Vilnius, 2009, pp.190–191.

⁷⁷ О еврейских обществах [About Jewish Societies], LVIA f.378 BS 1845, 1958.



23 March 1961, the Executive Committee of the Peoples' Deputies Board of Raseiniai district published a decision 'Regarding the liquidation of the former Jewish national cemetery in Raseiniai'. An advertisement was published in the district newspaper 'Stalinietis' saying that residents, 'wishing to take back the remains of their relatives and those dear to them people or monuments had to do so before 1 May 1961'. This way the traces of Jewish residents in Raseiniai were finally erased. The only memorial stone of black granite with Hebrew inscriptions from the old Jewish cemetery has been preserved at the Raseiniai Country History museum. RKIM

size of the donations depends on the financial status of the donors. The second society receives income from the bathhouse which amounts to 6 roubles and 50 kopeks per week or 325 roubles per year.

The first society uses all the donations it receives from the relatives of the wealthier deceased to bury the poor, provide them with a burial shroud and take care of their graves. The other society uses its income to repair the bathhouse, which costs approximately 150 roubles per year, and to pay rent for the land occupied by the cemetery, that is 50 roubles, which are paid to landlord Jeronimas Pšeciševskis, and 6 roubles and 75 kopeks for the land occupied by the slaughterhouse. Another 118 roubles and 25 kopeks are spent on nursing the poor ill Jews. Both societies would report during Pesach when new headmen and trustees were elected.

Viduklė has a burial society with 12 members and a wooden public bathhouse. Members of the society are wealthy Jews who live in their own houses. All members of the society are elected for a period of one year. They act unanimously

and without exceptional authority. The income of the society consists of donations by the relatives of the deceased, which amounts to around 10 roubles a year, because the community is very small. The income from the bathhouse amounts to around 15 roubles. The money is spent on burying the poor and taking care of the fence of the cemetery and the bathhouse. The society reports to the seniors of the community at the time of election.

Descriptions of other charitable Jewish societies in Raseiniai Region are almost identical to those provided above, with the only difference being the amount of donations collected and income received. Therefore, we will not repeat the typical part of the descriptions, but rather provide only the specific information about income and expenditure.

The burial society of **Girkalnis** would receive small sums in donations and their income from the public bathhouse was around 15 roubles a year.

The burial society of **Nemakščiai**, just like the one in Girkalnis, would receive very small donations and would only collect around 40 roubles from the clients of their bathhouse.

The burial society of **Šiluva**, like all other burial societies operating in small towns, would receive small sums in donations and their annual income from their bathhouse was up to 30 roubles.⁷⁸

There were burial societies in all towns of the region that had Jewish communities. In addition, public bathhouses would also receive income that they used for charitable purposes. Burial societies continued operating in the 20th century, too. Their number peaked in the aftermath of World War I.



The old Jewish cemetery in Nemakščiai, 2018. Photo by L. Kantautienė

⁷⁸ *Idem*, I, pp. 8-32.



RASEINIAI

N. Ben Chaimas

This is an old town dating back to the 13th century in the history of Lithuania. Eighty years ago, it was the second largest town after Kaunas with 12,000 inhabitants. However, many things have changed since then. A railroad was built and a new town – Šiauliai – appeared next to it. There was no railroad and not even a major road going to Raseiniai, thus the town experienced a downturn and right before World War I already had only 6,000 inhabitants. The town covered quite a large area, but the houses there were mostly wooden, old and low-rise. During WWI, major fights took place some eight kilometres from Raseiniai on the banks of the famous river Dubysa, which winds around Raseiniai, thus the town remained almost untouched by warfare.

Still, compared to the pre-war period, the town became much more beautiful: muddy streets were paved with wide cement slabs, houses were renovated and some new, beautiful buildings, such as those of the Bank of Lithuania, post office, jail and the Lithuanian primary school were painted. The market square was adorned with a beautiful monument, flowers and greenery. For Jews to enjoy fresher air, the market was relocated outside the town where a row of new houses was built.

Before the war, two thirds of the 6,000 inhabitants were Jews and one third was Christian. In the last years the proportion was reversed – two thirds were Christians and one third was Jews. At one time Raseiniai was a town of *maskiliai*, honourable noblemen, and a residence of great rabbis. Today it is a town of ordinary people just like most of the towns in Lithuania from where even the last mohicans will soon disappear. During the war nearly all the towns in Lithuania were devastated, ruined and abandoned by their inhabitants who were sent into exile. Raseiniai was the only town where life was in full swing in the exact sense of the word. There was large-scale trade with the occupiers here. Large wholesale shops appeared in the town. They supplied goods to the rest of Lithuania. Relatives from America and Africa were sending thousands of dollars and pounds to the residents of the town. However, the good fortune did not last for long and several years later the big shops were closed, their owners were forced to emigrate to America, Africa and Mexico to earn their living. Once again, Raseiniai was left with nothing else but small stores and a meagre income. Commercial trade moved back to Šiauliai and other towns where it had thrived before the war. Meanwhile, in Raseiniai a number of Lithuanian cooperatives were established and the entire retail market and earnings passed into their hands.

Jewish shoemakers and tailors also lost their source of income, because over the last few years more Lithuanian carpenters, tailors, painters, and shoemakers from rural areas moved into the town. Former exporters, wood merchants and flax buyers lost their jobs, too. You may wonder how the Jews of the town can make ends meet in such a difficult situation. Well, they survive on a couple of Litas which they keep in the national bank or with the wholesalers from Kaunas. And every shop owner worries about keeping their

business alive.

With the economy in such dire straits, one cannot expect the cultural life to be any better.

We inherited the property which we took over from the previous community, namely, the old people's home, library and several dozen unfortunate members of the community. All the institutions were established before the war. Over the years when America thrived they were solely supported by generous aunts. The Jews of Raseiniai have always been grudging in the support of their own institutions. The total sum collected from the Jews of the town on a monthly basis to provide for the needs of the community is LTL 120. A year ago, *hevra kaddisha* (an organisation taking care of funeral matters) used to offer really good deals and extend support by providing a stone at least, but today they themselves face major difficulties.

We have a Hebrew Gymnasium attended by 60 students, but only a very small number of them pay the tuition fee. The gymnasium survives on funds raised during special events and donations. The name of Yavneh Primary School, or a *cheder* as we call it here, clearly indicates its profile. Children are taught Hebrew from the very first year at school and continue to study the Talmud throughout their studies there. Finally, the local Jewish community is dominated by young male and female *chalutz*s with their *kibbutzes*. Often during meetings, the opponents are not given a word for the sake of keeping discipline, which results in silence... Singing, dancing and whooping waft from the *kibbutzes*... and the sky opens. A Lithuanian passer-by might get the impression that we Jews are absolutely desperate.

The Jewish National Bank with its 600 depositors is the economic axis around which the needy of the town rotate.⁷⁹



Raseiniai, Šiluvos (Maironio) str., about 1940. AMLNM

⁷⁹ Raseiniai. (From the series *Mūsų miesteliai* [Our Towns] nominated for a premium) *Folksblat*. 12/08/1935
Translated from Hebrew by Eglė Bendikaitė.



TOLERANCE CENTRE OF ARIOGALA GYMNASIUM OF RASEINIAI REGION

Rasa Zakaitė



National conference "The Stories of Jews from Lithuanian Cities and Towns" in Ariogala, 2018. Photo from the archive of the International Commission

The Tolerance Centre (TEC) of Ariogala Gymnasium of Raseiniai Region was established in 2004. The co-workers of this centre cherish the values that motivate the youth to resist to all kinds of temptation, and at the same time increase understanding about the importance of basic human and societal values.

TEC engages in various activities, such as research, acting, discussions, seminars, conferences, lectures, and takes part in tolerance fairs and projects, publishes and disseminates information.

Since 2015, together with the secretariat of the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania, TEC has organised circuit sessions for other TEC teachers in Lithuania. It also participates in the annual event 'With Lithuania in Our Hearts'.

On 27 January – International Holocaust Remembrance Day – together with the secretariat of the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania and the Goodwill Foundation, the centre organised national art conferences in which Jewish communities that lived in Lithuania were represented, and their influence on Lithuanian culture, economics and politics were presented. Using artistic means, participants were introduced to the history of the Jewish people that lived in cities and towns of Lithuania.

While collaborating with the secretariat of the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania and other tolerance centres we take part in local and international seminars where historical research is presented and discussions are held on how to adapt it for the purpose of informal educational events about Jewish culture and the Holocaust. The teachers who work in TEC prepare material and recommendations, share good practice, and present the life of Ariogala Jews to visitors.

In 2017, TEC was greatly honoured by being named after Janina Tarapaitė-Sliburienė, a Righteous Among the Nations.

Rasa Zakaitė, TEC coordinator, history teacher–methodologist



National conference "The Stories of Jews from Lithuanian Cities and Towns" in Ariogala, 2018. Photo from the archive of the International Commission



A hike to the monument to the victims of the Holocaust, Ariogala, 2017. The Ariogala Gymnasium Museum



The Monument of the Holocaust Victims, Ariogala, 2017. The Ariogala Gymnasium Museum



TOUR 'TRACES OF JEWISH CULTURE AND THE HOLOCAUST IN ARIOGALA'

Rasa Zakaitė

Ariogala was first mentioned in written sources in 1253. People of many different nationalities have lived there since ancient times. In the 19th century, 75% of the inhabitants were Jews.

Now we are near the building of the Local Municipality. Until the Second World War this was the Market Square which was made of stones, every Thursday there used to be a market. The main street was called Vytautas Street, as it is today. Most of the Jews lived there [*ed.* Vytautas Street] and around the square. Instead of our secondary school there used to be dance halls for people who loved dances. Earlier in Gediminas Street (previously it was called Sinagogos Street) there were houses of prayer for Jews – the small synagogue and the big one. On Wednesdays men used to discuss agricultural questions there. On Saturdays, people used to pray: men and women separately.

On the corner of Vytautas Street and Slėnis Street was Aron's Restaurant. If we go toward the old Ariogala cemetery, we'll see the place where Jews had houses with little shops.

Now let's go straight to Slėnis Street, toward the River Dubysa. Veidelis Mill used to be there. On the shore of the Dubysa stood Bunakovas Manor. It was used as Ariogala School from 1918 to 1927.

In Vienybė Street there was a school for Jews. This school was opened in 1923. The teachers were: G. Gerzonas, Libė Kaplanaitė, Rafaelis Joselis, Freidė Manasevičaitė. In 1931, there were 68 children in this school.



The old bridge over the Dubysa near Ariogala, about 1940. The Ariogala Gymnasium Museum



Chaja near the Dubysa, Ariogala, first half of the 20th century. The Ariogala Gymnasium Museum



Ariogala, the early 20th c. The Ariogala Gymnasium Museum

If you crossed the Dubysa, you would come to the old Jewish cemetery. This cemetery is in Uždubisys village, near Ariogala. It is closed now. This cemetery is situated in an area of 1.5 ha. Jews were buried there until 1941.

Earlier the Jewish cemetery had an oak fence. The old graves did not have tombstones, only the graves of rabbis had small cabins.

In 1992, a monumental stone was built at the side of the cemetery. In 2004, a notice was left on this stone: 'The Old Cemetery of Jews. In sacred memory of the dead.'

The community of Ariogala Jews had only one coffin for all the town's Jews. Usually a blanket was wrapped round the dead. The corpses were laid out at home on the ground, with four white candles near the deceased person. The community had a special cart. During the burial everyone tried to lead a horse. The grave was no wider than the person's shoulders. The dead were placed in the grave and covered with old boards without nails. Instead of a pillow, a sack filled with sand was used. Clay fragments were usually put on the eyes and mouth, a small twig – on the chest. A rabbi poured a handful of ground on each dead person with reversed hands. The Jews used to put the dead person's favourite things on the graves. After the burial, people tried to go home by another route in order to prevent death.

When the Second World War broke out, the situation of Jews changed. At the end of July 1941, the Germans drove the Ariogala Jews to the ghetto. At first the Jews were herded to the building where the hospital stands now, later the place was changed and fenced with a brick wall with barbed wire on top.

Annihilation

In 1941 at the end of August, beginning of September, about 50 men were assembled to dig graves on a hill above the Dubysa. All Jews were told to bring their most precious possessions with them in order to start a new life in Israel. The Jews were lined up and led straight to Vytautas Street. Then they turned toward the Dubysa (now Verdélupis Street). Most people understood the fate that awaited them. One witness said he had heard a story that one of the Jews offered all his money in exchange for his life, but nothing helped. It was the day of the killing of the Jews. The shooting started with the rising sun and lasted till 10 pm.

All in all, 750 people from Ariogala, Josvainiai and Krakės were killed.



RASEINIAI – JERUSALEM OF SAMOGITIA

Arnas Zmitra

On a hill in the centre of Raseiniai, where all the surrounding roads meet, there is a square from long ago. The Jews, Polish, Germans, Russians of the town and Lithuanians from all around villages used to sell, buy, exchange, make deals or simply meet there. This was a popular location among merchants, public offices, hostels and inns. The Great Synagogue stood there for several hundred years. From the 16th century the constantly growing Jewish community of Raseiniai predominated in merchandise and crafts and maintained a dominant position until the tragedy of the Holocaust in the 20th century. Raseiniai was one of the biggest towns in Lithuania with a population of 12,000 and two-thirds of them were Jews.

The number of Jewish inhabitants diminished drastically because of several factors. First, Raseiniai was left without a railway connection, then mass emigration began and in 1915 deportations started. In 1921, there were only 6,030 residents left in Raseiniai, of which 3,000 were Jews. A full page of the newspaper *Diena* (The Day) was devoted to a



The Levy family had a tradition to meet every evening at the parents' place, discuss the day's events and press, play chess and drink tea with cake. From right to left: lawyer A. Levy (around 1887–1941; his wife Katia (killed in 1941, their 20-year-old daughter Leja and their 23-year-old son Borisas perished, too); physicist and mathematician N. Levy (1889–1941); lawyer M. Levy (1860–1941); A. Nesanelis (b. 1923 in Raseiniai, in June 1941 deported to Komia, USSR, together with his father); engineer S. Levy (emigrated to the USA); Ana Levienė (born around 1865, died before 1940; S. Levy (studied in Berlin and Vienna, and emigrated to the USA); S. Nesanelienė with her son Aleksandras (perished in the USSR in 1941). Raseiniai, 1935. Photo by M. Liudginas



column called 'Raseiniai - The Old Capital of Samogitia', where all the famous places were described, both the best Lithuanian and Jewish stores were introduced as well as restaurants and other establishments. The town expanded, new schools and hospitals were built, kindergartens and libraries were established. Different associations and relief funds operated.

Townpeople, who lived together for hundreds of years, got along as they sought for the welfare of the town together and fought for the independence of Lithuania. A break in the friendly relationship started in 1940 after the Russian and German occupations that followed one after the other. The town was burnt down during the war. The tragedy of the devastated Jews left thousands of mysteries. Let us try reading at least a part of the history of this old town by walking down the new streets of Raseiniai.

Traces of the Jewish Nation in the Interwar Raseiniai

1. The Mill of Perlovai. Vilnius St.

There were a few mills in Raseiniai back then in the 20th century but the one owned by brothers Mardchelis and Leizeris Perlovai was exceptional as it was the first source of electricity in the town. During World War I Germans thought of using the mill for town electrification and built a generator. The town was lit up by the light of electricity in 1916. A power plant was built by the authority of the town in 1920. Electricity was expensive during the interwar period, at the time the price increased up to 1.34 LTL per 1 kWh.

2. The Muzikanskis' Lemonade House. Vilnius St.

During the interwar period, the Lemonade House owned by Jew Muzikanskis stood in Vilnius Street. In 1910, in a cellar of the house there was a sparkling water and lemonade bottling company (where drinks were poured into bottles). Later, after the business prospered, the bottling company moved to the first floor and stayed there till World War II. There were two employees, one used to bring water from the Well of Magdè, the other one used to make syrup for lemonade and pour it into glass bottles.

3. The Workshop of Lighting Equipment 'Korona'. Vilnius St.

The 'Korona' lighting workshop was renowned in Lithuania. It was owned by Ruvin Nesanel and Sara-Mina Ratgauzienè and stood in the centre of the town. It employed as many as 15 workers, and there were 28 different pieces of equipment. The workshop was awarded a gold medal for the quality of its production. In 1938, *Lietuvos Aidas* (Echo of Lithuania) wrote that 'Korona' on the occasion of 16 February (Day of Restoration of

Lithuania's Independence) gave President Smetona a walnut lantern, which weighed as much as a human.

4. The Jewish National Bank (Folksbank). Dubysos (Nemakščiai) St.

Back then in Nemakščiai Street, there was the Jewish National Bank. Many Jews lived off the interest paid by the bank. According to the telephone directory entries, this establishment functioned there from 1923 until 1929. Later the bank moved to somewhere else. The soviets nationalised customers' deposits and the bank was closed.

5. Karabelnikas' Synagogue. Dubysos (Sinagogų) St.

In the tiny Synagogue Street, which joins Dubysa and Vilnius Streets, there was Karabelnikas' synagogue where the Jews of Nemakščiai Street used to pray. Every synagogue of the town had its own board (administration) elected by the community. Which synagogue should be attended usually depended on the place of residence or profession. Only men could become members of the board. Candidates had to meet requirements of age (lower age limit was 25) and property, they had to be educated and of flawless reputation.

6. The House of Lawyer Maksas Levy. Dubysos (Nemakščiai St. 8.) St.

One of the best known and respected Jews in Raseiniai was the lawyer, public figure, member of the Town Council Maksas Levy (1861-1941). He was elected chairman of



The Mill of Perlovai, Vilniaus str.





The Great Synagogue, Šiluvos str.



D. Zolinas' stamp, used to mark photographs



The Volpè brothers in D. Zolinas' photograph. Photograph preserved by Ch. Volpè

the Town Council in 1924. His name is inscribed on the pedestal of the clock in the Square of the Defenders of Independence. Maksas Levy was one of the first victims of the Holocaust; he was tortured in the town's square by fascist collaborationists.

7. The Jewish Gymnasium. Dubysos (Nemakščiai St. 24.) St.

Officially the Jewish Gymnasium was established in 1922 but in fact, it was already functioning from 1921. The first gymnasium was located right next to the Muzikanskis' Lemonade House in Vilnius Street. The number of students varied from 50 to 200. The gymnasium always rented the premises until a new school was built in 1935.

8. Kadušinas' Printing House. Vytautas Didysis (Spaudos St. 45) St.

The first printing house in Raseiniai was established in 1880. Šliomas Salomonas Kadušinas' printing house operated there from 1910 until 1941 when it was nationalised. His first printing house was in Maironis Street and later was moved to Vytautas Didysis Street (back then Laisvės Street) and finally settled in Spaudos Street. Not only were the forms of documents necessary for Raseiniai Region printed there, but the latest books, textbooks and newspapers as well. The first 15 kopeks Raseiniai Region Stamp in Lithuania was printed there.

9. Chajetienės' House. Maironis (Šiluvos St. 3) St.

At the beginning of the 20th century, businessmen Chajetas bought a house in the centre of Raseiniai town and set up a manufacturing shop and tailors. In Hebrew the name *Chajet* means tailor. There used to be a two-storey building here. On the first floor, there were large display windows with fabrics and clothing samples. The second floor was meant for living, this is where the future writer Mošė Davydas Chajetas was born. The life of Jews of Raseiniai is widely portrayed in his memoirs.

10. Synagogue of Domininkonai St.

One of the eight synagogues of Raseiniai stood in Domininkonai Street. Synagogues often used to be close to each other. This was a typical one – L-shaped, wooden and similar to a simple house. You had to obtain a special permit to build a synagogue. There were special restrictions such as a defined distance from the Catholic church, domes were not allowed and 12 identical windows, symbolising the 12 families of Israel, were obligatory.

11. Jewish Hospital. Domininkonai St.

The Jewish Hospital in Raseiniai has been mentioned since 1852. It was meant exclusively for Jews. Like many institutions of its kind, it moved from place to place, probably because the premises were rented. In the town plan of 1912 the hospital was recorded to be at the end of Domininkonai Street.

12. The Samogitian Independence Monument. Samogitian Square.

The Samogitian Independence Monument was erected in 1934. What does it have in common with the Jews of Raseiniai? The town economy was created in the market square and Jews had actively participated in this since long ago. When the idea to move the market square outside the town, behind the town garden and to build the monument instead of it arose, the Jews of the town were concerned. Finally, the market was moved, and the monument was erected at a cost of LTL 20,000, including LTL 4,000 donated by the Jewish community.



Raseiniai, sometime in the 1940s



Raseiniai, 1950. LYA

13. The Great Synagogue. Maironis St. 8 (Šiluvos St.)

There were 8 synagogues in Raseiniai until World War II. The number justifies the statement that Raseiniai was the Jerusalem of Samogitia. The Great Synagogue, which was bombed during World War II, stood right here. Most likely, the first synagogue was built in this place, in the centre of the town, after Jan III Sobieski granted privileges to the Jews of Raseiniai in 1681. The photographs show the Great Synagogue

rebuilt after the fire in approximately 1870.

14. The Zolin's Photo Studio. Vytautas Didysis St. (In front of the Lutheran Kirk)

The first Jewish photographer, Leiba Mejer Lenestein, was first mentioned in 1866. Five photographers owned photo studios in the first half of the 20th century; these were Ch. I. Zaksas, M. Rubinšteinas, M. Liudginas, J. Kacevas, D. Zolinas. Right here, in Vytautas Didysis Street in front of the Lutheran Kirke, used to be Dovydas Zolinas' photo studio. There were stories about Zolinas' photo studio, it was said that the photographer never used artificial light, he had a glass pavilion with natural lighting instead. The studio was decorated with images of nature and posh interiors.

15. The Town Park.

The beginning of Maironis Park dates back to the 19th century and its founders were the Piarist monks. It was expanded by the Orthodox priest Piotr Preobraženski after the Orthodox Church was built. During the interwar period there used to be a great green



Site of the Jewish cemetery in Raseiniai, 2017, RKIM

park here which was visited by the town's people. As Chajetas wrote, during the days of the Sabbath the older Jews relaxed in the town garden, the youngsters wandered outside the town. While on Sundays the park belonged to Gentiles (the other people, not Jews).

16. The Jewish Cemetery. Vytautas Didysis St. 39.

There were two Jewish cemeteries in Raseiniai. The first one – near the prison (current Raseiniai Region History Museum), the second one – at the end of Vytautas Didysis Street, where a part of the 'zomatas' (a brick fence) remains. Older people remember seeing the Jews standing and saying prayers here before the war. There were no flowers in the cemetery, pebbles were laid instead. The name, surname, father's name and even profession were indicated on the gravestones. The cemeteries were destroyed during the Soviet period.

17. The Detention House of Raseiniai. Muziejaus (Kalėjimo) St. 3.

The Detention House of Raseiniai (the prison) was built in 1830. Young political prisoners from all over Lithuania were imprisoned here. As Chajetas wrote, during the interwar period young communists, usually Jews, were imprisoned there. At the time of the German occupation, two ghettos were established in Raseiniai. One of them in the auxiliary buildings of the monastery outside the town in the direction of Jurbarkas and the other one in private houses in the former Nemakščiai Street. The ghettos were liquidated in autumn 1941. The memorial place of the Holocaust of the Jews of Raseiniai is not far from the Kaunas–Klaipėda highway and the hillfort of Palendriai. That is where men and girls were shot, while women and children were shot in Kurpiškiai village, not far from Girkalnis. Memorial monuments have been erected on the sites of the Holocaust in Raseiniai Region.



Massacre site Žieveliškė (Palendriai). 2018. Photo by L. Kantautienė



SAVIOURS OF LITHUANIAN JEWS IN RASEINIAI REGION

During World War II, when the Nazis with their collaborators, the white armbands, were raging around the country, there still were a number of brave people who hid Jews in their homes and provided them with food and clothing. Those who were able to would provide Jews with short- or long-term shelter, help them get the necessary documents, provide material support, advise or warn them about an upcoming search and other dangers. Those who hid Jews, including their families, lived in constant danger. Even after the war was over and throughout the post-war period many of the saviours chose to remain silent about their life-saving activities during the war. After Lithuania regained independence, a more in-depth analysis of the state's history started. As a result, many previously unpublicised facts from the pre-war, war and post-war period were discovered. In addition, there was more focus on the fate of the Jewish nation – the Holocaust, its consequences and the people who disobeyed Nazi orders and helped save Jews.

To acknowledge the sacrifice made by the saviours of Jews, Lithuanian and Israeli heads of state award them with the Life Saving Cross (LSC) in Lithuania and the title of the Righteous Among the Nations (Yad Vashem) in Israel (YV).

The list of saviours of the Jews of Raseiniai Region was based on the lists made by the Genocide and Resistance Research Centre of Lithuania and the Vilna Gaon State Jewish Museum, including data from the collection of the Raseiniai Region Historical



Dominykas and Ona Baltrušaičiai hid Sara Greitušaitė-Valaitienė, Rakavos village (Raseiniai eldership). 1930. RKIM



Sara worked as a nurse after the war (2nd from the right). 1950. RKIM

Museum and the names recorded by the regional researchers and students who took part in the project 'The History of the Holocaust in the Land of Raseiniai' and those referred to in the publications *Viduklė, Nemakščiai* and elsewhere.

- Adomavičius Silvestras
- Alekna Algis
- Alekna Vytautas
- Atkočaitis Benediktas
- Babonaitė Marytė
- Babonas Antanas
- Babonas Stasys
- Balčaitis Petras
- Baltrušaitienė Ona
- Baltrušaitis Dominikas
- Barčienė Marijona, Life Saving Cross (LSC) –1997
- Bieliūnas Juozas (LSC –2007)
- Bieliūnienė Ragaišienė Aleksandra, (Righteous Among the Nations, Yad Vashem (YV) – 1998, LSC –2007)
- Biržinskis
- Bivainis
- Bubelienė Domicelė
- Damanskaitė Stanislava (LSC –2006, YV–2006)
- Damanskaitė Tarasevičienė Valerija (LSC –2006)
- Damanskas Petras (YV–2006, LSC –2006)
- Damanskienė Pranė (YV–2006, LSC –2006)
- Danielienė Ona
- Dapkutė Marytė
- Demereckytė (Demereckaitė) Ona (LSC –2000)
- Daujotas



The Life Saving Cross



The List of Lithuanian Righteous Among the Nations



The saviours Stasė and Stasys Norkiai, mid 20th c. The archive of Norkai

Dubinskas Feliksas
 Dubinskienė Ona
 Endrikis Simonas
 Endrikenė Antanina Petras (LSC – 1997)
 Gaižutis Bronislovas
 Galbuogis
 Gečaitė Ona
 Gečas Steponas
 Gedminaitė Elena
 Gilis Leonas
 Gilienė Aleksandra (YV – 1983)
 Girdžienė Petronėlė (LSC – 1998)
 Girdžius Pranas (LSC – 1998)
 Grabauskas Petras
 Gricienė-Vedegienė Felicija (LSC – 2007)
 Gricius Dominykas (LSC – 2007)
 Grygelis Kazys
 Jadvygas Stasys



Saviours Rakevičiai. Second half of the 20th century. The Rakevičiai family archive

Jasaitienė
 Jasaitis Aleksandras
 Jasunskis Juozas
 Jociuvienė Pranutė
 Jurgelevičius Simonas
 Kauneckas
 Kisielienė Anelė
 Kisielius Jonas
 Klapatauskienė Antosė
 Klimaitė-Radavičienė Felicija Petras (YV– 1993, LSC – 2005)
 Klimas Petras (YV–1993, LSC – 2005)
 Klimienė Felicija (YV–1993, LSC – 2005)
 Kljūnienė Kazimiera
 Knyva Jonas
 Krapikas
 Kriaučiūnas
 Laurinavičienė Elena (LSC–1993)
 Laurinavičius Bronius (LSC – 1993)
 Levickaitė Antanina
 Levickaitė Marijona
 Levickiai
 Lipčienė Kotryna (Maironio sesuo)
 Lipčius Juozas
 Lukminas Vladas
 Masaitis Jonas
 Masaitis Bronius
 Masaitytė Onutė
 Macaitienė Antanina (LSC – 2003)
 Miniotas
 Mižutavičienė Stasė
 Mižutavičius Dominykas
 Mocius Algirdas
 Norkienė Stasė
 Norkus Stasys
 Olbikis Antanas



Ona Demereckaitė was awarded with the Life Saving Cross by the decree of the President of the Republic of Lithuania for a distinctive human salvation. 2000



The Zarkinai family saved in Kedžiai village, second half of the 20th century. The archive of A. Pocius



Rita and Česlovas Rakevičiai with son Henrikas, second half of the 20th century. The Rakevičiai family archive



Tarapinienė Anelė (in the middle) and with daughter Janina and son Stasys. Second half of the 20th century. The archive of J. Tarapinaitė-Sliburienė



The Jews saved in Keidžiai village. From left: Rut Zarkinaitė and the President of the Supreme Court of Israel Aron Barak with his wife. Izrael, second half of the 20th century. The archive of A. Pocius

Petkienė Antanas
 Petkus Veronika
 Petraitis Jonas
 Puišienė Antanina
 Puišys Jonas
 Račiūnas Antanas (YV–2007, LSC –2006)
 Račiūnas Vincentas (YV–2007, LSC –2006)
 Račiūnas Petras (YV–2007, LSC –2006)
 Račiūnienė Ona (YV–2007, LSC –2006)
 Rakevičienė Teklė
 Rakevičius Jaroslavas & Česlovas, Juozas, Algimantas, Zenonas (YV–1993, LSC –2000)
 Ramanauskienė Juzefa
 Ramauskas Juozas
 Razickas
 Sabaliauskas Antanas
 Skeltys Antanas (LSC –2001)
 Skrickis Tadas
 Stašaitienė-Zaksaitė Agnieška (YV–2005, LSC –2000)

Stašaitis Jonas (YV–2005, LSC –2000)
 Stašaitis Juozas (YV–2005, LSC –2000)
 Tamošaitis Antanas
 Tamošaitis Vincas
 Tamošaitienė Ona
 Tarapienė Anelė & Stefanija, Elena, Janina, Stasys (YV–1983, LSC –2009)
 Teniukienė Valerija (YV–2000, LSC –2011)
 Teniukas Juozas (YV–2000, LSC –2011)
 Tiškienė Angelė
 Tiškus Feliksas & Tadas, Angelė
 Truskauskienė Marcelė
 Truskauskas Vincas
 Vadeckis Vincas
 Vedegytė-Butkienė Janina (LSC –2007)
 Viščienė Marijona (YV–2018, LSC –2011)
 Viščius Dominykas (YV–2018, LSC –2011)
 Volungienė
 Volungis
 Vrubliauskienė
 Zaksas Pranas (YV–1999, LSC –2006)
 Zaksaitė Marijona (YV–1999, LSC –2006)
 Zaksaitė-Vileikienė Ona (YV–1999, LSC –2006)
 Zaksas Jonas
 Zimauskas Stasys (YV)
 Zasimauskienė Petrutė (YV)
 Žemaitytė Ona
 Žemaitytė Viktorija
 Žiužnienė Adelė (YV–1994, LSC –2007)
 Žiužnys Jaronimas (YV–1994, LSC –2007)
 Žuromskas Juozapas
 Žuromskienė Veronika.



Before World War II Sara Finkelbrandienė lived in Raseiniai on Maironio Street and worked as a teacher. During the war she ended up in Kaunas where together with her four-year-old son she was imprisoned in the ghetto. She managed to get a passport with a Lithuanian surname, escaped from the ghetto and went into hiding. Residents of Raseiniai, M. Dapkutė, O. Demereckytė, the Žemaitytė sisters, and the Biržinskis family were among many people who helped her. The archive of O. Demereckytė



President Dalia Grybauskaitė with Janina Tarapinaitė-Šliburienė 2009. The archive of J. Šliburienė



The organizers and sponsors of the exhibition dedicated to the Day of Genocide of Lithuanian Jews "Faces Preserved in Pictures": RKIM, TIC "Discover Raseiniai", Rotary Club of Raseiniai. 21 September 2017. Photo by J. Nekrošiūtė



On 16 February 2018, an exhibition of works by members of the Raseiniai Art Society PEGASAS titled 'UnFORGETTABLE RASEINIAI' was held in the art gallery of Marcelijus Martinaitis Public Library of Raseiniai. The exhibition was devoted to the Centennial of the Restored State of Lithuania. Vytautas Bulotas, a painter and teacher from Raseiniai, standing next to his painting 'Lawyer Maksas Levy' created for the exhibition. Photograph by J. Bulotienė



THE HISTORICAL PHOTOS OF RASEINIAI REGION



Buses, sometime in the 1940s. Photo by M. Liudginas



Girkalnis, 1939. RKIM



Raseiniai, the Market Square, 1928. LLMA



The Nesaneliai family, Raseiniai, sometime in the 1940s. RKIM



Ginn wedding family photograph. Yanke Velvel Ginn, the family patriarch, appears at the right hand side of the picture seated with a flowing beard and cap. From the personal archive of Sue Prescott. 1920



The city authorities at the opening ceremony of the power plant, Raseiniai, 1928. RKIM



Šiluva, sometime in the 1940s. RKIM



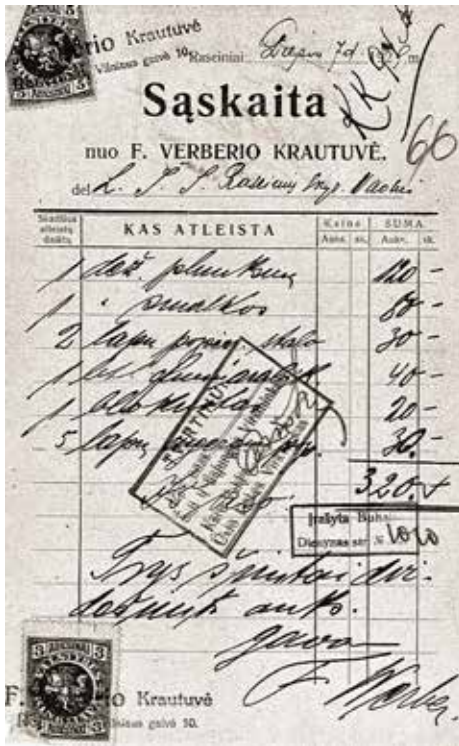
Nemakščiai, early 1900s. The Museum of Eight-Wheeled Vehicle



Document, Raseiniai, sometime in the 1930s. LCVA



Raseiniai, sometime in the 1940s. Photo by D. Zolinas



Document, Raseiniai, sometime in the 1940s. LCVA



The Blacheriai, Raseiniai, about 1940. Photo by D. Zolinas



Dvoira and Hinda Blackers, Raseiniai 1928. Photo by D. Zolinas



Ariogala, sometime in the first half of 20th c. The Ariogala Gymnasium Museum



LISTS OF PERSONS WHO LIVED IN RASEINIAI REGION AND PERISHED DURING THE HOLOCAUST (1941-1944)

The list of Jewish people born in Ariogala (if not listed elsewhere) who lived in Ariogala before and during the war, killed (1941-1944) in the Holocaust in Ariogala or elsewhere in Lithuania.

Name, surname (maiden name), father's and mother's names, year of birth, occupation or profession, spouse's name.

1. Meir Arkovicz was born in 1903 to David and Rasha. He was married.
2. Meir Arkovicz was born in 1898 to David and Yenta. He was a writer and married to Miriam.
3. Rivka Arkovicz was born in 1900 to David and Yenta. She was a maid and single.
4. Rasha Arkovicz was born in Vilkija, 1870 to Shlomo. She was a housewife and married.
5. Chijena Arone nee Sheinberg was born in Sakiai in 1897. She was a housewife and married to Refael.
6. Refael Arone was born in 1890 to Icchak and Ester. He was a shop owner and married to Chijena.
7. Khava Barit was born in Ariogala in 1923 to Arie and Reina. She was a student and single.
8. Reina Barit nee Veintraub was born in 1888 to Yitzkhak. She was a housewife and married to Arie.
9. Arie Barit was born in Kunas in 1886, to Yosef and Toibe. He was a merchant and married to Reina nee Veintraub.
10. Reine Barit nee Veintraub was born in 1890 to Berl and Zysl. She was a grocer and married to Arie.
11. Soske Becker was born to Peretz. She was a child.
12. Zlata Beker was born in 1904. She was a housewife and married to Peretz.
13. Tojbe Beker was born in 1882. She was a housewife and married to Shalom.
14. Szalom Beker was born in 1872. He was a grain merchant and married to Toibe.
15. Perc Beker was born in 1902 to Szalom and Toibe. He was an ironmonger owner and married to Zlata.
16. Ita Beker was born to Perc and Zlata. She was a child.
17. Sara Beker was born to Perc and Zlata. She was a child.

18. Hudl Besarabia was born in 1885 to Awraham and Golda. She was a housewife and married to Yisrael.
19. Wulf Birman was born in 1893 to Yitzkhak and Fruma. He was a pharmacist and married to Ida nee Spivak.
20. Moshe Birman was born in 1889 to Yitzkhak and Fruma. He was a wood merchant and married to Etta nee Ginsburg.
21. Boris Berl Birman was born in 1897 to Yitzkhak and Fruma. He was a wood merchant and married to Lena nee Grinberg.
22. Rivka Blumberg nee Levitan was born in 1900 to Gutman and Khiena nee Fleishman. She was a housewife and married to Ahron.
23. Leah Blumberg was born in 1924 to Ahron and Rivka nee Levitan. She was a student and single.
24. Lejba Liba Blumberg was born in 1887 to Yekhezkel and Etel. He was married to Fania.
25. Riwka Blumberg was born in 1900 to Gutman and Khana. She was married to Aharon.
26. Aronas Blumbergas was born in 1898 to Yedidia and Lea. He was a merchant and married to Rivka.
27. Saaie Britzk was born in Ariogala to Hirshe and Raiza nee Zalter. He was married.
28. Kopke Britzk was born in Ariogala to Hirshe and Raiza nee Zalter. He was married.
29. Raiza Britzk nee Zalter was born in Kedainiai in 1865. She was married to Hirshe.
30. Mendel Britzk was born in Ariogala to Hirshe and Raiza nee Zalter. He was married.
31. Jankele Britzk was born in Ariogala to Hirshe and Raiza nee Zalter. He was married.
32. David Britzk was born in Ariogala to Hirshe and Raiza nee Zalter. He was married.
33. Khavka nee Britzk was born in Ariogala to Hirshe and Roza nee Zeltzer. She was married to Shalom.
34. Leie nee Britzk was born in Ariogala to Hirshe and Raiza nee Zalter. She was married.
35. Asna Pesha Chilewicz nee Gamer was born in Ariogala to Moshe and Charna. She was married to Aron.
36. Ita Rakhel Donskaya/ Dunski nee Volman was born in Ariogala in 1880 to Musia. She was a merchant and married.
37. Michna Eglick nee Meid was born in Ariogala.
38. Sarolinke Linka Eglick was born in Ariogala to Mikhana nee Maidel. She was a child.
39. Rachmiel Eglick was born in Ariogala to Mikhana nee Maidel.
40. Batija Fajteleviciene/ Pitlevitz was born in Ariogala in 1890 to Moshe and Khaia nee Friedland. She was a grocer and married to Joseph..

41. Klara Fleishman was born in Ariogala in 1879 to Feibush and Dvora. She was a teacher and married to Barukh.
42. Sara Freides was born in Ariogala to Dov.
43. Hinde Fridland nee Lashunski was born in 1870 to Shimon. She was a housewife and a widow of Shlomo.
44. Mendel Fridman was born in Ariogala in 1883. He was a merchant and married.
45. Szymon Garbar/ Graber was born in Cekiske in 1912. He was a merchant and married to Rivka nee Arone.
46. Nechama Gasel nee Shapira was born in Ariogala in 1914 to Mordekhai and Feiga. She was a housewife and married to Moshe.
47. Other Tevia Geld nee Geld was born in Ariogala in 1912 to Moishe and Rachel nee Aharonisky. She was single.
48. Miryam Genachowski was born in Ariogala in 1882 to Yekhezkel and Etel. She was married to Yosef.
49. Riwka Gerber/ Graber was born in Ariogala in 1917 to Rfael and Khiena. She was a housewife and married to Shimon.
50. Yitzkhak Gerber/Graber was born to Shimon and Rivka. He was a child.
51. Yacob Gladstein/ Geldshtein was born in 1907 to Aharon and Pesl. He was married to Khana.
52. Pesl Zeide Gladsteinas nee Amoils was born in 1878. She was a shop owner and married to Zisel.
53. Aharon David Gladsteinas geldshtein was born in Ariogala in 1870. He was married to Pesel.
54. Pesl Gladstone nee was born in 1876 to Luzer and Riza. She was a textile store owner and married to David.
55. Israel Glas was born in 1897 to Mojsze. He was married to Khaia.
56. Szejndl Glas was born in 1915 to Israel and Khaia. She was single.
57. Jhudit Glas was born in 1912 to Israel and Khaia. She was a housewife and married.
58. Chaja Glas was born in 1902. She was a housewife and married to Yisrael.
59. Schimon Graber was born in Cekiske in 1905 to Leib and Ita. He was a clerk and married.
60. Mr/s. Graituseka was born in Ariogala in 1895. Was a plumber and married.
61. Mose Hamer was born in Ariogala in 1895 to Yekhezkel. He was a merchant and married to Khaia.
62. Shirel Horovitz/ Hurvitz nee Beker was born in Ariogala in 1885 to Yitzkhak. She was a housewife and married to Moshe.
63. Wichne Metel Mikhael Iglichas nee Kaganovich was born in 1886 to Kopel. She was married to Yaakov.

64. Jerachmiel Iglichas was born in 1911 to Yaakov and Madel nee Kaganovich. He was a hairdresser and single.
65. Sara Iglichas was born in 1919 to Yaakov and Yokheved nee Kaganovich. She was single.
66. Khana Ita Itzikovitz nee Podlas was born in Ariogala to Tzadok and Khana. She was married to Bilba.
67. Riva Jacobson nee Milner was born in Ariogala in 1871 to Yekhiel and Sara.
68. Zvi Hirszt Jaszunski was born in Ariogala in 1872 to Shimon and Dvora. He was a bookkeeper and married to Roza.
69. Shalom Kab was born in Anyksčiai in 1911 to Hesel and Rakhel. He was a fashion business.
70. Matla Kaganovich nee Lifshitz was born in Nishtot Tavrig, Lithuania in 1875 to Khaim and Tauba. She was a housewife and married to Moshe. During the war she was in Ariogala.
71. Moshe David Kaganovich was born in Ariogala in 1873. He was married to Matla nee Lifshitz.
72. Michal/ Mikhal Kaganowicz was born in Ariogala in 1900 to Aba and Batia. He was a shop owner and married to Zelda nee Beker.
73. Zelda Kaganowicz was born in Ariogala in 1900 to Szalom and Toibe. She was a housewife.
74. Shabtai Kaganowicz was born to Michal and Zelda nee Beker. He was a child.
75. Batia Kaganowicz was born to Michal and Zelda nee Beker. She was a child.
76. Aba Kaganowicz was born to Michal and Zelda nee Beker. He was a child.
77. Zelda Kaganowitz nee Becker was born to Sholom and Taube. She was a housewife and married to Michel. During the war she was in Ariogala.
78. Michel Kaganowitz. He was married to Zelda nee Becker. During the war she was in Ariogala.
79. Nechama Kaplan was born in Ariogala in 1919 to Yitzkhak and Pesia. She was single.
80. Golda Kaplan was born in Ariogala in 1922 to Yitzkhak and Pesia. She was a housewife and married to Yosef.
81. Scheina Kaplan was born in Ariogala in 1918 to Yitzkhak and Pesia. She was a seamstress and single.
82. Jascha Kaplanas was born in Ariogala in 1905 to David and Dzhilda. He was a clerk and married to Khaia nee Segal.
83. Orcik Karabelnik was born in Ariogala in 1872 to Hertzal and Osnat. He was a merchant and married to Feiga.
84. Beniamin Benish Karabelnik was born in Ariogala in 1891 to Hertzal and Osnat. He was a hatter and married to Tzipora.
85. Miriam Khaitov was born in Ariogala in 1932 to Alter and Golda.

86. Tzadik Khaitov was born in Ariogala in 1930 to Alter and Golda.
87. Lea Khaitov was born in Ariogala to Alter and Golda nee Podlas. She was a teenager.
88. Jente Kielman/ Kilman nee Kaplan was born in Ariogala in 1916 to Yitzkhak and Pesia. She was a seamstress and married to Yisrael.
89. Chana Mirl Kirschenbaum nee Melamdovitz was born in Ariogala to Hirsh. She was married.
90. Jechezkiel Kopelanski was born in Serezius to Gotshalk and Golda. He was a merchant and married.
91. Gitel Kulesh was born in Lithuania to David and Rivka.
92. Ziska Kushelevski was born in Ariogala, Lithuania in 1926 to Menakhem and Yenta.
93. Menakhem Kushelevski was born in Girkalnis in 1886. He was a shop owner and married to Yenta nee Veintraub.
94. Yenta Kushelevski was born in Ariogala in 1890 to Yitzkhak. She was a housewife and married to Pinkhas.
95. Yenta Kushelevsky nee Veintraub was born in Ariogala to Ber. She was a housewife and married.
96. Liba Kuszolewski was born in Ariogala in 1892. She was a housewife and married to Leiba.
97. Lejba/ Leiba Kuszolewski was born in Ariogala in 1886. He was a leather store owner.
98. Yakov Lazdon was born in Ariogala in 1912 to Miriam. He was a merchant and married.
99. Chajim Lazdon was born in Ariogala in 1910 to Miriam. He was a merchant and single.
100. Chana Levenstein nee Greenberg was born in Lithuania in 1865 to Dina. She was a widowed Itzik.
101. Khava Levin was born in Slabodke to Beniamin and Beila.
102. Soske Levitt nee Simchowitz was born in Ariogala to Mendel and Leah nee Weintraub. She was a housewife and married to Herschel.
103. Herschel Levitt. He was a bank employee and married to Soske nee Simchowitz.
104. Leizer Markovich was born in Ariogala. Prior to WWII he lived in Ariogala, Lithuania.
105. Shlemas Markovichyus was born in Ariogala in 1899 to Leyzaris. He was a physician.
106. Jakubas Melamdavicus was born in Ariogala in 1890. He was a merchant and married to Batia.
107. Chaim Melamdovic was born in Ariogala in 1900. He was a merchant and married to Khina nee Lebiush

108. Rivka Melamdovic was born to Chaim and Khina nee Lebiush. She was a child.
109. Yisrael Melamdovic was born to Chaim and Khina nee Lebiush. He was a child.
110. Barukh Melamdovic was born to Chaim and Khina nee Lebiush. He was a child.
111. Moshe Aharon Melamdovitz was born in Ariogala in 1882 to Tzvi. He was a merchant and married.
112. Khana Melamed nee Khilevitz was born in Ariogala in 1893 to Aizik and Batia. She was a housewife.
113. Breina Melamed was born in Ariogala in 1894 to Hilel and Fridl. She was single.
114. Tauba Milchiger nee Arkovich was born in Ariogala in 1911 to David and Rakhel. She was a housewife and married.
115. Minda Miselewicz was born in Ariogala in 1880 to Mendl and Matilda. She was a housewife and single.
116. Menachem Palunski/ Plonski was born in Ariogala in 1894 to Yitzkhak and Khaia. He was a merchant.
117. Rachel beila Palunski/ Plonski nee Arkovich was born in Ariogala in 1900 to David and Rakhel. She was a housewife and married.
118. Bluma Palunski/ Plonski was born to Beila nee Arkovich. She was a child.
119. Yitzkhak Palunski/ Plonski was born to Beila nee Arkovich. He was a child.
120. Gita Palunski/ Plonski was born to Beila nee Arkovich. She was a child.
121. Rakhel Bilha Palunski/ Plonski was born in Ariogala in 1896 to David and Yenta. She was a housewife and married.
122. Eta Palunski/ Plonski was born to Bilha. She was a child.
123. Sara Gitel Pavlovssky/ Polovski nee Yekhilevitz was born in Ariogala in 1895 to Aizek and Tova. She was a housewife and married.
124. Haim Pawlowsky was born in Ariogala in 1904 to Yankel and Gitel. He was an electrician and married to Khana.
125. Zuse Perl was born in Ariogala in 1930 to Geishl and Lea nee Zlatis. He was a child.
126. Aba Perl was born in Ariogala in 1939 to Geishl and Lea nee Zlatis. He was a child.
127. Khana Perl was born in Ariogala in 1939 to Geishl and Lea nee Zlatis. She was a child.
128. Ester Perl was born in Ariogala in 1937 to Geishl and Lea nee Zlatis. She was a child.
129. Leya Khana Perl nee Zlatis was born in Ariogala in 1910 to Khaim and Beila. She was married to Geishl.
130. Arie Lipka Podlas was born in Ariogala in 1913 to Yehuda and Rakhel. He was married.
131. Yitzkhak Pruskin was born in Ariogala in 1889 to Meir. He was a tinsmith and married.

132. Khana Pruskin was born to Yitzkhak. She was a child.
133. Batia Pruskin was born to Yitzkhak. She was a child.
134. Gershon Pruskin was born to Yitzkhak. He was a child.
135. Meyer Ragoler was born in Ariogala in 1903. He was married to Zelda.
136. Rubinas Rikas was born in Ariogala in 1896 to Moshe and Khaia. He was a clerk and single.
137. Pola Rom nee Birman was born in Ariogala in 1885 to Yitzkhak and Fruma. She was a housewife and married to Yehoshua.
138. Miriam Scarkovic was born in Ariogala in 1918 to Idl and Batia.
139. Kuna Scarkovic was born in Ariogala in 1922 to Idl and Batia. She was single.
140. Feiga Schmuckler nee Kaplan was born in Ariogala in 1907 to Yitzkhak and Pesia. She was a housewife and married to Meir.
141. Yehuda Shteinbukh was born in Ariogala in 1940 to Yokheved. He was a baby.
142. Mendel Simchowitz. He was married to Leah. During the war he was in Ariogala.
143. Leah Simchowitz nee Weintraub. She was an owner of bakery and married to Mendel.
144. Istzka Simchowitz was born in Ariogala to Mendel and Leah nee Weintraub. He was a businessman and married.
145. Berelis Strasburgas was born in Ariogala in 1887. He was a doctor of medicine.
146. Fajga Szajewicz nee Floim was born in Ariogala. She was married to Ieshaiahu.
147. Pesakh Szarkovic was born in Ariogala in 1920 to Idl and Batia. He was single.
148. Idel Szarkovic was born in Raseiniai in 1899 to Kuna. He was a merchant and married.
149. Batia Szarkovic nee Kruvand was born in Cekiske in 1897 to Aba and Pesia. She was a housewife and married to Idl.
150. Freida Tatz nee Kaplan was born in Ariogala in 1888 to Menakhem and Beila. She was a housewife and married to Emanuel.
151. Shifra Volman was born in Ariogala in 1917 to David and Miryam. She was married.
152. Velvl Volman was born in Ariogala in 1912 to David and Miryam. He was a radio-mechanic and married.
153. Miryam Volman was born in Ariogala in 1880. She was a housewife and married to David.
154. David Volman was born in 1870 to Musya. He was married. Prior to WWII he lived in Ariogala.
155. Ita Volman was born in Ariogala in 1909 to David and Miryam. She was a merchant and married.
156. Reine Volman was born in Ariogala in 1915 to David and Miriam. She was a store worker and single.

157. Beretzik Weintraub. He was married. During the war he was in Ariogala.

158. Mojsze Wilkomirski was born in Vilkija in 1890. He was an ironmonger owner and married to Dora.

159. Dora Wilkomirski was born in Ariogala in 1895 to Efraim and Miriam. She was a housewife and married to Moshe.

160. Wilkomirski was born to Mojsze and Dora. Was a child.

161. Tziva Zaltzburg was born in Ariogala in 1887 to Meer. She was married.

162. Liba Zefene was born in Ariogala in 1876 to Musya. She was a vladelets bakalei-noy lavki and a widow of Zeev

163. Mirjam Ziw was born in Ariogala in 1862. She was a housewife and married to Efraim.

164. Efrayim Ziw was born in Ariogala in 1852. He was an ironmonger owner and married to Miriam.

165. Ikhezkel Khaim Zlatis was born in Ariogala to Gersh. He was an unknown and married to Beila.

166. Beila Zlatis was born in Ariogala to Zusman. She was an unknown and married to Ikhezkel.



The list of Jewish people born in Raseiniai (if not listed elsewhere), who lived in Raseiniai before the war and during the war, killed in the Holocaust (1941-1944) in Raseiniai or elsewhere in Lithuania.

The list contains prominent data: name, surname (maiden name), father's and mother's names, year of birth, occupation or profession, spouse's name.

1. Basya Abelovich nee Levner was born in 1896 to Khaim and Mina. She was divorced.
2. Feige Abelovich was born in 1924 to Khatzkel and Basya nee Levner. She was single.
3. Minie Abershtein nee Solomon was born in 1905 to Hirsh and Hinda. She was married to Avraham.
4. Sara Abramavic nee Ierakh was born in 1880. She was an agriculturist and married to Shabtai.
5. Shabtai Yehuda Abramavicius was born in 1880. He was an agriculturist and married to Sara nee Ierakh.
6. Ribeka Abramovitz nee Tatz was born in Raseiniai to Mordekhai and Toibe. She was a seamstress and married to Moshe.
7. Unknown Abramovitz was born to Moshe and Rivka nee Tatz. Was a child. Mosse Abramoviz was born in Raseiniai. He was a craftsman and married to Rivka.
8. Malka Abramowic was born in 1885 to Arie and Etel. She was a housewife and married to Meir.
9. Tebet Adler was born in 1906. He was married to Szulamit.
10. Szulamit Adler nee Khilevitz was born in 1911 to Simkha and Rakhel. She was married to Tebet.
11. Judit Aleksandroviciene was born in Raseiniai in 1904 to Avraham and Sheina. She was a housewife and married to Alter.
12. Gita Aleksnyanski was born in Lietuva. She was a housewife and married to Khaim. Yankele Aleksnyanski was born in Raseiniai in 1924 to Khaim and Gita. He was a pupil and single.
13. Sheinale Aleksnyanski was born in Raseiniai to Khaim and Gita. She was a pupil
14. Khaim Aleksnyanski was born in Lietuva. He was a tanner and married to Gita.
15. Abram Aba Aronson was born in Raseiniai to Azriel. He was a merchant and married to Hinda.
16. Azriel Aronson was born in Raseiniai in 1920 to Abram and Hinda nee Iozelit.
17. Hinda Aronson nee Lozelit was born in Jurbarkas to Abraham and Reizl. She was a housewife and married to Abram.
18. Hene Barkonaite was born in Raseiniai to Yisrael and Rakhel. She was a sales person and single.

19. Israel Barkonas was born in Lietuva. He was a merchant and married to Rakhel.
20. Rachel Barkonene nee Shmulovski was born in Raseiniai to Misha. She was a housewife and married to Yisrael.
21. Sara nee Barkonaite was born in Raseiniai to Yisrael and Rakhel. She was a seamstress and married.
22. Moshe was born to Sara nee Barkonaite. He was a child.
23. Shalom Bas was born in Raseiniai in 1902 to Noakh and Rivka. He was married to Rakhel.
24. Mosche Bas was born in Raseiniai in 1896 to Noakh and Rivka. He was a baker and married to Zelda.
25. Elijahu Bas was born in Raseiniai in 1900 to Noakh and Rivka. He was single.
26. Salomon Bendet was born in Raseiniai in 1875 to Yehuda and Khava.
27. Cvi Bas was born in Raseiniai in 1887 to Noakh and Rivka. He was married to Khana.
28. Zelda Bas was born in Raseiniai in 1896. She was married to Moshe.
29. Haya (Eve) Benyamin nee Mankovsky was born in 1896 to Leon. She was married to Kurt.
30. Asnat Berenstein/ Branshtein was born in Raseiniai in 1902 to Zeev and Nekhama. She was a housewife and married.
31. Tzila Berenstein/ Branshtein was born to Asnat. She was a child.
32. Yehoshua Berenstein/ Branshtein was born to Asnat. He was a child.
33. Moti Berenstein/ Branshtein was born to Asnat. Was a child.
34. Gronija Berman nee Pomianski was born in 1902 to Leibil and Shprintza. She was a housewife and married to Yaakov.
35. Liba nee Berman was born in 1911 to Khaim and Beila.
36. Ycchak Berman was born in 1909. He was married to Dvora nee Khilevitz.
37. Arie Berman was born in 1926 to Khaim and Beila. He was a pupil.
38. Dwora Berman nee Khilevitz was born in Raseiniai to Simkha and Rita.
39. Khana Berman was born to Yaakov and Gruna nee Pomianski. She was a child. Hasia Blacher nee Tatz was born in Raseiniai in 1880 to Moshe and Frida. She was a merchant.
40. Dr. Sonja Sara Blatt nee Indikhshtein was born in 1912 to David and Khaia. She was a dentist and married to Berl
41. Rachel Blecher was born in Leta, Hungary in 1915 to Moshe and Khaia. She was a housewife and married. Prior to WWII she lived in Raseiniai.
42. Bila Blecher was born to Rakhel. Was a child. Prior to WWII lived in Raseiniai.
43. Moshe Blecher was born to Rakhel. He was a child. Prior to WWII he lived in Raseiniai.
44. Dvora Bliakher was born in Raseiniai, Lithuania to Nekhemya and Rivka. She was single.

45. Nekhemya Bliakher was born in Girkalnis to Hirshl and Dvora. He was married to Rivka.
46. Hinda Bliakher was born in Raseiniai to Nekhemya and Rivka. She was single.
47. Sara Rivka Blind nee Berman was born in 1906 to Khaim and Beila. She was married to Aharon.
48. Bella Bliumberg nee Gordon was born in 1891 to Eliezer and Eta. She was a shop owner and married to Chaim.
49. Witta chana Bloch nee Levinson was born in 1881 to Yitzhak and Bila. She was a housewife and married to Yakov.
50. Jacob Bloch was born in 1880 to Leibe and Dvora. He was a merchant.
51. Szmuel Bloch was born in 1915 to Nukhem and Fruma. He was single.
52. Fruma Bluma Bloch was born in 1879 to Khaim and Kuna. She was married.
53. Pesa Bloch nee Blokh was born in 1915 to Moshe and Khana. She was single.
54. Lisa Zusa Bloch was born in 1919 to Moshe and Khana. She was single.
55. Nechemia Bloch was born in 1889 to Shmuel and Batia. He was a hotel and married to Ida nee Levin.
56. Haim David Bloch was born in Raseiniai to Nakhum and Brakha.
57. Pera Bloch was born in 1920 to Nukhem and Frima. She was married.
58. Dawid Bloch was born in 1909 to Nukhem and Fruma. He was single.
59. Mejer Bloch was born in 1896 to Yaakov and Khana
60. David Bloch was born to Bluma. He was a child. During the war he was in Raseiniai.
61. Shmuel Bloch was born to Bluma. He was a child. During the war he was in Raseiniai.
62. Miriam Bloch was born to Nechemia and Levin nee Levin. She was a child. During the war she was in Raseiniai.
63. Zisa Bloch was born to Nechemia and Levin nee Levin. Was a child. During the war was in Raseiniai.
64. Mina Bloch was born to Nechemia and Levin nee Levin. Was a child. During the war was in Raseiniai.
65. Sonia Bloch nee Mariampolski was born in 1904 to Nukhem and Fruma. She was a dentist and married.
66. Ithak Bloch was born in Raseiniai to Yosef. He was a rabbi and married.
67. Shmuel Bloch was born to Sonia nee Mariampolski. He was a child.
68. Zalman Bloch was born in Raseiniai to Yosef. He was married to Liuba.
69. Shifra Bloch mazinter was born in 1884 to Hilel. She was married to Ora.
70. Zisl Blochaite was born in Raseiniai to Moshe and Khana. He was single.
71. Pnina Blochaite was born in Raseiniai to Nakhum and Brakha. She was single.
72. Yaakov Aharon Blochas was born in Girkalnis in 1890. He was a merchant and married to Vita nee Ruzhitzki.

73. Meiras Blochas was born in 1895 to Yaakov and Khana. He was a merchant and married to Khana nee Mogilevski.
74. First Name Unknown Blochas was born to Meiras and Khana nee Mogilevski. Was a child.
75. Vita Khana Blochiene was born in 1890 to Beila. She was a housewife and married to Yaakov.
76. Khana Blochiene was born in 1901 to Heshel. She was a housewife and married to Meir.
77. Yitzkhak Blok/ Blokh was born in 1911. He was a direktor fabriki and married to Riva.
78. Aharon Blokh was born in Lietuva. Prior to WWII he lived in Raseiniai.
79. Jonas Braude was born in 1868.
80. Khaim Brav was born in 1888 to Yechiel and Rachel nee Benyas. He was married.
81. Khaim Bravas was born in 1892 to Ire. He was a sales person and married.
82. Keila Brener nee Levin was born in 1918 to Yudel and Khasia nee Lifshitz. She was a seamstress and married to Tuvia.
83. Ester Bulel nee Khaiat was born in Raseinai to Avraham and Sheina. She was a nursery school teacher and married to Natan.
84. Yitzkhak Burshtein was born to Azriel and Sosia.
85. Aizik Burshtein was born in Lietuva to Moshe and Charna. He was married to Sara nee Ziskindovitz.
86. Meer Cekinskas was born in Vilnius. He was a bookkeeper and married to Feigel nee Fein. D
87. Misha Cekinskas was born to Meer and Feigel nee Fein. Was a child.
88. Lea Cekinskas was born to Meer and Feigel nee Fein. She was a child.
89. Hene Gitel Cekinskas was born to Meer and Feigel nee Fein. Was a child.
90. Feigel Cekinskiene nee Fein was born in Raseiniai to Benjamin and Libe. She was a housewife and married to Meir.
91. Cila Chackel was born in Utena in 1912 to Dov and Sara. She was a pharmacist and single.
92. Seine Chajetienei was born in Raseiniai to Hersh. She was a housewife and married to Avraham.
93. Joselis Chajetas was born in Raseiniai to Avraham and Sheina. He was a goldsmith and married.
94. Sara Cheitelghiser was born in 1904. She was a seamstress and single.
95. Yaakov Chesler was born in 1893 to Hilel and Deba. He was a worker and married to Khaia.
96. Mendel Khaim Chesler was born in Raseiniai in 1890 to Hilel and Deba. He was a worker and married to Rakhel.
97. Doba Chesler was born in Raseiniai in 1868 to Bentzion.

98. Henoah Chilevicz was born in Raseiniai to Simkha and Rakhel. He was married.
99. Rische Chilewicz was born in Raseiniai. She was married to Simkha.
100. Dora Chodosch was born in 1909. She was a seamstress.
101. Baruch Chveidanas was born in Raseiniai in 1907 to Aleksander. He was a medical doctor and married to Rakhel nee Zaks.
102. Slowe Rachel Chweidan/ Khudin nee Fridman was born in Raseiniai to Mendel and Elka. She was a housewife and married to Zysl.
103. Zwi Jacov Chweidan/ Khudin was born in Raseiniai in 1902 to Zysl and Shlea. He was a merchant and single.
104. Chasia Chweidan/ Khudin was born in Raseiniai in 1898 to Hirshel and Sara. She was single.
105. Slowe Rachel Chweidan/ Khudin was born in Raseiniai to Mendel and Elka. She was a housewife and married to Zysl.
106. Yankil Colomb was born in Raseiniai in 1890. He was a furrier.
107. Chana Diskant nee Lurie was born in Lietuva in 1901 to Barukh and Rakhel. She was a housewife and married to Mekhn.
108. Mina Diskant was born in 1926 to Mekhn and Khana nee Lurie.
109. Barukh Diskant was born in 1928 to Mekhn and Khana nee Lurie. He was a child.
110. Dvora Diskant was born in 1931 to Mekhn and Khana nee Lurie. She was a child.
111. Yekhiel Diskant was born in 1935 to Mekhn and Khana nee Lurie. He was a child.
112. Hela Doktorski nee Vinik was born in 1902 to Pesia. She was a housewife and married to Moshe.
113. Moshe Feibush Doktorski was born in 1898. He was an accountant and married.
114. Jakob Josef Dubnik was born in Raseiniai to Yisrael and Lea. He was single.
115. Israel Dubnik was born in Vilkija in 1907 to Yaakov and Golda. He was a teacher and married to Lea.
116. Mirjam Dubnik was born in Vilkija in 1909 to Yaakov and Golda. She was a teacher and single.
117. Israel Dubnik was born in Lenkija in 1903 to Yaakov and Golda. He was a ritual slaughterer and married to Lea nee Peltz.
118. Lea Dubnik nee Maltz was born in Biržai in 1907. She was married.
119. Yaakov Dubnik was born in 1938 to Israel and Lea nee Peltz. He was a child.
120. Haja Dwolaitzky nee Wolpe was born in 1873 to Abel. She was a widowed Schachno.
121. Henri Eidelman was born in 1906.
122. Rabbi Khanokh Eiges was born in 1864. He was a chief rabbi and married to Hinda
123. Chana Eliasov was born in 1905. She was a housewife and married to Yisrael.
124. Etl Khana Eliasow was born in 1906. She was a housewife and married to Israel.

125. Chana Etl Ietel Eljasevas eliashev was born in 1897 to Leib and Malka. She was a housewife and married to Yisrael.
126. Shoshana roza Elpern nee Ziv was born in Raseiniai in 1879 to Shlomo and Perel. She was a housewife and married to Arie.
127. Sara Fajnsztajn was born in Latvija in 1912 to Avraham and Eta. She was a housewife and married.
128. Eta Fajnsztajn was born to Sara. She was a child.
129. Beniamin Fajnsztajn was born to Sara. He was a child.
130. Roche Leja Feiler nee Gimelsein was born in Raseiniai in 1901 to David and Beile. She was married to Berl.
131. Israel Finkelbrand was born in Raseiniai in 1902 to Brakhyahu and Nesia. He was a bookkeeper.
132. Nesia Finkelbrand nee Levinski was born in Raseiniai. She was a housewife and married.
133. Nathan Finkelbrand was born in Raseiniai in 1900 to Brakhyahu and Nesia. He was a store manager.
134. Jehuda Finkelbrand was born in Raseiniai to Brakhyahu and Nesia.
135. Unknown Finkelshtein was born in Lietuva in 1901. He was married.
136. Itzkhak Finkelshtein was born in Lietuva in 1900. He was married.
137. Leiba Arie Finkelstein was born in Lietuva in 1911 to Moshe and Khaia. He was a worker and married to Khaia.
138. Berl Finkelstein was born in Lietuva in 1908 to Moshe and Khaia. He was a worker and married to Matla.
139. Matla Finkelstein was born in Lietuva. She was a housewife and married to Berl.
140. Yekutiel Finkelstein was born to Leiba and Khaia. He was a child.
141. Moshe Finkelstein was born to Leiba and Khaia. He was a child.
142. Yenta Finkelstein was born to Berl and Matla. Was a child.
143. Shifra Finkelstein was born to Berl and Matla. She was a child.
144. Mirjem Fisel fish nee Tatz was born in Raseiniai in 1918 to Leibel and Feiga. She was a housewife and married to Yerukham.
145. Rywka Flaiser nee Gutman was born in Lietuva in 1908 to Dov and Miriam. She was a baker and married to Yitzkhak.
146. Faivel Flaiser was born to Yitzkhak and Rivka nee Gutman. He was a child.
147. Khaim Flaiser was born to Yitzkhak and Rivka nee Gutman. He was a child.
148. Mirjam Fleischer was born in Raseiniai in 1900 to Shalom and Khasia. She was single.
149. Schara Fleischer was born in Raseiniai in 1902 to Shalom and Khasia. She was married.
150. Maier Fleischer felisher was born in 1903 to Shalom and Khasia. He was a mer-

- chant and married.
151. Gita Fridland was born in Lietuva in 1916. She was married.
152. Liuba Fridland was born in 1905.
153. Yoel Fridlender was born in Lietuva in 1914. He was a merchant and married.
154. Chaim Zvi Fridman was born in Lietuva to Dov. He was a merchant and married.
155. Yoel Friedland was born in 1908 to Nakhum. He was a wholesale agent and married to Khana.
156. Khana Friedland nee Levit was born Lietuva in 1910 to David and Rivka. She was a housewife and married.
157. Sarra Friedland nee Branshtein was born in Jurbarkas in 1906 to Volf and Yenta.
158. Isaak Friedland was born in Lietuva. He was a lawyer.
159. Nakhum Friedland was born to Yoel and Khana. He was a child.
160. Abram Friedmann was born in 1889. He was married.
161. Malka Fuksman nee Rashi was born in Raseiniai to Bila. She was married to Aharon.
162. Hinde Furman was born in 1910 to Meir and Malka. She was a housewife and married.
163. Avraham Furman was born to Hinde. He was a child.
164. Liber Furman was born to Hinde. Was a child.
165. Elimelech Furmanas was born in Lietuva in 1892 to Aba and Mina. He was a tinsmith and married.
166. Sprinca Furmanski nee Tatz was born in 1860 to Gershon and Rivka. She was a housewife and married to Leibil.
167. Lea Gailis/Gelis was born in 1928 to Hirsh and Hena. She was a child.
168. Hirsh Gailis was born in 1885. He was married to Gene.
169. Gene/ Hena Gailis was born in Lietuva in 1888. She was married to Hirsh.
170. Sara Gailis/Gelis was born in 1926 to Hirsh and Hena. She was a child.
171. Gita nee Golibrotzki was born in Raseiniai. She was married to Adik.
172. Gedalja Galperinas/Halperin was born in Kena in Lenkija in 1890 to Eliahu and Bilha. He was a teacher and married to Henia nee Kaplan.
173. Henia Khana Galperinienė/Halpern was born in 1890. She was a teacher and married to Gedalia.
174. Miriam Galperinas/Halpern was born to Gedalja and Henia nee Kaplan. She was a child.
175. Rakhel Galperinas Halperin was born in 1925 to Gedalja and Henia nee Kaplan. She was a child.
176. Masha Gardinsky was born in Raseiniai to Yehuda and Lea.
177. Tova Gardinsky was born in Raseiniai to Yehuda and Lea.
178. Shmuel Gardinsky was born in Raseiniai to Yehuda and Lea.

179. Khaia nee Geilis was born in 1919 to Hirsh and Hena. She was married.
180. Shmuel Gellman was born in 1882 to Nakhum and Ida. He was a pharmacist and married to Roza nee Berman.
181. Smuelis Yitzkhak Ger was born in Zagare in 1885. He was a merchant and married to Malka nee Fein.
182. Malka Ger was born in 1891 to Taiba. She was a housewife and married to Shmuel.
183. Rachel Ger/ Gers was born in 1920 to Shmuel and Malka.
184. Rivka Gilene nee Branshtein was born in Lietuva in 1919 to Yakov and Etel. She was a housewife and married to Shmuel.
185. Rebeca Sara Gilis was born in Lietuva in 1916 to Yaakov and Eta. She was married.
186. Unknown Gilis was born to Rivka. Was a child.
187. Meyr Gilvich was born in Kelme He was a clerk and single. Roche Leya Gimelshtein nee Feiler was born in Raseiniai in 1901 to David and Pesha. She was married to Berl.
188. Faiwel Shraga Glazer was born in 1888 to Khaim. He was a clerk and married to Hinda.
189. Berl Leib Glazerson was born in 1910 to Shmuel and Perel. He was a hatter and married to Etel nee Ziskind.
190. Zeev Glazerson was born to Berl and Etel nee Ziskind. He was a child.
191. Shraga Glazerson was born to Berl and Etel nee Ziskind. He was a child.
192. Avraham Glazerson was born to Berl and Etel nee Ziskind. He was a child.
193. Lio Goetz was born in 1897. Prior to WWII he lived in Raseiniai.
194. Rivka Gohr nee Shneider was born in Vidukle to David and Rakhel. She was married to Manu.
195. Anna Goldberg nee Trinski was born in Raseiniai. She was married to Hershe.
196. Lajan Goldberg was born in 1889.
197. Yochevet Goldberg was born in Lietuva to Shimon and Miriam.
198. Eliezer Goldberg was born to Shimon and Meirim. During the war he was in Raseiniai.
199. Zipora Goldberg was born in Lithuania to Shimon and Meirim.
200. Chana Goldberg was born in Raseinai to Shimon and Miriam.
201. Henia Dvora Goldiene was born in Raseiniai to Khaim and Kunia. She was a grocer and married.
202. Benedikt Goldshtein was born in Kaunas in 1885 to Veniamin and Berta. He was a teacher and married to Ema.
203. Elieser Golstein goldshtein was born in 1875 to Beniamin and Lea. He was married to Glika nee Kotler.

204. Khana Gordinski nee Gotlib was born in Taurage in 1892 to Matl and Malka. She was married.
205. Yeshayahu Gordinski was born in 1900 to Avraham and Lea.
206. Lea Gordinski was born in Lietuva. She was a housewife and married to Yehuda.
207. Leybe Gordinski was born in Raseiniai to Yehuda and Lea.
208. Dvora Gordinski nee Sher was born in Girkalnis in 1881 to Yeshayahu and Sheine. She was married to Avraham.
209. Natan Gordinski was born in 1914 to Avraham and Dvora.
210. Khaia Ester Gordinski was born in 1927 to Moshe and Rakhel.
211. Shmuel Gordinski was born in 1911 to Avraham and Dvora.
212. Yitzkhak Gordinski was born in 1890 to Shmuel and Rivka.
213. Shmuel Gordinski was born in 1908 to Leib and Lea.
214. Rakhel Malka Gordinski nee Leizerovitz was born in Vidukle in 1896 to Nisan and Rakhel. She was married to Moshe.
215. Mendel Gordon was born in Raseiniai to Eliezer and Gita. He was married.
216. Nekhama Gorodinski nee Levner was born in 1898 to Bine and Mina. She was married to Gershon.
217. Samuel Gorodinski was born in 1928 to Gershon and Nekhama. He was a teenager.
218. Sara Gorodinskiy was born in 1930 to Gershon and Nekhama.
219. Taibe Greenblatt nee Rozenfeld was born in Raseiniai to Feiga nee Markus. She was married to Udel.
220. Chaya Sarah Gribovs was born in 1861 to Shalom and Malka. She was a housewife.
221. Yokheved Grinbergas was born to Hirshel. She was a child.
222. Zalman Grinbergas was born to Hirshel. He was a child.
223. Hirshel Grinbergas was born in 1893 to Zalman. He was a photographer and married.
224. Yitzkhak Grinblat was born in Raseiniai to Meilakh and Charna. He was a clerk and single.
225. Berl Grinblat was born in 1913 to Meilakh and Charna. He was a photographer and single.
226. Taibke Yona Grinblat nee Rozenfeld was born in Raseiniai to Natan and Feiga nee Markus. She was a housewife.
227. Judelis Grinblatas was born in 1900. He was a tailor and married to Yanina nee Rozenfeld.
228. Natan Grinblatas was born in 1937 to Judelis and Yanina nee Rozenfeld. He was a child.
229. Abramas Jakobas Grinshtein was born in 1896 to Yekhiel and Batia. He was mar-

ried to Tauba nee Milner.

230. Golda Grinshtein was born in Raseiniai to Yekhiel and Batia. She was a housewife and married.

231. Nisan Grinshtein. He was married to Elka nee Aberbukh.

232. Elka Grinshtein nee Aberbukh was born in Lietuva to Nakhman and Sara.

233. Natka Nakhman Grinshtein was born in Raseiniai to Nisan and Elka. He was a child.

234. Rivka Grinshtein was born in Raseiniai to Nisan and Elka.

235. Beile Grinstein nee Grinshtein was born in Raseiniai to Yekhiel and Batia. She was a housewife and married to Beile.

236. Fruma Lea Grinstein nee Grinshtein was born in Raseiniai to Yekhiel and Batia. She was a housewife and married.

237. Eliezer Grinstein was born in 1923 to Khaim and Rivka. He was a worker and single.

238. Liba Grinstein nee Grinshtein was born in Raseiniai to Yekhiel and Batia. She was a housewife and married.

239. Dvora Grinstein was born in Raseiniai to Yekhiel and Batia. She was a housewife and married.

240. Batja Grinstein was born in Lietuva in 1880. She was a housewife and married to Yekhiel.

241. Musia Grinsteinaite was born in 1920 to Khaim and Rivka. She was a seamstress and single.

242. Chiena Grinsteinaite was born in Vilnius in 1910 to Khaim and Rivka. Chaym Cvi Grinsteinas was born in Lietuva in 1876 to Avraham and Ida. He was a baker and married to Rivka nee Stolovi.

243. Ichielis Grinsteinas was born in 1875. He was married to Batia.

244. Nakhman Grinsteinas was born to Nisan and Elka nee Orbukh. He was a child.

245. Riva Grinsteiniene nee Stolovi was born in Vilnius in 1886 to Yitzkhak and Khava. She was a housewife and married to Khaim.

246. Riwka Gude nee Toib was born in 1912 to Menakhem and Pesia. She was married to Yokhanan.

247. Enta Guralnik was born in 1917 to Maskva (USSR). Prior to WWII she lived in Raseiniai.

248. Mina Gutman was born in Lietuva in 1918 to Dov and Miriam. She was single.

249. Mordechai Gutman was born in 1914 to Dov and Miriam. He was a house painter and single.

250. Todrus Gutman was born in 1916 to Dov and Miriam. He was single.

251. Gyta Gutman was born in Lietuva in 1910 to Dov and Miriam. She was single.

252. Avraham Aharon Hamer was born to Mose and Khaia. He was a child.

253. Barukh Yekhezkel Hamer was born to Mose and Khaia. He was a child.

254. Reuven Hamer was born to Mose and Khaia. He was a child.

255. Hinda Hanemann nee Landau was born in 1863 to Shlomo and Lea. She was married to Nekhemia.

256. Rabbi Aharon Heler was born in 1875. He was a bank manager and married.

257. Raisa Kahn nee Sack was born in 1886. She was married to Abram.

258. Sonia Kamber nee Zaks was born in 1904 to Akiva and Gitel. She was a housewife and married to Moshe.

259. Dvora Kamber was born to Moshe and Sonia nee Zaks. She was a child.

260. Esther Kantorowitch was born in Raseiniai

261. Ester Kanzer nee Miler was born in Raseiniai in 1909 to Yisrael and Khana. She was married to Ester.

262. Dovid Kaplan was born in Raseiniai to Natan and Dobre. He was a pupil.

263. Dobre Kaplan nee Lebish was born in Raseiniai to Barukh and Gitel. She was married to Natan.

264. Avraham Kaplan was born in Raseiniai to Natan and Dobre. He was a merchant.

265. Hirss David Kaplan was born in Raseiniai in 1882 to Leip. He was a metalworker and married to Haja nee Glago.

266. Roza Kaplan nee Kaplinski was born in 1907 to Moshe and Khuma. She was a nursery school teacher and married to Yosef.

267. Nachum Kaplan was born in Raseiniai in 1913 to Yitzkhak and Pesia. He was a merchant and married to Slava nee Lazerski.

268. Rabbi Baruch Reuben Kaplan was born in 1907 to Yitzkhak and Pesia. He was a merchant and married to Yenta nee Zingerevich.

269. Gershon Kaplan was born in Raseiniai in 1887 to Yankel and Rakhel nee Demba. He was married.

270. Binjamin Shmuel Kaplan was born in 1880. He was a merchant and married to Fridl nee Kirstein.

271. Pessi Kaplan nee Goldberg was born in 1885 to Nakhman and Zysl. She was a housewife and married to Yitzkhak.

272. Israel Kaplan. He was a merchant and married to Khana.

273. Hilel Kaplan was born to Tova.

274. Isroel Kaplan was born in Raseiniai to Natan and Dobre nee Leviash. He was a child.

275. Golda Kaplan was born in Ariogala in 1922 to Yitzkhak and Pesia. She was a housewife and married to Yosef.

276. Liba Ahuva Khaviva Kaplan nee Mar was born in Raseiniai She was married to Zeev.

277. Wolf Zeev Kaplan was born in Lenkija in 1884 to Faivel and Lea. He was a teacher and married to Liba nee Mer.

278. Isaak Kaplan was born in 1892.

279. Scheina Kaplan was born in Ariogala in 1918 to Yitzkhak and Pesia. She was a seamstress and single.
280. Liba Kaplan was born in Seduva in 1886 to Moshe and Mina. She was a housewife and married to Volf.
281. Jente Kaplan nee Zingerevich was born in Joniskis in 1911 to Zalman and Khaia. She was a housewife and married to Yitzkhak.
282. Chene Kaplan. She was married to Yisrael.
283. Avraham Kaplan was born to Nachum and Slava nee Lazerski. He was a child. Sheindil Kaplan was born to Nachum and Slava nee Lazerski. She was a child.
284. Nakhman Kaplan was born to Baruch and Yenta nee Zingerevich. He was a child. Sara Pesia Kaplan was born to Baruch and Yenta nee Zingerevich. She was a child.
285. Avraham Kaplan was born to Baruch and Yenta nee Zingerevich. He was a child. Khaia Kaplan was born to Baruch and Yenta nee Zingerevich. Was a child. Dvora Kaplan was born to Yisrael and Khana. She was a child.
286. Hilel Kaplan was born in Raseiniai, Lithuania to Natan and Dobre. He was a pupil. Rabbi Zeev Volf Kaplan was born in Raseiniai. He was a rabbi and teacher and married to Liba nee Mer.
287. Chaim Aaron Kaplan hacohen was born in 1890. He was a businessman and married to Chiena nee Tombank.
288. Rale nee Kaplan was born in Raseiniai to Yankel and Rakhel nee Demba. She was married.
289. Henia Kaplaniene nee Tatz was born in Raseiniai in 1890 to Moshe and Frida. She was married to Henia.
290. Dvora Kaplanaite was born to Henia and Henia nee Tatz. She was a child.
291. Leibas Arie Kaplanas was born in Lenkija in 1857 to Avraham and Moshe. He was a merchant and a widower of Eta.
292. Henia Kaplanas was born to Leibas and Reze. Was a child.
293. Hirsh Kaplans was born in 1882 to Leib. He was married to Haja nee Glago.
294. Yichak Kapplan was born in Ariogala in 1885 to Menakhem and Beila. He was a merchant and married to Pesia nee Goldberg.
295. Bajla Rachel Kapulski was born in 1880. She was a housewife and married.
296. Rfael Karabelnik was born in 1916 to Benish and Tzipora. He was married.
297. Beniamin Benish Karabelnik was born in Ariogala in 1891 to Hertzal and Osnat. He was a hatter and married to Tzipora.
298. Miriam Karabelnik was born in 1919 to Benish and Tzipora. She was single.
299. Tzipora Karabelnik was born to Rfael. She was a child.
300. Isser Karabelnik was born to Beniamin and Tzipora. He was a child.
301. Sara Karabelnik was born to Beniamin and Tzipora. She was a child.
302. Chaim Moshe Karnovski was born in 1896 to Natan and Ester. He was a merchant and married to Khana nee Vinik.

303. Khina Karnovski nee Vinik was born in Raseiniai to Yitzkhak and Pesia. She was a seamstress
304. Yitzkhak Karnovski was born in 1934 to Khaim and Khina.
305. Ester Karnovski was born in Tel Aviv, British Mandate for Palestine in 1929 to Khaim and Khina. She was a child.
306. Khaim Moshe Karnovski was born in Lietuva. He was married.
307. Chjena Karnovski was born in Ariogala in 1902 to Yitzkhak and Pesia. She was a housewife and married to Khaim.
308. Chaim Moshe Karnovski. He was a merchant and married to Khiena.
309. Unknown Karnovski was born to Chaim and Khiena. Was a child.
310. Yehudit Katz was born in Yelok, Lithuania to Avraham and Gita.
311. Lea Katzev was born in 1936 to Yaakov and Doba.
312. David Leib Katzev was born in Lietuva. He was a merchant and married to Lea.
313. Yisrael Katzev was born in Raseiniai in 1925 to Yaakov and Doba.
314. Mordekhai Katzev was born in Raseiniai in 1914 to Yaakov and Doba. He was a goldsmith and married.
315. Yona Tauba Katzev was born in 1919 to Yaakov and Doba. She was single.
316. Yaakov Yosef Katzev was born in 1892 to David and Lea. He was a merchant and married to Doba nee Miasnik.
317. Zelig Zalkind Katzev was born in 1927 to Yaakov and Doba. He was a pupil and a child.
318. Dora Katzew was born in 1923.
319. Ihuda Kelmanas was born in Raseiniai to Khaim and Rakhel. He was a shoemaker and married to Alte.
320. Alta Kelmanene nee Barkon was born in Raseiniai to Yisrael and Rakhel. She was a saleswoman and married to Yehuda.
321. Yankel Kerbeles was born in Raseiniai to Baruch. He was married.
322. Khaim Khaymovich was born in 1922 to Yankel.
323. Keilia Khodosh nee Lifshitz was born in 1900 to Yaakov and Feiga. She was a seamstress and married to Yaakov
324. Zisel Khveidan was born in 1939 to Iosif and Khana.
325. Feiga Khveidan was born in 1940 to Iosif and Khana. She was a child.
326. Dina Kirschenbaum was born in Raseiniai to Yehuda and Khana. She was single.
327. Jhuda Idl Kirschenbaum was born in Rumunija in 1892 to Moshe. He was a baker and married to Khana nee Melamdovitz.
328. Chana Mirl Kirschenbaum nee Melamdovitz was born in Ariogala to Hirsh. She was married. Sara Kirzsner nee Teitz was born in 1907 to Shlomo and Riva. She was a housewife and married to Eliezer.
329. Natan Knebel was born in Zapyskis in 1914 to Shmuel and Dvora. He was a bo-

okeeper and married to Rivka nee Zolin.

330. Shulamit Knebel was born to Natan and Rivka nee Zolin. She was a child.

331. Risa Knebl. Prior to WWII she lived in Raseiniai

332. Rivka Kompinski nee Fleisher was born in Lietuva to Moshe and Batia. She was a housewife and married.

333. Yafa Kompinski was born in Lietuva in 1923 to Zerakh and Rivka. She was a pupil.

334. Zerakh Kompinski was born in Lietuva to Shlomo and Lea. He was a merchant.

335. Eliahu Kompinski was born in Latvija in 1927 to Zerakh and Rivka. He was a pupil.

336. Feibush Kramer was born in 1883 to Aba and Guta.

337. Feiga Kruk nee Prussak was born in 1880 to Itzik. She was a widowed Laser.

338. Yehuda Kupinski was born in Telsiai in 1938 to Eliahu and Miriam nee Olshvang. Mirjam Kupinski nee Olshvang was born in Telsiai in 1908 to Yehuda and Lea. She was married to Eliahu.

339. Leiser Kuschnerovitsch was born in 1923. He was a mutsitegija. Prior to WWII he lived in Raseiniai.

340. Slomo Kuselevsky was born in Raseiniai. He was a merchant and married to Lea nee Ianover.

341. Leah Kushel was born in 1880. She was a housewife.

342. Zerakh Kushelevsky was born in Girkalnis in 1900 to Nekhemia and Hina. He was a grain merchant and single.

343. Dwora lea Kuszel was born in 1875 to Moshe. She was a housewife and a widow.

344. Szymon Leibosic was born in 1900 to Aba. He was a watchmaker and married to Eiga.

345. Eiga Leibosic nee Rafalovitz was born in Lietuva in 1897 to Arie and Dina. She was a house-owner and married.

346. Dina Leibosic was born to Eiga nee Rafalovitz. She was a child.

347. Aba Arie Leibosic was born to Eiga nee Rafalovitz. He was a child.

348. Yosef Leibovic Libovitz was born in Raseiniai. He was a pharmacist and married to Ester.

349. Miriam Lemowitz was born to Shimon and Roza. She was single.

350. Rivka Lemowitz was born to Shimon and Rosa. She was single.

351. Reizl Lerner/ Lavner nee Loselevitz was born in Nemaščiai to Tzvi and Rivka. She was married to Meir.

352. Berta Lessem nee Zaks was born in 1870. She was a housewife and married to Shakhna.

353. Shakhna Lessem was born in 1870. He was a businessman and married to Berta nee Zaks.

354. Boris Levi was born in Raseiniai to Adolf and Katya. He was a student and single.

355. Sonia Sheina Levi nee Kadushin was born in 1900 to Salomon and Khaya. She was a housewife and married to Natan.

356. Leya Levi nee Levin was born in 1921 to Adolf and Katya. She was a pupil and married to Boris.

357. Katya Levi was born in Lietuva. She was a housewife and married to Adolf.

358. Mulik Levi was born in Raseiniai to Adolf and Katya. He was an employee and married.

359. Natan Levi was born in Siauliai in 1889 to Max and Anna. He was a physicist and married to Sonia.

360. Max Levi was born in Lietuva in 1861 to Shimshon and Rivka. He was a lawyer and married to Nyuta (Anna).

361. Adolf Levi was born in Raseiniai to Max and Anna. He was a lawyer and married to Katya.

362. Elinka Levi was born in 1924 to Natan and Shaina. He was a pupil and single.

363. Paivel Levias was born in 1902.

364. David Levias was born in 1899 to Jankiel and Rikle. He was married to Lucie.

365. Rivka Levijas/ Lebish was born in 1917 to Shmuel and Yenta. She was single.

366. Pesia Levijas/ Lebish was born in 1900 to Barukh and Tova.

367. Jona Levijas/ Lebish was born in 1926 to Shmuel and Bela. Shalom Levin was born in Raseiniai in 1925 to Yudel and Khasia nee Lifshitz.

368. Rachel Lea Levin was born in 1909. She was single.

369. Khasia Levin nee Lifshitz was born in 1903. She was a housewife and married to Yudel.

370. Eliezer Levin was born in Zezmer, Lietuva. He was married to Yocheved nee Gadan.

371. Tzvi Hirsh Levin was born in Raseiniai to Eliezer and Yocheved nee Gadan. He was a yeshiva student and single.

372. Moshe Levin was born in Raseiniai to Eliezer and Esther nee Gadan. He was single.

373. Yitzkhak Levin was born in Raseiniai to Eliezer and Yochewed nee Gadan. He was single.

374. Yochved Ester Levin nee Gadan was born in Raseiniai to Dov and Rivka. She was a grocer and married to Eliezer.

375. Pesel/ Pesl Levin/ Levijas was born in Raseiniai to Barukh and Gitel. She was a housewife and single.

376. Ina Levinson was born in Raseiniai. She was a teenager.

377. Leiba Levinson was born in 1915. Prior to WWII he lived in Raseiniai.

378. Shmuel Levis was born in 1885 to Barukh and Gutl. He was a bookkeeper and married to Beila nee Lurie.

379. Yona Levis was born in 1924 to Shmuel and Beila. He was a pupil.
380. Beila Levis nee Lurie was born in 1890 to Yona and Lea. She was a housewife and married to Shmuel.
381. Barukh Levis was born in 1932 to Shmuel and Beila. He was a child.
382. Zusman Levitan was born in Raseiniai to Mina. He was a shop owner and married to Riva.
383. Ben Cijon Levitan was born in 1905 to Yaakov and Khaia. He was a merchant and married to Dvora nee Nekhamovitz.
384. Yakov Volf Levitan was born in 1885. He was a grain merchant and married to Khaia nee Lifshitz.
385. Chaja Levitan nee Lifshitz was born in 1885 to Arie and Rakhel. She was a housewife and married to Yaakov.
386. Dvora Levitan nee Levitan was born in 1908 to Yaakov and Khaia. She was a housewife and married.
387. Sender Levitan was born in 1903 to Yaakov and Khaia. He was single.
388. Rachel Lea Levitan nee Zilbershtein was born in 1896 to Eida. She was married.
389. Dvora Levitan nee Nekhamovitz was born in Jurbarkas in 1905. She was a housewife and married to Bentzion.
390. Mina Levner was born in 1870. She was married to Khaim.
391. Nekheme Levner was born in 1894 to Khaim and Mina.
392. Simon Levner was born in 1908 to Khaim and Mina. He was single.
393. Khaim Bine Levner was born in 1868. He was married to Mina.
394. Reizl Levner was born in Lietuva in 1898. She was married to Nekheme.
395. Meyer Levner was born in 1901 to Khaim and Mina. He was married to Reizl.
396. Rokhel Levner was born in 1925 to Nekheme and Reyzl. She was a schoolgirl and a teenager.
397. Moshe Levner was born in 1929 to Nekheme and Reyzl.
398. Basya Levner was born in 1932 to Nekheme and Reyzl.
399. Leybke Arye Levner was born in 1932 to Meyer and Reyzl.
400. Velfke Zev Levner was born in Lietuva in 1930 to Meir and Reyzl.
401. Golde Levner was born in 1934 to Meyer and Reyzl. She was a child.
402. Reizl Levner/ Lerner nee Ioselevitz was born in Nemaksciai to Tzvi and Rivka. She was married to Meir.
403. Meejer Lewner was born in 1903.
404. Nochem Lewner was born in 1905.
405. Liuba Lewner/ Lebner nee Sudarsky was born in Kaunas in 1900 to Josef and Nechama. She was married to Yitzkhak.
406. Lea Lewner/ Lebner was born in 1923 to Yitzkhak and Liuba nee Sudarsky.
407. Matle Lewner/ Lebner was born in 1921 to Yitzkhak and Liuba nee Sudarsky.

408. Yitzkhak Leib Lewner/ Lebner was born in Raseiniai. He was a merchant and married to Liuba nee Sudarsky.
409. Mordekhai Max Leybovsky was born in 1875 to Moshe and Miriam. He was a worker and married to Chaya nee Shneiderovich.
410. Kreina Lichtenstein nee Shlomovitz was born in 1894 to Leib. She was a merchant and married to Chaim.
411. Johewed Lichter was born in Siluva in 1912 to Tzadok and Sara. She was single.
412. Abraham Lifschits was born in 1890 to Shimon. He was a ritual slaughterer and married to Etel.
413. Rachil Olga Lifschitz nee Davidowitsch was born in 1897 to Isak. She was a housewife and married to Siman.
414. Golda Lifshitz nee Lifshitz was born in 1906 to Yakov and Feiga. She was a housewife and married to Shlomo.
415. Israel Lifshitz was born in 1910 to Yakov and Feiga. He was a manager and married to Khasia.
416. Shimon Lifshitz was born in 1902 to Yakov and Feiga. He was a merchant and married to Taiba.
417. Jente Liuba Lipkin nee Blecher was born in 1923 to Khanan and Breina. She was a housewife and married to Zelig.
418. Zelig Lipkin was born in Lietuva in 1921. He was a tailor and married to Liuba nee Blekher.
419. Batia Lipmaniene nee Katz was born in 1896 to Herbert and Henia. She was a teacher and married to Matatiah. During the war she was in Cekiske, Lithuania.
420. Bracha Los was born in Raseiniai in 1885 to Tzvi and Riza. She was a teacher and married.
421. Sophie Löwinsohn nee Gollom was born in 1861.
422. Dveire Ludgin nee Rozenfeld was born in Raseiniai to Feiga nee Markus. She was married to Orke.
423. Aronas Ludginas was born in 1912 to Eliahu and Sara. He was a tailor and married to Dvora nee Rozenfeld.
424. Gitel Lurie/Lurje nee Fridman was born in Vilnius in 1900 to Zysl and Sara. She was a shop owner and married to Mikhal.
425. Michael/Mikhal Lurie was born in 1898 to Barukh and Rakhel. He was a driver and married to Gitel nee Fridman.
426. Dvora Lurie nee Fridman was born in Vilnius in 1888 to Zysl and Sara. She was a housewife and married to Alter.
427. Alter Albert Lurie was born in 1885 to Yona and Lea. He was a bookkeeper and married to Dvora nee Fridman.
428. Pielwa Lurje was born in 1896 to Barukh. He was a mechanic and married to Sonia.

429. Moshe Lurje was born in Lietuva in 1910 to Barukh and Hoshea. He was a mechanic.
430. Rakhel Roza Lurje was born in Lietuva in 1889 to Motel and Dina. She was a housewife.
431. Sara Lea Lurje was born in 1939 to Michel and Gitel nee Fridman.
432. Zysl Barukh Lurje was born in 1940 to Michel and Gitel nee Fridman.
433. Sara Macher was born in Raseiniai in 1911 to Yitzkhak and Dobra. She was a seamstress and single.
434. Chajim Macher was born in Raseiniai in 1910 to Yitzkhak and Dobra. He was a merchant and single.
435. Jakov Macher was born in Raseiniai in 1912 to Yitzkhak and Dobra. He was an uppers cutter/tailor and single.
436. Avraham Macher was born in Raseiniai in 1923 to Yitzkhak and Dobra. He was single.
437. Bentzel Magiliauskas was born in Raseinai, Lithuania in 1889 to Leibe and Tauba. He was married to Masha.
438. Yitzkhak Aharon Makher was born in Betygala in 1890 to Feibish and Ester. He was a merchant and married to Yosefa nee Dobra.
439. Yakow Mal was born in Raseiniai in 1885 to Eliahu and Khava. He was a peasant and married to Miriam.
440. Shifra Mal/Mel was born in 1926 to Yakow and Miriam. She was a child.
441. Ester Mal/Mel was born in 1928 to Yakow and Miriam. She was a child.
442. Lion Mankovski was born in 1880 to Yosef. He was a widower.
443. Sara Mariampolsky nee Blokh was born in 1904 to Nachum and Fruma. She was a dentist and married to Getzell.
444. Cila Markowic was born in Lietuva in 1900 to David and Genya. She was an agriculturist and married.
445. Sara Markowic was born to Tzila. She was a child.
446. Moshe Markowic was born to Tzila. He was a child.
447. Chaia Meierowitc was born in Vengrija in 1908. She was married to Avraham.
448. Tzipora Meierowitc was born to Avraham and Khaia. She was a child.
449. Sheina Meierowitc was born to Avraham and Khaia. She was a child.
450. Etil Meierowitc was born to Avraham and Khaia. She was a child.
451. Benjamin Meierowitc was born to Avraham and Khaia. He was a child.
452. Avraham Mejerovitz was born in Lietuva in 1904. He was a merchant and married to Khaia.
453. Mirjam Mel was born in Radviliskis in 1887. She was a housewife and married to Yaakov.
454. Mose Mela/ Mel was born in 1918 to Yaakov and Miriam. He was a postal clerk

- and single.
455. Chjene Melamdovic nee Levin was born in Raseiniai to Barukh and Gitel. She was a housewife and married to Khaim.
456. Chaim Melamdovic was born in Ariogala in 1900. He was a merchant and married to Khina nee Lebiush. During the war he was in Raseiniai.
457. Rivka Melamdovic was born in Raseiniai to Chayim and Chyene nee Levin. She was a pupil and a child.
458. Yisrael Melamdovic was born to Chaim and Khina nee Lebiush. He was a child.
459. Barukh Melamdovic was born to Chaim and Khina nee Lebiush. He was a child.
460. Nekhama Melamdovitz was born in 1904. She was single
461. Aharon Melas/ Mel was born in 1912 to Yaakov and Miriam. He was a merchant and single.
462. Bencijon Melas/ Mel was born in 1920 to Yaakov and Miriam. He was a yeshiva student and single.
463. Hileil Melas/ Mel was born in 1924 to Yaakov and Miriam. He was a yeshiva student and single.
464. Joseif Melas/ Mel was born in 1914 to Yaakov and Miriam. He was a photographer and single.
465. Eilijahu Melas/ Mel was born in 1922 to Yaakov and Miriam. He was a yeshiva student and single.
466. Chajim Meles/ Mel was born in 1916 to Yaakov and Miriam. He was a postal clerk and single.
467. Faiwisch Mell was born in 1859 to Jedidia. He was a widowed.
468. Zysl Mendelewitz was born to David and Henia nee Kaplan. Was a child.
469. Henje Mendelewitz nee Kaplan was born in Ariogala in 1912 to Yitzkhak and Pesia. She was a housewife and married to David.
470. Chaja Meschakir nee Tatz was born in Raseiniai in 1902 to Shlomo and Riva. She was a housewife and married to Mendel.
471. Sara Mesigal was born to Bentzion and Ida nee Grinshtein. She was a child.
472. Lea Mesigal was born to Bentzion and Ida nee Grinshtein. She was a child.
473. Ida Mesigaliene nee Grinshtein was born in Vilnius in 1907 to Khaim and Rivka. She was a seamstress and married to Bentzion.
474. Khaia Mesigaliene was born to Bentzion and Ida nee Grinshtein. She was a child.
475. Tzvi Milch/ Milek was born to Pesia. Was a child.
476. Josel Miler was born in 1901. Prior to WWII he lived in Raseiniai.
477. Aaron Pincus Milinmeister was born in Raseiniai in 1901 to Elchanan and Ita nee Sandler. He was a tailor and married.
478. Necha Millner was born in 1923. Prior to WWII she lived in Raseiniai.
479. Chaja Rakhel Milner was born in Raseiniai in 1899 to Yekhiel and Batia. She was

a seamstress and married to Yaakov.

480. Rivka Miselevich was born to Nisan and Pesya. She was single.
481. Nisan Miselevich. Prior to WWII he lived in Raseiniai.
482. Ben Zion Mogilevski was born in Raseiniai. He was a merchant and married to Masha nee Grad.
483. Lea Mordel nee Shein was born in 1884 to Yaakov and Dobra nee Heinovitz. She was a housewife and married to Yitzkhak.
484. Chaja Riva Most was born in 1888 to Schalom and Khasia. She was a housewife and married to Yisrael.
485. Khasia Movsyte was born in 1900. She was a butcher and single.
486. Ginda Murnik nee Samsanovich was born in 1898 to Joseph and Chaya nee Paglin. She was married to Moses.
487. Pere/ Pera Chaye Muzikanski was born in Lenkija in 1880 to Khaim. She was a merchant and married.
488. Genia Nalitzki/ Galitzki nee Lifshitz was born in 1907 to Yakov and Feiga. She was married to Ishajahu.
489. Isidor Yitzkhak Nowitzki was born in 1872 to Moshe and Bluma. He was an industrialist and married to Rakhel nee Bukhman.
490. Chasa Ofsijevic was born in Lietuva in 1913 to Moshe and Khaia. She was a housewife and married.
491. Miriam Okalinski was born in Raseinai to Yosef. She was married to Avner.
492. Jda Okur was born in 1918 to Zalman and Masia.
493. Zalmen Okur was born in 1890. He was a merchant and married to Masya
494. Toibe Okur was born in 1914 to Zalman and Masia.
495. Jakow Okur was born in 1920 to Zalman and Masia. He was single.
496. Sara Okur was born in 1916 to Zalman and Masia. She was single.
497. Mosija Masia Okur was born in Lietuva in 1893. She was married to Zalman.
498. Natan Okur was born in 1922 to Natan and Masia. He was single.
499. Judelis Olsvang was born in 1938 to Eliahu and Miriam.
500. Bobale Olsvang was born in Telsiai in 1912 to Yehuda and Lea.
501. Slata Owtschinsky was born in 1874. She was married to Leon.
502. Ben Zion Palunski/ Plonski was born in 1880 to Helman and Khana. He was a flourmill owner and married to Mina nee Iudilevski.
503. Anna Pawar nee Beruskin was born in 1898 to Benjamin. She was married.
504. Hilel Perlov was born in 1911 to Elazar and Roza. He was a merchant and married to Berta nee Blumental.
505. Berta Perlov nee Blumental was born in Lietuva in 1904 to Tzvi and Ester. She was a merchant and married to Hilel.
506. Gilel Perlov was born in 1911 to Eliezer and Roza. He was a lawyer and married

to Berta nee Blumental.

507. Tzvi Perlov was born to Hilel and Berta nee Blumental. He was a child
508. Chaviva Liebe Podlias nee Khudin was born in 1909 to Zysl and Slava. She was a student and married to Khaim.
509. Mera Sheina Polonski nee Blokh was born in Kelme. She was a housewife and married to Arie.
510. Rakhel Polonski was born in 1934 to Avraham and Feicha nee Blokh.
511. Lusia Polonski was born in 1924 to Avraham and Feicha nee Blokh.
512. Avraham Polonski was born in Raseiniai to Uria and Mera nee Belul. He was a shoemaker and married to Feida.
513. Ida Polonski was born in 1920 to Avraham and Feicha nee Blokh. She was a student and single.
514. Feicha Polonski nee Blokh was born in Lietuva in 1900. She was married to Avraham.
515. Scheine Mira Mera Polunskiene/ Polonski nee Blum was born in Raseiniai to Moshe and Rakhel. She was married.
516. Feicha Polunskiene/ Polonski was born to Mire nee Blum.
517. Avraham Polunskis/ Polonski was born in 1895 to Uri and Mera. He was a merchant and married to Feicha nee Blokh.
518. Sheina Polunsky/ Polonski was born in Lietuva in 1865. She was married to Uria.
519. Rakhel Polunsky/ Polonski was born in 1927 to Avraham and Feicha. She was a teenager.
520. Rivka Porzycki nee Lerner was born in Lenkija in 1894 to Motel and Riza. She was married to Berl.
521. Yosef Posel was born in Raseiniai to Avraham and Glika. He was a lawyer and single.
522. Luba Luiba Pudlias was born in 1916. She was a housewife and married.
523. Pua Pulerevitz nee Heinovitz was born in 1895. She was a housewife and married to Tuvia.
524. Beril Purmonski was born in 1901 to Leibil and Shprintza. He was a merchant and married to Henia nee Bank.
525. Yaakov Purmonski was born to Beril and Henia nee Bank. He was a child.
526. Golda Purmonski was born to Beril and Henia nee Bank. She was a child.
527. Ester Rabinovic nee Shugam was born in 1892 to Moshe and Taiba. She was a housewife and married to Leibe.
528. Mausas Aharon Rabinovic was born in Raseiniai to Nekhama. He was a merchant and married to Nekhama.
529. Khaia Zelda Rabinovic nee Tzerulski was born to Mausas and Nekhama. She was a child..
530. Yosef Rabinovic was born to Mausas and Nekhama. He was a child.

531. Hena Rabinovic nee Tzerulski was born to Mausas and Nekhama.
532. Liza Rabinovitz was born in 1902 to Hersh and Sara. She was married.
533. Beile Golda Rajzman nee Sidelsky was born in 1902 to Reuven and Esther. She was married to Abram.
534. Michel Ratman/ Retman was born in Krekenava in 1890 to Zelig. He was a merchant and married to Tzila nee Tatz.
535. Cila Ratman/ Retman. She was married to Misha.
536. Moshe Ratman/ Retman was born to Michel and Tzila nee Tatz. He was a child..
537. Zvi Hirshke Rifkin rivkin was born in 1920 to Moshe and Sara nee Taube. He was single.
538. Motke/ Matke Rifkin rivkin was born in 1925 to Moshe and Sara nee Taube. He was single.
539. Rivke Rifkin/ Rivkin was born in 1923 to Moshe and Sara nee Taube. She was single.
540. Bela Rips nee Zorfass was born in 1886. She was married to Lasar.
541. Vera Rogalin nee Kirkel was born in 1900. She was married to Meyer.
542. Frida Rolstein nee Diamant was born in 1892 to Yosef and Sara. She was married to Aharon.
543. Rakhel Risl Rom nee Blekher was born in 1870 to Hirshel and Dvora nee Blokh.
544. Icchak Pesakh Roz was born in 1882 to Yehoshua and Khaia. He was a merchant and married to Batsheva nee Levin.
545. Gita Rosenberg nee Lifshitz was born in 1910 to Yaakov and Feiga. She was a housewife.
546. Samuel Rosenblum was born in Raseiniai. He was married to Cecilia.
547. Cecilia Rosenblum nee Drapkin was born in Russia (USSR). She was married to Samuel.
548. Sara Rotstajn was born in Lenkija in 1915 to Khaia. She was a housewife and married to Benjamin.
549. Hersh Rotstajn was born to Benjamin and Sara. He was a child.
550. Meir Rotstajn was born to Benjamin and Sara. He was a child.
551. Benjamin Rotstajn was born in 1913 to Hersh and Rakhel. He was an electrician and married to Sara.
552. Motl Motel Rozenfeld was born in Raseiniai to Feiga and Markus. He was a hairdresser and married to Seinke.
553. Beilke Rozenfeld was born in Raseiniai to Feiga and Markus. She was single Seinke.
554. Feiga Rozenfeld was born in 1898 to Bentzion and Rakhel. She was a housewife and a widow of Markus.
555. Beilka Bilha Rozenfeldaite was born in Raseiniai to Natan and Feiga. She was single.

556. Motelis Rozenfeldas was born in 1917 to Nute and Feiga. He was a hairdresser and married.
557. Yehudit Sheindl Rubinshtein was born in Nikolayev, Ukraine in 1900 to Yekhezkel and Bilha. She was a housewife.
558. Yehoshua Rubinshtein was born in Lietuva in 1895 to Moshe and Khaia.
559. Khava Rubinshtein was born in 1926 to Yehoshua and Sheindl.
560. Elya Alia Rubinstein was born in 1851 to Shmoel and Rasel. He was married to Chaia nee Levjas.
561. Jhoszua Rubinstein was born in Lenkija in 1899. He was a watch store and married to Sheindl.
562. Sarah Rubinstein was born in 1904 to Elya and Leah.
563. Gittel Rubinstein was born in 1902 to Elya and Leah.
564. Gertrude Rubinstein was born in 1892 to Eliahu and Leah.
565. Morris Rubinstein was born in 1890 to Eliahu and Leah. He was a photographer and married to Rose nee Bloch.
566. Roza Rubinstein was born in 1898. She was married to Morris.
567. Eliahu Rubinstein was born in 1864 to Shmuel and Raisel.
568. Mr. Rubinstein was born in 1906 to Moris and Lea.
569. Khaim Rubinstein was born in 1922 to Morris and Rose.
570. Motka Rubinsztein was born in 1925 to Yehoshua and Yehudit.
571. Szeindla Jhudit Rubinsztein was born in 1901. She was a watch store and married to Yehoshua..
572. Akiva Sachs was born in Lietuva in 1875 to Yosef. He was a merchant and married to Gitel.
573. Gitel Sacks nee Berman was born in Lyduvenai in 1875 to David and Bluma. She was a housewife and married to Akiva.
574. Heisel Tzvi Heisl Sachs was born in 1914 to Akiva and Gitel. He was a clerk and single.
575. Benno Bentzion Sackheim was born in 1910 to Natan and Sonia. He was a bookkeeper and married.
576. Ester Sagel nee Kalner was born in Lietuva in 1901 to Avraham and Ala. She was a housewife and married to Aizik.
577. Hirsh Salmat was born in 1870. He was a business owner and married to Sara.
578. Yitzkhak Salmat was born in 1904 to Hersh and Sara. He was a bookkeeper and married.
579. Sara Salmat nee Neviazhski was born in 1877. She was a housewife.
580. Itzchak Sander sender was born in 1913 to Moshe and Zelda. He was married to Rukhama.
581. Reuven Sanders was born in 1906 to Moshe and Rivka.

582. Azrael Sandler. Prior to WWII he lived in Raseiniai.
583. Falla Sandler. She was married. Prior to WWII she lived in Raseiniai.
584. Ella Sandler. Prior to WWII she lived in Raseiniai.
585. Mottel Max Sandler. Prior to WWII he lived in Raseiniai.
586. Riveka Savitch nee Iafe was born in Raseiniai to Pinkhas. She was an unknown and married to Solom.
587. Basja Scharfinovic nee Kohen was born in 1907. She was a clerk and married to Yosef.
588. Feiga Schmuckler nee Kaplan was born in Ariogala in 1907 to Yitzkhak and Pesia. She was a housewife and married to Meir.
589. Yaakov Schmuckler was born to Meir and Feiga nee Kaplan. He was a child.
590. Sheina Schmuckler was born to Meir and Feiga nee Kaplan. She was a child.
591. Mr. Schugam was born in 1937 to Jacob.
592. Israel Schugam was born in 1886 to Moshe and Taiba. He was a bank manager and married to Sonia.
593. Mrs. Schugam was born in 1895. She was a housewife and married to Yakov..
594. Jacob Schugam was born in 1890 to Moshe and Taiba. He was a merchant.
595. Mr. Schugam was born in 1930 to Israel and Sonia. He was a pupil and a child.
596. Beila Schugam was born in 1888 to Moshe and Taiba. She was married.
597. Dvora Schugam was born in 1900 to Moshe and Taiba.
598. Taibel/ Teibel Schugam was born in 1934 to Israel and Sonia.
599. Josef Schugam was born in 1928 to Israel and Sonia.
600. Sonia Schugam was born in 1888. She was a housewife and married to Israel.
601. Gesl Pesel Schumkowski was born in Raseiniai in 1895.
602. Mattis Matityahu Segal. He was married to Golda.
603. Moshe Segal was born in Klaipeda in 1932 to Aizik and Ester.
604. Moisha Sendman was born in Raseiniai to Aba and Pesa. He was married to Khaia.
605. Lialke Sensov. During the war he was in Raseiniai.
606. Bilha Sensov. Prior to WWII she lived in Raseiniai.
607. Chana Sevalovic/ Shablovitz was born in Varnai in 1909 to Yehuda and Perel. She was a seamstress and married.
608. Yehudit Sevalovic/ Shablovitz was born to Khana. She was a child.
609. Khaia Shajevitz nee Kushelevski was born in Lietuva to Nekhemia and Khana. She was a housewife and married to Leizer.
610. Mrs. Shajevitz nee Kushelevski was born in Erzvilkas. She was a grocer and married to Khaia.
611. David Shapiro was born in 1885 to Yosef and Zelda. He was a merchant and married to Rakhel nee Faifmakher.

612. Dora Liba Schapiro nee Braude was born in 1874.
613. Leizer Shayevitz was born in Erzvilkas He was a grocer and married to Khaia nee Kushelevski.
614. Reuven Shayevitz was born to Leizer and Khaia nee Kushelevski. He was a child.
615. Leib Nekhemia Shayevitz was born to Leizer and Khaia nee Kushelevski. He was a child.
616. Luta Lote Shmerkowitz nee Ziv was born in 1876 to Zalman. She was married to Pinhas.
617. Miriam Shmerkowitz nee Ziv was born in 1912 to Ulrich and Berta. She was married to Zalman.
618. Batia Shmit nee Idelovitz was born in 1899 to Mordekhai and Sara. She was married.
619. Yaakov Leizer Shmulovski. He was a mayor.
620. Meir Shmulowski was born in Raseiniai. He was married to Gitti nee Flax.
621. Gitti Shmulowski nee Flax was born in Lietuva to Moshe and Hannah.
622. Shlomo Shneider was born in 1910 to Lipa. He was married.
623. Rakhel Shneider was born in 1883. She was married to Itzik.
624. Itzik Shneider was born in 1883.
625. Leibel Shneider was born in 1916 to Lipa.
626. David Shneider was born in 1912 to Lipa.
627. Sheina Shneider was born in 1917 to Itzik and Rakhel.
628. Yaakov Shneider was born in 1914 to Lipa.
629. Eliezer Shneider was born in 1910.
630. Lipa Shneider was born in 1885.
631. Tzipora Fani Shneider nee Indikhshtein was born in 1914 to David and Chaia nee Kopelow. She was a bookkeeper and married to Chajim.
632. Hena Shneider was born in 1915 to Itzik and Rakhel.
633. Alte Shneider was born in 1885 to Lipa.
634. Jaakov Shugam was born in Raseiniai to David. He was a merchant and married.
635. Zipora Lea Shugam was born in Kelme to Tzvi and Batia. She was married to Yaakov.
636. Tzvi Shugam was born to Yaakov and Lea. Was a child.
637. Esther Sidelsky was born in 1874.
638. Moise Maurice Beer Sidelsky was born in 1906 to Ruven and Esther nee Kantrovitch.
639. Toba Silberman was born in 1910. She was married to Yaakov.
640. Sisel Zisil Silberstein. He was an uppers cutter/tailor and married to Menukha nee Segal.

641. Jokubas Slomovicius was born in 1899 to Leib and Malka. He was a merchant and married to Rakhel nee Zheleznik.
642. Mejeris Slomovicius was born in 1912 to Leib and Malka. He was a ritual slaughterer and married.
643. Lotta Smerkovicus was born in 1880 to Zalman and Pnina. She was a housewife and married to Pinkhas.
644. Miriam Smerkovitz was born in 1912 to Ulrikh and Berta. She was a pharmacist and married to Zalman.
645. Meeras Smulaukas was born in Raseiniai to Misha. He was married to Gitel.
646. Gitel Smulaukene was born in Raseiniai. She was a housewife and married to Meir.
647. Izchak Sneider was born in Vidukle in 1897 to Slomo and Sara. He was married to Rachel.
648. Lipa Sneider was born in Vidukle in 1896 to Shlomo and Sara. He was married to Alta.
649. Rachel Sneider nee Pres was born in Vidukle to Dina. She was married to David.
650. Bracha Sokolovski was born in Lenkija in 1901 to Khaim and Rivka. She was a housewife and married to Lipa.
651. Etil Srolowitz nee Tatz was born in 1905 to Shlomo and Riva. She was a housewife and married to Yisrael.
652. Brainde Stalevic nee Zolin was born in Lietuva in 1906 to Zeev and Nekhama. She was a clerk and married to Yitzkhak.
653. Yeshayahu Stalevic was born to Yitzkhak and Breina nee Zolin. He was a child.
654. Isak Stalevicz was born in Lietuva in 1904 to Dvora. He was a clerk and married to Breina nee Zolin.
655. Ieshaiahu Stalevicz was born to Isak and Breina nee Zolin. He was a child.
656. Idel Leib Stein was born in 1889 to Pinkhas and Lea. He was a shoemaker and married to Albertine nee Bigard.
657. Abraham Stoliaris was born in Raseiniai. He was married to Menukha nee Iozelit.
658. Menucha Stoliaris was born in Jurbarkas to Avraham and Reizl. She was married to Avraham.
659. Samuil Sudakas was born in Raseiniai. He was a clerk and married to Sofia.
660. Sheina Sverdziol was born in 1919 to Moshe and Ida. She was single.
661. Idel Szarkovic was born in 1899 to Kuna. He was a merchant and married.
662. Jakow Eliezer Szmulowski was born in 1885 to Avraham. He was a mayor and single.
663. Mina Szmulowski was born in Jurbarkas in 1875. She was a housewife and married to Eliahu.
664. Eliahu Szmulowski was born in 1875 to Avraham. He was a tinsmith and married to Mina.

665. Emanuel Tac was born in 1886 to Gershon and Rivka. He was a butcher and married to Freida nee Kaplan.
666. Motelis Yaakov Tacas was born in Lietuva to Gershon and Sara. He was a merchant and married to Toibe nee Zusman.
667. Sara Tacas was born in 1912 to Mordekhai and Tauba. She was a clerk and single.
668. Zeev Tacas was born in 1910 to Mordekhai and Toibe. He was a clerk and single.
669. Rivka Tacas was born in 1908 to Motelis and Toibe nee Zusman.
670. Zeev Tacas was born in 1910 to Motelis and Toibe nee Zusman.
671. Gerschon Tacs was born in 1911 to Zelig and Tova. He was a merchant and married.
672. Moshe Taicz was born in Lygumai in 1896 to Israel and Rasl. He was married to Judit.
673. Judit Taicz was born in Lietuva in 1898. She was married to Moshe.
674. Israel Taicz was born in 1922 to Moshe and Judit. He was a student.
675. Avraham Taicz was born in 1924 to Moshe and Judit. He was a student.
676. Rasl Taicz was born in 1926 to Moshe and Judit. She was a student.
677. Charna Tamshe nee Levin was born in 1881 to Shmuel and Reizel. She was a housewife and married to Abraham.
678. Tzodik Tanur was born in Raseiniai. He was married to Laike nee Leah.
679. Gerschon Tass was born in 1906 to Aizik and Beila. He was a butcher and married to Beila nee Tatz.
680. Leibil Tass was born in 1891 to Gershon and Rivka. He was a butcher and married to Feiga.
681. Slojma Eisik Tass was born in 1883 to Gershon and Rivka. He was a butcher and married to Beila nee Kanterovitz.
682. Feiga Tass was born in Skaudvile in 1891. She was a housewife and married to Leib.
683. Mordechay Tass was born in 1924 to Zelig and Tova. He was a pupil and single.
684. Toba Tova Tass was born in 1880. She was a housewife and married to Zelig.
685. Zelig Tass was born in 1880 to Gershon and Rivka. He was a butcher and married to Tova.
686. Baruch Tass was born in 1912 to Emanuel and Freida. He was an agriculturist and married to Pesia nee Kaplan.
687. Chawa Tass was born in 1916 to Shlomo and Riva. She was single.
688. Gerschon Tass was born in 1918 to Leibil and Feiga. He was a merchant.
689. Jakob Tass teitz was born in 1920 to Leibil and Feiga. He was a clerk.
690. Zvika Tatz was born in 1933 to Leib and Ida. He was a child.
691. Feiga Tatz was born in 1937 to Leib and Ida. She was a child.
692. Ida Tatz was born in Lietuva in 1910. She was married to Khaim.

693. Sara Taub nee Tatz was born in 1893 to Moshe and Freida nee Fridman. She was married to Azriel.
694. Pesia Taubaite nee Mel was born in 1889 to Eliahu and Khaia. She was married to Menakhem.
695. Cipora Taubaite was born in 1924 to Menakhem and Pesia.
696. Menachem Taubas was born in Kedainiai in 1887. He was a merchant and married to Pesia nee Mel.
697. Josef Taubas was born in 1920 to Menakhem and Pesia. He was a pupil and single.
698. Dawid Taubas was born in 1916 to Menakhem and Pesia. He was a merchant and single.
699. Joeil Taubas was born in 1914 to Menakhem and Pesia. He was a merchant and single.
700. Baun Gersh Tepen was born in 1914 to Abram.
701. Beila sara Tess teitz was born in Silale in 1913 to Leibil and Feiga. She was a housewife and married to Gershon.
702. Jona Tov Tob was born in 1895 to Yaakov. He was married to Alte nee Kaperzukh.
703. Sofia Tubjanska lichter lukhter was born in 1887 to Aizik and Dora. She was a pianist.
704. Dara Tzodosh. Prior to WWII she lived in Raseiniai.
705. Gotshalk Vainer was born in Kedainiai in 1907 to Yaakov and Dobie. He was married to Rebecca nee Gardner.
706. Tatjana Vaskeviciene was born in Lietuva. She was a nurse and married to Nikolajus.
707. Leja Vatin nee Jerusalem was born in Raseiniai to Leibe and Rise. She was married.
708. Khaia Veitzman nee Gelis was born in Nemaščiai in 1918 to Hirsh and Hena.
709. Lea Vinik nee Leiboshitz was born in 1905. She was a housewife and married to Shmuel.
710. Shmuel Vinik was born in 1896 to Yitzkhak and Pesia. He was a shop owner and married to Lea nee Luboshitz.
711. Yitzkhak Vinik was born in 1934 to Shmuel and Lea. He was a child.
712. Dvora Vinik was born to Shmuel and Lea nee Leiboshitz. She was a child.
713. Mina Vinik nee Volfson was born in Zagarė in 1890 to Yeshayahu and Khana. She was a housewife and married to Mendel.
714. Jakob Szlomo Wainberg was born in Raseiniai in 1890 to Asher and Rivka. He was a merchant and married to Ester.
715. Zwi Wainberg was born in Raseiniai in 1887 to Moshe and Rivka. He was a ritual slaughterer.

716. Arje Leib Weiner viner was born in Lietuva in 1914 to Mikhael and Zlata. He was single.
717. Yuval Weiss was born in Lietuva in 1915. He was a photographer and married to Tamar nee Avner.
718. Shmuel Winik was born in Raseiniai to Pesa. He was a merchant and married.
719. Pese Winik. She was married.
720. Adolf Abram Woloshinsky was born in 1863 to Mowscha. He was a physician and a widowed Maria nee Salmanowitsch.
721. Other Tsemach Volpe was born in Raseiniai. He was an agriculturist and a widower of Shifra.
722. Noah Wygodski was born in 1896.
723. Rachel Yaffe nee Shlomovitz was born in Kaunas in 1905 to Meir and Sara. She was a housewife and married to Tzvi.
724. Aharon Yaffe was born to Tzvi and Rakhel nee Shlomovitz. He was a child.
725. Meir Yaffe was born in 1929 to Hersch and Rakhel nee Shlomovitz.
726. Hersch Aba Tzvi Yaffe was born in Lenkija in 1901 to Rivka. He was a teacher and married to Rakhel nee Shlomovitz.
727. Zelda Yudelovich nee Katz was born in Raseiniai to Yaakov and Rivka. She was an unknown and married.
728. Israel Zacharie was born in Lenkija in 1890. He was a shop owner and married to Miriam nee Khudin.
729. Mere Zacharie nee Khudin was born in 1890 to Hirshel and Sara. She was a shop owner and married to Yisrael.
730. Hinde Zacharie was born to Yisrael and Miriam nee Khudin. She was a child.
731. Bentzion Zakheim was born in Raseiniai. He was an accountant and married to Rakhel nee Manheim.
732. Abram Shmulis Zaks was born in Raseiniai. He was married.
733. Yakutiel Zax was born in 1920 to Akiva and Gitel. He was single.
734. Akiwa Zax was born in Lietuva in 1890. He was a merchant and married to Gite.
735. Ira Sara Zax was born in 1917 to Akiva and Gitel. She was a merchant and married.
736. Gitl Zax was born in Lietuva in 1896. She was a merchant and married to Akiva.
737. Toibe Leah Zeitlin nee Krongel was born in Raseiniai to Yehuda and Ester. She was married to Shmuel.
738. Lea Zel/ Zal was born in 1900 to Misha and Miriam. She was a housewife and married to Yehoshua.
739. Masha Bluma Zilbergleit nee Kirzhner was born in 1886 to Yaakov and Khaia. She was a saleswoman and married to Aharon.
740. Sofia Zilberman was born in Raseiniai in 1890 to Maksim. She was a pedagog doshkolnogo vospitaniya and married to Ilia.

741. Yaakov Zilbermann was born in Raseiniai in 1905. He was a merchant and married to Toibe.
742. Lisa Ziman/ Tziman nee Folk was born in Russia (USSR) in 1883 to Shimon. She was married to Gregor.
743. Jascha Ziman/ Tziman was born in Taganrog, Russia (USSR) in 1914 to Gregor and Liza. He was a student and single.
744. Max Ziman/ Tziman was born to Gregor and Liza nee Folk. He was a child.
745. Samonia Ziman/ Tziman was born in Taganrog, Russia (USSR) in 1909 to Gregor and Liza. She was a student and single.
746. Toibe Ziskindovitz nee Bank was born in 1880 to Moshe. She was married to Moshe.
747. Meir Zismanovitz was born in Russia (USSR) in 1870. He was a merchant.
748. Sima Zismanovitz was born in Raseiniai to Meir and Ana.
749. Khava Ziv was born in 1895. She was a housewife and married to Yaakov.
750. Yaakov Ziv was born in 1891. He was a merchant and married to Khava.
751. Sheina Ziv nee Zusmanovitz was born in Russia (USSR) in 1875 to Yitzkhak.
752. Shmariahu Ziv was born in 1914 to Yaakov and Khava.
753. Yafa Sheina Ziv was born in 1920 to Yaakov and Khava.
754. Yekhezkel Ziv was born in Lietuva in 1913 to Yitzkhak and Sheina. He was a merchant and married to Ester.
755. Ichezkiel Ziv was born in 1913 to Yitzkhak and Sheina. He was an engineer and married to Ester nee Rol.
756. David Ziv was born in Raseiniai to Josel. He was a businessman and married to Rosa nee Garbar.
757. Yosef Ziv was born in Lithuania in 1900 to Yitzkhak and Sheina nee Zusmanovitz. He was a merchant and married to Batia nee Frenk.
758. Towja Ziv was born in Lithuania in 1885. He was single.
759. Akiva Khaim Yoel Ziv was born in Lietuva in 1882 to Sara. He was a milkman and married to Maria.
760. Lejb Ziv was born in Lietuva in 1910 to Tuvia and Khasia. He was single.
761. Chasia Ziv was born in Lietuva in 1887. She was single.
762. Frida Ziv was born in Lietuva in 1907 to Tuvia and Khasia. She was single.
763. Itzik Ziv was born to Akiva and Maria. During the war he was in Raseiniai.
764. Esther Zolin. Prior to WWII she lived in Raseiniai.
765. Sachne Zolin. Prior to WWII he lived in Raseiniai.
766. David Zolin was born in 1880. He was a photographer.
767. Zalman Zolin. Prior to WWII he lived in Raseiniai.
768. Moshe Zolin. Prior to WWII he lived in Raseiniai.
769. Yitzhak Zolin. Prior to WWII he lived in Raseiniai.

770. Lea nee Zolin was born in 1900 to Zeev and Nekhama.
771. Asne nee Zolin was born in 1895 to Zeev and Nekhama. She was married to Moshe.
772. Brinze nee Zolin was born in 1898 to Zeev and Nekhama. She was married to Yitzkhak.
773. Yekhezkel Zusmanovich ziv was born in Raseiniai to Yitzkhak and Sheidl.
774. Lea Zusmanovitz was born in 1925 to Meir and Khana. She was a student and single.
775. Meir Zusmanovitz was born in Gardzdai to Zysl and Libe. He was a merchant and married to Khana. During the war he was in Raseiniai.
776. Sima Zusmanovitz was born to Meir and Yafa. Was a child. During the war was in Raseiniai.

The list of casualties is based on db. Yadvashem.org. archives

<http://yvng.yadvashem.org/>

<http://yvng.yadvashem.org/index.html?language=en>

The lists of the Jewish that have been killed in Europe are constantly being updated and refined by the research center and memorial Yad Vashem, this may lead to inaccuracies which will be corrected in the future.

ABBREVIATIONS

- RKIM – Raseiniai Regional History Museum
 KAA – Kaunas County Archives
 KPC – Cultural Heritage Centre
 LCVA – Lithuanian Central State Archives
 LYA – Lithuanian Special Archives
 LLMA – Lithuanian Archives of Literature and Art
 LVIA – Lithuanian State Historical Archives
 LNM - National Museum of Lithuania

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Lina Kantautienė

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The book is dedicated to the memory of the Holocaust victims. Here you will find the stories of the activities of Jewish communities in the Raseiniai region and the fates of individual families, their contribution to the development of the state of Lithuania. The publication is dedicated to the 100th anniversary of the restoration of Lithuania.

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