"Relics of Jewish culture in the Łódź region" is a publication which opens in front of us the world which was subject to horrible extermination, something unimaginable today. It is the world which for ages was an integral part of the history of the present Łódź voivodeship. Łódź itself is often referred to as the former city of four cultures in which Poles, Jews, Germans and Russians coexisted in harmony. Everybody knows that the Jewish Cemetery in Łódź is the largest such necropolis in Europe. We all remember about the tragedy of Litzmannstadt Ghetto, where thousands of Jews from all around Europe were brought before they were killed in extermination camps in Chełmno, Treblinka, Oświęcim. In 1939, 231 thousand of 672 thousand Łódź inhabitants were Jews. Many prominent Poles, famous all around the world, are of Jewish origin: Artur Rubinstein, Aleksander Tansman, Ary Sternfeld, Jerzy Kosiński, Roman Polański, Julian Tuwim, Aleksander Ford, Aleksander Bardini, Ida Kamińska. Horacy Safrin, a great poet, comedian and author of fables, lived and worked in Łódź. For many of us, however, the lives of Jews from towns and villages in the present Łódź vojvodeship are a blank spot. an unsurveved area. Our map will help you follow their traces and see what has left of the huge Jewish community. In the 19th and 20th cent., Poland was the second largest (after the Ottoman Empire) centre of Jewish population in the world. Jews appeared in our region already in the 13th century. Kings and owners of private towns would often invite Jews to their settlements, as their talent helped in quick development of trade and craftsmanship, which was of economic benefit to entire localities. In the late 18th and early 19th century, there was an especially significant influx of Jews. Jewish communities were established quickly, synagogues and houses of prayer were erected, along with hospitals, orphanages and shelters, cemeteries were set up. At the same time, rich cultural life developed. Jews had their own schools, theatres, community organisations, and even political parties. Thanks to their diligent attitude to work, they dominated many branches of crafts and services. In many localities, 80 to 100 per cent of craftsmen were Jewish. Moreover, in a few towns (incl. Radomsko, Aleksandrów Ł., Biała Rawska), the Hasidic movement developed. In the interwar period, a significant part of Polish intellectual elite were Jewish. 33.5 per cent of doctors and 53 per cent of lawyers in the pre-war Poland were of Jewish origin. Many towns became famous thanks to Jews, for instance Brzeziny which was known for its excellent Jewish tailors across the whole country. Jews would built manufactures, then bigger factories, and finally huge factory complexes and palaces, like those in Łódź. The interwar period brought particularly intensive development of the Jewish community. Just before World War II started, there were 3.5 million Jews in Poland, which constituted 10 per cent of the whole population. In the Łódź voivodeship of that time, there were 2.2 million people of whom as many as 326 970 were Jewish (12 per cent). World War II brought a very sudden end to this world and made it disappear like a candle blown by the wind. The Holocaust destroyed people, but also the objects of material culture of Jews. Fiercely, Nazis would demolish synagogues, devastate cemeteries and use tombstones to pave streets or as a building material. This was a well-planned act of total destruction. The estimated number of those who managed to survive in extermination camps and returned to their home towns for a short time is 140 to 180 thousand. The majority left Poland they no longer had families, homes, even their burial grounds had been taken from them. The aim of our publication is to recall their history. We will follow the traces of the material culture of Jews from the Łódź region until we reach the year 1939.



on the basis of the Tourist Atlas of the Lodzkie Region Cartographic sources: Source of information: sztetl.org.pl

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We do not aim to show the immense suffering of Jews during the German occupation. We do not focus on the memorial sites, ghetto areas or monument. For obvious reasons, we have shown only the place of extermination of the Jews of the Łódź region, namely Chełmno at the Ner river, situated near Dąbie in the Wielkopolska voivodeship. We want to recall the pre-war times, when the towns and villages in our region teemed with life, Poles and Jews living side by side, and their two cultures permeating and complementing each other. The map will lead tourists to the places where traces of old Jewish culture are still visible, although they often provoke rather sad reflection. The former synagoques which were not demolished now house post offices, pizzerias, pharmacies, shops, fire stations... Very few out of very many cemeteries survived the war... The place where a small group of followers of Judaism is still active today is Łódź. There is a synagogue, a kosher kitchen, and a guesthouse for those visitors to Łódź (whether in business or to visit cemeteries) who are particularly orthodox in relation to the principles of their religion and habits.

Join us in a tour to the past which has gone for good. There are no more Jewish towns, shops or markets, there are no people. But their shadows are almost everywhere. Why not meet them and talk about the common past of Poles and Jews? Let us start the tour of the traces of Jewish culture in the Łódź region with a photo with poet Julian Tuwim. He is sitting on his bench in Piotrkowska street in Łódź and waiting for us.



Marek Edelman Dialogue Centre in Łódź): Spacerownik Łódź żvdowska" (2009 r.) Spacerownik Cmentarz żvdowski w Łodzi" (2009 r.)

Spacerownik Śladami Żydów Ziemi Łódzkiej" (2010 r.) We recommend them to all those who are interested in the history of Jews in the Łódź region. For those who use GPS navigation, we have provided the coordinates of the sites which are difficult to find and zip codes of towns and villages.

Lututów - old synagogue

-

Łask - jewish memorabilia in museur



A town owned by the gentry which quickly fell into decline. In the 17th century it was inhabited only by peasants. Jewish settlers started arriving in the 19th century. In 1939 the town s inhabited by 1,703 Jews (70%). The synagogue (98-360; 4 Wieruszowska str.) Built in the mid-19th century and devastated dur-ing World War 2. After liberation the building vas converted into a cinema, and now houses a i-loring workshop.

The cemetery (Wrocławska str. Młynek) 1°21'40.18"N 19°25'15.31" E stablished in the mid-19th century. vastated by the Germans during WW2. After Lask - old synagogue the War it was converted into a sand mine; the ig holes were used for storing garbage.

After being granted town rights in 1422, it became an important centre for trade and industry Since the privately-owned town was open to Jewish settlers, they became inhabitants as early as the 16th century. In 1793 their population con-sisted of 1,327 people (77%). efore World War 2 the town was inhabited by .366 Jews (47%)

**The synagogue** (98-100; 4 Strażacka str.) Around 1752 the old synagogue was replaced by a new one, built according to Benjamin illel's design. The building was demolished at Lask - tombstones on the cemetery the be-ginning of the 20th century. Another synagogue, which was built in the inter-war eriod, now houses a fire station. A Chasidic shul was located nearby up until the 1960s. The cemetery (Widawska - Podłaszcze str.) 1°34'56.85" N 19°6'59.49" E

The first cemetery was located next to the syna-gogue. The second one, built in the 18th century, lay near the current location of the local high school. It was devastated during the war and the tombstones were used by the Germans to pave roads. Before the construction of the school the remains were exhumed and reburied in Łódź. Another cemetery was founded in dlaszcz in the 19th century. After the war the cemetery slowly succumbed to devastation. What remains are several dozen tombstones

Museum Hall (Library) In the museum one can see the fragments of matzevot, as well as documents and photographs of Jews who were associated with Łask. eczvca he first Jews started settling in the town at the

end of the 15th century. In the 18th century the wn had the largest Jewish commune in cenral Poland. In 1939 the town was inhabited by 3,900 Jews (33%). The cemetery was founded in the 15th century. It was devastated during

Przedbórz

.500 Jews (65%).

ue.-fri.: 8-13: sun.: 10-13

Radomsko

The cemetery (97-570; Ogrodowa str.)

and Ruthenia contributed to the development of

the Jews were forbidden to settle within town

limits. Jewish settlement started in the 19th

century, after the partitioning of Poland. The

Jewish commune was established in 1834. In 1843 rabbi Shlomo Hakohen Rabinowicz esta-

blished a Chasidic court. From that moment on

the town was an important centre of the

was located near the town square (currently

Berka Joselewicza street). It was demolished by the Germans during WW2. In 1939 the town was inhabited by 9,000 Jews (45%).

The cemetery (97-500: 196 Przedborska str.)

tombstones remain on the site.

mon.-tue.: 10-16: sat.: 10-18

ed by 3 000 Jews (40%)

Rawa Mazowiecka

The Regional Museum (1 Narutowicza str.)

35651; www.muzeum.radomsko.pl

ettlement was granted town rights in 1321,

tal of the duchy. Its locations on the trad

ment. Jewish settlement started around 1507,

**The cemetery** (96-200: Kazimierza Wielkiego str.)

destroyed tombstones on the cemetery.

cemetery was devastated by the Germans and

sidic movement. The synagogue (1908)



Łęczyca - old small synagogue









Aleksandrów Łódzki

econdary school

Between 1462 and 1870 the town was under private ownership. Jewish settlement started n the beginning of the 18th century. In 1939 the illage was inhabited by 248 Jews (35%). Cemeterv 51°34'47.15"N 19°46'6.71'E Established in the mid-19th century. De stroyed during the war. Currently covered by a



nemorabilia. Łowicz the 19th century. In 1939 the town was inhabited by 4,500 Jews (36%). A wooden synago-gue was built in 1829. The 1897 synagogue at **he cemetery** (99-400: 96 Łeczycka str.) Established in 1829. Many of the tomb

irrigation works. After the war the matzev were used to build a monument of "Gratitude to the Red Army". Several hundred of matzevot nave survived. The Jewish cemetery was put order in 1993 The Museum in Łowicz (5/7 Stary Rynek Str.) el.: 46 837 39 28; www.muzeumlowicz.pl he site houses the Łowicz Jews Memorial Hall. Amongst others, the exposition includes: religious items, archival photographs and prints, matzevot and everyday articles.

development took off in the second half of the 19th century. The city guickly became the mos important centre of the textile industry in the Russian empire. In the 1880s it was the most rapidly developing city in the world. Cotton and the production of textiles proved to be a goldmine for the Łódź factory owners, who were nainly of German and Jewish origin, An excelent description of the city's development can be found in Władysław Reymont's novel iemia Obiecana. The first Jews started settling in the city in the 18th century, but their ncreased when the city established its industrial character. The majority of the Jewish population consisted of craftsmen, workers d traders, who inhabited the neighbourhoo The Old Marketplace. Between 1873 and

1912 the Jewish population multiplied by nearly fourteen times. The Russian Jews have ributed significantly to the development o ne industry in Łódź, since they knew the Russian markets and had contacts with the eastern traders. e settlement was granted town rights in 272. Its location on the trade route fro dańsk to Cracov and from Ruthenia to the he first Jewish settlers started arriving in the 17th century. Before World War 2 the town was inhabited by 546 Jews (62%) **The synagogue** (97-340; Świerczewskiego str.)

o offices and shops.



## The town was founded in 1816 by Rafał Bartoszewski, who named it in honor of Tsar Alexander I, helping the city in gaining town rights in 1822. The town was focused on the knitting industry and became a destination for many Jews, who created their own commune in 1830. Before World War 2 this community consisted of 2,600 people (33%). Aleksandróv became a Chasidic centre it was there that the ddiks of the Danziger dynasty. Zaddik house (95-070; 10/12 Warszawska str.) Having previously served as the residence of the Chasidim from the Danzinger family, the building is now a boarding house for the local The cemetery (95-070: 17 Górna str.) Founded in 1822, it includes a lapidarium, an ohel and several matzevot on the graves. The broken fragments of the remaining to were placed behind the lapidarium The cemetery is the resting place for tzaddiks, including Henoch Henich, the leader of the Chasidim of

WW2 by the Nazis, who did not leave a single great synagogue was built in 1787. It was he site houses an exposition of Jewish It was granted town rights in 1298. Since the town was owned by the Church, Jews were orbidden to settle there until the partitioning of Poland. The Jewish population grew rapidly in

were used by the Nazis to pave the streets, others were utilized for construction sites an

It was granted town rights in 1423, but its urban inity was not large. The inflow of Jews













morating the execution of 20 hostages

The synagogue (96-100; Piotrkowska str.) The city boasted several synagogues, but only one remains today (built in 1906). Today it serves as a commercial facility.





Skierniewice - tabernacle on the cemeterv



Biała Rawska

As the seat of the chatelain, the town was already

Jews became to settle here in the middle of XVI

Cementary (Kolonia Bolesławiec - Chróścin)

were living here (50%).

habited by 350 Jews (32%)

and now houses a police station.

the granite matzevot have survived.

Synagogue (99-417; 44 Farna Str.)

mów

Brzeziny

century. Before the Second World War 504 Jews

Settled in XIX century. During the WW 2 almost

tally devastated. Around 10 graves saved only

The settlements held town rights between 1370

and 1870. The first Jewish settlers arrived in the

second half of the 18th century. In 1939 it was

the Nazis. After the war the building was rebuilt

Established in the mid-19th century. Only a few of

The settlement received town rights as early as

the 14th century. The first Jews arrived in the 16th

century. The town was a major hub of the clothing

industry and tailoring services. The current ad

the town was inhabited by 6,500 Jews (50%).

The cemetery (95-060; Reymonta Str.)

dress of 3 Berka Joselewicza Street housed

a synagogue (destroyed during WW2). In 1939

Founded in the 16th century, the cemetery was

pave the streets and sidewalks. After the war th

site was used to extract gravel, with no attention

stroyed by the Nazis who used the matzevot to

The cemetery (99-417 Skierniewicka Str.)

entury synagogue was destroyed by

paid to the tombstone fragments and human bon es. In the 1990s the area of the cemetery was put to order and enclosed with a fence. A plaque was ed on the wall of a newly-built lapidarium. The Regional Museum (49 Piłsudskiego str.) el.: 46 874 33 82; www.muzeumbrzeziny.p The museum holds an exhibit with several dozer Matzevot in museum in Bełchatów matzevot. Due to the rapid expanse of the Jewish popula tion, at the turn of the 19th and 20th centurie Łódź boasted four great synagogues a hundreds of prayer houses. Thanks to the efforts by Icchak Zandberg, a Jewish theatre was founded in 1905. The town also saw the development of schools, orphanages, hospitals and social organizations. In 1939 Łódź was inhabited by 233,000 Jews (34,7%). The Reichert synagogue (28 Rewolucji 1905 str.) Built between 1895 and 1900. During WW2 the

ermans destroyed the sumptuous furnishing the synagogue and turned it into a salt stor house. After the war the building fell into ruin After the renovation of 1989 it regained riginal function. he synagogue (18 Pomorska str. ) The seat of the Łódź Jewish Religious Com various societies and associations. The con nune takes care of the cemeteries in Łódź, Łask duńska Wola, Radomsk, Aleksandrów Łódzki, abianice and Piotrków Trybunalski.

> An obelisk with a plaque and a fresco on the tenement house the crossing of Zielona str. and Kościuszki Avenue s was the location of the Great Synagogue built between 1881 and 1887 by a consortium of wealthy merchants and industrialists, including zrael Poznański. Joachim Silberstein and Karc neibler. This was the greatest and the most beautiful synagogue in the Kingdom of Poland. It was burned down by the Germans in 1939. The Decalogue Monument (Staromiejski Park Built in 1995 next to the site of the synagoo which was the most original building in Łód was completed in 1871. In 1939 the German ned it down and dismantled the walls.

Prayer house (46 Piotrkowska Str.) A private prayer house built between 1895 a 1900. The traces of the old building can be for in the round windows in the attic, w decorated with the Star of David. Currently the ling houses a book store. Prayer house (107 Piotrkowska str.) Built in 1891, it was located in the courtyard of

a tenement building. Currently houses a restau-Prayer house (118 Piotrkowska str.) stablished in 1895 in an annex to a tenemen The mikveh (75 Gdańska str.)

he ritual bathhouse was built in the early 1920s After WW2 the building housed a school run by the Polish United Workers' Party. Currently it i upied by the Łódź University. The Poznański factory complex It consists of the palace, factory facilities and the

amiloks" workers' living quarters. Built in 18 the palace of Izrael Kalmanowicz Poznańsk urrently occupied by the Museum of Łódź actory was one of the largest of its kind in Łóc urrently, after urban redevelopment, it hous he Manufaktura retail and entertainment cent Poznański family palaces he 1896 palace is located at 36 Więckowski et and currently houses the Museum of A he 1904 palace can be found at 32 Gdans Street and serves as the seat of the Academy Music in Łódź.

Brzeziny - lapidarium on the cemetery

Biała Rawska - old synagogue

では、 (を)場合にもない。

Bolimów - unique granite tombstone

olesławiec - cemetery







The cemetery (by the road to Czestochowa) Dating back to 1850, it was destroyed by the Nazis. Only fragments of the wall have survived Burzenin Jews started living here in the 16th century. Jewish commune was established in the 18th century. The cemetery at the neighboring villac of Witów served as the resting place for the Jews of Sieradz since 1812. It was the place of residence for many rabbis who were well known across Poland: Abraham Bar Wolf Butko, Zwi

century. Before World War 2 the town was inhat

ited by about 150 Jews (60%). Synagogue built in

the 1820s and destroyed in 1939. The site nov

Brzeźnica Stara

holds a pharmacy.

Perlmutter, Abraham Weldfraud, Abraham Bar Mosze Kolbe, Baruch Łaznowski, Jankiel Dawid Lewkowicz, Mordka Dawid Marek. In 1939 the lewish population was of 180 people (20%). The synagogue (98-260; 2 Kościelna str.) 1930 the wooden synagogue, which dated back to the mid-19th century, was burned down. When the war broke out, the newly-built syna gogue was still a shell of a structure. After 1952 it oused a mechanical workshop. Currently, the building is the seat of a private company. **Cemetery** (near the Sambórz village) Destroyed by the Germans.

Działoszyn Played an important role for trade on the borderline between Greater Poland and Silesia. Jews started settling here in the 16th century. They engaged in major-scale cotton trading. Since the town was under private ownership, settling was not restricted. Built in 1760 by Jahuda Lejb, the large synagogue in the town centre was the pride of the community. It was destroyed in 1939. Before World War 2 the town was inhabited by about Glowno - old synagogue 1.900 Jews (48%).

The cemetery (98-355: Niecała str.) oday the site is occupied by a monument. Głowno Holds town rights since 1427. Jewish settlemen started in 1730. In 1939 the town was inhabited by 2,100 Jews (53%). **The synagogue and the mikveh** (95-015; 8 Łowicka str.)

Built in 1881, the building was devastated by the Glowno - old mikvah Germans. After the war the abandoned building was transformed into a clinic. Later it served as a community centre, and is now occupied by offices and a pizza parlour. The old ritual bat house stands nearby, by the river Brzuśnia. Jewish commune centre 5; 15 Młynarska str.)

he building of the religious school and the administration of the Jewish commune was built between 1938 and 1939. It has been the seat of the Fown Council since 1945. The cemetery - was flooded by the artific reservoir at the Mrodza river.

The cemetery (40 Bracka str.) trance on the side of Zmienna stre e first Jewish cemetery in Łódź was estab lished in 1811 between Bazarowa, Zachodnia,

Limanowskiego and Rybna streets. It was liqui ated by the Nazis. Currently the site is occupied by a town square and a housing estate. Funeral house The biggest this type object in Poland. Built in 398, devastated during the Second World War. The building was restored in 1987 by the Foundation of Nissenbaum Family. It fulfils it's primary role now, there is an original funeral hearse from XIX century in the interior. The cemetery

Was established in 1882. The 40.5 hectare area hold about 160,00 surviving tombstones. Accord- Cemetery gate ing to tradition, the cemetery is divided into separate sections for men and women. The entire cemetery is divided into 125 sections. Those closer to the cemetery alley were reserved for the most important personages of the Jewish community in Łódź. Most of the graves here are family tombs, including: - the largest Jewish tomb in Poland, belonging to industrialist Izrael Poznański, who also funded the cemetery. The tomb was made from grey granite; the dome is decorated by a mosaic cre-

ated by Vienna artist dr Antoni Salviati. Konsztat family tombs with a beautiful Toso Markus Silberstein's tomb alludes to Hellenisti Additionally, one can find family tombs of othe well-known factory owners from Łódź: the Cohn Jarociński and Prussak families he cemetery plots in the first alley, which runs along the cemetery wall, serve as the resting place for people who were involved in Jewish religious life in Łódź and representatives of organiations associated with Orthodox Judaism. Wit the exception of the family tombs, all of the tombstones face east. The cemetery holds the remains of people who have contributed to the development of the city, such as Seweryn Sterling, painters Perec Wille r and Stanisław Heyman, parents of Julian wim and Arthur Rubinstein About 43 thousand people were buried here

during WW2. The deceased were buried in the socalled ahetto Museum of Łódź (15 Ogrodowa str.) : 42 654 90 00; www.muzeum-lodz. en: tue.-thu.: 10-16; fri.-sun.: 11-18 The museum collection includes Jewish memo rabilia related to the Poznański family, religious items (a complete Torah scroll, a vad, a tallit and antarah, a tefilin a Hanuhkah lamp, a Kiddush

cup, a mezuzah of an unusual shape, a spice tower, a Pesach cup made of ruby red glass, and nany others), articles of everyday use, works by Jewish painters, a Sukkah mural from the wall o tenement house at 1/3 Północna street depictir a lulav and an etrog, etchings and photograp posters and leaflets, documents, books ( lewish elementary, books from the collection o Poznański family with decorations in the shape of the Star of David, prayer books and more), newspapers and magazines, maps, items from the Łódź Ghetto, as well as memorabilia City of Lodz - I. Poznański cabinet related to Jerzy Kosiński, Arthur Rubinstein and

n 1788 a foundry was built in the area, which led

to the creation of the town. From 1823 the settle

Julian Tuwim

Tomaszów Mazowieck

Cemeteries (Strobowska and Graniczna str. The first cemetery was established in 1822. was destroyed during WW2, and the matzevo were used to regulate the flow of the river. In 1989 and 1993 the cemetery was tidied up and enclosed with a fence. The news Jewish cemetery was established in the beginning of the 0th century. 80 tombstones have survived un Skierniewice History Hall 6-100; 4 Floriana str.) www.tps-ihs.pl

An interesting collection which includes Jewish memorabilia Strvków

At first it was a settlement on the route between Masovia, Grater Poland and Silesia. It was granted town rights in 1394, lost them in 1870 nd received them for the second time in 1923. Due to the massive inflow of the Jewish popuis commune was established a early as 1806. Before World War 2 the town was inhabited by 2,000 Jews (40%). The 18t century synagogue was burned down by the Germans in 1939, and the cemetery was completely devastated (the area is now occupied by n industrial facility).

Sulejów It was granted town rights in 1308. Since the town belonged to the Cistercian abbey, Jews were not allowed to settle within its limits. The first Jewish settlers arrived only after the dissolution of the abbev in 1819. In 1939 the town was inhabited by 2,352 Jews (47%). The 1864 cemetery was stood in the current location of odole street. It was destroyed during WW urrently the area is occupied by a soccer field It was granted town rights in the 13th century

The town lay on the crossing of important roads from Łęczycza to Sieradz and from Piotrków to Uniejów. This was a roval town, and Jews were not allowed to settle within its limits. It was only in the 19th century that they formed their own religious commune. Before World War 2 the n was inhabited by 420 Jews (15%). Th 19th century synagogue was located a Sieradzka street. After the war it was converte into a community centre, and slowly fell into ruin. It was demolished in 1999 The cemeterv

ce to Zduńska Wola) 51°40'49.79" N 18°58'20.14" E Established in the beginning of the 19th century and later destroyed during WW2. Only fra ments of matzevot remain to this day. In 2005 i was the cemetery underwent cleaning works The site was fenced and fitted with a plaque bearing inscriptions in Polish, Hebrew an

Szczerców It was granted town rights in 1364 (lost them in 1870). Jewish settlement started around 1790. Before World War 2 the town was inhabited by 1,513 Jews (35%). The 19th century synagogue was burned down during the fights in ember 1939. The ruins were liquidated. The cemeterv It was established in the first half of the 19th century and later devastated by the Nazis. After



the war the site was used for sand mining. Several decaving tombstones remain.









by the Germans during WW2. After the war the ilding was reconstructed and today serves as a The cemeterv Located to the north-west of the town. Unieiów own rights granted in 1290. It was a residence for the bishops of Gniezno. Jewish settlement started in the 19th century. In 1939 the town was inhabited by 1,400 Jews (40%) he cemetery (99-210: Dabska str.) 1°59'26.03" N 18°47'55.94" E stablished in the 19th century and later de oved during WW2. The site is marked wi a boulder and a commemorative plaque.

received town rights in 1388 and held them until 870. The town's location at the trade route from Piotrków to Sieradz contributed to its developient. It was a town under private ownership, and the first Jewish settlers started arriving in the mid 18th century. Before WW2 the town was inhabited by 773 Jews (35%). The synagogue (98-170; Sieradzka str.) Dating back to the 19th century, it was devastated by the Germans and later converted into a sewing workshop. Today it serves as a commercial object. The cemetery (98-170; Kiełczygłowska str.) ounded in the mid-18th century and destroyed







owno - former house of the Jewish community













Held town rights between 1372 and 1870. Do cuments indicate that Jews started living here as early as 1764. In 1939 their population consister of 400 people (60%) Synagogue (99-150; Spółdzielcza str.) gular building was constructed in 188 according to a typical layout, which placed the prayer room to the east and the vestibule and the narthex to the west. The wall holds a commem orative plaque. Currently, the building is used as he cemeterv (( Grabów Kolonia)

2°7'56.26"N 19°0'59.28"E Devastated by the Germans, the cemetery now holds one infact granite tombstone and frag-ments of several others. The cemetery is commemorated by an informational plaque. Gorzkowice The settlement held town rights for a brief 30 years at the turn of the 19th and 20th century. The

irst Jews settled at the end of the 19th century. Ir 939 their population consisted of 700 peop (42%)The synagogue was located at the city square. The building was demolished in 2010. Inowłódz Hosting trade fairs as early as the 12th century the settlement has a long history. It re-

rights in 1370 and held them until 1870. The mention of Jewish inhabitants comes from 15 In 1820 the Jewish commune was formed. F the end of the 19th century up to the outbreak c WW2 the place was a fashionable summ day resort, especially for the Jews from szów, Łódź and Warsaw. In 1939 the village wa nhabited by 518 Jews (30%). Synagogue (97-215; 15 Tuwima str.)

prick building constructed at the beginning the 19th century. Its interior was destroyed by the Germans during WW2. After renovation it serves as a commercial object. The building stands our amongst all the other surviving synagogues in Poland because of its unique inscriptions with prayers for Tsar Nicolas II and his family. The inscriptions in Hebrew are located on the southern wall, and the ones written in Russian can found on the northern wall.

## *The cemetery* (54 Spalska str.) 51°31'34.94" N 20°12'30.54" E nded in 1820, the cemetery was devastated during and after WW2. Now only several tomb-

stones remain (oldest dating back to 1831). Jeżów. Held town rights between 1272 and 1870. I location on the trade route from Kuyavia to Russia facilitated the town's development. Jew started living here as early as the end of the 18th century. The first synagogue burned down during one of the fires which broke out in the city. In 1890 t was replaced by a brick building, dest the Germans in 1939. Before the outbreak c WW2 the Jewish population consisted of over 0 people (10%) The cemetery (Rawska 1°48'44.89" N 19°58'37.60" É Established in the mid-19th century. Destrove

during wartime and the communist reign Poland. It was put to order and enclose a fence in the 1990s

exterior decorations have survived, and the poly

chrome ceiling inside was covered by a hanging

A brick tenement house near the synagogue was

From the 17th century the dead were buried in

the so-called "old cemetery" near the synagogue

It was devastated by the Germans and later con-

verted into a bus depot. In 1829 a new cemetery

was created. Only a fragment of the fence sur-

The collection includes matzevot, several photo-

hetto, memoirs, some documents and repor

Held town rights from the 14th century to 1763.

Jewish settlement began in the 18th century. The

during the war. In 1939 it was inhabited by 76

The synagogue (98-320; 3 Częstochowska str

Built at the beginning of the 19th century. The interior was devastated by the Germans during

As a settlement focused on the textile production

it was granted town rights in 1816. Jewish settle-

ment started the same year and in 1819 a Jewish

was destroyed during the war. Currently it houses

It was established in the first half of the 19th cen-

tury. Only a few matzevot survived after devasta-

It was granted town rights the mid-15th century.

From the 19th century the town started develop-

that the Germans and the Jews started moving

into the city. A religious commune was estab-lished in 1836, and in 1847 a synagogue was

built. A plaque holding information about the syn-

agogue's destruction is located at Bóżnicza

Street. In 1939 the town was inhabited by 9,000

It was founded in 1840 and enclosed with

a fence. Around 650 matzevot have survived

It was granted town rights in 1282. The firs

mention of Wieluń Jews dates back to 1537. I

(33%). The most tragic day for the town was Ser

1939 the town was inhabited by 5,238 Jews

ember 1st, 1939, when bombs fell on the help-

less town this was the place where, at 4:40 am

The synagogue was built in 1855. It was de

stroyed in a bombing on September 1, 1939. The ruins were demolished. Today the site is occu-

The synagogue (98-300; Sienkiewicza str.)

It was founded about 1850. During WW2

orative obelisk with a plaque was founded.

tel.: 43 843 43 34; www.muzeum.wielun.pl

photographs and small items.

Wieruszów

v 2.4 thousand Jews.

Jews during WW2.

51°17'57.60" N 18°10'25.34" E

The cemeterv

ment of the wall

Zduńska Wola

cemetery was devastated by the Germans. Th

matzevot were used to pave the roads and build

a swimming pool. In 1980 the cemetery under-

went cleaning works. This was when a commem-

The Wieluń Region Museum (Narutowicza str.)

Jewish memorabilia form a part of a permanent

exhibit concerning the 1939 bombing of the town

The collection includes religious parchments.

It was granted town rights in 1368 and was under

Wieruszów Jews dates back to 1600. The inflow

of settlers began in the 19th century. In 1810 the

Jewish commune was established. In 1850 a

synagogue was built. It was destroved in the first

The old building of the ritual bathhouse is occu-

pied by a kavak club. This was the place where

the Germans organized a mass execution c

It was founded around 1822. The Jewish ceme-

tery was devastated by the Nazis, and the tomb-

stones were used to pave the streets and the

turned to the cemetery after the war. About one

hundred tombstones survived, along with a frag-

The settlement was granted town rights in 1825

It was a weaving centre, with many branches of

Łódź factories. Jewish started settling in the city

from its very beginnings. A synagogue was esta

blished in the socalled Dom Pod Gwiazdam

commune was formed. Before World War 2 the

Built in 1858, it replaced the older wooden syna-

gogue. During WW2 the Germans converted it

nto a furrier workshop, and later dismantled the

building altogether. Only the gate remains with

Founded in 1826. Encircled with a fence, remain-

(House Under the Stars). In 1828 an independer

town was inhabited by 8,219 Jews (36%)

The synagogue (98-220; Sieradzka str.)

commemorative plaque.

The cemetery

ing tombstones.

tapo headquarters. Some of the matzevot re

The mikveh (98-400: 37 Kilińskiego str.)

private ownership. The first mention of

pied by a park and a commemo

The cemetery (98-300; Kijak str.)

some of them with rich ornamentation.

ng rapidly due to the textile industry. It was then

commune was established. In 1939 the town was

WW2. Rebuilt after the war, it currently houses

The Regional Museum (1 Zamkowy PL

18th century cemetery was completely d

tel.: 44 755 23 19, www.muzeumopoczno.pl

The house of the rabbi (26-300; Zjazdowa str.)

otted for the house and office of the rabbi.

The cemetery (26-300; 23 B. Limanowskiego Str.)

Opoczno

00 people (47%

vived to this dav

Osiaków

Ozorków

a post office.

Pabianice

The cemeterv

The cemetery

the war started

ion at the hands of the Nazis.













Pabianice - cemeterv









It received town rights in 1567 and held them until 1870. Jewish settlement started in the beginning of the 19th century. The Jewish nune was established in 1830 and on the eve of the out-break of the war the Jewish 1939 the city was ombarded by the German air forces. It was then that the synagogue burned down. Th Jews were transported to the Warsaw ghetto. *The cemetery* 52°15'39.38" N 19°52'37.45" E was destroyed by the Nazis. None of omb-stones survive

Konstantynów Łódzki t was founded in 1821 as a private settlemen or factory workers. At first the majority o settlers consisted of German weavers, joined ater by the Jews. In 1825 the Jewish commu nity included a wooden synagogue, a ceme tery, a school and a shelter for the poor. In 1930 the construction of a brick synagogue began, but the building was still not finished when the war broke out. In 1939 the Jewish population onsisted of 1,300 people (17%). The cemetery (95-050; 64-66 Łaska str.)

by the Nazis and the matzevot were used to *(rośniewice*) The settlement was granted town rights in 1442. The favourable location on the border ine between Kuyavia and Masovia facilitated he development of trade and multiplied the own's wealth. Jewish settlement started in the mid-16th century. The religious commune wa founded in 1765. Before the outbreak of WW he Jewish population consisted of 1,2

eople (30%) **The synagogue** It was built in the mid-19th century and later devastated by the Nazis. After the war it housed a cinema, and in 2004 it was sold by the town authorities. Today it houses a funeral The cemetery (Poznańska str.) Founded in 18th century, it was devastated during the war. No tombstones remain

Dunin-Borkowski Museum .: 24 252 33 47; www.muzeumkrosniewice.pl he museum holds fragments of tombstones candle stick and a letter to the rabbi.

Jewish presence was noted as early as the 16th century. They traded in animal skins, coats and boots. They also worked as tailors and furriers. In the 19th century they formed the majority of the town's population. The town housed a centre for religious studies and the Haskalah. The town hosted was the residence of the well-known rabbi Jehoszua Trunk (author of rabbinic responsa). His family also included biotection of cemetery. The Regional Museum (PI. Pilsudskiego 20) rcluded historian and writer Jechiel Jeszaja tel.: 24 254 79 64; www.muzeumkutno.com runk. Kutno is also the home town of Szalom Jewish memorabilia form a the permanen Asz playwright, prose and essay writer. Before the war the town was inhabited by 7,000 Jews (43%). The synagogue was built in the 18th century and destroyed in 1942. A commemo-Gymnastic and Sports Association. The ative boulder and a plaque were founded in its exhibition also includes a large collec-tion o ormer location (Barlickiego street).





The cemetery (7d 52°14'17.60" N 19°21'25.96" E Active since 1793, the cemetery served as the resting place for tens of thousands of Jews The ohel of rabbi Trunk stands out amongs the tombstones; it was the destination for p rimages by pious Jews. The gravevard wa destroyed by the Germans, who transporte thousands of matzevot from the cemetery Their broken fragments could be found acros

photographs and archives

Parzeczew leld town rights between 1421 and 1870. 1939 it was inhabited by 500 Jews (50%) During WW2 the 18th century synagogue and cemetery were destroyed by the Nazis. In 1939 the town was inhabited by 1,070 Jev The cemetery (The road to Pokrzywnic 1°12'17.50" N 18°46'51.00" E

Piotrków Trybunalski Granted city rights in 1404. From the 15th cer tury onwards the city became one of the majo centres of state administration. In 1679 the Jews were allowed to settle in the city distric called Miasto Żvdowskie (Jewish citv), which was incorporated into the city proper 1840. 1939 it was inhabited by about 15,000 Jews The synagogues and the old cemetery

The Great Synagogue was built between 179 and 1793. After suffering devastation at the hands of the Nazis, it was rebuild in 1966. Bui in 1781, the Small Synagogue was destroyed during the war. Its state deteriorated over th years until it underwent renovations in the 1960s. Both buildings now belong to the City l ibrary The old street (by the synagogues) was 1679. The last burial took place in 1792. In th first half of the 19th century the cemetery was noved and a road was charted across the area. Currently the site is occupied by a squ are. In 1997 a commemorative plaque was placed in the location of the old cemetery. The cemetery (97-300: 9 Spacerowa str.) It was founded in 1791. The majority of the grave-vard was devastated by the Germans round 3,000 tombstones survived, the oldest

The Regional Museum (4 Zamkowy str.) tel.: 44 646 52 72; www.muzeumpiotrkow.pl Jewish memorabilia have been lent out to the

1939 it was inhabited by 400 Jews (27%).

stroyed during WW2. In the 1980s and 1990s it was tidied up and the surviving matzevot were noved to the newly created lapidarium. Jewish settlement started in the 18th century.

lished in the second half of the 19th century n 1939 the Jewish population consisted o around 1,600 people (50%) The synagogue (99-200; Kaliska str.) Built at the beginning of the 19th century. After the war, the destroyed building was converted

into office spaces. **The cemetery** (99-200: 43 Łódzka str.) Established in the 19th century, it was destroy ed by the Nazis and deteriorated further after the war. In 1992 the graveyard was enclose vith a fence and tidied up. A fragment of the fenced area serves as a lapidariun



**The synagogue** (98-270; Przechodnia str.) The synagogue was used as a storehous Cur-rently it is occupied by a post office. The cemetery (98-270; Leśna str.) Founded in 1878. During WW2 the Nazis eradicated all traces of Jewish existence. T matzevot were used to pave the sidewalks. After the war the site was used to extract

Town rights granted before 1288. It was a centre of weaving until the industrial revolutio in the 19th century, when the textile industry started developing and the town saw an inflow f Jewish and German settlers. In 1939 t own was inhabited by 4,800 Jews. The firs ynagogue was built in 1840. After it estruction in a fire, a new one was built a ódzka street. It was destroved later by the

The cemetery (95-100; Barona str.) The cemetery was founded in 1826. It was later levastated by the Germans. The matzevot vere used to pave the roads and the area was ploughed. In 1992 the cemetery was tidied up and enclosed with a fence. A monument was founded on the site: the plaque bears an inscripion in Polish and Hebrew in memory of he Jews from Zgierz.

Złoczew It was granted town rights in 1605. A privatelyowned town at first, in 1865 it became state property. Jewish settlement started in the Middle Ages. The Jewish commune was established around 1821. The late 18th century synagogue suffered extensive damage durir WW2. After the war it was converted in

a warehouse and was dismantled in the early 1990s due to poor technical condition. In 1939 **Żychlin - tzaddik's Szmuel Abba grave** loczew was inhabited by 2.067 Jews (39%). The cemetery (98-270: Cegielniana str.) Dating back to the 1530, it is one of the oldest cemeteries in Poland. It held 3,000 ombstones. During WW2 the cemetery was levastated by the Germans and the matzevot 782 Jewish lived in Żychlin, which was 61% c were used to pave roads. Only two tombstones the whole of inhabitants. In the middle of XIX remain, along with a monument in honour of century hassid trend was developed here

Zarnów The city was founded in a trading settlement in 1415. The Jews were not allowed to settle until Built in 1880, during the occupation served as 1860. Before World War 2 the town was a storehouse. It's ruined now. It was inhabited by about 1,200 Jews (30%). The a rabbi house and prayer room nearby. collection of the Opoczno museum includes **Cemetery** (Łukasińskiego str.) documents which once belonged to the Jewish Came into existence in XVIII century, bu nhabitants of Żarnów.

Holocaustv

undergrowth.



Zvchli

Żarnów - cemetery



Opoczno - rabbi's house

nhabited by 5,000 Jews (50%). The synagogue Osjaków - old synagogue





