

LATVIA



SIG

President's Message

Our SIG in Transition

by Marion Werle

Since assuming presidency of the Latvia SIG, my life has gotten incredibly busy. For those of you who have written to me or sent me documents, I apologize for not having gotten back to you. I am trying to catch up on my backlog, but be advised that anything you have sent is in safekeeping, and has been forwarded to our editor or Mike Getz, as needed. I only hope I can come close to Mike's level of accomplishment as SIG president. When I look back on how far the SIG has come in the last two and a half years, I am extremely impressed. I have set two major goals for my tenure as president. The first is to increase member involvement, and the second is to formalize our organization as a non-profit corporation.

A SIG cannot rest on the efforts of one or just a few participants. SIGs in two of our neighboring geographical areas, Lithuania and Grodno, were begun as one-man SIGs, and both have recently undergone reorganization by members dissatisfied with the lack of progress in those SIGs. The problem with a one-man SIG is that everything revolves around the efforts of one person, and as priorities change, and people become busy with other things, the SIG languishes. It is really not fair to put the burden of running a SIG on the shoulders of one person, nor just a small group of

volunteers. Hopefully, Mike Getz, in his new role of Project Chairman, can attract greater member participation in our SIG. He has compiled a long list of projects that will advance our organization's goal as a repository of data on Latvian Jewish genealogy, and he is seeking volunteers to bring these projects to fruition. The SIG has collected an impressive amount of data, much of which needs to be translated and indexed. We need members to investigate what resources are available through other organizations, both in the US and abroad. There are also projects involving Latvian communities. Mike has enumerated these projects in detail in this newsletter, and is seeking volunteers to help in these efforts.

We have lost the services of one of our charter officers. Deborah Levine Herman has resigned as treasurer, and all other functions, due both to illness and personal pressures during the past year and a half. Debby has been pivotal to the establishment of the SIG. In addition to her behind the scenes efforts (handling membership and treasurer's duties), her efforts as our first editor have helped to put the SIG on solid

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From the Editor's Desk

Well, a lot has happened recently! We appreciate everyone's patience with the changes within the SIG, and we will try to have a more regular schedule in the future for the newsletter.

We are very pleased to have Elliott Lipschultz join the board as our new membership chairperson. In addition, the SIG has a new snail mail address, and a slightly different URL for the web page. Details are in a note on page 6.

We continue our Shtetl Focus series in this newsletter. Thanks to the generosity of the Beth Hatefusoith center in Israel, we are able to print a history of the town of Preili. In addition, Martha Lev-Zion has translated the Pinkas hakehilot section on the nearby town of Riebini.

We are trying to make databases a regular feature of the newsletter. In this issue, we are providing part of the cemetery information for Ludza. Some of my Folkoff and Super relatives are buried here. We will be serializing this information – additional Ludza burials will be provided in future issues.

Building upon his article in the last newsletter, Mike Getz lists specific projects that need attention now in this issue. Please consider volunteering. With your help, this can be a very exciting time for the SIG.

Recognizing that South Africa was a destination of choice for many of our ancestors, Mike Getz and Saul Issroff will be forming the *South Africa SIG* at the seminar in Los Angeles in July. Even if you don't think you have relatives there, you could be surprised. I have recently been in touch with a Super cousin living there. Details for the SIG are on page 9. Of course, while in Los Angeles, don't forget the annual meeting of the *Latvia SIG*! Details are on page 3.

Finally, we have a chance to prove how instrumental our SIG can be in making a difference to preserve Jewish heritage. Note the update on page 3 to the Tukums cemetery situation, and please consider making a donation to this cause.

Robert Heyman
Editor, *Latvia SIG*

Latvia SIG is a quarterly newsletter published by the Latvia Special Interest Group, an organization formed to provide Jewish genealogical researchers of Latvian descent with a forum for the exchange of information.

Current officers:

President – Marion Werle – werle@pacifinet.net

Special Projects – Mike Getz – mgetz@capaccess.org

Membership – Elliott Lipschultz – adoniram@aol.com

Newsletter – Robert Heyman – robeh@mindspring.com

Send newsletter copy, preferably e-mail or diskette (plain text or standard word processor) and/or comments to any of the above e-mail addresses, or to our mailing address: LATVIA SIG, P.O. Box 280422, Northridge, CA 91328-0422.

One-year membership DUES: \$20 regular, or \$30 family or overseas members. Back issues are available for \$5 each, or \$15 (paid members only) for an entire year. Make checks payable to LATVIA SIG and mail to our mailing address above.

Visit us online at <http://www1.jewishgen.org/latvia>.

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Tukums Update

In last fall's newsletter, Barbara Siegel described the terrible condition of the Tukums cemetery. Mike Getz contacted Daniel Calihin, a Latvia SIG member from Riga, about the situation. Daniel was able to contact the community promptly, make an assessment and report back on the reaction to the concerns about Tukums cemetery. This is his report. Note #5 below! Anyone wishing to contribute to the effort to restore the cemetery, please send a check payable to Latvia SIG to the Northridge address, and note specifically that the money is to be earmarked for the Tukums effort.

Shalom, Friends!

I have now all information about Tukums:

1. Nobody is going to destroy the cemetery
2. The cemetery is in the critical condition-all tombstones need to be repaired.
3. Neither the city council nor the Jewish communities have money to works there
4. Prezident Ulmanis is in touch with city council about this problem.
5. The city council have projects on how to restore this cemetery and the city architect has prepared all documents-they need only money.
6. I am in touch with Elena Goncharova from Jurmala and with some Tukums Jews-so this issue is under control.

With best wishes Daniel

LATVIA SIG ANNUAL MEETING

will take place on Tuesday, July 14, 1998, from 12:00 to 1:50pm at *Hollywood Chai*, the 18th Annual International Summer Seminar on Jewish Genealogy, to be held in Los Angeles. There will be a business meeting followed by a video presentation. Please make plans to attend!

Details of the seminar can be found at its web site, <http://www.jewishgen.org/jgsla/seminar.htm>, or through your local JGS.

SHTETL FOCUS: Riebini

Translated by Martha Lev-Zion, with permission from Yad Vashem, from Pinkas ha-kehilot. Latviah ve-Estonyah, pages 295-296. Editor: Dov Levin. Yad Vashem, Jerusalem 1988.

Editor's note:

We were forced to pull an article in the last minute. In its place, we are offering a second Shtetl Focus, on the town of Riebini, just to the northeast of Preili. The town can be found on the map on page 7.

RIEBINI - (Another name: Silajani; Russian: Ribinishki. Yiddish: Ribinishki)

Small town in the district of Rezkena, in Latgale)

Year	Total population	Jews	
		Numbers	percentages
1847	..	77	..
1897	584	533	91
1920	446	386	87
1925	..	360	..
1930	408	348	85
1935	464	317	68

TO THE END OF THE FIRST WORLD WAR

Riebini was founded as a village settlement at the end of the 18th century.

Some tens of Jews settled in this village at the beginning of the 19th century. Most, if not all of them, lived in houses that they built on the land belonging to the owner of the estate. Up to the end of the century, the village was like a town. The number of Jews grew by leaps and bounds, and they constituted the absolute majority of the local population. The Jews earned a living

essentially through petty trade, peddling and various trades. At the end of the century, the ownership of the town's lands was in the hands of a road engineer by the name of Karbedzo. The Jews of Riebini had to pay him land tenancy dues. Anyone unable to meet the payments in the 1890's were forced to work on the estate as day laborers, in order to meet their obligations. The first rabbi of the community from the year 1843 onwards was the Rabbi Wolf Tzioni. In the year 1903, the seat of the Rabbinate was occupied by Rabbi Ya'akov Shapira, who learned Torah from his father The Rabbi The Gaon Rafael Shapira from Walojin.

In the 1920's, Riebini was still a remote town, that was difficult to reach and only rarely did a guest reach it from the outside. Every Jewish family had its own wooden house and next to it a portion of land, on which the family grew vegetables. There were still homes covered with roofs of straw. There was no local doctor and sanitary conditions were totally inferior. Jews scarcely earned a living from petty stores, peddling in villages and trades. According to the reports of the "Joint", which gave aid to Riebini in the years 1920 - 1922, the sparse community was not able to help itself. With money from the "Joint", a pension fund was set up for the needy and the community bath was renovated. Also, it gave funds to needy families, until the community Committee set up charity funds. In addition, a tradition took root here that every Thursday there were women who collected funds or food for the needy. Also the traders would tithe themselves ten percent of their affairs and the

money collected was passed on to the needy. In the 30's, there were 17 shops in the town, and only one of them belonged to a non-Jew. The local flourmill and the wool working workshop belonged to Christians. From a lack of business and livelihood, many local youngsters left for Riga and other places. Out of 88 houses in town, 66 belonged to Jewish families who lived in them.

The community had two synagogues: The old Synagogue ("Die Alte Shul"), in which prayed the less able, and the "new" synagogue ("Die Neie Shul") in which the better heeled prayed. As butcher was Y. Viseman, who also filled the job of teacher. The Rabbi of the community in the years 1922 - 1925 was the Rabbi Avraham Benjamin Teitz. After him on the chair of the Rabbinate sat the Rabbi Eliezer Zeev Shitz, who was the last Rabbi of the community. Avraham Moain, gabbai of the "new" synagogue, represented the community on different occasions.

Without the minimum equipment, there opened here in 1921 an elementary school in Yiddish, in which was also taught Hebrew. Not one single Jewish child studied at the Russian or Latvian school in town. But the Jewish school during all the years lacked the sixth form and in order to complete the grammar school compulsive education law, the students had to go to the Jewish school in neighboring Preili.

The public and cultural activity centered round the "Young Zionists" [Tzerei-Tzion] (later TZ.S. - united) - the only party with an active branch in the town. At the end of the 1920's, under its aegis was founded pioneer youth movements ""Borochof Youth" and "HaShomer Hatzair - Net'zach". In the years 1922 - 1923, a few pioneers from Riebini went up to Israel. In the 1930's a few families also went up. A very few families also

immigrated to USA. In the elections of the Zionist Congress of 1933, Riebini gave 49 votes to the "Working Land of Israel" list, 3 votes to the Mizrachi and one vote to the Revisionists. Riebini is the hometown of the parents of the well-known writer Yisrael Zangwil. The Zangwil family immigrated to London before their son Yisrael was born.

THE SECOND WORLD WAR AND AFTER

After Latvia was annexed to the USSR, in 1940, and the country underwent intensive Sovietization, there took place also in the Jewish community of Riebini economic and public changes. As a result of this, the tendency of the young to leave for the capital of Riga increased.

After the war broke out between Germany and the USSR, in June, 1941, Jewish refugees arrived to the surrounding villages, especially from neighboring Liwani. The town itself did not get damaged from the battles. With the retreat of the Soviets, in their footsteps fled tens of local Jews. At least 20 of them were recruited into the Red Army and played a part in the war against the Germans.

In the month of July, 1941, a short time after the Germans entered the city, local Latvians, especially those members of the "Aizsarges" and similar groups, began to kill Jews. Their first victims were especially Jews with Leftist leanings. They were jailed in the prison in Preili and died from terrible torture. In thus, some Jewish families were murdered because of former grudges and personal conflicts. The killing was accompanied by robbing property and by cruel brutality: gold teeth were pulled from the mouths of Jews while they were still alive and fingers, which had on them rings, were

chopped off.

In the last week of the month of August, 1941 (Between the 23rd and the 26th of the month), the local Latvian police gathered together all the town's Jews who were still alive, 200 to 300 souls, inside the synagogue. From here they were taken to the Aizopa Forest, a distance of 4 kilometers from the town, and were slaughtered by being fired upon. Among those murdered were a family who had abandoned Judaism, Jews from neighboring villages, and refugees who had come here looking for a refuge. Some Jews who had hidden with farmers were discovered and murdered. Jewish youngsters from Riebini who escaped the slaughter and wandered for some time in the forests, were killed as well. From the remnants of the community who were saved by their having fled into the USSR, was found a list of 274 Jews victims of the Nazis. In the summer of 1944, on the eve of their retreat, the Germans opened up the ditches, which were the graves of the murdered Jews and burned their remains in order to erase the traces of their crimes.

In July 1944, the Red Army conquered Riebini. One year afterwards, there began to

return to Riebini refugees who fled into the Soviet Union. For various reasons and also from fear of the Anti-Soviet Latvian Partisans, who operated during the first years after the war in the forests surrounding Riebini, most preferred to settle in Riga and in other cities. The few Jews who returned and settled in the town opened up an investigation with the local townspeople on the fate of the community during the time of the Nazi conquest. The synagogue was found mostly destroyed. A side annex alone remained on its foundation. In 1964, there took place a trial of Latvian war criminals that acted in the area of Rezekna including the town of Riebini. Townspeople who had moved to Riga erected a monument to the memory of the towns martyred on the place of the killing in the Aizopeh Forest and on which was written "To the eternal memory of the Jews of the town of Riebini who were killed tragically at the hands of the German Fascist conquerors, on 23 August 1941. Family members". Also in memory of individual Jews who were murdered, monuments were erected in various places. Every year the survivors of Riebini have a tradition of holding a memorial for those killed.

LATVIA SIG CONTACTS

Since the last newsletter, there have been several changes in how to contact *Latvia SIG* for information. First, note that we have a new PO Box address:

P.O. Box 280422

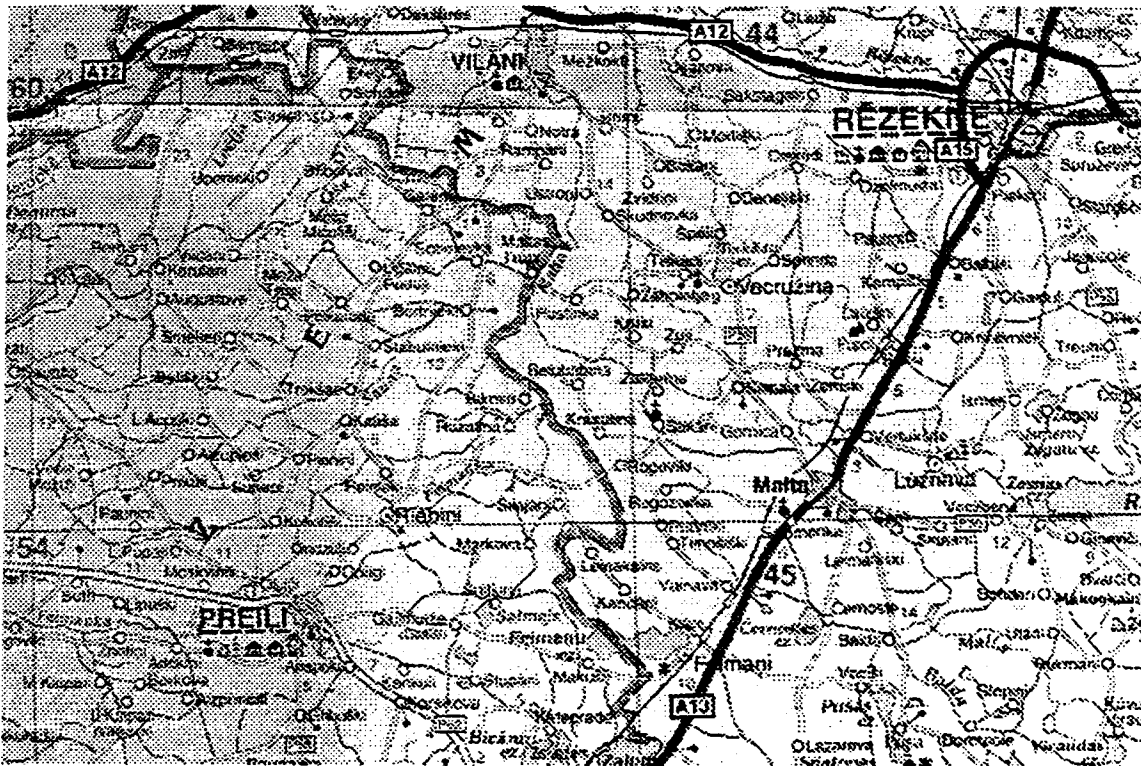
Northridge, CA 91328-0422.

Second, we are pleased to have Elliott Lipschultz as our new membership coordinator. He may be reached at adoniram@aol.com.

Finally, you may now find our web site at <http://www.jewishgen.org/latvia> (instead of www1...).

SHTETL FOCUS: Preili

The material is based on information from the Community Database of the Nahum Goldmann Museum of the Jewish Diaspora, Beth Hatefutsoth, Tel Aviv, Israel.



Map from Bartholomew Travel Map – Latvia, 1966. 1:400,000. Preili is in the bottom left. Riebini is off to the northeast.

PREILI

(In Jewish sources: *Prail*; In German: *Preil*.)

A town in the Daugavpils (formerly Dvinsk) district, Latgale region, Latvia.

The beginnings of Preili emerged from a settlement in the early years of the 19th century. During the period 1920-40 it was part of independent Latvia. In 1928 the status of city was conferred on it.

The first Jews arrived when the settlement

was founded. In 1847 they numbered 284, being about 65% of the total population. For almost one hundred years the Jews formed the majority of Preili.

The community was by and large traditionalist. In the 1870s or 1880s the first rabbi held office while two shochatim (ritual slaughterers) were employed. Four synagogues were founded in the town, one of them of the Hassidim. In 1897 the community of Preili numbered 1,375. At the beginning the Jewish children attended the Russian school. Their religious studies were

given in the 'hadarim'. A number of them were at high schools in the nearby towns of Rezhitza and Dvinsk.

During World War I many of the Jews left the town for the interior of Russia. At the same time the town received many Jewish refugees from Lithuania and from the western areas of Latvia. Most of those who left Preili returned after the war. When the Bolsheviks withdrew from the region in 1919, the town was left without essential commodities. The public bath had been destroyed and epidemics that broke out reduced the community to a distressing and difficult situation. In 1920, when Latvia gained her independence, there were 995 Jewish inhabitants. A community council was elected which managed the Jewish public affairs. A Jewish elementary school was opened with Yiddish being the teaching language, although Hebrew was also taught. At this time S.P. Weissbord officiated as the rabbi.

The majority of the Jews made a living in commerce, from peddling and various trades. In 1898, when the production of strong drink became a state monopoly, many Jewish families suffered. To help them a co-operative credit association was formed at the beginning of the 20th century. In the course of time the economic situation of the Jews improved and only a few were in need of welfare assistance. There were a number of wealthy people among the timber merchants. Most of the families lived in their own houses, which had a small plot of land, which brought in revenue. Following the disappearance of a Christian child in 1902 a blood libel was spread against one of the Jews. Rioting against the Jews was prevented, thanks to the intervention of the governor of Dvinsk. Several young Jews participated in the 1905 Russian revolution. After the failure of the revolution many were

forced to flee and they emigrated to the U.S.A. "Hovavei Zion" was already active in the town at the end of the 19th century, though organized Zionist activities began only after the 1917 revolution with the opening of a branch of "Tse'irei Zion", later the "Zionist socialists". The majority of the Jews of the town identified with this party and its meeting place was the focus for community cultural activities. The building contained a library and reading room, and lectures were given there. Hebrew classes and a dramatic circle were also active. "Hehalutz" was active from 1919 and several of the members went on "hachshara" (agricultural training). Several Zionist youth movements opened branches in the town: "Hashomer Hatsa'ir-nezach" (pioneering youth), "Borochoy Youth" and "Gordonia". In the 1920s and '30s *halutzim* went on *aliyah* to *Eretz Yisrael* from Preili. Among other organizations that had supporters, were "Hamizrachi", "Agudat Yisrael" and the "Bund". For a short while the "Maccabi" sports organization had an active branch. During this time Jews served as head, as well as members, of the town council.

In 1935 there were 847 Jewish inhabitants in the town, out of a total population of 1,662.

The Holocaust Period

Following the signing of the accord by Ribbentrop and Molotov on behalf of Germany and the USSR respectively (August 23, 1939), the Red army entered Latvia and in the summer of 1940 set up a Soviet government in the place. A number of Jews integrated into the new regime and even filled key posts. After some time businesses and stores were nationalized and gradually Jewish organizations were disbanded. After the German invasion of the USSR (June-22, 1941) only a few Jews succeeded in escaping to the East. Some of them were conscripted

into the Red army. On June 28, 1941, German forces occupied the town. Most of the Jews were exterminated in two "Aktions" (liquidation actions). On July 28 of that year more members of the community were taken to the Jewish cemetery where they were shot in pits which they had been ordered to dig. The remaining Jews of Preili were shot in an Aktion on August 8; among them was Rabbi Weissbord. They had been taken to a place about half a kilometer from the Jewish cemetery where they were murdered in the same way as those before them.

A group of 6 Jews was saved due to the efforts of a Polish resident of the town, named Boshkatch, who hid them. However, they were caught later in the year, but

members of a German firing squad, which was supposed to shoot them, fired into the air, and they were able to escape. Before their retreat, the Germans began to burn the bodies of those who had been murdered, but they did not have enough time to complete this task.

On July 27 and 28, 1944, the red army liberated the town. Many scores of Jews of Preili, who had fled to Russia, were saved. Some of them returned to the town after the war; others settled in Riga. The Russians were anxious to bury the remains of the fallen in the Jewish cemetery, and at the site of the murder they erected a monument in memory of the victims of the Nazis. In the 1970's only a few Jews lived in Preili.

INTRODUCING THE SOUTH AFRICAN SIG

by Mike Getz

In response to a growing interest, especially from those with Litvak and Latvian connections, Saul Issroff and I have decided to initiate a Southern African SIG at the Hollywood Chai Seminar in July in Los Angeles.

The geographic scope will include South Africa, Zimbabwe (previously Rhodesia), Zambia (N.Rhodesia), Namibia (South West Africa), Swaziland, Mozambique and the ex Belgian Congo areas. While material is freely available on South Africa, it appears that many emigrant families have significant records, especially of smaller country communities. Related cemetery and other records are in far corners of the globe. The intention is to increase awareness of these. The indexing of shipping and other records and aspects will come up.

We hope to establish a web site, an e-mail discussion group, with Saul Issroff undertaking the Presidency. Mike Getz will initially edit the newsletter and handle membership. The South Africa SIG meeting has been scheduled for Thursday July 16th from 12:00 to 1:50pm. A draft schedule (subject to revision) has been posted to the seminar web site.

Anyone willing to assist please contact Mike Getz (mgetz@capaccess.org also QLDX96A@prodigy.net) or Saul Issroff (saul@swico.demon.co.uk). It would be helpful to know the number attending, as we need to reserve an adequately sized room.

President's Message

continued from cover page

foundation and to establish our newsletter as a credible publication. She has been doing the work of several people, and we will need to find more than one person to assume all of the duties she been handling. She deserves a very big 'thank you' for all of her efforts. Elliott Lipschultz <adoniram@aol.com> has agreed to serve as membership chairman. He will be answering membership queries (mostly from the internet), sending welcome letters and back issues, and maintaining the Latvia Family Finder. Mike Getz has opened a new bank account for the SIG, and will serve as acting treasurer until we define the requirements and guidelines for the job in our bylaws.

When the SIG first organized in Washington, we were an informal organization. Our membership has grown significantly, and we currently have about 175 members. It is time to put some structure on the organization, outlining our purpose, officer responsibilities, and ultimately, applying for IRS 501(c)(3) nonprofit status, which will allow contributions to the SIG to be tax-deductible. I have drafted California Articles of Incorporation, and the board will be working on bylaws in the coming months.

Once we are incorporated and have achieved California Franchise Tax Board exemption (as part of the incorporation process), we will begin the task of filling out the IRS forms. Hopefully this will be accomplished by the end of this year. We would be grateful for assistance from anybody who has experience with this process.

On another subject, those of you on our e-mail mailing list are aware of the issue with the Tukums cemetery, which Barbara Siegel described in our fall newsletter. Actions that have resulted from Barbara's story, and an update on that situation, will be described in this newsletter.

Last, but not least, I wanted to mention that we have been granted a time slot for our SIG meeting at the 18th Annual Summer Seminar, Hollywood "Chai", to be held in Los Angeles this summer. Our meeting is scheduled in the noon to 1:50 p.m. time slot on Tuesday, July 14, 1998. The gathering will include a business meeting followed by a video presentation. Details on the seminar can be found on the internet at <<http://www.jewishgen.org/jgsla/seminar.htm>> or through your local JGS. I'm looking forward to seeing and meeting you all in Los

Latvia SIG

mourns the passing of two of its members,

Joan Oshlag Sanders and Malcolm J. Sacks

Our Future is in Projects

by Mike Getz

The Latvia SIG's future will be in its projects. These will determine what we can deliver for our members and equally it will define the quality of our membership. We ultimately expect to create a comprehensive database that reflects all known sources of material on Latvian Jewish genealogy.

We need member volunteers to bringing these projects to fruition. An opportunity for each of us to indicate preferences will be provided in this newsletter and at our website. Projects fall into three categories, and require a number of different skills:

1. Translation and indexing projects - these require translation and transcription into machine-readable format (i.e., computer files in a format to be determined).
2. Investigation of organizations and the resources that may be relevant to our goals.
3. Local Latvian shtetl projects that may require financial resources.

The following are projects that await immediate attention:

Translation and/or Indexing:

Daugavpils Record of Burials from 1920: Recorded in cursive Hebrew. 3000 names including last, first and father's names, date of death (Jewish calendar) and location of grave.

Pinkas ha-kehilot. Latviyah ve-Estonyah: This key account of Latvian Jewish communities has still to be rendered into English from the Hebrew, although we have made a start.

LDS: Films of 19th century Latvian Jewish Communities made by the Germans in 1940 at the Riga Archives: Harold Rhode was the original source of information on this material. Dates range from 1799 to 1834 and include Hasenpoth (Aizpute), Bausk, Jakobstadt (Jekabpils), Mitau (Jelgava), Grobin, and Goldingen (Kuldiga). Marion has been reviewing some of this material which and further information will be forthcoming on contents, which are mostly in handwritten German, of varying legibility. Films may be ordered from Salt Lake City at your local Family History Center, and we will be publishing a list in an upcoming newsletter.

National Archives: Complete indexing RG 84 (State Dept. Records) at Archives II College Park. This is part of a project initiated by the Greater Washington JGS and reflects correspondence dealing with issues concerning families of US citizens, their welfare, emigration etc.

Organizational Research Projects

Locating Jewish organizations in the US set up for immigrants from Latvia:

This would apply particularly to landsmanschaften, mutual aid and burial societies. Records of the

Kurlander Young Men's Mutual Aid Society, originally found and copied by Naomi Freistadt, have helped members make family connections. Sid Sorkin, has offered to help us in the Chicago area. We have had a similar offer from Philadelphia. Clearly this type of record exists in other parts of the US, especially the larger cities.

YIVO, New York: A survey of material at this organization could be very important. It will be facilitated by a recent publication, "A Guide to the YIVO Archives", by YIVO archivists Marek Web and Fruma Mohrer.

U.S. Cemeteries: Accounts exist of Kurlander cemeteries in the New York area and possibly elsewhere. Identifying these and any related records would be valuable too.

Poor Jews Shelter: This served as temporary accommodation in London for Jewish emigrants in transit from Europe to other destinations including the United States and South Africa. Saul Issroff is checking on a possible methodology.

European Colonizing Society (ECS): Founded in London in 1891 and mentioned by I.M. Jakub in "Jews of Daugavpils" and published by its Jewish Community two years ago in Russian. The Society had an important role in the emigration of Russian Jewry. An ECS committee operated in Dvinsk in the early 1900's. Lists of applying emigrants are referred to. Identifying its role and activities could add important elements to our knowledge.

Shfayim: Index one of the most comprehensive repositories of material on Latvia's Jewish communities presently lodged at Kibbutz Shfayim. Martha Lev Zion and a few of our Israeli members are trying to take this project forward in the face of numerous difficulties. We are communicating with the Irgun Yozei Latvia V' Estonia, who are custodians.

South Africa, Australia, Europe, Scandinavia: The membership in these countries could contribute by preparing an inventory of sources, institutions, organizations and accounts in these countries relating to Latvian Jewry

Latvian Shtetl Projects:

Ask members with a common interest in a town or shtetl to form a linked group focused on material specific to that location. Goals to include the following:

- Contact the Jewish Community, where there is one and communicate area of interest. In seeking information and assistance offer to contribute to community funds to assist its needy. Categories of information are detailed in (B) below. Especially valuable are interviews and family histories from the 70 plus age group.
- In the absence of a community, consider other sources of information about Jewish history and presence, including buildings, cemeteries and mass graves. Local non-Jewish inhabitants are often helpful - this usually occurs during visits. Jews originally from smaller towns now live in Riga, Daugavpils or Liepaja. There is also a regional acquaintance and set of contacts in these cities.

- If there is an existing cemetery in a condition to be photographed, arrange and fund this as a group Aleksanders Feigmanis would be helpful here.
- Obtain a map of the town and if sources are available, identify Jewish neighborhoods and points of interest. The Riga Archives has property records of many Latvian towns.
- As a long-term goal, compile a full account of the town's Jewish community, its history, statistical information, communal life and organization. Also its institutions, personalities, including rabbis, teachers, intellectuals, artists and political leaders. Include a Holocaust account. A list of known families should complete the project.

Next steps:

Please consider seriously your possible role as a participating member of our project team. Let me know how you can help. Please e-mail me at <mgetz@capaccess.org> or send a letter to our post office box address (see the beginning of the newsletter for a list of addresses). Together with Marion and Robert, I will be planning to approach members to canvass their involvement. We will be preparing formats and programs suitable for building the databases concerned as well as publication of projects, the basis of availability to members and others.

I would like to add that these proposals are based on the positive experience of members, as well as some rewarding personal involvement in comparable projects.

Current Events: Riga Synagogue Bombing

from news reports

An early morning blast on April 2 to the 93-year-old building in Riga's historic Old Town caused an estimated \$20,000 to \$40,000 in damages, but no injuries.

The head of the Latvian Parliament's national security committee, Andrejs Pantelejevs, said the bombing could lead to a shake-up in the country's security establishment. He suggested that the incident occurred "only because Latvian security institutions fail to fulfill their duties."

No has claimed responsibility for the attack, which came on the heels of a recent parade in Riga of Latvian veterans who served in a Nazi SS unit during World War II. Moscow denounced the decision to allow such a parade.

The events have led to a strain in Latvian-Russian relations, with Moscow going so far as to threaten an economic sanction of Latvia. The Latvian Economics Ministry estimated sanctions could cost Latvia \$255 million a year, which would be devastating to the country.

Ludza Cemetery Database: Part 1

donated by Paul Cheifitz

Surname	First Names	Father's Name	Date of death	Spouse	Date of Birth
Atamovitschs	Abraham	Eliazer	1871		
Furman see Purnav	Abraham	Shalom	1873		
Lotzoffs	Abraham	Dov Ber	1936		
Ozbands	Abraham	Jacov	1883		
Sverdlov	Abraham	Meshulam	1913		
Hloivsh	Abraham	Meshulam			
Filin	Abraham	Mordchai			
Haimovits	Abraham	Moshc	1903		
Shpar?	Abraham	Pesah Mordchai HaCohen			
Berkovits	Abraham	Shmuel Mordchai	1893		
Plepla	Abraham	Yacov	1900		
Dobrin	Abraham	Ziskind	1902		
Brnov?	Abraham Itshak	David HaLevi			
Shneyer	Abraham Itshak	Rafael	1901		
Zimudze	Abram Mihelevitsch	Mihel			1863
Glik	Abram Wolf		1935		
Ilgulin?	Aharon	Dov Ber	1934		
Golubovskava	Alexander Ziskind	Abraham			1896
Yudovich	Anna Yakovlevna	Yakov Lev			
Koterson?	Aron Mihail				
Manoim	Arye Leib	Eliazar	1902		
Yoher	Basya	Yacov			
Ginsburg	Batsheva	Shmuel Yacov	1923		
Askelon	Beila	Aharon HaLevi	1894		
Forgafik	Beila	Haim	1909		
Schmuckler	Beila	Moshc Itshak	1936		
Davidova	Beile Ita	Shabtai			1886
	Bella	Yacov	1959		

Surname	First Names	Father's Name	Date of death	Spouse	Date of birth
Purnav or Furman?	Benjamin	Meir	1916		
Arvev	Benjamin	Ychuda Leib	1932		
Yavits	Bentsion	Yosef HaLevi	1932?		
Donhin	Benzion, Rabbi				
Prais	Boris Michaelovitsch	Michael			
	Braina Faiga	Ychuda Leib			
	Braine	Tzvi	1892		
Kozinets	Breines Eli (bohur)	Dov Ber	1917		
Kats	Brocha	Moshe	1915		
Maharshak	Buna Haye				
Brozgal	Bunya Nchama	Israel	1904		
Lotzoff	David	Abraham	1898		
Dimenstein	David	Eliahu HaLevi	1901		
Amitan	David	Shtomo			
Amitan	David	Shlomo	1930		
Yentes	David (bohur)	Menahem Mendel			
Katz	David Jacob	Tzvi	1904		
Althauzen	David Mordechai	Simha Ychuda Leib	1933		
Katz	David Yacov	Tzvi	1904		
	David Yosef	Yacov	1893		
	Debra	Tzvi			
Prais	Dina Alexandrovna	Alexander	1982		1937
Zlotin	Dine Kreine		1932		
	Dov	Mihel	1884		
Rosenberg	Dvora	Abraham Hlloi	1902		
Filts	Dvora	Itshak			
	Dvora	Mordechai	1864		
Klatzin	Dvora	Mordechai	1894		
Toibkin	Dvora	Ychuda Leib Katz	1901		
Bash	Eida Friva	Yacov	1850		
Veissman	Eide Nehame	Mordechai Eliahu			
	Eli	Michel Ari HaCohen	1904		
Levin	Eliazar	Itshak HaLevi	1913		

Surname	First Names	Father's Name	Date of death	Spouse	Date of Birth
Zilber	Eliazar	Yacov	1902		
Krupp	Eliazar	Zeev	1909		
Shvartshor	Eliazar Benjamin	Itshak			
Druyan	Eliazar Shlomo	Baruch			
	Eliazer Yehiel	Moshe HaLevi	1876		
Jacobson	Elka	David Yeshiahu	1951		
	Elka	Leib			
	Elka	Moshe			
Sandler	Elka Glika				
Lotzoff	Esther	Yacov	1923		
Karber	Esther Dobra	Rafael	1921		
Aron	Esther Elyevna	Elye		Beines Eli	
Ginberg	Eta				
Lotzoff	Eta (btula)	Isser			
Fonarof	Ete	Zalkind	1922		
Jankelson	Ete Esther	Nohim	1902	Shmuel Hielel	
Bezalel	Etel	Leib Super	1926		
	Etel	Noah	1883		
Rebruch	Faives Lazarevitsch	Lazar	1980		1921
Mankov	Faivish	Haim	1933		
	Faivish	Yacov	1873		
	Feiga	Israel			
Panz	Feiga Malka	R. Lemish	1900		
Averbuch	Feiga Rahel	Eli Itshak Kats	1920		
Shuvakov	Feiga Sara	Haim Zev			
Yelin	Feige	Yohose	1928		
	Feige Base	Menahem	1897		
Jankelson	Feivish	Yacov	1894		
	Fishel	Eli	1892		
	Fissel?	Yacov HaLevi	1894		
Lotzoff	Frada Lea	Abraham	1874		
	Freida	Tzvi Hirsh HaLevi	1840?		
	Freide	Abraham	1890		