

Context Card 1:



This photograph shows a football match between two teams. One of the teams was actually made up of two teams from Warsaw playing together. They are **Spark Warsaw** (*Skra Warszawa*) and the **Star Club Warsaw** (*Gwiazda Warszawa*). They are playing against a visiting team called Vienna Hapoel (*Hapoel Wieden*). The match is taking place on the 1st August 1936. They are playing the match on the pitch belonging to the team **Spark Warsaw**, this was located on Okopowa Street in the city of Warsaw.

Football first arrived in Warsaw in the early years of the 20th century. The first Jewish football team in Warsaw was established during the First World War. By 1930 there were 73 football clubs in the WRFS (Warsaw Regional Football Society), 24 of these clubs were Jewish. Many of these football clubs had links to political parties and organisations. **Spark Warsaw** was a Polish working class club, set up in 1921. **Star Club Warsaw**, a Jewish football team, was founded in 1923 and was influenced by the Zionist Workers movement. In the photograph above these two teams from Warsaw, one Jewish and one non-Jewish, are playing together against a visiting Jewish team from Vienna. The visiting team from Vienna, Vienna Hapoel, also had links to worker's political organisations.

Spark Warsaw were given their own stadium on Okopowa Street (see photograph) by the Polish Socialist Party in 1923. This stadium was used by many working class clubs, including a number of Jewish ones. **Star Club Warsaw** played their matches here. They were one of the most successful of the Jewish football teams, reaching the Warsaw A class twice, once in 1932 and again in 1934.

Context Card 2:

Josef Klotz



Josef Klotz was born in Krakow, Poland in 1900. Klotz was a Polish defender of Jewish descent. After he got married he began to play for the Jewish Warsaw team Makkabi Warszawa. Klotz played for the Polish national team twice in 1922. He scored Poland's first ever international goal in a friendly match against Sweden. He retired from playing football in 1930. In 1940, Klotz along with hundreds of thousands of Jews from Warsaw and the

surrounding areas, was imprisoned by the Nazis in the Warsaw ghetto. Conditions here were terrible and thousands would die from disease and starvation. Josef Klotz died here in 1941.

Natan Tytelman



Natan Tytelman (Nehamia Tytelman) was one of the co-founders and managers of the **Star Club Warsaw** (*Gwiazda Warszawa*). He was also an active member of the Zionist worker's movement and before the war was a candidate to the council of the City of Warsaw. In 1939 when Nazi Germany invaded Poland, Tytelman escaped to Russia. He returned to Poland in May 1940 and along with Warsaw's Jews and those from the surrounding areas he was imprisoned in

Warsaw's ghetto by the Nazis from late 1940. In the ghetto Tytelman was active in a group called Oneg Shabbat. They worked to keep a record of life in the Warsaw ghetto, this would become known as the Ringelblum Archive. Tytelman collected the folklore of the ghetto, jokes, anecdotes and street songs. In one account during the Warsaw ghetto uprising (April – May 1943), members of non-Jewish sports organisations offered to help Tytelman escape from the ghetto. He sent others in his place. Tytelman died in the ghetto in 1943, the circumstances of his death are unknown.

Context Card 3:

Okopowa Street Jewish Cemetery



Okopowa Street is the site of one of the largest Jewish cemeteries in Europe. A Jewish cemetery was established here in 1806.

Amongst those buried in the Okopowa Street cemetery we find Rabbis and also leaders of secular movements such as socialism and Zionism. We find Jewish writers, journalists, actors, scientists, doctors, artists and publishers. By the time of

the Nazi invasion and occupation in 1939, the city of Warsaw had the largest Jewish community in Poland and Europe and the second largest in the world, second only to the city of New York.

The names and occupations of just a handful of those buried here:

- Szymon Ashkenazy (1866-1935) Professor, Historian, Statesman
- Paulina Bauman (1848 – 1912) Founder of a children’s hospital and craft school for girls
- Eichman Cajtlin (1902 – 1942) Writer and publisher
- Noe Dawidson (1877 – 1928) Ophthalmologist, Zionist activist
- Joel Ettinger (d.1847) Teacher
- Edward Flatau (1868 – 1932) Neurologist, co-founder of modern Polish neurology
- Bronislaw Grosser (1883 – 1912) Bund activist
- Aleksander Hertz (1879 – 1928) Film producer
- Jozef Janasz (1784 – 1868) Merchant
- Janusz Korczak *symbolic grave* (1878 – 1942) Educator, paediatrician, social activist, writer
- Izydor Lotto (1840 – 1927) Violinist
- Branislaw Mansperl (1891 – 1915) Colonel 1st Brigade Polish Legions
- Jakob Natanson (1832 – 1884) Professor at Warsaw Main School, Chemist
- Samuel Orgelbrand (1810 – 1868) Bookseller, publisher of Universal Encyclopedia

- Chaim Pozner (1871 – 1939) Army Rabbi
- Wincenty Raabe (1873 – 1927) Entrepreneur
- Henryk Stifelman (1871 – 1938) Architect
- Adolf Truskier (1871 – 1941) Manufacturer, Senator of the Polish Republic
- Jozef Urstein (1884 – 1923) Artist, actor
- Wacław Wislicki (1882 – 1935) Member of parliament for the Republic of Poland
- Zofia Zaks (1935 – 2001) Historian, President of the Association of children of the Holocaust in Poland

In 1939, 375,000 Jewish people lived in the city of Warsaw, one third of the city's population. Of Poland's 1939 Jewish population of approximately 3.3 million people, 90 % were murdered in the Holocaust. During the war the Okopowa Street cemetery was partly demolished and in the years after the war, with so few Jewish survivors to care for it, it remained neglected. The cemetery began to be renovated in the 1990s and it remains open and active today. In Poland today they are approximately 30,000 people with Jewish roots.

Additional information

The first evidence we have of Jewish people living in Warsaw is from 1414 onwards. At different points throughout its history Warsaw's Jewish community faced persecution and exclusion yet they also made advances. From 1799 Warsaw's Jewish population was allowed to establish its own council or Kehillah. In 1862 Jews in the Kingdom of Poland were granted civic rights and by 1864 the Jewish population of Warsaw stood at 72,000, 33% of Warsaw's total population. With Warsaw's industrial growth towards the end of the 19th century the city's population increased. In the 1880s another wave of Jewish immigrants arrived in Warsaw, these were Litvaks (Lithuanian, Ashkenazi Jews) Jewish people who were escaping from the Pale in Imperial Russia for fear of pogroms.

At the start of the 20th century the majority of Warsaw's Jewish population remained Orthodox, Hassidic and Yiddish speaking, yet Warsaw's Jewish community was continuing to change. These changes are reflected in the Okopowa Street cemetery. For example, at the start of the 19th century all burials were carried out under the strict rules of Orthodox Judaism, with men buried in one section of the cemetery and women in the other. Different sections emerged within the cemetery as followers of Reform Judaism wished to be buried alongside their spouses. The cemetery also contains mass graves. These are the final resting places for some of the victims of the Nazis, those who lost their lives in the Warsaw ghetto and the Warsaw ghetto uprising.