

KLAIPĖDA UNIVERSITY
FACULTY OF HUMANITIES
DEPARTMENT OF HISTORY

Jonas Girskis

Fourth-year student of the history program of study

JEWISH COMMUNITY ŠVĖKŠNA XVI - XX CENTURY.
TOWN AND ŠVĖKŠNA SOCIO-ECONOMIC DEVELOPMENT PROCESS

Bachelor's thesis

Job Guide:

Assoc. Dr. V. Vareikis

Klaipėda, 2007

2. ŠVĖKŠNOS JEWISH COMMUNITY IN XVII – XX CENTURIES.

It is believed that the majority of settling Jews in Lithuania rose from Germany and Poland. The analysis of scientific literature, we can notice that the claims made about the beginning of Jewish life in Lithuania is very different. It is argued that the Jews still live in Lithuania in the Middle Ages. However, J. V. Čilpytė says that the Jews lived in Lithuania is in XI century. S. Atamukas research, we find the assertion that the Jews settled in the neighboring Poland the twelfth century. in the second half of the thirteenth century. beginning, and they settled in Lithuania only the fifteenth century. The Vilna Gaon Jewish State Museum published the book states that the Jews of the Grand Duchy of business and specifically in the territory of Lithuania užklysdavo least the fourteenth century. Other historical sources claimed that the first Jews arrived in the Grand Duchy in 1323. The Lithuanian Grand Duke invitation of foreign artisans and merchants. As Jews everywhere known as a great merchants and artisans, and the Grand Duchy had to develop its backward economy, the latter call was beneficial to all. First of all Jews lived in the southeastern and central part of the GDL, since this region has most flourished at that time. It was the biggest cities and has served as the main trade routes, and the Lowlands, as already noted, the large cities at that time. Jewish kėlimuisi to Samogitia and prevented the peasants themselves. They knew the rest of the Grand Duchy of experience: there are Jews on the basis of the rulers privilege was beįsigalį trade, and some crafts. It is believed that the fifteenth century. in the first half of the GDL was about six thousand. Jews. The Jews were educated people. They were familiar with philosophy, mathematics, natural sciences, knew foreign languages, and to instruct the Grand Dukes of them manage a variety of public affairs. The sixteenth century in the middle of the GDL was about 30 thousand Jews. Initially, the majority of Jews were citizens, but they gradually spread to smaller towns, because there had more living conditions. In particular, many Jews came to live in Samogitia. Here the Jewish people has escalated in the eighteenth century. the beginning. The seventeenth century. the middle of most of them lived in large cities Samogitia - Raseiniai Jurbarkas etc. After the seventeenth century. Jewish wars and epidemics to Samogitia getting faster. The seventeenth century. At the end - the eighteenth century. they have lived at the beginning of almost a third of all villages of Samogitia. The number of Jews has increased after the Northern War and plague. Already in the eighteenth century. At the end of the Jews lived in the Lowlands 26-30 thousand. This represented approximately 7.5 percent. the total population of Samogitia. Later, the Jewish population is increasing. In many areas they have become the monopoly. I. Bušinskis wrote that "cities and towns are charged and they, with few exceptions, their hands all the time to trade and crafts. Only Jurbarkas Taurage and Germans are the merchants who deal exclusively in Java.

Historians say that from ancient times the whole of Samogitia was peddling in the hands of the Jews. Importance of the Jewish rulers in trade shows and privileges granted to cities and towns to organize markets and fairs. Found in the argument that it is the fact that most traders were Jews and Judaism prohibits work on Saturdays, most of the weekend's marketplace has been transferred to the working days. Samogitia most distinguished Jewish craftsmen auksakalystėje, embroidery, fur work, trimmings production skardininkystėje and many other crafts. Especially popular was the alcohol manufacturer's profession. However, the historiography of response data suggest that although many of the Grand Duchy of prevailing craft were equally popular and Lowlands, in the latter region, their diversity, however, was quite poor. Jewish craftsmen often served estates, the surrounding villages, local town dweller, and passing. Landlords of the Lithuanian Jews were also receiving large profits because they nuomodavosi shop-space and land for farming. In fact, the majority of Jews in the income (and perhaps all) of them and returned with payment of various goods and services, leading to both the estate and the Jews were an important two-way presence. So how do we see anything due to the economic interest of both sides. Unfortunately data on the larger craft workshops Lowlands historical sources have been detected.

Jews are particularly rich in the border towns were founded, because there were favorable conditions for trade (goods and greater movement of people and the ability to engage in smuggling, which had a profitable trade).

2.1. The Jewish community Švėkšna historical evolution.

Unfortunately the scientific literature describing Švėkšna story alludes to the Jews is very rare. For the first time in about Jew living Švėkšna Elijah suggested previously said the estate inventory of the Census Act (1644)., Švėkšna Doenhofams buying. So we can say that the Jews settled only Švėkšna seventeenth century. the beginning. Data on the first Jew who lived Švėkšna Elijah does not have survived.

Historical sources claimed that the Jewish community has escalated Švėkšna seventeenth century. At the end of the eighteenth century. the beginning. In 1695. here among the 700 residents of the town has about 100 Jews lived, and in 1765. Jews made up half of all residents of the town Švėkšna. Jewish penetration into the cause of Samogitia E. Love. He believes that the Jews to settle

in more favorable conditions due to large human losses during the war and the North in 1708-1711. fever because the owners wanted to small towns that deserted homesteads keltųsi new residents. A. Rūgytė also suggests that the eighteenth century. beginning Švėkšna grew so much more traders there, among which was dominated by Jews. . However, the allegations found that the Jews could settle in Lowlands and Michael Wyszniwiecki 1669. 21 November. Samogitia privileges to the Jews. A. Affectionate indicate that this privilege A. Wyszniwiecki approve the previous rulers of the Grand Duchy of privileges to the Jews, and notes that in this country are free to trade, to engage in all sorts of crafts, to profess their faith and to have the cemetery and no one can hold them back. This privilege, and perhaps encouraged the Jews to move to Samogitia, and thus the Švėkšna. Thus, in 1644. Švėkšna lived a Jew, and 1695. here among the 700 residents of the town was already 100 Jews. In 1765. Švėkšna Jews were already half the town's population. 1923 Census data from 1861 Švėkšna town population was 519 Jews (**see Annex 3**). Before World War II, Jews accounted for most of the residents of the town.

To Švėkšna most residents of the town were Jewish, confirm and B. Help Kviklys the sentence: "The Jewish community was numerous Švėkšna had their synagogue, school, organizations, and actively participated in campus life." A. Gecas also claims that Švėkšna was well organized and prosperous Jewish community. This community was one of the most prominent Jews throughout the Lowlands and highly respected. Jews lived in the town center - Market Square, Mikužio, Gedminaičių, Jews in the streets, and the Lithuanians - the outskirts of town, because here the development of their businesses was favorable conditions (**see Annex 4**).

Švėkšna Jews, as well as in Lithuania, užsiimdavę trade, crafts, mansions for rent, bought grain, milk, etc. Eventually the Jews became Švėkšna monopoly business and expanded wholesale and retail trade not only domestically but also abroad. They are here, too, was granted full access to the cultural environment, to teach and educate their children and so on. As mentioned earlier, the Jewish community Švėkšna even had two synagogues (spring and winter), which stood in the center of town. In the town nusiautusį fire both of them have been destroyed and in its place built a brick synagogue, which has survived to this day.

Although the Jewish community in the town was great, unlike the major cities Grand Jews lived here, they are quite poor. This is confirmed by historical sources are found in the statements: "... Švėkšna if you could have a Lithuanian-style or just the modern town, now it seems like the Ukraine cholkozų scattered houses. Sad result, there is a clean and respect, namely, meat, bakeries, tea and edible products just plunged šlykščiausioj nešvaroj loader. There, cleanliness, or as we call

it even, hygiene is a strange and distant thing for them. In particular, the lack of hygiene in the summer, when rēplioja psychic parasites, and as otherwise." ...

Historiography argued that the seventeenth century. the end of the countries of Lithuania and Poland lived in the Jewish community was the largest in Europe, from the eighteenth century. the middle - and the world. This indicates that there were up to them to live a relatively favorable conditions. Jews were permitted to engage in various businesses, farming and other crafts. They were also able to create their own communities, and numerous high-profile to manage their affairs within the community. Jews were allowed to build schools, synagogues, etc. In addition, there were a lot of vacant areas in Lithuania, where they were able to settle them, Lithuanians were rather tolerant.

But in the eighteenth century the role of Jews in the Lithuanian economy was showing more. But they soon came to a very unfavorable time. Grand Duchy of the eighteenth century. Aino not only mutual struggle between the nobles and the king for power, but also the long Wars with Sweden, Russia, the suppression of uprisings in Ukraine and Belarus. There is also increasing conflict between local residents and Jewish traders. Lithuanian society stirs the imagination, that the Jews are cheats, crooks, thieves, liars, greedy, and so on. According to V. Vareikis, Lithuanian peasant consciousness "Jew was a stranger, who does not work in agricultural work and does not avoid deception." However, most of the conflict between the Lithuanian and Jewish interests encountered in various Verl and their realization. Economy and Lithuanian Jews already competing nineteenth century. in the first half of the people caused anti-Semitism ginantiji (S. Kondartowiczius M. Valancius), developed by V. Kudirka, P.Vileisio, A. Pakalniskis, "Dawn," "domestic custodian", "Lithuania and Samogitia Review" publications" .

"Overview of Samogitia and Lithuania" (1890-1896) the Jews themselves nevadinusi otherwise only žydpaikiais, nedavierkomis, smirdalais, judošiais, servants of Satan, neprieteliais faith and our people, "L. Truska opinion, at that time Lithuanian press "alleged Jewish roots of lawlessness seen in religion, which the Jews themselves to fear. A Jew is inherently bad themselves, he has no conscience, greedy, thinking only about money, we hear a Christian, impoverishment, and demoralizing for farmers. The Jews not only distributes drunkenness, but also other wickedness - theft, idleness, promiscuity, "- said" Homeland keeper" .

Jewish villages were introduced various restrictions on the activities. One such limitation has been the distribution of patronage, and a Jewish Christian. They were allowed to buy local products and raw materials for export, but banned in the local market demand on the import of goods, limited to the market and so on. The Jews were gradually pushed out of large traders and traffickers have become fair. The number of antžydiškų attacks. In addition, as mentioned earlier, the country was afflicted with various epidemics, famine, fire, and so on. The deterioration in the economic situation deteriorated and the Jewish trade. For many families it was the only source of income, the deterioration of the trade, they found themselves at risk of poverty. According to S. Atamukas, while many Jews moved from the Grand Duchy of Austria, Germany and the Netherlands. Scientists say that by 1897. emigrated to the U.S. about 55 thousand. Lithuanian and about 40 thousand. other nationalities in the Lithuanian provinces, mainly Jews. A.

Eidintas data of 1896-1814. emigrated from Lithuania 252.6 thousand. people, including Lithuanian - 80%, Jews - 13.4%. The nineteenth century. At the end of the rich Jews in Lithuania remained low.

Historical sources speak švėkšniškių emigration to the United States and other countries began in the nineteenth century. the beginning. However, no matter how Ironically, it is the nineteenth century. the beginning of the beginning of the migration to more settlers arrived in town: German-born Lithuanian, Polish and Jewish. The largest group of foreigners was Jewish. It is argued that while the town has 974 Jews lived. Data on the latter phenomenon is found, Cesis district county municipal movers in Švėkšna registration districts' case. It states that in 1926 - 1933 m. Švėkšna 506 settlers lived in which 26 Jews. Case mentioned that the settlers came from Lithuania and foreign surroundings, but does not mention a specific location.

A. Rugytė says that before the First World War, the Jewish community Švėkšna been plentiful. Before the Second World War Švėkšna Jews constituted the majority of the population - lived here for about 400 Jewish families. During the German occupation Švėkšna campus Jewish community was completely destroyed.

So, summarizing the above information, we can conclude that although the town Švėkšna Jews came to live quite late, ie, The seventeenth century. in the second half, but it was abundant and well-known and respected not only for districts, but also in the Lowlands. Kurtis Švėkšna they attracted favorable geographical position. Jews here were created favorable conditions to develop their businesses, engage in smuggling and various crafts. Every year town from growing influx of Jews. Gradually, the community has become one of the highest in the Lowlands.

2.2. Jewish influence Švėkšna town economic development.

Another of the Lithuanian Grand Duke Casimir, during the reign of the Grand Duchy of Jews became intermediaries between agriculture and cities, their activities were an important factor in foreign trade in Prussia and the Baltic ports. It is argued that the sixteenth century. the beginning of the Polish and Lithuanian Jews had already been considerable economic and social power, which rulers were forced to reckon. Later, the role of Jews in the Lithuanian economy was showing there. It was most noticeable in three areas. First of all the Jews changed

grain (rye) as a function exported goods, and began to use them for the production of vodka. Second, the monopoly rent land to Jews temporarily counteracted the decline in labor productivity serfs. Finally, the increasing number of Jewish community and in other phenomena, the Jews have a serious trade. It was also a talented artisans. Some historians claim that as early seventeenth century. towns in the middle of the GDL was 75 s and craft specialization in the profession. Meanwhile, Lowlands, where the Jewish community at that time was not yet abundant, found in up to 82 craft specialization. Thus, the Lowlands of Jewish traders and craftsmen also played an important role in the economic development process. However, unlike the rest of the GDL, Lowlands Crafts was slightly less specialized. Mostly practiced various crafts Samogitia Jews.

The rapid economic development Švėkšna town was also influenced by its geographical position. Walked through the town and landscape, through which it was possible to easily contact with Klaipėda and other towns. It was later built Švėkšna - Ašva highway, which is connected with the German government built the wall Šilutė County - Safe-year Page Highway station. The Lithuanians, traders still lacked experience in marketing Švėkšna engaged and benefited from a favorable geographical position of the Jews came to the town. Ever since the first days Švėkšna Jews control all the town business. They contributed greatly to the town for economic development. Like all the Jews in Lithuania, so švėkšniškiai since ancient times, mainly engaged in trade and crafts. They were given every opportunity to develop their businesses. P. Čeliaskas says that the whole town Švėkšna former trade as well as in the hands of the Jews and they did not want a long business to share with the Lithuanians. Positive memories of the town square in the middle stood a long building, where under one roof was a lot of small shops with various goods. It traded only Jews. It is argued that some of them were quite wealthy. They also have been quite careful and regular farmers. However, the agricultural work they do reluctantly. Here I Koncius wrote that the Jews of agricultural work, keep dirty. They much prefer supirkinėjimu engaged in products and other crafts.

Data to be written about the Jewish community in the town Švėkšna businesses are very few survived. Most of the information provided is švėkšniškių old memories.

Švėkšna, as we know, was famous throughout Lithuania paper, glass and gunpowder workshop. However, data from the factories who worked for the Jewish people does not exist. E. Suave suggests that only a Jew, then rented a glass foundry Švėkšna former Huta. However, the

data about what exactly was melted in there is not extant. It is argued that the latter plants were mostly peasants serfs, who later became mercenaries for the work received a certain amount of damage. Year 1644 inventory shows that the paper mill were a stranger paper master, two apprentices and estate serfs. By the way, Švėkšna paper workshop at that time was the only pan-Lowland. It annually produces up to 75 thousand pieces of paper. Only later in 1773. resulting from attempts to build a paper mill Plateliai neighborhood. However, if these plans were implemented, the data is not present.

In various goods shops, švėkšniškiai Jews willingly engaged in various crafts. Here was the most popular professional goldsmith, foundry, sheet-miller, beverage manufacturer, baker, dresser, a bookbinder, tailor, fabric painters, carpenters, etc. Especially popular in the construction and woodworking crafts. But first we will discuss the Jewish small business. We noted that the town Švėkšna businesses in the hands of the Jews was quite a long time. The Jews reluctantly accepted by the local dealers in your lap. According to A. Klumbys, the first Lithuanian who was trying to start trading Švėkšna was in Siauliai Rouge village. When I first brought the ring-shaped roll Rouge and set it down on the table, it is sad the Jews turned the table with all the bagels. Later, he bought a house near the church, opened a small shop and tearoom. This baked bagels, cake, bread, brewed tea, in addition, have other small items. Memoirs claimed that Lithuanians švėkšniškiai trade became interested only after 1905. In 1940. newspaper "Echo of Lithuania" we find an article saying that Švėkšna "... the establishment of business associations section, trade gradually passed into the hands of Lithuanian. Now available in 29 different picker 11 is a Lithuanian, tea from 6 - 5, and only one Lithuanian Jews" ...

About švėkšniškių conflict and Jewish traders witnessed some of the surviving inscriptions of memories. P. Čeliausko book "Švėkšna memoirs" we find the residents of the town stories about how the stool against the Lithuanians traders police that they did not have the authorization. It also tells about the fact that Mr. Paulauskas opened tissues and a large shoe store began to outcompete all kind boutiques Jews, the Jewish traders causing great frustration. However, the cities themselves, and hold for P. Paulauskas and go shopping with him. The struggle for trade between the Lithuanian and Jewish has increased after 1925. fire. Burning wood krautuvėlėms Market Square, the Lithuanians have made every effort to place the old Jew from offering to build stores. This fact was confirmed in 1925 newspaper published by the "Lithuanian traveler" article:

"... Švėkšna mislijama was burned, and that the booths are on prapuolusios. But the same for less, since the very beginning of the town atbudavoti started again and Anna booths station ... ". The intention was to reduce the dominance of Jews in trade. It has been applied even to the government, but all efforts went to naught. Because the land belonged to Jews, but it did not alienate the like. In 1925. newspaper "Tomorrow" is written: "... the public outcry, sent representatives to Kaunas. The parish council has made its decision: but this does not help, do mock stool. If these booths will be restored, Švėkšna nebepakils centuries. The booths occupy the market, transportation and trade fairs occupy all the streets and sidewalks, all forms which impede traffic. Booths do not develop the feasibility of trade, the town is suffering from rising. The whole world goes forward, backward stumiasi Švėkšna Well ... ". Memoirs tell us that, Lithuanians even resorted to extremes during the night had burned a wooden booth, which was pitched a Jew in your territory. Later, the Jews built a long brick building, and then it opened its store.

According to A. Rūgytė, Švėkšna was a good bakery, which was baked in the surrounding towns and famous bagels, otherwise known as "beigėliais": "Simalienės beigėliai was known." Data is found that two Jews rented the tavern of one landowner, who traded a variety of pastries and bagels. Jews were also involved in fruit supirkinėjimu. Here is found a Jewish surname Altero Auxerre. LCVA detected in the case states that it is from 1935. founded his own shop where bought fruits and sell them to merchants of Klaipėda city. You can guess that the fruits have been exported to neighboring countries.

Švėkšna was larger timber and leather merchants. Forest, they are usually sold in German merchants, who had assistants (subcontractors) among local Jews. These were Srolis-Srolovičius (people that his father was nicknamed Snarčiumi) Javšicas, which, according to contemporaries, became a millionaire. Its assets Švėkšna divorced Levitonas timber merchant. John gloom, now 97 years old, remembers worked to float logs Levitoną. Merchants of forest owners buy logs, organized the crossing, transportation, rafting and Ašva Miniņa rivers to Klaipėda and Gargzdai processing. According to J. Pannier, a former Levitonas honest Jew and pay him workers neturėdavę problems. P. Jakstas says that the Jews rented the Woods, made exportation of timber, wood ashes - potash, which is consumed in Western countries bleached fabrics, paints and porcelain products and the so-called vančiošą - buildings and materials to produce HaSulam tubs.

Most of the production, however, was sent to Klaipėda, because there were plywood mills, wooden containers, and furniture and other timber companies. Historical sources claimed that more work is concentrated in Klaipėda was over 12 percent of Lithuanian wood processing companies.

Locals say that, especially in rich tanner Švėkšna was Jewish, and Tanner. There have been even leather goods store. On the evidence of its existence in one case found LCVA. The surviving records are sparse, we see that the latter had shop in 1940. Her former owner of a Jew Leizeris Elješevičius. It is believed that many of the furs were also leave the town smuggled into East Prussia.

A Jew had his Jaselovičius Švėkšna siuvykla where they were 4-5 mercenaries tailors. One of the former Lithuanian. J. Knot tells us that the ride and tailors in the villages, villagers sewed at home. Driving through villages, the Jews and sell herring, sugar, salt, and bought rags, bones, pet and wild animals and wild animals fur. 84 years švėkšniškė Lengvinienė Mary told the Jews from their parents to buy cattle and poultry for slaughter. Found evidence that most of the food purchased was also transported across the border as contraband.

I. Koncius your Zemaitis speech, "notes that Samogitian view" ... the Jews - good craftsmen. They have their shoes garment, sheet-stiklioriai, hatters. They - Window and door makers. They are bricklayers. They build a round house. And invited them to build churches. "Jewish craftsmen also Švėkšna glass windows, edit dishes, horse pakinkus and carry out all joinery and carpentry work. Švėkšna ordinary carpenters worked this profession works from various furniture, doors, window frames and so on. production to the coffins, brick shapes, etc. Historical sources are detected cooper David Grikšas name. Švėkšna worked and paid mietelio room, formerly owned by a Jew. Which operated the only pharmacy in the town from herbal and homeopathic nature.

Švėkšna neighborhoods and a number of Millers. Mills were usually built near rivers. They often live in and the Jews themselves. Here, K. Jurgutienė remembers it as a Jew invited to the wedding, which took place in the mill. Mills were built at the time of the broken stones, so Švėkšna around their remains have survived to this day.

The fact that the town was rich in the Jewish case, the fact that the first car owner in the town was Jewish. J. Knot remembers that the first machine purchased Švėkšna Kaukelis Jew who himself worked as a driver and drive passengers from Švėkšna to Klaipėda.

Many Jews were ransomed Švėkšna their shops and other industrial facilities. LCVA detected in the file indicates that the Jews were subject to real estate. In 1940. Beer is mentioned in Jewish Jeikovičio name, which is made available in the shop for his residential house and paid a fixed annual tax office property tax. However, the years of Soviet occupation (1940-1941) the Jews who had not registered as permanent residents could no longer hold real estate. Being part of a plant was not Christian. In 1940-1941. an increasing number of Jews lost their commercial premises and were forced to engage in other professions. The same fate befell the Jews Švėkšna. The Jewish community Švėkšna years were very difficult. Trading halted as they are no longer where to get their goods to shops. The stores lost their sugar, shoes, kerosene, matches. Nebekepė bakery bread, because the mills were shut down. The Soviets took over almost the entire Jewish property. During 1940 - 1941 years Švėkšna Jews lost their shops and most of its residential homes. They became mercenaries in their own stores. Švėkšna all Jews were ordered to move to a separate block. J. Knot remembers that one house was occupied by families, even after six. Many Jewish families are in serious financial help. As we know, the Soviet occupation was nationalized many Lithuanians, Jews belonged to the asset.

Worse for the Jews during the German occupation. In 1941-1944 German occupation affects the whole country, spared the Švėkšna. Jews in the town knew the woes of the Jews in Germany 1933-1938 and was restless. Their feeling was confirmed. During the German occupation has destroyed everything that has been developed over the centuries Švėkšna Jewish hands. The fall of 1941 was destroyed and the town itself Švėkšna Jewish community.

To sum up the historical sources of information, we can say that the Jewish community was very important for the town Švėkšna industrial and social development. Lithuanian Jewish merchants bought by farmers in production and exports to foreign countries. The fact peasants received as he needed money to buy various goods, to allow children to school. The Jews brought from foreign residents needed goods such as salt, kerosene, etc.. Švėkšna Jewish traders served as intermediaries between farmers and markets, including farmers and government, so they often have been universally reviled, allegedly due to a good (better than a farmer) living suspected fraud. There

were conflicts between peasants and Lithuanian Jews. According to John Mardosa, conflicts occurred, usually inspired by some Lithuanian commercial layers. However, they did not spill over into larger conflicts, because both parties were interested in financially. In conclusion we can say that flourished Švėkšna trade, business, businesses, shops - not only in strengthening the town, but the whole of Samogitia region's economy and providing employment for many locals.

1.3. Švėkšna Jewish campus educational and cultural institutions

Historical sources say that the Jewish people were educated. For the Grand Duchy of Lithuania times the Jews were familiar with philosophy, mathematics, science, foreign languages paid. As already mentioned above, the Lithuanian Jews were granted the princes of various privileges, so they were able to freely create a strong and intelligent in their communities to teach their children to participate in social life, etc.

Education before the First World War was the most developed in the Jewish culture, unchanged, even during the long years of occupation. The country was different from 110 to 130 Jewish primary schools. About 85 percent of the approximately 16 thousand school-age children attended Jewish schools, others - Lithuanian. Taught in schools highly qualified teachers, including many doctors. Secondary education of Jewish youth, and gained the Lithuanian gymnasiums. Jews accounted for a significant proportion of students. In 1835. "Jewish statute" established the principle that Jews could be admitted to all public schools. But it was more like a limitation on the number of Jewish pupils in secondary and higher education institutions: 1886 and 1887. was introduced in the number of qualification Jews - the Jews ought not to exceed 10 percent. the total number of pupils for the school located at the boundary of stability - 5 percent. Once restrict Jewish admission to universities, their share declined. In 1856. were regulated and Jewish private schools are, they dėstantys teachers were required to obtain certificates, and their teaching subjects and teaching methods of control. After 1863, the Lithuanian and Polish national uprising for the restoration of statehood, the tsarist government resorted to harsh punitive measures against the Jews. At the time, was something fast global Lithuanian assimilation - Russification - the policy, religion, education and culture. Both Jewish and Lithuanian children were forced to attend Russian schools to join the various organizations, etc.

Schools had the Lowlands. The most prominent secondary education institutions of the various orders of monks were Telsiai Samogitian Calvary, Raseiniai Dotnuva Padubysis and other towns, but the most important educational institution was Samogitia Kražiai.

Kražiai value has increased after the 1830 - 1831 uprising's defeat, the Russians significant reduction in secondary schools in Lithuania and Samogitia number and addressed to the principle of caste differentiation. Samogitia schools are also actively studying Jewish children, however, mostly girls.

Before the First World War, the Jewish community in the town Švėkšna been plentiful. They are actively involved in campus life, establishing their own organizations, but in politics and the municipal councils of Jews did not insist. Švėkšniškiai can remember that local government would have been the Jewish representatives. Former town, and two Jewish synagogues wood - summer and winter. Švėkšna Jews had its own primary school, but the Russian occupation, the Jewish girl (the Jews did not allow boys to school, they taught in the synagogue the rabbi or his assistant) went to public school, which taught the Russian language. It studied in children of various nationalities: Lithuanians, Russians, Germans and Jews. Students were introduced to force the Soviet political beliefs are encouraged to join the Communist youth organizations, and so on. According to the teacher Albino Kinčiaus, Švėkšna Jewish children from their five-year permit to cheder - the original religious school. From a six-year-old children already went to a public school. A number of notes that Jewish children were Švėkšna primary school education can be found in the archive. This archive of Jewish claims to reduce the tuition for their children (**see Annex 5**). It is argued that their families have been large, so it was very difficult for parents to keep their children. This fact is confirmed by the school to finding the archive, the school authorities should encourage Švėkšna Rabbi of Jewish society to contribute to Jewish students destined for relief purposes (**see Annex 6**). While studying school records, were found in interesting patterns, asking Jewish students to not to consider the final exam on the Sabbath day (**see Annex 7**). In this context, we conclude that the Jewish students at school had certain privileges.

After the First World War and after Lithuania regained its independence, it was observed significantly more rapid urbanization. Large community began to concentrate on the major cities - counties. Modernization of the Jewish community of families decreased the number of children. Twentieth century. the fourth decade of the Lithuanian Jewish community lituanizuojasi rapidly, more and more children start school with instruction in Lithuanian. Young Jewish men as conscripts served in the Lithuanian army. Neither Jewish education, nor a political organization than a social life, the press was not constrained to legalize same fees regardless of religion. In 1922. Constitution of the Republic of Lithuania proclaimed equality of rights of national minorities. Jews as citizens of the Republic of Lithuania received political rights: the opportunity to elect and be elected to the parliament, to represent their interests, to contribute to national policy development.

At the end of the eighteenth century – beginning of the nineteenth century European Jewish society at the beginning of life has evolved and spiritual renewal movement Haskala culture. The Movement of Jewish educators in Western Europe was the emancipation of his people - civic equality, wanted to wade in the cultural backwardness, and understanding the world's spiritual culture, to overcome the separation from the surrounding life. Lithuanian Jews to join the university and study medicine, science, Hebrew and others. languages. The Vilnius University was opened in midwifery school, which trained many žydaičių. It was the first Jewish women received education in Lithuania. The nineteenth century. was opened at the beginning of the first Jewish printing house in Lithuania and were published in various books of Hebrew and Yiddish. First year of the nineteenth century. decades have been spent on various training tools: dictionaries, grammar of Russian Jews of different advisory gydimosi home, calendar, travel descriptions, etc.

As early as 1919. Lithuania was established Jewish Affairs. Jews participated in the State Council, the Constituent Seimas and other family activities and other public works building. They have done a lot of other countries that are recognized by the State of Lithuania. Although the first Jews in Lithuania were given a unique compared to other European countries, cultural autonomy, but later this autonomy has been gradually narrowed. Finally, the degree of autonomy within a few years survived only in the social, religious and educational spheres.

Švėkšna "The Sun" was found in the archive gymnasium Švėkšna the beginning of the school "1940 years of civil Report, which states that in 1940 Švėkšna primary school had 16 teachers, of whom one was a Jew clip Janko APPLIES Chaim (the name is written differently in different sources), which started in September 1927 (**see Annex 8**). You can guess that he taught religion. This is confirmed by Lithuanian Rabbis Executive Committee authorized the latter to the teacher to teach religion (**see Annex 9**). It is also found in his contract (**see Annex 10**). From the archives found in the school leaving certificate issued by Ošerovičiūtei Rachel, we can surmise that students without religion was still taught in Lithuanian trailer Calculus (mathematics), history, geography, science, art items, handicrafts, music, singing and physical education. Primary school children were six years (**see Annex 11**). According to the teacher Urmulevičiaus Medard, Švėkšna Jews at the time had even sports club Maccabi.

The abovementioned "in accounting" recorded 1939/1940 school year, primary school Švėkšna Chapter IV of 47 students graduated. In 1940. October 1. Švėkšna studied 85 primary school pupils. Of these, 73 were Lithuanians, 10 and 2 of the German Jewish children. In 1941. 1 January. at the same school have studied 336 children. Of these, 269 - Lithuanians, 64 - and 3 Jews - the Germans.

Twentieth century. in the second half of the cities of Lithuania formed a small group of Jewish intellectuals. Jewish people began to participate actively in the country's scientific, economic and political life. In 1990 the Republic of Lithuania restored its independence, the minority as well as the Jews once again became on equal citizens of Lithuania. Today the Jews of Lithuania once again have the opportunity to educate their children to participate in Lithuanian political and cultural life.

The Jewish people have been fully educated. They tried to teach their children not only in religious matters, but also languages, mathematics, etc. Maybe that's why the Jews of ancient times was known as a talented traders, politicians, public figures and teachers. Statistical data show that Švėkšna primary school students was even a quarter of Jewish origin. All this just proves once again that the Jewish community in town was really rich. For many centuries, going away various disasters and humiliations, the Jews managed to keep alive their culture and religion. Even in hard times they tried to vaccinate most of human values in their offspring, užaugindami many talented professionals in the public and public figures.

2.4. Švėkšna synagogue.

Jewish life, religion has played an important role. In the past, all education was religious, so here's the important part played by Jews in the synagogue, which from ancient times was not only the Jewish community gathering place, but above all - a house of prayer. Although the first Jewish community settled in the territory of the Grand Duchy of XIV century., But the synagogue emerged only later. Historical sources claimed that the first synagogue mentioned in the sixteenth century. Trakai in the middle, but there are of the opinion that at that time there lived Karaites. In 1573. The Warsaw Confederation infidel ensured equal rights, began to build a synagogue in Vilnius Jews. The seventeenth century. At the end - the eighteenth century. mentioned at the beginning of the synagogue Ukmergė Valkininkai, Švėkšna, Jurbarkas. Most of the still extant brick synagogue built in the nineteenth century. antorje side - the twentieth century. beginning of the period of historicism (called historicism architectural trends based on past form of stylistic imitation). At present in Lithuania there is a difficulty surviving synagogue building reconstruction, use, and proper use of the problem. Synagogues in our days exploring the cultural heritage in the context of reaching up, we can distinguish three main buildings in these categories: extinct, surviving and functioning synagogue. Extinct in the synagogue - the most valuable and most famous group of buildings. The oldest synagogue in Lithuania, captured in photographs it - was built during the Renaissance and later reconstructed the Great Synagogue of Vilnius. Survived and the Baroque (XVII-XVIII

century). Wooden synagogues, coated with high multi-tiered roofs (Valkininkai, Vilkaviškis, Jurbarkas Šaukėnai synagogue).

The nineteenth century. The second half in some cities and towns near the wooden synagogues were built after the second, a brick (Varna, Kelme). Only projects remained Raseiniai, Valmiera, SACI, Cesis, Skuodas, Svencionys, Molėtai, Vievis, Sirvintos, Pilviskiu synagogue, and many other houses of worship. Surviving synagogue - it was made of wood and brick synagogue, whose external shape slightly tepakito, vol. y. Synagogues passed specific volume, specific layout of the holes, their forms and some of the decorative details, interior equipment, almost did not survive. Two ensembles - winter and spring, the synagogue remained Kėdainiai and Joniškis. Brick of the period of historicism Jewish house of worship remained in many Lithuanian cities and towns. However, almost all of them more or less restored. The original image and restored Kedainiai Marijampolė synagogue. Virtually unchanged in external forms passed Čekiškė synagogue, Irkutsk, and Pušalotas Vabalninkas synagogue. It forms part of its has passed the plains Zagare, Siauliai synagogue; two fronts remained unchanged Tent Raguva and synagogues. The oldest preserved to this day stands a wooden synagogue Pakruojis Tirkšliai, Žiežmariai, Seda. The most valuable of them - Pakruojis synagogue. Currently in Lithuania there are only two functioning synagogues - in Vilnius and Kaunas.

The word "synagogue" is derived from Greek and means 'meeting place'. The synagogue was not only pray, but also addresses the Jewish community affairs. Men went into the synagogue to study the Bible. This is the third purpose. Took place in the synagogue and religious education lessons. Therefore, it is known as a rock, uškala, soul, will administer the (school). Historical sources claimed that only the rich community statydavosi synagogues. Švėkšna synagogue in the town shows it survived a strong Jewish religious tradition.

Švėkšna Jewish house of worship is one of the most unique monuments preserved to this day. It is part of the Lithuanian real cultural heritage list. Synagogue - is one of the characters, like others of the Jewish life Švėkšna. Probably no one wanted to come to the old Jewish synagogue, which now stands abandoned.

According to most historical sources, up to 1925. 15 May. Švėkšna town fire stood two wooden synagogue, even by fire destroyed. Later, instead of a brick synagogue was built, which stands to this day. Brick synagogue was built in 1926. Engineer L. Pronskis. An interesting and unusual thing is Švėkšna synagogue location. Lithuanian cities and towns, the landscape is dominated by the Catholic Church since 1387. Lithuania is the predominant religion of Catholicism. Many cities and towns in particular the Catholic Church built in the most prestigious areas of

central squares and main streets. Historical sources say that the synagogue was only allowed to build near the water, the secondary streets, where the synagogue was built near the center, it had to be obstructed by other buildings. Unlike in Lithuania, only Švėkšna synagogue was built in a place equivalent to the Catholic and Evangelical Lutheran churches - near the main square.

According to O. Norkutė, Švėkšna synagogue had two entrances - one for women, the other - for men. It is argued that the whole synagogue Švėkšna outer walls are decorated with Stars of David. Unfortunately at present, only one has survived - above the entrance on the west side of men. External wall cladding of the square has been destroyed in 2005. To this day, the surviving synagogues Švėkšna balcony through which women are put through to the masses. Unfortunately, the synagogue windows were walled up, where it settled after the war Švėkšna cultural center. It is well preserved and Mizrachi (East) - facing Jerusalem synagogue wall. However, in the place where the code was aron (ark of the holy Torah scrolls add), by the door. Today the synagogue Švėkšna privatized. There is planned to establish a trading center.

Researching LCVA stored material relating to Švėkšna Jewish community, was found on file Švėkšna Rabbi reward. Case put Švėkšna Rabbi debt cancellation requests for materials purchased by the forest synagogue building. However, the case protected the Cabinet in 1929. on 16 April. resolution, we see that the request did not mention the debt canceled, and it was decided to "arrange repayment within 10 years." Švėkšna synagogue, although suffered from the fire, still stands in the center of town. Unfortunately, today the building of the latter does not švėkšniškiam pride. Although the building is included in the Lithuanian real cultural heritage, it is completely deserted.

Švėkšna synagogue of the other synagogues in Lithuania offers a unique place in which it is built. It stands at the city center, in the same square where stands the Catholic Church. With this in mind, we can say that the Jewish community was Švėkšna respected and that Švėkšna Jews had equal rights with other town residents. This is not typical of other towns in Samogitia communities.

2.5. The Jewish Genocide Švėkšna

In 1939. August 23. The Soviet Union and Nazi Germany was the Molotov-Ribbentrop Pact, which agreed with each other and laughing and divided central Europe. Went to West Germany, Poland and Lithuania, and the Soviet Union - Eastern Poland, Latvia, Estonia and Finland. Clearing the way for the Second World War, which soon (1939. September 1.) Began in Germany. The first victim was Poland. After several days (17 September). It attacked the USSR. Sutriuškiniusios Poland, both parties agreed that the German part of Poland, the Soviet Union transferred part of

Lithuania. The war broke out in Poland forced to flee and the Jews. Thus Lithuania has received an influx of Jews. However, the Lithuanian people long enjoyed freedom. Already in 1940. August 3. Lithuania was annexed to the USSR. Soviet occupiers immediately set to work. They began to destroy their adverse effects people imposed their own laws, atiminėjo property persecuted dissidents started massively deport Lithuanian intellectuals, farmers, businessmen, etc. For all the disaster was again accused the Jews. They were accused of collaboration with the Soviet government and various conspiracies. However, most Jews were severely hit by the Sovietization. The Soviet occupation was nationalized many Lithuanians, Jews belonged to the asset. In the first of 1941. 14 June. Deportation of the Lithuanian intelligentsia, were deported 17,500 people, which is thought to have been about two thousand. Jews. However, during World War II, many Jews escaped from exile.

Meanwhile, Lithuanian Jews identified with the hated communists. The particular role of the edge of the Sovietization of the Jews, their guilt in Lithuania has been dominated by myth, not only to Lithuanian, but also politicians, intellectuals and Church hierarchy consciousness. Metropolitan Archbishop of Kaunas, J. Skvireckas 1941. At the end of June his newspaper wrote: "Jews being shot, shot the family members, small and large. But their inhuman crimes themselves: have been made to make a list of the Lithuanian, who had to be shot or otherwise killed. Sadism is pretty much the Jews. " For the above reasons, many Lithuanian during the German occupation, took part in the campaign against the Jews. Tensions between the Lithuanian and Jewish reinforcement has started since the first days of Soviet occupation, and during the German occupation grew into hatred.

Already in 1941. 22 June. Nazi Germany attacked the Soviet Union and moved to Lithuania during World War II actions. At the very situation in Lithuania has been unstable. The Jews, who expected the Soviet intercession and support of the Lithuanians, who had hoped to retain their independence, but has in exile, was very disappointed in each other. Lithuanians began to look the perpetrators, who became Jews. Massacre of Jews in Lithuania started in the first days of the war. First, kill the Jews en masse began at the border.

Specific written sources about Jewish life Švėkšna interwar and war years, surviving not because, as mentioned earlier, all the estate Švėkšna archive was destroyed. Historical sources of data found in that year Švėkšna Jewish community have been active and plentiful. But more about that time the Jewish community in the town can only Švėkšna population of the old stories.

German occupation, affected the whole country, spared the Švėkšna. Holocaust Švėkšna area running as early as the first days of the war. Tilsit Gestapo squad on June 24. Shoot a massive items Promotes Hellenic Jews Limassol, after two days - woodcraft, Palanga - 25 km radius around the German-Lithuanian border. First of all men. Švėkšna Jewish community survived the tragedy Were among the first in Lithuania. Already in the 1941st June 22, Tilsit came from the neighboring German Intelligence Group "A" and Ordered The Command of Tilsit security chief to start the massacre of Jews and Communist 25 km wide stretch of Lithuania. Operational team Tilsit soon running the "clean up" the shores at the Lithuanian border. Švėkšna The Frontier Town, and "cleaning" Action Taken Immediately you here. Lithuanian cities and provincial towns, Mostly Jews, Were murdered in the 1941st August - September.

The Nazis and Lithuanian Officials administration orders and instructions, all the provincial Jews Were herded into ghetto camps and isolation. Even before the final liquidation of ghetto and camps in many places, Jews Were shot to death men and teenagers. The final stage of the destruction of the Jewish province all the remaining Jews Were Shot: women, children and grandparents. The massacre was Generally Carried out in a few miles away for the ghetto and camps in the Forests or fields. The remaining Jewish property was misappropriated. About What Were The Ghetto Jews transported Švėkšna town, the date is not preserved. You can guess that were they transported to Maciku (Silutes region.) Concentration Camp. In the 1939th Germans Established a prison camp Stalag 1A. However, in the 1944th The Soviets occupied Lithuania, Maciku camp prisons of war Were Imprisoned by the Germans. Two years later, it started Imprisoned and Lithuanian citizens and Inconvenient to the Soviet occupation Authority. From 1948 until the 1955th housed the gulag Chapter No. Third Historical sources speak of the 1952nd This was the largest camp in occupied Lithuania. On average, at the Same time there may have been detained about 3.000 people. Strictly separate enclosed area that you obdúmyvat in the Political fur, Punishment of 25 years of Corrective labor camps. There have been and Imprisoned Women in Prison and Their Children Were born in the camp or who had set up a Even separate hut. While most documents out the true Causes of death in prison, it is known People That Were Shot in Camp Destroyed the gas chambers, some people Died from cold and hunger. However, Where Were the Jews Imprisoned in the date was not detected.

Jonas Straukas remembers the beginning of the Švėkšniškis War. He tells how, in the 1941st June 22, early in the morning, going to the meadow to head of horses, heard the shooting. At the Same time, he met two Jews rushing to the town. Talk to the Jews, said that the war broke out and THEY try to Flee with Their Families from Švėkšna. The further Top fate of the Jews, J. Straukas

know. In His stories, it is clear that the Jews already in the first hours of the war knew what awaited them. Švėkšna was near Klaipėda, which was already occupied by German and, according to one of J. Straukas, so most of the Jewish community did not have time to escape. Švėkšniškis remembers that in 1941, in late June, early July, the Jews began to registration. So-called "white-" walked around the house and drove all the Jews into the synagogue. On the end of the Jewish cemetery was executed Jewish member. Last, J. Straukas, it was the first Jewish victim Švėkšna. In August Švėkšna synagogue was selected for the men and able-bodied Jews deported to concentration camp Silute. Men did not return back. Women, children and elderly men after the removal of the accommodation area set up in the synagogue in the ghetto. J. Straukas remembers well what happened in the ghetto because he lived in the neighborhood. He tells us that the high degree of discipline in the ghetto non-existent. There, Jews oversaw the local "white-". Jewish women have been able to go home, but they were forbidden to leave the town. That the Jews would have been labeled a star Allen or Mr Straukas than others švėkšniškiai remember. Already in September, discipline Švėkšna ghetto intensified. Bloom was no longer discharged into the house. Ghetto appeared dressed in black uniforms the Germans. 86 years švėkšniškė Butkiene Anna remembers her; carrying food into the ghetto Jews, white-arrested and expelled from the ghetto area. She said that in the past švėkšniškiai galėdavę remove the food of their Jewish neighbors.

Black Švėkšna Jewish history, painted in 1941. September 20. J. Straukas tells us that a few days before that tragic day in the forest Inkaklių (six kilometers from Švėkšna) Lithuanian workers dug huge pits. Both workers and others who felt švėkšniškiai for this tag. However, in the ghetto Švėkšna Jews said nothing about it. Švėkšniškis says that early on 20 September. Švėkšna arrived in the morning "white-" detachment from Tauragė. Separately a few came dressed in black uniforms, the German military. J. Straukas says himself heard, as the military ordered the Jew to pick up clothes, the existing valuable assets because they važiuosiančios to men. Sulaipintos bloom was in an open truck. Women naively believed that they were carried by the men. They were happy, waving hands gathered švėkšniškiam. After half an hour remaining Švėkšna Jewish and other citizens heard the shots from Inkaklių side. Soon he returned and an empty truck, which was sulaipintos the rest of the bloom. J. Straukas remembers, as a Jew, by holding babies, soldiers begged them not to kill. Truck came back a third time. Then have wept, not only Jews, but the Lithuanians. Švėkšniškis said that after the shootings of Jews executed Inkakliuose their Švėkšna disappeared. Historical sources speak of 1941. 20 September. Inkaklių pine forest near the village were shot more than 300 Švėkšna Jews. In place 1958 on. built a monument commemorating the

victims of the Holocaust (see Annex 12). Two Jews were even paid a visit to the town in 1945 or 1946.

LCVA was found in cases of Taurage Švėkšna the Jewish district of the assets of the Commission. District there were two purposes of this commission. The first work known only to the extent that it worked in 1941. October-November. The inhabitants of Jewish property was sold for nearly eight thousand. Rm. The surviving leaves of benefits shows that the money received from the commission was paid wages for a Jewish burial. Such fees received 42 district residents. The latter commission, and took care of things, which, for certain services (for work, for the debt, and so on.) From their Jewish owners had purchased a single Lithuanians return. Preserved material shows and the fact that the first Jewish property was poorly apskaitimas, and the first division rushed to the chieftain of district and local police officials. The second, or a new composition of the commission began work in 1941. 3 December. First it took over the former commission notes in respect of their liquidation of Jewish property consisting of things and decided, "taken care" list. The new president of the commission became an assistant district head I. Klumbys, members of P. Snipe, teacher S. Jurjonas, policeman S. Klumbys, a veterinarian, J. Vaikasas, raštvedžiu - P. Zukauskas. In the cases referred to in the remaining owners bought nearly 400 items Švėkšna Veiviržėnai and district residents. Most of the buyers were people from the neighborhoods Inkaklių Švėkšna and villages. The sale items were used to obtain money and property of Jews salaries paid to members of the Board. The said commission sought and is not registered, but have appropriated Jewish assets. Find a property priced and sold his master. Here in 1941. on 13 December. Commission members made official with a local policeman checks Ignas Urban. A search revealed that he was misappropriating the various Jewish items. Found in the record that the Commission on the remaining property of Jews, not only sold to individuals, but resale and various government agencies or companies: Švėkšna district municipality or a police precinct, the local dispensary, a dairy company in the beginning of the school.

As can be seen from the case-preserved evidence of the Lithuanian central and local authorities are actively involved in regulating the fate of the Jews. Contributed to this process, the county administration officials and districts are often directly involved in evaluating and selling it. It

is obvious that such a authorities' position was discriminatory. On the other hand, these institutions were not independent, so their activity shows only individual officers who worked in the position, but not all Lithuanian position.

Historical evidence suggests that one of the most abundant in the region of Samogitia Švėkšna campus Jewish community was destroyed in just a few days. This is what they have been created through centuries, has been destroyed, stolen or sold. Everything was destroyed, leaving no evidence of the existence of the Jewish community in town. Today, their presence shows only a small Jewish cemetery in Švėkšna and abandoned synagogue in the town center. Even where we can see the notes, which are evidence of the former shops here on the building facades. Even to remember the old švėkšniškiai, which left very little.

CONCLUSIONS

1. Švėkšna town due to the favorable geographical location and smart town became the owners of not only the border but also one of the main administrative units of Samogitia. The rapid economic and social campus development influenced by the possibility of exchanging information and experience with neighboring countries, with convenient connections to major cities of Lithuania, the permanent residents of the town change (on the way to the major cities in Lithuania Švėkšna turned in thither merchants and craftsmen from other countries) and the privileges granted Švėkšna develop and market fairs.

2. The favorable geographical position Švėkšna town during the war and the North 1708 - 1711 m. District plague emptied and M. Wyszniewiecki 1669. privileges granted to the Jews encouraged the emergence of Švėkšna. Soon Jews were already accounted for most of the residents of the town and became a monopoly of trade, thereby preventing the development of Lithuanian businesses. Since Jews were nomads, they had an active friendly trade relations with his fellow countrymen and other foreign countries, so that border was the most favorable position to develop trade relations on the latter. It is believed that it was a comfortable environment for the development of businesses most affected by the creation of an active Jewish Švėkšna town.

3. The Jewish community before World War II Švėkšna were abundant, well-organized and respected throughout the Lowlands. They lived in the main streets of the town center, had their own houses of worship, the most able to manage their internal affairs, and the flexibility to teach children marketing. Owners of the town has always been favorably disposed towards the Jews and gave them many privileges. Meanwhile, Jews uneducated townspeople helped draw up the various government orders, complete documentation, explains the law, etc. Despite the fact that the Lithuanians and the Jews alone peasants among others could not do, among them, however, there was a conflict.

4. Given the fact that all sales were in the hands of the Jews, we can say that the Jews played a major role in the town Švėkšna socio-economic development process. They were not only the example of Lithuanian traders who still lacked experience in business, but also opened up a number of trade routes. Jews were also many new crafts Švėkšna pioneers.

5. The study showed that Švėkšna Jewish community was completely destroyed in 1941. September. Inkaklių rural pine forest, located near Švėkšna was shot primarily Jewish men, and after a few days and the rest of the ghetto Švėkšna women and children. There were more than 300 shot Švėkšna Jews. Last Jews were seen Švėkšna 1945 - 1946 m.