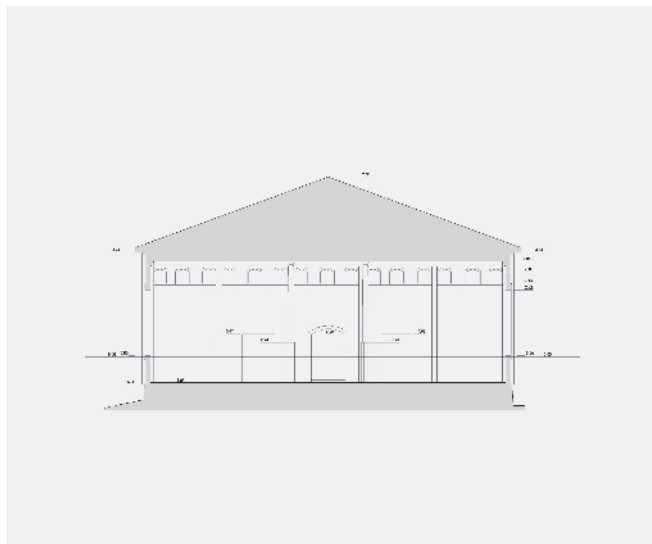
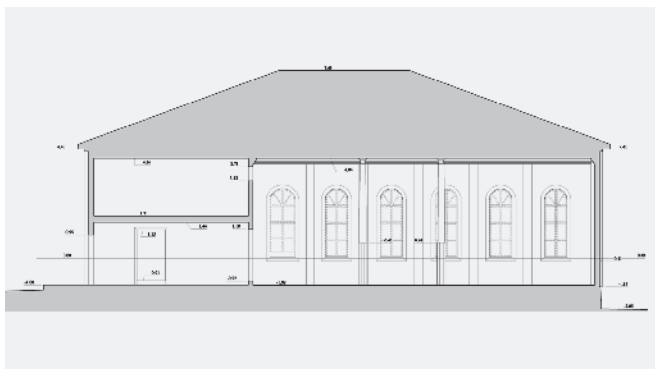


14. The former beit midrash, ground plan.
(Drawing: Sergey Kravtsov, 2004–6. CJA Archives)



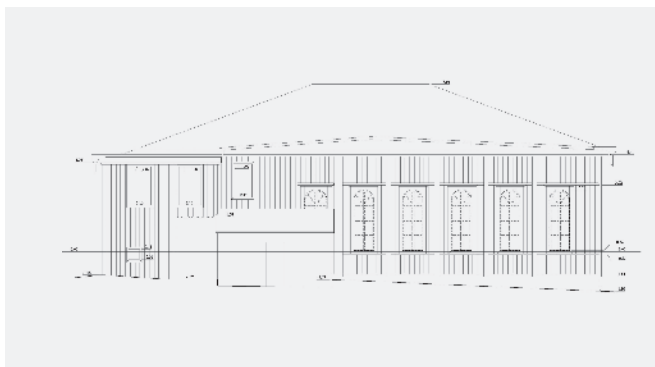
15. The former beit midrash, cross section, view towards northwest.
(Drawing: Sergey Kravtsov, 2004–6. CJA Archives)



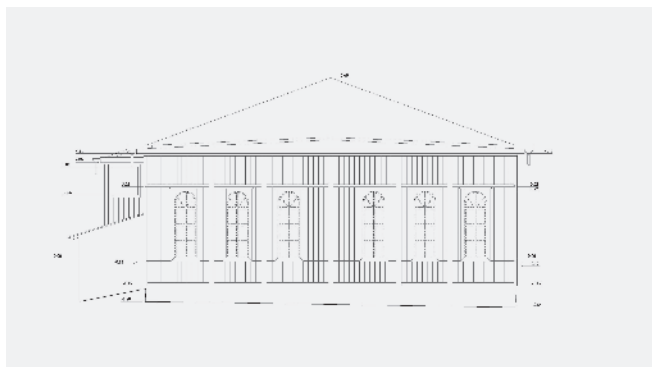
16. The former beit midrash, longitudinal section: view towards northeast.
(Drawing: Sergey Kravtsov, 2004–6. CJA Archives)



17. The former beit midrash, northwestern façade.
(Drawing: Sergey Kravtsov, 2004–6. CJA Archives)



18. The former beit midrash, southwestern façade.
(Drawing: Sergey Kravtsov, 2004–6. CJA Archives)



19. The former beit midrash, southeastern façade.
(Drawing: Sergey Kravtsov, 2004–6. CJA Archives)



20. The former *beit midrash*, northeastern façade.
(Drawing: Sergey Kravtsov, 2004–06. CJA Archives)

and a round-headed door combined with a window in the north-eastern wall (Figs. 4, 20). The frames of all the openings were painted gold. In general, the forms and colors of the interior decoration hint at Neo-Classical aesthetics, while the palmetto may be inspired by Lithuanian folk motifs.

After WWII the former *beit midrash* was used as a storage, and a wooden lavatory was added to its southwestern façade (Fig. 8). Since the 1980s the building has been abandoned. Recently a plaque was put on the building, reading “Synagogue of Žiežmariai / This synagogue has been selected as a part of the / European Route of Jewish Heritage. // This Route, officially recognized by the Council of Europe as a European Cultural Route, encompasses Jewish sites of outstanding European value.” Regardless of this recognition, the building is rapidly falling apart.

G.M., S.K., V.L.

Notes

*The data in this table is based on *Evreiskaia entsiklopediia* (Jewish encyclopedia), vol. 7 (St. Petersburg, 1910), 587, 614; Berl Kagan, *Yidische shtet, shtetlekh un dorfishie yishuvim in lite biz 1918: historish-biografishe skitses* (Jewish towns, shtetls and rural settlements in Lithuania before 1918: historical-biographical sketches) (New York, 1991), 174; *Pinkas ha-kehilot: lita* (Encyclopedia of Jewish communities: Lithuania), ed. Dov Levin (Jerusalem, 1996), 286; *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich* (The geographical dictionary of the Polish Kingdom and other Slavic countries), vol. 14 (Warsaw, 1895), 927; *Evreiskoe naseleniie Rossii po dannym perepisi 1897 g. i po noveishim istochnikam* (The Jewish population of Russia according to the data of the 1897 census and the newest sources) (Petrograd, 1917), 6.

¹ For a critical review of the historiography of Žiežmariai, see Algimantas Miškinis, “Žiežmariai,” *Lietuvos TSR urbanistikos paminklai* 9 (1986): 98–102.

² Edmundas Rimša, *Lietuvos Didžiosios Kunigaikštystės miestų antspaudai* (Seals of towns of the Grand Duchy of Lithuania) (Vilnius, 1999), 689.

³ Jacob Mann, *Texts and Studies in Jewish History and Literature*, vol. 2, *Karaitica* (Philadelphia, 1935), 579, 988.

⁴ Algimantas Miškinis, *Lietuvos urbanistikos paveldas ir jo vertybės* (Lithuanian urban heritage and its values), vol. 2, *Užnemunės miestai ir miesteliai* (Cities and towns of Sudavia) (Vilnius, 2005), 17.

⁵ *Słownik geograficzny*, 14: 929.

⁶ Miškinis, *Lietuvos urbanistikos paveldas*, 2: 16.

⁷ *Słownik geograficzny*, 14: 927.

⁸ *Ha-melits* 40 (16-2-1896 [28-2-1896]): 7.

⁹ *Ha-melits* 30 (6-2-1900 [18-2-1900]): 4.

¹⁰ *Yahadut lita* (The Jewry of Lithuania), vol. 3 (Tel Aviv, 1967), 313; *Pinkas ha-kehilot: lita*, 287.

¹¹ *Yahadut lita*, 3: 313.

¹² *Ibid.*; Yaakov David Kamzon, *Yahadut lita: tmunot ve-tsiyunim* (Lithuanian Jewry: its history in pictures) (Jerusalem, 1959), 67; *Pinkas ha-kehilot: lita*, 287. For the photograph of the children and the board of directors, see Kamzon, *Yahadut lita*, 72.

¹³ *Pinkas ha-kehilot: lita*, 287; *Yahadut lita*, 3: 313.

¹⁴ *Pinkas ha-kehilot: lita*, 288.

¹⁵ Valentinas Brandišauskas, “Fate of Jewish Property in Lithuania during World War II,” in *Jewish Cultural Heritage in Lithuania*, ed. Alfredas Jomantas (Vilnius, 2006), 59.

¹⁶ Interview of Yaakov Yaniv with Aharon Kaplan, Hadera, September 9, 2002. We are thankful to Mr. Yaniv for sharing it with us. See also Shepsil Kaplan, “Olshaner yidn in dayche konsentratsie lagern” (Jews from Olshany in German concentration camps), in *Lebn un umkum fun olshan* (The life and destruction of Olshany) (Tel Aviv, 1965), 199.

¹⁷ *Pinkas ha-kehilot: lita*, 288.

GLOSSARY

aliyah (“ascent,” “raising,” Heb.), *aliyah* for the Torah – reading of a part of the weekly portion of the Torah in synagogue.

amud (“column,” Heb.) – a pulpit or lectern in front of the Torah ark, used by the person leading the prayer (*shaliaḥ tsibur*)

apskritis (“county,” Lit.) – largest administrative unit in the Republic of Lithuania. *Apskritis* is divided into several *rajonas*.

balebatim (Yid. from Heb. *baalei batim*) – literary “home owners,” i.e. middleclass in a Jewish community.

beit midrash (“house of study,” Heb.; pl. *batei midrash*) – Jewish prayer house and study hall, see Vladimir Levin, “Synagogues in Lithuania: A Historical Overview” in this Catalogue, vol. 1, p. 20.

bimah (Heb.) – a raised platform with a table on which the Torah scroll is placed while being read in the synagogue.

cantonist (Rus.) – in 1820s–1850s, a (Jewish) conscript to the Russian Imperial army who was younger than 18 years.

czynsz (Pol.) – eternal rent in the Polish-Lithuanian Commonwealth and the Russian Empire.

de non tolerandis iudaeis (Lat.) – privilege granted to towns, allowing them to prohibit Jewish settlement in the town.

gabai (Heb.) – elder of a synagogue or a traditional society.

galil (“region,” Heb.) – region in the administrative structure of *Vaad Medinat Lita*.

gaon (Heb.) – genius.

Gmilut Hasadim (“charity,” Heb.) – a traditional voluntary association (*hevrah*) which provided loans without interest; in many cases these associations were able to build a separate *beit midrash* or *kloyz*.

guberniia (“province,” Rus.) – largest administrative unit in the Russian Empire; a *guberniia* was divided into several *uezdy*.

gvil (Heb.) – a wealthy notable in the Jewish community.

Habad – a name of the Hasidic movement, established by Rabbi Shneur Zalman from Liady (1745–1812) and widely known today as Lubavich Hasidism. In the 19th and early 20th century it included, besides the Lubavich branch, Starosel’e, Kopys’, Liady and Bobruisk branches.

ḥadarim – see *heder*.

Halakhah (Heb.) – Jewish religious law based on the Torah and Talmud.

Hasid (more properly Ḥasid, “pious,” Heb.; pl. Hasidim) – an adherent of Hasidism (see).

Hasidim – see Hasid.

Hasidism – a movement of religious revival with a distinctive social profile among East European Jews, which began in the mid-18th century. It differs from the legalistic rabbinical Judaism, also known as “Lithuanian Judaism,” by a special attention to mysticism, enthusiastic worship, and adherence to the spiritual leadership, mostly inherited dynastically.

Ḥaskalah (“enlightenment, education,” Heb.) – Jewish Enlightenment movement, which began in the second half of the 18th century in Germany and spread in the Russian Empire from 1820s.

Ḥayei Adam (“Life of Man,” Heb.) – the halakhic code by Avraham Danzig of Vilna (1748–1820), first published in 1810, which became very popular. In the majority of the Jewish communities in Lithuania associations (*hevrot*) were established in the mid-19th century for the study of the book. In many cases these associations were able to build a separate *beit midrash* or *kloyz*.

heder (“room,” Heb.; pl. *ḥadarim*) – traditional Jewish private one-teacher school, situated in a teacher’s house. The curriculum included literacy, Torah and parts of Talmud.

Ḥevra Kadisha (“Holy Society,” Aramaic) – name of traditional Jewish religious associations; most commonly applied to the association which is responsible for the performing funerary ceremonies and up-keeping of the cemetery (*hevra kadisha gmilat ḥesed shel emet*). In many cases these associations were able to build a separate *beit midrash* or *kloyz*.

ilui (Heb.) – a young boy showing outstanding knowledge of the Torah.

Jewish People’s Bank (Folksbank in Yid.) – Jewish cooperative credit associations established in Lithuania in 1920 and united in 1921 by the Jewish Central Bank for Support of Cooperation in Kaunas.

kahal (Heb., from *kehilah* – community) – autonomous local Jewish community in the Polish-Lithuanian Commonwealth; continued to exist in the Russian Empire until 1844.

Karaites (from Heb. *karaim*, “readers [of the Holy Scripture]”) – a branch of Judaism, which recognizes the authority of the Bible, but rejects Oral Law as formulated in the Talmud. Karaites settled in the territory of modern Lithuania in the late 14th century.

- kenessa** (Heb.) – a Karaite synagogue.
- kibbutz** (Heb.) – in Eastern Europe of 19th century: an institution aiming at the Talmud study at very high level, a kind of yeshiva.
- kleyzl** or **kloyzl** (Yid.) – a diminutive of *kloyz* (see).
- kloyz** (Yid.) – a small prayer house, see Vladimir Levin, “Synagogues in Lithuania: A Historical Overview” in this Catalogue, vol. 1, p. 20.
- kolkhoz** (Rus.) – a collective farm in the Soviet Union.
- litas** (Lit.) – Lithuanian monetary unit.
- maggid** (Heb.) – a preacher.
- maskil** (“enlightened,” “educated,” Heb.; pl. *maskilim*) – a name for the adherents of the Jewish Enlightenment movement, *Haskalah*.
- maskilim** – see *maskil*.
- megilah** (“scroll,” Heb.; pl. *megilot*) – scrolls with the text of the Biblical book of Esther, which is read in public during the Purim holiday.
- megilot** – see *megilah*.
- mehitsah** (Heb.) – division between the men’s and the women’s areas in synagogue, preventing both sexes from seeing each other during the prayer.
- mikveh** (Heb.) – Jewish ritual bath.
- minyán** (“count,” Heb.) – a quorum of ten adult men needed for prayer in public; sometimes a name for a small synagogue or prayer room. See Vladimir Levin, “Synagogues in Lithuania: A Historical Overview” in this Catalogue, vol. 1, p. 18, 20.
- Mishnah** (Heb.) – 1) the earlier part of the Talmud, redacted in Palestine about 200 C.E. 2) A paragraph or verse in the tracts of the *Mishnah*, plural *mishnayot*.
- Mishnayot** – see *Mishnah*, 2.
- mitsvah** (Heb.; pl. *mitsvot*) – religious commandment; precept.
- Poalei Tzedek** (“Righteous Worker,” Heb.) – usual name of the association of craftsmen, often tailors. In many cases these associations were able to build a separate *beit midrash* or *kloyz*.
- polish** (Yid., from Heb. *palush*) – vestibule of a synagogue.
- powiat** (“district,” Pol.) – administrative unit in Poland and the Grand Duchy of Lithuania; several *powiaty* comprised a *województwo*.
- Rabbanite on Rabbinic Jews** – a term commonly used to differentiate non-Karaite Jews, i.e. the Jews who recognizes the authority of both Torah and Oral Law as formulated by the rabbis in Talmud.
- rajonas** (“district,” Lit.) – an administrative unit in the Republic of Lithuania; several *rajonas* comprise an *apskritis*.
- rubl** (Rus.) – Russian monetary unit.
- Seimas** – the Lithuanian parliament in 1918–1940 and from 1990.
- shaliḥ tsibur** (Heb.) – a person leading the prayer in a synagogue, a cantor.
- shamash** (Heb., *shames* in Yid.; plural *shamashim*) – 1) sexton, usually the sexton of a synagogue. 2) a rank of the *Hevra Kadisha* members (from here the name “*Kloyz* of Shamashim” for the *Hevra Kadisha* prayer houses).
- shamashim** – see *shamash*, 2.
- sh tender** (Yid.) – a lectern for a prayer book in the synagogue.
- sh tibl** (“small home/room,” Yid.) – a small Jewish prayer house, see Vladimir Levin, “Synagogues in Lithuania: A Historical Overview” in this Catalogue, vol. 1, p. 20.
- shulhojf** (Yid. “courtyard of synagogue”) – term applied to the complex of Jewish prayer houses and other traditional communal institutions, situated around the great synagogue; see Vladimir Levin, “Synagogues in Lithuania: A Historical Overview” in this Catalogue, vol. 1, p. 28–31.
- starosta** (Pol.) – a royal official in the Polish-Lithuanian Commonwealth, in charge of governing a city or a region, belonging to the crown.
- Talmud Torah** (“studying Torah,” Heb.) – communal elementary religious school for poor children; its curriculum and the ways of learning were identical with those of the private *heder*; in the late 19th and the beginning of the 20th century TT in many places were modernized by the secular Jewish intelligentsia.
- Tarbut** (“culture,” Heb.) – in the interwar period a network of secular Jewish schools run by Zionists, with Hebrew as the language of instruction.
- timpa** – (from Pol. *tynf*, *tymf*) – a name for a silver coin of one *zloty*, with nominal value of 30 *groszes*; its real value fluctuated between 10 and 18 silver *groszes*. It was coined in 1665–66, 1707–09, and 1752–56. The word derives from Andrzej Tymf (Timpe), a lessee of royal mints.
- Torah** (Heb.) – The Pentateuch. The first five books of the Bible, which were given to Moses on the Mount Sinai; the most holy text of Judaism.
- Torah ark** (*aron kodesh* in Heb., “holy ark”) – a closet where the Torah scrolls are kept. Usually the Torah ark is situated in the middle of the “eastern” wall of the prayer hall (in Lithuania usually the wall facing east or south-east) and is richly decorated.
- Torah scroll** (*sefer torah* in Heb., “book of Torah”) – parchment scroll with the hand-written text of the Torah. Main ritual object in a synagogue, it possesses the highest degree of sanctity.

uezd (“district,” Rus.) – administrative unit in the Russian Empire; several *uezdy* comprised a *guberniia*.

Vaad Medinat Lita (“Committee of the state of Lithuania,” Heb.) – central Jewish institution which united all autonomous local communities (*kahals*) in the Grand Duchy of Lithuania and was responsible before the state for payment of the taxes and represented Jews before the authorities.

województwo (“province,” Pol.) – largest administrative unit in Poland and the Grand Duchy of Lithuania; a *województwo* is divided into several *powiaty*.

Yavne – a network of Jewish religious schools in interwar Lithuania, named after the town of Yavne in Palestine, where the Talmudic sages settled following the destruction of Jerusalem in 70 C.E.

yeshiva (more properly *yeshivah*, from Heb. “to sit”) – an institution for higher religious education, where Talmud is studied. The first and most famous Lithuanian yeshiva was established around 1803 in Volozhin; during the 19th and 20th centuries the Lithuanian yeshivas were world-renown for their superb level and methods of study.

zloty (Pol.) – Polish monetary unit.

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AGAD – Central Archives of Historical Records, Warsaw.
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Archives and Manuscripts Department of the National Library of Israel, Jerusalem.
ASI – Institute of Architecture and Construction, Kaunas.
Beth Hatefutsoth Museum – Beth Hatefutsoth – the Nahum Goldmann Museum of the Jewish Diaspora, Tel Aviv.
Biržai Regional Museum “Sėla,” Biržai.
CAHJP – Central Archives for the History of the Jewish People, Jerusalem.
CJA – Center for Jewish Art at the Hebrew University of Jerusalem.
Denis Shore Archives, Cape Town
Ghetto Fighters House, Israel.
Gross Family Collection, Tel Aviv.
KAA – Kaunas County Archives, Kaunas.
Kėdainiai Regional Museum, Kėdainiai.
KPC – Cultural Heritage Centre, Kaunas.
KPCA – Archives of the Cultural Heritage Centre, Vilnius.
Kupiškis Public Library, Kupiškis.
Lazdijai Public Library, Lazdijai.
LCVA – Lithuanian Central State Archives, Vilnius.
LVIA – Lithuanian State Historical Archives, Vilnius.
MAB – Manuscript Department of the Library of the Lithuanian Academy of Sciences, Vilnius.
Manuscript Department of the Russian National Library, St. Petersburg.
Marija Rupeikienė personal archive.
Merkinė Local Lore Museum, Merkinė.
Museum of the History of Lithuania Minor, Klaipėda.
NMKČDM – National M. K. Čiurlionis Art Museum, Kaunas.
RGIA – Russian State Historical Archives, St. Petersburg.
“Salonta,” Salantai Cultural Center
Samogitian Museum “Alka,” Telšiai.
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SLC Archives – “Synagogues in Lithuania. A Catalogue,” digital archives in the Vilnius Academy of Arts; Centre for Studies of History and Culture of East European Jews, Vilnius; and Center for Jewish Art at the Hebrew University of Jerusalem.
Spertus Institute, Chicago
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Šilutė Museum, Švėkšna branch, Švėkšna.
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VUB – Manuscript Department of the Vilnius University Library, Vilnius.
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