

8080003

Gombin [I think this is Polish, and also abbreviated. Povi. Gozstinen, voyov. Warsaw]

The city of Gombin counted six thousand residents of which 50% were Jews. Because of the newly established *avtezstratse Warsaw-Lontsek* {Londek} on the way from the march of the German army that forced itself after taking Plotsk, thorough Sonatesev to the capital. As it would have been a war-[?] on the first of September '39 attacked by the machine guns of low-flying German airplanes and bombed. As victims of the destructive bombs, 75% of the houses fell, mainly in the Jewish center [Fieratski Square, Narutenwicz Street]. Under the ruins were a few hundred dead, under 100, mainly neighboring cities (Plotsk, Shrefts, Ripinu, that had sought a place of refuge before the invasion. Until mid-September, Gombin was a point of either direct or indirect air attack. Sunday, September 17 in the afternoon hours, the Germans entered and [there's a white blob on top of the next word(s).] The first days were [?] for the Jews.

Sunday, the 25th of September, the Germans called up all the men between the ages of 16 and 65 to present themselves at 10 in the morning at Pilsudski Place. All the exits of the Place were covered by soldiers and [some kind of instrument "throwers"] were covering all those gathered there. Until the hour of 4 p. m. of that day 2 groups stood there: Jews and Poles, who awaited their fate anxiously and fearfully. About 5 p.m., a fire line could be seen on the south side of the city. The Germans had set fire to the synagogue, a wooden building in the Baroque [?] style of historic significance (over 300 years, the house of study, Bizshnitshna Street with wooden huts [?] and 2 neighboring streets of the Jewish quarter: Slava-Sklatsgavskega and a part of Yanakilinskego. The men were forbidden from putting out the fire, and the women risked their lives to save the Sifre Torahs from God's houses. After 4 p. m., the Jewish men were released from the place and stood before the *larkvalte* remains of the Gombin synagogue and Bes Midrash.

This happened a day before the evening before Yom Kipur, 5700. The fire [white blob covers the next word] threatened. They tried to save the endangered houses and streets. The Germans commanded the Jews to jump into the fire, to drag them out they pushed them with their rifle butts, they forced them to dance, sink [maybe misspelled sing], burning the elders' beards and earlocks. The days began a mass robbery of Jewish stores and possessions, organized by the underworld of Poles and Germans. In the course of the next couple of days, the first [?] of the German powers about forbidding trade for Jews; manufactured leather and [smudged at margin] works were requisitioned; on the streets and and their homes, Jews were caught for forced labor, tricked into and maltreated at every step.

The population felt the lack of every city organization strongly, and daily life became chaos, disorganized, falling apart. The 15th of October, 1939 the land committee in Gostinen ordered Avraham Leyb Gips (b. 1878) president of *kleynhem* [smudged]ter and people's bank to create a

Judenrat-- a couple of [word has smudging in middle; can't really guess] with the task of the previous *Kehillah*. The underlying and responsible for the German powers was created by Gips and consisted of seven people, including representatives of all the directions [political positions] of the city.

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The Judenrat took to their work energetically, wanting to bring order to the Kehillah. At the proposal of the municipal government and the land council, work lists of all Jewish men between 16 and 60 had work duties 7 times a week. In this manner, the [smudged] was ended and seemed that life would become normalized, having been regulated by the administrative organization.

In the night of the 11<sup>th</sup> of November a number of social activists in Gombin were arrested. Among those arrested was Avraham Zamezshtsh, president of the Kehillah and director of the People's Bank as well as Yitskhok Renboim, leader of the Folks-shul. All the arrested were led in the morning to Lorfzher Kapernik-arrest. The remaining [?] activists, afraid of further arrests, after a few days, left the city and traveled to Warsaw. Among them [white spot] was also Avraham Leyb Gips, chair of the Judenrat of Gombin. After the efforts of delegates from the Gombin emigration to Warsaw, Avraham Gips and Leyb Shekierni, the central of the Joint assigned the creation of a people's kitchen in Gombin, to distribute clothing and medicines for the self-help actions of the Jewish population in the city. The newly appointed of the Joint in Gombin maintained constant contact with the emigration that was led by Y.T[ or S] O, giving reports and keeping an eye on the events in the city.

In the meantime, 2/23 [?] November there appeared an order from the government wearing a yellow star on their shoulders and it was also forbidden for the Jewish population to walk on the sidewalk. Jews walked on the sides, in the middle of the road, doffing their hats before every soldier. In the beginning of December, there was added to the yellow patch a triangle on the shoulder was added a *mogen David* (also 15 cm in yellow) on the right side of the chest. Christmas Eve, 5 stormtroopers appeared in Jewish apartments, beating men and women, regardless of their age, sex, beating the defenseless unconscious with thin clubs. (a method: soaking the naked body with cold water, beating them unconscious with thin clubs). It should be especially remembered that from the night, the attack of Jews at home Gershon Gezldman. Two S. S. [white blob] entered Gezldmana's apartment in the presence of his father and the shouts and protests of the confused mother led the 14-year-old daughter, physically developed for her age. The next morning she was found dead in a field outside the city with a bullet in her head. The section ascertained that it was "Rassenshande," and the broken mother, who had become gray, was declared that the soldiers were taken away.

The Jewish population, under the impression of this incident, lived in constant insecurity, having in the nearby school of the newly created in the city as the "S. S. school" whose fees they had to cover themselves.

Hours were limited for everyone until 17 h. It was forbidden to shop on Pieratski-Place (Prierer Market). On May 10, 1970, a contribution was made to the Jewish population in the upper twenty thousand R'. The technique of acquiring this money was left to the Judenrat, regardless

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There was not any active intervention from the Stormtroopers, who were attempting to hurry this act by unmercifully, beating those who had crawled out from the surroundings. They also beat the members of the Judenrat as responsible, therefore that one or another Jewish family did not pay the levied sum.

In this manner, the Jewish population of the city was impoverished, and hunger and typhus epidemics, and the lack of medical help (Here, paragraph 4), enabling death in great numbers.

808008

That during the entire events of the war there were no [?] and no Polish soldiers. So that the people would not want larger groups, for Rosh Hashanah *minyanim* were organized to pray at each house. Friday, September 15, the second day of Rosh Hashanah, the city was bombarded for the second time for about 6 consecutive hours. An entire Jewish living quarter was destroyed in the center of the city. A number of Jews were killed, among them the Rotblit family, which came to visit their parents from Israel. The woman Sheyne Blime Velman was buried alive, who was [?] in half with the wood from her caved-in apartment. When no one was able to free her, she said goodbye to her husband and her only son, who, at her request, left the place so as not to die with her. On *Shabes Tshuvah*, the Jewish rabbis asked the Jewish population to dig in the ruins in their presence for the victims. That very day, in the afternoon, the city was violently bombarded and it was again a fresh Jewish quarter was destroyed, and again, many died. Sunday, September 17, early in the morning, the first of the soldiers came, and at their signs, the last and strongest bombings of about 6 hours. From this, more than 100 Jewish victims fell, among them entire families and 2/3 of the city was destroyed. (almost all Jewish). At two in the afternoon, the city was occupied by German soldiers.

Monday, September 18, all the residents were taken out of their homes for work. Among them was the Plotsker Rov and 2 priests who had to stand and sweep the streets. Tuesday, September 19, in the presence of the Plotsker and Ripener rabbis, the burial of 13 victims was carried out. There were brother-and-sister graves. The victims were eulogized by the Plotsker and Ripiner rabbis.

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