KOVNO
Kaunas, Lithuania

Other Names

- Kaunas (Lithuanian & Russian), Kowno (Polish), Kovne, Kovna, Kowno (Yiddish), Kauen (German)
- Pre-war: In Kovno Gubernia
- Presently: In Kaunas District, Lithuania

History of Kovno

Kovno
By Dov Lipec
Translated by Eilat Gordin Levitan

(From “Yahadut Lita” (The Jews of Lithuania), p. 273)

Kovno is located on the bank of the Nemun River in an elongated valley traversing from South to North. The Nemun and the Vilya rivers neighbor it. On the Vilya river, the Vilijampolis suburb known as Slobodka is located. On the other side of the Nemun river, atop rolling green hills lies the suburb Elkost (during the rule of the Russian Empire, this area belonged to Suvalk, while the Slobodka area was part of Kovno). Kovno from the other side of the bank of the Nemun River

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View of Kovno from the suburb Elkost on the other side of the river
The town of Kovno was established in the year 1030 by the Lithuanian prince Koinas, Jaroslav, a Russian prince, ultimately defeated Koinas, however. Koinas continued to rule in the region. Eventually, Kovno was ruled by Old Sigmund, who encouraged commerce and industry among the Jewish community. During his rule, Jewish merchants came to the town without trouble or restriction. Christian merchants, however, had to live within the old rules that were still written in the books, and to take their possessions away. The Czar began an investigation.

In 1035, Alexander the First received a large amount of money and revoked the expulsion of the Jews, allowing them to return and returning some of their possessions. Old Sigmund liked the Jews, and encouraged industry and commerce among them. During his rule, Jewish merchants came to the town without trouble or restriction. Christian merchants, however, had to live within the old rules that were still written in the books, and to take their possessions away. The Czar began an investigation.

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Montefiore
He was a guest in the home of Simon Markel, visiting also Vilijampole, where he met the minister of the region and conversed with him in regards to the condition of the Jews in that region.

The Jewish Community and its Institutions.
In 1862, the Jewish community in Kovno purchased a large piece of land situated on a rolling green hill to house the Jewish cemetery. Until then, Kovno Jews buried their dead in the court yard of the Beit-midrash. By 1864, there were already 19 synagogues in Kovno other than the old Beit-midrash. Soon, the synagogues started funding Jewish charity organizations. In 1864, the annual cost of the school was 1600 Rubles and it was paid for by community taxes on kosher meat and by donations from Chevre Kadoshe, the burial society.

In 1854, Rabbi Hirschl Navizar (Hirsh Naviyazer) established without much difficulty a brick hospital in the town. In 1875, this hospital was run by Tanhum Levin.

Rabbi Yitzhak Elhanan Spektor
The renowned rabbi Yitzhak Elhanan Spektor was received as the rabbi of Kovno in 1864 and led the community until 1896. During this period he succeeded in his work without much difficulty. After serving in Bazlin, Graze, Nasovic, and Novgorodok, he received the rabbinical chair in Kovno, where he remained for thirty-two years. During this time, he decided against the use of "etrogim" (lemons) from Corfu as a result of the pogroms that the Jews had suffered in that area (editor's note: there were anti-Semitic pogroms in Corfu). Spektor had many assistants and helpers. At the head of one committee he established was Reb Jacob Livschitz, who became known for his fight against the Enlightenment movement and his strict adherence to traditional Jewish law. At that time, the educated and enlightened of the town established their own synagogue, Ohel Jacov. This synagogue was first opened in the school on Mapu Street.

Rabbi Netta Zvi Finkel
This yeshiva was supported by the financier and donor Lachman, from Berlin. Ten years later, after a long struggle, a second yeshiva was established in Slobodka.
The founder of the yeshiva was Baruch Bar Leibowitz; at that time he also established a kolel, a school for torah studies. These schools drew many students from the region around Kovno.

During the 1880’s, Rabbi Spektor headed a large foundation established for the residents of the region of Vilna who suffered starvation and, later on, used some of the money to establish the first synagogue in Kovno.

Kovno became a central location for Jewish spiritual life – one of the biggest such centers in Russia at the time.

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From the 19th to 20th Century

The second half of the 19th century stood almost in its entirety as a period of large financial improvement for the Jewish community. In the 1850’s, a large road was opened from Kovno to Vilna.

At that time, the large fortress in Kovno began to built, an undertaking that was not to be finished until the beginning of World War I. Thus, Kovno became a fertile land for energetic merchants, real estate salesmen, and Jewish bankers.

At the end of the 19th and the beginning of the 20th centuries, Kovno had an established middle class. The Jewish population increased in size, and spread to rich quarters.

Amongst them were 445 tailors and seamstresses, 380 cobbler, 336 cigarette makers, 300 butchers and fishermen, 445 bakers, 338 gardeners, 509 owners of furniture and clothing shops.

The social and financial distinction between the Jewish classes reflected on the cultural and political life of the community. The middle class was the most influential.

Eventually, some members of this social class became aware of socialism, and went on to become founders of the Bund movement in Lithuania. The end of the 19th century saw the rise of a new generation of activists who sought to bring about change through education and political action.

The Talmud-Torah was founded in hopes of providing a secular education for young people from poor backgrounds. At the public Jewish school, which was under the control of the Russian government, there were only 250 students.

The Beginning of the Twentieth Century

Before the start of World War I, in 1914, the number of Jews in Kovno reached 40,000 out of a general population 87,986 (almost fifty percent). In the year 1908, there were 64 industries in town. The production that year was valued at 5,176,575 Rubles.

Of 21 lawyers in Kovno that year, 4 were Jews. Of 23 lawyers’ assistants, 12 were Jews. Of 24 doctors, 15 were Jews. In 1911, there were twenty-five synagogues. In the year 1907, it brought in 33,000 Rubles. That year, the Jewish population reached 40,000.

A very important foundation for the community institutions was the Korovka, or the taxation system. In the year 1907, it brought in 33,000 Rubles. That year, the Jewish population reached 40,000.

Alley by 1905, Julius Blumenthal edited the Kruvinski Telegraph. After a while the name of the paper was changed to Severo Zafadni Telegraph. It was a Jewish newspaper that operated until the start of World War I.

At the Maria gymnasium for girls, out of 468 girls, 228 were Jewish. At the teacher’s seminary, out of 243 students, 126 were Jewish. Dozens of Jewish girls attended the gymnasium of Ignativo.

The public Jewish school, which was under the control of the Russian government, had only 250 students.

In the public secular schools studied 148 Jewish boys and 154 Jewish girls. In the 7 private Jewish schools studied 148 Jewish boys and 154 Jewish girls. In the 7 private Jewish schools studied 148 Jewish boys and 154 Jewish girls. In the 7 private Jewish schools studied 148 Jewish boys and 154 Jewish girls.

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Already in the election of the first Duma, the Jewish public servants preferred to make agreements with the Lithuanians rather than the Polish landowners, and Konstantinas Judas Bacharah; M. and M. Soloveichik. The Lithuanians were represented by the engineer Petras Vileisis and others.

Vileisis went on to become the town mayor. [Petras Vileisis January 25, 1851 - August 12, 1926. He funded the publication of the prohibited Lithuanian press, and...

Due to cooperation within the committee, a Jewish man by the man of Leon Bramsen was chosen as the first Duma. Leon Broms, son of Moshe, was born in 1863 and studied law in St. Petersburg. While in the Duma, he joined the KD party and took part in different committees regarding education. Originally, the Jews of Kovno wanted Oscar Gruzenberg to be elected, but the authorities denied his rights to candidacy. In May 22-29 of 1909, there was a meeting of the committee, amongst the members were: the head rabbi of Moscow, rabbi Maze, the famous lawyers Shielsberg, Weinbar, doctor Issidor Elyshiv Friedman, who was known...

The committee elected twenty-one people, amongst them nine from St. Petersburg. The decisions that this group made primarily concerned the struggle for equal rights. In 1908, the local Zionists of Kovno, amongst them Doctor D.M. Schwartz, Doctor A. Lapin, and Doctor A. Bloscher, established a library named after the famous...
The First World War, the Expulsion of the Jews, and German Occupation

The first to suffer in result of the war among the Lithuanian Jews were the Jews of Kovno. Soon after the outbreak of war on the first of August 1914, thousands of Jews were expelled from Vilna. Jewish apartments and businesses were officially shut down by the police and military authorities, although in reality Christians took over the Jews' possessions. The few Kovno Jews who had stayed in Vilna now immediately returned to their homes in Kovno, but found their possessions looted and homes destroyed. In a short time, they were also expelled from the city.

In general, residents of Kovno did not suffer from starvation and epidemics as much as the residents of Jewish Vilna. For some reason, the German occupation in Kovno was, relatively speaking, much easier on the population than the occupation in other places.

The two yeshivas of Slobodka had been transferred, during the years of the Jewish expulsion, deep into Russia. The yeshiva Knesset Beit-Yitzhak stayed after the war, and Rabbi Finkel, known as the Grandpa. It had completely returned by 1920, establishing itself in its original location.

During Independent Lithuania

After the signing of the peace treaty between Russia and Germany in Bresk-Litvak, the Jews started returning to Kovno from deep Russia, but the return of the whole population did not last long. Kovno's name was now changed to Kaunas. In 1919, the town became the capital of Lithuania. Many Jews from the nearby shetels settled here, and the town became once again a Jewish city.

From the end of 1919 until the middle of 1924, a ministry for Jewish interests was established in Lithuania. In addition, a Jewish National Rat was founded. Kovno was once again the capital of Lithuania, and the Jews were free to return to their homes and businesses. The head of the Jewish community of Kovno was Doctor Meshulam Wolf. Born in 1877 in Kovno, he studied in the Russian Gymnasium and later in the University of Brest-Litvak. When the Congress of the Jewish committee was cancelled in Kovno, new societies for assistance – one named Zra and one Adat Israel – were established to fill the void.

Jews in the Municipality of Kovno

During the reign of the Czar, Jews had no rights to either elect or be members of the municipalities. Only in towns that had a large Jewish population did the Czar give Jews this right. During World War I, invading Germans took complete control of the town. In 1918, there were changes on the warfront, and the Germans started preparing to spew forth from the warfront.
Dr. Max Solovecik during a speech

Max Solovecik was the son of Avraham, and was born in Kovno in 1883. He studied history and Eastern languages in St. Petersburg and later in Germany and France. In 1905, he moved to Kovno and became a member of the Jewish community. He was active in the Seim, the Jewish parliament in Kovno. In 1921, he was elected as a member of the Seim. He later moved to Berlin and in 1933, emigrated to Israel. He died in Jerusalem in 1957.

Jewish Minster Shimshon Rosenboim, Leib Garfunkel and Yeshayahu Rozovsky, 1924

Leib Garfunkel was the son of Tsvi Hirsch, born in Kovno in 1896. After attending the Russian Gymnasium, he studied law in St. Petersburg. In 1919, he was elected as a member of the Bund in Kovno and was a member of the Jewish community. In 1924, he was elected as a member of the Seim. He was later among Judenrat members in the ghetto of Kovno, and in 1944 was taken to Dachau. He survived, and, after the war, he moved to Italy where he has since lived.

A portrait of "high officials in the Ministry of Jewish Affairs in Lithuania" (in Yiddish): (sitting, l-r) L. Garfinkel, Yafo, Nosn Faynberg, Shloyme Rosenblum, Prof. I. Garfinkel, Prof. M. Binyomin. The Lithuanian, Jewish, and Polish activists were all able to work together beautifully in establishing a temporary municipality that slowly took control of all the areas of the city. In 1924, there were democratic elections of the municipality, and the Jewish population was represented in this election in all the different branches and classes.

The nationalists’ aim was to underscore and abolish the influence of the Jews in town, a town where at least 25% of the population was Jewish, and the share of Jewish influence was even higher. In between 1920 and 1923, he was the legal advisor of the Lithuanian embassy in Moscow, helping many exiled Jews return to Lithuania. Starting in 1923, he was editor of the Yiddische Stimme, and spoke regularly on the Kovno radio on Jewish subjects. He was a member of the municipal committee.

The Cultural and Financial Life of the Jewish Community

According to the census of September 17, 1923, Kovno’s Jewish population at this time numbered 25,044, which was 27.1% of the general population. In the years 1918-1922, the Jews of Kovno, as the rest of the Jews of Lithuania, fought adamantly to keep their financial standing despite the fact that they had relinquished their prominence. The energetic and take-charge spirit of the Jewish community found an outlet for expression in the industrial world, and Jews became very successful. Due to this, the lifestyle of the working Jewish population was elevated and improved, and a newly-established wealthy Jewish class now formed. The Jews used their income...
The language of instruction was Hebrew, both in the schools established by Tarbut and religious schools established by Yavne. In 1940, 500 out of 3401 Lithuanian University students were Jewish.

There were a few daily newspapers in Yiddish in Kovno, amongst them Yiddische Stimme, whose first editor was Leib Garfunkel, followed by Moshe Kohen and Melk. Amongst such social establishments we should mention the children’s home, founded by Doctor Leman, a ‘health home’ of AZE, a large Jewish hospital, an orphanage managed by Tuvia Shapiro, Doror Aba Lapid, Isa Rabinovisch, and Yosef Margolin. There was also a home for the elderly. Some of these Jewish institutions were established in upscale new buildings. Such edifices contained the two Hebrew gymnasiums, the central bank, the children’s home, the ‘health home’ of AZE and others.
A goodbye party held in the local chapter of the HeChaluts Zionist movement in Kaunas.

Most of the Jewish youth congregated in Zionist movements like Hashomer Hazayir, Beitar, the Zionist youth movement's Central in Kaunas in 1934.
, majakiva, Gordonija, and the ZS. There were student unions and sports unions like Macabee, Hapoel, and others that developed sophisticated educational systems, training young Jews for immigration to and agricultural life in Israel.

A group of girls, members of the HaNo'ar haTsiyyoni youth movement in Kaunas

The Chalutz opened a training kibbutz in the town, which included the corporate carpentry of the Chalutz, managed by A. Shragovic.

A camp for members of HaShomer haTsair

For more pictures of Youth groups in Kovno go to: [http://www.eilatgordinlevitan.com/kovno/kovno_pages/kovno_youth_mov.html](http://www.eilatgordinlevitan.com/kovno/kovno_pages/kovno_youth_mov.html)

The activities of the left were limited, both because it had little influence on the community and because it was officially forbidden for many years. The communists, for example, would often visit Lithuania, amongst them famous poets like Byalik and Chernikovski, politicians like Zalman Schneor.

In Jewish Kovno, during the independent Lithuanian period, there was a public cultural struggle of cultural leaders and artists, both residents and from abroad. Despite
Zalman Shazar visits Kovno (1933)

Nachum Sokolov, or Siskin Zabotinski, Ben Gurion, Birenbeim, Dubnov, AZ Greenberg, A Steinman, Y Lamden, D Bergelson, and CH Zitovski. The effect of the war was catastrophic. The history of Jews in Eastern Europe. In the history chapter of the inter-war years, Jewish Kovno occupies splendid pages.

On August 15, 1941, there were about thirty thousand Jews enclosed in the ghetto in Slobodka or Vilyampole. Most of these Jews were annihilated during the first six months of the occupation. This event and the Holocaust in general were crucial in the development of the world, especially the Jewish community. The sign in the photograph reads, Kaunas (Kovno), 98 kilometers. Credit: Lithuanian Photographic and Video Archives.

German troops advance towards Kovno. The sign in the photograph reads, Kaunas (Kovno), 98 kilometers. Credit: Lithuanian Photographic and Video Archives.

Smoke from German shelling

http://www.ushmm.org/kovno/intro/intro.htm
Order No. 1
1. The Jewish population is not allowed to walk on the sidewalk. Jews are to walk single file on the right side of the street.
2. The Jewish population is not allowed walk on the promenades and are not allowed in any public parks. Likewise, the Jewish population is not allowed to sit on public benches.
3. The Jewish population is not allowed to use any public transportation such as taxis, coaches, buses, boats, and similar vehicles of transportation. The proprietors and owners of all public vehicles of transportation must post a visible notice on the vehicle stating: "Jews Not Permitted."
4. Any violations of these orders will be severely punished.
5. These orders are to be enforced as of today. SA-Colonel Hans Cramer, City Commissioner
On October 26, 1943, the SS deported 2,709 persons from the ghetto. Those deemed fit for work were sent to harsh labor camps in northern Estonia, while children and the elderly were deported to Auschwitz. Few survived.
Rabbis of Kovno
Rabbi Azriel, son of Rabbi Jahudah
Rabbi Juri Saksh
Rabbi Moshe Halevi Solovecik
Rabbi Josef, son of Rabbi Moshe Solovecik
Rabbi Menachi Mendel Rabinovich
Av-beit din of Kovno (religious judges)
Rabbi Ariel Leib, son of Menachem Zundel Shapiro
Rabbi Moshe Ytzhan Avigdor, son of Schmuel
Rabbi Joshue Leib Diskin
Rabbi Ytzhan Elhanan Spektor

Rabbi Tsvi, son of Ytzhan Elhanan Rabinovich
Rabbi Avraham Dubar, son of Zalman Sander Shapiro

Other Religious Leaders
Rabbi Moshe, son of Rabbi Elyahu
Rabbi Avraham, son of Ravi Moshe Sackheim
Rabbi Ariel Dikes
Rabbi Ytzhan Omovski
Rabbi Israel Nisan Krek
Rabbi Gershon Gutman
Rabbi Biltski
Rabbi Israel Rosensohn
Rabbi Simha Gitlevitz
Rabbi Smitarm
Rabbi Ytzhan Solovecik
Rabbi Ruven schnitkind
Rabbis of Slobodka
Rabbi Uri Saksh
Rabbi Eliyahu from Ragula
Rabbi Jacov Eliyahu Segal
Rabbi Gavriel Feinberg
Rabbi Moshe, son of Mejir Danishevski
Rabbi Moshe Mordechai Epstein
Rabbi Shlomo Zalman Osovski
Rabbi Josef Zusmanovich, aka The Man of Jerusalem
Rabbi Moshe Skarota
Heads of Yeshiva
Rabbi Israel Salanter
Rabbi Israel Zalman Melzer
Rabbi Tsvi Hirsch Levitan (great great grandfather of husband of translator)

Rabbi Ruven Miltski
Rabbi Baruch Dov Leibowitz

Rabbi Jacov, son of Israel Katz
Rabbi Avraham Aaron Burstein
Rabbi Yosef David Berger
Rabbi Chaym Shalom Tuveya Rabinovitsch
Rabbi Naftali Tsvi Trup
Rabbi Ytzak Jacov, son of Schmuel Rabinovitch
Rabbi Schlomo Nathan Kotler
Rabbi Nette Tsvi Finkel

Rabbi Yosef Ben Zion Friedman
Rabbi Moshe Mordechai Epstein

Rabbi Elyahu Bar Leizerovitch
Rabbi Gershon Gutman
Rabbi Baruch Horowitz

Rabbi Yitzhak Isaac Sher
Rabbi Shraga, son of Baruch Horowitz
Rabbi Yitzhak Isaac Elizer Hirshovitz
Rabbi Shmuel Chaim Jancok
Rabbi Yitzhak Melzer
Rabbi Tsvi Schneider
Rabbi Jacov Pakelniski
Rabbi of Alksot
Rabbi Avraham, son of Aaron Shenker
Rabbi Shmuel Jacov Rabinovitch
Rabbi Baruch Horowitz
Rabbi of Carmelita
Rabbi Margalit
Rabbi Aaron Breudo
Rabbi of Sanci
Rabbi Slant
Rabbi Moshe Jacov Shmukler
Rabbi Sherr
Doctor Ytzhak Levitan
Doctor Levin
Yosef Margolin
Doctor Moshe Matis
Ana Matis
Rabbi Shlomo Muncher
Doctor Menachem Solovechik
Leoneti Solovechik
Matityahu Solovechik
Doctor Mendel Sudarski
Alter Sudarski
Eliyahu Salomon
Attorney Ozer Finkelstein
Doctor Lazar Finkelstein
Doctor Shmuel Elyashiv Friedman
Tsvi Port
Ytzhak Kopilovich
Doctor Kerber
Yosef Raginski
Rabbi Israel Rosensohn
Rabbi A. Rodner
Isar Rabinovich
Felix Rabinovich
Shulamit Rabinovich
Jaco Rabinsohn
Ruven Rubinstein
Doctor Elazar Rachmilevich
Doctor Nachman Rachmilevich
Doctor DM Schwartz
Israel Strasburg
Ytzhak Streichman
Ytzhak Schmuelovich
Tuvia Shapira
Shmuel Seider Serchevski
Natives of Kovno – Religious Personae
Johnathan, son of Rabbi Mordechai Aliashberg
Yosef David, son of Jehudah Gordin
Asher Livman, son of Shmuel Israel Zrahi
Tsvi Hirsch Levitan
Kelman, son of Rabbi Eliezer Magid
Yosef, son of Mosche Halevi Solovechik
Samon Ytzhak, son of Yehudah Tsvi Halevi Finkelstein
Tsvi Farber
Tsvi Peisah, son of Jehudah Leib Frank
Schlomo Nathan Kotler
Tuvia, son of Yosef Gefen
Eliezer Simha, son of Menahem Mendel Rabinovich
Schmuel Moshe, son of Ariel Leib Shapira
Schlomo Pinskhas, son of Moshe Schmuel Batnitski
Yehudah Dov, son of Nathan Bernstein
Schrage, son of Baruch Horowitz
Schmuel Ytzhak, son of Tsivi Joffe
Yosef Tsivi, son of Avraham Alevi Kahlmans
Other Notable Citizens
Paul Ebelson, lawyer and advocate
Schahannah Avrahamson, lawyer and representative in the Duma
Chairman Inilov, researcher
Isidor Elieshiv (Fridman), author
Ester Elieshiv, author
Dr. Lehman, the first director and founder of the [Jewish] Children's Home"  
Avraham Mapu, Hebrew author (1808-1867)  
Miriam Mosensohn, author  
Pinkhas Mordel, linguist  
Irvin Miller, rabbi and Zionist activist  
Oskar Minkovski, endocrinologist  
Herman Minkovski, mathematician  
Julius Matz, pathology of plants  
Shmuel Markel, religious activist  
Arie Mapu, physician  
Hirsch Neviezer, public activist  
Benjamin Zajef Neviezer, head of the community  
Mark Nathanson, anarchist  
Leon Svoig, lawyer and journalist  
Aba Solovechik, one of the originators of the Jewish community and donor toward community  
Menachem Solovecik, activist and researcher of biblical studies  
Matityahu solovecik, activist  
Yente Soldecki, author  
Benjamin Fabelson, artist  
David Feinberg, activist  
Ozier Finkelstein, attorney and activist  
Yosef Shlomo Frinovic, author  
William Kaiser, Yiddish poet  
Yekutiel Kissin Nigrunicki, author  
Yehudah Leib Kalivanski, activist and Zionist  
Avraham Kaplan, author
A statistical study of the Jewish artisans in 1887 shows that in the city and district of Kovno there were 5,479 masters, including metal workers, woodworkers, stonecutters, brickmakers, brewers, and millers. (From "Voskhod," 1889, i.-vi.)

His son, Lipman Lipkin, Abraham Mapu, and the latter's brother were all born in Kovno. In 1854 Hirsh Naviyazer made great efforts in behalf of the hospital and succeeded in collecting enough funds to erect a building for it. The hospital was reorganized in 1813 by Benjamin Ze'eb ben Jehiel, father of Rabbi Ze'ebi Naviyazer, and Eliezer Lieberman. The mayor of Kovno and his associates were sentenced to two weeks' imprisonment (A. Tabilovski, in "Keneset Yisrael," i. 57, Warsaw, 1886). The mayor and his followers, fearing the result of the investigation attempted to discredit it, and to place obstacles in the way of the commission. As the opposition increased, the king ordered the Kovno merchants not to interfere for the time being with the Jewish and other merchants of Troki, and promised an examination of the complaint at the end of the war then in progress ("Akty Gorodov Wilna, Kovno, i Troki," ii. 175).

There is documentary evidence that Jews lived and traded in Kovno toward the end of the fifteenth century. At the time of the Diet of 1547 a proposition was submitted to the King of Poland to establish at Kovno, Brest-Litovsk, Drissa, and Salaty governmental timber depots, in order to prevent the export of timber from the state. This measure found favor owing to the claim that the Jewish and Christian merchants of Kovno and of other towns derived large profits from the timber trade, while the Christians had an interest in keeping the trade for themselves. In the Sixteenth Century.

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The manner of trading in Kovno on an equality with the other merchants, both Christian and Jewish, of the grand duchy of Lithuania. By an agreement of about the same date between Kusko Nakhimovich, a Kovno Jew, and Ambrosius Bilduke, a citizen of Wilna, they agreed to equalize the treatment of Jews and Christians in the commercial and civil courts of that city ("Aktovyya Knigi Metriki Litovskoi Sudnykh Dyel," No. 39, fol. 24b).

In the Eighteenth Century.

At the beginning of the eighteenth century the Jews of Kovno made an agreement with the Christian merchants of that city whereby the former in return for the privilege of trading in the town were to purchase their wine, salt, and other goods from them. The agreement also protected the Jewish merchants from the violence of the Christians. The agreement was renewed in 1725, 1747, and 1775, and was in force for a long time.

A document issued twelve years later (Aug. 14, 1601) shows that the Jews of Grodno and of other Lithuanian towns were deprived of the old privilege of shipping merchandise through the town of Kovno.

Philanthropic and Charitable Institutions.

The hospital was reorganized in 1813 by Benjamin Ze'eb ben Jehiel, father of Rabbi Ze'ebi Naviyazer, and Eliezer Lieberman. The mayor of Kovno and his associates were sentenced to two weeks' imprisonment (A. Tabilovski, in "Keneset Yisrael," i. 57, Warsaw, 1886). The mayor and his followers, fearing the result of the investigation attempted to discredit it, and to place obstacles in the way of the commission. As the opposition increased, the king ordered the Kovno merchants not to interfere for the time being with the Jewish and other merchants of Troki, and promised an examination of the complaint at the end of the war then in progress ("Akty Gorodov Wilna, Kovno, i Troki," ii. 175).

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Pictures
- Click here for recent pictures of Kovno.
- Click here for pre-1939 pictures of Kovno.
- Click here for Kovno pictures taken by Maurice Block in 1920.
- Click here for pictures of Kovno's Memorials
- Click here for pictures of Kovno's Righetous Gentiles
- Click here for pictures of well-known rabbis from Kovno

Documents
- Kovno Partisans (Updated 20 July 2008)

Memoirs and Family Stories
- Assorted Kovno stories
- Read the Kovno Ghetto Diary here.

Searchable Databases
- All Lithuania Database
  This is a multiple-database search, which incorporates the databases containing over 300,000 entries from Lithuania. This multiple database search facility incorporates all of the following databases: JewishGen Family Finder, JewishGen Online Worldwide Burial Registry, Yizkor Book Necrologies, HaMagid Lithuanian Donors 1971-72 and much more!

Other Links (Updated 20 July 2008)
- Click here for more information on Kovno
- Click here for Jose Gutstein's wonderful page for Kovno
- List of Kovno Immigrants - Part One
- List of Kovno Immigrants - Part Two
- List of Kovno Immigrants - Part Three
- Kovno - Survivors who gave testimony to the Shoah Foundation
- Kovno Ghetto and the Holocaust
- The Virtual Shtetl - Kovno
- Click here to watch a movie about Lithuania in 1920.
- Kovno Ghetto bibliography
- Simcha Frumkin - A Kovno ghetto survivor
- Kovno's Righteous Gentiles
- Cemetery Project -- Kovno cemetery
- "Kaunas In Your Pocket" travel guide
- A profile of Lithuanian Kaunas (non-Jewish)
- Kovno - Jewish Refugees in Tashkent

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