

THE GIRL IN THE DIARY: SEARCHING FOR RYWKA FROM THE ŁÓDZ GHETTO

STUDENT FIELD TRIPS

Dedicated Field Trip: includes The Girl in the Diary (40 min) and Karkomi – Ghettos and Camps galleries only (40 min)

OVERVIEW

In I945, a diary was found in the ashes of a destroyed crematorium in the liberated Auschwitz-Birkenau Camp. It was written by a 14-year-old Jewish girl named Rywka Lipszyc and documented her life in the Łódz Ghetto between October 1943 and April 1944.

Rywka's diary told stories of a young girl who lost her siblings and parents, but never lost hope or her faith. More than 60 years after its discovery, the diary traveled to the United States, where it was translated to English, supplemented with commentaries, and published.

Rywka Lipszyc's diary, a moving memoir of life and adolescence in the Łódz Ghetto, is the focal point of this exhibition. Selected excerpts of the diary are supplemented by expert commentary from historians, doctors, psychologists, and rabbis. Blended with original artifacts and fleeting candid photographs of others' lives in the ghetto, these commentaries help us understand the experiences Rywka describes in her diary.

Through historical artifacts and documents, interactive touch screens, documentary videos, and exceptionally rare photographs, The Girl in the Diary explores the story of a young girl's fight for survival in the Łódz Ghetto and reconstructs what might have happened to Rywka after her deportation to Auschwitz and beyond.

There are no known photographs of Rywka. We do not know the color of her hair or eyes, the way she smiled or laughed. She exists for us only through the words in her diary. The Girl in the Diary is a tribute to the life of a child who will not be forgotten.

GOALS AND THEMES

The purpose of this tour is to facilitate visitors' exploration of the life of a teenage girl during the Holocaust, how her life and experiences can inform our broader understanding of the Holocaust, and how much can never be known about Rywka and millions of other Holocaust Survivors and victims.

EXHIBITION FRAMEWORK

Section 1: Recovering the Diary and the Search for Rywka
Section 2: Rywka's Diary and Commentary
Section 3: The Łódź Ghetto

Dedicated Field Trips

Introduction	5 minutes
Recovering the Diary & the Search for Rywka	10 minutes
Rywka's Diary & Commentary	10 minutes
The Łódź Ghetto	10 minutes
Conclusion	5 minutes

INTRODUCTION (5 minutes)

Questions:

- Have you ever kept a diary, or know someone who does?
- What are some reasons someone might choose to keep a diary? Who is the intended reader of a diary?
- What can you learn about someone from reading their diary? What can't you learn?
- What are some ways we can learn about the experiences during the Holocaust of people who did not survive to tell their stories?

Introduce the key message:

As a teenager, Rywka Lipszyc was imprisoned in the Łódź ghetto with her family and thousands of others. Between October 1943 and April 1944, she kept a diary. Rywka's diary was recovered near the ruins of a crematorium at Auschwitz-Birkenau in 1945, but not read or translated until decades later. What do we know about Rywka? What do we still not—and might never—know about her? How can her diary help us understand the experiences of other people in the Łódź ghetto, and what can our understanding of the Łódź ghetto tell us about her?

What their experience will be like:
In this exhibition, we will learn how the diary was recovered and translated, and how historians and researchers from around the world carried out extensive research to discover Rywka's identity and fate. Photos taken in the Łódź ghetto, Bergen-Belsen, and other locations, and artifacts from Łódź, Auschwitz-Birkenau, and Chelmno help give us a more complete picture of Rywka's life. Because no known photos of Rywka exist, all of the people depicted in this exhibition are left anonymous.

Transition:

Many young people kept diaries during the Holocaust. Rywka's diary, and the search to learn the identity and fate of the author, was a mystery that spanned more than 60 years across three continents.

Recovering the Diary and the Search for Rywka (10 minutes)



In 1945, not long after the liberation of Auschwitz-Birkenau by the Red Army, Soviet military physician Zinaida Berezovskaya finds a notebook near the ruins of Crematorium 3. Zinaida cannot read Polish but is somehow conscious of the importance of her discovery. She takes the notebook to her hometown of Omsk in Siberia. She keeps it for the next 50 years. After she dies, the notebook is passed on to her family in Moscow. There, it is discovered by her granddaughter Anastasia, who lives in the United States. Nobody in her family could read the handwritten text.

In 2008, Anastasia Berezovskaya brings a set of notebook pages covered in tiny handwriting to the Holocaust Center of Northern California. She only knows that the document was found near the ruins of a crematorium in Auschwitz-Birkenau by her grandmother Zinaida. American researchers establish that the document is in fact a diary written by a woman named Rywka between 3 October 1943 and 12 April 1944 in the ghetto in Łódź (Litzmannstadt).

The search for Rywka from Litzmannstadt begins. Over the next few years, researchers from around the world comb archives in Germany, Poland, Israel, and the United States. They determine that Rywka and her younger sister, 11-year-old Cypka, were deported to Auschwitz-Birkenau in August 1944 along with their cousins Mina, Esther, and Chana. Cypka was murdered in the gas chambers; the other girls were sent to forced labor at Christianstadt, a subcamp of Gross-Rosen. Following a death march to Bergen-Belsen, Chana died of typhus on April 15, 1945, and Rywka's condition was life-threatening. Mina and Esther were evacuated to Sweden for medical care that June; Rywka was not strong enough to survive the trip. Her cousins believed she died at Bergen-Belsen that summer.

However, Rywka was not listed among the lists of those who died after liberation. Further research revealed that she was transferred to a hospital near the Baltic Sea in July 1945, and then to a transit camp in Lübeck. No further trace of Rywka has been found. Did she die in that military hospital? Did she survive and build a new life? Did her dream, expressed in her diary, about a warm, cozy room and family gathered around the table come true?

Using the timeline to uncover Rywka's story, discuss the following questions:

- What makes Rywka's diary unique?

- In what ways does luck play a part in the story of Rywka and her diary?
- How might the story of Rywka's diary change the way you think about the Holocaust?

TRANSITION:

Now that you know a bit about how Rywka's diary was discovered and studied, let's look at what Rywka chose to write down.

Rywka's Diary and Commentary (10 minutes)
Rywka wrote her diary between October 1943 and April 1944. When she started keeping her diary, Rywka and the remaining members of her family had already been in the Łódź ghetto for over 3½ years. Excerpts from the diary are presented in this exhibition, along with commentary from scholars with expertise in a variety of areas.

General questions:
- What does Rywka's diary tell us about life in the Łódź ghetto?
- Why did Rywka choose to write her diary in Polish, a language she was still learning, rather than in Yiddish, her native language? What might that choice tell us about Rywka?
- What is Rywka's relationship to her faith? Does it change over time? What steps does she take to maintain her faith?

Choose a few excerpts from the diary to read and discuss with your group. Some possibilities:

EXCERPT: Litzmannstadt Getto, 12 October 1943
In this excerpt, Rywka describes herself as being no longer a child, in part because of the effect the ghetto has had on her.
- Rywka writes, "Unfortunately, people only take age into consideration, and not brains." What do you think she means by that? How does she think of herself in comparison to her friends?
- "They consider me, a 14-year-old, to be a child…but they are wrong. I am going to waste." What do you think Rywka might be doing if she were not in the ghetto? How would she keep from "going to waste"?

EXCERPT: Litzmannstadt Getto, 13 February 1944
In this excerpt, Rywka describes the difficult conditions at school and remembers her brother Abramek.
- What is Rywka feeling in this entry? What physical effects of the conditions is she experiencing?
- Describe her relationship with her brother, Abramek. Why does she feel remorse?

EXCERPT: Litzmannstadt Getto, 20 February 1944
In this excerpt, Rywka struggles with being forced to work on Saturday, the Jewish Sabbath.
- How does Rywka feel about having to work on the Sabbath? How does she cope with her feelings? Do you think this is an effective strategy?

EXCERPTS: Litzmannstadt Getto, 11 April 1944 and Litzmannstadt Getto, 12 April 1944
In the first of these excerpts, Rywka reflects on her Passover Seder, presided over by her cousin, Estusia. The second is the last preserved entry from Rywka's diary.
- What are Rywka's emotions in the first entry? What is contributing to her heightened emotions?

- What are Rywka's emotions in the second entry? What are her responses so different from the previous day?
- Rywka again references the deprivation in the ghetto. How might this influence her reaction to the sudden spring weather?

TRANSITION:

Rywka's diary gives us insights into one teenage girl's experience in the Łódź ghetto. Now, we'll look at how Rywka's diary fits into the larger story of Łódź.

The Łódź Ghetto (10 minutes)

At first in the Łódź ghetto, children attended schools organized by the Jewish council. By May 1940, just a few months after the ghetto's creation, the Germans established factories in the ghetto and began using ghetto inhabitants for forced labor. Judenrat leader Chaim Rumkowsi embraced this, believing work made the ghetto inhabitants "useful" to the Germans and would thereby help to keep people alive. By September 1942, children and teens were forced to work in factories, studying was forbidden (although continued to happen clandestinely, to a degree), and the ghetto functioned more like a forced labor camp. Although Łódź was the last major ghetto to be liquidated, labor did not ultimately prevent deportation.

Sewing Machine



Rywka's work assignment in the ghetto was in a sewing factory. In her diary, she describes secret school classes held in the workshops. She considers the future and the possibility of her sewing skills becoming a profession and allowing her to be self-sufficient. (See diary excerpt from 28 February 1944.)

Questions:

- What did sewing machines like this represent to the people in the Łódź ghetto?

- What did a sewing machine mean to Rywka, and how did it influence her thinking?

Photo Montages

Give your group a few minutes to look at the photo montages on the walls. Explain that some of the photos were taken as official documentation of the ghetto, and others were taken clandestinely; some were taken by a photographer who was a Nazi, while others were taken by Jewish inhabitants of the ghetto. Remind visitors that, because no known photos of Rywka survive, all of the people in the images remain anonymous in this exhibition.

Questions:

- Based on what you see in the photos, what was life like for Rywka and the other people in the Łódź ghetto?
- How do the differences in photographer and intent described in the paragraph above influence what photos were taken and how Jewish life in the ghetto is portrayed in them?
- In the photos, do you see people resisting? How? What are they doing?

Conclusion (5 minutes)

In her diary, Rywka writes candidly about the harsh conditions in the ghetto and the loss, through death or deportation, of many of her family members. Yet, she also expresses optimism and hope, even considering her future. How do you think she was able to maintain hope? What does it tell us about Rywka, and what can we learn from her?

KARKOMI TRANSITION

This exhibition highlights the story of one young girl during the Holocaust, the obstacles to learning individual stories amid the massive history, and the extraordinary lengths to which historians and others will go to uncover the truth—and to discover and rehumanize one among the six million. In the Karkomi exhibition, the galleries on ghettos and camps provide an opportunity to place Rywka's experiences in their broader historical context.

Ghettos Gallery (20 minutes)

In this portion of your tour, place Łódź within the larger context of ghettos, and ghettos within the larger story of the Holocaust. You may want to highlight photographs by Henryk Ross, including one

documenting the way he took ID photos to conserve film (which could then be used for clandestine photography), and one of Henryk and Stefania, his wife, under the wedding huppah.





Camps Gallery (20 minutes)

In this portion of the tour, expand on the experiences of Rywka, her sister and cousins, and so many other inhabitants of the Łódź ghetto upon arrival at Auschwitz-Birkenau: selection and, for a small number, forced labor. Use this opportunity also to discuss the Nazi camp system more broadly: not just Auschwitz, but also Chelmno (where many Łódź ghetto inhabitants, including Rywka's youngest siblings and her uncle, Yohanan were murdered), and concentration and labor camps.



THE GIRL IN THE DIARY: SEARCHING FOR RYWKA FROM THE ŁÓDZ GHETTO

STUDENT FIELD TRIPS

20 Minute Tour – In Our Voices field trip segment

OVERVIEW

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Rywka's diary told stories of a young girl who lost her siblings and parents, but never lost hope or her faith. More than 60 years after its discovery, the diary traveled to the United States, where it was translated to English, supplemented with commentaries, and published.

Rywka Lipszyc's diary, a moving memoir of life and adolescence in the Łódz Ghetto, is the focal point of this exhibition. Selected excerpts of the diary are supplemented by expert commentary from historians, doctors, psychologists, and rabbis. Blended with original artifacts and fleeting candid photographs of others' lives in the ghetto, these commentaries help us understand the experiences Rywka describes in her diary.

Through historical artifacts and documents, interactive touch screens, documentary videos, and exceptionally rare photographs, The Girl in the Diary explores the story of a young girl's fight for survival in the Łódz Ghetto and reconstructs what might have happened to Rywka after her deportation to Auschwitz and beyond.

There are no known photographs of Rywka. We do not know the color of her hair or eyes, the way she smiled or laughed. She exists for us only through the words in her diary. The Girl in the Diary is a tribute to the life of a child who will not be forgotten.

GOALS AND THEMES
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EXHIBITION FRAMEWORK
Section 1: Recovering the Diary and the Search for Rywka
Section 2: Rywka's Diary and Commentary

Dedicated Field Trips

Introduction	3 minutes
Recovering the Diary & the Search for Rywka	7 minutes
Rywka's Diary & Commentary	7 minutes
Conclusion	3 minutes

INTRODUCTION (3 minutes)

Questions:

- Have you ever kept a diary, or know someone who does?
- What are some reasons someone might choose to keep a diary? Who is the intended reader of a diary?
- What can you learn about someone from reading their diary? What can't you learn?
- What are some ways we can learn about the experiences during the Holocaust of people who did not survive to tell their stories?

Introduce the key message:

As a teenager, Rywka Lipszyc was imprisoned in the Łódź ghetto with her family and thousands of others. Between October 1943 and April 1944, she kept a diary. Rywka's diary was recovered near the ruins of a crematorium at Auschwitz-Birkenau in 1945, but not read or translated until decades later. What do we know about Rywka? What do we still not—and might never—know about her? How can her diary help us understand the experiences of other people in the Łódź ghetto, and what can our understanding of the Łódź ghetto tell us about her?

What their experience will be like:
In this exhibition, we will learn how the diary was recovered and translated, and how historians and researchers from around the world carried out extensive research to discover Rywka's identity and fate. Photos taken in the the Łódź ghetto, Bergen-Belsen, and other locations, and artifacts from Łódź, Auschwitz-Birkenau, and Chelmno help give us a more complete picture of Rywka's life. Because no known photos of Rywka exist, all of the people depicted in this exhibition are left anonymous.

Transition:

Many young people kept diaries during the Holocaust. Rywka's diary, and the search to learn the identity and fate of the author, was a mystery that spanned over 60 years across three continents.

Recovering the Diary and the Search for Rywka (7 minutes)



Using the wall panels, introduce students to how the diary was recovered and the search for Rywka:

In 1945, not long after the liberation of Auschwitz-Birkenau by the Red Army, Soviet military physician Zinaida Berezovskaya finds a notebook near the ruins of Crematorium 3. Zinaida cannot read Polish but is somehow conscious of the importance of her discovery. She takes the notebook to her hometown of Omsk in Siberia. She keeps it for the next 50 years. After she dies, the notebook is passed on to her family in Moscow. There, it is discovered by her granddaughter Anastasia, who lives in the United States. Nobody in her family could read the handwritten text.

In 2008, Anastasia Berezovskaya brings a set of notebook pages covered in tiny handwriting to the Holocaust Center of Northern California. She only knows that the document was found near the ruins of a crematorium in Auschwitz-Birkenau by her grandmother Zinaida. American researchers establish that the document is in fact a diary written by a woman named Rywka between 3 October 1943 and 12 April 1944 in the ghetto in Łódź (Litzmannstadt).

The search for Rywka from Litzmannstadt begins. Over the next few years, researchers from around the world comb archives in Germany, Poland, Israel, and the United States. They determine that Rywka and her younger sister, 11-year-old Cypka, were deported to Auschwitz-Birkenau in August 1944 along with their cousins Mina, Esther, and Chana. Cypka was murdered in the gas chambers; the other girls were sent to forced labor at Christianstadt, a subcamp of Gross-Rosen. Following a death march to Bergen-Belsen, Chana died of typhus on April 15, 1945, and Rywka's condition was life-threatening. Mina and Esther were evacuated to Sweden for medical care that June; Rywka was not strong enough to survive the trip. Her cousins believed she died at Bergen-Belsen that summer.

However, Rywka was not listed among the lists of those who died after liberation. Further research revealed that she was transferred to a hospital near the Baltic Sea in July 1945, and then to a transit camp in Lübeck. No further trace of Rywka has been found. Did she die in that military hospital? Did she survive and build a new life? Did her dream, expressed in her diary, about a warm, cozy room and family gathered around the table come true?

Discussion Questions:

- What makes Rywka's diary unique?

- In what ways does luck play a part in the story of Rywka and her diary?
- How might the story of Rywka's diary change the way you think about the Holocaust?

TRANSITION:

Now that you know a bit about how Rywka's diary was discovered and studied, let's look at what Rywka chose to write down.

Rywka's Diary and Commentary (7 minutes)
Rywka wrote her diary between October 1943 and April 1944. When she started keeping her diary, Rywka and her family had already been in the Łódź ghetto for over 3½ years. Excerpts from the diary are presented in this exhibition, along with commentary from scholars with expertise in a variety of areas.

General questions:
- What does Rywka's diary tell us about life in the Łódź ghetto?
- Why did Rywka choose to write her diary in Polish, a language she was still learning, rather than in Yiddish, her native language? What might that choice tell us about Rywka?
- What is Rywka's relationship to her faith? Does it change over time? What steps does she take to maintain her faith?

Choose a few excerpts from the diary to read and discuss with your group. Some possibilities:

EXCERPT: Litzmannstadt Getto, 12 October 1943
In this excerpt, Rywka describes herself as being no longer a child, in part because of the effect the ghetto has had on her.
- Rywka writes, "Unfortunately, people only take age into consideration, and not brains." What do you think she means by that? How does she think of herself in comparison to her friends?
- "They consider me, a 14-year-old, to be a child…but they are wrong. I am going to waste." What do you think Rywka might be doing if she were not in the ghetto? How would she keep from "going to waste"?

EXCERPT: Litzmannstadt Getto, 13 February 1944
In this excerpt, Rywka describes the difficult conditions at school and remembers her brother Abramek.
- What is Rywka feeling in this entry? What physical effects of the conditions is she experiencing.
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EXCERPTS: Litzmannstadt Getto, 11 April 1944 and Litzmannstadt Getto, 12 April 1944
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- Rywka again references the deprivation in the ghetto. How might this influence her reaction to the sudden spring weather?

Conclusion (3 minutes)

In her diary, Rywka writes candidly about the harsh conditions in the ghetto and the loss, through death or deportation, of many of her family members. Yet, she also expresses optimism and hope, even considering her future. How do you think she was able to maintain hope? What does it tell us about Rywka, and what can we learn from her?

TRANSITION TO KARKOMI

Rywka's experience is one of many. Her story is known to us because of a series of unlikely circumstances: her decision to keep a diary, Zinaida Berezovskaya's foresight in keeping the diary even though she didn't know whose it was or what it said, Anastasia Berezovskaya's persistence in finding a translator and a home for the diary, and the dedication and creativity of the researchers around the world who identified Rywka and discovered her fate. In the Karkomi exhibition, we will learn the broader context of Rywka's experience, as well as those of other Holocaust survivors. You may choose to highlight Łódź, Chelmno, Birkenau, Bergen-Belsen, and other elements of Rywka's story in the appropriate galleries during your tour.



THE GIRL IN THE DIARY: SEARCHING FOR RYWKA FROM THE ŁÓDZ GHETTO

ADULT GROUP TOURS

45 minutes (time may vary)

OVERVIEW

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Dedicated Field Trips

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INTRODUCTION (5 minutes)

Questions:

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Introduce the key message:

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Transition:

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Recovering the Diary and the Search for Rywka (5 minutes)



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EXCERPT: Litzmannstadt Getto, 13 February 1944
In this excerpt, Rywka describes the difficult conditions at school and remembers her brother Abramek.
- What is Rywka feeling in this entry? What physical effects of the conditions is she experiencing.
- Describe her relationship with her brother, Abramek. Why does she feel remorse?

EXCERPT: Litzmannstadt Getto, 14 February 1944
In this excerpt, Rywka describes the transition of the Łódź ghetto into, effectively, a forced labor camp. In response, Rywka writes a poem. Note that this is not the same poem that appears in the exhibition.
- What does this change mean for the ghetto inhabitants?
- How does Rywka respond to the news? Discuss her action/reaction.

EXCERPT: Litzmannstadt Getto, 20 February 1944
In this excerpt, Rywka struggles with being forced to work on Saturday, the Jewish Sabbath.
- How does Rywka feel about having to work on the Sabbath? How does she cope with her feelings? Do you think this is an effective strategy?

EXCERPT: Litzmannstadt Getto, 28 February 1944

In this excerpt, Rywka describes her dreams for the future, both in the present and in the past.

- How have her dreams changed over time?

EXCERPTS: Litzmannstadt Getto, 11 April 1944 and Litzmannstadt Getto, 12 April 1944

In the first of these excerpts, Rywka reflects on her Passover Seder, presided over by her cousin, Estusia. The second is the last preserved entry from Rywka's diary.

- What are Rywka's emotions in the first entry? What is contributing to her heightened emotions?
- What are Rywka's emotions in the second entry? What are her responses so different from the previous day?
- Rywka again references the deprivation in the ghetto. How might this influence her reaction to the sudden spring weather?

TRANSITION

Rywka's diary gives us insights into one teenage girl's experience in the Łódź ghetto. Now, we'll look at how Rywka's diary fits into the larger story of Łódź.

The Łódź Ghetto (12 minutes)

At first in the Łódź ghetto, children attended schools organized by the Jewish council. By May 1940, just a few months after the ghetto's creation, the Germans established factories in the ghetto and began using ghetto inhabitants for forced labor. Judenrat leader Chaim Rumkowsi embraced this, believing work made the ghetto inhabitants "useful" to the Germans and would thereby help to keep people alive. By September 1942, children and teens were forced to work in factories, studying is forbidden, and the ghetto functioned more like a forced labor camp. Although Łódź was the last major ghetto to be liquidated, labor did not ultimately prevent deportation.

Sewing Machine



Rywka's work assignment in the ghetto was in a sewing factory. In her diary, she describes secret school classes held in the workshops. She considers the future and the possibility of her sewing skills becoming a profession and allowing her to be self-sufficient. (See diary entry from 28 February 1943.)

Questions:

- What did sewing machines like this represent to the people in the Łódź ghetto?
- What did a sewing machine mean to Rywka, and how did it influence her thinking?

Photo Montages

Give your group a few minutes to look at the photo montages on the walls. Explain that some of the photos were taken as official documentation of the ghetto, and others were taken clandestinely; some were taken by a photographer who was a Nazi, while others were taken by Jewish inhabitants of the ghetto. Remind visitors that, because no known photos of Rywka survive, all of the people in the images remain anonymous in this exhibition.

Questions:

- Based on what you see in the photos, what was life like for Rywka and the other people in the Łódź ghetto?
- How do the differences in photographer and intent described in the paragraph above influence what photos were taken and how Jewish life in the ghetto is portrayed in them?
- In the photos, do you see people resisting? How? What are they doing?

Bra



This bra was donated by survivor Rosa Silberstein, who spent three years in Bergen-Belsen concentration camp. Two days' worth of bread rations were traded for the materials to make the bra.

- What does this artifact tell us about conditions in Bergen-Belsen, and in concentration camps more broadly?
- Two days' worth of bread rations was an enormous price. Why was making this bra so important, to pay such a high price?

Conclusion (5 minutes)

In her diary, Rywka writes candidly about the harsh conditions in the ghetto and the loss, through death or deportation, of many of her family members. Yet, she also expresses optimism and hope, even considering her future. How do you think she was able to maintain hope? What does it tell us about Rywka, and what can we learn from her?

THE PHOTOGRAPHERS

Mendel Grossman (1913-1945)

Before the war, Mendel Grossman was involved in the preservation and retouching of old photographs. Beginning in 1941, he worked in the Jewish administration's Statistics Department, where he was tasked with photographing the everyday lives of Jews in the ghetto as well as making photographs for personal documents. During the liquidation of the ghetto, he hid the developed negatives and prints in his flat. After the war, the surviving photographs were found in several places, including the Ghetto Fighters' House in Israel. Grossman was one of the few Jews who remained in the ghetto after its liquidation. He was sent to Sachsenhausen in October 1944 and shot during the evacuation of the camp in April 1945.

Henryk Ross (1910-1991)

Before the war, Henryk Ross worked in Warsaw as a sports photographer. In the Łódź ghetto, he worked for the Statistics Department, where he dealt with administrative and production documents. He buried his negatives during the liquidation of the ghetto and was among the few who remained in the ghetto to be liberated by the Red Army. After liberation, he found his negatives; many were damaged, but more than have of the 6,000 photographs survived. Ross and his wife, Stefania, immigrated to Israel after 1950. Henryk Ross participated in the Eichmann trial.

Walter Genewein (1901-1974)

An Austrian merchant, Nazi Party member, and bureaucrat in occupied Poland, Walter Genewein was also an amateur photographer. In 1940, he was appointed head of the Finance Department of the German Administration of the Łódź ghetto (*Gettoverwaltung*) and thus worked with Hans Biebow. He was in charge of the money and valuables stolen from the inhabitants of the ghetto. Thanks to his position, he was able to acquire color "Afga" slides, on which he documented the German bureaucrats in the Administration as well as everyday life in the ghetto. After the war, he returned to his hometown of Salzburg.