

Jacob Brafmann: The book of the Kahal Materials to the exploration of the Jewish manners

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Preface

In the year 1858, during the stay of the czar in Minsk, I gave a thought-writing about the situation and the life of the Jews in the Allerhöchsten order. I turned into the explanation of this thought-writing through command of the sanctum synod at the October 29 1859 after Peter-castle and through Ukas from the May 13 1860 after Minsk appoints, where I was nominated to the teacher of the Jewish language at the spiritual seminar. I got the order on that occasion to make suggestions about the elimination of the difficulties, with which Jews, who wished to go over to the Christianity, to fight had.

On grounds of my exact knowledge of the Jewish manners, that is founded on both my Jewish descent and on my life, that itself until to my 34. year in the Jewry moved, the sources, from which I could scoop material for my task, were known to me. The support paved the way to these sources for me once on the part of the high-appreciates Machail, former archbishop of Minsk, and furthermore the sympathies, that many Jews tended for my work.^{1, *)} thanks to these favorable circumstances collected plentiful material, that could not serve alone the mentioned goal but also the enlightenment of the position, that the Jews occupy, I gradually in general.

The material consists of a large number of private-letters, notes, documents, acts and similar writing, which is more suitable according to the content, to toss a light at the complicated, inner life-uses of the Jews, as other means, that had been reached by scientific examinations until now

· The done comments recognizable through numbers are sent Brafmann's to the bond out of technical reasons at the end where the reader finds her/it/them ff united on the pages 222. D. H.

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can. At first place, a material unknown until now the science is in my collection, existing from approximately thousand rules, *) Resolutions and Acts Jewish K a h a l e (community-administrations) and B

E T D I N E (talmudischer Courts, with those this book the reader will publicize.

There is the importance and meaning of these documents that they represent the practical side of the life of the present-day Jews, that seemingly completely, under the influence of the ruling talmudischen theories standing, in truth still considerably over these exits.**)

In the Talmud is Z. B., not to find any clear indications of the borders, up to those of the Kahal and this pray Din (the Jewish court) her/its/their power of the Jew's private life can prolong. These borders clearly and clearly moved in the documents covered by us for it. The documents earn special attention under No relating to this. 16, 64, 131 158. we see from these four acts that the despotism of the Kahal intervenes so deeply into the Jew's life, that it doesn't free-stand this to invite to the celebration of a domestic party, to a banquet, whom he/it wants, or, to dress a meal after his/its taste and need, to have obtained without previously the authorization of the Kahal.***)

From the other side, we ask the question: what does the state-law mean the Jew?

The Schulchan aruch clearly gives us answer to this important question. "Dina demalchuta dina", d. h. the law of the state is law (binding for the Jews).², about other place, we find the opinion,

* Exactly 1072. D. H. ** Brafmann wants to say following: One attributes the rules decisive for the orthodox Jews gemeiniglich to the Talmud. In reality, as far as it is Din and their orders about the Kahal and pray for itself, they partially only later were created. Therefore, they are essentially taken non-binding for the Talmud-Jew and him/it illegally been imposed. D. H. *** the reader leads in the study of the "Brafmann" in the deepest Middle ages. Also in the medieval cities, everything was quite exactly regular, constricted the freedom of the individual in the private life.

The ghetto still is one piece of Middle ages, but a clear mismanagement of the Kahal is in this case to be determined in this respect as he/it used the rules for it in order to extort moneys from the people. Comparisons introduction, S. XXV ff. D. H.

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"that these rules refer exclusively to matters of personal advantage of the kings and in no way decisions of legal institutions (d. h. the state) as is binding for the Jew to look at."³, however, the third place overturns the teachings of the first both completely: "Rabban Simeon, son Gamaliels, Rabbi Simeon (Ben Jochai), rabbi Ismael and Rabbi Akibais completely this Opinion, that a l l e Israelites of royal sex is." (Is her/its/their "advantage" therefore meant in the next to the last place?)⁴*)

It is explicable that the question always remains nebulous and unsolved despite detailed answers. If however, one revises these opinions of the

Talmud and Schulchan aruch through the rules of the Kahal, sees No. 165 and 166, so the answer just as clearly becomes how concluding is. Because we see from these rules that Jews, who been elected to a gentile legal institution, ^{sind5}, indebted is, cases, that are negotiated in her/its/their present, not after her/its/their own conscience or the laws of the empire but under the influence of the Kahal and the Bet Din, to decide.

Still an example: How does the Jew of his/its behave nationally - religious points of view from to the gentile's movable or not movable property? In this sense, the Schulchan aruch⁶ has, given every imaginable opinion area so very much, that probably almost each Jew is in the situation, each still so scholarly gentile researcher

* The Talmud is Z. Come about T. in the manner that in controversies one and the same Object practice-wisely from completely it was treated opposite points of view from different scholars. Everyone sought to prove the correctness of his/its point of view. So, views most different then are put over the same object the possible as right. Rabbi X says this, Rabbi Y says that, rabbi Z a third. It occurs that temper and disposition deceased with the Jews exactly so, as in each andern people. There, there are mind and feeling-human being, quick-tempered and meek, hating and conciliatory natures. So, the views, feelings and decisions face each other abruptly also in this sense. Shortly, it stands a l l e s in the Talmud, Z. B. that people only the Jews, all gentiles however only livestock is, simultaneous however is preached general charity. Oder: Jahwe is the revengeful, hating tribal-God, there the loving Allvater, here that kindly a l l e people into the arms closes. Understands, doesn't moralize is at the place here. One tries to always comprehend the historical development. D. H.

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on the black ice, to lead. Through the 37 acts of our fifth explanation, the reader will see for himself that the Kahal in his/its Action-circle Jewish Private-people " C H A S A K A " and "Maaruphia", Choschen ah Mischpat 156 5, d. h. the right to property of the immovable belongings of gentile inhabitants and on exploitation one of each gentile sells.⁷ with a word, sees we from the documents of this book, that the Kahal and pray are not always Din, that reign (how the reader is seen from our book) the private and social Jewish life independently until now, indebted to stick to the Talmud, and that personal rules this Institutions, this through him/it C H E R E M (d. h. Excommunication, is confirmed, for the Jew even essentially right than this Talmud be can. (Be called it however already in the Talmud: ' E i n custom [Minhag] lifts the talmudische rule [Halacha] on": Tract Jebamoth 12, 1; Baba mezia 7 1.) this is the circumstance, that gives the documents this book's special meaning.

In that we uncover the inner mainsprings of the Jewish company this way, with which the Talmud can familiarize us in no way, these documents explain the Jews capable on the very best way, on which way and with which means despite most limited rights was, foreign elements from cities and places, in which they were resident, to force out, itself of both the capital and the immovable treasures to take hold in these areas and to free itself/themselves from all more gentile concurrence in the trade and craft, as Galiziens it already in the occidental Gouvernements Russia, Poland, etc.. happened. In such wonderful way, one can declare that, in France!) whole departments, as Napoleon I. in a mandate from the Champagne from the November 29 1806 tells, suddenly at Jews, in fact at a time, was pawned as they represented the most outer minority of the total-population of the emperor-empire (60.000)⁸). Why we hear Z. B. in the protest against the Jews of sides of the gentile population Romania the same words, as in the complaint of the gentile inhabitants of Wilna at the Czars Alexei Michailowitsch in the year 16809: "Why all rich have, if she/it the Jew franchise

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had granted, taken it them again?" And in the end the most important: the clear answer to the question is in these documents why work and capital in the course of the centuries remained unsuccessful in our government's service to the Assimilierung of the Jews.*) -

I considered document meant because of the undoubted meaning it my sacred duty, the attention of the general - governor's, to steer on her/it/ them, and in 1866, I put the same with my other notes about the improvement of the manners of the Russian Jews, of which a part of the Nrn. 149, 151, 173 of the "Wilnaschen indicator", it was printed by 1866, the circle-boss Konstantin Petrowitsch of merchant before, which to her/its/their examination under the leadership of W. A. Tarassow a Jewish commission nominated that tries about the clarification of the questions tossed up through my material also still today and the circle-boss of the northwest-like circle, the Count Eduard Trosimowitsch Baranow, to the writing of the known circular from the 24. August 1867 "relevant annihilation of Jewish Kahale" induced. We printed the circular at the end of this book.**)

After personal examination of much of these documents in Russian translation and on grounds of the impression evoked through her/it/ them of the chairpersons of the commission, the privy councillor Iwan Petrowitsch Kornilow made means available for me in order to be able

to publish a row of these documents in Russian translation, approximately 20 printed sides.

* These statements reveal the secret with a hit over the successes of the Jews. The entire Jewish community faces each individual gentile as unit with infinitely superior means. One after the andern is stalled, and nobody suspects from where this comes. It is about a wonderful one, a virtually brilliant system, here. And the F comes to it a k t o r s y s t e m. But please, dear reader, no sentimental, moral Anwandlungen! The ghetto simply is a hostile power. D. H.

** One heeds that the Jewish commission induced the writing of the circular (at the end this bond). The Kahalfeinde seem after it to be been in this commission in the overweight. D. H.

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The correctness of the documents proves: a, you turned yellow look (b) the uniform handwriting of the notary, who wrote her/it/them (c), the signatures of other people, whose to determine correctness also through other sources is, d, the watermarks in the paper "B. O. F. E. B"., with what the first leaf 1790, the remaining 1764 dated is.

Refer finished Kahal-Dokumente collected by me on the years 1794-1833; the 290 in this book picked up documents date from the years 1794 -1803. on wish of the Mr. Kornilow, the documents are chronologically sorted.

We precede 17 clearing up explanations purpose of more comfortable study the documents. Each of these explanations involves a certain number of among each other interrelated documents, and whoever deals in detail with the matters of Jewish life illuminated through her/it/ them at the hand of these documents will find that the content refers on: Laws and uses, on which these documents are based, furthermore on her/its/their present goal and her/its/their influence on the manners of the Jews and gentiles. This way, the 17 sections occupy themselves with following matters of moral and religious life of the Jews:

Explanation 1: From the agents of the Kahals, the factors and her/its/ their working in the police, in the administration and with the officials; over the influence of the factors on the Jewish and gentile population's life in general; over the system of the Kahals with the distribution of gifts at officials and with briberies; over the Jewish commission with the Czar Alexander I. and over the report of Derschawin.

Explanation 2: Over meat stock, kosher and Trefa; over the influence of the kosher things on the population's life; over the depositing of kosher meat; over the purpose of the kosher things and over the support of the kosher things through the Russian laws.

Explanation 3: Over the Jewish brotherhoods, over whose relationship

to the Kahal and over her/its/their influence on the manners of the Jews and gentiles.

Explanation 4: Over the "Aliyah", with (harvests of Moses' 5 books during the common says) what the Jews divide in patricians and plebeian.

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Explanation 5: Over the power of the Kahal in his/its area; his/its rules of Erteilung of settlement-permission at Jews in his/its area; over the sale to Jewish private-people of "Chasaka" and "Maaruphia", d. h. Properly on property of immovable property of gentile inhabitants and on exploitation of this property and her/its/their owners; over the "Cherem" and the oath of the Jews.

Explanation 6: Over the holiday "Rosch haschana" and (New Year's day) over the use of the Hornblasens.

Explanation 7: Over the facilities of the synagogues and schools; over nonprofit constructions and facilities.

Explanation 8: Over this "pray Din (Jewish court)"; over his/its composition and his/its relationship of the Kahal; over the power and meaning of his/its decisions for the Jew; over the duties, that are imposed Din on the Jewish members (Russian) of legal bodies by the Kahal and pray; over the means to the fight from against the rules of the Kahal and pray Din Abtrünnige; over the secret persecutors.

Explanation 9: Over "Kabbalat Kinjan" or "Seder", d. h. over the uses at the purchase and sale.

Explanation 10: Over the wedding of the Jews.

Explanation 11: Over the custom of the trimming; over parties and the instructions, that give the Jew to the Kahal to parties for the preparation on the occasion of informal holidays and for the invitation of her/its/their guests.

Explanation 12: Over "Morenu", d. h. over a title, with which official rights are interconnected; over the degrees in the Kahal and prays Din-Hierarchie.

Explanation 13: Over "Melammedim", d. h. from the Jewish teachers and from the education of the Jews.

Explanation 14: Over "Jom kippur" and (the reconciliation-day) over "Ha-Torat Nedarim (decision on promises, oaths etc..)"

Explanation 15: Over "Kapporet (the rooster-victim)."

Explanation 16: Over "Mikwa (custom of the cleaning for women after menstruation-periods and births)."

Explanation 17: Over "kid-shower" and "Habdala (prayer over the cup in

the synagogue and at home)."

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Explanation I. from the agents of the Kahal and the factors and her/its/ their working in (Russian) police-like, legal and administrative facilities and with the officials; over the influence of the factors on the Jewish and gentile population's life in general; over the system of the Kahal with briberies; from the Jewish commission under the Czar Alexander I. and from the report Derschawins.

The agent of the Kahal, that overseeing the relationships of the Jews to the Federal-police and distributing gifts to the police officials is incumbent on, becomes the Jewish "factor" *, named.

The "art of the factors" is not called on alone at trade-businesses. Rather, this "art" is done usable in the hands of the "factors" for all situations. Therefore, the "factor" is up in Jewish cities the balmier things, not only at the doors of the business-stores, in restaurants and other places, everywhere, that serves the trade and exchange, but also in the offices of the police, administration and justice, yes often even in the private-apartments of the official, that belong one of these state facilities.

The "legion" of these "factors" - this to catch every movement of the public life so to speak and to appraise for itself with essential benefit understands, * *) in that they make her/it/them subservient for the big-Jewish goals simultaneously - is divided into different classes, and every class commands special specialists. So, there are "factors" for the trade, for deliveries, factors, that employs itself with the procuring, and factors for justice, administration etc.. We speak

* The name will pronounce factor and is meant a store-servant, who performs laborer-service coarse works, messenger-walks, in East-Prussia. He/it is a spy, spies, in the Jewish ghetto-life "bribery-agent." That is his/its "back-function." A part of these factors plays the role of brokers and commissionaires in the business-life, another part the role of official agents as the Russian officials and in their offices, in order to lead (both "forefront-functions") the relationships between state and ghetto. ** That can be simply quite legal commissions; a reproach then would not be justified. D. H.

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here not from advocates, that sucked. free Jewish advocates; those are a chapter for itself, and it seems that the Jews don't take second place to the other people in this sense.

The factors, about which the talk is here, rather are an outstanding mark of the Jewry. The work of a factor consists of following:

The factor has the person or equipment, with whom he/it has to study, to control; He/it has petitioners to receive and itself with them over the sums (bribes!) to unite, that everyone of them has after the factor's opinion to the benefit of his/its ^{Pans10} to sacrifice, if he/it wishes success for his/its own matter. It is obvious that the factor doesn't forget itself with every agreement. After completion of this issue, the factor itself decides whoever has something to get and he/it gets how much with what the issue rarely is not handled in forbidden ways after all. At such businesses, the factor has have to primarily follow the traditional rules, that are impressed on his/its memory and factor-consciences, also he/it to set up guidelines for following: how businesses between Jews and the Goi (gentiles) are to be handled, as businesses between two Jews, between the Kahal and the private-Jew, between the Kahal and the official etc.. etc.. taking care of are. Primarily however, the factor must do notes about the measures, with whose help the most easily he/it his/its ^{Poritz10}, can mislead. The collection of such notes is handed over to the Kahal and is used this as surest weapon for the subversion of the morals of the superior or his/its sense of duty, if is such at all existing and proves as disadvantageous for the Jewish interests.*)

The wealth of such products of Jewish spirit in the Gouvernements Russia with Jewish population owes the (Russian) fatherland of the implementation of Russian laws through officials

· It would be quite wrong to be indignant. One for every time: The ghetto constantly is e k r i e g f ü h r e n d an independent free political unit and one Power.

This Factor-reports is as it were Secret-acts the Jewish Kahal-Generalstabes. The tradition may be against 1800 years old, and since on a systematically groomed study of the human one the records

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Polish origin. On this occasion it is to be noticed, that the "Pane" made do heavily in her/its/their life without "factors", however, the "factors" found the strongest support in the sympathies brought on the part of the Polish official-ship them.*)

The existence of these "factors" so unavoidably necessarily was this official-shaft that even two "Pane", that with the most unsolvable bonds, Z. B. of the relationship, the equality of titled origin, as well as religious and political convictions etc.. together bound be unable without arranging the allowance of a "factor" her/its/their issues, if one of them as official **) the other, to receive than petitioners, had.

The factors of more final category, that apply her/its/their art mainly in favor of Jewish private-interests, rarely don't execute commands of the Kahal simultaneously and don't act in similar cases after his Rules.

Even in Questions, this Jewish total-population of a country involves, and that can appear in the highest government-circles, "factors" appear with

Is founded character and above all the human weaknesses, that u itself with briberies through money. a. m. has used, so the publication of such a collection of general staff-reports would be extremely interesting. Unfortunate, that Brafmann got its hand on none. If he/it would be a forger, he/it would not have let himself the opportunity of the sensation escape. However, he/it was a honest man just! D. H. * The deductions, that one from this representation of B's must move, are much more extensive than most readers probably suspect. Since the Poles were much more educated than the actual Russians, so they occupied official-places in a scope, that corresponded to the ratio between Russians and Poland in no way, in Russia. In whole Russia, also in the colonial outskirts, was to be found Poland as influential officials. The Pole can hide; he/it flatters, pretends, dienert and - ally of the ghetto-Jew is. At the official-mismanagement, at the bribery-system, that ruined Russia, at the moral putrefaction, that let this unhappy country become a loot of the Bolschewismus, in Russia of beamteten, the secret activity of this essentially was Poland blame. But Brafmann's is representation also for us important, for the former eastern provinces and the effect of the Poles, that were there active as officials and officers once. The Brafmann is really worth reading: he/it alerts one to some. D. H.

** Also in the private life, everyone had his/its "house-Jew." D. H. 12

Authorities, that of course seemingly as is given by the whole people or country. From this manner, the "factors" control all public and private relationships between Jews and gentiles, important and unimportant, such, who are subject to the (Russian) laws, as well as the "Jewish question" itself, that never and nowhere has stopped to be problem. They always have been through the reliable support on that occasion on the part of the Kahal as well as the other "factors." The weapon, with which these loyal servants are equipped, is everywhere and she/it resembles in all cases; she/it is known to almost all human being: it is gifts and briberies.

The distribution of gifts and the bribery of the guardians of the order and the laws in countries, in which Jews live, has developed into a general custom long ago and is, even if not exactly in the talmudischen Dogmatik¹¹; however mainly so in the experience, that sails under the flag of the Talmud, justifies. Big miracle conjures the power of the aforesaid talisman in the hands of sent "factors" forth. With help of this power, the Jews get rid of all obstacles, through which the local laws and forces seek to protect the population from the final breakdown under the tyranny of the Jewish proletariat. The Jews owe her/its/their victories to this power and the tense attention of the "factor-station" in administrative, police-like and similar facilities in the fight with gentile

opponents in every public and private issue. Through the power of the "factor-art" and the talisman, that the factors possess, the Jews freed from every not-Jewish competition with her/its/their present-day organization, with which this book familiarizes us, in craft, trade and industry the cities and places lived in by them. With a word, the said talisman money replaced the Jews the old magic wand under whose hits the sea became dry and rocks, donating sources, purest. The difference is merely that only the popular hero swang the magic wand alone at that time, while the present magical talisman in each city of Jewish population of the Kahal and a legion of Jewish "factors" leads. Here, this short overview might suffice over the Jewish factor-hood, that long ago the public in his/its big lines incidentally

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known is; because newspapers and magazines already often reported on "factor and briberies." Even, one represented the means and ways, through which the Jews try to buy a benign recommendation or the merciful silence of influential people, in the theater.¹²⁾

Now, we turn to a new one and only the Jews of known side of the aforementioned influences. How often one may read also in the newspaper of Jewish factors and briberies, until now, nobody still explained, as not this sin on Jewish soil as psychic disposition of individual private-persons, that is to be found more or less with all culture-people, but virtually as standard of social dignity thrives. Still nobody explained that everywhere this sin *, under the Jew usually and even into a certain system was brought, and finally, nobody still explained until now in which proportion the "factors" are to the Kahal, from which sources the means to gifts and briberies come in matters of the Kahal is distributed in which cases and in which scope gifts, whoever determines their scope whoever allocates the editions. Finally the most important thing: On which manner are the means found to the bribery in issues of the total-Jewry, and who swings the flag of the Talmud, rabbi-hood or Kahal in such cases? This interesting side of the medal is very precisely lit in 26 rules of the Kahal with all details, that in this book under the numbers 2, 4, 5, are presented.

The numbers 280 earn special attention until 286. that is documents, in which the general Jewish meeting itself over the commission on the Jew-question in Peter-castle under Alexander I. and over the means to her/its/their fight apart - placed.**)

* That this moral-moral emotion is not at the place, doesn't need to become further emphasized. Brafmann overlooks that one must consider the ghetto-Jewry warlike

power. D. H. **also in band II finds relevant protocols for itself hereupon. It is above all about the spirits-bar-monopoly of the Jews. That they ruined the peasantry with it everywhere, becomes a l l s e i t i g confirms. Still even was to Franzos' times

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Supplements timewise coinciding with the report of Derschawin over the exit of the works of the Jewish commission, whose member was he/it, and declares itself mutually the documents.

Below, Derschawin¹³ says: "Farther above it is obvious that the opinions Derschawins were studied by a committee meeting during the whole time of his/its minister-ship, which consisted of the Count Tschartoriski, Potocki, Subow and Derschawin even, over the Jews, that he/it refined during the time of his/its stay in Poland and presented to the reigning senate under Czar Paul. But through different intrigues, the examinations didn't lead to any final result. The issue earns biggest observation.

First, it was decided to appoint some Kahalvorsteher and famous rabbis from some Gouvernements in order to discuss the facts with them all, from which the opinions established Derschawins. These opinions are worth, read alertly to become to penetrate all details and to experience the good intents of the author to the welfare of the empire and the Jews even. The meetings, sessions and advice almost sat down over away the whole winter; placed on it from her/its/their (the Jews) side different

Machinationen one, about this to hold begun negotiations open. Among other things, the landowner Gurko sent a letter caught by him/it in white-Russia somewhere, that was written in Peter-castle from a Jew to his/its spokesman, to Derschawin from white-Russia. In this letter, it said to read that they (the Jews) would have covered Derschawin as the persecutor of all Kahale of the world with the Cherem (or ban) and that she/it for gifts in this issue 100.000 rubles collected and after Peter-castle would have sent and only would ask to undertake all efforts to the elimination of the General-Procureurs Derschawin; if however, this should not succeed, so one should commit an attack, for which a period of three years is placed, during which nothing to

_____ in Austrian-Poland this victualer n u r Jews. It would have been a true relief for the Russians and the state if the monopoly had been abolished. With help the bribery and the Polish officials failed all attempts to do the cancer-damage end. D. H.

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it is omitted what the Amtswaltung Derschawins could shorten since nothing could be decided during his/its Amtswaltung in her/its/their

favor. You/they wanted to succeed in particular in the sale of liquors in the restaurants and villages not would be prohibited them. By this sale, all the evil simply is caused since they bring the farmers to total ruin and total dilapidation through it. In order to be able to execute however the issue with success, they promised him/it that suggestions would be presented from foreign countries and from different cities how the situation of the Jews could be improved. Began shortly after it in more French actually soon, soon in German language publications, and finally Jews were appointed into the committee by command of the emperor in order to experience the opinions Derschawins Nowossilzew through the Count Tschartoriski, Kotschubei. Meanwhile, the Jew Hotko, that was employed with Derschawin as a secretary to the maintenance of Jewish interests so to speak and declared itself in agreement with the opinions Derschawins, came as well as different inputs about erection of factories etc.. did, one day to Derschawin. Under the cover of the goodwill, he/it pointed it out to Derschawin that not he/it all his/its friends, that all on sides the Jews would stand, will be able to defeat but he/it should draw the consequence and at least 100 - 200.000 rubles assume in order to then be with the other members of the committee of an opinion. Derschawin took this suggestion important and thought, that the assumption of the money would equal a treason and contravening against the will of the czar; likewise he/it thought that, if one let the Jews live in the present, unadjusted condition and allowed them like until now the liquor-sale in the restaurants, this of an exploitation of the peasantry and the withdrawal of her/its/their most important life-conditions would equal; however, one rejects the bribery and one would stay in the fight alone against the czar without a backing, so a success is not to be expected with all his/its efforts and works. So, he/it then decided to make communication for the czar of this bribery, to confirm the truth of the same through the letter and to add that already projects from the Count Tschartoriski and Nowossilzew picked up through imperial wills into the commission to the regulation of the Jew-question - an in French

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and an in German language - was available. So, he/it hoped, everything this the emperor submits to convince him/it of his/its loyal services and to convert to his/its opinion. Actually the czar first was shaken, and as Derschawin now asked him/it, whether he/it should assume the money, he/it replied in embarrassment, "I will tell you afterward to do what", took the letter of Gurko at itself meanwhile, however, about everything in it

said, to let itself/themselves confirm in other way.

Derschawin believed that he/it would make a big impression on the emperor with his/its material, and that this would intend him/it surrounding people, who favored the Jews, for itself in future before this subsequently. Meanwhile, he/it discussed everything openly with the Count W. A. Suboff in ignorance his, that this had near relations to Mr. S., that at that time director in the inner - ministry was and the minister completely in hands had. S. was whole devoted for the Jew which had come about through mediation of a certain Perez, that he/it named his/its friend openly, and with which he/it lived together.

And so it came that instead of to obtain an Ukas with the emperor against the Jews, with which all members of the same explained first session of the Jewish committee, that the sale of liquors should remain on the country like until now in hands of the Jews; since Derschawin didn't declare itself hereby, however, in agreement, so the matter remained unsettled for the time being. The emperor turned away more and more from Derschawin from, and on the aforementioned letter of Gurko, nothing took place.

So, although the angry intents of this were known to all honest sons of the fatherland the emperor of surrounding Polish noblemen after course of several similar pre-cases, tosses after - standing however an especially glaring light of the low fundamental attitude of the noblemen to Russia's damage. Mr. Baronew told Derschawin, after his/its being eliminated from the official-service, that the Count Sch. at that time, as the report Derschawins was submitted the committee, him/it read and into the oven tossed, so that B. could save him/it only with effort. A project submitted over the situation of the Jews, that the opinions D. 's. corresponded, was handed over Mr. S., that it altered completely and didn't consider the opinions D. 's in the least or mentioned. As D. heard this, he/it said joking:

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"Judas sold Christ for 30 Silberlinge; and for how much did you sell Russia?" He/it answered laughing: "My brother for 30.000 K pferlinge, there my project of S. was altered." I don't believe that maybe Russian noblemen would have committed such a meanness with exception from S., that one expected broadly many bad qualities, particularly thanks to his/its connections with Perez.

Explanation II. Over the slaughterhouses, over kosher and Trefa in general; over the influence of the kosher things on the population's life; over the depositing from kosher meat as well as over the goals of the

kosher things and the support of the kosher things through the Russian laws.

In all cities and places with Jewish population, the Jews set slaughterhouses on her/its/their bill and strive to seize the trade with meat. In a large part of the cities of the western Gouvernements, there are not any others than Jewish butchers, and to the sale at the Christians comes only the meat incompetent for the kosher.

It is to be noticed that to this she/it as well as from the wish, to exploit the local population, as is driven also through other reasons. Having an independent slaughter is imperative for the Kahal to the transaction of the depositing of kosher meat, around national-Jewish administrative and economic goals, with which we later become known, to reach. Previously however, we hold it for necessary, some words over the kosher things, to say even.

It is known that the Jews don't eat any meat, which was not prepared by a Schochet (d. h. a particular Jewish Schächter, that knows the rules of the Talmud about the drain of livestock and birds), and utilize also no meat as well, which comes from animals, that through the rules of the Talmud about kosher and Trefa are prohibited as food.

From the 86 paragraphs about the drain and the Trefa, that in "Jore dea", the second part of the ritual-work Schulchan aruch, 18

contained, we hold for necessary to quote some here. After No. 10 and 11 this 18. paragraphs betr. the knife, which is used for slaughtering by allowed livestock, must be the rules about the drain freely from the allergeringsten of gathering; if this is not the case, so the livestock killed with such a knife becomes as Trefa, d. h. as a food inappropriate for the Jews regarded. Therefore the Schochet can only then slaughter if the knife is ground quite smoothly and doesn't show the lowest, hardly perceptible gathered either. In order to declare however this way slaughtered livestock kosher, it still is necessary that the knife after her/it

Schächtung exactly in the same condition, d. h. quite uninjured is. No. 2 this 6. paragraphs are like follows: "One can slaughter livestock with a tooth, that still is in the chin-drawer coming by an animal, just as with the nail of a hand, that from the torso

it is detached provided both of only no gathered show." As strangely also these two rules may seem, so the following one is No. 7 this 18. paragraphs, that we return in literal translation, through her/its/their almost unbelievable rules

even more interesting: "If admittedly smoothly the top of a knife, however not sharp is, so if it can be used for slaughtering, and the so performed Schächtung is regarded as formal, she/it may last, wielange wants her/it/them, even a whole day", because of dullness of the knife!).

We can't omitted to notice that the Schächtung is always performed despite these strange rules of the law with sharp knives and is executed with most outer speed.+) What, however, the preparation for the Schächtung concerns, so a sad picture offers these indeed. The livestock becomes as long as turned, until it lies so immovable that the Schochet the Schächtung, after off he/it has the hair at the place of the neck, at which the knife should penetrate, so elegant can, that the livestock cannot inflict the knife damage, through what the meat would turn into the Trefa, through movement. That is she/it a side of the Koschers that only the conscience of the Jews incriminates and in no way the one Trefa

+ Brafmann is quite honest! D. H.

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buying Christians damage; because for this, it is quite same whether the livestock was slaughtered with a razor, daggers or similar instrument if only the meat is healthy. Only, however, we want to turn to the side of the Koschers, that is damaging exclusively to the Christians. If the livestock all rules about the tools and the Schlachtung in accordance with was killed, the Schochet moves on to the sightseeing of the inner parts of the animal.+) This process is carried out by the talmudischen veterinarian-customer's point of view by the Schochet, and if the livestock proves healthy to be not, so the meat is declared Trefa and comes to the sale to the Christians. The illnesses, that make animal-meat as food for Jews impossible, are folgende¹⁴:

1. Derasa 2. Nekuba 3. Chasera 4. Netula 5. Kerua 6. Nesula 7. Pesuka 8. Schebura.

Derasa, d. h. Livestock, who was killed by neck-blow.

Nekuba, d. h. the opening, that the Schochet in the brain-peel or the throttle or in the lungs or in the bladder or in the heart etc.. finds.

Chasera, d. h. Livestock with an innate mistake in the lungs.

Netula, d. h. Livestock, whom a chin-drawer or the kidneys either lack.

Kerua, d. h. Stomach-injury. Nefula, d. h. Livestock, who suffered an injury through a case. Pesuka is livestock with broken backbone.

Schebura names the livestock one, with which the larger part of the fuss broken is. These eight points are the basis for the science over them/

her/it

Trefa. It is clear that the reason for the Trefa is not anything else in similar cases than a diseased condition of the slaughtered livestock. Here we cannot omit to notice that the Jews don't feel an aversion from the food of the Christians groundlessly; because the Trefa, that these of the Jews buy, often is not anything else than meat

* As SCHÄCHTER be called this Butchers Schochet, this Action this Slaughters Schechitah. He/it is called Bedok, the action of the Besichtigens Bedikah, as spectators. The whole equipment goes back to the magic-belief: Prediction from guts. Is called kosher suitable, Trefa inappropriate for Jewish use. D. H.

20

from fallen animals.*) It seems ridiculous of course, the kosher things, from this side

view to be among the religious Jewish views; thanks to the big ignorance, that rules the Jewry throughout Europe under the Christian, could hide the kosher things everywhere behind the religious views of the Jews until now and could enjoy the right the belief-freedom.

Therefore the sale of meat of unhealthy livestock to the Christians is allowed the Jew since it is called according to Moses' law: To eat "meat of fallen livestock is prohibited you, the same however a stranger, who lives under you, to give to the meal, or the same an unbeliever, to sell, is allowed for you." (2. book Mose, chapters 14, verse 21.)**)

Besides the rules about the drain and the sightseeing of the guts, of which we spoke until now, is fitting to the ordinance over the kosher things another lot of rules, like Z. B. over the distance of the blood, the sinews etc.. The distance of the sinews requires a particular knowledge on the other hand, and that hereby entrusted is called "Menakker."***)

To this short overview over the pernicious influences of the kosher things over the life of the Jews and Christians is however noticed, that the existence of the kosher things is not to be led back on fanaticism in Russia in this huge size under the Jew but rather lies well-founded in the exact control on the part of the agents of the Kahal and in other hairsplittings. The Kahal subordinates meat, that is used by the locals Jewish inhabitants, to his/its control each pound through her/it/them and subjugates those to the strict measures, that the Kahal always applies against the opponents of the kosher things.

This way, it becomes the kosher things the masses more through fear before punishment as from-forced through fanaticism.

* Quite mainly, it evidently is about prohibitions, that are rooted in deepest magic-belief. A large part of the Trefafleisches therefore is impeccable. However, a part is

without doubts of Trefa because the livestock is sick - tuberculosis, anthrax u. a. m. D. H.

** That also quite opposite views are contained in the Talmud, one can probably assume. D. H. *** give it in the place no tested Menakker, so the rear-quarters are not eaten! D. H.

21

The eagerness of the Kahal for the kosher is easily explicable.*) So since the Kahal is an equipment or power, that are well-founded in the Talmud, it itself understands by itself that the observance of the kosher things, that more than all other peculiarities of the Jewish life the Jews of the world complete and form the best bulwark for the ideas of the Talmud, must be one of the most essential rules for him/it. Hereby, also the sharpness of the measures, that applies the Kahal to the transaction of the kosher things, becomes explicable. Erfahrungsgemäß knows the Kahal that all Jews, who keep to the rules of the kosher things with itself at home, don't remain them loyal also there where they don't stand under the control of the Kahal. Known with this characteristic of the Jews, the Kahal is confident that, if he/it left the observance of the kosher things to the conscience of the individual, would find such Jews, that forget all rules at the purchase of meat and would acquire the one meat, which is the healthiest, most palatable and cheapest, for itself in not far too long time in every company.**) Since however the Trefa itself exactly through these qualities from the kosher things distinguishes, so she/it would get out of hand soon, and the existence of the kosher things would not be more from long duration. In accordance with this conviction and the big meaning of the kosher things for the Jewry, the Kahal in Russia, in the country, can where the headquarters of the Talmud is, the observance of the kosher things not the individual Jew's conscience leaves. Relying on this occasion on the conscience and supporting the observance of the kosher things through sermons would be a very hopeless issue. The kosher things, it then would resemble a big building, that stands from tönernen feet. Now, it is explicable why the Kahal relies everywhere on his/its cost of Schächthäuser why he/it oversees the meat-trade through a quantity of his/its official. Therefore the strange rites at the meat-trade, that described in 46 rules of the Kahal and is presented in this book under taking second place numbers: 5, 8, 9,

* This ray of light on the back of the moon is extremely important. Forefront is the religious explanation, back the funding of the Kahals. D. H. ** here lies seemingly a contradiction to the above said (S. 20 f). Only a part of the Trefafleisches is badly, a large part of itself impeccable. Nevertheless, it is sold more cheaply than the meat

covered kosher with depositing at the Kahal. D. H.

22

10, 11, 13, 14, 32, 36, 60, 61, 80, 88, 89, 90, 91, 93, 94, 95, 96, 114, 122, 142, 152, 157, 160, 161, 164, 173, 176, 178, 184, 217, 226, 249, 251, 257-59, 265, 269-72, 275, 278.

The main goal of the kosher-rules therefore is as we saw to uphold the mainstay of the Kahal. If we however still add here that also the depositing from the kosher things in the hands of the Kahal a capital, that is used not only for the conservation of the official active for the kosher but also for other purposes of the Kahal, represents so it is not heavy, to discretion, how very much is damaging not only to the Jews but also for the Christians living under the Jew the kosher things.

After the said, the question originates by itself, as the Russian government over the kosher things thinks, and what the civil laws say to it. However, the answer to this question is: The kosher things is allowed by virtue of the Russian laws and is handled by exact observation by the Jewish population on the part of the Kahal and observance. His/its own strengths, to execute the big work, and the Kahal doesn't trust the kosher things to get in the main-camp of the Talmudisten. Also, he/it must take himself before cases, in which could seek protection from the Kahal Bestrafte with the civil laws, in eight. However, that is things, of which one can expect favorable consequences for the synagogue on no account. Therefore, the Kahal took the trouble, the ordinance over the kosher things, to bring under the protection of the (Russian) laws, and him/it her/its/their management, to subordinate. The attainment of this goal cost how one can think, not too much effort. It was only about it to make clear the government that the depositing of the kosher meat could be used quite well for the collection of the taxes as means with the Jewish population. This small hairsplitting *, procured a place in Russia's codes the kosher things on the part of the talmudischen politics.

The Kahal induced the Russian laws to comment on him/it as follows:

* Little one hairsplitting?! No, it is a brilliant move the however merely with arms of the thought-strength can fight ghetto-Jewry. It would be quite unscientific, yes unfair, one should be indignant at it. D. H.

23

"The monetary depositing always handled in the Jewish company under the name of the circle-depositing is intended to the application of Jewish interests, as is there: to the relief the payment of taxes and depositing for the Jews at the government etc..; also to the conservation and foundation of Jewish schools, these amounts are to be used.

It is subject to the "circle-depositing": Schlachtung of livestock for the kosher (from each animal) things; Killing of poultry (from each bird); Sell of kosher meat (from each pound); Money - and other penalties, that were imposed because of non-compliance of the rules about the circle-depositing.

With the drain, only the utensils can be used, that from the Schächter with a confirmation of the rabbi as for the kosher things been suitable is marked. The urban one and the country-police are indebted to give each Schächter the legal help wished by him/it and to support him/it in every manner to the smooth collection of the circle-depositing on the part of the Jews." -

And so it comes that the kosher things not only the Talmud in Russia for the Jew but also according to the civil laws obligatory became, and that itself with his/its transaction of not only the Kahal but also the local police deal. Neither has itself the kosher things, the bulwark of the Talmud, before an outer one subsequently, nor, to fear before an inner enemy. On the question however, to what extent the support of the kosher things of the government was useful in financial sense, we recommend to look for the answer in taking second place numbers, that represent the amounts owed on the part of the Jews at the taxes in the Wilna Gouvernement. The debts amounted here 293.868,36 Rbl. and in the Gouvernement Minsk 341.097,15 Rbl.¹⁵⁾

Let's now wonder, which opinion the prominent confrontations force upon us, so the answer probably is not heavy from this: The Russian laws make it the local police to the duty to keep an eye on the exact observance of the talmudischen rules, the kosher things, that separates the Jews more than all other peculiarities from the remaining world, executes and, to oversee the collection of the depositing in favor of the cash registers of the Kahal. And however, the cash registers turn only into the fight of the Russian laws on that occasion

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and what is proved by our first section and the rules of the Kahal by documents used government.

Explanation III. From the Jewish brotherhoods, from whose relationship to the Kahal and from the influence of the Jewish brotherhoods on the manners of the Jews and Christians.

There is not any Jewish union, neither in the borders of our empire still beyond the border, in which some brotherhood-people are not, and there is not almost also any Jew, who would be not to be regarded as limb of a brotherhood.

The influence of these brotherhoods on the social and individual manners of the Jews in moral and material relationship and is very big subsequently also on the social life of the countries, in which the Jewish population is numerous. The brotherhoods of the Jews are the arteries so to speak while the heart of the Kahal would be. The shortest overview about this led us to the composition of a quite extensive book, that could not find any place under these sections and had to be published by us separately.¹⁶⁾

Here, we casually only want to notice that the local brotherhoods like follows is divided: 1. the talmudisch taught 2. the beneficent ones 3. the craft-like ones and 4. the religious ones. The individual goals of the brotherhoods always stand together in narrow - hillside and in fullest harmony with the ideas of the Talmud, that they all serve, and subordinates the opinions of the Kahal, on which her/its/their existence depends.

Every brotherhood has her/its/their representatives, her/its/their teachers, and often also her/its/their prayer-houses. With a word, one every brotherhood is an independent small Kahal, and the representatives of all brotherhoods, that usually originate from the educated circles, mold the legion of the trusted militants under the national-talmudischen flag, that always is ready to the help of the Kahal.*)

· It is very regrettable that Brafmann recovers so shortly here. His/its book is to be become bloated nowhere. One must infer from his/its remarks that among other things the Chebra or Chevra (brotherhood) are used for it, the international one(s) together-

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The relationships under the brotherhoods are clarified in the taking second place acts: No. 5, 7, and 277.

Explanation IV. From the rite of the "Aliyah", with (harvests of Moses' five books during common prayer) which the Jews divide in patricians and plebeian.

This rite, that been introduced by Esra, ^{ist17}, yes, after opinion other even from Moses himself¹⁸, at the moment of common saying in reading the five books of Moses and the prophets exists.¹⁹⁾

Reading doesn't find daily but on Thursdays and Saturdays instead of. An injury of the times of the reads threatens Esra with following words: "Who doesn't occupy itself the enemies within five days with reading of the laws, that attacks."²⁰, furthermore the reading the books of Moses and the prophets became usual also at holidays, at the time of the new moon and during the Lent. The observance of this custom is imposed

on all the Jew from the synagogue without exception. She/it is as well as for the Cohen (priests) as for the Levi (his/its assistant), also like for him/it Israel (laymen) obligatory.²¹, reading happens from a Tora - role (five books Mosis -), that, on parchment after certain rules of the Talmud written, a sanctuary of the synagogue is.

The course of this rite is following: After completion of the prayer of "Schemone Esre", somebody takes the scroll from the closet and hands over these to the cantor.

_____ just the Jewish communities', to produce (back). The statement of the Jewish encyclopedia is correct to it that the present-day Jewish societies (B'ne Brith etc..) followed from the Chebras. For the back-existence, they therefore were extremely significant. Also economically, they are important, since the guilds through close cohesion - Z. T. through Unterbietung - destroys competitors and can secure itself the monopoly. You/they gives practical meaning first the Chasaka. D. H.

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After this accepted the "Tora" with reverent bow, he/it speaks a short prayer and goes on the Estrade, with what the people surround him/it and crowd at the Torarolle. The "Segan" or "Habbai" step on the Estrade for him/it, *) d. h. the oldest person, and the "Schammasch" contrary to (servants). After he/it put the Torarolle on the table of the Estrade, first, the cantor calls loudly on command of the Habbai the one with names, that were declared as worthy, to read.

On this reputation, the called arises and goes on the Estrade. Bending, loudly following prayer speaks the loaded: "Bless the gebenedeiten Jahwe! Gebenedeiet is Jahwe from eternity to eternity! Gebenedeiet seiest Du, Jahwe, sovereigns of the worlds, to which you chose us from all people and gave us our laws. Gebenedeiet seiest Du, Jahwe, the legislator." The people answer "amen", and the reading begins.***) After completion of the lecture speaks the loaded loudly on the other hand: "Gebenedeiet seiest Du, Jahwe, our God, sovereigns of the worlds, who gave us true laws. Vow seiest you, Jahwe, that you gave us laws." The rite of the "Aliyah" therefore now consists of it. This to reading therefore got loaded the "Aliyah", d. h. he/it was worthy to climb the mountain of the Sinai, that the Estrade symbolizes in the prayer-home, and was allowed to read the law, God's gift.

Over the right of the Zuerkennung of the "Aliyah."

The first Aliyah belongs to the Cohen (descendants of the Aaron), the second falls the Leviten and the remaining the people to. In absence of the Cohen, the Levit takes the first Aliyah, with absence of the Leviten against it takes the Cohen the first both Aliyahs. This right expresses

the predominance of the frock. In absence of the Cohen and the Leviten, their Aliyahs are taken over from not-spiritual people, however, who are present at the prayer.

Habbai = the oldest person - also star-east named - of the Beth-end, in a welfare-equipment or in a brotherhood. D. H. **the text is usually read by a scholarly reader - Baal-Kore -, the prayer speaks her/it to the Aliyah Bestimmte. D. H.

*

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The order is valid with distribution of the Aliyahs of the people: 1. Nasi (prince) 2. Talmid Chacham (scholarly) 3. Parnes (representative of the community); the highest Aliyahs, to which the "Schelischt and "Schischschim" belong (the third and sixth), take these, the remaining remain to the distribution.²², this way the Aliyah leads in that she/it separates the praying into higher and low, not rarely to collisions. The one considers it a personal insult, that one doesn't invite him/it to the Tora, the other wants to have that not one him/it as third but as invites fourth, and at the most sacred rite, the synagogue makes the impression of a public street-place. Here it is imperative to notice that the synagogue divided the rite described by us for higher and low in piece: "mipne darke schalom", d. h. to the pacification of all classes; however, the practical result is the opposite.²³)

Explanation V. from the power of the Kahal in his/its area; over his/its rules with Erteilung of settlement-permission in the same; from the sale of "Chasaka" and "Maaruphia" to Jewish private-people, d. h. Sale of the right on the property of immovable property the gentiles and the exploitation of this property and her/its/their owners; from the Cherem and the oath with the Jews.

The remark of Schiller "Die Juden bilden einen Staat in dem Staate", with whom he/it wanted to give a picture of Jewish life in Egypt 3600 years ago, is applied also to the present by many; since however, a state is unthinkable without country, so the remark became more for a poetic expression until now as held for a historic truth.+) With this book, that uncovers the territory of the Jewish Kahal to the first time, subjugated, however, this he/it itself and still subjugates, the remark gets bigger meaning and turns into the axiom from the problem. With the territory of the Jewish one

* Error! Already spruce recognized the situation completely exactly and warned urgently. D. H.

28

The right of the Kahal makes us empire over the "Cheskat Jischub", d. h. the power of the Kahal over his/its territory and his/its population in

his/its area, known.

After the rules of the "Cheskat Jischub" *, the power of the Kahal is enough far beyond the borders of every private company. Country and property of the gentile inhabitants of the area appear as a type free territory here²⁴ that forms a fiscal property of the Kahal, that he/it partially sells to his/its Jewish inhabitants, as it were or right, they are a free lake as it were, in which only the Jew can put his/its nets, that a particular right acquired to this. Each Jew becomes on grounds of the Cheskat Jischub, he/it may open a trade or a craft wants to practice, refer on the civil rights in vain. Under the reign of the Kahal, these are useless or only because of the form from meaning, never however, they possess the strength, about in cases like him/it above quoted the evasion of a prior inquiry about the Kahal, to enable.

An explanation about the Schulchan aruch, Choschen ha-Mischpat, comments to this after pros and cons were considered, as follows: "Particularly in the present day and age, in which we live under the reign of foreign people, and in which that possibly is an interference with the increasing the Jewish population, each Jew, who wants to settle, makes to the persecutor of the resident trunk - enjoyed." It is allowed on grounds of this fact for the Kahal, new settlers, to close the doors. All means are all right with measures such to the transaction him/it, even the support of the local authorities. In some places, it became usual to legalize this right of the Kahal through the Cherem, and in these places takes place the settlement-refusal on grounds of the Cherem (ban, s. u.) and not on grounds of laws.

* Officially, forefront!) if Cheskat is Jischub the totality of the property of the Jewish community. The "back" of the moon illuminates Brafmann in the following one. The correctness of Brafmann's statements becomes obvious from rabbis etc.. disputed, the power of the facts, d. h. the economic effect of this brilliant organization on the gentiles speaks in behalf of Brafmann meanwhile. The meaning of the brotherhoods already was pointed out to it for the Wirksammachung of the theoretical property-right of the Chasaka. D. H.

29

The place-inhabitants cannot prohibit travelers merchants to act in her/its/their city; however, nobody can choose a continuous place for the trade-drift without the permission of the Kahal, with exception of the Talmid Chacham (scholarly), that settles, and trade can drive, where gutdünt it him/it.

The gentile population of his/its area as it were, regarding as fish of the lake, the Kahal sells parts of this strange property to the Jews too much remarkable conditions.

Incomprehensibly, the sale, about which the talk is here, may appear to him/it into the secrets of the Kahal Nichteingeweihten. Here following example: On grounds of his/its right, the Kahal sells the house to the Jew N., which undisputed property of the gentile M according to civil laws. is, without knowledge and approval of the more final. Which advantage does N. have on this occasion? What did he/it buy for this, money paid the Kahal?

Through legalization of the purchase-contract with the Kahal, the Jew N. the "Chasaka" got over (property-right) the Christian's M property. by virtue of whose he/it the right acquired as more single unopposed, to can, tries, itself of this house, to take hold, as specifically mentioned in the purchase-contract: also always" then "with which means.²⁵, until the final seizure, exclusively N. has the right to rent the house, to open a store there or to lend the landlord and other inhabitants of this house money etc..

It however also occurs that the Kahal sells a human being without immovable property to a Jew to the exploitation. Here the words of the law about the strange right of the "Maaruphia" (Schulchan aruch) Choschen ha-Mischpat § 156 5, *): "If a human being, d. h. Jew, ** a gentile to the exploitation possesses, is prohibited the other Jew at some places so to enter into connection with this person, and, to disturb the exploiting. At other places, it is allowed for everyone, with which betr. person of relationships to

*Vgl. also S. 48: From the duties of the members of the Kahal and the Bet Din. Section d. **The Jews alone really is people, that only gentile apparent. Exactly regarding this point, the Talmud returns opinions most different the possible. D. H. 30

stands to lend him/it money to deal with him/it, him/it to be correct itself/ themselves favorably and to do him/it from that (the first Jew) abspenstig; because the gentile's property is like abandoned property, and first who itself his/its takes hold, a right to it has."

That is the opinions of the talmudischen legislation on the right of the "Cheskat Jischub", on reason their this in this book under following numbers of exported documents is composed: 22, 23, 26, (27), (40, 50, 51, 77, 78, 87, 98 to 103, 105, 109, 110, 115, 177, 186, 189, 195, 196, 202, 205, 216, 261, 266 267.

We recommend the study of these interesting documents to the aware reader. Undoubtedly the power of the Kahal will only appear so mightily to the reader of these documents how it is she/it indeed. The Kahal has one behind itself more than eighteen centuries of counting experience;

his/its successes are not remarkable subsequently. The Kahal always directs his/its attacks only against one Christian person. The successes of this system show u. a. Numbers, after which Z. B. in the cities of the North-western district already 73 percent of all the immovable property Jews belongs. The outlook on success is big at the attacks on individual people and the risk very low. Let's even assume, that a Jew would go carelessly to work with exercise of the Maaruphia or Chasaka and has to defend itself/themselves in court, so there is nevertheless no dangers for him/it since the Kahal besides the many-discussed talisman can put money also Jewish witnesses or judges, about whom the talk will still be in the second part of our book.

So it will be comprehensible to the reader that the Kahal doesn't counteract any far too great difficulties with the exploitation of his/its area and needs to only stick exactly to the rules about Cheskat Jischub on that occasion.

It would be however abortive to assume that the Kahal with imposition of depositing and collections restricts itself him/it merely to them/her/it through the civil laws of guaranteed rights. At the closing of the file Nr. 57, in which the speech, "on the basis, on which a same depositing was introduced in Schklow, is from the introduction of a depositing on the part of the trade with Minsk, the Kahal decides the implementations like follows: "According to this, we decide, the discussed one

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To introduce depositing also against the will of the governor." The power of the Kahal therefore doesn't know any borders.²⁶⁾

We hold for gotten to introduce the reader to the form of the "Cherem" at this place and (ban) to speak of the Jewish oath, that always go both with the Jews hand in hand.*)

Besides the Cherem, there are still the "Nidui" or the "Schammata", d. h. a smaller Cherem. About the difference between these two one(s), we read following in the Jewish laws:

"Question: Are the Cherem and the Schammata one and the same? -

Answer: Schammata names the expulsion one from a company through vote. If the outcast doesn't submit within thirty days, so a Cherem is written him/it, and he/it is regarded at all as banished from the Jewry." A Cherem-Erklärung becomes like follows written:

From N. N., (limbs of the Kahal) the manners the representatives of the Jeschibot (higher educational establishments of the Talmud) and the oldest persons a greeting! We communicate you that N. money possesses, that M. belongs; However, N. doesn't fill our command to

the return of this money, or N. doesn't submit the penalty fixed by us for this offense, and that has for this imposed banishment of thirty days him/it him/it doesn't convert. Therefore we tossed the Cherem on him/it and ask you: also covers your him/it with the Cherem daily and explains publicly: that his/its bread is a gentile's bread is his/its wine impure, his/its vegetables spoiled, his/its books are magic-books; cut him/it the Zizit * *) from. Snatch the Mesusa from him/it; * * *) your neither is allowed to

* The reader might read the representation of Franzos over the Cherem once again before!! D. H. ** the Zizit is fringes of white lises, that itself as well as at the coat - Arba Canphot -, as finds at the prayer-cloth - Tallit -, that covers the head and falls over both shoulders. The number of the Zizis at each garment is four. D. H.

*** Mesusa is a parchment-stripe, that is in a can or a tube and fortifies at the right Pfoste of the house near the entrance or is kept in a hole in the wall. The saying gets along V. Mos on the parchment. 6, 4-9 and 11, 13 - 20. ("and write her/it/them to the posts of your house"). Jahwe protects the house - this is the strength of this magic-amulet. It is about quite primitive fetish-service. D. H.

32

with him/it eats, still drinks; his/its son is allowed to your doesn't trim, his/its children not the laws teaches, his/its dead persons don't bury, him/it not in brotherhoods picks up, neither into beneficent still into others. The vessel, from which he/it drinks, must your cleans and puts (a gentile) you at all to him/it like to a "Nochri.""

Form of the Cherem.

By virtue of God and his/its sacred word destroys, curses, curses and laid out merzen we from in God's name, the Kahal and the sacred association, in the name of God's 613 laws, in the sacred teachings, with the Cherem, with which Josua cursed Ben Nun the city Jericho; with the curse, entranced with the Elisa deriding boys they him/it and his/its servant Gehasi confronted, with which Schammata, that applied the large meeting of the rabbis Juda, the son Hesekiels, with all the Cheremen, curses, Verfluchungen, expulsions and annihilations, that since Mose's times until on the present-day day per was used, in the name God's Akatriel, God Zebaoth, in the name of the archangel Michael, the big leader, in the name Metatrons, that leads his/its God's designation, in the name Sandalphons, that weaves the wreaths for his/its God, in the Gottesnamen, who consists of 42 letters, etc.: He/it is cursed by the God Israel. He/it is banished sacred and mighty names of God, who was spoken of the priest on the reconciliation-day, by him/it. He/it is accursed through higher power. He/it is cursed Zebaoth by the big Michael, through Metatron, by the God. If he/it is born in the month of the Nisan, so he/it is cursed through the archangel Uriel, the ruler of

this month, etc.. He/it is accursed through all seven heavens. He/it is cursed by the big and mighty God's mouth. The creator destroys and banishes him/it - God, the redeemer. God's fury pours forth over him/it. The devils should be called him/it welcome. His/its way is dangers fully. Accident and mourning should frighten him/it. God won't forgive him/it. In the opposite, God's fury will be over him/it, and all curses of the law will go at him/it in fulfillment. - You however, that your your God honors, lives all!"

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Gives according to explanation of the Cherem.

"This, that blessed our fathers: Abraham, Isaak, Jacob, Moses, Aaron, David, Salomo and the prophets - he/it might send us his/its blessing, on us all with exception his that disregards this Cherem. God might guard her/it/them before disaster through his/its mercy and might protect, he/it might bless the work of her/its/their hands and might redeem her/it/them with all Israelite brothers one day; His/its will, amen, happens."²⁷⁾

From the oath of the Jews.

The Talmud shares the oaths like follows one: 1. Schebua-deoraita, d. h. the oath on reason mosaischer laws; 2. Schebua-Heset, d. h. Oath on reason talmudischer rules; 3. Stam-Cherem, d. h. Interrogation of the defendant of the Cherem (threat of the ban of an untrue statement). It is noticed that the Jews one them from a Jewish judge very much imposed oath esteems; particularly before oaths of the first both categories is her/its/their respect and fear almost indefinitely.

The general fear of the Jews of the oath is a so big one that a person, that once, was sworn in, in the eyes of the company deeply falls; after such an act, he/it loses the trust mostly and is considered a loster things. This way it is explicable, as an oath imposed by the prays of Din, that the Jew of dear losses suffers, casts off. The high respect, that the oath enjoys with the Jews, narrowly itself however merely on those of j ü d imposed i s c h e n oaths judges. The Talmud doesn't consider gentile laws and uses binding for the Jew; therefore, the Jews behave extremely carelessly at civil proceedings, and one there abzulegender is worth oath as empty formality.

Following unabridged departure from the Maimonides portrays the outer circumstances with an Eidesleistung * *).

"We heard that people are in your city, that everyone

* It can only be this applicable to judicial oaths; because as officials, voters, shortly in the community-life, the protocols show this, the Jew often must achieve enough

oaths. D. H. ** It is about an oath passing itself within the Jewish community, therefore the weight of the event. D. H.

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an oath imposes, and that your also people under you, that sets aside an oath and claims, has to have done it honestly. These people don't do good at it; because they cause themselves her/its/their own downfall. The penalty for a lie-is liable oath is very strict. If your somebody wants to swear in, reminds him/it on the curses of the Tora so and brings a stretcher, that one is in the habit of using for corpses, covers her/it/them with a blanket, brings horns, as they are used to New Year's day and are blown, leads the small children from the schools ago, brings blown out blisters and tosses her/it/them before the stretcher; and this must say him/it Din pray, that one will discard him/it tomorrow as well, like these blisters; brings cocks, ignites candles, puts soil on the ground and puts him/it on it, blows into the horns and tells him/it: 'Hear N., if you a lie-is liable oath casts off, so all Verfluchungen of the law will meet you!' Reads him/it the formula of the Cherem after it, and if one blows into the horns, so all present and the children say: Amen."

Explanation VI. From the holiday Rosch Haschana (New Year's day) *, and the custom of the Hornblasens.

"Rosch Haschana" or New Year's day celebrate the Jews at him/it in Moses' fourth book of fixed first days of the Monates Tischri (in the autumn in the days of September) until today.²⁸)

*The Jewish months are: Begin between

Tischri Marcheschwan Kislew Tebet Schebat Adar We-Ador

6. IX. 6. X. 5. XI. 4. XII. 3. I.

1. II. 3. III.

- 5. X. - 4. XI. - 2. XII. - 2. I. -31. I. - 2. III. - 13. III.

Nisan Ijjar Siwan Tammuz Ab

Elul

13. III. 12. IV. 12. V. 10. VI. 10. VII. 8. VIII.

- 11. IV. - 11.V. - 9. VI. - 9. VI. - 7. VIII. - 5. IX.

(Switch-month, the regulation of the months and parties, shortly the annual calendar, was secret of the priests in Jerusalem. The religious year began with him/it 1. Nisan, the civil one with him/it 1. Tischri. Rosch Haschana therefore is the civil Jewish New Year's Day*-day. D. H.

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Although this holiday since Jerusalem's destruction changed his/its original outer and inner character completely, so however his/its influence on the life of the people and his/its meaning for the Jews remained the same, yes, even still increased at scope. To the time of

the existence of the temple in Jerusalem, the day of the Rosch Haschana was one day of big joy for whole Israel.

At the beginning of a new year, the Jews hoped again and again for the word of the invisible one and apparently however under them Jahwe, and in this expectation, the Hohepriester said goodbye with the people during the victim of the old year with his/its efforts and disappointments and welcomed the new one. With this meaning, it is comprehensible that the New Year's day for the Jews was one day of internal glee and mental rise. Now however, the day is Rosch Haschana one day of the mourning and the weeps. The causes to this are obvious. People, that lost the independence, is comparable for a sick human being.

It is natural that a human being or people sacrifice themselves hope completely beseelenden he/it him/it in such situation. The hope tells him/it that everything is not yet lost; if also the whole world might conspire seemingly against him/it, the help is to be expected from there where his/its desperate gazes follow. In this exaggerated condition, the religious feeling of people mixes with his/its patriotism. Into this moment, the idea of the up again-direction of the dilapidated empire and the retrieval of the freedom enters within the religious philosophy of the people at the first place. In such times, an extensive literature of patriotic content frequently originates, and a quantity folk songs and stories, to support the idea, seeks. To canonize the prayers however and, to introduce a people-church service, this succeeded alone the Jew. According to Moses' law, a Jahwe-Dienst cannot take place outside the walls of the temple and Jerusalem. From this one can declare that the people-church service declined after the temple-destruction and a big gap in Israel's religious life was built. The then leaders of the Jewish people made this circumstance skillfully usable for itself. At the place of the celebration-daily victims, without which a holiday loses his/its sense, they put down him/it occasionally sucked. Musaf one, that consisted of the sight-reading patriotic songs, that they in heart-rending pictures

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Annihilation of the empire portrayed. Through this skillful tactic, the word of the prophet went in fulfillment: "And your holidays will change I in mourning-days." The Musaf of the Rosch Haschana now however becomes, d. h. the prayer, that gives the day the meaning and possesses character even also patriotic, cheering up, of the Hornblasens, still through the talmudischen use of the Tekiat Schofar, supports.*)

Contrary to the opinions of the Kabbalisten and Talmudisten, that this custom, be it from words of Moses derives or on the Talmud wants to be based, the custom is not anything further, as the finale of a patriotic song, with which the Jews want to announce the New Year's Day*-day and the beginning of the ten-day general penance and cleaning after her/its/their system.

According to this it will be comprehensible to the reader why the Talmud took the trouble to make this custom binding for all Jews to one, and why the Kahal with his/its rule No. 30 itself, to intensify his/its control over the prayer-houses from the New Year's Day*-day on during the ten penance-days (until the reconciliation-day), troubled.

Explanation VII. From the yard of the synagogue or "school" and from the public facilities and buildings from which he/it consists.

Every Jewish community possesses a public institution, that built from the Kahal from the means of the community and is entertained. Such a building always is from big scope and is near the synagogue or right on the yard of the same. Under a "yard of the synagogue" or "school", a not very big place in a village or a city is with Jewish population, in the so-called Jewish quarter lain to understand, on the next edifice stands.

* Rabbi Moses Ben Maimon (tract of the Jewish abstinence) explains horn-blowing as external sign of penance, in accordance with IV. Mos. 10, 9. admittedly means blowing the sign at this place to the fight (after Kirchner). Maybe Brafmann is right! D. H.

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1. if Hakneset (main-synagogue) prays 2. if Hammidrasch (Beth-end and school) prays 3. if Hamikwa (common bath-room with dome) prays 4. Cheder Hakahal (house of the Kahal) 5. if Din (courtroom of the Talmud) prays 6. Hekdesch (house for beggars), etc..

Although the synagogue seems to take the first place, so however she/it serves the Jews as prayer-house only at the quite big holidays. In the remaining time, however, Hammidrasch is taken in the most important thing of this of praying in use; this has however also more meanings.

He/it forms the center to the Ausarbeitung and to the study of the talmudischen sciences. In the morning and in the evening, different brotherhoods gather there in order to hear the wisdom of the Talmud from the mouth of her/its/their teacher. Furthermore however, the most important matters of public life are discussed in this building; also the libraries are in him/it.*)

Frequently groups another quantity of smaller constructions, that contain a number of different schools, about this center of the buildings for itself in which Jews of every age and at every time the wisdoms of

the Talmud studies, and where each beggar or tramps find a home on unrestricted time. Furthermore, a house of the Kahal, with whose spirit and work this book will familiarize us, always is on the schoolyard. The whole building-complex forms the Jewish republic with all her/its/their facilities, that administrative, judicial, educational etc..

*From a chassidischen of praying Hammidrasch, that therefore compared, with the Bethäusern of the Nicht-Chassiden t i e f stands, Franzos ("the forced" ones in "from the Don to the Danube") draws following portrayal: "A big, scruffy area, in which dirty volumes lie on the tables and sit on the benches boys, men and old men, whom more severe tidiness could not harm likewise. The verehrliche company either swings, reads half-loudly in the volume, with the regularity of a Perpendikels back and forth, or she/it discusses the things of that world in gellender discussion, or she/it devotes herself to what the opportunity often presents enough itself a thing of this world, the spirits. Hotbeds of the idleness, in which a really scholarly man as frequently as a white raven finds himself, how then is not to be found the Jewish scholars at all under the Chassidim."

But three-fourths of all East-Jews are Chassidim, and for the time by 1800, in which the session-protocols were created, Franzos' portrayal was allowed to, like as well today!) fit. D. H.

38

Explanation VIII. From the "prays Din (Jewish court of justice)."

A prays of Din exists in every Jewish community without exception, and in that he/it meets with all requests of the Jewish life and drift, he/it replaces them all remaining civil courts and takes the place of the old Jewish Synhedrions (civilian clothes and criminal court-yard).

It is however noticed that prays was not created Din her/it to the satisfaction of the Jewish ambition in the communities; having his/its own justice is a necessity, that is based on the teachings of the Talmud.*)

To the affirmation this wants some paragraphs we from the Choschen ah Mischpat of the Schulchan aruch quotes.

"It is prohibited the Jew to let itself/themselves direct from gentile courts. This prohibition even then doesn't lose his/its validity if it is about questions, with which the talmudische jurisdiction agrees with the civil one, and if approximately both parties should wish her/its/their matter a gentile judge to recite. A villain, whoever violates this prohibition! A such one, he/it is justifiable Din pray, with which to prove small or big bans and to only then free him/it from it, if he/it freed his/its opponent of a gentile court.²⁹, also the one, that seizes the party of the apostate, becomes addicted to this penalty and it is also he/it, that should use a gentile power for it, in order to bring a Jew under the force of the Bet Din that this happens pray Din in the approval to him/it."

The coverage of the Bet Din becomes for the present like follows decided:

"In the present, Din dare pray the matters of borrows and owe, the brotherhoods, the wills and donations, him/it,

· Does this objective just opinion not touch extremely sympathetically? A revengeful forger would have used the opportunity to rush. However, B. explains the circumstances quite objectively. An orthodox Jewry without Bet Din is unthinkable - and is d just as unthinkably without Kahal, without community-organization. h. without independently administered Rätorepublik. The critics B. 's should have taken such facts into account. Do they strive for clarification at all, however? D. H. 39

the complaints about suffered inconvenience or losses etc.. As well, injuries of foreign livestock, thefts and deprivations, with what he/it has (d. h., to cover without a penalty) pray Din of the thieves to determine only the value of the stolen objects, are under him/it. He/it can cover Din the Nidui, however, pray for it as long as the defendant is not obsequious.³⁰⁾

How is a defendant to be loaded in court? This pray Din explains the defendant through a messenger, that he/it has to appear in court at a certain time. Don't come the called, so the subpoena is repeated three times, and he/it even then doesn't appear that so one does him/it into the small ban. This happens however only when the defendant doesn't live in the same city. If this is the case, so he/it is summoned only once. If the messenger is offended, so he/it is put on his/its proposition to in charge of covering the Beleidiger with the simple or even big ban."

We hope, according to this the regulations of the Bet Din will be completely comprehensible the reader, and he/it won't have any effort, that to understand by the following numbers of presenting: No. 23, etc.. It would not be right meanwhile to assume that all issues of the Jews are settled Din among each other by the prays. In the legal cases, in which the rules of the Bet Din of every practical reason run counter, on the way of a compromise, in which however also servants of the Bet Din sometimes take part, the decision is made. That however rarely is the case; because mostly one takes people with experience in the public life in such cases and not this into the Talmud of sunk limbs of a praying Din.

The controversies between the Jews, particularly however the search for changes, blame-letters or hid writing is not anything else than means to the elimination of the opponents of the Bet Din or the Kahal mainly. On reason his, that it is allowed after the Talmud, itself for his/its purposes also the civil courts', to serve, these rarely don't turn into

weak-willed tools of the Talmudisten. For the case namely, that that of the prays should not be Din Verurteilte with the decision contentedly, he/it requires Din or Kahal a Blankounterschrift of everyone of the parties pray before the negotiation. According to the decision (through the Russian court), prays is him/it Din

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what likes him/it leaves to enter into the Blankoformulare. In order to prove that there is the power of the Bet Din also still today, we bring a translation below from the Hebrew, that, from 1869 descendant, through the Wilnaer rabbi

if become be translate. "Hereby, it is certified that Urasch Diment the Jossel Paz

it informed that he/it has to appear for the purpose of an enlightenment, and that the costs, that Diment paid for it, should be drawn in also by him/it; as well D. informed him/it that he/it is gotten a bill about this, and that he/it should not give himself up to a terrestrial court with Diment. This showed us two messengers.

Wilna, Wednesday 29. Jan. 1869., gez. four signatures.)" This small document proves that still Din he/it pray his/its

Power in the relentless manner, at which he/it has to last in accordance with the rules of the Talmud, practices.

Explanation IX. From the Kabbalat Kinjan or Seder with the Jews, d. h. over the type of the purchase and sale after the rules of the Talmud. In the antiquity, the Jews had the custom that solved his/its shoe at businesses of the buyers and gave him/it to the salesperson. The Talmud introduced something very similar. At every sale, the Kabbalat Kinjan has to take place, d. h. the buyer hands over his/its tissue to the salesperson and says: "Take this object to the exchange for the country or house, that you sell to me, gave and dergl." If the salesperson assumes the cloth or he/it shakes hands with the buyer, so the purchase is regarded as completed, and the object as skipped property into that, although he/it has not yet paid. Therefore, the Kabbalat Kinjan has legal meaning in accordance with the Talmud.

So, the Kabbalat Kinjan enters into activity at every conclusion between private-persons, not however at conclusions of the Kahal and private-persons. According to this, we assume that the documents Nr. 51, 58, 59, 87, 92, 95, 102 and 262 the reader completely comprehensible will be.

41

Explanation X. from the weddings of the Jews.

The wedding usually begins with the Jews before the day of the marriage. It begins with the Saturday, that goes ahead the marriage itself. If the sixth day draws the end the work and worries and silence prevails in the houses, goes the bridegroom in the house and afterward also in this of the bride the city-musicians under the sound of the national melodies of the Sabbathempfangs. (In every Jewish community exists a town organized by the Kahal - musician-choir.) At the Saturday early, the synagogue expects the bridegroom and his/its father. During the reads of the stipulated part the books of Mose is chosen to the reading of an important Aliyah the bridegroom, and the cantor makes his/its voice prayers for him/it. The bridegroom with nuts becomes from the female auditorium from in this moment, almonds etc.. pelted, offerings, of which securing the low people his/its part for itself seeks. The bridegroom then is led solemnly home where he/it has an easy meal. In the evening, the musicians play again in his/its and the bride Hause. With more final, they are accompanied by dance of the present. Although only women dance here, so however the party continues until midnight mostly. The wedding-week takes her/its/their beginning first with it. In both houses, the preparations for the party are made themselves. Only the fathers employ themselves with more serious things. The head rotates them/you before the difficulties how probably the dowry is to be accommodated the best. Hereupon however, the heavy matter of harming is there to take care of little, whose to satisfy claims are, he/it calls pray Din him/it otherwise or the wedding even prohibits. Thereupon, Rachasch is to be still paid, d. h. the depositing in favor of the rabbi. Then finally, the rooms of the bridegroom and the bride fill with the guests. From this, a Talit or the coat are brought to the bridegroom of the bride, the married Jew with Gebetsübungen accelerates, and in him/it she/it also is buried. The Batchan (jesters), with what he/it accentuates the big meaning of the garments, hands over this to him/it. After the bridegroom cried with the sounds of the Batchan-Verse, the Batchan goes to the bride where the same happens. Suddenly however, the doors, to which Schammesch appears and calls, open:

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"Kabbalat panim lehachatan (welcome the bridegroom)!" The bridegroom approaches accompanied men him/it the tear-stained bride with this and covers her/its/their countenance with the to this certain cloth, with what he/it is pelted with oat by the other women.*) At the top of the music, the Schofars (horns) open the parade to the Chuppa

(canopy). The parents and relatives are asked to bless the children under the canopy what does one everyone under hand-imposition on the heads of the fiance. From this, the wedding begins, that is introduced by a prayer of the first of the present Talmudisten. He/it is asked to this loudly. From the cup, over which was said, the fiances drink hereupon, reads out one Aramaic written marriage-paper (Ketuba) after what of the Schammesch. The bridegroom of the bride gives a ring or a coin of silver after it and speaks: "Through this ring, you are wedded for me according to the law of Moses and Israel. In this moment, he/it has to step on one glass in order to be reminded of Jerusalem's case by it. Hereupon, a second prayer is talked about the cup, on what the trusted drink again, in order to then be led by the members home. The whole day, the young people fasted, about itself now at a hen-soup, that is named "golden ear", to refresh. The banquet begins after it. As soon as the meal is prepared, the guests of everyone go to table with a water-peel in order to execute the custom of the hand-ablution before the meal. After one sat down after office and dignities, the "waiters" bring this to everyone one him/it his/its dignity after entitled at foods and beverages. The task of the waiters consists of it. The foods are spiced up by witty improvisations of the Batchans. Afterward, he/it changes into a comedian and entertains the guests the evening over. At the end of the meal, the Batchan accepts the gifts, with what he/it shouts out the names of the givers loudly. The kosher-dance follows after it; the hand of the bride with his/its tissue touches one everyone and moves under the sounds of the music with her once. As last, her/its/their husband steps on her/it/them to and disappears with her.

The Jew's slavish dependence on the Kahal even at domestic parties covers the files 53, 64, 130 and 158.

· Undoubtedly a fertility-magic. D. H.

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Explanation XI. From the custom of the curtains.

Immediately exists after the birth to protect the father's most elegant task from the satanic spirit's penetration in it, the child and the mother, that then circles exactly about her/it/them and seeks to settle with them in every manner. The best means to this is the Schir Hamaalot. This mighty talisman consists of him/it 121. psalm, that, on paper written, must be surrounded by names of the heaven and God, that the Talmud teaches the Jews. This talisman is stuck on all openings, through which the impure spirit could penetrate to his/its victim. Immediately after the

birth of a child of male sex, the teachers from the synagogue appear with her/its/their children and read prayers for him/it. After him/it beets is fed the children with delicacies all. Reading of a prayer through the teacher with his/its children only takes place daily until the day of the trimming. On the first Friday after the birth, also the adult Jews gather in the evening and read the same prayer before the newborn. At the Saturday tomorrow, the father goes into the synagogue where the cantor to his/its honors reads the "Mi-schebberech" and sings. The loaded members (Gevattern) return to the child from it with the father. Here, the guests are entertained. The "watch-night" is on the eve of the trimming. To this, the Gevattern gather in order to spend the night with prayers and harvests of the Talmud at the child's cradle. For this, the Gevattern get money besides the meal as well. At the eighth day after the birth therefore, the trimming takes place. Approximately at ten o'clock after completion of the synagogue gathers the relationship the newborn for itself in the house. With a trimming, ten people always must be present.

After all preparations are hit, the Gevatterin lifts the child and expects the reputation of the Schammasch "Quater", with what she/it hands over the child to her/its/their husband. This brings the child to the Mohel (Beschneider), that assumes it and says loudly: "And according to God's words at our father Abraham, wanders before me and is trusted. He/it goes to the chair of the invisible Elia, that is present at every trimming, after it.*)" The Beschneider surround the child after it,

* With the trimming, two chairs are put into the proximity of the sacred shrine of the synagogue. The one is the Gevatterstuhl, on which the Gevatter sits, that holds the child to be trimmed. The other chair was set up for Elias. One

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one with a sharp knife, that others with especially long fingernails and the third makes available his/its mouth. The first of them speaks a prayer, and with a jerk the pre-ness cuts through, he/it leaves his/its place to the next; this tears off the foreskin, on what the third sucks the blood from the wound. During this time, the father reads a long prayer. Survive the operation well the newborn, so a prayer is read over the cup and is trickled three drops of the wine the child on the lips. The whole drama is decided by a song of the cantor. (The Beschneider is called Mohel. - Often, the trimming exports also only one Mohel.)

If the operation succeeded well, d. h. the first didn't cut too deeply, the second not too much raggedly and it was not infected with an illness by the third, so the child got a Jew's name on lifetime.*)

Explanation XII. From the Morenu, * *) d. h. the names, that are joined Din with duties in the Kahal and pray, and from the steps of these hierarchies at all.

In order to publicize the reader hereby, we become an until now only Hebrew known document veröffent to the first time here - like that belongs the Kahal of the city Wilna and came into the collection of historic writing of the Kurij Nesman in strange way.

hope that he/it sits down invisibly on him/it. Kisse Elijahu is called the chair. Elias is invited expressly during the rite to sit down on him/it. The chair stops three days after the trimming so that the prophet of his/its long trip can rest neatly. - Originally magic-belief in pure-culture! D. H.

* In this representation of the trimming also like of the description of the Mikwa (explanation XVI), the protest of the modern educated against them/her/it is in the high degree unsanitary, illnesses transferring, from him/it Empire the Zauberglaubens's coming "religious" rule. Also here, form and sound are exemplarily objective. That rabbis and other orthodox Jews, bes. Chassidim, nevertheless foams, is clear. D. H.

** According to the Jewish encyclopedia, the correct name M i s o r e n u. This
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Over the duties of the rabbis and representatives of the city.

At the top of the city stand: the rabbi, the chairperson of the Bet Din, the members of the Bet Din, 12 at the number, and the representatives of the city. The rabbi is chosen by the general meeting on three years. The duty of the rabbi consists of following:

a, on invitation of the members of the Kahal or the general meeting, the rabbi has to appear instantaneously. As well, he/it doesn't have the right to avoid a cooperation in judicial treatments. He/it has to keep an eye on it that the population doesn't protest against the Kahal. He/it has to discuss all important questions with the Kahal in wise consideration.

b, the rabbi doesn't have any right to interfere with the issues of the Kahal.

c, if the Kahal wishes to introduce something new and a limb of the general meeting votes against it, so the rabbi has to seize the party of the Kahal and to mediate the issue wisely.

d, at disposal of money-issues through him/it is Din prays the rabbi relieved from a participation. If however, you require his/its participation one of the parties, so he/it cannot refuse the same.

e, the voice of the rabbi doesn't have any overweight at itself; with equally-voice-ness, however, she/it is the decisive factor. The annulment of a rule is decided by voice-majority. The rabbi cannot

oppose him/it, it then is that the rules of the whole circle are disturbed by the decision.

the rabbi cannot give f, resolutions or explanations over special questions. In such cases, two of the legislators, two representatives of the general meeting and two Dajjanim (judges) come together with him/it.

_____ word means "our teacher." The title is since him/it 14. century known and is lent at rabbis and Talmudisten. He/it first arose in Germany. Only whoever possesses the title is regarded as right rabbi, can preach, marriages close, marriages part, right-speaks. With her/it, addresses stood the title advance, therefore Z. B. Morenu ah - Rabbi R. Meier. D. H.

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g, the rabbi can yet not mix in a bad word about voters or chosen for himself into the issues of the Bannung or into the rabbi-election expresses.

h, at the general meeting, the rabbi cannot sign any document, that been able to direct approximately against the Kahal.

i, the rabbi gives the title "Morenu" together with the oldest person of the Kahal and the chairperson of the Bet Din. With the conferral, it is used up after the rules of the circle, after what the title can only then be awarded, if the relevant one doesn't know alone the Talmud and the laws but is exactly familiar also with the Choschen ha-Mischpat.

k, representatives of the city are chosen to members of the Asifa (the general meeting). In this meeting works only the with that attained already the Morenu.

l, the steps of the community-offices are following: a, representative to the agency of the city; b, Dajjan = judges of a brotherhood; e, Habbai = oldest person of a charity-institution or member of the Bet Din; d, Ikkurim = old members of the community; e, Rosch Medina = representatives of the whole circle or the Kahal.

After these steps, the limbs of the general meeting are increased to servants of the Kahal gradually.

From the order at elections.

The leaders of the Kahal and the judges of the Bet Din are chosen after the rules of the election-law of 1747 annually. Before the month Kislew *, 5 (Octobers) Borerim (voters) are nominated, that the co - structures the legislator-meeting, that is intended for the reelections, nominates. The voters in turn nominate: 4 representatives of the Kahal, 2

representatives of the circle, 4 representatives of the community, 3 delegates, 4 controllers, 2 representatives of the general meeting.

Furthermore, they nominate 4 oldest persons of the charity-institutions

and 12 judges of the Bet Din.

· The Kislew begins v in the time. 4. XI. - 3. XII., the election therefore takes place in October or November. D. H.

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From the duties of the members of the Kahal and the Bet Din.

a, the main-work consists of the arrangement and collection of the depositing and in the population's supervision betr. their correctness. Every type of the trade is subject to the depositing. The spokesmen of the city nominate officials, whom strictest justice becomes anbefohlen, to the arrangement of the depositing.*) Immediately after the election, they have to go into a room and are allowed to this with exception of Saturdays and don't leave holidays. On working days, they can leave it only to the meal. Each Jew has the commission to boast his/its total income.

b, the limbs of the general meeting must meet universe quarters to an advice over the current questions, which involve the community.

c, the meeting of the whole circle, to which the following cities send out her/its/their representatives, takes place universe three years: Brest-Litowsk, Grodno, Wilna, Pinsk and Sluzk.

d, the distribution of the Maaruphia is subject to the Dajjanim (limbs of the Bet Din) together with her/its/their chairperson.***) You/they have also all contracts, that are completed among Jews, to confirm. Furthermore, the control is incumbent on them, together with the Kahal, over it that the Jews (against Jews) always bring correct weights and dimensioneses in application. -

Also this document proves again that the Kahal scoops everywhere from the same taking-sources, that his/its power is she/it same everywhere, and that he/it sells the strange rights of the Chasaka and Maaruphia to the Jews everywhere.

· D. h. within the community, not opposite the gentiles, albeit the Talmud also contains judgments for this. D. H. ** this observation is important. The Maaruphia plays the Maaruphia pray hardly been treated Din a role, evidently therefore, because it is about Kahalprotokolle, in the session-protocols on the other hand from him/it. If if Brafmann would be a forger, he/it would not have let himself certainly escape the opportunity, that so crucial weapon of the Maaruphia in the existence-fight in unites pray to demonstrate Din-Protokollen in most effective manner of the Russian government - honesty from on the part of Brafmanns, where one always lends a hand! D. H.

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To this, he/it is correct in Breslau 1869 on the famous rabbi-congress from the delegate collected resolution.

"We stand on the ground of an active Jewry, and our goal is, whose to prolong power with all means. We want the freedom of all Jewish communities. All communities of Germany are asked to request the government to employ teachers of the Jewish law in all higher educational establishments. All members enlist as limbs of the 'international Jewish association' and supply all her/its/their strengths into the service of the same." - -

In the end, we still want to say some words about the successes of this new organization in Russia. Before she/it performed in Russia, a large number of Jewish schools in most cities had been built. The government, striving for an improvement of the situation of the Jews, new taxes raised from the Jews, that about. 327.000 Rbl. brought. The capital intended for education-purposes amounted to approximately 30 million after 30 years. The fruits of the same are called very inadequately, however, by the rabbis, not she/it the blame itself with what but the state institutions attributed. One ordered Christian supervision-persons for the schools, the rabbis even are dependent on elections, and finally, also the strange-ness of the equipment was declared as reason for the failure.

Is mentioned here, that the rabbi-schools lost her/its/their religious character gradually and turned into national-Jewish high schools. The students went immediately after completion of the same to the universities. This way reached an offspring nationally one - Jewish educated people. Always, the Jews knew how to derive benefits from all situations for itself!

Explanation XIII. From the Melammedim, d. h. the Jewish teachers, and the Jewish education in general.

The first wish is, with which the Jews welcome a newborn one, it as "Talmid chacham", d. h. fully talmudischer wisdom, to see. In accordance with this wish, each father brings, the child's five year age with impatience expectant, the child and evtl. also the last one

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his/its savings in the Cheder (school). Since this is quite general, it doesn't astonish that there is a quantity of such Chedarim (elementary-schools) and much money is spent on her/its/their conversation.

The scholarly Jews claim that the strong attraction of the school is based on religious basis. According to our opinion, however, the talk cannot be on this occasion about fanatical religiosity. The matter rather stands as follows:

The Talmud divided the Jews in patricians and plebeian from age, and

the relationship this to each other like follows fixed:

1. nobody can serve the plebeian as a witness. 2. also he/it can serve nobody as a witness. 3. the plebeian is not initiated to any secrets.*) 4. he/it cannot be nominated to the guardian. 5. he/it cannot collaborate in charity-issues. 6. one cannot go a way with him/it. "Some add, the Talmud says "that an object, from a plebeian lost, to which finder should belong." These rules preserved themselves until on the present-day day. Our whole book shows that the plebeian (at the haarez) is an in every relationship low, unlawful nature **).

Therefore therefore the plebeian look for a liberation for them/her/it under the yoke of the patricians Schmachenden in the education of her/its/their children in the school, because only the Cheder can stamp a plebeian to the Morenu.

The education of the Jews is subject to no force or rules and is under neither the Kahal nor other institutions. She/it is matter of the whole people so to speak. Each Jew can, with the elementary-teacher-knowledge equipped, as an educator appears. As well it suits each Jew freely to teach his/its children even provided he/it pays only a corresponding sum at the Cheder.***) The Melammedim have among each other no connection and not same programs or methods.

Therefore also the severe competition under

* The secret-association-character of the Jewry is expressed unambiguous with it. D. H. ** the knowledge of this fact is, as we will still see, for the judgment of the Jewish problem of the present of crucial meaning. D. H.

*** Where one, sanctions, sees. D. H. 50

them, and the low prestige of this occupation at all. The Jew only seizes him/it if he/it finds himself absolutely forced to it. There is to become a saying "to dying or Melammed (elementary-teachers), it still is time."

The school year is shared in two semesters, between which the months are April and September. In this time, each Melammed takes the trouble to do propaganda for itself and to recruit new students. The Melammed works in the evening in the morning from 9 o'clock until 9 o'clock.

Dividing his/its students in classes is extremely difficult; one could perform approximately following division: 1. harvests learn; 2. beginning of the instruction in the 5 books Mose; 3. teachings of the Mischna of commentaries; 4. the Talmud with even many commentaries and the codes (Codices): Schulchan aruch etc..) *)

* The conditions in the Cheder were as also the Jewish encyclopedia admits, quite unsatisfactory. The Cheder consisted of one single area, in which all courses were taught simultaneously. All had to according to and gellend scream. The area was

narrow, unhealthy, the treatment of the children badly, beating-penalties were distributed extensively. At that time, about 1800, the school-circumstances were quite broadly quite backward, not only in the Cheder. Also with the Jews, the progress with the foundation of the Haskala later came: the advanced school, that was adjusted to the freer reform-Jewry in the direction. The high school mentioned by Brafmann introduces an even further advance. The actual religious studies took place after completion of the Cheder in the Betschul - pray ha-Midrasch -. Still which conditions in the youth of Dr.. Fromer, that falls in the seventies, in which Chederschulen existed, shows the portrayal of his/its reception in such a school in Lodz. "With five years, I came into the Cheder (Jew-school). As the mother brought me there the first time, I had the feeling a to the battle-bank of led cow. Already in the distance, I heard the howling and the Gewinsel of the children abused in the Cheder. We stepped into a half-dark room. The musty air and the yell and making a noise deadened my senses in the first moments. On the bare floor, the children crouched densely side by side, chattering or crying. In front of a long table, a series of children stood. A Hebrew alphabet, from which they read according to the row, was before everyone. About the table, the Melammed (teachers) walked around and processed the bare backsides of the children with a thick belt continuously. He/it accompanied this execution with such a loud gush of insult-words that the woe-shouting of the children was almost drowned out by her/it/them. His/its dirty face was framed by a wild, shaggy, red beard. From the eyes

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The orphans and children completely Unbemittelter is educated on community-costs, and that gets employed Melammedim for it her/its/their salary of the Kahal. It is not taught these children letters and arithmetic, as the other children, however.*)

Explanation XIV. From the "Jom Kippur" and (reconciliation-day) the "Kol nidre" to the liberation of vows, that the Jew did or will do.

The last day of the Rosch Haschana, of which we already spoke, is the "Jom Kippur", the reconciliation-day. In the old temple, the curtain of the sanctum opened to the Hohenpriester on this high-significant day.

There he/it went with the expiation-appliance and obtained forgiveness the people. Now however, this day became the Jew one day the mourning and the tears. One everyone has to fast on this day, and with Jom Kippur, the period finishes to clean itself/themselves during the ten-day penance or to justify. In accordance with this belief, sad thoughts attack each Jew on this day.

If the synagogue filled with pray and prays in celebration-daily clothing, a wax-light of the hands, one everyone, the most elegant things take the Tora to the hand, and solemnly the cantor begins the famous "Kol nidre"³¹, directly from the community accompanies. The meaning of the Kol nidre is she/it that everyone itself given through it from the blame of this in the last year and in the coming year to giving vow, discussions

and Verfluchungen frees. Through

an uncanny, feverish fire flickered. At the stove, the wife of the Melammed stood and brewed a smelly court. She/it blew into the fire entertained by badly burning wood continuously and coughed, so often the smoke-smoke her/it/them went. Her/its/their lean, consumptive face was soot fully. Densely an infant lay beside her/its/their and screamed, wriggling with hands and feet, from Leibeskräften." D. H.

*The orphans and children Unbemittelter were therefore treated even worse than the girls at that time that learned also arithmetic at least besides harvests, however, as far as it was used in the economy. The poor-schools - Talmud Tora - are nowadays essentially better than at that time. It is about bygone conditions. D. H.

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this public renunciation collapses indeed the whole morals-building of the Jews. This fact is so devastating that Talmudisten raised objection against her/it/them. However, the Kol nidre lasted until on today. We will speak extensively of the influence of this custom in the second part of this book.*)

Explanation XV. From the Kapporet (reconciliation through the rooster-victim).

This custom is heathen Art purely and consists of the following one: In the morning of the Jom Kippur, the Jew grasps a cock by the feet,

*Hardly any other appearance so clearly shows into which unsolvable conflicts like the Kol nidre-Formel the moon-nature of an organization involves her/its/their supporters. There is exactly within the Jews just like in each other somehow geeinten human-group marked, ethically superior character-full men. So it is virtually obvious that this "prayer" became the object of extensive discussions. In particular, the decently thinking ones gave him/it a restrictive sense. The liberation of the responsibility of all vows, promises, agreements should refer merely to such things, that have to do with the own conscience, and should not damage any other. The Kol nidre-Gebet should protect the Jew from God's penalty because of forgotten promises and vows. In the practice, intelligent and unprincipled Jews understood the prayer quite differently. Accordingly, also important rabbis like Judah Ben Barzillai (Spaniards from him/it) then have 12. Jahrh.) and cursed Jeroham Ben Hagin (from the Provence) against such fools and explained her/it/ them for certificate-incapable. Also in the 19. century, much discussed it at meetings. The Kol nidre-Gebet is w e n d i g k e i t a N o t in reality. A religious organization, whose members frightened through such a confusing fullness of prohibitions and order and is held in permanent excitement, in fact under threat of the worst curses and penalties in the this side of and hereafter, must manage a lifeline, a possibility, itself of undeserved, offers because unintentionally committed to protect offenses. The blame, promises, vows, not to have kept to agreements, is assessed especially highly, therefore therefore, not however because of the beautiful fascinating melody, as some think - the Kol nidre lasted and is at least for the orthodox Jews, especially for the most conscientious and most decent elements under them, virtually a deliverance. D. H.

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swing him/it over his/its head and speaks following prayer: "This cock goes to the death - I however to the eternal life." According to this he/it takes the cock with the head and tosses him/it from itself. The same does the female sex with a chicken. Meaning: This the animal vibrant gives the animal his/its sins; the animals are slaughtered afterward. The Kahal gets a special depositing from this. Siehe Nr. 89.

Explanation XVI. From the Mikwa (equipment of the cleaning for the women after births and periods).

Mikwa is a bath, in which the Jewesses perform an ablution after births or periods. The water must flow, "alive" is; since this is in the habit of being very cold, however, so there is an appliance to warming up of the same, bezw. it is added only a little living water too already warmed up. First, the Jewess brushes her/its/their hair and trims the nails at hands and feet, with what often streams blood because of the eagerness of the helping Nägelschneiderin. She/it goes after it into the Mikwa, speaks a prayer and dives so deeply that not the ends of her/its/their hair *, at the surface visible is. She/it remains as long as under water, until the voice calls "kosher" from above. Two -, is immersed three times. The mouth with the Mikwa becomes after it - rinsed water and the place of the next exited.

Often climb into the same Mikwa a few hundred wife in an evening. That the Mikwa therefore frequently works as Krankheitserregerin, cannot astonish. Furthermore the matter always goes on in cellars so that the dim, moist place leaves erschauern the victims. - Poor, poor Jewish women!

* The married women must cut off themselves the hair because the devil with preference takes root in the hair. In East-Prussia, the saga is very alive that the silently around-scurrying bats sit down the women into the hair. Whether an inner train of thought - devil-bat - is available? Open hair is demons exposed. D. H.

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Explanation XVII. From kid-shower and Habdala (prayer over the cup at home and in the synagogue).

This is the old-Jewish custom, with what the prayer is spoken in front of the Saturday or a holiday and after the Saturday or a holiday in the synagogue or in the prayer-home in the evening after the evening-church service. From a cup with wine, about which the cantor talked a prayer, it is given to the children to drink.*) Each Jew also does the same after the return from the synagogue at home. If no wine exists, he/it becomes so kid-shower over party-breads and executed the Habdala over wine or schnapps. Cry to donate for the synagogue, is

valid as high honor.***) This kid-shower praises Jahwe, that he/it selected the Jews - the Habdala praises him/it for it, that he/it separated the holidays from the working days, the light of the darkness parted and Israel of the other people separated.

After-remark

The causes of the prosecutions of the Jews, that they met in different countries and to different epochs, as well like the strange fact, that the civil rights, that they acquired themselves somewhere once, remained them gotten only occasionally and, as Napoleon I. says, erschlichen were, is to be sought in the Jewry itself, in his/its institutions and in the existence of the Kahal. It will become just as clear the reader of these 17 explanations that, as long as the Jew's official power over his/its fellow-believer

* This wine-offering is distributed at poor children. In prosperous families, the rite is organized in the house. That the whole equipment is not exactly healthy, is obvious. D. H. ** It in public auction become auction an interesting sign of the wonderful discipline and the religious spirit within the ghetto-communities, that used the honor, wine, candles and others for certain rites to be able to deliver objects. Therefore one paid not only the merchandise but also the prerogative of the delivery. Why? Because maybe such' devout action - definitely in the hereafter - also already in the this side of, however, with a plentiful interest was repaid. D. H. 55

exist, as long as the Kahal, this pray Din and the whole talmudische right is not abolished, the presently existing order and institutions of the Jews gotten will remain, which form she/it always also expresses administrative legal power might assume. Likewise, we can say confidently that, as long as doesn't destroy the facilities of the Jews to the education of her/its/their children turns, the government's wish, to do usable citizens of the state from the Jews, unsuccessful must remain.

Also the administration of the northwest-like circle paid homage to this conviction, and the governor-general did the first step of the liberation of the country of the deep-rooted evil Count E. T. Baranow with the circular, that we return at the end of this book.

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The files of the Kahal

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No. 1. over the introduction of a new order for the editions of the Kahal. Sabbath, reading-piece Vereschit the five book Mose (d. h. in the first

week of the new Jewish year)³², in the year 5555 (1794).

The representatives of the Kahal prescribe in present of the former Raschim (heads) and the Tuwim "representative of the city": The previous weekly depositing of the individual to the defrayal of the editions of the Kahal is beef to replace with collection of the depositing for height of half a Kopeken for the pound. It is asked to do the administration of the Kahal to put a detailed ordinance for this together, the same, to nominate also somebody to the supervision of the issues of the city, with the standard, to pay off him/it after discretion.

No. 2. from the reimbursement for them/her/it police-precinct - supervisors (factors).

Sabbath, reading-piece Noah, 5555 (1794).

a, by the representatives of the Kahal, it is prescribed: Three police-fields - supervisors for the bygone time 8 Sloty each (Rbl). 1,30, to disburse. The money should be handed over by spokesmen of the Kahal to them at the expense of the battle-moneys.

b, at this session became to controllers for the purpose of revision of the cash register of the depositing of the Kahal, that is kept by his/its spokesman, that already earlier as such functioning wine *) Eli, son of the U, and nominated wine Morduchai, son of the U.

To the control of the sum however, that itself with the spokesman David Schatz (cantor) and with which Soldier Jacob decides, is chosen to supervisors: Wine Moses, son of the J, wine Moses, son the A, the aforesaid one wine Morduchai and wine Pesach, son of the J.

* Wine doesn't mean rabbi but a respectable man. The Jewish encyclopedia says: "a good Jüd." D. H.

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The control of the cash register can also be performed during not complete presence of the supervisors.

No. 3 (= band II. 40). From the nomination of a supervisor for the Jewish issues with the police.

Monday, reading-piece Wa-jare of the Pentateuchs 5555 (23. Oct. 1794).

The representatives of the Kahal prescribe:

The representative of the city, the rabbi Inda Leib, son of the Rabbi Jacob, is to be been too bulky to be been from six weeks long in the police and itself about them/her/it as well as private as community - issues, with the condition, to worry, that he/it in issues of the Kahal, (the community) not without prior authorization on the part of the Parnes Hodem, the month-chairperson of the Kahal, and another representative

of the city gifts, also always at whom, can promise. For his/its activity, a salary of two rubles for the week is granted him/it.

No. 4 (= II. 41). Over the greeting of the authorities at holidays.*)

Tuesday, him/it 2. Ijjar 5555 (10. April 1795).

By the representatives of the Kahal, it is prescribed:

a, with the rich Isaak from Ljachowka (suburb of Minsk), a bond is necessary he/it in height for the Woloschebna to pick up sum.***) For this greeting, he/it are chosen is enough wine Zevi, son of the Sch. and the aforesaid rich Isaak, four general Raschim (heads) still come together with them, and all unite she/it with the Woloschebna to the authorities.

b (= II. 42) In this Session took on this Administration the Kahal's the duty, to present everything this, which betr at the foregone meeting. the urban slaughter was decided, and, to regulate all issues of this type finally.

* It is reminded of the hints in the introduction (S. LI). D. H. **Woloschebna is the money-sums to the greeting of the gentile authorities at holidays.

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No. 5 (= II. 43). The issue of the Schächthäuser. Friday, reading-piece Tasria of the Pentateuchs 5555 (13. April 1795).

a, in the house the Kahal became in presence of the representatives of the Kahal and the Mischehaja Raschim, d. h. the heads, piled up the matter of instruction in matters of the Schächthäuser, that should be worked out by six chosen citizens on order of the Kahal. The general meeting decided, that to confirm through those six enacted instructions and to give them legal force in all parts.

On the same day, it was prescribed following:

If the brotherhoods should not follow all instructions of this of mentioned choosing, so the general meeting hands over the issue of the slaughters to the board of the Kahal, and every ordinance of this board should possess the strength of a decision of the general meeting.

B, (= II. 44). Also the load of the Plebaner (röm) heavy the Kahal became in this session.-kath. Minister, discussed. It was chosen to petitioners for this matter: Judel, son of the Jacob, Elia, son of the Zevi, R. Zevi-Hirsch (son of the R) and Isaak Eisig, nephew the A.

The Bittstellerei is transferred the Kahal in the issue with the official Komar.*)

On this occasion, it is fixed: The two mentioned issues are to be taken care of in judicial way, and for nobody, it is allowed to step which "peace-negotiations" with the other side in any.

No. 6 (= II. 45). Over the employment of an advocate in matters of the

Kahal.

Sabbath, reading-piece Tasria of the Pentateuchs 6. Ijjar 5555 (14. April 1795).

a, the board of the Kahal prescribes: The Mr. Lopatna **), to assume to the authorized advocate of the Kahal. Four heads this

* The case is to be understood no more. D. H. ** Lopatna evidently is a Christian, presumably Polish advocate - no Jew -, who represented the community at the Russian court. D. H.

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City is given the authority to complete a written contract with him/it about the payment of his/its work; and everything what is ordered by him/it in this issue, is an ordinance of the Kahal to immediately be watched.

b, at this session became also to supervisors of the recruit-system *, chosen: Wine Jaschar Beer, son of the J, and wine Mardochai, son of the M.

c, was also prescribed, the wine wolf, son of the Schelomo, to lend lifelong right to vote in all community-issues. For such a right has the wine wolf to pay into the cash register of the Kahal five Tschewonetz and to give a banquet to all members of the Kahal. This ordinance only then comes into force, if wine Isaak from Ljachowka with the same in agreement is.

Remark: The mentioned rich Isaak doesn't agree with the last ordinance.

No. 7 (= II.46). Over the installation of exact lists of the inhabitants of the city after stands.

Wednesday, reading-piece Acharé Moth of the Pentateuchs 10. Ijjar 5555 (18. April 1795, to Minsk.

The board of the Kahal prescribes: The Gabaim (representatives) of all Brüderschaften³³, is ordered, the Kahal exact lists of her/its/their members, also the sub-master and apprentices, who work with the masters, without difference, whether they are natives or strangers to deliver. As well, it was ordered all homeowners by soldiers or messengers, lists of the inhabitants of her/its/their house, whether natives or strangers, the Kahal, to submit.

* The Jews had to supply recruits. The meaning of this fact was pointed out to it for the ghetto-Jews already in the introduction. Service and orthodox Jewry with kosher-meal and all the hundred of rules is simply irreconcilable. The tragedy portrayed Franzos touching. Whoever could find the money any redeemed itself. That the whole issue to worst briberies on the one hand, had to give extortions on the other hand cause, is clear. D. H.

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No. 8. (= II. 47). The nomination from spokesmen to the disposal of the Schächtungs-Angelegenheiten with some brotherhoods.

Sabbath, reading-piece Kedoschim 13. Ijjar (21. April.

a, in accordance with an ordinance of the board of the Kahal, four heads and Rabbi Samuel were chosen to a final regulation of the Schächtungs-Angelegenheiten with Chewra Kadischa (brotherhood the dead person-undertaker) and Chewra Schibea Keruim.

b, at the same session was decided: to issue a certificate about it to the Samuel, son of the R. G., that he/it already some Dekrete³⁴, the Bet Din translated into the Russian. If the rabbi and this of praying Din agree, so the Schammaschim (notaries) of the Kahal must sign this certificate. Remark: The approval of the rabbi became to this and the Bet Din given.

No. 9. (= II. 48). From the depositing with Schächtung of livestock. Wednesday 24. Ijjar 5555 (May 2 1795 - Minsk.

By the extraordinary general meeting and the board of the Kahal, it is determined to fix a depositing for the Schächtung of livestock, the general-more known debt more certain to the coverage, *) this of the Kahal opposite the Klöstern has, should serve. Here the rules of this depositing:

4 poln are for the drain of an ox. To pay Sloty (60 Kopeken) - what before him/it shafts, to take place, has. For the drain of a cow 3 poln. Sloty (45 Kopeken), and for which a sheep, a goat or a calf 6 groschens (3 Kopeken) each, for a calf of 1-2 years 1 Sloty (15 Kopeken). The depositing is to be paid in silver-money.

It is determined: It is to be announced loudly on the tomorrow's day into all the Bethäusern below the hugest ban that everyone, that wants to slaughter livestock, is indebted, that after above assigned depositing, independently from the taxi for the Schächter and for the slaughterhouse, to pay. Under threat of the ban, it is prohibited the Schächtern to pull the knife out of the vagina, before the depositing valid at

* The other session-protocols don't bring any explanation. D. H.

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it is paid the spokesman. Likewise it is determined to explain (Verfluchungen to eternal damnation) under the ban and the "Schamtos gedolot" that no human being on the world could take the aforesaid Schächtabgabe in lease - never and under no conditions. However, also they, that want to give this depositing in lease, will become

addicted to the ban whom and when it also is, a Jew or gentiles.*) This depositing always must stand by the disposal of the Kahal, for the purpose of relief of the aforesaid debts. If however, somebody doesn't keep to this regulation and however, the depositing takes under any pretext in lease, so the ban existing from age, that rests on the meat imported by away, should be canceled in the case, and it is allowed everyone to the leaseholder's damage to import his/its meat. At the 25. Ijjar 5555 (May 3 1795, all aforesaid one was announced literally into all the Bethäusern.

No. 10. (= Il. 49). From the election of a spokesman for new taxes. Sabbath, reading-piece Be-Har Sinai of the Pentateuchs 27. Ijjar 5555 (May 5 1795).

Levit with the present-day day of the Leima, son of the Juda, becomes through disposal of the Kahal, nominated to the spokesman of the Kahal in matters of new taxes. The mentioned Leima is under oath indebted to take over the implementation of all ordinances, that will be joined with said taxes by regulation of the Kahal.

No. 11 (= Il. 50). From the election of a spokesman for the depositing of her/it livestock - and poultry - Schlachtung.

Sabbath, reading-piece Be-Har Sinai of the Pentateuchs 27. Ijjar 5555 (May 5 1795).

From the board of the Kahal, Hosea, son of the Abraham, turns into the spokesman in matters of the depositing of livestock and poultry-

* The kosher-depositing should be used for the payment of the taxes, however, they were used for other purposes. D. H.

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Schächtung nominated. He/it immediately takes over this office this after the first 50 days (5555, year, after he/it swore one to the duty of the implementation everyone regulation of the Kahal in this issue previously.

No. 12 (= Il. 51). Over the loan of 50 Rbl. at Jüdel (son of the Jacob). Sabbath, Be-Har Sinai of the Pentateuchs 27. Ijjar 5555 (May 5 1795).

It is determined: Rbl are from the cash register of the Kahal. to give 50.- to the Rabbi Jüdel (son of the Jacob) in silver as Darlehn. This Darlehn is little by little to 1 Rbl within one year. per week, to disburse. To the protection, this Darlehns has the mentioned Rabbi Jüdel the Kahal to display a promissory note with the obligation, that accumulated 50 Rbl with him/it. at the 1. the Ijjar 5556 (1796, to pay back. The promissory note is to be taken from the notary of the Kahal in custody.

No. 13 (= Il. 52). From the instruction of a place to slaughtering to

poultry and from the nomination of particular Schächter to this. Sabbath, reading-piece Behaalotcha, 5555 (May 26 1795).

By the board of the Kahal, it is determined: Poultry *, is to be slaughtered ON the yard of the synagogue. Mardochai and his/its son Jacob are ordered to Schächtern for this that in fact one of them has with slaughtering, that others with the observance of all through the law, d. h. the Talmud, to deal stipulated rules. Besides these two, it is not allowed in the city for any Schächter, be it to be slaughtered poultry on the day or in the night. The salary for both Schächter corresponds to him/it, which gets a Schächter in general. The mentioned Mardochai has the oath, that is stipulated for the spokesmen of the Schächt-Abgabe, to achieve and has every Friday the representative of the Kahal to hand over the money accumulated with him/it in the course of the week. If the board of the Kahal it for

* The Geflügelschächter were another, much less respectable class as the Viehschächter. D. H.

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necessary should consider to lease the depositing of the Geflügelschächtung, so the Mardochai has the prerogative hereupon. If however, the depositing is leased from another person, Mardochai Schächter remains so, and nobody has the right, him/it of his/its station, to relieve.

No. 14 (= II. 53). From the construction of a Schächthaus. Sabbath, piece Behaalotcha of the Pentateuchs, 5555 (May 26 1795).

It is determined, the Chewra Kadischa *, and (brotherhood the dead person-undertaker) the Schibea Keruim (brotherhood of the seven select), to transfer the construction of a Schächthaus at her/its/their cost; since the brotherhood rejected Schibea Keruim this, however, - through what the construction would be held open -, so the Rabbi Samuel, son of the D., became the Rabbi Zevi, son of the R., the Rabbi Nota, son of the J., from the meeting of the Kahal and nominated to giving serious thought to said brotherhood and from her a formal one, d. h. the Jewish laws corresponding, to attain receipt about finished readout carried by her for the construction. If the Chewra Kadischa should wish after order of this issue and after receipt of such a formal receipt even from the Kahal to acquire the right to the construction of the Schächthaus, so there will be on the part of the Kahal no misgivings against this. The same power will award the aforesaid three chosen Schibea Keruim and to the arrangement of the conditions for the brotherhood Chewra Kadischa in matters of the brotherhood as she/

it is entitled the representatives of the city according to Jewish laws. The brotherhood of the dead person-undertakers must commit itself to comply with all conditions, that are arranged with the Schibea Keruim in this matter. If however she/it the part of the right, that is given to the Schibea Keruim, not to get wishes, so this part remains the Kahal.

* The Chewra (or Chabura) Kadischa, d. h. the brotherhood of the dead person-undertakers, the eldest of the brotherhoods is well and already in Talmud-times verifiable. It seems that she/it goes back to the sect of the Essener. The Ch. K. had permission to work if everyone had to rest otherwise. As soon as a body in the hand of the Ch. K. was, the relatives of all duties were free and single. The women had own Chewras. The members of the Ch. K. had important privileges and stood chosen official under the management. D. H.

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No. 15 (= II. 54). From the discharge of the responsibility for the Pleban (kath). Priests, and from the introduction of a new depositing of merchandise, who are introduced by foreign merchants.

Sabbath, section Schelach lecha, 5555 (June 2 1795).

a, since the revenues of the again introduced depositing are not enough to the coverage of the responsibility for the Pleban, is determined by the board of the Kahal: 90 Rbl are from the brotherhood of the dead person-undertakers. to pick up an account of the sum, that is she/it guiltily for the recruiting, about with her the monthly one(s), that Pleban to dispute from-paying extra amount.

b, on the same day was decided: It is a depositing to introduce on all merchandise, that is brought by foreign merchants after Minsk, and as long as this depositing is not leased, each merchant, who brings merchandise after Minsk, has himself with the Parnes Chodesch, d. h. Place-directors, to report, to get about a paper with the signature of the director and a representative of the Kahal. The paper must expel that the pre-pointer of the same paid the depositing fully for the merchandise imported by him/it.

c, on the same day was still decided: From the school, an area is to be rented as office of the taxes, and 71 are for the same.? Kopeken, to pay the week, at the expense of the cash register of the Kahal.³⁵⁾

d, the same day was fixed furthermore: From the cash register of the Kahal, it is the tax-collector Reb Isaak a wedding-gift of 21.? Rbl. to do. The money is the spokesman Reb Herschen, to hand over against receipt.

No. 16. rules for the inhabitants of the city respecting the invitations from fellow citizens to parties, given from the Kahal.

Following people can be invited to the party of the trimming:

1. all limbs of the side-line of the parents up to the second degree. If the party is not given from the father of the newborn but from another person, so it respecting the invitations is subject to the same regulations.

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2. intermarried people, d. h. the new daughter-in-law's parents, before and until to the marriage of the same, can be invited to the party.

3. the Gevatter (this the child during the trimming holds) or Sandeke and the three Beschneider, as well as the speaker of the prayers over the cup after the trimming.

4. five good friends and the Melammed of the host.

5. two neighbors each of both sides and three of the opposite side. This rule is applicable also to store-owners.

6. the leaseholder of a store can be invited by the owner of the same and can be inverted; the same is applicable to homeowners and her/its/their tenants.

7. the business-friends and suppliers: Butchers and tailors. 8. the Jewish representatives of the city and officials. 9. the member of a brotherhood can invite their board. 10. servants of the synagogue, that an ID card for this purpose from the

Kahal possess. All relatives of second degree are allowed to a wedding-meal

(incl.. brothers-in-law, neighbors and at all all are invited, who are admitted to the party of the trimming after above. Furthermore, ten good friends and friends can be asked. Parties is not subject to her/it arms, that take place at common cost of the loading, these rules.

Under threat of the legal ban, it is prohibited to give dances on the Saturdays following at a wedding, as well as for men as for women. It is however allowed, youth both sex on the Saturday, at which the bridegroom is asked for the Tora to entertain. However, whoever gives the wedding at marriage of his/its son or his/its daughter outside the city, it is prohibited him/it to invite to the party, and all inhabitants of the city is it prohibited in such cases, the marrying gift, to send. Under threat of the legal ban, it is prohibited the Schammaschim (servants of the synagogue) to invite to the party of the trimming or marriage after the register, before examined not it from the notary and legalizes through his/its signature, d. h. as displayed after above rules is confirmed. Under the ban, it is prohibited also the party-giver to load in somebody, that is not noted in the register, and nobody can appear to the party, if not through the Schammasch, to which the register was

handed over, he/it,

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it was loaded in. The injury of these rules is an injury of the ban to be equated. Heavy penalties will be imposed on such a person, with what neither the personal one nor the family-honor of the disobedience spared and no excuses or Apologies assumed become be allowed to. *) It is happened to the obedient however property, blessing will down-stream on her/it/them, and they will enjoy new life at the parties of her/its/their children. The world is fitting Israel. Amen. Your will, man, happens. -

No. 17 (= II. 55). From the election of eleven spokesmen to the supervision of the revisions and the leases.

On the occasion of a new revision and obligation, the in favor of the Kahal must be introduced, is decided under approval of the general meeting: The following eleven people are to be chosen, **) in fact: 1. rabbi body 2. rabbi stag 3. R. Salomo 4. R. Isaak 5. R. Abel 6. Chaima 7. R. Jehiel 8. R. Ilia 9. R. Aisig 10. R. Samuel 11. R. Jacob. The said issues must oversee these eleven chosen, and her/its/their activity is that of the executive of the general meeting to immediately watch. From her/its/their activity, they must apply all the diligence, and all necessary editions do.

For these editions, it is left to them to find a suitable source, however no new depositing can therefore be imposed on the city.

No. 18 (= II. 56). Regulation of the general meeting of the election of the official for all offices of the administration for the year 5556 (1796). Wednesday, him/it 16. Siwan (June 11 1796).

By the board of the general meeting, it is determined: An election of the leaders of our city is on grounds of the Jewish laws to be organized.

The voters have nine directors of the Kahal in following

* One compares the representation of K. E. Franzos, that was returned in the introduction. D. H. ** this whoever is to be chosen sounds whole according to an order. D. H.

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To choose order: four Raschim, three Tubim, two Ikurim. To the office of the Raschim, which dressed this office already once, can be chosen only such. The voters have to assure under oath that they will organize the election in God's name and to the welfare of the city. The directors have to swear, however, that conscientiously she/it her/its/their office and to the benefit of the city will practice. This election only orders the directors until the end of the coming Passover-days (10 months).

Likewise it is determined that the directors during the time of her/its/their function can dress as such no office in the brotherhood of the dead person-undertakers.³⁶⁾

(= Il. 57.) at the happy time! List for the voters in the year 5556, positioned at the 16. Siwan 5556:

1. wine Uri, son of the David. 2. wine Schalom, son of the Meera. 3. wine Jechiel, son of the David. 4. wine Aaron, son of the Baruch. 5. wine Isaak, son of the Zevi venison. These became he/it from the general meeting as a voter

Director confirms at the 16. Siwan 5555 in Minsk. You/they set aside following oath:

(= Il. 58). Form of the oath for the voters:

I commit myself through oath and oath without every deceit or hairsplitting that the election of the directors will happen through me exclusively to the welfare of the city. The man helps me in all as well as I now speak the truth.³⁷⁾

No. 19 (= Il. 59). From some alterations of the regulations of the general meeting. (Vgl. files Nr. 18.)

Sabbath, reading-piece Behaalotcha of the Pentateuchs. (June 14 1796.)

Since the above presented five voters of the general meeting of the impossibility of a transaction of the elections, as under No. determined 18, reports, the right turns into the election of eleven for them, awarded instead of from nine directors of the city. It is determined simultaneously, that the election must be finished until tomorrow 12 o'clock, she/it would be declared invalid otherwise. Also, it is fixed that he/it to directors only voice-justifiable members

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It should be picked general meeting.

No. 20 (= Il. 60). At the happy time! Election-list for the directors of our city for the year 5556, composed at the Monday, him/it 21. Siwan. (16. Junio 1796.)

I. Raschim. - 1. Rabbi³⁸⁾, body, son of the Moses. 2. Rabbi Jechiel, son of the David. 3. Rabbi Eleasar, son of the Meir. 4. Rabbi Moses, son of the Josef. 5. Rabbi Herschsohn, son of the Uri. 6. Rabbi Aaron, son of the Baruch. II. Tubim. - 1. Rabbi Hosea, son of the Eljiakum. 2. Rabbi Peßach, son of the Israel. 3. Rabbi Isaak, son of the Zevi venison. III. Ikurim. - 1. Rabbi David, son of the Eleasar. 2. Rabbi David, son of the Jeruchim. 3. Rabbi Moses, son of the Herschsohn. 4. Rabbi Samuel, son of the Eljiakum. IV. Habaim zedoka Gedola, oldest persons of the

big charity-

circle. 1. rabbi Herz, son of the David. 2. Rabbi Uri, son of the David. 3. rabbi Israel, son of the David. 4. Rabbi Ilia, son of the Zevi venison. 5. Rabbi Haschel, son of the Moses. 6. Rabbi Isaak, son of the Zevi venison. V. Dajjanim Keruim (judges of the Bet Din). 1. Rabbi Samuel, son of the Jechiel Michael. 2. Rabbi Eleasar, son of the Efraim. 3. Herschsohn, son of the Elia. 4. Rabbi Josef, son of the Jechiel Michael. VI. Dajjanim Scheenam Keruim (temporary judges). 1. rabbi Sef Wolf, son of the Z. 2. Rabbi Jacob, son of the Saul.

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3. Rabbi Juda, son of the Aaron. 4. Rabbi Chajjim, son of the Sef wolf. 5. Rabbi Simon, son of the Juda flesh. 6. Rabbi Joel Feitel, son of the Aaron. VII. Roe cheschbonot (controllers). 1. wine Eleasar, son of the Josef. 2. wine heart, son of the Isaak. 3. wine Israel, son of the Isaschar. VIII. Oldest person the brotherhood of the pre-singers. 1. wine Uri, son of the David. 2. wine Elia, son of the Zevi venison. (= II. 61).

Form of the oath for the directors our

City, confirms from the general meeting. Under oath and oath, without deceit or hairsplitting, commits

I me in God's name, to perform my duties during my term of office to the benefit of the city; God might help me in all as well as I take on said everything of me honestly. -

No. 21 (= II. 62). Over gifts at superiors. Tuesday, section Schelach lecha of the Pentateuchs, 5556 (June 17 1796).

By the community-administration's representatives, it is determined: From the Schächtern, the amounts due from them for the last time are to be collected, and the achieved sum is to be used for the dispersion of gifts to urban officials and directors. The sum collected by the Schächtern is to be handed over the Schammasch (notary), that has to decide on the editions.³⁹⁾ -

No. 22 (= II. 63). Argue about a place between the Kahal and a private-person.

a, in matters of the property of the place of the uncurtailed (Christian) hatter Swanski:

Because of a with the Kahal of raised protest against the wine Eleasar, son of the Ephraim, in matters of his/its right on the property of the place of the aforesaid Swanski, was decided by the directors of the Kahal: It is two Tobim (advocates), which, to nominate

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this issue of him/it pray, to defend Din of our city, has. Was nominated

to this: David, son of the Eleasar, and Rabbi Isaak, son of the Zevi venison. - This was fixed under general consent on Wednesday, section Korach of the Pentateuch.

Remark: This regulation was not executed.

b, according to this two new advocates were nominated in the same issue on the Friday of the same week of the directors of the Kahal: Rabbi Isaschar Beer and Rabbi Pesach. These two ones appeared Din, and this, to pray with the opposing side before him/it after hearing of both parties that following decree enacted in the issue:

No. 23 (= Il. 64). Copy of the decree of the Bet Din of matters of the dispute between the Kahal and the wine Eleasar.

In matters of the right on property of a house and all outbuildings as well as the yard to it, covers in the Troitzki street, earlier the brothers wine Schalom, wine Segal and wine Chajjim proper:

The advocates of the Kahal explained to this following:

Voe the court of justice of the Kahal was negotiated in matters of the right, on reason his/its Isaschar Beer presently a part of the above marked place, to what the yard belongs from 12 Saschen, possesses, during Eleasar the remaining (additional -) buildings possesses, over what he/it a document of the directors of the Kahal Tuesday 28. Siwan 5518 (1758, following content possesses:

Since also that of the Meier stands on the purchase-contract under the signatures of the seven place-directors, so the Kahal raises against this contract, on reason his/its Eleasar now a part of the buildings and the yard, protest, possesses. As first, the advocates of the board of the Kahal demand that said Eleasar proves the correctness of all signatures of the document. - Since the document of Meier, that had relational relation - in fact with Abraham Abel and Nathan Nota - with some of the signed, is signed furthermore, so the purchase-contract, after claim of the advocates, is illegal already through this last circumstance, since he/it from an incomplete number of signatures, d. h. not from seven, 73

but only from six legal ones, was confirmed. The opposing side, d. h. Eleasar, explained against this, that the signature of the Meier needs not to quite be they of the one Meier, that had relational relation, that also signed his/its father's purchase-contract, with aforesaid Abraham Abel and Nathan Nota, and that relationship to then time in such cases not somewhat particular bedang; that however, even if the contract should be confirmed by invalid signatures, the protocol about the sale of the house at his/its father however after all from seven legal members

of the administration was confirmed and his/its right to the property of the object completely legal is.

This decided pray Din after interrogation of both parties:

If fully Eleasar can prove everything what he/it quoted to the affirmation of his/its right, so the property has for him/it to remain; he/it becomes the property of the Kahal in the other case. If Eleasar, that the protocol was set up by seven legal representatives, can prove, so the invalidity of the purchase-contract cannot rob the property-right in this case itself him/it; the house remains in the property of the Eleasar likewise if he/it proves that the signature of the Meier under the contract comes from a Meier, that didn't have relational relation to the other signers, - or if he/it proves, that a contract could be confirmed by relatives to then time. For the time being however, the house of the Eleasar becomes the property of the Kahal, and this has the right to resell it. (!) The buyer will enjoy all rights of the Kahals to this house.

Tuesday 6. Tammus 5556 (July 2 1796). gez. Signatures of the members of the Bet Din.

No. 24 (= Il. 65). Over the freight in court. Wednesday, section Chukkat d. Pentateuchs 5556 (July 2 1796).

The directors of the Kahal prescribe:

The wine body from Wituki, to ask, is, in our city before him/it pray Din, to appear to the controversy with his/its brother-in-law.

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No. 25 (= Il. 66). Over the process of the Kahal with the Christian priesthood with the magistrate.

Sabbath, section Chukkat d. Pentateuchs, 5556 (July 5 1796).

The directors of the Kahal prescribe:

Rabbi David, son of the Eleasar, is to be nominated to the assistant of the month-chairperson of the Kahals, and it is to be asked him/it to pursue the course of the issue diligently with the magistrate, that the Christian priesthood according to the request at the Kahal, from the obligation a, to draw near in her/its/their property of situated change, pending was made. For the chairperson and his/its assistant, it is allowed to dispute the necessary editions from the cash register of the Kahal.⁴⁰⁾

No. 26 (= Il. 67). Over the sale of the titles of the Eleasar (s). Files Nr. 23).

Since the place of the uncurtailed hatter Swanski in the property of the Kahal changed to the dispute between the Kahal and Eleasar through decree of the Bet Din, Isaschar Beer entered into negotiation with the

place-directors for the purpose of transfer of the place at him/it and paid the demanded sum fully into the cash register of the Kahal. Changes from the ownership of this place of the mentioned Isaschar Beer from today subsequently, and no Kahal can raise also only the lowest contradiction against this. In the opposite, each Kahal is indebted, the right of the Isaschar Beer or his/its assignee, to confirm on this place. The claims of the former owner of Eleasar are to be satisfied from the Kahal.

It was prescribed aforesaid under general consent in the yard of the Kahal on Monday, section Balak of the Pentateuchs 5556 (July 7 1796). No. 27 (= Il. 68). Explanation of the Kahal of the house a private-person.

The board of the Kahal announces that he/it belongs to him/it between the home of the glazier Eleasar and the place in the Melammed (teacher) Reb Beer.

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No. 28 (= Il. 69). Over the general meeting of the circle.

Wednesday, the week of the section Pinchas, 5556 (July 16 1796).

So since pleas were received by the board of our city, with the request, from some parts of the circle to represent some communities with the coming meeting of the whole circle, was fixed by the Mr. Directors of the Kahal that the Rabbi Josua has himself to the five representatives of our city to join; they then become common as well as from on the part of our city as also from on the part of the said communities as representatives is valid.

No. 29 (= Il. 70). Transcription of the Kahalbestimmung of the residential-right of the musician and Rabbi Isaak in the city Minsk.

By the general meeting of the Kahal of the Gouvernementsstadt Minsk, it was decided under approval of all present members: The residential-right was given the musician Isaak in the city Minsk - him/it and his/its descendant as well as the full right to driving of all businesses, like all other inhabitants of the city, without the lowest difference and without exception. Since however, the mentioned Isaak claims, that he/it acquired this right already once, what is proved by it, that he/it lives already long unhindered in our city, indeed, so this document is issued gratuitously to him/it - only to the affirmation of his/its former right.

Thursday 27. Schebat 5557 (February 12 1797).

No. 30 (= Il. 71). Over the temporary prohibition of the performing of common prayers in private prayer-houses of the city.

Sabbath, section Ki tabo d. Pentateuchs, 5557 (26. Aug. 1797, Minsk.

By the board of the Kahal, it is determined: On Monday is to be announced in all prayer-houses: From the first day Selichot as far as to the Jom Kippur is prohibited all inhabitants of the city to gather to common praying in private houses; the prayers rather are unbe-

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hire to speak in one of the Bethäuser of the synagogue. The Chasanim (cantors) and Baale Tekiot (Bläser) are covered with the legal ban if they do services in a private house; every prayer or other church service-like attitude outside the synagogue is regarded adversely as God. If this regulation should nevertheless be hurt by any house-father, however, so the same of the penalty will be abandoned, that usually one the Jewish laws

It is subjugated apostate.

No. 31 (= Il. 72). Reward of the bookbinder Hillel.

On the same day, we decide that the bookbinder Hillel is to be rewarded for it, that he/it returned the Kahal a blame-letter of the Kahal over 50 Tscherwonetz, that he/it had found, without any invitation. It will decide as reward for this action under general consent, the mentioned Hillel for the time of the existence of the present Kahalverfassung *, to free from all depositing, as well as of those at the state, also as from the urban loads. (Il. 72 add: "Furthermore, he/it gets the right to function as a first candidate for the free place of a lecturer.")

No. 32 (= Il. 73). Verpachtung of the dues for Geflügelschächtung.

Monday, section Nizzabim of the Pentateuchs, 5557 (28. August 1797, Minsk.

Under general consent of the representatives of the city, the depositing of the Geflügelschlachtung becomes the Jacob, son of the Mardochai, on a ^{Jahr}⁴¹, leases. The depositing turns into the arranged price of Rbl for him/it. 55 per year leased, that he/it has the Kahal to pay in silver. The other regulations remain the same like this with his/its father fixed in the previous year. The mentioned Jacob commits to employ a controller for itself, like usual, at his/its cost, that has to keep an eye on the observance of all laws about the drain, and that possesses a certificate of the waiter-rabbi of our city to this.

· It is unclear, whether for the time of the exactly reigning Kahal, d. h. on one year, or until the alteration of the existing Kahalverfassung. D. H.

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Everything this was decided in the yard of the Kahal under general approval, without the lowest contradiction.

No. 33 (= Il. 74). Purchase of rye for certain purposes and reward of the

secretary of the governor.

Thursday, section Noah of the Pentateuchs 5558 (8. Oct. 1797).

The directors of the Kahal decide: Rbl are from the depositing. to use 100.- for the purchase of rye and other grain for the certain purpose, and Rbl. 50 the secretary of the governor, to disburse for achieved services.*)

No. 34 (= Il. 75). From the satisfaction of the responsibility for the Rabbi Mardochai, son of the Rabbi Moses, chairpersons of the Bet Din.

Monday, reading-piece Lech lecha of the Pentateuchs, 5558 (12. Oct. 1797, Minsk.

The responsibility for the rabbi Mardochai, son of the deceased Rabbi Moses, is determined respecting, to which is testified by the blame-letter issued to the Kahal at his/its father, from which he/it became the property of him/it: From the cash register of the Kahal, the whole amount is to be paid by installments within two years, d. h. weekly 2 Rbl. Silver. Rabbi Mardochai is indebted, that situated blame-letter in his/its property together with all documents, that prove his/its right to this blame, to deliver a spokesman, with whom they remain until the final discharge of the blame. At end of two years however, after the blame will be deleted fully, the spokesman has all documents the Kahal to deliver. Previously, the Kahal becomes the magistrate ***) a report delivers, and as soon as an Ukas will become enact from this, the payment of the blame begins after above norm.

No. 35 (= Il. 76). Percentage depositing. Sabbath, section Chajje Sara of the Pentateuchs, 5558 (31. Oct. 1797).

* Evidently bribery-case. D. H. ** rabbi M. evidently had turned at the Russian court. D. H.

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By the board of the Kahal and the general meeting, it is determined: percentage taxes are the city to be imposed, in fact 1 percent of the capital and 1.2% from the immovable property. The achieved sum is to be used for ransoming from recruits from incapable home for this year. However, a depositing becomes for the future⁴², immediately that in the city Schklow raised, executed whose proceeds will be used to the discharge of all taxes and can be used not too different purposes.

No. 36 (= Il. 77). Regulation of the depositing after the pattern of the city Schklow.

Wednesday, Abschn. Wajjeze of the Pentateuchs, 5558 (11. Nov. 1797).

The directors of the city prescribe: In our city, a depositing is to be

introduced in penalty of the Cherem (ban) to the relief of the Federal-taxes after the pattern of the city Schklow. Since this depositing will throw off more than in Schklow, however, with us in Minsk, so she/it must be introduced under easier conditions. These reliefs will depend completely on the Kahal. It placed the case that it is current in Schklow, with the inhabitants, d. h. Jews also must be worth this as usual so to complete a comparison, after which they free themselves meat voluntarily, through annual payment, from the depositing of each individual pound, with us, under the condition, that the Kahal fixes a norm for all, that can free everyone of the depositing. If however, this should not be the case of Schklow, so it should not be introduced also in us.

No. 37 (= Il. 78). From the process of the Jewish craftsmen with the magistrate.

Wednesday, section Wajjeze of the Pentateuchs 5558 (1797).

V on him/it V orstehern this City is decide, that the spokesman of the Kahal from the cash register of the Kahal the necessary means to the hospitality of the judges in the town hall, that betr itself with the conscious court-matter. Jewish craftsman deals to make available has. *)

* This looks strongly like bribery! D. H.

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No. 38 (= Il. 79). From the party for the servants of the sacred brotherhood of the dead person-undertakers.

Sabbath, reading-piece Wajjischlach of the Pentateuchs, 5558 (21. Nov. 1797).

The directors of the city prescribe: The spokesman for the ^{Abgaben}⁴³, from which Viehschächtung, the Rabbi Moses, son of the Abraham, is ordered, the oldest servants of the brotherhood 40 Sloty each, 6 Rbl. Silver, to give for a party, that at the Will take place 15. day of the coming month Kislew.

No. 39 (= Il. 80). From the comparison with the Archidiakon bezügl. a responsibility for him/it.

Sabbath, reading-piece Wajjischlach of the Pentateuchs, 5558 (21. Nov. 1797).

a, because of most outer necessity, to finish the dispute with the local Archidiakon, that originated through a responsibility of the Kahal for him/it, is decided under general consent:

Rabbi stag, son of the Rabbi Ruchim, is to be nominated as a representative of the Kahal in this issue. To the reward for his/its efforts,

the Kahal frees him/it from the recruit-depositing for the current year. On this occasion, said stag has them/her/it to cast off an oath, in that he/it swears, entrusted him/it to lead matter to the benefit of the Kahal without deriving also only the lowest benefit of itself from it.

b (= II. 81). In the same Session it became decided:

From 8 Rbl are the cash register of the Kahal. the wine Abraham, son of the Schuan, for which to give the Kahal of done written works.

No. 40 (= II. 82). From the permission, that was given a private-person to the construction of a gate, that leads to the synagogue-yard.

The directors prescribe:

This through the sacred brotherhood of the dead person-undertakers sold the Jacob, son of the Schuan, right at the place using the passageway for the yard of the synagogue, that lies Juda's home between his/its and the widow, to the construction of a gate to confirm is. It becomes on this occasion

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fixed: It is one of the directors of the city together with the oldest persons of the brotherhood, to be too bulky, to formulate the rules for an unobstructed passageway to the synagogue; from then on, the free passageway cannot be hindered. The rules will have legal force. It still is, however, more important that the irrevocable condition, according to whose the sacred brotherhood the permission gives the Kahal, is complied with to set a public lavatory on her/its/their place, for what the Kahal makes already preparations, -, to demand without for this payment.

If this should not take place, so the Kahal will refuse the affirmation of the sale of aforementioned right through the brotherhood and will lose the same the legal force consequently.

Sabbath, reading-piece Wajjischlach of the Pentateuchs, 5558 (21. Nov. 1797).

No. 41 (= II. 83). From the permission for the cantor, to be able to gather on the day of the Channuka (the Lichterfestes) gift.

In the morning of the Monday, section Mikkez, 5558 (30. Nov. 1797).

The directors of the city prescribe: It is the cantor of the Bet Hamidrasch, Rabbi Eleasar, to be allowed to be gone (with the Jews as Channuka-Geld known) to the in-collection of gifts into the houses on the day of the Lichterfestes (Channuka).

No. 42 (= II. 84). From the payment of the salary for the representatives of the Kahal for the last year.

Tuesday, section Mikkez of the Pentateuchs, 5558 (1. Dez. 1797). Under approval of all directors of the city, it is prescribed: Salomon Schuan, Schammesch of the Bet Hamidrasch, are 10 Sloty from the cash register of the Kahal for the last year the week (1.50 Rbl.) to pay, that he/it practiced the office of a representative of the Kahal in tax-issues in the year.

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No. 43 (= II. 85). From the introduction of an ordinance in the suburb Komarowka.

Tuesday, section Mikkez of the Pentateuchs, 5558 (1797).

The directors of the city prescribe that no more particular directors should hold office in the suburb Komarowka from today from, with exception of one, namely the oldest person of the synagogue, that has to stand during the reads of the Pentateuchs on the gallery. Is earned all depositing and taxes in named suburb by our officials.

No. 44 (= II. 86). From the payment of the taxes and the recruit-money for the family the wine stag, son of the Simon.

In the morning of the Thursday, section Mikkez of the Pentateuchs, 5558 (3. Dez. 1797).

a, sub general consent of the directors of the city is decided: From the cash register of the Kahal, the recruit-moneys and the capitation of the year 1797 of the family are after Christian calculation the wine stag to pay and to deduct him/it from his/its salary.

b, in the same session was decided: From the cash register of the Kahal is the woman the wine stag 30 Rbl. To disburse silver, that goes at the expense of the salary of stag likewise.

No. 45 (= II. 87). From the country-mail. Wednesday, reading-piece Wajjechi of the Pentateuchs, 5558, (16. Dez. 1797).

a, the directors of the city prescribe: It is a plea for the Stadtverordnetenversammlung * to direct, in which she/it is asked to take over the collection of taxes for the Kahal for the country-mail. In order to lead this matter to the success, it is decided to make available some rubles from the cash register of the Kahal.

b, at the same session was decided: For a certain person, fish is to be bought, and up to 10 Rbl are for this. from the cash register of the Kahal, to use. (!)

* This matter remains unclear. The Kahale had to evidently contribute to the maintenance of the country-mail. D. H.

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c, was also decided: It is an appeal einzulegen⁴⁴ in matters of the process with the

tailors, and up to 5 Rbl are to it. and 20 Sloty poln. Silbergeldes, to use from the cash register of the Kahal.

No. 46 (= II. 88). From the Ehrbezeugung for the month-head of the Kahal.

Sabbath, section Wajjechi of the Pentateuchs, 5558 (19. Dez. 1797).

By the directors of the city, it is prescribed following and is confirmed:

During the reads of the Tora in the local prays Hamidrasch at the Sabbath is fitting the biggest of the honors, the appeal against third place to reading the Tora, the month-head, besides at Sabbaths, on which the New Year's day or one penance-day fall. Does the Kahal have pray Hamidrasch for this him/it weekly in 221.? To pay Kopeken. This honor can be transferred on nobody, besides on the director of the Kahal, his/its sons and brothers-in-law, on which she/it is transferable.

No. 47 (= II. 89). From the reception of a blame to the payment of the state-taxes.

Tuesday 21. Tebet 5558 (22. Dez. 1797).

Because of lack of money for the payment of the taxes, that the local magistrate demands with his/its last Ukas nachdrücklichst, it is intended by the general meeting: with the richest homeowners of our city, a blame is to be picked up to the discharge of the taxes. This bond will be deleted through the applying depositing and taxes. The duty of the satisfaction of the blame is imposed on the spokesmen of the Kahal. The Schammaschim of the Kahal have to give a certificate with her/its/their signature to each creditor, that the paragraph of the ^{Gesetzes}⁴⁵, must contain after which this certificate loses her/its/their value only after breaking the same or a corresponding remark after it. The pre-pointer of such a certificate, the representatives of the Kahal the whole one must disburse him/it owed sum from the revenues of the Kahal.

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No. 48 (= II. 90). From the congratulation with the authorities at holidays.

Thursday, section Waera, 5558 (24. Dez. 1797).

The directors of the city prescribe: On the day Wasilij of the big, d. h. Christl. New Year's day 1798, is to be gone to those authorities for the purpose of a congratulation, whose goodwill of the Kahal holds for useful, and that is necessary sum for this purpose, after the discretion of the one, that executes the congratulation, to be used.

No. 49 (= II. 91). From the security for an arrested Jew.

Monday, section Bo of the Pentateuchs, 5558 (28. Dez. 1797).

The directors of the city decide: for the wine N. from Sluzk is a security

to put, so that he/it is released home. To guarantors is nominated wine Inda body and another, that he/it can choose himself. Immediately, this security is a such one, that is put by the seven directors of the city, to be watched.

No. 50 (= II. 102). From the process of Jacob Kopelen and the Kahal because of immovable property.*)

Since the wine Jacob Kopelen, son of the Meier, against the property-right of the Kahals on the new stone-stores, that on the high place for the stone-yard the pan Trebert built is, protest raised and was based on a document situated in his/its hands, after what he/it was entitled to the property of the stone stores, this protest so the directors of the city elected as advocates of the Kahal, for the purpose of prelude of a process with the prays Din, the Rabbi Josef and Rabbi Eleasar.

(= II. 103). Judgment of the Bet Din of this issue: Wednesday 17. Elul 5558 (29. August 1798).

* This whole section shows existing intrigues the talmudische hairsplitting and the standing there Jewish communities seemingly so complete within this. J. Kopelen is inserted here, or he/it tried to deceive. D. H.

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The document shown by Jacob Kopelen from the year 5514 (1754, which the property-right to aforesaid stores confirms his/its father, is signed by the seven directors of the city. Against this document, the advocates of the Kahals explained:

1. the document lends property-right only on the wood-house of the Sapeschka confessed at said place earlier; since each track now is missing from the home, the document became insignificant; subsequently, Jacob Kopelen cannot now put forward any right on the there again built buildings.

2. even, if the document had kept his/its meaning, so it could have validity only for the borders boasted in him/it. The formula usual for purchase-contracts is contained not in the document: "from the center of the earth as far as to the heaven", subsequently no right can have he/it on the cellars and the areas over the second floor.

3. the talk is in the submitted document only about one house, the yard against it is not mentioned; subsequently, the property-right doesn't include the yard-place of the house.

After hearing of both parties, he/it interrogated Din the witnesses, who testified following, pray:

1. the old wood-house took an area of about. ten Saschen one.
2. the main-facade of the house faced the high place, and the rear-wall

was at the place of the former stone-wall of the house from pan Trebert.

3. the house had a width of about. seven Saschen.

4. the now built stores take the five Saschen of the property belonging to early Sapeschka, one.

On grounds of these facts, he/it decides pray Din, represents through the end-signers (presidential and judges), that the whole one only has the Sapeschka proper property the Jacob Kopelen earlier to belong, with what his/its property-right "of the center of the earth should be valid as far as to the heaven." This of us here confirmed right should be communicated the Jacob Kopelen steadfast of today until in eternity. The owner of the mentioned property has the full right to proceed with the property after discretion. -

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This regulation is in accordance with the talmudischen laws and the rules of our point *, written out. To the certificate this signs personally we. Rabbi Michael, chairperson of the Bet Din. (Consequences signatures.) For the correctness: Advocate of the Kahal and notary: Eleasar, son of this

Rabbi Simon.

No. 51 (= II. 104). From the comparison between Jacob Kopelen and the Kahal bezügl. the stores, builds on the property of the first-reindeer. Through decision of the Bet Din from the 17. Elul 5558 become the stores, that are built the Sapeschka proper property on him/it earlier, the property of the Jacob Kopelen.

The property measures 10 Saschen in the length and 6 Saschen and 2 Arschin in the width. Therefore, the whole property belongs to the Kahal east of the property of the Jacob K. Since the Jacob K. must come in touch with the property of the Kahal constantly subsequently, so both parties closed voluntarily following comparison:

Both the stag proper stores and this for these belegene, still uncultivated property skips into the absolute property of the Jacob K.; this transfers the right to all remaining parts of the property to the Kahal for it.

This comparison is closed on grounds of the law and the habits and is based on the particular law, therefore such issues of no formal "Kinjan" needs. To the full validity, however, the Jacob Kopelen paid the Kaboles-Seder (see explanation IX) fixed by our manners.

Monday 22. Elul 5558, Minsk. Consequences signatures.

No. 52 (= II. 92). From the country-mail. Tuesday, section Bo 5558 (29. Dez. 1797).

* One heeds the indication of the Talmud where Baba batra (28 ff.) is treated the Chasaka ausführlichst particularly in the tract. The high age of the equipment of the Chasaka is proved with it. D. H.

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The directors of the Kahal prescribe: From the cash register of the Kahal, the deficit of the tax-revenues is to be covered for the country-mail and to distribute the to this required sum among the inhabitants of the city through allocation.

No. 53 (= II. 93). From the wedding-gift for the daughter of the rabbi. Sabbath, reading-piece Mischpatim of the Pentateuchs, 5558 (30. Jan. 1798).

The directors of the Kahal decide: The deep means, the rabbi Michael, 10 Rbl are from the cash register of the Kahal as wedding-gift for his/its daughter. to disburse. Furthermore, it was decided in this session, the advocate of the Kahal of purchase of grain-bread 22 Rbl. to disburse.

No. 54 (= II. 94). From him/it redeem of Jewish Arrestanten.

Tuesday, section Teruma of the Pentateuchs, 5558 (2. Febr. 1798).

Since the voluntary offerings of the coverage of the enormous expenses, that are interconnected with the redeeming Jewish Arrestanten, are not enough, becomes, for the purpose of creation of continuous money-sources to this, prescribes:

1. from each father, taxes of 18 groschens are to be raised for a boy's birth with the act of the trimming; the same amount is to be paid at every wedding. The Schammaschim cannot give her/its/their authorization for the list of the guests to be loaded before payment of this depositing.

2. at trimming-parties and at weddings, a plate is to be positioned for gifts of money of the guests.

3. on the day of every new moon is to be gone to house with a collective-can from house.

No. 55 (= II. 95). From the Arrestanten. Monday, section Tezawwe of the Pentateuchs, 5558 (8. Febr. 1798).

By the directors of the city, it is determined that the lawyer of the Kahal from his/its cash register 50 Rbl. Silver should pay to the redeeming Jewish Arrestanten.

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No. 56 (= II. 96). From the Arrestanten. Sabbath, reading-piece Wajjakhel of the Pentateuchs, 5558 (27. Febr. 1798).

The directors of the city decide: From the cash register of the Kahal, 22 Federal-Thalers are to be disbursed to the redeeming aforementioned

prisoners.

No. 57 (= II. 97). From the trade-taxes. Thursday 5. day of the Passover-week, 5558 (March 25 1798).

Since they didn't specify in the individual one (!) Editions of the Kahal very high is, it particularly however at means to the payment of the taxes for unbemittelte members of our community is missing, becomes from the general meeting so, in absence (!) the representative of the city, decides: In our city, the trade is to be taxed after the pattern of the city Schklow, without the lowest deviation of the local practices. This taxes are from 1. Jan.⁴⁶, to raise.

However what the 1200 Rbl. arrive that we now have the treasury to be a laxative so it is decided, that this sum and further 800 Rbl are to immediately, after authorization of this taxes through the governor, be chosen five members of all people-layers, that it is incumbent on., this already earlier from the Kahal was overexerted, (!) on the inhabitants, to distribute.

Hereupon, it was decided: It is a suggestion to do for the distribution, and, to introduce the mentioned taxes also already without authorization of the governor if necessary.*)

No. 58 (= II. 98). From her/it, permission gave a brotherhood, itself from the yard of the synagogue a room zubauen.

Thursday 16. Siwan 5558 (May 20 1798).

The directors of the city prescribe: The permission is (percent-loose Darlehnskasse) the local brotherhood of "Gemilnt Chasadim" to

* This place shows the moon-nature of the Jewry once. Probably the Kahal was an officially approved equipment, but she/it was used also for unofficial measures besides too official. One never forgets: the ghetto-Jewry is a warlike state in the state, reproaches therefore are not at the place. D. H.

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give to build itself/themselves a room in the yard of the synagogue, at the wall beside the tower. The room must be built from bricks and can occupy no more than six Saschen in the width and length. The room is certain to the storage of objects and deposits. It is allowed to build doors and windows and to set up closets in the room to the storage of objects.

For the brotherhood, it is not allowed under any circumstances to keep away prayers in the room; as well, it is prohibited to rent the room or to sell.

It can immediately be begun with the construction of the room. This right is given the brotherhood on legal basis of the representatives of the city and is regarded as untouchable.

Everything this was fixed by us by any side without any conflict.
Consequences signatures.

No. 59 (= II. 99). Aforementioned issue concerning.

During the building site of the room, the brotherhood hurt the conditions, under which the construction-right had been given her/it/ them, by building four windows without authorization of the city.

Although the construction-right had declined hereby, the representatives of the city with maintenance of the same declared themselves in agreement provided the brotherhood seals two windows; alternatively, the document loses his/its validity.

This decision was announced to the brotherhood by the Kahal. So, since however, she/it left this warning unheeded, was prescribed: The right to the construction of the room in the yard of the synagogue is regarded as extinct.

It was prescribed above in the yard of the Kahal under general consent and without any contradiction.

No. 60 (= II. 100). From the Schächtern and the knives used by them. Sabbath, section Korach 5558 (June 5 1798). From the extraordinary general meeting and from the

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Board of the Kahal was decided: Under the biblical ban, it is the Schächtern, that is not at the service of our Kahal, to be prohibited to slaughter poultry and livestock in our city. Under the same Cherem, our Schächter commit themselves not to use any knife sharpened for the second time with a Schächtung.*) If a Schächter should hurt this order, so the animal slaughtered by him/it will be regarded as carrion (Trefa).

No. 61 (= I. 101). From the dishes, in which one cooks meat of unknown Schächtung.

To the advice of the question about the dishes of the Rabbi Moses, in which one cooked meat, that had been slaughtered by a Schochet, that was not at the service of our city, a prays of Din is called, existing from the rabbi Zevi stag and Rabbi Eleasar - with it he/it on reason talmudischer laws determines, whether the dishes as kosher, d. h. good for use through Jews - or as trefa, d. h. ritually useless, to be valid, has.

No. 62 (= II. 105). Over the election of seven people to the order of all issues of the Kahal.

Sabbath, section Wajjelech of the Pentateuchs, 5559 (4. Sept. 1799).

Today, on the fifth day of the month Tischri, was decided under presence of all former directors and representatives of the Kahal as well as the prominent inhabitants of the city: It is seven people to choose to

the order of all issues of the Kahal. Rabbi Zevi Hirsch and Rabbi Isaak immediately were chosen unanimously. The remaining ones five will be nominated by the five voters, that are determined by Ballotierung.**)

Three heads of the previous months under these five must be.

The seven appointees have to arrange all issues of the Kahal, with what the five should take on this office through Ballotierung Erwählten, provided they hold it for necessary in the interest of the city.

* The magic-belief, it is about such here, a crucial role in the orthodox Jewry plays. D. H. ** Vgl. the election to the Kahal in the introduction. (S. XXIX.) D. H.

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No. 63 (= II. 106). Translation of a document about the general meeting of the circle.

Thursday 25. Schebat 5559 (20. Jan. 1799).

By the extraordinary general meeting, two inhabitants of our city were chosen to members of the committee for the entire circle, in fact: Rabbi Isaak and rabbi Sef Wolf. These two members must take part in the meeting of the entire circle, that will employ itself with fate-questions of our people, with the remaining representatives of the Gouvernements. Every opinion, that these two members will express, about a question, which the Jews of the circle involve, is of the opinion of the seven directors of our city to immediately be watched.

This was decided by the general meeting on grounds of our laws and rules - what we, the notaries, through our signature confirms.

Minsk. Consequences signatures.

No. 64 (= II. 129 and 130). From the rules for party-givers.⁴⁷⁾

On Monday, on the eve of this 1. Siwan 5559 (May 23 1799, was announced following into all the Bethäusern:

Hear, sacred people! The Mr. Directors of our city split you, together with the chairperson of the Bet Din, as well, that cakes and schnapps sweeten from nobody at weddings or trimming-parties from today can give, but meat necessarily must administer at parties, *) with exception this arms, which must obtain the permission in the emergency of the Kahal, to give cakes and schnapps to the party. The prosperous people are indebted with penalty of the biblical ban no cake and no schnapps to give but, to deliver meat-courts, with what keeping to the taking second place rules exactly is:

1. with penalty of the biblical ban, it is prohibited men and especially women to take schnapps, cakes, juice and other candies at congratulations to a son's birth to itself.

* The Kahal needs money and therefore forces his/its parishioners into high editions through purchase of taxable meat. D. H.

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2. under the same Cherem, it is women prohibited at congratulations to a daughter's birth, not only on Saturdays but also on the working days to cost candies, with exception of the next relative. This prohibition includes also the parents of the newborn, and no one can offer his/its more distant relatives candies or into the house can send.

3. as well, it is prohibited to entertain the guests with fruits or confectionery after the party; it is prohibited the guests to assume these.

4. it is forbidden to give parties in the week before and after the trimming, with exception of the hospitality of beggars in the morning of the trimming.*) The not to this proper people can touch no food.

5. it is forbidden to give a meal on the day of the trimming, with exception for the Gevatterin, the midwife, the mother and the mother's aunt.

6. it is forbidden to organize a particular meal on the day of the dismissal of the midwife. This meal must be unified with the party of the trimming.

7. to the party of the trimming, only relatives are allowed to up to the third limb including is invited, just as fiances, cousins, that three Beschneider, a director of the city, three operators, two each Neighbors from everyone Side and three Neighbors the opposite side, as well business-neighbors, business-friends and the teacher of the children, that can invite for his part also the parents of his/its students to a same party with itself.

8. the aforesaid people can be invited to a wedding likewise - as well as friends, friends and four operators.

9. a director of the city can invite all other directors of the same city to a party.

10. brothers of the community of the dead person-undertakers can invite the oldest persons of the brotherhood to a party.

11. a bridegroom from a foreign city can invite his/its quarters-host, with which also his/its next relative, that in his/its home

* The Kahale always were solicitous to be supported by the proletariat, therefore the social welfare. D. H.

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lives, can appear. Besides the homeowner, no one enjoys the right, on which parties to appear with his/its relatives.

12. by the officials of the synagogue, the rabbi of the city, the cantor together with singers, can be invited two servants of the Kahal, the pre-

singer and the "Schulklöpfer", to weddings and parties of the trimming and (criers, that in "in-Schul at holidays with the reputation - the people to the synagogue calls) the director of the sacred brotherhood of the dead person-undertakers. A tip is the remaining servants of the synagogue to be given - she/it is prohibited to invite on the other hand.

13. the members of the brotherhood of the dead person-undertakers and her/its/their servants can invite the seven Keruim.

14. under the biblical ban, it is prohibited the inhabitants to celebrate a wedding outside the city, be it for a virgin, widow or divorced woman. This however a special permission to this got, cannot drive away, before they didn't pay the depositing, immediately that that celebrates wedding within the city.

15. the next relatives, neighbors, are allowed to friends, whom homeowners and the cantor are invited with the singers, to meal taking place after the weddings from the parents of the bride or the bridegroom.

16. each of the two families can give no more than a party before and after the wedding.

17. at a wedding, no more than three musicians can participate besides the Batchan (humorists) and his/its helpers.

18. it is prohibited the musicians, at weddings more than, to eat three times.

19. to the meal during the gets dressed the bride can be invited youth sex, even if they are not relative, both.

20. it is forbidden to give from weddings pies with ornamentation or filling from jam.

No. 65 (= II. 107). From the satisfaction of the responsibility for Bulgavowitsch.

Sunday, section Tasria 5559 (March 20 1799).

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By the directors, it is ordered the general meeting:

1. all debtors the pan Bulgavowitsch, to tell, that they all accuse moneys fully for him/it according to promissory note pays, and
2. with the debtors, who prove besides stand, her/its/their V erpflichtungen to keep up, named Bulgavowitsch from the cash register of the Kahal, to satisfy.

The directors of the Kahal are indebted to replenish the moneys, that are spent for this purpose, from the depositing, that are entitled them beef from the Schächtern in accordance with the three-groschen-taxes on each pound. If however, this source should prove to be insufficient,

so all possible earnings of the Kahal should be used for the final discharge of named blame.⁴⁹⁾

No. 66 (= II. 108). City-director temporary from the nomination.

Sunday, section Tasria, 5559 (1799).

The general meeting elected rabbi Zewi Hirsch, son of the Ruben, as city-directors until the reelection of Rabbi Moses, son of the Josef Jechiel, and Rabbi Elia, son of the Schalom, and besides them the known rich Rabbi Isaak, son of the Akiba. The temporary management of the city is transferred these four chosen until the coming Passover-party by the present-day day, and her/its/their regulations should have the execution-strength of the seven chosen.

No. 67 (= II. 109). From the rise of the Samuel, son of the David, into the senior class - Morenu.

Wednesday, on the fourth day of the Passover 5559 (13. April 1799).

The city-directors awarded Morenu to the Samuel, son of the David, the name.

With the Tora (the sacred law-role), he/it must be addressed in the synagogue as follows: Morenu Parnes rabbi Samuel Ben ah chaber wine David, that is, he/it is addressed at reading of the Tora as high-well-born Mr. Rabbi Samuel, son of the Chaber Reb Davide.⁴⁹⁾

No. 68 (= II. 110). From the nomination of the Kahal - director.

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Thursday, him/it 20. Nisan 5559 (14. April 1799)

By the general meeting, it is ordered to nominate the known rich Rabbi Isaak, son of the Rabbi Akiba, to the chairperson in the advice of the city-directors. The mentioned Rabbi Isaak is nominated to this office for one whole year, reckoned until the party of the coming Passover of the year 5560 from the present-day day (1800). This election happened to which side in the approval of all present without the lowest contradiction of any. To the affirmation this signs we here, we the notaries and confidants of the city.

No. 69 (= II. 111). From the election of the voters of the new members of the Kahal.

At the fourth holiday of the Passover 5559 (1799).

It is ordered the general meeting: to perform the immediate election of the new members of the Kahal after following rules: *)

1. from the number of the members is to be sorted out through Ballotage's five voters.

2. the five through Ballotage of sorted out voters should nominate six Stadtverordnete for one year, reckoned up to the coming one of the

year 5560 from the present-day Passover-party (1800).

3. the prescribed cannot be among each other relative.

4. the leader of the prescribed should be the mentioned rich Rabbi Isaak for one year, vgl. No. 68). For the implementation of the Ballotage, it becomes all, and everyone prohibited to speak with the voters, until they nominated the Stadtverordneten, and up to the signature of the list the person nominated by them.

5. as well it is prohibited the Schammachim to come in touch with the voters until they nominated the prescribed.

6. a voter, that never was Stadtverordneter someday, cannot be nominated to this office.

7. if one of the voters speaks with someone up to the signature of the list, the Ballotage is declared invalid. Everything this

* Vergl. the introduction! D. H.

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it was determined in the approval with all limbs of the general meeting. No. 70 (= II. 112). From the admission of individual people to the elections.

Is not ordered the general meeting at the fourth holiday of the Passover to admit this time to the elections him/it to the number of the members of the meeting *, proper Rabbi Sacharja Mendel, son of the rabbi Arjeh Leib, the rabbi wolf, son of the Rabbi Abraham, and the Rabbi Awigdar, son of the Menachem Nachum.

No. 71 (= II. 113). List the ballotierten voter, composed at the Thursday, him/it 6. day of the Passover-party 5559 (14. April 1799).

1. Rabbi Eliakim Genz, son of the Rabbi David. 2. Rabbi Elia, son of the rabbi Zewi Hirsch. 3. Rabbi Jechiel Michael, son of the Rabbi Aaron. 4. Rabbi Schalom, son of the Rabbi Moses, Segall (Levit). 5. Rabbi Elia, son of the Rabbi Awigdar.

The five people, who are appointed to voters through Ballotage, are this on reason and under perception in fact the period of the file Nr, relative on this object. 69.

No. 72 (= II. 114). At the good time!

This is the list of the directors of the city, nominated on Thursday, him/it 6. holiday of the Passover.

1. president (presidential) Rabbi Isaak, son of the Rabbi Akiba. 2. Rabbi Josua, son of the Rabbi Eliakum Genz. 3. rabbi Zewi Hirsch, son of the rabbi wolf. 4. Rabbi Jechiel Michael, son of the Rabbi Aaron.

5. Rabbi Chajjim, son of the Rabbi Isaak, Levit. 6. rabbi Sew Wolf, son of the rabbi Zewi Hirsch. 7. Rabbi Samuel, son of the Rabbi David.

*One therefore disregards all rules occasionally. Above delicate, below stable. D. H.

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List of the oldest person of the charity-collective-can.*) 1. Rabbi Eliakim Genz, son of the Rabbi David 1. oldest person. 2. Rabbi Uria, son of the Rabbi David 2. oldest person. 3. Rabbi Elia, son of the rabbi Zewi Hirsch 3. oldest person. 4. Rabbi Josua Herschel, son of the Rabbi Moses 4. oldest person. 5. Rabbi Isaak, son of the rabbi Zewi Hirsch 5. oldest person. Finished hereby nominated provost of the city and five oldest persons of this

Charity-collective-can is chosen on grounds of our laws and customs by aforementioned voters at the 6. holidays of the Passover on one whole year, d. h. until the Passover-party of the coming year 5560 (1800).

No. 73 (= II. 115). From congratulating the superior * *) at holidays (outlays for bribery).

Wednesday, at the 26. Nisan, Bible-section Acharé Moth, 5559 (20. April 1799).

It is ordered the directors of the city, to all superiors and officials with gifts (bribery!) to go and from the cash register of the Kahal this for this purpose, to take outlays, forces.

No. 74 (= II. 116). From the authorization of a support of the rabbi of the Fleckens Birscha.

Wednesday 26. Nisan, Abschn. Acharé Moth 5559 (20. April 1799).

Support is ordered the directors of the city to hand over five rubles from the cash register of the Kahal as unique support to the famous rabbi of the Fleckens Birscha in paper-money, besides which granted him/it through the oldest persons.***)

*Proletariat, social welfare and Kahaldespotismus! The Kahal is supported also by the proletariat. D. H. **Russian authorities. D. H. ***this section reminds us on the inner structure of the ghetto. Under the reign of the business-minded one(s) and is enough, a substratum works thin upper class in bitter poverty, in which it at noble, ideally thinking and people - kindly feeling scholars is not missing. From such circles originates a Hillel and Fromer. You/they form the most important layer, the ethical backbone the the not-

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No. 75 (= II. 117). Regulation of the foreign Melammedim.

Sabbath, section Acharé Moth, 5559 (23. April 1799).

By the directors, it is ordered the city: the Melammedim, that comes from other cities to Minsk here, to prohibit, to pick up more than five students into her/its/their Chedarim (private-schools). What involves the foreign Melammedim, that have practiced her/its/their profession for a long time

here, and the number of the students exceeds five with those, the total, that is raised from the Melammedim from her/its/their students, must be shared into so many parts, as she/it student ^{haben}50; five parts of those should belong to the Melammed, the remaining however must be delivered at the Kahal to the payment the keep-draws lots Melammedim of Minsk. This regulation has not freed them the foreign Melammedim for a long time in the most distant one of her/it, the Talmud imposed Tora * in favor of taxes.⁵¹)

No. 76 (= II. 118). From him/it redeem of Jewish Arrestanten.

Sabbath, department Acharé Moth, 5559 (1799).

It is ordered the directors of the city, four oldest persons of supervisors of the collections for him/it redeem Jewish prisoner, to choose, known as the name Pidjon-Schebuim, in fact the known rabbi Sew Wolf, son of the Rabbi Josua Herschel of son of the Moses; the known Rabbi Samuel, son of the Rabbi David, and the known Rabbi Abraham, son of the rabbi Arje Leib.

Two of them, Rabbi Josua Herschel and Rabbi Abraham, is nominated to controllers of the ordered collection simultaneously. All moneys of this collection should be brought to them, and all expenditures for him/it for her/its/their supervision should be made for redeem of Jewish Arrestanten.

Jews of so immorally appearing Jewry. First the knowledge of this poor, ethically superior, extremely resistant substratum leads to a correct understanding of the Judentms. The business-well-informed factors, the rich house-Jews, who are not the slave-whip of swinging rabbis, the backbone of the Jewry. D. H.

* Taxation of every only possible direction. D. H. 98

No. 77 (= II. 119). From the sale of the title of the stone store-buildings of the Baikow to Jechiel Michael.

Sabbath, section Emor 5559 (May 7 1799).

The title is in the approval with the directors of the city on two stone store-buildings of the Baikow, builds on the high place, the known rich Rabbi Jechiel Michael been sold.*) Besides over the two stores, this right includes the adjoining gates, on which under them like on the upper floors over named stores, with a word on everything, which are as far as to the height of the heaven from the center of the earth, situated cellars.

Over this right, a document must be written out at the Jechiel Michael with all certifications the sanctifies pray Din. Everything this should happen without temporary proclamation. Rabbi Jechiel Michael should pay 200 rubles for this right in paper-money of the cash register of the Kahal.

No. 78 (= Il. 120). From a private-person's litigation with the Kahal. Sabbath, Bible-section Emor, 5559 (May 7 1799).

Because of the input of the Zewi venison, son of the Lipman, about his/its claims in the right of the administration of the house of Zewi stag, son of the Jakob, situated on the Jurjewskaja-Straße, and his/its wish, this dispute with the Kahal before this pray, to bring Din, son of the Eliakim Genz, and the known rich Jechiel Michael, is ordered son of the Aaron by the directors of the city to choose two advocates, in fact the Main-rabbi Hosea. It is asked to do these two people to lead the process with the prays of Din with named Zewi stag, son of the Lipman. * Sombart points in his/its book: "The Jews and the economic activity" on the excessive esteem of the wealth, that is found with the Jews. Also the session-protocols show this, in that is reminded on the wealth with particular regard. D. H. 99

No. 79 (= Il. 121). From the litigation of the Kahal with the guilds. Sabbath, section Behar Sinai, 5559 (May 14 1799).

By the directors, it is ordered the city, peacefully the dispute with the guilds *, to finish and to disburse them 200 silver-rubles for all her/its/their claims from the cash register of the Kahal.

No. 80 (= Il. 122). From the agreement of the Kahal with Chewra Kadischa and Scheba Keruim, concerning the earnings from the Vieh-Schächtereie.

Sabbath, section Behar Sinai, 5559 (May 14 1799).

In accordance with her/its/their rules, the directors of the city bought the share belonging the Kahal of the earnings for Chewra Kadischa (undertakers) and Scheba Keruim (seven competent) at the brotherhoods from the Viehschächtung. Until now, she/it heard a half of the earnings the Kahal and the other the named both brotherhoods. From the present-day day on the first half becomes the eternal property of the brotherhoods because of complete purchase, and the Kahal can never lay also only the lowest claims to it. This right is transferred said brotherhoods for 200 rubles, which are paid with the Kahal as payment of the guild-charge, for what a written document should be handed over to the named brotherhoods with the signatures of the directors of the city and the limbs of the general meeting.

No. 81 (= Il. 123). From the moneys, that apply from the village-mayor-assistants.

Sabbath, section Behar Sinai 5559 (May 14 1799).

By the directors, it is ordered the city, that of the Dorfschulzengehilfen⁵², gotten 80 rubles, to use paper-money for urban editions.

* The case is unclear. Evidently, it is about state trade-taxes, that cannot pay the

Kahal. Like the 200 Rbl. found, protocol shows No. 80. D. H.

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No. 82 (= II. 124). From the rights of the oldest person of the sacred brotherhood of the dead person-undertakers.

Sabbath, section Behar Sinai, 5559 (May 14 1799).

The right of the seven directors of the city is transferred in fact the present oldest person of the sacred brotherhood of the dead person-undertakers in all things, that tackle this brotherhood, until the reelections of the oldest person in advance and should be equally-respected the regulations of the seven directors of the city all her/its/their regulations.

No. 83 (= II. 125). From the honorary-attestation, that one should do the month-oldest person.

Sabbath, section Behar Sinai, 5559 (May 14 1799).

On grounds of the ordinances of the Kahal, from the Sabbath, Bible-section Behar Sinai, 5559 (May 14 1798, laid out in the file Nr. 46, is ordered to honor the month-oldest person Hammidrasch (Bethause) with the third honorary-attestations when reading the Tora at each Sabbath in our prays.⁵³)

No. 84 (= II. 126). From the gifts to the members of the magistrate.

Sabbath, section Behar Sinai, 5559 (May 14 1799).

The board of the Kahal orders to cast following moneys from the cash register of the Kahal for gifts to the members of the magistrate: 20 rubles in paper as reward for Arzimowitsch to the reimbursement of his/its editions during the leadership of the issue of the David, son of the J., and, to disburse 5 rubles the Jankuschka in paper, to reward the remaining members of the magistrate after the discretion of the lavish Rabbi Isaak, son of the Akiba, however.

No. 85 (= II. 127). From the command of the Kahal at all brotherhoods.

Sabbath, department of the Pentateuchs Bechukkotai, 5559 (June 11 1799).

By the directors of the city, it is decided to give all brotherhoods the command, from the present-day day on up to the eighteenth of the month of Ijjar of the following year 5560 (1800, d. h. for

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the duration of a whole year, not to pick up any new members, with exception of children and not yet marriageable young people. It is prohibited the monthly oldest person of every brotherhood to let vote about the admission into the brotherhood. The same is prohibited also the Schammaschim of every brotherhood.

On this occasion it was determined and was announced: named prohibition not on this Brotherhood this Gemilot-Chasadim (interest-free Darlehnskasse, and the craftsperson, to prolong.

No. 86 (= II. 128). From the regulation over the midwives.

Sabbath, section Bechukkotai, 5559 (1799).

To the supplement of the number of the midwives serving in the city, it is ordered to still nominate two, in fact: Mariascha, woman of the deceased Asriel, and the wife of the rabbi Leiser from Tschaschnik.

No. 87 (= II. 131). From the sale of the right of an independent store to Rabbi Chajjim, son of the Isaak, that Leviten.⁵⁴)

The general meeting, at which all directors of the city as well as the chairpersons of the Kahal were present, was decided in following with the approval of all:

At the leader, the Rabbi Chajjim, son of the Isaak, the Leviten, to sell the right to the property of the stone store delighted by him/it, in fact: the right to the leadership one of the two stores with cellars and top floor, that he/it, the Rabbi Chajjim, together with his/its brother, the rich Jakob, on which built high place. These stores are restricted from the stairway on the one hand that leads into the second floor and the two brothers as well as the leader Rabbi Samuel, son of the Dan, and on the other hand from the stores, belongs together, who belongs to the Russian Baikow. The facade of these stores lies after the high place, the rear however after the place the pan Kister out. From these two stores, the one, which lies after the side of the named stairway, belongs to the Rabbi Chajjim. Besides the right to the store, it becomes the right to the upper floors and cellars in the aforementioned borders of the center of the earth at the Rabbi Chajjim

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as far as to the height of the heaven sold. This whole property is final and the Chajjim, his/its successors and representatives been certainly transferred to the eternal property. As well, the right was transferred on the property of the stairway, that leads into the cellar, for him/it, as well as on this of the outside-stairway before the stores. The right to the property of this whole immovable property transfers and sells the Kahal completely, without any reservation, to Rabbi Chajjim and Rabbi Chajjim has paid the for this guilty moneys at the Kahal long ago.

This way the named property with the present-day day becomes his/its indisputable property, and he/it can switch in it after his/its discretion and can prevail, d. h.: builds, rebuilds, tears off, sells, transmits, lends, trades, shortly, switches like with his/its property *, and nobody on the

world can prevent him/it from it of today until in eternity. Should against this sale or a part of the same of a person, however, or if protest is raised a club, so the Kahal and pray commit themselves to happen Din the Chajjim and his/its successors in every case opposite right figurative for them/her/it them, it then would be that the right of the protester of the Kahal is acknowledged.**) He/it should be able to switch in silence without the lowest danger so. All editions and losses, that should arise for the Rabbi Chajjim from the protest of a person or several against the sale of the whole property or a part, can on grounds of our talmudischen regulations from him/it from the Kahal * * *) from his/its earnings, as far as it is possible, is raised.

Our present document about the balance of the damages has Din the legal validity of a promissory note of the prays, on grounds of the talmudischen laws, even the legal validity of a change, written out displayed after norm of the ruling imperial courts. In future, the Kahale should perform not only the collection of the editions originated from these cases, but it is also imposed on them to achieve help of strongest form and until they into the smallest in

* It simply is no property. D. H. ** this reservation puts the value of the whole assurance in question. D. H. *** important for this A l t e r the equipment! D. H.

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to fulfill this document of established conditions. This of all is decided irrefutable in the presence-strength of the members of the general meeting in the advice-room of the Kahal on grounds of the sacred laws and regulations of the Kahal, and confirms on grounds of those rules and the principles, after which the activity of the Kahal of no formal confirmation of the Kinjan needs.⁵⁵, to the affirmation becomes this the Chajjim this document with our signatures at the 21. Siwan 5559 (June 3 1799, to Minsk handed over.

Although this document is certified by the directors of the city in this of her/its/their city and not it the control and repeated certification according to our laws needs, we certified, this pray Din, with all our rights this document about the Erteilung of even bigger legal validity. And so son of the Isaak goes from the present-day day of the store also like all remaining buildings, that are presented in this document, into the eternal property of the Rabbi Chajjim, and his/its successors over. We give our signatures to this certification.

The same document is his/its brother, the rich Jakob, Leviten, on his/its store, as well, that is at the stores of the Baikow, as been displayed on half of all buildings and cellars, that belongs to him/it itself. The

document, that is written out the Rabbi Jakob, differs from the above quoted document of the Rabbi Chajjim in no way and is protected from the power of the Bet Din as well.

No. 88 (= Il. 181). From the depositing from the Viehschächtung. Following points were displayed by the end-signed members, who are chosen by the Kahal and the general meeting, as rules over the true use and control of the earnings from aforementioned depositing and to the avoidance of abuse of the same.

1. it is prohibited the Schocheten (Schächtern) under the strictest Cherem to perform the Bedikat Harea (legal sightseeing) of any slaughtered livestock⁵⁶, without the presence of the representative (the depositing) or his/its authorization; this becomes

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therefore ordered, so that immediately executes his/its duty the representative after the Schächtung, d. h. for how much can be called kosher can determine, (d. h. for the Jews enjoyable is) and, to determine even the owner and Schächter, to whom the kosher slaughtered livestock belongs.

2. the house-father, that the kosher slaughtered livestock, be it to the own use or sale, belongs, the same can take for the purpose of Abhäutung home if he/it puts the representative a deposit over the due depositing; the representative shall there-themselves before the livestock is carried away from the Schächtereie, on whose front part a sign does, so that it cannot later be exchanged. The front part, the inner-parts, the head and the legs of the slaughtered animal must be prepared by the owner by the representative to weighing, and immediately after weighing, the owner must pay the Wägern three groschens per pound in sounding coin, the meat calculated until 120 pounds for 100. *) for the head, the inner-parts and the legs is paid the depositing by point 9 of this installation. The sale of the meat is prohibited before exhibition of a receipt of the representatives, after acquisition of this receipt, he/it can sell the meat only with himself at home, not in the store.**)

3. wedding and trimming-parties, that are given in the city, are free from the pound-taxes, and the party-giver can the meat without taxes gets after this over the invitation to parties of formulated rules. The Kahal and the general meeting, the obligation is imposed, that to put rules together over the invitation to parties. At publication of such new rules for ritual parties, the time-honored laws must be taken into account, without the smallest violation of the same. The representatives cannot

publish the meat tax-free, before composed the list of the loaded people according to the law and the rules

* If the meat weighs 120 pounds, only 100 should be calculated. ** One compares representation the psychic attitude of the Jews opposite the kosher things and his/its straitjacket with all these complicated regulations Brafmann's; Violations seem to quite frequently be been. D. H.

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and by the urban Schammasch, it was signed. 4. the kosher meat is free from the taxes for the party of the sacred brotherhood of the dead person-undertakers at the 15. day of the month ^{Kislew}57, and for the party of the brotherhood Meschunna, that is given at opportunity of the lecture of her/its/their entire budget. In the case of such a party, the Gabbai of the brotherhood of the butchers has the representative of the depositing to submit a list of this for the brotherly party of loading for the purpose of liberation of the taxes on named two pounds per person. Such a list necessarily must with the handwritten signature of the monthly Gabbai of the brotherhood

be equipped. 5. these depositing are to the coverage of the imperial taxes for all

Inhabitants of our city determined. It is prohibited the representative of these depositing under the strictest Cherem, even the smallest sum, be it also only a half Kopeken to use for other purposes even if it should tackle the interests of the whole Jew-ship of the circle. The whole depositing simply should be used only for the imperial taxes, *) neither the monthly Gabbai nor the general meeting can free someone of these depositing, still these moneys spend.

So that obedience is done these rules, that were formulated by the Kahal or the general meeting, of sides of authorizing, is offered under the strictest Cherem: The representatives have to swear that these rules are sacred for them. The Schammaschim (servants and notaries) have the right just as little, do encouragement someone at violations of these rules.

6. the Jews of the country, who gather to parties in the city, New Year's day: Rosch haschana; Reconciliation-day: Jom ^{Kippur}58, the named depositing must pay for the meat, that she/it bring.

Comment: The house-fathers, with whom the Jews of the country stay, have to immediately deliver the carried along meat of authorizing of the depositing to the taxes to the regulation. The Bevoll - mächtigten on the other hand, to look at it, has that the landlords these

* A forger would not have picked up this sentence! D. H. 106

Regulations fill. If however, one refuses to achieve the depositing, so

the carried along meat is declared incompetent to the food of the Jews by virtue of our regulations, like the pork. The representative has over this regulation to inform all house-fathers.

7. however, the meat, that wishes the Kahal arms under them/her/it to distribute to any holiday, is freed from this depositing but the Kahal cannot buy this meat with the arrived depositing-moneys.

8. in the case of a disagreement of any points of named rules, the same must be submitted us, and the representative doesn't have the right to decide after own discretion.

9. for the head, the tongue, the lungs, the liver and the guts of an ox are 6 Pjatoki (9 Kopeken), but, to pay 4 Pjatoki (6 Kopeken) with cows, as this through Magistratsukas *, is established.

10. all men, women, servants, maidservants, big and babies are prohibited with strictest Cherem to carry out the meat bought by them from the butcher-stores, before she/it the taxes of 11.? Kopeken paid for the pound at the representatives of the depositing.

The payment of the taxes has to happen in the room of the representative. To the control of the buyers betr. the correct payment of the depositing, supervisors, whose office it is, must be in the butcher-stores to keep an eye on it that the buyer immediately carries the meat into the room of the representative after the purchase, weighs therefore to leave.**)

11. it is prohibited the butcher local with strictest Cherem, without presence of the representative and the two supervisors someone, or strangers, to sell meat. As well it is prohibited the butchers and her/its/their family-members absolutely to use meat for her/its/their own use before they paid the depositing. The sale of kosher meat, even if it from the city

*Order the Russian authority. D. H. **in beautiful sign of trust of the honesty of the parishioners! Sarten admittedly don't know any parole. D. H.

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executed, can happen only in the butcher-store, if it is not relieved from the depositing. It is prohibited the butchers to pay the taxes on the whole front part all at once, about later in the detail-sale the taxes of 11.? Kop. per pound, to raise. You/they are indebted to execute the sale in the butcher-stores daily, 12 hours on working days of in the morning until in the evening and on the days before holidays and Sundays for the duration of the whole day.

12. the butchers only are allowed to kosher meat about two groschen more expensive than the (Russian) magistrate sells the prices for trefes

meat stipulates.

The representatives and supervisors have to control the exact implementation of this regulation. In the case of a violation of these rules, the representatives must sue the butchers with the magistrate.*)

13. what the court concerns, can the representative not estimate after discretion so, but must each piece weigh, about the exact taxes of 11. ? Kop. per pound, to collect. At the sale of the meat, weighing is not calculated.

14. in the office an each representative has itself a locked box to decide with an opening in the cover. Since the representative has in to toss the paid money, and it is for him/it for the purpose of avoidance of improper application, with danger of the strictest Cherem prohibited to be these moneys into his/its bag.

The representative has every evening to count the moneys and to enter into a book, on what he/it has her/it/them into the general safe, that is with the rich Rabbi Chajjim Segall, to be a laxative. Until the moment, where the sum is handed over to the Chajjim, the representative has the responsibility for it. The moneys must be transferred into the general safe at least twice weekly, on Mondays and Thursdays.

To the storage of these moneys until her/its/their overpass, a box with two keys must be with the representative,

* An extremely interesting case. The Kahal turns to the Russian court without further in order to force disobediences. If from a private-person the Russian court is called against the Kahal, however, punishment takes place through excommunication. D. H.

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their key one each, to store from the representative and from a supervisor, is.

15. the safe, that is with the Chajjim Segall, must be equipped also with two palaces, whose keys ever with the Bevoll - mächtigten of the depositing and with a member of the hundred-shaft, that is picked hundred for this purpose from this monthly, is stored.

The Schammasch has one of the former directors of the city monthly and, to nominate a merchant, for the purpose of monthly control of the cash register, that is with the representatives.

16. the Schammasch has to publicize Hamidraschim (Bethäusern) in all synagogues and pray: a, that prays orders Din all men, women, the Kahal, the general meeting and this servants as well as underage children, shortly, all local and foreign Jews to only then buy the meat, that she/it, in or outside the city, require, in the butcher-stores, if the representatives and the supervisors are present, and b, that it is

prohibited to carry bought meat from the store, before it is weighed on the scales of the representative and the depositing of 3 groschens per pound is paid. This command is given to all the Jew with penalty of all the Chereme possible on the world. In the case of a purchase of meat of a private-person, the salesperson has to show the receipt that the depositing is paid.

17. the salaries of the Schächters as well as the representative and the other editions are to for usually be disputed from the depositing for the young-livestock.⁵⁹, the rest of this sum should be used for the coverage of editions of the Kahal.

The transfer of the moneys from the depositing at the Kahal has to happen from both representatives every time, that no half Kopeken *, without the signature of five Kahalmitgliedern can publish. The salaries the other representative and the supervisor should be paid from the inner earnings every Friday.

18. with a word: Each kosher meat, for which the depositing are not paid, is to be regarded as Trefa - like pork.

* No half Kopeken, d. h. nothing at all. D. H.

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19. the Kahal distributes the whole guilty sum proportionally among the inhabitants of the city two weeks before the date, at which paying the imperial taxes with the Rentamt are, - on 100 inhabitants each a part *. If however, the sum collected by the Kahal should not be enough for the taxes, so the Kahal raises new taxes from each hundred-ship, and the money is to be raised from the in-takers of the hundred-ships. At the rise of these temporary worker-moneys, a member has, who is chosen from the hundred-ship to support the in-taker. As well, the representatives of the depositing cannot hand over any moneys to the hundred-ships in absence of these chosen limbs. With the edition of the moneys of the hundred-ships, these hand over the Mitgliederlisten to the representatives.

20. the representatives and supervisors must swear that they will serve the purposes for this hit by us very precisely. They cannot later achieve this oath, as on the day of the coming Monates Tebet. This oath must into the books of the Kahal and the representative is yielded.

21. the supervisors must a, controls, that each buyer of meat goes the weight and payment of the depositing into the room of the representative for the purpose of observation; b, inquires, whether the buyer paid the depositing or not, and c, the buyer makes clear that d meat, for which no depositing, like the pork, is paid. h. Trefa, is.

22. both always must be representatives after the Schächter-Ordnung present: the one in the Schächterei, the other with the scales and the cash register.

To representatives is nominated: Rabbi Gerschom, son of the Elia, and rabbi Naphtali Herz, son of the Isaak. More final has to be dare with her/it during the first month. The salary for both is estimated with ever 2 rubles of silver per week.

Guarantors for named representatives are: Rabbi Isaak, son of the Akiba for heart, and Rabbi Aisik, son of the Rabbi Juda, for Rabbi Gerschom.

· The Jewish communities were divided in ten-ships and in hundred-ships at whose top an Obmann stood. D. H.

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23. to supervisors is appointed: Gerschom, son of the J., Isaak, son of the J., and happily, son of the M.

The salary for these supervisors is calculated with one ruble each weekly. They must fill her/its/their service according to the row.

24. the rabbi of the city has to only pay tax on the week for itself and his/its whole family up to 28 pounds of meat; what is used by him/it in addition, is tax-free.*) The meat-quantity used by the rabbi-family must be noted in the weekly installations of the representative.

25. the publication of these regulations is Hammidraschim to read out four times per year with the Cherem (ban) in all synagogues and pray.

26. people, who are added our community, but lived earlier in other cities, is indebted, an installation of the imperial taxes the representative of the hundred-shaft, that she/it will allot, to submit. In the other case, the representative has to sue the tardy payers with the authority.**)

27. the representatives and supervisors have to keep an eye on it that the butchers don't sell the meat more expensive, as more by 2 groschens, as that amounts from the magistrate of fixed prices.⁶⁰, unpleasant - dealing, to sue, is.

28. does somebody buy, also always from whom, kosher meat (before these regulations come into force), does the buyer have the representative half of the depositing, that are not yet paid, so to pay, d. h. 11.? Groschen; his/its meat immediately is in the other case the pork, d. h. Trefa.

29. we, the end-signers, assumed control over the exact payment of the depositing after aforementioned rules until the reelection. At the reelection, however, the meeting of six new members will choose -

controllers, who commit itself to be no directors, and for the time being supervisors will be. All these aforementioned 29 rules are careful from us and been established to the fortification of the aforementioned depositing. To the certification of all this signs we that these rules position and that from her/it

*Preference this usually is enough and influential rabbis. D. H. **the Kahal immediately runs to the Christian court! D. H.

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General meeting at the 14. Kislew 5562 of the creation of the world (17. Nov. 1801, is chosen.

R. Isaak, son of the Akiba, R. wolf, son of the Zewi venison, R. Chajjim, son of the Isaak Segal, R. Jehuda body, son of the Jacob, R. Isaak Aisik, son of the Jehuda.

(= II. 182.) rules for the representatives and Schächter.

The representatives and supervisors have first-reindeer in order to gather at the latest 12 o'clock, with exception of the holidays, to which no kosher meat can be sold, in the office of this daily.

The editions for cars and little sack, in which the money is transported, are to be disputed from the taxes.

The Schächter and representatives have to go there, also on the Sunday of 10 o'clock in the morning until 6 o'clock in the evening, in the summer until 8 o'clock in the evening. To the affirmation and certification of all this signs we:

R. Isaak, son of the Akiba, R. wolf, son of the Zewi venison, R. Jehuda body, son of the Jacob, R. Isaak Aisik, son of the Jehuda, R. Chajjim, son of the Isaak Segal.

No. 89. regulations of the Schächtung of poultry, enacts from the general meeting on the eve of the Chanukka (the holiday of the Makkabäer) in the year 5553 (1792).

1. nobody can slaughter his/its poultry at an andern place, besides at him/it, that is intended for it.
2. the Schochet cannot slaughter any poultry before he/it got authorize the depositing for it.
3. the representative, who is chosen from six people, who are certain from the general meeting, has to commit itself/themselves under oath, the depositing always before him/it shafts, to raise.

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4. for each turkey, the sum of 10 groschens is sum to pay before slaughtering, besides which accuses the Schochet for the Schächtung; for a goose as well 10 groschens, for a turkey 6 groschens, for ducks

and chickens 1 groschens for young goat-bucks 10 groschens besides the payment at the Schochet.

5. if somebody wants to slaughter poultry for a ritual party or for a party of the sacred brotherhood of the dead person-undertakers, so he/it has the representative of the big depositing to submit a table of all party-participants certified by the Schammasch (notary), so that he/it on grounds of the three points *, aforementioned installation of the representatives the written authorization for the Schächtung of the poultry can get. At this opportunity, the taxable pound-number of the meat decreases the enlargement of the number of the poultry to be slaughtered proportionally.

6. if somebody leads fat to the sale in the city, so he/it has the representative to pay 3 groschens per pound and cannot sell sooner it, as until he/it got the receipt for the payment.

Is ordered with strictest Cherem all owners of relaxations to immediately inform the representative about the introduced amount of fat.

7. under the strictest Cherem, it is prohibited the Schochet, in absence of the representative any which poultry, to slaughter, besides for sick persons and relatives; in the more final case, the Schochet itself raises the depositing and hands her/it/them over to the representative.

8. the representative has to immediately enter the arrived depositing for slaughtered poultry into his/its book and to hand over the money to him/it at the latest on the following day for the depositing of the Viehschächtung Bevollmächtigten, that have to enter the gotten moneys into his/its books on the other hand.

9. if you prove to be Trefa slaughtered poultry, so the Schächter has the owner to reimburse the raised depositing.

10. the taxes for the Kapporet have to raise the Schocheten.⁶¹, it is them allowed in this case, that to perform Schächtung without presence of the representative and to later hand over the raised moneys to him/it.

* Section 4 is meant evident. D. H.

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11. poultry for sick persons, that are in the hospital, is tax-free on grounds of an ordinance issued by his/its leader.

12. the so raised moneys are used for the coverage of the imperial taxes; the Bevoll use only the sixth part - mächtigten to salaries of the Schocheten and for editions, as they are mentioned in the preceding file in the point 17; therefore, the representative shall with the daily takeover in the big one(s) collective - divides up the sixth part boxes and retains in the small collective-box for the editions.

Comment: These 12 points are from nobody signed. You/they only are down handwritten written by the rich wolf, son of the venison.

No. 90. over the new regulations of the collection of depositing of poultry.

Monday, him/it 15. Ijjar 5569 (1809).

By the directors of the Kahal, it is ordered that the Geflügelschächter repeat her/its/their oath, that they become all rules, that positioned in the preceding file and completes in the following one, will fill.⁶²)

1. one of the three Schächter has to lead an exact register over the number of the slaughtered poultry and his/its owners.

Both Schächter cannot perform any Schächtung without the presence of the third, that has to give itself/themselves away with the counting named depositing from poultry for the Schächtung.

2. the Schächter cannot let the lowest tardiness prevail in the fulfillment of her/its/their duties.

3. it is brought to the Schächter poultry by a sick person or his/its mother, so he/it has to immediately perform his/its duty without excuses. The Schächter from any should be prevented a reason at it, so he/it has to immediately go to his/its colleague in order to ask him/it for immediate fulfillment of the request.

No. 91. over the oath of the Geflügel-Schächter.

Through the oath, that is based on the nearest side in the file 93, we take to heed the obligation on us, all measures and new rules over the Geflügelschächtung with exception

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the point's 1 *) that oath, that disagrees directly with the rights, that we practice for a long time, to slaughter different types of poultry for the purpose of ritual parties at each place and at every time namely.

Just as little we take on the duties of the supervision because we are free since some years of these obligations.

To the certification of all this signs we. Tuesday, him/it 22. Sivan 5569 (1809, in the city Minsk. Jakob, son of the Mardochai, Simon, son of the Salomon, Samuel, son of the Juda flesh. Comment: There is the oath taken on for three years to

Properly, reckoned from the aforementioned day.

No. 178. **) over the second subpoena of the Rabbi Schalom before this pray Din.

Today, on the eve of the Sabbath, this 18. Sebat 5565 (January 19 1805, is at the rich Rabbi Schalom, son of the Samuel, that Leviten, gone out the reputation, Din pray with penalty of the Cherem before

him/it to appear in his/its issue with the rabbi Zewi Hirsch, son of the Rabbi Ruben and son of the more final Rabbi Salman, and previously the bill of the Bet Din for his/its issue with the Rabbi Schalom, the Leviten, who stuck with his/its disobedience despite covered Cherems to arrange.

No. 179. from the disobedience of the Rabbi Gerschom.

On Tuesday, him/it 13. the first Adar 5565 (February 3 1805, is over the Rabbi Gerschom, son of the rabbi A. W., that been covered Cherem, because he/it didn't clean up the bill of the Bet Din with Rabbi Chajjim, son of the Zewi venison. Rabbi Gerschom remained in stubborn disobedience.

Him/it pray Din to the knowledge: The Rabbi Gerschom, son of the R. J. A., his/its issue arranged and was put into all his/its former rights.

* Vergl. No. 89. D H. ** this, and the following section is incorrectly numbered also in the original. D. H.

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No. 92. over the responsibility of the Kahal for the deceased Arje body, son of the Chajjim, after the documents.⁶³)

Hereby, we testify to end-signers with our own - hands signature that we the moneys, concerning the blame of the Kahal at the Arje body, son of the Chajjim, after the blame-letters, that, as records in her/its/their document, by the Kahalmitgliedern, namely the responsibility for the Schulklöpfer (synagogue-servants), was signed got and freed the Minsker Kahal of this of his/its responsibility for our father, the Schulklöpfer, through this receipt consequently. Furthermore, we, that all other claims are zero and null, explain tönerne phrases, and, not to take seriously from any court of justice; we got the relevant moneys fully and completely and signed.

Minsk, Monday, him/it 14. Tammus 5566 (1806).

Gissa, daughter of the Rabbi Elia, widow of the aforementioned deceased Arje flesh, and Abraham, son of the Arje flesh.

Hereby we certify that the Gissa, daughter of the Elia and her/its/their son Elia of all signed this. Erstere as an illiterate gave the feather more final to the signature. Abraham even signed - and that she/it the whole, aforementioned issue according to the sacred law under the Kabbalat Sedar⁶⁴, took care of - and signs.

Minsk, Monday, him/it 14. Tammus 5567 (1807).

Eleasar, son of the Ch.; Schammasch Benjamin (notary and representative of the Kahal).

No. 93. Eidesformel for the Schächter of livestock.

In God's name, the Kahal, pray of Din and the Nasi of the Israelite country, d. h. the prince or patriarchs, I swear without every cleverness and deceitfulness, not at exaggeration or attenuation thinking, without untruthfulness of the lips and the heart that Schechita and Bedika (Schächtung and inspection) I after the rules, that the Kahal and the chosen of the general meeting, as it in the book Nr. 88 stand, positioned, elegant becomes, in no way from it deviant. As well, I commit myself to never miss my duties to the damage of any house-father or meat-salesperson. As well, I am allowed to no house-father or butchers in fulfillment of my duties after-

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gives but must perform the Schächtung and inspection exactly until into the smallest. As well, I of today can request any privileges also like raise from three years long from no Kahal or from the general meeting but must perform the Schächtung and inspection during this time for the salary, that is approved me by the director of the Kahal today. These rules, I, if I still give myself away with Schächtung, will even not go over at end of these three years but sacred will hold. Just as little I become the lowest sum during this time, and am it half a Kopek, the Kahal of the depositing withholds or for me uses, be it with big or small livestock, hand over the representative within or outside the city but all.

Just as little I ever become with vehicles, Schächtern, against the Kahal secrecies, it is drive through oath or handshake to what I swear honestly, so true me God, he/it is praised, helps in all my issues.

In this form, I have on Sunday, him/it 27. Tammus 5566 (1806, what I sign to the certification sworn.

The same schwor I end-signer about the same day and signs to the certification.

As well also I swore end-signer and sign to the certification."

After course of six years, after composition of these documents, in fact in the year 5572 (1812, was still inflicted following:

"As well, I bend before God etc.. and swears, that I will always obey the Kahal; if he/it imposes any nonprofit measure (obligation) on me, so I have to fill her/it/them with biggest devotion to the benefit of the Kahal without having any private benefit on that occasion in the eye. As well, I also commit myself to submit the future measures of the directors of the Kahal with reference to Schächtung of livestock and poultry. And so I swear honestly, so true me helps God in all my issues.

After this formula schwor I on Monday, him/it 11. Awa 5572 (1812, and what obliges me, without to hold lowest violation this oath, to the

affirmation I signs.

Bezaleel, son of the Isaak. 117

As well schwor I on the same day after this formula and commits me to hold the oath.

Aaron, son of the Isaak Aisik. As well schwor I on the same day and holds the oath. Jankel, son of the flesh. As well schwor I on the same day and holds the oath. Scholem, Schachna." Comment: Those turn into the salary for the four Schocheten

Earnings of the Kahal in fact ever approves 5 rubles and 20 groschens per week for three years, beginning with the present-day day, him/it 15. from 5572 (1812).

No. 94. Eidesformel for the Geflügel-Schächter.

Therefore, I swear by the lips and in the heart in God's name, the Bet Din and Kahal, without any untruthfulness or deceitfulness, without with it at any attenuation or, to think exaggeration, the duties of the Schächters and spectator fully and completely to fill, that are imposed on me by the law. From the earnings of the Schächtung of poultry and small-livestock, I cannot bring half a Kopeken aside. As well, I commit myself to fill all rules, that were formulated for the Schocheten so far.

And as long as I am Schächter, I cannot have the lowest earnings, neither from house-fathers still meat-salespersons, still from the Kahal - earnings of the depositing. As well, I will never lend also only the lowest help to the house-fathers or butchers to the damage of the depositing - with a word, I will never allow myself also only the smallest violation.*)

Just as little, I will request a raise in the course of these three years; as well, I will never join a connection directed against the Kahal, neither through handshake, with Schächtern nor through ^{Kinjan65}, or signature, not even with such, that serve the Kahal at end of these three years, and so true I honestly swears, God (praise is for him/it) likes for me, in all my issues helps.

* One remembers the Befeiung of the vows in view of such vows and promises, with which the ghetto-Jews, at the necessity of the Kol Nidre, are tormented. D. H.

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After this formula schwor I on Sunday, him/it 27. Tammus 5566 (1806, in Minsk and signs to the certification.

No. 95. Eidesformel of the spectators and supervisors.

Therefore I swear to perform my duties honestly in God's name, the Bet Din and Kahal without any intelligent-ness and deceitfulness on the lips and in the heart, without attenuation and exaggeration, and to protect the Kahal-Abgaben from abuse if possible so that also the smallest rear-

drawing of these taxes is impossible. From these taxes, I won't evade half a Kopeken or will use for me, or house-fathers and butchers enacts. All the taken on duties are sacred for me, and as long as I administer this office, I am under my oath. I swear this honestly, so true me helps God (he/it is praised) in all my issues.

After this formula schwor I at the 27. Tammus 5566 (1806, and signs to the certification.

No. 96. Eidesformel of the secretaries of the basket-taxes.*)

a, therefore I swear by God and the Kahal without not stealing every cleverness and deceitfulness half a Kopeken on the lips and in the heart, without attenuation and exaggeration, from the taxes of the Kahal, the three-groschen-taxes, the depositing for the Schächtung or the taxes of the inner-regime, or, to keep for me.

With the same devotion, I have to also always give me away with my works as a secretary of the collective-cash register. With a word, I won't steal half a Kopeken from all moneys, that belong to the urban taxes and go through my hands, or the house-fathers and butchers reliefs from Steuerangelegen - nesses because of Schächtung grants. I swear this, so true me God (praise is for him/it) in all my issues helps.

After this formula schwor I on Sunday, him/it 27. Tammuz 5566 (1806, and signs to the certification.

* The Korobka (soot). = Basket, specifically Jewish taxes was, that the Russian government had imposed on the Jewish communities. D. H.

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b, Eidesformel of the Chassidim-Schächter.

In God's name, I swear the Bet Din, the Kahal and the Nasi (the prince) from Palestine by the lips and in the heart without every cleverness and reservations that the Schächtung and inspection of livestock perform honestly I and everything will fill, which is required from me. Just as little, I become paktieren with house-fathers or butchers with reference to the named duties; just as little, I will grant house-fathers or butchers any reductions, but my duties after best knowledge and consciences fill as it is stipulated; just as little, I will embezzle also only a half Kopeken of the depositing, that are paid for the Schächtung of Groß and small-livestock and poultry, also like from the other taxes of the Kahal, during my official-activity, be it inner, or outside the city but all the Kahal, directors honestly hand over. As well I will never grant the house-fathers or butchers reductions on these taxes or will allow me the lowest alteration of aforementioned taxes. As well I will slaughter poultry only in the area where the representative is; in the area, I will only perform

Viehschächtungen if I have the certificated permission authorizing to it from this, or if the depositing, or in the exceptions for sick persons and mothers, will be raised from them and finally on eves of Sabbaths and holidays; in all these cases, I can also perform the Schächtungen from the representatives stipulated places at not, the depositing (for livestock slaughtered by me and poultry) are handed over to the representative, however. I swear this, so true me God (praise is for him/it) in all my issues helps.

After this formula schwor I on Tuesday, him/it 9. Marcheschwon, to Minsk and signs:

Zewi stag, son of the Jechiel Michael, Segal.

No. 97 (= II. 132). From the election of the community-administration's members.

At the good time! List of the members of the administration (Gemeinde-Kahal) from the 3. day of the Passover 5560 (2. April 1800, until the same day of the coming Passover 5561 (1801). a, Raschim (heads):
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1. R. Isaak, son of the R. Akiba 2. R. Moses, son of the R. Jakob 3. R. Isaschar Beer, son of the R. Isai 4. R. Schmul, son of the R. Dan.

b, Ikkarim (real members): c, Dajjanim-Kewum (constant judges, with the entitlement, to sign decisions):

1. R. Eleasar, son of the R. A., Segal 2. R. Schmul, son of the Jechiel Michael 3. R. Salman, son of the R. Schalom Susman 4. R. Gerschom, son of the R. Elia 5. R. Joseph, son of the R. Jechiel Michael 6. R. Schmul, son of the R. Aaron 7. R. Süßel, son of the R. Schalom Salman 8. R. Abraham, son of the R. Sch.

d, Dajjanim Belipsak (temporary judges without judgment-right): 1. R. Josua, son of the R. A. 2. R. Jakob, son of the R. L. 3. R. Israel, son of the R. Gerschom,

4. R. Baruch, son of the R. Samuel 5. R. Isaak, son of the R. Herz 6. R. heart, son of the R. Faiwusch 7. R. Eisik, son of the R. Simon.

Everything is this from us end-signed voters, after mature consideration, what we sign hereby to the certification happens with general approval, after standard of the laws and regulations.

City Minsk. R. Mardochai, son of the R. Gedalja, R. Schalom Salman, son of the R. Simcha Susman, R. Joseph, son of the R. Joseph Segal, R. Meschullam Faiwusch, son of the Isaak Segal.

e, heads and administrators of the main-welfare-sow-shot: 1. R. Elia, son of the R. Zewi venison 2. R. Jehoschna Gischel, son of the R. Moses 3. R. Isaak, son of the R. Zewi venison,

4. R. Chajjim, son of the R. Isaak Aisik 5. R. Isaak, son of the R. Gerschom.

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These five administrators were nominated by us, the end-signed voters, on grounds of general approval, the laws and regulations in the city Minsk.

1. R. Mardochai, son of the R. Gedalja 2. R. Schalom Salman, son of the R. Simcha Susman 3. R. Schachna Gerschom, son of the R. Schalom 4. R. Joseph, son of the R. Joseph Segal 5. R. Meschullam Faiwusch, son of the R. Isaak Segal.

No. 98 (= II. 133). From the sale of the store from pan Kister at the Abraham Abel, son of the R. Meyer.

Today, on the eve of the Monday, at the 6. Nisan 5560 (9. April 1800, is decreed in the approval with all Mr. Representatives and representatives of our city and definitely become: The property-right to the stone store the pan Kister, to sell him/it the rich Rabbi Abraham Abel, son of the Rabbi Meyer, already using man, the director, to this; as well the right to the balcony and the stairway opposite the named store; as well the right to the passageway to the store in the house the pan Kister. Everything this, from the center of the earth as far as to the height of the heaven was sold to the eternal disposal of the Abel, his/its descendants and representatives, for what he/it has 75 rubles of silver * at the Kahalkasse to pay, immediately him/it one for what after payment of the money from the directors of the Kahal signed and from the prays accredited purchase-document Din of the local city should be handed over.

No. 99 (= II. 134). From the sale of a store of the same Kister to Rabbi Jechiel Michael, son of the Rabbi Aaron, through the Kahal.

At the same session, the heads and men have, that director of the Kahal, decided: the property-right to a stone store the pan Kister at this him/it already using man, that pre-

* This tiny purchase-sum clearly shows that it is not at the Kahal about the rightful purchase of the store but about a Chasaka-Abgabe. D. H.

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steher, the rich Rabbi Jechiel Michael, son of the Rabbi Aaron, to sell; as well the right to the balcony and the stairway the store opposite; as well the right to the passageway to the store in the house the pan Kister. Everything this of the center of the earth as far as to the height of the heaven was sold to the eternal disposal of the Jechiel Michael, his/its descendants and representatives. For this sale, said Jechiel

Michael has to pay 15 rubles of silver at the cash register of the Kahal, for what immediately him/it one after payment of this sum from the directors of the Kahal signed and from the prays Din of this city, to hand over purchase-document, certified is.

No. 100 (= II. 135). This at the aforementioned lavish Abel and Michael of displayed purchase-documents.

In the approval of all directors and representatives of our city, the property-right to him/it was decreed from the general meeting, at the man and directors, the rich Rabbi Abraham Abel, son of the Rabbi Meyer, that pan Kister, to sell proper, stone stores: in fact on one the late shop built on the high market by him/it. The store borders on the stone store of the same on the one side pan Kister, that momentarily from the rich Zewi stag, son of the rabbi Sew Wolf is used and on the other side at a store of the same Pans, that is led by the Rabbi Michael, son of the Aaron, momentarily. The facade of the store lies in the direction of the aforementioned market, the rear of the yard the pan Kister. The right to the so restricted store, as also on the cellar under him/it, that built rooms, the balcony, over him/it the stairway - the right to everything this of the center of the earth as far as to the height of the heaven, we sold to the Rabbi Abel, his/its descendants and assignees fully and completely for ever and ever. As well, we sold the passageway through the yard of the Kister, that leads to this store, to the Rabbi Abel, his/its descendants and assignees that cellars and the rooms lying over it in aforementioned borders, without us the lowest right to this property vorzubehalten.

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Aforementioned Rabbi Abel has paid all guilty moneys into the general cash register for a long time. For this reason, d belong to him/it, his/its descendants and assignees from this time at all rights to this property, in which he/it therefore switch after his/its discretion. h. sells, rents, lends, can handle at all with it, how each human being can handle his/its property undisturbed. Even if the pan Kister the building a new one tears down and builds for it, *) remains the Rabbi Abel on the above restricted properties and buildings, also like his/its descendants and assignees, the aforementioned rights. However, Rabbi Abel or his/its descendants and assignees should the aforementioned building from pan Kister buys, so the full right to Niederreiung and rebuilding is entitled them without someone being able to interfere. However, someone, a human being, should d. h. Jew, d. H., or several, objection against this right raises, so Din is the Kahal and pray full and quite

indebted, for the right of the R. Abel, his/its descendants and assignees, to vouch. As well, the Kahal is indebted, nothing untried, to leave, to calm down the protesting party, the best in peaceful way, this of us the R. Abel, to leave right untouched, sold. All editions and losses, that the R. Abel and his/its descendant etc.. such protest should be created from, the Kahal from all has on reason to cover possible sources for him/it he/it the R. Abel etc.. lent rights, and the same has the right, for itself on this document as a promissory note basing on talmudischen laws is founded to require the coverage of his/its rightful demands from all urban earnings of the Kahal, as he/it has an imperial change; and one of each Kahal is indebted to help him/it, and cannot hinder him/it to push through the fulfillment of this aforementioned right up to the most outer. Was decided everything this in the approval of all members in the room of the Kahal and was formulated after the rights, that the Kahal after the formal ^{Kinjan66}, has.

To the certification of all this signs we: the directors,

· Therefore is pan Kister the actual owner. It therefore is only about the Chasaka. D. H.

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Heads and representatives of our city. On the eve of the Monday, this 26. Nisan 5560 (9. April 1800, in the city Minsk.

P. S. this document was signed by six directors of the city.

The rich R. Isaak, son of the R. Akiba, and R. Beer, son of the R. M., entered for the former heads: the rich R. Zewi Balser and the rich R. Chajjim, son of the R. J. Segal and R. Zewi stag.

No. 101 (= II. 135). Certification the above file through the Schammaschim Weneemnim (urban notaries and representatives).

We, the end-signed notaries and representatives certify with our handwritten signature that the purchase-contract, that the man and representative from the Kahal, the rich Rabbi Abraham Abel, son of the Meyer, his/its descendants and assignees was issued, in all his/its details rightly existing, from the six members of the directors actually in the approval with the Schibea Tobim ha-Ir (seven directors of the city) in general meeting in the room of the Kahal under compliance of the uses and after the sacred laws, despite, that the Kahal requires no formal Kinjan with transfer of titles, is signed.

Monday, him/it 26. Nisan 5560 (9. April 1800, to Minsk.

No. 102 (= II. 135). Certification the same file through him/it pray Din.

From the preceding file is obvious that all in the file Nr. 100 quoted points and rules, the representative, the rich Rabbi Abraham Leib, (his/

its descendant like assignees) displayed, with the signatures of six members of the directors and two notaries of the city in the approval of the seven city-directors in the advice of the Kahal-Zimmers is equipped, in accordance with the sacred laws of the Tora and the uses of the city. Although in general ^{bedarf67} a regulation of the Kahal no confirmation, all the less, if she/it is certificated by notaries, has we with our whole one so

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Certifies authority the right named from the named Rabbi Abraham Abel, his/its descendants and assignees transferred just to the bigger affirmation and confirms, so that they may not be reduced for eternal times about any iota, because of which we sign personally.

Monday, him/it 26. Nisan 5560 (9. April 1800, to Minsk.

It signed the Rabbi Gaon and the four legal judges.

No. 103 (= II. 136). From the conferral of the same right to Rabbi Michael, son of the Aaron.

Exactly the same document, like which the R'S. Abraham Abel became, the representative, the rich Rabbi Michael, son of the Aaron, displayed on the property-right of another store of the same pan Kister, already now from Michel uses and, adjoining at the store of the Abel. The document is, as from the other document, from six directors and notaries signed and certified; as well, it is prays Din from the Rabbi Gaon and him/it certificated, exactly just like the document of the Rabbi Abel without the quietest alteration.

No. 104 (= II. 137). Rules of the together-appeal of the Kahalmitglieder. Wednesday, him/it 28. Nisan 5560 (11. April 1800).

By the directors of the Kahal, it is ordered following: If all directors of the city don't appear to any session of the Kahal on grounds of the invitation through his/its servant, so also three have from them, it is heads or representatives, decision-right like the seven directors, in important like unimportant things, until on the cases, in which it is necessary, to sentence any human being (Jews) to the physical castigation or fine or to the loss of the honor. At least five members, who then have the execution-right of the seven directors, must be present in these cases.

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No. 105 (= II. 138). From the sale of the property-right of a cloister to Rabbi Eleasar, son of the R. Joseph, Segal.

Sabbath, department Bemidbar, on the eve of this 1. Siwan 5560 (May 12 1800).

By the directors of the Kahal, it is ordered, the right to the property of a

cloister (!) on the Jurjewskajastraße, that belonged to the Carmelites earlier and now is in the possession of the Franciscans, to sell. His/its borders are following: on the one side the Jurjewskajastraße, beginning with the wood-home of the Rabbi Moses, son of the R. Israel, as far as to the Tatarskajastraße, of the other side more final street: from the corner of the Krewski-Querstraße as far as to the home of the uncurtailed (Christians) Matwi Ehrenowitsch including.

This right to aforementioned cloister with all his/its houses and buildings, as they are presented in the area of the aforementioned borders, on finished stone and wooden buildings cellars rooms, as the yard and free place in the same area on the house, that was built smith Seleisi, with all buildings and areas, who belongs to him/it, also like the distillery of the cloister, that is in his/its property, in this area of the Christian, - also like the vegetable gardens and hay-hits of the cloister, that stretch as far as to the vegetable gardens, as the hay-hits, that to the houses of the Jatkowajastraße gehören⁶⁸, the right to all presented from the center of the earth as far as to the height of the heaven sold the directors of the Kahal to the director to eternal property Rabbi Eleasar, son of the R. Joseph Segal, his/its descendant like assignees. They for this sale accuse, named Rabbi Eleasar has had moneys word for word paid as far as to the half Kopeken, for what a purchase-document is issued to him/it by the Kahal-Vorstehern, like the document Nr long ago. 100, that were issued to the Rabbi Abel, son of the R. Meyer. This document is signed by six directors with exception of the lavish Rabbi Isaak, the notaries and representatives on Wednesday, him/it 4. Siwan 5560 (May 16 1800).

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No. 106 (= II. 139). From the Erteilung of the residential-right in the city Minsk at the Rabbi Samuel, son of the Rabbi Benjamin, Segal, and his/its family.

In the meeting of the heads, directors and representatives of our city, the making happy message was spread that the Rabbi Gaon, the famous scholar of the Tora and Gottesfurcht, the ornament of the Tora and sacred wisdom, the director and rich Rabbi Samuel, son of the Rabbi Benjamin Segal (Levit) and his/its sons, excellent scholars, celebrities, known as her/its/their Gottesfurcht, the domains and mighty, that the Tora and power unite in itself, our city to her/its/their continuous domicile chose. Her/its/their heart intended her/it/them for the decision to favor all thirsty souls with her/its/their wisdom. Her/its/their doors always are open, and they always are willing to spread the wisdom in

Israel. So, we called blessing her/it/them in her/its/their God-pleasing work: "These people are in the peace with us, gives the Leviten stay and succession confidentially." This was decided by all unanimously and them the constant residential-right in our city gives Hesekiel, Inda and Meyer to the famous rabbis, namely the famous Rabbi Gaon Samuel Lewin and his/its three sons. They can live in our city freely on grounds of our Erteilung of the residential-right, everyone with his/its family, they give themselves with every type Handel after her/its/their wishes, as well like all inhabitants of the city, away and are the inhabitants of our city in all things, important and unimportant, leveled out, without the lowest differences and exceptions. As well, the right becomes given like the morning at Sabbaths and holidays without reservation and hindrance until at the holidays so for him/it, the Rabbi Gaon (big-rabbis), to open a Minjan (particular Beth-end) with itself: the New Year's day and the court-day, at which he/it must pray with one of the Beter of the synagogue-yard. The moneys for this right brought in into the general cash register the Rabbi Gaon and his/its sons as far as to the half Kopeken.⁶⁹, the Kahal and pray Din, it is ordered to transfer all this right without any reservation. Everything this was decided in the approval and in the presence of all heads, directors and representatives, the full number of the members in the advice-room of all laws and rights and with all the power of the Kahal after the sacred laws.

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To the certification this at the Rabbi Gaon and his/its sons gave we, the directors and representatives, sign rights personally.

Thursday, him/it 12. Sivan 5560 (May 24 1800, to Minsk.

No. 107 (= II. 140). From the wine-victim for the cup at opportunity of the trimming through the Rabbi Samuel, son of the R. Dan.

The head, the rich Rabbi Samuel, son of the R. Dan, a God-pleasing victim offered in that he/it promised that he/it with all trimmings, whether she/it in the big synagogue, the big prays - Hamidrasch, is performed in the synagogue of the sacred brotherhood of the dead person-undertakers or in any particular institution of our city that wine will donate for the cup even if the rite of the father of the newborn should take place in the house. The Rabbi Samuel took on this wine-victim for aforementioned purpose for his/its whole life; as well, he/it promised not to donate real grape-wine any raisin-wine every time so that nobody, be it also the father of the newborn, it also is which beverage must take something else for this sacred purpose. On reason this of his/its

suggestion and promise was decided by us, the heads, directors and representatives of the city to honor the Rabbi Samuel for his/its God-pleasing discussing, to help him/it, to support him/it and to place all people in knowledge from it. We cover us and all cantors with the strictest Cherem, if we at all places, where the Rabbi Samuel donates his/its wine to this God-pleasing rite, other beverages gives or touches, they are offered also by the father of the newborn. The wine given by Rabbi Samuel must grape-wine and no raisin-wine, and throughout our city, can be, where a trimming takes place, he/it has to donate him/it. All those, which the trimming over the cup *, executes, it is absolutely prohibited to excuse the R. Samuel from this order. For this privilege, the R. Samuel has a Pud every year

* After a former rite, one carried out the trimming over a cup filled with wine, in which also the Beschneider vomited the blood sucked up with his/its mouth. D. H.

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Grow to donate for the charity-cash register for candles in the local big synagogue. As well, he/it should intercede with every opportunity, that presents itself, with the authorities on the Jews of our city like for the whole Jew-ship. This application should happen from him/it in good belief every time. Everything took this on itself the Rabbi Samuel in Gottesfurcht and pure heart, only because the directors of the Kahal gave him/it the permission to donate the wine for the cup with trimmings. Everything this was determined without contradiction in the approval of all heads, directors and representatives in the advice-room of the Kahal on grounds of our sacred laws and regulations, and the duty is incumbent on each Kahal to support the Rabbi Samuel in the fulfillment of his/its wish and not to disturb.

To the affirmation this signs directors and representatives of the Kahal we, the heads, handwritten.

Friday, on the eve of the hallowed Sabbath, him/it 20. Sivan 5560 (June 1 1800).

Comment. This document was issued to the Rabbi Samuel in present of the necessary number of members on grounds of the sacred laws of the Kahal in the house.

No. 108 (= II. 141). Over the Entsendung of an emissary after Witebsk to experience around the tax-facilities there.

Wednesday, him/it 24. Marcheschwan 5560 (October 31 1800).

The directors of the Kahal decided together with the heads to send out an emissary after Witebsk for the purpose of Studiums of the tolls and customs-facilities, and approved 60 rubles for it in paper from the

percentage earnings of the Kahal. For this purpose, it was decided, that to send out Schammasch (notary) rabbi Chajjim, for what 2 Tschewonetz (6 rubles of silver) are approved for him/it weekly.

No. 109 (= II. 142). Over the sale of a house to Rabbi Isaak, son of the Akiba.

In the meeting of the directors and representatives of our city, it was decided unanimously, the right to the property of this

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Holzhauses of the Rabbi Aaron, son of the Aaron Kauz "at (situated at the corner of the new market) the famous head, to sell the rich Rabbi Isaak, son of the Akiba, with all buildings, who belongs to this home, yard and cellar-areas, with a word: on everything, which is presented in the purchase-contract of the Rabbi Samuel Kauz. We sold the right of the Kahal to aforementioned Isaak, on everything, from the center of the earth as far as to the height of the heaven, for ever and ever and transferred her/it/them to Isaak, his/its right-successors and descendants, without us the lowest vorzubehalten. The famous rich Isaak has paid the for this due moneys into the cash register of the Kahal long ago, and the right to this property has fully from today and completely named Rabbi Isaak, his/its descendants and representatives - they can switch with it in fact and can prevail, sells, destroys, pawns etc.. after her/its/their discretion, and nobody three-urged them.

If however, one or several should raise objection against this property-right, so the Kahal and pray are Din indebted to defend it for above Rabbi Isaak, his/its descendants and assignees and to uphold without restriction. The directors of the Kahal are indebted in such cases to fight these protest-claims with all means, like, to try, to secure the right of the Isaak from peaceful way. Be it all editions and losses, that should arise the owners of this property-right from the protest one or several, from a protest on the whole property-right or on a part, is to be raised from the directors of the Kahal of all possible earnings and revenues, and no Kahal can dare to dispute this right in any manner.

Everything this was decided by the full number of the members in the advice-room of the Kahal unanimously without any objection after the right, after which a Kahal-Beschluß of no Kinjan needs. To the certification of this right of the Rabbi Isaak, his/its descendants and successors, we sign.

Sabbath, on the eve of the Passover 5561 (1801).

Comment. This right was given the famous Rabbi Samuel, son of the Rabbi Aaron Kauz, and not aforementioned Isaak.⁷⁰⁾

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No. 110 (= II. 143). From the Erteilung of the same right at two other Jews.

It is the rich Rabbi Meschullam Faiwusch been given to son of the Joseph, and his/its son Fischel, the aforesaid purchase-contract, as he/it was issued to the R. J., on the property-right of a wood-house opposite the prison, bought from the wives of the Mardochai, as obvious to her/its/their documents. Our right to the property quoted in aforementioned purchase-contract with all buildings, that also from the local Behörden⁷¹, is given. - All this right sold the directors of the Kahal at named R. J. and at his/its son, on what a purchase-document was handed over to him/it, the J., on the present-day day. As well, the rights are transferred the J. on the house of the bank with place and all buildings, as far as to the building of the architect Kramer and on the other hand as far as to the extremely-episcopal garden in the width and in the length as far as to the distillery of the Basilianer as far as to the half street on 30 filaments.

No. 111 (= II. 144). From the responsibility of the Kahal for Isaak, son of the Gerschom.

Sunday, at the first holiday of the Passover 5561 (March 17 1801).

It will decide concerning the sum of 50 rubles of silver, that the Rabbi Isaak, son of the Gerschom, paid for the interests of the city from his/its own bag, by the heads and directors of the Kahal, the Rabbi Isaak, that from the head and rich Rabbi Michael, son of the R. A., to transfer for a purchase-contract of owed sum of 50 rubles. The Rabbi Michael should not declare himself in agreement, that the Kahal to pay guilty sum, so the Rabbi Isaak already shall pay 75 rubles for him/it they from ersterem reimburses and that has transferred acquired right on itself from Rabbi Michael for ever and ever for the blame, that has the Kahal personally at him/it. Everything this was decided by the directors of the Kahal unanimously without restriction.

No. 112 (= II. 145). From the transfer of the right to vote at Rabbi Meschullam Faiwusch, son of the R. Isaak.

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Today, on the eve of the Thursday, him/it 19. Nisan 5561 (March 21 1801, son of the Rabbi Isaak is decided by the heads, directors and representatives of the city, the rich Rabbi Meschullam Faiwusch, to lend the permanent right to vote. From the present-day day on, he/it has the right, in all, small and big, things with, to choose, and enjoys the right of the other members full and completely. Furthermore, all rights of the ex-

directors are transferred for him/it, valid for two years. Faiwusch already paid the for this due moneys as far as to the half Kopeken. To the certification, the notaries signed on command of the Kahal.

No. 113 (= II. 146). From the Erteilung of the same right at other Jews. At the same meeting, it was decided by the heads, directors and representatives, the same rights the R. David, to transfer son of the R. Beer. From the present-day day on belonged he/it in all things, big and small, to the election-meeting and enjoys the right of their members. He/it paid the for this due moneys into the general cash register as far as to the half Kopeken.*)

The same right of the election was transferred the Rabbi Jakob, son of the Rabbi Samuel, on the same day.

On the same day, the Rabbi Moses is to the ex-director, son of the R. models, nominated.

On the same day, the Rabbi Joseph is to the ex-director, son of the Isaak Segal nominated.

On the same day, the Rabbi Isaak, son of the R. Isaak, is nominated to the ex-director.

No. 114 (= II. 147). From the payment of 100 Sloty (15 rubles) from the charity-cash register at the Kahal.

Today on the eve of the Thursday, him/it 19. Nisan 5561 (March 21 1801, is prescribed to order the Peretz, representatives of the Viehschlachtung, from the moneys of the charity-collection 100 Sloty (15)

* The eternal money-need of the Kahal is clearly made by these sales of the right to vote clear. D. H.

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Ruble, to disburse at the Kahal, that spent for coffee and sugar to the gift to the boss of the authorities to Easter, finds.*)

No. 115 (= II. 148). From the Erteilung of a purchase-document at Rabbi Michael.

On the same day is ordered, the Rabbi Michael, son of the R. Isaak, the property-right to the place and the German Christian's buildings, the carpenter Johann, whom he/it edified on the new street opposite the home of the architect Kramer, to sell.

No. 116 (= II. 149). At the good time!

List of the Kahalmitglieder, chosen on Thursday, that third Passover-days in 5561 (1801, until the same day of the coming year 5562 (1802).

Heads: 1. Rabbi Moses, son of the Rabbi Jakob 2. rabbi Leiser, son of the Rabbi Jakob Segal 3. Rabbi Samuel, son of the Rabbi David 4.

Rabbi Isaak, son of the Rabbi J.

Directors (Tuwim): 1. rabbi Model, son of the Rabbi L. P. 2. Rabbi Beitel, son of the Rabbi J. 3. Rabbi Joseph, son of the Rabbi J. Segal 4. Rabbi Schalom, son of the Rabbi Sch. Segal.

Ikkarim: 1. Rabbi Sef, son of the Rabbi J. 2. Rabbi Moses, son of the rabbi Z. H. 3. Rabbi Chajjim, son of the Rabbi J. A.

Candidates: 1. Isaak, son of the rabbi A. J. 2. Rabbi Schachna, Schächter 3. Rabbi Samuel, son of the Rabbi D. 4. Rabbi Elia, son of the Rabbi Awigdor.

*One doesn't forget gifts such with all that one cannot speak of an one-sided blame of the Jews. It is at all inexpedient to position moral contemplations. D. H.

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Permanent judges: 1. Rabbi Samuel, son of the Rabbi J. M. 2. Ritiner Mendel 3. Rabbi Joseph, son of the Rabbi J. M. 4. Rabbi Salman, son of the Rabbi Sch. M. 5. Rabbi Süßel, son of the Rabbi Sch. G. 6. Rabbi Samuel Abt 7. Rabbi Gerschom, son of the Rabbi Elia 8. Rabbi Abraham, son-in-law of the J. Sch., 9. Rabbi David, son of the R. G. 10. Rabbi Jakob, son-in-law of the D., son of the R. L. P. 11. Rabbi Jakob, son of the Rabbi J. 12. Rabbi Moses Leschkes 13. the preacher of the brotherhood of the dead person-undertakers 14. Rabbi Moses, son of the Rabbi Schalom.

Judges without judgment-right: Rabbi Meher, son of the Rabbi Eleasar.

Gabain: 1. Rabbi Isaak, son of the rabbi A. J. 2. Rabbi Salman, son-in-law of the M. 3. Rabbi Isaak, son of the G. 4. Rabbi Eleasar, son of the J. universe is this on grounds of the laws from us, the voters, and Presented regulations of our city, roofs and writes down, to the certification of what we signs:

Thursday, him/it 3. Passover-day 5561 (March 21 1801, to Minsk. 1. Rabbi Samuel, son of the Rabbi Dan 2. Rabbi Isaak, son of the Rabbi Uri 3. Rabbi Samuel, son of the Rabbi David, 4. Rabbi Schalom Schochna, son of the rabbi Jehuda Leib 5. Rabbi Elia, son of the Rabbi Awigdor.

No. 117 (= II. 150). Over the bond of the Kahal for gifts at the authorities to Easter.

Sunday, on the last day of the Passover 5561 (March 27 1801).

Regarding the bribery-gifts, the directors of the Kahal decided: All leaders ever are closed 10 rubles of silver at the Kahal

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pay. All earnings of the Kahal are used for the security for this blame, that now and expecting in future are. All these earnings shall between

named leaders as long as is distributed, until the blame is deleted.
No. 118 (= II. 151). From the election of the members to the investigation of the possibilities of the reinforcement of the right of the Bet Din.

Wednesday, him/it 25. Nisan.

It is ordered the directors of the Kahal: to choose three directors, in fact: one from the heads, one from the representatives and the third from the Ikkarim, so that they determine the points and rules, after which the Jewish law can be confirmed, together with the Rabbi Gaon and the jurist of the Bet Din to the Bändigung of those people, that pray oppose him/it Din. Everything, which they determine, has the execution-strength of the decisions of the seven directors of the city.*)

No. 119 (= II. 152). From the regulation of a sum to gifts for the circle-boss.

Sabbath, department Schemini, him/it 20. Nisan (March 30 1801).

By the representatives of the Kahal is decided to choose from her/its/ their series of three heads and to send out to the circle-boss in order to persuade him/it that he/it gets the Jews his/its goodwill, and, to promise him/it a sum for it, that should be handed over to him/it to the use. The sum, that proves to be necessary on grounds of the appointment, is from the general cash register of the earnings of the Schächtung of small - and, to take big-livestock.**)

No. 120 (= II. 153). From the election of two heads, about the rabbi Israel before this pray, to load Din.

Sabbath, department Schemini, him/it 28. Nisan 5561 (March 30 1801).

· This and some other decision point out the strong dissatisfaction, that had to prevail Din in the Jewish community against Kahal and pray at that time. D. H. ·· the claim Brafmann's, that the Kahal uses the kosher-rules for the own funding, is confirmed with it. D. H.

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By the directors of the Kahal is decided and ordered, two heads, the Rabbi Samuel, son of the R. D., and the Rabbi Isaak, son of the R. J., to the freight of the rabbi Israel, son of the R. J. before which Din pray in matters with the rabbi Leiser, son of the R. M., to choose. Equipped with the power of the seven directors, these three cannot finish sooner the issue, as until more quietly named R. at the Kahal the certificate hands over, that he/it wants to give up the protest, that he/it with the (Russian) magistrate together with the R. Salman in matters of the brother of the more final, the R. stag, against which Kahal raised; - until he/it therefore gave up this protest after all legal rules.

No. 121 (= II. 154). From the conferral of the eternal right to vote to

Rabbi Aaron, son of the Zewi venison.

On the same day is ordered to award the Rabbi Aaron, son of the Zewi venison, the right to vote, for what he/it to pay 2 Tscherwonetz (6 rubles of silver) at the Kahal and the promissory note with the R. Moses' signature, son the A. to reimburse on 15 rubles has.

No. 122 (= II. 157). From the new taxation of the meat.

On the eve of the Friday, him/it 4. Ijjar (5. April 1801, was decided from the Mr. Directors of the Kahal and from the large general meeting to cover the kosher meat with new taxes of 3 groschens per pound. The earnings from this depositing will be used for the coverage of the imperial taxes while the previous Schächtsteuer is used for the editions of the Kahal-Verwaltung. The directors of the Kahal will fight for the transaction of this taxes themselves. If however, this should not be successful them, so the representative of the depositing has to approve the known rise of 3 rubles weekly for one year and she/it him/it, that comes in question, through somebody, that will be chosen by the directors to hand over, for it.*)

The general meeting declared itself this 3 ruble-tax unanimously and decided, she/it the Kahal-Kasse, to take.

* This some mysterious representation should point out a bribery. D. H.

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No. 123 (= II. 158). From the composition of the rules to the fortification of the Bet Din.

On the eve of the Friday, him/it 4. Ijjar, from the general is - meeting finally, to support the Jewish court and to consolidate and to determine the necessary measures for this, been decided; to position the right of the judges as well, as they have to lead itself/themselves, and how they should act. It can be no more than six judges. To all rules and regulations, that the Kahal to the consolidation the sanctifies pray Din will position, the large meeting gives her/its/their full consent, and all regulations of the Kahal of this sense are gleichzuachten those of the large meeting.

No. 124 (= II. 159). From the collection of the for a long time decided percentage taxes.

On the eve of the Friday, him/it 4. Ijjar 5561 (1801).

To the collection of the for a long time decided percentage taxes, it is decided by the directors of the Kahal, that everyone, that paid the moneys until now, that he/it has to pay in accordance with this taxes, doesn't have yet to bring her/it/them immediately in, and the full right is given the directors of the Kahal to force one everyone into the payment

of these moneys.

No. 125 (= II. 160). From the regulations of the collections for poor brides.

Sabbath, department Tasria-Mezora, him/it 5. Ijjar 5561 (6. April 1801).
By the representatives of the city is decided to put percent-taxes to the support of poor brides on all gifts and dowries. To the implementation of this decision, three heads are chosen: R. Moses, son of the R. J. R., R. Samuel, son of the R. D., and R. Isaak, son of the R. J., as well as R. Faiwisch, son of the R. J., to the installation of a plan and the rules of this issue. The decisions of these men have the execution-strength of the seven city-representatives. After all possible directions, they can determine the sources for this collection.*)

* Support of the proletariat! D. H. 138

No. 126 (= II. 161). From the election of two directors to the collection of the arrears of the percentage collections.

Sabbath, section Tasria-Mezora, him/it 5. Ijjar 5561 (1801).

Over the collection of the arrears of the percentage collection, it is decided to pick two representatives through Ballotage daily even if they are among the tax-collectors, and, to employ her/it/them with the collection of the arrears permanently.

No. 127 (= II. 162). From the conferral of the right to vote to the rabbi Zewi Hirsch.

Monday, section Acharé, him/it 7. Ijjar 5561 (8. April 1801).

By the directors of the Kahal is decided, the eternal right to vote the R. Zewi stag, son of the B. Z., to lend, for what he/it has to pay 3 Tscherwonetz (9 rubles of silver).

No. 128 (= II. 163). From regulations for trimming-parties.

Sabbath, section Acharé Kedoschim, him/it 12. Ijjar (13. April 1801).

V on him/it V orstehern this Kahal is ordered, that from now at nobody it, to be enough schnapps and cakes at the party of the trimming, can dare but meat-courts, over what a decision of the seven city-directors is available, necessarily are he/it to publish.*)

No. 129 (= II. 164). From the nomination of three rabbis to the regulation of the inheritance of the Rabbi Jechiel.

On the eve of the Tuesday, this 14. Siwan (May 14 1801).

On cause of the election of three judges, in fact the rabbi from the place Rakow, the prominent Rabbi Samuel, son of the M. J. G.,

* One compares No hereby. 64 and 131. the Jewish parishioners are forced into luxury-editions under heaviest excommunication because the Kahal needs money.
D. H.

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and the Rabbi Joseph, son of the R. J. M., becomes to the final regulation of the inheritance of the passed away R. Jechiel, son of the D. and his/its descendants, as it recommended the directors of the Kahal also to the regulation of the debts of the named R. Jechiel and his/its descendants to give these named three judges (Dajjanim) authority the inheritance and debt-question of the named Rabbi Jechiel and his/its descendants to the final regulation. During the disposal-time of this issue, the right of a judge of our city is awarded the Rakowschen rabbi. All decisions of the three Dajjanim in this process have the validity, be it in big or small issues, like which the constant judges of our city, although they meet ours Din pray at the place.

No. 130 (= II. 165). Over the dismissal of the R. Isaak of his/its position as Batchan.⁷²)

Sabbath, him/it 18. Siwan.

By the directors of the Kahal is decided, the musician R. Isaak, son of the R. Schalom, at no wedding, to at all never tolerate more than Batchan. If he/it should violate this regulation, so he/it loses also the musician-right.

No. 131 (= II. 166). From regulations over the party of the trimming.

Sabbath, him/it 18. Siwan.

It is decided that can administer cakes and schnapps the trimming from nobody at the party from today but meat-courts. If the party-giver of unbemittelt should be, so he/it has to give meat for ten people at least under which the cantor must be and a synagogue-servant. If one should violate this regulation, so the cantor has the usual prayer on the day of the trimming not to recite "Harachman." As well the party-giver cannot be called on by cakes with the Tora as it is usual for all male relatives otherwise.

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No. 132 (= II. 167). From the withdrawal because of the right of the R. Joseph disobedience to him/it pray Din.

Thursday, him/it 23. Siwan (May 23 1801).

Because contravened the regulations of the Bet Din the Rabbi Joseph, son of the R. Arje, and she/it violated, is decided by the representatives of the city to for always exclude him/it from the number of the members of the brotherhood of "Ner-Tamid" and all rights' to vote, to undress in this brotherhood, as also the title Morenu of today from for always!

No. 133 (= II. 168). From the condemnation of the R. Joseph because of his/its denunciations of the Kahal.

Sabbath, him/it 25. Siwan (May 25 1801).

Because the Rabbi Joseph, son of the R. Arje, inflicted the Kahal big damage and big losses through his/its dreadful denunciations of the Kahal with Christian courts, in that he/it almost undermined the reason of our sacred laws opposite the Rabbi Gaon and the Schammaschim (notaries), was decided by the directors of the Kahal to take half of his/its place in the big synagogue, that belongs to him/it and his/its brother, from him/it and, to hand her/it/them over to the satisfaction of these expenses to the Kahal. Because however, this place doesn't cover one tenth of the editions, so the Kahal has the right, from case to case, where it is possible to cover her/it/them from the property of the Joseph. Everything this was decreed in present of all directors with the presence of the usual number of the members on reason of all rules and laws in the room of the Kahal.

No. 134 (= II. 169). From the withdrawal of the title Morenu of the R. Joseph.

Sabbath, him/it 25. Siwan (May 25 1801).

By the directors of the Kahal, it is prohibited, the R. Joseph, son of the R. Arje, if he/it comes into the synagogue to call for the Tora to name (it corresponds approximately to the term "Comrade") "Chaber" as violators and him/it. As well, it was decided not to summon the meeting of the Kahal for the Joseph and him/it not with the prays Din

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it then is letting go first in the approval both, the Kahal and the Bet Din, with the right of the liberum veto. This can at all never let go first Din him/it pray without approval with the Kahal.

No. 135 (= II. 170). From the prohibition of Joseph, to live with his/its wife.

One of the Schammaschim of the Kahal is indebted to inform the wife of the R. Joseph that the Vornehmung of the ritual ablutions (without them/her/it she/it with her/its/their husband cannot live) is prohibited her/it/them until at the moment until her/its/their husband Joseph submitted the decisions of the Bet Din. If she/it should not submit this regulation, the cleaning, that performs her/it/them, becomes so, the legal strength undresses, and she/it remains impure, therefore for her/its/their husband prohibited.⁷³⁾

No. 136 (= II. 171). From the condemnation of the candle-lighter R. stag because of violation of the Sabbath-rules.

Sabbath, him/it 25. Siwan.

It was decided to sentence the R. Zewi stag, light-makers, to the

Verlesung of psalms in the Bet-Hamidrasch for two times 24 hours because he/it violated the Sabbath-rules through it that he/it let executed the Christians works on this day for the construction of his/its new house. To the execution of the Psalmenlesung, he/it must employ two psalmists. It is allowed the Schächter-Ältesten to meet an agreement with him/it to alter this penalty into a fine.*)

No. 137 (= II.172). From the election of three representatives for all things of the community-administration.

Monday, him/it 27. Siwan (May 27, three representatives of the community-administration are chosen by the directors of the Kahal and the general meeting for all things, big like small, for what a legal authority is issued to them. Her/its/their names are: Claim R. Jehuda body, son of the R. J.; head R. Natan-Samuel, son of this

*One heads: the most sensitive penalty is the fine and also for the Kahal the most useful. D. H.

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R. Dan; Rabbi R. Isai. These three representatives even have St the right, appeal-writing with all courts, in the capital. Peter-castle, to submit.

No. 138 (= II. 173). From the election of members for the purpose of negotiations with the leaseholders.

On Monday, him/it 27. Siwan, following heads were chosen on decision of the meeting: R. Jehuda body, son of the R. J.; R. Nota son of the R. Herz; R. Isai, son of the R. Isaak, about with the leaseholders *, to meet agreements, whether takes the lease for bill of the community one from them or an approval should agree with them on bill of the Akzisegelder. These chosen have the right to trade for the universality after her/its/ their discretion, only they must confer with the directors of the Kahal from itself from.

No. 139 (= II. 174). From the nomination of the Rabbi Zewi to the Batlan.⁷⁴⁾

Monday, him/it 27. Siwan was picked up into the number of the Batlane by decision of the directors of the Kahal of the R. Zewi, son-in-law of the R. Samuel.

No. 140 (= II. 175). From the transfer of the power of the seven chosen and the whole Kahal-Leitung to the five city-representatives.

Tuesday, him/it 28. Siwan (May 28).

Is decided on grounds of the present elections by the directors of the Kahal, five of them, to give the full power, legal validity and exercise of the force of all seven directors of the city; it only is incumbent on the Schammaschim to inform the seven representatives of the Kahal of

every session. Everything became this unanimously in the presence the order-moderates number the members in the room of the Kahal decided after all rules and laws.

* This issue is unclear. D. H.

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No. 141 (= II. 176). From the Ehekonsens for R. Israel.

Sabbath, him/it 9. Tammus (June 8, son of the R. Gerschom is decided by the directors of the Kahal, the Morenu R. Israel-Issar, to give the right too free. The for this due moneys already transferred as far as to the half Kopeken of the Kahal-Kasse the Morenu Israel. *)

No. 142 (= II. 177). From regulations over the confirmation of the three-groschen-taxes.

Sabbath, him/it 16. Tammus (June 15, was decided by the directors of the Kahal and the general meeting to negotiate the confirmation of the three-groschen-taxes on each pound of kosher meat. The moneys for the Viehschächtung go in favor of the Kahal-Ausgaben. At the same meeting, it was decided to choose an urban Shtadlen (gentile advocates).

No. 143. over the condemnation of the R. Abraham because of non-compliance of the regulations of the Bet Din.

Sabbath, department Wajjeze 5562 (1802).

Because the goldsmith R. Abraham, son of the Menachem Mendel, itself the instructions of the Bet Din and opposite Kahal disobediently proved, was decided by the Kahalvorstehern, him/it for always from the brotherhood of the masters of the goldsmiths auszu - closes, and, to order the oldest of this brotherhood, to cancel his/its name in the list. Everything this was decided on grounds of the laws and regulations. Since however, the named R. Abraham submitted the decisions of the Bet Din, so the condemnation is canceled, and he/it remains in the brotherhood like until now. This is approval in general and with legal force certain.

No. 144. remark about the disobedience of the Schalom.

Today, on the eve of the Sabbath 18. Schebat 5565 (1805, became the rich R. Schalom, son of the R. Samuel, the Leviten, under him/it

* The ghetto-Jew's dependence on the Kahal clearly enters into this regulation in appearance. D. H.

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Cherem ordered, itself in things of the R. Zewi stag, son of the R.

Ruben, and his/its son R. Salman with him/it, to appear in the court of the Bet Din, and, to fill the already old decisions of the Bet Din. Named

R. Schalom, Levit, didn't obey the Cherem until now and remains in his/its obduracy.

No. 145. remark about the disobedience of the R. Gerschom.

Tuesday, him/it 13. Adar 5565 (1805, is the rich R. Gerschom, son of the R. A. W., ordered, under the Cherem of the Bet Din the decisions of the court in his/its issue with the rich R. Chajjim, son of the R. J. A., to fill. However, named R. Gerschom didn't respect the Cherem and remained in his/its disobedience until now.

Comment: From the connection of the Bet Din and Kahal emerges in this matter that the named R. Gerschom, son of the R. A. W., that filled decisions of the Bet Din and is therefore reinstated into all his/its former rights and offices.

No. 146 (= II. 178). From the condemnation of the R. Meier because of denunciation of the Bet Din.

Sabbath, him/it 2. holiday of the foliage-cottage-party 5562 (13. Sept. 1801).

Because the Rabbi Meier, son of the Jakob, who possessed meanness, him/it pray, to denounce Din, was decided by the directors of the Kahal to punish the R. Meier with removal of the dignity of Morenu and to take away the title Morenu not only with his/its name but him/it "Chaber", d. h. Comrade, to name in all decisions, in accordance with Israelite custom. Everything definitely is this on grounds of the laws and rules.

No. 147 (= II. 179). From some regulations to the protection of the court of the Bet Din.

Monday, department Noach 5562 (22. Sept. 1801).

To the penalty of this the decisions of the Bet Din Zuwiderhandelnden was decided by the directors of the Kahal: weekly from the number of the representatives a strict persecutor for finished such apostates

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to choose, that don't do the decisions of the Bet Din consequence.

Every regulation of him/it, the persecutor, that involves the apostate, must be carried out by the Schammasch inexorably. Everything this is unanimously decreed and on grounds of the laws and regulations.

No. 148. point, that to the protection and to the strengthener of the talmudischen court that comes in danger because of our sins is positioned, in fact on grounds of our law that, it prevents God, nobody of the enemies is admitted to the judge over us that (that Jews therefore don't recite her/its/their issues a gentile court to the conciliation) the fresh apostate and violators heavily should be punished (into a crooked-wood together-turned), and that each Jew should be stopped

to it, the talmudischen court and law, to be a subject. All these precautions and regulations are together unanimously put representatives and prescribed of the city of the directors, heads, him/it pray Din (talmudischen court) together with the rabbi, which swore all these her/its/their signature and assured, all, to hold the following points, and him/it pray, to protect Din, to support and to strengthen, with all means and measures standing by order.*)

That is the points, that positioned the manners:

a, if any Jew was loaded pray Din three times before him/it by the Schammasch (emissary) in an issue, in which he/it had to report after the first time, or if he/it doesn't fill the decisions of the Bet Din according to the first warning - he/it is in such case Din pray indebted so to send this relevant one the Cherem through the notary-representative. The directors and representatives of the Kahal agree in such cases with each Cherem, that he/it sends Din pray. The Schammasch has to inform him/it with the Cherem Belegten that the Cherem is imposed on Din by the whole prays him/it. If such a Cherem is covered, so he/it has pray Din to position a file about it, and she/it certifies from this sub-

* More clearly and more urgently, the terrifying equipment of the secret prosecution and rape of the Kahal could hardly be reminded of the reader. D. H.

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writing of his/its members of its pink (file-books), to write down. In the file has to clearly stand that was to blame for the Cherem this and the human being (Jew). The Schammasch has to bring in this issue also in the pink of the Kahal. The Schammasch has after it to confer with the secret persecutor, as is disobediences used up with him/it, and everything, which the secret persecutor after his/its stipulated program *, has, it must be exported by the Schammasch.

If a dangerous human being is the disobediences, that the Kahal damage and angry can inflict, so he/it has pray Din to ask a local oldest person to help.

It should be proved in such case for necessary to get even more members of the community-administration to help, is so to be still gotten two Din and the month-oldest person decided of the prays. From the participation in such allowance, nobody can exclude, and her/its/their unanimous decisions must be executed.

so b if pauses the disobediences in his/its stubbornness three days is declared (bird-free) his/its whole movable and immovable property as well as the places, that belong to him/it in the synagogue and in the prays of Hamidrasch, "hesker" on decision of the Bet Din, and all

claims, that are approved by the prays of Din, become from the moment at, they, from which pray covered Din from the property this human being, that is sold in his/its absence through estimate, not through auction, are vocal or written. If something still should remain after the satisfaction of the claims, so it becomes addicted to the Kahal. If the claims are only vocal nature, so they must the authorization and have censorship of the Bet Din and the community-administration. The Schammaschim are indebted in such cases to give purchase-letters to the buyers, with her/its/their signature certifies. This is Din prays indebted to certify these purchase-letters and to confirm, that they are issued to disobediences in the voluntary approval with him/it.**)

* One keeps it in mind: it acts about one since many centuries worked out and through much thousand-fold experience tested program. D. H. ** the maintenance of the ghetto-discipline lets even deceit and wrong certificate of the leading authority come in application. A really impressive consistency! D. H.

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so c, if the plaintiff in the prays finds Din three judges, must proceed these to the examination of his/its issue and cannot postpone this issue because of absence of the other judges, until on the very important cases, if the judges themselves hold for imperative to wait for the arrival of the remaining judges. The most important thing is that the issue cannot suffer any postponement through delay. What involves disobediences the disposals of this the Cherem, so it depends on the judges whether they load a rabbi to it, that then is indebted, to work together with them. The directors of the Kahal and all other Dajjanim are indebted, everything, which these three judges have, to confirm without reservation, and, to certify. If the doomed one turns to another judge and this asks with the prays of Din, so he/it doesn't get any answer since he/it has no share in the disposal of the issue. It is for him/it to be only told that he/it acted pray Din according to the law.

The Schammasch, that treats the issue, doesn't have the right either to refer the petitioner to another Schammasch.

so, d, if the plaintiff demands the defendant in a gentile court, is ersterer indebted to go Din to the prays under the Cherem. A temporary warning is sent him/it on that occasion that Din the Kahal and pray absolutely all losses and editions, that arise through the opposing side, of her will raise. Besides the editions and losses, he/it will be subject to the blame-collection with penalty of the Cherem after the protection-rule of the Bet-Din-Gerichtes.

e, the Jew is forbidden to appear as a witness in favor of the defendant at a gentile court - in the opposite, each Jew is indebted to testify for

the opposing side if he/it knows something.

so, f, have of the plaintiffs a change, can hand him/it over to a gentile court he/it; if however, the opposing side expresses the wish, the issue him/it pray, to present Din, so the erstere must submit him/it.

g, if prays submits him/it to the disobediences Din, before the issue is in hands of the secret persecutor, and with which is Din of demanded penance from the prays in agreement, so he/it frees pray Din him/it

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from the Cherem, but not sooner, as until he/it Din him/it pray a security - changes (deposit) *, put through which one can force him/it anytime (also always for what) to submit the decision of the Bet Din. If however, the issue is already in hands of the secret persecutor, so she/it can be detained Din only with the approval of the directors of the Kahal and pray.

h, that Schammaschim choose, monthly a secret persecutor from the people, who are on her/its/their list. The secret persecutor has to assure under heaviest oaths that he/it will spare nobody but the talmudische court will support with all only possible means and measures after his/its instruction. Furthermore the secret persecutor swears under heaviest oath that he/it will never reveal somebody on the world, that he/it is secret persecutor. (!)

No. 149. rules, that the secret persecutor should apply, of the disobediences of the Bet Din - Gerichtes, to force with all means.**)

1. the right pays the disobediences one, that he/it possesses with the Kahal and with the Chewras (the brotherhoods).
2. he/it is excluded by the community and the brotherhoods completely.
3. he/it is excluded by the community and brotherhood-meetings.
4. it is admitted the disobediences no more Hamidrasch and other places to the Tora and the other sacred rites in synagogue and pray; really, he/it can be admitted no more to the lectern, to the fulfillment of the common prayers (as a cantor). No honorary-attestation can be done him/it, and no prayer can be held for him/it - not a quarter of an hour.⁷⁵⁾
5. it cannot be invited the disobediences to any community or private-party. Whoever invites him/it is subject to the Cherem.

*Only money! The Sarten lacks the term "Parole." D. H. **maybe looks up the representation quoted after K. E. Franzos in the introduction the reader over the Cherem once again. The ghetto forms a world for itself, whose idea-circle is fully foreign for us. D. H.

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6. with him/it, nobody can rent disobediences a store or quarters or can rent something to him/it; however, what was arranged as far as to the

Belegung with the Cherem with him/it, remains effective. His/its wife doesn't turn into the ritual ablutions in the Mikwa⁷⁶, admitted, and it gets along by itself that his/its accident happens in the fate-hour.⁷⁷)

7. if a carpenter is the disobediences - it is prohibited with the heaviest Cherem so to order works with him/it.

8. if somebody disobediences with him/it one engagement - agreeing met, so he/it, without the other penalty and repayment of the costs, is free from his/its obligations.

9. it is allowed (in order to evoke the outbreak of the fanaticism) to announce in the synagogue that eaten the disobediences of Trefa or she/it violated abstinence etc., it through wrong witnesses (!) to prove and to sentence him/it for it.

Is this in the approval with the mayors of the Bet Din everything and the venerable rabbi (Garow-Gagdoal) decided, and we all, end-signers, swore heavily and right to these installations and took on the obligation to provide exact implementation - on what we signs.

1. Moses, son of the Jakob 2. Eleasar, son of the Joseph Segal 3. Samuel, son of the Dan 4. Isaak, son of the Isaak 5. David, son of the Eleasar 6. Meschullam Faiwusch, son of the Isaak 7. Joseph, son of the Isaak Segal 8. Schalom, son of the Samuel Segal 9. Chajjim, son of the Isaak Aisik 10. Moses, son of the Zewi venison 11. Häscher (!) Sacharja Mendel, son of the R. Arjeh flesh 12. Samuel, son of the Aaron 13. Joseph, son of the Jechiel Michael 14. Moses Sicha Susman, son of the Schalom Salman. I approve all above presented points of the two documents

completely, because of which I sign: The Häscher of the Minsker Jew-shaft.⁷⁸)

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No. 150 (= II.183). From the composition of a commission to the leadership of an appeal-plea with the governor.

Tuesday, him/it 10. Tebet 5562 (3. Dez. 1801, to Minsk.

Because of the necessity, to submit appeal-pleas with the governor because of different things, that the general situation of the Jew-shaft ours Gouvernements come on, is unanimous from the community-administration and him/it Members this Been decided general meeting to pick following people for this issue: the rich Rabbi Isaak, son of the Akiba; the rich rabbi wolf, son of the venison and the mayor rabbi body, son of the Jakob. Two members of the current Kahal-Leitung still join these, and they all shall Z for itself. Z. hands over with it to recite the governor appeal-pleas, that involve the whole Jew-ship of

the Gouvernements.

No. 151. over the number of the members, who is imperative for every meeting.

Since many issues, that involve the welfare of the Jews, take all strengths of the Kahal in present time in claim also like the meeting of all members, with what because of personal issues, from what our interests suffered already much, itself nobody *), can exclude, was decided these interests just following by the directors of the Kahal and the members of the large meeting to the maintenance: The directors of the local Kahal get the authority and rights of the extraordinary large meeting in all things involving the Jews, of which only the mouth speaks, together with ten members of the meeting and can think the heart. In all these things, they are the large meeting to be regarded as equally entitle. Following ten members are chosen:

1. the head and the rich R. Isaak, son of the R. E.,
2. the head and the rich R. Chajjim, son of the R. J. Sew, of son of the R. Z. H.,

A clear indication of the opposition of the ghetto against the 151

* Kahaldespotismus. D. H.

3. the head and the rich R. Chajjim, son of the R. J., Segal
4. the head and the rich R. Isaak Aisik, son of the R. J.
5. the head and the rich R. Abel, son of the R. Meier
6. the chairperson of the Bet Din,
7. the head and the rich R. Jehuda body, son of the R. Jakob
8. the head and the rich Moses, son of the R. Jechiel Michael
9. the head R. Oscher, son of the R. Isai
10. the rich R. Natan, son of the Eliakum Genz.

Every time, if a question the judgment of the big one(s) Required meeting, has to gather these ten for itself, together with the directors of the Kahal. Whoever doesn't appear from these ten at the meeting loses his/its voice. At every meeting, at least five must be together present from these ten with the Kahal-Vorstehern, and the decisions of them, they are completely or not, legal validity is lent like the large meeting, without any difference.

This regulation has validity of today until the end of the Passover 5562 (1802). - She/it is unanimously decided, on grounds of the rules and laws about Minsk.

To the Certification sign we, this Notaries and authorizing of the local Kahal.

No. 152 (= II. 185). From the demands of the moneys of the welfare-collections for urban editions of the Kahal.

On the eve of the Wednesday, him/it 11. Tebet 5562 (1802, was

decided by the directors of the Kahal and the ten chosen following: The representatives of the collections have to disburse 50 rubles of silver from the revenues from the Schächtung for the editions and needs of the community. Everything this was decided by the directors of the Kahal and the chosen of the general meeting unanimously according to the laws.

Wednesday to Minsk.

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No. 153 (= II. 186). From the satisfaction of the debts, that has the Kahal at his/its members.

On the eve of the Wednesday, this 11. Tebet 5562 (1802).

To the satisfaction of the responsibility for the members of the Kahal-Vorstandes, it was decided by his/its directors and the ten chosen of the general meeting to nominate to controllers: R. Moses, son of the R. Joseph-Jechiel, R. Aisik, son of the R. J., and R. Beer, son of the R. Isai, so that apart she/it itself with the Kahal-Mitgliedern - places and submits these to the remaining members of the large meeting after installation of a bill. The sum, that these recognize guiltily as the directors of the Kahal, should be paid for them from all possible earnings of the Kahal, with exception of the three-groschen-depositing for the pound kosher meat and the sum of the small welfare-cash register, that cannot be used for this blame. As well, she/it shall approve the Kahal 50 rubles from the general earnings for the community-needs been covered. With a word: besides the three-groschens - depositing dares all earnings of the repayment of this blame. If the Kahal to the coverage of this blame wants to sell any community-earnings to somebody, is so to be informed the large meeting from it, and the members are to be asked, whether somebody the price the to sell wants to increase. If nobody is found ready for it, so the directors of the Kahal have the full right, to everyone them well seeming prices, to sell these earnings, to the coverage of the blame, and this sale has those of right, approval of the whole large meeting. This of all is unanimous, without contradiction decided; to the certification, we sign, that to the gathering the voices of choosing.

No.154 (= II.187). From the Erteilung of the right to vote at R. Abel.

Thursday, him/it 12. Tebet 5562 (1802).

On decision of the Kahal, the eternal right to vote is the Rabbi Abel, son of the Isaak Aisik been lent with the title of an Ikkar of the Kahal been during one year, for what he/it has to pay 6 rubles of silver into the community-cash register. These moneys are from

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him/it already as far as to the half Kopeken pays.·)

No. 155. over the nomination of two advocates to the leadership of a litigation of the representative with the Kahal-Vorstehern.

Sabbath, him/it 14. Tebet 5562 (1802, to Minsk.

Since the notary R. Eleasar demands the nomination of two advocates of the Kahal-Vorstehern because of the demands, that he/it has at her/it/them, was nominated to the leadership of the process with named R. Eleasar from the Kahal-Vorstehern so: the head R. Eleasar, son of the R. Joseph, Levit, and the head R. Joseph, son of the R. Isaak, Levit.

No. 156 (= II. 189). From the removal from moneys to the

Beglückwünschung of the authorities to holidays.

Sabbath, him/it 21. Tebet 5562 (1802, to Minsk.

Because of the extremely necessary coverage of the enormous expenses for the Beglückwünschung of the authorities for Christmas, it was decided after our manners of the members of the Kahal-Vorstandes and the large meeting to apply all possible means through the secret persecutor in order to collect the arrears of the percentage taxes.**) The applying moneys are to be used for the coverage of the costs for the Christmas-expenses of the current year.

No. 157 (= II. 190). From the increase of the salary of the Schächter of big livestock.

Sabbath, him/it 21. Tebet 5562 (1802).

The Schächter of big livestock submitted a plea with the directors of the Kahal with tears about increase of her/its/their salaries,

· It is interesting that the sum, that one needed for a title-purchase at that time, is named here once. She/it is sufficiently low after present-day circumstances; for then however relatively high maybe. D. H. **who doesn't think at a penitentiary-state or at the bolschewistische Russia when reading this representation?! D. H.

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whereupon from more final unanimously is decided, everyone of them of now at, to increase the salary by 2 rubles weekly. To this increase, the Kahal three years of now makes a mistake under the condition, that the Schächter commit themselves in writing, for this salary at, to work, and that it dare not to bother the Kahal or the large meeting with new demands during these three years. They are indebted wide one to submit the rules, that are formulated for her/it/them by three chose members: from the rabbi from Dworitz, the rabbi Juda body son of the Jakob and the R. Moses, son of the Joseph Jechiel. All points of this installation of the three chosen shall sacred from the Schächtern and are held up.

After the Schächter signed these conditions, they get 2 rubles each weekly.

Everything is this unanimously decided by the directors of the Kahal and the large meeting according to the laws.

No. 158 (II). 191). From the election from people to the installation of the rules for trimming and weddings, that Dajjanim and other Kahaleinrichtungen.

Sabbath, him/it 21. Tebet 5562 (1802).

By the directors of the Kahal and the general meeting, it was decided to choose some people in the Kahal, whose be incumbent on-ness consists, that she/it rules for trimming, and weddings position as also the right of the Dajjanim (limbs of the Bet Din-Gerichtes) and other Kahal-Einrichtungen fix in order to restore this way our law in his/its strength.

It chosen for this purpose became: the rabbi of Dworiz; R. Moses, son of the Jechiel Michael; R. Moses, son of the Jakob; R. Eleasar, son of the Joseph, Segal; R. David, son of the Eleasar. The rules, that these people formulate, must be submitted the directors of the Kahal and the general meeting, after what they get legal force, to the certification what of all unanimously was decided.

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No. 159 (= II. 192). From the regulations, that should be met for the case of any revision.

Monday, him/it 24. Tebet 5562 (1802).

Since our community requires a very big sum because of the revision momentarily, that the magistrate exports, is from the Kahal - directors and the general meeting been decided, that to infer for this necessary moneys from the three-groschen-depositing on meat, in fact from the sum, that has accumulated for a long time with the representative. From these moneys, it should be taken so much to the coverage of the named deficit, as is necessary which was decided in the approval of all local Kahal and Bet-Din-Mitglieder. The directors of the Kahal, the Bet Din and the general meeting, it is prohibited under the strictest Cherem, these moneys for other things, to use as aforementioned deficit.*)

Everything this was decided in the room of the Kahal in the approval of all on grounds of the laws and rules.

No. 160 (= II. 193). From the new depositing to the coverage of the expenses for Christmas.

Thursday 4. Schebat 5562 (1802).

Since the necessity of the increase of the sum for the

Beglückwünschung of the authorities proved, the directors of the Kahal have and decided the general meeting, that to give Schächtung to the following conditions in lease from poultry of today on: The leaseholder has to immediately pay the whole yearly-lease-sum to the lease with takeover. The beginning of the contract becomes from the month of Elul 5562 (1802, cashed up. In all synagogues, it should be announced that all, that want to take part in the auction of this lease, to report in the room of the Kahalversammlung until the following Sunday has, and that the leaseholder to serve the aforementioned purposes

*One keeps in mind that the meat-taxes should actually be used for the payment of the state-taxes. Here however, she/it is used for it in order to clean up occurred irregularities. D. H.

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has.*) As well, he/it has to employ two Schächter: one to the Schächtung and one to the supervision, that everything happens right. The Schächter again must have a certificate of the Gaon (head) of the Bet Din of our city. Everything this was decided unanimously on reason of the laws in the room of the Kahal.

No. 161 (= II. 195). From the meat-taxes in favor of the brotherhood of the Schächter.

Sabbath, department Bo 5562 (1802).

The local Schächter taxed even to the conservation of her/its/their brotherhood-synagogue, in fact each Schächter has to pay 3 groschens for the sold meat. If a private-person, no Schächter, lets livestock slaughtered to the sale, however, big-livestock is for each piece to pay 6 groschens, for small-livestock 1 groschens, as it is positioned and signed for aforementioned brotherhood in the document of members. The Kahalvorsteher certified this decision and allow the brotherhood to lease this taxation, at whom they wish, but with the condition that the made moneys for the conservation alone the brotherhood - synagogue and for salaries of her/its/their preacher and synagogue-servant is used; these moneys can be used for other purposes under no pretext. Over this regulation, following rules must be kept to: 1. the rents must be stored with the brotherhood-preacher or with the urban Schächtern, not with someone otherwise. 2. the preacher or the Schächter can use these moneys only for synagogue-purposes, not for something else. 3. this taxes fall completely into the case of an unpleasant-action of the two first points. This regulation has only for one year, from below-mentioned date at, validity. To the affirmation, that this was decided unanimously in the room of the Kahal, we, the notaries, sign according

to the rules of the Kahal.

Sabbath, him/it 6. Schebat 5562 (1802, to Minsk.

* Here it more clearly steps as it happens in the protocols otherwise, the equipment forth, that auctions take place in the synagogues. I would like to emphasize expressly that the observation is merely in this hint a folkloristic of interesting fact.

D. H.

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This document was handed over to the preacher of the brotherhood of the Schächter.

No. 162 (= II. 196). Over the Erteilung of the right to vote at the elections at the rich Rabbi Chajjim, son of the Jechiel Michael.

Sabbath, department Beschallach 5562 (1802).

By the directors of the Kahal, it was decided to give the rich R. Chajjim, son of the Jechiel Michael, the permanent participation-right at the elections of the Kahal, with the title Tub (directors of the Kahal), in all things, that involve the city. From today on, R. Chajjim is also among the members of the general meeting with all rights, who belong to this title. This was decided by all members unanimously after the Tora.

No. 163 (= II. 197). From the taxation of the Minjanim (Privat-Bethäuser) in favor of the liberation of Jewish Arrestanten.

Sunday, department Ijjar 5562 (4. Jan. 1802).

Since the directors of the Kahal saw that the charity - cash register of the brotherhood for the Nidion-Schewuim, d. h. Ransom of the Jewish prisoner, long not for the coverage of these editions suffices, they decided unanimously that no single house-father has the right to open a Minjan with itself, if not he/it a Sloty and 20 groschens into the charity-cash register previously - weekly 25 Kop. - pay in. The limbs of such a Bethauses must pick one on that occasion from her/its/their middle, that commits itself, for the weekly payment of these 25 Kop. to provide. In the other case, the named sum of the chosen director of the Minjan is demanded and is collected as blame. If a Minjan doesn't nominate any director, he/it is closed.

Everything is this decided from regulation of the Bet Din under the leadership of the Rabbi Gaon, and the individual points stand under the strictest Cherem, the Cherem of the Josna Ben Nun.

If a Minjan doesn't fill these rules, so his/its head and his/its members are punished for apostates of the Jewish religion after the regulations.

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Everything this was decided unanimously on reason of the Tora-Gesetze and rabbinical regulations.

This decision was announced under the strictest penalties and the heaviest Cherem in all synagogues.

Monday, him/it 15. Schebat 5562 (1802).

No. 164 (= II. 198). From the Verpachtung of the taxes from the Geflügelschächtung to one year.

Monday, department Ijjar 5562 (1802).

On general decisions of the Kahalvorsteher and the general meeting, the taxation of the Geflügelschächtung becomes at rabbi Sew Wolf, son of the Z. H., on one year leases, from the month Elul 5562 until the same date of the following year 5563 on grounds of the regulations of the general meeting from the 4. Schebat 5562. for this rental, R. Sew wolf of the Kahalkasse has to pay 75 rubles; but for the other rental of the Geflügelschächtung, that happens for the welfare of the people, who sanctify itself with the learning the Tora (law), he/it has their supervisor 211 Sloty, 31 rubles 65 Kop.) to pay. Wolf immediately has the 75 rubles the Kahal up to the last groschen to pay. He/it can pay the other sum (211 Sloty) at the beginning of every quarter little by little, started Elul of this year from the month. For these rentals, wolf was issued to a formal document with the signatures of the Kahal-Vorsteher. This of all was called for the Tora three times in the synagogues according to the law and the freight. This named 75 Ruble became from the mayors of gifts for the local governments to holidays used, as it proves the settlement on side 51 in the pink (ledger).

Tuesday, him/it 16. Schebat 5562 (1802).

No. 165 (= II. 199). From the election of the Jewish members of the juror-court.

Tuesday, him/it 16. Schebat 5562 (1802).

For the purpose of the election of the two Jewish members of the juror-court was nominated by the directors of the Kahal and the general meeting of 30 voters. After her/it

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the voices are collected temporary designation of the two candidates for the court by the 30 voters by the Schammaschim in closed Kouverts, and him/it pray Din hands over. After this unofficial election, through Ballotierung is coordinated - d. h. the voters, that voiced disagreement informally with the candidates, have to obey with the official election of the majority as it always happens in similar cases. Still before the official election, after examination of the voices through him/it pray Din, has to commit itself/themselves the set up candidates under oath, with exercise of her/its/their duties with the juror - court the instructions of the

Bet Din and Kahal, to follow, d. h. always only the commands of the Kahal and the Bet Din, to follow, (!) in all, which is negotiated in the juror-court.

Everything is this Din unanimously decided on grounds of the laws and habits by the members of the Kahal and pray.

No. 166 (= II. 200). From the nomination of a committee to the temporary judgment of the issues, that is under the juror-court.

Thursday, him/it 19. Schebat 5562 (1802).

Since they nominated to the juror-court and candidates chose the obligation took on, during the one year her/its/their activity of all the instructions of the Kahal and the Bet Din, to follow, how it is called in the preceding file, the directors of the Kahal decided to put a committee from following people together: From two Kahalmitgliedern: R. Joseph, son of the Isaak, Segal, and Rabbi Chajjim, son of the Aisik; and from two members of the Bet Din, R. Samuel, son of the J., and R. Samuel, son of the Aaron. It is ordered this committee to formulate the rules for the two judges, after whom they have to judge at the juror-court. (!) All rules, that are imposed on them by this committee, have her/it/them while one year to pause exactly. Everything is this unanimously decided on grounds of the laws. At every session, one of the judges of the juror-court has this committee to be present, about over the cases, that are negotiated exactly at the court, to discuss and to think.

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No. 167 (= II. 201). From the insult of the director of the community, R. Joseph, to the R. Chajjim.

Thursday 18. Schebat 5562 (1802).

Since R. Chajjim, son of the Abraham, through insults offended the director of the community R. Joseph, son of the Isaak, is decided by the directors of the Kahal: to undress the Chajjim of the title Morenu (Wohlgeboren) firstly and to call him/it of now at Chaber (comrade) in all things and uses of the Jew-shaft; has furthermore to pay the Chajjim five Tschervonetz at the Kahal as penalty, covers the place put from Chajjim to the sale until their payment of the Kahal with mist. Everything this was decided on grounds of the laws and customs.

No. 168 (= II. 202). From the nomination of three representatives in matters of the Kahal and the city.

Sabbath, him/it 20. Schebat 5562 (11. Jan. 1802).

Is demand of the directors of the Kahal and the general meeting most urgent on reason rabbi Juda Leib, son of the Jakob, the rich R. Samuel, son of the David, to representatives of all urban things and Rabbi

Joseph, son of the Isaak, Segal, chosen, that they all or at least two give themselves away with all things of the Kahal from them in agreement with the authority signed by the general meeting. Since however, the authority was not yet given them until now, because they first must swear to perform her/its/their duties exactly, how it requires the general meeting, and since R. Juda body refused to achieve this oath, the directors of the Kahal determined that these three avoid the exercise of her/its/their duties, through what the urban things are damaged heavily, and decided: These three chosen have to promise under heaviest oath to never again do something, which disagrees with the Jewish law. R. Juda body and R. Joseph took over this obligation under oath at the aforementioned Sabbath, on what they got the authority of the Kahal-Vorstehern, so that they of now can employ at itself with all community-things to the benefit of the Kahal and the city after aforementioned rules.

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No. 169 (= II. 203). From her/it the rich Zewi stag of given permission, to open a Beth-end in his/its home.

Sabbath, him/it 20. Schebat 5562 (1802).

Since the Kahal decided is to be allowed everyone, that wishes it, the opening of a Minjan with itself, if he/it pays Jewish prisoner the assigned sum to the ransom, the rich Zewi stag to open son of the Sewa, whom permission will give, a Beth-end with itself at home and weekly 25 Kop. to pay *), which of the Kahal will withdraw from the 30 rubles, that he/it the R. stag owes. The date of the payment begins with Monday, him/it 15. Schebat 5562 (1802). Is this in the approval of the Kahal-Mitglieder on the one hand everything and the Zewi venison on the other hand been decided on grounds of the laws and customs.

No.170 (= II.204). From the punishment of the R. Chajjim, son of the Abraham, because of his/its freshness against the Kahal-Mitglieder.

Monday, him/it 22. Schebat 5562 (1802).

Since with the wine Chajjim, son of the Abraham, about whom the talk was already in the file 164, again the accident happened that he/it during him/it V ersammlung this V orsteher this Kahal itself him/it Court-table brought closer and insulted some directors in present of all members, decided more final because of this freshness, the R. Chajjim with eternal exclusion from the brotherhood of the dead person-undertakers, whose member is he/it, to punish. Furthermore, him/it is a fine of 30 Tscherwonetz given plus the 5 Tscherwonetz, that are named in the file 167, this he/it the cash register of the Kahal, to

pay, has. What the withdrawal of the title Morenu, as it is mentioned in the file 167, involves, so the notaries are even indebted to withhold him/it this title in all writing.

* One can often see enough from the protocols that the Kahalleitung proceeded thoughtlessly against private Bethäuser (Minjan). With money, one could admittedly reach some. Vgl. No. 163. D. H.

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No. 171 (= II. 205). From the election two members of the Kahal of the conciliation of issues between private-persons.

Monday, him/it 22. Schebat 5562 (1802).

To the leadership of the case in the glazier Isaak and his/its mother, the directors of the Kahal, the month-oldest Eleasar Segal and Joseph, decided son of the Isaak to hand over the issue. In the office of the month-oldest person, the R. Eleasar remains until the completion of the issue, and both have the right of the seven directors of the city in her/its/their resolutions. Everything is this unanimously decided on grounds of the laws and customs.

No. 172 (= II. 206). From the conferral of the title Morenu at the R. Arjeh. Monday, him/it 22. Schebat 5562 (1802).

On decision of the Kahalvorsteher, Rabbi Arjeh, son of the Isaak Aisik, is nominated to the Morenu which title is led with the invitation to the Tora like all other Israelite customs. Unanimously decided from the Kahalmitgliedern on grounds of the laws and customs.

No. 173 (= II. 207). From the raise for the supervisors of the Schächtgebühren.

The directors and representatives of the Kahal have after they, that the supervisors perform her/its/their duties faithfully over the three-groschen-taxes despite her/its/their low salary, observed decided in fact to add them following small revenues to the raise: Each house-father, that buys meat or lets slaughtered livestock with itself, for trimming, and weddings, with which he/it from the three, groschen-taxes free is, however, the same should pay in favor of these supervisors - like farther below stated is. This payment is rubricated as follows: The buyer doesn't pay up to 60 pounds any taxes at these parties, from 60 up to 100 pounds pays 20 groschens he/it. From 100-160 pounds, the buyer still gives 20 groschens in favor of the supervisors etc..

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These earnings enjoy the supervisors as long as they equip her/its/their office.

This was decided members unanimously in the room of the Kahal

according to laws and customs in present of the usual number and was signed to the affirmation.

Monday, him/it 22. Schebat 5562 (1802, to Minsk.

This document is displayed, under enclosure of the Kahal-Siegels signs and the supervisors Rabbi Gerschom, son of the Jehuda flesh, Isaak, son of the Jehuda flesh, and Aaron Selig, son of the Simeon, hands over.

No. 174 (= II. 208). From the conferral of the title "Morenu" on the wine Abraham, son of the Mendel.

Monday, him/it 22. Schebat 5562 (1802).

With general consent, the directors of the Kahal decided: the Abraham, son of the Menachem Mendel, to lend the title "Morenu", with which he/it should be addressed with both the invitation to the Tora and with all other Israelite uses.

No. 175 (= II. 209). Supplement of the Kahalbeschlusses betr. "Morenu" for body, son of the Gerschom.

On decision of the Kahal-Vorsteher, it is decreed to give the R. Juda body, son of the Gerschom, the title "Morenu" and to name him/it with subpoena to the Tora like with all other Israelite uses so.

No. 176 (= II. 210). Supplement of the Kahalbeschlusses Nr. 173.

In the previous disposal of the Kahal-Vorsteher, it was determined to increase the earnings of the supervisors over the three-groschen-depositing about a low. The disposal induced also the representatives of this taxes in order to apply salary-increase. Is decreed following because of this request: For the meat to wedding and trimming-parties, the party-giver is closed besides the money for the supervisors another half Kopeken per pound for the representatives de - directs - excluding the named 60 pounds, which remain tax-free.

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From these two revenues together, 2/3 become the supervisors, given the representative in 1/3.

This disposal was enacted unanimously in the room of the Kahale why we sign to the certification.

Wednesday, him/it 24. Schebat 5562 (15. Jan. 1802, to Minsk.

This document, with the signatures and the Kahal-Siegel equips, became the representative Rabbi Gerschom, son of the Isaak, hands over.

No. 177 (= II. 211). Argue about the property of the stores of the archbishop between the Kahal and private-persons. (!)

Wednesday, him/it 24. Schebat 5562 (22. Jan. 1802).

On reason of the dispute between the directors of the Kahal and the sons of the deceased R. Arjeh because of the property-right for the stone stores of the archbishop, the Kahal-Vorsteher, the month-oldest R. Moses, decided son of the Jakob, and Eleasar, son of the Leviten Joseph, to lend the force of the seven representatives, with the instruction, with reference to this dispute, the issue with the sons of the Arjeh, to regulate after her/its/their discretion, - with peaceful or judicial means.

No. 178 (= II. 213). From the demand of 10 rubles of the brotherhood of the Schächter for Kahal - necessities.

Sabbath, department Teruma of the Pentateuchs, 5562 (25. Jan. 1802). By decision, it is decreed by the Kahal-Vorsteher that the chairpersons of the brotherhood of the Schächter transfer 10 rubles for the particular emergencies of the Kahal from the Viehschächtung from her/its/their earnings. Have, unanimously, on grounds of the laws and uses.

No. 179 (= II. 214). From the distribution of footwear at the Schammaschim (servants of the Kahal).

Wednesday, department Tezawwe of the Pentateuchs, 5562 (29. Jan. 1802).

The directors of the Kahal decided that the Bevoll - mighty the welfare-cash register a sum for boots for all Schamma

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schim (servants of the Kahal for urban issues) from her/its/their moneys approve.

No. 180 (= II. 215). From the punishment of the R. Abraham because of insubordinations against the Kahal.

Sabbath, department Tezawwe of the Pentateuchs, 5562 (1. Febr. 1802).

There this Abraham, Son this Eleasar Lippmann, something illegal did and opposed the directors of the Kahal, decided unanimously more final so to punish named Abraham with six Tscherwonetz, that he/it has to pay at the cash register of the Kahal. On this occasion, it was intended that, if Abraham immediately doesn't pay after the first request to demand a penalty from him/it from eight Tscherwonetz is.

This disposal of the Kahal was informed of named Abraham by the Schammaschim, to what he/it replied, that he/it wishes to litigate over this issue with the Kahal with the prays of Din and the subpoena will send him/it to the court through the Schammaschim.

No. 181 (= II. 212). From the regulation of a means to the coverage of the responsibility of the Kahal for Rabbi Isaak, son of the Gerschom.

Wednesday, him/it 2. Adar of the year 5562 (22. Jan. 1802).

To the satisfaction of the blame of 50 rubles of silver, that the Rabbi Isaak, son of the Gerschom, from his/its bag spent for Kahal-Angelegenheiten, and that has not yet been reported for him/it until today, the Kahal decided following: Since the property-right to two stone stores of the merchant Baikow, on the high place builds, with his/its cellars and rooms of the Kahal for 70 rubles at R. Jechiel Michael, son of the Aaron is sold - the Kahal empowers the named R. Isaak to the collection of this sum. The Kahal gives the Isaak even the right on that occasion to proceed with judicial means and that to make necessary expenditures for it for cost of the Kahal - equipped with the authority of the Kahal for this case. At the end of the process, if the sum is paid in, R. Isaak gets back his/its 50 rubles and all laid out expenses as far as to the half Kopeken. In the Jechiel Michael's case doesn't want to pay, the Isaak has for him/it through him/it

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Schammasch, to send a subpoena, in following form: "Rabbi Michael! It is informed of you by the whole Kahal that you accuse them/her/it for him/it to pay 70 rubles has. In the case Sie doesn't pay, the Kahal hands over the right acquired by you on the houses of the Baikow into other hands." If this measure should be unsuccessful, so the named rights to always become the property of Isaak, for what the Kahal has for him/it to display a document. Is on this occasion to be noticed that, if Isaak is really forced to take over these houses, he/it the Kahal, to still pay the lacking amount, has, before he/it gets the document, or he/it must deposit his/its signature after it with a Schammasch as security.

No. 182 (= II. 219). From the nomination of two advocates to the leadership of the process of the Kahal and Abel, son of the Isaak Aisik. Sabbath, department Ki tissa, 5562 (1802).

To the leadership of the process of the directors of the Kahal and the R. Abel, son of the Isaak Aisik, two advocates of the Kahal-Vorstehern are son-in-law of the Zewi venison, over the right on a new house, which built the Nichtbeschnittene (Christian), the smith Seleisi, chosen: Eleasar, son of the R. Joseph, Segal, and Chajjim, son of the R. Isaak Aisik to the leadership of the process with Abel.

This is unanimously decided on grounds of the laws and customs.

No. 183 (= II. 220). From the punishment of the R. Abraham for disobedience against the Kahal.

Sabbath, department Ki tissa, 5562 (1802).

Since Abraham, son of the Eleasar Lippman, remained in disobedience

against the sacred laws and the Kahal until today and offended the Kahal furthermore, so the directors of the city decided to punish him/it, the Abraham: 1. with eternal withdrawal of the right to vote; 2. with eternal withdrawal of the right of the participation in the general meetings; 3. with exclusion from all brother - ships. Furthermore, him/it is given a fine of 8 Tschervonetz, as it in the decision of the last week of the Kahal (No). 180, mentioned is.

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No. 184 (= II. 216). Over a spectator's nomination over the exact cleaning of the kosher meat of sinews.

Monday, department Ki tissa 5562 (3. Febr. 1802).

On decision of the Kahal-Vorsteher, Jakob, son of the R. Israel, is nominated to the supervisor at the butcher-stores, to the control, that the sold meat always is freely from sinews as it is fitting - on what the Schächter because of Überhäufung with work cannot be careful. For this work, the Schächter have the Jakob to pay 3 groschens per pound of meat. From these earnings, Jakob hands over one third to the preacher of the brotherhood of the Schächter.

No. 185 (= II. 217). From the control of the sum, that the directors of the Kahal took for the Rentamt.

Tuesday, department Ki tissa, 5562 (1802).

With the control of the sum taken by the Kahal-Vorstehern from the community-moneys for the Rentamt of the satisfaction of the blame of the Kahal, the controllers nominated by the general meeting determined that only 280 rubles, that had been used remaining 20 rubles for the fastest conservation of the sum of the Rentamt, however, had remained from the taken 300 rubles.*)

No. 186 (= II. 218). From the proof of the property-right on the house of the farmer Seleisi on the part of the R. Zewi.

Wednesday, department Ki tissa, 5562 (1802).

Upon general request, the Kahal-Vorsteher published that everyone, that would have an option of the property-right of the house of the farmer Seleisi, these, the earlier the better would have to tell.

Subsequently, R. Zewi shared, son of the R. Ruwima with that is

· This section is returned in literal translation, the process meanwhile already in the original, presumably with intent, expressed gloomily. The situation probably was she/it that the Kahal only the payment of 280, instead of 300, ruble could cover at the Rentamt and quibbled, he/it has the official secretly 20 Rbl. it must slip so that they displayed the receipt as quickly as possible. D. H.

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Brother-in-law Abel, son the A. that simply is absent the documents for

the property-right of this house would have, as well as formal confirmation and some decisions of the Bet Din. Besides this option, no further one(s) was brought up.

No. 187 (= II. 221). From the conferral of the title "Morenu" at R. Herschel, son of the Isaak.

Monday, department Pekude 5562 (11. Febr. 1802).

By the directors of the Kahal, it was decided to give the R. Herschel, son of the R. Isaak, the position of "Morenu" and to name him/it with the call for the Tora as well as with other Israelite uses so. This title will be confirmed the R. Herschel when he/it sought the approval of the Rabbi Gaon, chairpersons of the Schächter-Brüderschaft.

No. 188 (= II. 222). From the nomination of the R. Abraham to the "Morenu."

Monday, department Pekude 5562 (11. Febr. 1802).

After general decision, the Kahal-Vorsteher, Abraham, decreed son of the Simeon to make the "Morenu" with which title he/it must be addressed with the call for the Tora like with all other Israelite uses. This was decided unanimously on grounds of the laws and customs.

No. 189 (= II. 223). From the sale of the property-right to the stores of the priests of the Bonifatski-Ordens for the Kahal.

Monday, department Pekude 5562 (11. Febr. 1802).

On general decision of the directors of the Kahal, the property-right to the stone stores of the priests of the Bonifatski-Ordens to the small Bazar is in fact sold the Isaak, son of the R. Sew wolf: the right to those six stores, that are at the corner of the named Bazars, and a store for the Sibitzkoi-Straße. The right to everything this sold the directors of the Kahal to named Isaak and at Joseph, son of the Samuel. As well, they sold the right to them on the uncultivated place, that itself between the yard of the Awigdar, son

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the M. Schirin, decides and stretches from the Sibitzkoi-Straße as far as to the church of these priests. The moneys for this purchase have been for a long time paid into the Kahalkasse.

Everything is this decreed on grounds of the laws and customs.

No. 190 (= II. 224). From the conferral of the right to vote to R. Abraham.

Tuesday, department Pekude 5562 (12. Febr. 1802).

The directors of the Kahal decided to award the R. Abraham, son of the R. Simeon, the eternal right to vote, for what the R. Abraham paid already the usual sum as far as to the half Kopeken at the Kahalkasse.

Furthermore, all rights of an eternal member of the large meeting are figurative for the R. Abraham.

Everything this is decided the laws and customs in the approval of all on reason.

No. 191 (= II. 225). From the sale of the property-right on an empty place to R. Abraham.

Tuesday, department Pekude of the Pentateuchs, 5562 (1802).

On general decision, the Kahal-Vorsteher have at R. Abraham, son of the Simeon, who sells proper right to them on a free place, that is between the home of the Abraham and his/its next neighbor. So, alone Abraham, that switches with it and can prevail, from now belongs on the place at the right. On this occasion the Kahal of no responsibility takes over if the neighbors of the Abraham lay claims to this place; however, the right of the present sale is reduced by such claims in no way. If however people, who live on the place off further, no neighbors of the Abraham, claims raise, so the Kahal commits itself to pay for it in favor of the Abraham.

No. 192 (= II. 226). From the R. Moses' punishment and the Sara from Kletzka for the Kahal.

Sabbath, department Sab of the Pentateuchs, 5562 (March 8 1802).

On grounds of the Ukases, that the Kahal of the local criminal-court about the decision of a corresponding punishment of this

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Got Sara and the Moses from Kletzka (Gouvernement Minsk, circle Sluzk), the Kahal-Vorsteher decided to impose a three-weekly arrest over named Moses in the prays of Hamidrasch (Beth-end), währenddem he/it, to read psalms daily, has. However, Moses had been subject to for a long time this penalty. What the Sara concerns, so the usual penance is imposed on her/it/them besides the banishment (!) on four years from Kletzka. A letter is sent the rabbi of Kletzka over it so that he/it prohibits all Jewish inhabitants of Kletzka and surroundings to let in the Sara into any Jewish house during these four years. This letter became the rabbi on Sunday, department Schemini of the Pentateuch, in 5562 (March 9 1802, delivered.

No. 193 (= II. 229). From the reception of the R. Jehuda of the supervisors.

Monday, him/it 3. Nisan 5562 (March 24 1802).

Since the Aaron Selig, son of the Simeon, of his/its office as a supervisor of the three-groschen-depositing resigned on kosher meat, the directors of the Kahal nominated at his/its place R. Jehuda, son of

the Natan, with the salary of the remaining supervisors. This is unanimously decided on grounds of the laws and uses.

No. 194 (= II. 230). From the wedding-gift to the son of the preacher of the brotherhood of the dead person-undertakers.

Monday, him/it 3. Nisan 5562 (March 24 1802).

To the wedding of the son of the preacher of the brotherhood of the dead person-undertakers, the Kahal-Vorsteher decided, the aforementioned preacher 31. ? To hand over rubles to the gift from the Kahalkasse.

No. 195 (= II. 231). From the sale of the house of the Christian, the smith Seleisi, at R. Eleasar, son of the Joseph Katz.

Monday, him/it 3. Nisan 5562 (1802).

The directors of the Kahal decided unanimously following: The former directors of the Kahal have the R. Eleasar, son of the Joseph

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Katz, the property-right to the house of the uncurtailed (Christians) smith Seleisi against the Jurjewskaja-Straße, for what a document was issued to him/it by the then Kahal-Vorsteher, sells. It was mentioned that the Kahal would have to prevail against all claims. Such claims had been raised from the R. Abel, brother-in-law of the Zewi venison, for a long time because of which R. Eleasar demanded with the Kahal representation of his/its right to grounds of the document. As a result, the Kahalvorsteher decided, that to disburse Eleasar 4 Tschewonetz, for what he/it should free the Kahal from every responsibility, even if the process, that Eleasar must lead with Abel with the prays of Din, was decided in favor of the more final. If Eleasar should not declare itself in agreement with it, so 10 Tschewonetz should be disbursed him/it for the absolution of obligations.*)

To the guarantee of this sum, the Kahal prescribes all the immovable property, on which he/it has a right in the city, to the Eleasar and can include his/its claims Eleasar what he/it likes the best from it. If R. Abel of the Kahal the property-right to aforementioned house with all the accessories, as it is issued to the Eleasar, wants to acquire, he/it has the Kahal 8 Tschewonetz to pay, whereupon, all rights to R. Abel change. To these 8 Tschewonetz taken by the Abel, the Kahal still puts two to it and rewards R. Eleasar with it. Everything is this decided in the full approval of all members on grounds of the laws and customs.

No. 196 (= II. 232). From the completion of the dispute between the Kahal and Eleasar.

On Tuesday, him/it 4. Nisan (March 25 1802, the R. Eleasar declared

itself voluntarily in agreement with it that the Kahal pays 4
Tscherwonetz him/it to the final disposal of the protest-issue of the R.
Abel.

No. 197 (= II. 227). From the Erteilung of a three - monthly vacation in
Schammasch R. body.

Since the Schammasch of our city, the rabbi Jehuda Leib, must go on a
trip for different reasons on 2-3 months, they have

* The trade makes an embarrassing impression! D. H. 172

Directors of the Kahal decided to give him/it a vacation on three
months, from below-mentioned date up to the first in the month Tammus
5562 (June 19 1802). For the transfer of his/its office on R. body for
named time has the Kahal to raise no claims. Everything this was
decided unanimously on grounds of the laws and customs.

Sabbath, section Tasria, at the 1. Nisan 5562 (March 22 1802).

No. 198 (= II. 228). Over the reward of the cantor from Wilna.

At the Sabbath, section Tasria 1. Nisan 5562 (March 22 1802, is
decided by the directors of the Kahal, from which Kahalkasse the R.
Arjeh to give a reward from Wilna for prayers one after the other in the
local synagogue at two Sabbaths.

No. 199 (= II. 233). From the punishment of the Abraham, son the A, for
nonappearance in the court of the Bet Din.

Tuesday, him/it 4. Nisan 5562 (1802).

Since the R. Abraham, son the A., already twice the reputation, to
appear in the court of the Bet Din, didn't follow and loaded the Cherem
on itself consequently, simultaneously itself in different things the Kahal
- directors opposed, so son was decided by the directors of the Kahal
without objection, the R. Abraham, today the A., for three years of today
from, to exclude from the participation at the elections like at the
general meetings of all brotherhoods. The right of the liberum veto (d. h.
the contradiction of one single Kahal-Vorsteher's can prevent the
annulment of the judgment) is valid with the annulment of this judgment.
It is prohibited all notaries to write a blame-letter or any document for
the R. Abraham, and the directors can assume no complaints from him/it
against someone during the whole aforementioned time. Full validity
gets this judgment if it is accredited Din by the prays.

Thursday, him/it 6. Nisan is decided by the Kahal-Vorsteher, that
aforementioned judgment even then gets validity, if the directors of the
Bet Din don't certify it, and all servants should place the inhabitants in
knowledge from it. Somebody from this should brothers-

ships want to litigate with the Kahal because of this judgment, so the Kahal nominates to Advocates R. Moses and R. Joseph in advance. Since the R. Abraham demanded pray Din already the Kahal-Vorsteher before this, so two advocates are active also in this matter against Abraham.

No. 200 (= II. 234). From the rise of the R. Faitel, son of the Isaak, to the ex-head of the Kahal.

Sunday, section Acharé 5562 (March 20 1802, son of the Isaak was decided by the directors of the Kahal, the R. Faitel, to the ex - head of the Kahal to raise and to call him/it in all community-matters so. This was decided unanimously on grounds of the customs and laws.

No. 201 (= II. 235). From the Erteilung of the right to vote at R. Isaak, son of the Gerschom, and nomination to the ex-director of the Kahal. Sunday, section Acharé 5562 (March 20 1802, was decided by the directors of the Kahal, the R. Isaak, to give son of the Gerschom, the right to vote and the equality to the general meeting with the other members; furthermore, he/it is to the ex - directors of the Kahal, to raise. Everything this happened in the approval of all, on grounds of the laws and uses, only the Isaak of the Rabbi Gaon, the chairperson of the local prays Din, must get another confirmation.

No. 202 (= II. 236). From the property-right of the balcony in the stone home the pan Trankewitsch.

Sunday, section Acharé 5562 (1802). The right to the balcony of the house *, from pan Trankewitsch this

* It is not clearly obvious why one acquired the claim on a balcony, that was at a home situated in Christian property, on the way of the Chasaka. Maybe practiced is about one in Palestine, but also in Eastern Europe existing custom, that the family-father sleeps during the foliage-cottage-party on the balcony decorated with green branches, since the rule to live in foliage-cottages, not feasible is. D. H.

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for a long time from the Kahal-Vorstehern the R. Saul, son of the wolf, had been handed over, was sold at R. Jehnda body, son of the Jakob, from more final.

After the present bankruptcy of the R. Saul, it was protested against this sale by his/its creditors. Since is known to us, the Kahal-Vorstehern, however, that this right was not sold to the R. Saul from the beginning but was given him/it only because of his/its severe poverty to the use, the directors of the Kahal confirm the R. Jehuda body the right to the balcony, regardless of any protests, transferring him/it all rights over this purchase with all the protection of the Bet Din against any protests. Because of the laws and regulations of our manners, this right can be

taken from the Jehuda body and his/its assignees never. This was decided unanimously on grounds of the laws and customs.

No. 203 (= II. 237). From the brawl of the R. Faiwusch, son of the Abraham, with the wife of the shoemaker Isaak.

Sunday, department Acharé 5562 (1802).

Since Faiwusch, son of the Abraham, that thrashed woman of the shoemaker R. Isaak and justified itself with it, that she/it first slammed Abraham, furthermore the son of the Faiwusch, this woman before the Kahal slandered, the directors of the Kahal decided: If the woman assures under oath, that she/it first didn't beat but Faiwusch, will be punished more final in the local prays of Hamidrasch with three days of away-lasting Psalmenlesens, however, R. Abraham loses on always the title "Morenu." He/it can regain the title Rechtes only on unanimous decision of all Kahalvorsteher with application of the "liberum - veto" -; this regulation is applicable also to all more distant Kahalzusammensetzungen. On the coming Tuesday has to announce the Schammaschim in all synagogues, that claims lie-are liable the Abraham with his/its the honor of named woman insulted. Everything this was decided in the approval of all members of the general meeting according to law and custom.

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No. 204 (= II. 238). From the reprieve of this (in No). 203, R. Faiwusch and his/its son's R. Abraham punished.

Since R. Faiwusch and his/its son R. submitted the decision of the Kahal humbly Abraham and him/it for very justly recognized, the directors of the Kahal decided to pardon the R. Faiwusch completely to remit a part of the penalty for his/its son, however, in that the proclamation of his/its misdeed doesn't take place, him/it the title Morenu however denied remains, until he/it is awarded him/it again on decision of all Kahalvorsteher. Everything was decided according to law and custom.

Comment: At the The R. Abraham of the Kahalvorstehern got back the title "Morenu" 2. Passahtag.

No. 205 (= II. 239). From the Erteilung of the property-right to the half house the pan Baikow at R. Isaak, son of the Gerschom, for the 50 rubles, that the Kahal owes him/it.

Monday, him/it 11. Nisan 5562 (April 1 1802).

Since the rich R. Jechiel Michael, son of the Aaron, until today the full sum given property-right to the two stone-stores for him/it not yet the pan Baikow paid, the Kahal-Vorsteher however necessarily the R.

Isaak, son of the Gerschom, the 50 rubles, that they owe him/it, must pay is decided by the city-directors, the R. Isaak the right to them/her/it a half of the stone-house the pan Baikow, to hand over with upper and low floors as payment. For the money already paid in by the Jechiel Michael, he/it gets the right to the other half of the house.

A document should be issued to the R. Isaak with following conditions: If Jechiel Michael pays the still guilty amount at the Kahal in a quarter and this then pays the R. Isaak his/its debts, so his/its right has more final to exit again at first-named on half of the stone-house. The document remains in the other case in strength. Everything decided this the Kahal-Vorstand unanimously on grounds of the laws and customs.

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No. 206 (= II. 240). From the repayment of the outlays at the oldest persons of the "big charity - collective-cup's" R (Zedaka Gedola). Isaak, son of the Gerschom⁸⁰.

Tuesday, him/it 11. Nisan 5562 (April 1 1802).

The R. Isaak, son of the Gerschom, oldest person of the "big charity-collective-cup", recited the directors of the Kahal following: Because of lack of cash of him/it, collective-cup entrusted the Isaak, Isaak was forced to pay 50 rubles for absolutely necessary demands of the Kahal from his/its bag - outlays, that happened at the expense of the collective-cup. At the reelections of the offices of the Kahalvorstandes, at what maybe Isaak could lose his/its office, he/it demands the discharge of his/its blame from the Kahal. After examination of this demand, the Kahal decided: If new oldest persons are nominated by the reelections for the big collective-cup, the first of them can only start his/its office after he/it paid the R. Isaak the named blame-sum.

No. 207 (= II. 241). From the removal of the local permanent Dajjanim of the judgment of bankruptcy-matters.

Wednesday, him/it 12. Nisan 5562 (2. April 1802).

At opportunity of the solution of the issue between Chajjim, son of the Isaak, and some other people, with reference to the blame-collection of R. Saul, son of the wolf, and his/its daughter Chajja, R. Chajjim conveyed the Kahal that the local Dajjanim cannot appear as a judge in these things since they are even among the creditors. Therefore, the Kahal decided to relieve the local Dajjanim of the judgment of this matter and to appoint for this from other cities Dajjanim. Everything is this unanimously decided on grounds of the laws and customs.

No. 208 (= II. 242). From the punishment of the R. Arjeh flesh, son of the Schalom.

Wednesday, him/it 12. Nisan 5562 (2. April 1802).

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Since the Arjeh body, son of the Schalom, who didn't execute decisions of the Bet Din, is decided by the Kahal-Vorsteher, him/it for always from all brotherhoods, whose member he/it is, to exclude, what was decided unanimously according to laws and customs.

No. 209 (= II. 243). From the R. Moses' claims, son of the Jakob, at the Kahalvorsteher.

Wednesday, him/it 12. Nisan 5562 (2. April 1802).

Rabbi Moses, son of the Jakob, that the property-right to the stone stores in the previous year the pan Gilewitsch on the high market, for what he/it got a sealed and signed document, acquired didn't pay fully until today; it remains another blame of 40 rubles. Now, Moses informed the Kahal today that the sacred brotherhood of the dead person-undertakers of this property-right raises objection and he/it could persuade her/it/them only to the surrender of his/its right through the obligation to pay her one ruble annually. Furthermore, the R. Isaak, son of the Elia, raised on grounds of another old document as well justified claims.

On reason his decided the Kahal-Vorstand to excuse the R. Moses from his/its blame, that he/it frees the Kahal for his part from the agency of his/its right with coming processes, that he/it has to lead even.

Everything decided this unanimously the board on grounds of the laws and customs.

No. 210 (= II. 244). From the election of the Dajjanim. On the eve of the Thursday 13. Nisan 5562 (3. April 1802).

By the Kahalvorstand, it was decided in the approval with the general meeting that the voters (the community-administration's limbs), that proceed to the present Ballotage, don't choose the judges but are to be still chosen these more final of an extraordinary meeting before the general elections. Exceptions are: the Gaon, chairperson of the local prays Din, and his/its son Michael. Everything is this unanimously decided according to laws and customs.

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No. 211 (= II. 245). From the exclusion of the one from all brotherhoods, that contravenes the decisions of aforementioned judges.

On the eve of the Thursday 13. Nisan (3. April 1802, was decided by the Kahal-Vorsteher and the general meeting: Whoever doesn't respect the decisions of the Bet Din in our city with reference to the new judges, in the case she/it under the Cherem is publicized, it for always

is excluded by all brotherhoods, whose member he/it is. Following right should be valid on that occasion: the Schammaschim have him/it disobediencies to tell this decision for the time being. If this doesn't heed the disobediencies, so the Schammaschim have to tell the month-oldest person of all brotherhoods that he/it never must be invited again to their meetings and his/its name must be deleted from the lists in all books of the brotherhoods. Everything this was decided unanimously according to law and custom.

No. 212 (= II. 246). From the nomination of three controllers.

Since son of the J., and R. Isaschar Beer, reported son of the Isai to himself from the three controllers chosen to the control of the Kahal-Rechnungen of the extraordinary meeting only two, namely R. Moses, the directors of the Kahal, together with the general meeting, decided to nominate another to the two controllers under the ex-heads to the examination of all settlements of the Kahal-Vorstandes over revenues and editions of the merged year. R is appointed to it. wolf, son of the Abraham, in the approval of all after law and custom.

No. 213 (= II. 248). From the conferral of the right to vote and the title's ex-head to different people.

In the session of the Kahal-Vorstandes at the 2. Passover-day, it was decided to give ex-head the permanent right to vote and the title at: Arjeh body, son of the Eleasar, Segal; the permanent right to vote to R. Mardochai, son of the R. Moses; R. Oscher, son of the Simeon; his/its brother-in-law R. Nehemia, son of the Joseph; R. Jakob, son of the Moses, and N. Israel Issar, son of the Gerschom; the title "Ex-head" however at: R.

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David, son of the Eleasar; R. Salomon, son of the Samuel; R. Chajjim, son of the Isaak Aisik, and R. Moses, son of the Zewi venison.

The property-right became in the same meeting is up sold in the Franciscan-street the Israel Issar own house. As well, the eternal right to vote got: R. Arjeh, son of the Isaak Aisik, and R. Beer, son of the Eleasar Segal.

No. 214 (= II. 250). From the confirmation of the regulation of the Kahal from the 28. Siwan 5562 (May 28 1802).

On general decision from the 28. Siwan 5562 (1802, became, sees files 140, has, that five directors of the city enjoy the execution-force of all seven representatives of the whole Kahal in all urban things. About misunderstandings with reference to the file Nr. 140 to prevent are in the approval of the usual members today - continuance and the seven

directors of the city been decreed, the resolutions of the five or six directors until the present-day day of this 28. Siwan 5562 (1802, to certify and to give them the validity of the decisions of the whole Kahal. Everything is this unanimously without any contradiction on the third Passover-day in 5562 (1802, to Minsk on grounds of the laws and customs been decided.

No. 215 (= II. 251). From the punishment of the R. Abraham Abel, son of the Isaak Aisik, because of disobedience against the Kahal.

On the third Passover-day (7. April 1802: Is decided by the board of the Kahal because of not-compliance of the decisions of the Kahal of R. Abraham Abel, son of the Isaak Aisik, R., to exclude Abraham Abel for one year of the elections. This is unanimous decided by the usual number of the members of the Kahal in his/its room according to law and custom. Comment: On the same day will move the Abraham Abel and he/it started again into his/its former rights.

No. 216 (= II. 252). From the conciliation of the dispute between Joel, son of the Meyer, and R. Jehuda body, son of the Moses.

On the third Passover-day, the R. Joel, son of the R. Meyer, presented the Kahalvorstand a document, after what the property-right to the house

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with all buildings in the Kaidanski-Straße not the R. Jehuda body, son of the Moses, who bought it with all rights, belongs but him/it.

Furthermore presented Joel another certification of the right, from what obvious, that some limbs of the Kahal didn't acknowledge the document as legal. As a result, the Kahalvorstand nominated Jechiel to the advocate the honored R. Jakob, son of the Joseph, and aforementioned R. Jehuda body and she/it with leadership of the process in the name of the Kahal before him/it pray Din entrusts. The Kahal ordered the R. Jehuda body to immediately deposit four Tschervonetz with any private-person under following conditions: If this process is won for the Kahal, so R. Jehuda body has to inflict 2 Tschervonetz, for what he/it gets the eternal property-right. If the process is decided contrary, R. Jehuda body gets back his/its 4 Tschervonetz. The R. Jehuda body deposited these 4 Tschervonetz with R. Moses, son of the Jakob.

No. 217 (= II. 253). From the election of six supervisors over the three-groschen-depositing.

On the eve of the Tuesday, d. 18. Nisan 5562 (1802, is decided on reason of the regulations and documents, that is with the representative

of these depositing already for a long time and has been confirmed by the committee for a long time, by the Kahalvorstand and the general meeting to nominate six supervisors for the three-groschen-depositing. Following supervisors are appointed: 1. R. body, son of the J.; 2. R. Isaak, son of the E.; 3. R. Aisik, son of the Zewi venison M.; 4. R. Chajjim, son of the J. Segal; 5. R. wolf, son of the Zewi venison; 6. R. Nota, son of the Eliakim Herz. These supervisors are on one year, from today until the reelections to Passover 5563, nominated on grounds of law and custom.

No. 218 (= II. 254). From the decision of the question, whoever can with-be correct from the Kahalvorstehern with the election of the continuous judges.

On the eve of the Tuesday, d. 18. Nisan 5562 (1802).

On proposition of the month-oldest person, to nominate the judges besides the general elections, and on grounds of the regulations of the general meeting from the 13. Nisan (No). 210, some members of the general meeting didn't give away her/its/their voice,

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in that they demand a temporary confrontation with the Kahal before three judges over the competence of the members of the general meeting, since according to her/its/their opinion on grounds of the regulations of this 13. Nisan the judge-election only then legal is, if the composition of the members happens according to the sacred Jewish law. Since the Kahal and the general meeting acknowledge this just demand, they nominate three Dajjanim (judges) to the judgment of the case: the rabbi and preachers of the brotherhood of the dead person-undertakers Rabbi Gaon Michael, and the rabbi and Preacher R. Moses, son of the Salomon. To advocates was nominated from on the part of the Kahal: R. Moses, son of the R. Jakob, and R. Samuel, son of the Dan; from the opposing side: R. Jehuda body, son of the Jakob, and R. Chajjim, son of the Isaak.

Everything this was decided by all members unanimously according to law and use. After completion of this procedure, one will proceed to the election of the Dajjanim (judges) after the regulations from the 13. Nisan.

No. 219 (= II. 255). From the election of the continuous judges.

On Tuesday, at the 4. Passover-holiday 5562 (8. April 1802, is decided by the Kahal-Vorstand and the extraordinary meeting: From all members, secret voices are to be collected to the election of five continuous judges. The Ballotage has to immediately happen after the

general elections, in fact as follows: Immediately have after end of the general elections to go the Kahal the notaries for itself to all members in the houses in order to gather the votes for the judges. The list of the candidates for the office of the continuous more right should be submitted each member of the general meeting by the Kahal-Notare. The five candidates, who then have the voice-majority with the final election, remain continuous judges until the Passover-party 5563 (1803).

No. 220 (= II. 256). From the election of the five continuous judges. After the general elections, the members of the general meeting of secret Ballotage five continuous judges, who equip this office one year, of today chose until end of this

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Foliage-cottage-party 5563 (1803). This decision is confirmed in the Kahalhouse. Is chosen following:

1. R. Samuel, son of the R. Jechiel Michael, Segall 2. R. Joseph, son of the R. Michael, Segall 3. R. Samuel, son of the R. Aaron 4. R. Abel, son of the R. Isaak Aisik, 5. R. Jakob, son of the R. Saul.

No. 221 (= II. 257). From the reelection of the Kahal - members.

At the good time! List this to directors and people of the end of the Passover 5562 nominated representatives (1802, until the same point 5563 (1803: Raschim (heads):

R. Samuel, son of the R. Dan, R. Moses, son of the R. J., R. Isaak, son of the R. J., R. Feitel, son of the R. J. comment. R is on grounds of the regulation of the Bet Din.

Moses' first head and R. Samuel, son of the Dan, second. Tubim (chairperson):

R. Saul, son of the S., R. stag, son of the R., R. Chajjim, son of the Jossel, R. Joseph, son of the J., Segal.

Ikkarim (real members): R. Abraham, son the A., R. Schelomo, son of the Sch., Segal, R. Isaak, son of the Gerschom. Comment. Should on grounds of the rules over

Relationship of the individual members R. Schelomo Segal his/its office cannot lead, so R. Moses, son of the J., is nominated. Gabbaim (oldest person).

R. Isaak, son of the Zewi venison, R. Salman, son of the Pessach, R. body, son of the Eleasar, Segal, R. Samson, son of the J.

Candidates for these offices with cancellations.

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R. Hillel, son the A., R. Isaak, son of the Elia, R. Faiwusch, son of the Segal, R. Kalman, son of the G., R. Eleasar, son of the Elia, R. Abraham, son of the Simon. This of all is sacred he/it on reason from us, the voters

Laws after best knowledge and consciences determined. To the certification his signs we:

Wednesday, him/it 3. Passover-day 5562 (9. April 1802). Saul, son of the R. Sew wolf Ginsburg Salomon son of the R. Samuel Segal Jehuda Arjeh body, son of the R.,

Salomon, Segal, Isaak, son of the R. Gerschom, Eleasar, son of the R. Elia.

No. 222 (= II. 258). From the protest of some members of the general meeting against the nomination of the Dajjanim (judges).

Wednesday, him/it 3. Passover-day 5562 (9. April 1802).

By some members of the general meeting, a protest was submitted with the Kahal-Vorstand and the Gaon, the chairperson of the local prays Din, because of the election of the continuous judges in secret Ballotage which has to happen after very old rules of the general meeting as follows. Immediately after the general election, the notaries must collect the vote of all members of the general meeting for the election of five continuous judges by going into the house to everyone. The list of the candidates for the judges must be submitted each member. The candidates, who have the voice-majority, must be confirmed in her/its/their office. That is the rules, to which must be kept after unanimous decision. Meanwhile, the election of the five judges was performed by means of secret Ballotage by these rules differently in the Kahalhouse, however. This break of the old rules took the possibility, the judges mitzuwählen, from some members since many went home, in that she/it the Be in accordance with the old rules-184

mood the judge through list-majority expected (like above). Without doubts, if they had known about this alteration earlier, many would have gone the Kahal in the house in order to give away her/its/their voice there.

No. 223 (= II. 259). From the nomination of the R. Mendel, son of the flesh, to the continuous judge.

Wednesday, at the 3. Passover-day 5562 (9. April 1802).

On unanimous decision of the directors of the Kahal is decreed, the R. Mendel, son of the flesh, until Passover 5563 (1803, to pick up into the number of the continuous judges.

No. 224 (= II. 260). From the obligation of the month-oldest person, at the Sabbaths, that falls in his/its official-month, to pray in the big synagogue.

Saturday, on the last Passover-day 5562 (12. April 1802, was decided by the Kahalvorstehern: Each month-oldest person has on the Sabbath-days, that fall in his/its month, to pray in the big synagogue. This regulation is hit unanimous from the Kahalvorstehern according to law and custom.

Comment: The month-oldest person R. Moses, son of the J., protested against this regulation, and the wish expressed, this question about the solution before this pray, to bring Din.

No. 225 (= II. 261). From the conferral of the right to vote.

Sabbath, on the last Passover-day 5562 (1802, was decided by the Kahalvorstand, that nobody has a right to vote without approval of all members of the Kahal in the course of this year, what was determined unanimously according to law and custom.

No. 226 (= II. 262). Prohibited for the Schächter to perform the Schächtung of livestock or poultry with a dragged behind knife.

Sabbath, on the last day of the Passover 5562 (1802), was decided by the directors of the Kahal that the Schächter in the current year 185

under not any circumstances livestock or poultry with a nachge - schliffenen knives can slaughter. The month-oldest persons of this year can deviate from this decision under not any circumstances, as is prohibited also the Kahalbeamten to collect votes for such a deviation.

A n m e r k u n g: Against this, the R. Moses, son of the J., protested.

No. 227 (= II. 263). From the R. Moses' reception, son of modeling, of the Kahalvorsteher.

Sunday, him/it 23. Nisan 5562 (1802).

Since some of the Kahalvorsteher are among each other relative and so never the seven necessary voices in legal way at judgment from Questions, this him/it Kahal is under, meets, the Kahalvorstand decreed son of modeling to still inflict the Kahal a member, namely the R. Moses, and, to give him/it the title Tub with all rights of the remaining members on one year.

Everything this was decided unanimously according to law and custom.

No. 228 (= II. 264). From the Beglückwünschung the official and authorities to Easter.

Sunday, him/it 23. Nisan 5562 (1802, was decided by the Kahalvorstehern, that the representatives have to cast 800 Polish Sloty

(120 rubles of silver) for the depositing of meat from her/its/their cash register for the purpose of Beglückwünschung of the Christian officials and authorities to Easter.

No. 229 (= II. 265). Addition to file Nr. 224.

The directors of the Kahal have the regulations positioned on the last Passover-day for the month-oldest persons to pray in the big synagogue at the Sabbaths falling in her/its/their official-month, confirms and certifies and them legal validity lent from today until to the 28.

Kislew 5563 (11. Oct. 1803). Today, it is still added following: If one Month-eldest this Regulation contravenes, so he/it loses his/its office. Furthermore, the annulment can

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happens to the regulations only under approval of all Kahalvorsteher - in fact with the right of the "liberum veto." All members must participate present; with absence of a single one, the annulment is impossible. Everything this was decreed Tuesday, him/it, unanimously in the office-home of the Kahal 25. Nisan 5562 (1802, to Minsk.

No. 230 (= II. 266). Addendum to the file Nr. 225. Tuesday, him/it 25. Nisan 5562 (1802).

Besides the certification of all of him/it, which in No. 225 are said, the directors of the Kahal added today that the right of the "liberum should be applied veto" at the conferral of the right to vote to someone for the current year. As well, it was decreed that the notaries, if it is wished to inform the members about the reply of a question for the time being has. Everything this was decreed unanimously the Kahal in the house.

No. 231 (= II. 267). Addendum to the file Nr. 226. Tuesday, him/it 25. Nisan 5562 (1802).

Besides the certification of him/it, which definitely in No. 226 became the Schächtung to execute with a dragged behind knife, namely the prohibition, the Kahalvorsteher had to approve the "liberum veto" also with this issue.

Everything this was decided unanimously the Kahal in the house.

No. 232 (= II. 268). From the protest of the oldest R. Moses, son of the J., against the two regulations No. 224 and No. 226.

Against the disposals, that the month-oldest persons should pray at her/its/their Sabbaths in the big synagogue, and that the Schächtung cannot happen to dragged behind knife, the oldest person R. Moses, son of the J., protested. He/it demands, this issue him/it pray, to submit Din to the decision. Subsequently, the Kahalvorsteher have Samuel, son of the Dan, as her/its/their advocates the heads R. and R. Chajjim,

son of the Isaak Aisik, nominated in order to decide the issue lawfully.
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No. 233 (= II. 269). From the Urlaubserteilung on three months at the Kahalbeamten R. Jehuda body.

Sabbath, section Tasria 5562 (1802).

Since the Kahalvorsteher, the local Kahalbeamten Jehnda body, decreed Segal to give a vacation on three months, the new Kahalvorsteher have at the Sabbath, section Acharé moth, today on the eve of this 1. Ijjar 5562 (20. April 1802, this vacation the R. body approves, and allows him/it to travel.

Everything is this unanimously decreed at the named Sabbath.*)

No. 234 (= II. 270). From the certification of the vacation at R. body of the preceding document through him/it pray Din.

This in No. 197 and 233 approved furloughs from Jehuda body is confirmed by the prays of Din hereby valid, and nobody, also no community (Kahal), has the right to make any demands on him/it or him/it to keep back. To the Certification we sign this personally: Sunday, on the first day of the new month Ijjar 5562 (20. April 1802):

Sacharja Mendel, son of the R. Arjeh Zewi, Samuel, son of the Aaron Saul, Jossel, son of the Michael.

No. 235 (= II. 272). From the nomination of three representatives to the disposal of the widow's issue swift and the descendants of the Eliakim Herz.

Sabbath, section Emor 13. Ijjar 5562 (1802).

To the leadership of the widow's case swift with the Kahal decreed his/its director together with the heads,

* No. 233 and No. 234 clearly show that the decision at the Sabbath, the transcript took place after it on Sunday - in accordance with the ancient custom of the Sanhedrin, at the Sabbath to t a g e n, on Sunday however or one of the following days, to write down the decisions. The ignorance of the author of the "Jewish encyclopedia", that sees the proof of the forgery of Brafmann's in the Sabbat-Datierung, s. Side XVI f., is lamentable. Or was he/it supposed to have placed himself only ignorantly? D. H.

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through election, to nominate two representatives, that together with the month-oldest R. Moses, son of the J., that represents the widow, to the prays of Din goes and the issue should finish in peaceful way; as well, these three should take care of the issue of the descendants of the Eliakim Herz, who refer to the promissory note, that was under the papers of the deceased Israel, Schammasch, peacefully or lawfully;

finally, they should regulate betr the issue with the R. Michael. the right, that the Kahal gave him/it on the aforementioned widow's house. Since however not because of from relationship the month-oldest person competent is, so his/its father became at his/its place, R. body, nominated. Is chosen furthermore: R. Saul, son of the S. W., and R. Abraham Heiner. By the directors of the Kahal, it was decided furthermore that the administrators of the welfare-collective-can have the right, this can in all synagogues and teaching-houses, to install in the women and men's-departments. If any brotherhood protests against it, so the administrators have authority on grounds of this decision, before which Din pray to lead complaint. To the conciliation of the issues between the local musicians, the same aforementioned representatives, R. Saul and R. Abraham, are nominated.

No. 236 (= II. 273). Addendum to file Nr. 235.

Tuesday 16. Ijjar 5562 (May 6 1802, son of the R. Ruben was decided by the Kahalvorstehern, the R. Zewi stag, to nominate to the representative of sides of the Kahal, equally entitle with this three named Authorized, to the Conciliation the widow's issue swift and all other questions.

No. 237 (= II. 274). Over the conferral of the residential-right of Minsk at the rich R. Eleasar, son of the Salomon Sellmann, from Jakobowitsch.

Tuesday, him/it 23. Ijjar 5562 (May 13 1802, was decided by the Kahalvorstehern, the eternal residential-right against Minsk the rich R. Eleasar, to lend son of the R. Salomon Sellmann from Jakobowitsch also like his/its descendant and to acknowledge her/it/them as our right parishioners in all pieces. As well, it becomes him/it

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Eleasar the property-right to all houses and buildings, that he/it administered previous year, also like on those of the adjoining place, that is given him/it to the property in the purchase-letter of the authority, lent. As well, the place turns the Eleasar into the property-right the pan Gilewitsch (him/it this on the other hand from pan Wolotkowitsch acquired) like on all the soil, that to the property the pan Gilewitsch on the high market could be inflicted, lent. The right to everything this of the center of the earth as far as to the height of the heaven was sold to the R. Eleasar, his/its descendants and assignees for all the time of the Kahal. The for this guilty moneys were paid by him/it. The responsibility for everything this doesn't take over the Kahal, besides at the sale of the place from pan Gilewitsch, for what happening the Kahal against every protest commits itself.

Is on this occasion to be added that not Segal the responsibility of the Kahal for protests itself on protests of the rich R. Salomon, son of the Samuel, on grounds of his/its documents in matters of the place from pan Gilewitsch covers.

No. 238 (= II. 275). From the Erteilung of the right to vote at R. Israel Jssar, son of the Abraham.

Tuesday 23. Ijjar 5562 (1802).

In general approval, the Kahalvorsteher gave the R. Israel Issar, son of the R. Abraham, the same right to vote like the other members, however only then, if the rich R. Samuel, son of the Dan, agrees after his/its return from Riga with it.

Comment: The aforementioned R. Samuel agreed.

No. 239 (= II. 276). From the punishment of this against decisions of praying Din disobediences.

Thursday, him/it 25. Ijjar 5562 (May 15 1802, was decided by the Kahalvorstehern, that people, who oppose the decisions of the Bet Din (court of justice), goes be loss-y for all property-rights, that she/it acquired in this year, it through purchase or gift, so that all documents, that they got about this from the Kahal, as invalid, been there illegally and never is valid - like shattered glass!

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No. 240 (= II. 278). From the peaceful agreement of the Kahal with the widow swift.

Sunday, him/it 28. Ijjar 5562 (May 18 1802, the directors of the Kahal came amicably swift (as in No. 235 mentioned) with the widow to an agreement, in that she/it her/it/them they you fully lawfully spoken moneys paid 563 Sloty and 10 groschens, 84 rubles 50 Kop, in fact.). She/it displayed a receipt after it with her/its/their son the Kahal, and all papers handed over to him/it. All these documents were handed over to the notary of the Kahal, R. Baruch, to the storage.

No. 241 (= II. 279). From the amicable agreement of the Kahal with the heirs of the Eliakim Herz, son of the David.

On Sunday, him/it 28. Ijjar, amicably the directors of the Kahal agreed on 300 Polish Sloty (45 rubles of silver) of the deceased, that was with the Kahalvorstand, with the heirs of the R. Eliakim Herz, son of the David, regarding the promissory note. The heirs of the named Eliakim paid R. Nota to the Kahal 40 rubles of silver, and the son of the deceased things, handed over all gotten papers, that referred to the duty of positioned demands, more imperial because of payment, to the Kahal and confirmed the directors of the Kahal through signature that

he/it gives up all demands. This confirmation was given to the notary R. Baruch to the storage.

No. 242 (= II. 277). From the ordinance for the brotherhood of the tailors.

Sabbath, department Bechukkotai 5562 (May 17 1802).

Since the local brotherhood of the tailors expressed the wish to buy an independent Beth-end for itself on the synagogue-yard, and for it the confirmation of the Kahal sought, was decided by his/its directors together with the meeting of former heads to nominate five people: two of the directors, two of the former heads and one from the Dajjanim (judges) to the installation of a Reglements for the new Beth-end, and, to seize about measures, this Reglement before

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To protect violations on the part of the brotherhood. The brotherhood in turn must commit itself through handwritten signatures of her/its/their members to observe until into the smallest of all, which is determined by the aforementioned five authors of the Reglements. Only under this condition, the wish of aforementioned brotherhood can be granted by the Kahalvorstand.

No. 243 (= II. 280). From the nomination of the members to the Ausarbeitung of the Reglements for the brotherhood of the tailors.

Thursday 3. Siwan 5562 (May 22 1802).

To the writing of the Reglements for the Beth-end of the brotherhood of the tailors was nominated by the directors of the city: Two of the directors (R. Saul stag, son of the R., and R. Joseph); two members of the former heads: R. Moses, son of the R., and R. Beer, son of the Z., finally the Dajjan (judges) R. Samuel, son of the J, Segal. These decided to only then allow the brotherhood the purchase if she/it declares herself in agreement with all points of the aufzustellenden Reglements. Otherwise, the board of the Kahal prohibits all inhabitants of the synagogue-yard to sell any building to the brotherhood.

No. 244 (= II. 282). From the settlement over the moneys spent on Beglückwünschung the official and authorities to the (Christian) New Year's day.

4 sugarloafs Raffinade to 82 pounds 18 plumb costs 233 Polish Sloty and 18 groschens. We, the signers, are from the general meeting to the control of the settlement of the Kahal - board over the editions about the Beglückwünschung the (Christian) official and authorities to the (Christian) New Year's day been nominated and how much everyone passed out her/it for this purpose here mentioned from his/its bag in

favor of the Kahal added up exactly:

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R. Isaak, son of the Isaak, R. Moses, son of the Jakob, R. Joseph, son of the Isaak, Segal, R. Faitel, son of the Isaak, R. Salomon, son of the Sch., Segal,

108 Ruble 12 " 5 Kop. 30 " 5 " 5 "

R. Moses, son of the H., R. more quietly, son of the I., Segal, R.

Gerschom, son of the Arjeh,

5 " 10 " 761.? " 16 " 76 "

Sum: 191 rubles 931.? Kop.

In the whole one therefore guiltily 191 R. 931.? Kop. To the certification, we sign personally: On the eve of the Friday 5. Schebat 5562 (1802, to Minsk.*)

Signatures: R. Moses, son of the Joseph Jechiel, R. Isaschar Beer, son of the Isai. (A signature is missing.)

After installation this got 131 rubles 63 Kop for them coming bill the Kahalvorsteher. Silver. The controllers determined after it that still the Kahalvorsteher 60 rubles 301.? Kop. from the Kahalkasse, to get, would have. To the certification, these signed her/it/them personally on the eve of the Thursday 13. Nisan 5562 (1802).

Signatures: Authorized Moses, son of the Joseph Jechiel, representative Isaschar Beer, son of the Isai, representative Sew Wols, son of the Oscher.

Everything this is copied, so that the Kahalvorsteher to the acquisition of aforementioned sum can submit this settlement of authorizing for the depositing.

No. 245 (= II. 281). Controllers, whom the representatives of the three-groschen-depositing have to present a settlement.

R. Isaak, son of the R., R. stag, son of the Z. W. R. R. Michael doctor, R. Nota, son of the J. M., R. Sew wolf, son the A., R. Hillel, rabbi Mendel, R. Moses, son of the S., R. Gerschom, son of the Uria,

* Since the session took place on Thursday, was signed also on the same day. Only the Sabbath-decisions were low-written on another day. D. H.

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R. Moses, son of the U. L., R. wolf, son the A. Lipinski, R. Michael, son of the Moses, R. heart, son of the J (= 2 8 2). In the same meeting became from the Kahal-Vorstand

decided, the bridegroom Simeon, son of the Meyer Chaet (?), to lend the title "Morenu."

No. 246. nomination of seven representatives to the regulation of the

issues of the saloons and to the exhibition of the rules for their leader. Monday, on the second day of the new moon Ijjar 5562 (1802).

Regarding the Schank-Pächter, the Kahalvorsteher and the general meeting decided to nominate seven representatives to the regulation of the issues of the saloons and her/its/their hosts. More final has to give the seven people authorities, all she/it to treat relevant things and to then obey itself their regulations fully and completely. The Gaon and pray Din have to certify all decisions of those seven representatives and to grant them all the help so that they procure obedience itself with the Schankwirten for her/its/their orders, that also the notaries must obey. The names of the seven representatives are: The rich R. J. Aisik, son of the Jehnda; the rich R. Nota, son of the Herz; R. Moses, son of the J.; R. Isaak son of the R. Isaak; R. Beer, son of the Isai; R. Samuel, son of the R. David; R. Chajjim, son of the J. Aisik. Already four of them have the same authority like all seven.

Everything is this decided in the approval of the Kahalvorstandes with the extraordinary meeting and the Schankwirten according to law and custom. To the certification, the notary signed personally.

No. 247 (= II. 283). From the alms-collection for them/her/it arms in Palestine.

With her/it travel through of the waiter-rabbi R. Aaron Kahan, son of the Jakob Kahan, through our city Minsk to Palestine had the honor and the luck of convincing that R. Aaron Kahan of the love for the sacred country for us we the god the man always might guard!

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Authority-letters of many cities were with this rabbi, into his/its file-book bound; they all meant that they committed themselves, with all, which stands in her/its/their power, her/its/their suffering brothers, to step in the sacred country to the side. Subsequently also we decided to contribute to this God-pleasing work, and order that has to sacrifice each soul 2 Kopeken in the year, from it one at the exit of the old year, the andern on the eve of the big reconciliation-day. Therefore is ordered, authorized to choose people, who have to look at the payment of these victims annually on the eve of those holidays in all synagogues and Bethäusern to send her/it/them into the sacred country and to cash up annually twice from it with the R. Aaron Kahan over the loaded in sums. For this we beg for God's mercy and fill the words: "Zion will be freed through alms in "⁸¹ - what the man might bless. Everything is decided the end-signed heads, directors and representatives by us, that we deal with these alms, on Sunday 13. Siwan 5562 (June 1 1802, to

Minsk:

1. Meschullam Faiwusch, son of the R. Isaak 2. Saul, son of the rabbi Sew wolf Ginsburg 3. Zewi stag, son of the Ruben 4. Chajjim, son of the Isaak Aisik,

5. Salomon, son of the Samuel, Segal 6. Isaak, son of the Uria 7. Kalman, son of the Pessach 8. Abraham, son of the Simeon.

No. 248 (= II. 284). From the people, that to the management of the collection (No). 247, is chosen.

Regarding the victim, that is intended for the sacred country from the directors and representatives of our Kahal, we, the end-signers, are chosen to oversee these victims, and it took over, annually 2 Kop. per head (as it in No. 247 are called), to gather. To the affirmation this signs we on Monday, d. 14. Siwan 5562 (1802, to Minsk:

Moses, son of the R. Joseph Jechiel, Zewi stag, son of the R. Ruben, Samuel Gerschom, son of the Elia,

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Chajjim, son of the Aisik.

In that I copied this into the files of the R. Aaron Kahan, I sign to the certification:

Baruch, son of the Zewi venison, notary and representative to Minsk. No. 249 (= II. 285). Force sum from the welfare-cash register from the removal of this for the illumination at the arrival of the czar.

Wednesday, d. 16. Siwan (July 4, is decided by the Kahalvorstand: to the honor of our huge one and allerhöchsten emperor (czars), to organize an illumination, since he/it arrives here soon. For this purpose, the representatives of the welfare-cash register of someone have to borrow hundred rubles, that should be returned to him/it by the earnings of the coming year from the Schächtung of big and small livestock with interest.

No. 250 (= II. 286). From the nomination of a representative for the three groschen-tax.

Thursday, section Behaalotcha, d. 17. Siwan 5562 (June 5 1802, son of the Isaak, who wants to be no more one of the six chosen the three groschen-tax to the control, was decided by the Kahalvorstehern together with the large meeting, at place of the head R. Jehuda body, that to nominate R. Isaak, son of the Isaak, who has to perform these duties until the Passover-party of the coming year, with all the execution-force of the remaining chosen.

No. 251 (= II. 287). From the removal of 100 Tscherwonetz (300 rubles) from the welfare-cash register to the illumination at the arrival of the

emperor.

Sabbath, section Behaalotcha 19. Siwan 5562 (June 7 1802).

To the coverage of the expenses for them/her/it above, No. 249, named illumination is decided by the Kahalvorstehern together with the former heads: The representatives of the welfare-cash register have a bond of 100 Tscherwonetz for this purpose - it also is

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to 24 percent *) - to do, that are to be paid from the coming earnings from the Schächtung of big and small livestock. From these earnings, the representatives cannot overexert any half Kopeken for community-purposes until the sum with interest is repaid. The editions for this illumination have one of this representative on order to happen, two for what from them - R. Zewi stag, son of the R. Ruben, and R. Chajjim, son of the R. Isaak Aisik - appointed is.

No. 252 (= II. 288). From the election of the controllers of the editions for the illumination.

Sabbath, week-section Schelach lecha.

On decision of the Kahalvorstandes, two representatives and three were nominated to the control of the editions for named illumination from the number six in matters of the taxes on kosher meat of choosing.

No. 253 (= II. 289). From the Erteilung of the eternal right to vote at R. Schalom.

Sunday, section Korach 5562 (June 21 1802).

By the Kahalvorstand, it was decreed, the eternal right to vote the R. Schalom, son of the Zewi venison, to give, with the rights of all limbs of our meeting.

No. 254 (= II. 290). From the exclusion of the R. Zewi from the brotherhood of the tailors because of coarseness against their director.

Sunday, section Korach 5562 (1802).

The brotherhood of the tailors punished the R. Zewi stag, son of the R. Natan, for his/its freshness and coarseness with exclusion against her/its/their director R. Meier, son of the R. Moses, with what also every work was prohibited him/it, - she/it then is allowed from them. This penalty is confirmed by the Kahalvorstand.

·One considers: These usuries flow into the bag of any oligarch in the community itself, maybe even into those of a Kahal-Vorsteher! No miracle, that the communities were heavily in debt! D. H.

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No. 255 (= II. 291). From the issue of the Zewi venison with Jachne. Sunday, section Korach 5562 (1802).

To the conciliation of the dispute between the R. Zewi stag, son of the Ruben, with the women-room of Jachne is ordered to pick two representatives through Ballotage and she/it him/it pray, to enclose Din as a judge, in that one gives them in this case the power of the seven city-representatives.

No. 256 (= II. 292). From a rabbi-woman's condemnation for bad conduct.

Monday, him/it 5. Tammus 5562 (June 23 1802).

Is decreed in matters of the rabbi-woman from staining of Dworza by the Kahalvorstand, she/it of every right on the half of her/its/their Ketuba⁸², to explain loss-y, together with a penalty of 500 Sloty (125 rubles of silver) and draft of the moneys, clothes and matters, which she/it possesses so far. She/it loses the other part of the Ketuba because of heavy and ugly offense if Din is acknowledged this of the prays as actual. For this, two representatives are to be nominated, that should be present at the judgment, so that - God guards! - the Kahalvorsteher with it no damage has.⁸³)

No. 257 (= II. 293). Some regulations for the Schächter.

Friday 9. Tammus 5562 (June 27 1802).

To the regulation of the duties of the local Schächter, it is decreed by the Kahalvorstande: Since the Kahalvorstand following experts regarding the leadership of the Schächtmessers⁸⁴, with which Schächtung chose, in the previous week: the rabbi of Dworza; Rabbi Saul, son of the R. J., Segal; R. Moses, son of the R. Jechiel, and his/its brother Jakob; R. Samuel, son of the R. A. Katz; Rabbi Moses, son of the R. Chajjim, and R. Gerschom, son of the Abraham, and since the Schächter Jakob, son of the Baruch, let his/its knives of these chosen appraised and these proved incompetent as to slaughtering, while with R. Joseph from Beresina, with whose brother-in-law R. Bezaleel, with R. Jakob, son of the Mardochai, and R. Samuel, son of the R. A. the knives itself as

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in order proved, was decided in the approval of all directors of the Kahal so to withdraw the right from the named R. Jakob, son of the R. Baruch, of today until the coming Passover to the Schächtung, so that the Gaon and the supervisors cannot give him/it any new permission until this day; the others, whose knives were useful, however can continue her/its/their Schächtgewerbe in our city under the condition, that they pay the Gaon the usual taxi for the confirmation-documents. As well, the Schächtung, that still must have a certification regardless of the

permission-documents of the Bet Din from the Kahalvorstand for the moment, is allowed in future only those that she/it before the named Examinatoren or before others, that the Kahal nominates to the supplement, that passed examination. As well, the Examinatoren can give nobody the permission, that didn't get previously the permission from the Kahalvorstand. Is competent as test today: R. Schachna, son of the R. Jakob Katz, R. Abraham, grandsons of the R. Lipmann, and R. Aisik, brother-in-law of the R. Birscha. Named R. Joseph and his/its brother-in-law Bezaleel have to let tested her/its/their knives again, as soon as demands the testing that, on what they can exert her/its/their trade unhindered. - Everything is this decided in the approval of the members of the Kahal in his/its advice-room. Friday of the above date to Minsk.

(= II. 295). Certification this in matters of the Schächter Erwählten. We end-signers, through the large meeting to examiners of the Schächter (as emerges from above document) chooses, confirms and certifies the disposals of the Kahalvorstandes of the Friday unanimously 9. Tammus, from beginning until end, that they are followed with the same thoroughness like all regulations of the large meeting. What the committee of the Examinatoren involves, so we had that is to always be invited all members at examination of a new Schächters. Whoever then doesn't appear that his/its voice loses. Anyway, at least three Examinatoren have at such examination besides the Gaon to be present. To the affirmation signs *) we.

* Signature not at the Sabbath! D. H.

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Wednesday, d. 15. Tammus 5562 (July 3 1802, to Minsk: Faiwusch, son of the R. Isaak, Saul, son of the R. Sew, wolf Ginsburg, David, son of the R. wolf Moses son of the R. Jakob, Isaak, son of the R. Isaak, Joseph, son of the R. Isaak, Segal.

No. 258 (= II. 294). From some regulations for the Schächter.

Because of the local Schächter for livestock and poultry, it was decided by the local Kahalvorstand to choose following five limbs of the general meeting:

1. R. Moses, son of the R. Jakob
2. R. Sew, son of the R. Abraham
3. R. Jakob, son of the R. Joseph Jechiel
4. R. Isaak, son of the R. Isaak
5. R. David, son of the R. Eleasar,

so that they take part in the Kahalsitzungen; and everything, which from them, and the Kahalvorstande will be decreed, the execution-strength of the general meeting possesses - it is election or exclusion of

Schächtern, Salary-regulation, Arrangement any which general rules or rewards for that trade. We notice on that occasion that, if the month-oldest person summons a session, that emissaries have to inform all city-representatives and aforementioned chosen. If only three city-representatives and three chosen should gather as a result, so also her/its/their decisions have the same Vollzugskraft.

By the Kahalvorstand and the general meeting is decreed: All urban Schächter of livestock and poultry have to report itself/themselves every three months to the Examinatoren. As well they, before they are not appointed to Schächtern, cannot practice a trade any in any brotherhood and cannot have any right to vote in this time either.

Everything is this decreed in the approval of all Kahalmitglieder and the extraordinary meeting in the advice-room of the Kahal on grounds of the laws and uses on Tuesday 13. Tammus 5562 (July 1 1802, to Minsk.

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No. 259 (= II. 296). From the nomination of the Schächter.⁸⁵ Wednesday 14. Tammus 5562 (July 2 1802).

We, the chosen of the large meeting, as emerges from the preceding document, chose to Schächtern of big-livestock R. Jüdel from Radoschkowitsch and R. Joseph from Beresina for the span, that is assigned in the regulations from us for the Schächter. A third must be chosen to these two Schächtern that the agency-wise one is entrusted with these duties. All three have to swear to serve our purposes until into the smallest. It is intended for by us: For the span named in the disposals, until new Schächter are chosen, none of the former Schächtern are to be assumed; as well such people can admit to the trade neither the Rabbi Gaon nor the Examinatoren during the named time or the Kahal give them the permission to it. If it should be absolutely necessary to choose another Schächter, so however he/it cannot be taken under any circumstances from the number of those (above impossible) people. Everything is this from us, the chosen and with the power of the large meeting's equipping, has. (The signatures follow.)

No. 260 (= II. 297). From the ministrations in favor of this victualer in her/its/their dispute with the leaseholders.

Wednesday, week-section Mittot and Masee 28. Tam-mus 5562 (1802, was decreed by the Kahalvorstand: For the Schankwirten, that has dispute with the leaseholders, they are necessary from the community-cash register for this process to give moneys; likewise, the sum is for this purpose, that s from the 100 Tscherwonetz, which were intended

for the illumination. o. Files 251, left is, that to make available Schankwirten.

No. 261 (= II. 299). From the sale of the property-right to a place of the R. Isaak, son of the Gerschom.⁸⁶⁾

In the general meeting of all heads, directors and representatives is unanimously in the advice-room of the Kahal, the R. Isaak, been decided son of the Gerschom the property-right to the place
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and the hospital of the clergy of the ^{Rekiten⁸⁷, *)} at the end of the Kaidanskaja-Straße, in the east at the house of the R. Schalom, son of the Meier Katz, adjoins, in the north at the house of the R. Alexander, son of the Zewi, Segal - also like the right on the empty uncultivated place of the local citizens, that lies beside aforementioned place, beginning with the dug out embankment, that now is added, as far as to the street, at which the tavern of the R. Abraham, son of the Isaak Aisik, lies, -, to sell. This right refers calculated to the expansion of the place in the length of the home of the R. Schalom as far as to the street, at which the tavern lies, in the width of the Kaidanska-Straße as far as to the home of the R. Alexander, as on the hospital and the little houses, that stand on this place; everything was sold the R. Isaak, his/its descendants and assignees as far as to the height of the heaven of the center of the earth for ever and ever. R. Isaak paid the for this due moneys fully already into the community-cash register. From today, is on for him/it, his/its descendant etc.. this right confirms, and he/it can switch with the property as he/it wants - him/it sells, destroys, pawns, immediately as if it would be his/its property.**) If he/it should be capable to carry the concession for reconstructions, nobody can hinder him/it to erect wooden or stone buildings or to rebuild her/it/them as he/it wants. If the government approximately even should develop this place, so we prohibit under strictest penalty * * *) one each, this right of the R. Isaak, of his/its descendants etc., to touch, Z. B. through buying or Abmieten of the government; just as little, somebody can then open a store there. Only the Rabbi Isaak, his/its descendant etc.. the right is entitled to own these buildings

* No. following remark contains 299 in Bd. II Brafmann's: It is successful for me to determine that a decoration of the sacred Rochus existed in Minsk as owners of the named Areal. The jargon made Rochiten for it, and later, originated because the letter means both ch and k, the word "Rekiten", Kaf in the Hebrew (this then through Kof was replaced). Vgl. also the (deviating) explanation of the word in the appendix. D. H.

** It simply is only about Chasaka, d. h. about an unlawful one, from the Kahal

erkaufte property-right, not however about a legal purchase. D. H. *** here gets an insight into the means, that the Kahal would apply, to make about the Chasaka effective one. D. H.

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and, to open stores there.⁸⁸ each Kahal is ordered to protect this right, that R. Isaak enjoys her/it/them in silence and peaces. If however, one or several ever should attack this right approximately, so the Kahal with all means must fight for it, and they protect in favor of the R. Isaak, his/its descendants and assignees. Each Kahal and everyone pray has Din the R. Isaak etc., to protect from every intervention in his/its right, and the aggressor with strictest means, and from him/it all editions, fights that the R. Isaak etc.. could arise to collect on the most unkind. If the Kahal misses this, so those are the R. Isaak of originated tasks of the Kahal to be called in, and they must be paid fully from his/its earnings. In such case, the owners of the right can name the sum of her/its/their editions without oath and can collect from the earnings of the Kahal. It becomes again repeated that each Kahal and everyone have pray Din to fill all had decisions of this file until into the smallest and to hold sacred - everything, which the R. Isaak etc.. is confirmed. Everything is this from the totality of the heads, directors and representatives of our city in the advice - does carpentry the Kahal, in present of the usual number of members after law and custom, to whose certification we sign, been decided.

Thursday, on the eve of the new moon of the from 5562 (1802, to Minsk.

This document was handed over to the R. Isaak, son of the Gerschom, and we, the notaries, certify that unanimously it in the advice-room of the Kahal in the session of all according to law and custom was displayed after the principle, after what the Kahal no formal ^{Kinjan89}, necessary has. This sale took place in public auction, that, in all synagogues publishes, didn't find out any contradiction and no increase-order.*)

Sunday 3. from 5562 (1802).

No. 262 (= II. 298). From the election of three representatives in the issue of the musicians.

To the regulation of the disputes and disagreements among the local musicians, three representatives are on command of the Kahalvorstandes

* Vgl. comment about No. 160 (side) 157). D. H.

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chosen: the famous Rabbi Saul, son of the Sew wolf; R. Moses, son of

modeling, and R. Isaak, son of the Gerschom, with the authority, to finally remedy the disputes among the local musicians and to find means, that occurs no more such. As well, the right is granted the three chosen to cover the ones with body or fines, that they consider it for right. Furthermore, they can summon musicians from other cities, and them residential-right gives. In all her/its/their decisions, they have the right of the seven directors of the city. Everything is this unanimously from all representatives members of the presence of the usual number decided in the advice-room of the Kahal according to the laws and customs at the Sabbath, Bible-section Mittot and Masee 2. from 5562 (1802).

No. 263 (= II. 300). From the election of three month-oldest persons to the regulation of the dispute between Joel and body.

Tuesday, section We'etchannan 5562 (June 29 1802).

On reason of the dispute between the R. Joel, son of the Meier, and R. body, son of the R. Moses, Segal, over the property-right of the yard bought by R. Joel, the Kahal-Vorsteher decided to choose three month-oldest persons:

1. Samuel, son of the D. 2. R. Zewi, son of the R. 3. Chajjim, son of the R. J. the power of the seven turns into the leadership of this issue for them/you

Directors of the city lent.

No. 264 (= II. 301). From the election of two representatives to the conciliation of cases between private-persons.

Tuesday, department We'etchannan 5562 (1802).

To the conciliation of the dispute between R. Moses, son of the Asriel, and David, son of the R. Jechiel, was decided by the Kahalvorstand to choose two representatives: R. Saul, son of the Sew wolf, and R. Isaak, son the A., so that they meet together with the judges of the just prays Din. The execution-strength of the decisions of all Kahalvorsteher is given the decisions of these two representatives.

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No. 265 (= II. 302). From the election of the advocates in matters of the Kahal against the Schächter.

Thursday, week-section We'etchannan 14. from 5562 (1802).

Because of the subpoena of the Kahal before this pray Din through the former Schächter because of the regulations of the Kahal of the Schächter from the 14. son of the J. was decreed the bygone Tammus by the Kahalvorstand, to his/its advocate R. Moses, and, to nominate R. Zewi stag, son of the Ruben, to the judicial Austragung of the issue with

those Schächtern before him/it pray Din.

No. 266 (= II. 303). From the sale of the property-right to a store for the Kahal.⁹⁰⁾

Thursday, section We'etchannan 14. from 5562 (1802).

Since the pan disk the intent, to build a new stone store before his/its gate, whose front exits after the yard of the Jehuda flesh, son of the R. Jakob, has be become decide from the Kahalvorstand to sell the property-right to the R. Jehuda body on this store, finally, from the center of the earth as far as to the height of the heaven. For this right, R. Jehuda body has 9 rubles of silver * at the community-cash register to pay, and this right is transferred for him/it after it like his/its descendants and assignees for always.

No. 267 (= II. 304). Supplement the preceding file.

Sabbath, section We'etchannan, was decided by the Kahalvorstand: If Jehuda body until Sabbath, section Ekeb (d. h. over eight days), doesn't pay the demanded sum, so he/it goes his/its right loss-y.

No. 268 (= II. 305). From a security for imperial obligations.

Sabbath, department We'etchannan. Since itself with the notary Baruch a security of the rich R. body

· The minimal sum proves that not it itself about a real purchase but deals so to speak around a taxi, d. h. about Chasaka. D. H.

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declare as obligations of the R. Aaron, son-in-law of the R. Sch. So, Salman, at the empire, decided the Kahalvorstand, the R. body, to return this security, under the condition, that the father-in-law of the R. Aaron, R. Salman, takes over the recruit-issues for the coming winter.⁹¹⁾

No. 269 (= II. 306). From the Schächtern.

The Schächter R. Jüdel from Radoschkowitsch transferred his/its station to his/its son Mendel. So, since the other Schächter now asked because of overload to add them another Schächter, was decreed by all end-signed chosen of the large meeting unanimously that R. Jakob, son of the R. B., and R. Joseph from Beresina here as Schächter for three years is put in, from the present-day day on reckoned, itself the R. Jakob with what also with the inspection (this Pleasure-efficiency this slaughtered Livestock, will employ. Geflügelschächter will be: named R. Mendel for one year, from the coming month credited. In weekly change has to help one of the Geflügelschächter with the Viehschächtung, as well as with the Schächtung like with the inspection. The salary of the Viehschächter turns 11 weekly. ? Ruble silver per person amounts, while the Geflügelschächter should divide

the entire sum of the salary under itself. As well, it was decreed, in the coming month Nisan, to choose one to the help of the Viehschächtung from the Geflügelschächtern on one year, this in the opinion of the Kahal itself the best is suitable. Everything is this unanimously decided by us, because of which we sign.

Monday, *) d. 18. from 5562 (4. August 1802, to Minsk.

Comment: The area for the signatures is freed here, but the signatures are missing. Is written following in the end: R. Isaak, son of the Benjamin, raised objection against these disposals and loaded pray Din (the Jewish court) the limbs of the commission before him/it.

No. 270 (= II. 307). From the Eidesformel for the local Schächter.⁹²⁾

* One heeds: No. 267 say: At the Sabbath, it was decided. It is called on the other hand in No. 269: On Monday: We sign! And so everywhere. D. H.

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"In God's name, I swear the Kahal, the Bet Din and the Nasi (patriarchs) of Jerusalem without every danger and deceitfulness, at no violation thinking, with truth on the lips and in the heart, that the Schächtung of livestock and the inspection of his/its inside with all the diligence perform I and all disposals of the large meeting and the Kahal, as she/it in this file-book ausge - draws is, consequence will achieve, filling her/it/ them until into smallest. Furthermore I will trouble myself, honest against the other both Schächter, that work with me, to be and won't allow me under any pretext to cross out her/its/their activity or to damage her/it/ them with danger.

If however, one of them does a mistake with the Schächtung or inspection, so I have him/it without insult and without (to third) to talk about this mistake to alert him/it to it. If any disagreements originate between us because of Schächtung or inspection, so we have ourselves at the Rabbi ^{Gaon}⁹³ to turn with the request for conciliation. As well I can cause neither the buyers nor the Schächtern inconveniences or can ingratiate me with them to the damage of my colleagues. As well, I neither can still ask the Kahal for a gratuity about raise during my three year service, still for example my colleague from all her/its/their earnings of the Groß - like small-livestock something, and is it also only a half Kopeke, steals. I swear this honestly, so true me God, honor is for him/it, in all thinks Unter - nehmungen helps."

After this formula schwor I in accordance with the law Tuesday, him/it 16. from 5562 (15. August 1802, to Minsk and signs to the affirmation: Joseph, son of the deceased Jakob.

After this formula etc...: Simeon, son of the Rabbi Schalom. After this

formula etc.: Bezaleel, son of the Isaak. After this formula etc.: Jakob, son of the Baruch. After this formula etc.: Schalom Schachna, son of the R. G. I, End-signed, assisted this Eidesleistung aforementioned Schächter on the aforementioned day to Minsk and signs to the certification:

Baruch, son of the Zewi venison, Schammasch (representative and notary) of the city Minsk.

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No. 271 (= II. 325). Comment about the preceding oath.

In the formulated rules for the Schächter and her/its/their oath, the sentence stood that they late can never get and have to always appear in the Schächthause in time. Since nobody can take on such obligations under a heavy oath, however, we, the end-signed judges, decided to leave out this obligation from the oath of the Schächter to let essentially consist him/it of full strength, however, as it was decreed by the Kahalvorstehern and members of the large meeting; however, the Schächter are indebted to fill this rule by the way like everything other as well, regardless of which, that the sentence doesn't stand in the Eidesformel.

To the certification, we sign: Sunday 8. Kislew 5562 (21). Nov. 1802, to Minsk. Samuel, son of the Michael, Mendel, son of the Arjeh flesh, Samuel, son of the Aaron, Joseph, son of the Michael.

No. 272 (= II. 308). Regulations for the Schächter.

Following regulations for the Schächtung of livestock and the inspection of the Innern were positioned by the Kahal and the large meeting of our city Minsk:

1. three Schächter must serve in the Schächthause of our city for big and small livestock - two of them specifically for the Schächtung and Zerlegung of livestock and one of the three Geflügelschächter of our city, which must alternate for this weekly. It can be no less as two Schächter, of which one kills the livestock, in every case while the other looks at the fulfillment of the legal rules. During the inspection of the Innern, both Schächter still must feel the lungs in the Innern and cannot declare sooner her/it/them kosher, as until they first looked at her/it/ them in the animal-body and then took out.

2. the Schächter always must three knives, that prepares for the Schächtung and is useful⁹⁴, ready has. Every time, the three Schächter must test the knives before the Schächtung.

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3. if any injury appears in the lungs, so the Schächter cannot skip this

with penalty of the Cherem (big ban) with silence but immediately must order, that the lungs are taken out in order to view her/it/them outside the animal-body. Every time, if the lungs emerge as Trefa (ritually useless), the Schächter cannot abandon for a very long time her/it/them with penalty of the Cherem until the butcher equips her/it/them with the Trefa-Zeichen. As well the Schächter cannot leave with penalty of the Cherem lungs with lying livestock from the eyes until they are taken out to the inspection.

4. what involves the knives to the Schächtung, so all regulations remain rightly over it - without restriction.

5. the Schächter must be in the evening in the morning daily in the Schächthause until 7 o'clock from 10 o'clock. If you still then are livestock to the Schächtung there, so they have another hour to remain longer. If livestock is still brought to the Schächtung after the stipulated time, however, do they have to still even then perform her/its/their duty, do 15 groschens get for this effort of the butchers or private-persons, however, 71. ? Kopeken, per head, with small-livestock after relationship. If however, a butcher or a private-person might have slaughtered livestock, who lies in the car, so the Schächter gets 10 groschens per piece big-livestock; with Schächtungen in the house however has 30 groschens (15 Kopeken) the house-father to pay big-livestock for each slaughtered piece.

6. the salary is to be paid these three Schächtern from the community-cash register, in fact 1 rubles 50 Kopeken weekly. The third, that comes to it from the Geflügelschächtern weekly, gets the same salary.

7. with penalty of the strictest biblical Cherem (ban), it is prohibited the named Schächtern to demand a gratuity or raise from the Kahal or the meeting - like it the Schächtern also, to take them coming moneys of the butcher or house-father or to do them personal turns, is prohibited. The Schächter must swear that they all always follow these regulations, never the butcher or house-father in Schächtangelegen - nesses will deceive, and that they practice deceitfulness and danger just as little or inflict itself any damage mutually

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become. Also, it is prohibited them to slander each other; if however, a disagreement originates under them, they have to go to the Rabbi Gaon so that he/it settles the dispute.

8. the Schächter are indebted, every year in all the honesty two people, d. h. Jews, in which Schächtung to instruct inspection of the lungs and examination of the knife, for what she/it from any 90 rouble in silver, but

can take no more. If they have even more students besides the two, so they are justifiable to demand more than the named sum from these after agreement. However, you/they can assume only the ones to the instruction, is given the permission to this those by the local directors of the city.

9. all quarter must report themselves all Schächter to the Rabbi Gaon to the examination of her/its/their students. With the Rabbi Gaon, three Examinatoren still must be present at the examination.

10. the Schächter cannot have any office, neither with the administration still with any brotherhood; however, they are chosen to members of any brotherhood that so they go loss-y with the election of the members of the committee of the brotherhood of her/its/their right to vote during the time of her/its/their Schächteramtes.

11. if the Schächter must let her/its/their knives cleaned up, so they intend - and afterward the knives the Rabbi Gaon, to show, this them in this matter instructions gives.

These 11 points are from us, that been positioned from the large meeting of chosen heads, directors and representatives of the city; to the affirmation this signs we.

Tuesday 19. from 5562 (1802).

(= II. 309). Comment: These installations are done only for three years and cannot be exceeded by one year. If no new rules are formulated after course of this period, these old ones are valid in full strength.

City Minsk. Samuel, son of the Dan, Saul, son of the Sew wolf Ginsburg Zewi stag son of the Ruben Joseph son of the Isaak,
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Moses, son of the Jakob, David, son of the Eleasar. Thursday 5. Elul 5562 (1802). By the Kahalvorstehern, it was decided: Since they Geflügelschächter because of the new rules for the Schächtung new rights got, they must pay 2 Tscherwonetz each into the community-cash register, which 4 Tscherwonetz should be handed in the R. Jüdel from Radoschkowitsch, with exception of the Bezaleeb. This is in the approval of all on grounds of law and has custom.

No. 273 (= II. 310). Over the election two administrators of the editions for the hospital.

Sabbath, section Schostim of the Pentateuchs, 5562 (23. Aug. 1802). The new-delighted hospital needs bigger sums for his/its conservation in fact for the editions in his/its inner administration. Therefore, the Kahalvorstand has son of the S., and R. Zewi stag, son of the Ruben two representatives - R. Saul -, ordered to do an installation of the

budget of the hospital together with that of the local sacred brotherhood of the dead person-undertakers Erwählten to intend his/its editions and the sources for their coverage. All disposals of these people of the hospital, the power of the seven directors of the city is given.

No. 274 (= II. 311). From the rules to the payment one of the brotherhood of the big welfare-collective-cash register of bought glass-candelabrum.

Sabbath, section Teze 5562 (1802).

Since the oldest persons of the big welfare-collective-cash register asked the Kahalvorstand for statement of a source to the payment of a glass candelabrum bought by them for her/its/their synagogue, became decreed daily to set up a special collective-can from the synagogue-yard daily for the purpose of collection of the moneys for this object until the reconciliation-day and in the synagogue with the collective-can from the Kahalvorstand to allow them

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to walk around. As well, it was decreed, the right to the delivery of wine for the cup in the synagogue near the Kiddusch⁹⁵, to auction, publicly and, to use the money for the purpose of the payment of the candelabrum. If the present leader of this issue with the brotherhood therefore wants to litigate, however, has to be their oldest persons advocates. - So, what she/it involves victualer, who needs help against the leaseholders, was decreed, the right to the property of the stone stores the pan Kuljitschinski with the cloister of the sacred Basilius and the uncultivated country, that are at these stores, to sell, and the moneys, that flow in from the auction, to hand over the Schankwirten for the editions in her/its/their issue.

No. 275 (= II. 313). From the election of the controllers for the welfare-collections.

Monday 16. Elul 5562 (1. Sept. 1802).

This for the depositing to the coverage of the imperial taxes representatives wishes, that controllers are nominated regarding her/its/their budget among the merchants and former heads for the purpose of examination of the editions and revenues. Is for this chosen among the merchants: the rich R. Isaak, son of the Akiba, and among the former heads: the R. Zewi, son of the S. W. R. more final is replaced through Moses, son of the R.

No. 276 (= II. 314). From the procurement of the means to the payment of the candelabrum (No). 274, at the brotherhood of the big collective-cash register.

Sabbath, Bible-section Ki Tabo 21. Elul 5562 (6. Sept. 1802).

To the coverage of the expenses for the glass candelabrum, it was allowed the oldest person of the big welfare-collective-cash register to sell following right in auction: the supply of the big synagogue with Sabbath-candles during three years.⁹⁶ the from this entering moneys are to be used for above purpose.

No. 277 (= II. 315). From the prohibition at the tailors, to give itself/ themselves away with furrier-works.

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Sabbath, section Ki Tabo 21. Elul 5562 (1802).

It was decreed to publish a strict prohibition in all synagogues and Bethamidraschim at the tailors to deal with the work of the furriers, with Jews and gentiles, five miles in the vicinity of the city, at all bans of the brotherhood of the furriers, that was allowed them by the Kahal and the large meeting, in or besides the city. This was published on Sunday before the (Jewish) New Year's day. As well it was announced that no furrier of a tailor can accept orders (in the inter-trade) but only directly from the customer.

No. 278 (= II. 316). From the election of the members to the installation of the rules for the Schächter.

Sabbath, section Ki Tabo 21. Elul 5562 (1802).

It will decree concerning the local Schächter, for which no particular rules were yet formulated, by the Kahalvorstand that the Rabbi Gaon, the just prays Din and two directors, whom choosing through Ballotage is, the rights and duties of the Schächter fix.

No. 279 (= II. 317). From the reception of two people (Jews) Saslawa under the citizens of the city Minsk.

Tuesday 24. Elul 5562 (9. Sept. 1802, was decreed by the Kahalvorstand to pick up two people into the number of our city-citizens under the condition, that Joseph, son of the Moses, assures in writing on stamped paper that he/it all imperial situated-nesses for the one from them, as mail-moneys etc.. that falls on each citizen, for whom whole time of the transfer will pay. The moneys from the welfare-cash register are paid for the other. If however, the welfare-cash register should not be enough, so R. Joseph has to also arise for this. For this reception of the two people, named R. Joseph and the month-oldest person (Parnes Chodesch) have to determine a sum, that should be delivered by Joseph into the Kahalkasse. As soon as R. Joseph signed these obligations, the Kahalvorstand immediately has this with the magistrate around reception

both people, to apply in our city.

No. 280 (= II. 335). From the matters of whole Jew-ship, over which meeting of the members of all circles of the discussion of these questions and over the percentage collection who is necessary for the elimination of the intent of the government with reference to the Jews.*) Sabbath 1. Tebet 5562 (3. Dez. 1802, in the week of the section Mikkez.

In an extraordinary meeting is in the presence of the directors of the city and the whole Kahal been decided:

Because of the unpleasant news from the capital, we are Peter-castle, that is only put into the hands of five dignitaries, to which the authority is given to all disposals after her/its/their discretion, according to the fate of the Jew-shaft, forced to go us after Peter-castle in order to ask the emperor that his/its mercy prevents to have any innovations. Since however this issue big editions **) requires, was decided unanimously so, this percentage Collection to fix, which as follows has to happen:

1. from the movable private-fortunes, the merchandise etc.. is 11.??% to raise,

2. from the immovable property 1.??%, 3. from the annual income from houses and stores 100 percent, ***) 4. from young people, who live on the means of her/its/their parents, 1 percent from her/its/their consumption, just as much, whether cape-Italy gets along these under her/its/their own one(s) or a foreign administration.

Each inhabitant of our city has to swear that he/it will pay this taxes honestly. If paying somebody to the relief of this taxes 50 Tscherwonetz (150 rubles of silver) is ready, so he/it is freed from the oath, even if his/its obligation this sum over

* It is about the by Brafmann extensively treated spirits - bar-issue (explanation I). D. H. ** bribes! D. H. *** the sums required for briberies must have enormous! D. H.

climb.*) To controllers of this collection, six people from this are nominated authorizing for the depositing from the Viehschächtung, with the right, to nominate reliable collectors, who deal with the collection of this depositing in her/its/their present. The servants (notaries) and emissaries of the Kahal have to execute his/its disposals; her/its/their Power come the one this whole extraordinary meeting like. The six chosen have to take over the obligation before commencement of her/its/their office, that to bring in aforementioned depositing.

No. 281 (= II. 339). From the percentage collection, that is necessary for the prevention of the government's disposals regarding the whole Jew-ship.

Wednesday 4. Tebet, Bible-section Wajjigasch 5562 (1802).

Over the representatives, who must go after Peter-castle, about the mercy of the emperor because of the fate the whole Jew-ship to call and to represent all Jews is decreed: Since this issue requires much money, so all members decided to raise one ruble of silver from each soul of our Gouvernements. The circle-cities and stains has to put these moneys from the percentage collection, and the local Kahale have to immediately collect the moneys (one ruble per soul) and to send after Minsk. The citizens of our city have to immediately serve the purposes of the large extraordinary meeting's the previous Sabbath and 1.2% her/its/their fortune's, to deliver. As well, the circle-cities have and, to make stains her/its/their payments as quickly as possible. Likewise, it was decreed: If the payment of two circles

· One makes the situation clear to itself only once! The spirits-bar-monopoly was in the hand of the Kahal-Oligarchen. In order to save this with help of briberies, barbaric taxes are imposed on the people, 100 percent of the annual income, in 11.2% the movable one, 1.2% the immovable property!!). The Kahal-Oligarchen, that the taxes benefit, however serves itself the rag-money of 150 silver-rubles even as distance-payment!! This fact speaks volumes in behalf of the moral and real evaluation of the Kahalverwaltung. Yes, yes. Sarten lacks they of state - and culture-retentive cardinal-virtues. Where they prevail, every commonwealth perishes. D. H.

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not fully it is achieved, so this payment must be repeated fully. Is to the treasurer of this collection for the whole Gouvernement the known one as well is enough wine wolf, son of the venison, from Minsk, and to the leadership the books and protection of the documents of this is enough wine Aisik, son of the Jüdel, been nominated. The treasurer has to reject the deposit if two circles don't pay fully, or if our citizens should oppose. If however, the representatives of all Kahale gathered with us, the election of the one, that should drive after Peter-castle, takes place. The right is entitled the representatives of the other Kahale if they hold for necessary to pick a new treasurer under consent of our commission.

No. 282 (= II. 340). From the same percentage collection.

Sabbath, week-section Wajjigasch 7. Tebet 5563 (20. Dez. 1802).

By the Kahalvorstand and the extraordinary meeting, it was decreed: Whoever didn't pay his/its share of the aforementioned percentage taxes until the coming Tuesday, *) is properly looked at as no more to

the community. Furthermore, the six chosen, that are named in the preceding one, have to cover this human being (Jews) with different penalties and to pursue with all the power, that the Israelite people possess. It is ordered that nobody can help him/it. The oath again remains rightly for all, until on them/her/it, that through payment of 50 Tschervonetz * *), 150

* The reader is seen from band II that that the payment of this unbelievable taxes didn't take place despite all Chereve, arrived at least only quite slowly. D. H. ** this regulation of the oath forms the summit of the incompetence legally and decently to reign. One makes the whole situation clear to itself only once. The poorer families must swear that they pay exactly according to the rule. You/they are pursued as apostates, destroys socially and economically and emotionally tortured, tortured, tears apart, ruins, if they don't swear right. And the Kahal-Oligarchen, the domains, for their sake the spirits-monopoly, that is from-sucked people, saved her/it/them to accept for her/its/their fortune doesn't need. You/they pay the rascally compensation and are relieved from the oath. Happy country, happy people, happy state, where Sarten reign!! D. H.

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Rbl. Silver, relieved from it is, how it in the above file Nr. 280 are decreed. Is on this occasion in the approval of all of this is enough wine wolf, son of the venison, to the cashier of this collection nominated from the general meeting foreseeing into the future. What concerns the landlords, who want to litigate with the Kahal because of the taxes on the houses with the prays of Din, is to advocates so from on the part of the Kahal the aforementioned cashier and this is enough wine Aisik appointed under the condition, that the opposing side has to report in court tomorrow; in the other case, no complaints about this object are assumed. Emissaries were present in the session of the general meeting from the whole empire.

No. 283 (= II. 341). From the percentage collection like previously. Sabbath 7. Tebet 5562 (1802).

From the general meeting is appointed in matters, that are under the examination through the general meeting of the whole empire, from the inhabitants of our city Bevollmächtigte which has to meet during the winter of the coming year in our city.

To these representatives, eight people are appointed. However, those, which are the supervisors of the depositing for Viehschächtung, be six of them the remaining ones in two: R. Moses, son of the J., and R. Samuel, son of the S. these are the representatives of our circle in the session for the whole empire. If three cannot appear for any reasons from them in a session, so the remaining five voices have the same

meaning like above eight voices in all important one(s) like unimportant questions. Each disposal of the general meeting's the empire, with which these representatives are present, has full validity for the (Jewish) inhabitants of our city without restriction - also like all former disposals of our general meeting.

No. 284. from the Schankwirten and the lease.

On the same day, the issue of the Schankpacht of the general meeting is regular, and been decreed that,

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if someone dares from our city to declare itself/themselves in agreement with the decisions of the leaseholders, so seven from the number have the victualer *, chosen the right, to pursue this person with all means and to cover her/it/them with all possible penalties. The power is same in this case the seven chose victualer of the power of the general meeting.

No. 285. (= II. 343). From the percentage collection in matters of the whole empire.

Tuesday 10. Tebet 5562 (1802).

On command of the six representatives for the percentage collection, it was publicized following in all synagogues: It becomes ordered from Peter-castle in fact because of the very unpleasant rumors for Monday, him/it, a three-day abstinence 16., Thursday, him/it 19., and Monday, him/it 23. Tebet, and strictly this abstinence has to keep to all, men like women. On these three almost-days, it is prohibited the inhabitants to organize special meetings to prayers somewhere, but everyone has to necessarily go into the big synagogue to bring to the common union and reinforcement of the requests before God and necessarily the sum due for the percentage collection.**) However, whoever doesn't pay the amount guilty for this collection in the almost-days, becomes besides the others, penalties forfeited discharged from his/its people. (!)

* Those victualer are the monopoly-owners, who lease at small people. The Kahal-Oligarchie provides her/its/their moneybags again merely, and unsatisfied becomes as well as tortured with the whip of the soul-miseries, as also economically with all means through secret persecutors, through wrong testimonies in Christian courts u. a. m. ruins. An important example of the Kahal-Despotie.

** Therefore with it the monopoly-owners the monopoly keeps, must fast the people and must pray. This church service is used simultaneously to pushing through the payment of the taxes. D. H.

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Appendix 1

Circular of the former most uppermost boss of the northeastern department, the Count E. T. Baranow, at the governors.⁹⁷⁾

[Gone out under the 24. August 1867.] *)

Although according to article 1508, band IX over the alien population's level in the cities, where Jews are registered, these Members him/it local Communities and is the community-administration subject, so they nevertheless form from the Christians of separated communities and bodies everywhere. According to article 483 of the bond III over the rules of the elections, they form own Rayons under itself, she pick special oldest persons for the levy and have own tax-collectors, according to article 821, band II of the regulations for alien, and achieves the defense-duty separated from the Christians. Such a privileged position of the Jews is used only for the big strengthener of her/its/their isolation, not only without all benefit for the government but even to their damage. This secretion zeitigt a quantity abuses and loads for the Jews themselves, because they find her/its/their conservation and support in the secrets of the Kahalleitungen - distant to the government.

Simultaneously, this isolation with their position independent from the Christian facilities gives the possibility to the Jew to abuse his/its relationships to the Christians, since each German **) always exactly knows that he/it in all cases with his/its

* Vgl. also the explanations, that Brafmann gives on side 7 of his/its preface about this circular. D. H. ** German = Jew. Since the East-Jews speak all Yiddish and must be worth the Pole and Russians opposite this "jargon" as foreign language and secret-language, the Jews become as "Germans here"

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Community-management protection and support finds. Besides in the cities, the Jews live in stains, villages and places with mainly gentile population; particularly the work becomes in these the agriculture-finishes Christians used from the Jew, against what the public opinion raises objection.

This separately-being of Jewish communities must necessarily be destroyed according to my opinion; the Jews, who live in Christian settlements or in places without own (Jewish) community-administration, should be entered into the budget of the village-communities, to which they, with exception of the people, belong, that belong to the merchant-stand, on that occasion. As citizens of the village-community, in which

he/it lives, the Jew already is no more an independent host like until now; in that he/it has every obligation with the singles-owners in common besides the reason-taxes, he/it is connected through the same interests with them and subject, who still is on top of everything in the proximity, is the same power. Even if not exactly a moral feeling, will then keep away, however, the equality and universality of the interests and the fear of the power of the courts from the application of forbidden means to the penurious Christian farmer the Jews so. The government will possess the advantage of the case to get the capitation and all remaining obligations of the villagers from them.

The possibility emerges in our district on that occasion that, since in individual cities and stains the number of the Jewish inhabitants the one, that exceeds Christian, the management of such a place into Jew-hands falls. In order to prevent this danger is to be had, that no less as 2/3 of the Christian population must be present at votes about issues of such a place and a decision is invalid without the majority of her/its/their voices. If Z. B.

_____ put. Exactly the same emphasized Franzos for Galizien. Baranow put the Jews as "Germans" in order to alert the Russian government to the dangerousness of a foreign language, did it exactly just like the Poles in Galizien. Since at that time strong endeavors were in the walk, Franzos and others did purposefully as a result to lift Eastern Europe through the German culture, the aversion of the Russians from the "Germans" is so = Jews comprehensible. With German-hate, this aversion didn't have to do anything. D. H. 222

a community from 30 Christians and 60 Jews exists, a community-decision is valid only when at least 20 Christians, of whom 11 must agree, are present at the vote.

This suggestion is from particular importance and would have to be chosen to the basis at the treatment of the Jew-question from the government and highest observation therefore finds on all sides.

Therefore, I request, in that Ew I this suggestion. Excellency Untertänigst presents, about this Ew. Excellency resolution.

On this occasion I still quote that the Jewish communities possess some nonprofit facilities, that they get on grounds of the general moneys. Some own capital and immovable property, others is under itself indebted and in some communities as well as monetary, as also in relationship on defense-duty in the remains. Therefore, the for this necessary inquiries and enlightenments are to be necessarily moved in in the Christian communities to the final and universal solution of these questions about rising of the Jews. Therefore please I untertänigst, to

inform me:

1. the number of the (Christian and Jewish) inhabitants in the cities and towns, for each city or each town particularly;
2. the number of the houses, that first-reindeer in each place and more final belongs, as well as the number of the homeowners.
3. the name of the places must be declared with whether they have legal claim on her/its/their right. Boasting are poorhouses also all nonprofit facilities of the Jews like Talmud-schools, Hospitäler, etc., with the explanation, where they are, and by what they are gotten.
4. to be boasted, all the movable and immovable property of the Jews with statement is the income fluent from it furthermore.
5. the continuance of the welfare-collections of the Jews, the continuance of her/its/their cash registers also like the copies of her/its/their present conclusions, is thereupon to be boasted.
6. boasting finally are the cash register-arrears, that are proved by the Jewish communities, also like the arrears respecting the recruit-deliveries.

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Appendix 2 comments Brafmann's to the Kahal-Akten

1, S. 3, Siehe: Wilnaer indicators 1866, No. 149, under "opinion of the Jew." 2, S. 4, Choschen ha-Mischpat, § 369 11. 3, S. 5, ibid, 369 23. 4, S. 5, Talmud, tract Schabbath 128a, vgl. 67a and tract Baba mezia 113b.

- Brafmann constructed a reproach from these places against the rabbis erroneously, in that he/it thought, it was called: "Emperors are the rabbis." Into the text, the right translation was excluded. D. H.

5, S. 5, on grounds of the (Russian) law. Share III, rule about the right to vote - § 522, 524 525.

6, S. 5, Choschen ha-Mischpat, § 132 -171.

7, S. 6, Siehe explanations V and XII. Chasaka = right of the Jews to the gentile proper property, Maaruphia = the same right to the movable belongings. Chasaka is called literally only "seizure" (forefront!), above concept introduces the "back" of the Jewish moon. D. H.

8, S. 6, Siehe mandate of Napoleon I. from the 20. Nov. 1806 at the (from him/it summoned) Jewish Synhedrion: "Allgem. Newspaper d. Jewry", 1841, side 333.

9, S. 6, Zbior Praw Dubenskiego, side 222.

10 (S. 11) Erl. 1, the factor names the official, to whom he/it is subordinated, his/its pan (man) or fanny-cranny (scoundrels).

11 (S. 13) Erl. 1, Vgl. the opinion one of the highest rabbinical authorities of the "Rosch" over the distribution of gifts at judges and officials. "Question: Is a craftsperson, who is dependent on it, to be used his/its money for gifts of officials in matters of his/its trade annually, commit to take part in the expenditures of the Kahal for briberies? Answer: If the Kahal gives rewards to a judge, so that this his/its defender and him/it in every case flexible becomes, as it is absolutely necessary

in the time of our exile to supply the authorities and superiors of each city gifts, so the craftsperson of a participation cannot escape here; if however, the Kahal gives the gifts to the judge for judicial functions, that don't touch the craftsperson, so the craftsperson of a participation is free here. (Teschubot ha-Rosch, § 10).

12 (S. 14) Erl. 1, Siehe the comedy "Ein Wort an den Minister."

13 (S. 15) Erl. 1, we quote a walkout on the records Derschawins in the original here. The author speaks of himself in the third person. (The following representation because is founded on briefly written notes is extremely stumbling and was to be brought heavily into a moderately good German. Individual sentences are to be guessed only according to the sense. D. H.

14 (S. 20) Erl. 2, Schulchan aruch, Jore dea, § 29, rules about Trefa.

15 (S. 24) Erl. 2, Siehe acts of the Wilnaer Gouvernementsverwaltung 1867, No. 699 and 73.

16 (S. 25) Erl. 3, the book was published (Russian) under the title "Die lokalen und internationalen Brüderschaften der Juden", Wilna 1869.

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17 (S. 26) Erl. 4, Kolbo, rule about reading Moses' five book, cape.

18 (S. 26) Erl. 4, Talmud-tract Megilla 21b. 19 (S. 26) Erl. 4, Schulchan aruch, Orach Chajjim § 135. 20 (S. 26) Erl. 4, Kolbo cape. 20. also the hellish enemy is among these, d. h. this

Satan, to understand. 21 (S. 26) Erl. 4, Siehe Wilnaer indicators 1866 No. 149, 151 and 173. 22 (S. 28) Erl. 4, nearer about this is found more literary in the collection Essays of Kulin, Wilna 1868, side 274-278 and with J. Brafmann, the brotherhoods of the Jews, Wilna 1869.

23 (S. 28) Erl. 4, Siehe Orach Chajjim, § 135.

24 (S. 29) Erl. 5, Talmud-tract Baba Batra 54b: "The goods of the gentiles resemble the desert, and whoever first overcomes property by them is Choschen ha-Mischpat § 194, 2, also § 156, in the right", Schulchan aruch 5: "The goods (belongings' and property) of the gentiles are like abandoned property, and whoever first overcomes property by them is in the right (if it can appropriate itself)."

25 (S. 30) Erl. 4, Siehe acts Nr. 261 ff. 26 (S. 32) Erl. 5, Siehe Kolbo § 139. 27 (S. 34) Erl. 5, nearer sees Kolbo under "Cherem" § 139. 28 (S. 35) Erl. 6, Siehe 4. book Mose, cape. 24 B. 1. 29 (S. 39) Erl. 8, Siehe Choschen ha-Mischpat § 26 1. and the files under No.

148 and 149. 30 (S. 40) Erl. 8, Siehe Choschen ha-Mischpat § 1 4 5 ff. 31 (S. 52) Erl. 14, over the "famous" Kol-nidre vgl. today: Bischoff,

"Rabbinical fables", (Leipzig 1922, Walther Kramer's publishing house) S. 42 -58.

32 (S. 59) files 1, that happens to Datierung, here after the par-ashes (weeks - sections, Perikopen) of the 5 books Mose (the Pentateuchs) of the Jewish one New Year's day (in the autumn) at. Vgl. appendix III, S. 229. 33 (S. 62) files 7, II. 46 contain the addition: It is exclusive here from

Craftsperson-guilds the speech. 34 (S. 63) files 8, in II. the note is found in 47: In the original-acts is from

Ketab Jewani the speech, this means in literal translation: Greek letter." D. H.

35 (S. 67) files 15, in II. it is called 54: To rent a Logis for the butcher of the poultry

from the schoolyard and 1.? To pay Sloty per week for it from the cash register of the Kahals. D. H.

36 (S. 70) files 18, II. the remark brings 56: Authorities' higher "about the Paralysisierung of the activity, to avoid." D. H.

37 (S. 70) files 18, No. II. 58 still follow: "All these oath-sow-sagas are out written in a book in the jargon and stores." The aforementioned voters are law loudly on Wednesday 16. Siwan 5556 (11. VI. 1796, in Minsk to the election been decided. Five voters achieved above oath. D. H.

38 (S. 71) files 20, according to the Russian original. Instead of "rabbi" is (rabbis) apparent (like otherwise above), however, "wine" thought (Rebb), what him/it (in the east almost always)

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marks talmudisch educated host and equals approximately our "master." - The proper names appear to Z. T. spoils.

39 (S. 72) files 21, in II. it is called 62, the sum is to be entered into the books from the Schammaschim (notaries).

40 (S. 75) files 25, Vergl. II. 66. 41 (S. 77) files 32, in II. 73: from the Elul 5557 as far as to the Elul 5558. 42 (S. 79) files 35, after II. 76: "under the Cherem." 43 (S. 80) files 38, in II. 79 stand: Basket-taxes, specifically Jewish taxes, this at the city, it was led away. 44 (S. 83) files 45, II. 87 add: 26 rubles "to what for the expenses the cash register

contributing has. Furthermore, 25 poln still are. To use Sloty in silver for this purpose."

45 (S. 83) files 47, Choschen ha-Mischpat § 52. 46 (S. 88) files 57, II. 97: "It is about basket-taxes of the trade..." 47 (S. 91) files 64, this document is in the jargon (Jewish-German)

written to make therefore not mighty the population's lowest classes and this of the rabbinical Hebrew accessible.

48 (S. 94) files 65, It would be interesting to know, which been for a personality of this Bulgavowitsch, to whose favors itself the Kahal so troubled. D. H.

49 (S. 94) files 67, Siehe explanation XII.

50 (S. 98) files 75, in which Chedarim (private-schools) is, the payment for the instruction not on average same. The Melammed amounts with the parents from case to case the height of the payment for the instruction. Siehe explanation XIII.

51 (S. 98) files 75, Siehe explanation XIII. 52 (S. 100) files 81, not to see, what this are for people. 53 (S. 101) files 83, Siehe explanation III. 54 (S. 102) files 87, the Kahal, itself as a legal administrator everything

Seeming city-property, as it in the explanation VIII. determined, orders the Rabbi Chajjim to buy this from the Kahal for the second time, which already was sold for him/it from the momentary owner after imperial right!

55 (S. 104) files 87, Siehe explanation IX.

56 (S. 104) files 88, the Bedikat Harea execute, means to view the lungs and inner-parts of the slaughtered livestock after the talmudischen rules in order to determine whether Trefa the meat, d. h. for Jews inedible is. Siehe explanation II.

57 (S. 106) files 88, Siehe explanation III. 58 (S. 106) files 88, Siehe explanation XIV. 59 (S. 109) files 88, depositing on the Schächtung of calves sees files Nr. 32.

60 (S. 111) files 88, these two groschens in favor of the Schächters, not this Cash register of the depositing. 61 (S. 113) files 89, Siehe explanation XV. 62 (S. 114) files 90, this file like the following one is, as obvious to all, three years later than the file 93 put together and inserted into the remained gap. 63 (S. 116) files 92, Siehe files Nr. 64.

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64 (S. 116) files 92, Siehe explanation IX.

65 (S. 118) files 94, Kinjan means the rite, that is to be filled with the Kabbalat Seder. Siehe explanation IX.

66 (S. 124) files 100, Siehe explanation IX.

67 (S. 125) files 102, is from this obvious, that the Kahal represents the highest authority, independently from rabbis and Jewish laws.

68 (S. 127) files 105, Jatku are called the butcher-stores with the Jews.

69 (S. 128) files 106, so gladly also the Kahal over the move of the Rabbi Gaon was, must pay, however, more final for it so.

70 (S. 131) files 109, apparently the issue of the Isaak didn't come in order since the aforementioned right was sold to the Rabbi Samuel.

71 (S. 132) files 110, here the speech of the right, that gave the local Russian authorities to the owner J., is well.

72 (S. 140) files 130, Siehe explanation XI. 73 (S. 142) files 135, Siehe explanation XVI. 74 (S. 143) files 139, in each city becomes at cost of the community in ten People held, Batlane, with the chief occupation, named to sit in the Bet-Hamidrasch (community-house), about all, that the Bezzibur (meeting-prayer in present of ten men) want to perform there, to give the possibility for it. The wish to perform the Bezzibur-Gebet is very frequent with the Jews. Siehe explanation III.

75 (S. 149) files 149, if a Jew learns wrongly about a person or community and no justification can reach, so he/it goes Hamidrasch to the lectern to the prayer-time in the synagogue or in this pray and holds a prayer, from the community help of his/its rehabilitation demanding.

76 (S. 150) files 149, Siehe explanation XVI.

77 (S. 150) files 149, these words may design the lovers of the injustice how they want; however, an order is in them, even if not literally, for the originator of the Polish rebellion of 1863, as for a monster completely similar him/it. (Is no more comprehensible. The sense will be a double one about. On the one hand: He/it is left in the Todesstunde without solace and help and then is buried without last honors. Anderenteils: He/it is at risk that the "secret persecutor" lets him/it transported to death through his/its people. D. H.

78 (S. 150) files 149, to become clear for itself, over the power and reign of the Kahal over the private-Jew, as we ask the reader seriously itself over his/its relationship to the local court-authorities, as also the meaning of the certificated in the Jewish sense, into the sense of the two last documents in-intends.

79 (S. 158) files 163, goes from this clearly forth, that a Jew is at risk at the lowest violation of a regulation of the Bet Din or Kahal, drives away and, to be stamped to the apostate. Expresses itself in it the despotic regiment of the Kahal and the total dependence of the individual Jews on him/it.

80 (S. 177) files 206, Siehe explanation III over the brotherhood "Zedaka Gedola."

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81 (S. 195) files 247, Umdeutung of Jesaja 1 27: "Zion will be redeemed through justice." The word "Zedeka" means "justice" in the Hebrew also as "alms" just as well.

82 (S. 198) files 256, that verbriefte her/it/them money-sum in the marriage-contract.

83 (S. 198) files 256, that become from this extremely hard judgment of involved woman, the unfair judges probably curses.

84 (S. 198) files 257, Siehe explanation II. 85 (S. 201) files 259, Siehe explanation II. 86 (S. 201) files 261, Siehe explanation V. 87 (S. 202) files 261, requiem: in the Röm.-kath. Church the music of this

Requiem for the applied, that with the words: "Requiem aeternam dona ice" begins, had to be taken by the Jews as name for a spiritual brotherhood of "Rekiten" erroneously, maybe because a Christian brotherhood existed in Minsk to the sight-reading the requiem. Vgl. also the (deviating) explanation of the word in the footnote of the text.

88 (S. 203) files 261, Siehe explanation I. 89 (S. 203) files 261, Siehe explanation IX. 90 (S. 205) files 266, Siehe explanation V. 91 (S. 206) files 268, that Kahal left, through his/its "catchers" military-compulsory

Jews, who could not find any money redeem, often even still small poor boys, for him/it, take up and deliver as a recruit at the Russian government. Since indefinitely long the term of service for the Jewish soldiers, yes for life lasted and these were sent into distant areas, most (already early married) of them let themselves part ritually with her/its/their young wives, so that remained this not timeless widow. Since the Jewish recruits were usually forced into the baptism furthermore, and them (especially since the quite youthful one(s)) hardest treatment was imminent, the threatened often escaped into forests and deserts, others committed suicide or heavy self-mutilations.

92 (S. 206) files 270, this oath also like the following ones to this book is not written in rabbinical Hebrew, in which all these files are written, but Jewish-German, that is more familiar for the untaught Jew.

93 (S. 207) files 270, waiter-rabbi of the city. It is again reminded that almost always in the protocols under "rabbi" one wine, d. h. a talmudisch educated host, understood is.

94 (S. 208) files 272, Siehe explanation II. 95 (S. 212) files 274, Siehe explanation A. VI. 96 (S. 212) files 276, during the prayers in the synagogue and the Bethäusern

to burn at holidays wax candles on the desk, before which the cantor reads. These candles are called: Prayer-candles. Her/its/their donation is regarded contentedly as God.

97, S. 219, to the knowledge of the Wilnaer governor 1867, No. 92.

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Appendix 3

Table this in the acts mentioned (54, week-sections (par-ashes or Perikopen) of the 5 books Mose, that are used for the Datierung of

documents.

1. Bereschit (1. Mose 1,1 until 68). - 2. Noach, 6,9 until 11.32). - 3. Lech lecha (12,1 to 17)27). - 4. Wajjera (18,1 to 22)24). - 5. Chajje Sara (23,1 to 25)18). - 6. Toldot (25,19 to 28)9). - 7. Wajjeze (28.10 to 323). - 8. Wajjischlach (32,4 to 36)43). - 9. Wajjescheb (37,1 to 40)23). - 10. Mikkez (41,1 to 44)17). - 11. Wajjigasch (44,18 to 47)27). - 12. Wajehi (47,28 to 50)26).

13. Schemot (2. Mose 1,1 until 61). - 14. Wa-era (6,2 to 9)35). - 15. Bo (10,1 to 13)16). - 16. Beschallach (13,17 to 17)16). - 17. Jithro (18,1 to 20)26). - 18. Mischpatim (21,1 to 24)18). - 19. Teruma (25,1 to 27)19). - 20. wwe (27,20 to 30)10). - 21. Ki tissa (30,11 to 34)35). - 22. Wajjakhel (35,1 to 38)20). - 23. Pekude (38,21 to 40)38).

24. Wajjikra (3. Mose 1,1 until 526). - 25. Zo (6,2 to 8)36). - 26. Schemini (9,1 to 11)47). - 27. Tasria (12,1 to 13)59). - 28. Mezora (14,1 to 15)33). - 29. Acharé mot (16,1 to 18)30). - 30. Kedoschim (19,1 to 20)27). - 31. Emor (21,1 to 24)23). - 32. Behar Sinai (25,1 to 26)2). - 32. Bechukkotai (26,3 to 27)34).

33. Bemidbar (4. Mose 1,1 until 420). - 34. Naso (4,22 to 7)89). - 35. Behaalotcha (8,1 to 12)16). - 36. Schlach lecha (13,1 to 15)41). - 37. Korach (16,1 to 18)32). - 39. Chukkat (19,1 to 22)1). - 40. Balak (22,2 to 25)9). - 41. Pinchas (25,10 to 30)1). - 42. Miktot (30,2 to 32)42). - 43. Mase (33,1 to 36)13).

44. Debarim (5. Mose 1,1 until 322). - 45. Wa-ethchannan (3,22 to 7)11). - 46. Ekeb (7,12 to 11)25). - 47. Re'e (11,26 to 16)17). - 48. Schostim (16,18 to 21)9). - 49. Ki teze (21,10 to 25)19). - 50. Ki tabo (26,1 to 29)8). - 51. Nizzabim (29,9 to 30)20). - 52. Wajjelech (31,1 to 31)30). - 53. Ha'asinu (32,1 to 32)52). - 54. Wesot habberacha (33,1 to 34)12).

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