

**Annexes to the urban game  
IN SEARCH OF THE NON-EXISTING CITY**

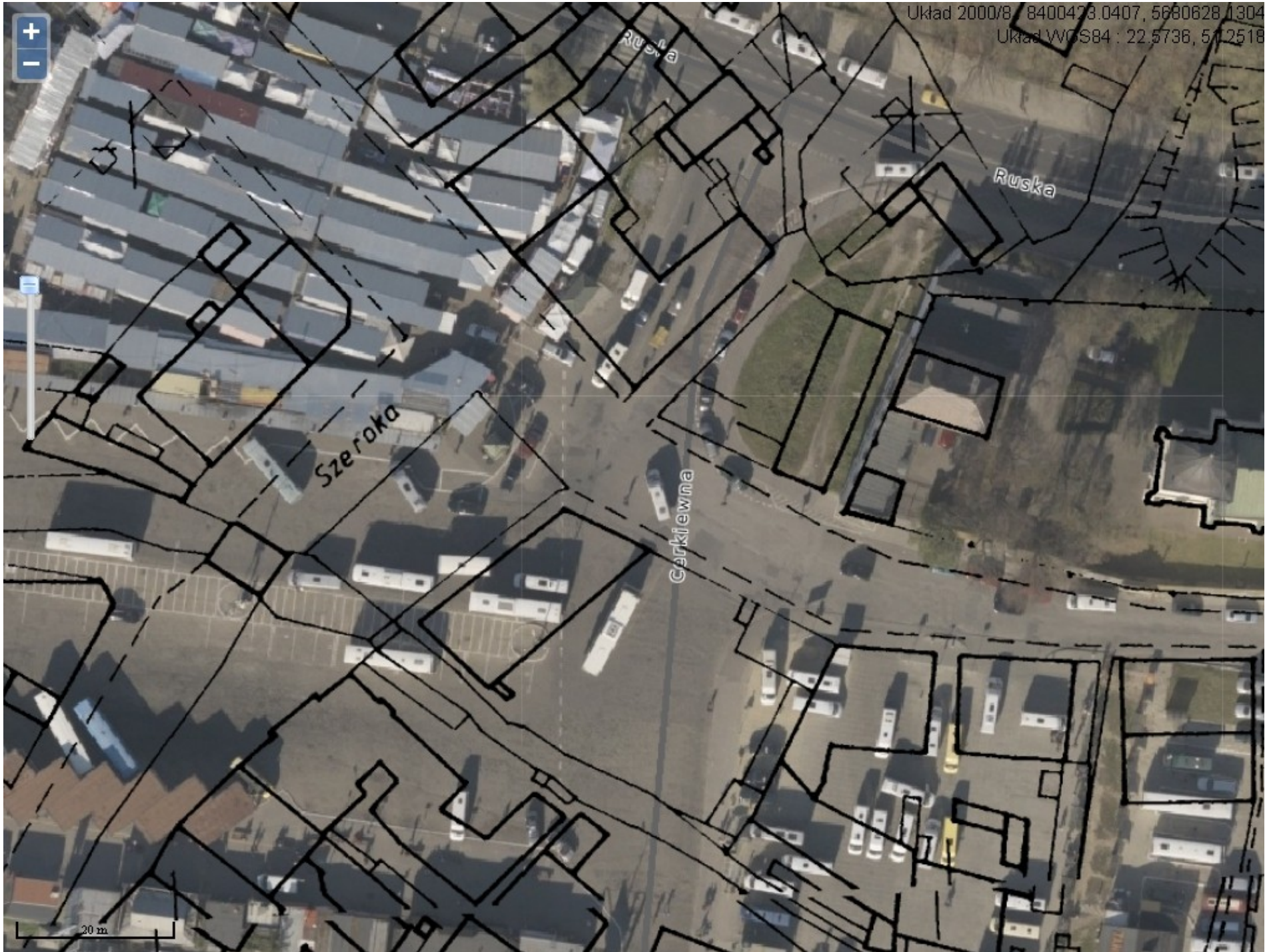
Annex 1.1 – printout x 1. The well in the ghetto



Annex 1.2 – printout 1. The well after the war



Annex 1.3 – printout 1. The well location on the pre-war plan



## Annex 2.0.

### 4 Start Envelopes given to the groups .

The text that should be written on the envelopes:

**Group 1. Start**

The well → Location 1

**Group 2. Start.**

The well → Location 2

**Group 3. Start.**

Studzienka → Location 3

**Group 4. Start.**

Studzienka → Location 4

**Each envelope consist in:**

**1. The map – printout 4**

**2. Materials connected with Locations**

Location 1: annex 2.1 – printout 1

Location 2: annex 2.2 – printout 1

Location 3: annex 2.3 – printout 1

Location 4: annex 2.4 – printout 1

# 1. The map – printout 4.



## 2. Materials connected with Locations

### Annex 2.1. printout 4 (3 to Envelope 1, 1 to Envelope Start)

#### The envelopes for the groups that should be given in the Location 1

The text that should be written on the envelopes:

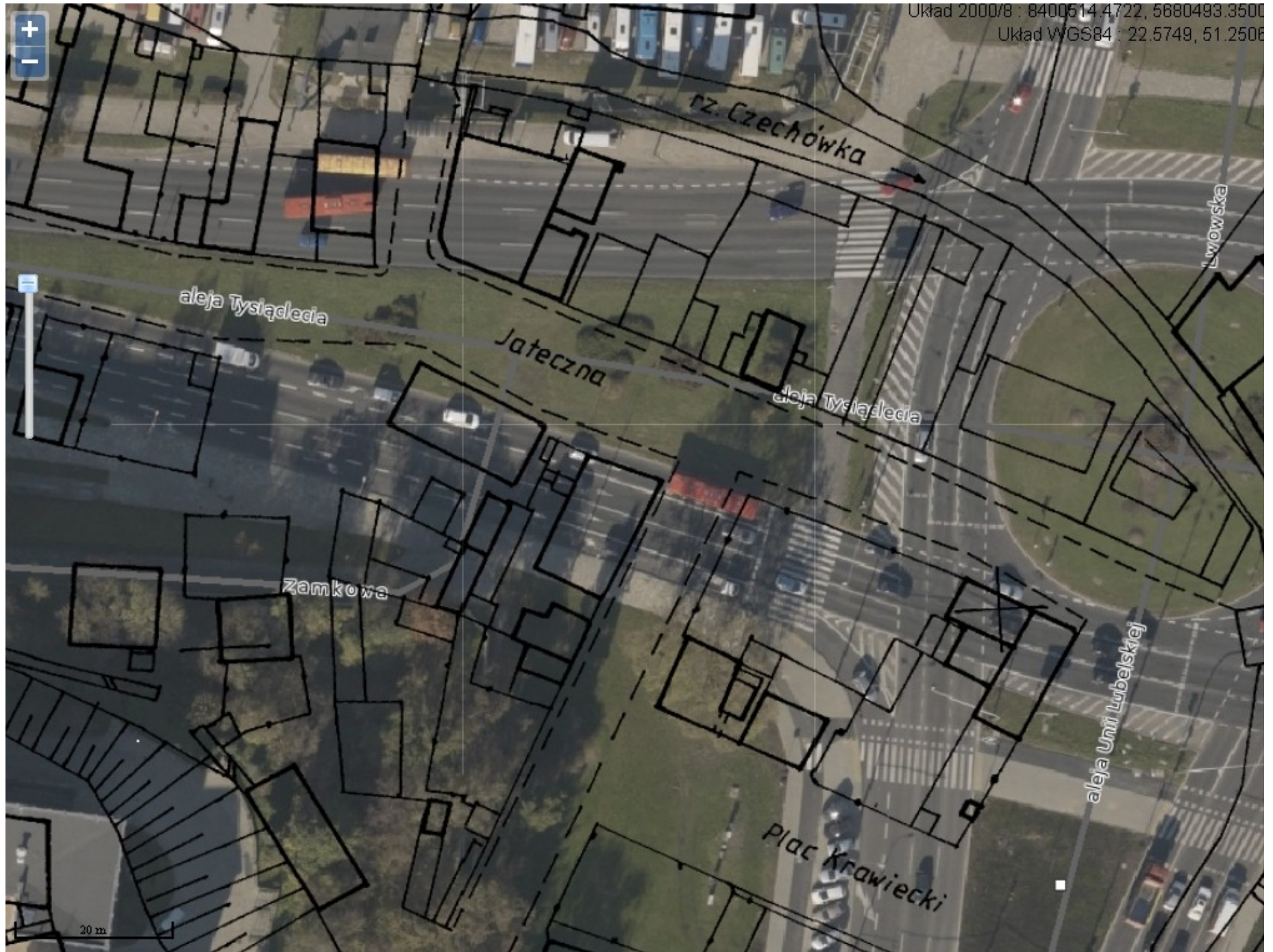
**Group 1. Envelope 1**  
Location 1 → Location 2

**Group 3. Envelope 1**  
Location 1 → Location 2

**Group 4. Envelope 1**  
Location 1 → Location 2

Group 2 → The well (without the envelope)

Annex 2.1. printout 4 (3 to Envelope 1, 1 to Envelope Start)









**Annex 2.2. printout 4 (3 to Envelope 2, 1 to Envelope Start)**  
**The envelopes for the gorups that should be given in the Location 2**

The text that should be written on the envelopes:

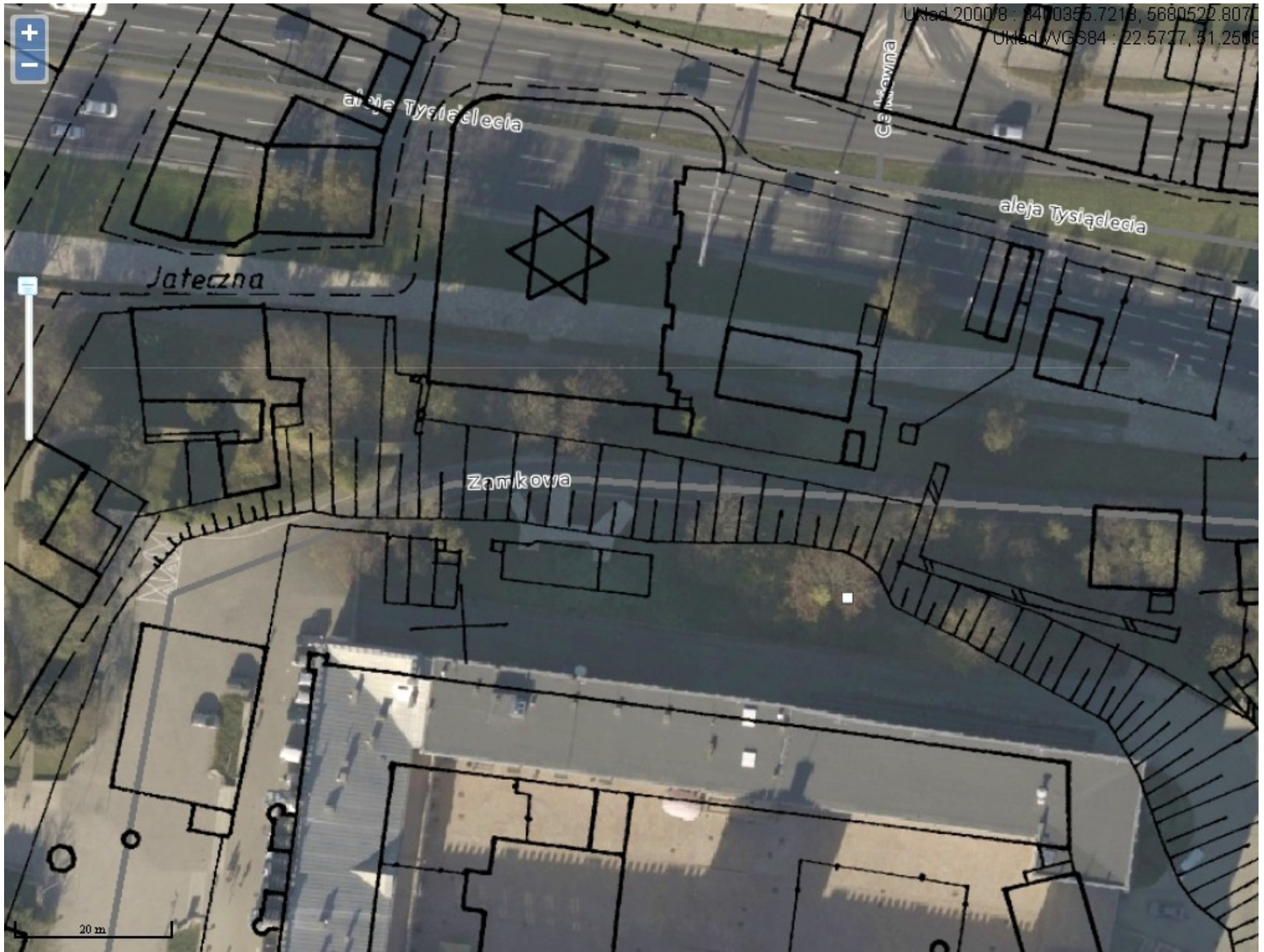
**Group 1. Envelope 2**  
Location 2 → Location 3

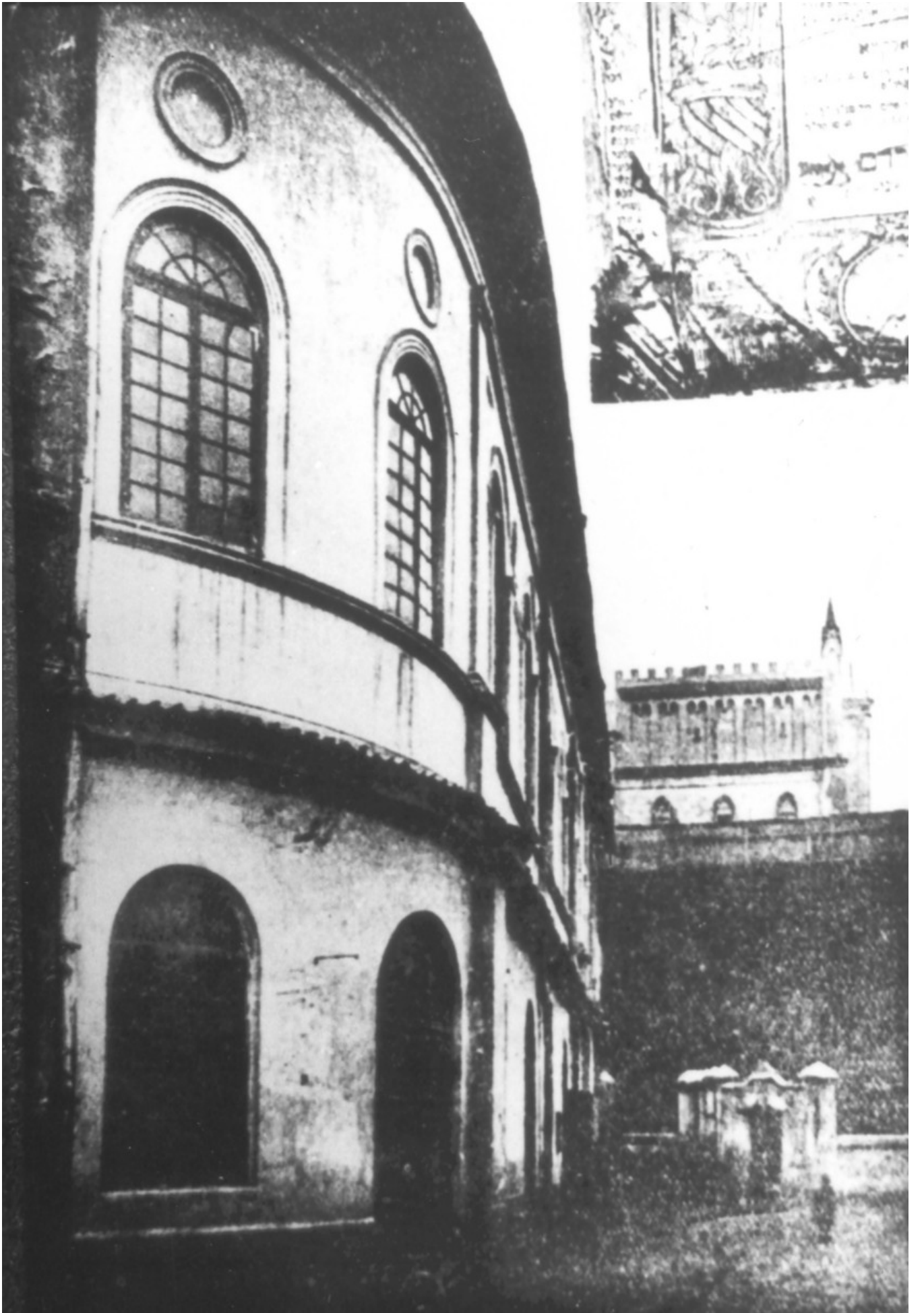
**Group 2. Envelope 2**  
Location 2 → Location 3

**Group 4. Envelope 2**  
Location 2 → Location 3

Group 3 → The well (without the envelope)

Annex 2.2. printout 4 (3 to Envelope 2, 1 to Envelope Start)





**Annex 2.3. printout 4 (3 to Envelope 3, 1 to Envelope Start)**

**The envelopes for the gorups that should be given in the Location 3**

The text that should be written on the envelopes:

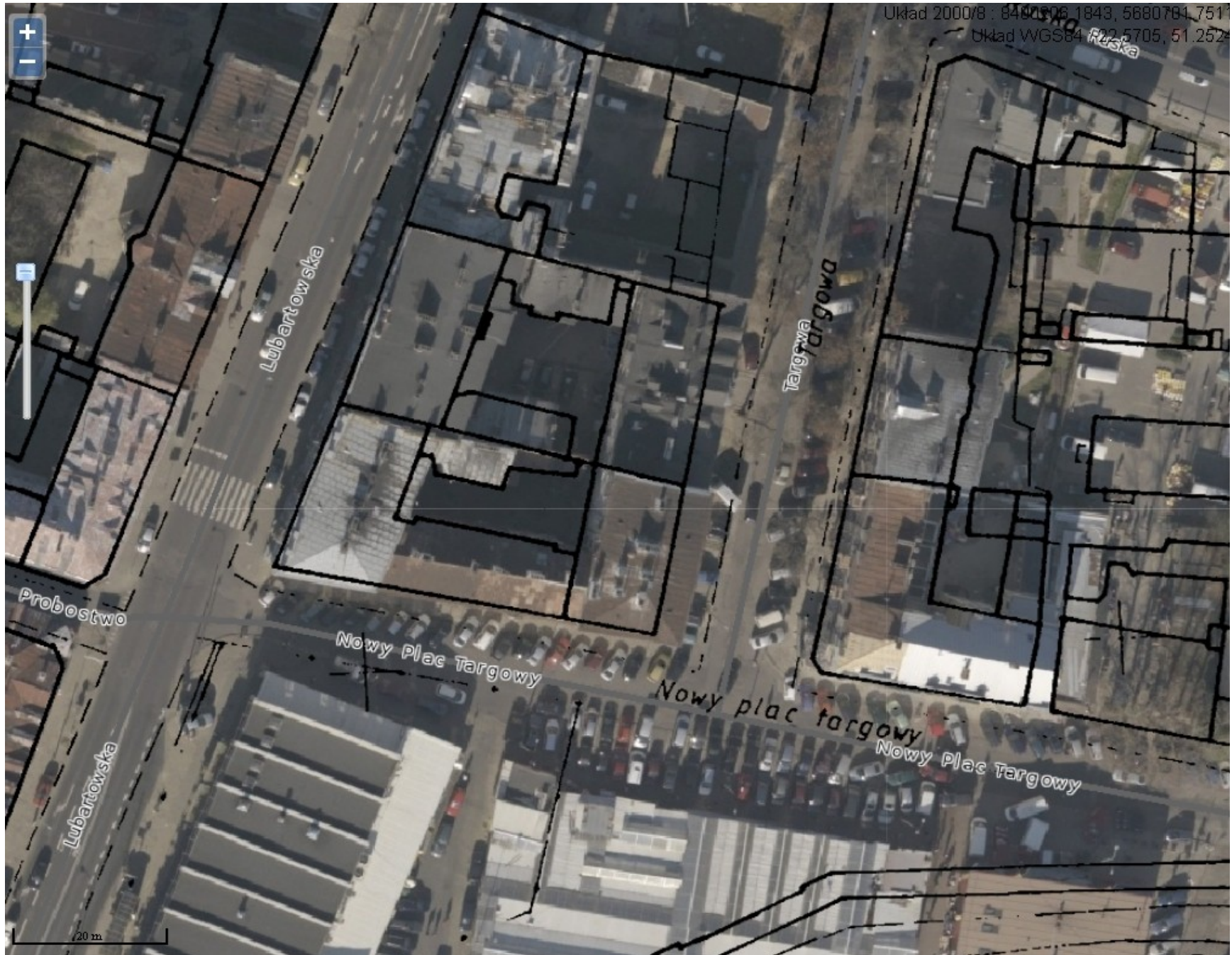
**Group 1. Envelope 3**  
Location 3 → Location 4

**Group 2. Envelope 3**  
Location 3 → Location 4

**Group 3. Envelope 3**  
Location 3 → Location 4

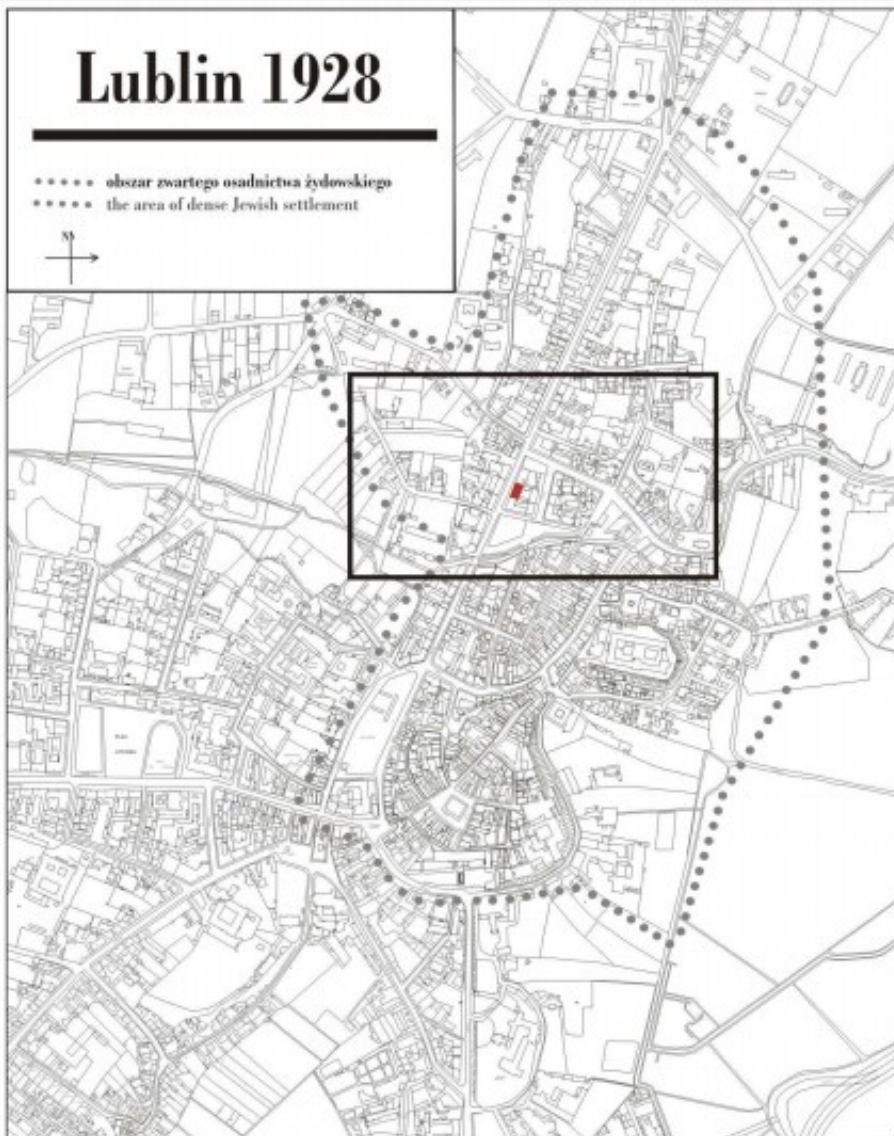
Group 4 → The well (without the envelope)

Annex 2.3. printout 4 (3 to Envelope 3, 1 to Envelope Start)



## Lublin 1928

- ..... obszar zwartej osadnictwa żydowskiego
- ..... the area of dense Jewish settlement





**Annex 2.4. printout 4 (3 to Envelope 4, 1 to Envelope Start)**

**The envelopes for the groups that should be given in the Location 4**

The text that should be written on the envelopes:

**Group 2. Envelope 4**  
Location 4 → Location 1

**Group 3. Envelope 4**  
Location 4 → Location 1

**Group 4. Envelope 4**  
Location 4 → Location 1

Group 1 → The well (without the envelope)

Annex 2.4. printout 4 (3 to Envelope 4, 1 to Envelope Start)





na



**Annex 2.5. Instructions. printout 1.**

UWAGA: Należy rozciąć instrukcje i włożyć je do kopert tak, by Grupa i nazwa następnego przystanku była taka sama, jak te napisane na Kopertach.

**[G.1]**

LOCATION 1. CASTLE TERRACES (VIEWING TERRACE):

**Mark these two objects on the pre-war map of the city:**

- 1. The Przemienienie Pańskie Orthodox church**
- 2. The house of Jakub Glatzstejn**

Next stop:



LOCATION 2. SITE OF MAHARSHAL'S SYNAGOGUE

---

**[G.1]**

LOCATION 2. SITE OF MAHARSHAL'S SYNAGOGUE:

**Using available materials, mark the length of the wall of Maharshal's synagogue that once adjoined the Castle hill.**

**Give this length in feet/metres.**

Next stop:



LOCATION 3. NO 47, LUBARTOWSKA ST. (NO 21 PRE-WAR)

---

**[G.1]**

LOCATION 3. NO 47, LUBARTOWSKA ST. (NO 21 PRE-WAR). THE HOUSE OF RÓŻA FISZMAN-SZNAJDMAN:

**Answer the following questions:**

- 1. What were the names of the members of the family that ran a grocery store at this address before the war?**
- 2. What is the title of the memoir about Lublin written by Róża Fiszman-Sznajdman?**

Next stop:



LOCATION 4. CZWARTEK HILL, ST NICHOLAS' CHURCH (BELLTOWER)

---

**[G.1]**

LOCATION 4. CZWARTEK HILL, ST NICHOLAS' CHURCH (BELLTOWER):

**On the pre-war map of the city, mark Maharshal's synagogue and Szeroka St.**

Finish line:



WELL

**[G.2]**

LOCATION 1. CASTLE TERRACES (VIEWING TERRACE):

**Mark these two objects on the pre-war map of the city:**

1. The Przemienienie Pańskie Orthodox church
2. The house of Jakub Glatzstejn

Finish line:



WELL

---

**[G.2]**

LOCATION 2. SITE OF MAHARSHAL'S SYNAGOGUE:

**Using available materials, mark the length of the wall of Maharshal's synagogue that once adjoined the Castle hill.**

**Give this length in feet/metres.**

Next stop:



LOCATION 3. NO 47, LUBARTOWSKA ST. (NO 21 PRE-WAR)

---

**[G.2]**

LOCATION 3. NO 47, LUBARTOWSKA ST. (NO 21 PRE-WAR). THE HOUSE OF RÓŻA FISZMAN-SZNAJDMAN:

**Answer the following questions:**

1. What were the names of the members of the family that ran a grocery store at this address before the war?
2. What is the title of the memoir about Lublin written by Róża Fiszman-Sznajdman?

Next stop:



LOCATION 4. CZWARTEK HILL, ST NICHOLAS' CHURCH (BELLTOWER)

---

**[G.2]**

LOCATION 4. CZWARTEK HILL, ST NICHOLAS' CHURCH (BELLTOWER):

**On the pre-war map of the city, mark Maharshal's synagogue and Szeroka St.**

Next stop:



LOCATION 1. CASTLE TERRACES (VIEWING TERRACE)

**[G.3]**

LOCATION 1. CASTLE TERRACES (VIEWING TERRACE)

**Mark these two objects on the pre-war map of the city:**

- 1. The Przemienienie Pańskie Orthodox church**
- 2. The house of Jakub Glatzstejn**

Next stop:



LOCATION 2. SITE OF MAHARSHAL'S SYNAGOGUE

---

**[G.3]**

LOCATION 2. SITE OF MAHARSHAL'S SYNAGOGUE:

**Using available materials, mark the length of the wall of Maharshal's synagogue that once adjoined the Castle hill.**

**Give this length in feet/metres.**

Finish line:



WELL

---

**[G.3]**

LOCATION 3. NO 47, LUBARTOWSKA ST. (NO 21 PRE-WAR). THE HOUSE OF RÓŻA FISZMAN-SZNAJDMAN:

**Answer the following questions:**

- 1. What were the names of the members of the family that ran a grocery store at this address before the war?**
- 2. What is the title of the memoir about Lublin written by Róża Fiszman-Sznajdman?**

Next stop:



LOCATION 4. CZWARTEK HILL, ST NICHOLAS' CHURCH (BELLTOWER)

---

**[G.3]**

LOCATION 4. CZWARTEK HILL, ST NICHOLAS' CHURCH (BELLTOWER):

**On the pre-war map of the city, mark Maharshal's synagogue and Szeroka St.**

Next stop:



LOCATION 1. CASTLE TERRACES (VIEWING TERRACE)

**[G.4]**

LOCATION 1. CASTLE TERRACES (VIEWING TERRACE):

**Mark these two objects on the pre-war map of the city:**

- 1. The Przemienienie Pańskie Orthodox church**
- 2. The house of Jakub Glatzstejn**

Next stop:



LOCATION 2. SITE OF MAHARSHAL'S SYNAGOGUE

---

**[G.4]**

LOCATION 2. SITE OF MAHARSHAL'S SYNAGOGUE:

**Using available materials, mark the length of the wall of Maharshal's synagogue that once adjoined the Castle hill.**

**Give this length in feet/metres.**

Next stop:



LOCATION 3. NO 47, LUBARTOWSKA ST. (NO 21 PRE-WAR)

---

**[G.4]**

LOCATION 3. NO 47, LUBARTOWSKA ST. (NO 21 PRE-WAR). THE HOUSE OF RÓŻA FISZMAN-SZNAJDMAN:

**Answer the following questions:**

- 1. What were the names of the members of the family that ran a grocery store at this address before the war?**
- 2. What is the title of the memoir about Lublin written by Róża Fiszman-Sznajdman?**

Finish line:



WELL

---

**[G.4]**

LOCATION 4. CZWARTEK HILL, ST NICHOLAS' CHURCH (BELLTOWER):

**On the pre-war map of the city, mark Maharshal's synagogue and Szeroka St.**

Next stop:



LOCATION 1. CASTLE TERRACES (VIEWING TERRACE)



### **The Dead Don't Praise God**

We accepted the Torah on Sinai,  
And in Lublin we gave it back.  
The dead don't praise God—  
The Torah was given for Life.  
And just as we all stood together  
At the giving of the Torah,  
So indeed did we all die in Lublin.

The curly head, the pious eyes,  
The trembling mouth of a small Jewish child—  
I'll weave these wonders into such an awesome story.  
I'll fill a Jewish sky with stars for him  
And say to him:  
The Jewish people is a fiery sun  
From the beginning, to the beginning, to the beginning.  
Learn, little boy, dear little Jewish boy,  
From the beginning, to the beginning, to the beginning.  
The entire dreamed-up people  
Stood at Mount Sinai  
And accepted the Torah—  
Those that had died, those that were living, and those  
yet to  
be born.

All the Jewish souls responded:  
We will hear and obey.  
You, the saddest Jewish boy of all the generations,  
Were also standing at Mount Sinai.  
Your nostrils smelled  
The sweetness of each word in the Torah.  
It was Shvues, the holiday of Spring.  
You sang along like a songbird:  
I will obey and hear, hear and obey  
From the beginning, to the beginning, to the beginning.

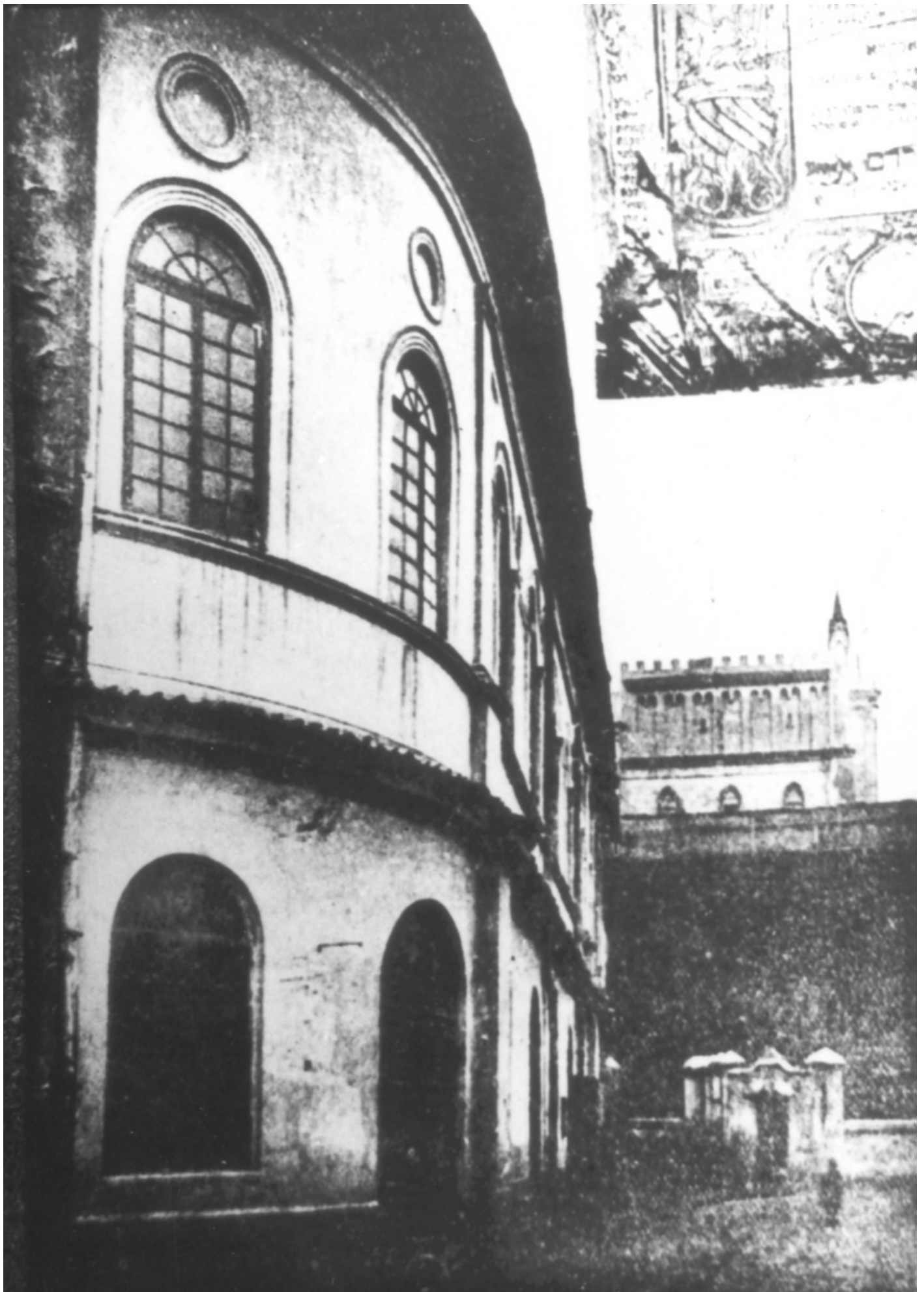
Little Jewish boy, your life is traced  
Upon the starry Jewish sky.  
You've never been absent,  
It's never been permissible for you to be absent.  
We've hoped for you and prayed for you.  
Whenever we were there, you too were there,  
And when we were destroyed  
You were extinguished with us.

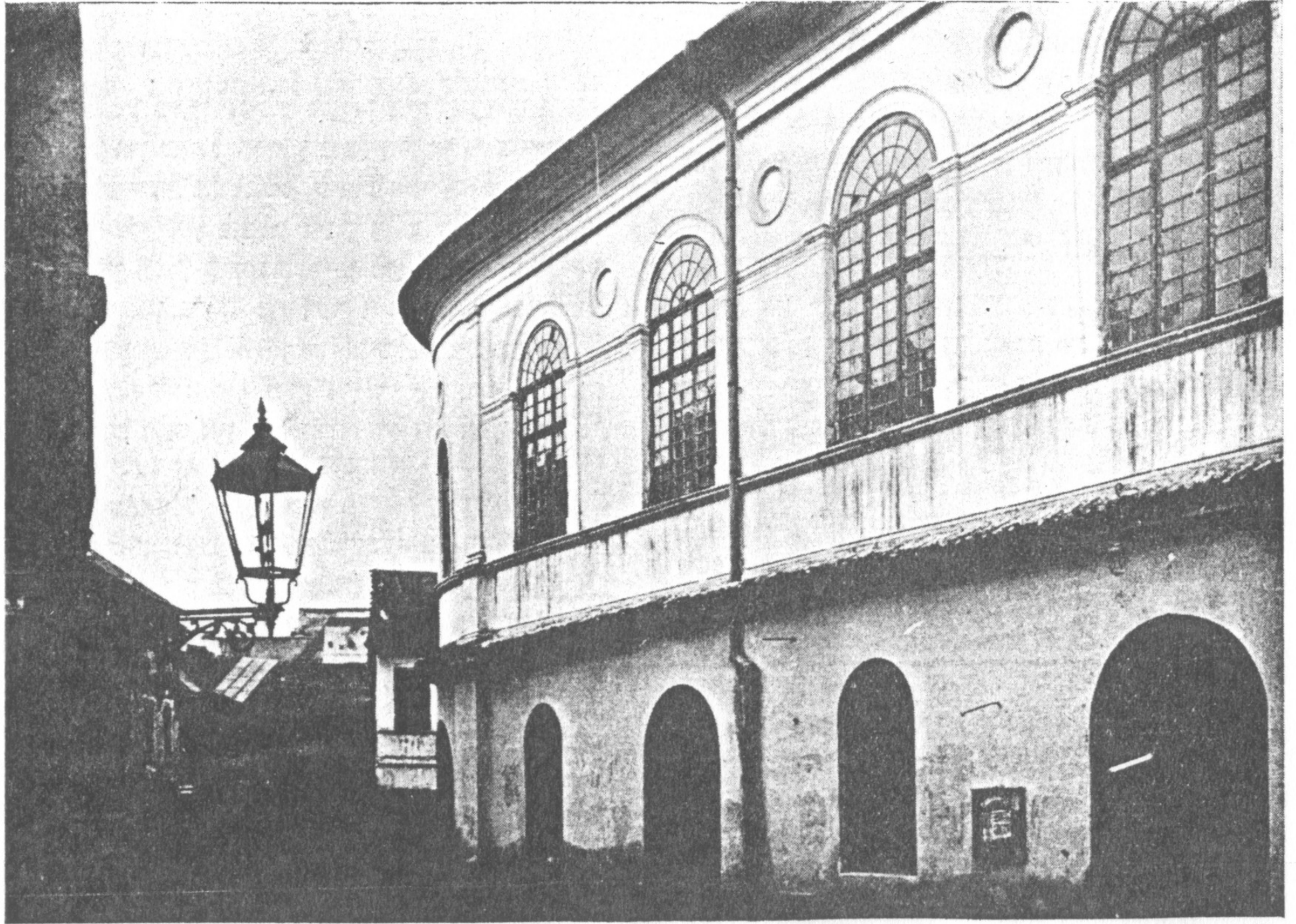
And just as we all stood together  
At the giving of the Torah,  
So indeed did we all die in Lublin. Dear souls flew in  
from everywhere:  
Those that had lived a long life, those that had died  
young, Those that were tortured and tested in all the  
fires,  
The not-yet-born;

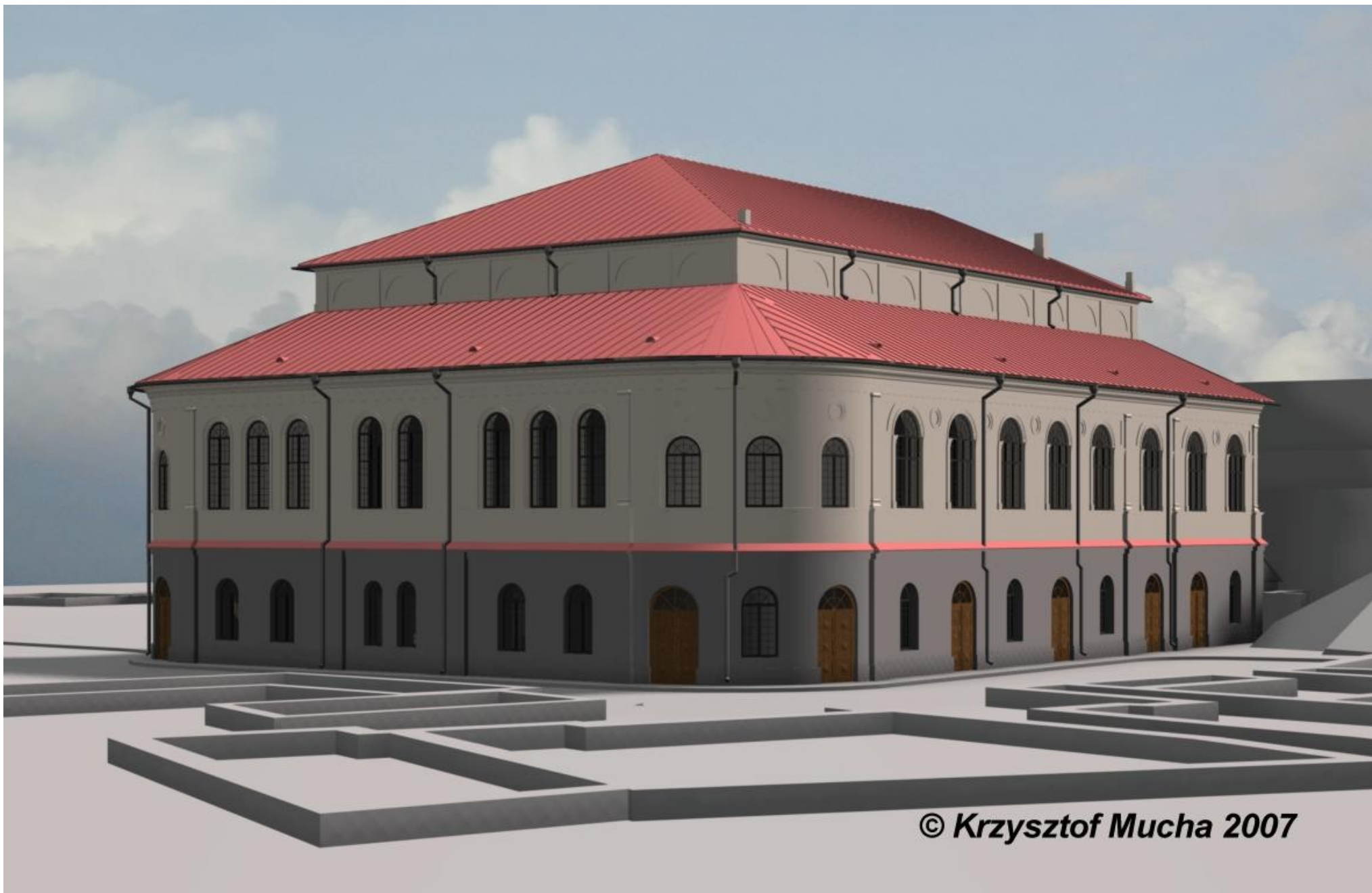
All the Jews that had died, starting with Father  
Abraham,  
Were in Lublin for the great Holocaust.  
All those who had stood at Mount Sinai  
And accepted the Torah  
Took upon themselves the holy deaths.  
We want to die together with our entire people,  
We want to become dead once again,  
Wailed the souls.  
Mother Sarah, Mother Rachel,  
Miriam, and Deborah the Prophetess  
Died praying and singing.  
Moses, who wanted so much not to die  
When his time had come,  
Died once again,  
And his brother Aaron,  
And King David,  
And Maimonides, and the Vilna Gaon,  
And the Maharam and Maharshal,  
And the Seer of Lublin and dear Abraham Eiger.  
And together with each holy soul  
That died in pain  
There died hundreds of souls  
Of dear dead Jews.

And you, delicious child, were also there.  
You, traced upon the starry Jewish sky,  
Were also there and died.  
Sweet as a dove you stretched out your neck  
And sang with the Fathers and Mothers of our people,  
From the beginning, to the beginning, to the beginning.

Close your eyes, dear little Jewish boy,  
And remember how the Baal-Shem-Tov rocked you to  
sleep  
In his arms  
When the entire dreamed-up people  
Died in the gas-chambers of Lublin.  
And above the gas-chambers  
And the holy dead souls,  
A lonely, burned-out Mount Sinai stood smoking.  
Little boy with the curly head,  
Pious eyes, and trembling mouth,  
That was you, the still, small, lonely,  
Given-back Torah.  
You stood on Mount Sinai and wept,  
Wept your tears into a dead world  
From the beginning, to the beginning, to the beginning.  
And thus you wept:  
We accepted the Torah on Mount Sinai  
And in Lublin we gave it back.  
The dead don't praise God—  
The Torah was given for Life.







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Annex 2.8. Materials for the person in the Location 3 – printout 1



## **Róża Fiszman-Sznajdman „The House on No 21, Lubartowska St”**

My Lublin started on No 21, Lubartowska Street, probably because that is where I was born, where I spent my childhood and youth until 1939 when Germans occupied the city. After the joining of Lubartowska and Nowa streets, my house was assigned the number 47, but in my memory it always remained the house with the number 21.

The house, actually, was comprised of four buildings which surrounded a courtyard with a perennially dirty toilet for tenants. My apartment housed mostly poor people. They always had trouble making enough money for expenses, few of them had reliable sources of income, and they always wondered how to get money for rent, the most important part of a budget.

The first apartment [on the fourth floor] was occupied by the Alter couple and their two children: Nechely and Awromele. Their arrival brought a lot of changes to the house. Along with the apartment they bought a store to the right of the gate. It was a grocery store. Mordcha drove to nearby villages and bought food products, especially butter and cheeses. The first brought them a lot of money. They processed the butter themselves, turning it into so-called different kinds. Besides, Rywkały was a specialist in selling these “different” kinds of butter. Always calm and composed, she showed the products to the gathered clients and assured them of its best quality with her polite “please” (gitigs); it was all straight from the farmers – that's what she said. If a client complained that the butter is bitter, in a calm voice she would say: Really? You don't like it? And immediately she would bring other kinds, until the client found one that satisfied him. Mordcha's gift in shopping combined with Rywkały's “talents” as a saleswoman gave good results. It was said that they were quite well off. But they had troubles, too. Nechele, their daughter, as a child could scream for seemingly hours for no reason. She would often throw herself to the ground or on the street and scream. Her father in these cases would beat her, but it did not help. Neighbours' children were afraid of her.

Awromele was Nechely's opposite and their parents' great joy. He was a calm, normally developing child. One day, suddenly, Mordcha fell sick. Despite never suffering from any afflictions, despite being full of energy and life, he had some kind of attack and died. At first Rywkały completely fell apart, it seemed like she would never recover from that. But she soon got herself together. She managed the store together with the children, who helped her with the shopping and selling. Nechely was especially gifted. She got her mother's way of talking to customers, and like her father she knew how to pick good products to sell.

# RÓŻA FISZMAN-SZNAJDMAN

(1913-1985)



Róża Fiszman-Sznajdman was born in Lublin, where she finished primary and secondary schools and was active in the youth movement. During World War II she was in the USSR. After returning to Lublin in 1946 she worked as a teacher and journalist. In 1969 she left for Sweden as a result of the persecution of Jews from March 1968. In 1982, in retirement in Israel, she published in Yiddish the book “Mein Lublin” (“My Lublin”), which was a memoir of her life in pre-war Lublin. In it she described, with ethnographic specificity and unassuming authenticity, the microcosm that she had known: the familiar street with its locals, sounds, smells, practical everyday life. Written from the perspective of a child and sensitive, socially active young woman, the memoir is a unique document and priceless primary source text. The Polish edition of “My Lublin” was published after the death of the author, in 1989, as one of the first – and still, today, one of the most important – publications dealing with pre-war Jewish Lublin. The author wrote in the introduction: *I did not set out to create a literary masterpiece, nor an exhaustive and comprehensive picture of the city. This was the Lublin that I had known. (...) From the moment the war robbed me of my home and condemned me to wander, I carried in my heart a picture of my home city, Lublin. I never stopped dreaming of its streets and houses. It was comprised of straightforward, working people among whom I grew up, among whom I spent my childhood and youth. (...) I was writing this book keeping in mind those who would like to know what the day-to-day life of that pre-war city was like; in the memory of my and other people's loved ones, of Lublin Jews I knew and those I did not know.*