

KAMEN
SPOTICANJA
STUMBLING STONES
STOLPERSTEINE

Židovska općina Čakovec | Jewish Community of Čakovec

Čakovec, 2023.



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Svaki kamen ima ime

Po dolasku nacionalsocijalista na vlast, Židove Međimurja i Prekmurja dostigla je već, do tada, svima znana tragična sudbina Židova. Shoa je i njih pogodila. Većina je sakupljena i odvedena u logore smrti diljem Europe, ponajviše u Koncentracijski logor Auschwitz-Birkenau.

Po dolasku u logor većina Židova je odmah ubijena, a tek malobrojni su preživjeli prvu selekciju te su odvedeni i upućeni na prisilni rad.

Danas se, kao i 2. 9. 2021. godine, postavljanjem Kamena spoticanja sjećamo njih i njihove žrtve.

Kameni spoticanja bude sjećanje na osobe koje komemoriramo te ostaju kao vječni trag na progonjene žrtve nacističkog terora.

Kao što svaki natpis počinje riječima „Ovdje je živjela/živio“, današnjim danom simbolično vraćamo sljedećih 28 članova židovske zajednice na njihova ognjišta. Da, nećemo stati, sve dok se svaki od njih ne „vrati“ svojem domu.

Žrtva židovskog naroda ne smije biti zaboravljena, kao ni njihov doprinos u razvoju društva kojeg su gradili, u kojem su živjeli i u kojem su djelovali.

Kao što je svaki Židov imao ime, svaki kamen ima ime, jer svaka žrtva ima ime.

Dok se sjećamo imena žrtava, ona neće biti zaboravljena.

Prema Talmudu osoba je zaboravljena tek kada je zaboravljeno i njezino ime.

Kamen spoticanja je podsjetnik na nevine žrtve židovskog naroda.

Neka se ne zaboravi.
Neka im je vječna slava.

Zihronam livraha.

Andrej Pal, dr. med.
predsjednik Židovske općine Čakovec

Each Stone Bears a Name

When the National Socialists came to power, the tragic destiny of Jews, which had already become known to everyone, befell the Jews of Međimurje and Prekmurje. They too fell victim to the Shoah. Most of them were gathered and taken to death camps across Europe, chiefly to the Auschwitz-Birkenau Concentration Camp.

- 6 *Upon arrival to the camp, most of the Jews were killed immediately. The few who survived the initial selection were taken and directed to forced labour.*

Today, just like on 2 September 2021, we remember them and their sacrifice by placing Stumbling Stones.

The Stumbling Stones evoke a memory of the commemorated persons, remaining as an eternal trace of the persecuted victims of the Nazi terror.

Just like every inscription begins with the words “Here lived”, today we symbolically return the following 28 members of the Jewish Community to their hearths. Yes, we will not stop until each and every one of them “returns” to their home.

The sacrifice of the Jewish nation – as well as their contribution to the development of the society they were building, in which they lived and worked – must not be forgotten.

Just as every Jew had a name, each Stone has a name because each victim has a name.

As long as we remember the name of a victim, they will not be forgotten.

In the Talmud, it is written that a person is forgotten only once their name is forgotten.

The Stumbling Stone is a reminder of the innocent victims of the Jewish people.

*Let it not be forgotten.
Eternal glory to them.*

Zihronam livraha.

*Andrej Pal, dr. med.
President of the Jewish Community of Čakovec*

Vi što živite zaštićeni
U svojim toplim domovima,
Vi što zatječete vraćajući se uvečer
Toplo jelo i lica draga:

Promislite zar je to čovjek,
Tko radi u blatu
Tko ne zna za mir
Tko se bori za koricu kruha
Tko umire za jedno da ili ne.
Promislite zar je to žena,
Bez kose i bez imena
Bez imalo snage za sjećanje
Ispijenih očiju i hladne utrobe
Poput žabe zimi.

Imajte na umu da je tako bilo:
Nalažem vam ove riječi
Urežite ih u svoje srce
Boraveći u kući, idući putem,
Liježući, ustajući;
Ponavljajte ih svojoj djeci.
Ili neka vam se sruši kuća,
Bolest neka vas snađe,
Potomci neka okreću lice od vas!

Primo Levi

*You who live safe
In your warm houses,
You who find warm food
And friendly faces when you return home.*

*Consider if this is a man
Who works in mud,
Who knows no peace,
Who fights for a crust of bread,
Who dies by a yes or no.*

*Consider if this is a woman
Without hair, without name,
Without the strength to remember,
Empty are her eyes, cold her womb,
Like a frog in winter.*

*Never forget that this has happened.
Remember these words.*

*Engrave them in your hearts,
When at home or in the street,
When lying down, when getting up.
Repeat them to your children.*

*Or may your houses be destroyed,
May illness strike you down,
May your offspring turn their faces from you!*

Primo Levi

Imena s Kamena... To su ljudi koje su nam oteli

Termin holokaust u grčkoj i rimskoj religiji predstavlja potpuno spaljenu žrtvu. U modernom dobu koristi se za opis sustavnog uništenja Židova i drugih nearijevskih naroda tijekom nacizma, od 1933. do 1945. godine. Hebrejski termin sho'ah (šoa), koji uključuje sva stradanja Židova tijekom Drugog svjetskog rata, znači opustošenje, katastrofu. Iz kojeg god vremena promatrali i tumačili pojmove holokausta i šoe, oni će uvijek biti jednako zastrašujući i ostavljati nas nijemima pred prizorima koje karakteriziraju.

Holokaust je u posljednjih tridesetak godina pojam iz školske i akademske literature kojim se bave brojne grane znanosti. One daju poglede na fenomen sustavnog ubijanja nearijevskih naroda iz povijesnog, etičkog, sociološkog, filozofskog, psihološkog, umjetničkog i drugih aspekata. Čine to kako se ne bi zaboravilo lice i naličje ljudskog djelovanja nemjerljivog s bilo čim u opakoj ljudskoj povijesti. Usredotočenog na poniženje, otimanje, ubijanje, rušenje. Na istrebljenje kojem nema usporedbe. Svjetska tragedija dalekosežnih razmjera je nezaboravna. O njoj će se govoriti uvijek. Učiniti pak milijune pojedinaca nezaboravljenima... zapisati njihova imena u kamen, podvig je vrijedan naše pažnje.

Posvećene su tome brojne organizacije na europskom tlu, a u Čakovcu to čini Židovska općina Čakovec, po uzoru na njemačkog umjetnika Guntera Demniga. Njegovi spomenici posvećeni su očuvanju sjećanja na progone i uništenje Židova, Roma, političkih protivnika, homoseksualaca, Jehovinih svjedoka i žrtava eutanazije u doba nacional-socializma. Ti spomenici su Kameni spoticanja (Stolpersteine, njem.), mali betonski blokovi s učvršćenom mjedenom pločicom ugraviranog imena, prezimena, datuma rođenja, datuma i mjesta stradavanja osobe.

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Imena i prezimena ljudi koji su živjeli tu gdje danas živimo mi.

Dana 2. rujna 2021. u Prelogu je položeno devet, a u Čakovcu devetnaest kamena spoticanja, u spomen na 28 nevinih žrtava odvedenih iz njihovih domova 1944. godine. Nastavljajući njegovanje sjećanja na žrtve Holokausta, Židovska općina Čakovec 19. travnja 2023. organizira polaganje još 28 kamena, na šest adresa u srcu grada. Kameni spoticanja polažu se ispred posljednje adrese stanovanja svake od žrtava, vraćajući ih tako njihovim domovima, u sjećanja i razgovore živućih. Ne, nijedan zločin ne smije biti zatomljen. Da, svaka žrtva zaslužuje biti upamćena i poštovana.

Aleksandra Ličanin

Names from the Stones... Those are the people they took away from us

In the ancient Greek and Roman religion, the term holocaust represented a sacrifice that has been completely consumed by fire. Nowadays, it is used to describe the systematic eradication of Jews and other non-Aryan nations during the Nazi rule, from 1933 until 1945. The Hebrew term Shoah, which encompasses all suffering of the Jews during World War II, means devastation, catastrophe. From whatever time we observe and interpret the terms holocaust and Shoah, they will always be equally terrifying and leave us speechless before the scenes they characterise.

In the past thirty years, the Holocaust has been a term from school and academic literature as a subject matter of numerous branches of science. They provide different views of the phenomenon of the systematic extermination of non-Aryan nations from the historical, ethical, sociological, philosophical, psychological, artistic and other aspects – so that the face of the human action, incomparable with anything in the wicked human history, is not forgotten. Focused on humiliation, seizure, killing, destruction. The eradication that cannot be compared to anything. The global tragedy of immeasurable proportions is unforgettable. It will be spoken of forever. To prevent millions of individuals from being forgotten... to inscribe their names in stones, is a venture worthy of our attention.

There are numerous organisations in Europe dedicated to that cause. In Čakovec, it is undertaken by the Jewish Community of Čakovec, following the example of the German artist Gunter Demnig. His monuments are dedicated to preserving the memory of the pogroms and eradication of Jews, Romany, political opponents, homosexuals, Jehovah's Witnesses and victims of euthanasia during the rule of the National Socialists. Those monuments are Stumbling Stones (Ger. Stolpersteine), small concrete blocks with a brass plate affixed to them bearing the name, surname, date of birth as well as date and place of the person's suffering.

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The names and surnames of people who lived where we live today.

On 2 September 2021, nine stumbling blocks were laid in Prelog and twelve in Čakovec to commemorate the 28 innocent victims taken from their homes in 1944. Continuing the commemoration of the victims of the Holocaust, the Jewish Community of Čakovec organised on 19 April 2023 the laying of 28 more stones on six locations in the heart of the town. The stumbling stones are laid in front of the last address of residence of each of the victims, thus returning them to their homes and into the memories and conversations of the living. No, we must not permit even one crime to be concealed. Yes, each victim deserves to be remembered and honoured.

Aleksandra Ličanin

Na nama je izazov da novim naraštajima u nasljedstvo ostavimo toleranciju i solidarnost

Holokaust je nanio golemu štetu i našem Međimurju u kojem su značajan trag u razvoju gospodarstva, kulture, sporta i drugih područja ljudskog djelovanja ostavili upravo pripadnici židovske zajednice. Taj je razvoj naprasno zaustavljen 1944. godine kada je većina Židova iz našega kraja odvedena u nacističke logore smrti odakle se vratio iznimno mali broj ljudi.

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Sadržaji ponuđeni zajednici - poput aktivnosti iz projekta Nikad ne zaboravimo od iznimne su važnosti jer koliko njeguju uspomenu na nevine žrtve, toliko pomažu u osvješćivanju te edukaciji djece i mladih. Upravo je na nama zadaća da novim naraštajima baštinimo toleranciju i razumijevanje različitosti. Taj izazov raste u našem vremenu što je činjenica pred kojom ne smijemo zatvarati oči. Suočeni smo s novim obrascima dehumanizirajuće propagande zato je važno osvijestiti put uzroka i posljedice te spriječiti da korov mržnje ponovo nikne.

Županija kakvu želimo ostaviti mladima je županija blagostanja, a blagostanje se ne mjeri samo visinom životnog standarda, već dubokom humanošću i solidarnošću u zajednici. Te vrline temelj su sigurnosti ljudi i osnovni preduvjet sprječavanja ponavljanja zla kakvom su naši preci svjedočili u Drugom svjetskom ratu.

Židovska općina Čakovec Županiji je veliki saveznik na putu prema tom cilju jer samo širenjem znanja i njegovanjem ljudskosti možemo teško breme prošlosti i počinjenog zla pretvoriti u svjetlo svijesti.

Društvo koje različitosti prepoznaje kao bogatstvo, koje solidarnošću gradi svoj snažni štit - takvu zajednicu želimo da bismo je mogli ponosno predati potomcima.

Kameni spoticanja, koje je Židovska općina Čakovec postavila diljem Međimurja, neka nam budu podsjetnik na zadaću koju nam je holokaust ostavio u nasljeđe. Neka nam se misao zaustavi na zapisima ugraviranim u mjedi na svakom kamenu spoticanja na koji naiđemo. U tim su kratkim zapisima tragovi neprocjenjivih ljudskih trajanja naglo prekinutih zlom. Umjesto bola koji je poput tamnog oblaka prekrrio Europu u II. svjetskom ratu, ugradimo i mi u novu, ujedinjenu Europu svoj kamen plemenitosti, razumijevanja i solidarnosti.

Župan Međimurske županije
Matija Posavec, mag. ing.

It is up to us to leave tolerance and solidarity to new generations to inherit

The Holocaust caused massive damage to our region of Međimurje as well, where members of the Jewish community left a significant mark in the development of the economy, culture, sports and other fields of human endeavour. That development was suddenly brought to a halt in 1944, when most Jews from our region were taken to the Nazi death camps, from which few people returned.

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The facilities offered to the public – such as the activities from the Never Forget project – are extremely important as they both cherish the memories of the innocent victims as well as help raise awareness and educate children and youth. It is up to us to leave tolerance and understanding of diversity to new generations to inherit. The challenge is increased in our time, which is a fact we must not neglect. We are faced with new patterns of dehumanising propaganda. Therefore, it is important to become aware of the path of cause and consequence, and to prevent the seeds of hate to sprout up again.

The county that we wish to leave to the youth is a county of prosperity, and prosperity is measured not only by the living standard, but also the deep humanity and solidarity within the community. Those virtues are the foundation of the security of the people and the basic prerequisite for the prevention of the evil that our predecessors witnessed in World War II.

The Jewish Community of Čakovec is a great ally to the County on the path toward that goal, for only by spreading knowledge and cherishing community can we transform the heavy burden of the past into the light of consciousness.

A society that recognises diversity as an asset, which builds its strong shield upon solidarity – that is the community that we wish for so that we can hand it over to our descendants proudly.

Let the Stumbling Stones that the Jewish Community of Čakovec has laid across Međimurje serve as a reminder to us of the task which the Holocaust has made our inheritance. Let our thoughts pause to contemplate the inscriptions carved in brass on every Stumbling Stone we encounter. Those short inscriptions contain the traces of invaluable human lives abruptly cut short by evil. Instead of the pain that covered Europe during World War II as a dark cloud, let us too lay our stone of virtue, understanding and solidarity in the new, united Europe.

*Međimurje County Prefect
Matija Posavec, mag. ing.*

I naša se savjest spotiče o kamen s imenom

Židovska zajednica dala je obrise Čakovcu kakvog danas poznajemo. Njezini su članovi među glavnim nositeljima industrijalizacije i modernizacije našeg grada, a korijeni danas bogatog društvenog života leže upravo u njihovom angažmanu. Sve to na silu je nestalo jednog travanjskog dana 1944. godine. U Holokaustu je Čakovcu nasilno otrgnut dio njegova tijela, a ta rana još uvijek nije do kraja zarasla. Naš je grad ponosan na svoju prošlost i naslijeđe, pogotovo ono koje se odnosi na čakovečke Židove. Zajednica koja je toliko dala ovom gradu, a koje više nema zaslužuje da joj, barem putem postavljanja spomenika, zahvalimo na učinjenom te pokažemo koliko smo njenim uništenjem izgubili.

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Čakovec je u dugom nizu europskih gradova koji su postavljenjem *kamena spoticanja* odlučili od zaborava sačuvati imena sugrađana koji su ubijeni samo zbog toga što su bili Židovi. Upravo su imena važna jer iza svakog napisanog na kamenu leži nečiji silom prekinuti život. Svako to ime i prezime imalo je svoje želje i snove, radovalo se i tugovalo istim stvarima kao i mi, padalo na istim životnim preprekama kao i mi. Upravo poimenično navođenje svakog od šest milijuna ubijenih Židova ističe svakog ubijenog pojedinca, čineći zločin Holokausta još strašnijim.

Na to kamenje spoticat će se mnoge generacije, učeći o zajednici i ljudima koji su bili naši sugrađani. Stajat će i kao upozorenje na ljudsku mračnu stranu, koja je sposobna zbog ideologija ubijati čitave narode. Spoticat će se i naša savjest, jer i ubijeni i ubojice na europskom su tlu zajedno živjeli te dijelili dobro i zlo. I na kraju, kako izreka kaže, ono što je zapisano u kamenu, ostaje za sva vremena.

Hvala Židovskoj općini Čakovec što je i dalje aktivna u društvenom životu grada te što svojim inicijativama, poput postavljanja *kamena spoticanja*, čuva našu povijest i obrazuje nove generacije.

Gradonačelnica Grada Čakovca
Ljerka Cividini

Even our conscience stumbles on a stone containing a name

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The Jewish community shaped the outline of Čakovec we know today. Its members were among the chief pioneers of the industrialisation and modernisation of our town, and the roots of today's rich social life stem from their efforts. All that was ended forcefully on one April day in 1944. The Holocaust violently tore away a part of the body of Čakovec, and that wound has not yet fully healed. Our town is proud of its history and heritage, particularly that pertaining to the Jews of Čakovec. The community that gave so much to this town, and which is now no more, deserves to be thanked for everything at least through a monument, to show how much we have lost with its destruction.

Čakovec is one of the long series of European towns and cities that decided to lay the Stumbling Stones to preserve the memory of the names of their citizens who were killed only because they were Jews. The names are important because each one inscribed on a Stone represents a life cut short. Every name and surname had its aspirations and dreams, rejoiced and grieved over the same things as us, stumbled on the same obstacles of life like us. The listing of every one of the six million Jews killed emphasizes each killed individual, making the crime of the Holocaust even more terrible.

Many generations will stumble on the Stones, learning about the community and people who were our fellow townspeople. The Stones will stand as a warning of the dark side of humanity, which is capable of killing entire nations for ideology. Our conscience will stumble as well because both the killers and their victims lived in Europe together, sharing good and bad. Finally, as the saying goes, that which is inscribed in stone stays for all time.

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Our gratitude to the Jewish Community of Čakovec for still being active in the social life of the town, and for preserving our history and educating new generations through its initiatives, such as the Stumbling Stones.

*Mayor of Čakovec
Ljerka Cividini*

Nemojmo zaboraviti

Židovska zajednica uvelike je doprinijela gospodarskom i kulturnom životu Čakovca i Međimurja. Židovi su nositelji gospodarskog života Čakovca od druge polovice 19. stoljeća pa do Drugog svjetskog rata. Međimurje kasnije zauzima položaj jednog od najrazvijenijih krajeva države zahvaljujući radu tvornica čiji su osnivači.

- 22 Kulturni život Čakovca zaživio je upravo zahvaljujući njima. Najljepša zgrada u Čakovcu, secesijska zgrada danas poznata kao Dom sindikata, izgrađena kao Trgovački kasino, postala je središte društvenog, kulturnog i gospodarskog života sagrađena je zahvaljujući Židovima. Danas popularna Šajerica bila je od kraja 19. stoljeća pa sve do početka Drugog svjetskog rata mjesto održavanja koncerata, kazališnih priredbi i kino projekcija. Nakon što ju je otkupila Međimurska županija i vratila dio starog sjaja, ponovno je postala mjesto održavanja kulturnih manifestacija.

Čakovec obiluje pečatima židovskih obitelji koje su živjele i radile za boljitak grada i županije.

Strašan zločin uništio je obitelji i ostavio posljedice na preživjelim članovima. Zahvaljujući svjedočanstvima preživjelih koji se prisjećaju detalja i života prije strašnog travnja 1944. godine u Čakovcu, života u

svojim obiteljima, ljubavi koju su imali jedni prema drugima, zajedničkih trenutaka, učimo o krhkosti ljudskog života, nepravdi koja prerasta okvire svakodnevice i ostaje kao trajno upozorenje da smo svi samo ljudi.

Ne postoji zakon koji može nadomjestiti savjest, zato je razum taj koji dozvoljava srcu da mu pomogne ostati čovjek.

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Sva ljudska bića rađaju se slobodna i jednaka u dostojanstvu i pravima. Ona su obdarena razumom i svijješću te trebaju jedna prema drugima postupati u duhu bratstva.

U travnju 2023. godine postavljaju se kameni spoticanja u Čakovcu u sklopu međunarodnog projekta *Never forget* čiji je nositelj Židovska općina Čakovec.

Kameni spoticanja ostat će trajni podsjetnik na izgubljene živote i zapečaćene sudbine silom odvedenih zbog podrijetla. Važna je to lekcija za nas odrasle, generacije koje stasaju i tek dolaze i veliko upozorenje s porukom: *Ne ponovilo se nikada više!*

Kristina Vinković

Never Forget

The Jewish community made a large contribution to the economic and social life of Čakovec and Međimurje. Jews were pioneers of the economic life of Čakovec from the second half of the 19th century until World War II. Later, Međimurje became one of the most developed regions of the country owing to the operation of the factories that they had founded.

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The cultural life of Čakovec flourished thanks to them. The most beautiful building in Čakovec, built in the Secession style originally as the Trade Casino, known today as the Trade Union Hall, became the centre of the social, cultural and economic life, owing to the Jews. The popular Scheier building was a venue for concerts, plays and film screenings from the end of the 19th century until the beginning of World war II. Once the Međimurje County purchased it and returned it a part of its old glory, it again became a venue for cultural events.

Čakovec abounds with the signatures of the Jewish families who lived and worked for the benefit of the town and the county.

The terrible crime destroyed families and left its mark on the surviving members. Owing to the testimonies of the survivors who remember the details and life before the dreadful April 1944 in Čakovec – the life in their families, the love they had toward one another, the moments

they spent together – we learn about the fragility of the human life, the injustice that transcends everyday life and remains as a permanent warning that all of us are just humans.

There is no law that can replace conscience, therefore it is the reason that permits the heart to help it remain human.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

In April 2023, the Stumbling Stones are laid in Čakovec within the international Never Forget project, whose promoter is the Jewish Community of Čakovec.

The Stumbling Stones will remain as a permanent reminder of the lost lives and sealed fates of those taken away due to their origin. It is an important lesson for us adults, the generations that are still growing up and those who are yet to come as well as a great warning with a message: May it never happen again!

Kristina Vinković

Kameni spoticanja Čakovec

Dragutin Lebović

Rođen je 28. lipnja 1866. godine u Genterovcima u Sloveniji u tadašnjoj Habsburškoj Monarhiji. Roditelji su mu bili Aleksandar Lebović i Neti Lebović rođena Stern. Oženio se s Marijom rođenom Selinger. Imali su dvoje djece Ceciliju i Ivana. Živjeli su u Čakovcu. Dragutin je po zanimanju bio trgovac. 26. travnja 1944. godine odveden je iz Čakovca zajedno sa suprugom Marijom i obitelji u Auschwitz gdje je ubijen 21. svibnja 1944. godine.

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Marija Lebović

Rođena je 1874. godine u Donjoj Lendavi u Sloveniji u obitelji Selinger. Udala se za Dragutina Lebovića i vrlo je mlada rodila 1888. godine kćer Ceciliju, a 1905. godine sina Ivana. Marija i Dragutin živjeli su u Čakovcu. Po zanimanju je bila trgovac. 26. travnja 1944. godine odvedena je s obitelji u Auschwitz gdje je ubijena 21. svibnja iste godine.

Cecilija Neumann Leitner

Rođena je u obitelji Dragutina Lebovića i Marije Lebović rođene Selinger 1888. godine. Cecilija se udala za Ljudevita Neumanna. Živjeli su u Selnici gdje su rođene njihove kćeri Beata Neumann 16. ožujka 1912. godine i njena sestra Zlata (Aranka, kasnije u Izraelu Golda) Neumann koja je rođena 13. kolovoza 1915. godine. Ljudevita Neumanna su 1918. godine, pred očima njegove djece i žene, ubili pripadnici Zelenog kadra tijekom pljačke.

Čakovec Stumbling Stones

Dragutin Lebovič

Born on 28 June 1866 in Genterovci in Slovenia, in what was then the Habsburg Monarchy. His parents were Aleksandar Lebovič and Neti Lebovič (née Stern). He married Marija (née Selinger). They had two children: Cecilija and Ivan. They lived in Čakovec. Dragutin was a trader by occupation. On 26 April 1944, he was taken from Čakovec together with his wife Marija and family to Auschwitz, where he was killed on 21 May 1944.

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Marija Lebovič

She was born in 1874 in Donja Lendava in Slovenia in the Selinger family. She married Dragutin Lebovič and gave birth to her daughter Cecilia in 1888 as a young girl, followed by her son Ivan in 1905. Marija and Dragutin lived in Čakovec. She was a trader by occupation. On 26 April 1944, she was taken to Auschwitz with her family, where she was killed on 21 May 1944.

Cecilia Neumann Leitner

She was born to her parents Dragutin Lebovič and Marija Lebovič (née Selinger) in 1888. Cecilija married Ljudevit Neumann. They lived in Selnica, where they had their two daughters Beata Neumann (16 March 1912) and Zlata –Aranka, later Golda in Israel – Neumann (13 August 1915). Ljudevit Neumann was killed in 1918 by members of the Green Cadre during a robbery in front of his wife and children.

Nakon suprugove smrti Cecilija je upoznala udovca Adolfa Leitnera koji je imao sina Stefana rođenog 1907. godine u Gardinovcu i kćer Nadu. Adolf Leitner bio je trgovac. Cecilija i Adolf vjenčali su se 27. veljače 1922. godine. Činilo se da će konačno mirno i sretno živjeti.

Cecilija je 27. ožujka 1939. godine prvi put postala baka kad se rodio Beatin sin Mladen. Iako je Cecilijina majka Marija Lebović bila užasnuta udajom najstarije unuke za katolika, to im je spasilo život. Cecilija je svojem unuku stalno plela vestice. Mladen još dandanas pamti posebne, velike okrugle gumbe koje je stavljala kao ukrase.

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Cecilijina kći Beata 26. travnja 1944. godine u Varaždinu je rodila kćer Višnju. Nikad nije vidjela svoju unuku, a prilikom odlaska iz kuće, susjedi je bacila vesticu koju je isplela za unuku Višnju. To što je Beata bila u Varaždinu, njoj i njezinoj obitelji spasilo je život jer je dio obitelji koji je ostao u Čakovcu 26. travnja 1944. odveden u Auschwitz. Tog su dana na vlak smrti ukrcani Cecilija Neumann Leitner s kćeri Zlatom Neumann i posinkom Stefanom Leitnerom, njezin brat Ivan Lebović sa ženom Margit i sinom Petrom te Cecilijini roditelji Dragutin Lebović i Marija Lebović. Preživjeli su samo Cecilijina kći Zlata Neumann i Cecilijin posinak Stefan Leitner, a prema njihovom pričanju ostali su „imali sreće i dolaskom u Auschwitz odmah su bili izdvojeni u drugu kolonu” i ubijeni 21. svibnja 1944. godine.

After her husband's death, Cecilija met Adolf Leitner, a widower with a son named Stefan born in 1907 in Gardinovec and a daughter named Nada. Adolf Leitner was a trader. Cecilija and Adolf married on 27 February 1922. It seemed they would finally live peacefully and happily.

On 27 March 1939, Cecilija first became a grandmother when Beata's son Mladen was born. Even though Cecilija's mother Marija was appalled that her eldest granddaughter married a Catholic, it later saved their life. Cecilija would often knit cardigans for her grandson. Mladen still remembers the special large round buttons she used as accessories.

Cecilija's daughter Beata gave birth to her daughter Višnja on 26 April 1944 in Varaždin. She never saw her granddaughter. While being taken away from her house, she threw to her neighbour a small cardigan that she had knitted for her granddaughter Višnja. Beata was in Varaždin at the time, and it saved her life because the part of the family that remained in Čakovec was taken away from there on 26 April 1944. On that day, Cecilija Neumann Leitner with her daughter Zlata Neumann and stepson Stefan Leitner, her brother Ivan Lebovič with his wife Margit and son Peter, and Cecilija's parents Dragutin Lebovič and Marija Lebovič were boarded on a death train. Only Cecilija's daughter Zlata Neumann and Cecilija's stepson Stefan Leitner survived. According to their words, the rest "were fortunate and were immediately separated into another column upon arrival to Auschwitz" and were killed on 21 May 1944.

Ivan Lebović

Rođen je 1905. godine. Mlađe je dijete Dragutina Lebovića i Marije Lebović rođene Selinger i mlađi brat Cecilije Neumann Leitner. Po zanimanju je bio bankovni činovnik.

Vjenčao se s Margit Baumsteiger. Imali su sina Petra.

Ivan je sa suprugom Margit, sinom Petrom, roditeljima Dragutinom i Marijom te sa sestrom Cecilijom i dijelom njezine obitelji 26. travnja 1944. godine odveden u Auschwitz gdje je ubijen 21. svibnja 1944. godine.

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Margit Lebović

Rođena je 27. ožujka 1913. godine u Čakovcu. Roditelji su joj bili Samu (Samuel) Baumsteiger i Terez (Terezija) rođena Kohn. Udala se 27. svibnja 1934. godine u Čakovcu za Ivana Lebovića. Bila je domaćica. Godine 1936. rodila je sina Petra.

Iz Čakovca u Auschwitz deportirana je sa sinom Petrom, suprugom Ivanom i njegovom obitelji 26. travnja 1944. godine. Ubijena je 21. svibnja iste godine.

Petar Lebović

Rođen je 15. veljače 1936. godine u Čakovcu. Bio je jedino dijete Margit Lebović i Ivana Lebovića. Bio je tek osmogodišnji dječak kad je s roditeljima, djedom Dragutinom, bakom Marijom, tetom Cecilijom i većinom njezine obitelji deportiran u Auschwitz. Ubijen je 21. svibnja 1944. godine.

Ivan Lebovič

He was born in 1905. He was the younger child of Dragutin Lebovič and Marija Lebovič née Selinger as well as the younger brother of Cecilija Neumann Leitner. He was a bank clerk by occupation.

He married Margita Baumsteiger. They had a son named Petar.

Along with his wife Margit, son Petar, parents Dragutin and Marija, sister Cecilija and a part of her family, Ivan was taken to Auschwitz on 26 April 1944, where he was killed on 21 May 1944.

Margit Lebovič

She was born on 27 March 1913 in Čakovec. Her parents were Samu (Samuel) Baumsteiger and Terez (Terezija) (née Kohn). She married Ivan Lebovič in Čakovec on 27 May 1934. She was a housewife. In 1936, she gave birth to her son Petar. On 26 April 1944, she was deported from Čakovec to Auschwitz along with her son Petar, her husband Ivan and his family, where she was killed on 21 May 1944.

Petar Lebovič

He was born on 15 February 1936 in Čakovec. He was the only child of Margit Lebovič and Ivan Lebovič. He was only an eight-year-old boy when he was deported to Auschwitz along with his parents, his grandfather Dragutin, his grandmother Marija, his aunt Cecilija and most of her family. He was killed on 21 May 1944.

Zlata Neumann

Rođena je 13. kolovoza 1915. godine kao drugo dijete Cecilije i Ljudevita Neumanna. Nakon ubojstva njezinog oca majka Cecilija udaje se 27. veljače 1922. godine za udovca Adolfa Leitnera koji također ima dvoje djece iz prvog braka, kćer Nadu i sina Stefana. Zlata, odnosno Aranka kako ju je obitelj zvala, pomagala je u slastičarnici svog polubrata Stefana, a kasnije je radila u proizvodnji vrpce i trikotaže dioničkog društva braće Graner.

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26. travnja 1944. godine, u vrijeme kad je njezina sestra Beata radala svoje drugo dijete, Aranka je s cijelom obitelji odvedena u Auschwitz. Po dolasku u logor raspoređeni su u dvije kolone. Aranka je pokušala prijeći u kolonu u kojoj se nalazila njezina mama i ostali članovi obitelji, ali tada ju je mama odgurnula i rekla oštro: „Nem!“, jer je osjećala što će se dogoditi. Dugo godina joj je Aranka zamjerala jer joj se smrt činila bolje rješenje od života u logoru. Iako je preživjela užase logora, nikada se nije vratila u Čakovec.

Do dobivanja dokumenata za odlazak u Izrael živjela je u Zagrebu gdje je upoznala svog budućeg supruga Richarda Löwyja kojem su žena i kći umrle u logoru. Dolaskom u Izrael Aranka postaje Golda i počinje raditi u tvornici čokolade u gradu Safedu (heb. Tsfat) u kojem i umire 23. prosinca 1999. godine.

Iako je nekoliko puta dolazila u posjet svojoj sestri Beati u Varaždin, nikad nije željela otići u Čakovec.

* Mađarski „ne“

Zlata Neumann

She was born on 13 August 1915 as the second child of Cecilija and Ljudevit Neumann. After the murder of her father, her mother Cecilija married on 27 February 1922 to Adolf Leitner, a widower who also had two children from his first marriage – a daughter named Nada and a son named Stefan. Zlata – or Aranka, as her family called her – helped her half-brother Stefan’s confectionery, and later she worked on the production line for ribbons and hosiery in the Graner Brothers’ joint-stock company.

On 26 April 1944, at the time when her sister Beata was giving birth to her second child, Aranka was taken to Auschwitz along with her entire family. Upon arrival to the camp, they were separated into two columns. Aranka attempted to join the column where her mother and other family members were, but her mother pushed her away and told her “Nem!” curtly as she felt what was about to happen. For a long time afterwards, Aranka resented her because death seemed to her as better than a life in the camp. Even though she eventually survived the horrors of the camp, she never returned to Čakovec.

Until the receipt of the documents necessary for her departure to Israel, she lived in Zagreb, where she met her future husband Richard Löwy, whose wife and daughter had died in the camp. Upon arrival to Israel, Aranka became Golda and started working in a chocolate factory in the town of Safed (Heb. Tsfat), where she died on 23 December 1999. Although she visited her sister Beata in Varaždin several times, she never wanted to come to Čakovec again.

* Hungarian word for “no”

Stefan Leitner

Rođen je 1907. godine. Bio je mlađe dijete Adolfa Leitnera. Rano je ostao bez majke, a 27. veljače 1922. godine, kad je Pišta kako su ga zvali ukućani imao 15 godina, njegov tata oženio je udovicu Ceciliju koja ima dvije kćeri Beatu i Zlatu (Aranku). Pišta je bio slastičar i jako je volio svoj posao. U slastičarnici mu je pomagala polusestra Aranka. Bio je kum na vjenčanju polusestre Beate koja se 6. lipnja 1935. udala za Stjepana Hanžeka. Jako se veselio rođenju nećaka Mladena koji se rodio 27. ožujka 1939. godine. S uzbuđenjem je čekao rođenje drugog djeteta svoje polusestre, međutim točno na dan kad je Beata rađala svoju kćer Višnju, Pišta je s cijelom obitelji odveden u Auschwitz.

Preživio je logor, ali nikada se nije vratio u Čakovec, već je iz logora otišao u Beograd gdje je čekao dokumente i vizu za Izrael. U Jeruzalemu je živio ostatak svojega života. Iako se dopisivao s polusestrama, nikada nije došao u Čakovec.

Stefan Leitner

He was born in 1907. He was the younger child of Adolf Leitner. He lost his mother early, and on 27 February 1922, when Pišta (as his family members called him) was 15 years old, his father married Cecilija, a widow who had two daughters: Beata and Zlata (Aranka). Pišta was a confectioner and loved his job. His half-sister Aranka helped him in the confectionery. He was the best man at the wedding of his half-sister Beata, who married Stjepan Hanžek on 6 June 1935. He was very happy when his nephew Mladen was born on 27 March 1939, and anticipated with excitement the birth of his half-sister's second child. However, on the very day when Beata gave birth to her daughter Višnja, Pišta was taken to Auschwitz along with his entire family. He survived the camp, but never returned to Čakovec. Rather he travelled from the camp to Belgrade, where he waited for his documents and visa for Israel. He lived out the rest of his life in Jerusalem. Even though he corresponded with his half-sisters, he never returned to Čakovec.



Ceciliya Neumann Leitner



Dan Cecilijina vjenčanja, s lijeva na desno: Adolf Leitner, Nada Leitner, Beata Neumann, Zlata Neumann, Stefan Leitner i Cecilija Neumann Leitner
The day of Cecilija's wedding; from left to right: Adolf Leitner, Nada Leitner, Beata Neumann, Zlata Neumann, Stefan Leitner and Cecilija Neumann Leitner



Cecilija s unukom Mladenom, Beatinim sinom, ispred obiteljske kuće
Cecilija with ther grandson Mladen, Beata's son, in front of the family house



Cecilija s obitelji u dvorištu obiteljske kuće - 24. rujna 1939. g. s lijeva na desno:
Cecilijina kći Beata sa suprugom Stjepanom Hanžekom i sinom Mladenom,
gubernanta Anuš, Cecilijina mlađa kći Aranka, Cecilija i Cecilijin suprug Adolf Leitner
*Cecilija with her family in the back yard of their family home, 24 September 1939.
From left to right: Cecilija's daughter Beata with her husband Stjepan Hanžek and son Mladen,
Anuš the governess, Cecilija's younger daughter Aranka, and Cecilija's husband Adolf Leitner*



Stefan Leitner s nečakom
Mladenom Hanžekom, 20. kolovoza 1939.

*Stefan Leitner with his nephew
Mladen Hanžek, 20 August 1939*

Beata i Aranka Neumann na čakovečkim
bazenima početkom 30-ih godina 20. stoljeća

*Beata and Aranka Neumann at the
swimming pools in Čakovec in the early 1930s*





Beata, Zlata i Stefan ispred slastičarnice u kojoj je Zlata pomagala Stefanu

Beata, Zlata and Stefan in front of the confectionery where Zlata was helping Stefan

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Beata, Stefan i Zlata početkom 30-ih godina 20. stoljeća

Beata, Stefan and Zlata in the early 1930s

Simon Zeisler

Rođen je 29. prosinca 1885. godine u Čakovcu. Roditelji su mu bili Samuel Zeisler i Sidonia Zeisler rođena Kirschner. U nekim dokumentima spominje se kao Šimun, a dok je živio u Rijeci njegovo ime bilo je talijanizirano u Simeone. Oženio se 14. ožujka 1915. godine s Esterom Catharinom rođenom Szaler.

Simon i Estera 1919./1920. odlaze u Rijeku gdje se 24. svibnja 1921. godine rodio sin Eugenio Zeisler (Eugen Cajzler). Vraćaju se u Čakovec 1927. godine. Simon je radio u tvornici čarapa braće Graner kao službenik.

Hinko Zeisler bio je mlađi sin Simona i Estere Zeisler. Rođen je u Čakovcu 26. siječnja 1928. godine.

Prema Zapisniku o oduzimanju imovine sastavljenom 20. svibnja 1944. godine stanovali su u tadašnjoj, kako su je imenovali mađarski okupatori, Molnár Tábornok utca 11.

Simon, Estera i Hinko odvedeni su 26. travnja 1944. godine u geto u Nagykanizsi odakle su 17. svibnja 1944. godine deportirani u Auschwitz. Simon i njegova supruga Estera su odmah po dolasku u Auschwitz ubijeni u plinskoj komori 21. svibnja 1944. godine.

Simon Zeisler

He was born on 29 December 1885 in Čakovec. His parents were Samuel Zeisler and Sidonia Zeisler (née Kirschner). In some documents he is listed as Šimun, and when he lived in Rijeka, his name was Italianised into Simeone. He married Estera Catharina (née Szaler) on 14 March 1915.

In 1919/1920, Simon and Estera moved to Rijeka, where they had a son named Eugenio Zeisler (Eugen Cajzler) on 24 May 1921.

They returned to Čakovec in 1927. Simon worked in the Graner Brothers' sock factory as a clerk.

Hinko Zeisler was the youngest son of Simon and Estera Zeisler. He was born in Čakovec on 26 January 1928.

According to the Records on the Seizure of Assets drafted on 20 May 1944, they lived in Molnár Tábornok utca 11, as the Hungarian occupiers named the street.

On 26 April 1944, Simon, Estera and Hinko were taken to the Nagykanizsa ghetto, from where they were deported to Auschwitz on 17 May 1944. Simon and his wife Estera were killed in the gas chamber on 21 May 1944, immediately upon arrival to Auschwitz.

Estera Zeisler

Rođena je kao Catharina Szaler 13. svibnja 1890. godine u Riđici, Vojvodina. Njeni roditelji bili su Antonius (Antun) Szaler i Catharina Szaler rođena Rettig. Udala se za Simona Zeislera 14. ožujka 1915. godine. Bila je majka Eugenia i Hinka.

Odvedena je sa suprugom Simonom i sinom Hinkom iz Čakovca 26. travnja 1944. godine u geto u Nagykanizsu, a 17. svibnja 1944. godine u Auschwitz gdje je sa suprugom ubijena u plinskoj komori odmah po dolasku 21. svibnja 1944. godine.

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Estera Zeisler

Born Catharina Szaler on 13 May 1890 in Riđica, Vojvodina. Her parents were Antonius (Antun) Szaler and Catharina Szaler (née Rettig). She married Simon Zeisler on 14 March 1915. He was the mother of Eugenio and Hinko.

On 26 April 1944, she was taken along with her husband Simon and son Hinko from Čakovec to the Nagykanizsa ghetto, and on 17 May 1944 to Auschwitz, where she and her husband were killed in the gas chamber on 21 May 1944, immediately upon arrival.



S lijeva na desno: Hinko, Estera, Eugen i Simon Zeisler
From left to right: Hinko, Estera, Eugen and Simon Zeisler

Hinko Zeisler

Mlađi je sin Simona i Estere Zeisler. Rođen je u Čakovcu 26. siječnja 1928. godine. Bio je mlađi brat Eugenija Zeislera (Cajzlera) i prijatelj Eve Schwartz i Ota Konsteina s kojima je išao u školu.

Kao šesnaestogodišnjak odveden je s roditeljima iz Čakovca u geto u Nagykanizsu i potom u Auschwitz. Odmah po dolasku roditelji su mu ubijeni.

Hinkova sudbina nakon dolaska u Auschwitz do danas nije u potpunosti razjašnjena. Prema nekim iskazima ubijen je u plinskoj komori zajedno s roditeljima. Prema drugim informacijama odveden je iz Auschwitza u Sachsenhausen nakon čega je preseljen u Flossenburg 6. veljače 1945. godine. Postoje saznanja da je umro od gladi. Točan datum njegove smrti nije poznat.

Hinko Zeisler

He is the younger son of Simon and Estera Zeisler. He was born in Čakovec on 26 January 1928. He was the younger brother of Eugenio Zeisler (Cajzler) as well as a friend of Eva Schwartz and Oto Konstein, with whom he went to school.

As a sixteen-year-old boy, he was taken along with his parents from Čakovec to the Nagykanizsa ghetto and then to Auschwitz. His parents were killed immediately upon arrival.

Hinko's fate after his arrival to Auschwitz is not entirely known. According to some testimonies, he was killed in the gas chamber along with his parents. According to other information, he was taken from Auschwitz to Sachsenhausen, after which he was moved to Flossenburg on 6 February 1945. There are indications that he died from starvation. The exact date of his death is unknown.

Eugenio Zeisler

Rođen je 24. svibnja 1921. godine u Rijeci kao starije dijete Simona i Estere Zeisler. Preživio je Holokaust i fonetizirao svoje ime u Eugen Cajzler.

Ekonomsku školu završio je 1937. godine. Do 1940. godine je radio u tekstilnoj tvornici Samuela Neumanna, a nakon toga u tvornici čarapa braće Graner.

Uhićen je 4. listopada 1942. godine i s Rikardom Steinerom odveden na prisilni rad pod mađarskom okupatorskom vojskom, prvo u Kőszeg, potom u Devecser, Várpalotu, Nézsú i na kraju u Užok i druga mjesta u ukrajinskom dijelu Karpata gdje je u neljudskim uvjetima zajedno s drugim logorašima radio na gradnji željeznice, puteva, sječi drveća i u rudniku boksita. Nakon dolaska njemačke vojske pobjegao je iz logora 22. listopada 1944. godine te se pridružio Crvenoj armiji u oslobađanju okupiranih teritorija.

Nakon rata kratko živi u Varaždinu, gdje se ženi Rozalijom Jambrek, s kojom ima sina Hinka Cajzlera. Nakon rastave trajno dolazi u Zagreb gdje završava Ekonomski fakultet. Ženi se Davorkom Cajzler rođ. Dulčić i s njom ima dvoje djece, Jasminku Cajzler i Srećka Cajzlera.

Eugenio Zeisler

He was born on 24 May 1921 in Rijeka as the older child of Simona and Estera Zeisler. He survived the Holocaust and phonetized his name into Eugen Cajzler.

He graduated from a secondary school of economics in 1937. Until 1940, he worked in Samuel Neumann's textile factory, and afterwards in the Graner Brothers' sock factory.

He was arrested on 4 October 1942. Together with Rikard Steiner, he was subjected to forced labour under the Hungarian occupying army – first to Kőszeg, then Devecser, Várpalota, Nésza and finally to Užok and other places in the Ukrainian part of the Carpathian Mountains, where he built railroads, paths, logged trees and worked in a bauxite mine together with other inmates in inhuman conditions. After the arrival of the German army, he escaped from the camp on 22 October 1944 and joined the Red Army in their liberation of the occupied territories.

After the war, he lived in Varaždin for a short time, where he married Rozalija Jambreč, with whom he had a son named Hinko Cajzler. After his divorce, he moved permanently to Zagreb, where he graduated from the Faculty of Economy. He married Davorka Cajzler (née Dulčić) and had two children with her – Jasminka Cajzler and Srećko Cajzler.

Marko Leitner

Rođen je 10. siječnja 1897. godine u Maruševcu. Roditelji su mu bili Franjo Leitner i Matilda Leitner rođena Kremsier. Vjenčao se s Margit Benedikt. Imali su dvoje djece, sina Đuru i kćer Veru.

Marko Leitner bio je veletrgovac kolonijalnom i mješovitom robom, vlasnik skladišta benzina, petroleja, strojnog i cilindarskog ulja te zastupnik „Jugoslavenske nafte d.d.” Od 1920. do 1925. godine bio je tajnik Čakovečkog športskog kluba. Obnašao je i dužnost tajnika čakovečke Židovske općine 1931. godine.*

Odveden je 26. travnja 1944. godine iz Čakovca u Auschwitz sa suprugom Margit, sinom Đurom i kćeri Verom. Markovi tragovi nestali su u maršu smrti njemačkim teritorijem.

Margit Leitner

Rođena je u Čakovcu 25. siječnja 1899. godine u obitelji Benedikt. Otac joj je bio Bela, a majka Lina Benedikt rođena Wettendorfer. Margit je 26. prosinca 1925. godine rodila sina Đuru, a u srpnju 1929. kćer Veru. Odvedena je s obitelji 26. travnja 1944. godine iz Čakovca, a 21. svibnja te iste godine ubijena je s kćeri u Auschwitzu.

Vera Leitner

Rođena je 11. srpnja 1929. godine u Čakovcu. Tijekom 1943. dobila je dječju paralizu i bila je prikovana za invalidska kolica. Odvedena je s obitelji 26. travnja 1944. godine iz Čakovca. Po dolasku u Auschwitz 21. svibnja 1944. godine Vera i majka Margit bile su ubijene.

* Kalšan, Vladimir. 2006. *Židovi u Međimurju*. Muzej Međimurja Čakovec. Čakovec. 84. str.

Marko Leitner

He was born on 10 January 1897 in Maruševec. His parents were Franjo Leitner and Matilda Leitner (née Kremsier). He married Margit Benedikt. They had two children: a son named Đuro and a daughter named Vera. Marko Leitner was a wholesaler of colonial goods and groceries; an owner of a warehouse for gasoline, petroleum, and machine and cylinder oil; and a representative of the company Jugoslavenska nafta d.d. From 1920 until 1925 he was the Secretary of the Čakovec Sports Club. He was also the Secretary of the Jewish Community of Čakovec in 1931.* On 26 April 1944, he was taken from Čakovec to Auschwitz along with his wife Margit, his son Đuro and his daughter Vera. Marko's traces disappeared in the march of death across the German territory.

Margit Leitner

She was born in Čakovec on 25 January 1899 in the Benedict family. Her father was Bela, and her mother Lina Benedikt (née Wettendorfer). On 26 December 1925, she gave birth to her son Đuro, and in July 1929 to her daughter Vera. On 26 April 1944, she was taken along with her family from Čakovec, and on 21 May she and her daughter were killed in Auschwitz.

Vera Leitner

She was born on 11 July 1929 in Čakovec. In 1943, she was stricken with polio and was confined to a wheelchair. On 26 April 1944, she was taken from Čakovec along with her family. Upon arrival to Auschwitz on 21 May 1944, Vera and her mother Margit were killed.

* Kalšan, Vladimir, *Jews in Međimurje*, Međimurje County Museum in Čakovec, 2006, p. 84.

Đuro Leitner

Rođen je 26. prosinca 1925. godine u Čakovcu. Bio je student kad je odveden 26. travnja 1944. godine. Đuro je jedini preživio i uspio se 1945. godine vratiti iz pakla. Emigrirao je u Izrael 1948. godine i oženio se Sultanom Atias koja je u Izraelu dobila ime Dina, a zvali su je Pupa. Imali su dvoje djece, Tamar (Tami) i Amnona Marka. Preminuo je 2018. godine, u dobi od 93 godine.

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Đuro Leitner

He was born on 26 December 1925 in Čakovec. He was a student when he was taken away on 26 April 1944. Đuro is the only surviving family member, and managed to return from hell in 1945. He emigrated to Israel in 1948 and married Sultana Atias, named Dina in Israel, also called Pupa. They had two children: Tamar (Tami) and Amnon Marko. He died in 2018, aged 93.

Podaci o obiteljskoj povijesti temelje se na svjedočenju Đure Leitnera u Yad Vashemu.

Obitelj je posjedovala trgovačku kuću koju je osnovao Marko Leitner i koja je obavljala poslove u Čakovcu i okolici. Zgradu u kojoj se poslovalo obitelj je koristila i za stanovanje. Djeca obitelji imala su vrlo predanu dadilju austrijskog porijekla Idu.

Obitelj živi dobrim životnim standardom i u vrlo dobrim odnosima s nežidovskim stanovništvom. Dana 6. travnja 1941. godine vojska Njemačke i njenih saveznika napala je Jugoslaviju. 18. travnja 1941. godine Jugoslavija se predala. Ustaše su se odmah pojavile u Čakovcu, ali na sreću Židova grada i okolice, otprilike tjedan dana kasnije, Mađari su upali i pripojili Čakovec, između ostalog, i ustaše su nestale. Pod mađarskom vlašću živjelo se i poslovalo relativno dobro, ali zbog rata koji je bjesnio u cijeloj Europi, postojao je stalni nedostatak robe. Obitelj je dio kuće dala mađarskom časniku i odnosi su bili normalni. U školi su Židovi počeli osjećati pritisak i diskriminaciju te je postojala politika numerus clausus*.

Vera je za vrijeme mađarske okupacije oboljela od dječje paralize i od tada je bila prisiljena kretati se u invalidskim kolicima.

U posljednjem tromjesečju 1943. godine otac obitelji Marko nekoliko je puta bio upozoren od strane prijatelja i klijenata koji su mu željeli

* Propisani ograničen broj osoba za prijam u neku školu (sveučilište), službu i dr.

najbolje, da je situacija vrlo opasna za Židove i da trebaju pobjeći. Jedan od njih, čovjek iz obližnjeg sela, čak mu je ponudio pomoć u prebacivanju cijele obitelji u partizane. U tom trenutku nije bilo vijesti o masovnom istrebljenju europskih Židova, a Marko nije vjerovao da postoji stvarna opasnost za njihovu sigurnost te je odlučio ostati u Čakovcu.

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U ožujku 1944. godine Nijemci su napali Mađarsku. U travnju su stigli u Čakovec i pravila igre su se potpuno promijenila. Kad su roditelji shvatili da će se nešto loše dogoditi, jedne su noći u dvorištu zakopali mnogo dragocjenosti. Drugi dio dali su kuharici, s uputom da u slučaju da se nitko od ukućana ne vrati, dragocjenosti može zadržati za sebe. Nakon nekoliko dana Nijemci su počeli obilaziti sve židovske domove i odnijeli im sav nakit.

U travnju 1944. godine obitelj je u pratnji dadilje Ide, zajedno sa svim Židovima Čakovca i okolice, deportirana u sinagogu, a odatle su nakon tri dana deportirani u Nagykanizsu, gdje su Nijemci okupili sve Židove tog područja i zatvorili ih u školsku zgradu na razdoblje od nekoliko dana do nekoliko tjedana. Iz Nagykanizse su u nekoliko transporta poslani u Poljsku. Tijekom njezina boravka u Nagykanizsi Nijemcima je postalo jasno da Ida nije Židovka te su je protiv njezine volje odvojili od obitelji i poslali na put. Nakon kratkog vremena obitelj je razdvojena, a Marko i Đuro su kao jugoslavenska manjina zajedno s brojnim mađarskim Židovima ukrcani u teretni vlak u vagone namijenjene stoci i za otprilike dva dana stigli su u Poljsku. Margit i Vera više nisu viđene. Vlak se zaustavio na otvorenom polju, gdje su svi izašli iz vlaka i na licu

mjesta napravljena je selekcija. Na kraju selekcije ukrcani su u kamione i nakon kratke vožnje stigli su u Auschwitz. Nakon nekoliko sati čekanja u dvorištu ponovno su ih ukrcali na kamione i odvezli u logor Buna Monowitz, poznat i kao Auschwitz III. Trebali su raditi u tvornici velikog njemačkog koncerna IG Farben. Tvornica je proizvodila sintetičku gumu koju je Njemačka koristila u ratne svrhe. Po dolasku su im prišla dvojica političkih zatvorenika jugoslavenskog podrijetla koji su primijetili da Marko i Đuro govore hrvatski. Politički zatvorenici dali su im nekoliko savjeta koji su im pomogli da prežive to razdoblje: da jedu sve što im se servira, čak i ako izgleda nejestivo, reći da su bravari po struci i druge važne savjete. Još jednu važnu dojavu Đuro je dobio od časnika SS-a, koji mu je rekao da jako pazi na svoje nove i izuzetno jake cipele, da ih nikako ne skida i da ih ne daje ni za kakve novce.

Marko i Đuro živjeli su u različitim barakama i radili različite poslove u istoj tvornici. Sastajali bi se svake večeri nakon posla. Đuro je vrlo brzo shvatio da s količinom hrane koju dobivaju neće moći preživjeti, pa se radeći trudio ne trošiti kalorije što je više moguće, do te mjere da se uopće nije kretao. Zatvorenici bi upozoravali jedni druge u slučaju približavanja SS-ovaca. Bilo je trenutaka kada se radilo u vrlo teškim uvjetima, vani i na temperaturama ispod nule.

Tvornica Buna bila je golema po svojim dimenzijama i zapošljavala je lokalne poljske radnike, njemačke stručnjake i prisilne radnike, političke i kriminalne zatvorenike, zarobljenike i Židove. Jedan od radnika, poljski

državljanin, prijateljio se s Đurom i obavještavao ga što se događa u vanjskom svijetu. Dio informacija temeljio se na vijestima koje je saznao kod kuće s Radio Londona. Krajem prosinca 1944. godine bilo je jasno da se Rusi približavaju. Đuri je bilo jasno da će za nekoliko dana, kad Rusi budu stvarno blizu, Nijemci pobiti sve preostale Židove. Počeo je tražiti skrovište u tvornici za sebe i Marka. Plan je bio sakriti se nekoliko dana dok se Nijemci ne povuku. Plan nisu stigli provesti jer su Nijemci zatvorili logor i objavili da nitko ne izlazi na posao. U logoru je vladao veliki nered tih nekoliko dana.

Zapovijed za napuštanje logora izdana je 18. siječnja 1945. godine i time je započeo marš smrti 10 000 zatvorenika. Zapovijed je izdana noću i pored apsolutnog kaosa koji je vladao u kampu bilo je jako mračno i Đuro nije mogao pronaći oca.

Marš je počeo navečer i bio je prava noćna mora. Hodali su bez prestanka po snijegu i hladnoći. Posvuda okolo snage njemačke vojske u povlačenju. Približava se fronta, katjuše su zviždale iznad njih. Oni koji nisu mogli hodati jednostavno su strijeljani. Đuro kaže da mu nije jasno odakle je smogao snage nastaviti hodati u ovakvim uvjetima, u lošem fizičkom stanju u kojem se nalazio i nedostatku odjeće. Sjeća se da je neko vrijeme spavao dok je hodao. Pješačenje je trajalo preko 20 sati. Oko njih su bili njemački vojnici i ukrajinski stražari koji su znali biti i gori od Nijemaca. Ispostavilo se da je odredište Gleiwitz i tamo su ostali oko tri dana. U Gleiwitzu su ih sve strpali u barake gdje je bilo hladno. Đuro je vrlo snalažljivo uspio ući u prostoriju u kojoj su

boravili svi privilegirani. Budući da nije pripadao privilegiranim, potonuo je u neki zabačeni kutak i držao se povučeno. U ovoj sobi gorjela je peć i to je za njega bilo čudo s neba. Đuro je ponovno testirao mogućnost bijega. Kad su najavili ukrcavanje u vagone zavukao se pod krevet i čekao da vlak krene. Nijemci su imali drugačiji plan. Tražili su sa psima. Đuro je odmah skočio kroz prozor i otišao na vlak. Svi su već odavno bili u vlaku samo su SS-ovci bili na peronu. Opet je imao sreće naići na strpljivog SS-ovca koji ga je upitao: „Što je sad? Odakle dolaziš?“ Đuro mu je odgovorio na njemačkom: „Zaspao sam.“ Umjesto da dobije metak u glavu, SS-ovac ga je strpao u jedan od vagona. Bio je pravi problem ući u vagon. Svaki vagon imao je 120-130 ljudi. Naravno, svi su stajali u užasavajućoj gomili. Svatko je dobio po štrucu kruha i putovanje je počelo. Bilo je hladno i kruha je vrlo brzo ponestalo. Vode uopće nije bilo i bila je to strašna muka. Na jednoj od stanica vlak je stao pored lokomotive koja je radila na paru i svi su je napali i popili vruću i prljavu vodu iz lokomotive. Putovanje u tim užasnim uvjetima uz stajanje dvadeset i četiri sata na dan počelo je uzimati veliki danak. Ljudi su počeli umirati. Mrtve su stavljali na hrpu i sa svakom žrtvom raščišćavali malo prostora. Tijekom putovanja Đuro je zaspao i pao tri puta. Odmah su na njega sjeli ljudi koji su već bili u potpuno apatičnom stanju. Ostao je bez zraka i bio je siguran da je ovo kraj, ali opet čudo, Jugoslaven koji nije bio Židov, a bio je jako snažan, jednostavno je bacio ljude preko njega i podigao ga i tako ga tri puta spasio. Ova noćna mora trajala je sedam do osam dana. Svaki dan umiralo je sve više ljudi. Na kraju je od 125 ljudi u vagonu na odredište stiglo njih 25. Na putu kroz Češku mještani su bacali sendviče

u vlak što je pomoglo da se preživi ovaj pakao. Konačna stanica putovanja užasa bila je krajem siječnja, u Mittelbau-Dori koja se nalazi u planinskom području Harz Gebietu. Prisilni radnici u logoru radili su u tvornici Mittelwerk koja se nalazi duboko u utrobi planine, zaštićena od bombi i gdje su se proizvodile rakete V-2. Uvjeti u logoru Mittelbau-Dori bili su vrlo loši. Bilo je vrlo malo hrane, ali ništa za piće. Đuro je bio prisiljen mijenjati hranu za vodu sa zatočenicima koji su se motali vani. Đuro još više slabi. Njegovo stanje bilo je jako loše i nisu ga odveli na posao u tvornicu. Krajem ožujka priključili su ga transportu u obližnji Nordhausen. Logor je bio u srcu grada. U logoru je bilo oko 6500 zatvorenika. To nije bio radni logor. Tamo su dovodeni zarobljenici u lošem stanju koji su bili predviđeni za istrebljenje. Dnevna hrana bila je šnita kruha i malo juhe koja je bila jedina tekućina. Svi su spavali na betonu i svakih nekoliko dana dolazili su kamioni, vršili selekciju i odvozili najslabije i svi su znali da je to put ravno u krematorij. Jedno jutro Đuro nije prošao selekciju. Odjednom opet čudo, uzbuna, bomba i Nijemci su odmah pobjegli da se sakriju. Zatvorenici koji nisu odabrani iskoristili su situaciju i pomiješali se s ostalima. Logor nije stradao, Nijemci su se vratili i ponovno je vršena selekcija. Ni u ovoj selekciji Đuro nije prošao. Čekali su kamione i onda je u podne pala druga bomba. Nebo je bilo crno od ogromne količine bombardera. Bile su stotine. Svi su istrčali iz zgrade i legli u betonsko dvorište. Sve je izgorjelo uključujući i sve civilne objekte oko logora. Đuro je izgubio svijest, a navečer se osvijestio i boljelo ga je cijelo tijelo. Bio je jedini koji se kretao među tisućama leševa. Ostao je tako ležati cijelu noć. Udarni val uzrokovao je njegovu ozljedu.

Ujutro se izvukao između leševa i loše stanje nije mu dopuštalo hodanje, jednostavno je puzao. Srećom pronašao je par štaka i uz njihovu pomoć se pomaknuo. Bilo je jasno da će se Nijemci vratiti i trebalo je pronaći skrovište. Napredovao je prema objektu koji se nalazio između logora i potoka. Na putu je sreo još šest preživjelih poput njega. Odlučili su se sakriti u zgradi u kojoj su pod zemljom bile pumpe. Stepenice su vodile u podrum, a iza crpki sedmorica su se sakrila. Đuro je bio u najgorem stanju. Trojica su još bila u stanju hodati. Jednoglasno je odlučeno da se ovo mjesto ne napušta do dolaska prijateljskih vojnih snaga. Rizik je bio da će ih Nijemci otkriti u pretragama koje će provoditi. Nijemcima je trebalo oko dva dana da se vrate. Ta dva dana iskoristila su trojica članova grupe koji su mogli hodati i ušuljali se u njemački logorski dućan i odatle donosili opskrbu. Uspjeli su donijeti dosta hrane, koja je mogla dugo trajati. Kad su se Nijemci vratili, počeli su dozivati zarobljenike preko razglasa. Obećali su da onaj tko izađe iz skrovišta neće biti kažnjen ni za što loše. Tko ne ode, bit će pronađen u pretresima koje će napraviti i bit će likvidiran na licu mjesta. Đuro kaže da je bilo zarobljenika koji su povjerovali Nijemcima i otišli. Naravno, zaklani su na licu mjesta. Sedmorica su mirno ostala na svom mjestu i čekala. Nijemci su počeli tražiti i došli su do zgrade u kojoj su se sedmorica skrivala. Jedan njemački vojnik sišao je u podrum s velikom svjetiljkom. Mjesto mu se činilo napušteno te se okrenuo i pošao na kat.

Nakon nekoliko dana stigli su Amerikanci. Sedmorica su prebačena u poljsku bolnicu, a nakon hitne pomoći Đuro je prebačen u sanatorij

na nekoliko mjeseci. Nakon što se oporavio otišao je u Budimpeštu gdje je saznao da nitko od njegove uže obitelji nije preživio. Nakon gotovo godinu dana u Budimpešti vratio se u Jugoslaviju. U Čakovcu je upoznao Židova koji je bio s njim u Buni Monowitz. Ispričao je da je bio s Markom u ambulanti do kraja, kada je izdana naredba da se napusti logor i krene u marš. Isti Židov rekao je Marku da ne namjerava ići u marš. Marko je tvrdio da će Nijemci istrijebiti sve koji ostanu u klinici, pa je krenuo u pohod smrti. Još jedna osoba koju je Đuro upoznao nakon rata vidjela je Marka u Njemačkoj. Osim ovih informacija, nema više detalja o Markovoj sudbini. Gubi mu se svaki trag.

Nakon povratka Đuro zatekao je dadilju Idu. Uspjela je do poslije rata sačuvati niz stvari kao što su foto album, prsten koji je pripadao Margiti i drugo. Zajedno su otišli posjetiti kuharicu kojoj su ostavili dragocjenosti. Tvrдила je da ih ne poznaje i nije ih puštala u kuću. Đuro je kopao po dvorištu, ali nije našao dragocjenosti koje su roditelji zakopali. U njihovoj kući stanovalo je nekoliko obitelji koje su preuzele kuću i tako je Đuro ostao bez ičega. S Idom je ostao u bliskim kontaktu do njenog posljednjeg dana.

Đuro je završio studij u Zagrebu i 1948. godine emigrirao u Izrael, osnovao obitelj i dobro živio do svoje 93 godine.

Information about the family history based on the testimony of Đuro Leitner at Yad Vashem

The family owned a trading house founded by Marko Leitner, which conducted business in Čakovec and the surrounding area. The family also lived in the same building. Their children had a very committed nanny of Austrian origin named Ida.

The family had a good living standard and very good relations with the non-Jewish population. On 6 April 1941, the army of Germans and their allies invaded Yugoslavia, which surrendered on 18 April 1941. The Ustashe immediately appeared in Čakovec, but – luckily for the Jews from the town and the surrounding area – a week later, the Hungarians invaded and annexed Čakovec along with other places, and the Ustashe disappeared. People had relatively good lives and work under the Hungarian rule, but due to the war that raged across Europe, there was a constant scarcity of goods. The family gave a part of the house to a Hungarian officer and had normal relations with him. At school, Jews began to feel pressure and discrimination, while the authorities applied the numerus clausus policy.*

During the Hungarian occupation, Vera was stricken with polio and was confined to a wheelchair thereafter.

* Prescribed limited number of persons for acceptance into a school, university, service etc.

In the last three months of 1943, the head of the family Marko was warned several times by well-meaning friends and clients that the situation was becoming very dangerous for Jews and that they should flee. One of them, a man from a nearby village, even offered his help in transferring the entire family to the Partisans. At the time, there was no news about the mass eradication of European Jews and as Marko did not believe their safety was directly threatened, he decided to stay in Čakovec.

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In March 1944, the Germans attacked Hungary. They reached Čakovec by April, and the rules of the game changed completely. When the parents realised that something bad would happen, one night they buried many valuables in their back yard. The rest they gave to their cook with instructions to keep them if none of the family members return. After a few days, the German began visiting all Jewish homes and taking away their jewellery.

In April 1944, the family – accompanied by their nanny Ida – was deported to a synagogue along with all Jews from Čakovec and the surrounding area, from where they were deported to Nagykanizsa three days later, where the Germans had gathered all the Jews from that area and shut them into the school building for a period from a few days to several weeks. From Nagykanizsa, they were sent to Poland in several trips. During their stay in Nagykanizsa, the Germans realised that Ida was not a Jew, so they separated her from the family against her will and sent her on her way. After a short while, the family

was separated. As a Yugoslavian minority, Marko and Đuro were boarded on a freight train intended for cattle along with numerous Hungarian Jews. After roughly two days, they reached Poland. Margit and Vera were never seen again. Their train stopped next to an open field, where everyone was forced to disembark and a selection was made on the spot. After the selection process, they were loaded up on a truck, and a short drive later they reached Auschwitz. After several hours of waiting in the yard, they were loaded up on a truck again and taken to the Buna Monowitz camp, also known as Auschwitz III. They were to work in the factory of a large German conglomerate called IG Farben. The factory produced synthetic rubber, which Germany used for war purposes. Upon arrival, they were approached by two political prisoners from Yugoslavia, who noticed that Marko and Đuro spoke Croatian. The political prisoners shared some advice that helped them survive: to eat everything they got, even if it looked inedible, to say that they were machinists by trade and other important bits of information. Đuro received another important tip from an SS officer, who advised him to take care of his new and extremely durable shoes, and not to remove them or sell them at any price.

Marko and Đuro were assigned to different barracks and different jobs at the same factory. They would meet every evening after their shift. Đuro soon realised that they would not survive with the amount of food they were getting, so he tried to expend as few calories as possible while labouring, to the extent that he barely moved. The prisoners would warn one another whenever SS personnel approached.

There were moments of very difficult labour conditions, outdoors and at sub-zero temperatures.

The Buna factory was enormous with regard to its size. There were local Polish workers, German experts as well as forced labourers, political and criminal prisoners, prisoners-of-war and Jews. One of the workers, a Polish citizen, befriended Đuro and would bring him news about what was happening in the outside world. Some of his information was based on the news he had heard at home by listening to Radio London. At the end of December 1944, it became clear that the Russians were approaching. Đuro realised that, in a few days, when the Russians got really close, the Germans would kill all remaining Jews. He began to seek a hiding place in the factory for Marko and himself. His plan was to hide for a few days until the Germans retreated. They did not manage to carry out their plan because the Germans closed down the camp and announced that no one would go to the factory. There was a lot of chaos at the camp during those few days.

The command to abandon the camp was issued on 18 January 1945, marking the beginning of the death march for 10,000 prisoners. The command was issued at night. In the midst of the utter chaos at the camp, it was very dark and Đuro could not find his father.

The march began in the evening and was a true nightmare. They walked without rest through the snow and cold. All around were

retreating German army units. They approached the front line and the Katyusha artillery whistled above them. Those who were unable to walk were simply shot. Đuro says he does not know how he summoned enough strength to continue walking in such conditions – physically weak and lacking clothes. He remembers having slept for some time while walking. The march lasted for over 20 hours. They were escorted by German soldiers and Ukrainian guardsmen, and the latter tended to be even worse than the Germans. It turned out that their destination was Gleiwitz. There they stayed for around three days. In Gleiwitz, they crammed them into cold barracks. Đuro was crafty enough to enter a room for privileged prisoners. Since he was not one of them, he withdrew into a faraway corner and kept quiet. There was a burning stove in the room, which was a heavenly miracle for him. Đuro attempted to escape again. When they announced that prisoners were to be boarded on a train, he hid under a bed and waited for the train to depart. The Germans had another plan. They conducted a search with dogs. Đuro immediately jumped through a window and went toward the train. Everyone had already been boarded, only the SS personnel remained on the platform. Again, he was lucky enough to come across a patient SS soldier, who asked him: “What is it now? Where did you come from?” Đuro replied in German: “I fell asleep”. Instead of a bullet to the head, the SS soldier boarded him on one of the cars. Each car contained 120-130 people. Of course, they were all standing in a horrific crowd. Everyone received a loaf of bread, and the journey began. It was cold, and they soon ran out of bread. There was no water at all, so they suffered greatly. At one of the train

stations, the train stopped next to a steam locomotive, and everybody crowded it, drinking the hot and dirty water from the steam engine. Travelling in such difficult conditions while standing around the clock started to take its toll. People began dying. Their dead bodies were stacked in a heap, clearing out a little space with each victim. During the journey, Đuro fell asleep and toppled over three times. Completely apathetic people would sit on him immediately. He began suffocating and thought his end had come. However, by a miracle, there was a Yugoslavian person who was not a Jew, and was very strong, so he simply threw the people from him, lifting him up and thus saving his life. The nightmare lasted for seven or eight days. More and more people died each day. In the end, out of the 125 people in the car, only 25 arrived at the destination. On their way through Czechoslovakia, the locals threw sandwiches into the railway cars, which helped the prisoners survive. The final destination of that hellish journey was at the end of January, in Mittelbau-Dora, in the Harz Gebiet mountain area. The forced labourers in the camp laboured at the Mittelwerk factory, deep inside the mountain, protected from bombs, where V-2 rockets were manufactured. The conditions at the Mittelbau-Dora camp were horrible. There was very little food and nothing to drink. Đuro was forced to barter food for water with the prisoners wandering outside. Đuro was becoming increasingly weaker. His condition was very bad, so they did not take him to factory labour. At the end of March, they transported him to the nearby Nordhausen. The camp with around 6,500 prisoners was in the middle of a town. It was not a labour camp; rather, it was a camp for people in bad conditions who

were slated for extermination. Their daily meal was a slice of bread and a little soup as the only liquid. Everybody slept on concrete. Every day, lorries would arrive, a selection was made, and the weakest transported away. Everybody knew the lorries went straight to the crematorium. One morning, Đuro did not make the selection. By another sudden miracle, there was an alert, a bomb fell and the Germans scattered to hide. The prisoners that were not selected took advantage of the situation and mixed with the others. The camp was not destroyed, the Germans returned, and another selection was made. Đuro did not make that selection either. They waited for the lorries, and then a second bomb fell around noon. The sky was black from the huge number of bombers – there were hundreds of them. Everybody ran out of the building and lay prone in the concrete yard. Everything burned down, including all the civilian facilities around the camp. Đuro lost consciousness. When he came to in the evening, his whole body ached. He was the only one moving among thousands of corpses. He lay there for the whole night. His injuries were caused by a shockwave. In the morning, he emerged from between the corpses. Since his bad condition did not permit him to walk, he simply crawled. Luckily, he found a pair of crutches and used them to move. It was clear to him that the Germans would return, so he had to find a hiding place. He made progress toward the building located between the camp and the stream. On his way, he encountered six more survivors like him. They decided to hide in the building which housed pumps below the ground level. There were stairs leading down to the basement, and seven people hid behind the pumps. Đuro was in the worst

condition among them. Three of them were still able to walk. They unanimously decided not to leave that place until a friendly army arrived. They ran a risk of being discovered by the Germans in searches that would be conducted. It took the Germans about two days to return. The three members of the group who were still able to walk used those two days to sneak into the German camp store and take supplies from it. They managed to bring a lot of food with a long shelf life. When the Germans returned, they started to call for prisoners using the loudspeakers. They promised that those who came out of their hiding places would not be punished. Those who stayed would be found in the searches they would conduct, and would be executed on the spot. Đuro said there were prisoners who believed the Germans and came out. Naturally, they were slaughtered on the spot. The seven prisoners remained in their hiding place and waited. The Germans began searching and came to the building where they were hiding. One German soldier descended into the basement with a large lamp. The place seemed abandoned to him, so he turned and went back upstairs.

After a few days, the Americans came. The seven prisoners were transported to a Polish hospital, and after an emergency treatment, Đuro was transferred to a sanatorium for a few months. Once he recovered, he left for Budapest, where he learned that no one from his immediate family had survived. After almost a year in Budapest, he returned to Yugoslavia. In Čakovec, he met a Jew who had been with him at Buna Monowitz. The Jew told him that he had been with Marko

in the infirmary until the end, when the order was given to abandon the camp and start marching. The same Jew told Marko that he did not intend to march. Marko claimed that the Germans would exterminate everyone remaining in the infirmary, so he embarked on the death march. One more person Đuro met after the war claimed he had seen Marko in Germany. Apart from those pieces of information, there are no more details about Marko's fate. His trail ended there.

After his return, Đuro encountered his old nanny Ida. She had managed to salvage some things such as the photo album, a ring belonging to Margit and other things until after the war. Together, they went to see the cook with whom they had left the valuables. She claimed she did not know them, and did not let them into the house. Đuro started digging around the back yard but did not find the valuables his parents had buried. Their house was now inhabited by several families who had taken it over, so Đuro was left with nothing. He kept in touch with Ida until her death.

Đuro finished his studies in Zagreb. In 1948, he emigrated to Israel, founded a family and lived well until he was 93 years old.



Marko Leitner



S lijeva na desno: Margit, Vera, Đuro i Marko Leitner
From left to right: Margit, Vera, Đuro and Marko Leitner



Vera i Đuro Leitner
Vera and Đuro Leitner



Đuro i Vera Leitner
Đuro and Vera Leitner



Vera Leitner



Vera Leitner

Ernest Hirschsohn

Rođen je 1878. godine. Bio je sin Sigismunda Hirschsohna. Godine 1912. obnašao je dužnost suca porotnika u Nagykanizsi. U Čakovcu se bavio trgovinom između dvaju svjetskih ratova. Njegova supruga je Johanna rođena Sugar. Bio je otac dvojice sinova Karolyja i Zoltana. Ernest i supruga odvedeni su u Auschwitz 26. travnja 1944. godine gdje su ubijeni 21. svibnja 1944. godine.

Johanna Hirschsohn

Rođena je 1888. godine u obitelji Sugar. Bila je supruga Ernesta i majka dvojice sinova. 8. srpnja 1908. godine rodila je Karolyja koji je kasnije promijenio ime u Dragutin, a 30. prosinca 1909. godine rodila je sina Zoltana. Johanna i suprug odvedeni su u Auschwitz 26. travnja 1944. godine gdje su ubijeni 21. svibnja 1944. godine. Sinovi su preživjeli pakao radnih logora.

Karoly Hirschsohn

Rođen je 8. srpnja 1908. godine u Čakovcu. Roditelji su mu bili Ernest i Johanna Hirschsohn. Roditelji su ubijeni 21. svibnja 1944. godine po dolasku u Auschwitz. Karoly i brat Zoltan bili su odvedeni 1944. godine na prisilni rad. Preživjeli su. Karoly je promijenio ime u Dragutin. U Čakovcu se 21. kolovoza 1948. oženio Elizabetom Novak. Sa suprugom je otišao živjeti u Izrael.

Ernest Hirschsohn

He was born in 1878. He was the son of Sigismund Hirschsohn. In 1912, he was a lay judge in Nagykanizsa. In Čakovec, he traded in goods between the two World Wars. His wife was Johanna (née Sugar). He had two sons: Karoly and Zoltan. On 26 April 1944, Ernest and his wife were taken to Auschwitz, where they were killed on 21 May 1944.

Johanna Hirschsohn

She was born in 1888 in the Sugar family. She was the wife of Ernest and mother of two sons. On 8 July 1908, she gave birth to Karoly, who later changed his name to Dragutin, and on 30 December 1909 she gave birth to her son Zoltan. On 26 April 1944, Johanna and her husband were taken to Auschwitz, where they were killed on 21 May 1944. Their sons survived the hell of the labour camps.

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Karoly Hirschsohn

He was born on 8 July 1908 in Čakovec. His parents were Ernest and Johanna Hirschsohn. They were killed on 21 May 1944 upon arrival to Auschwitz. Karoly and his brother Zoltan were taken away in 1944 for manual labour. They survived. Karoly changed his name to Dragutin. He married Elizabeta Novak in Čakovec on 21 August 1948. He emigrated to Israel with his wife.

Zoltan Hirschsohn

Rođen je 30. prosinca 1909. godine. Roditelji su mu bili Ernest i Johanna Hirschsohn. Zoltan se 22. prosinca 1940. godine oženio Klarom Schlesinger koja je bila kći poznatog čakovečkog gostioničara Ljudevita Schlesingera i Jelene rođene Meider.

Zoltan je odveden 1944. godine na prisilni rad. On i njegova supruga Klara uspjeli su preživjeti. Zoltan je sa suprugom Klarom otišao živjeti u Izrael.

Zoltan Hirschsohn

He was born on 30 December 1909. His parents were Ernest and Johanna Hirschsohn. On 22 December 1940, Zoltan married Klara Schlesinger, who was the daughter of Ljudevit Schlesinger, a famous innkeeper from Čakovec, and Jelena (née Meider). In 1944, Zoltan was taken for forced labour. He and his wife Klara managed to survive. With his wife Klara, Zoltan emigrated to Israel.



Ernest i Johanna Hirschsohn sa sinovima Karolyjem (Dragutinom) i Zoltanom
Ernest and Johanna Hirschsohn with their sons Karoly (Dragutin) and Zoltan



Ernest i Johanna Hirschsohn sa sinovima Karolyjem (Dragutinom) i Zoltanom
Ernest and Johanna Hirschsohn with their sons Karoly (Dragutin) and Zoltan



Klara Slechinger i Zoltan Hirschsohn na dan vjenčanja
Klara Slechinger and Zoltan Hirschsohn on their wedding day

Terezija Fischer-Hirschsohn

Rođena je 1883. godine u obitelji Guttmann. Prvi suprug bio joj je Viktor Hirschsohn, trgovac iz Preloga. Terezija i Viktor bili su roditelji troje djece: Stjepana koji je rođen 1903. godine, Elle rođene 1904. godine i Olge rođene 1905. godine.

Suprug Viktor umro je 1919. godine te se Terezija u prosincu 1922. godine udala za trgovca Alberta Fischera.

Dana 26. travnja 1944. godine Terezija je odvedena s obitelji u Auschwitz gdje je po dolasku bila izdvojena za plinsku komoru zajedno s kćeri Olgom Hoffmann i unukom Vladimirom Wollnerom te su ubijeni 21. svibnja 1944. godine.

Stjepan Hirschsohn

Rođen je u Prelogu 9. svibnja 1903. godine kao najstarije dijete Terezije i Viktora Hirschsohna.

Odveden je u Auschwitz 1944. godine gdje je i ubijen.

Terezija Fischer-Hirschsohn

She was born in 1883 in the Guttmann family. Her first husband was Viktor Hirschsohn, a trader from Prelog. Terezija and Viktor had three children: Stjepan (1903), Ella (1904) and Olga (1905). Her husband Viktor died in 1919, and in December 1922 Terezija married Albert Fischer, a trader. On 26 April 1944, Terezija was taken to Auschwitz along with her family, where she was selected for the gas chamber upon arrival along with her daughter Olga Hoffmann and grandson Vladimir Wollner. They were killed on 21 May 1944.

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Stjepan Hirschsohn

He was born in Prelog on 9 May 1903 as the oldest child of Terezija and Viktor Hirschsohn. In 1944, he was taken to Auschwitz, where he was killed.

Ella Wollner

Rođena je u Prelogu 10. ožujka 1904. godine u obitelji Terezije i Viktora Hirschsohna. 15. travnja 1928. udala se u Čakovcu za Milana Wollnera iz Našica kamo je otišla živjeti nakon vjenčanja. Bila je majka dvoje djece, Vere koja je rođena u siječnju 1929. godine u Našicama i Vladimira koji je rođen u Osijeku u travnju 1936. godine. U rujnu 1941. djeca su pokrštena i dobila su krsna imena Vera Marija i Vlado Josip. U studenom 1941. godine Ella Wollner dobila je propusnicu na mjesec dana da ode s djecom u Čakovec koji se tada nalazio u Mađarskoj. Djecu je ostavila kod svoje majke, njihove bake Terezije Fischer-Hirschsohn. Ella se vratila u Našice, gdje je bila uhapšena, odvedena u Csillaghegy kod Budimpešte gdje je umrla 6. srpnja 1944. godine.

Vladimir Wollner

Rođen je u Osijeku 21. travnja 1936. godine. Otac mu je bio Milan Wollner, a majka Ella rođena Hirschsohn. 12. rujna 1941. dobio je krsno ime Vlado Josip. Majka Ella je njega i sestru Veru u studenom 1941. odvela u Čakovec baki Tereziji. U Čakovcu je pohađao školu. Bio je osmogodišnji dječak kad je odveden s bakom Terezijom, sestrom Verom i tetom Olgom iz Čakovca u Auschwitz. Vlado, baka i teta su po dolasku u Auschwitz ubijeni u plinskoj komori.

Ella Wollner

She was born in Prelog on 10 March 1904 to her parents Terezija and Viktor Hirschsohn. On 15 April 1928 in Čakovec, she married Milan Wollner from Našice, where she went to live after the wedding. She had two children: Vera, born in Našice in January 1929, and Vladimir, born in Osijek in April 1936. In September 1941, the children were baptised with the Christian names Vera Marija and Vlado Josip respectively. In November 1941, Ella Wollner received a pass valid for a month to go with her children to Čakovec, which was a part of the Hungarian territory at the time. She left the children with her mother, i.e. their grandmother Terezija Fischer-Hirschsohn. Ella returned to Našice, where she was arrested. She was taken to Csillaghegy near Budapest, where she died on 6 July 1944.

Vladimir Wollner

He was born in Osijek on 21 April 1936. His father was Milan Wollner, and his mother Ella née Hirschsohn. On 12 September 1941, he was baptised with the Christian name Vlado Josip. In November 1941, his mother Ella took him and his sister Vera to their grandmother in Čakovec. He went to school in Čakovec. He was an eight-year-old boy when he was taken to Auschwitz along with his grandmother Terezija, sister Vera and aunt Olga from Čakovec. Vlado, his grandmother and aunt were killed in the gas chamber upon arrival to Auschwitz.

Vera Wollner

Rođena je 31. siječnja 1929. godine u Našicama kao starije dijete Milana i Elle Wollner. Živjela je u Našicama do studenog 1941. kad je nju i njezinog brata mama odvela baki Tereziji u Čakovec nadajući se da će im tako spasiti život. Vera je pohađala školu u Čakovcu. Odvedena je 26. travnja 1944. godine u Auschwitz zajedno s bratom Vladimirom, bakom Terezijom i tetom Olgom iz kuće u Čakovcu.

Nakon dolaska u Auschwitz bila je odvojena od obitelji kao radno sposobna. Nakon Auschwitza prošla je i preživjela pakao Gelsenkirchena i Sömmerda. Od našičkog dijela obitelji Wollner i čakovečkog dijela obitelji Hirschsohn preživjeli su samo otac Milan i kći Vera koji su od 1946. godine promijenili prezime u Vinković.

Vera je bila pozitivna osoba, puna života, optimist, neizmjereno je voljela putovati. Nakon što je iza rata u Čakovcu spoznala da nitko od uže čakovečke obitelji nije preživio, Čakovec je ponovo posjetila tek 1980. godine zajedno s Evom Schwarz. Sve do svoje starosti nije skoro ništa pričala o tome što je preživjela.

Do smrti 3. lipnja 2009. godine živjela je i radila u Zagrebu. Ima kćer Sonju.

Olga Hoffmann

Rođena je 8. kolovoza 1905. godine u Prelogu u obitelji Terezije i Viktora Hirschsohna. Udala se za tvorničara Elemera Hoffmanna. Nisu imali djece. 26. travnja 1944. godine odvedena je u Auschwitz gdje je ubijena 21. svibnja iste godine.

Vera Wollner

She was born on 31 January 1929 in Našice as the older child of Milan and Ella Wollner. She lived in Našice until November 1941, when her mother took her along with her brother to their grandmother Terezija in Čakovec, hoping that she would thus save their lives. Vera went to school in Čakovec. On 26 April 1944, she was taken to Auschwitz along with her brother Vladimir, grandmother Terezija and aunt Olga from their house in Čakovec.

Upon arrival to Auschwitz, she was separated from her family as fit for labour. After Auschwitz, she went through and survived the hell of Gelsenkirchen and Sömmerd. From the Našice side of the Wollner family and the Čakovec part of the Hirschsohn family, only her father Milan and daughter Vera survived. In 1946, they changed their surname to Vinković.

Vera was a positive person, full of life, an optimist, and loved to travel very much. After the war, once she learned that no one from her immediate family from Čakovec had survived, she only visited Čakovec in 1980, together with Eva Schwarz. Until her old age, she almost never talked about what she had gone through. She lived and worked in Zagreb until her death on 3 June 2009. She had a daughter named Sonja.

Olga Hoffmann

She was born on 8 August 1905 in Prelog to her parents Terezija and Viktor Hirschsohn. She married Elemer Hoffmann, a factory owner. They had no children. On 26 April 1944, she was taken to Auschwitz, where she was killed on 21 May 1944.

Elemer Hoffmann

Rođen je 1. ožujka 1896. godine u Svetom Martinu na Muri. Otac mu je bio Jenö Hoffmann, a majka Cecilija rođena Barón. Oženio se s Olgom Hirschsohn. Bio je vlasnik tvornice češljeva i dugmadi u Čakovcu. U Prvome svjetskom ratu dobio je brojna odlikovanja. Pred Drugi svjetski rat tvrtka nosi naziv „Hoffmann i Rubin”.*

Odveden je u Auschwitz 1944. godine gdje je iste godine i ubijen.

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Elemer Hoffman

*He was born on 1 March 1896 in Sveti Martin na Muri. His father was Jenö Hoffmann, and his mother Cecilija (née Barón). He married Olga Hirschsohn. He owned a comb and button factory in Čakovec. During World War I, he was awarded with many medals. Prior to World War II, his company was named „Hoffmann and Rubin”.**

In 1944, he was taken to Auschwitz, where he was killed in the same year.

* Kalšan, Vladimir. 2006. *Židovi u Međimurju*. Muzej Međimurja Čakovec. Čakovec. 73. str.

* Kalšan, Vladimir, *Jews in Međimurje, Međimurje County Museum in Čakovec, 2006, p. 73*



Obitelj Hirschsohn, s lijeva na desno: Terezija Hirschsohn, osmogodišnja Vera Wollner, njena majka Ella Wollner rođena Hirschsohn i prabaka Johanna (Janka) Hirschsohn
Family Hirschsohn, from left to right: Terezija Hirschsohn, eight-year-old Vera Wollner, her mother Ella Wollner (née Hirschsohn) and great-grandmother Johanna (Janka) Hirschsohn



Ella i Olga Hirschsohn
Ella and Olga Hirschsohn



Terezija Hirschsohn i unuci Vlado i Vera Wollner
Terezija Hirschsohn with her grandchildren Vlado and Vera Wollner



Stjepan Hirschsohn

Elemer Hoffmann



Eva Schwarz

Rođena je u bolnici u Budimpešti 8. srpnja 1927. godine. Rođena je u glavnom mađarskom gradu jer joj je majka Iluška bila rodnom iz Budimpešte i budući da je već izgubila jedno dijete, odlučila je kćer roditi tamo. Eva je rođena u uglednoj i imućnoj čakovečkoj obitelji. Evin djed Jakob Schwarz bio je rabin u Čakovcu, a otac dr. Ljudevit Schwarz bio je odvjetnik i predsjednik Židovske općine Čakovec od 1920. do 1944. godine. Evina majka Iluška bila je domaćica, umrla je 1936. godine nakon teške bolesti.

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U travnju 1944. godine Eva je bila odvedena u Auschwitz. Nakon Auschwitzta prošla je i preživjela pakao Gelsenkirchena i Sömmerda. Oslobođena je 13. travnja 1945. godine.

Povjesničar Branimir Bunjac napisao je knjigu o životu Eve Schwarz pod nazivom: „Iz pepela čakovečke sinagoge“. Prema knjizi je 2017. godine snimljen igrano-dokumentarni film „Priča Eve Schwarz“.

Eva Schwarz

She was born in a hospital in Budapest on 8 July 1927. She was born in Budapest because her mother Iluška was a native of Budapest, and since she had already lost a child, she decided to give birth to her daughter in Budapest. Eva was born in a reputable and wealthy family from Čakovec. Eva's grandfather Jakob Schwarz was a rabbi in Čakovec, while her father Dr Ljudevit Schwarz was a lawyer and President of the Jewish Community of Čakovec from 1920 until 1944. Eva's mother Iluška was a housewife and died in 1936 of a serious illness.

In April 1944, Eva was taken to Auschwitz. After Auschwitz, she went through the hell of Gelsenkirchen and Sömmerd. She was released on 13 April 1945. The historian Branimir Bunjac wrote a book about the life of Eva Schwarz titled "From the Ashes of the Čakovec Synagogue". Based on that book, a documentary feature film titled "The Story of Eva Schwarz" was filmed in 2017.



Eva Schwarz

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