WORKBOOK1

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Reflections on the Past

Tell your children, and they, in turn,
Shall tell their children, until the end of days,
What did Nazi Amalekim and their accomplices did our people.
When you light a Yahrzeit candle in memory of the souls of members of your Family and relatives-
You should think of them and know that your sorrow
Is not the sorrow of a single, individual person,
As you are mourning for millions and millions of our people.
Your tears are nothing but a drop in the sea of blood and tears,
Sorrow, bereavement and annihilation of our agonizing people.

Memorial Book of the community of Vileyka (Belarus)

54°30' / 26°55'

Translation of

Sefer zikaron kehilat Wilejka ha-mehozit, pelekh Vilna

Edited by Kalman Farber and Joseph Se'evi

Published in Tel Aviv, 1972

Reflections on the Past (cont)

רוסיה הלבנה, משוטטים אנו לאט בסמטאות החול בעירה הקטנה והנידחת ראקוב. אלפי קילומטרים הרחק מביתנו. מי מאיתנו תאר לעצמו שאי פעם נגיע לעירה זו. ראקוב הייתה עיר מולדתה של אמי ובני משפחתה. בביתנו ובבית סבא וסבתא היו מספרים ומזכירים אך לעתים רחוקות את העירה. הזיכרונות שקלטתי בילדותי היו פרטים קטנים ולא חשובים. לפעמים היו מצביעים על כוסות ואומרים: "הכוסות הללו הן עדין מראקוב."

אמא כשנה לפני מותה החלה פתאום, שלא כמנהגה, ללא כל פשר וסיבה, לחלק את הכלים היקרים לה, כלים, ירושה מאמה, אולי כלים שעברו מאם לבת במשך דורות. "הנה" אמרה אמי, בידה קומקום תה, כד לחלב וכלי לסכר, שלושתם קרמיקה אדומה כתומה ומרהיבה, "קחי לך כלי תה אלה, הם באו אתנו מראקוב" כך אמרה ולא פרטה.

צבי, אחיה של אמי, היה גם הוא מזכיר פה ושם את העירה. לעתים היו סיפוריו מלאים חרדה, כעס ואולי אפילו שנאה לאותו עולם של צוררי ישראל שהביאו לחורבנה המלא של הקהילה. אך לפעמים היו דבריו מרמזים על געגועים לאותם ימי ילדות רחוקים. היה מספר על המרחבים הירוקים שהקיפו את העירה, על הדרך אל בית סבו שעברה בסמטאות צרות, ליד כנסיות, דרך בית עלמין. וגם היה מוסיף ומתאר את חצר סבא הקרובה לנהר, את טחנת המים, את הגרן והאסם.

והנה אנחנו כאן. הם, אמי ואחיה, סבי וסבתי, אינם יודעים שאנחנו כאן, אינם יודעים על מסענו אל עיירת מולדתם. הם כבר אינם אתנו. הלכו לעולמם ולא חשבו שיבוא יום ואפשר יהיה לנסוע לאותה ארץ בה חיו הם ואבותיהם במשך דורות רבים.

מענין איך היו מגיבים למשמע הרעיון, נסיעה לרוסיה הלבנה, לארץ נידחת, על מנת לראות מאיפה באו, כיצד חיו וכיצד הושמדו דורות של משפחתנו. סבא וסבתא כמו כל בני דורם שמרו משום מה על קשר שתיקה, לא הרבו לספר על חייהם וחיי קרוביהם בארץ הניכר וכך נשאר עברם, חלון סתום וסגור בפנינו. במשך שנים לא הפריעה לנו שתיקתם, אך עתה משהגענו גם אנחנו להיות סבא וסבתא חלפה מחשבה במוחנו, שתיקתם של הורינו והוריהם הותירה חלל בחיינו וכך גם אנחנו נוריש לצאצאינו ספור משפחה קרוע. מחשבה הולידה מחשבה ולבסוף נולד הרעיון לערך טיול שרשים, טיול בעירות נשכחות, שאולי עדין עומדות על תילן. חשבנו אולי שם בעירות המולדת של הורינו, נחוש את חייהם בניכר, אולי יתגלו לנו נדבכים נסתרים במסד חייהם ונפתח חלון לעבר הרחוק, אולי נשמע ספורים נשכחים, או אפילו אולי נמצא קרובים חדשים.

וכך אנחנו הולכים בסמטאות ראקוב הריקות, הולכים ושותקים, לבנו הולם, אך בראש כולנו מתרוצצת מחשבה דומה. מעולם לא היינו כאן, הספורים כמו שכבר אמרתי היו מעטים, אלבום התמונות דל, ובכל זאת יש בעירה משהו מוכר, משהו קרוב, כלנו הרגשנו בתת המודע כאילו אי שם בעבר כבר היינו, בקרנו כאן.
סמטאות עפר שקטות משובצות בבתי עץ קטנים אפורים לעתים צמודים זה לזה ולעתים גנות ירק, שדות תפוחי אדמה, או שיחי וורדים בריאים ופרחוניים מוסיפים מרחק של כתם ירוק יפהפה בין שכנים. צריפים ירוקים, כחולים ואפילו צהובים שוברים את גווני החול ואת אפרוריות הבקתות הישנות המתפוררות. גגות הבתים משופעים עשויים פח מרופט. חזיתות הבתים גובלות ברחוב, מתמזגות עם גדר עץ ושער. כל צריף חזותו צועקת עוני, מספרת על עולם דל ואביון. שנים, שלושה חלונות צופים אל הסמטה, לפעמים דלת כניסה חותמת גם היא

Reflections on the Past (cont)

את החזית. בין אנשי השכונה מסתובב לו ספור: "שלשה חלונות בחזית הבקתה ומסד בטון מרמזים: אולי היה זה ביתה של משפחה יהודית." איננו יודעים אם נכון הספור או לא, עד היום לא מצאנו לו סימוכין. יהודים בשכונה לא מצאנו , מהם שעזבו את ראקוב, נדדו בראשית המאה העשרים לאמריקה, לישראל, ואלו מהם שנשארו מאחור הושמדו, לא נותרו בחיים. הבתים כלם, כאן בראקוב, שייכים היום לבני הניכר. ברחוב דומיה, אין עם מי לדבר, לעתים רחוקות זוג אופנים חולף על פנינו באטיות, סוס מושך עגלה עמוסה כדי חלב, או חציר, הסוס והאיכר מתנהלים בכבדות. ניסיון לשוחח עמם איננו מעלה דבר.

אנחנו מתקרבים אל אחד הבתים, בוחנים אותו בעיניים פקוחות, העוני זועק מכל כתל, חזותו דלה, אך יש משהו מושך בו, איזה שהוא חוט של יופי משוך על פני קיר מרוט. הולכים אנו אט, אט ,מבית לבית, קשה לעזוב, מנסים לטוות ספור דמיוני מי מבתים אלו היה אי פעם שייך למשפחתנו. לפתע מגלים אנו את אותו חוט של יופי. החלונות הם הקסם, כאילו לובשים בגדי חג, עטורים בווילונות תחרה לבנים, עדינים ויפים. הנה וילון בחלון, אולי קוסם הניף שרביטו והופיעו פרחים שזורים אחד בשני בקווים מעגליים עדינים, ביניהם גבעולים ועלים רכים. וכאן בחלון הסמוך שזורה הרקמה כאגדה על טוס מהלך בגאווה על ענפים דקיקים, זנבו המרהיב מסתלסל בענף מעוגל וכתר נאה בראשו. עציצים ופרחים מקשטים את אדן החלון בצבעים לוהטים, גרניום אדום, פשתה כחולה וורד מרהיב.

הווילון והחלון, יוצרים משבצת זעירה בבית קטנטן ודל, פנה של אצילות יופי וצבע, נותנת אשליה של רווחה בתוך דלות אפורה. פנת החלון מסתירה ולא מסתירה חיים שכאילו נעצרו לפני מאות שנים, הווילון כאילו חוסם בעד העולם מודרני, הרועש והסואן מלחדור ולשנות. אך אולי אותו חלון נוצר במסגרתו תולדות משפחה אחרת, משפחה שאולי עברה לעולם אחר. פעם אולי היו עולים מחלון זה ריחות תבשילים אחרים, אולי אורם של נרות השבת היה מתנצנץ בעדם, אולי סבתא הייתה עומדת נשענת על אדן החלון, מצפה לבני משפחתה, מהרהרת בעולם בטוח יותר. אולי לעולם לא נדע בבטחה מי היו תושביו של צריף זה או אחר.

הכול מסביב כה דל, אך יפה ונקי. החלונות המקושטים, סיפוריהם הדמיוניים מושכים את עינינו וגם הם כמו כל הסביבה של עירה מרוחקת זו מזכירים לנו נשכחות, מעוררים בנו זיכרונות חמים על סביבה אהובה, כה דומה למקום עלוב זה אך רחוקה היא ממנו אלפי פרסאות.

השכונה בראקוב, ברוסיה הלבנה, הבתים, החלונות, דלתות הכניסה, הסמטאות הלא סלולות, הזכירו לנו את השכונה בה בילינו את שנות חיינו הראשונות, את שכונת מונטפיורי בישראל. בשכונת מונטפיורי בנו סבא וסבתא את ביתם הראשון בישראל, אל שכונה זו הצטרפו אליהם כעבור זמן קצר אחיו ואחותו של סבא ואפילו הוריו עם משפחותיהם. כלם עלו לארץ מראקוב. גם אני נולדתי בשכונה מונטפיורי ובילתי בה את שנות ילדותי הראשונות.

שכונת מונטפיורי, בשולי תל אביב, הייתה שכונה קטנה של עולים, רובם עלו מרוסיה הלבנה. השכונה גבלה במערב בכביש השחור, הכביש המוביל אל העיר הגדולה תל אביב. כל כלה, בנויה הייתה כאילו מתחת לכביש, לא היה שיפוע מדורג בין הכביש השחור והשכונה, הבתים אשר גבלו בכביש רובם היו נמוכים ממנו. במזרח גבלה השכונה בוואדי מוסררה שהיה לעתים תכופות עולה על גדותיו, הורס את הצריפים שגבלו בו וגורם נזק וצער לתושבי השכונה.

Reflections on the Past (cont)

ביתם הקטן של סבא וסבתא עמד מתחת לכביש השחור, חזיתו פנתה אל רחוב קארו, שעבר לכל אורכה של השכונה, רחוב לא סלול, סתם רחוב חול, אדמתו הדוקה כאבן. בקיץ הייתה האדמה הקשה נשחקת ואבק לבן וסמיך התנשא כענן מעל הרחוב והבתים, בחרף מי הגשמים יצרו שלוליות בוץ. לארך הרחוב בתי אבן קטנים לבנים בני קומה אחת, חזיתם גובלת ברחוב, החצרות הקטנות והעלובות היו מאחורי הבתים. פה ושם הייתה חנות או מאפיה צמודה אל אחד הבתים. שורה של עצי אלמוגן הוסיפה ולא הוסיפה חן לרחוב. בקיץ העלים היו מכוסים אבק וכך רק גרעו מיופיו של העץ. בחרף העצים עמדו ערומים עלובים. רק באביב היו העצים הערומים מתהדרים בפרחים אדומים מיוחדים ומוסיפים נופך של יופי לרחוב העלוב.

מתבוננת אני היום בתמונות ישנות. הנה אני מחזיקה בתמונה של סבא וסבתא ושלושת ילדיהם, חיים צבי וחיה אמי, בשכונת מונטפיורי. סבא וסבתא עומדים ליד סוס, שלשת הילדים יושבים על גבו של הסוס, ברקע הבית שסבא וסבתא בנו לעצמם בארץ ישראל. הבית הקטנטן גבל בסמטה, שני חלונות ודלת פנו אל הסמטה. בבית עצמו היו רק שני חדרים , חדר האורחים פנה אל הרחוב ומאחוריו חדר השינה.
הכניסה אל חדר האורחים בחזית הייתה סגורה רוב ימות החול,
הכניסה לביתם של סבא וסבתא הייתה דרך חדר השינה פניה אל החצר האחורית. מפתן עץ ישן ושחוק, צעד קטן מעל המפתן והנה חדר השינה האפל, המסתורי. משמאל שתי מטות צמודות זו לזו, שמיכות הפוך, אשר ודאי עשו את כל הדרך מראקוב עד ארץ ישראל, מתנשאות לגובה ומשרות אשליה של רכות וחמימות, אך נחיתה לתוך רכות מדומה זו מנפצת את האשליה, משוש פה ומשוש שם, הצצה אחת מתחת לשמיכות, אפילו בחשיכה, מגלה מצבור של קופסאות שמורים, מזון גנוז לימים קשים. מימין לדלת הכניסה כיסא עץ, מושב עגול ומשענת גבוהה ועגולה. עומד הכיסא מתחת לחלון הצר, הפונה אל מרפסת קטנה. תריסי העץ פתוחים לצדדים ווים מחזיקים אותם במקומם לבל יסגרו. ווילון תחרה, ארוך, לבן, תלוי, חוצץ בין החוץ והפנים, החצר, הכביש הסואן, שרונה, המושבה הגרמנית היושבת מעל לכביש השחור, לבין החיים בשכונת מונטפיורי, השכונה היהודית. אור חוור מסתנן דרך הרווחים הזעירים ברקמת התחרה ומשרה בחדר אוירה של שעת בקר מוקדמת כאשר קרני השמש מתחילים להפציע בין העננים, אט אט השמש עולה וקרניה החזקות נשברות בדוגמת הרקמה ושוברות במידת מה את האפלוליות של החדר. היום מסתיים בצבעיה העזים של השקיעה, וגווניו הכהים של החדר מתלכדים עם החשך החודר דרך רקמת החלון. החלון בחדר חשוך זה, מעין פנה של שנוי ויופי, פנה של מזוג בין חוץ ובין פנים.

בימי חול לא היינו מרחיקים מעבר לחדר השינה אך בימי שבת ומועד, עת כל המשפחה התאספה, היו חלונות חדר האורחים נפתחים לצדדים, וילונות התחרה מופשלים. הדלת הפתוחה בחזית הבית הייתה מזמינה פנימה כל עובר בסמטה. אנשי השכונה השבים מבית הכנסת היו נכנסים לאמר חג שמח, לשתות כוסית יין ואולי להוציא את הטשולנט מהתנור במאפיה, אנחנו הילדים היינו יוצאים ונכנסים בצהלות אדירות, חוצים בדרכנו את הבית, החצר והשכונה, לרוב היינו מרחיקים עד לקצה השכונה אל בתי קרובינו שעמדו על שפת המוסררה.
החצר כמה מטרים רבועים של אדמה כבושה הגובלים בערוגה, אבנים תומכים בה עד לגבה הכביש. החצר מראיה כשל אשה קשת יום, הערוגה גם היא עלובה מנסה להתייפות בקבוצת צמחי קאנה כתומים אדומים ופרחי טגטיס כתומים אדומים בודדים, האדמה קשה ויבשה הצמחים עולים מתוך קבוצה של פחי שמורים ישנים. עד היום קאנה וטגטיס הם סמל של עוני ומחסור בעיני. לעומת זאת, איני יודעת להסביר פשרה של הרגשה, חלונות התחרה היו בעיני סמל ליופי ואצילות וכך הם גם היום עבורי.

Reflections on the Past (cont)

מאפיה, מקור פרנסתה של המשפחה, הייתה צמודה אל הבית. מרפסת קטנה בפתחו של חדר השנה גבלה בחדר נוסף, קטנטן, אותו היו לפעמים משכירים. המטבח, המקלחת והשירותים, כל אחד מהם היה צמוד אל הבית אך גם נפרד ממנו, הכניסה אל כל אחד מהם הייתה דרך החצר. בלילות חשוכים, בחרף הקר היו חוצים את החצר כדי להגיע אל אחד מחדרי שירותים אלו. ועוד היו בחצר האחורית סוס ועגלה. בעגלה היו מובילים את הלחם. סבא היה יוצא לסבוב בשכונה ובשכונות אחרות לחלק בבתים לחם. מספרים אודות סבא שהיה עובר בשכונות וידע מי מהדירים יכול לשלם עבור ככר הלחם ומי ידו אינה משגת אפילו ככר לחם לקנות. סבא פרנסתו לא הייתה מרובה אך מעולם לא הסס מלחלוק את לחמו עם אותם עניים שלא היה בכיסם עבור פת לחם. היה עובר בשכונה ומניח ככר לחם ליד דלתם של אותם נדכאים.
איני יודעת אם דמיון או מציאות חולפים בראשי, אך עד היום חולפת במוחי תמונתו של סבא יושב במרומי העגלה. הייתי מצפה לאותו רגע בו סבא ירים אותי גבוה, גבוה, יושיב אותי סמוך אליו על הספסל הקטן בעגלה, ימשוך פעם פעמים במושכות וייקח אותי לסבוב בשכונה.

ושוב מתבוננת אני באותם תמונות ישנות, אמי, חיה, וסבתא עומדות בחלון הפונה אל הרחוב, נשענות ומציצות אל הרחוב, וילון התחרה עוטף אותן מגבן. אבי עומד ברחוב נשען אל החלון מבחוץ. תמונה יפה, נסוך עליה שקט. אך האם השקט הזה אמיתי או אולי שוב יש כאן איזו שהיא סמליות. שני צעירים אבי ואמי, שניהם נשענים על החלון, הוא בחוץ, היא בפנים, רקמת התחרה המסורתית עוטפת אותה כאילו מנסה לגונן עליה. הוא בא מעולם חילוני, מורד במסורת, היא מעולם מסורתי, האם יהיה כאן מזוג שלוו של חוץ ופנים, האם תצליח התחרה לגונן ולשמור?

רק עכשיו לאחר שהרחקתי בסיורי עד לראקוב ועיירות אחרות ברוסיה הלבנה הבנתי את מהות כעורה ודלותה של שכונת מונטפיורי . סבא וסבתא ברחו מעיר מולדתם אל עולם חדש, הם לא ברחו מאורח חייהם והרגליהם, הם ברחו מפני צוררי ישראל. כשהגיעו לארץ ישראל בנו לעצמם סביבת חיים דומה לסביבה המוכרת להם, לסביבה שאליה היו
רגילים, לסביבה שהייתה להם בראקוב, העירה בגלות. הרחוב הלא סלול, הבתים ללא חצר בחזית, חדרי השירותים בחצר, החלונות וקישוטיהם, כל אלה כאילו הועתקו מהבית הישן בארץ הניכר אל בית חדש בארץ חדשה. הם לא שנו מהרגליהם, הם בנו לעצמם סביבה דומה לעיר מולדתם שאולי איפה שהוא אפילו הייתה אהובה עליהם. מי יודע? מעולם לא דברו ולא ספרו. בבואם אל ארץ ישראל סגרו אחריהם חלון בביתם הישן, בארץ ניכר, ופתחו חלון אל חיים עצמאים גאים בזהותם היהודית.

Lifshits Family

The most exciting event in genealogy research, in my opinion, is finding an unknown relative living today somewhere on the globe. Sometime I try to satisfy my eagerness to find new relatives by searching a phone book in Israel or in the USA for a surname, but Lifshitz is a common name. One opens a phone book in the USA or in Israel and gets a very long list.

In the past, before immersing myself in genealogy research, I knew my grandfather Dawid Lifshitz, his brothers Yehuda and Ella and his sister Sorl. The family lived in Shchunat Montefiori, a low income suburb of Tel Aviv, Israel. When the younger generations sought to improve their life they did not wander far and the family continued to stay together. It never occurred to me that we might have more relatives in Israel, in the USA or in other parts of the world.

Belarus Map

Lifshits Family (cont.)

My essay is the result of exploring the roots and branches of the Lifshitz family tree. I have built the tree with the help of family members in Israel and in the USA and with the help of Yuri Dorn who researched the Minsk Archive for me.

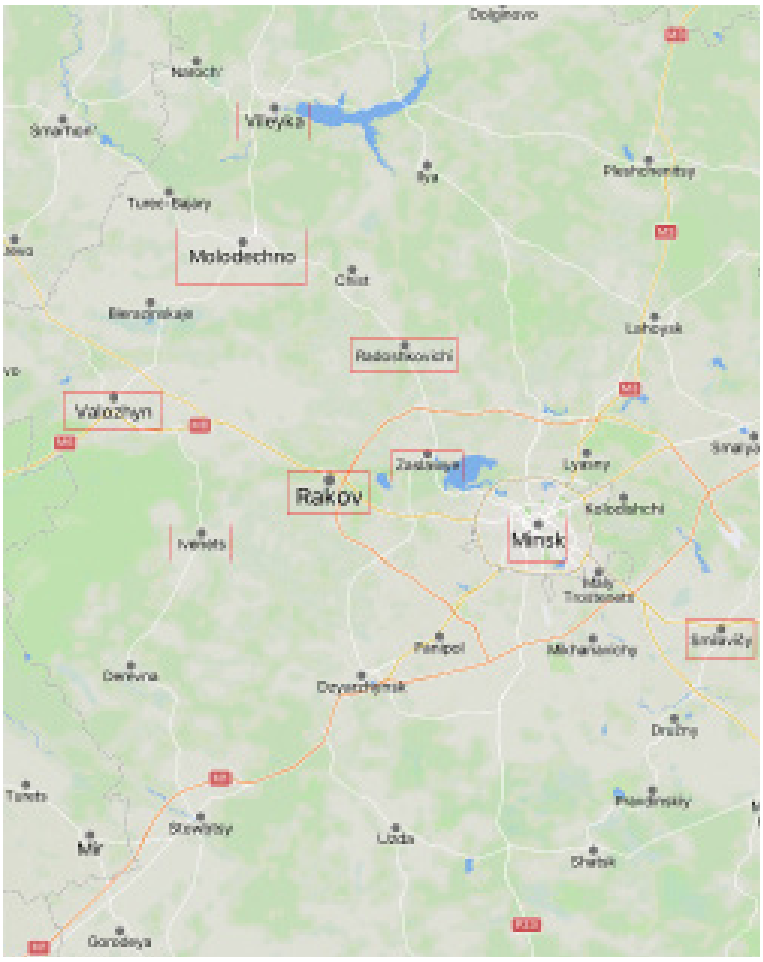
Browsing through the many notes I have collected throughout the years, I've decided to limit the scope of this writing to the branches of those Lifshitz members who survived the Holocaust.

It consists of short summaries only and not the full tales and it intends to be an introduction to the life and history of our relatives and to the family lines linking them together to a common ancestor.

The research covers mainly the Lifshits families in the shtetls Zaslavl, Smilovichi, Rakow, Horodok and Ivenets. I hope that in the future we will be able to explore Minsk, and Volozyn and wherever the stories, the records and the new links will take us.

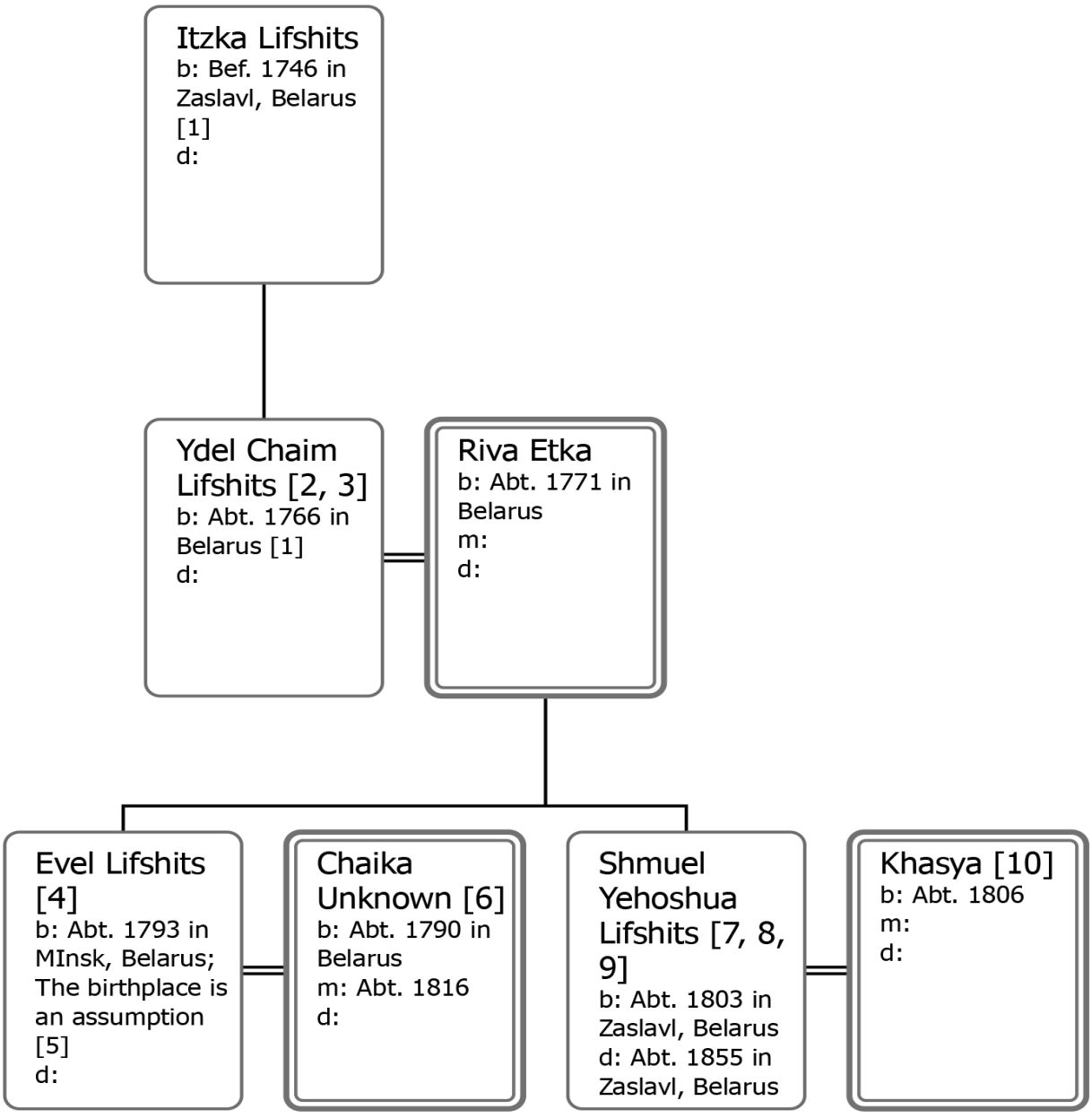
The Belarus Reginal map shows the different places where members of the Lifshits family lived.

Belarus Reginal Map



Lifshits Family (cont)

Our known most ancient ancestor, Ydel Chaim Lifshitz, was born about 1766 probably in Minsk. His father name was Itzka. We do not know his mother, Itzka's wife name, and if Ydel Chaim was their only son. We can assume that Itzka had siblings and more children, but we have no records of them. Ydel Chaim Lifshitz married Riva Etka who was born about 1771. We have no record of her parents or her maiden name.
Our Lifshitz families lived in Minsk, Belarus until the year 1802, when members of the family moved to the shtetl, Zaslavl, north of Minsk..

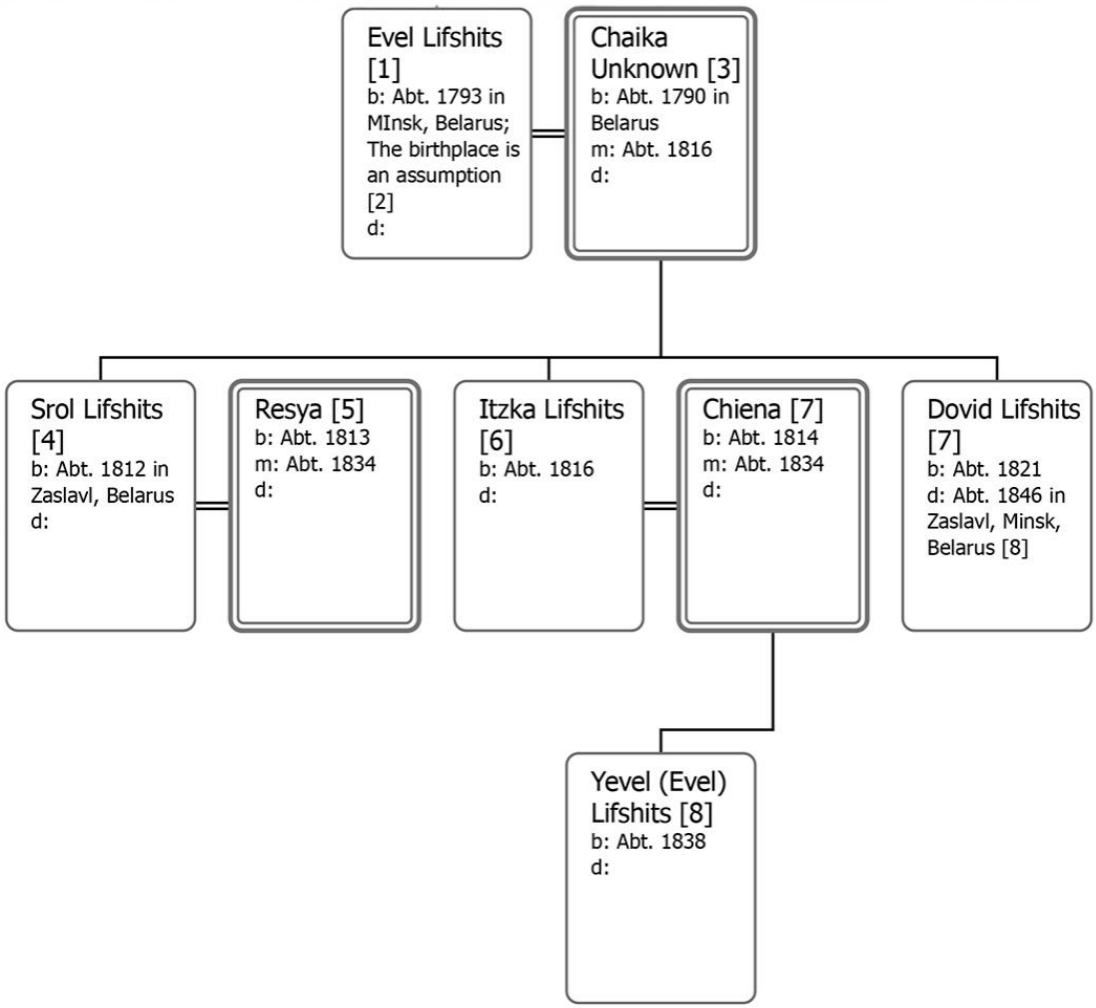


Evel Lifshits

Records from Zaslavl for the years 1811 and 1816 tell us that
Ydel Chaim Lifshitz, son of Itzka Lifshitz, and his wife Riva Etka had two sons,
Evel and Shmuel Yehoshua:

1 Evel Lifshits (~1793 - ~1838)

The first son, Evel Lifshitz, was born about 1793. The 1816 records tell us that when he was 18 years old he "ran away" and that he is "missing."
Maybe additional study of the history of Zaslavl and army recruiting records can tell us more about why he ran away, but currently Evel's whereabouts are a mystery.
I am aware of the fact that there is also a problem with the data about Evel's being married and having three children.



Sources

1. Revizskaya Skazka of Jewish petty bourgeoisies of 1816 for Zaslavlshtetl of Minsk uyezd, Revision List Of Zaslavl Petite Bourgeois.
2. Revision List Of Zaslavl 1817 Petite Bourgeois.
3. Revizskaya Skazka of Jewish petty bourgeoisies of 1816 for Zaslavlshtetl of Minsk uyezd.
4. Revision List of Zaslavl 1827.
5. Revizskaya Skazka of Jewish petty bourgeoisies of 1834 for Zaslavlshtetl of Minsk uyezd, where it is written:.
6. Revision List of Zaslavl petite bourgeois 1818.
7. Revision List of Zaslavl, 1834.
8. Revizskaya Skazka of Jewish petty bourgeoisies of 1850 for Zaslavlshtetl of Minsk uyezd,

Shmuel Yehoshua Lifshits I

The second son of Ydel Chaim Lifshits was Shmuel Yehoshua Lifshits, born about 1803 and passed away in 1855 in Zaslavl. Shmuel Yehoshua married Khasya who was born about 1806. The couple lived in Zaslavl and had eight children:
We know only the approximate birth year of the children and grandchildren of Shmul Yehshua, son of Ydel Chaim Lifshits:
1. Khiena, born about 1823.
2. Ydel, born about 1824. Yidl married Fruma b 1822. The couple had two children:
    * Khana Lifshits b. abt. 1845
    * Movsha Yankel Lifshits b. abt. 1850, married Elka Rokhlya. The couple had four children:
        Shmul Leizer Lifshits - b. abt. 1875
        Evel Morduch Lifshits - b. 8 July 1880 in Rakov, Belarus
        Ovsey Lifshits - b. 22 June, 1882 in Rakov, Belarus
        Ydel Lifshits - b. 2 Feb, 1886 in Rakov, Belarus
3. Leizer, born about 1828. We don't know his spouse. He had one child: Gdalya Lifshits b. abt. 1850
4. **Yoyel Yankel,** born about 1830, died in 1907. See details in the following chapter.
5. Yosel Shmuilov, born about 1835, married Khaya Sora.
    The couple had one child, Zalman Lifshits in 26 Aug, 1882 in Rakov, Belarus.
    The records tell us that Yosel was recruited by the Russian army in 1844 when he was nine years old.
6. Itzko, born about 1840.
    The records tell that he was recruited when he was 15 years old. However, later records in Rakow cast doubt about who was recruited and when. The records even raise an interesting question: maybe Yosel and Itzka were the same person.
7. **Berko,** born about 1843. See a following Chapter.
8. Chaim, born about 1844. married Rivka b. abt. 1847.

Shmuel Yehoshua's children are the fourth generation of the Lifshits family known to us. The available records don't include the birth place of all the eight children.

First Three Generation Summary

The records tell about the fact that the family did not own a house in Zaslavl and in 1852 was expelled from the house in which they lived, but this is not completely clear and needs additional research.
I will summarize the first four generations before we continue to step through the rings of the family chain and before we leap from one branch to another.
1. First generation: Itzka Lifshitz. We assume that he was born before 1748.
2. Second generation: Itzka's son Ydel Chaim Lifshitz, born about 1766.
3. Third generation: Ydel Chaim's had two sons:
Evel Lifshitz, born 1793, and Shmuel Yehoshua Lifshitz, born 1803.
4. Fourth generation: Shmuel Yehoshua's eight descendants as described above. They were born between 1824 and 1844. Details about two of his descendants follow in the next chapters: Yoel Yakov Lifshits and Berko Lifshits.

The data we have collected so far gives us the possibility to follow the subsequent generations of the Lifshitzs family from 1746 to the present day of only one of the children of Shmuel Yehoshua Lifshits: Yoel Jacob Lifshits.

Yoel Yakov Lifshits

Now we advance to the fifth generation, bringing us closer to our more recent ancestors and to names that we might have heard at home. The full tree includes eight of Shmuel Yehoshua's descendants, but since we currently only know of living descendants of two sons Yoyel-Yakov Lifshits and of Berko Lifshitz, I will detail the generations that follow these two brothers.
In our generations list, the children of the following brothers are the fifth generation of the Lifshits family.
1. Yoyel-Yakov Lifshits
2. Berko Lifshits
Yoel Yakov Lifshits was born in 1830 passed away in 1907 in Rakov, Belarus.
In 2002 we visited Rakov and we were successful to find his grave in Rakov Cemetery.
The Hebrew title on the grave:

יואל יעקב בן שמואל
ליפשיץ
נפטר .....ימים
ב .... מנחם אב
שנת ....
תהיי נשמתו צרורה בצרור החיים

Yoel Yakov Lifshits (cont)

We know of only five descendants of Yoyel Yakov Lifshits and his wife Rushka:

1. **Shmuel Yehoshua Lifshits, born about 1862.**
2. Yudle Lifshits.
3. Josef Lifshits.
4. Sara Elka Lifshits, born about 1900.
5. Unknown Lifshits had a daughter Elka Lifshits. Elka had three sons.

The records show that during 1880, members of the Lifshitz family left Zaslavl and moved to the Rakow shtetl in the Minsk uyezd. According to family stories, our Lifshitz families also wandered to Ivenetz, Wolma, Horodok, Volozhyn, Kokovno, Smilovichi, and Radoshkovich.

Shmuel Yehoshua Lifshits

The story will focus on the descendants of Shmuel Yehoshua. Shmuel Yehoshua was born abt. 1862 in Belarus. He was married twice. His first wife, Khiena (b. Aft. 1827,) was Tzvi Hirsh Chaifetz's daughter. They had four children:

1. Bonya Lifshitz Bef. 1888 - d. 1941 in Smilovichi, in the Holocaust.
2. Unknown Child. Bef. 1888
3. Unknown Child. Bef. 1888
4. David Lifshitz – my grandfather. b. 1882 in Ivenets, Belarus - d. 25 Dec, 1946 in Shchunat Montefiori, Tel Aviv

When Khiena passed away, her sister, Rasha Chaifetz was forced to marry him. Eli Eig, family member of the Chaifetz family, told me that Rasha Chaifetz ran away from Rakow to Minsk to get away from the forced marriage. At that time Shmuel Yehoshua already had four children from his first wife. Eventually, however, Rasha's desperate attempt to avoid the marriage failed and she married her brother in-law, Shmuel Yehoshua Lifshits. Rasha and Shmuel Yehoshua had seven more children.

The descendants of Shmuel Yehoshua and Rasha Chaifetz :

5. Mina Lifshitz. - b. abt. 1889 - d. 1962 (The eldest daughter of Rasha Chaifetz
6. Khnon Lifshitz. - b. Aft. 1889 - d. 1914, Russia. He was killed during WWI at age 24
7. Haim Fiba Lifshitz. - b. Rakow, Belarus - d. 1942 Vileikiai, Lithuania, Murdered during the Holocaust
8. Yehuda Lifshitz. - Abt. 1892 in Rakov, Belarus - d. 02 Jan 1987 in Ramat Gan, Israel.
9. Ella Lifshitz. - b. 30 Oct 1897 in Rakov, Belarus - d. 21 Mar 1962 in Tel Aviv, Israel
10. Sorl Lifshitz.b. 05 Mar 1908 in Rakov, Belarus - d. Netanya, Israel
11. Yakov Lifshitz. b. Rakov, Belarus - d. in Rakov, Belarus

The source for the birth and death data were provided by their sibling Yehuda Lifshits.
The story of the Chaifetz family appears later in the book.

Shmuel Yehoshua Lifshits (cont)

On July 1997, my uncle Tzvi Lifshitz, my sisters Ofra and Ora, my cousins and our children gathered at my mother home, in Herzelya, Israel, after her funeral.
At that time I did not realize that I will soon retire from Silicon Valley's high-tech world and replace it with genealogy research.
I spent the Shiva with my uncle, listening to his stories and memories, accompanying him in the evenings to the nearby small synagogue. One evening when we returned back to my mother's home, he retrieved an ancient photo. We both looked over the photo and uncle Tzvi with his warm voice pointed slowly at every image in the photo.
"In the center of the photo, sitting, are my grandparents Shmuel Yehoshua and Rasha." He said.
"Around them are some of their children. Standing behind them from right to left are Bunia, Chaim Fiba, Yehuda, Ella. Ella is hugging Henka (Yehuda's eldest daughter),
Next to young Henka stands her mother, Yehuda's first wife." Uncle Tzvi paused for a moment and continued "At the left of the photo, standing, are my parents Dawid Lifshitz and Tema. The two handsome boys in front of Safta Tema are Chaim, my brother, and I. Your mother, Chaya, was not born yet.
In the front sitting between my grandparents is their youngest child Yakov.
Yakov died at a very young age. The young girl leaning on Shmuel Yehoshua is his young daughter Sorl." Uncle Tzvi eyes were deep black more than ever; he completed his explanation, thinking about his beloved family.
I assume that the photo was taken before 1919, the year my mother was born.
In those days a photo was taken only for a special event.
Unfortunately, I never asked uncle Tzvi what was the occasion when they all stood, dressed up before a camera.

Shmuel Yehoshua Lifshits (cont)

Sitting: Shmuel Yehoshua Lifahits and his wife Rasha nee Chaifets
Between them Henke Lifshits, their grand daughrer.
She is the daughter of their son Yidl Lifshits and his first wife.
Standing behind their youngest daughter Sorl

Rakov, Belarus
Before 1924

Shmuel Yehoshua Lifshits
On his left ???
Behind him: Sorl, his youngest daughter

Shmuel Yehoshua Lifshits (cont)

My grandfather, Dawid Lifshits, and his immdeiate family, immigrated to Israel in 1924. His father, Shmuel Yehoshua Lifshits, his stepmother Rasha and his youngest sister, Sorl, immigrated to Israel a year later, on October 7, 1925.

ההנהלה הציונית בא"י—לשכת העליה יפו.

Palestine Zionist Executive — Immigration Department, Jaffa

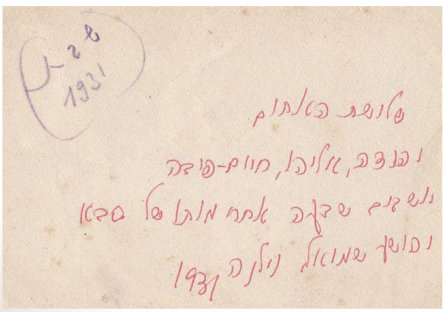
NO. P1/א/658 — 4 — 13.10.25

4	18	חיה לאה	~~יבנילנקי~~ [illegible]
7	61	דוד	בהן
1025/5	19	איתמר	לוין
7	27	אולגה	לינד
7	46	אפרים	לוין
	38	שרה	
	33	רבקה	
7	25	אברהם	לוי$
	20	רחל	לוי
	10/12	רבקה לרמן	
1025/5	27	שרה	לרמן
1025/5	21	שינה	ליסקובסקה
2	29	יצחק	לינדנר
	29	חנה	
	2	חנה	
4	60	שמואל	ליפשיץ
	50	רסיה	
	15	שרה	
5	19	חיניק	ליסטינברג
4	15	אשר	לירצסקי
	14	רישה	
1025/5	24	מינקה	מיטלמן
1025/5	19	שינדל	מגלה
1	18	רלין	מרלגוף
2	34	נתן	מושקט
	41	שרה	
	4	קרינדלר	
	11	חיה	
	6	בלומה	בלומה
	2	מרדכי	
	20	ליב	
	15	פרלה	פרלה
[illegible]	[illegible]	ישראל	מלכובוצקי

Shmuel Yehoshua Lifshits (cont)

Shmuel Yehoshua died in 1931 and is buried in Trumpeldor Cemetery in Tel Aviv. His wife Rasha died in 1936 and is buried in Nahalat Yitzhak Cemetery in Givataim.
On January 16, 2004 I met my cousin Eithan Lifshitz in the old Tumpeldor cemetery in Tel Aviv. Together we went to search for the grave of our great grandfather Shmuel Yehoshua Lifshitz. We passed through the first few rows, and we passed our grandfather's grave without noticing it. We did not find the grave. Eithan called the Jewish Burial Society and exchanged a few words with the person on the other end of the line. A few minutes later we were standing next to Shmuel Yehoshua Lifshitz' grave. An old simple grave. The details of the death were reconstructed on a simple plastic plate. We read.We were silent. We calculated the civil date of his death as January 29, 1931. At the time of his death only one of his sons was living in Israel. The others were living in Vilna, where they sat Shiva in his memory.

Three Lifshitz brothers,
sons of Shmuel Yehoshua, sit Shiva
after receiving the message
that their father passed away in Israel.
Yehuda, Ella and Chaim Fiba.
Vilna, 1931



Shmuel Yehoshua Lifshits (cont)

Safta Rasha Shchunat Montefiori

Safta Rasha, Shcunat Montefiori

Shmuel Yehoshua Lifshits (cont)

The Graves of Shmuel Yehoshua Lifshits and Safta Rasha

Our great grandparents, Shmuel Yehoshua Lifshits, and his wife Rasha lived in the Montefiore neighborhood on Karo Street, in a tiny shack, opposite my grandparents' house, David and Tema Lifshits. The shack stood right on what used to be called the Black Road, today Derech Begin, at the corner of Karo Street, which was not a street but a sand alley that went down to the neighborhood and reached Wadi Musrara, today Derech Aylon.
Grandpa Shmuel Yehoshua died in 1931 and was buried in the Trumpeldor cemetery. Our great-grandmother lived a few more years and died in 1936 and was buried in the cemetery in Nachalat Yitzhak.

Shmuel Yehoshua Lifshits' Grave
Trumoeldor Cemetery,
Tel Aviv

Rasha Lishits nee Chaifets's Grave
Nachlat Yitzhak Cemetery,
Givataim

Shmuel Yehoshua Lifshits (cont)

Shmuel Yehoshua Lifshits' Obituariyv- Haim Lifshits

סבא שמואל יהושע – נפטר י"א שבט תרצ"א 29.1.1931

חיים כתב ביומנו ב- 1.2.1931

לזכרון לזקני היקר והחביב, שהלך לעולמו ביום החמישי בשעה השמינית בבוקר. תהיינה מלים אלו עדות לנפש פשוטה, שלמה ותמימה, שראתה בחיים את ידו הכל- יכולה של ריבון העולמים, לא הרהרה אחר מידותיו של הקדוש-ברוך-הוא וקבלה את הסבל והפורענות כמין שכר נגד עבירות והרהורים, שהזמן גרמן. בימי קיץ, כשמש חמה היתה מלטפת את האדמה הברוכה היה מספר מעשים ועובדות מימים עברו, ימים רחוקים וקדומים! אט-אט היה במלים-רשימות מעורר בדמיון עיירות נדחות ברוסיה הרחוקה וחיים מוזרים, מלאים פשטות, היו מבצבצים ועולים.רוכל מחזר אחר עגלתו, הולך וסובב את בתיהם של איכרים גבוהי-קומה, בעלי מעלי עור מסרבלים וכובעים גבוהים על ראשיהם, ואחר כך אכר יושב על אדמתו, משק גדול מסביב, משפחה רעננה שתולה בניר, שדות, יער, נהר, אביב, קיץ. ימי מנוחה ושקט. ופתאם ימי-המלחמה. הימים האדומים, הצרות, הצרות...הקן נהרס, הבנים מתפזרים: מתים, נעלמים....אין עוד משפחה מלוכדת. מה שנשאר מעיד על חורבן. ותקומת ההריסות, המסחר, האכזבה..., העליה לארץ אבות. החיים בתוך זכרונות מימי העבר. דור צעיר הולך ובא: שונה, אחר, זר...נכדים אהובים, גדלים, מתבגרים, הולכים בדרכים שלא חלם עליהם. כן, כן... תקופה חדשה. הזקנים הולכים ונדחקים: פנו את מקומותיכם לדורות הבאים. הזקנה קופצת. חולניות: ירושה מימי המלחמה, הולך ומתחלש יום-יום. אח! אינם כבר הימים הקודמים, ימי גבורה וחוסן. המחלה הולכת ומוצצת את הלשד, ההליכה הולכת וקשה. וממשיך עוד להביט בעיניים כלות על הנעורים. באהבה. אמנם אינם דומים לו. יודעים הם לספר הרבה דברים חדשים . מדברים על חקירות בתנ"ך, על פילוסופיה דתית, על רוח המאה העשרים: יהדות, לאומיות, בנין הארץ...חדשות...חדשות.... הרגיש וחשב כי אולי כך יותר טוב. ידעו להם הכל. החיים מלמדים איך לסבול אבל אינם מלמדים תורות חדשות אם אין יודעים את תורות העבר...אין פורשים מן הציבור. החיים דורשים את שלהם , הנעורים, הנעורים. אי, אי. לשוא עמל ויגע, הבל וריק. אלי, אלי קחני אליך! הדור ההוא, שלו, האדמה כסה אותו זה זמן. חברים, מכירים טובים, כבר מסתופפים בצל אלוה והוא עוד מתהלך על האדמה החטאה. והאשה היקרה, המסורה, עם פנים הולכים ומתקמטים עוד רצה, עושה הכל לשמור עליו, על הזקן החלוש, והוא מביט: ומה יאמר? אין במה לשלם בעד המסירות הזאת, וחבל, הוא יגרום לה צער רב במותו. והוא כה אוהב את כולם...והוא מת באחד מימי החורף של א"י. יום גשם וסערה, אדמה צמאה ספגה מים, מת בלי סבל, עצם את עיניו, הוציא אנחה קלה והסתלק...תהי נשמתו צרורה בצרור החיים!

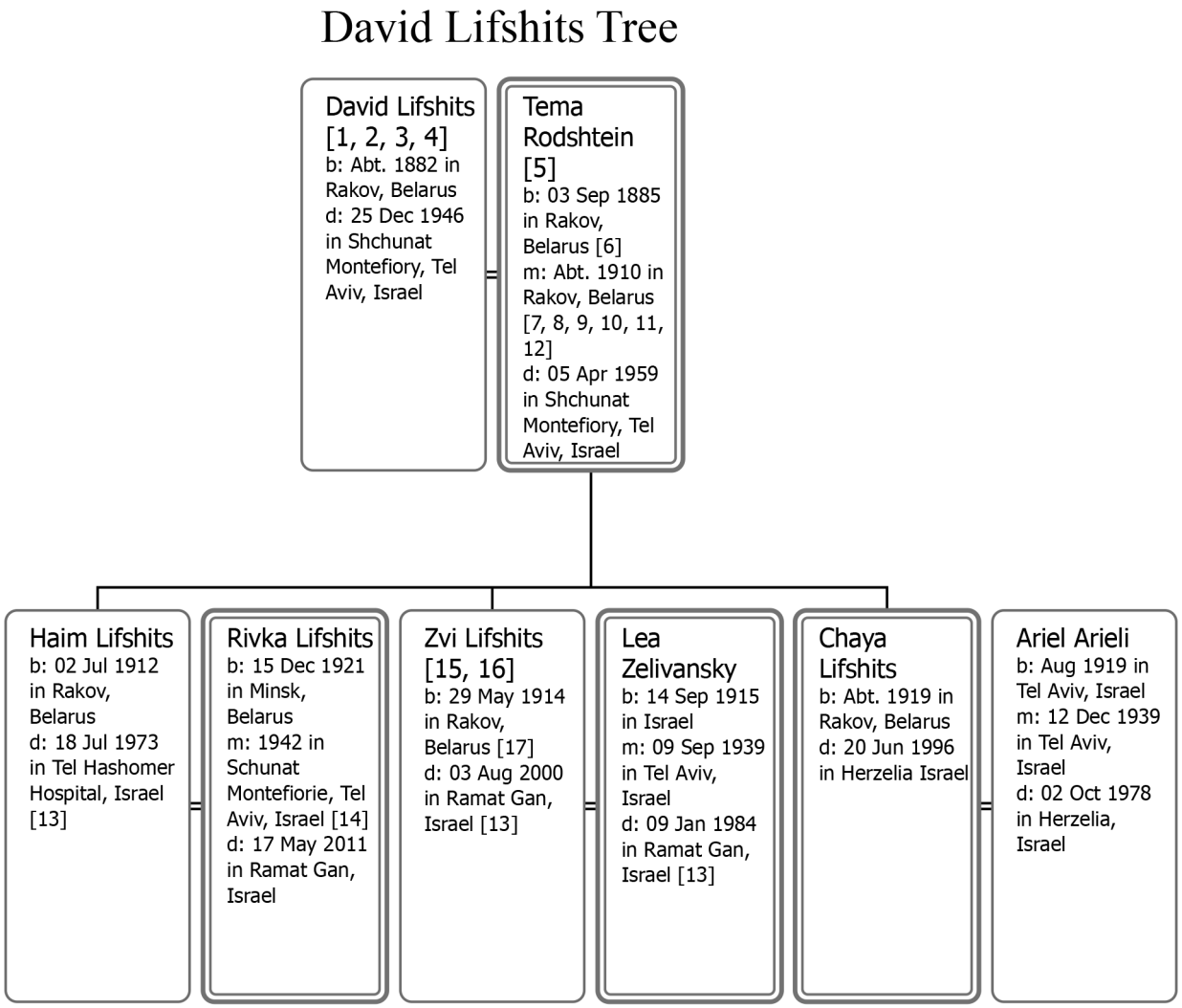
סבתא רשה – נפטרה בכ"ט אלול תרצ"ו 16.9.1936

אבא שלי כתב ביומנו ב- 20.9.1936

אני הייתי בבית הכנסת והתפללתי. לא יצאתי את השכונה. למשפחה בכלל היה אבל מפני מות הסבתא. בדרך כלל קבלו את האסון כנהוג – כגזירה מלפני הבורא שאין להרהר אחרי מידותיו. הרי אתה מכיר את השקפתו של היהודי על המות. היא היתה אשה טובה, מסורה, ועבדה כל חייה. סבלה

Dawid Lifshits and Tema

Descendants of Dawid and Tema Lifshits



Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits. Rakov, Belarus

Some facts about Dawid Lifshits:
Minsk Archive:
Recruiting list of Jewish petty bourgeoisies of the 2nd recruiting center of Minsk uyezd of 1902, where it is written:

Rakov petty bourgeoisies:

Number 37/109 Lifshits Dovid, son of Shmuil,

According to Recruiting list of 1882 Number470,
According to Recruiting list of 1894 Number460,

in 1883 - he is 8 years old,
in 1894 - 12 years old,

He is considered 18 years old according to his appearance on the 1st of October 1902,

Religion is - Judaic, single, baker, lives in Rakov shtetl in his own house.
His father is Shmuilo, son of Yankel, in 1902 - 44 years old
His stepmother is Rasya, daughter of Hirsh 35
His brothers are:

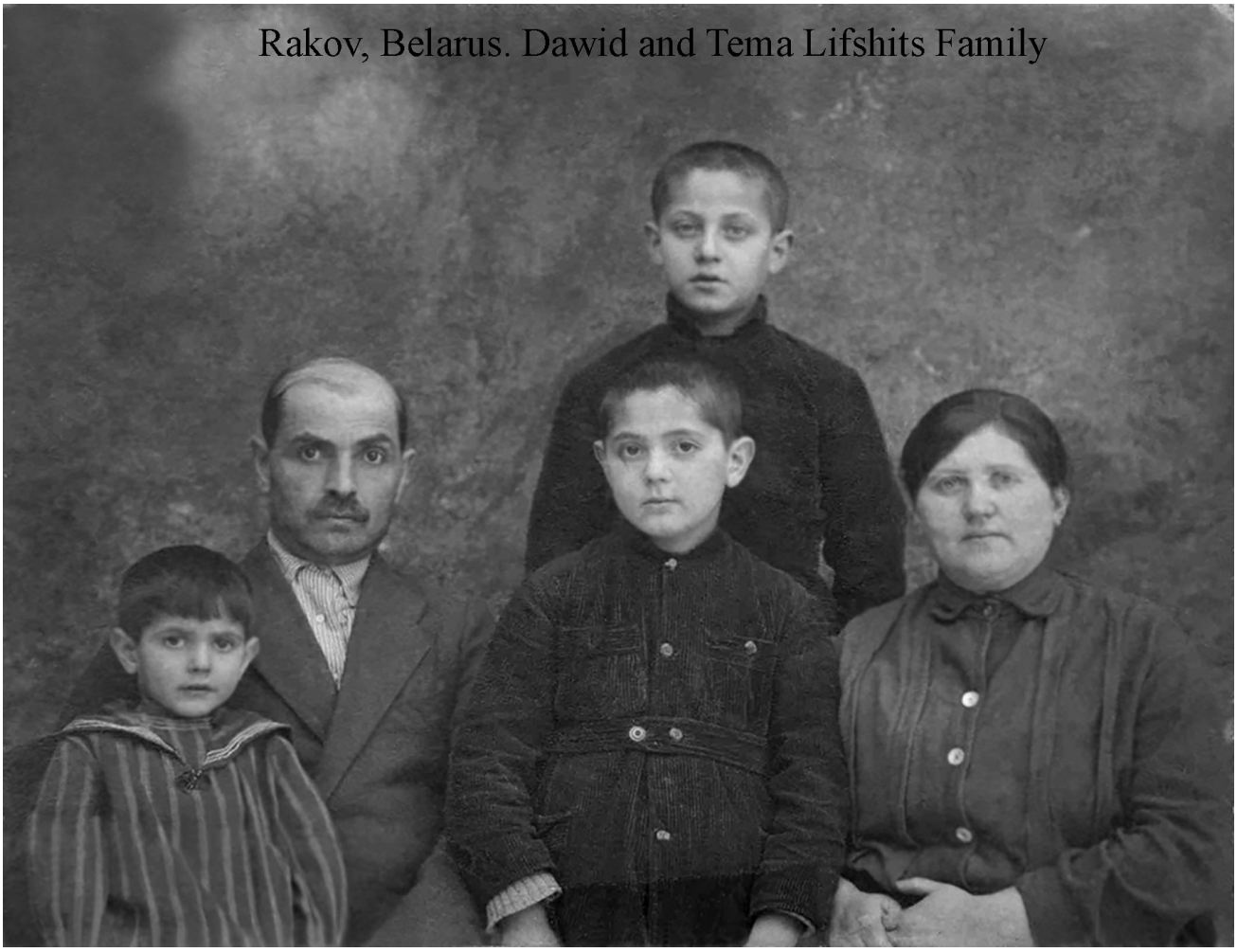
Khonon	14
Chaim	14
Faibish	8
Ydel	6
Elya	4

The record is crossed out in this list. It means that the recruit was expelled because he was not of recruiting age on April 19, 1902.
Fund 1, list 1, file 3935, pages 39 (overleaf) - 40.

Dovid had also three sisters that are not included in the recruiting list.

Dawid Lifshits and Tema (cont)

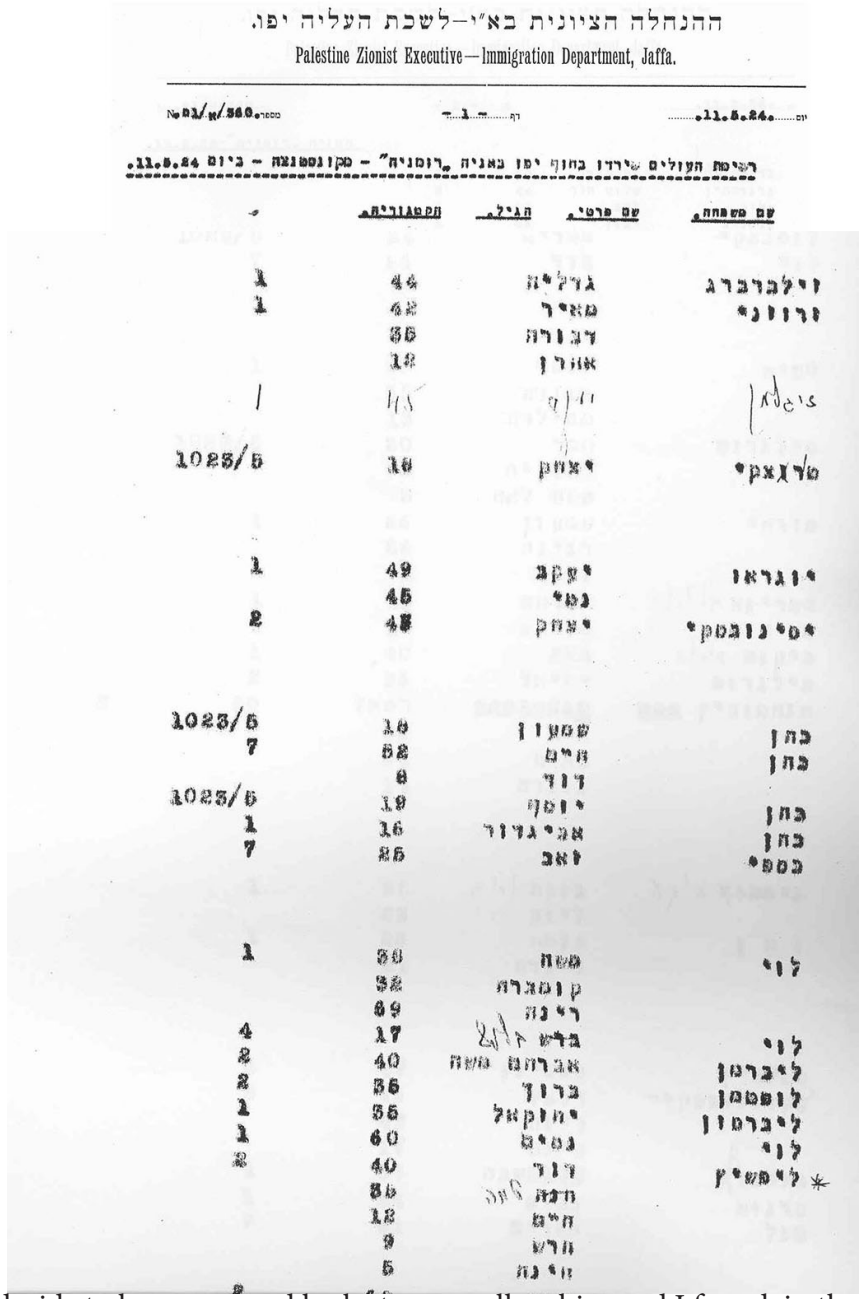
Dawid Lifshits son of Shmuel Yehoshua Lifshits Rakov, Belarus (cont)



Family Photo, Rakov, Belarus Before 1924
Safta Tema, Zvi and behind him Chaim, Saba Dawid and Chaya (my mother)

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Rakov, Belarus (cont)



ההנהלה הציונית בא"י–לשכת העליה יפו.

Palestine Zionist Executive—Immigration Department, Jaffa.

No 01/א/360. מספר — 1 — דף ..... 11.5.24. יום

רשימת העולים שירדו בחוף יפו באניה „רומניה" – מקונסטנצה – ביום 11.5.24.

			שם פרטי.	שם משפחה.
1	44	גדליה		זילבדברג
1	42	מאיר		זרוזני
	35	דבורה		
	12	אהרן		
1	45	[illegible]		[illegible]
1023/5	16	יצחק		טרצקי
1	49	יעקב		יוגראו
	45	נטי		
2	43	יצחק		יסינובסקי
1023/5	16	שמעון		כהן
7	52	חיים		כהן
	8	דוד		
1023/5	19	יוסף		כהן
1	16	אביגדור		כהן
7	25	זאב		כספי
1	36	משה		לוי
	32	קומברה		
	69	רינה		
4	17	ברש [illegible]		לוי
2	40	אברהם משה		ליברמן
2	36	ברוך		לופטמן
1	35	יחזקאל		ליברמון
1	60	נטיה		לוי
2	40	דוד		* ליפשיץ
	35	חנה [illegible]		
	12	חיים		
	9	חרש		
	5	חינה		

While writing, I decide to have a second look at my small archive and I found, in the Lifshitz drawer, among the papers, the list of the immigrants who came to Jaffa, Palestine in the ship "Romania" from Constanza, Romania, on May 11, 1924. In the list I found the names of my grandparents and their three children. My uncle Tzvi loved to tell us that on the day the family left Rakow, the whole town escorted them. He never told us how they actually reached Israel and now more then eighty years later we study the few facts from the Zionist Archive in Israel and surprisingly we find out that they boarded a ship named Romania in Constanza, Romania.

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Rakov, Belarus (cont)

Rakov, Belarus
Left to Right:Chaim,
Safta Tema and Chaya,
Zvi, Saba Dawid

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Rakov, Belarus (cont)

Rakov, Belarus
Left to Right: Zvi, Chaim, Chaya, Henka

Rakov, Belarus
Before 1924
Left to right standing: Zvi and Chaim,
Front row: Chaya (my mother) and cousin Henke (daughter of Yidl Lifshits)

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Rakov, Belarus (cont)

ЧАСТЬ I. О РОДИВШИХСЯ.

№ Мужскаго.	Кто совершалъ обрядъ обрѣзанія.	Число и мѣсяцъ рожденія и обрѣзанія. Христіанскій.	Еврейскій.	Гдѣ родился.	СОСТОЯНІЕ ОТЦА, ИМЕНА ОТЦА И МАТЕРИ.	Кто родился и ему или ей имя.
"		Родилось 3 Сентября	6 Тишрей		Отецъ Раковскій мѣщанинъ Цалель-Мордухъ Цалель-Мордуховъ Родштейнъ, мать Хана Мосшовна	Дочь им[illegible] дано е[illegible] Тема

Tema Lifshits nee Rothstein - Index to Birth Record

A daughter was born, her name Tema
The father: Bezalel Mordechai Rodstein
The mother: Chana daughter of Moshe

Date: 5 September, 6 Tishrei

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Rakov, Belarus (cont)

The family of Shmuel Yehoshua Lifshits and Kheina Chaifetz

Rakov: The family of Dawid Lifshits and Tema Rothstein

Dawid and his wife Tema Rodstein, who was born in Rakov, with their three children, Chaim, Tzvi and Chaya, my mother, left Rakow and immigrated to Israel in 1924. My grandmother tells about the family dream to immigrate to Israel in Rakow Yizkor Book.

The Zionist Movement in the Town

by Tema Lifshitz

Translated from Hebrew by Shmuel Winograd

Even before the First World War, Rakov had an active Zionist Movement, full of dedicated young people. We were some eighty young people in the Zionist Movement, and we carried on our shoulders the 'practical' activities: selling stamps and "New Year" cards of the Jewish National Fund, collecting money and donations at every wedding, at every party, and in the synagogue on the eve of Yom Kippur.

At times, lecturers who were sent by the Zionist Organization (or as they were called then: "Zionist Preachers"), would come to our town from Vilna, Grodna, and Warsaw. The meetings would take place in the woods of Pogolneka or Solominka. All of that was done clandestinely, without raising the attention of the authorities, because the Zionist Movement was illegal in Russia. We also had our own, local, lecturers – Moshe Botvinick, Shmuel Mordechai Gorelick (today a rabbi in America), and others, who would talk, from time to time, on the Zionist Movement and its political and economic activities, and on the problems facing the Jewish people.

Except for some Bundists, the town was almost totally Zionist. In the days of the first Russian Revolution [1905], we also had a Bundist movement, but with the strengthening of the Reaction, and the waning of the revolution, the activity of that party was on the wane as well, and it had only a few remaining members, with whom we had, at times, stormy arguments in the synagogue (in the "Ezrat Nashim" [the women's section]). These arguments did not always end peacefully, and the hands, rather than the mouths, did the talking, and fights would break out. But most of the times, these stormy arguments would end in an orderly fashion, and we would have the upper hand. As a rule, the sympathy of the town's Jews and of the youth was with us, the Zionists.

Zionist activities, just like any other political activity under the Czarist regime, were carried out in secrecy and under difficult conditions, and there was always the need to take many precautions, lest we encounter the police or other agents of the authorities. More than that, even the reading of a book could raise the suspicion of a revolutionary activity and rebelliousness.

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Rakov, Belarus (cont)

It happened to my brother and his friend, who was sitting on a tree trunk in the Barbina, involved in reading a book that had not been approved by the censor. By chance, an "oradnik" (police officer) was passing by and saw two Jewish boys reading a book. He arrested them on the spot and put them in jail in Rakov, and from there they were sent to the Minsk prison. Only after much effort, and some bribe, we succeeded in obtaining their release. We immediately sent my brother to America, and he is there to this day.

The migration from Rakov to America grew stronger in those days of the Reaction, after the first revolution. The immigrants were mostly young, but there also adults, even whole families. However, the town remained Zionist.

Years passed. The days of the First World War arrived. Rakov was suffering and hoping, together with the rest of humanity, for better days, for the coming days of peace. Finally they, too, arrived, and the joy was great. And a great dawn came to Jewish people: the Balfour Declaration! Eretz Israel was promised to the Jewish People. The Jewish Street was stirred, and the Zionist Movement and the migration to Eretz Israel were on the increase. Just like other conscientious and faithful Zionists, we – my husband, David Lifshitz, and I – went through soul searching, and decided to fulfill our life dream. In 1924 we 'ascended' to Eretz Israel and settled in the Montefiore Quarter, near Tel Aviv.

To our sorrow, we were among the few who migrated. The Jews of Rakov, among them good Zionists, could not decide whether or not to leave the illusory 'flesh pot' of the Diaspora. An example is the case of a good Jew and a good Zionist, well-to-do with means – Meir Levin, who at a moment of exaltation sent money for the purchase of a piece of land in Eretz Israel. He wrote to us: "I am willing to be a "storoz" (doorman) with you, so long as I would be able to live in the Land of our Fathers". But, in the end, he regretted his 'daring act', and asked for the return of the money. The late Shmuel Yutzhak Reuveni z"l fulfilled his request and sent back the money. The piece of land was not purchased, and he did not come to Eretz Israel. And there were many more like him. With a great sorrow we remember and tell these stories today. Today, after they all were hewn by the wicked hand. May their memory be blessed.

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Schunat Montefiori, Israel

Shcunat Montefiori, Karo Street
Safta Tema, Zvi, Chaya and Chaim, Saba Dawid
next to their new home in Shchunat Montefiori

Dawid Lifshits and Tema (cont)

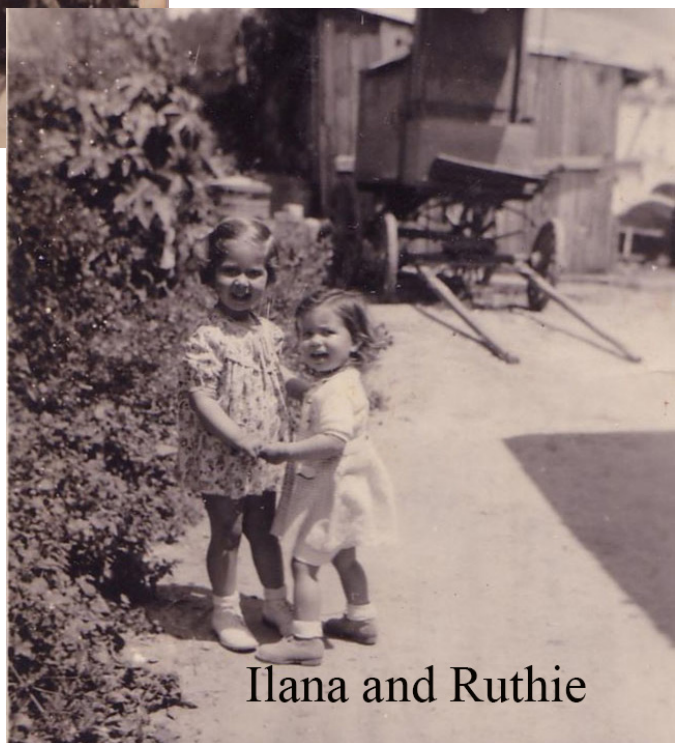
Dawid Lifshits son of Shmuel Yehoshua Lifshits Schunat Montefiori, Israel

Safta, Tama Rothstein, and Saba, David Lifshitz, were married in 1911 in Rakov Belarus. The Rakov community was Zionist and so Tema and Dawid Lifshits were also active in the community. In 1924, Rakov was under Polish rule. According to Zvi, the middle son of Tama and David, the Poles closed the Cheder and forced the Jews to study in state schools. Jews who refused to send their children to the Polish schools were fined heavily. This decree pushed my grandparents to the decision to immigrate to the Land of Israel. Immigrants to Israel were required to show that they were able to finance their lives in the country. Uncle Zvi never told us how they traveled from Belarus to Israel in 1924. Now 80 years later we reveal new facts by studying the Zionist Archive in Israel. The family traveled by train to Romania and there in the capital city, Constanza, they boarded, a ship whose destination was Israel.

The family arrived in Jaffa. The first year was very difficult. Grandparents rented a bakery in Neve Tzedek. The income was low, and they spent most of their money during the first six months in Israel. With the rest of the money, Grandfather bought a small plot of land in the Montefiore neighborhood on the outskirts of Tel Aviv. There they built a house, a shack, and a bakery. The population in the neighborhood was very sparse. Uncle Zvi told us that at first there was no one to sell a quantity of bread and they had to bury the rest of the pastries and bread in the ground.

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Schunat Montefiori, Israel



Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits, Obituary

דוד ליפשיץ

נולד באדר תרמ״ז (1887) בראקוב שברוסיה.
לאביו שמואל יהושע ולאמו חיענה בת צבי.
קיבל חינוך תורני, התמחה במסחר ליד אביו והשתלם בידיעות הנחוצות לכך.

ב־1910 נשא לאשה את תמה בת בצלאל מרדכי רוטשטיין (נפטרה בתל־אביב, כ״ו אדר ב׳ תשי״ט).
עסק במסחר, בפעילות ציונית ובצרכי ציבור בעירו.
עלה לארץ ב־15.5.1924 והמשיך בעסקי מסחר, בפעילות ציבורית ובעזרה למפעלי תורה וחסד. מראשוני המתישבים בשכונת מונטיפיורי שליד תל־אביב וממיסדיה, היה חבר ועד השכונה והשתתף בכל הפעולות והמפעלים לפיתוחה: מגדל המ׳ם, תאורה חשמלית, בית הכנסת, בית־הספר וקופת גמילות חסדים.
נפטר בתל־אביב, ב׳ טבת תש״ז (25.12.1946).
צאצאיו: חיים (מהנדס), צבי (בעל בית מרקחת), חיה אשת אריאלי.

דוד ליפשיץ
נולד באדר תרמ'ז (1887) בראקוב שברוסיה לאביו **שמואל יהושע** ולאמו **חיענה** בת
קיבל חינוך תורני, התמחה במסחר ליד אביו והשתלם בידיעות הנחוצות לכך .
ב-1910 נשא לאשה את **תמה בת בצלאל מרדכי רוטשטיין**
נפטרה בתל-אביב, כ״ו אדר, תשי״ט

עסק במסחר, בפעילות ציונית ובצרכי ציבור בעירו
עלה לארץ ב-15.5.1924 והמשיך בעסקי מסחר, בפעילות ציבורית ובעזרה למפעלי תורה וחסד.
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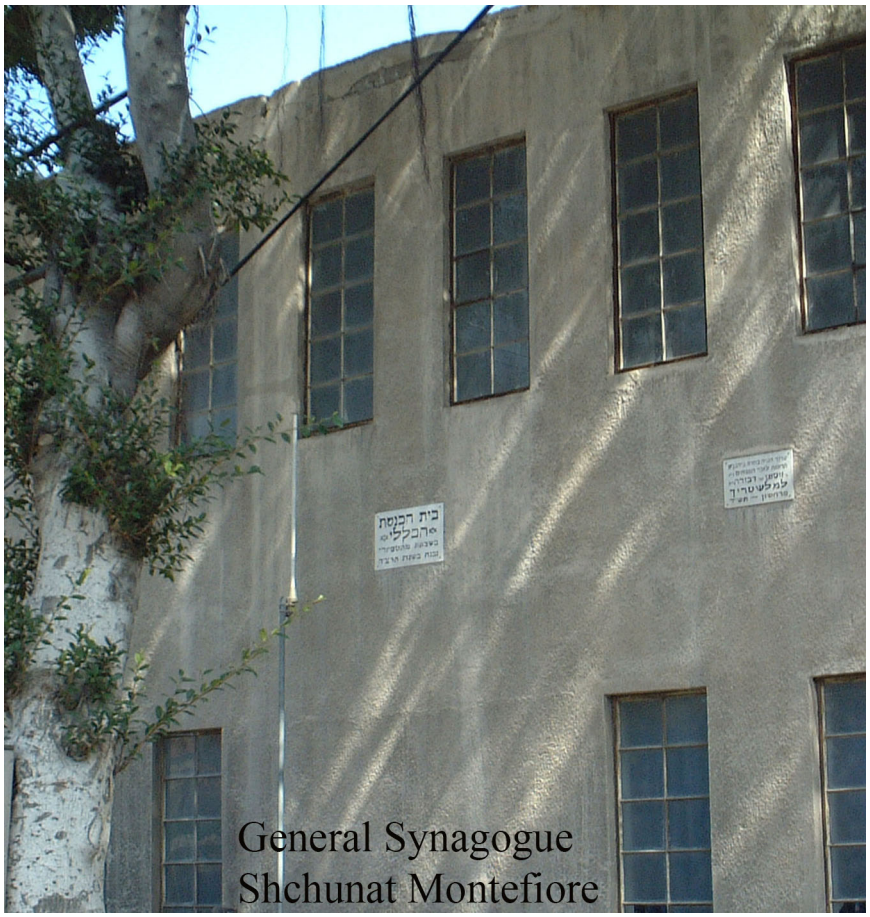
נפטר בתל-אביב, ב' טבת תש״ז 25.12.1946.
צאצאיו: חיים (מהנדס) צבי (בעל בית מרקחת) חיה אשת אריאלי

Tidhar, D. (1962). *Entsiklopedyah le-halutse ha-yishuv u-vonav* (Vol. 12, p. 3962)
Retrieved from https://www.tidhar.tourolib.org/tidhar/view/12/3962

Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits Schunat Montefiori, Israel
The Great Synagogue, Schunat Montefiori, Israel



Dawid Lifshits and Tema (cont)

Dawid Lifshits son of Shmuel Yehoshua Lifshits, Schunat Montefiori, Israel

Dawid Lifshits and Tema (cont)

Longing for Rakov, Belarus by Chaim Lifshits

געגועים לרקוב מאת חיים ליפשיץ

אין לי מה לעשות כעת. הספר שאני קורא כעת אינו מושך אותי. אנסה לכתוב דבר מה. מה? אין אני בעצמי יודע. מובן כי הנושא היותר קרוב אלי הריהו אני. מה הייתי ומה הנני כעת.

זוכר אני את עצמי רחוק, רחוק. חלומות. כגעגועים היו לי כבר כשהייתי בן שש ברם, הם היו סתומים. הילדות לא משכו אותי, קטן הייתי ולא הבני לום. וכעת כשאני מביט לאחור – נדמה לי כי החיים ההם היו יפים עד מאד. חקוקים אצלי בעיקר – השקט, השלווה הכפרית שהיתה נסוכה על עיירתנו. עכשיו זוכר אני יפה את היער הגדול שהשתרע על פני הרים ובקעות, אף גם את הנהר שהתפתל בתוכו. קשה לי לבטא את מה שאני מרגיש כשאני נזכר בפרטים אלה – אבל יש לי רצון – ואולי דבר מה אחר – לחיות שוב את החיים ההם, שוב להתגלגל מראש הגבעה אל הבקעה המכוסה עשב גבוה, להסיר את הנעליים ולעבור את הנהר בתוך המים הקרירים, להגיע אל הצד השני כשמטפסים מתוך התאמצות על האפיק הגבוה, שסלל לו הנהר בשטפו. וכשעולים כבר אזי מתגלים השדות הרחבים-הירוקים המשתרעים הרחק-הרחק. מרחוק, באופק, נראה שוב גוש שחור, יער – ודאי! וקצה של ארובת בית החרושת לספירט של הכפר הקרוב;

זכורני כי היינו הולכים לשם לקטוף בלוטים לשחק בהם בימות החגים. אבל עכשיו אני עומד כאן על שפת הנהר ומסביב שקט כזה. עד עכשיו לא אפף אותי עוד כזה. קשה לי לזכור מה הייתי עושה. אפשר שהייתי שוכב על הארץ, בתוך העשב, ומאזין לדומיה שמסביב, ואפשר שהייתי הולך לי לאט בשביל הצר, שהייתי מוביל אותי אל האחו של אחוזת זקני. זוכר אני עוד ברור – איך נראה לי היער מעברו השני של הנהר: עצים גבוהים, זקנים, ענפים מפותלים ומשורגים. נדמה – כי אילו הייתי נותן קפיצה כי אז הייתי מגיע עד לראשי העצים הגבוהים האלה ואולי עוד יותר גבוה. זוכר אני את היער כמעט רק כיער בשבת – בבימות הקיץ, בחול לא היינו מבקרים שם – אז היינו הולכים לעבר השני של העירה להתרחץ הנהר, על יד התחנה. גם זה עוד חי לפני, עוד לא שכחתי כלום. בבוקר הייתי הולך לשם וחוזר רק עם ערב הביתה. רב היה המהלך מביתי עד לנהר! ברם, לאו דוקא להתרחץ הלכנו שמה. היינו שולים דגים ובעיקר לשחק בתוך העשב – אח, כמה נפלא היה הדבר.

אין מקום אחר שיהיה מסוגל לכך , אף אני לא אוכל כבר לשחק ככה. עברו כבר הימים ההם. כל זה היה בקיץ. כן! טוב היה בקיץ – אבל החורף עלה עליו. הכפור והשלג היו הופכים את הכל ללבן ומוצק ואנחנו בעגלות חורף היינו נוסעים אל הגבעות בתוך הצחוק וההמולה של חברינו שהתפשט על כל העירה הנרדמת כבר, או הצפונה בביתה החמים. הלבנה האירה ברור ובהיר והשלג המבהיק הגביר את אורה והביתה היינו חוזרים לישון בשעה מאוחרת, כשאנו מתוך "חבל נפרדים זה מזה ומחליטים להפגש בלילה הבא. כן! לילה לילה היינו נפגשים, נוסעים, נפרדים לשני מחנות לוחמים בכדורי שלג, עושים אנשים או משחקים במחבואים בשוק הנרחב סביב הבית הקטן שעמד באמצע.

אני גדלתי במשך הזמן, רכשתי לי חברים חדשים, הייתי ילד עדין, לא חזק אבל התחשבו אתי, הצטיינתי במשחקים, היתה לי השפעה על הגדולים ממני, ידעתי יותר מהם. ועכשיו מתבהרים שוב במוחי תמונות מחיי אז: בלילות, בבית המדרש המואר רפה על ידי נרות אחדים, שעמדו בפינה אחת בזמן ששאר הפנות היו אפלות, אוהב הייתי לשבת שם במוצאי שבת לפני תפילת ערבית כשאנשים יושבים קבוצות קבוצות משוחחים בשקט בקול רך – יושב הייתי באחת הפינות וחושב. אודות מה חשבתי אינני יודע או שכחתי כבר אבל יקרים לי עד מאד הרגעים ההמה. בקדושה נזכר אני בהם אף כעת. הרבה, הרבה זכרונות יקרים תלויים וקשורים באותה עירה הנדחת ברוסיה, בגלות המרה. אה! אז לא ידעתי עוד מה זה גלות. אבל יקר היה לי זה,

לא לחינם בכיתי כל כך בהפרדי ממנה עולמית. עולמית....עמוק בלבי צפון עוד רצון, גם תקווה, לראות עוד פעם את המקום הזה אם כי קטן, קטן אפשר לומר, הייתי בעזבי אותה. כן! עזבנו אותה

Dawid Lifshits and Tema (cont)

Longing for Rakov by Chaim son of Dawid Lifshit (cont)s

בדרכנו לארץ שאיפתנו מאז ומעולם. ובאנו אליה. הדבר הראשון שחפשתי בעיני היה ילד, ילד, רציתי לדעת מי הם הילדים שבעתיד יצטרכו להיות חברי. פרט זה נשאר חקוק אצלי. לא ידעתי כלל עד כמה קשה יהיה לי להשיג חבר וידיד. כשש שנים אני כבר בארץ. אוי, אוי עד כמה השתניתי. חברי באותה העיירה האהובה לא יכירו אותי.אין אני יודע מה נשאר לי מאותו הילד העדין והלא-חזק שהייתי שם.

שש שנים אני בארץ ובן שבע עשרה אני כיום! קשה לי להתעכב על השנה הראשונה לבואנו כאן. היתה זו שנה קשה, מלאה סבל ויסורים, כן גם השנה השלישית. שנים חסרות תכן היו אלו. אין אני זוכר כלום עליהן. ריקות היו. יכול אני רק לומר כי למדתי, בכלום לא הצטיינתי, חברים לא היו לי. בודד הייתי. אין אני מצטער על זאת. השנה השלישית טובה יותר. דבר-מה יקר נשאר כבר מהזמן הזה: המשחקים. מתפזרים היינו על פני נוה -שלום ומחפשים אחד את השני. אבל גם זה עבר! אבחנה: בודד הייתי. אח! כמה נכון הדבר. רק לעתים רחוקות היה בא אלי חבר אחד או שני. אבל על הרב שכב שכבתי בתוך השדרות של עצי הברושים בשכונתנו והקשבתי לדומיה שמסביב. זה היה מזכיר לי הרבה. כן! גם כאן היה שקט. את השקט הזה היה מפריע רק התקתוק הבלתי-פוסק של מכונות-המים להשקאת הפרדסים. אבל הם היו כה תכופים ותמידיים עד כי נבלעו בתוך השקט הזה. הייתי שוכב ומקשיב. לפעמים הייתי נוסע לעיר גנים או למושבות המקיפות אותנו ואז הייתי מביט ישר לפני אל ההרים במרחק, העומדים חשופים בתוך השמש הלוהט וחושב, שוב חושב. כך חייתי. מבלי הפריע, ובלי קבל השפעה מאחרים. הייתי בתוך עצמי ובשל עצמי. אח! אינני מצטער בכלל על השנים ההמה. אלו היו שנים של התפתחות, של הנחת יסוד לחיי הבאים. גדלתי, חזקתי, נעשית לבחור בעל שרירים עם כתפיים רחבות ומח חושב-מנתח.

אמרתי אין לי מה לעשות כעת. לכן ישבתי לכתוב דבר-מה. מה שכתבתי מצא חן בעיני. זה יהיה כעין התחלה ליומן שלי, שאני כותב כעת. התחלתו של היומן יתאים עם הזמן הזה שהגעתי אליו בדברי אלה. היומן, כבר יראה, את דרך ההתפתחות שעברתי בשנה זו. וממנו, רק ממנו, אוכל להכיר ולדעת עד כמה חשובים ויקרים בשבילי היו חיי השקט והבדידות שחייתי – עד שבאחד הערבים נכנסתי לתוך חברה אחרת, רחוקה מבדידות. אבל אני, אני נשארתי נאמן לעצמי, הודות לבסיס הנכון שעליו הצבתי את עצמי.

שבע רצון, שבע רצון, ביותר אני מחיי אף כעת. שונים המה הרבה מחיי בארץ לפני שלוש שנים. והן זאת היא הלא רק התחלה לחיים סואנים הרבה יותר. בן שבע עשרה אני כיום! ברם בוטח אי בכוחות עצמי ורוצה לקוות שהם יביאו אותי לאן אנכי ארצה ללכת, שיגשימו במקצת את שאיפותי אף אני!

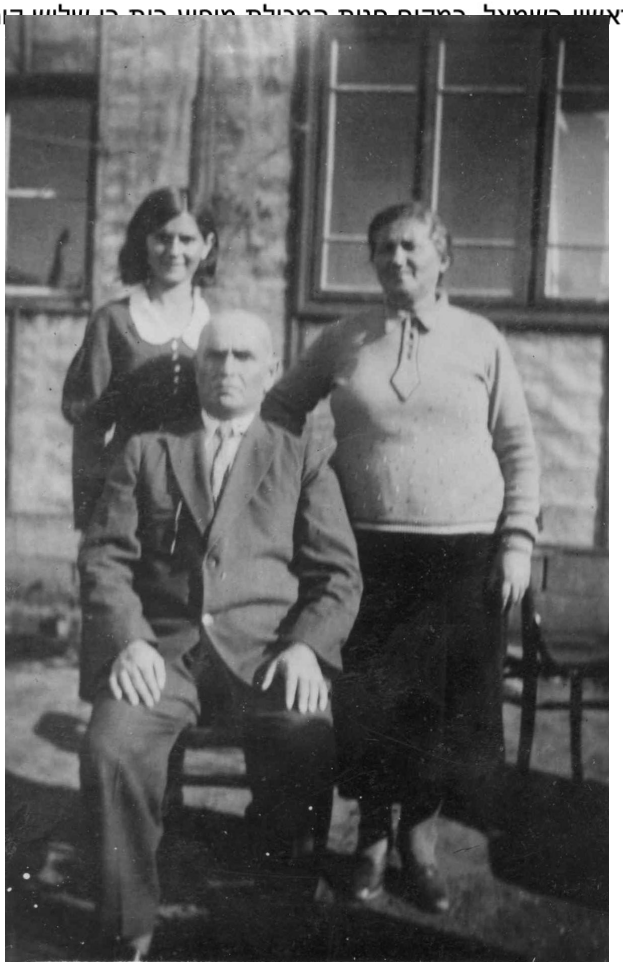
יום חמישי, כ' בתשרי תר"צ. נכתב בין 12 – 3 אחה"צ.

לפי לוח השנה – 24 באוקטובר 1929, ה' חול המועד סוכות

Dawid Lifshits and Tema (cont)

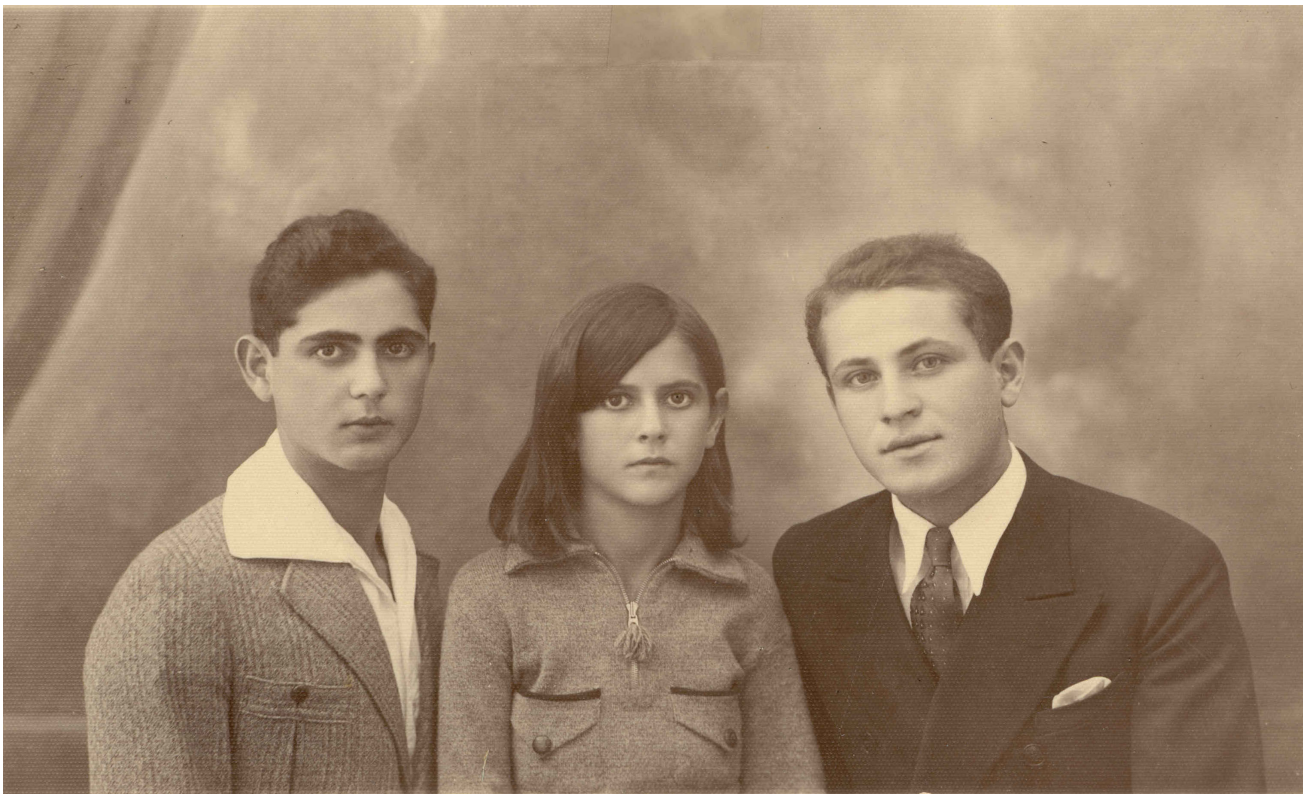
Karo Street Schunat Montefiori, Israel

רחוב קארו, אחרי שסללו אותו ובנו סביבו מדרכות, עדיין נראה רחוב עלוב. הבית של סבא וסבתא הוא הראשון בשמאל, במדוח חנות המכולת מוחוץ בית בי שלישי דומות.



Saba Dawid, Safta Tema and their daughter Chaya

Dawid Lifshits and Tema (cont)

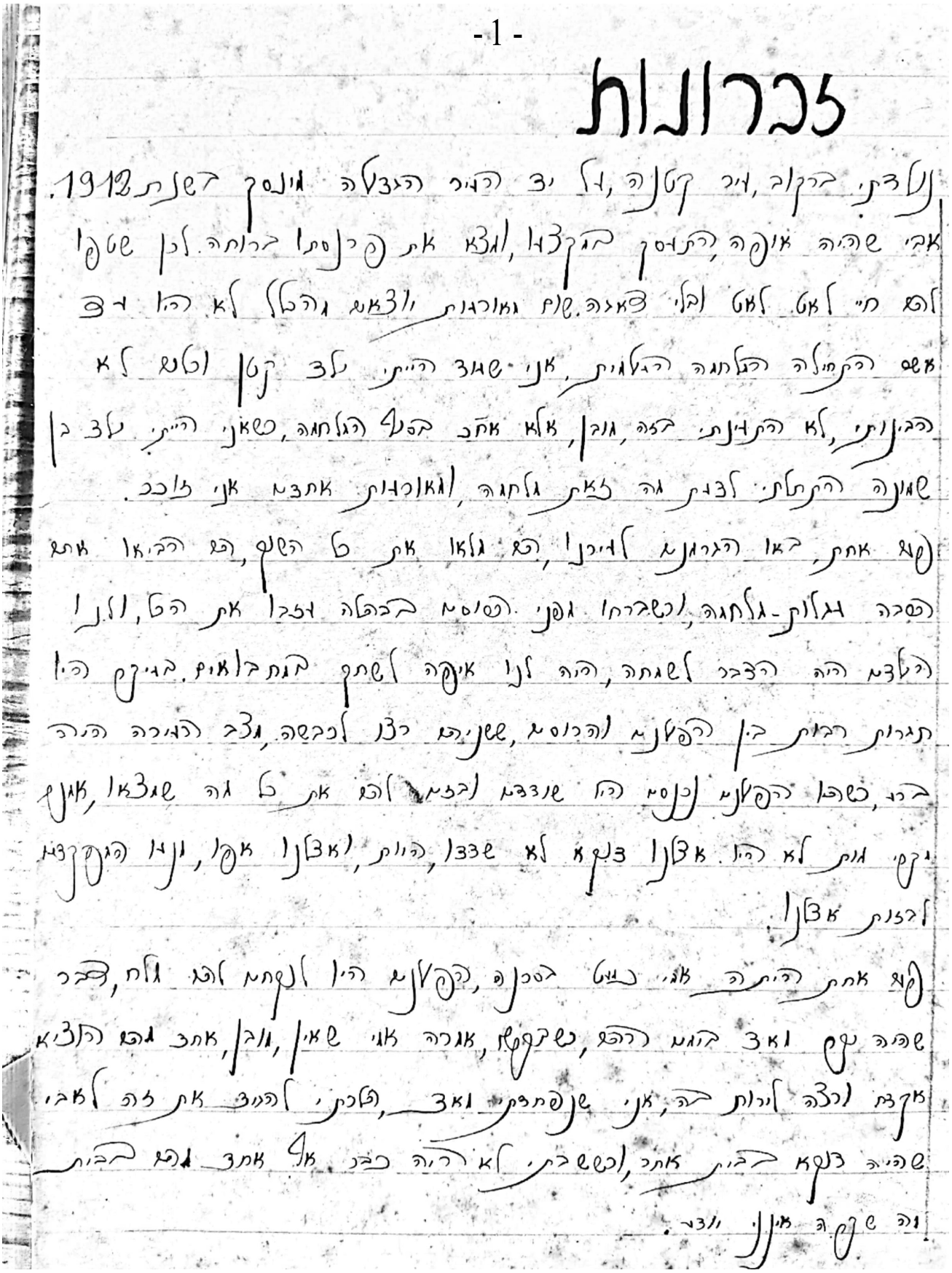


Left to Right: Zvi, Chaya, Chaim

Sitting Row, Left to Right:
Sorl Zelnik nee Lifshits with Zvika, Saba Dawid, Safta Tema with
Peope from the Schunat Montefiori.

Memories By Chaim Lifshits

זכרונות



Memories By Chaim Lifshits (cont)

Scanned with CamScanner

Dawid Lifshits and Tema (cont)

Memories By Chaim Lifshits (cont)

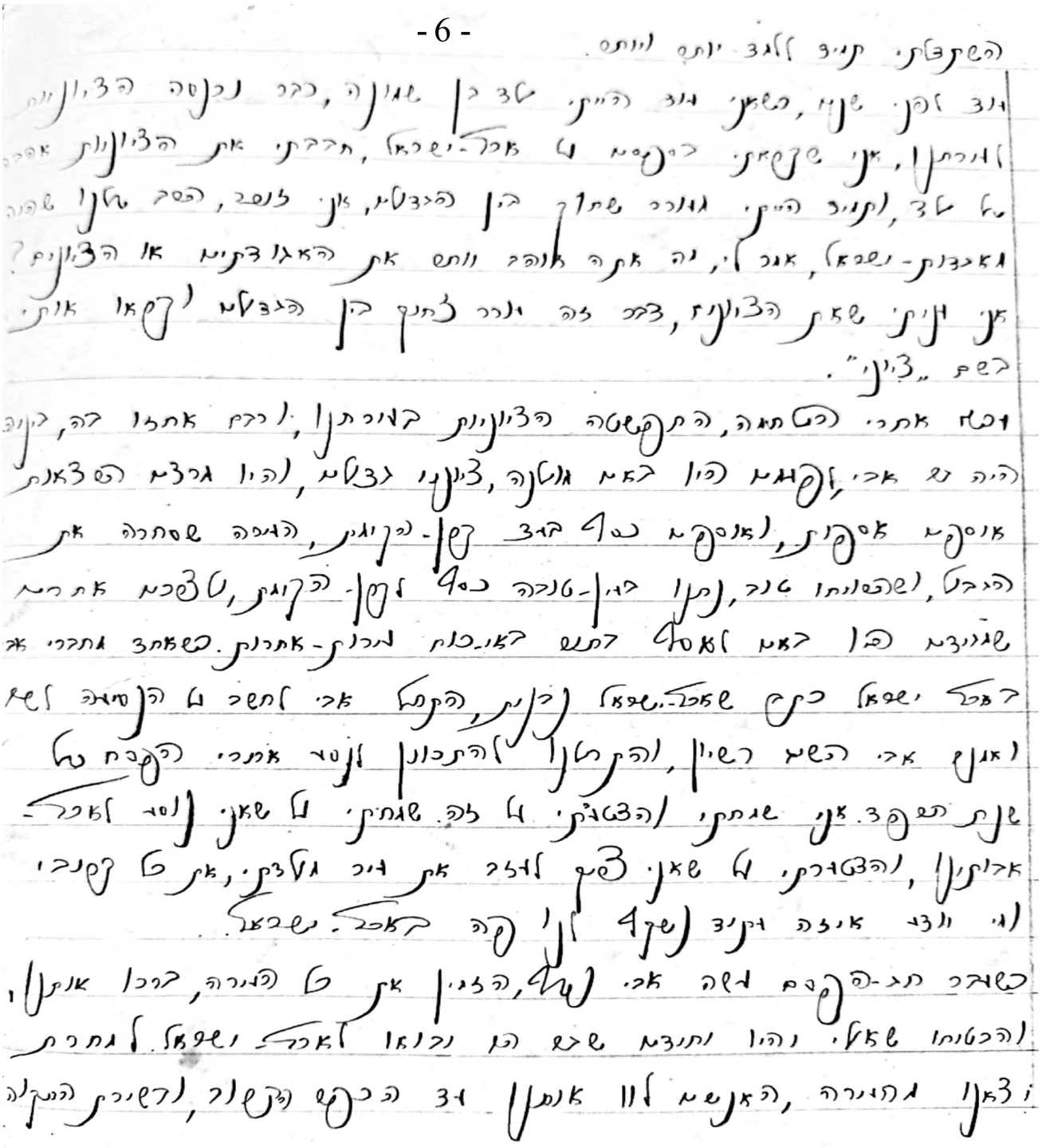
Memories By Chaim Lifshit (cont)s

- 4 -

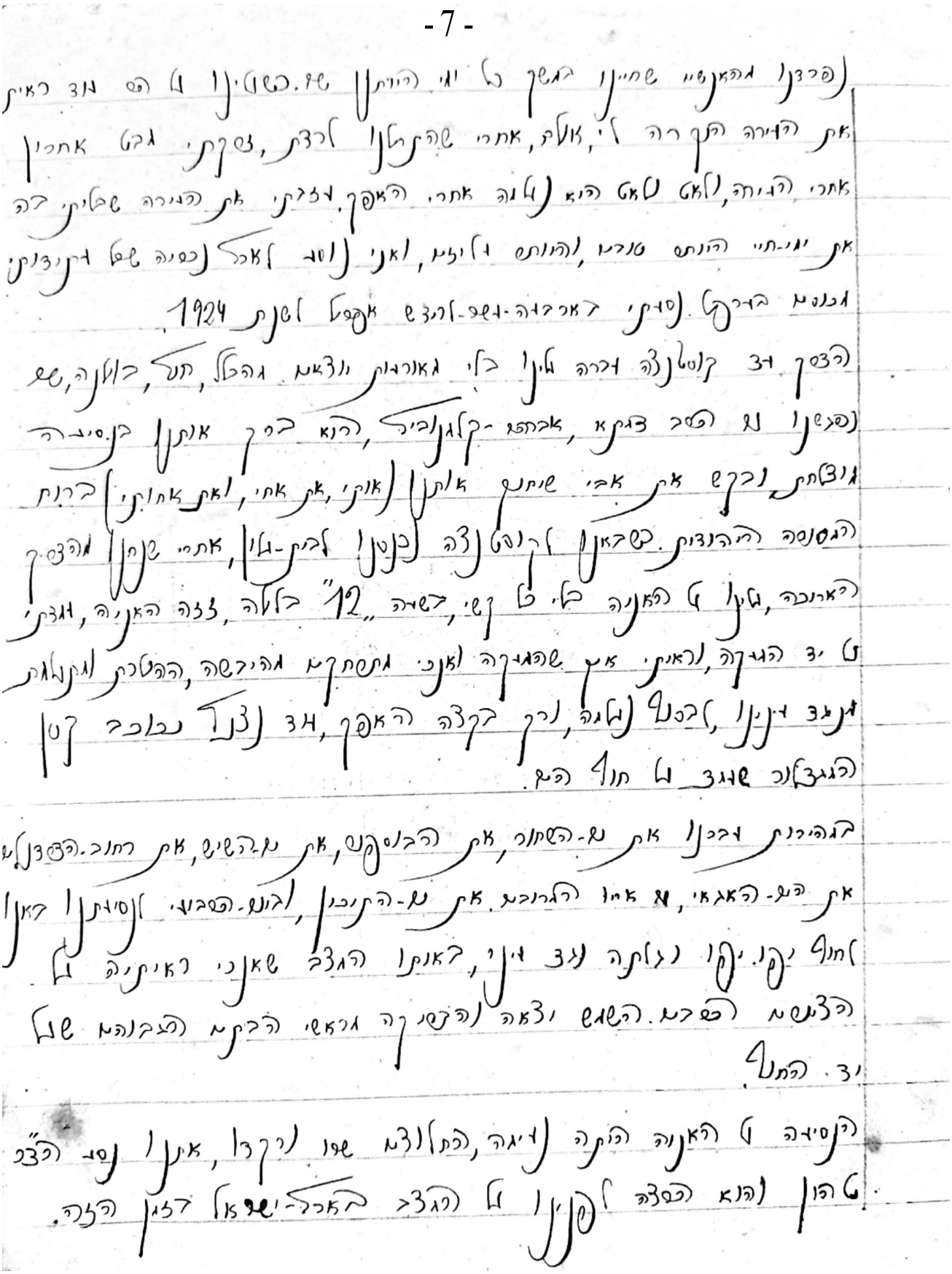
Scanned with CamScanner

Memories By Chaim Lifshits (cont)

Memories By Chaim Lifshits (cont)



Memories By Chaim Lifshit (cont)s



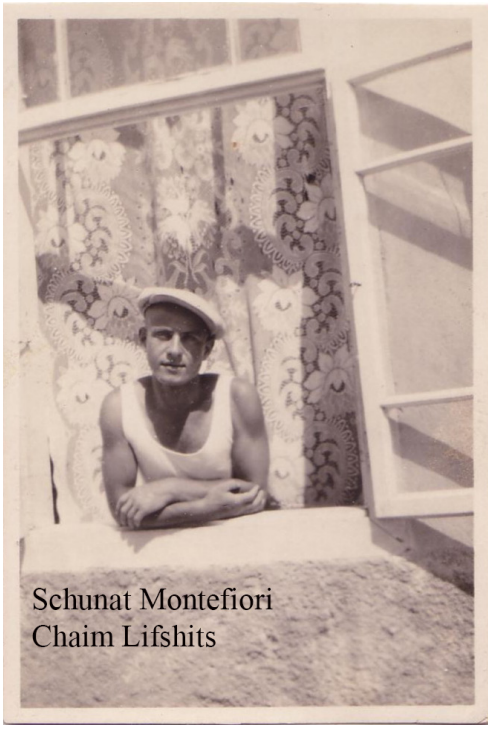
Memories By Chaim Lifshits (cont)

Scanned with CamScanner

Dawid Lifshits and Tema (cont)

The Family Home on Karo St. Schunat Montefiori, Israel

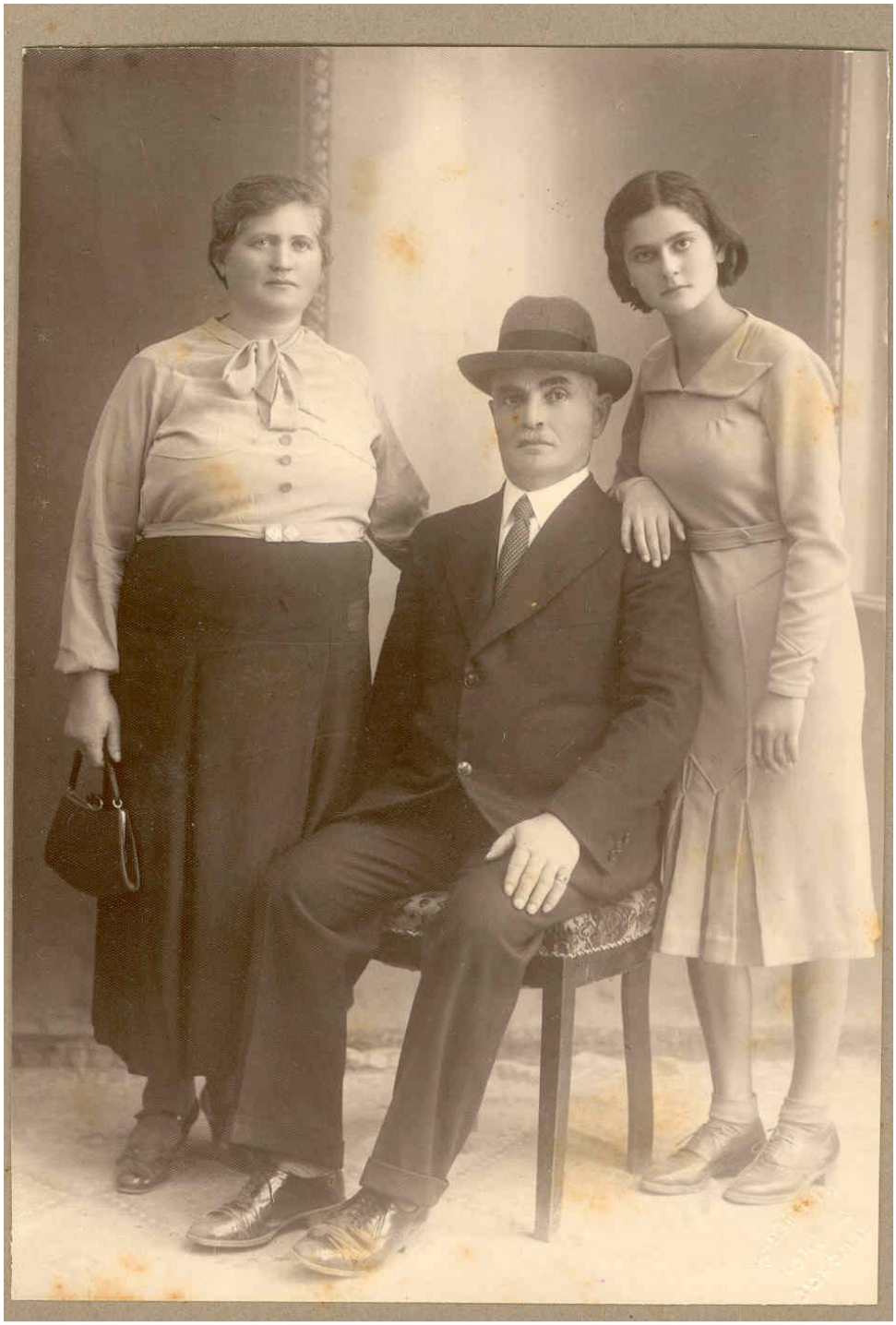
Schunat Montefiori, Dawid and Tema Lifshits' home.
Left to Right:
Sitting: Safta Tema, Zvi, Lea Zelivansky (Zvi's wife), Saba Dawid,
Standing: Chaya, Chaim



Schunat Montefiori
Chaim Lifshits

Dawid Lifshits and Tema(cont)

Elegant Photo: Safta Tema, Saba Dawid and Chaya Lifshits



Schunat Montefiori
Safta Tema, Saba Dawid, Chaya

Dawid Lifshits and Tema (cont)

The house in Montifiori, By Ora Kuller

Often, I was sent on the bus to our grandmother who lived in a neighborhood named after Moses Montefiore who was a great Jewish Englishman, wealthy and a philanthropist. Shchunat Monefiori was a neighborhood on the outskirts of Tel Aviv. Both our grandmothers lived on the same bus line, the 63-bus line. Our paternal grandmother, the one who fed her granddaughter with mountains of mashed potatoes, lived on the line that went to the south and our maternal grandmother lived on the west line. If I was lucky and remembered where I was going, I would reach the right grandmother, but unfortunately, it happened to me many times that in the middle of the bus ride, I would suddenly realize that I was in the wrong direction. It wasn't a big problem, going to the driver and explaining my predicament, he would just stop his bus near the other bus that was going in my intended direction and ask the friendly driver to open the door for me and take me yet again to the right Safta, and to please not charge me once more as I already paid. There were only a few drivers and many of them were parents of my friends from school this mistake used to happen to me frequently…so the drivers already knew me and my feather headways.

Getting at last to the grandmother in Montifiori, my Safta would be very solicitous about my obvious hunger. Not because I said that I was hungry, I never said that! I hated food, but because I was so thin it was obvious that I was hungry. For a starter, she would make hot chocolate for me that had this foamy terrible crust over its surface. I would wait for her to leave the kitchen for a minute and methodically pour the terrible concoction into the middle of the hole of the sink, so no evidence of my crime would be visible. Then she would prepare for me strawberries with cream. I loved cream, and I loved strawberries, but not together, so I would eat each on its own. Grandmother was horrified. Lifting her hands above her head in agitation, she would proceed to tell me that the only way to benefit from strawberries and cream is to eat them together. I wanted to suggest that I jump and mix them in my tummy after I ate them, but it would have been disrespectful to make this comment, so I refrained.

Maybe I mentioned in an earlier story that grandmother lived in a unique and quaint house. The house was located under the Black Road, which was named the main road from Tel Aviv to Petach Tikva. You had to slide down a ravine or walk gingerly down steep stairs to reach her house. Safta Tema also had a bakery that was attached to her living quarters, and she had a horse and a cart, used to deliver the bread and challah to the customers. All these things were highly irregular. You could go to the bakery from the sandy road in front of the house or you could go in from the back. The back entrance was for the family and the employees. Near the back entrance was located the bathroom, its door opening to the yard, a very dark yard and frighteningly spooky in the evening. Then you went around the corner of the house and voila, you came to the famous kitchen where hot chocolate with terrible crust and strawberries with cream were served to thin granddaughters.

Dawid Lifshits and Tema (cont)

The house in Montifiori, By Ora Kuller (cont)

I forgot to relate that while Safta was preparing these delicatessens for me, she would entrust me with the Yiddish newspaper, to read to her. She explained to me the rudiments of how to read Yiddish, which is a language written in Hebrew letters but with laws of its own, and after grasping the general idea, I would read to her the news of those days that were probably not much different from the news of today…. Shooting here, invading there, asemitism everywhere….

She loved taking us girls to the cinema and theatre with her, there was a famous Yiddish theatre called Dzigan and Schumacher. Mostly it was very funny and Safta Tema would attempt to explain to us the meaning of the words and the plot. I am sure it was very hard for her especially as it is known that the Humor expressed in Yiddish is Unique and Untranslatable. When we went with her to the movies that were spoken in different languages, we tried to read the "close captions" quickly and translated them for her. There was one awful evening when my grandmother and I went to the cinema house, right next door to our house, where we watched a beautiful version of Madam Butterfly.

I came home and ran to my bed crying my heart out. I was deeply disturbed by Madam Butterly's agony and brutal end. I cried and cried while Safta Tema and our mother tried to console me, but I couldn't stop crying. The next evening I asked permission to go and see the movie again. Our mother was horrified: " Go again?" She shrieked," Go again? Having this tragedy replayed again? No way! Once was quite enough". And that was final, for a week or more I could hear through the windows of the cinema house and our open windows, Madam Butterfly singing her heart-wrenching famous aria again and yet again, hear the crescendo rising, and could imagine her falling, falling, down, down on her sword. Oh! what a heartache.

This cinema near our house was a source of pleasure and agony. We could hear every note and every word. The machines that played the sound were just above our bedrooms. It was not too bad if Connie Frances' movies were playing or Frank Sinatra's, but it was an absolute horror when an Alfred Hitchcock movie was having its run, especially if silly us went to see the movie and knew what was happening every second of the roll. Psycho run was the worst time for us. Gone With the Wind was a challenge, our little sister Ofra, loved that book and adored the movie. I think she wasn't allowed to go twice, but she would lie on her bed with the two-volume book and quickly read the whole thing, trying to keep up with the tempo of the script in the movie…

But I forget that I am describing Grandmother's house, the safta who lived on the west line. The kitchen had one door, yes, of course, one door to the yard. This kitchen was dark, with dark colorful tiles for a floor, a huge, embroidered fabric of a cook with pots and pans was on the wall. There were beautiful plates and cups and pots, and pink transparent glasses to drink from. If you wanted to go to the main house, bedroom, or living room, you had to go out into the yard and take a left onto a little porch. This porch was shady with a bougainvillea climber growing all over the open sides, and there were two doors: One led to a little room that was rented to a mysterious lady, and the other door led to Safta's bedroom.

Dawid Lifshits and Tema (cont)

The house in Montifiori - Photos

Dawid Lifshits and Tema (cont)

The house in Montifiori, By Ora Kuller (cont)

This was a big room full of furniture. On the right side was a single daybed covered with some colorful fabric and pillows with cross-stitched designs that my mother made. I remember there was one pillow with a horse and another with a vase of flowers, unfortunately, I lost both pillows. This daybed used to be our mother's bed before she married.

Across from the door, a huge honey-colored wood wardrobe stood, and onto the left grandmother's bed took up a huge space. It was a queen bed of the same honey-colored wood with two nightstands of the same wood. On the bed was a yellow bedspread that I still have and love, and a huge yellow satin triangle pillow that I intend to recreate. The duvets were yellow too. I wonder if our grandparents brought or sent all these items from Belarus. I once saw in an antique store a tiny nightstand similar in its curved style and color to the one Safta had, and I don't know why I didn't purchase it. This bed has created one of the funniest memories for us. At one time Nava our cousin, who was a year older than me, and I, visited grandmother together and after dinner and after pouring the hot chocolate with the terrible crust into the sink … we were sent to sleep in the double bed next to grandmother. Safta Tema was still busy in the kitchen, congratulating herself that while my mother said I never drank milk she managed to have me drink a whole cup of hot chocolate….

We went to bed after going to the bathroom in a night potty. No one in his or her right mind would go to the outhouse at nighttime. Savta Tema came in and after inspecting the pot and saying that what we did was too little or too much and not the right color, sent us again to bed. We climbed on the bed and felt as if we were lying on rocks. Lifting the sheet, we discovered that the whole box frame was full, but full to the brink, with cans of preserves. We lifted them out more and more and more while laughing the whole time. Grandmother forgot that she was using the bed as a warehouse to store food just in case the Third World War happened suddenly. Another proof that nothing changes in the history of the world, but all repeats itself with vehemence.

But again, I forget about the house. Now here is a very surprising and unusual, in this context, fact! If you wanted to go from the bedroom to the living room, you didn't have to go outside!!!!!! You just went through the other door stationed directly across from the double bed and you got into the most beautiful room in the world, at least it was for me. Again, there was a honey-colored low cabinet with glass doors, to house dainty glass ornaments and glasses and tea sets inside. On top of it were a Menorah and a beautiful wood clock with gold hands and numbers over cream coloured face. On the table, a beautiful tablecloth was spread, and a pretty vase stood holding a few flowers that safta made from silver foil. One of these foil flowers found its way to our mother's house. I guess Safta Tema transferred her love of making things from silver foil to me, only I can do it from real silver. Tall silvery candle sticks stood proud on the table and now do the same in Ruthie and Amos' house. Hand-crocheted curtains decorated the window that faced the hard-surfaced sandy road outside. A French door lets you go outside to the narrowest of porches, maybe 20 inches wide.

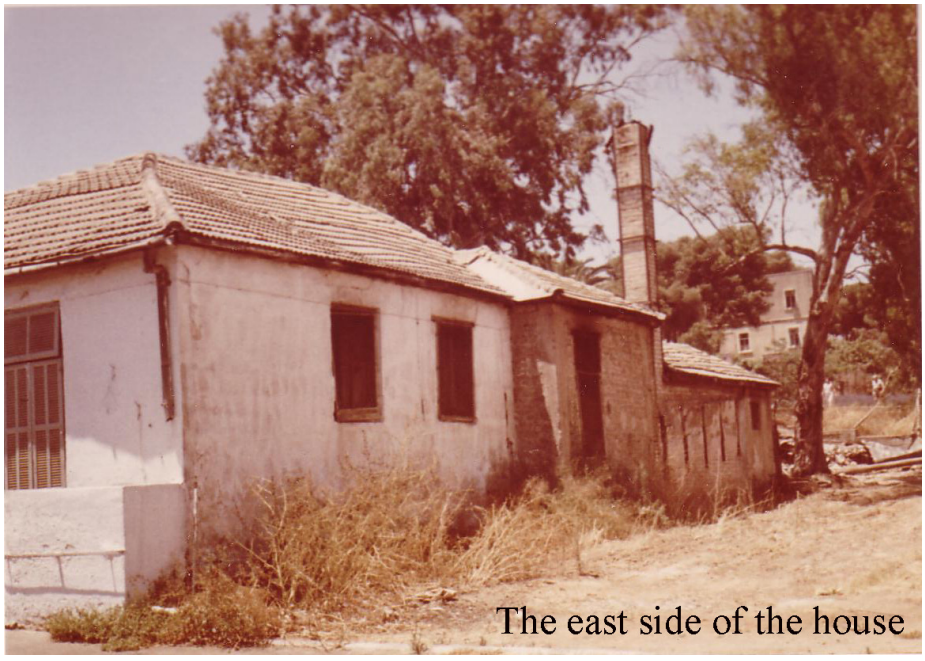
So, look, we did it, we went all over the house, only I didn't mention the laughter and the joy, the other grandchildren that we, three sisters, loved so much, and our wonderful uncles. But the uncles deserve a story of their own which I will write in due time.

Dawid Lifshits and Tema (cont)

The house in Montifiori, By Ora Kuller (cont)

\ Here I will mention a few stories about the bakery. First, it was customary for us kids to go into the bakery and ask and get a piece of dough. This dough was soft, cream-colored, and smelled deliciously. Unfortunately, after playing with it for a day or two, it would change into a gray and smelly substance that earned the saying: “Take it out of here and throw it quickly to the garbage outside”. Proving again that fame doesn’t last.

The other story was, that if I was lucky and came on Friday at noon time to Safta Tema’s house, to pick up the challah, I could see a whole flock of colorfully dressed women from the neighborhood, coming and standing in line before the wide doors of the bakery with cooky sheets, baking pans, spring-tops and huge pots to take over and occupy the big oven in the bakery to bake their cakes and Challas for Shabat-Saturday, and cook the Tshulent , a slow baking food that would be served on Saturday mid-day meal. Some ladies wore aprons, some had covers on their heads, all happy to know that the work of the week was done and that now the baking oven would take over and cook and bake the delicious food and cakes and ensure that a good Saturday it will be.



The east side of the house

Dawid Lifshits and Tema (cont)

Safta Tema Lifshits nee Rodstein

Dawid Lifshits and Tema (cont)

The last days and passing of Grandma Tema

ימיה האחרונים ופטירתה של סבתא טעמה

24.2.1959 – ט"ז אדר א' – יום שלישי

אחרי העבודה נסעתי אל צבי . היה קר מאד ורוח חזקה כל כך נשבה, קרה היתה הנשימה. סבורים היו הכל כי חורף קל יהיה השנה וגשמים לא ירדו וקר לא יהיה. מגוחך עד כמה מוטעות הן מחשבותיו של האדם. (בראש העמוד הוא הוסיף שלג ירד בגליל ובירושלים).את אמא מצאתי יושבת, צבי אמר כי היא מרגישה הרבה יותר טוב ואמנם כך נראה. בעוד יום יומיים ודאי אקח אותה אלי אולם את רבקה עוד לא הכינותי לכך ואינני יודע מה היא תגיב. היא ודאי תתמרמר בדיוק כמו שלאה זועמת.

25.2.1959 – י"ז אדר א' – יום רביעי

דברתי עם צבי בבוקר – הוא אמר לי כי אמא מרגישה ברוך השם יותר טוב ונקוה שהיא תחלים ותחזור לאיתנה.בערב הייתי אצל אמא – היא מרגישה יותר טוב, המחלה עברה אולם כמות הסוכר גדולה. היא עוד חלשה מאד.

26.2.1959 – י"ח אדר א' – יום חמישי

אחה"צ התקשר צבי ואמר כי הרופא אמר שמצבה של אמא רע עד כדי כך שמוכרחים לקחת אותה לבית חולים וכי הוא אינו רוצה להיות אחראי לטפול שאפשר לתת לה בבית. הוא בקש שאבוא מיד וכי נקחנה לבית החולים. אני כל כך נדהמתי לעצם הרעיון עד כי הייתי נבוך ומבולבל ובריצתי לנסוע לצבי לא ידעתי לאן ללכת. כשהגעתי אליו מצאתי את אמא כל כך חלשה והרעיון על נסיעתה לבית חולים דכא אותה כל כך שהחלטנו לדחות את הדבר למחרת. ומה שעבר עלי בסיוט של הלילה בין יום ה' ליום ו'

27.2.1959 – י"ט אדר א' - יום ששי

באמבולנס שאידעלע סידר נסענו והגענו ואחרי צפיה והתרגשות וכאב וזעזוע ופחד הבאנו סוף סוף את אמא אל ביתן 37 בתל השומר. השארנו אותה לראשונה בחיינו בידים זרות. משם נסעתי הביתה כואב ודוי ועצוב ורע היה לי

28.2.1959 – י"ט אדר א' – שבת

בשבת נרגע מעט מזג האויר, היה ממש קר אבל בהיר ומשבאנו כולנו לראות את אמא לאחר שעבר עליה לילה ראשון מצאנו כי בכל זאת השפיע הדבר עליה לטובה, כי מה שעשו לטובה עשו, כי היא נרגעה מעט ושוב אין היא רוצה לצאת משם עד שתחלים. היא קבלה אותנו בהתרגשות רבה אבל בהכרה ברורה כי טוב עשינו. המיטה טובה, היחס טוב, האוכל טוב ומי יתן והיא תחלים במהרה ותחזור אלינו בשלום.

1.3.1959 – כ"א אדר א' – יום ראשון

גשם, גשם יורד כל היום. עבדתי לפנה"צ ואחר כך נסעתי לתל השומר. שמחתי לראות את אמא אבל היא כל כך חלשה שהלב כואב והעיניים מתמלאות דמעות. לא נתנו לה לאכול בבוקר כי רצו לקחת בדיקת דם והיא כל כך חלשה מזה. היא הרגישה יותר טוב אחר האוכל אבל המבט שלה לא היה בהיר והיא צריכה עוד כל כך הרבה כדי שתחלים. גם צבי וחיה היו ומזג האוויר מתאים למצב הרוח. גשם בלי הפוגות והשמים שמי עופרת מעוננים. אמנם לא

Dawid Lifshits and Tema (cont)

The last days and passing of Grandma Tema

כל כך קר כמו בשבוע שעבר אבל הדכדוך רב ואני כבר מחכה למחר כדי שאראנה. לא הייתי כמובן בבית בצהריים ולא אכלתי וגם לא ישנתי טוב בלילה בגלל מיכל (אבא כותב שלא היה בצהרים כי באותה תקופה הוא עוד עבד מפוצל והיה חוזר כל יום להפסקת צהריים וחוזר אחר כך למשרד)

2.3.1959 – כ"ב אדר א' – יום שני

כל היום עבר בצפיה לנסיעה אל אמא – לנסוע, להגיע ולראות אותה. אולי אראה אותה יושבת במיטה עם חיוך על שפתיה ומצפה לבואנו. לא רציתי לתאר לעצמי אחרת. אבל כשבאתי – לא היה כך. אחרי שחיכיתי זמן כל כך רב לכניסה, הנשימה היתה קשה, היה לי הרושם שיש לה חום, כל כך קשה לה כי היא כל כך חלשה. היא לא יכלה לדבר אתי מרב חולשה. היא לא ישנה בלילה והיה לי הרושם כי היא עיפה כל כך. עזור לה אלוהים ורפא אותה רפואה שלמה, החזר אותה אלינו אלוהים. לא יכולתי לשבת ולעמוד. גם אידעלע היה אצלה לפני הצהרים. באתי הביתה בשעה מאוחרת ואידעלע ורוניה היו. האטמוספירה של הבית הרגיזה אותי מעט אבל ישנתי רק מעט. הזעתי ותמונות חלפו במוחי רצוא ושוב כל הלילה.

3.3.1959 – כ"ג אדר א' – יום שלישי

היום בהיר היה, כאשר קמתי בבוקר נסעתי אל פרלשטיין. אחר כך באתי חמשרד הודיעו לי שצבי צלצל ואמר שהתקשר עם בית החולים ואמרו לו כי אמא ישנה בלילה וכי היא מרגישה יותר טוב. דברתי אחר כך גם עם אידעלע – הם הגיעו בשלום הביתה אמש. ראשון באתי אל שטח בית החולים וצבי ולאה באו כאשר פתחו את השערים , חיה ורבקה באו כשכבר היינו בפנים. היא היתה מעט יותר טוב מאשר אתמול. הם נתנו לה אינסולין במקום התרופה בטבליות שלה. בדיקותיהם העיקו מאד לאמא אבל אלי תעזור שיטת ריפוי זאת. דברנו אתה, עודדנו אותה מעט, אבל זמן הבקור הוא כל כך קצר ורוצים עוד רגע להחזיק בידה ולחכות עד מחר, חלחלה עוברת בי תמיד. הגענו העירה וקנינו עוגות אחדות שלא טעמתי מהן מאומה. נדמה היה לי רק שמיכל

4.3.1959 – כ"ד אדר א' – יום רביעי

גשם יורד בלי הפוגה.

בכליון עיניים חיכיתי כבר לשעה שאוכל לנסוע לבית החולים, גם אמא חכתה כבר לבואנו. היא סובלת וכל כך קשה לה, עוד לא טוב. אל נא, רפא נא לה, תן לה רפואה שלמה, החזר אותה אלינו, שתשב אתנו עוד מעט, תשמח בשמחתנו ותכאב את כאבינו. הנה פסק הגשם אחר הצהרים, העננים התפזרו והשמים כחולים נראים. ייראו גם פניה של אמא בהירים, עליזים ומחייכים כמו אלה שראינום תמיד, שתחלים ותחזור אלינו.

5.3.1959 – כ"ה אדר א' – יום חמישי

גם היום נסעתי לשם והיא היתה עוד חלשה, חלשה. אנחנו עודנו אותה מעט. רוניה היתה ומלכה הביאה לה מכתב מאמריקה מן האחים שלה. צבי דיבר עם הרופא. הוא אומר כי אילו היתה מחלתה הלב בלבד היא היתה יוצאת מבית החולים תוך שבוע אבל הכליות אינן פועלות. עזור לה אלוהים ורפא לה, החזר אותה לנו, אמא, אמא.

ואנו חזרנו הביתה. דאגנו או לא דאגנו, אבל שכבנו לישון. ובאותו פרק זמן שבין פרידתנו עד

Dawid Lifshits and Tema (cont)

The last days and passing of Grandma Tema

הלילה כשישנו נפטרה אמא – היא נרדמה לאחר שהלכנו, היא נרדמה ולא קמה עוד. הלא זה מה שאמרה לנו כי היא רוצה לנוח מעט ומדוע אין נותנים לה משהו להרדם. האחיות לא רצו לתת לה מפני שידעו אולי

6.3.1959 – כ"ו אדר א' – יום ששי

וכך כאשר באתי הבוקר לעבודה כבר התקשר צבי ובקש שאבוא מיד לבית החולים וכשבאתי לשם כבר הבחנתי בצבי המצפה ואמא כבר לא היתה. מה בכיתי, השמים התבהרו לאחר ימי האופל, הקור והגשמים, והלב התפלץ ובכה ובכה באין חמלה, באין תקווה. כך שכלנו את אמא. לאחר שעשינו את כל הסידורים נסעתי העירה ושם נזדמנתי עם צבי ליד הדסה מפני שלא חפצנו לקבור את אמא מבלי שנחלוק לה את הכבוד האחרון ודחינו את ההלויה ליום ראשון. אינני יודע אם טוב עשינו או לא אבל בגיהינום היינו בימים אלה.

8.3.1959 – כ"ח אדר א' – יום ראשון

ההלויה היתה בשעה 10. אנשים רבים באו. ויס השכן עזר לי הרבה בסדור הדבר. אנו עמדנו ליד בית הכנסת במונטיפיורי ואנשים רבים מן השכונה מאלה שאמא חיה אתם את שלשים וחמש השנים האחרונות באו לחלוק לה את הכבוד האחרון. הביאו את הארון לבית הכנסת ואני וצבי אמרנו קדיש. העולם כולו היה מטושטש והדמעות נזלו ולא יכולתי להתאפק. כל כך חלש הייתי. נסענו לבית העלמין בנחלת יצחק ושם צעדנו צעד בצעד והבאנו את אמא לקבורה על יד אבא. היה שקט, אך מעט בכינו, אולם צער העולם היה בלב. חזרנו הביתה אל אמא ואנשים רבים לוו אותנו, היו עוד אתנו בשעות הראשונות רק אמא לא היתה כדי לכבד אותם. נדמה היה לי כי היא אתנו וחפצתי לקרוא בקול אמא מדוע את יושבת ואין את מגישה משהו כתמיד. התפללנו מנחה.

אנשים רבים באו במשך הימים שישבנו שבעה. יום יום היה מנין אנשים בבוקר לתפילה ולמנחה ולמעריב ואני וצבי וחיה ישבנו יחדיו – מאז ימי הילדות הרחוקים. אף פעם כבר לא נשב יחד עם אמא ובבית אבא. אני ישנתי במיטה של אמא שינה קצרה ותמיד חשבתי כי שוב לא יהיה הבית מרכז לכולנו, כי לא יהיה אל מי לבוא ולא יהיה צריך לבוא, כי נלקח מאתנו הבית במונטיפיורי

מי היו אותם אנשים שהתפללו אתנו ? – בירגר, יונה בלט, הרשקוביץ, קוזיניץ, יחזקאל השמש לשעבר בבית הכנסת,לייזר השוחט, לייבה השכן, הנדלסמן וקומקולקין – אלה היו הקבועים ואחר כך התחלפו – מהם שמענו ספורים שונים מן ההווי של מונטיפיורי ועל אף התמימות והקטנות – אזכר להם לעולם את החסד שעשו עם אמא ולא ביישו אותנו לרוץ ולחפש מנין אנשים אלא באו בכבוד ובהערכה נאמנה. גם באו לבקרנו . ממשפחת מיליקובסקי, היו יוכבד, שושנה, עדה, שרה, אריה ובני זוגם, פימה ושלמה היו, שמוליק בא יום אחד עם רבקה, אבשלום ואשתו, שלמה ואשתו ודב, היו חברות של אמא, אנשי מזרחי ודברו רבות עליה, היה רמון, וסרמן, פואסון, חצרוני, היתה גב' גורדון, קוזיניץ, מלמד,הורביץ, היתה גב' הרשקוביץ ופנינה, היתה דינה מגדל מן הידידות של אמא בבואנו לארץ, היה הרב גורלין ואשתו האחרונה, אנשי רקוב בעבר, היה יעקב זילברמן, בוים קנובל, השכן של אידעלע ברונשטיין, היו אנשים רבים שדרך מסך הדמעות לא יכולתי לזכור. קהלרב ומגוון , כל האנשים שאמא חיה בחברתם והיו חלק בלתי נפרד מהוויתה ומחייה, מכל אחד ואחד נלקחה ופרשת חיים זו נסתיימה.

כאשר שכבנו לישון בערב העליתי בדעי כי זו הפעם האחרונה אשר אשן במיטות אלה באשר

Dawid Lifshits and Tema (cont)

The Grave of Dawid and Tema Lifshits
Nachlat Yitzhak, Givataim, Israel

Dawid Lifshits and Tema (cont)

Uncle Zvi Lifshits' Letter to the Kuller Family

למשפחת קולר שלום

שמחתי לקבל את מכתביכם ולשמוע איך מסתדרים ילדי ישראל בגולה. וזה מעלה לי נשכחות, איך היינו בגולה לפני כשישים וחמש שנים אחורה איך חיינו שם ומה היה מצבנו. אני זוכר שגרנו במרכז. לפני בתנו השכור בן שתי הקומות היה שוק. ובימי השוק כל כפרי הסביבה על תושביהם הביאו את מרכולתם - תבואה ובעלי חיים. המולה גדולה הייתה כשהתפרסו על כל השטח. עד כמה שידוע לי, היהודים היו בשלום עם שכניהם הגויים, חוץ ממקרים חריגים. מקרה שנחרט בזיכרוני, ששמעתי מפי אמא שלי, שיום אחד הזעיקו אותה השכנים בקראם לה: תראי, מכים את אבא שלך ורוצים לגזול את פרתו. ואמא חשה אל הכומר והוכיחה אותו באמרה: תראה איך הגויים שלך מתנפלים על אבי. ואמנם הוא בא אתה וחלצו את סבא.

משפחתנו הן מצד אבא והן מצד סבתא (אמא) גרו באותה עירה.

בדמיוני אני רואה את המקום עם הסמטאות בדרך לסבא האחד שגר ביחד עם בתו ושלושת בנותיה, כי הוא היה אלמן שנים רבות, מאחר והסבתא נפטרה בגיל ארבעים וחמש. בקרוב מקום גרה אחות נוספת של אמי ומשפחתה.

הדרך לסבא של מצד אבי הייתה יותר ארוכה. צריך היה לעבור בין הכנסיות לבין בית העלמין שהיה בדרך. וכשהגעני לבית סבא עם הגורן הגדול שגם אסם תבואה וראינו את הנהר הגובל אתם והטהנה של הבריכה מלאה את לבנו שמחה בעיקר בקיץ כשהיינו אוספים קנה סוף לקבצים קושרים אותם יחד שוכבים עליהם ושטים במים והגבעות הירוקות מסביב. רצים לקצה הגבעה מתגלגלים למטה בצהלה והנדנדה הגבוהה שתלתה ועליה היינו מתנדנדים עליהם ושמחים.

ועוד הסוכה שהייתה בעלית הגג, גג שנפתח על ידי משיכת חבל שהשתלשל למטה.

באותה תקופה צריך היה להיות בר מזל. לשבת בסוכה עם גג פתוח. החורף כבר היה בעצומו והקור הציק. לרוב העלו נרות וברכו עליהן עשו את הברכה לישב בסוכה ובזה הם הפולחן.

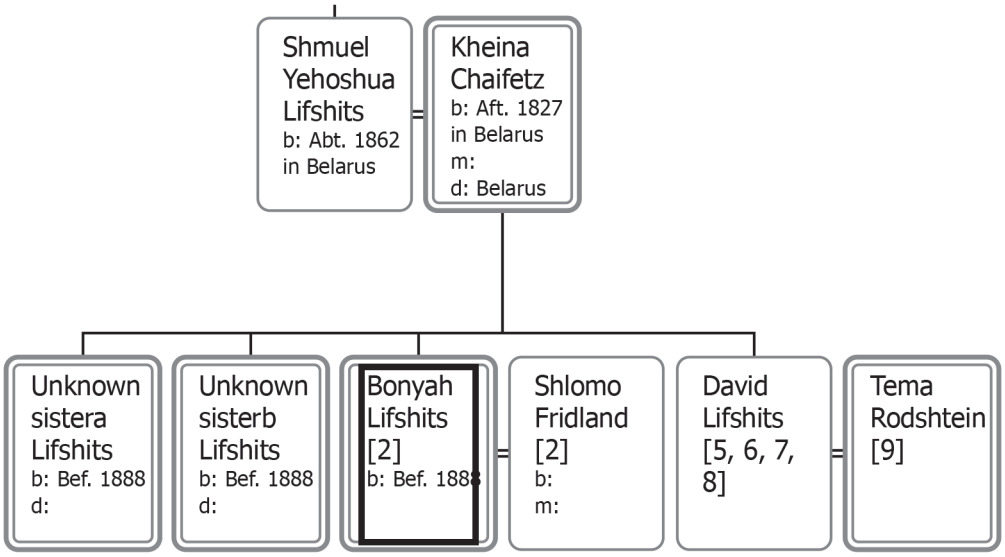
עכשיו אצלנו בישראל, סוכתנו, גגה מכוסה עם כפות המרים סרינים וקישוטים. קצת רוח עם חשש לגשם. אך עברנו בשלום וקיימנו את המצווה של ישיבה בסוכה אפילו בימי חול מועד, עם ישראל חוגג בהמוניהם. לוח השנה היטיב עם סדר הימים, מתאים לכל מיני קומבינציות ימי גשר או ימי חופשה לכל השבוע. איך עושים זאת במובן הכלכלי אינני מבין ולאן נוסעים ? לפני שנים חפשו מקומות קרובים, צפת הרי כנעי, וכדומה. עכשיו שהתרגלנו לדום מתגודדים באילה והכנרת ובמקומות מלאים ודחוסים. מספרים בבדחנות שבעיר ראש השנה עבר רבי אחד וראה את כל המוני בית ישראל מסביב לכנרת, הרים את ידיו השמיימה ואמר: ריבונו של עולם ראה את עמך ישראל הצדיקים, הן יום התשליך היא, אך מחר והם הקדימו ובאו כבר היום לקיים את מצוות התשליך. בראש השנה אמא שלך לנה אצלנו אצלנו והייתה אתנו ואחר זה גם בקרתי בביתה. הזמנו אותה גם לסוכות. קשה להגיד שרוחה טובה עליה, היא די חשה בדידות שכולן נמצאות בחוץ, אפילו שגלי עושה את כל שביכולתה. אני מבין שכל אחד יש לו את עניינו הוא חייב לבנות את חיי עצמו. ועל זה היה כתוב: יעזוב איש את אביו ואמו וידבק באשתו, זה דברו של עולם.

באשר לנו, גל של נאות ויירמיאל מגויס לצבא והוא בטירונות, בא לעתים הביתה עם שק גדול. סמדר של אילנה ויורם יצאה לנהיל ואנו שרגילים לשבת ביחד בליל שבת מרגישים רוקנות, בפרט כשלא שומעים כמה ימים. גם לזה חייבים להתרגל. אני רק מבקש שתמיד אראה אותם חוזרים הביתה בריאים ושלמים.

המכתב התעכב, רציתי לכתוב יחד עם אימך ולא הסתדר. בינתיים אתמול 7 לעשירי ערכנו יום זכרון לאבא שלך. גלית אמרה פרק תהילים וגם אמא, מרשים מאד

אני מאחל לכם שנה טובה, שנת פוריות, תעשו מהר את המיליון הראשון ותבואו הביתה, שלכם צבי.

Bonyah Lifshits & Shlomo Fridland



Bonyah Lifshits and Shlomo Fridland

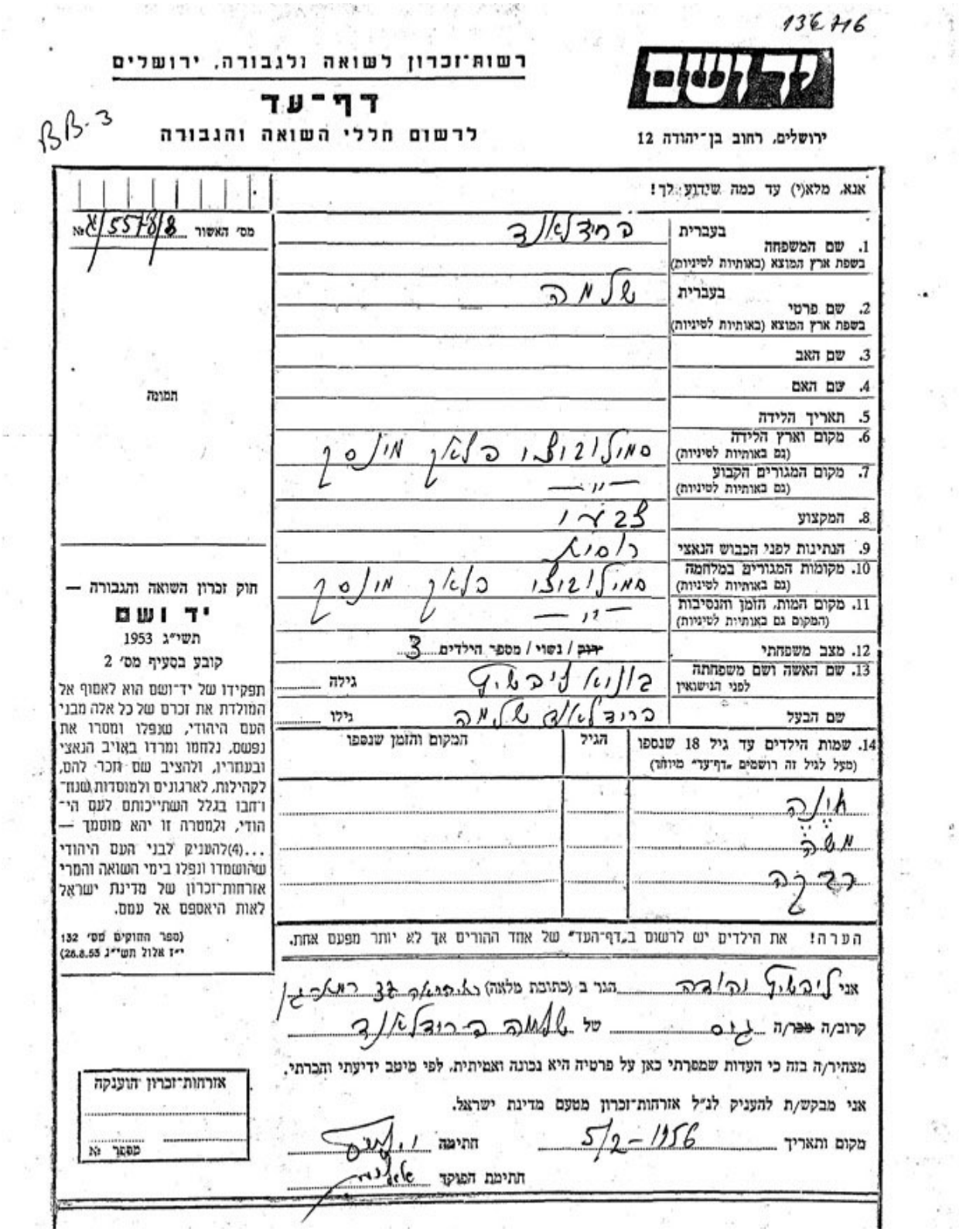
Bonyah Lifshits & Shlomo Fridland (cont)

Bonyah Lifshits and Shlomo Fridland's Family

Smilovichi, Belarus
Bonyah Lifshits and Shlomo Fridland
and their Children: Khiena, Moshe, Rivka

Bonyah Lifshits & Shlomo Fridland (cont)

Shlomo Fridland was born in Smilovichi, Belorussia (USSR). He was a painter of houses and married to Bunia nee Libshitz. Prior to WWII he lived in Smilovichi, Belorussia (USSR). During the war he was in Smilovichi, Belorussia (USSR).
Shlomo and his family were murdered in the Shoah. Place of death: Smilovichi, Belorussia (USSR).



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ירושם

ירושלים, רחוב בן־יהודה 12

רשות־זכרון לשואה ולגבורה, ירושלים

דף־עד

לרשום חללי השואה והגבורה

BB-3

אנא, מלא(י) עד כמה שידוע לך!

1. שם המשפחה בעברית / בשפת ארץ המוצא (באותיות לטיניות)	פרידלאנד
2. שם פרטי בעברית / בשפת ארץ המוצא (באותיות לטיניות)	שלמה
3. שם האב	
4. שם האם	
5. תאריך הלידה	
6. מקום וארץ הלידה (גם באותיות לטיניות)	סמולוביצו בלאן מונסך
7. מקום המגורים הקבוע (גם באותיות לטיניות)	— " —
8. המקצוע	צבעו
9. הנתינות לפני הכבוש הנאצי	רוסית
10. מקומות המגורים במלחמה (גם באותיות לטיניות)	סמולוביצו בלאן מונסך
11. מקום המות, הזמן והנסיבות (המקום גם באותיות לטיניות)	— " —
12. מצב משפחתי	~~רוק~~ / נשוי / מספר הילדים 3
13. שם האשה ושם משפחתה לפני הנישואין	בונוא ליבשיץ — גילה
שם הבעל	פרידלאנד שלמה — גילו

14. שמות הילדים עד גיל 18 שנספו (מעל לגיל זה רושמים „דף־עד" מיוחד)	הגיל	המקום והזמן שנספו
חיה		
משה		
רבקה		

מס' האשור 55788/8 №

תמונה

חוק זכרון השואה והגבורה —

יד ושם

תשי"ג 1953

קובע בסעיף מס' 2

תפקידו של יד־ושם הוא לאסוף אל המולדת את זכרם של כל אלה מבני העם היהודי, שנפלו ומסרו את נפשם, נלחמו ומרדו באויב הנאצי ובעוזריו, ולהציב שם וזכר להם, לקהילות, לארגונים ולמוסדות שנח־ו־חבו בגלל השתייכותם לעם הי־הודי, ולמטרה זו יהא מוסמך — ...(4)להעניק לבני העם היהודי שהושמדו ונפלו בימי השואה והמרי אזרחות־זכרון של מדינת ישראל לאות היאספם אל עמם.

(ספר החוקים מס' 132 י"ז אלול תשי"ג 26.8.53)

הערה! את הילדים יש לרשום ב„דף־העד" של אחד ההורים אך לא יותר מפעם אחת.

אני ליבשיץ יהודה הגר ב (כתובת מלאה) [illegible] 37 [illegible]

קרוב/ה ~~מכר/ה~~ גיס של שלמה פרידלאנד

מצהיר/ה בזה כי העדות שמסרתי כאן על פרטיה היא נכונה ואמיתית, לפי מיטב ידיעתי והכרתי.

אני מבקש/ת להעניק לנ"ל אזרחות־זכרון מטעם מדינת ישראל.

מקום ותאריך 5/2-1956 חתימה [illegible]

חתימת הפוקד [illegible]

אזרחות־זכרון הוענקה

מספר №

Yidl Lifshits and Ronia Katz

Photo of Yidl Lifshits and his family

Ronia nee Katz and Yidl Lifshits
Their daughters, Sitting Left to Right:
Henke, Fanka and Rivka

Yidl Lifshits and Ronia Katz (cont)

Volma, Belarus - The Hometown of Yidl Lifshits

Yehuda Lifshits, or, as we called him, Uncle Yidle, was a tall, broad-shouldered, and handsome man. Uncle Yidle was born in Volma, Belarus in about 1892. Volma is a small, shabby town very close to Rakov where Shmuel Yehoshua's family lived before moving to Rakov. Imagine that today (about 2002) its population is 341. We visited this small place. We entered a dark small room. The woman in this town's office had a very old collection of records. We wanted to look through the dilapidated, handwritten records but it would have taken us days to carefully go through them. We couldn't figure out in what language they were written and the communication with the lady in the office was through a translator. In short, a very difficult task. To this day no one copied, scanned, or just got images of these important records.

2002 Trip
Volma ,Belarus

Yidl Lifshits and Ronia Katz (cont)

Yiddle Lifshits Biography Details

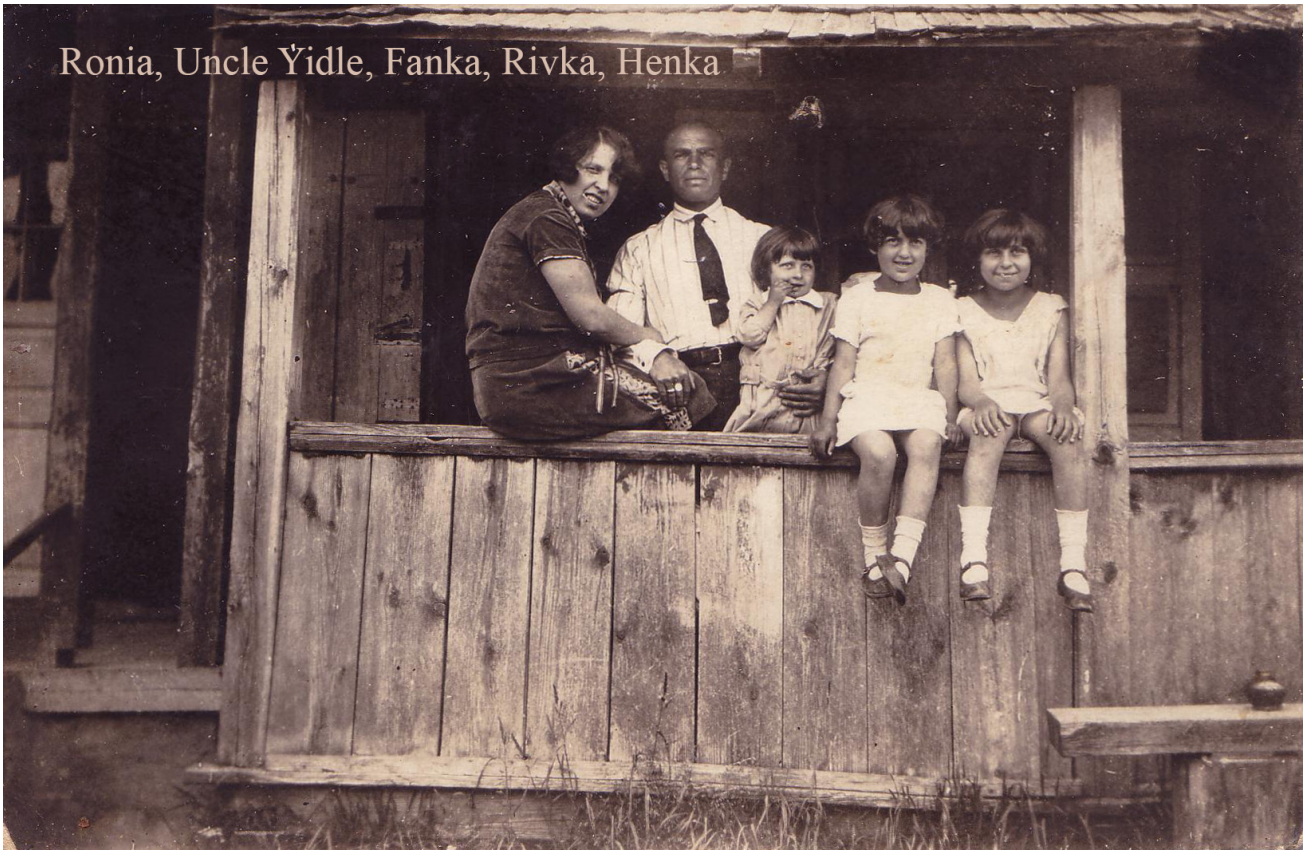
Uncle Yidle was married twice. His first wife appears in the Lifshits family photo in Rakov with their daughter Henke. Henke's mother passed away when Henke was a very young girl. We don't know her name or surname. Uncle Yidle's parents, Shmuel Yehoshua and Rasha, helped in raising Henke. Sometime later, Uncle Yidel married Ronia Katz. Until her marriage, Ronia studied to be a dentist. She was a beautiful, proud woman. The fact that she studied added to her unique personality. As we know only very few women in those days studied in high school or continued for higher education. Ronia and Uncle Yidle lived in Minsk. Their first daughter, Rivka, was born on 15 Dec 1921, in Minsk. Uncle Yidle's occupation was involved in Wood Sawmill. If one searches the internet for Wood Sawmill, one gets that seven sawmills were built in the Białowieża Forest in 1915. Bialowieza Forest is a large forest complex located on the border between Poland and Belarus. When Yidl and Ronia's first daughter, Rivka was born the Yidle Lifshits' young family moved from Minsk to Rakov, where most of the Lifshits family lived. Rakov is about 39 km west of Minsk. In 1921 Rakov and Minsk were in different countries. Rakov was under Polish sovereignty, and Minsk was under Russian sovereignty.

The difficulty in having the two places in different countries used to be told by telling the story about Ronia and Uncle Yidle. When Ronia stayed in Rakov and wanted to reunite with her husband who stayed in Minsk, she had to travel with her daughter and had to illegally cross the border between the countries. Later in 1924, the family moved to live in Vilna, Lithuenia. After Yehuda's brother, David, immigrated to Israel, Yehuda and his family decided to join them. They waited for a long time for certificates from Israel that would allow them to enter Israel. David Lifshitz requested and sent them the certificates, but at this time, in 1925, Ronia gave birth to their second child, Fanka. She was in the hospital when the certificates arrived. The validity of the certificates was for six months and when Yehuda's family was ready to travel their validity expired. Then it was very difficult to get new certificates. David applied again. It took five years to get them. He sent them the certificates and said: "I am sending you new certificates, there will not be a third chance."

Yidle's father, Shmuel Yehoshua Lifshits, passed away in 1931, in Israel, within the same week that Yehuda was about to immigrate to Israel. Yehuda and his siblings Haim Fiba and Ella set Shiva together in Vilna.

Vilna: Left: Ronia and Uncle Yidl, Right: Ronia and Uncle Ella

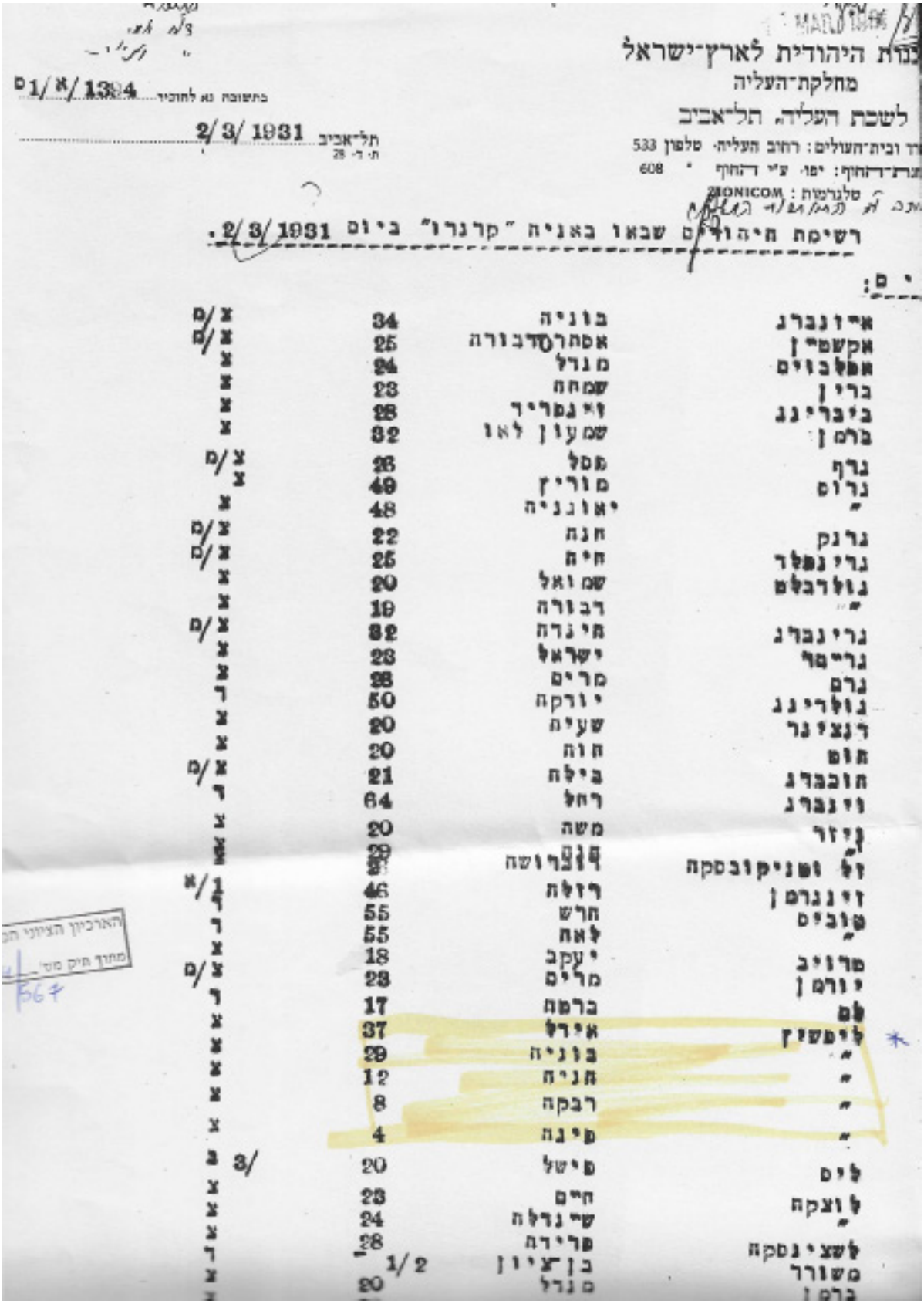
Yidl Lifshits and Ronia Katz Photos



Yidl Lifshits and Ronia Katz (cont)

Yidl Lifshits and Ronia Katz (cont)

Among the family papers, we found the list of passengers with the names of Yidle, Ronia, and the three girls: Henke, Rivka, and Fanka. They arrived in Israel on the second of March 1931 on the ship Carnero.



...נות היהודית לארץ־ישראל
מחלקת־העליה
לשכת העליה, תל־אביב
...רד ובית־העולים: רחוב העליה, טלפון 533
...תרת־ד־החוף: יפו, ע"י ד־החוף 608
טלגרמות: ZIONICOM

בתשובה נא לחזכיר 1/א/1394 ס

תל־אביב 2/3/1931
ת. ד. 28

רשימת היהודים שבאו באניה "קרנרו" ביום 2/3/1931.

י ם:

איזנברג	בוניה	34	צ/מ
אקשטיין	אסתרסדבורה	25	צ/מ
אפלבוים	מנדל	24	צ
ברין	שמחה	23	צ
ביברינג	זינפריד	28	צ
ברמן	שמעון לאו	32	צ
גרף	פסל	26	צ/מ
גרוס	מוריץ	49	צ
"	יאוגניה	48	צ
גרנק	חנה	22	צ/מ
גרינפלד	חיה	25	צ/מ
גולדבלט	שמואל	20	צ
"	דבורה	19	צ
גרינברג	חינדה	32	צ/מ
גרייטר	ישראל	23	צ
גרם	מרים	23	צ
גולדינג	יורקה	50	ד
דנצינר	שעיה	20	צ
חוט	חוה	20	צ
חובברג	בילה	21	צ/מ
וינברג	רחל	64	ד
ויזר	משה	20	צ
"	[illegible]	29	צ
זל ומניקובסקה	[illegible]	[illegible]	צ
זינגרמן	רזלה	46	1/א
טוביס	חרש	55	ד
"	לאה	55	ד
טרויב	יעקב	18	צ
יורמן	מרים	23	צ/מ
לם	ברטה	17	ד
ליפשיץ	אידל	37	צ
"	בוניה	29	צ
"	חניה	12	צ
"	רבקה	8	צ
"	פינה	4	צ
ליס	פישל	20	3/ ב
לוצקה	חיים	23	צ
"	שינדלה	24	צ
לשצינסקה	פרידה	28	צ
משורר	בן־ציון	1/2	ד
ברמן	מנדל	20	צ

הארכיון הציוני הס...
מתוך תיק מס' 567

Yidl Lifshits and Ronia Katz(cont)

Immigratiom Certificate

ההנהלה הציונית בא"י, מחלקת-העליה
PALESTINE ZIONIST EXECUTIVE, IMMIGRATION DEPARTMENT
Palestine Office ..... משרד א"י

תעודת-עליה
PALESTINE IMMIGRANT CERTIFICATE
No. 961
סוג / Category C
השם / Name LIFSZYC YDEL

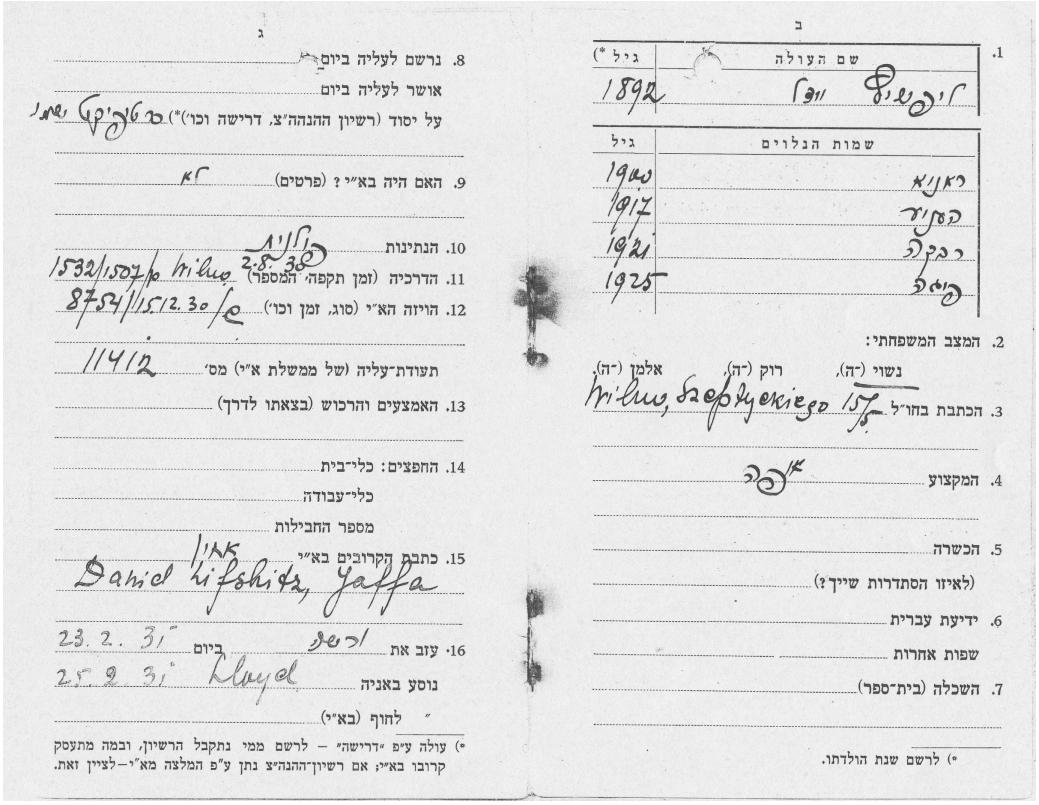
נתנה ביום 22. 2. 31
(חתימת מנהל המשרד הא"י)

אזהרה!

תעודת-עליה זו צריכה להמצא בידי העולה במשך כל ימי נסיעתו ולהמסר לשם בקרת לידי בא-כוח לשכת-העליה של ההנהלה-הציונית בא"י מיד אחרי באו לארץ.

באין לעולה תעודת-עליה זו, לא יקבל שום סיוע, חמרי או מוסרי, מן המוסדות הציוניים בגולה ובארץ-ישראל.

טופס 1/30 10.000 — No. 03232 — דפוס עזריאל, ירושלם



ב

1. שם העולה: ליפשיץ יוסל — גיל *): 1892

שמות הנלוים	גיל
ראניא	1900
הסניר	1917
רבקה	1921
הוגה	1925

2. המצב המשפחתי: נשוי (-ה), רוק (-ה), אלמן (-ה).
3. הכתבת בחו"ל: Wilno, Szeptyckiego 15/5
4. המקצוע: אופה
5. הכשרה (לאיזו הסתדרות שייך?)
6. ידיעת עברית
שפות אחרות
7. השכלה (בית-ספר)

*) לרשם שנת הולדתו.

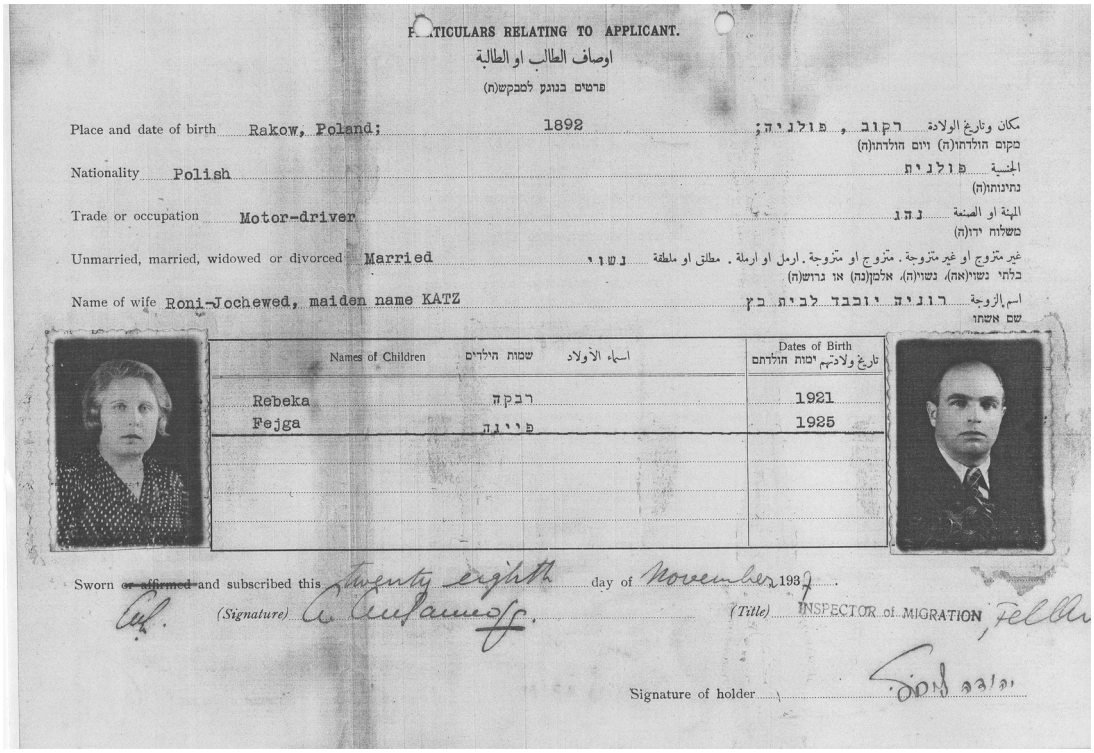
ג

8. נרשם לעליה ביום
אושר לעליה ביום
על יסוד (רשיון ההנהה"צ, דרישה וכו')*) סרטיפיקט ישראל
9. האם היה בא"י? (פרטים) לא
10. הנתינות פולנית
11. הדרכיה (זמן תקפה, המספר) 2.8.30 Wilno 1532/1507/p
12. הויזה הא"י (סוג, זמן וכו') 8754/15.12.30/c
תעודת-עליה (של ממשלת א"י) מס' 11412
13. האמצעים והרכוש (בצאתו לדרך)
14. החפצים: כלי-בית
כלי-עבודה
מספר החבילות
15. כתבת הקרובים בא"י אביו David Lifshitz, Jaffa
16. עזב את ירושלים ביום 23. 2. 31
נוסע באניה Lloyd 25. 2. 31
" לחוף (בא"י)

*) עולה ע"פ "דרישה" — לרשם ממי נתקבל הרשיון, ובמה מתעסק קרובו בא"י; אם רשיון-ההנה"צ נתן ע"פ המלצה מא"י—לציין זאת.

Yidl Lifshits and Ronia (cont)

Palestine Citizenship Certificate



PARTICULARS RELATING TO APPLICANT.

اوصاف الطالب او الطالبة

פרטים בנוגע למבקש(ת)

Place and date of birth Rakow, Poland; 1892 — مكان وتاريخ الولادة רקוב , פולניה; מקום הולדתו(ה) ויום הולדתו(ה)

Nationality Polish — الجنسية פולנית נתינותו(ה)

Trade or occupation Motor-driver — المهنة او الصنعة נהג משלוח ידו(ה)

Unmarried, married, widowed or divorced Married — غير متزوج او غير متزوجة . متزوج او متزوجة . ارمل او ارملة . مطلق او ملطقة נשוי בלתי נשוי(אה), נשוי(ה), אלמן(נה) או גרוש(ה)

Name of wife Roni-Jochewed, maiden name KATZ — اسم الزوجة רוניה יוכבד לבית בץ שם אשתו

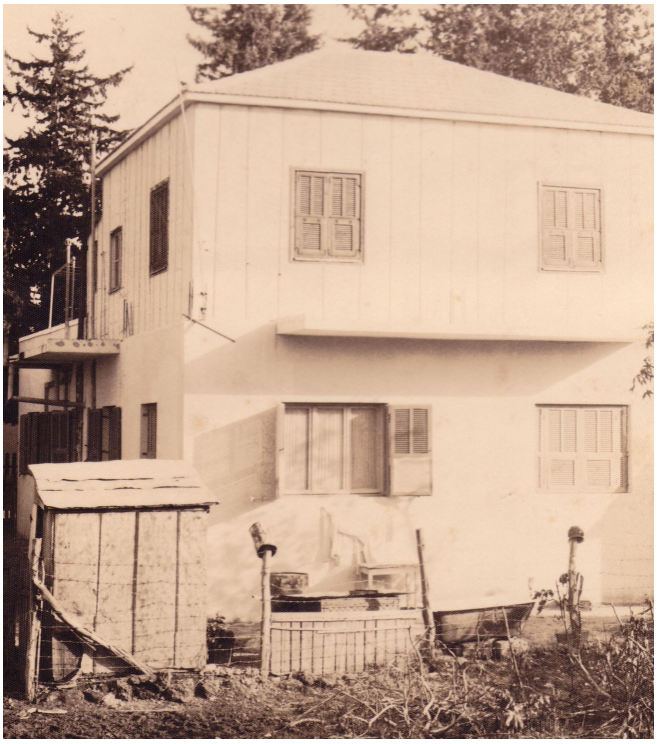
Names of Children שמות הילדים اسماء الأولاد	Dates of Birth تاريخ ولادتهم ימות הולדתם
Rebeka רבקה	1921
Fejga פייגה	1925

Sworn ~~or affirmed~~ and subscribed this twenty eighth day of November 1937.

(Signature) A. Anfanuoff (Title) INSPECTOR of MIGRATION, Fel[illegible]

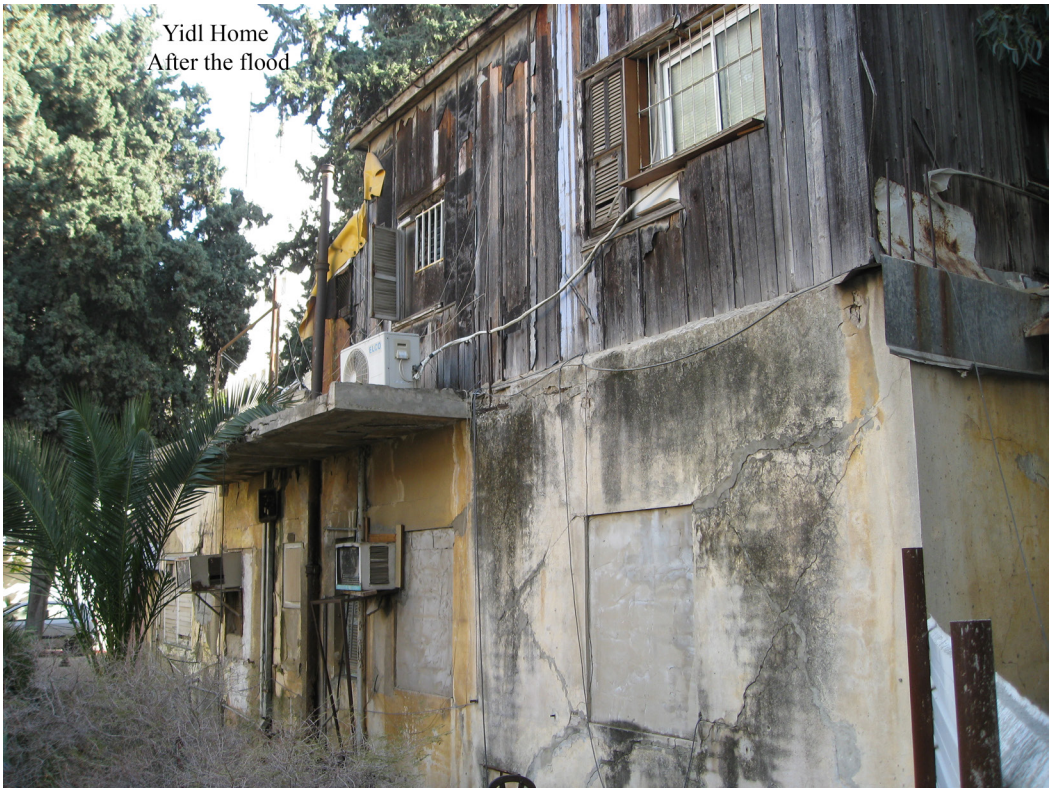
Signature of holder [illegible]

Yidl Lifshits and Ronia, Schunat Monefiori



Shchunat Montefiore, Yidl and Ronia's home
Left: Yidl Lifshits home before the flood'

Below: Yidl Lifshits' home after the flood



Yidl Lifshits and Ronia (cont)

The family of Yidl Lifshits settled also in Shchunat Montefiore. Yidl bought a small lot and Built a house on the banks of Wadi Musrara.

Wadi Musrara is a perennial stream originating in the Judean Hills and discharging into the Yarkon River in the area of Tel Aviv. The stream would overflow in the winter seasons, causing flooding in the neighborhoods of Tel Aviv. Tel Aviv-Yafo suffered severe damage during the storm in 1951, mainly due to the overflowing of Wadi Mosrara. The water level in the Montefiore neighborhood reached more than a meter and it was necessary to use boats from the Port of Tel Aviv and the Navy to evacuate residents from there. Rescuers worked in neighborhoods flooded with devotion to the point of risking their own lives. Yidl and Ronia Lifshits left Shchunat Montefore. They bought a small apartment in Ramat Gan.

Before the establishment of the state, Uncle Yidle worked for the bus company Regev, and Or Yehuda. Later he was very active in Magen Dawid Adom (Red Star of David - National rescue organization)

Yidl Lifshits and Ronia Katz Grave

Uncle Yehuda Lifshits passed away on Jan 2, 1987 in Ramat Gan, Israel after a long ilness.
Aunt Ronia passed awa a year earlier on Jan 11, 1986 in Ramat Gan, Israel.
They are resting side by side in Nachalat Yitzhak Cemetery in Givataim.

Yidl Lifshits and Ronia Katz (cont)

High and Low Tide by Rivka Lifshits

גאות ושפל מאת רבקה ליפשיץ

לפני שנת דמים ומאורעות אלה, היו לנו שלש שנים אשר אפשר לאמר עליהן: " שלש שנות שפע וגאות." העלייה לארץ גברה במידה נכרת. אמנם אין אנו יודעים, אם הגורם לעליה מוגברת זו הייתה התעוררות הרגשות הלאומיים בין יהודי הגולה, או שמצבם הדחוק בין העמים האנטישמיים, אשר שטמום והביאו עליהם צרות רבות, גרם לכך שהיהודים עזבו את ארץ מולדתם החורגת, ויחזרו לארץ ישראל שהיא בבחינת אם אמיתית לעם הייחודי.
אולם המצב בארץ הוטב. אנשים בעלי הון רב באו מארצות אירופה הגדולות ובמוחם תוכניות כבירות של בנין ותעשיה כאן בארץ. ואמנם הגשמת התוכניות לא אחרה לבוא. אלפי פועלים, שהשתייכו לרשימת הפועלים המובטלים, קבלו עבודה. התנועה בדרכים רבתה, פועלים הוסעו ממקום למקום כפי הצרך. נבנו בתים למאות, בתים גדולים ומפוארים גם בעיר וגם בכפר.
השמחה רבתה בישוב כיוון שהמטבע הייתה מצויה אצל כל אדם. ביחוד בעיר נכרת הייתה הגאות. העיר התפשטה והתרחבה. על כל החולות אשר היו לה סביבה נבנו בתים ונשתלו גנים יפים למראה. אך גם בשנות שפע אלה נמצאו אנשים אשר תאוות הבצע התעוררה בהם למראה הכסף אשר אפשר להשיגו ונעשו לספסרים. בזמן רע הייתה הספסרות מדלדלת את המון העם, אך בשעת גאות לא הייתה נכרת השפעתה הרעה, ולמרות כמה קשיים וכמה מכשולים שהיו באותם ימים, השאירו לנו ימים אלו זכרונות טובים. אנשים אשר בקרו בתל אביב לפני הגאות כמעט שלא הכירוה אחריה.

בסוף שנת תרצ"ה העיבה את פני השמיים הבהירים של הישוב בארץ, עננה קלה בדמות בהלת ספטמבר. בהלה זו נגרמה על ידי מלחמת איטליה – חבש. כמובן שזו הייתה בהלת שווא, אך בכל אופן הפסיקו את הבניין, פסקו מלהקים בתי חרושת חדשים והמצב התחיל לאט, לאט להידרדר. אך הישוב העברי הבין במהרה את הטעות שבבהלת שווא זו, והמצב התחיל חוזר למסלולו, אמנם לא כמו שהיה בשנות השפע , אלא כמו שהיה ראוי להיות.

אך הנה באה עלינו צרה חדשה, צרה אשר הישוב העברי היה צפוי לה מיום הכיבוש ועד היום. הערבים החלו דורשים שיקימו להם מועצה מחוקקת, דבר שהוא למורת רוחם של היהודים. הישוב העברי עמד נגד סכנה זו בכל כוחותיו. הוויכוחים בפרלמנט האנגלי הוכיחו שעוד ישנם בין המנהיגים האנגלים אנשים אשר מבינים לרוח היהודים ומשדלים שלא לפגוע בהם. בשעת הוויכוחים בבית הלורדים נזרקה מלה אחת מפי שליח הממשלה: "אם יבטלו את ההבטחה בדבר המועצה המחוקקת, יביא בטולו לידי מהומות בארץ." אין אנו יודעים אם מלה זו הייתה נבואה, אזהרה או איום. אבל המהומות לא בוששו לבוא... הנסיעה בדרכים נעשתה בחזקת סכנה, ליסטים קבעו את משכנם בהרים, עצרו מכוניות ובזזו את רכוש הנוסעים. לאט, לאט נהפכו מעשי הביזה והשוד למעשי רצח: ירו על מכוניות נוסעים וגרמו גם לאבדות בנפש. זכור עדיים לכולם אותו "יום ראשון" יום ההריגה ביפו – אחרי רצח חזן ודנברג ז"ל – אנשים תמימים, חפים מפשע, שיצאו לבקש את לחמם, בשבילם ובני ביתם. נרצחו ברחובות, על ידי מרצחים משוללי תרבות ומצפון, על ידי אנשים אשר הרצח להם חלק מתענוגות החיים. ומאז ועד היום אין אנו בטוחים אם הלילה לא יירו, ירצחו וישרפו. מאז נרצחו כשמונים יהודים, ביניהם גם תינוקות של בית רבן ואחיות רחמניות. יום ולילה עקרו ושרפו הערבים עצים ותבואות של יהודים. הביאו חורבן והרס על עמל ומרץ עבריים של כמה וכמה שנים.
אבל עד היום אין אנו יכולים להאמין שהממשלה לא היה בכוחה לדכא את המהומות מלכתחילה. היא לא דכאה ומי יודע פשר הדבר?
לאחר כמה שבועות של שפיכת דמים, נאותה הממשלה לגייס כמה מבחורינו בתור שוטרים נוספים, שיעזרו לצבא להגן על הישוב. וכמובן שרבים מטובי בחורינו התגיסו להגן על המולדתץ רבים מהם הושיעו את אדמתנו הקדושה בדמם הקדוש.
את העלבון, הצער והנזק אשר נגרם ליהודים גם באופן ישר וגם בעקיפין אי אפשר כלל לתאר, אך מוכרחים לציין כי נכון אולי ש"מעז יצא מתוק".

הנה בתחילת המהומות עזבו הערבים את עבודתם אצל היהודים ובמקומם באו פועלים עברים. ומי יתן וישארו אלה גם בימי שלווה. מחוסר יכולת להשיג תוצרת ערבית רבתה עתה התוצרת העברית, ועל ידי כך אולי יוטב מצבם של המשקים העברים, אך יותר מכל יש לציין הפעם את הבלגתו ושתיקתו של הישוב העברי.

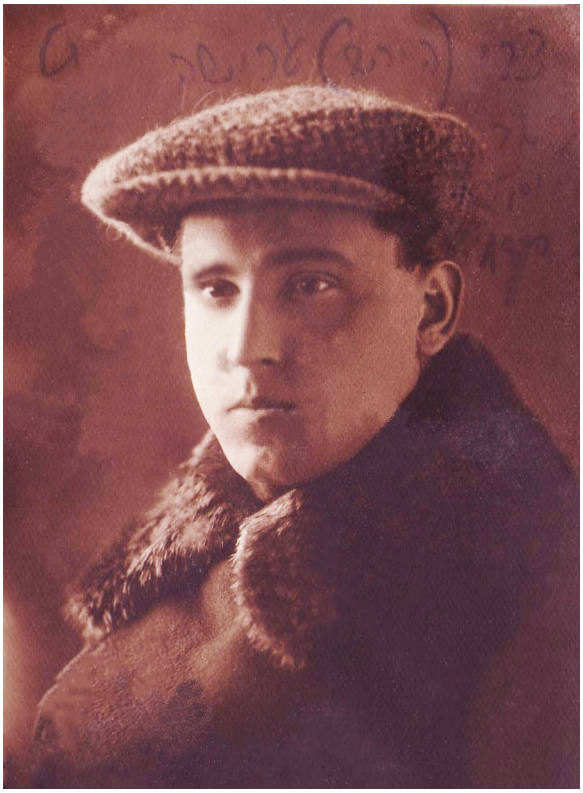
Yidl Lifshits and Ronia Katz(cont)

High and Low Tide by Rivka Lifshits (cont)

יום יום זעזעו אותנו מודעות אבל שחורות בעיתונים, ובכל זאת לא נקמנו את דם אחינו מידי הערבים על ידי רציחות ושפיכות דמים, אלא על ידי המשך עבודת הבניין בעיר ובכפר.
כיוון שהיהודים פסקו לבקר ביפו נאלצה הממשלה לפתח משרדים ממשלתיים בתל אביב, והרי זו בקשתנו מאז, שנתנו לנו רק עתה בשעת המהומות. אך משרדי הממשלה היו כין וכאפס לעומת הרישיון לפרק סחורות בימה של תל אביב.
בין לילה הוקם מזח על שפת הים, עומדים לחבר את הים עם הירקון על ידי תעלה. נקווה שמפעל הים יצליח ובעוד זמ מה יתנוסס בימה של תל אביב נמל ליפי ולתפארת. ששה חודשים נמשכו המהומות בלי הפסק, אך אל ייאוש! הבלגנו - ונבליג על רצח ממארב, אבל הגן נגן על כל התנקשות בנפש. אנו נמשיך את עבודתנו בבניין הארץ. אנו נמשיך להעלו את אחינו מהגולה ארצה על אפם ועל חמתם של שונאינו. הם עקרו עץ אחד ואנחנו נטע עשרה במקומם.

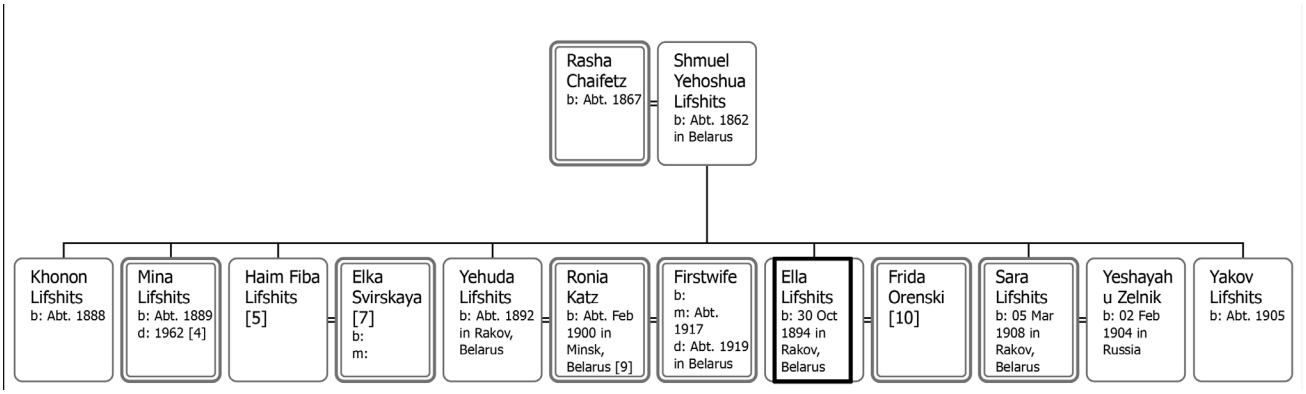
והיה באחרית הימים משקינו יגדלו וירבו ויספקו את צרכינו. בחורינו יבואו בהמוניהם ולא יהיה עוד חוסר בידיים עובדות, וכמובן גם העבודה תרבה ולא יהיו עוד מחוסרי עבודה. אז נדע שעם חופשי אנו על אדמתנו, רק אז, כאשר יוכל כל יהודי לשבת במנוחה תחת גפנו ותחת תאנתו בלי חשש של סכנות, נדע שאנו הולכים ומגשימים את תעודתנו הלאומית.

Ronia Katz Family



We don't know much about Ronia's family. One photo gives us a glimpse into her family and that is a photo of her brother Grisha Katz:His fate is unknow to us.

Ella Lifshits and Frida Orensky



On April 28, 2003, about a year after I dived into searching my family roots, I spoke with my mother's cousin, Shmulik Lifshitz, on the phone and later I came to visit Shmulik and his wife, Tzipi, at their home in Ramat Chen, Israel.
Shmulik told me only dry facts about the family, mainly dates of birth and death. When I asked about family photos, I discovered that unfortunately Shmulik took on a strange project and cut out of from all the photos he had the people he didn't know and there were many of them.
Below I will share with you the little that Shmulik told me, the little Michal Lifshits, my first cousin, told me and what I inferred from the photos of the people I did not know then but today they are very respectfully part of the Lifshits family tree.

Shmulik's parents were Ella Lifshits and Frida Orensky.
Ella Lifshits lived in Belarus and served in the Russian army, possibly during or after World War I. Ella in military uniforms stands, hugging Henka, in the family photo taken in Rakov. From the family photos, it can be concluded that the sons of the Shmuel Yehoshua Lifshits family were close to each other.

Ella Lifshits and Frida Orensky (cont)

My grandfather, David Lifshits, immigrated to Israel in 1924. He was the first in the Lifshits family to leave Rakov and immigrate to Israel. While in Israel, he tried to obtain immigration visas to Israel from the British mandate, certificates, for the family members who remained in Belarus. He managed to get certificates for his father, Shmuel Yehoshua Lifshits, his stepmother, Rasha Lifshits, and his younger sister Sorel Lifshits. Later he obtained certificates for his brother Yehuda Lifshits and his family. He was unable to obtain a certificate for his brother, Ella Lifshits. Ella Lifshits stayed and worked in the early thirties in Vilnius together with his brother Yehuda Lifshits. Apparently after his brother Yehuda with his family immigrated to the Land of Israel in 1931, his business did not go well, and he decided to try to come to Israel illegally and indeed he succeeded.

Vilna, Ronia Lifshits and Ella Lifshits

Upon his arrival in Israel, Ella was restless, he left behind in Vilnius his girlfriend Frida, with her daughter, from a previous marriage, Raya, who was born on January 3, 1925. Ella felt obliged to return to Vilnius and bring them with him to Israel, and so he did. Ella, his wife Frida, and her daughter Raya immigrated to Israel in 1933. Frida's mother, Luba Orensky, also immigrated to Israel with them. Frida's father, Haim Orensky, died before they left and was buried in Vilnius. Ella brought Raya to Israel as if she were his daughter.

Back in Israel, Ella and his mother, Rasha Lifshits, opened a cafe on Gruzenberg Street in Tel Aviv. They had loyal customers from a bank in Tel Aviv. After the death of his mother, Rasha, in 1936, Ella worked in the Citrus Fruit Marketing Council.

Ella's family, when they came to Israel, lived in Tel Aviv at 81 Allenby Street. Shmulik, son of Frida and Ella, was born in Tel Aviv on January 31, 1937, and was named after his grandfather Shmuel Yehoshua Lifshits.

Shmulik attended high school in Pardes Hana and then at Shalva High School in Tel Aviv.

Grandma Luba Orensky used to go to the synagogue, an old people's house on Allenby St. and Montefiore corner. She used to wake up her granddaughter, Raya, so that she would accompany her to the synagogue.

Shmulik had the Aliya to the Torah in this synagogue and the family had a Bar Mitzvah party in the hall of the synagogue. I assume that we were all invited to the Aliyah and to the party, but I don't remember anything about this event.

Frida worked at the Wizo store, a store of gifts and souvenirs for tourists. The store was at 85 Allenby Street, corner of Montefiore Street. Frida worked and bought Shmulik a bicycle as a gift for his Bar Mitzvah. Apparently, for Ella and Frida, buying the bikes was a special present.

Ella Lifshits and Frida Orensky (cont)

Lifshits Family, Shchunat Montefiore - Ella Lifshits' First Arrival.

Standing: Tema Lifshits nee Rodstein, Ryvka Lifshits, Chaya Lifshits, Ronia Lifshits nee Katz, Shaya Zelnik

Sitting: Ella Lifshits, Dawid Lifshits, Rasha Lifshits nee Chaifetz, Yidl Lifshits Sorl Zelnik nee Lifshits holding Galia Zelnik.

Front: Fanka Lifshits, Zvika Zelnik

Shmulik enlisted in the army in August 1955. While Shmulik was in the army, the family moved to an apartment on Arlozorov Street. I found a tiny note that Shmulik left for Chaim and Rivka: "28.8.55 - I came to say goodbye, tomorrow I'm leaving for the army. I'm very sorry I missed you. Dash from father and mother, Shmulik."

Raya left Israel after Israel War of Independence.
She married Bernard Gitlo. His original name was Zilotovsky.
The couple had two daughters Lynn and Elizabeth.
Raya lived in New York and Florida. At the time of writing these words, 2024, Raya is no longer among the living.
Shmulik and his sons maintained a close relationship with Raya and would meet her in New York

Ella Lifshits and Frida Orensky (cont)

Shchunat Montefiori
Left to Right:
Zvi Lifshits, Yehuda Lifshits, Haim Lifshits, Rywka Lifshits, Lea Lifshits nee Zelivanski, Frida Lifshits nee Orenski
In the middle:
Ella Lifshits

Shmulik married his wife Tzipi Tziser who was born on January 26, 1938, in Tel Aviv. They were married on August 26, 1962, in Tel Aviv, in the Rabbinate Office, Tel Aviv. They married five months after Ella passed away. Tzipi's parents were Israel Tziser, and Tsila Shur Verber.
The children of Shmulik and Tzipi:
Eli, named after Ella, was born on August 8, 1967
Ran was born on September 8, 1968
Noam was born on March 4, 1972
They were all born in Tel Aviv and had the privilege of knowing their grandmother Frida and having a good relationship with Raya.

בית העלמין קרית שאול
חלקה גוש 1א
מקום 27-28

Sources:
Conversations with family members
Details of Ella's passport are:

On 4 Mar, 1932 Eliyash Lifszyc/Lifshitz living in the address: Biskupia st. 4-10 Vilnius, single, father's name Samuel, born on 30 Oct, 1894 in Rakov, Belarus,
Passport number: ./152/AI-7-191/32
Occupation: tradesman
His mother's name was Basia.
He went to Eretz Israel for business.
The Internal Passport #123570/1570 issued in Stolbtsy 15-Apr-1924 is in the file.
Record Type: Foreign Passport Application
Archive/Fond/Inventory/File - LCVA/53/8/3897

Ella Lifshits and Frida Orensky (cont)

I don't remember Frida and Ella coming to my Grandma Tema's for the Sabbath lunch. I remember talking about Ella's family, especially Chaim and Rivka Lifshits.
After Ella's death, the family kept in touch with Frida. Haim and Rivka, Michal and Eitan met with Ella's family often.
Sorel, Ella's younger sister, would come from Netanya, where she lived, to visit Frida in Tel Aviv once every two weeks. My mother, Chaya Arieli, née Lifshits, used to visit Frida from time to time. My sister Ora remembers that she and mother would sometimes go to visit Frida in Allenby Street and later in Arlozorov Street in Tel Aviv.
In the family photos, you can see Frida and Shmulik share all the family events and weddings. Frida was a beautiful woman who had many friends. I don't remember meeting Frida at her house or at ours, but when I heard her name, her image would immediately appear before my eyes.
One day I was flipping through the book of the famous photographer Robert Capa and suddenly I saw a photo of Frida Lifshitz in the Pinati cafe in Tel Aviv. There was no title for the photo, but I immediately recognized her, and family members confirmed her identity in the photo.

Ella was born on October 30, 1894, in Rakov, Belarus. He died on March 21, 1962, in Tel Aviv, Israel.

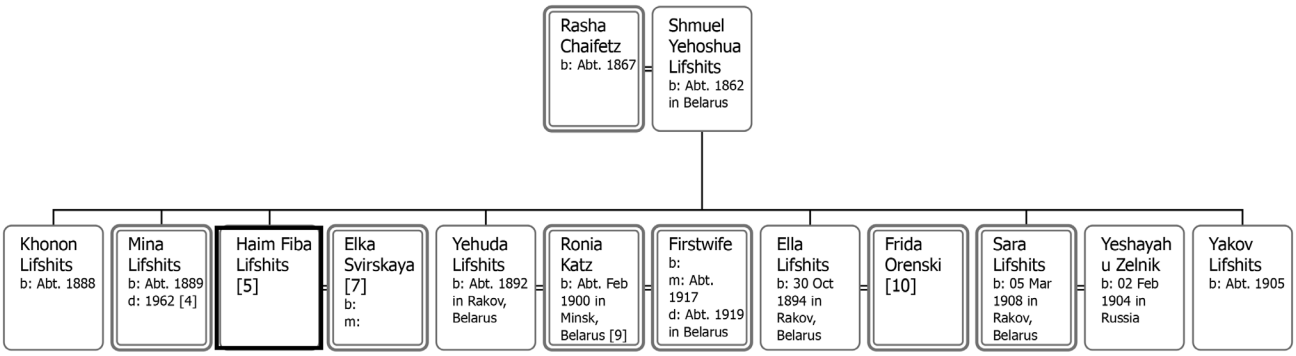
Frida Lifshitz nee Orensky was born on 6.6.1903 in Vilna and died on 9.24.1992 in Tel Aviv, Israel, thirty years after the death of her husband, Ella.

Ella and Frida rest in Kiryat Shaul cemetery, close to each other.

Frida's parents were Haim Orenski, died in Vilnius, her mother Luba Orenski, lived with Frida and died at the age of 89. She is buried in Kiryat Shaul cemetery.

At the time of writing these lines, June 2024, Shmulik and Tzipi are not alive.

Chaim Fiba Lifshits and Elka Orensky



Haim Fiba Lifshits from Rakov, belarus, married Elka Svirskaya from Vileyka, Belarus.

Vileyka is north of Minsk and Rakov is west of Minsk. The distance between the two towns is about 70km.

Elka was an Elegant lady and was active in the Board of Directors for the Benefits of the Land of Israel.. Haim Fiba had a a confectionery store. Uncle Yidl told the family that on his way to Israel, his brother, Haim Fiba, met him with a suitcase full with cakes.

Elka and Haim Fiba didn't have children. They both were murdered by the Nazis during the Holocaust.

The Jews of Vileyka were killed by the Germans in several actions, the last one was in 1944. Vileyka Yizkor Book has a detailed description of the Heroism of the Jews in the town. The List of the Martyrs who perished in Vileyka includes the names of Haim Lifshitz and his wife Elka. It includes also several members of the family SOIRESKY/ SAVIRSKY.

Uncle Yidel wrote a Yad Vashem page for his brother Chaim Fiba Lifshits:

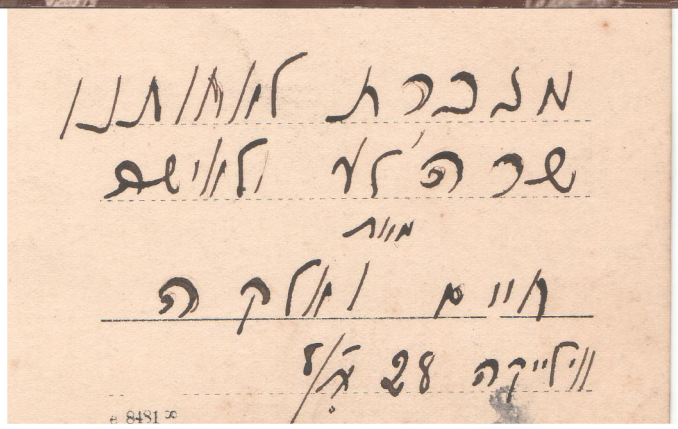
Khaim Faibe Lifshitz

List of murdered Jews from Yizkor books

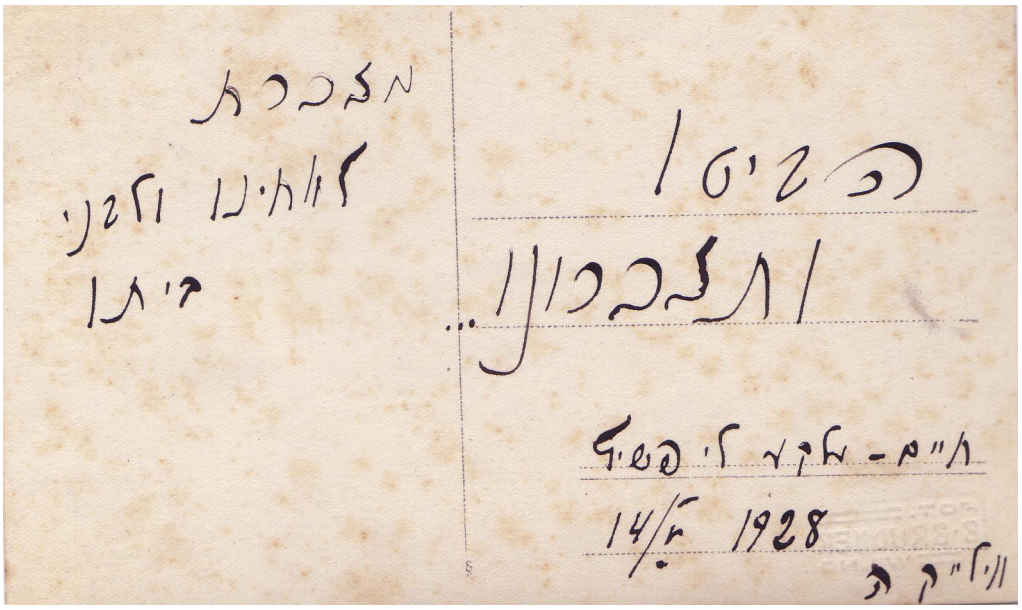
Khaim Faibe Lifshitz. He was married to Elka. Prior to WWII he lived in Rakow, Poland. Khaim Faibe was murdered in the Shoah

Page of Testimony
Lifshitz Khaim Faive born: 1891 Rakovichi,Nieswiez,Nowogrodek,Poland
Father's First Name: Shmuel Yehoshua
Mother's First Name: Rasha
Married to Elka Svirski
Permanent Place of Residenceand during the War: Nowa Wilejka,Wilno,Wilno,Poland
Profession: Baker
Murdered.
Submitter NameYehuda Lifshitz
Relationship to Victim: Brother

Chaim Fiba Lifshits and Elka Svirska - Photos

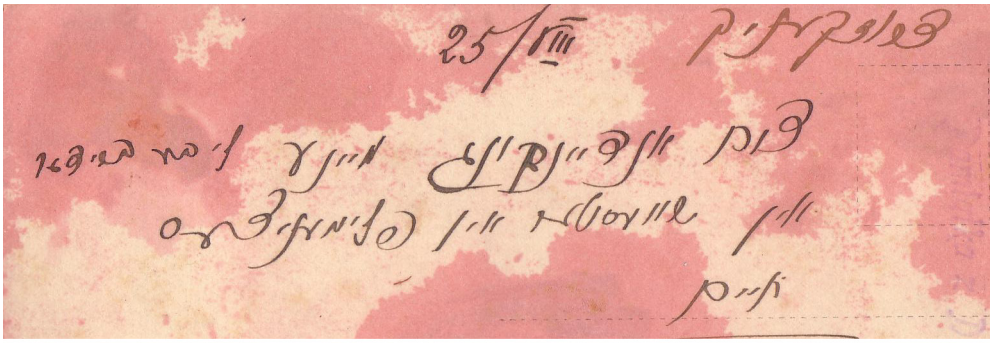


Chaim Fiba Lifshits and Elka Svirska - Photos (cont)



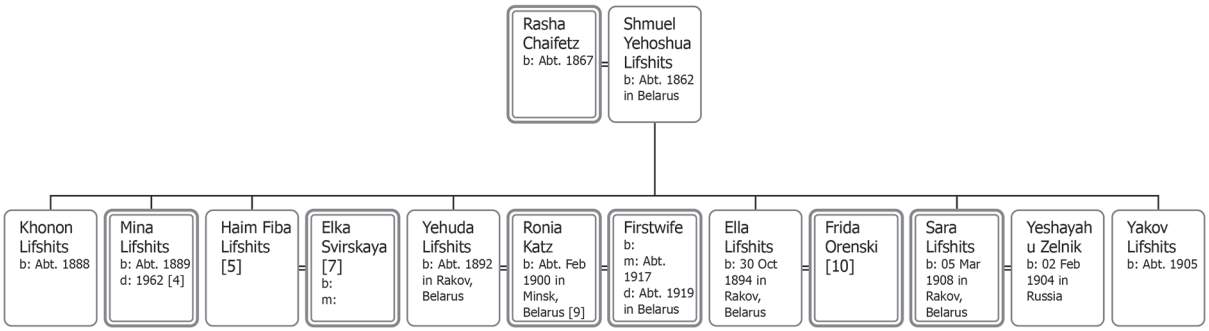
Chaim Fiba Lifshits and Elka Svirska - Photos (cont)

Vileikiai, Belarus
Left to Right:
Haim Fiba Lifshitz and his wife Elka Svirska
Eliyahu Lifshits (Visiting his brother Haim Fiba)



Remember, My beloved brother, sister and nieces.
Chaim

Mina Lifshits



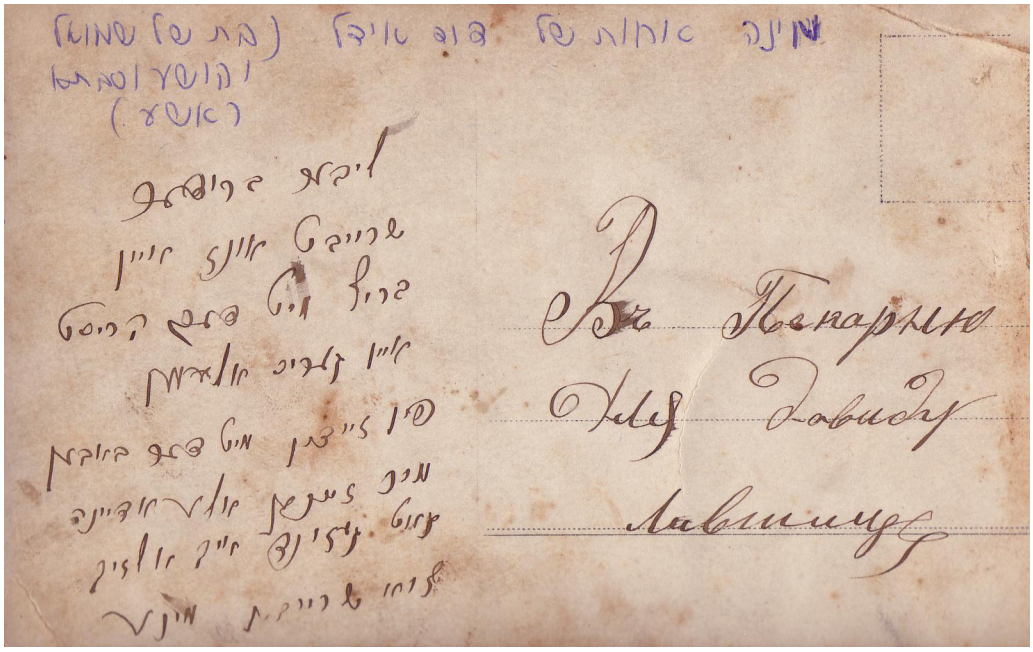
Standing: Mina Lifshits
Sittin: Zvi Chaifetz and his wife

Mina Lifshits was born to Shmuel Yehoshua Lifshits and his second wife, Rasha Chaifetz.
In the photo, she is standing between her grandparents, Zvi Chaifetz, and his wife, her mother's parents, Rasha.
Mina got married and moved to Leningrad. There is a hint in her letters to her brother, that her Chaifetz grandparents moved with her,
Mina survived WWII. She had a son who was a soldier. He also survived the war and came back to Leningrad.

Mina Lifshits (cont)

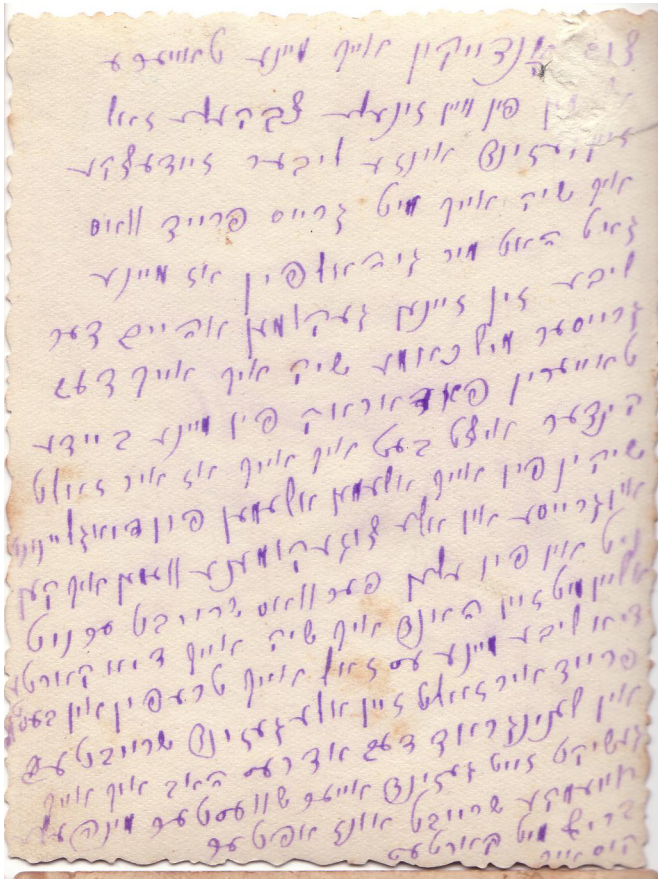
Mina Lifshits

Dear brother,
I write to you a letter with the Christian. Greetings to everyone, from grandfather and grandmother. We are all thank Gd healthy. Write to us.
Mina



Mina Lifshits (cont)

Zvi, Mina's son



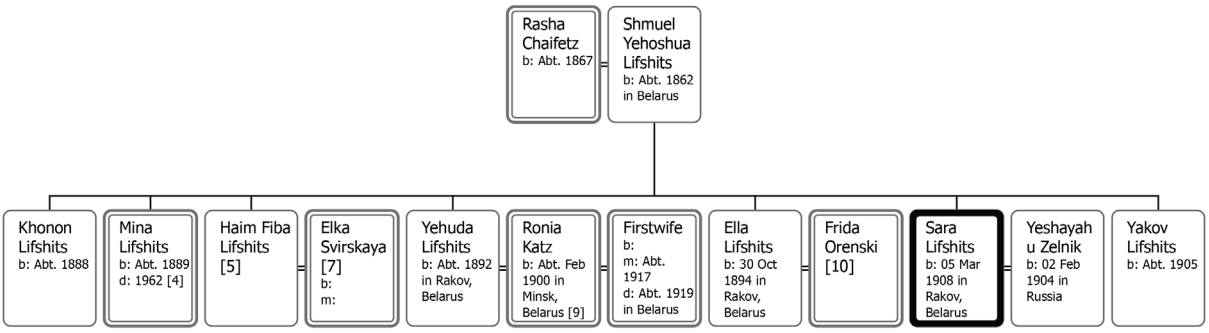
To remind you, my dear _____, of my son Tsevkele, he should be well, our dear "zaydetzke" (little grandfather).

I send you (news) with great joy that God has helped me. My dear son has come home from the great war. I send you the dear "fadarak" (photograph?) of both my children. Now I request that you send, a big one, from all of you, all of you, those you have arrived that I don't know, and from Ella. Why doesn't he write himself, with his own hand? I send you this card, dear one, and I hope it finds you in good spirits, and that you should all be well. Write to Leningrad. I have sent you the address. Be well, your sister Mina
Ella Khayemke write us
a letter or a card.
I kiss you
Mina

Mina Lifshits (cont)

This is our dear son Tzevekl, 43 years. He came home from Military Service.
I'm sending you this card…Be well, your sister Mina
Ella Khayemke

Sara Lifshits in Rakov, Belarus



Rakov, Belarus, 1924
Sorl Lifshits and her parents
Shmuel Yehoshua Lifshits
and Rasha Chaifetz

Sorl Lifshits was born in 1908 in Rakov, Belarus, to Shmuel Yehoshua Lifshits and Rasha Chaifetz. She is their youngest daughter. In 1925 Sorl and her parents immigrated to Israel, following her half-brother, Dawid Lifshits, and his family. Several photos show that Sorl had girlfriends in Belarus. It is not clear why some of the photos are from Vilna. Vilna and Rakov are about 154km apart km. We know nothing about Sorl's life in Rakov. Did she work? Did she study? Maybe she studied in Vilna, and that is how she had friends in Vilna? We didn't ask, and there is no one to ask now.

Vilna, 1924. Sorl Lifshits (standing on the right)
Before immigrating to Israel.

Sara Lifshits in Rakov, Belarus (cont)

Vilna - 1924

Sorl Lifshits and her friends

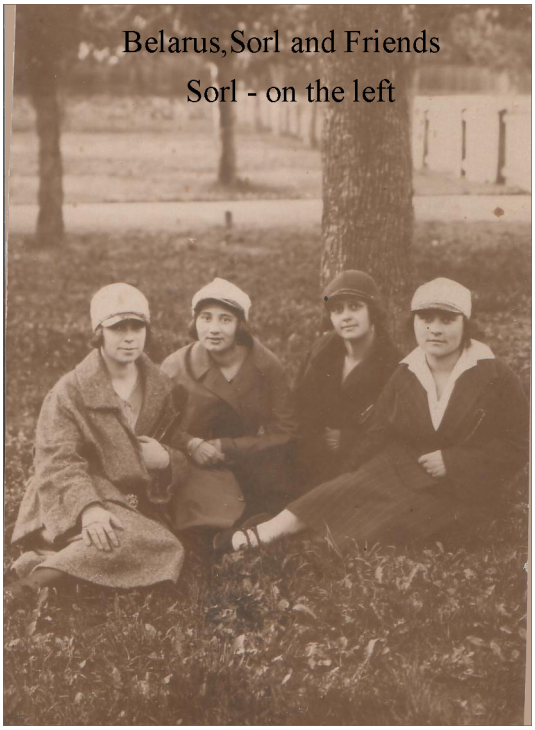
Sorl and a Friend in Belarus

Sorl(left) and a friend, Vilna 22 May, 1924

Sara Lifshits in Rakov, Belarus (cont)

Vilna - 1924

Sorl Lifshits and her friends



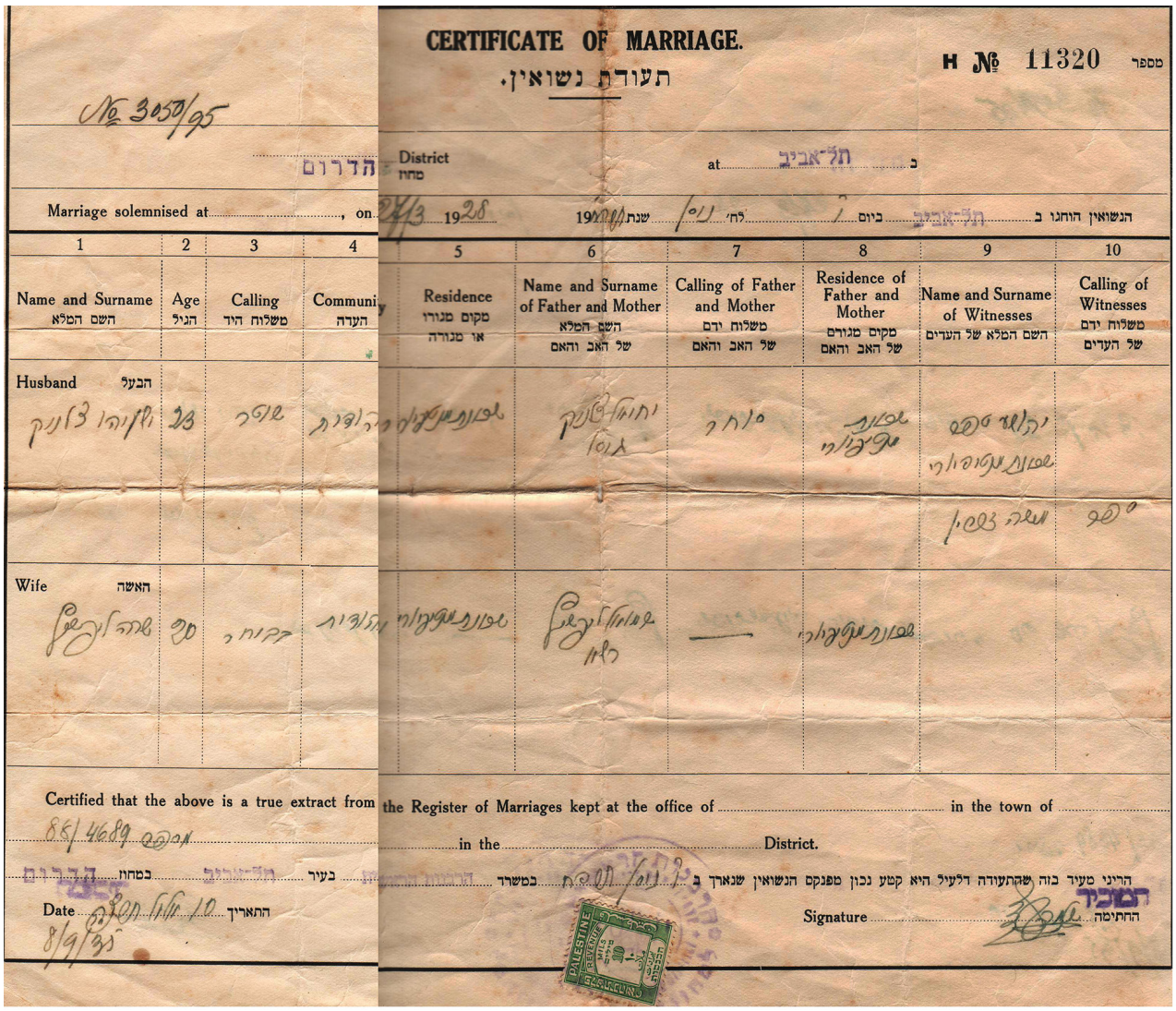
Sara Lifshits and Yeshayahu Zelnik

Sorl Lifshits Got married to Shaya Zelnik

Sorl Lifshits and Yeshayahu Zelnik Certificate of Marriage
Marriage Date: March 27, 1928
Marriage Registration: Sep 8, 1935

The Groom: Yeshayu Zelnk, age 23 A policemanm, lives in Shchunat Montefiori, son of Yechiel Zelnik, a trader.

The Bride:Sara Lifshits, age 20 lives in Shchunat Montefiori, daughter of Shmuel Lifshits and Rasha Chaifets



CERTIFICATE OF MARRIAGE.
תעודת נשואין.

H № 11320 מספר

№ 3050/95

District מחוז הדרום at ב תל-אביב

Marriage solemnised at ....., on 27/3 1928 הנשואין הוחגו ב תל-אביב ביום 1 לח' ניסן שנת תרפ"ח

1	2	3	4	5	6	7	8	9	10
Name and Surname השם המלא	Age הגיל	Calling משלוח יד	Community הדת	Residence מקום מגורו או מגורה	Name and Surname of Father and Mother השם המלא של האב והאם	Calling of Father and Mother משלוח ידם של האב והאם	Residence of Father and Mother מקום מגורם של האב והאם	Name and Surname of Witnesses השם המלא של העדים	Calling of Witnesses משלוח ידם של העדים
Husband הבעל									
[illegible]	23	שוטר	[illegible]	שכונת מונטיפיורי	[illegible]	סוחר	שכונת מונטיפיורי	[illegible] שכונת מונטיפיורי	
								[illegible]	[illegible]
Wife האשה									
[illegible]	20	[illegible]	[illegible]	שכונת מונטיפיורי	[illegible]	—	שכונת מונטיפיורי		

Certified that the above is a true extract from the Register of Marriages kept at the office of ..... in the town of ..... in the ..... District.

88/4689 מספר

הדרום במחוז תל-אביב בעיר [illegible] במשרד [illegible] ב [illegible]

הריני מעיד בזה שהתעודה דלעיל היא קטע נכון מפנקס הנשואין שנארך ב

Date ..... התאריך 10 [illegible] 8/9/35

Signature ..... חתימה

PALESTINE REVENUE STAMP

Sara Lifshits and Yeshayahu Zelnik (cont)

Who is Shaya Zelnik?

There was a story in the family about Shaya and Sorl. Shaya was the son of Yechiel Tzelnik. Both from the Montefiore neighborhood, and the two, Sorl and Shaya met in the neighborhood.

The Zaide, Saba Dawid, my grandfather, was not enthusiastic about Shaya as a son-in-law for his younger sister, Sorl. We do not know why. One day, Shaya came to my grandparents' modest home. Shaya was sitting in the small family room with all the family members, and suddenly he stood up, took a ring from his pocket, put it on Sorl's finger, and said, "You are consecrated to me with this ring, according to the law of Moses and Israel." Grandpa, who was a religious man, despite his reluctance, saw this as a marriage ceremony. And so fate determined for the young couple. Sorl married Shaya. We have no photos of this ceremony or any wedding ceremony between the two. We have no photos of the wedding party, and there is no record of an invitation to this marriage. We do have an official marriage certificate.

Today, when I look at the pictures of Sorl and Shaya, and think about them, maybe I understand why Grandpa was against this marriage.

Shaya was loved by us children, very loved. Bringing up memories with my sister Ora, or with my cousin Michal, they were in love with him. He was always happy and cheerful.
But look at the pictures, Shaya is always hugging someone.. We don't know them today. I am sure the Zaide, my grandfather, hugged only Safta Tema and not in public. Shaya smokes a cigar. Who in those days allowed himself such a luxury as smoking a cigar? Moreover, Shaya was probably not financially successful. The family moved from a cafe in Tel Aviv to a cafe in Tivon, from cafe in Tivon to a bar in a hotel in Tiberias, and finally from Tiberias to retirement in Netanya.

Sitting in the middle Shaya Zelnik
Behind him on the right stands his daugher Galia
On the right stands Uncle Yidl Lifshits, holding Galia's hand
The rest of the people are unknown
The Occasion is unknown.

Sara Lifshits and Yeshayahu Zelnik (cont)

In those days, it was forbidden to tell the truth. One told only positive stories about his family. Perhaps I am telling you here what I am not supposed to tell you. Unfortunately, I did not have time to verify the rumors with either Sorl or her daughter, Galia. Of the entire family, only Sorl's grandson, Lior Sharf, and her great-granddaughter, Osnat Sharf, Yaron's daughter, are living today. I doubt if they know something that we do not know. I pondered whether to tell or not to tell the story, and I decided to tell it.

Fanka's Wedding
Left to right: Shaya Zelnik, Fanka Lifshits, Unknown,
Yona Kozlowits - the groom, Ruvka Lifshits, Galia Zelnik

Shmulik Zelnik, Shaya Zelnik and Unknown Woman

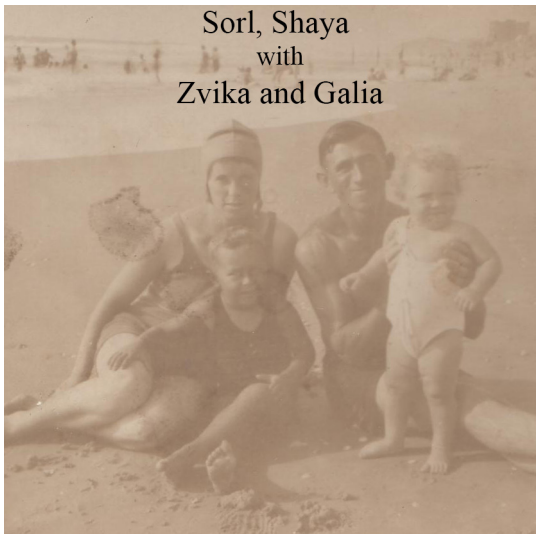
Sara Lifshits and Yeshayahu Zelnik (cont)

In any case, Sorl and Shaya married and started a family. Their first home was in the Montefiore neighborhood on Hashmonaim Street, close to Wadi Musrara. Theirs was, in my opinion, the most beautiful house in the neighborhood. It was not a gray wooden shack like the other houses. It was built of solid bricks. The house stands today as if no years had passed, only its light color had turned into a kind of strong yellow.

Zvika, the eldest son of Sorrel and Shaya, was born in 1929.In those years, genetic tests were not performed on couples before they tried to have children. Unfortunately for the entire family, over the years it turned out that some women in the Lifshitz family are carriers of a condition where they have a gene responsible for a condition where the gene responsible for it is located on the X chromosome. Women are often the carriers while men are more likely to be affected by the condition. These diseases are passed from mother to son, but only women carry the gene..Sorl carried the gene but Zvika, when he was a young boy contracted the incurable disease and died at a very young age in 1936.

Sara Lifshits and Yeshayahu Zelnik (cont)

На память.
Дорогим дяде, тёте и
детям.
от Цвика Цельника.
(к исполнению 7 лет)
Писано
In remembrance.
To dear uncle, aunt, and
children. From Zvika Zelnik.
(on the occasion of turning 7)
Born on 16 Oct, 1929



Sara Lifshits and Yeshayahu Zelnik (cont)

Sitting , left to right:
Sorl and Zvika Zelnik, Dawid and Tema Lifshits
Unfortunately we don't know the names of the other people
or the ocassion for the photograph

Sorl and Galia had a second child, a daughter, and they named her with the beautiful name, Galia.

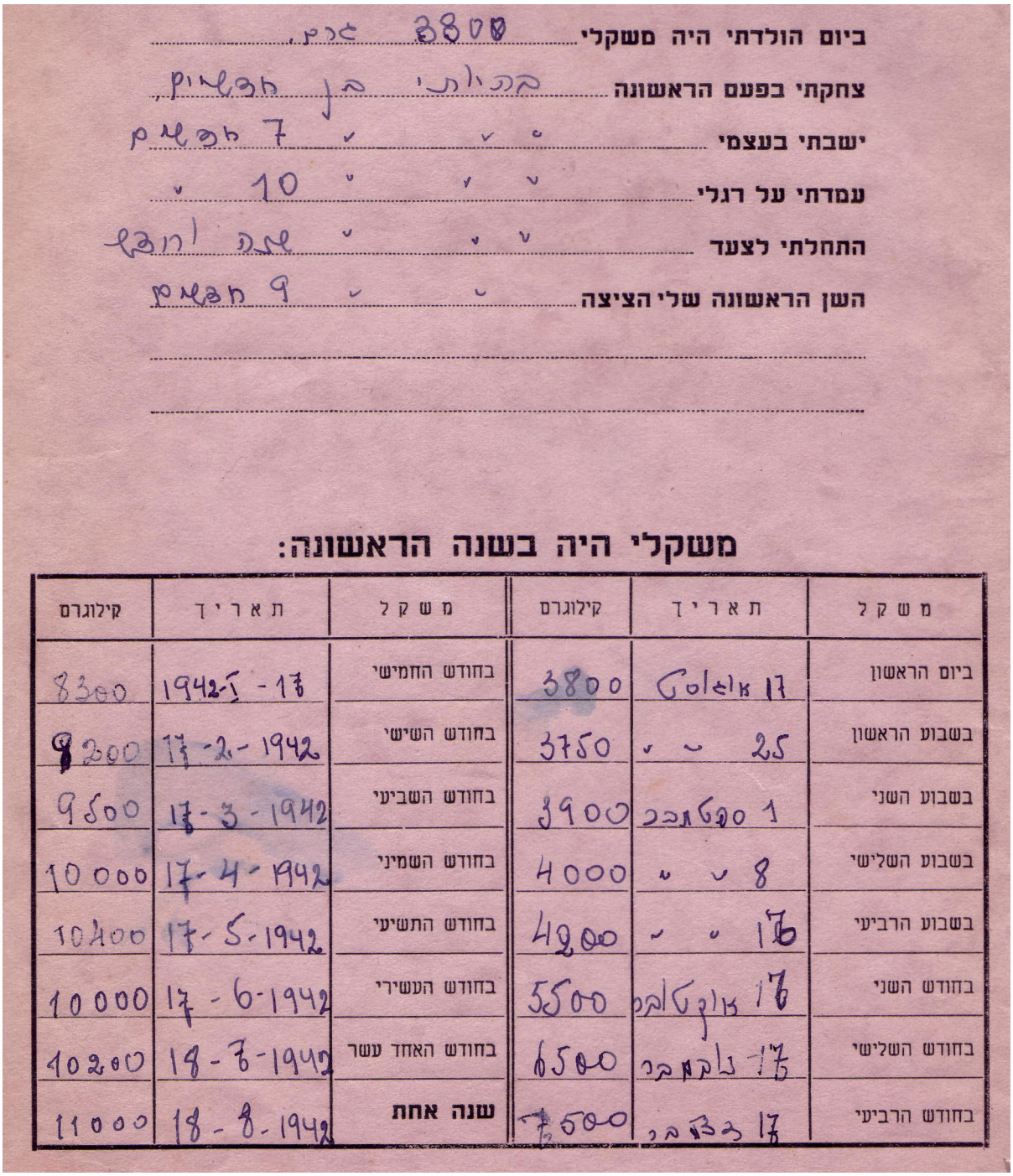
Sara Lifshits and Yeshayahu Zelnik (cont)

In 1941 Sorl and Galia had a third child, a a son and they named him Shmuel,, after Sorl's father, who passed away in 1931 in Israel.

I Shmulik Zelnik was born on Shabath 17 Sep, 1941
on 2am in Beilinson Hospital, Petach Tikva
.My Parents
Sara Zelnik (nee Lifshits) was born on March 5, 1908 un Russia and
my father Yeshayhu Zelnik was born in 4th of Februar, 1904 in Russia

Sara Lifshits and Yeshayahu Zelnik (cont)

Some data about Shmulik first year.



ביום הולדתי היה משקלי 3800 גרם.

צחקתי בפעם הראשונה בהיותי בן חודשיים.

ישבתי בעצמי 7 חודשים.

עמדתי על רגלי 10 "

התחלתי לצעד שנה וחודש

השן הראשונה שלי הציצה 9 חודשים

משקלי היה בשנה הראשונה:

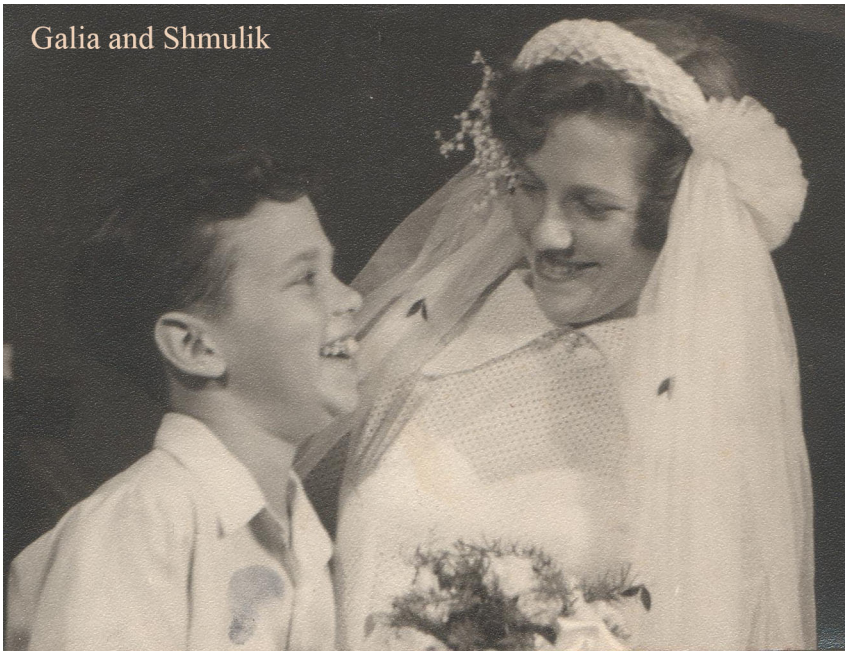
משקל	תאריך	קילוגרם	משקל	תאריך	קילוגרם
ביום הראשון	17 אוגוסט	3800	בחודש החמישי	17-1-1942	8300
בשבוע הראשון	25 " "	3750	בחודש השישי	17-2-1942	9200
בשבוע השני	1 ספטמבר	3900	בחודש השביעי	17-3-1942	9500
בשבוע השלישי	8 " "	4000	בחודש השמיני	17-4-1942	10000
בשבוע הרביעי	15 " "	4200	בחודש התשיעי	17-5-1942	10200
בחודש השני	17 אוקטובר	5500	בחודש העשירי	17-6-1942	10000
בחודש השלישי	17 נובמבר	6500	בחודש האחד עשר	18-7-1942	10200
בחודש הרביעי	17 בדצמבר	7500	שנה אחת	18-8-1942	11000

Unfortunately, Shmulik also got the genetic disease that ran in the family, like his brother Zvika. At the age of fourteen, he fell ill and died. Shmulik and my mother, Chaya Lifshitz, were first cousins. Shmulik and I (Ruthi Arieli) were about the same age. We were only separated by one year and from a young age we would spend time together when I would come to visit Grandma Tema. Shmulik was one of the most beautiful and gentle children I knew. I don't know why, at the age of fourteen he moved to live in the Upper Galilee on Kibbutz Kfar Sold.

Sara Lifshits and Yeshayahu Zelnik (cont)

Galia and Shmulik

Left to Right: Ruthie Arieli, Galia and Shmulik Zelnik about 1943



Sara Lifshits and Yeshayahu Zelnik (cont)

Galia Zelnik and Yizhak Sharf Wedding

Right to Left:
Standing: Unknown, Chaim Lifshits, Zvi Lifshits
Standing: Fanka Lifshits and her husband Yona, Emma and her son,
Boria, Rywka Lifshits and in front of her Shmulik Zelnik,
Henia Ilanie nee Lifshits,
Frida Lifshits nee Orenski
and Shmulik Lifshits,
Lea Lifshits nee Zelivanski,
Chaya Arieli nee Lifshits,
Ariel Arieli,
Razl Shakter nee Berkman and
Chaya Shakter.
Sitting: Uncle Yidl Lifshits, Sorl,
Yitzhak Sharf, Galia Zelnik,
Shaya Zelnik,
Safta Tema Lifshits nee Rothstein
Front raw: Nira Ilani, Edna Ilani,
Ruthie Arieli, Ora Arieli,
Nava Lifshits, Nili Ilanie,
Dafna Ilanie, Ilana Lifshits

Galia Zelnik

Sara Lifshits and Yeshayahu Zelnik (cont)

Anecdotes by Ora Kuller

Sorl was the sister of our maternal grandfather, the Zaidi, as we called him or saba David. I was six months old when he died, so I don't remember him. Ruthie remembers a little more about him.

To me, Sorl was always a little mysterious and tragic.
She was married to Shaya, I don't think he did well in his different businesses, but he was jolly, and we liked him.
Sorl had a daughter and two sons. Her first son, Zvika, died from a genetic illness that was inherent in the family. Then she had a daughter, Galia, and then she had another son, Shmulik, who also inherited the same genetic disease and died when he was fourteen years old. Years later, her grandson, the son of her daughter Galia, was very ill with the same malaise until it took his life.

The first event I remember of Galia is the excitement of her wedding. Ruthie and I got new dresses for the wedding. It was, I think, the first wedding I attended, and the dresses Ruthie and I had on must have horrified the whole wedding group.
The fabric's design was squares, like a Scottish fabric, plaid, but the colors were like no fabric should be allowed to be printed with. They were yellow, dull yellow, faint brown, some sick green, and well, I think that was it. They were made for us following the design rules of the era: Ruthie, being the eldest, had a nice waistline and folds coming down from it. The top had a baby collar with cute round ribbon knotted at the neckline. The sheer sleeves look almost like our great-grandmother's dress, pointed up. Hetzel's wife had a similar sleeve design. As the bride had almost similar sleeves, it must have still been the fashion of the day.

My dress was done in a babyish way, baby collar, very high princess waist, almost at my neck, and very short hemline. Do you know that at that time, girls were allowed to have longer and longer dresses as they grew older? It meant that the little girls had very short dresses and were very upset about it.

Fortunately, the bride didn't shop for fabric with the same person who bought the material for our dresses. Galia had a gorgeous white dress with a very full skirt that swirled around her when she danced. She was like a flower, a butterfly, a flower, a dream. From the moment I saw Galia dancing at her wedding, I wanted to be a bride and get married. Then I would be blonde and curly, beautiful, and tall, and have a lovely smile, just like Galia. Gali, my eldest daughter, is named Gali because I loved Galia so much, only I was not sure if Galia is a conventional name, and I named her Galit, which she hated, and changed it to Gali. I also had a friend in school named Gali, but again, silly me, I wasn't sure if it is a legal name, and knowing that Gali is going to be a lawyer and in the Knesset, I couldn't risk giving her an illegal name.

One day our mother, very bravely and extremely uncharacteristically, decided to have a rare vacation. A real vacation, and with us three girls. Sorl and Shaya moved to the north of the country, to Tivon. They had a cafe there in the middle of a park with a playground for children.

We packed a suitcase, one for all of us. People didn't have many clothes at the time. The one pair of shoes that each of us had we put on. We got into a taxi, and the journey to the faraway vacation destination started. While we were traveling, we suddenly noticed that the bus which was driving along our taxi had lots of people in the windows, all waving their hands and pointing to the road from which we came. Looking through the back window, we saw our suitcase sprawled on the road. It says something of the slow speed of those days that our driver was able to reverse the car and collect our suitcase.

Sara Lifshits and Yeshayahu Zelnik (cont)

I suppose this time he tied it up securely, and it didn't fall again. And then, we arrived. We went straight to the cafe. It was a hot day, and we each had a cone of cool, delicious ice cream. This was the moment that I decided that instead of being a bride, I would sell ice cream. I felt so important standing behind the counter and helping Shaya to sell ice cream cones to the families that came along seeking a little relief from the heat

Soon, Sorl, took us to their house, which was not far, almost just on the other side of the road. We had to go down to the house, which meant it was built on the side of the ravine. I liked it, it was cool, and the trees and bushes were all around it. It felt very safe and quiet there. I had my book with me, and it was a cozy place.

Our days were quiet there. We got up slowly and, after breakfast, went to the café. Sorl's house, there were none of the dramas that usually surrounded our lives at home. In Tivon, the main attraction was the slide in the playground. We were there the whole day, so we could choose the hours when no one was around and slide one after the other to our satisfaction. I remember that one day, the gardener of the place sprayed the slide with water, creating a puddle on it. We had to wait for it to dry, which was not to our liking.

I loved helping behind the counter, and we all loved it when the evening came. Shaya who was a musician, took off his apron and with his trumpet in hand wearing a coattail jacket, went down the garden to a paved area where he and a few other musicians played tangos and waltzes and maybe rumba and cha cha cha to the many couples who came to eat ice cream, drink sod a-gazoz, and dance to the sound of the pretty melodies.

It was all heavenly.

We were supposed to stay longer, but I think Ruthie had a sore throat and missed her boy-friend, so she wanted to go home. She convinced our mother to do it, just as, unfortunately, a bus strike started, and no taxis were available.

Somehow, we got on a non-union bus and journeyed slowly back south to our home. We were not excited now. Home was not a very happy home, the drive was not so comfortable, and it was hot, and we were so thirsty.

For years and years, that vacation was the highlight of our lives, it was like a green oasis in our lives. We loved it and were forever grateful to Sorl and Shaya for making it possible.

While Sorl and Shaya lived in the Schunat Montifiori, I remember a funny incident. I think it was before the great flood of the Ayalon stream, the Musrara of those days. Our safta, grand-mother Tema, had a very inhospitable bathroom. It was a room that opened into the dark yard, near the bakery and opposite the stable where the horse was. It was dark, and on one occasion, while all the grandchildren were visiting grandmother Tema, one of us wanted to go to the toilet and was told that it was broken. Immediately, all of us, six or so kids, all felt the urge to go to the bathroom. There was nowhere to go, and we were laughing so hard that the need became more and more urgent. Our uncle suggested that we should run down to Sorl's house, which we did. We were all laughing so hard that none of us could explain what we wanted. We just wriggled laughing on the pavement. I suppose we did explain and went to their bathroom. This happened long before our traveling adventure to Tivon.

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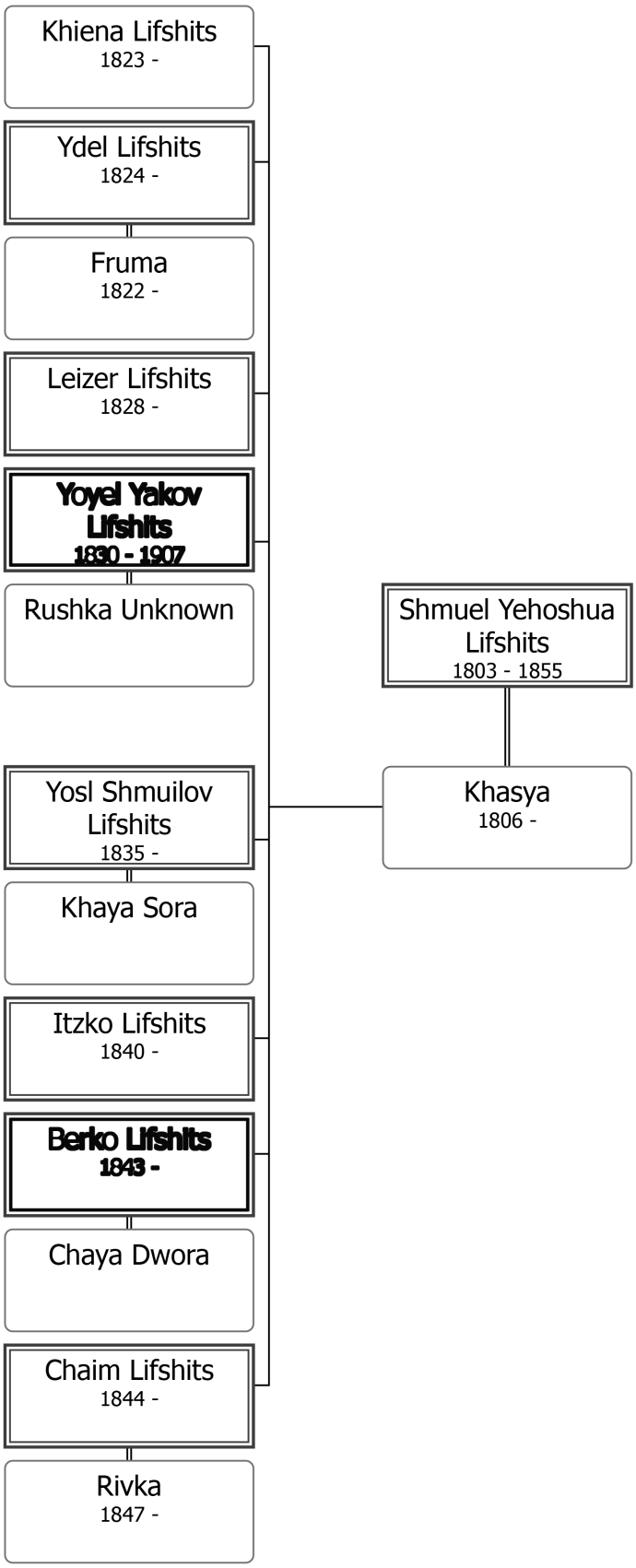
Berko Lifshits

The Descendants of Shmuel Yehoshua I

(see the next page for the concept of first and second Shmuel Yehoshua)



Berko Lifshits (cont)

Berko Lifshits son of Shmuel Yehoshua I

So far, we have told you about the family of Shmuel Yehoshua son of Yoel Yakov Lifshits. If we used the English naming system, we would say the family of Shmuel Yehoshua II. As a reminder, in the family tree of the Lifshits family, Shmuel Yehoshua Lifshits I, 1803-1855, had a son named Yoel Yaakov Lifshits. Yoel Yaakov was the father of Shmuel Yehoshua II. So far, we have talked about the descendants of Shmuel Yehoshua II. He had several brothers and sisters. Unfortunately, we do not know their family members and their descendants, we have no testimonies, stories, or photos related to them. Shmuel Yehoshua II is the only descendant of Yoyel Yakov about whom we have rich information. On the other hand, we can examine Yoyel Yakov's siblings. Perhaps to clarify the family complexity I will present to you again the branch of the family of Shmuel Yehoshua I (See the opposite page). I will go back and say that so far we have talked about the descendants of Yoel Yaakov Lifshits, the father of Shmuel Yehoshua II. Now we will turn to one of Yoyel Yaakov's brothers, Berko Lifshits. We will present Berko's family branch. We will detail which of the names appearing in the branch are flesh and blood who survived the pogroms in Belarus and the Holocaust and reached a haven, in the USA or in Israel. Which of them do we know and can tell their history

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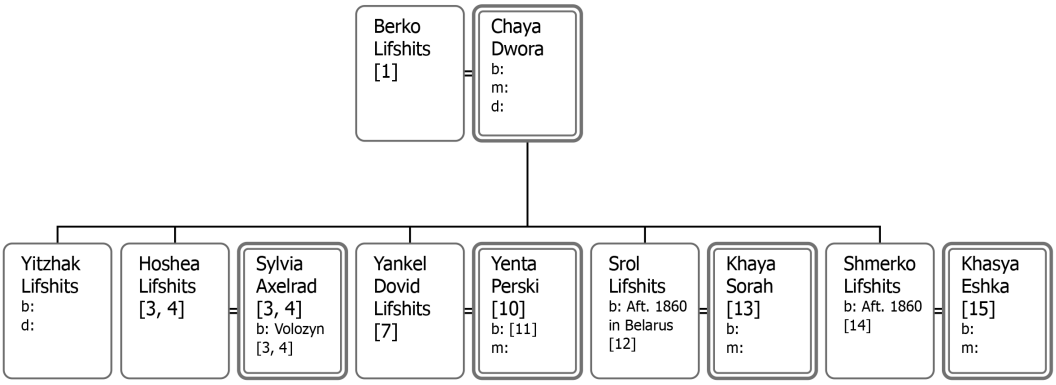
Berko Lifshits (cont)

Berko Lifshits son of Shmuel Yehoshua I

First, we would like to clarify in a word or two the thread connecting the branch we have discussed in detail so far, the branch of Shmuel Yehoshua II, to the branch of Berko. Berko and Joel Yaakov, the father of Shmuel Yehoshua II, were brothers, both sons of Shmuel Yehoshua I, as depicted in the diagram on the previous page.



As you see from we know about five sons of Berko Lifshits and his wife Chaya Dwora.

1. Yankel Dovid Lifshitz.
2. Srol Lifshitz.
3. Shmerko Lifshitz.
4. Yitzhak Lifshitz.
5. Hoshea Lifshitz.

The family members wandered among the shtetls in the Minsk Gubernia: Rakow, Ivenets, Kokovno, Horodok, Volozyn and others.

Berko Lifshits (cont)

Berko Lifshits son of Shmuel Yehoshua I

How Did We Get to Know Berko's Descendants?

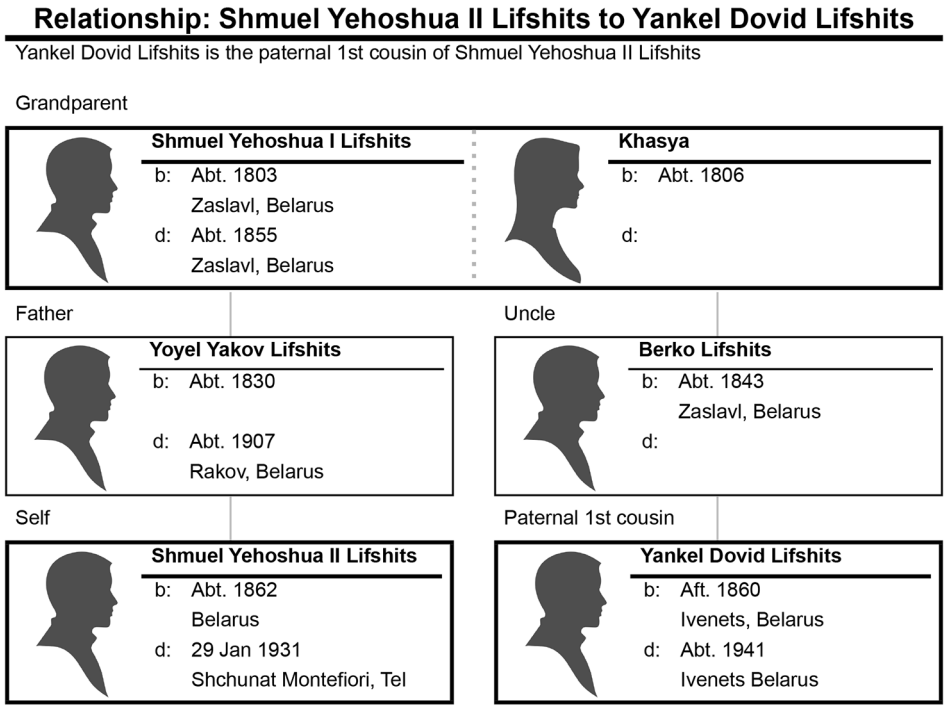
Searching Yad Vashem records I discovered the testimony of Fruma regarding her husband, Yakov Lifshits, and their two daughters Chayale and Shoshanale. Her testimony led me to conversations with other researchers. One of them is Eilat Gordin, who has constructed a rich website of many shtetls around Minsk.
"I saw your website and I found the names and photos of a person named Yakov Lifshits and his two daughters," I wrote to Eilat. "I understand that Yakov Lifshits was born in Rakow in 1907. Do you have more information about Yakov, his parents and/or siblings?"
Eilat did have more information and telephone numbers. She introduced me to Genia Zilberberg, Tzila Zilberg and Fruma Gapanowicz, Holocaust survivors from Rakow, Ivenets and Volozhin. I spoke with the three of them. The number of connections to the Lifshitz tree increased.

Fruma Gapanowicz was Yakov's wife. She was the mother of Chayale and Shoshanale. She is the sole survivor of her close family. They all perished in Volozhin. After the war she remarried, immigrated to Israel and became a widow again. Fruma knew Yakov's father, Srol, and Yakov's siblings: Bunya, Berl and Ryvka, all of whom perished in the Holocaust in Ivenets. Fruma's Holocaust tragedy will have its own separate page in our Lifshitz memories. Fruma told me how she was always in touch with Meir Lifshits, cousin of Yakov Lifshits, his wife Ra'aya, and his daughters Jeannette and Deborah from Teaneck, New Jersey — the same town in which my sister, Ofra, lives. Fruma was lonely and told me how hesitant she was to leave her home and move to a senior house. Passover 2003 was approaching and she decided to spend the holiday in a senior house. "I'll try it," She said. "I am not sure if I come back here, to my apartment." Her voice was, at least in my mind, full with sadness, grief and sorrow that one can never overcome. I started the conversation by introducing myself and my Lifshits family. Then I let her talk. I felt embarrassed to present her with more and more questions. The conversation faded but I had the phone numbers of Meir Lifshitz's daughters in NJ.
In 2005, on a Friday afternoon, my sisters, Ora and Ofra, my cousin Michal and I walked down the street in Teaneck to have a cup of tea in Jeannette's home. Our excitement was high, stories and photos lay in front of us, but in spite all our efforts we couldn't make the connections. The family leaf was still a lone one, floating in the air. Again research in Minsk and Zaslavl helped me solve the puzzle and I placed the branches in the tree. Yes, I told my family and my newly found cousins, we are blood related and now we can return to the tree and introduce some order among all the names we dropped here.

Yankel Dovid Lifshits

Yankel Dovid Lifshits, son of Berko Lifshits

Yankel Dovid Lifshits was born in about 1860 in Ivenets, Belarus, to Berko Lifshits and Chaya Dwora. Berko Lifshits came to Ivenets from the shtetl, Zaslavl. For those of us who wonder how we are, the descendants of Shmuel Yehoshua II, related to the descendants of Yankel Dovid, I'll tell you that Yankel Dovid and our great-grandfather Shmuel Yehoshua II, are first cousins. Their fathers, Berko and Yoel Yakov were brothers. Meir Lifshits and his siblings, Yankel Dovid descendants, and our grandfather David Lifshits and his siblings are second cousins.



Yankel Dovid Lifshits married Yenta Perski in Ivenets. The couple had nine or ten children. There is a debate about the son Haim. Was there a son by that name? If yes, then Yankel Dovid had ten children.

They all lived in Ivenets before the war and during WWII. The Nazis murdered Yankel Dovid and his wife, Yenta Persky, and seven of their children with their families in Ivenets during the Holocaust. Yenta and her daughters were shot by the Poles and buried alive in a mass grave. There is an assumption that Yankel Dovid died of natural causes before the war and was buried in the "old cemetery" in Ivenets. I didn't find his grave in Ivenets cemetery, but that doesn't mean anything because many graves crumbled or were difficult to decipher. Their son, Meir Lifshits survived the Holocaust and submitted Yad Vashem pages, about his parents, and his siblings.

Yankel Dovid Lifshits (cont)

Yankel Dovid Lifshits and Yenta nee Persky Family Photo, Belarus

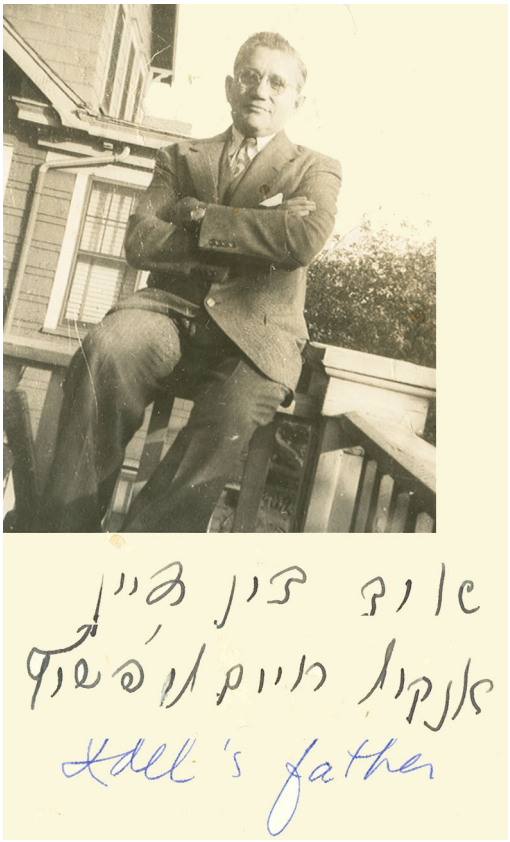
Left to right:
First row standing: ?, son-Yehoshua, daughter-Zelda and her husband Chaim Shiff, ?, ?, Israel Kalachik (Bryna's son), ?
Second row sitting: ?, Daddy - Yankel Dovid, sister- Bryna and her daughter and her husband Shmuel Kalachik, sister-Leah ?, ?

Third- front row sitting:

Yankel Dovid Lifshits (cont)

Haim Lifshits son of Yankel Dovid Lifshits

1. Haim Lifshits was born on Aug 13, 1879 in Bekarus. He married Feyga and the couple had one child. We don't know if it was a girl by the name Adel or a boy by the name Yidl



Yankel Dovid Lifshits (cont)

Eshka Lifshits daughter of Yankel Dovid Lifshits

2. **ESHKA LIFSHITS** was born on 12 June 1897 in Kakovno, Minsk, Belarus. She immigrated to England in the early 1900s and married Craven. She had one daughter Pat Craven, who lived outside of London. Meir, her brother, did not know that she survived the Holocaust and submitted a Yad Vashem memorial page about her. It might have been before he knew that she survived the Holocaust.

Yankel Dovid Lifshits (cont)

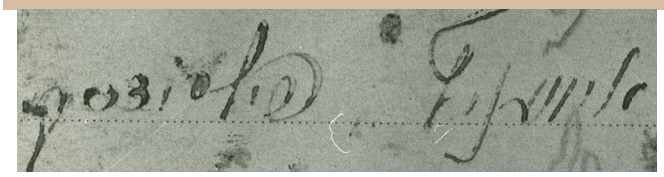
Eshka Lifshits daughter of Yankel Dovid Lifshits (cont)

Eshka Lifshits, daughter of Yankel Dovid and Yenta Perski, left Ivenets, Belarus, to London. When Meir Lifshits, her brother, returned to Ivenets after the Holocaust he didn't know that she succeeded in leaving Ivenets and that she survived, got married, and had a daughter, Pat. These are my assumptions because Meir wrote a Yad Vashem memory page in her name as though she was murdered with the family in Ivenets, by the Nazis. I don't know how they found one another after the war. Pat's wedding photo in Meir's album is the only proof currently of their reconnection.

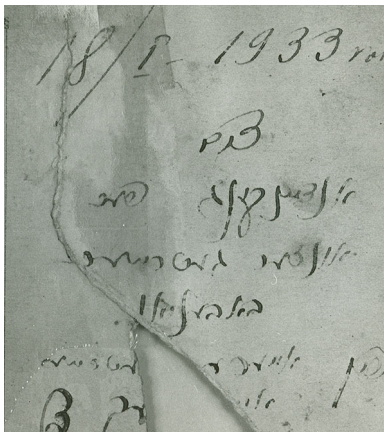
Yankel Dovid Lifshits (cont)

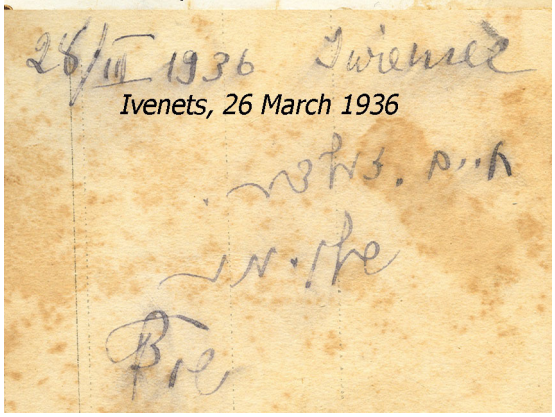
Zelda Lifshits daughter of Yankel Dovid Lifshits

3.**ZELDA LIFSHITS** was born on 10 Oct 1909 in Rakov, Belarus. Before World War II and during the war, she lived in Rakov, Belarus. She married Chaim Schiff. He was born in 1903. His parent's names are unknown. The couple had two children; their names are unknown. They all were murdered in Ivenets by the Nazis.



Chaim, Zelda And Shlomit




Ivenets, 26 March 1936

Yankel Dovid Lifshits (cont)

Bryna Lifshits son of Yankel Dovid Lifshits

4.**BRYNA LIFSHITS.** She married Shmuel Mulka Kolachik, and they had a daughter and son Israel. During World War II, they were in the Novogrodek Ghetto, in Belarus. Shmuel and Israel survived the Holocaust by running away from the Ghetto through a tunnel created by the Ghetto Jewish people. They immigrated to Israel and lived in the town of Carmiel. I tried contacting them, but the language barrier didn't provide much information. Shmuel died about 1960 in Israel. Bryna and Chaya Dvora didn't survive the Holocaust.

Bryna and her Husband Shmuel Kalatchik and their daughter Chaya Dvora

Shmuel Kolachik, Partizan

קלצ'ק מולקע — פּאַרטיזן

Yankel Dovid Lifshits (cont)

Bryna Lifshits son of Yankel Dovid Lifshits (cont)

ישראל קלצ'יק, פרטיזאן, עם חברתו באיבניץ בשנת 1956
ישראל קאלאָציק, פּאַרטיזאַן, מיט זיין חבֿרטע אין איוונעיעץ, 1956

Israel Kolachik, partizan,
with his girl frien in Ivenets, Belarus, 1956

Yankel Dovid Lifshits (cont)

Techya Lifshits daughter of Yankel Dovid Lifshits

5.**TECHYA LIFSHITS.** Techya immigrated to Israel before WWII and lived in Netanya. In Belarus, she married someone named Deuel (or Duah) and they had a son Isaac. Sadly, Isaac was killed during Israel's Independence War. Techya and Mr Duah divorced, and she remarried Zvi Lakritz. They didn't have children. Both died in 1980 in Netanya, Israel.

Techya Lifshits with her husband Deuel and their son Isaac Deuel

Yankel Dovid Lifshits (cont)

Berl Lifshits son of Yankel Dovid Lifshits

6. **BERL LIFSHITS** was born about 1906 in Ivenets, Belarus. The Nazis murdered him in Ivenets during the Holocaust, in about 1942.

ברל ליפשיץ גוטה שוסטר
מאיר פולניק דבורה

Berl Lifshits, Guta Shuster, Meir Rolnik and Dwora

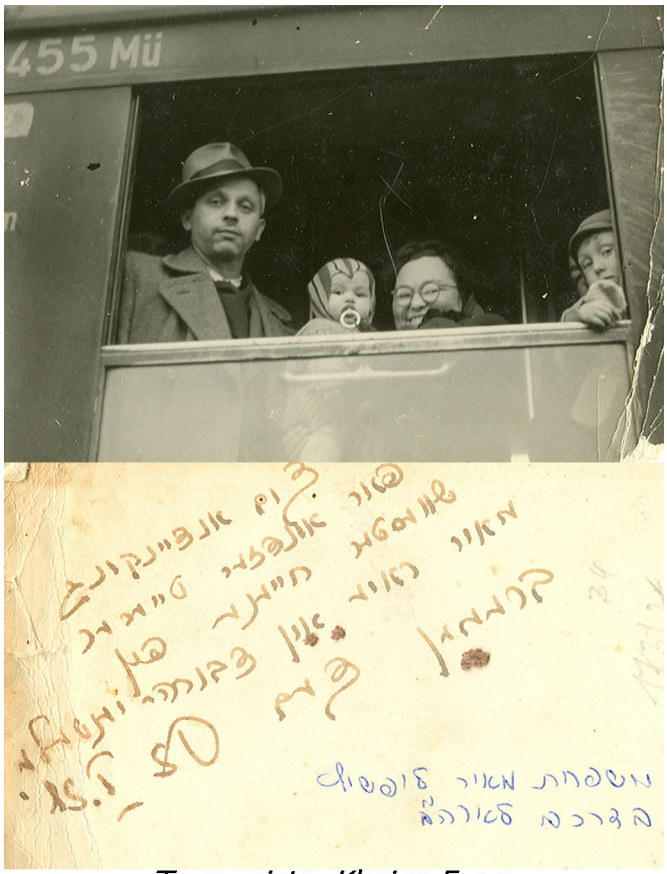
Meir Lifshits son of Yankel Dovid Lifshits

7. **MEIR LIFSHITS** was born on 15 Dec 1913 in Ivenets, Belarus. He died on 10 Nov 1997 in Bayonne, Hudson, New Jersey U.S.A. He married Ra'aya Zukerman. She was born on 12 May 1915 in Hordock, Belarus. She died on 20 Dec 2001 in Bayonne, Hudson, New Jersey, USA. At the beginning of the war, Meir fled Ivenets to Siberia with a friend. They ran away by Bicycles. Meir's friend died on the road. At the end of the war, he returned to Ivenets. He found a deserted town. All his loved ones were murdered by the Nazis. He met and married Ra'aya Zukerman in the Displaced Persons Camp, Foehorenwald, outside Munich, Germany. Foehorenwald was a major displaced persons (DP) camp in the American zone of occupation of Germany, southwest of Munich; it was among the largest and most significant of the Jewish DP installations. It was established by the US Army near the town of Wolfratshausen shortly after liberation.

Their first daughter Deborah was born in the DP camp, and in 1950 Meir and Ra'aya Lifshits made it from the DP camp to New Jersey, USA, with the help of HIAS. Jeannette, their second daughter, was born in New Jersey. Meir submitted memorial pages to Yad Vashem in Israel for his parents, brothers, and sisters who didn't survive the Holocaust. Besides Meir, only two sisters survived, Techya and Eshka.

Yankel Dovid Lifshits (cont)

Meir Lifshits and Ra'aya Zukerman

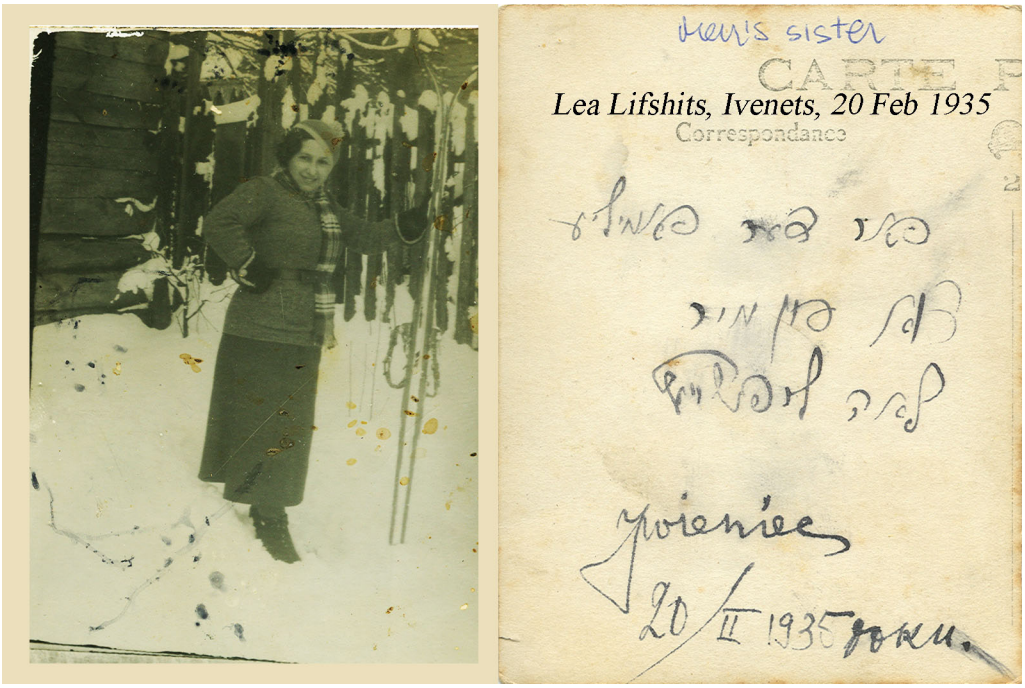


To my sister Kheina From
Majer, Ra'aya and Dvora Yentele 15 Jan, 1950

Yankel Dovid Lifshits (cont)

Lea Lifshits daughter of Yankel Dovid Lifshits

8. **LEA LIFSHITS.** She married Chaim Chaykin. The couple did not have children. The Nazis murdered the couple in Ivenets, Belarus in about 1942.



Yehshua Lifshits son of Yankel Dovid Lifshits

9. YEHOSHUA LIFSHITS was shot by German soldiers in Ivenets Market Square in 1942.

Yankel Dovid Lifshits (cont)

Sonia Lifshits daughter of Yankel Dovid Lifshits

10. **SONIA LIFSHITS.** She was the youngest and, at the beginning of the was not married. She was murdered by the Nazis in Ivenets, about 1942 in Ivenets, Belarus.

Among the photos in Meir Lifshitz's album, I found a photo with handwritten Russian writing on the back: "Father's children..." It's hard to decipher who is who in the photo. The photo is shown here with the writing on the back and an incomplete decipherment. Contact me if you have any ideas on how to fix it.

27 Oct. 1943, Dad Children (?):
Chaim(son), Leah (daughter), Sore Zelda (daughter?),
Elka (daughter),
Chaya Dvora(?)

Yankel Dovid Lifshits (cont)

Sources:

1. Belarus, Jewish Birth Records from Various Towns, 1836-1935:

   Name: Yankel-Dovid Lifshits
   Gender: Male
   Spouse: Enta Lifshits
   Child: Eshka Lifshits
   Registration Number: F24, Film: 1920795
   Comments: Father From Zaslavl', Minsk Uyezd, Minsk Gubernia
   Archive Information: Nhab/1226/2/31

2. Belarus, Jewish Birth Records from Various Towns, 1836-1935
   Name: Zelda Lifshits
   Gender: Female
   Birth Date: 10 Oct 1909
   Hebrew Birth Date: 08 Cheshvan
   Birthplace: Rakov, Minsk, Minsk, Belarus
   Birth Registration Place: Rakov
   Other Towns Mentioned: Zaslawye
   Father: Yankel Dovid Lifshits.
   Registration Number: F24

3. Raya was interviewed on 24 Nov, 1998
   Interview Place Bayonne, New Jersey, USA
   Source: Free Access: USC Shoah Foundation, Holocaust – Jewish Survivor Interviews:
   Detail Source
   Name Rae Lifschitz, [Raya Lifschitz]
   [Rashi Zuckerman] Maiden Name Zuckerman
   Gender Female
   Birth Date 12 May 1915
   Birth Place Gródek, Russia
   Interview Date 24 Nov 1998
   Interview Place Bayonne, New Jersey, USA
   Relationship Self (Head)
   Role Interviewee

   Household (Name) Relationship
   Baruch Zuckerman - Father
   Devorah Zuckerman - Mother
   Manek Zuckerman - Brother
   Rachel Lieberman - Sister
   Abraham Zuckerman - Brother
   Rose Kost - Sister
   Meyer Lifschitz - Husband
   Sander Zuckerman - Uncle (Paternal) (Uncle)
   Sarah Zuckerman - Aunt (Paternal) (Aunt)
   Chaya Miriam Zuckerman - Aunt (Paternal) (Aunt)
   Rae Lifschitz Self (Head)

IVENETS, BELARUS

Hints of Jewish Life – Found in Ivenets

When I told my family in Israel about my plans to visit Rakow in Belarus, the birthplace of my mother's family, their reactions were mixed. My cousin Michal wanted to join us immediately, while my cousin Nava rejected the idea of going to Belarus, saying her father would never have wanted to return there.
"His childhood memories were dark and unhappy," she said.
Michal became an expert on the family history of our parents and grandparents in Belarus.
"If you go to Rakow, you should also go visit Ivenets. Ivenets is the town where our grandfather, David Lifshitz, was born. You should also go through Wolma. Wolma is where my grandfather, Yehuda Lifshitz, was born."

Ivenets' Cemetery

I had never heard about Ivenets and Wolma before the discussion with my cousins. I added the two Shtetls to my list.

In June 2002, my husband Amos, my sister Ora, and I went to Belarus. Our guide's name was Galina. In the afternoon of our second day in Belarus, we walked through the narrow streets of Ivenets.
We walked up a small sandy hill, covered with green weeds, to the cemetery in Ivenets. Only a few tombstones still stood. Most of the tombstones had collapsed and were buried in the sand long ago. A dirt road crossed the cemetery field. There was no fence around the cemetery. Only small wooden homes stood on the border of the cemetery. We could barely read the inscriptions on the tombstones. The place was deserted.

IVENETS, BELARUS (cont)

The narrow road led us toward the synagogue of Ivenets. We looked ahead and saw a double-storied building standing wall-to-wall with a one-story building. Today the structure no longer serves as a synagogue. Today it is a disco hall and cinema for young people. The building looked neglected and dirty. Here and there graffiti stained the outside walls. I walked around the disco hall trying to find a hint of its old meaning

The Building of Ivenets' Synagogue

A special engraved wood column on the corner of the house tried to tell us the old story: "The house was a distinguished one, not a simple one."

Ivenets - The Building of the Synagogue

IVENETS, BELARUS (cont)

With the image of the column filling our minds, we entered the hall, a big, neglected, deteriorated room. Red and purple paper covered the tall walls. I continued to search for the past. My eyes scanned the walls for unique signs, and there it was. The wallpaper on one of the walls had worn out to reveal a layer underneath it. A faint yellow crown and maybe Hebrew letters, Gimel, Dalet, appeared, again telling us: "The house is a distinguished one, not a simple one."
No smile crowned our faces when we stepped out the door.

Decoration on the Old Synagogue Wall
Under the Pink and Gold Wall Papers

Galina continued to lead us through a short trail between the small huts. Gray wooden fences were on both sides of the footpath, behind them there were green vegetable gardens. At the end of the short path, the couple Kantarovich welcomed us to their home.

Josif Ilych Kantarovich told us that he is originally from Rakow. When he was a child, he went to the Heder there. During WWII, he walked from Wolma to the Urals, about 600 kilometers. There he worked and received many medals.

Kantarovich's wife, a small gray-haired woman, her dress printed with purple and pink flowers, was from the non-Jewish Baranovskaya family. She was born in Ukraine and lived and worked for a while in Germany.

She was quietly proud of having a home with a Jewish character. Proudly, she pointed at the big built-in oven "It is a Shabbat's oven."

IVENETS, BELARUS (cont)

The Kantarovich Couple and Our Guide Galina

On top of the closet stood a unique breadbox, shaped like a tiny home with red windows surrounded by sophisticated decoration. Kantarowicz's wife brought it down and described its details.

The Oven in the Home
of the Kantarovich Family

The Bread Box

IVENETS, BELARUS (cont)

While Josif Ilych Kantarovich told us a little about his life the atmosphere in the small, well-kept home became warmer. His wife served us fruit juice and Josif Ilych said he wished to be a Rabbi or a cantor. Soon he started singing in his deep elegant voice. His body moved, filled with emotions, his red face glittered like the light of a fire. His hands waved with the rhythm.

Kantarovich Sings in his Deep Voice “The Victory Song”

An image of a chorus conductor stood in front of our eyes. His wife accompanied him in a very modest whisper. Together they were like the Red Army Choir, singing “Victory Day" to mark the victory over Nazi Germany.

Kantarovich with a Choir

IVENETS, BELARUS (cont)

The Victory Day

Translated from Russian by Genndy Pasechnik

The Victory Day, it was so distant then,
Like a coal waning in a dying-out fire.
There were burnt dust-covered miles…
We spared no efforts to hasten that day.
That Victory Day
Smelled with gunpowder,
A feast with graying temples,
Joy with tears in one's eyes.
The Victory Day!
The Victory Day!
The Victory Day!
All day long our Motherland kept awake
Before steel furnaces.
All day long we fought a difficult struggle –
We spared no efforts to hasten that day.
Hello, Mom, not all of us have returned…
How I'd like to run barefoot over the early dew!
We have crossed half of Europe, half of the globe,
We spared no efforts to hasten that day.

The visit to Ivenets left a tender spot in our hearts for the Kantarovich couple. On our way to leave the town Ivenets, we stopped by its Valley of the Death, an area where the 800 Jewish people of the Ghetto of Ivenets' were slaughtered and buried.

Ivenets' Memorial at the
Jewish Mass Grave

IVENETS, BELARUS (cont)

On our way, Galina told us: "People used to say that on hot days, long after the murder and the burial, the earth of the mass graves was shocked. The earth trembled and emitted clouds of steam among the tall tree toward the skies."
It was already late in the afternoon. The sun was going down. The sight of the grave, tall trees around, wild weeds, black engraved memorial board, heavily marked our memory with a symbol of the destruction of Jewish life.

Ivenets' Memorial

To remember the dear faces of the men, women, and children who were murdered watch the following web page:
http://www.eilatgordinlevitan.com/ivenitz/ivenitz.html

Ivenets' Yizkor book tells us about the synagogue and the Jewish customs in the town.
http://www.jewishgen.org/Yizkor/ivenets/ive001.html

Josef Rubinstein and I supported the projectof restoration Ivenets Cemetery. In the middle of November 2005, I received from Yuri Dorn a CD with 347 photos of tombstones, a list of the inscriptions, and a map of the cemetery. In the project workers lifted and cleaned the tombstones, took clear photos of each of them, made a list and map of the cemetery tombstones. About 54 tombstones could not be deciphered.

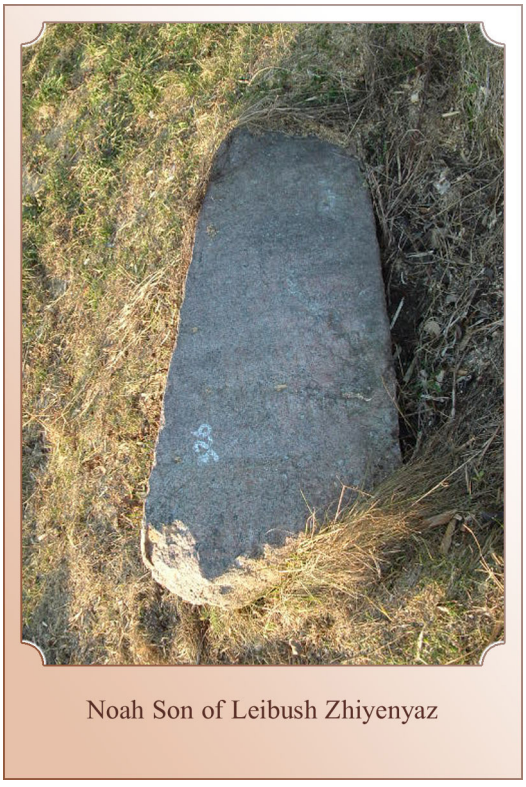
We thank Yuri Dorn and his organization for performing the project. Yuri Dorn is the President of the Union of Religious Jewish Congregations in the Republic of Belarus.

IVENETS, BELARUS (cont)

The earliest tombstone is from 1812
Simha the son of Yakov1812:

Simha Son of Yakov

The most recent tombstone is from 1940:
Noah the son of Leibush Zhivenyaz



Noah Son of Leibush Zhiyenyaz

IVENETS, BELARUS (cont)

About half of the tombstones are from the period of the years 1860 – 1900.

At the end of the current project, the cemetery was cleaned up. During the clean-up, new tombstones were found. About 40 tombstones were found in the Eastern part of the cemetery. About 30 tombstones were found in two areas where residents now live. About 20 tombstones were used as a foundation for a woodshed standing not far from the cemetery.

Old Tombstones in Ivenets' OLd Cemetery

I thank my daughter Sigal Tzur, my sister Ora Kuller and Dawid Fox for reading and drawing my attention to correct details.

I thank my husband Amos Wilnai, Ora Kuller and Dawid Fox for the photos.

I thank Bruno Mir for finding the text of Red Army Victory Song.

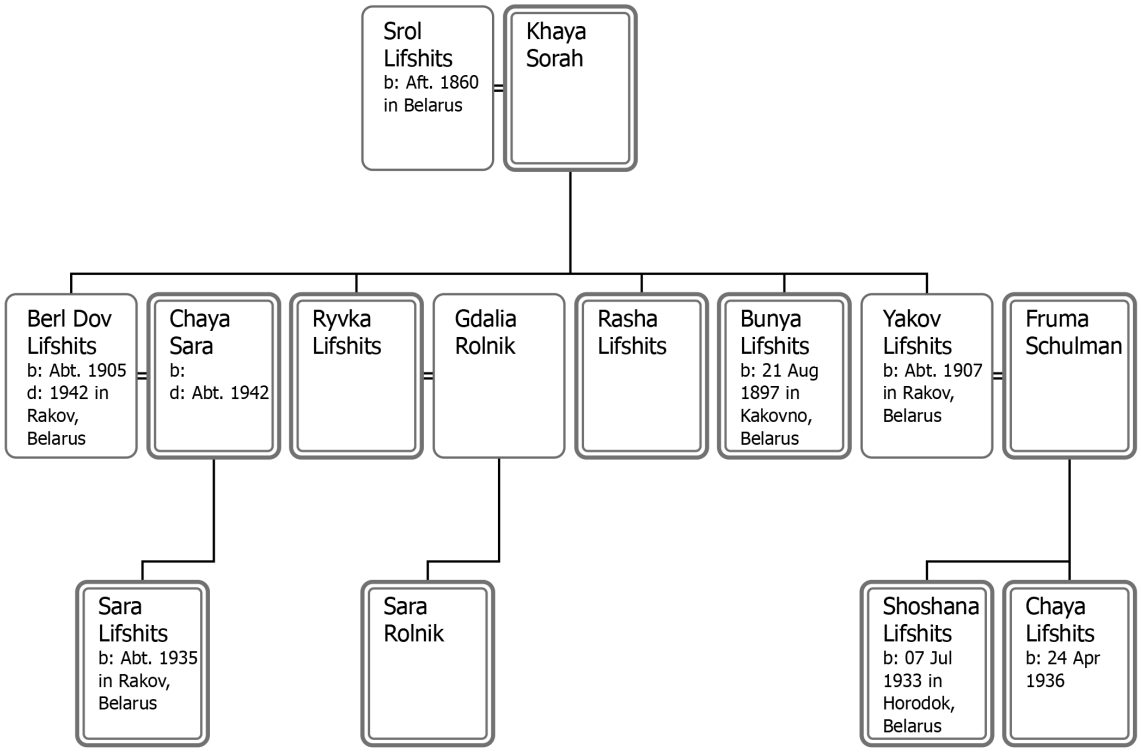
I thank Genndy Pasechnik, Tel Aviv University for translating the Victory Song into English.

I thank Yuri Dorn, without him the project couldn't come to life.

Srol Lifshits

Srol Lifshits, son of Berko Lifshits

So far we have told about Berko Lifshits' son, Yankel Dovid. As you have read, there is very little information about each of the ten children of Yankel Dovid. The history of most of them was short. Most of them ended their lives during the Holocaust. Berko's second son, Srol Lifshits, had five children, we do not know the dates of their birth or death. Srol's son, Yaakov Lifshitz, is the only one of his children about whom we have details about his birth, his marriage, his daughters and his death thanks to his wife Froma Shulman-Gafnowitz who survived the Holocaust. The next chapter is dedicated to Yaakov Lifshitz and his family.



Yaakov son of Srol Lifshits

The Story of Yakov and Fruma nee Shulman Lifshits
By Binyamin Shafir (Shishko)
Translated from Vol. Y.Book page 486, by M. Porat

Yakov Lifshitz was born in Rakov in April 1907. His father had passed away when Yakov was only ten years old.
Despite the family's financial difficulties, Yakov's mother was able to send him to study in a Yeshiva. Yakov studied the Torah very proficiently but preferred general secular studies. After studying there for a few years, he left the Yeshiva and continued his education at a Russian School in Rakov.
In 1925, Yakov was admitted to the Vilna Technical School. Since early childhood, he has been attracted to mathematics and the exact sciences. His great interest in science helped him to do well in Technical High School. After 2 years of study in Vilna, he transferred to the teacher's Seminary that Shmuel Yona Tsharno directed. He graduated from the seminary in 5690 (1930) After graduating Yakov was appointed as the head of the Rakov Tarbut School. After one year of work there, he left for Volozhin, where he was heading the town Tarbut Primary School (1931). He served as the school principal, and he taught Mathematics and physics. He taught both subjects in Hebrew.

Translator's note: Every Friday, Yakov would gather all the students and read before them chapters from Sholom Aleichem in Yiddish (Sholom Aleichem was famous for many works such as the Tevye the Milk Man. The musical Fiddler on the Roof was based on this novel. Another famous novel is "Stempenyu" about a Jewish klezmer. I mostly remember "Motl, Peysi the Cantor's Son." The wonderful story about the Russian Jews' exodus to the New World. We were enchanted by the Yiddish writer's stories read by our teacher in our mother language. In Tarbut Schools' we did not learn Yiddish at all. Another event I remember is that me and my ten-year-old classmates were invited to our teacher's apartment on Vilna Street in Volozhin to hear some classical music. The young couple Lifshits achieved great honor in the children's eyes since they were able to buy a real, one of the first gramophones in the Shtetl with Yiddish, Hebrew, and classical records. At this very memorable event for me, an event that took place some seventy years ago, we heard the famous Tchaikovsky's "Nutcracker."

Yaakov son of Srol Lifshits (cont)

Yakov since his youth was devoted to Brit Trumpeldor, "Beytar" (a Zionist revisionist movement. Consistent in his opinions, Yakov defended ardently his revisionist points of view. In Volozhin he found a wide scope to his public activities,
since most of the young and older people of Volozhin were at that point of time Jabotinsky's supporters (Zev Jabotinsky 1880-1940 established the Revisionist Zionists in 1925 and sponsored a more assertive and non-socialist approach to the rebuilding of the Jewish homeland.)
His political opponents, as few as they were, made his public life difficult. But we don't need to recall the long-forgotten rivalries, as the sagest of all did say "As you loved and hated, so also passed your jealousy".

Yakov managed the school with talent and skill. During the first year, he established a four grades School, at the end of the 1938/39 year he was managing a standard for that time primary school of seven grades.

For eight years, Yakov stood as a guard of Hebrew education in Volozhin until the Soviets came in September 1939. The new rulers took out his creative spirit. Yakov became deeply depressed. One day, the Soviet Inspector invited him for a meeting and instructed him to change the system from the Hebrew language education for all subjects to an old-style "Yiddish school" "per the parent's demand," they claimed. They appointed a new head of the school, a Jewish woman from the Soviet Union. The communist regime strictly programmed the education.
During the Soviet rule (1939- 1941) Yakov's spirit was burnt out. The Germans invaded the area in 1941 and burnt out his soul and body.

Yaakov son of Srol Lifshits (cont)

Pages about the Holocaust by Fruma Lifshits

The pages are written by By Fruma nee Shulman Lifshitz (Gapanovitsh)

After the Soviets occupied Volozhin, I returned to town from Ivenets to teach Yiddish in the Hebrew School which was turned into a Yiddish Primary School. In 1940/41 it became a Russian School, the Polish School was turned into a Belorussian, and the Polish Gymnasia (high school) became a Russian High School.

In June 1941, our family lived in Leybe Berman's house on the eve of the German occupation. We sent our girls, Shoshanele and Hayele, both born in Volozhin, to my parents Alter and Fayga Shulman in Radoshkovitsh to spend the summer vacation. When the Nazis invaded our country, most of the Soviet citizens who lived in Western Belarus ran away toward the old border (Poland/ Soviet Union pre-1939). It was located right on the outskirts of Radoshkovitsh, so my husband Yakov Lifshitz and I decided to follow them. We took the way to Radoshkovitsh by foot to join my parents and our daughters. We walked the entire night. Yakov became exhausted. He stopped near the shtetl. I entered Radoshkovitsh alone. I only met my father there. My mother, sisters Bracha Shulman and Heina Berman and her family, brother Israel Shulman, and both my daughters had run away to the hamlet Ordanka, which on normal days served as a summer resting place. Radoshkovitsh was overcrowded by refugees from Poland and Lithuania. Meanwhile, my husband recovered and arrived in town. We went to Ordanka, from where we took our daughters, and continued with them on our way, this time to Horodok, where, Kheyne, my elder sister lived.

I went twice to Volozhin. I took some of the clothing we left there to exchange for food for the girls. I had the opportunity to secretly enter the well-guarded ghetto through Pinches the smith's workshop, which stood near the Ghetto fence. I met Sonia nee Dubinsky Berkowitz the daughter-in-law of my aunt Keyle nee Shulman Berkowitz (sister of my father Alter). They were astonished to see me. They were told that our entire family had been killed.

I returned to Horodok, where mass-slaughter survivors from Volozhin and Molodechno just arrived. The Germans established a small concentration work camp in Krasne, a crossroad junction midway between Molodechno and Radoshkovitsh, where capable Jews from Volozhin, Mir, Lida, Novogrudok, Horodok, and other places were brought to maintain the railroad. My husband was among them. When we said goodbye, I told him
"Our fate, mine and the girls, has been already determined, but you will survive because you are regarded by the Germans as a useful Jew"
So was our naive opinion that working for the Germans would keep us alive.
Every week some of the workers were allowed to go and bring food from Horodok into the Krasne camp
.

Yaakov son of Srol Lifshits (cont)

Pages about the Holocaust by Fruma Lifshits(cont)

My little six-year-old daughter caught a nasty scurvy gums illness. Mr. Ratskin, the Judenrat head pitied me and arranged for Yakov a special permission to come for a visit to the Horodok ghetto.The bitter end of the Horodok ghetto arrived at the Shabbat that Yakov spent with us on July 11th, 1942.

The Jews of Horodok and the vicinity did not sense the oncoming danger. Their last sleep had been asleep of the just.

That next morning, at an early daybreak hour, the Gestapo and its local assistants intruded on the Ghetto to take out the Jews.

Five persons were lodged at our home.There were three hiding places. The local police discovered the hideout in which I concealed myself with my little girls after the action had already passed.

Mr. Ratskin, who was an elderly man, could not sustain the strangling atmosphere in the small hiding place. We assumed the action had already passed, and he was obliged to go outside. His going out had provoked our hiding disclosure. They shot at Yakov and killed him on the spot.
Afterward, the murderers gathered all the Jews they found into the square to be selected. Those they found able to work were transferred to the Krasne camp. The old ones, invalids, and children were sent to death. Among the sentenced to die was also Fruma, Tsivya Tsart's mother. She had been beaten bestially until she was covered with blood. The Germans enclosed all of them inside a barn, shot them, and burned them.
translator's note: (as Fruma told me this evening)

In this barn, 900 Horodok Jews found their tragic fate, along with Fruma Lifshits's mother and her five grandkids, among them Shoshanele and Hayele Lifshits. Yakov had been shot by one of their Horodok gentile neighbors. Fruma witnessed her husband's death and had seen the bestial murderers throw away his body.

I was expelled to Krasne. Heyne, my older sister, was detained at the Krasne
Concentration camp, and my younger sister was placed with me in the Krasne Ghetto. There, I met people from Volozhin, among them was Yosef Tabakhovitsh and his wife Elke nee Shaker. Tsviya Tsart dwelled beside me and my sister on the same planks. It was impossible to safeguard any hygienic conditions, and a typhus epidemic broke out. As a result, the three of us were
hospitalized in a house outside the Ghetto, and we were "privileged" to be inspected by the Gestapo physician. He used to oversee the patients and determined by his cane movement which person to carry out to the "bath house," i.e., for execution.

Yaakov son of Srol Lifshits (cont)

Pages about the Holocaust by Fruma Lifshits(cont)

After my bout with typhus, I was very feeble, so Father would endanger himself by infiltrating from the camp into the ghetto to bring some grains to fortify my body.

We were brought into the "bath house." The Germans examined our withered bodies, but in some way, our fate was not yet decided. Thanks to my poor health status, I was released from work for a few days. I used this time to seek food for my hungry friends in the Krasne Ghetto.

Once, I searched for food with my brother-in-law and Ester Rogovin from Horodok. We went into a neighboring hamlet to gather some bread. On the way back, we came upon guards from the German Police. When they passed near us, we distinguished red bands on the Germans' forearms; they were Russian partisans who had fought a German unit the day before. They had won the battle, took the German uniforms, and wore them. We talked to them, and they agreed to take Jews who would carry arms and escape from the Krasne camp.

We returned to the Krasne camp and told everyone the exciting news. We found ways to buy rifles secretly. One day, a group of us was able to cross the rails and join the partisans. They accepted us thanks to efforts made by Eliezer Rogovin from Volozhin, who was already with them. A new unit was founded by the name of "Staritski" within the Tchkalov brigade. We met some Volozhiners in the forest, among them Feygele Perski, Hirshl Rogovin, Ishayahu Lieberman, and Pashe Perski wife of Simha Perski. I was transferred to a partisans' arms repair workshop after a while, where I worked until liberation in July 1944.

From time-to-time, bitter fights occurred between German forces and partisan units. The hardest German attacks broke out in July 1943. During this period, many partisan garrisons existed in the forests of Belarus. To fight them, the Germans organized the Vlassov army, named after the famous Russian traitor General Vlassov. Those units were composed of Belarusians, Kazakhs, Lithuanians, Ukrainians, and other anti-Semites, all of them Hooligan murderers. Their first mission was the destruction of hamlets and farms near the forests. The fate of the peasants in those hamlets was not much better than that of the Jews. Many Christians ran to the forest.
The Germans opened an offensive on the forest by heavy shooting, shelling, and setting fires. We were obliged to disperse. Kopl Kagan, Peshka Potashnik, her brothers Yehuda and Yosef, my brother-in-law Berman, and I found a hideout. We got out just in time to meet the liberating Red Army.

Together with Peshka Potashnik, we went through Krasne and Horodok and into Volozhin. I decided to leave the shtetl where each stone was impregnated with the blood of our dearest. The Soviet authorities proposed to me that I teach in a Belarussian school. I refused as I was not ready to teach youngsters who willingly assisted the Nazis in murdering Jews.

Yaakov son of Srol Lifshits (cont)

Pages about the Holocaust by Fruma Lifshits(cont)

. I crossed the border to Bialystok in Poland. But here in the Land of the Jews extermination camps, where the A.K.(Armiya Krayova), bloodthirsty anti-Semites awaited us, I could not stay.

I continued my wandering. From Bialostock, I went to Lublin, and then with a Zionist refugee organization, I went through Czechoslovakia to Hungary and Romania. After the victory in 1945, we did not want to remain in a Communist-ruled country behind the Iron Curtain. With the assistance of the Zionist Organization, we crossed the border to Austria and then went on to Italy. We passed a "Hakshore" near Barry, and then we waited to go to the Land of Israel. The British Government had refused to deliver the certificates permitting our entry into our Land, so we went to Israel with the Illegal Aliya. Along with 170 other Jewish refugees, many of them were sole holocaust survivors of entire families. We boarded a small boat. I arrived in Eretz Israel in September of 1945.

Fruma had a brother Itskhok. He was in the USA during the war.
I talked with Fruma nee Shulman. Fruma was born in Radoshkovichi about 93 years ago. She told me that when she was growing up in Radoshkovichi there were three Shulman families in Radoshkovichi and she is related to two of them, as both her mother and her father were born Shulmans. Her father was Alter Shulman and her mother, Fayga, was the daughter of Shaya Shulman. Her mother had uncles and brothers in Pennsylvania. There were two brothers and two sisters of her mother, one of whom she met in New York was Rasha Fidelharp. She also said she had relatives in Miami.

Alter and Fayga Shulman had daughters and sons, Fruma's siblings.
Heina (Berman) and Bracha, their sons: Hanoch (killed serving in the Polish army) and Israel Shulman - all perished in the holocaust, except one brother Itskhok who was in the USA during the war.

Yaakov son of Srol Lifshits (cont)

Memorial Monument in the memory of Fruma's Lifshits Family

According to one account, in the 1960s-80s the local authorities in Gorodok (the former Gródek Wileński) held a memorial ceremony each year on May 9 (the official Soviet Victory Day). There, they would read out the names of all the non-Jewish residents of the town who had been killed by the Nazis. Until 1965, the list of non-Jewish names ended with the phrase "900 Jews were burned alive." In 1965, this practice was ended, and the Jews were not mentioned again.

The first monument to the murdered Jews of Gródek Wileński was erected in 1998 by a U.S. citizen. The spot chosen by her is situated 200-300 meters from the actual murder site, near the Semerniki-Vydrychi road. The monument bears the Hebrew-language inscription: "The creation of this tombstone has been organized by Fruma Shulman Lifshitz Gapanovitz, in memory of my parents Alter and Feyge Hinde; my brothers [sic] Henekh, Yisrael, and Brakha; my husband Yakov Lifshitz, and my daughters Shoshanele and Hayele; my sister Hine Berman, and her sons Shalom, Shaye, and Hayim. May their memory be blessed! The 26th of Tammuz 5758; July 20, 1998."

In 2001, a new monument was erected at the site. It is a black stele bearing inscriptions in Hebrew and Russian. The Hebrew text reads: "To the 900 holy victims of our town of Gorodok and its vicinity, who were killed and burned by the Nazi oppressors on the 26th of Tammuz in the year 5702; July 11, 1942. May their souls be bound up in the bond of everlasting life." The Russian text reads: "Eternal memory to the 900 Jews who were bestially murdered by the German butchers on July 11, 1942 in Gorodok."

Yaakov son of Srol Lifshits (cont)

חיהלה ושושנהלה ליפשיץ

In eternal memory of my daughters.

Fruma Shulaman-Lifshits-Gapanovich

Shoshanale was born in Volozhin on Friday, 13 Tammuz, 5693 (July 7, 1933). She was shot and burnt on Thursday, 24 Tammuz, 5702 (July 9, 1942).

How refined, intelligent and Talented were you! You excelled in your studies. Your desire to know Hebrew was so strong that you taught yourself.

When the Soviets arrived, you received a prize for the dance and song olympiada, in which the choicest powers of the school appeared.

Swarthy Chayale was born in Volozhin on Friday, 2 Iyar 5696 (April 24, 1936). She was shot and burnt on Thursday, 24 Tammuz 5702 (July 9, 1942).

When you were quite small, you already demonstrated your musical talent. You would take the guitar – twice your size – while sitting on a low sofa, and play and sing, accompanied by Shoshanale's dancing.

And suddenly you, my dear daughters, were murdered by the German, Lithuanian and Byelorussian murderers who knew no mercy. Your blood was spilled while you were still very young, without fault and without sin.

My G-d, my G-d, why have You abandoned me! Chayale and Shoshanale, would it be that I had died instead of you. How can I enjoy eating and drinking, or how can the light of day be sweet in my eyes, while I still see that you were stolen from me at the spring of your days.

Your mother Fruma Lipshitz-Gapanovich (United States) who weeps for you util the end of my days.

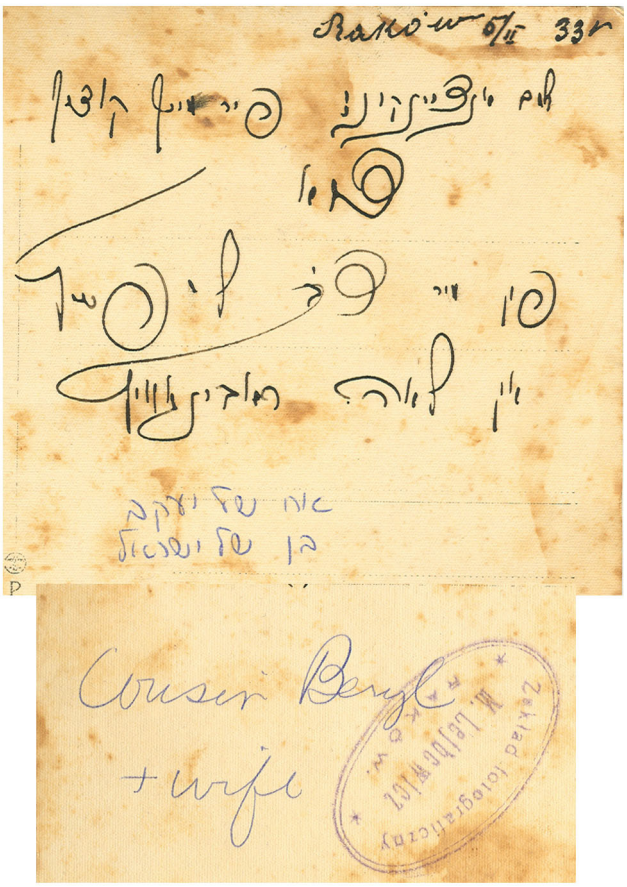
Berl son of Srol Lifshits

While working on the Lifshits book, I discovered a collection of photos in the album of Meir Lifshitz, son of Yankel David, Berko's brother. Among the photos are photos of Berel Dov, son of Berko.

I scanned the photos while visiting Meir's two daughters, Devora and Jeanette in New Jersey, years ago. The photos are very old, and the titles in the back are in Russian script. Among the photos are photos of Berel Dov, son of Berko. One photo bears a dedication from Berel Dov to his cousin, Meir, the date, February 5, 1933, and the shtetl where it was taken is Rakov. The dedication indicates that the photo shows Berel Dov and his wife, Leah Rabinowitz. The name of Berel Dov's wife in the photo, Leah Rabinowitz, is different from his wife's name, Chaya Sora, on the pages of the Yad Vashem in memory of Berel Dov's daughter and his wife, given by Fruma Gapnowitz. As a reminder, Fruma was the wife of Yaakov, Berel Dov's brother. Today, when most of the family's relatives are no longer alive, I am unable to resolve the two different names.

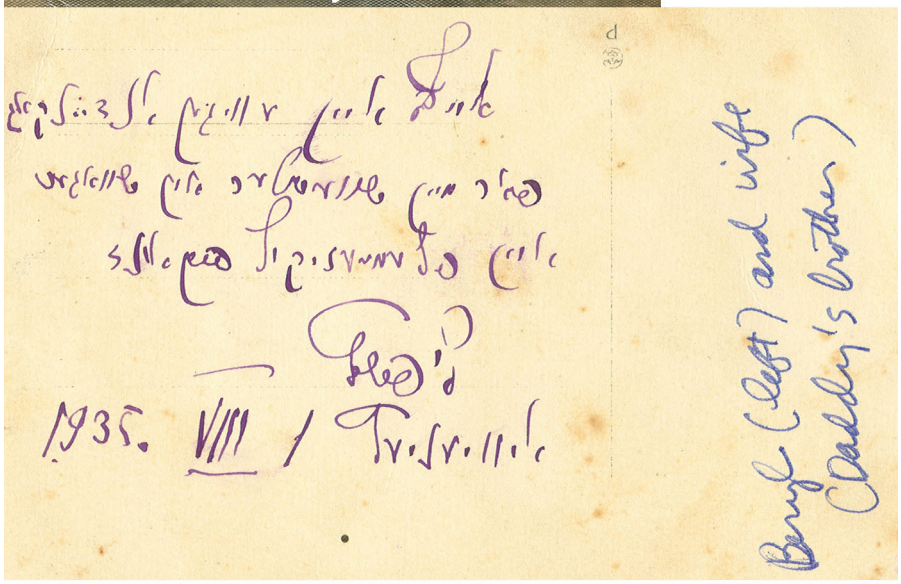
Berl son of Srol Lifshits (cont)

Cousin Berl, son of Srol Lifshits
and his wife Lea Rabinowits
Rakov 5 Feb, 1933



Berl son of Srol Lifshits (cont)

left to right:
Berl Dov son of Srol Lifshits and
his wife Chaya Sara and ?



Berl (left) and wife
Daddy's brother

Rivka daughter of Srol Lifshits

Rivka Lifshits was born on 8 Aug, 1895 in Minsk, Belarus to Srol Lifshits and Khaia Sara
She married Gdalya Rolnik and they had a daughter named Sara. The family was murdered by the Nazis during the Holocaust in 1942.
Meir Lifshits her cousin, has a photo of her with her siblings Berl and Yaakov.
The source to her birth record is:
Belarus, Jewish Birth Records from Various Towns, 1837-1917

Hoshea Lifshits son of Berko Lifshits

Hoshea Lifshits and Sylvia Axelrod

So far we have told about Berko Lifshits' sons: Yankel Dovid and Srol. The next chapter is about Berko's son Hoshea Lifshits.

Few words about how I first learned about the existence of Hoshea's family. I first met Hagit Meron in Israel. She is the daughter of Shoshana Lifshitz, daughter of Issak Lifshiz, son of Hoshea Lifshitz. Hagit and I had instant chemistry between us and we enjoyed chatting and exchanging experiences and information. I had no doubt that we are related and very much wanted to place her and her ancestors in the Lifshitz family tree that I was slowly constructing. Hagit introduced me to Harris Gleckman, another leaf in Hoshea's branch. Harris presented me with the Hoshea Lifshitz's tree. Later through research in Minsk and Zaslavl archive I was able to place Hoshea's branch in my Lifshitz family tree

Hoshea Lifshitz was born in Mizeich-Volozyn, Poland; he married Sylvia Axelrod who was born in Volozyn. The couple lived in Horodok, Belarus.

Hoshea Lifshits passed away on June 4, 1911 in Horodok. Sylvia Lifshits nee Axelrod passed away on Nov 1, 1920 in Horodok.

Hoshea Lifshitz and Sylvia Axelrod, Belarus

Hoshea Lifshits son of Berko Lifshits

Hoshea Lifshitsand Sylvia Axelrod(cont)

Hoshea Lifshits and Sylvia Axelrod had six children:

1. Jacob Lifshitz, born in Horodok, Poland.
2. Raske Lifshitz, born in Poland
3. Moishe Lifshitz.
4. Issak Lifshitz, born about 1879 in Horodok.
5. Sarah Anne Lifshitz, born February 16, 1883 in Horodok, died August 12, 1967 in Portland ME.USA
6. Joseph Lifshitz, born April 1, 1890 in Horodok, died April 1977 in Auburn, ME USA.

Harris Gleckman told us: “My grandmother, Sarah Anna Tarr Lifshits would seldom talk of her parents or family as it was too painful for her to deal with the losses from the Shoah. We were told that her parents were Hoshea Lifshitz and Sylvia Axelrad from Horodok. As part of building Maine Jewish records (www.MaineJews.Org), I discovered that she and/or one of her then surviving US brothers (Joseph Lifshitz and Jacob Lifshitz) had put up a memorial plaque to their parents in a synagogue in Auburn, Maine.
Fortunately when that synagogue moved, they reconstructed all the memorial plaques.

Hoshea Lifshits son of Berko Lifshits(cont)

Jacob Lifshits son of Hoshea Lifshits

Let us go into some details:

1.Jacob Lifshitz was born in 5 Jan, 1884 in Horodok, Belarus. He arrived in the USA in 1907. He married Sarah(Ida) Horowitz on 25 Oct, 1914 in Manhattan, New York, USA. He passed away on May 31 1935 in Maine, USA.
His wife, Ida Horowitz was born in 1892 Belarus. She arrived in the USA in 1907. The couple had three children:

i. Samuel Lifshits born in abt. 1912 in Maine, USA

ii. Alexandr Alick Lifshits born in 6 Apr, 1914 in Lewiston, Androscoggin, Maine, USA. Alexander was a soldier during WWII and passed away 15 March, 1986. He is buried in a WWII veteran cemetery "Tree Of Life" in Cherrytree, Pennsylvania. Alick was married to Joyce A. Gadsby. (4 August 1921 - Jan, 1977) He was her second husband. The couple had one daughter Ronda Lifshits .Joyce Gadsby had two children from her first marriage: Jack Garyme Snyder (1940-1995) and Joycedau Snyder

iii. Lewis Lifshits Born in May 19, 1919 in Lewiston, Maine, USA. He worked in Franklin Auto Parts on 889 Grant St. Franklin Venanngo, PA. He passed away in Oct, 1973 and he is burried in the cemetery of Tree of Life Congregation

Ida Lifshits nee Horowitz Obituary /

Mrs. Ida Lifshitz, 74, of 1440 Chestnut Street, widow of Jacob Lifshitz and one of the best known residents of the Second Ward, died at 3:15 a. m. today in the Franklin Hospital.

She had been in ill health for a number of months, suffering from a heart ailment. Her condition worsened last weekend and following a severe attack she was admitted to the hospital.

Mrs. Lifshitz was born in Poland, a daughter of the late Mr. and Mrs. Harry Horwitz.

She was united in marriage with Jacob Lifshitz, who died in 1935 in Lewiston, Maine. Following the death of her husband, the family moved to Franklin in 1936.

Mrs. Lifshitz was a member of the Tree of Life Synagogue in Oil City and also belonged to the Hadassah.

Surviving are three sons, Al, Sam and Louis Lifshitz, all at home; and two brothers, Jacob, Horwitz of Meadvile, and Simon Horwitz, of Johannesburg, South Africa. A number of nieces and nephews also survive.

The body was removed to the Charles A. Morrison Funeral Home in Oil City, where services were conducted at 2 p. m. today. Friends have been asked to make contributions to the Heart Fund in lieu of flowers.

Rabbi Morris Sklar, of the Tree of Life Synagogue, officiated and interment was made in the Tree of Life Synagogue in Titus-

Hoshea Lifshits son of Berko Lifshits(cont)

Jacob Lifshits son of Hoshea Lifshits (cont)

Israel Jacobs Lifshits

Died on 31 May, 1935
28 Iyar 5695
Plot 50,
Auburn, Maine, USA
Temple Shalom Cemetery

RaskeLifshits and Moishe Lifshits Children of Hoshea Lifshits - ,

2. Raske Lifshitz- She married Isaac Rapaort and together they had four children:

    i. Aleck Rapaport. We have no details about him.

    ii. Sylvia Rapaport - she got married and had two children. We have no details about them

    iii. Leizer Rapaport - he got married and had two children. We have no details about them.

    iv.Rachel Rapaport - We have no detail about her.

3. Moishe Lifshits. He married Frida Sara. The couple had three children:

    i. Hoshea Lifshits born at about 1912

    ii. Alter Lifshits born at about 1915

    iii, Raza Lifshits born about 1918

    We have no more details about them.

Hoshea Lifshits son of Berko Lifshits(cont)

Isaak Lifshits, son of Hoshea Lifshits

4. Issak Lifshits was born in 1879 in Volozyn, Belarus. He died in 1942 during the Holocaust in Horodok, Belarus. His daughter Shoshana Shatil gave a Yad Vashem testimony about his death by the Nazis. He married Chasia Berkman, who was born in 1881 and died in 1935 in Horodok, Belarus. Chasia Berkman is related to my grandmother Tema Lifshits nee Rodshtein. Details later under the Rodshtein chapter. The couple lived in Horodok and lhad six children

Horodok Cemetery, Belarus - Chasia Lifshitsnee Berkman (1881- 1935)

פ"נ
אמנו היקרה עטרת ראשנו
מרת חסיה בת ר' שבח
ליפשיץ
שנפטרה יד אדר א ש'
תרצ"ה
ת'נ'צ'ב'ה

i. Lazer Lifshits was born in1905 in Horodok, Belarus and died in 1945 in Berlin, Germany. He was married and had one child.
Details are unknown.

ii. Tchya Lifshits was born in1906 in Horodok She immigrated to Israel, got married to Avraham Eliashiv. They lived in Tel Yosef,Israel and had two children:
Ziva Eliashiv b 1936 in Tel Yosef. She got married to Dan Cohen and they had six children:
Orit (b 1962)
Yifat (b 1966)
Zafra (b1969)
Noga (b 1971)
Yizhar (b 1973)
Neer (b 1976)
Gilad Eliashiv born in 1940 married Raya Volchock and they had three children:
Orly Eliashiv (b 1966)
Amir Eliashiv (b1966)
Ram Eliashiv (b 1975)

Hoshea Lifshits son of Berko Lifshits(cont)

Isaak Son of Hoshea Lifshits (conT)

iii. Sara Lifshits b in 1909 in Belarus. She married Chaim Padbieresky. They had two children Sylvia and Aky. In 1943 The Germans suggested Sara to survive the pogrom by divorcing her husband and leaving the family. She disagreed and the family parished by the Nazis.

iv. Yankel Lifshits was born in 1911 in Horodok. He married Sima Rabinovitz and they had one son. We have no further details.

v. Shoshana Lifshits was born in1915 in Horodok, Bearus. She got married to Yehuda Shatel. The couple lived in Kibutz Ruchama, Israel.
They had three children:

a.Hagit Shatel born in 1946 in Kibutz Ruchama.
Hagit married Omty Miran who was born in 1944 in Kibutz Ruchama.
Hagit passed away. The cause was terminal cancer.
The couple lived in Zichron Yakov and had three children:
Merrav b in 1968
Moran b in 1971
Iftach b in 1976
Hagit passed away. The cause was terminal cancer.

b.Nimrod Shatel born in 9 Jan, 1950 in Rechovot.
He married Hagit Hayman.
The couple lives in Sha'ar Hgolan.
They have three children:
Michal b. Oct 1933 in Nancy Meurthe-et-Moselle, France
Hadas b. 9 May, 1985
Yair b.20 Feb, 1990

c.Ayala Shatel born in 11 Apr, 1954. Ayala lives by herself in Kibutz Ruchama.

vi. Hava Lifshits was born in 1881 and was parished in 1943 during the Holocaust in Horodok, Belarus

Hoshea Lifshits son of Berko Lifshits (cont)

Sarah Anne Lifshits daughter of Hoshea Lifshits

5. Sarah Anne Lifshits was born on 16 Feb 1883 in Horodok, Belarus, to Hoshea Lifshits and Sylvia Anna Axelrod. She came to the USA from Belarus, through Antwerp, Belgium. She arrived in the New York, New York, USA on 24 July 1901.
She died on Aug 1967 in Portland, ME.
She married (1) Issac Adelman. He was born about 1877, in Russia. He died on 13 Dec 1909 in New York, USA.
After his death, Sarah Anne Lifshits married (2) Isadore Targovnik on 18 Sep 1912 in Cuyahoga, Ohio, USA.
Isadore Targovnik was born in Oct 1884 in Miedzyrec, Wilansky, Poland.
He died on 24 May 1963 in Portland, ME.
Sarah Anne Lifshits and Issac Adelman had six children:

i.Rebecca Adelman was born on 01 Feb 1903 in Lewiston, Maine, USA.
She died on 05 Apr 1985 in Los Angeles, CA.
She married Harry Houston. He was born about 1900 in Czestochowa, Poland.
He died on 20 Jul 1935 in Welfare Is (now Roosevelt Island), NY.
She married (2) Nathan Yanovich about 1940.
He was born on 14 Apr 1904. He died in May 1974 in Los Angeles, CA.
Rebecca Adelman didn't have children.

ii.Frank Adelman was born on 16 Nov 1906 in Lewiston, ME.
He died on 05 Feb 1977 in Lewiston, ME.
He married (1) Alyce Keenan. She was born about 1912 in Maine, USA.
The couple had one child:
Ronald Tarr born 19 Sep. 1929 in Lewiston and, Maine. He died in 10 Apr.1992

Frank Adekman married (2.) Frances Davis.The couple had two children:
Jeff Tar born on 13 June 1944.
James Tarr born 1948 in Lewiston, ME. He died in about 1949 in Lewiston, ME.

Frank Tarr Obituary

Frank Tarr, of 1176 Lisbon Street, died Saturday following a biref illness.

Born in Lewiston, Nov. 16, 1907, he was the son of Isidore and Sarah Tarr. He was graduated from Lewiston schools and was a veteran of World War II. He had been employed as a salesman at Geiger Brothers.

A member of the Beth Abraham Synagog and the American Legion he was also a member of the Elks of Lewiston.

Survivors include his widow Frances, two sons, Jeff of New York City and Ronald of Kansas City; five sisters, Mrs. Rebecca Yanovick of Los Angeles, Calif., Mrs. Rose Abel of New York City, Mrs. Sophie Weiner of Los Vegas, Nev., Mrs. Frances Gleckman and Mrs. Jeannette Chase, both of Portland and several grandchildren.

Hoshea Lifshits son of Berko Lifshits (cont)

Sarah Anne Lifshits daughter of Hoshea Lifshits (cont)

iii.Rose Adelman was born before 1909 in Lewiston, ME.
She died in 1995 in New York, NY.
She married Louis Abel 16 Apr 1945 in Miller, Arkansas, USA.
He died on 3 January 1987.
They had one son
Irving Roy Abel born in 1 Feb 1946 in New York City, New York, USA.

iv.Sophie Tarr was born on 19 May 1913 in Lewiston, Androscoggin, Maine, USA.
She died on 27 Mar 2006 in 84047 Midvale, Salt Lake, Utah, Nevada, USA.
She married Michael Weiner on 12 Jul 1941 in Manhattan, New York City, New York, USA.
He was born on 28 Dec 1910 in New York City, NY, USA.
He died on 29 Nov. 2001 inLas Vegas, Nevada, USA
The couple had two children:
Judy Weiner
Stanley Weiner (b. 13 Mar 1945 – d. 31 Dec 1996)

v.Frances Betty Tarr was born on 15 Sep 1914 in Lewiston, ME.
She died on 17 Jan 2007 in Portland, Cumberland County, Maine, USA.
She married Maurice Andrew Gleckman in 1944.
He was born on 01 Jun 1915 in Lowell, MA.
He died on 17 Oct1998 in Portland, ME. The couple had one child:
Harris Ralph Gleckman, born on 30 Dec 1945, in Portland ME.

vi.Jeanette Tarr was born on 07 Feb 1918 in Lewiston, ME.
She died on 18 Mar 2000 in Portland, ME.
She married Richard Chase on 20 Sep 1953 in Manhattan, New York, USA.
He was born on 23 Feb 1917 in Sanford, ME.
He died on 9 March 2014 in Manchester, Hillsborough County, New Hampshire, USA.
The couple had two children:
John Eliot Chase
Laura Elizabeth Chase

Hoshea Lifshits son of Berko Lifshits(cont)

Josef Lifshits, son of Hoshea Lifshits

6. Joseph Lifshits was born on 01 Apr 1890 in Horodok, Poland. He died on 27 Apr 1977 in Auburn, ME, USA. He married ETHEL HOFFMAN.
Ethel was born on 15 Mar 1897 in Russia.
She died on 16 Sep 1973 in Auburn, ME (Auburn, Androscoggin County, Maine, USA).

Ethel Lifshits nee Hoffman

Ethel Lifshitz, 76, of 210 Webster St., Lewiston, died Sunday at the Central Maine General Hospital, following a lengthy illness.

Born in Russia, Mar. 15, 1897, the daughter of Isaac and Sarah Richelson, she came to this community in 1920.

She was a member of Beth Jacob Synagog, the Beth Jacob Sisterhood, Hadassah, and the Jewish Community Center.

She married John Lifshitz, who survives. She was the mother of Dr. Harold Lee, who died in 1968.

Other survivors of Mrs. Lifshitz include two daughters, Miss Dorothy Lifshitz of Lewiston and Miss Sylvia Lifshitz of New York, N.Y.; a son, Shepard Lee of Auburn; a sister, Rose Ehrlick of New York City; a brother, Hyman Richelson, New York City; and eight grandchildren.

Hoshea Lifshits son of Berko Lifshits(cont)

Josef Lifshits, son of Hoshea Lifshit (cont)s

Joseph Lifshits and Ethel Hoffman had the following children:

i.Dorothy LIFSHITS was born about 1921 in Lewiston, Androscoggin, Maine, USA. She died on 09 Apr 2015 in Yarmouth, Cumberland, Maine, USA.

ii.SYLVIA LIFSHITS was born on 06 Nov 1921 in Lewiston, Androscoggin, Maine,USA
. She died on 11 Mar 2013 in New York, Manhattan, New York, United States of America (Burial Temple Shalom Synagogue Cemetery).

Notes for Sylvia Lifshits obituary:

Sylvia Lifshitz, 91, formerly of Lewiston, died Monday, March 11, 2013, at the Hearthstone Alzheimer's Care facility in New York City, where she had been a resident for the past 11 years.

Born in Lewiston on November 6, 1921, she was the daughter of Joseph and Ethel Richelson Lifshitz.

Educated locally, she went to work for a relief organization in Europe following World War II and lived in Germany for several years. During those years she travelled all over Europe and developed a lifelong love of skiing and mushroom-hunting.

In the early 1950's she returned to the USA, living at first in Newark, NJ, and later in Jackson Heights, Queens. She worked as the executive secretary for Lloyd K. Garrison, one of the most respected and accomplished lawyers of the 20th century, until her retirement in the early 1990's. During this time she continued mushroom-hunting, trekking through the woods of Westchester County with avant-garde musician John Cage and other members of the New York Mycological Society.

She will be remembered for her adventurous, independent spirit, her "can do" attitude, and her wonderful laugh.

Survivors include a sister, Dorothy Lifshitz of Auburn, and several nieces and nephews. Besides her parents, she was predeceased by two brothers, Shepard "Shep" Lee and Harold Lee.

Graveside services will be held Thursday, 11 AM, at Beth Jacob Cemetery in Auburn. Please note: We will be in the Beth Jacob half of cemetery. No visitation.

In lieu of flowers, donations may be made in her memory to the Interstitial Cystitis Association (ICA), PO Box 17522, Baltimore, MD 21297-1522.

Hoshea Lifshits son of Berko Lifshits(cont)

Josef Lifshits, son of Hoshea Lifshits (cont)

iii.Harold Lee was born on 01 Jun 1923 in Lewiston, Androscoggin, Maine, USA. He died on 04 Mar 1968 in Boston, MA.

He married Annette Fuller on 06 Oct 1950 in Maine, USA.

She was born on 03 May 1925 in South Paris, Oxford, Maine, USA. She died on 21 Aug 2020 in Auburn, Maine.

Harold Lee and Annette Fuller had four children:

•Jeff Lee was born on 22 Aug 1951. He married Carol Gray.

•Donald Lee was born on 14 Jan 1955. He married Ann Daigle.

And then he married Lisa Garnett.

•David Barry Lee was born on 07 Mar 1956. He married Paula Lapalme.

•Lawrence Lee was born on 30 Oct 1957. He married Kathleen Murphy.

Hoshea Lifshits son of Berko Lifshits(cont)

Josef Lifshits, son of Hoshea Lifshits (cont)

iv.Shephard Lee was born on 13 Nov 1926 in Lewiston, ME, USA.
He died on 23 Jun 2010 in Cape Elizabeth, Cumberland County, Maine, USA.
He married (1) Nancy Margolis on 9 Feb 1951 in Worcester, Massachusetts, USA.
She was born on 12 May 1930 in Worcester, MA.
He married (2) Candace Thornton about 1995in Manhattan, New York, USA.

Shephard Lee and Nancy Margolis had four children:

- Jonathan3 Lee.
- •Adam Lee.
- •Elizabeth Lee.

  She married Adam Lloyd Beckerman in 1994 in Manhattan, New York City, New York, USA.
- •CatherinE Lee.

Shepard Lee and Nancy Margolis

Lee-Margolis Nuptials Held at Worcester, Mass.

MR. AND MRS. SHEPHARD LEE

The marriage of Miss Nancy Margolis, daughter of Mr. and Mrs. Abraham Margolis of 62 Hadwen Road, Worcester, Mass., to Shephard Lee, son of Mr. and Mrs. Joseph Lifshitz of 13 Bradley Street, Lewiston ,was solemnized Feb. 9, at Temple Emanuel, Worcester. Rabbi Klein officiated at the double ring ceremony, and traditional wedding music was played by Dr. Lee.

The bride wore a cocktail-length gown with a bodice of off-white Chantilly lace fashioned with a sweetheart neckline, and a skirt of bronze silk taffeta, flounced in back and draped on the side. She wore a matching hat of velvet trimmed with beads, and carried a cascade bouquet of off-white gladioluses.

Mrs. Jordan Wine of Portland, sister of the bride, attended as matron of honor, wearing a dress of white and navy, with a navy stole and a white straw hat trimmed with a navy veil. Her bouquet was of pink carnations. Dr. Harold Lee of Boston, served as best man.

After the ceremony a reception was held at the Margolis home, followed by a dinner at the Hotel Sheridan, Worcester. For traveling, Mrs. Lee wore a grey wool suit lined in red, with a long yoked collar also of red. The couple is residing at 29 Haley Street, Lewiston.

Mrs. Lee is completing her junior year at Bates College. Mr. Lee was gratuated from Bowdoin College and is general manager of Advance Auto Sales.

Shepard Lee

Shepard Lee Grave

Hoshea Lifshits son of Berko Lifshits(cont)

Josef Lifshits, son of Hoshea Lifshits (cont)

Notes from Shepard Lee's Obituary:

CAPE ELIZABETH -- Shepard (Shep) Lee, 83, prominent businessman, philanthropist, community leader, died of cancer on June 23, 2010, at home with his family by his side.

Born in Lewiston, on Nov. 13, 1926, Shep was the youngest child of Ethel and Joseph Lifshitz.

He was predeceased by his parents, and his brother, Harold. Shep is survived by his sisters, Dorothy of Auburn, Sylvia of New York City; his wife Candice Thornton Lee; his former wife Nancy Margolis of New York City; his children, Beth of New York City, Adam of Cumberland, Catherine of North Yarmouth, and Jonathan of New York City; and five grandchildren, Jason Moyer-Lee, Sophie and Eliza Beckerman-Lee, Anna and Aaron Lee. Other survivors are sons-in-law Adam Beckerman, Robert Moyer, daughter-in-law Diana Lee; stepchildren Meg Zumba and Mathew Thornton, and his children Matt, William and Madison.

Shep graduated from Lewiston High School, and then entered Bowdoin College. Interrupting his education to serve in the Navy during World War II, Shep graduated from Bowdoin College magna cum laude in 1947. He then joined his father's car dealership, Advance Auto Sales in Auburn. During more than 60 years in the car business, Lee Auto Malls grew to become one of the most successful dealerships in New England. Shep's son Adam, president of Lee Auto Malls, is the third generation to work in the family business.

In addition to Shep's business accomplishments, he was passionately engaged in public affairs. Shep was a committed Democrat who believed that through political involvement, he could help make his community, state, and country a more just and equal society.

Shep was a close friend, fund-raiser, and advisor to Senator George Mitchell, the late Edmund Muskie, the late Justice Frank M. Coffin. He was a member of the national board of the American Civil Liberties Union and a recipient of the ACLU's highest award, the Roger Baldwin Award. For many years, Shep was an active member of the NAACP in Maine.

While not a religious Jew, Shep's social commitments were informed by liberal Jewish values, and he taught his children to be proud of their religious heritage. For Shep, being a Jew meant being concerned not only about one's own family but about those less fortunate or who were denied equal opportunity.

Hoshea Lifshits son of Berko Lifshits (cont)

Josef Lifshits, son of Hoshea Lifshits (cont)

Notes from Shepard Lee Obituary (cont)

While a generous donor to Bowdoin and Bates Colleges, Shep was especially devoted to public education. He served on the boards of the University of Southern Maine's business and law schools, the Muskie School of Public Service, and the Maine Community College board. He felt an obligation to support public education because most Mainers could not afford private college. For the same reason he was a generous donor to the George Mitchell Scholarship Fund.

Shep was always on the go and had an insatiable intellectual curiosity. He loved to travel, to discuss issues, and to meet new people. He had no patience for social pretensions or hypocrisy and always called a spade a spade. Till the end, his sense of humor was as much a part of him as his bright eyes and handsome face. He loved to read, enjoyed all kinds of music, from Opera to Benny Goodman, Mahalia Jackson, Janis Joplin, Melba Moore, and Richard Dyer-Bennett. He was a great storyteller and mimic and his tales of the early days in Lewiston are now joyfully told by his children and grandchildren. More than anything, Shep adored his family.

The family will hold a private funeral, but a memorial to celebrate his life will be announced in the next two months. The family will sit Shiva on Friday and Saturday evenings from 6-8:30 p.m. at 6 Phantom Farm Rd., Cape Elizabeth. Arrangements are under the guidance of Jones, Rich & Hutchins Funeral Home, 199 Woodford St., Portland. Please visit jonesrichandhutchins.com for more information and to sign Shep's guestbook.

In lieu of flowers, the family encourages contributions
in Shep's memory be made to: Mitchell Institute
200 Monument Square, Suite 200
Portland, Maine 04101