The Annex to the workshop
“Letters to Henio”

Translated by Jarosław Kobyłko (2015)

Annex 2.1 – printout 1

Set I: photographs 1-8,
Set II: photographs 9-16.

NALEŻYTOŚĆ POCZTOWA UISZCZONA RYCZAŁTEM

Cena 15 gr.

ok X. Piątek 15 stycznia 1932 r. № 15

KURJER LUBELSKI

PISMO CODZIENNE.

KRYZYS FRANCUSKI

premjer Laval rozpoczął mozolne ady z przewódcami stronnictw fran- kich nad nową konfiguracją obozu dowego w Trzeciej Republice.

ta nas te częste w parlamencie ruskim palabry, w czasie których tarzają się różne formułki „unji re- likanów", „koncentracji republikań- ji", „koncentracji lewicowej", lub rtelu lewicy", przedstawiają sto- sowo mniejszy interes, aniżeli samo tore obecnie otwartego — ponad elką wątpliwość — przesilenia poli- nego we Francji.

ie jest to formalne przesilenie rzą- e, ponieważ premjer Laval rozpo- dza wciąż jeszcze w ciałach parla- tarnych większością (acz topniejąc- -tą samą, na której opierały się ły p. Tardieu. Wyłącznie od ini- ywy prezydenta Republiki, oraz ujera zależy dzisiaj, czy zmiany w necie ograniczą się do jego rekon- krji, czy też obrana zostanie forma iaji rządu i powołania do życia ego zespołu ministrów. Rekonstru- obejmie w każdym razie teki naj- niejsze. Umarł p. Maginot, odcho- od władzy p. Briand. Ich miejsce ą nowi ludzie.

ą to zmiany daleko idące. Każdy, ący stosunki francuskie, wie do- , jaką rolę odgrywał w powojen- Francji Maginot, kilkakrotny mi- r wojny, człowiek bez elektownej, wytężonej pracy i niezmiennej pań- wej czujności. Obejmował on ą misję nie jako „cywil" i nietyl- ako poseł, ale w pierwszym rzę- jako kombatant i inwalida wojen- jako przedstawiciel ludzi z okopów. eśliwy dla p. Poicarego los, po- ił obok niego takiego właśnie czło- ka. Był on duszą akcji okupacyj- w zagłębiu Ruhr i duszą oporu ciwko ewakuacji kraju nadreńskie- Był dobrym obrońcą traktatu wer- kiego i zwolennikiem „silnej ręki" nosunku do Niemiec. Na powojen- wielkość Rajmunda Poincar'ego ała się nietylko osobisty trud i dzia- a wielkiego męża stanu, ale także wartości, które wniosła mu przy- i współpraca Maginota.

ył też Maginot w ostatnich gabi- ach jak gdyby zastępcą schorzałe- i zestarzałego Poicar'ego, wyrażał em nazwiskiem jakoby szatą obec- „poincaryzmu" w rządach Francji. ła jego stanowiła skądinąd głów- przeszkodę w uzyskaniu porozu- nia między grupami centrowcami a nictwem radykałów.

szczególny zbieg okoliczności spra- że p. Laval traci równocześnie współpracę Maginota i Brianda. P. and zdecydował się podobno osta- nie na opuszczenie tego posterun- na Quai d'Orsay, który zajmował kilkudniową zaledwie przerwą — niała od siedmiu lat. Odejdzie z ściówki człowiek złamany i stary. ktualna konstytucja, oraz manewry yjne uniemożliwiły mu osiągnięcie szym roku godności Prezydenta bliki, a ostatnia wielka praca jego — budowa Federacji państw euro- ich z każdym dniem staje się lej nierealna. P. Briand nie czuje że na siłach walczyć o interesy ckie w Lozannie, czy na konfe- rozbrojeniowej; a zapewne od- kapitulację kanclerza Brüninga hitleryzmu i kanclerskie oświad- , definitywnie zrywające plan ga, jako cios decydujący, który ernie zmusza go do wycofania z zacisze domowe.

prawdzie półurzędowy „Temps" , że ustąpienie Brianda nie uje jego idei, że idee te muszą ostatecznie odnieść zwycięstwo nad narastającym prądem przeciwności. Rzeczywistość ma jednak swoje prawa; jest surowa i nieubłagana dla tych, którzy nie liczą się z jej wymogami.

P. Laval musi więc na nowo wiązać rozluźniające się nici rządów Trzeciej Republiki. Zmusza go do tego kryzys personalny, ale jeszcze więcej generalny kryzys, w jaki wchodzi Francja w ślad za innemi narodami świata.

Kryzys gospodarczy pojawił się we Francji późno, ale przybrał odrazu ostre formy. Wobec niedostateczności danych statystycznych, wymieniane bywają różne cyfry bezrobotnych w kraju; mówi się to o dwustu, to nawet o sześciuset tysiącach pozbawionych pracy. Prasa francuska przynosi coraz to nowe nawoływania do walki z bezrobociem. Podobnie jak u nas poucza o niej wiernych biskupi, powstają urzędowe komitety. Bezrobocie wywołuje fermenty w masach.

W tym momencie środowiska partyjne rozpoczynają kampanję wyborczą.

Stronnictwa lewicowe są na razie w dobrej formie, czują oddźwięki w społeczeństwie i spodziewają się zwycięstwa w akcie powszechnego głosowania. Ferment, w jaki weszła Republika, może jednak wywołać liczne niespodzianki.

Dalszy rozwój nastrojów zależy w dużym stopniu od sytuacji międzynarodowej i od pozycji, jaką Francja zdoła zająć w nadchodzącej serji konferencyj. Pod tym kątem widzenia p. Laval kieruje przegrupowaniem gabinetu, chcąc uzyskać dobór możliwie najsprawniejszych współpracowników.

A. Z.

TELEGRAMY

Nowy rząd we Francji

PARYŻ, 14.1. (tel. wł.). Dziś po północy udało się premjerowi Lavalowi ukonstytuować swój nowy gabinet. O godzinie 1-ej Laval udał się do pałacu Elizejskiego, gdzie prezydent zatwierdził listę nowego rządu.

Sprawy zagraniczne objął Laval, ministerstwo wojny Tardieu, sprawy wewnętrzne po Lavalu dotychczasowy podsekretarz stanu Cathala, a ministerstwo rolnictwa po Tardieu objął podsekretarz stanu Foulde. Pozostali ministrowie — ci sami, co w poprzednim gabinecie.

Hohenzollern

BERLIN. 14.1. (tel. wł.). Rozpoczęły się już rozmowy międzypartyjne nad akcją wyborczą prezydenta Rzeszy. Istnieje projekt utworzenia specjalnego międzypartyjnego komitetu wyborczego, któryby miałby się zająć akcją przygotowawczą w tym sensie, by wszystkie partje wysunęły zgodnie kandydaturę marszałka Hindenburga.

Partje narodowo-socjalistyczna, niemiecko-narodowych i hitlerowców zamierzają wysunąć własną kandydaturę. Nie jest jeszcze pewnem, czy kandydatem hitlerowców będzie którykolwiek z Hohenzollernów, czy też jen. von Epp. Prawdopodobnie Hohenzollern.

Hoover nie interesuje się Europą

NOWY JORK. 14.1. Prasa amerykańska donosi, że wobec silnego kryzysu gospodarczego w Stanach Zjednoczonych prezydent Hoover stanowczo jest zdecydowany nie zajmować się żadnemi sprawami europejskiemi z wyjątkiem rozbrojenia, a całe swe siły poświęcić ciężkiej sytuacji własnego kraju.

„Times" w obecnej sytuacji w Polsce

LONDYN 13.I. „Times" ogłasza dzisiaj na naczelnem miejscu obszerny artykuł swojego warszawskiego korespondenta o Polsce pod rządami Marszałka Piłsudskiego. Autor artykułu podkreśla, że w ciągu 6 lat system rządów, ustanowiony przez Marszałka Piłsudskiego, opanował całkowicie administrację, doprowadził kontrolę armji do perfekcji i pozbawił partje opozycyjne wszelkiego wpływu. Posiadając większość w obu Izbach, rząd opierać się może na obecnym parlamencie aż do jesieni 1935 r. Rząd Marszałka Piłsudskiego walczy wytrwale nad opanowaniem sytuacji gospodarczej, co według „Timesa" udaje mu się w dużym stopniu.

Chiny rozpadają się

MOSKWA, 14.I. (tel. wł.) W poszczególnych dzielnicach Chin ujawniają się tendencje decentralistyczne, przyczem tworzone są komitety polityczne o charakterze rządów lokalnych.

Poza istniejącemi już rządami w południowo-zachodnim kantonie oraz w północno-wschodnich, obejmujących prowincje, położone na północ od muru chińskiego, ma tyle obecnie utworzony rząd północno-zachodni.

Obłąkańcze pomysły hitlerowców

Hitlerowiec Dante wydał broszurę p. t.: „Nowa arystokracja". W broszurze tej pisze on, co następuje: „Na 100 kobiet Niemek, tylko 14 można zaliczyć do normalnie zbudowanych, 86 zaś posiada wady organiczne. Można śmiało przypuścić, iż większa część tych kobiet posiada w swych żyłach krew mieszańców, napewno zaś sporą przymieszkę krwi słowiańskiej". Dante proponuje zatem wprowadzenie w życie w państwie hitlerowskiem nowej eugeniki, na podstawie której ogół dziewcząt i kobiet niemieckich będzie podzielony na IV grupy.

Do I grupy zaliczone będzie 10 proc. najlepszych osobników z pośród nadających się do małżeństwa; z tych związków małżeńskich powstanie nowa arystokracja; do II grupy włączona zostanie reszta kobiet, zasadniczo nie obciążonych żadnemi wadami; do III grupy należą kobiety, których wyjściu zamąż nie sprzeciwiają się żadne względy państwowe i etyczne, ale które nie powinny mieć potomstwa, wreszcie do IV grupy te, którym nie będzie wolno wyjść zamąż w żadnym razie.

Śmierć b. królowej greckiej

FRANKFURT. 14.I. Zmarła tu b. królowa Grecji Zofja, siostra b. cesarza niemieckiego, w wieku 62 lat.

Niedoszły bratobójca

Najstarszy z trzech braci Kozaków trawiony był głodem ziemi. Pragnienie posiadania spędzało mu sen z powiek, aż wreszcie podsunęło mu szatański pomysł. Postanowił wzbogacić się kosztem braci: „gdy ich nie będzie—myślał cały majątek będzie należał do mnie". I od myśli przeszedł do czynu. Kiedy bowiem bracia jego przygotowywali sobie obiad—do mąki wsypał im trucizny na szczury.

Bracia jednak zaintrygowani dziwnem zachowaniem się najstarszego z nich — a jednocześnie wiedzeni przeczuciem — obiadu nie spożyli.

Prawdopodobnie sprawa nie wyszłaby na jaw, gdyby nie zbieg okoliczności. Przypadkowo dostał się bowiem do obiadu pies, który w chwilę po zjedzeniu strawy—zdechł. Wszczęto dochodzenia, w trakcie których pan Kozak przyznał się do planowanej zbrodni. Miłego braciszka przekazano odpowiednim władzom, a wieś Piotrowice (gm. Nałęczów) zmniejszyła się czasowo o jednego mieszkańca.

Ciągnienienie loterji państwowej

W pierwszym dniu ciągnienia 3-ej klasy Loterji Państwowej padły następujące główne wygrane:

Zł. 100.000 — Nr. 37989.
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350, 2763, 10210, 12208, 13520, [illegible]

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1. „Kurier Lubelski". Lubelska gazeta codzienna / Lublin's daily newspaper 'Kurier Lubelski'

2. Ulica Szeroka / Szeroka street

3. Nowy cmentarz żydowski / The new Jewish cementary

4. Ruiny dzielnicy żydowskiej / The ruins of the Jewish quarter

5. Uroczystość otwarcia Jesziwas Chachmej Lublin / Yeshivat Chachmei Lublin. Opening ceremony

6. Plac zamkowy / Castel Square

7. „Lubliner Tugblat”. Lubelska gazeta codzienna / Lublin's daily newspaper 'Lubliner Tugblat'

8. Ulica Szeroka / Szeroka street

הַסָּב . הַסֶּלֶק

הִנֵּה הַסָּבָה

הִנֵּה הִלֵּל

הִנֵּה מִימִי

הַסֶּלֶק.הַסָּב.הַסָּבָה.הִלֵּל.מִימִי.מִיקִי.

הַקֵּן רִיק

מַהֵר מֵאִיר!
מַהֵר מֵאִיר!

הִנֵּה קֵן
הִנֵּה קֵן

הוּ הוּ מֵאִיר
הוּ הוּ הוּ
הַקֵּן רִיק
אֵין
הַקֵּן רִיק
רִיק הַקֵּן

ן	מַהֵר	קֵן

9. Elementarz hebrajski / Hebrew Primer

10. Ruiny synagogi Maharszala / The ruins of Maharshal Synagogue

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11. Elementarz polski / Polish Primer

12. Ulica Nowa 23 / Nowa street 23

13. Brama Grodzka / Grodzka Gate

14. Widok ze wzgórza zamkowego / View from the Castle Hill

15. Parochet

16. Getto lubelskie / Lublin’s ghetto

Descriptions of photographs 1-16

Set I, photographs 1-8:

1. Lublin daily newspaper "Kurier Lubelski"
"Kurier Lubelski" was a newspaper published daily in 1932, overtly referring to the tradition of "Kurier" from the years 1906-1913. It was a news periodical with inclinations towards literature. Among the members of the editorial team were poets Józef Czechowicz and Józef Łobodowski. The last issue of "Kurier Lubelski" was published on 30 November 1932.

2. Szeroka Street
The no longer existent Szeroka Street, also referred to as Żydowska (Jewish) Street. Once the main street of the Jewish Quarter. The photograph shows the buildings between Kowalska Street and the intersection with Jateczna Street, which also ceased to exist. Frontages of Podzamcze and Jateczna Streets are visible on the right. Photo by Jan Bułhak, 1924.

3. New Jewish cemetery
Matzevah tombstones at the new Jewish cemetery in Lublin. In 1829, due to the lack of free space in the Jewish cemetery in Sienna Street, the Lublin Jewish community bought a parcel to the north of the city limits, near today's junction of Walecznych and Unicka streets, with the intention of establishing a cemetery there. The first burial in that cemetery took place in 1830. Since then, the Jewish cemetery situated in that area has been called the new Jewish cemetery in Lublin. The cemetery, with over 50,000 people buried there, was completely destroyed by the Nazi German troops in 1942. Some tombstones were used to pave the so-called "Black Road" by which prisoners entered the Majdanek camp while others were destroyed.

4. Ruins of the Jewish Quarter
Remains of Szeroka St. after the ghetto in the Podzamcze area, in the vicinity of the Lublin Castle, had been razed by the Germans.

5. Chachmei Lublin Yeshiva opening ceremony
Rectors on the balcony of the Yeshiva during the opening ceremony. The event took place on 24 June 1930. The photograph was taken during the speech of Rabbi Izrael Friedman from Chortkiv. It depicts the face of the building with a column portico and a balcony. The school is located on Lubartowska St. Portrayed were the rectors of the Chachmei Lublin Yeshiva (Rabbinical and Talmudical Academy of Lublin). The Rabbis are holding a black-white standard with golden and blue embroidery – the flag of the Academy of the Sages of Lublin. Also visible are the Hebrew letters on the exterior of the academy building. The five-storey edifice with a tall semi-basement and an attic has an entrance accentuated with a portico supported by four pairs of columns. Further above, the façade is decorated with pilasters with ionic capitals and surmounted with a stepped top section which is crowned with a semicircular arch. The building was designed by Agenor Smoluchowski in neo-eclectic style, although it also has some baroque features.

6. Castle Square
Plac Zamkowy (castle square) in Lublin. It is the site where Jewish Quarter existed until the Second World War, with the famous Szeroka Street. The current architecture surrounding the square, erected in 1954, embodies the principles of the Socialist realism.

7. Lublin daily newspaper "Lubliner Tugblat"
"Lubliner Tugblat" was a daily newspaper in Yiddish. The Lublin Jews had their own print offices, bookshops and press. The first Jewish newspaper ("Myśl Żydowska" – "Jewish thought") was published in Lublin since 1916; the first issue of "Lubliner Tugblat" – "The Lublin Daily" – came out in 1918.

8. Szeroka Street
Szeroka St. during World War II. People in the street can be seen wearing armbands with the Star of David, used in order to identify the citizens of Jewish origin. The order of Governor General Hans Frank that introduced the obligation for all Jews to wear identification marks came into force on 28 November 1939. The Jewish quarter in the Podzamcze area and the nearby streets were converted into a ghetto in 1941. Photograph by Max Kirnberger, 1940.

Set II, photographs 9-16:

9. Hebrew school primer
A Hebrew reading book based on the school programme.

Title: “Sefer HaYeled (“child’s book”). Part 1, Aleph” Authors: Israel Szalita, Chaja Kuszlan, Dr. Ch. Zweigel. Published in Warsaw in 1934. It was probably from a copy of this book that Henio Żytomirski learned to read.

10. Ruins of the Maharshal Synagogue
Remains of the Maharshal Synagogue, once situated on Jateczna Street (near Szeroka St.).

11. Polish school primer
A pre-war reading primer in Polish.

12. No. 23, Nowa Street
23, Nowa St. (today, 25, Lubartowska St.) in Lublin. A signboard in Polish and Yiddish can be seen in the middle part of the photograph. Photograph by Stefan Kiełsznia, taken in the 1930s.

13. Grodzka Gate
Drawing by Aleksander Gierymski depicting the Grodzka Gate in Lublin, in the caption referred to as the “Żydowska” (Jewish) Gate. Published in “Tygodnik Ilustrowany” ("illustrated weekly"), issue 1/47/ 1887.

14. View from the castle hill (wzgórze zamkowe)
The church of St. Michael on the Czwartek hill and the marketplace on Ruska St. seen from the vicinity of the castle (from the site where the great Maharshal synagogue stood until World War II). The present renaissance form of the church is the result of many remodellings. The church is considered to be the oldest Christian temple in Lublin, with earliest mentions dating from 1429. The first half of the seventeenth century saw a thorough remodelling in the Lublin Renaissance style. On the right side of the picture is the Orthodox church of Transfiguration. In the centre of the bus station manoeuvring area – once the intersection of Szeroka and Ruska streets – stands an old well. Photograph from 2011.

15. Parochet
Parochet – the curtain that covers the *Aron Kodesh* (the Torah Ark – a closet that contains the Torah scrolls) – from the Lublin Maharshal synagogue, currently kept in the Bielsko-Bała synagogue. It was made in 1926 and donated as a women’s votive offering for the synagogue. The broadcloth curtain features the coat of arms of Israel connected with the Jewish symbolism: two lions, a crown and the Torah. Photograph by Jacek Proszyk, 2008.

16. Lublin Ghetto
A fragment of the ghetto fence on Rybna Street, 1947. The photograph was most likely found in the SS archives. It depicts the ghetto fence on Rybna Street, at the site of today’s Zaułek Hartwigów (Hartwig alley). The view is from the side of Kowalska Street. The photographed site was the border of the so-called “ghetto B”.

Annex 2.2 – 1 printout

Julia Hartwig (born 1921 in Lublin) (1)

Before the war, I was very often sent to the Old Town to buy bread, which they had very good over there. In Świętoduska St., I remember, there was a Turkish bakery and there were various Turkish pastries. You bought those special horn-shaped cakes there, cakes with honey – sticky, with nuts – really excellent. In the Old Town, there were Jewish bakeries where you could buy flatbread with onion and bagels and very good bread.

(...) The feeling that Lublin was a multicultural city was very intense. You met Russians – White Russians who had fled – Ukrainians, Byelorussians, Jews, and therefore different religions, different schools as well. There was a Jewish academy and a Catholic university.

….....

Julia Hartwig (born 1921 in Lublin) (2)

You saw Jews in yarmulke skullcaps and gaberdines, farmers in traditional clothes, and it was all clearly visible in the streets. (...) You recognized Jews because they wore their typical black clothes but you also heard people speaking Ukrainian and Byelorussian, although maybe not that often (...) Since my mother was an Orthodox Christian, I went to the Orthodox church from time to time. I felt that non-uniformity of Lublin very clearly, I felt that there were Roman Catholicism, Orthodox Catholicism and Judaism all present there.

….....

Annex 2.3 – 1 printout

Mieczysław Kurzątkowski (born 1932 in Lublin)

The outbreak of the war destroyed a world – the one that existed before that war. The very beginning of the occupation, when the Germans ordered the Jews to wear the Star of David armbands – that was the first officially imposed law which said that those people must stand out.

And another thing, a moment that was totally shocking for a child – I was a schoolboy back then. As we were walking to school, someone shouted “Come on, let’s see the killed Jews!”. And below the cemetery wall, there was a hole dug in the ground, and two bodies of Jews laying in that hole. And that was the shock – that a Jew is someone that can be killed just like that! Because I had never ever imagined that somebody could kill a man in the street. There is killing during a war, a bandit kills – that I knew as a child – but that a man, a Jewish man, could be killed just like that...?

….....

Irena Gewerc-Gottlieb (born 1926 in Lublin)

In 1941, on 21 March, the Germans announced that there would be a ghetto in Lublin. We were thrown out of the house on Noworybna St., and we moved in with the Gewerc grandparents who lived in Cyrulicza St. [...] in the ghetto there was misery, typhus. People were starving to death on Cyrulicza St. There were also very rich people, and very poor ones as well. […]

There was a Jewish school in the ghetto. The school was in our flat on Cyrulicza. It was ran by a well known Lublin teacher, Nachman Korn. That day, as Korn was teaching a lesson, the Germans started chasing people in Nadstawna St. The next day, they thumped the door to my grandma’s apartment. We fled immediately, taking nothing with us, to the Aspis grandparents in Grodzka St. We hid there for a few days. Meanwhile, the Germans were transporting Jews from Lublin to Bełżec. My father worked for a German named Kremin. He was a very good man. He helped us a lot. Thanks to that job my father had a J-Ausweis [a document for Jews entitling them to stay in the ghetto and temporarily preventing them from being deported – Ed.]. He also got such documents for us and then we could come out of our hideout.

Annex 3.1 – 1 printout

Set I – photographs no. 1-6
Set II – photographs no. 7-12

1.

name : Szmuel Zytomirski

date of birth : 1900

place of birth : Warszawa - Polska

address : Lublin, Szewcka 3

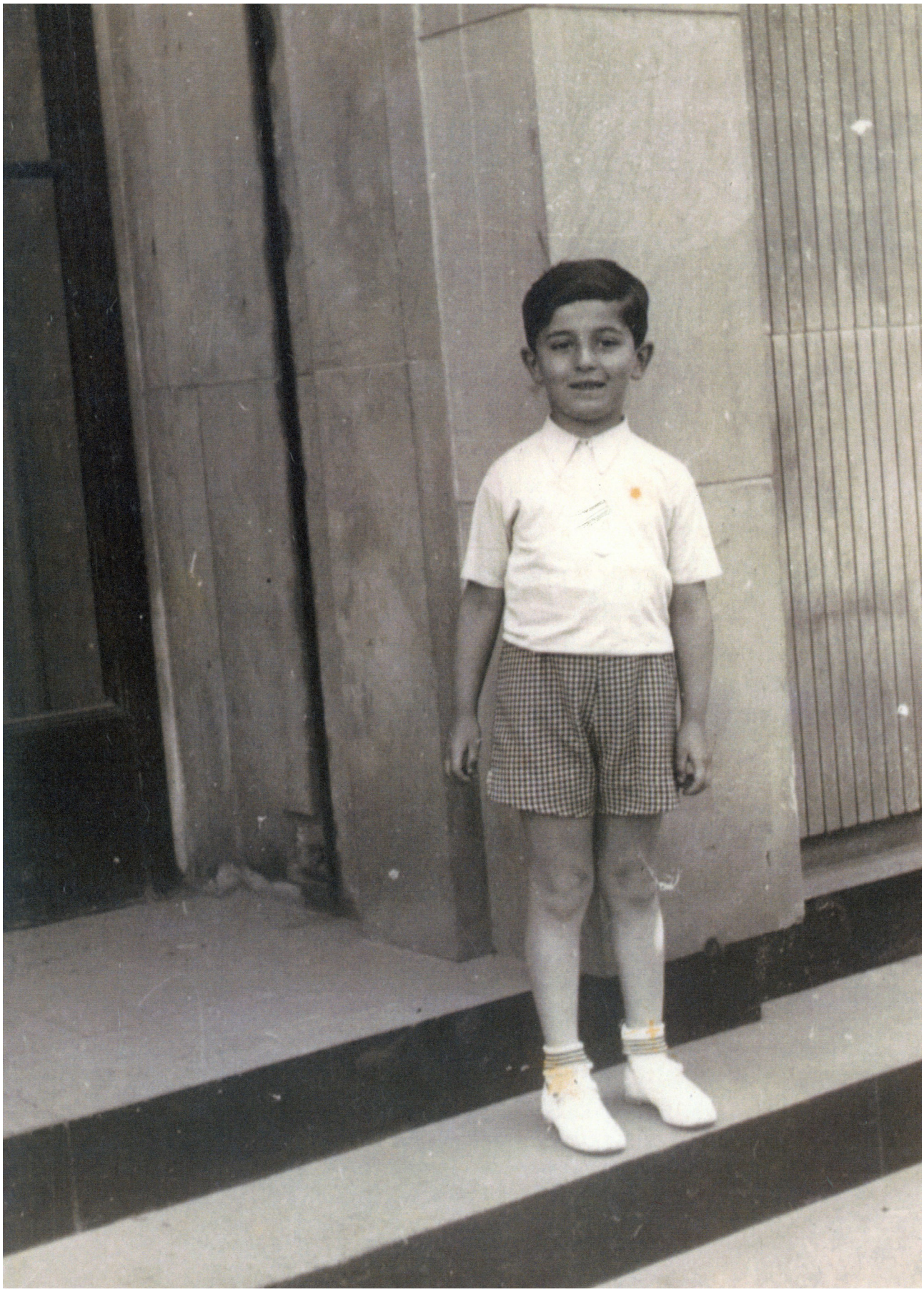
wife : Sara (maiden name: Oxman)

son: Heniek (born: 1933)

date of death : 3 November 1943

heniek at home with his friend Ester Rechtman

The girl Ester Rechtman, grandaughter of families Lax and Rechtman from Lublin, left Poland in 1938 and lives now in Israel.
In the picture of Heniek's 3rd birthday she is sitting in front.

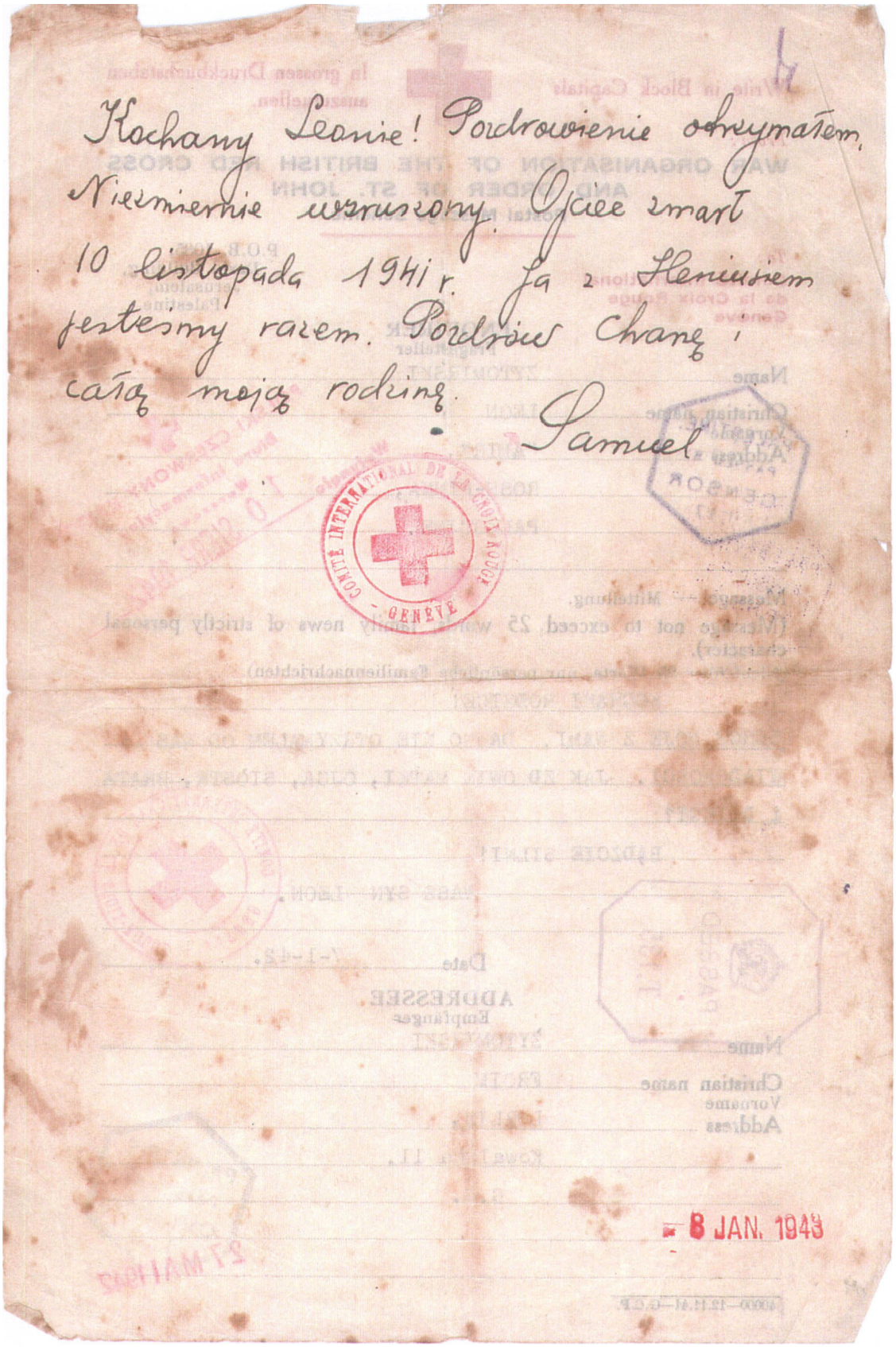


4.

5.

6. Ulica Szewska / Szewska street

7.



Kochany Leonie! Pozdrowienie otrzymałem.
Niezmiernie wzruszony. Ojciec zmarł
10 listopada 1941 r. Ja z Heniusiem
jesteśmy razem. Pozdrów Chanę i
całą moją rodzinę.
Samuel

COMITÉ INTERNATIONAL DE LA CROIX ROUGE - GENÈVE

8 JAN. 1943

8. List Samuela Żytomirskiego (Lublin) do brata Leona (Palestyna)
A letter from Samuel Żytomirski (Lublin) to his brother Leon (Palestine)

Dear Leon ! I have received your greetings. I'm infinitely touched. Our father died on November 10th, 1941. Henio and me are together. Give my greetings to Chana and to all my family. Samuel.

name : Froim Zytomirski (son of Chaim)

date of birth : 1880

place of birth : Miedzyborz

address : Lublin, Lubartowska 22

in the Ghetto: Kowalska 11

wife : Chaia (maiden name: Melamed)

children : Szmuel, Sonia, Ester, Leon, Rachela

date of death : 10 November 1941

10. Ulica Kowaska 3 / Kowalska 3 street

11. Ulica Krakowskie Przedmieście 64 / Krakowskie Przedmieście 64 St.

12.

Annex 3.2

Set I – photographs no. 2, 6, 5, 3, 1, 4

1. What were the names of Henio's parents? When was Henio Żytomirski born? (photograph no. 2)
Mother Sara (nee Oxman), father Szmuel (Shmuel, Samuel). Samuel was a history and literature teacher at Tarbut Hebrew-language secular schools in Bychawa and Lublin. Sara ran a shop. Little Henryk was born on 25 March 1933.

For the needs of the workshop, the photograph was dated 1900, based on Szmuel's birthdate.

2. Where did Henio Żytomirski and his parents live? (6)
He was born at 3, Szewska St., and lived there until 1941.

For the needs of the workshop, the photograph was dated 1933, based on Henio's birthdate.

3. Who may be holding Henio in their arms? How old might Henio be? (5)
Henio Żytomirski was photographed with his father, Samuel. The boy is one year old. The family had him photographed every year upon his birthday on other occasion.

Photograph dated 1934.

4. Who is the girl that is sitting on the chair with Henio? Where was the photograph taken? (3)
25 March 1936. Henio is at home (probably 3, Szewska St.) with his friend Ester Rechtman. Henio is 3 years old. Ester moved with her family from Lublin to Palestine in 1938. She lives in Israel.

Photograph dated 1934.

5. Where is Leon Żytomirski going to? Why is he leaving Lublin? (1)
The farewell photograph of Leon Żytomirski, brother of Henio's father, who emigrated to Palestine. The sign on the bus behind the photographed people reads "Lublin – Nałęczów – Kazimierz". From the late nineteenth century until the 1940s, implementing the Zionist slogan of "return to the fatherland of the forefathers" and due to intensifying anti-Jewish sentiments, members of the Zionist movement emigrated to Palestine in order to lay the foundations for the new Jewish state.

The photograph depicts four-years-old Henio standing in front of his grandfather, and his father's siblings. It is known that the entire family planned to move to Palestine but they did not manage to do it before the war broke out. During the German occupation they still made efforts to obtain the certificate allowing them to leave.

Photograph dated 1937.

6. Which site in Lublin appears on the photograph? (4)
The photograph was taken at 64, Krakowskie Przedmieście St. Today, it is the entrance to the Pekao bank, opposite the florists' stands on Krakowskie Przedmieście St. This is the site where the last photograph of Henio was taken.

For the needs of the workshop, the photograph was dated 2005, based on the first edition of the "Letters to Henio" project.

Set II – photographs no. 9, 12, 7, 11, 10, 8

7. What was the name of Henio Żytomirski's grandfather? What are the names of other, more distant relatives? (photograph no. 9)
Henio's grandfather was called Froim Żytomirski, his grandmother's name was Chaja. They were parents of Szmuel (Samuel) – Henio's father. The grandparents lived in Lublin at no. 22, Lubartowska Street (today's 28, Lubartowska St.). They had five children: Szmuel (b. 1900), Sonia (b. 1903), Ester, Leon (b. 1913) and Rachela (b. 1915). Froim Żytomirski died of typhus in the Podzamcze ghetto on 10 November 1941.

For the needs of the workshop, the photograph was dated 1880, based on Froim's birthdate.

8. Where is Henio Żytomirski in the photograph? Why is he a king? How can we tell that the family is of Jewish descent? (12)

Henio's second birthday – he is surrounded by family and friends and dressed as a king because his birthday was on the date of Jewish Purim holiday, when children would traditionally wear fancy dresses. The photograph shows that Żytomirski family, although assimilated, celebrated and observed Jewish traditions.

Photograph dated 25 March 1935.

9. Who is taking a walk with Henio? From what family did Henio come from – a Polish or a Jewish one? How can we tell? Was it a traditional or an assimilated family? (7)

Henio Żytomirski with his grandfather Froim and younger cousin Abramek Kornberg on Krakowskie Przedmieście St. Henio is five years old.

The photograph shows that Henio's family was an assimilated family of Polish Jews. Since September, Henio went to the "Trachter" kindergarten, where children were taught to read and write in Hebrew. The boy was intended to continue his education at a Hebrew public school ran by the "Tarbut" organization, which was influenced by the Zionist movement. The lessons were taught in Hebrew, and the school promoted secular Hebrew culture.

Photograph dated 4 June 1938.

10. Where was the photograph taken? How old might Henio be? (11)

Henio is six. He has just learnt to ride a bicycle. The photograph was taken on the stairs of the building at 64. Krakowskie Przedmieście St. Henio was to start his first year at school in September. This is the last photograph of Henio Żytomirski.

Photograph dated 5 July 1939.

11. What street is depicted in the photograph? (10)

The photograph depicts Kowalska Street. The coachman has an armband which means that the photograph was taken after the Jews were ordered to wear them.

The ghetto in Lublin existed from March 1941 until April 1942, and Kowalska St. was its main entrance road. The Żytomirski family was resettled to 11, Kowalska St. Szmuel Żytomirski was given an unpaid job at the ghetto post office. The post office was located at 2, Kowalska St.

Photograph dated 1940.

12. Where is the letter from? Who are the sender and the addressee? What can we find out about Henio from this letter? (8)

This is one of the letters that Szmuel Żytomirski, Henio's father, sent to his brother Leon who had moved to Palestine. This is the last letter that mentions Henio. From this letter we find out that Henio was still alive: "I am here together with Heniuś". The letter was sent in the summer of 1942. The date that appears in the lower left part of the letter marks the day when it was registered at the Geneva Red Cross office (8 January 1943). After the liquidation of the Podzamcze ghetto in 1942, the Jews that were left alive were moved to the ghetto in Majdan Tatarski.

On 9 November 1942, the Majdan Tatarski ghetto was definitively liquidated. Around 3,000 people were transported to Majdanek. Women, children and elderly people were led to the gas chambers. This is probably how Henio Żytomirski died.

Szmuel Żytomirski was apparently imprisoned at the *Sportplatz* – a sub-camp of Majdanek, located in the Wieniawa borough. Jewish prisoners worked there at the construction site of a sports stadium for the SS (today's Lublinianka stadium). The fate of Szmuel remains unknown.

Photograph dated 1942.

Annex 3.3 – for the instructor

History of Henio Żytomirski:

- Henio Żytomirski
  http://teatrnn.pl/leksykon/node/2434
- Henio Żytomirski. The Story of One Life
  http://teatrnn.pl/leksykon/node/2435/henio_%C5%BCytomirski_%E2%80%93_a_story_of_one_life

History of the Żytomirski family:

- The Żytomirski Family
  http://teatrnn.pl/leksykon/node/2437/henio_%C5%BCytomirski_%E2%80%93_the_story_of_family

Letters to Henio project:

- Letters to Henio
  http://teatrnn.pl/leksykon/node/2436/henio_%C5%BCytomirski_%E2%80%93_the_project_%E2%80%9Eletters_to_henio%E2%80%9D
- Pietrasiewicz T., Circles of Memory, Lublin 2008, pp. 20-38.
  http://biblioteka.teatrnn.pl/dlibra/Content/24200/kregi_pamieci.pdf

Annex 3.4 – 1 printout

Memories of Esther Bernhard (nee Rechtman), born in 1932

We often visited Henio Żytomirski's house. His dad taught my mum Hebrew and the Bible. The members of that family became our friends. My memories of Henio's home – a place where children were truly loved – are already somewhat blurred. I remember his grandfather, who had loving, bright eyes. I remember the home with lots of books, the writing desk, and especially the room full of toys, and Henio in that room.

Annex 3.5 – 1 printout

Memories of Józefa Paciorkowa

In early 1941, we were moved to another street. We had three days to leave our flat and move to one of the free ones, from which the Jews had been removed a few days earlier. It was not a disaster but that relocation was something sad and deeply unpleasant. (...) We were stunned and horrified at the view of the once Jewish apartments we were shown. The choice was wide but it was very uneasy and, from the humane point of view, extremely difficult to decide. The apartments that we saw filled us with horror. Everywhere there were fresh traces of people who had had to leave their homes in some enormous haste. A meagre dinner that someone had only begun cooking, an unfinished glass of tea or an unmade bed, as if someone had just gotten up. (...) We were given a flat in the no. 3 house on Szewska St.

Józefa Paciorkowa, *Mój dom w czasie okupacji* ("My home during the occupation"), in: Bolesław Zimmer, *50 lat Gimnazjum i Liceum imienia Jana Zamoyskiego w Lublinie 1915-1965* (50 years of the Jan Zamoyski middle school and high school in Lublin), published 1967 in Lublin, p. 198.

Annex 3.6 and 3.7 – 4 printouts

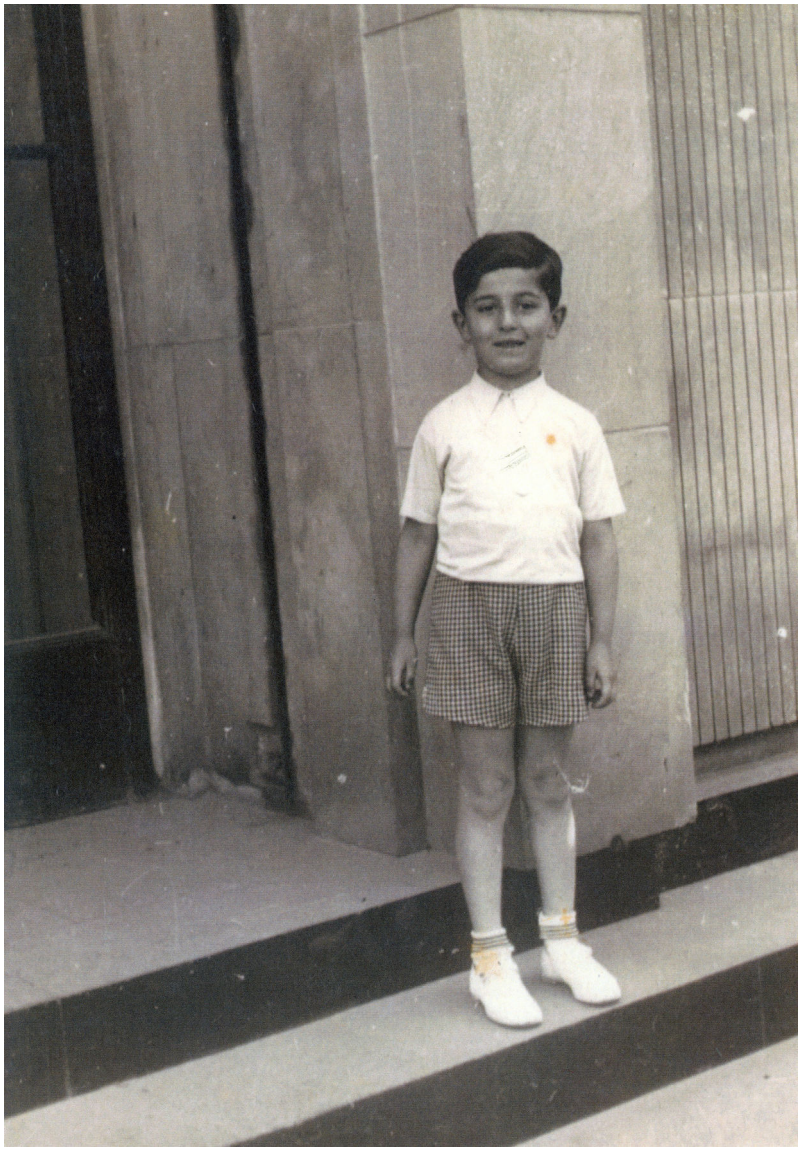


Fig.1. ***Henio was born on March 25, 1933 in Lublin. He was the first child of Szmuel and Sara Żyromirscy, and beloved grandson of Froim. The family's pride!***	Fig.4. ***In September 1937 Henio started attending kindergarten. He was taught Polish songs, he knew the national anthem. He was very bright. Everything interested him.***
Fig.2 ***On his second birthday Henio truly was a king for a day. He was bright and full of energy. He sang, he danced! When he came to visit his grandparents, sometimes after he went home they would say, "Oh, it's quiet again..."***	Fig.5. ***In July 1938 Henio spent the summer holidays in the village of Rudy near Puławy. In September he continued to attend the kindergarten "Trachter". Henio's father wanted his son to learn Hebrew so that in the future they could travel to Palestine.***
Fig.7. ***World War II broke out when Henio was 6 years old. How was he growing up in those days? What horrors did his eyes witness? What did children his age do in the ghetto? I do not know.*** **[Neta Żytomirska-Avidar, 2002]**	Fig.6. ***On July 5 1939 Henio rode a bicycle with two wheels for the first time! It was a bike for a grown boy. It was on that day that this picture was taken. On September he was meant to attend the Jewish school "Tarbut". Henio was ready to start first grade.***
Fig.3. ***His family loved Henio. Look, how his mother dressed him! Henio's mother was uncommonly kind. She had blue eyes and black hair.***	

Annex 3.8

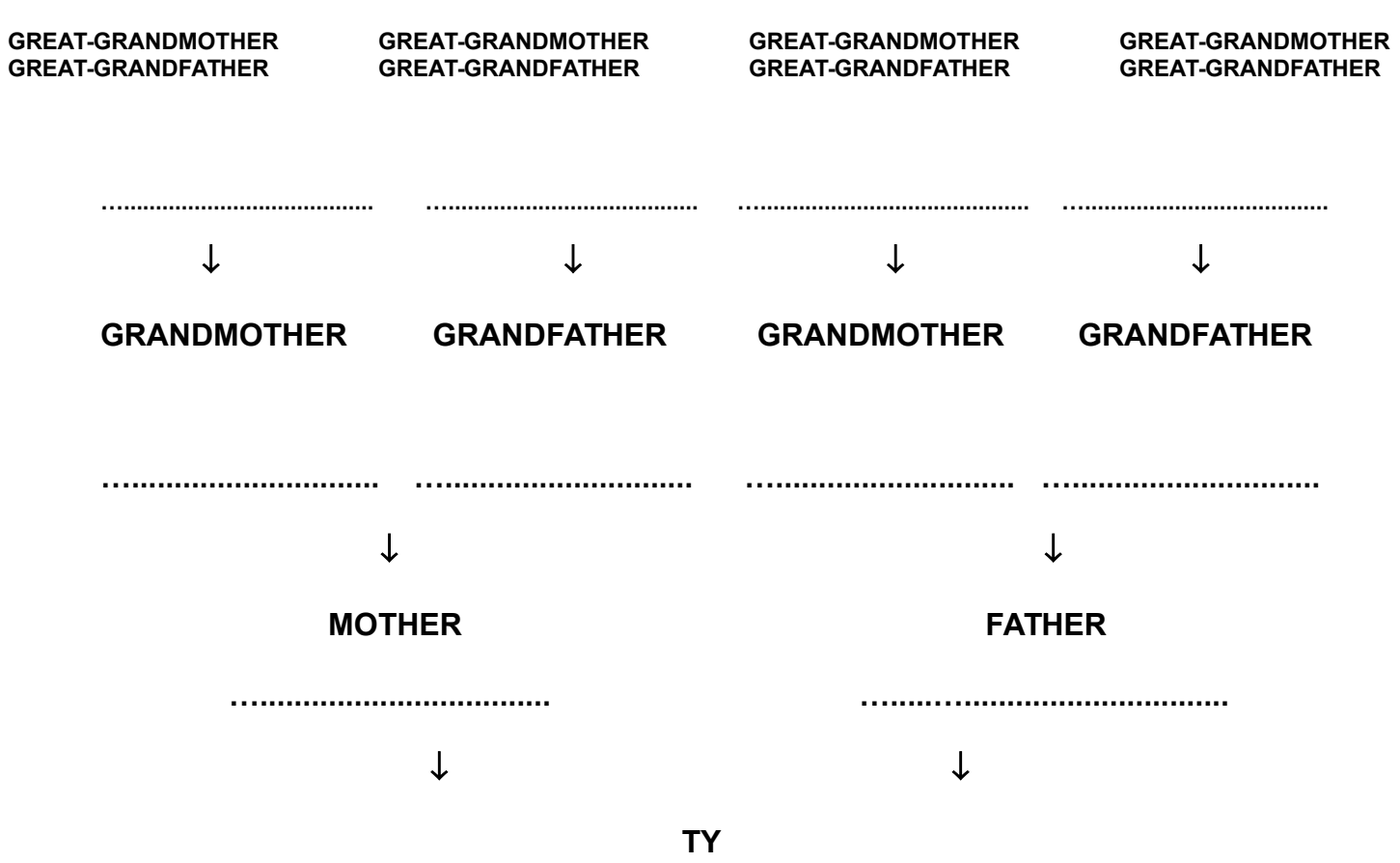
Information accessible on website: **http://teatrnn.pl/leksykon/node/2434**

Annex 3.9 – 1 printout

The story of the Żytomirski family was reconstructed by Neta Żytomirska-Avidar – Henio's cousin, the daughter of Leon Żytomirski (Henio's uncle), who emigrated to Palestine just before the war. Neta came to Lublin for the first time in 2001. During her visit in the 'Grodzka Gate – NN Theatre' Centre, Neta told us the story of her little cousin Henio. Later, she sent two albums documenting the wartime destiny of Henio and his family. The photographs of Henio, taken every year of his life until the outbreak of WWII, were preserved in Palestine. In this way, Henio “returned” to his home town.

You will find more information at: http://teatrnn.pl/leksykon/node/2434

Annex 4.1 – 30 printout



Your great-grandfathers' brothers/sisters:
Your great-grandmothers' brothers/sisters:
Your grandfathers' brothers/sisters:
Your grandmothers' brothers/sisters:
Your father's brothers/sisters:
Your mother's brothers/sisters:
Your own brothers/sisters:
Your brothers' children:
Your sisters' children:

History of the family of Neta Żytomirska-Avidar

Neta Żytomirska-Avidar

Neta is the daughter of Leon Żytomirski, uncle of Henio who emigrated from Poland in 1937. She was born in 1943 in Israel. She was very lucky, because, unlike Henio, she could fulfil her dreams. Neta works in the field of arts as a graphic artist. Initially, she became fascinated with literature, and studied at the Tel Aviv University, then moved on to study etching techniques with Dan Kreiger and lithography with Yona Gur. She made art her occupation. For many years her works have been shown at solo exhibitions in various countries, including Israel and the United States. In 2007, she came to Lublin with an exhibition of her works inspired by the wartime experience of her family. She has three children.

Leon Żytomirski

Neta's father, Leon (Leibush, Yehuda) Żytomirski was the only member of the Żytomirski family to survive the Holocaust. He was born in 1913 in Warsaw and died in 1998 in Israel, having moved there in 1937. After his arrival in Israel, he married Chana nee Hochberg, who had been born in 1915 in Warsaw. Leon and Chana Żytomirski had two children: Neta (b. 1943) and Jacob (1947-1973).

Henio's Album

One day, Neta decided to send the "Grodzka Gate – NN Theatre" Centre a small album of photographs of her cousin Henio, who had died in 1942 in the Majdanek camp. She wanted as many people as possible to learn about the fate of her relatives. She never supposed that, as years would pass, there would be so many of those people.

"My father's family was known and respected among the Jewish community of Lublin. He spent his childhood and his youth in that city. His loved ones died in in hunger and misery, no trace left of them. My parents always spoke of Lublin with yearning and pain. These feelings have remained in me. When I came to Lublin for the first time, I didn't even need a guide – I knew all the places related with the fate of my family very well".

Thanks to the material collected by Neta (photographs, letters and other documents), which she donated to the "Grodzka Gate – NN Theatre" Centre in 2002, the story of Henio could be reconstructed. That material was used to assemble an exhibition at the Majdanek museum (the exhibition titled "The Primer. Children in Majdanek Camp", located in barrack 53), and since 2005, the educational-artistic project "Letters to Henio" has been carried out.

Further history of Szmul Żytomirski

The last letter from Szmuel Żytomirski, without a postmark and addressed to his brother Leon, was written on 19 March 1943. In it, he thanks for the food package that he had received two days earlier. He mentions the move to 7, Drobna St. (in the Wieniawa suburb), and pens one striking sentence: "I don't write anything about our present situation, since, for sure, you already know about it". He does not write a word about his family, closing as following: "I conclude this letter, sending good wishes to you and to everyone from those lands". Signed: M. Żytomirski.

According to the research done by historian Robert Kuwałek, Szmuel was imprisoned in the so-called Sportplatz camp – a sub-camp of the Majdanek, located in the Wieniawa suburb. Jewish prisoners worked there building a sports stadium for the SS. The construction site included a former Jewish cemetery. Szmuel Żytomirski was most likely shot dead during the large-scale executions of Jews that the Germans carried out on 3 November 1943. All Jewish prisoners from Majdanek and the labour camps for Jews in Lublin were murdered on that day – around 18,400 people in total.

New information regarding the fate of Henio's family is still coming to light. In 2008, Neta Żytomirska-Avidar discovered that Henio's father had been involved with the Jewish underground movement which rescued European Jews during the war. At that time, he corresponded with Nathan Schwalb from Geneva and a Zionist

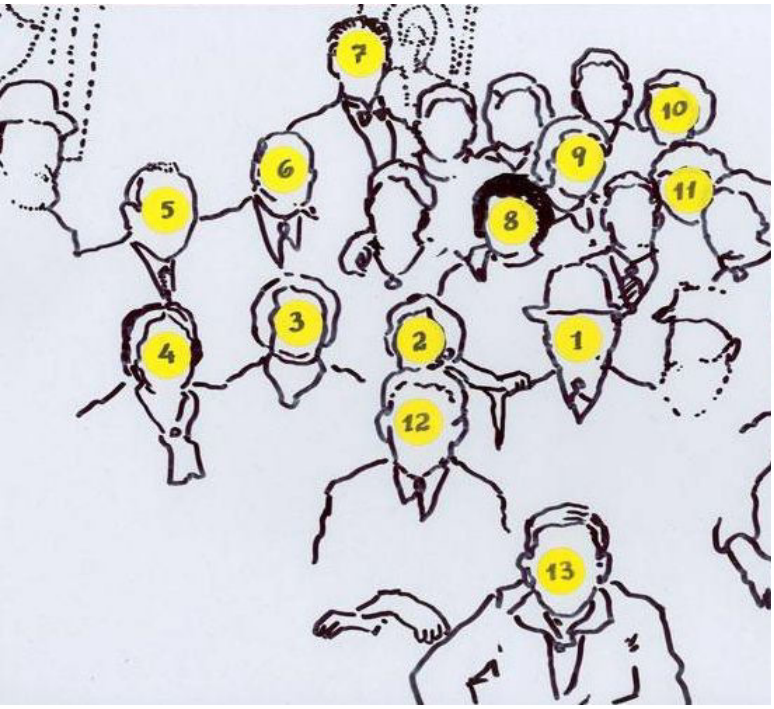
organization in Istanbul. This is an important information that sheds new light onto the history of the Żytomirski family. Ten letters that Samuel sent to Nathan Schwalb are kept in one of the archives in Israel (The Pinhas Lavon Institute for Labour Movement Research), and two letters to the organization in Constantinople (today's Istanbul) in an archive located in Western Galilee, halfway between Acre and Nahariya (Ghetto Fighters House Museum).

Knowing of the existence of these new documents, we should have better understanding of the responsibility related with sharing this story. Nothing is certain, and often we are limited to mere hypotheses. It is hard to discover the fate of the families that had gone missing during the war. Reconstructing history is especially difficult when we do not have enough documents and witnesses, and human memory proves unreliable. Nevertheless, a new perspective appears in the form of working with youths during workshops which allow them to use their imagination while writing letters to Henio.

Annex 5.2 – 1 printout

Family of Henio Żytomirski

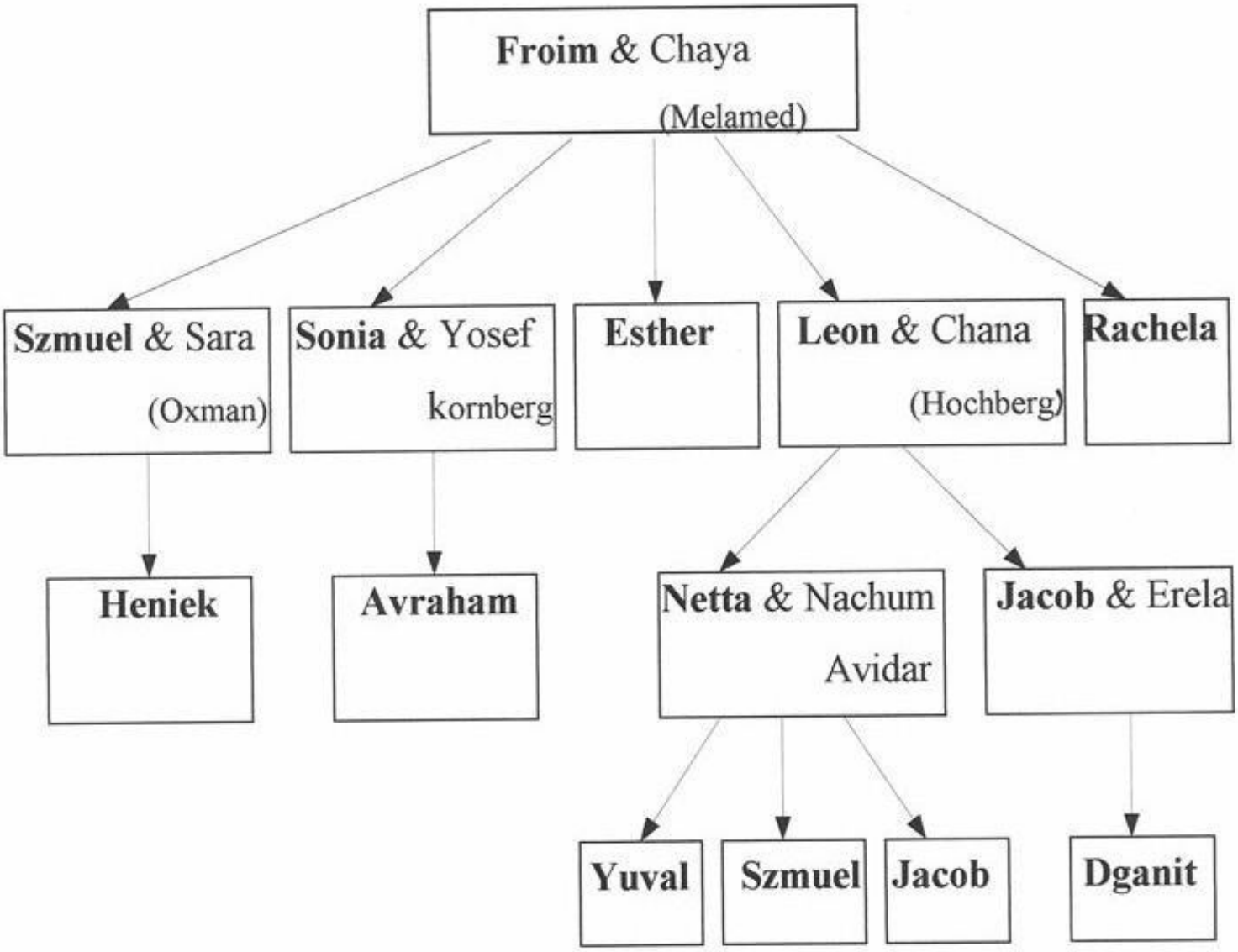
The picture was taken in 1936 after the wedding of Sonia Żytomirska in the flat of Froim and Chaja Żytomirski, Lubartowska 22 in Lublin. On the wall behind there is a picture of great grandmother Melamed.



1. Grandfather Froim Zytomirski
2. Grandmother Chaia Zytomirski
3 - 4. Lea Lapicki and Golda Ajzynberg - sisters of Chaia
5. Ycchak Melamed - brother of Chaia
6. Max Lapicki - husband of Lea
7. Yosef Kornberg - husband of Sonia
8. Sonia Kornberg - daughter of Froim and Chaia
9. Rachela Zytomirski - daughter of Froim and Chaia
10. Ester Zytomirski - daughter of Froim and Chaia
11. Sara Zytomirski - wife of Szmuel Zytomirski
12. Szmuel Zytomirski - son of Froim and Chaia
13. Leon (Lejbus, Yehuda) - son of Froim and Chaia

FAMILY : ZYTOMIRSKI

ADDRESS : LUBARTOWSKA 22 , LUBLIN



Annex 7.1

Project "Letters to Henio". Description of actions

Since 2005, in relation to the Day of Remembrance of the Holocaust and Counteracting Crimes Against Humanity, celebrated in Poland on 19 April, the "Grodzka Gate – NN Theatre" Centre has been organizing the educational and artistic action "Letters to Henio". On this day, the citizens of Lublin send letters to Henio Żytomirski, a Jewish boy born in Lublin in 1933 and killed by the Nazis in a gas chamber, probably in November 1942. His story inspired the Centre to assemble the exhibition titled "The Primer. Children in Majdanek Camp", created by Marta Grudzińska and Tomasz Pietrasiewicz.

Every year, on 19 April, the citizens of Lublin can send letters addressed to Henio, putting them in the post box that the NN Theatre sets especially for this purpose at 64, Krakowskie Przedmieście St. Later, those letters come back to their senders with annotations "address unknown" and "addressee unknown". Having sent the letters, all participants that gathered at the post box take a walking tour of the places related with the life of Henio. Those are: his family home at 3, Szewska St., then the 11, Kowalska St. house, where the Żytomirski family was forced to move due to the sealing off of the Lublin ghetto. The walk ends by "the last streetlamp" of the Jewish Quarter, on Podwale Street.

Every year, we invite teachers and pupils of Lublin schools and everyone interested to participate in the project "Letters to Henio". It also serves as an opportunity to carry out educational workshops inspired by Henio's story. Similar workshops are carried out from time to time throughout the entire year, with participation from groups of young people from Poland and from abroad.

Notice: type of actions may differ between editions of the project.

Supplementary material

Chronology of Lublin Jews
Multicultural Lublin
Jewish Town in Lublin
Extermination of Lublin Jews

Chronology of Lublin Jews

14th century

1336 – according to an unconfirmed account, Polish king Casimir the Great allowed Jews to settle in Piaski – a suburb of Lublin.

15th c.

1475 – Rabbi Jakub (Jacob) of Trento settled in Lublin.

16th c.

1518 – Shalom Shachna founded a yeshiva in Lublin. The oldest **confirmations of the *de non tolerandis Judaeis* privilege** (allowing the city authorities to prohibit Jewish residence) come from that year.

1523 – king Sigismund I granted the Jews living next to the Lublin Castle the rights enjoyed by other Jews in Poland, especially in Lviv. The request for this was submitted by the Lublin *starost* Jan of Pilcza, who argued that the Jews of Lublin played an important and useful role in the life of the city.

1532 – Shalom Shachna was appointed Chief Rabbi of Lublin. He was also Chief Rabbi of the Lesser Poland (Małopolska) region, together with Rabbi Moshe Fiszel.

1541 – Jakub Kopelman HaLevi was buried in the Jewish cemetery. **His is the oldest preserved tombstone in the old cemetery.**

1547 – **first Hebrew books and prayer books printed in Lublin** were published. In 1550, king Sigismund Augustus authorized opening of Jewish print offices by two Jews: Josef and Eliezer.

1567 – **the great Maharshal synagogue was built in Lublin** under a royal privilege. It was named the Maharshalshul in honour of Rabbi Shlomo Luria.

1580 – a privilege issued by king Stephen Báthory authorized **the foundation of the *Vaad Arba Aratzot* (Council of Four Lands)**, an organ of the Jewish self-government. Most of its sessions took place in Lublin (the last one was held in 1725). The Council played a vital role in the social and cultural life of Jews in Poland.

1598 – **the first ritual murder trial in Lublin**. The Royal Tribunal in Lublin sentenced four Jews to death for "murder of a catholic boy" in the little town of Łosice (Siedlce region).

17th c.

1638 (1641) – a privilege issued by king Vladislaus IV Vasa authorized the construction of the *Kotlarshul* (the coppersmiths' synagogue). It was built by Cwi Doktorowicz at no. 20, Szeroka St.

1655 – **the Jewish Quarter was set on fire by Muscovite troops**. The Podzamcze (castle district) was taken by Cossack-Muscovite troops. Around 2,000 inhabitants of Lublin were killed.

1672 – **Tartar raid on Lublin**. The Jewish Quarter was looted and completely destroyed.

1682 – the last session of the *Vaad Arba Aratzot* (Council of Four Lands) in Lublin.

1696 – king John III Sobieski authorized **unrestricted Jewish trade**, both in Lublin and around the city. That act was confirmed by king Augustus II the Strong in 1698.

18th c.

1702 – fire of the Jewish Quarter.

1785 – **Nowa Street** (formerly a part of Lubartowska St.) **was opened.** It was the main location of Jewish clothes shops.

1790-1800 – in that decade, Yaakov Yitzhak ha-Levi Horowitz, known as **"The Seer", settled in Wieniawa**, and later moved to Lublin, where he lived on Szeroka St.

19th c.

1815 – death of Yaakov Yitzhak ha-Levi Horowitz (The Seer of Lublin). He was buried in the old Jewish cemetery.

1829 – **an epidemic of cholera decimated the Jewish population of Lublin**. For that reason and due to the growing number of inhabitants, the new Jewish cemetery was established, with first funerals taking place there the following year.

1851 – **opening of a large market square** in Świętoduska St.. The marketplace existed until the end of the 1920s. Currently it is the Ofiar Getta (victims of the ghetto) Square.

1856 – the Maharshal and Maharam synagogues destroyed in a construction disaster.

1859 – **the first Jewish elementary school** in Lublin was inaugurated.

1862 – **the Wielopolski Reform** allowed Jews to live in Lublin and participate in the City Council elections.

1870 – the Lublin Qahal bought a building on Grodzka St. and opened an **orphanage for Jewish children** there. The orphanage was administered by Józef Goldsztern (Goldstern). In March 1942, during the liquidation of the Podzamcze ghetto, the children and the orphanage staff were murdered by the Nazis.

1887 – **opening of the Hospital of the Religious Community of Jews** (Szpital Gminy Wyznaniowej Żydów).

1897 – opening of **the first Jewish private high school** ran by Nusym Rajchensztajn (Reichenstein).

20th c.

1903 – formation of the local branch of the Socialist General Jewish Labour Association Bund.

1908 – formation of the Hazomir cultural society, with the objective of promoting literature and Jewish songs.

1910 – foundation of a society for promotion of Jewish-Hebrew language and culture under the name of *Hovevei Sfos Ever* (lovers of past language).

1916 – two middle schools – *gymnasiums* – were founded in Lublin: one for boys, directed by Szymon Szper, and the other for girls, directed by Róża Szper. After Szymon's death in 1919, Mrs. Szper established a co-educational *gymnasium* that existed until 1932; the **Wieniawa suburb was incorporated into the Lublin Qahal**. Wieniawa had a historic synagogue and a cemetery. The first issue of the **weekly socio-cultural magazine in Polish, „Myśl Żydowska"** (Jewish thought) was published.

1917 – opening of the **Jewish Public Library** in Lublin.

1918 – the first issue of **Yiddish daily** "Lubliner Tugblat" ("Lublin journal") was published. The editorial office was situated at 12, Królewska Street, and the first editor in chief was Shlomo Baruch Nisenbaum.

1924 – laying of the cornerstone of the Chachmei Lublin Yeshiva (22 May 1924), attended by approximately 20,000 people.

1930 – **solemn opening of the Chachmei Lublin Yeshiva** (Lublin academy of sages); erudite talmudist Meir Shapiro, for many years a member of parliament for the *Agudas Yisroel* party, became its rector and Chief Rabbi of Lublin.

1933 – **death of Rabbi Meir Shapiro**.

1936 – the Qahal passed a **resolution protesting against introducing ghetto benches for Jews at Polish universities**. Beginning of construction of the Yitzhak L. Peretz (Icchak L. Perec) People's House (Dom Ludowy im. Icchaka L. Pereca) on Czwartek Street.

World War II

1939 – Lublin had around 120,000 inhabitants, including over 42,000 Jews.

18 September 1939 – German troops entered Lublin. On 9 November, the SS **removed all Jews from Krakowskie Przedmieście St. and adjacent streets (500 families in total)**, giving them 10 minutes to leave their apartments. A census of Jews was taken, and all of them were obliged to wear a white armband with the Star of David on the right sleeve. Round-ups began. The Germans moved into the Jewish apartments, destroying and looting their property. A camp for Jewish prisoners was set up on Lipowa St.

1940 – **the Germans nominated a Jewish Council (Judenrat) in Lublin**, with Henryk Bekker as chairman and Salomon Kestenberg and attorney Marek Alten as vice chairmen. The Judenrat consisted of 10 members. All synagogues and houses of prayer were closed.

1941 – the **Lublin ghetto was established**. It comprised the Jewish Quarter with the following streets: Lubartowska (odd numbers), Kowalska, Szeroka, Cyrulicza, Zamkowa, Nadstawna, Krawiecka, Podzamcze, Czwartek and Jateczna.

1941 – the Germans set up the **Majdanek concentration camp** in the suburbs of Lublin.

1942 – the **liquidation of the Lublin ghetto began** in March of that year. **It is considered as the beginning of the "Aktion Reinhardt".** Every day, around 1,500 Jews were transported away. In a short period of time, the Germans transported over 30,000 Jews to the Bełżec extermination camp. The remaining Jews – 4,000 people – were transported in April to the Majdan Tatarski ghetto. In the Autumn (9 November 1942), they were transported to the Majdanek camp and murdered there.

1942 – the Germans initiated the **demolition of the buildings in the Jewish Quarter**, where the ghetto had been located.

1943 – Majdanek, Poniatowa and Trawniki were the biggest extermination camps in the Lublin region. In the beginning, they had been labour camps, with prisoners forced to carry out gruelling work. In November 1943, in one day, 18,400 people were killed in Majdanek, and in the next few days, 15,000 perished in Poniatowa and 10,000 in Trawniki. **Over 42,000 Jews were murdered** in that short period**. The Germans called it "Operation Harvest Festival" (*Aktion Erntefest*).**

22 July 1944 – liberation of Lublin. The Lublin Jews that were still alive returned to their hometown. In the second half of that year, the **Jewish Historical Commission in Lublin** (*Żydowska Komisja Historyczna w Lublinie*) was founded. Its goal was to examine the history of Jews in Poland during the Nazi occupation period.

Post-war period

1947 – Jewish Lublin Hometown Society Committee (Żydowski Komitet Ziomkostwa Lubelskiego) organized a congress of former Lublin citizens of Jewish origin.

1963 – a **monument dedicated to the murdered Jews from Lublin** was placed between Świętoduska and Nowa streets, on the former market square, nowadays called the Victims of the Ghetto Square (*Plac Ofiar Getta*).

1968-1969 – **in that period, the emigration of Jews from the People's Republic of Poland reached its peak**. Many thousands of citizens of Jewish descent left the country at that time. Only a small group of Jews (about 25 people) remained in Lublin, with less than 10 men among them, which made it impossible to form a *minyan*, the smallest group necessary to perform prayers in synagogue and during the funerals.

1984 – Polish Television, the national TV broadcaster, produced **the film "W każdej garstce popiołu..."** ("in every handful of ash..."), featuring Symcha Wajs who presented information on the life and the activities of Lublin Jews in the inter-war period.

1985 – 55th anniversary of the inauguration of the Chachmei Lublin Yeshiva rabbinical academy. A commemorative plaque was embedded into a wall of the Collegium Maius ("great college") building on Lubartowska St. which had been the seat of the academy until 1939.

1989 – on 18 January, the **Society for the Preservation of the Relics of Jewish Culture in Lublin** (Towarzystwo Opieki nad Pamiątkami Kultury Żydowskiej w Lublinie) was established by virtue of the decision of the voivodeship office. **The book "Mój Lublin" ("my Lublin") by Róża Sznajdman was published.**

1990 – 60th anniversary of the Chachmei Lublin Yeshiva, attended by Dov Shapiro, Rabbi Meir Shapiro's nephew and a student of the academy in the 1930s, who came from Israel.

1994 – academic session *"Żydzi Lubelscy"* (the Jews of Lublin) took place from 14 to 16 December, organized by the Society for the Preservation of the Relics of Jewish Culture in Lublin (Towarzystwo Opieki nad Pamiątkami Kultury Żydowskiej w Lublinie), the Lublin Castle Museum and the "Grodzka Gate – NN Theatre" Centre. The session was dedicated to the topic of Jewish culture.

1995 – a concert of Jewish songs in Yiddish took place in Lublin. The songs were performed by Katherina Muether and Urlich George.

1996 – "Brama Pamięci – Miasto żydowskie" ("Gate of Memory – the Jewish City") – an academic session at the "Grodzka Gate – NN Theatre" Centre.

1997 – the first exhibition of works by Symcha Nornberg in Lublin, featuring watercolours and other paintings.

1998 – opening of the exhibition "Wielka Księga Miasta" (the great book of the city), intended to remind of the Jewish population of Lublin.

1999 – presentation of art installation "Shrine – Świątynia Pokoju" ("the temple of peace"), commemorating the 55th anniversary of the liberation of the Majdanek concentration camp; a session-debate titled "A Meeting with Jewish Messianism and Mysticism".

2000 – **mystery play "Jedna Ziemia – Dwie Świątynie"** ("one land – two temples") in the Old Town, **mystery play "Dzień Pięciu Modlitw"** ("the day of five prayers") at the Majdanek museum.

2002 – **"Misterium Światła i Ciemności"** ("mystery play of light and darkness"), commemorating the 60th anniversary of the liquidation of the Lublin ghetto.

2003 – Hanukkah – the Festival of Lights. A holiday meeting in the building of the defunct Chachmei Lublin Yeshiva.

2004 – there were a few dozens of people with Jewish roots living in Lublin. Talila, Ben Zimet and le Yiddish Orchestra concert – memories of the pre-war Jewish world in French and Yiddish; Purim – the Festival of Lots – a festive meeting organized at the Chachmei Lublin Yeshiva with the cooperation of the Social-Cultural Association of Jews (Towarzystwo Społeczno-Kulturalne Żydów); visit of David Peleg – Israeli ambassador in Poland; a symbolic Shabbat in the Chachmei Lublin Yeshiva – a celebration organized together with the Warsaw Jewish Community.

17 March 2005 – solemn celebration of the 9th *Siyum HaShas* in the Yeshiva, with participation from Hasidim from America, Western and Eastern Europe. Transmission of the events in Lublin was broadcast via the internet to the venue of the celebrations in New York City.

2006 – International academic conference "Żydzi w Lublinie. Żydzi we Lwowie. Miejsca – Pamięć – Współczesność" (Jews in Lublin. Jews in Lviv. Places – memory – the present day).

2008 – **"Pamięć Sprawiedliwych – Pamięć Światła"** ("memory of the Righteous – memory of light"). A social-artistic **mystery play** commemorating the Jews of Lublin and the Poles who rescued them during World War II.

17 March 2012 – **"Ocalone Losy" ("saved fates") – a mystery play**. Several dozen spots were arranged inside the "Grodzka Gate – NN Theatre" Centre, for the Lublin Jews who had survived the Holocaust to tell their stories to high school pupils from the city.

17 March 2012 – 70th anniversary of the liquidation of the Podzamcze ghetto. Two works of Krzystof Penderecki: **"Death Brigade" and "Kaddish. To all Łódź Abrameks Who Desired to Live. To Poles who saved Jews" were played back** in the presence of the composer.

4-8 August 2018 – Teaching about the Holocaust at Memorial Sites. A seminar for Yad Vashem European Seminar Graduates.

5 May 2013 – "Ocalone Losy" ("saved fates") mystery play with participation from Witnesses of History – inhabitants of Lublin who remember the times of the German occupation and the Shoah. They shared the memory of those events with high school pupils from Lublin.

Multicultural Lublin

Lublin is a city in mid-Eastern Poland that during several centuries was situated on the central trade route of Europe, receiving many eminent artists and notable personalities. It is a multiethnic and multiconfessional city that was once a meeting place of different nations and cultures (Armenians, Ukrainians, Byelorussians, Tartars, among others). It is a city of universities, antiquities, museums and theatres but it is also a city afflicted by history – like its inhabitants. Approximately 129,000 people lived here before the outbreak of World War II. A third of that population consisted of Jews. Hardly any of them survived the war.

Jewish community in Lublin

History of Lublin is closely related with the life of its Jewish community which, for almost 500 years, participated in creating its character, its spiritual and intellectual aura. Lublin was among the most important cities in the history of Eastern European Jews. During several centuries, it was an important centre of Jewish science and culture. Lublin became famous as the city of the **Council of Four Lands (*Vaad Arba Aratzot*)**, the city called **"the Jerusalem of the Kingdom of Poland"** owing to its thriving Jewish life, and **"the Jewish Oxford"** thanks to the high level of religious education furnished by its schools.

According to unconfirmed accounts, first Jews came to Lublin in the fourteenth century. From then on, their presence had a long-lasting influence on culture, education and religious and social life of Lublin. In the sixteenth century, Lublin was famous as the city were Polish Jews enjoyed autonomy. That autonomy was exercised by means of a self-government body that was the **Council of Four Lands** (*Vaad Arba Aratzot*), formed by delegates from the biggest cities of Poland: Kraków, Poznań, Lwów (Lviv) and Lublin. The Jews that lived in Lublin led an active religious life. Lublin was a city of numerous synagogues and houses of prayer. In the eighteenth century, Hasidism – an ultra-orthodox Jewish religious movement – developed here, producing notable representatives, like **The Seer of Lublin – Yaakov Yitzhak Horowitz**. The Lublin orthodox Jewish community also had illustrious Rabbis, like **Shalom Shachna, Solomon Luria** and **Meir Shapiro**. Rich religious life directly influenced the level of education. In the sixteenth century, the **Talmudical Academy** was established at the Maharshal synagogue, and the inter-war years saw the foundation of the **Chachmei Lublin Yeshiva**, famous in the entire Central Europe. Owing to such illustrious schools, Lublin achieved the status of "the Jewish Oxford". Cultural life of Lublin Jews was equally rich. In the sixteenth century, the city witnessed the development of **Hebrew printing industry**. It was in Lublin that Talmudic treaties were printed for the first time and some of the first Hebrew print offices in Poland were established. Handicrafts and modern art also developed. There were Jewish theatres and Jewish newspapers. The inter-war years were also a period when Jewish political activity thrived.

The Second World War was the end of the material and spiritual culture of Lublin Jews. The Lublin region was the territory where the plan of the "Final Solution to the Jewish Question" was to be implemented, thus becoming a land of transit ghettos, forced labour camps, concentration camps (Majdanek) and extermination camps (Majdanek, Sobibór, Bełżec). Today, it is also a place where the one-time presence of the Jewish community and the void left after its disappearance are commemorated.

Life of the Jews who still live in Lublin in the present days is centred around the Lublin Yeshiva and the Hall of Remembrance of the Lublin Jews (Izba Pamięci Żydów Lubelskich), as well as the still active *Chewra Nosim* synagogue (6, Lubartowska St.).

The still existing material traces of Jewish presence in Lublin include:

- the well located at today's PKS bus station, whose grounds once formed a part of the Jewish Quarter. That well provided water for the local inhabitants;
- the streetlight standing on today's Podwale Street, formerly Krawiecka St. Today, it is always lit, as a light that commemorates the lives of the inhabitants of the Jewish Quarter;
- the *Parochet* – the curtain that covers the *Aron Kodesh* (the Torah Ark – a closet that contains the Torah scrolls) – from the Lublin Maharshal synagogue, currently kept in the Bielsko-Bała synagogue.

Jewish town in Lublin

Szeroka Street

Szeroka (“broad”) Street in Lublin is indeed broad, with tall, two- or three-storey houses on both sides. Once, their gable walls faced the street – just like in the Old Town – and they had the protruding parts of the walls covered with tiles. However, as the years passed, those houses were remodelled so thoroughly that it is now impossible to notice any sign of the passage of all those centuries. Characteristic buildings include the large warehouse at one end of the street, attached to the Żydowska (“Jewish”) Gate, and the group of buildings at no. 9-21, with back walls adjoining the Castle hill. Podzamcze St. begins between no. 7 and no. 9 houses, and leads towards the entrance to the Castle. According to tradition and a legend that has not been fully confirmed, it was on this street, at no. 19, that sessions of the Council of Four Lands were held. It is very difficult to verify this, as the last session of this Jewish parliament in Lublin took place in 1682. (...)

On the same street, at no. 28, stands the Horowic (Horowitz) family house. They are the descendants of The Seer of Lublin, Yaakov Yitzhak Horowitz. They still take pride in their ancestor and keep bringing lawsuits over the house! In the courtyard, which can be entered by a narrow corridor, there is a spacious one-storey house with wooden roof and many large windows. It is the Seer’s *klauza* (or *kloyz* – a small synagogue and house of study) where he prayed and passed most of his day. His proper apartment was in the house adjacent to the street, on the first floor. The *klauza* itself is a large, badly plastered hall with the ceiling made of wooden logs. At the entrance, one sees a small partition in the shape of a beetle which separates the space where women prayed.

In the Napoleonic times, the brilliance of the Seer emanated from this place in all directions. It was the spiritual centre for the major part of Polish Jewish community, where plans were developed and plans of the mighty of this world were thwarted. Nowadays, in the weekdays, the *klauza* is a shelter for the poor and the disabled, who stay here all day and all night, warming up in the winter by the huge stove. A few houses further (40, Szeroka St.) is the Eiger family house. In that house Leibele Eiger, having become a Hasid, established his own *klauza* where his followers gathered. Two houses further (44, Szeroka St.) stands the Parnasu synagogue, established by Abraham Heilpern. Opposite to it is Jateczna Street. That very plot was bought by Dr. Izaak Maj in the sixteenth century from voivode Tęczyński, and given to the Lublin Qahal with the purpose of building a synagogue, an academy etc. Indeed, seats of all the Qahal institutions were built there, and the whole plot was built-up, except a small square.

Maier Balaban, *Żydowskie miasto w Lublinie* ("Jewish town in Lublin"), translated from German into Polish by Jan Doktór, first published: Berlin 1919, reprint: Lublin 1991.

Particularities and atmosphere of Szeroka Street

It had two- and three-storey buildings, and it was one of the few streets of the Jewish Quarter paved with cobblestones, other Jewish streets and alleys remaining unpaved. The houses on Szeroka St. did not have a sewage system. None of them had a toilet – those were located on courtyards and were shared by all people who lived in a particular house. (...) Szeroka St. was always busy, with many pedestrians, merchants carrying their goods and encouraging potential buyers with loud calling.

There were many water carriers lugging iron buckets, little children playing in the street, tradeswomen standing and presenting various appliances and containers full of baking, there was a constant hubbub of talks, sometimes arguments. There was always a huge crowd at the wells from which water was drawn. Shop assistants sat all day at the door of their workplaces, there were stools, benches, bags and many other things set in the street in front of the shops. A weighing scale with enormous bags of flour stood in the middle of the sidewalk, surrounded by a crowd of tired carriers. A line of wagons and trolleys never ceased to move down Szeroka St. Every shop located on that street had a symbol of its trade painted on the shutters that were closed for the night: a shoemaker’s had a shoe, a tailor’s – pieces of cloth, and a shop selling water – a syphon. On Friday evenings, Szeroka would turn into a festival street, since it was the meeting place for the Hasidim of Lublin who wanted to pray. There were over a dozen synagogues and houses of prayer on Szeroka St. The most important of them was the *Kotler-shul*, the coppersmith synagogue at no. 2. No less important was the synagogue at no. 40. It belonged to the *tzaddikim* of the Eiger dynasty, started by Juda Lejb Eiger. During every Jewish holiday, the street would turn black with festive gaberdines, filling with sounds of prayers and conversations. (...) Conversations in the “Jewish language” – Yiddish – could still be heard there in the inter-war years. Many of the shop signboards had been written solely in that language. That world was entirely different from the one that a passer-by would encounter (...) in the Polish part of the city.

Robert Kuwałek, *Ulica Szeroka* (“Szeroka Street”), http://www.jews-lublin.pl/?page_id=60 (access: 2010).

Lubartowska Street

Lubartowska was the longest street of the Jewish Quarter. It was over a kilometre, long and it led towards the new Jewish cemetery on Obywatelska Street. On the opposite end it passed into Nowa St. at the crossing with Kowalska St. Its characteristic traces were buildings standing right next to each other and complete lack of greenery. There was only a small orchard on the final section of the street and the courtyard of the Jewish hospital where a few trees grew.

Róża Fiszman-Sznajdman, *Mój Lublin* (“My Lublin”), Lublin 1989, p. 78.

This street makes a peculiar impression. Next to small sheds, there are four-storey houses with modern façades, giving the street a big-city appearance. Those are homes of rich orthodox Jews and merchants who run shops and wholesale warehouses on the same street. Lubartowska St. is full of people, and everything can be sold and bought here, at the fair of various goods, including currencies: roubles and *koronas* which were the preferred object of speculation in the times of the German and Austro-Hungarian occupation. Carriers girded with ropes stand by the shops, waiting for an opportunity to earn some money. These are strong Jews with burly hands – the opposite of the studious but dyspneic Talmudists that you can meet in schools and houses of prayer on Szeroka St. A crowd of shopkeepers who left their shops for a moment, girls with baskets and children with schoolbags stands at one corner of the street, engrossed in listening. They gathered around a blind man singing the songs that everyone knows in a sorrowful voice and this way earning his living. Those blind singers have already been portrayed by many painters whom the war had chased away from their homes in the distant West.

Maier Balaban, *Żydowskie miasto w Lublinie* (Jewish town in Lublin), translated from German into Polish by Jan Doktór, first published: Berlin 1919, reprint: Lublin 1991.

Jewish marketplace

There were two market squares in the Jewish Quarter. The Polish one, stretching along Nowa Street all the way up to the city clock, was located close to the Christian Quarter, and there the butchers’ stalls belonged to Christians. The other one, known as the *Targ Rybny* (“fish market”) or the *Targ Żydowski* (“Jewish market”), at the junction of Lubartowska Street and the Nowy Plac Targowy (“new market square”), was situated in the very centre of the Jewish Quarter. There the stalls belonged to Jewish butchers who sold kosher meat. The farmers who delivered produce to both markets on their wagons on a daily basis had excellent knowledge of Jewish customs and traditions, supplying the quarter all year round and providing the required products for every Jewish holiday – those goods were sold at appropriately lower prices. They included poultry, vegetables, mushrooms, fruit and dairy products. That square also had public toilets for local residents and arriving farmers – the sole municipal facility of this type in Lublin.

Abraham Cwi Mizles, *dos Gesl* (“The alley”), „Scriptores” issue 27, 2003.

Extermination of Lublin Jews

Before World War II, one in three inhabitants of Lublin, that had 120,000 citizens at that time, belonged to the Jewish community. As a result of the policy employed by the Nazi authorities during the occupation, that entire population was murdered, and the quarters, streets and houses that belonged to Jews were destroyed.

Lublin district – the place of extermination of Jews from all over Europe

In the years 1939-1944, under the Nazi rule, the Lublin district was transformed into an enormous labour and death camp for hundreds of thousands of Polish Jews, as well as for German, French, Dutch, Czech, Slovak, Austrian, Greek and Soviet citizens of Jewish origin deported from their countries. The General Governorate (GG) – formed in October 1939 of occupied Polish territories that had not been incorporated into the German Reich – with its network of ghettos, forced labour camps, concentration camps and death camps – became the centre of the extermination of European Jews. Initially, the General Governorate comprised four districts: Lublin, Warsaw, Kraków and Radom. In early August 1941, the district of Galicia was created.

Anti-Jewish repressions. Forced labour camps

From the first weeks of the occupation, the Germans repressed the Jewish population, facing no legal consequences of their acts. Harassment and limitations were enforced in various aspects of the life of the Jewish community. According to the order of Governor General Hans Frank from 23 November 1939, which came into force on 1 December of that year, Jews were to be marked with armbands with the Star of David. The compulsion to wear those armbands regarded all Jews at the age of at least 10.

The Jews were also marked with yellow Stars of David sewn onto their clothes on the left side of the chest and on the back. The word “Jude” was written in the centre of the Star.

On 26 October 1939, the authorities issued a compulsion to work decree. The respective implementing act was issued by the Higher SS and police leader for the GG, Krüger, on 12 December 1939. By his order, all Jews between 14 and 60 years of age were compelled to work. Therefore, numerous labour camps were built in Lublin. First of them was opened in November, at 7, Lipowa St., on the initiative of SS and Police Leader in the Lublin District, Odilo Globocnik. The first action of removing Jews (500 families) and Poles from the apartments on the streets in the city centre took place on 9 November.

During the resettlement actions, the apartments were plundered and more valuable items robbed. Ordinances issued by the German authorities imposed ever stricter restrictions of the freedom of movement of Jews within the city, and prohibited them from using various kinds of services and facilities, including hospitals and doctors' practices.

The German authorities were gradually seizing Jewish estate properties. All directives and orders were aimed at isolating the Jews, excluding them from the society and from the economic activity in Lublin, thus depriving them of financial foundations of subsistence. At the same time, the Nazi authorities sought to degrade the spiritual and cultural needs of Jews. All schools, synagogues and houses of prayer were closed. Access to the remaining post offices was prohibited. In January 1940, the Jewish Council (*Judenrat*) established the postal department (*Wydział Pocztowy*) for the Jewish population at 11, Grodzka St. Later on, it was moved to 2, Kowalska St.

In May 1940, another big forced labour camp was opened at the site of the former airfield of the Plage-Laśkiewicz Lublin aircraft factory (*Lubelska Wytwórnia Samolotów Plage-Laśkiewicz*) on Chełmska St. The so-called *Flugplatz* ("airfield") camp was supervised by SS and Police Leader in the Lublin District, Odilo Globocnik. From spring 1942 onwards, the *Flugplatz* camp was the main sorting facility working with the possessions of the Jews murdered during the *Aktion Reinhardt.* Smaller forced labour camps existed at 6, Probostwo St., 2, Browarna St., 4, Ogrodowa St., in the districts of Czechów and Wieniawa (at 4, Ogródkowa St.).

Podzamcze Ghetto

According to a late-1940 census, about 43,000 Jews lived in Lublin. The increase of the Jewish population of Lublin in relation to 1939 was a result of the influx of refugees from western Poland and the territories incorporated into the Reich. In March 1941, a ghetto for the Jewish inhabitants of Lublin was created. Its borders were traced along the streets: from the corner of Kowalska St., down Kowalska and Krawiecka St., along a block of houses, across the empty areas on Sienna St., from Kalinowszczyzna St. to the corner of Franciszkańska St., then down Unicka St. to the corner of Lubartowska St. and down Lubartowska St. all the way to the corner at 3, Kowalska St. The creation of the ghetto meant that it was necessary to move the Polish population living in the zone, to which the Jews would be relocated, to other parts of the city. Apartments left by the Jews who had been moved to the ghetto were given to Poles expelled from their apartments in the city centre, which were to be used by German institutions.

Over 9,000 Jews were forced to move to small towns in the Lublin *powiat* (county): Bełżyce, Bychawa, Parczew, Lubartów and Żółkiewka, among others. Nevertheless, many of the resettled went back to Lublin. In October 1941, there were already 40,000 Jews in the city. At that time, the houses in the Lublin ghetto were severely overcrowded, and the whole zone suffered from catastrophic sanitary conditions and famine, which led to high mortality rates.

The creation of the ghetto was another stage of the preparations of an action of transferring its inhabitants to extermination camps. On the eve of the *Aktion Reinhardt*, there were around 35,000 Jews in Lublin. In the late January/early February 1942, the German authorities began to build a fence around the Jewish quarter. Those works remained unfinished, as Ruska St. was not fenced. The liquidation of the ghetto began on the night from 16 to 17 March 1942, initiating the *Aktion Reinhardt* – the extermination of Jews in the General Governorate. On 17 March, the first group of 1,400 people was transported to the extermination camp in Bełżec which until mid-April 1942 would receive over 26,000 Jewish prisoners.

Ghetto in Majdan Tatarski

Over 7,000 Jews were forced to move to the newly created "small ghetto" in Majdan Tatarski, and only 4,250 of them were granted permission to settle there.

A census carried out in that “showcase ghetto” (*Mustergetto*) by the SS and the police revealed around 3,000 people living there illegally. After a selection carried out on 20 April 1942, approximately 1,200 Jews from the ghetto who did not have the *J-ausweis* documents that could prevent them from being deported, were transferred to the Majdanek concentration camp. Children, elderly and infirm people were killed in the ghetto. Selections and displacement actions were repeated once in a few weeks until the final liquidation of the “showcase ghetto”.

Between 9 and 11 November 1942, the Majdan Tatarski ghetto was liquidated definitively. Some people were killed on the spot by firing squads, while approximately 3,000 were transported to the Majdanek concentration camp. After the Jewish population had been removed and their possessions looted, the ghetto was set on fire. With the liquidation of the ghetto, the Jewish community in Lublin ceased to exist, except the people working in the labour camps on Lipowa St. and at the *Flugplatz*, the Jewish prisoners of Majdanek and the Gestapo prison at the Lublin Castle.

Razing of the Jewish quarter in Podzamcze. “Operation Harvest Festival” in Majdanek and in the Lublin region

The next stage of the extermination consisted in razing the Podzamcze quarter, with the objective of destroying every trace of material culture left by the Jewish population of Lublin. Ages-old streets and houses vanished from the city. Razing the houses and levelling the Jewish cemetery in Wieniawa at the site where a new sport stadium was to be built was done by Jewish prisoners (*Kommando Sportplatz*) of the forced labour camp at 4, Ogródkowa St. On 3 November 1943, SS and police troops carried out the last mass scale executions in Majdanek and in Trawniki. Most Jewish prisoners working in the Lublin labour camps were killed on that day. That crime, with music being played from loudspeakers to cover the sounds of machine guns, was marked with the codename “Operation Harvest Festival” (*Aktion Erntefest*). On 4 November, the operation was carried out in the labour camp in Poniatowa, east of Lublin. Operation Harvest Festival was the final stage of the *Aktion Reinhardt*.

On 3 and 4 November 1943, over 42,000 Jews were shot by SS and police troops in the Lublin district (ca. 18,000 in the Majdanek concentration camp, ca. 14,000 in the labour camp in Poniatowa, ca. 10,000 in the labour camp in Trawniki). In the entire history of the concentration camps, there was no bigger crime against members of a single ethnic group committed in such a short time.

Source: www.teatrnn.pl

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