

PIOTRKÓW TRYBUNALSKI



4 Zamkowy Sq.
ROYAL CASTLE - MUSEUM

RAILWAY

11 Zamurowa St.
TOURIST INFORMATION

POW St.
RAILWAY STATION

21 Wojska Polskiego St.
RABBI MOSZE CHAIM LAU
lived in the tenement which
no longer exists

29 Jerozolimska St.
SYNAGOGUE

Wolborska St.
MONUMENTS
in WOLBORSKI FOREST

93 Spacerowa St.
JEWISH CEMETERY

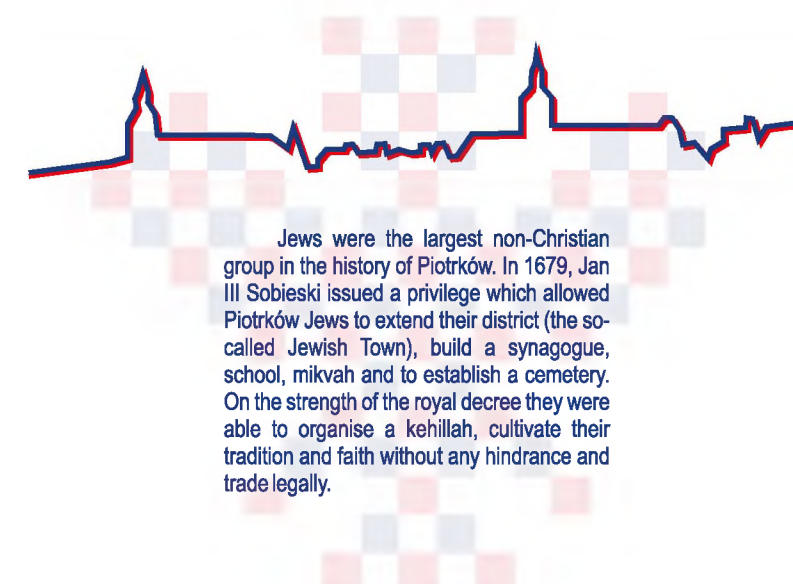
41 Wojska Polskiego St.
BRAUŁIŃSKI & SPAN BREWERIES

45 Sulejowska St.
**FRAMKIN, SCHLOSBERG
& WYSZEWSKI
PIOTRKÓW MANUFACTURE**

DAWNE NAZWY ULIC	OBECNE NAZWY ULIC
Lipowa, Szkolna, Aleksandrowska, Bieruta	Avenue 3 Maja (6) Piotrków Factory of Roofing Paper, H.Z. Pacanowski and Son (10) the seat of „Haszomer Hacair” (15) Ferdynand Rorentz’s vinegar bottling plant
Obrytki	Batorego Street Markus Braun’s spirit rectification plant, manor with brewery and meadery
Bankowa, Legionów	Dabrowskiego Street (2) print shop „Adolf Pański i Spadkobiercy” (16) Society of Jewish Secondary Schools
Farna	Farna Street (5) “Poalej Aguda Izrael”
Kazańska	Garncarska Street (1-3) Henoch Folman’s composing room; „Agroid Piotrkowski” Society (6) Piotrków Jewish Society for Care over the Poor „Mojn Orchim” (7) Zalma Torenberg’s joiner’s shop; „Ort” Society; Jewish Sports Club - „Hapoel” (13) Joachim Iser Sztternfeld’s print shop (23) Foliner Hensen’s composing room (26) youth section of „Gordonja”
Georgijewska, Jerzego, Droga do Małego Rakowa, Michała Wilanowskiego, Armii Czerwonej	Jerozolimska Street (24) a branch of youth organisation „Cejrej Sjon” (29) synagogue, religious school, rabbinic court and community authority (currently a library)
Łazienna Sucha, Kościelna, Cerkiewna	Konarskiego Street (4) the seat of „Bund”
Leonarda	Leonarda Street (12-14) School of Crafts, location of evening courses organised by the Society for Propagation of Professional and Agricultural Work among Jews
Łazienna Sucha	Łazienna Sucha Street (4) kitchen of the Jewish Musical and Literary Society „Hazomir”
Łódzka	Łódzka Street (66) J.Scheibler’s steam-driven sawmill
Na Ławach, Icchaka Lejba Pereca, Leona Pereca	Pereca Street (8) editorial office of <i>Literatur un Leben</i> (18) Berek Joselewicz School; Co-educational Gymnasium of the Society of Jewish Schools
Plac Maślany, Maślany Rynek	Czarnieckiego Square (1) Society for Health Protection of Jewish People (TOZ) (2) Abram Markus Horowicz’s print shop
Próchnika	Próchnika Street (13) Zygmunt Joel’s machinery factory (30) Jakub Golgfra’s vinegar plant
Przedborska	Przedborska Street (46) Izrael Cukier’s plywood factory
Szosa Bujnowska, Bronisława Pierackiego, Bujeńska Szosa	Roosevelta Street (17) Lajb and Anszel Nyss’s steam driven mill (23) H.Z.Pacanowski’s roofing paper factory (38) Icek Shonfeld’s petrol station; „Piotrkowska Cegielnia” [<i>Piotrków Brickyard</i>], formerly Markus Braun’s brickyard
Stary Rynek, Plac Mariacki, Plac Mariński, Plac Maryjny, Plac Trybunalski	Trybunalski Square (1) Fajwl Belchatowski and Chaim Frenki’s print shop
Katarzyny	Rycerska Street (9) Jewish Musical and Literary Society „Hazomir” (10) editorial office of <i>Głos Żydowski</i>
Sieradzka	Sieradzka Street (1) Orthodox Jews Association (Agudas Hacziokim)
Kaliska, Kalosz	Słowackiego Street (24) Society of Jewish Secondary Schools (28) Zionist Organisation; Zionist Labour Party „Hitachduth”; editorial office of <i>Unzer Zeitung</i> (97) Lajbuś Szafran’s manual tannery
Michałowska Szosa, Droga do Cmentarza Żydowskiego	Spacerowa Street Jewish cemetery
Starowarszawska	Starowarszawska Street (10) Chajm Szoel Szattan’s composing room; editorial office of <i>Die Judisze Sztime</i> ; „Ortodoksi Aguda Izrael” (25) seat of Zionist organisation „Mizrachi”
Sulejowska	Sulejowska Street (45) Naftali Frumkin, Mendel Schlosberg and Lejba Wyszewanski Piotrkow Manufacture (58) the Flakiewicz’s brickyard
Szpitalna	Szpitalna Street (20) Grosser Protection Management
Świerczowska	Świerczowska Street (92) Naum Cukier’s plywood factory
Wiejska	Wiejska Street (9) Independent Socialist Labour Party
Moskiewska, Bykowska, Piłsudskiego	Wojska Polskiego Street (9) Szlama Belchatowski’s print shop; Jewish Educational and Cultural Association „Tarbut” (21) Rabbi Mosze Chaim Lau lived in the tenement which no longer exists (25) Association „Milk Drop”; Jewish Gymnastic and Sports Association „Makabi” (27) Society to Assist Poor and Ill Jews; Jewish Charity Society (currently a Sanepid centre) (36) Central Organisation of Orthodox Jews in Poland „Peace of Faithful Israelites” (41) F. Brauliński’s brewery; Jakub Schonfeld’s mineral oil storehouse and petrol station (106) Ryterband and Sztternfeld’s iron foundry (218) Majer Grozberg’s soda-water factory
Wolborskie Przedmieście, Dubois	Wolborska Street (18) Kuba Prejzerowicz’s soft leather tannery
Zamurowa	Zamurowa Street (8) Jakub Cederbaum’s print shop
Wyścigowa	Żwirki Street (3) M.Goldblum’s sawmill, mill and barrel factory



The Jewish Route



Jews were the largest non-Christian group in the history of Piotrków. In 1679, Jan III Sobieski issued a privilege which allowed Piotrków Jews to extend their district (the so-called Jewish Town), build a synagogue, school, mikvah and to establish a cemetery. On the strength of the royal decree they were able to organise a kehillah, cultivate their tradition and faith without any hindrance and trade legally.



Synagoga

The first synagogue in Piotrków, probably wooden, was destroyed as a result of anti-Jewish riots. At the end of the 18th century, thanks to Mojżesz Kocyn's foundation, the masonry Great Synagogue was erected, full of splendour despite several devastations. Next to it, a small synagogue was built, designed for a religious school, rabbinic court and community authorities. Today, reconstructed after World War Two, the Piotrków synagogues are the seat of the City Library.

The oldest cemetery of Piotrków Jews was established behind the north-eastern wall of the Great Synagogue (today: Wojska Polskiego Street, between the library and hospital). During the interwar period, there were still nearly 30 tombs from the years 1743-1795 in the cemetery. The new Jewish cemetery is located at the junction of Spacerowa and Kręta streets. The oldest gravestone in it dates back to the end of the 18th century. Memorial plaques are placed at the cemetery gate to commemorate the torture of the Jewish nation, and a monument was erected in the cemetery in honour of the victims of the Piotrków ghetto.

In 19th century, the Jewish craftsmen operated in 34 out of 43 crafts which were present in Piotrków at that time. Many Jewish companies originated in Piotrków back then. Markus Braun, the owner of a brewery, meadery, brickyard, distillery and rectification plant, was an especially thriving entrepreneur. The leading industrial establishment was the „Anna” glass-house, opened in 1889 by Schuldberg, Tuwim and Weitzman.

Piotrków Jews were particularly active in economy, politics and drama movement. Encouraged by the success of the Rosenberg group, new amateur drama groups and associations, which presented Jewish and Polish repertoire to the local audience, came to being.

Entire families of Polish intellectuals of Jewish origin actively contributed to the development of culture in Piotrków. The front runners included the Cohns, the Hertz, the Landsbergs, the Lewkowicz and the Pańskis.

Active especially after 1900, they organised charity performances and concerts in the Hertz hall in Gamcarska Street and in the Span theatre in Bykowska Street. They were also involved in the works of the Musical and Literary Society „Hazomir” and numerous Jewish associations.



Fresc in Synagogue

Dancing orchestras and the choir which sung Hebrew, Polish and Yiddish songs enjoyed steady popularity.

In 1864, Towje Fajwl Belchatowski and Chaim Frenkel opened the first Jewish print shop. It was soon followed by subsequent ones, which made Piotrków a Jewish publishing centre, known far beyond the Polish borders. Besides books, numerous periodicals were issued here in Yiddish and Hebrew (such as Di Jidisze Sztyme, Unser Tribune, Unser Cajtung, Piotrkower Weker, Di Pietrkower Sztyme, Głos Żydowski, Literatur un Leben, Wochn Najes).

Among organisations and associations which gathered the Jewish people, one can list cultural and educational organisations, sports clubs, charity associations, credit companies, care and education institutions, trade unions and political groups.



Sieradzka St.

The most active of them included „Agroid Piotrkowski”, „Strzecha Robotnicza”, „Hatchijah”, Society for Propagation of Education among Jews, Society of Friends of the Hebrew University in Jerusalem, Gymnastic and Sports Society „Makabi”, Society of Jewish Secondary Schools, „Ort”, scouting organisation „Haszomer Hacair”, Sports Club „Hapoel”, Society of Charity for Jews, Society for Care over the Poor „Mojn Orchim”, „Linias Hacedek”, Society for Health Protection of Jewish People (TOZ), Polish-American Committee for Helping Children, „Milk Drop”, Workers' Society „Nasze Dzieci” as well as Aguda, Bund, Hitachduth, Mizrach or Cejrej Sjon. Perhaps the last Jewish organisation to be established in Piotrków was the Committee for Helping Jews Escaping from Nazi Germany, which begun its activity in 1938.



The Piotrków Manufactory

Piotrków Jews have been lucky to have famous tzaddiks and eminent rabbis. The local Jewish community was a centre which gathered talents and celebrities. Their authority attracted Jews from far and near who wished to improve their talmudic knowledge and study at the famous yeshiva.

Despite the passing centuries, Piotrków Jews managed to preserve their identity, while simultaneously

participating in the public life of the city more and more often.

They took part in the national independence uprisings, standing shoulder to shoulder with the Christian citizens of Piotrków and manifesting their patriotism. They also became famous beyond our city and country, as doctor Dawid Chaim Bernard, who was decorated by Tadeusz Kościuszko for heroism, an American abolitionist and pioneer of the feminist movement Ernestyna Potowska-Rose, a philosopher and historian Jakub Lewkowicz, a participant of the Springtime of Nations Michał Heilprin, a poet and translator Leopold Lewin, co-creators of the country of Israel Icchak Goldfreid and Pinchas Baron, the chief rabbi of Israel Meir Lau, ambassador of Israel in New York Naphtali Lau-Lavie, a world-famous authority in the field of psychology dr Alice Miller, a New York publisher Ben Giladi, and many more.



Brauliński & Span Breweries

Jews constituted a large and significant group of Piotrków citizens.

In 1939, at least 10,641 Jews lived in Piotrków with the population of more than 50 thousand (some sources claim there were more than 13 thousand of them). Connected with the city for centuries, they co-created its economy and culture, thus having a significant influence on the atmosphere of Piotrków.

This world ended when Nazi invaded Poland on September, 1st 1939 and Germans created a ghetto for Jewish people in Piotrków the first one in the territory of occupied Europe.

DICTIONARY

BAR MITZVAH the ceremony of introducing a thirteen-year-old boy into the circle of adult men.

BET HA-MIDRASH a Talmudic school, place for prayers and studies of *Talmud* and *Torah*.

BUND Socialist General Jewish Labour Union, until 1939 one of the largest Jewish parties in Poland. It propagated the idea of equal rights, promoted education and literature in *Yiddish*.

TZADDIK a charismatic spiritual leader of a local Chasidic community, teaching deep holy mysteries.

CANTOR a synagogue singer.

CHANUKKIYAH an eight-candle lamp, which are lit after the sunset during 8 subsequent days of the Hanukkah holiday.

CHEDER an elementary religious school for boys.

CIRCUMCISION a ritual removal of the foreskin from the penis, performed to boys on the eighth day after birth.

CHOLENT a stew simmered over a very low flame or in a slow oven or crock pot for many hours (up to 24 hours or more) and served by Jews on Sabbath. There are many variations of the dish, which is a standard of both the Ashkenazi and Sephardi kitchens.

LECHAIM! a toast when drinking; 'Cheers!'

MAARIV (ARIV) is also the evening prayer service in Judaism.

MATZA a flatbread made of flour and water (without leavening, yeast and salt).

MATZEVAH a tombstone with inscriptions, with semi-circular top, once painted; placed vertically at the foot of the tomb, facing East.

MAZEL TOV! a greeting used at happy occasions, a wish of luck.

MENORAH a seven branched candelabrum; the emblem of Israel, equal to the Star of David.

MESSIAH the one who will be sent by God to the Earth and who will annihilate all evil. When he comes, the dead will rise from their graves and the Temple will be rebuilt.

HAVDALAH a Jewish religious ceremony that marks the symbolic end

of Sabbath and holidays, and ushers in the new week. In Judaism, Shabbat ends - and the new week begins - at nightfall on Saturday.

KEHILLA a Jewish community organisation, the basic organisational form of the Jewish society in Poland since the 14th century.

KLEZMER a musical tradition which parallels Hasidic and Ashkenazi Judaism. They draw on devotional traditions extending back into Biblical times, and their musical legacy of klezmer continues to evolve today. The repertoire is largely dance songs for weddings and other celebrations.



Jarmuła Band in concert

KOSHER a term used for describing the state of conformity of objects, food, texts and certain activities, rituals and ceremonies with the requirements of appropriate ritual rules.

REBBE a polite title, expressing respect.

SEUDAH SHLISHIT is the "third meal" customarily eaten by Sabbath-observing Jews on Shabbath.

SHALOM peace; a traditional greeting.

SHABBATH or **SHABBOS** the weekly Sabbath or day of rest in Judaism, symbolizing the seventh day in Genesis, after the six days of creation.

Though it is commonly said to be the Saturday of each week, it is observed from sundown on Friday until the appearance of three stars in the sky on Saturday night. Shabbat is ushered in by lighting candles. Candle-lighting time changes from week to week and from place to place, depending on the time of the sunset at the location.

SHTETL a small, provincial Jewish community in pre-war Central and Eastern Europe.

MIKVAH a pool with running water, designed for the purposes of ritual purification of people and utensils.

MINCHA afternoon prayers.

MINYAN a quorum of ten or more men, required for conducting public prayers and certain religious ceremonies.



Jewish cemetery

OHEL a tomb in the form of a stone or wooden house, for an important personage (a rabbi, scholar or tzaddik).

ORTHODOX JEWS Jews who preserved ancient religious practices and traditional lifestyle.

RABBI a spiritual leader of a local Jewish community.

REBBE a polite title, expressing respect.

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SYNAGOGUE a Jewish temple, a place for gatherings, study and prayer.

TALMUD the most important version of *Torah*; a treasury of Jewish history, customs and law.

TALMUD TORAH elementary religious school for orphans and children from the poorest families.

TALLIT a white prayer shawl, decorated with black or dark blue stripes and fringes, worn by religious Jews beneath their clothes.

TEFILLIN phylacteries; a pair of black leather boxes containing parchment inscribed with 4 fragments of *Torah* texts; adult men tie them to their forehead and left forearm with leather straps during their weekday morning prayer as a sign of their devotion to God with their heart, mind and will.

THE STAR OF DAVID a hexagram; symbol of the Jewish nation, Zionism and the emblem of Israel.

TORAH the Five Books of Moses, the holy book of Judaism. Also: Jewish teaching and law.

YESHIVA a talmudic academy for unmarried students, providing qualifications required for the position of a rabbi.

YIDDISH a language formed in the 10th and 11th centuries on the basis of German dialects with an addition of Hebrew and Roman elements, written with the Hebrew alphabet.

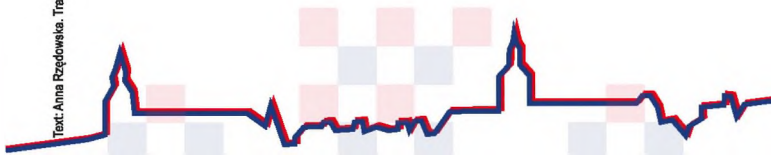
Hebrew remained the language of religion and educated people, while Yiddish was the everyday language of the lower classes. In Polish language there are a number of borrowings from Yiddish, such as: *bachor, belfer, cymes, mecya, geszeft, kapcan, machlojka, trefny*.

ZIONISM the Jewish National Movement, established in the 19th century in Central and Eastern Europe; it postulated national revival of Jews and formation of a Jewish state.



Monuments in wolborski forest

Text: Anna Rzędowska. Translation: Anna Kurzwilnik. Photographs: Jacek Bykowski, Piotr Wypych, Dariusz Szmajdał, Twinn Hall & Museum Archives. Design: Paweł Malespasy, Maria Janik. © U.M. 11.2011



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