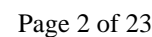


**A 1747 COURT RECORD
OF A
TRIAL OF 14 KREMENETS-AREA JEWS
ACCUSED OF RITUAL MURDER**

Translation from Archaic Polish to Modern Polish by Jacek Prozyk
Translation from Modern Polish to English by an anonymous Kremenets Shtetl CO-OP member

Translation Editor: Ronald D. Doctor, Co-Coordinator
Kremenets Shtetl CO-OP / Jewish Records Indexing - Poland



[page 1]

IN THE NAME OF THE LORD
AMEN
THE BLACK BOOK
[Court Protocols of Criminal Matters]

Began the 1st of May 1747

When **Jozef Malinowski** was the Clerk of Krzemieniec,
Bazyli Bozkiewicz, the Mayor,
Teodor Jerozolinski, the Assistant Clerk (?).
Recorded by **Jan Jozef (of the Rudnickich) Tysowski**
in the City Hall of Krzemieniec.

Translation Editor's Note

This document is the official record of a court trial held in Zaslaw, in the Kremenets (Krzemieniec) District in April and May 1747. In it, 14 Jews are accused of murdering a Christian traveler, draining his blood and using the blood in matzoh. This type of accusation is known as "ritual murder" or "blood libel". The ritual murder accusation has been a primary instrument of anti-semitism since at least the 11th century¹. It has been proven false over and over again, but still it persists, even to this day.

The Jews in this case are tortured to force them to confess. All but two do confess, even a son against his father. The court record is frank about using torture to elicit these confessions, and in distinguishing between "free-will testimony" and testimony obtained by torture. Both were acceptable to the court. The court record also is quite frank in pre-judging the guilt of the Jews. The resulting punishments are gruesome.

In 2002, I obtained a copy of the document from AGAD, the Archive of Ancient Acts, in Warsaw. The 1747 court record is in the following document:

Księga czarna/złoczyńców/sadu wojtowsko - lawniczego m. Krzemienca. Opis zewnętrzny: Ks. opr. w ciemna skóre (pol.). UWAGI: Zob Nabytki odo... 58. Daty, 1747-1764.

*Nabytki Niedokumentowe, oddział I AGAD, zespół 420
Sygnatura 058. Treść: Księga miasta Krzemieniec na Wołyniu. (Locality book for Kremenets in Volyn), Years 1747-1764. Previous AGAD catalog number: 0105/1. Language: Polish.
Previous Vacat added to no. 420; About 250 pages.*

The document is handwritten in an old form of Polish that is very difficult to read and understand, even by those who can translate modern Polish. JewishGen Vice President Joyce Field suggested Jacek Proszyski, a Pole, as a possible translator. Jacek succeeded in translating the document into modern Polish. He also added a useful Index of Names that describes the roles of each person named in the document. A member of the Kremenets Shtetl CO-OP (who wishes to remain anonymous) did the translation from modern Polish to English. Footnotes within the document were added by Jacek to help clarify obscure expressions and historical references in the document.

When I first obtained this document, I was unable to find any reference to it in the literature. However, thanks to Professor Gershon David Hundert at McGill University in Montreal, I learned that this case has been studied in academia among scholars of Polish-Jewish history; and it was mentioned in "an extremely important letter by Israel Baal Shem Tov."

¹ Marcus, Jacob R. (1938). *The Jew in the Medieval World: A Source Book, 315-1791*. New York: Atheneum (A Temple Book), 8th printing, 1978.

- There is a brief discussion of the case in the chapter (pp 99-140) titled “The accusation of ritual murder in Poland, 1500-1800” by Zenon Guldón and Jacek Wijaczka (Polin: Studies in Polish Jewry, Vol. Ten, Jews in Early Modern Poland, edited by Gershon David Hundert. Portland, Oregon: The Littman Library of Jewish Civilization, 1997).
- Guldón & Wijaczka refer to a 1924 article that discusses this case. It is by Ilia Vladimirovich Galant and is titled "*Dva ritualnykh protsessy (Po aktam Kievskogo Tsentral' nago Arkhiva)*." This 37 page document is in Russian and is available at the Russian National Library.
- The Slavic Reference Service of the Slavic and East European Library at the University of Illinois at Urbana-Champaign also has located a second article by Galant. The second item, "*Zhertvy ritual' nago obvineniia v zaslavie v 1747 g. (Po aktam Kievsk. tsentr. arkhiva)*", is a 16 page document in Russian available at the University of North Carolina, Chapel Hill. University of Illinois Slavic Reference Librarian Suleyman Sarihan notes that "... it's impossible to say, whether these two items (*Dva...* and *Zhertvy...*) are the same or not or one covers the other. But the pagination and the publication dates of the two items might give us the idea that they are either different books or the one covers the other. Because the three dots (...) before both titles makes it impossible to know the exact title."
- There is a brief mention of the 1747 case in the Yizkor Book of Nowy Sacz (Poland), available on the web (http://www.jewishgen.org/Yizkor/Nowy_Sacz). It is in the chapter titled, "*The Growth of the Jewish population in the 17th and 18th centuries. F: Aliles-Dam [Blood Accusation] (1751, 1761), p113*"
- The case also appears in the anti-Semitic literature, specifically, on the neo-Nazi website <http://www.jrbooksonline.com/schramm/schramm.htm>). The latter, which is titled, "Jewish ritual-murder: A historical investigation" by von Hellmut Schramm, translated by R. Belser, 2004) is an extremely inaccurate rendition of the actual document.

I have been unable to locate a complete English translation of the 1747 document. All the references to it either are in Russian or are brief summaries and discussion of the document. Consequently we are much indebted to Joyce, Jacek and our Kremenetsers for their help in getting this document translated into English. Despite the obvious risk that the translated document could be taken out of context to incite anti-semitism, we believe that its historical importance requires publication. Consequently, we are including it as a Supplement in our translation to English of *Pinkas Kremenets*, one of the Yizkor Books of Kremenets.

Ronald D. Doctor
Co-Coordinator, Kremenets Shtetl CO-OP

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May 22, 1747

O judge so just ³
 You do good things for God
Order the judgment of the Jews for blood
 Do not get lost in falsehoods
Today, for your Holy Christian blood
 By decree four Jews will be cut down ⁴
Because it is a false judge, unjust
 Who eternally betrays his Soul ⁵
Because he who rewards the Jews with life for this
 Prepares eternal Hell for himself ⁶
Return him God to your Holy blood
 So such a judge will not be cut down for this ⁷
With Amen I seal this and conclude
 I, Tysowski am readying my Soul for God ⁸

³ Poem composed by notary and recorder of the proceedings, Jan Jozef Tysowski. The topic pertains to the matter at hand.

⁴ By the power of the decision of the court four Jews will be punished by death (cut down)

⁵ A judge who rules unjustly and falsely has a betraying soul

⁶ He who frees Jews from guilt deserves hell after death.

⁷ Let such a judge return to God and his Holy blood so that such a judge will not be punished by death (cut down)

⁸ Amen (so let it be), with this I seal (finish) and conclude I, Tysowski give my Soul to God.

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This occurred on April 17, 1747 in the Castle in Zaslaw in the hereditary properties of Prince ⁹
Pawel Sanguszko.

We, town officials under Magdeburg Law ¹⁰ :

- **Bazyli Bozkiewicz** - president,¹¹
- **Teodor Jerozolimowicz** - clerk,
- **Michal Jurkiewicz**,
- **Jan Pawlowicz**
- **Jan Jozef (of the Rudnickich) Tysowski** - scribe

came to the town of Zaslaw to judge the jailed unfaithful ¹² Jews accused of the torture and murder of a Christian. To the judicial tribunal composed of the officials from Krzemieniec were added officials and residents of Zaslaw:

- **JanStefanowski** - clerk of Zaslaw
- **Filip Piskuneka**
- **Wasył Worozbitenka**
- **Teodor Zakrutynski**
- **Serhel Derczek**

When they settled in the Zaslaw Castle to hold the court proceedings, the court prosecutor ¹³ before the court placed guilt upon the faithless Jews so listed by name:

[1] **Berek Aurasioy**, [2] **Abramek Aronowicz**, employee of the citizens of Zaslaw ¹⁴,
[3] **Gerszon Chaskielowicz**, son of the renter of property in the village of Michnow,
[4] **Jukiew**, renter of property in the village of Pokaszczewka, [5] **Berek Szmajowicz**, renter of property in the village of Zakruzcy, [6] **Moszek Szulimowicz**, renter of property in the village of Bielogorodka, [7] **Lejb**, administrator of the leases of property in the village of Michnow, [8] **Mortcha Maiorowicz**, [9] **Lejb Mortchowicz**, [10] **Moszka Jankielowicz** ¹⁵, innkeeper of the Zachaliska Inn, accusing them that because of them it came to the murder

⁹ Here named are numerous titles of the prince and a list of his properties and holdings:

The Enlightened Prince, His Highness Pawel on Białym Kowlu, Smolanach, Rakowie, Lubartowie, Lubartowicza Sanguszko, marshal of the Greater Principedom of Lithuania, Krzemieniec, Czerkaskiego Starosty. [Sanguszkowie= princely magnates of the Crest of Pogon Litewska, Pawel Karol Sanguszko (1682-1750) Lithuanian Marshal, Hetman of Greater Lithuania.]

¹⁰ Magdeburg Law (German Law). Municipal law based on the law of the city of Magdeburg. Cities practicing Magdeburg Law had their own officials: a hereditary clerk and a city bench i.e. a group of a few persons functioning as a municipal court. Besides that, with time, appeared the City Council composed of representatives and headed by a mayor. The Clerk (wojt) was the representative of the Lord of the city. He governed the town in his (the Lord's) name and ran the courts according to the strict Magdeburg Law. In the court he was assisted on the bench by town residents. The clerk drew a salary of one-sixth of the rents due the prince and one-third of the monetary court fines. He owned a slaughterhouse, eateries, mills and fields. The acceptance of Magdeburg Law should not be equated with German colonization in Poland, since the law was used by many localities inhabited exclusively by Poles.

¹¹ Mayor

¹² Unfaithful- the meaning intended here is those not of the Christian faith.

¹³ Court accuser, king's prosecutor

¹⁴ Employee of the Jewish Community in Zaslaw

¹⁵ This pertains rather to [10] **Mortke Jankielowicz**, even though in the text the name "**Moszka**" appears.

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of a Christian of the Catholic faith. Two shepherds from the village of Michnow, one the son of **Parnas** the tailor, the other the son of **Jowchym Korniczuk**, found the body not far from the Zachaliska inn, pressed into the mud and covered with soiled straw.

They notified an official from the village of Michnow who upon arrival with some peasants removed the body from the mud and laid it with the parson of the Greek Orthodox parish. Next the body was moved to Zaslaw where the town usher performed an inspection. The court prosecutor then extended the autopsy protocol which was carried out April 1, and in which the following people from Zaslaw took part: **Jan Stefanowski**, clerk of Zaslaw, **Filip Piskuneka**, **Bazyli Seidecki**, **Jan Haurylenka**, **Daniel Baniaczeka**, **Hrycko Kowalczyk**, **Jan Muraszka**. They saw the body very much injured: on the right palm of the hand all the fingers had been cut off and the veins had been torn out up to the elbow, and the bones broken, from the left palm of the hand three fingers had been cut off and the veins torn out up to the arm pit and the bone also broken. There was a knife stab wound in the arm. In the left leg the veins were torn out up to the knee and three toes had been cut off the foot. On the right leg the skin had been torn off the calf. Teeth had been broken out and the entire body was bruised. The body lay in the town of Zaslaw until April 12 where it could have been viewed. During the viewing of the body **Panko Wasylenska**, **Wasył Boichuk** and **Semen Bednarz** arrived from Michnow. They testified, calling on their consciences, that when the body was laid out with the parson in Michnow, among the Christians who came to see the corpse

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.....also came Jews from the Michnow inn. When the Jews came near the body, blood began to flow from all the wounds. Upon seeing this, the Christians then gathered there began to complain against the Jews, that this was their work. As proof of that, that this was the godless work of the Jews the prosecutor presented the free-will testimony¹⁶ of the unfaithful [11] **Zoruch Lejbowicz**, a mill worker in Michnow. From his testimony the conclusion is that the guilt lies on the side of the Jews who currently are in jail. Interrogations of the accused individuals then began.

To begin, [11] **Zoruch Lejbowicz** was brought in who when questioned gave the following testimony: This is the fourth year that I serve [12] **Chaskiel**, renter of the inn in the village of Michnow. Long before that I wanted to become a Catholic, and now let Jesus Mary Joseph help me with this goal. I testify of free will, that these Jews are guilty of the murder of a man: [3] **Gerszon** son of **Chaskiel** and [9] **Lejb**, innkeeper of the Zachaliska Inn. I was sent by [12] **Chaskiel**, renter in Michnow, with chickens to the butcher in Bielogorodka from Wednesday to Thursday night in the second week after the days of Haman.¹⁷ When I was returning with the chickens from Bielogorodka it was already late at night, but in spite of that I was able to see the Zachaliska Inn, it's gate and windows were closed, and smoke was coming from the chimney. I heard a noise almost as if a human voice and I came closer and stood against the wall.....

¹⁶ In the original text the word "konfessata" was used which means: testimony admitting guilt forced by torture.

¹⁷ This pertains to the holiday of Purim 14-15 Adar, year 5507 which fell on February 24-25, 1747. Zoruch Lejbowicz spoke of the night from Wednesday to Thursday in the second week after the days of Haman, for sure this means the night from the 8th to the 9th of March, 1747

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.....listening, but that voice quieted quickly and I did not hear the voice or groans. Fear overcame me and I left with the chickens for Michnow. When I arrived I asked the keeper and his wife where are [9] **Lejb M** and [3] **Gerszon**. They answered: We don't know. Later, at dawn I went to the mill and from there to the inn and asked [9] **Lejb M** and [3] **Gerszon** where were they that night.. Answered [3] **Gerszon**: I was in Pokaszczewka working on distilling vodka for the property owner.¹⁸ And [9] **Lejb M** answered: I was in Bielogorodka at services which stretched out late. The next day the innkeeper arrived from the Zachaliska Inn whom I asked: what was all the yelling at your inn last night? He answered: those were the laborers from Bielogorodka who came in from the woods, drank their portion of vodka and made noise.¹⁹ And when the found body was taken to Michnow and people were coming to view it I, too, went to look at the body from which blood was not flowing. Later I went to the mill. Not long after that, maybe after two hours, [3] **Gerszon**, [9] **Lejb M** and [8] innkeeper went to view the body. When they were standing and looking at the body blood began to flow from the wounds. God himself exposed them, giving such a sign and right away, rightly so, people began to suspect them. And when they arrested the restaurant workers from the Zachaliska Inn and took them to the Castle in Zaslaw, then right after the Sabbath²⁰ [12] **Chaskiel**, [3] **Gerszon** his son and [7] **Lejb** ran away from Michnow for the whole night. But after a whole night of wandering and riding through mud they returned to Michnow at dawn. Later [3] **Gerszon** rode to Pokaszczewka and [7] **Lejb** to Lubar. I was told by [12] **Chaskiel** to saddle a horse. When I finished I asked: where are we going? He answered: I will go to Zaslaw to [1] **Berek Aurasiowy** and there I will watch to see what will happen.

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We were then on the way to Myslatyn, and upon our arrival there [12] **Chaskiel** said to me: go back home, take care of the household and I will go to [1] **Berek** by myself, and if you need anything you can find me there. I turned back and he went on, I don't know where and I don't know where he is now. [11] **Zoruch Lejbowicz** also testified this:

Eight weeks ago I was in Holowice at the inn of renter **Zeylik**, who had a daughter. I talked with her and she asked that I hold in secret everything that she tells me. She said to me: I love the Christian faith deeply, because it is good, why don't you, too become a Christian and I will marry you. I ask you if you could please take me away from here because the Jewish faith has become ugly for me due to bad things that have happened. Recently, my father murdered a Christian child and I am afraid that some day he will murder me. After I left her, I found out after some time, that she ran away to another village and was baptized and married there. He also testified that: When [12] **Chaskiel** ran away from Michnow his ([11] **Zoruch's**) wife told him ([11] **Zoruch**) to run but since he did not feel guilty he did not want to.

¹⁸ In the original: making? the lord's hooch

¹⁹ In the original: frolicking

²⁰ Saturday

[page 7, cont'd]

The second accused led in, [3] **Gerszon Chaskielowicz** testified these words of free will: When I was at the vineyard in Pokaszczewka [4] **Jukiew** said these words to me: [3] **Gerszon**, come on this or that day (I don't remember the date) to the Zachaliska Inn, [6] **Moszek** and I will be there. Hearing him say this I went to the inn and found [4] **Jukiew**, [6] **Moszek**, [2] **Abramek**, [5] **Berek**, renter from Zakruzcy, [7] **Lejb** of Opatow, [9] **Lejb**, innkeeper of the Zachaliska Inn and his father [10] **Mortke**. [1] **Berek Aurasiowy** was not there. I am testifying how the murder in the Zachaliska Inn began: first [6] **Moszek** and [2] **Abramek** took an oath on the Bible. Next, they.....

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.....induced us into taking the oath and we swore to keep a secret under a curse so that no one will tell on the others even under heavy torture. After the oath I went to the chamber²¹ and found that man there, tied up on the ground but still alive, his head wrapped with rope²² the mouth muffled (gagged). [4] **Jukiew** and [5] **Berek** first hit him on the head with an ax handle²³ and [10] **Mortke** stabbed him in the arm with a knife. I cut off the toenails from two toes on the left foot. [6] **Moszek** and [2] **Abramek** were tearing out the veins from the arms while [4] **Jukiew**, [5] **Berek**, [7] **Lejb**, and [10] **Mortke** tore out the veins from the legs. [8] **Moszko** quickly arrived from the Pokaszczewka inn and pushed a knife into the foot so that it came out the other side. We drained the blood from that man into a bowl and from the bowl we poured it into bottles. We did not inflict all the wounds all at once, first we drained blood from one hand, then from the other and then from the legs. When we finished [6] **Moszek** and [2] **Abramek** took a bottle, and [8] **Moszko**, the innkeeper, [4] **Jukiew**, and [5] **Berek** also took a bottle. And after murdering this man we carried him out of the chamber, put him on the wagon belonging to [5] **Berek**, drove him out into the bushes and covered him with straw. After this event, on Friday [8] **Moszko** riding to **Zaslaw** took a bottle of blood and gave it into the hands of [1] **Berek Aurasiowy** where he also exchanged coins for a gold Ducat²⁴. I do not know what the blood was used for since I am not educated. I only heard that they add it to matzoh, and such matzoh they hang in the synagogue²⁵ and after a year the caretaker takes it, grinds it up on the grinder, and I don't know what they use it for.

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The third accused [9] **Lejb Mortkowicz**, by birth from Swiniuch, innkeeper of the Zachaliska Inn was lead in. He testified that a Polish speaking man named **Antoni** came to the Zachaliska Inn wearing a navy blue robe²⁶, a red cap with a black wool border, and gray pants. He had a cloth bag for carrying bread. This was after the days of Haman, in the second or third week- I don't remember well. This **Antoni** that I mention was staying in my inn getting drunk for two days and two nights. [3] **Gerszon** on his way to or from Pokaszczewka stopped by my inn and

²¹ Chamber meaning a room, cellar, housekeeping space.

²² In the original: "cord".

²³ In the original: "head" of an ax, but from the text it is evident that it was the ax handle.

²⁴ In the original: "red -gold".

²⁵ In the original: " in school"

²⁶ Old polish robe for men, a long gown with long sleeves, buttoned with a row of small buttons.

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saw this man drinking. When he left he got word to Zaslaw to [1] Berek **Aurasiowy**, [6] **Moszek** as well as to Pokaszczewka and Zakruzcy. And then on the third night, arrived to my inn the mentioned [3] **Gerszon** with [1] **Berek Aurasiowy** and [2] **Abramek** in one wagon belonging to the Michnow renter, and at my inn they already found [6] **Moszek**, [4] **Jukiew**, [5] **Berek**, [7] **Lejb**, my father [10] **Mortke** and myself [9] **Lejb**. This is what happened to the man named **Antoni** who was drunk and sleeping on a bench near the furnace. First [3] **Gerszon** threw himself at him and then the others threw themselves in to help. They took him to the chamber and wrapped his head with rope taken from the horses to muffle his mouth. When they started stabbing him with knives I could no longer stand to look and I left the chamber and went outside

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and so, one time inside, one time outside I spent my time until they murdered this man according to their will. When they murdered him they carried him out, put him in the wagon, but I don't know whose because my wagon was not there, and drove him out to the bushes. They threw him there and covered him with straw and went their separate ways. They also left me some blood in a bottle which I used in the matzoth and poured out the rest because I was afraid someone might see me. And while that [3] **Gerszon** is testifying that our wives were not there at the time, I testify that they were there: my wife, [8] **Moszek's** from Pokaszczewka and my mother-in-law. My father [10] **Mortke** was with the others and doing what they were. They were draining the blood into bowls which they had brought with them and later they poured it from the bowls into bottles. All of us who were there took an oath with our wives on my Bible, in secret so that one would not tell on the others even should they be tortured. I testify that I buried the bottle with the blood in the ground near the inn, so that no one except myself could find it.

The fourth accused [8] **Moszek**, innkeeper of Pokaszczewka was led in and testified: I was in the Zachaliska Inn, but not from the very beginning. I came near the end and found there the previously named Jews, they were: [4] **Jukiew**, [5] **Berek**, [7] **Lejb**, [6] **Moszek**, [1] **Berek Aurasiowy**,

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[2] **Abramek**, [9] **Lejb** and his father [10] **Mortke**, [3] **Gerszon** and I, [8] **Moszek Majerowicz**. I helped with the murder of a man by the name of **Antoni**. After we killed him we carried out the body to the wagon, drove it out to the bushes and covered it with straw. I also testify that after the murder on Friday in the morning I took a bottle with blood, which was standing on the bed and took it to [1] **Berek Aurasiowy** in Zaslaw and gave it into his hands and while there exchanged some coins for a gold ducat, because I needed it, and from there I went to the tailor where I made a purchase for my wife and returned home.

Next, the court ordered to lead in all three [3] **Gerszon**, [9] **Lejb** and [8] **Moszek** who testified. [3] **Gerszon** admitted that [1] **Berek Aurasiowy** and [2] **Abramek** both from old Zaslaw rode in their carriage from town to Michnow where [3] **Gerszon** joined them and they went to the Zachaliska Inn. After finishing the deed we all carried out the body of the tortured man, put it in the wagon belonging to [5] **Berek** and drove it out to the bushes. From the Inn [1] **Berek Aurasiowy** and [2] **Abramek** rode on [4] **Jukiew's** wagon to Michnow and I, [3] **Gerszon** went

[page 11, cont'd]

to Pokaszczewka to prepare vodka in the lord's still. Those three testified eye to eye, the same and admitted that it was so.

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The court ordered that [2] **Abramek** be brought in to face these three: [3] **Gerszon**, [9] **Lejb** and [8] **Moszko** so that they could persuade him and tell him in front of his eyes that he was there with them and stabbed with the knife. However, he resisted. And when the three of them began to prove to him how he arrived to the inn, with whom he left and on whose wagon he still did not want to admit to anything and only said: I see this is an attack on me and that God has sent death to me, I must certainly die. What can I do? I do not confess to anything and I have not been in the Zachaliska Inn for over a year. After these words they ordered for him to be led away to the prison because he did not admit, even though they tried to prove to him that he was with them doing what they were doing.

After [2] **Abramek** was led away the court ordered [1] **Berek Aurasowy** brought in whom they asked if he was there. He began to swear on his own person, on his children, wife and all his relatives that he was not with them and furthermore that he does not know these Jews except [3] **Gerszon** saying that him I know because he was raised by me. And when [3] **Gerszon**, [9] **Lejb** and [8] **Moszko** began to persuade him that he was there, that he came with [2] **Abramek** to Michnow and from Michnow to the Zachaliska Inn and that together with the others he tortured the man and drained blood from him he, [1] **Berek Aurasowy**, resisted and said: I can prove where I was at that time and that I was not at home. Continuing his resistance he was led away to prison.

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The court ordered to bring in [10] **Mortke Jankielowicz**. He too, however began to deny, saying that he knows nothing. Then his own son, [9] **Lejb** tried to persuade him. You were with us, you tortured the man and drained his blood with the others. The father however did not want to admit to anything and remained in his stubbornness.

After hearing the free-will testimony of the witnesses it was clearly apparent to the bench that the unfaithful Jews admitted to the torture and killing of the Christian **Antoni**. However, to assure greater certainty of the testimony the court orders [3] **Gerszon Chaskielowicz**, [8] **Moszko Majerowicz**, [10] **Mortke Jankielowicz** and [9] **Lejb Mortkowicz** to be questioned under torture. The court appointed a few representatives from its tribunal to listen to and to note the testimony of the accused which they will give during torture. The court ordered that the executioner²⁷ apply torture by the use of the rack²⁸ and by burning with red hot iron²⁹. After the conclusion of the testimony received under torture the court will issue its verdict in accordance with the law.

²⁷ In the original : "Master"

²⁸ In the original: "Pulling"

²⁹ In the original: "Application of fired rails"

[page 13, cont'd]

After the questioning was over when the court still saw stubbornness and lack of willingness to admit guilt of murder and witchcraft practiced by the Jews, it sent them to be tortured again. Then the unfaithful [9] **Lejb Mortkowicz** began to testify. Clearly and publicly he testified that [3] **Gerszon Chaskielowicz**, [1] **Berek Aurasowy**, and [2] **Abramek Aronowicz** came to the inn. There they found [4] **Jukiew**, [5] **Berek**, [6] **Moszek**, [7] **Lejb**, my father [10] **Mortke**, my brother in law [8] **Moszek Majerowicz** and myself [9] **Lejb**. And there [4] **Jukiew**.....

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.....hit **Antoni**, the Christian traveler, who had been staying at the inn a few days and was lying drunk, three times on the head with an ax handle. The others tied him, hanged him, tore out his veins from his arms and legs, stabbed him with knives, tore nails from fingers and toes, drained his blood, poured the blood into bottles and divided up the blood among themselves. They took the body to the bushes and covered it with straw. Then they parted, going each to their homes, burned the clothing of the deceased in the furnace and the rest of the blood they took to Zaslav and gave it into the hands of [1] **Berek Aurasowy**.

During the tortures, [8] **Moszek Majerowicz**³⁰ did not admit to guilt when [3] **Gerszon Chaskielowicz** and [8] **Moszek Majerowicz** began to tell him directly about everything he did saying to him: **Moszek** are you not afraid of God, not wanting to admit your guilt since you were there with us and you did what we did? We pierced the body and veins with knives and then we placed the body in **Berek's** (of Pokaszczewka)³¹ wagon and drove it out and covered it with old straw. Upon hearing what they were directly saying and that they are surrendering him and themselves the unfaithful **Moszek Majerowicz**³² admitted saying: it is true, I myself took the bottle of blood to Zaslav on Friday and gave it to [1] **Berek Aurasowy**. And before we proceeded to murder that man and drain his blood we all took an oath on the Bible. [2] **Abramek** dictated the oath to us, ordering and reminding us under a curse not to tell on each other. [11] **Zoruch** was not with us and we did not see him, he is not guilty and should be released from punishment.

[10] **Mortke's** own son, [9] **Lejb** looked directly into his father's eyes and said: you, my father first stabbed him in the arm with the knife. And later we tied him and while hanging we used knives to tear out his veins from his legs and arms. The blood we poured into bottles and divided it up among ourselves.

³⁰ In this section of the text there is a contradiction because the witness called by the court is **Moszek Majerowicz** who earlier did not admit to his guilt and at the same time is [8] **Moszek Majerowicz** who earlier did admit his guilt. The same person is in the role of the accused and the accuser.

³¹ In this place also is a contradiction because we read that the wagon belonged to **Berek** from the village of Pokaszczewka. From the village of Pokaszczewka were [4] **Jukiew** and [8] **Moszek Majerowicz** however **Berek** was not there. In all earlier testimony we find information that the wagon belonged to [5] **Berek**, but from the village of Zakruzycy.

³² See footnote #30

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You, father, poured part of the blood into a bottle and into the dough of the matzoth, so why are you not admitting your guilt and sentencing yourself to torture? The father, however, continued in his stony stubbornness and did not admit to anything.

[3] **Gerszon Chaskielowicz** either of free will or under torture testified to everything honestly. Brought before the court again the questioned began to testify to what he had said earlier but this time directly eye-to-eye to those who did not want to admit their guilt. He said: that day I was working preparing vodka at the vineyard in the village of Pokaszczewka when [4] **Jukiew** came to me and said: [3] **Gerszon**, [6] **Moszek Szulimowicz** urgently calls you to the Zachaliska Inn. At that time I, [1] **Gerszon** took the boat to Michnow to my home ³³. When I arrived at home my father asked: Why do you come? I answered that I came to rest. After we ate dinner and after people got ready for sleeping [1] **Berek Aurasiowy** and [2] **Abramek** arrived by wagon with hitched horses from Zaslaw. They asked if I would go with them and show them the road to Bielogorodka. I also had something to take care of there so I got on the wagon and went with them to the Zachaliska Inn. There at the inn we found [5] **Berek**, [6] **Moszek**, [4] **Jukiew**, [7] **Lejb**, [8] **Moszko**, [9] **Lejb** and [10] **Mortke** already there. First we took an oath on the Bible which [2] **Abramek** dictated. And after the oath [4] **Jukiew** and [5] **Berek**.....

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..... came up to the drunk man, purposely here detained, covered his eyes with a cloth and muffled his mouth with rope. [4] **Jukiew** first hit him in the head two or three times with an ax handle. Then [6] **Moszek**, [1] **Berek** and [2] **Abramek** began to tear out the veins from the arms and [10] **Mortke** stabbed him in the arm. Then they hung him by the neck on the cross-beam and placed a bowl under the body for the draining blood. Others tore out the veins from the legs and I, [3] **Gerszon** cut out the toenails from two toes on the left foot. [7] **Lejb** and others earlier named tortured him like I did. They poured the blood from the bowls into the bottles and divided up the blood among themselves. Everyone took their own bottle of blood. We carried out the body of the tortured man and put it in [5] **Berek's** wagon, took it out to the bushes and there covered it with straw. Then we went our separate ways to our homes. The rest of the blood which was left in the bottle [4] **Jukiew** told his brother in-law [8] **Moszek Majerowicz** to take to Zaslaw and to give it into the hands of [1] **Berek Aurasiowy**. And I went to Pokaszczewka to the court vineyard. The deceased's clothing was burned in a furnace, but I do not know who burned it.

Vicesima quarta aprilis eodem anno ³⁴ the officials met at the castle of Zaslaw again. They ordered to bring [1] **Berek Aurasiowy** before the court tribunal. He was questioned repeatedly about the Christian from the Zachaliska Inn, but he did not admit to anything and said so: I do not admit to anything.....

³³ The river Horyn flows through the villages of Pokaszczewka and Michnow.

³⁴ In Latin: 24th of April of the current year.

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..... I don't know anything and I did not murder any man with other Jews. I did not drain his blood nor stab him with a knife. Furthermore I do not know these Jews and did not take any blood from [8]**Moszko Majerowicz**. And for [2] **Abramek** I will not swear an oath and will not argue about it.

He was also asked about two other things: if he gave three silver coins to a boy [13] **Erce**, by birth from Przeorsk and currently a caretaker in Zaslaw, and if he gave [14] **Jona** the old Jew the opportunity to practice sorcery because **Erce** was detained and locked under guard with Jewish palm greenery with lulav³⁵. [1] **Berek Aurasiowy** answered: Not only didn't I ask him for this, I did not give him three silver coins. He got angry at me because he set fire to sarcice³⁶ and within the norms of compensation I ordered him to divest his box of property. And this is why he now accuses me.

And when the unfaithful [13] **Erce** stood before [1] **Berek Aurasiowy** he told him: [1] **Berek** be afraid of the Lord God, since you know well that you told me: I am giving you three silver coins and also I am returning your box of property that I had taken and also you gain my favor. And old [14] **Jona** gave me the lulav taken from the synagogue and told me: Go there where they will lead the five arrested to be tortured and scatter the lulav on the road. And if [14] **Jona** had not escaped than I could tell him the same, face to face as I am telling you. Because you persuaded me to walk around with your devilish sorcery and now because of you I must suffer captivity and only Lord God knows what will happen to me.

[1] **Berek Aurasiowy** answered: I do not admit to anything and for old [14] **Jona** I will not swear an oath because he could have instructed and send him to

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..... scatter the lulav on the road. But I do not know anything and even if I was to be lost (executed) today, I will not admit to anything.

After these words the unfaithful [3] **Gerszon Chaskielowicz**, [9] **Lejb**, [8] **Moszko**, and [5] **Berek** stood up and looking right into his eyes began to talk to [1] **Berek Aurasiowy**: Didn't I [3] **Gerszon** with you, [2] **Abramek** come to the Zachaliska Inn on one wagon during the night from Wednesday to Thursday before the Pesah (Passover) holiday? And when we arrived we found [6] **Moszek**, [5] **Berek**, [4] **Jukiew**, [7] **Lejb**, [10] **Mortke**, [9] **Lejb** and [8] **Moszko** already there. There I saw a Christian whose eyes were covered with cloth, whom [4] **Jukiew**

³⁵ This regards a bunch of three kinds of branches used during the holiday of Sukkot. *Lulav* (a bunch of three kinds of branches) and *etrog*. Composing the bunch of branches: *lulav*-branches of the date palm, *arawot*-two branches of willow and *hadasim*- three branches of mirth. The fourth kind is *etrog*- a type of citrus fruit resembling a lime or lemon. During the celebration in the synagogue one walks around the Bimah holding the *etrog* in the left hand and *lulav* in the right and waves them in a prescribed manner in six directions in the following order: east (always at your front), south (to the right), west (to the back, under your arm), north to the left, up and down. The rite of waving in all the directions symbolizes the omnipresence of God. During this rite one utters special blessings.

³⁶ Unfortunately I was not able to determine the meaning of "sarcice"

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hit three times on the head with an ax handle, and then they muffled his mouth with rope. They tied a rope to his neck and hung him on the cross-beam in the room. And [10] **Mortke** stabbed him in the arm with a knife. And you, [1] **Berek Aurasowy** together with [6] **Moszek** and [2] **Abramek** each with their own knives were tearing out the veins from his arms and draining his blood. [9] **Lejb** drained the blood from the legs and tore out the veins and the blood ran into the bowl and then was poured into bottles. And before, at the beginning, we swore on the Bible and the oath was dictated by [2] **Abramek** who forbade us not to betray the secret, and forbade us under a curse from telling on one another. Even if one of us was tortured he cannot admit guilt. Then each took a bottle of blood and I also took some for my needs. And I, [3] **Gerszon** was forced by all the older ones.....

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..... to cut off two toenails from the left foot, something I had to do. And the body of the deceased **Antoni**, a traveler, was cut down by all of us from the cross-beam and we put it into [5] **Berek's** wagon. We took him out to the bushes and in the mud covered him with straw. Then we each went our way to our homes. And I, [3] **Gerszon** went with [4] **Jukiew** to Pokaszczewka to the vineyard where you sent your boy³⁷ to us to find out what's going on.

I, [8] **Moszek Majerowicz**, however, took the rest of the blood that remained in the inn to Zaslaw and gave it into your [1] **Berek Aurasowy's** hands on Friday. In spite of this testimony which was told to him directly, face-to-face, [1] **Berek** still did not want to accept his guilt and persisted in stony stubbornness.

Later the court ordered [2] **Abramek** to be brought in who was asked several times: do you admit to the murder of the Christian in the Zachaliska Inn, who was stabbed, and had his veins torn out and thrown in the mud in the bushes not far from the inn and covered with straw? And he answered with conviction: I do not admit to anything, I did not come to the Zachaliska Inn nor did I murder any man, nor did I tear out his veins, nor did I throw him in the bushes nor did I cover him with straw. Even if you would hand me over to the hands of the executioner this morning, I will not admit to anything because I do not know anything.

Then [5] **Berek**, [8] **Moszek**, [3] **Gerszon** and [9] **Lejb** stood up and told him directly to his face: But you, [2] **Abramek** came with [3] **Gerszon** and [1] **Berek Aurasowy** to the Zachaliska Inn on one wagon and there you found everyone, that is [6] **Moszek**.....

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....[5] **Berek**, [4] **Jukiew**, [7] **Lejb**, [10] **Mortke**, [8] **Moszek** and me [9] **Lejb**. They all tried to convince [2] **Abramek**: you first instigated the conspiracy to purposely keep the traveler at the inn, and there to supply him with food and drink. You took the Bible from the innkeeper and dictated to us the words of the oath. And when we finished taking the oath it was you, [2] **Abramek**, yourself, who just like us took the oath under a curse so that one would not tell on the other and not betray the secret. Not even if one of us were to perish was the secret to be betrayed. And it was you, [2] **Abramek**

³⁷ This can also mean "servant"

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with a knife tearing out the veins from the arm, pouring the blood into bottles and then dividing up the blood and giving me some. And together we took the body into the bushes and pushed it into the mud and covered it with straw. Then we went to our homes. And I, [9] **Lejb** to whom you gave the blood did not pour it into the dough for the Pesach (Passover) matzoth but buried it behind the inn in the manure pile. And other blood of the deceased I ate in the matzoth of the renter in Michnow.

To which [3] **Gerszon**, [8] **Moszek**, and [5] **Berek** admitted the same, that they, with their wives added the blood to the dough. This matzoth they baked and ate. And [8] **Moszek** said that he took the rest of the blood to Zaslaw and gave it into the hands of [1] **Berek Aursiowy** on Friday before Pesach (Passover) about which you, [2] **Abramek** also know. Then why don't you admit.....

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..... and why do you sentence yourself and us to torture and lead us to eternal damnation and under the executioner's sword? You'd rather testify of your free will, not submit yourself to torture, because you well know what happened among us. Do not consider the oath we took nor the curse, nothing can harm us, just tell the truth like I am. And don't be afraid of this testimony because you will not escape death anyway. However, [2] **Abramek** continued to resist these words and did not admit his guilt.

Later the court ordered the unfaithful [6] **Moszek** to be brought in, He was asked about the murder of the Christian at the Zachaliska Inn located on the road to Bielogorodka³⁸. He did not admit to anything saying: I am a farmer and I don't need such problems. And the one that did this, let God show him because I am not admitting to anything. I can go to torture right now and there I will not admit anything. And when he and the unfaithful others were ordered to have their locks, beards, mustaches, brows and heads shaven then [6] **Moszek** said these words: Respected Lords, since this murder did not occur because of me, you should not let me be shaven and laughed at., how can I show myself at home to my wife and children? Anyways this was not the first time and it won't be the last this happened. Anyways, the entire Jewish community or the entire county should pay for this with their heads. Still, I do not know anything, I am only attacked with false accusations, but these attacks will not harm me.

In response to these words [3] **Gerszon**, [8] **Moszek**, [9] **Lejb** and [5] **Berek** stood up and looking directly into his eyes said: But you, [6] **Moszek** were in the Zachaliska Inn. [7] **Lejb** went to get you and with him you arrived.....

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..... and there found everyone, that is: [8] **Moszek**, [4] **Jukiew**, [10] **Mortke**, [9] **Lejb**, [3] **Gerszon**, [1] **Berek Aursiowy**, [2] **Abramek** and myself, [5] **Berek**. Then [2] **Abramek** told us to take the oath on the Bible, under a curse so that we would not betray each other and give up the secret. Then I, [5] **Berek** wrapped the man's eyes with cloth and muffled his mouth with rope. And [4] **Jukiew** hit him three times on the head with an ax handle. And then we took him,

³⁸ Here in the text is given the location of the Zachaliska Inn.

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pulled him into the room and hung him from the cross-beam by a rope tied to his neck. You yourself, [6] **Moszek** tore out the veins from his arms with a knife. Also, [1] **Berek Aurasiowy**, [2] **Abramek** and all of us together including me did this and you, [6] **Moszek** did this too. And [3] **Gerszon** was cutting off toenails but I don't know from which foot. And we drained the blood and poured it into bottles. The rest of the blood we ordered to be taken to Zaslav which [8] **Moszek** gave into the hands of [1] **Berek Aurasiowy** on Friday before Pesach (Passover) so that [1] **Berek** could give it to the rabbi who was to bless it. And we cut down the hanging body of the deceased, put it on my wagon and took it into the bushes and there in the mud we covered it with straw. Then we went to our homes. And the clothing of the deceased we burned in the furnace. And you, [6] **Moszek** sent your servant to listen in on what we were doing and what we were going to do and because you asked us.....

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..... to let you know what will be happening. You are wealthy, and trusting your wealth you hope you can buy your way out of this. And us poor ones you send to eternal damnation and continue what you've started. Despite such clearly presented testimony, the guilty [6] **Moszek** did not want to tell the truth and considered himself innocent.

At the end, the unfaithful [5] **Berek** was asked if out of fear of death he did not forget any words in his testimony or if he has anything else to say on the subject of the murder of the Christian and his part or the part of the accused others toward whom he does not feel anger. To this he answered: neither from fear nor from imagination nor from anger against anyone, only before God I aver only the truth. When everyone came to the inn they told me to cover the Christian's eyes. And they told [4] **Jukiew** to hit him in the head three times and then they tied him up and hanged him. And [1] **Berek**, [2] **Abramek**, [6] **Moszek**, [7] **Lejb**, [10] **Mortke**, [9] **Lejb**, [4] **Jukiew**, [3] **Gerszon**, [8] **Moszek** and myself [5] **Berek**, we all took an oath that no one will betray the secret. Then we took our knives. Some tore out veins from the arms, some tore out veins from the legs and still others stabbed. We cut off fingers and cut toenails off of toes. We drained the blood and poured it into bottles and then divided up the blood. And we cut the body down.....

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..... and carried out to my wagon, took it out to the bushes and covered it with straw. Then we left for our homes. After some time [6] **Moszek** came to us on a gray horse and asked that we not betray the secret because he found out that some of us were already locked up in prison. And me, myself he obligated not to betray declaring his good will in exchange. Now, when I see that I must perish, I have to testify the truth about myself and others. Therefore, I admit to that which has been written down.

After repeatedly hearing free-will testimony and testimony taken under torture the court declared: It has become apparent to the court and confirmed by proof that [9] **Lejb**, innkeeper of the Zachaliska Inn, hosted at the inn a Christian man by the name of **Antoni**, who had been traveling. He kept him for a few days under the pretense of providing comfort, however he had cursed and godless intentions associated with the upcoming Jewish holidays of Pesach, meaning Easter holidays. He first relayed his intent to the unfaithful [3] **Gerszon**. Who relayed it to

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[1] **Berek** and [2] **Abramek** and they relayed it to the others. [3] **Gerszon** together with [1] **Berek** and [2] **Abramek** came to the Zachaliska Inn during the night from Wednesday to Thursday. There, the unfaithful [5] **Berek**, [6] **Moszek**,

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..... [4] **Jukiew**, [7] **Lejb**, [8] **Moszek**, [9] **Lejb** and [10] **Mortke** were already there waiting for them. There they decided to enact the torture of the Christian and the spilling of his blood. At the beginning [2] **Abramek** dictated the text of the oath that even under torture one will not betray the others and they swore on the Bible. And they turned their tyrannical hearts and powers against the sleeping Christian **Antoni** who was conveniently drunk by the innkeeper [9] **Lejb's** efforts. And so [4] **Jukiew** and [5] **Berek** tied a cloth around the face of the sleeping man and muffled his mouth with rope. [4] **Jukiew** hit him in the head three times with an ax handle and deafened him. Then [10] **Mortke** stabbed him with a knife through his arm and into the heart and they pulled him into a room. There they tied a rope around his neck and hung him from the cross-beam. [6] **Moszek** with [1] **Berek** and [2] **Abramek** tore out the veins from his arms and placed a vessel underneath to catch the draining blood. [3] **Gerszon** with the previously named persons tore out the veins out of the legs and drained the blood in the same manner. [3] **Gerszon** himself cut off two toe nails from the left foot. And they tortured him until the last drop of blood came out from his wounds and the soul left the body. The so cruelly murdered Christian **Antoni** was put into [5] **Berek's** wagon and placed in the mud between the bushes.....

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..... not far from the inn and covered it with straw. And then they returned to the inn and divided up the blood. The rest of the blood they sent with [8] **Moszek** to [1] **Berek**.

Therefore, for the tortured death and hard murder committed against an innocent Christian person in a Catholic Nation by unfaithful, superstitious, witchcraft believing Jews, the court sentences them to the hardest and harshest punishment.

1. First, let [10] **Mortke** be impaled while alive by the executioner.³⁹
2. From the unfaithful [3] **Gerszon**, while still alive, four strips (belts) of skin are to be torn off, and then the heart pulled out, the body quartered, the head impaled and the entrails tossed on the poles of the gallows.
3. Let [8] **Moszek's** arms be cut off at the elbows and the legs cut off and while still alive, the torso with the head impaled, and the legs and arms hung on poles.
4. Let [9] **Lejb** be quartered alive, the head impaled and the entrails hung on the poles of the gallows.
5. Let [2] **Abramek** be impaled alive.

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6. Let two strips (belts) of skin be torn off from [1] **Berek Aurasiowy** and then let him be quartered alive and his limbs hung on poles, the head impaled and the entrails hung on poles.

7. Let two strips (belts) of skin be torn from [6] **Moszek** and the body quartered and hung like the others.

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8. [5] **Berek** deserves the harshest punishment. However the court is taking into consideration that he freely admitted his guilt and he did give up the others, offering up solid proof and sentences him to a lesser punishment, that is he will be cut down by the sword under the gallows in the square and then hung up on an iron hook by the ribs near the heart and his head will be nailed to the gallows.

9. and 10. Those who are not present, [4] **Jukiew** and [7] **Lejb** being both guilty of the cruel murder of the Christian person **Antoni**, the court declares to be guilty. And wherever they will be captured and brought before the court four strips (belts) of skin will be torn off and then they will be quartered alive and their heads hung on poles.

Sending away all those sentenced *pro exekucione ad publicum justitiae ministrum*⁴⁰ we declare [11] **Zoruch Lejbowicz** innocent since he [knew] nothing about the killing and did not take part in it.

This Decree is sent out to the counties and also:

1. To Warsaw to the hands of the Fairest King⁴¹
2. To the print shop so that the decree will be printed word for word
3. To the hands of the Enlightened Prince Sanguszko⁴²
4. To the hands of the Prince of Lithuania⁴³
5. To the Offices in Krzemieniec
6. Now written into the black book and published May 18, 1747

J. J. (of the Rudnickich) Tysowski, notary

³⁹ In the original: "master of justice"

⁴⁰ Latin text: to carry out the sentence by the public minister of justice (the executioner)

⁴¹ King August III Sas (1733-1763)

⁴² Prince Pawel Karol Sanguszko (1682-1750)

⁴³ The Great Officer of Lithuania Jan Frederyk Sapieha (1735-1751)

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Members of the Judicial Tribunal

- **Bazyli Bozkiewicz**- Mayor of Krzemieniec
- **Teodor Jerozolimowicz**- Assistant Clerk of Krzemieniec
- **Michal Jurkiewicz**- City official of Krzemieniec
- **Jan Pawlowicz**- City official of Krzemieniec
- **Jan Jozef Tysowski** (of the **Rudnickich**) - Secretary, court official from Krzemieniec
- **Jan Stefanowski**- Clerk of Zaslav
- **Filip Piskuneka**- Resident of Zaslav
- **Wasył Worozbitenka**- resident of Zaslav
- **Teodor Zaktrutynski**- Resident of Zaslav
- **Serhei Derczek**- Resident of Zaslav

The Accused

- [1] **Berek Aurasowy (Awrasowy)** of Zaslav = **Berek son of Abram (Awram)**
- [2] **Abramek Aronowicz (Orunowicz)**, Servant ⁴⁴ of Old Zaslav= **Abram son of Aron** ⁴⁵ of Zaslav
- [3] **Gerszon Chaskielowicz**, son of renter ⁴⁶ of Michnow = **Gerszon son of Chaskiel**, renter of property in the village of Michnow ⁴⁷
- [4] **Jukiew**, renter of property in the village of Pokaszczewka
- [5] **Berek Szmajowicz** = **Berek son of Szmaja (Szmaji)**, renter of property in the village of Zakruzcy
- [6] **Moszek Szulimowicz** = **Moszek son of Szulim**, renter of property in the village of Bielogorodka
- [7] **Lejb**, from Opotowa, administrator of rental property in the village of Michnow
- [8] **Moszek** (also referred to in the text as **Mortka**) **Majerowicz (Maierowicz)** = **Moszek son of Majer**, innkeeper in the village of Pokaszczewka
- [9] **Lejb Mortkowicz (Mortchowicz)** = **Leib son of Mordechaj**, by birth, from Swiniuch, restaurateur in the Zachaliska Inn ⁴⁸
- [10] **Mortke Jankielowicz** = **Mordechaj son of Jankiel**, father of [9] **Lejb Mortkowicz**, innkeeper of the Zachaliska Inn

⁴⁴ Servant=driver, shamus, servant of the community, synagogue, rabbinical court or brotherhood, one of the functionaries of the community. The scope of his responsibilities was wide - besides ordinary services, care that things are in order; he would function as a secretary, notary, messenger, herald, court official. He could also serve as the personal aide of the rabbi.

⁴⁵ In the Kingdom of Poland in 1747, Jews did not have surnames only first names and a patronymic. Hence, Abramek Aronowicz is Abram son of Aron.

⁴⁶ Renter=Lessee

⁴⁷ In the text I, (the old Polish to current Polish translator) standardized the names of the localities according to the map of the district of Wolyn during the interwar period: Michnow, Pokaszczewka, Zakruzcy, Bielogorodka

⁴⁸ I, (see footnote 47) tried to find the name "Zachalisk(?)" in the lists of villages and on old maps, however I could not find it. Nonetheless, it can be concluded from the text where one could find the Zachaliska Inn: along the main road from Michnow to Bielogorodka in the vicinity of where it joins the road to the village of Zakruzcy, or where it joins the road to the village of to the village of Szczurowcy.

- [11] **Zoruch Leibowicz**, overseer ⁴⁹ of the Michnow mills= **Zoruch son of Leib**, a worker hired by **Chaskiel**, renter in Michnow to work in the Michnow mills. **Zoruch Liebowicz** gave testimony which placed blame on the accused Jews, expressed a desire to convert to Christianity, and was found not guilty by the court.
- [12] **Chaskiel**, renter of the inn in the village of Michnow
- [13] **Erce (Ersz) = Hersz**, a boy by birth from Przeorsk, caretaker in Zaslaw, arrested with lulav under the suspicion of performing witchcraft, accused [1] **Berek Aurasioy**
- [14] **Jona**, old Jew from Zaslaw, who was to get the opportunity to practice witchcraft.

The remaining witnesses named in the proceedings

- son of **Parnas**, the tailor - found the body
- son of **Jowchym Korniczuk** -found the body
- **Jan Stefanowski**, clerk of Zaslaw - took part in the autopsy
- **Filip Piskuneka**, from Zaslaw - took part in the autopsy
- **Bazyli Seidecki**, from Zaslaw - took part in the autopsy
- **Jan Haurylenka**, from Zaslaw - took part in the autopsy
- **Daniel Baniaczeka**, from Zaslaw - took part in the autopsy
- **Hrycko Kowalczuk**, from Zaslaw - took part in the autopsy
- **Jan Muraszka**, from Zaslaw - took part in the autopsy
- **Panko Wasylenka**, from Michnow - gave testimony that blood flowed from the body when the Jews were viewing it
- **Wasył Boiczuk**, from Michnow - same as above
- **Semen Bednarz**, from Michnow - same as above
- The Jew **Zeylig=Zelig**, renter of the inn in the village of Holowice, had a daughter who converted to Christianity and had said that her father had murdered a Christian child.
- **Antoni**, the name of the murdered man

⁴⁹ Overseer- this probably pertains to a supervisor of the mills, one who calculates and verifies the quantity of goods.