

THE IVANSK PROJECT e-NEWSLETTER

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Contents

- **The Economic Status of the Jews of Iwaniska in the Late 1930s**

by **Pinchas Zalzman**

In 1937 Pinchas Zalzman completed his study on the condition of the Jewish community in Iwaniska. A copy of his report was recently discovered in the archives of YIVO Institute of Jewish Research in New York. Pinchas assessed the community's economic prospects and commented on the social, cultural and religious atmosphere in Ivansk. He interviewed many of the town's Jewish residents as well as members of the Ivansk Kehillah. From what Pinchas observed, it is clear that there was no long-term future for Jews in the shtetl. His bleak assessment provides a disheartening picture of Jewish life in Ivansk on the eve of World War II. We are indebted to him for his insights into the lives of our ancestors.

- **AfterWords**

In the January – February, 2009 the e-Newsletter we will inaugurate an “Op-Ed” section where readers can comment on subjects of interest to the Ivansker cyber community. “Jewish Life in Poland during the 1930s” will be featured in the first Op-Ed issue. We hope that the Op-Eds will encourage more readers to contribute material to the e-News. Unless this happens we may be forced to cut back on the number of e-Newsletters we are able to publish.

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The Economic Status of the Jews of Iwaniska in the Late 1930s

by Pinchas Zalzman

[Editor's Comments] The name **Pinchas Zalzman** will be familiar to most of our readers; before World War II Pinchas and his brother Chil Zalzman left Ivansk for Colombia. Their parents and relatives who remained in the shtetl were trapped when the Nazis invaded Poland in 1939 [see: [The Ivansk Project e-Newsletter, No. 27, 2007](#)]. The family sent numerous postcards to Pinchas and Chil pleading for money, food, clothing and moral support to help them survive the German occupation. But nothing helped; in the end all the Zalzmans of Ivansk were consumed in Treblinka.

Before setting out for Colombia, Pinchas developed an intense interest and concern about the plight of his people and resolved to do something about it. He documented the desperate state of the shtetl's economy and realized that if nothing changed there was no hope for Jews in Ivansk. At some point he got in touch with or was contacted by the **Committee for Researching the Jewish Economic Situation in Poland**. The Committee had undertaken a systematic examination of the economic condition of Polish Jews and would have been interested to learn what was happening in Ivansk. In January 1937 the Committee provided Pinchas with a letter of introduction, which facilitated access to archives and other sources of information that were germane to his study:

STUDIUM EKONOMIKI ŻYDOWSKIEJ w POLSCE

געזעלשאפט פאר פארשן די "דישע עקאנאמיק" אין פוילן

Warszawa, 28/1 37
Zobla 7 m. 14 Telefon 287-19

Pismo legitymacyjne.

Zaświadczamy, że okaziciel niniejszego pisma p. Pinchas Zalzman zbiera materiały i dane dotyczące życia ekonomicznego i struktury ekonomicznej ludności żydowskiej w Iwaniska Pol. dla naszego Studium.

Prosiny uprzejmie wszystkie instytucje społeczno-naukowe i organizacje zawodowe o udziale p. Zalzman jaknajdalej idącej pomocy przez ułatwienie mu dostępu do wyżejwymienionych materiałów i udzielenie wyczerpujących informacji.

Prezes: [Signature]
Sekretarz: [Signature]

Translation of the Committee's letter is provided on the next page.

Polish Translation

Committee for the Study of the Jewish Economy in Poland

Warsaw, 28/1/1937

Official Declaration

We hereby declare that the bearer of this document, Mr. Pinchas Zalzman, is collecting material and data concerning the economic structure of the Jewish population in Iwaniska for our committee.

We cordially ask all social and academic institutions and professional organizations to assist Mr. Zalzman and give him their utmost cooperation by providing access to the material relevant to his research.

Yiddish Translation

Committee for Researching the Jewish Economic Situation in Poland

Warsaw, 28/1/1937

Legitimization / Authorization

We hereby declare that Chaver, Pinchas Zalzman be given access to material about the Jewish economic life in Iwansk for our society.

We ask that all community institutions and professional organizations assist him in his gathering work and grant him access [to] the material that is necessary for us.

Within days Pinchas forwarded his findings to the Committee (below, his letter is translated from Yiddish):

To: The Collectors of Research on the Economic Situation of the Jews in Poland

I'm enclosing my work which I carried out with the greatest earnestness and responsibility.

The legitimization that you sent me helped a lot. I thank you for that very much.

It would help very much, for sure, if I would be authorized to undertake various works in this time of pressing needs for the local Jews. For instance: to be able to look after the formalities for emigration. Everyone knows that the "HIAS"¹ which is in Warsaw cannot attend to the needs in out-of-the-way places. In the publication "Heint"² of the 3rd of this year, there was an article criticizing the official at the conference of HIAS. There was no recommendation by those present at the meeting as to how to get rid of this official. If we want to replace this official, HIAS must assign correspondents in the same format as the syndicate. It would also be good if you were in steady contact with me.

I ask you courteously to reply to me immediately about the qualification of my work.

I await your further instructions and prompt reply.

With greetings

Pinchas Zalzman
Iwansk, February 5th, 1937

The hand-written report that Pinchas submitted to the Committee consisted of text and data entered in Yiddish and in Polish. We will probably never know what propelled Pinchas to undertake

¹ **HIAS**, Hebrew Immigrant Aid Society. HIAS has been assisting immigrants and refugees for over 100 years irrespective of race or creed. Based in several countries HIAS representatives attempt to resettle those in peril, reunite families and help immigrants who are trying to build new lives.

² **Heint or Haynt** (Yiddish, "Today"). A widely read Yiddish newspaper published daily in Warsaw before WWII.

his investigation nor the response of the Committee to his interpretations and recommendations. It appears that the Ivansk Kehillah commissioned and encouraged his work. For us, his observations are a major contribution to our history. Our ancestors were confronted by bleak prospects; it was only a matter of time before they would no longer earn enough to live on. Pinchas also commented negatively on the social tensions and cultural conditions within the Jewish community. He was especially concerned about the lack of educational opportunities for young Jews. In sum, all indicators for the future were unfavorable.

The worldwide Depression hit Poland very hard in the late 1930s. The economy was stagnant and opportunities for employment were hard to come by. In most instances, the situation was probably even worse in the shtetls and villages as compared to the major cities and large towns. Small shtetls like Ivansk subsisted on an economy more suited to the middle of the 19th rather than the 20th century. You can verify this by reviewing the **1929 Polish Business Directory for Iwaniska** that was published in the Ivansk Project e-Newsletter, No 11, March – April 2005. It will be apparent that Iwaniska's economy was a "pre-industrial" agrarian model: peasants farmed the land and Jews served as artisans, traders and small shopkeepers whose income was primarily dependent on the goodwill and patronage of the peasants.

During the downturn of the 1930s both Jews and peasants suffered alike...no one had any zlotys to spare. Pinchas cites several examples of the economic gloom pervading Ivansk. His record of donations to the matza fund is stark evidence of how far things had deteriorated; in 1935 no one had any money to help the poor celebrate Pesach (Table 1, pg 16). In addition, many families had come to depend on donations from the Ivansker Mutual Benefit Society in Toronto and/or from relatives overseas (Table 2, pg 17).

But there's more to why the Jewish economy was faring so badly. As Pinchas points out the traditional commercial relationships between peasants and Jews were undergoing major shifts; Poles were now competing with Jews in almost all segments of the local economy. There's nothing inherently sinister or wrong with Poles moving into occupations traditionally dominated by Jews. However, according to Pinchas it was not that simple. He asserts that anti-Semitism played a role in the deterioration of the Jewish community's fortunes. To understand the basis for his contentions, I shall attempt to set the stage for this critical period in Polish-Jewish history.

The Polish Republic was reborn at the end of WWI when the Austrians, Germans and Russians were forced out of the territories they had seized and occupied in the 1790s. The new republic was a multiethnic society; approximately one third of the nation's total population consisted of Ukrainians, Jews (~3 million; ~8% of the total population), Byelorussians (Byelarussians), Germans, Lithuanians, Russians and Czechoslovaks (in that order). Although "The Minorities Treaty" (imposed on Poland by the allies at Versailles in 1919) guaranteed the rights of all minorities, it did not abolish or dampen attempts by some elements to attack and denigrate Jewish interests.

During the interwar years there was a disturbing increase in Polish official and institutionalized anti-Semitism. This was especially true after the death of **Marshall Józef Piłsudski**. Piłsudski held dictatorial authority in Poland from 1926 until his death in 1935; during his administration it is often said that he limited the influence of radical, anti-Semitic political forces. The Judeophobia that erupted after he died was characterized by an unprecedented and sustained rise in the activity of right-wing nationalists in the Polish parliament (the *Sejm*) and by the Catholic clergy. Their aim was to deprive Jews of their constitutional rights and livelihood and to force them out of Poland.

Polish nationalists, and even some Christians who were not propelled by virulent anti-Jewish sentiments, were obsessed with defining Polish identity. To them, a “genuine” Pole was someone born of “pure” Polish blood. Most Jews preferred to remain culturally and religiously distinct from the Polish majority, but others identified themselves as Polish first and Jewish second. But no matter how long they had lived in Poland and no matter how acculturated or assimilated they had become, Jews could not belong or contribute to Polish nationality and culture.

“Jews were still the main Other, the Polish alter ego, but this Otherness was no longer religious or caste-based or even cultural. Instead, it had become political and ideological. In the new Polish nation, the Jews began to be seen as another nation, one whose character was utterly distinct from Polish identity. Jews were becoming, then, not so much a part – no matter how loved or denigrated – of the symbolic and social entity that was Poland, but an entity unto themselves, which was experienced as somehow foreign, and which could be mentally detached or expelled from the symbolic universe of a self-contained Polish state.”

[Eva Hoffman. *Shtetl. The Life and Death of a Small Town and the World of Polish Jews*. Houghton Mifflin Co, Boston 1997, pp 169.]

The “Jewish Question” had to be resolved; in the minds of many, Poland would be better off without Jews. One way to get them to leave was to strangle Jewish commerce and trade. This would permit Poles to assume direct responsibility for the economic development of their country.

Obviously, this simplistic summary does not explain all that was happening during the tumultuous 1930s in pre-war Poland, but I hope it is sufficient to enable readers to appreciate what Pinchas tried to convey in his report. This was a decisive period in Jewish-Polish history and deserves considered attention. I invite readers to explore this more fully by commenting and contributing insights for publication in the next e-Newsletter. (*More on this at the end of this e-Newsletter.*)

Pinchas portrays the state of the economy in Ivansk by summarizing the plight of different Jewish occupations. The troubles of Jewish cattle-dealers and butchers provide a good illustration. Pinchas states, “*But then the “Shihitah Geyeira” came into effect and this caused everything to come to a complete halt.*” Pinchas is referring to the law restricting the kosher slaughter of cattle. The decree regulated the supply of cattle destined for kosher markets. In jurisdictions where Jews constituted less than 3 percent of the population, kosher slaughtering could be outlawed all together. As a result, Jewish cattle dealers and butchers were decimated throughout Poland, as well as in Ivansk. Jews did not view the law as an expression of concern for the welfare of animals but as a blatant attempt to cripple Jewish life.

Pinchas also tells us that several Jewish merchants and craftsmen were put out of business due to competition from Christian-owned cooperatives. He attributes this to “the present anti-Semitic mood in Poland”. I suspect that Pinchas is referring to discriminatory government-sponsored stimulus packages that offered interest-free loans to Poles, but not Jews, to set up these cooperatives.

Other restrictive legislative proposals aimed directly or indirectly against Jewish commercial enterprises (as well as other aspects of Jewish life) were continually placed before the *Sejm*. Not all were passed into law; nevertheless, constant attacks by the National Democrats Party (the *Endecja*), coupled with unambiguous criticism of Jews by the Catholic press and clergy, energized those who were susceptible to anti-Jewish bias. But it is important to caution against demonizing all Poles as anti-Semites. During the period of Pinchas’ study there were plenty of Poles who stood firmly and openly with their Jewish neighbors. For example, several members of the Polish Socialist

Party (*Polska Partia Socjalistyczna*, PPS) supported Jewish rights and interests in the parliament. Therefore, it would be wrong to blame an entire people for what was happening to Polish Jews.

Realizing how desperate the situation really was, Pinchas advocated two ways to address the problem: leave Poland or remain there but “move back to the land”. As to emigration, Pinchas immediately acknowledged that just about every gate was closed to Jews. And I suspect that he also had no illusions that the establishment of Jewish farming colonies on Polish soil would really change anything. Nothing would/could turn things around in Ivansk.

Pinchas was an intellectually gifted person, but in reviewing his study, please remember that he was not an economist or a social scientist. It is doubtful whether Pinchas received more than an elementary school education. In parts of the report it is not easy to understand what he is trying to say. His style is sometimes bumpy, ambiguous and repetitious. But Pinchas is passionate about his people and paints a depressing picture that few of us could have imagined. We are deeply indebted to Pinchas for his commitment and his diligence. I am certain that he would be pleased if he knew that his descendents and other Ivanskers would read his report and appreciate what he tried to accomplish more than 70 years later.

It is a pleasure to acknowledge the assistance of many members of our cyber community in making it possible to publish Pinchas Zalzman’s testimony.

Audrey Taichman, my youngest daughter, discovered the documents while snooping through the archives at **YIVO’s Center for Jewish History in New York**. The file was labeled:

Territorial Collection. Poland 1, 1919-1939.			
Box 4	Folder	Title	Date
4	16	Iwaniska: Material on Iwaniska. Economic situation, 1930s. List of inhabitants. Budget of the kehillah, 1932.	1930s

Pinchas mailed a copy of his original report (hand-written in Yiddish) to YIVO in 1949. Below is the letter that he posted to YIVO:

From: Pinchas Zalzman, Bogota, March 31, 1949
To: YIVO in New York
Re: Conditions in the Shtetl of Ivansk, 1937

Dear Friend Max Weinreich:

I received your letter of the 23rd of this month which was in reply to my inquiry, and I thank you very much, especially for the heartfelt, warm tone. I did not want to reply immediately because I wanted to include some work.

I’m sending you a copy of the monograph, a complete list of the names of the Jewish residents of my shtetl [*Table 5, pg 20*], a table of the budget of the kehillah for a few years, a table of “Mo’es Chittin”³

³ **Mo’es Chitin**: in modern Hebrew “*Maot Chitin*” is a charity that takes place in the weeks before Pesach. It literally means money for wheat, and its purpose is to provide matzot for the poor. Since eating matza is a strict, positive commandment the emphasis is on the wheat rather than on other aspects of the *seudah* which are implied. The ma’ah is

[Table 1, pg 16], a table of aid [Table 2, pg 17], a table of the budget, both in Polish and in the original [Table 3 & 4, pg 18 & 19], just as the writer of the Kehillah presented to me. Also a copy of the letter that I attached when I sent the monograph to YIVO, and the legitimization that I received in order to make my work easier.

I received the "news" for which I thank you very much. I distributed a few copies to acquaintances that I believe have material that they could send to YIVO.

I'll send you more material and I'll make sure that others send too.

With most friendly greetings

Pinchas Zalzman

Mona and Leo Brown and **Hilda Fisher** (all of Toronto) volunteered to translate the Yiddish text into English. Pinchas had an extensive command of Yiddish, and after months trying to fully decipher the manuscript, Hilda, Mona and Leo decided that a professional translator would be required.

With the **generous support of 16 individuals/families** (who shall remain anonymous) we were able to raise sufficient funds to recruit **Miriam Beckerman** (Toronto) for the job. In November she delivered a literal translation of the document that she had transcribed in long hand.

Shelly Kesten (Israel), **Laurie Naiman** (USA) and **Lisa Newman** (Canada) volunteered to type different portions of the manuscript.

In editing the material I tried to preserve the style and the language used by Pinchas. An exact translation cannot fully capture the nuances of the original Yiddish version. In some instances I edited the text to clarify the meaning. If I could not understand what was being said, I did not alter the text. Editorial comments are italicized in *[square brackets]* or appear as footnotes.

Unfortunately, it is apparent that much of the statistical and descriptive data that Pinchas appended to his study are missing. In the text he refers to several tables containing the details to support his observations and conclusions. Only a small portion of these were found in the material received from YIVO. What happened to these files? Their loss diminishes the potential historical significance of Pinchas' work.

Finally, I am grateful to **Margaret Daniel** (USA), **Sydney Kasten** (Israel), **Laurie Naiman** (USA) and my daughters, **Audrey Taichman** (USA) and **Susan Taichman-Robins** (USA) for their help interpreting specific portions of the testimony and in preparing the manuscript for publication.

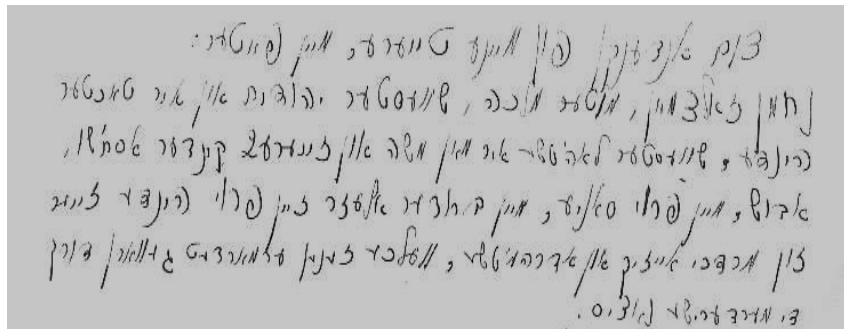
I shall be pleased to e-mail pdf-formated copies of the original Yiddish or Miriam's translation to our readers; e-mail your request to me: < nstaichman@comcast.net >.

Thanks to you all!

the most insignificant of coins, so you could read the phrase as, "small change so that every Jew may be able to have a *seudat*, a Pesach worthy of the name". The "*Chitin*" is the Aramaic form of the plural, and in Israel and elsewhere you might come across the totally Aramaic term "*kimche de Pische*" which translates as "flour of Pesach". So even in those hardest of times one was given the opportunity to feel a *gevir*. (Explanation provided by **Sydney Kasten** (Israel).

The Economic Status of the Jews of Iwaniska in the Late 1930s

Dedication



In memory of my dear ones: my father, Nachman Zalzman, my mother Malka Bromberg, my sister Yehudit and her daughter Hinda, my sister Layche and her husband Moïshe and their two children, Esthershi, and Abush, my wife Sonya, my brother Eliezer and his wife Hinda and their sons Mordechai Isaac and Avramche. All murdered by the murderous Nazis.

Monograph

About the Yiddish economic situation of **IVANSK**, a shtetl in Poland in the Province of Keltz [Kielce]. The condition of the Jews in Ivansk is similar in all small shtetlach in Poland, with minor differences for better or worse.

Prepared in Ivansk by Pinchas Zalzman-Bromberg, May 13th, 1937

Copied from the original by the author in Bogotá, Colombia, South America, March 31st, 1949 for YIVO's economic statistics section.

P. Zalzman-Bromberg

[“Bromberg” was Pinchas mother’s maiden name]

Introduction

Looking back at Ivansk, the shtetl of my birth, to its decline and destruction, both spiritually and economically, I felt an urge to go from house to house and describe the poverty, need and despair which filled every Jewish house.

I will not be ashamed because nobody will have bad feelings towards me when they take into consideration the effect of the surroundings on a person. I am living in surroundings of total despondency and have become contaminated by despair. In the time of such world troubles, there’s no place for such “minor” *tzores* [Yiddish, problems, troubles].

Thanks to the directives and sources of the Committee for Researching the Jewish Economic Situation in Poland I have taken upon myself the longed-for work, feeling certain that it will help to ease the needs of the local suffering Jews.

I have carried out the task in great earnestness as required for such work, and what follows is a description of what the economic situation is like in each area.

Jewish Trade

I'll start with Jewish trade. Jewish existence was never based on firm foundations; so there's little wonder that when the world crisis occurred [*the Depression*], the government started to look crookedly at Jewish trade (wholesalers, retailers and also on Jewish farmers/peasants). It was not only the Jewish money lender but also the Jewish tradesman in many branches who loaned the peasant or nobleman (wealthy persons) their goods or saved *grosz* [100 *gz* = 1 *złoty*]. When the tradesman lost his necessary capital, everything collapsed like during an earthquake, and after the collapse not everyone could rise back up.

Food

The table [*data missing from the file*] indicates that since the year 1932 until the present, seven Jewish food warehouses [*presumably shops or small storehouses*] were liquidated because of the above mentioned facts. Heavy taxes also played a great role in the downfall. Those stores that still exist, except perhaps for four of them, are sinking, and the rest are struggling to survive.

In addition to the above mentioned reasons, consideration must also be given to the establishment of Christian shops in the shtetl and villages. In the present anti-Semitic mood in Poland it is easy to imagine what local food store owners look like. In a small shtetl that depended on Christian clientele, there are four Christian stores. In large villages there are two and in smaller villages there's one. Even in locations where there is not yet even one Christian store, one will soon be opened.

It is worth noting that the whole Christian intelligentsia leads the way and everyone wants to become a member of the intelligentsia. Poor peasants felt that not buying from a Jew would make them appear to be members of the intelligentsia.

Haberdashery

The situation of the haberdashery merchants was no better.

I must stress that we did not have any special haberdashery stores here because it is impossible to earn a living from this type of store. But there was hope that a store selling both food and haberdashery might have a chance. For tax purposes the store was registered as a haberdashery [*presumably to decrease tax assessment*].

But even selling two different products didn't help much, and things really got much worse when in 1936 the local "arganister" [*the meaning of this word could not be determined; apparently this person was not Jewish*] opened a store of food and haberdashery for which he imports goods from Warsaw. He does not have to earn a living from the store, because besides his pension as an "arganister", he's very wealthy. So he can naturally compete with the Jew. As can be seen in the table [*data missing from the file.*], there were seven manufactured goods stores and now there are four.

Everyone knows that at the present time, when one earns a living from a certain trade, one doesn't throw it away. And if three families have had to close shop, it's not because of *naches* [*Yiddish, luck; in this instance "bad luck"*].

Shoes

The situation in the shoe market is also getting worse. According to what the owners of this line have reported to me, business was much better a few years ago. Now, peasants as well as Jews buy leather in a store instead of ordering it from the shoemaker. For this reason the situation of Jewish shoemakers has greatly worsened. (More about this in the section on handcrafters.) The

predicament of the shoemakers was made even worse in 1935 when a new priest arrived [*Pinchas does not provide information on how the priest influenced events*]. All the Christian shoemakers organized themselves into a co-operative. Now they buy raw material from a Christian tannery in Radom, They make the shoes and sell them in their own store. As a result the Jewish shoemakers and boot makers all suffer. In spite of all this, the Jewish shoe merchant doesn't want to give the Jewish shoemaker work any longer.

That's how the situation looks with small changes in other branches.

Grain (Wheat) Trade

The grain trade is now in very bad shape. Years ago after the war [*First World War, 1914-1918*] (I'll write about this later) there was a great grain merchant, the father of the writer of these lines. He carried on his business on three properties of wealthy people and also bought grain from minor, local merchants. Now they are all even. No longer are there great merchants; all that remain are small buyers. They went broke because of the high taxes. They kept on paying until they were left without means to carry on. Now they deal with money that they borrow from a neighbor, relative or The Free Loan Society. Their situation is very tragic.

The situation of the flour merchants is, with the exception of only one, no better than that of the grain merchants.

Feather Merchants

Until feather cleaning machines were introduced, feather merchants could still earn a living. Then, certain merchants gained a monopoly on these machines and the rest, both Christians and Jews, were in an impossible situation.

Even in branches of trade where anti-Semitism was not so obvious, it nevertheless existed.

Piviarnie [*Polish; Beer Hall*]

In this branch of business the peasant prefers to go to the Christian where he gets a piece of ham, as well as a glass of whiskey. Looking at these peasants it is easy to imagine the situation of the piviarnie owners in the small towns. I won't write about the fruit stall keepers in the market, not wanting to spoil the courage of the fighter. [*We cannot interpret what Pinchas is referring to regarding "fruit stall keepers" and "courage of the fighter".*]

Horse Dealers

Horse dealers lay out all their capital; they work on their own turnover capital. They rely on borrowed money, on interest, or on the larger merchants. Because of this they don't earn a living. They go around trying to buy up permits, often not with their own money, and they don't have the means to pay taxes. Their situation is tragic.

Cattle Dealers

I'll pause at greater length on this subject because I feel that this will reflect the spiritual and economic situation in a small shtetl, and every small shtetl is more or less the same, except for minor differences.

Until the year 1934, each one of the fifteen people mentioned in the table [*data missing from the file.*] as being cattle dealers owned up to 2,000 zlotys, and with hard work got through the week, together with their 5 non-Jewish herders, [*"traveling"? Ed*] 50 kilometers on foot, in order to make a living.

In the year 1935 a Jew snitched on them to someone in the finance department [*presumably the cattle dealers had done something illegal; eg, evading taxes*]. The one who snitched also did some teaching. (After he snitched he was driven away; he was not from Ivansk.)

Their stock was taken away from them and they were completely ruined. Some of them left the country while others still tried to remain and somehow earn a living. But then the “Shihitah Geyeira” came into effect and this caused everything to come to a complete halt.⁴

If what I have described above is correct, the situation for the merchants in town is already the same as that in the villages. Life was unbearable. In addition to the anti-Semitism of the peasant population, they suffer the terror of the Christian storekeepers in the village.

Merchants were always considered to be on a higher level than tradesmen. Years ago a tradesman was considered to be on a lower scale in the family. If one wanted to designate that a child was useless, it would be said that he would have to be sent to apprentice for a trade. Merchants were always valued more. When things got bad for them it was much worse for craftspeople.

The table [*data missing from the file*] shows the maximum number of local tailors and their wide distribution. A few earned a scanty livelihood. At this time peasants bought better clothing and because of this tailors who made custom-made clothing did a little better. However, competition from Christian tailors was great; they learnt the trade from the Jews.

Shoemakers

If the situation was bad for Jewish tailors, it was even worse for Jewish shoemakers. It was very tragic and that’s putting it mildly. Firstly, because of the Christian shoemaker’s co-op. Secondly, and so shameful, Jewish shoe and boot merchants did not want to give the work to Jews (the only exception was one Jewish boot merchant).

By the way, the local handcraft worker’s collective played a role in this as well. By 1932 there 12 Jewish shoemakers; but as the table [*data missing from the file*] shows their numbers had not increased. But during the same time period 20 additional Christians were added to the list from only 10 before. This can be explained because Jewish shoemakers cannot compete with Christians, many of whom own property and some are quite wealthy. Consequently, they can afford to charge less for their work. And so the Jewish shoemaker trade is disappearing in the shtetl.

Butchers

If butchers still earned a meager living, their *parnoseh* [*Yiddish: earn a living*] was being taken away from them when the Shihitah laws went into effect.

Blacksmiths

In Poland it was rare to find a Jewish blacksmith. If one was so classified it meant that he did hard work; they inherited their trade from their parents and would not leave the trade despite the hard labor. Even so, their numbers declined, as the table shows [*data missing*]. From four Jews in 1932, there was only one Jewish blacksmith in town in 1937. This person told me that his situation was

⁴ **Shihitah Geyeira:** The laws of shehitah govern the kosher slaughter of animals. Pinchas is referring tangentially to the bill restricting kosher slaughter in proportion to the Jewish population in various jurisdictions of the country (see: Editor’s Comments, pg 5).

not good because the peasant no longer comes to town for his line of work. In some cases the peasant may use a Christian blacksmith(s) who works in another village.

If at one time a merchant was ashamed of working in a trade, he had long since discarded his shame. Suddenly he reminded himself of the saying: "A father must teach his son a trade". One of the factors that led to this way of thinking was Zionism, pioneering.

Unfortunately, however, the zealotness of young boys was not looked upon so favorably. They don't get paid well; they're not registered for the Sick Benefit,⁵ not legitimate, because of their employers, and because of their own bad economic position.

Courses for apprentices were established at the local Polish public schools where classes were conducted by Polish teachers. Jews must pay 10 zlotys per month while non-Jews study for free.⁶ For this reason it's little wonder that the local working youth become discouraged, noting the poverty at home and their own needs and hopelessness.

There is no factory work available locally. By this I mean a Jewish-owned haberdashery. Five Jews worked in the last one. They worked for 6 months of the year and earned meager wages. They couldn't save anything to help themselves during the period when there was no work. They were not registered for the Sick Benefit. When there was no more work they were reduced to going around begging for alms. According to what they explained to me, they are ready to carry out the most difficult work, just as long as they can earn a decent livelihood.

It's worthwhile to note that no matter who I spoke to in carrying out my survey and no matter what their work was, they were all willing to accept any work at all to earn a livelihood for their families.

I must note that the young people showed the same willingness to work, but unfortunately there's nowhere to put their energy to use.

Wagoner and Transporter

According to the above outlined status of the trades, one can imagine how the situation looks for the wagoner and transporter. The wagoner is in a very difficult predicament since he had to pay a large fee for using the roads.

Farming

One can't write separately about this because all the local Jews who own fields inherited them and with the exception of one individual, they have other sources of income. For this reason it's worthwhile to talk about orchard guards. As the table indicates [*data missing from the file*], there were 18 Jewish orchard guards [*presumably there were 18 guards before 1936*]. In 1936 there

⁵ **Sick Benefit:** Presumably the Sick Benefit was a government-sponsored program to assist disabled or ill employees. Unregistered, seasonal or temporary workers (such as the haberdashery workers) may not have qualified for the benefit or paid into the fund. Moreover, unprincipled employers seeking to reduce costs may not have registered their business with the authorities or contributed to the fund on behalf of their employees.

⁶ **Charging Jews tuition, but not Poles:** We intend to look into Pinchas' assertion that Poles received free education to train as apprentices while Jews had to pay for such instruction. If this was the case, it is another example of restrictive policies that limited the ability of Jews to improve their economic position.

were 30 guards ⁷. From this we can see how pressing the need was amongst Jews. In spite of the fear that the Jew had when he goes out of the village, risking his life when he guards the orchard at night. The tradesman throws away his pack, the merchant his measly livelihood, and they undertake the uncertain earning as an orchard guard.

The Religious Functionaries

About this subject there is much to write, especially about the Kehillah; however, the framework of the project does not allow for this. [*Pinchas does not tell us why.*] The local *rov* [*rav; rabbi*] is a very wealthy man while the status of the *shochim* [*plural of shochet; ritual slaughterer*] is not so good. Once the Shichita Law went into effect, their situation grew worse. The situation of the *Shamahim* [*Yiddish; plural of Shamash, beadle*], according to what they told me (and upon which I shall dwell) will, I believe, illustrate the demise of the small shtetl.

Five years ago there were 30 brides [*ritual circumcision*] and the same number of weddings in one year. Presumably there are 7 weddings and that many brides in the course of the year [*presumably these figures reflect conditions ~1937*]. Since they [*the Shamahim*] don't take a pension from the Kehillah, they are left with no more than 3 zlotys that they collect every Friday going door to door to Jewish householders.

The status of the *M'lamdin* [*cheder teachers*] is no better. As can be seen from the fees paid by the parents of poor children, their situation is very deplorable [*data missing from the file*]. A large number of children paid no school fees. The *M'lamdin* have told me that it is pitiful to see how the children arrive in cheder hungry and naked. There is no communal organization to supply them with a breakfast and proper clothing.

Cultural and Community Life

It is worthwhile to describe the cultural and community life in general. It is a very painful problem. As the table [*data missing from the file*] indicates, there are a few existing organizations, as well as a library for the *Chalutz* (Pioneer's) organization [*eg, Hashomer Hatzair*]. Other than this the cultural life is very unsatisfactory. For example: all would be well if the Jewish child received a general elementary and Yiddish education. But unfortunately, this is not the case. Every child must attend the Polish public school upon reaching the age of seven. However, considering the time spent in cheder, very little time remains to attend public school. Also, a large percent of Jewish children don't go to cheder; so the education is like in olden days because the parents don't have the money to pay the cheder fees. Even when the child does go to cheder the method of teaching is very backward.

One teacher has 50 pupils. As soon as the child learns to *daven* [*pray*], he is withdrawn from cheder and is either sent to apprentice a trade or else he becomes an organization person, or both together [*What is meaning of "organization person"? Ed*]. As a result the children grow up deprived of an education.

Even the seven grades of public school are completed by only small number of children, just as Varshavsky wrote in the Jubilee Book of *Heint* [*"Today"; daily Yiddish newspaper published in*

⁷ **Orchard Guards:** Pinchas indicates that there was a recent increase in the number of Jews seeking work as orchard guards. These jobs were at the bottom of the employment ladder; when nothing else was available you became an orchard guard; it was a boring and dangerous job. **Yechezkel Eisenberg** tells us: "Many Jewish people leased orchards and grew apples, peaches and plums. Before the fruit ripened they would erect small shacks among the trees and live in them day and night guarding their crops against thieves." [see: Ivansk Project e-Newsletter, No 16, Page 4, Jan-Feb 2006]

Warsaw]: “The Bais Medresh [*study hall*] in the small shtetl has declined and so far there are no **Tarbut Schools**⁸ nor other Yiddish schools to replace them.”

Bais Yaakov⁹ is another local school on which it’s worth reflecting. No matter how one relates to its political stance, one must be honest and state that it is unfortunate that it wasn’t established by the Zionist movement. One must admit that in the small shtetl, even if the boys went to cheder and learnt to daven, but the Jewish girls got none of this - no Jewish education whatsoever. So, even if the Jewish girl does not receive any outside education, at least she gets something (in the Bais Yaakov School).

I have already mentioned above that I would have liked to describe the local Kehillah in greater depth. I’ve also indicated why I can’t do this [*Pinchas does not tell us why*]; still, I will describe the development of “*maklokes*” [*Yiddish; controversies*] in our shtetl.

The argument occurred because of a Hebrew teacher and resulted in a split into two factions which opposed one another bitterly, instead of doing something to benefit the Jews of the shtetl, for the benefit of educating the youth, they quarreled amongst themselves. [*Pinchas does not provide sufficient information to understand the basis for the dispute.*]

The Polish council does not give any support money for any Jewish institutions.

Emigration

Once emigration from the shtetl was very great, but ever since overseas countries closed their gates to Jews, emigration has stopped. Some immigrants go to Argentina or other lands for which their relatives sponsor them. Others leave with certificates for *Eretz Yisroel*.

Conclusion

The situation in our shtetl is very tragic. I believe the situation is the same in every small shtetl in Poland, with small differences both for the good and the bad.

A whole shtetl with all its Jews are crying out for help. S.O.S. to the whole Jewish world for help. May God grant that they will possibly be heard.

Improvement for Local Jews

Everyone from whom I gathered information told me the following when I asked what could be done to improve their poor situation: agriculture, cooperation and emigration.

I want to point out the following, particularly regarding how we could help a large part of the local Jewish youth.

⁸ **Tarbut Schools**: A network of secular Zionist primary and secondary schools (also included a teachers’ seminary, agricultural schools, evening classes for adults and lending libraries) established in interwar Poland. Known for innovative approaches to education, Tarbut Schools offered Jewish and general studies with a Zionist orientation. Polish language and history were also taught, as mandated by law. Most students became fluent in Hebrew and were encouraged to settle in Palestine.

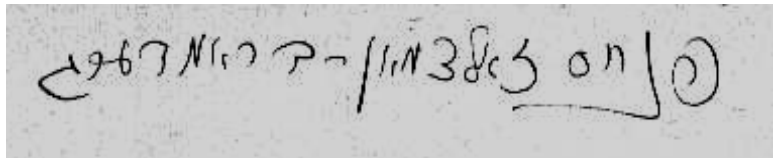
⁹ **Bais Yaakov** (also written as Beis Yaakov, Beit Yaakob, or House of David): founded in Poland in 1917, Bais Yaakov schools provided orthodox Jewish girls and young women with a religious education, as well as a sampling of secular subjects. As pointed out by Pinchas orthodox girls traditionally received very little religious or secular education as compared to boys.

There are 30 acres of land that belongs to Jews. These fields could be purchased from the local Jews, each of whom has one acre or less. (If we don't do this the acreage will fall into non-Jewish hands.) On this land a Jewish agricultural endeavor should be developed. I must point out that this land will first of all have to be cultivated for a few years because it is land where a forest has just been cut down. Therefore, it will be a few years before it will yield fruit.

I have conducted this survey according to the instructions of the Jewish community. I interviewed representatives of every branch of trade, commerce and agriculture that is being researched. I did not spare the cost of traveling from one city to another, even in bitterly frosty weather. I did this so as that I could get exact information about the support that is coming for the local Jews, because I reckon that this will be useful.

I want to take this opportunity to thank all those who were forthcoming with information. I especially want to thank chaver, **Eliezer Shmulevitch** and the head of the handworker's guild, **Avraham Greenblatt**.

Pinchas Zalzman-Bromberg
Ivansk, February 2nd, 1937



Ivansk, 1936

This photo of the Zalzman family was published in The Ivansk Project e-Newsletter, No. 27, Nov. - Dec. 2007. At that time we could identify only 4 people and speculated on the identity of two others. Based on information Pinchas provided in the Dedication to his study (page 8) we now can recognize or speculate on the identities of all those who assembled for the family portrait.

Front Row Standing (L-R): Abush and Esthershi (children of Moishe & Layche);

Front Row Seated: Moishe (surname?) & **Layche** (daughter of Malka & Nachman Zalzman, Moishe's wife);
Malka (Bromberg) Zalzman (family matriarch); **Hinda Katz** (daughter of Yehudit (Tolesa) Katz);
Nachman Zalzman (family patriarch)

Back Row: Pinchas Zalzman*(son of Malka & Nachman, author of this report); **Ewa (Miodownick) Zalzman***(wife of Chil Zalzman*, son of Malka & Nachman; Chil was already in Colombia);**Yehudit (Tolesa) Zalzman**(daughter of Malka & Nachman; her husband, Chil Katz* was already in Paraguay);
Eliezer Zalzman[?](son of Malka & Nachman); **Mordechai Isaac or Avramche Zalzman [?]**(sons of Eliezer & Hinda Zalzman; Hinda is not in the photo). * Survived the war in South America.

Table 1: Fund to Provide Matzot to the Needy (מעות חיטים)

Amounts have been collected in the locality for 40 years.

Amount Collected Pre-World War I	200 rubles*
Collected from 70 people	
Distributed to 40 people	
<i>[* Before WWI Ivansk was located in "Congress Poland", which was part of the Russian Empire.]</i>	

Amount Collected in 1932	140 zlotys
Collected from 40 people	
Amongst them the local Rov gave 20 zlotys	
Distributed to 40 people	

Amount Collected in 1933	100 zlotys
Collected from 30 people	
Amongst them the local Rov gave 20 zł	
Amongst them the Jewish doctor gave 20 zł*	
Distributed to 40 people	
<i>[* Pinchas is referring to Dr. Maurycy (Maurice) Kretz, father of Henriette Kretz. See: Ivansk Project e-Newsletter No. 31, July-August 2008]</i>	

Amount Collected in 1934	80 zlotys
Collected from 30 people	
Amongst them the local Rov gave 20 zł	
Distributed to 35 people	

<p>In 1935 no money was collected. There was nobody who could give.</p>
--

Amount Collected in 1936	10 zlotys
The Rov did not contribute because he was not present	
Collected from 2 people	
Distributed to 2 people	

Ivansk, February 5, 1937

Table 2: Support Grants From Abroad For Local Jewish Residents

<p style="text-align: center;"><i>“Toronto Landsmanschaft Committee Money”</i></p> <p>The largest Jewish <i>Landsmanschaft</i> is in Canada, in the city of Toronto. They have elected a committee amongst themselves and they collect money each year to send in time for Pesach for the local poor Jews, accompanied by a list to whom the money should be given. They have been doing this in the course of the last 20 years for Pesach.</p>	<p><i>\$300.00</i></p>
<p>Distributed to 100 people, each one received</p>	<p><i>\$3.00</i></p>
<p>Sometimes the amount sent was</p>	<p><i>\$400.00</i></p>
<p><i>Distributed to 100 people, each one received</i></p>	<p><i>\$4.00</i></p>

In addition, support money comes for individuals in Toronto for relatives in Ivansk in the amount of \$1,500 each year.

The money comes from Toronto via a bank transfer.
Additional money from Toronto arrives by mail for relatives.

Money can also come from other centers such as France, Columbia, Argentina, Brazil, Paraguay, and elsewhere...anywhere on the globe where there are Jews living.

The money helps so much, so that it actually saves all the recipients from starving from hunger and cold; however, it does not help them “constructively”. *[We assume the word “constructively” signifies that the money sent from abroad helped recipients survive but did not offer any assistance in changing the long-term economic prospects of the Ivansk Jewish community. Ed]*

Ivansk, February 5, 1937

Pinchas Zalzman Bromberg

Table 3: The Kehillah Budget, 1932 - 1936
Details of Funds Collected From Individual Jewish Residents to Pay State Taxes

1932: Total Budget = 9,552 zł Total state tax = 1,240 zł		
Number of Individuals	Tax Collected From Each Person (zł)	Taxes Paid (zł)
96	5	480
6	6	36
12	7	84
5	8	40
30	10	300
5	15	75
4	20	80
3	25	75
1	30	30
1	40	40
Total 163		Total 1240

1934: Total Budget = 8,5562.43 zł Total state tax = 2,536 zł		
Number of Individuals	Tax Collected From Each Person (zł)	Taxes Paid (zł)
5	5	25
2	6	12
13	7	91
44	8	352
12	9	108
22	11	242
10	11	110
1	13	13
1	14	14
11	15	165
9	16	144
9	20	180
1	25	25
1	30	30
4	35	140
9	45	405
6	80	480
Total 161		Total 2536

1933: Total Budget = 10,334.45 zł Total state tax = 3,406 zł		
Number of Individuals	Tax Collected From Each Person (zł)	Taxes Paid (zł)
2	5	10
58	6	348
7	7	49
10	8	80
41	10	410
1	14	14
17	15	255
11	20	220
6	25	150
5	30	150
8	40	320
4	50	200
4	75	300
3	100	300
4	150	600
Total 182		Total 3406

1935: Total Budget = 8,466.56 zł Total state tax = 2,364 zł		
Total No. of Individuals	Tax Collected From Each Person (zł)	Total Taxes Paid (zł)
153	No Data Recorded	2364
1936: Preliminary Budget = 7,849.45 zł Estimated state tax = 2,031 zł		

[These data were provided to Pinchas by the Kehillah; the original document was written in Polish. The information has been reformatted to improve clarity.]

The Kehillah appears to be responsible for collecting state taxes from Jewish residents; we are not told how individuals were assessed for the tax or other levies imposed on them by the Kehillah.]

Table 4: The State Tax in the Kehillah Budget, 1932 - 1936

The projected budget for the year, 1932		9,552 zlotys
Projected Jewish community tax		1,240 zł
State tax on Jewish persons	163 persons	
The largest tax per Jewish persons	1 person	40 zł
The lowest tax per Jewish persons	96 persons	5 zł

The projected budget for the year, 1933		10,334 zlotys
Projected Jewish community tax		3,406 zł
State tax on Jewish persons	182 persons	
The largest tax per Jewish persons	4 persons	150 zł
The lowest tax per Jewish persons	2 persons	5 zł

The projected budget for the year, 1934		8,556 zlotys
Projected state tax		2,532 zł
State tax on Jewish persons	161 persons	
The largest tax per Jewish persons	6 persons	80 zł
The lowest tax per Jewish persons	5 persons	5 zł

The projected budget for the year, 1935		8,466 zlotys
Projected state tax		2,364 zł
State tax on Jewish persons	153 persons	
The largest tax per Jewish persons	no data	35 zł
The lowest tax per Jewish persons	no data	5 zł

Preliminary budget for the year, 1936		7,849 zlotys
Preliminary state budget tax		2,031 zł
The largest tax per Jewish persons	no data	100 zł
The lowest tax per Jewish persons	no data	5 zł

Ivansk, February 5, 1937

[The data in these tables are basically as recorded by Pinchas, although the format in which they are presented has been altered. There are several unanswered questions including:

- *The budget is derived in part from revenues collected from individual Ivanskers; what are the Kehillah's other income streams?*
- *The figures were derived from the raw data given in Table 3. What is the basis for calculating the state tax?*
- *Besides state taxes, what are the Kehillah's other expenditures?]*

Table 5: Jewish Inhabitants of Ivansk (by Families)

Last Name	Given Names	No. in Family
Last Name Omitted	Rav (Rov; The Rabbi)	3
Aplat	Hersh	9
Arganek	Hertzke	2
Avinos	Zelig	5
Azdeitcher	Alter Moishe	8
Barnshstein	Aaron	8
Baumgarten	Yosef	8
Bergutman	Chaim	4
Bernshtein	Yehosha	7
Bernshtein	Yisroel	9
Bernstein	Meyer	6
Bernstein	Kalmen	5
Bidlovsky	Laibish	6
Binshtok	Yekl	5
Blumenfeld	Bluma Raizl	2
Blumenfeld	Peretz	3
Blumenfeld	Elimelech	4
Blyberg	Mordechai	3
Boimval	Yisroel	4
Bornshtein	Pinkhas	9
Braner	Mordechai Laizer	4
Braner	Yisroel	2
Broner	Chana	5
Broner	Moishe Binyamin	2
Brudkevich	Maier Laibish	4
Brukiev	Ezriel	7
Bruner	Yoisef	2
Bumltzveig (?)	Yisroel	7
Cheresnia	Shlomo	8
Chernichovsky	Beryl	1
Citrin	Malka	4
Cohen	Rivke	1
Dereshnia or Cereshnia ?	Mendl	7
Disenhaus	Shimon	4
Edelkop	Laibish Pesach	10
Edelky or Edelkop (?)	Chaim	4
Eisenberg	Shmuel Zeinvel	8
Eisenberg	Raizl	5
Eisenberg	Ishaia	9
Eisenberg	Nateh	9
Eisenberg	Melekh	3
Eisenberg	Nateh	6
Eisenman	Maier	3
Erlich	Yechiel	7
Feder	Shimshon	8

Fefeh	Yisroel Gershon	5
Fefeh	Moishe	6
Fefer	Azeh	5
Feinbuch	Moishe Pesach	5
Finchevsky	Shlomo	7
Finstershaub	Molly	1
Fladervaser / Flodervaser (?)	Yehoshe	2
Fladervaser / Flodervaser (?)	Volf	6
Floimenboim	Yosef	5
Freed	Pinchas	7
Freedman	Shlomo Pinchas	8
Freedman	Gitl	4
Frimer	Chana Raizl	3
Frimerman	Tuvye	15
Frimerman	Rivka Leah	1
Frimerman	Hersh Eli	5
Frimerman	Rivkeh	2
Fuks	Chaim Mordecai	4
Gaitsfoigl	Avraham	4
Garbarski	Laibish	7
Gelboim	Avraham	2
Gila	Laibish	5
Glatt	Avigdor	5
Glick	Yisroel	4
Goldfarb	Freida	4
Goldhar	Yoel	7
Goldhar	Rachel	4
Goldman	Yechiel Alter	6
Goldman	Laibish	6
Goldman	Yaacov	4
Goldman	Zishe	4
Goldman	Mordechai	4
Goldman	Bineh	1
Goldmintz	Kopl	10
Goldshtein	Feivl	4
Goldshtein	Matim	4
Goldshtein	Blumeh	4
Goldvasser	Shlomo	7
Goldwasser	Aba	2
Greenbaum	Aaron Shmuel	6
Greenberg	Soreh	4
Greenspan	Moishe	8
Greenspan	Gitl	7
Greenspan	Yoisef	9
Grinberg	Yoisef	6
Grinblat	Hersh Leib	7
Grinblut	Avraham	11
Grinboim	Yechezkl or Yehaskel (?)	1
Gula	Chaim	3
Gula	Miryam	4
Gula	Soreh	8
Gutman	Avram	11
Gutman	Yechiel	4

Gutman	Tzipeh	3
Gviazda	Yoisef	5
Halman	David Mordechai	3
Hershkovitz	Chaim	6
Hershkovitz	HershI	6
Himlfarb	Shmuel	6
Hirshman	Volf	2
Ivanska	Shlomo	9
Ivanski	Moishe Yitzchak	5
Ivanski	Shalom	4
Izenman	Moishe Volf	5
Katz	Yehudit	2
Kezman	Berl Laizer	5
Kleinhaut	Yechiel	6
Kleinman	Fishi	4
Kleinman	Grendil	6
Kleinmintz	Berl	4
Kleinmintz	Chaya Malka	7
Kleinmintz	HershI	3
Knobl	Chaim	2
Knorn	Esther	6
Kohen	Yaacov	9
Kohen	Arsh	3
Kohen	Avraham	7
Kohen	Yekl or Zekl (?)	1
Kopershtik	Eli	3
Kopershtik	Hersh	7
Krishtal	Volf	6
Kroinbaum	Blima Nekha	2
Kroinboim	Yaacov Yoisef	8
Kroynbaum	Yehoshua	4
Kuperberg	Avraham	5
Kuperberg	Hersh Laib	7
Laufer	Miriam	3
Laufer	Zelig	3
Laufer	Laibish	3
Laufer	Yaacov	2
Laufer	Melech	3
Laufer	Yaacov	5
Lederman	Meyer Volf	5
Lederman	Yaacov	6
Liperman	Yoisef	5
Lipovitz	Aaron	6
Lipovitz	Shlomo	2
Lipovitz	Moishe	8
Lipovitz	Shmuel Laib	5
Lipovitz	Yaacov	4
Lipovitz	Tova	9
Lipowitz	Yoisef	10
Maierovich	Soreh Tzvetz	4
Mandl	Chava	2
Mandlboim	Soreh	1
Mandlboim	Yechiel	4

Mandlboim	Dvora	1
Mandlboim	Rivka	5
Mandlman	Yaacov	2
Mangarten	Yek	?
Mereshnieh (?)	Yoisef	8
Meyerovitz	Maier	3
Nachman	Alter	3
Neiman	Laibish	7
Neuman	Yechiel	3
Nisenbaum	Hersh	9
Nisenboim	Marel	5
Nisenboim	Volf	3
Nisenboim	Volf	4
Nissenbaum	Laibish	8
Nissenboim	Maier	9
Nissengarten	Ben-Tzion	4
Organek	Benyamin	4
Piltzmacher	Laizer	9
Podeshva	Yarcov David	7
Podeshva	Benyamin	2
Praverman	Mordechai	3
Praverman	Simcha	4
Rosenbaum	Chaim	3
Rosenberg	Yudl	6
Rosenfeld	Yaacov	4
Rosenfeld	Shmuel Shabtai	7
Rosenfeld	Bayleh	2
Rotenberg	Yisroel	12
Rotenberg	Yaacov	2
Rotenberg	Mordechai	7
Rotenberg	Faitche	5
Rotenberg	Hindeh	4
Rotenberg	Zacharyeh	9
Rotman	Hersh Leib	3
Rozenboim	Volf	7
Rozenfeld	Ben-Tzion	9
Rozenfeld	Matis	6
Rozner	Yaacov	3
Shapir	Yitzchak	5
Shapir	Rivka	2
Shapir	Motl Yitzchak	6
Sheldman	Tzivyyeh	1
Sheperman	Alter	1
Shichmacher	Yehoshe	4
Shiffer	Tova	4
Shmukler	Moishe	4
Shmulevitch	Eliezer	5
Shneid	Chai Rizeh	3
Shpring	Hersh Chasen Laizer	4
Shpring	Laizer	4
Shtein	Yoisef	4
Shteinman	Moishe	4
Shtelrit (?)	Motl	1

Shtub	Chaim	9
Shtulberg	Arshim Laibish	3
Shub	Yaacov	9
Shuchmacher	Baruch	2
Shuchmacher	Soreh Blimah	1
Shuchmacher	Yechiel	4
Shuchmacher	Rochl	3
Shuchmacher	Chana	5
Shuchmacher	Natan	7
Shuldman	Yechiel Maier	4
Sobl	Yosef	5
Teferman or Feferman (?)	Chaim	8
Teichman	Hershl	5
Teichman	Melekh or Meilech?	7
Teitlbaum	Fishl	3
Teitlbaum	Rochl	2
Teitlbaum	Moishe Meyer	7
Tepperman	Chemyeh	7
Tepperman	Moishe Yehoshua	6
Tepperman	Yisroel Hersh	8
Tepperman	Gavriel	2
Tepperman	Menachem	7
Tepperman	Chaim Laib	6
Tepperman	Gavriel	4
Tepperman	Avraham Zeinvel	10
Tepperman	Volf	6
Tepperman	Avraham David	4
Tepperman	Zelda	3
Tepperman	Chaya Soreh	1
Tepperman	Eli	8
Tepperman	Kopl	4
Tepperman	Lipeh	3
Tepperman	Mendl	6
Torgavnik	Yaacov	3
Trifety	Mordechai	6
Tzereshnick	Charija	1
Tzuklaper	Naftoli	2
Urbinder	Raphael	9
Urman	Yaacov	9
Varshavsky	Niuier (?)	4
Varshavsky	Yehoshe	6
Vatman	Arshi Shmuel	4
Vatman	Moishe Eli	5
Vatman	Moishe	10
Vatman	Maier	8
Vatman	Aaron Yoel	2
Vegman	Yechiel	7
Vegman	Moishe	3
Vegman	Gutman	7
Vegman	Yehosha	5
Veisblum	Shmuel	9
Vineberg	Avraham	3
Vineman	Reuven	9

Visedorf	Shmuel	9
Wagman	Avraham	6
Wagman	Itche	6
Weisdorf	Yona	10
Weisdorf	Shlomo	6
Weisdorf	Aba	7
Weisdorf	Moishe	6
Yivansky	HershI	3
Zalzman	Laibish	2
Zalzman	Mandze	1
Zalzman	Nachman	3
Zalzman	Chaim Mordechai	5
Zalzman	Soreh	2
Zalzman	Ber	5
Zeidenvar	Medl	3
Zeidnvar	Getzl	3
Zeltzer	Aaron	8
Zeltzer	Moishe	2
Zelman	Shubtai or Shabtai (?)	1
Zemil	Avraham Yehosha	4
Zilberman	Yaacov	5
Zilbershtein	Zelig	1
Zilbershtein	Nateh	5
Zilbershtein	Heniah	5
Zmidech	Ephraim	5
Zontag	Moishe Chaim	11

[In the original list, Pinchas recorded the names sequentially. In the interest of facilitating research of the information, names are given in alphabetical order.

A total of 283 families are on the list. We assume that the majority of the Given Names represent the head of the household, although this may not be case in some instances.

There are total of 1,418 individuals within these families.

Even though Pinchas indicated that this was a “complete list” of the Jewish population of Ivansk (page 6), it is possible that some families/individuals were not included in his survey.

In the interests of correcting any errors or omissions, please report any mistakes in the spelling of Last Names or Given Names. I have inserted a question mark (?) beside some of the names which I suspect may be not entered correctly.

Also, please report families who were residing in Ivansk in 1937 but who were omitted from the list.]

AfterWords

Pinchas Zalzman carried out his research during a very critical period in Polish-Jewish history. To understand what was happening in his world we need a broader perspective of the forces that shaped Poland's economic, social, political, religious and cultural milieu in the late 1930s. I propose that the next e-Newsletter (and perhaps succeeding issues) explore these and other areas. This undertaking cannot be carried out by one person; several volunteers are needed to report on the people and events that were at work in interwar Poland.

In the next e-Newsletter we will inaugurate an "Op-Ed" section where informed readers can voice their opinions or their "take" on the status of Polish Jews just before WWII. We believe this will add substance to subject matter and also help to assure continued publication of the e-Newsletter.

Below are samplings of general topics that are relevant to Polish-Jewish life in the interwar period:

Civil rights of Jews in the Polish Republic.	Barriers to Jewish immigration in the late 1930s.
The campaign to reduce Jewish influence in the Polish economy.	Reactions of the press to anti-Jewish legislation: search newspaper archives (eg, Jewish, CDN, USA).
The Madagascar Plan: an idea to oust Jews from Poland.	Attempts to limit/exclude Jews from Polish universities, trade unions and professions in 1930s.
Influence of Third Reich on Poland's ideas for solving its "Jewish Problem".	Review of books or other publications dealing with the status of Jews in interwar Poland.
The responses of Jewish political factions (religious, socialist, Zionist) against limiting Jewish civil rights.	Jewish creativity in interwar Poland (the arts, commerce, religion, medicine, science, etc).
Generational conflicts within the shtetl (the "young" vs the "old").	Jewish youth organizations and their responses to Jewish problems in interwar Poland.
Leaders of the Jewish community in interwar Poland.	Jewish assimilation and acculturation in Poland.
The Ivansker Mutual Benefit Society: a history of its attempts to assist Jews living in Ivansk.	The Catholic church and the Catholic press: tolerant and/or intolerant towards Jews?
Polish attitudes towards Jews during the Holocaust: influence of developments during the interwar period.	Jewish credit unions and interest-free loan associations in Poland.
The American Joint Distribution Committee: its role in dealing with social and economic difficulties in Poland.	Was the situation in Poland really as bad for Jews as some would have us believe? Have we exaggerated the extent and influence of anti-Semitism on Jewish growth and productivity in interwar Poland?

There is vast body of information on Jewish life in interwar Poland that is readily accessible in libraries and on the web. The idea is to write a piece focusing on a specific aspect(s) of any of the

topics listed above or other areas dealing with what was happening to Polish Jews in the 1930s. You can use as many references as you'd like but don't get carried away and become buried by the amount of material that's out there. Very few, if any, of our readers are trained historians, and a comprehensive examination of the subject is not what we require. Focus on an explicit theme and consider the subject to the extent that it captures your interest and reveals something that you never knew or thought of before. There are no limitations on the size of your article; use as many words as required; be as critical or as argumentative as you'd like. Be creative: use photos, interviews, oral testimony or other ways to enrich your effort. Your thoughts may be personal or objective. Say it the way you feel it!

I realize that you don't sit around musing about Poland and Ivansk and that I am not concerned about being overwhelmed by a tsunami of contributions. It is understandable that you may feel insecure tackling such a "literary" assignment, but many of you have responded enthusiastically to earlier pleas for manuscripts. Despite this, getting each issue of the e-News ready for publication remains a last minute stampede. Yes, something has always turned up to meet the deadline, but right now there is nothing in the pipeline for the future. There is no reservoir to draw on. It has gotten to the point where it may become necessary to cut back publication of the e-News from 6 to 3 issues in 2009. To avert this, more material must keep flowing into the system. Here's where the Op-Ed section could make a difference.

Many of you look forward to reading the e-Newsletter. I earnestly appeal to you to continue to do what you can to keep the e-News a dynamic and spirited reflection of our cyber community. Within the next 2-3 weeks I will need to start planning the January-February e-Newsletter. Please send me an e-mail within that time with a brief outline of what you have in mind for the first Op-Ed issue. If you provide your telephone or Skype number I'll get back to you to discuss the details and necessary arrangements.

I would also welcome additional ideas you may have on how to improve the flow of subject material for the e-Newsletter.

Thanks for your anticipated help!

In closing, I wish all our readers a Happy, Healthy New Year filled with Hope, Humor and Peace!