

**LITHUANIAN JEWISH
COMMUNITIES**

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

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

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

KALANEL (KALNALIS)

C1

Kalanel was a village near Zhager.

Additional reference:

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

KALTINAN (KALTINENAI) - Tavrig District

B2

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

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

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

KALVARIA (KALVARIJA) - Mariampole District

C3

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KALVARIA-ZHAMOT (KALVARIJA) - Mazhaik District

B1

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