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Sima and Izak Kaplinski

"Survival Against All Odds"

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**CAPE TOWN MAN TO GIVE EVIDENCE
AGAINST HIS NAZI TORMENTORS**

Hans Kimmel
Memorial Prize
For Jewish History

By Amy Kaplinski

Preface

My paternal grandparents, Izak and Sima Kaplinski, whom I unfortunately never got the opportunity to meet having both sadly passed away in 1987, were survivors of the Holocaust.

Their lives were constantly in danger and their survival a miracle when they were on the run as Partisans in the forests of Poland and Russia for five traumatic years between 1941 and 1945 following the murder by the Nazis of their own parents in Poland in 1942.

The relatively peaceful lives of Jews in the various small shtetls of Europe for hundreds of years came to a tragic end when Adolf Hitler invaded Poland on September the 1st 1939, which commenced the Second World War. Hitler's policy of *Lebensraum* (Living Space) and his ensuing "Final Solution" to the "Jewish Problem" lead to the destruction of 6 million Jews, almost two thirds of the entire Jewish population of Europe who were to be subjected to immense acts of inhumane cruelty in ghettos and concentration camps in Poland in particular, the home of the largest population of Jewish people in Europe. Poland, the land of my ancestors, had been regarded as the "pale" of Jewish Settlement and was especially targeted by the Nazis whose intention was to create a "Judenrein" country (a country "clean" of Jews). The remaining one third of Jews who survived had their lives changed forever as a result of the trauma they experienced including my beloved grandparents whose resistance and heroism as part of the legendary Bielski Brothers Partisans Brigade, is a story that deserves to be told.

A major part of this essay is based on interviews with my father, Benny Kaplinski, who grew up in the home of two highly affected individuals for whom the Holocaust was never really over. I am also indebted to my uncle, Solly Kaplinski who also enabled me to empathize with parents who carried the emotional scars of Holocaust survivors until their untimely deaths.

Finally, this essay is dedicated to the memories of Izak and Sima Kaplinski and also serves as a timely reminder of the dangers of racism.

"Those who cannot remember the past are condemned to repeat it" - George Santayana (1863-1952)

The thriving town of Vilna in Poland had always been a highly active centre of Jewish culture, learning and rabbinical studies since the 17th century, boasting the hugely intellectual Jewish philosophy of the Vilna Gaon who some consider to perhaps be the greatest Jewish mind of his era. Into this thriving and flourishing Jewish community was born Sima Rottenstern in 1917 an only child.

“Even though my mother lived in a highly Jewish environment, her family was highly assimilated regarding themselves as Polish before they were Jewish”¹. Sima’s mother was a famous classical concert pianist and professor of music at Vilna’s Jewish music academy often performing with symphony orchestras and on state radio. Music was always a dominant factor in her household with religion occupying a largely secondary role. Her father was a violinist in the local town orchestra. They lived a happy and fulfilling life with Sima naturally being groomed to continue the classical music tradition being a highly promising and talented classical pianist herself. Financially they were well off living in one of a hundred apartments owned by Sima’s parents.

Figure 1



Image: Showing the location of both Vilna, Sima’s birth town (now known as Vilnius) and Slonim, Izak’s birth town

Izak Kaplinski was born in Slonim, Poland in 1908. He was the youngest of eight siblings. His family was observant and very religious and never missed a service in the local synagogue. The Kaplinskis were financially comfortable owning a fishing rope business. Although being comfortable financially, the financial situation however was such that only one of the Kaplinski children could be sent to university. Being the youngest, Izak was given the opportunity to study medicine at the Sorbonne University in Paris during the year of 1929. He returned to Poland to re-join his parents and family upon completing his studies in 1936.

It was on a visit to nearby Vilna in 1938 to pursue his love of Jewish and Yiddish culture in the many Jewish cultural centres and theatres there that he was introduced to Sima. They were married at the beginning of the following year 1939 in what was meant to be the start of a wonderful and promising future together, Izak now a successful Doctor in a hospital in Baksht, not far from his home in Slonim and Sima joining him there to assist with nursing duties in the hospital wards.

¹ Benny Kaplinski, Interview 1- 01/06/15

FIGURE 2

This potentially flourishing life together was shattered by the outbreak of the Second World War and Hitler's invasion of Poland on September the 1st 1939 which took Izak and Sima by surprise "My mother always use to say that the war was like their honeymoon "².



Image: German invasion of Poland

Before the war and Nazism, Jews had mostly lived a harmonious life with their non-Jewish neighbours in Poland certainly in the areas where Izak and Sima had grown up. The Nazi attack on Poland had a tragic and radical affect in all communities in which Jews lived including an initial killing of twenty thousand Polish Jews and the destruction on fifty thousand Jewish owned factories, workshops and stores and the disappearance of many small entire Jewish communities or shtetls and their synagogues.

The Nazis began a systematic occupation of all shtetls in which Jews lived and transferred Izak and Sima from Baksht, where Izak and Sima had been working and living for two years, to the nearby shtetl of Iwje, a well-established Jewish community since the 1600's. During the period of Nazi occupation of Iwje from 1941-1944 they were responsible for killing more than two thousand Jews and converted the entire town into a ghetto together with five thousand Jews from neighbouring towns.

In ghettos such as this the Nazis did many humiliating things to shame the Jews and make them feel no longer human. For example they were forced to wear a yellow star with the word "Jude" the German word for Jew written in black on the front and back of their clothing.

Izak remembers it as follows " On Erev Peasch, on the 1st of April 1942 at 7am, a courier arrived... and demanded that... everyone must be out of Baksht... We were to be driven into Iwje ghetto... Each had the right to bring along only what they could carry...

We had very heavy hearts. I was sure that we would never see one another again... One thought bored into my mind: Where did they suddenly find such crazed enemies against us? Not long ago we had been full entitled and proud people, and

² Benny Kaplinski Interview 1- 01/06/15

now a company of ragged, hungry beggars, exposed to shame and derision, tortured by yellow insignias of shame”³

FIGURE 3

Image: Ghettos established throughout Europe

Conditions in the ghetto were dangerously unhygienic and unhealthy. The Nazis did not provide enough food for even half the number of people for even half the amount of people living within the ghetto and many Jews particularly the very young and the elderly died from malnutrition. In addition they had very little warm clothing and heating was non-existent in the difficult climate of a polish winter in which many froze to death.

Because they were made to live in such terribly crowded conditions diseases such as typhoid began to spread with little water and poor sanitary conditions. “People weakened by hunger and exposure to the cold became easy victims of disease; tens of thousands died in the ghettos from illness, starvation, or cold. Some individuals killed themselves to escape their hopeless lives.”⁵

³ Interview tape of Izak and Sima Kaplinski from the 1981 Yad Vashem Conference for Survivors

As one of the few doctors within the ghetto, Izak had a difficult and challenging task of trying to protect Jews from epidemic diseases “The ghetto gave you no chance. You lived in an out-door sewer and died like a cringing rat”⁶

Doctors such as Izak risked their own lives and sometimes contracted typhoid themselves. It was an almost impossible task for a doctor to cope with so many different life-threatening illnesses and other conditions such as epidemics of skin diseases such as eczema or scurvy. Doctors did all they could to protect the ghetto from going under altogether.

For women such as Sima Kaplinski life was very difficult, women often being at the mercy of Nazi guards who often took advantage of their position in a situation where there were no rules. Jewish women tried to observe the Jewish holidays in the best way they could by lighting Shabbat candles made from a scooped out potato filled with margarine and a rag wick. *Yahrzeit* candles to remember the dead were made the same way. Some women were prepared to sacrifice their lives for *Kashrut* choosing hunger and death rather than eating treyf. Some refused to work on Shabbat and were beaten and tormented for their troubles.

Izak began to realise that his survival and that of Sima’s was unpredictably risky. “The ghetto became a source for the removal of Jews who were weak... to be transported to camps like Auschwitz. They lived in constant fear of being selected for transportation...from which there was virtually no return. My father having been a university graduate and highly intellectual, would have some notion that the future was bleak and they would possibly not end up surviving”⁷

Unfortunately, many of Izak’s predictions and visions came true. In early May 1942 the Nazis in Iwje were instructed to “liquidate” the ghetto which was surrounded early in the morning by SS soldiers and local Polish police and collaborators armed with tanks, machine guns, clubs and whips. Izak recalled the horrors of these events “That morning [12th May 1942], 3000 Jews in Iwje ghetto...were forced out of their beds at 6am. They were driven murderously with clubs, whips and arms by the command of the SS and with help from the Ukrainian and Polish police to the

FIGURE 4



Image: Memorial Plaque in Iwje

⁶ Izak Kaplinski, from a news paper article from *The Cape Time Weekend Magazine*, May 29th 1965

⁷ Interview with Benny Kaplinski- 05/06/15

market place. They were surrounded by tanks and machine guns. The sick and elderly were [picked out by Werner and Windisch, the two SS commanding officers, and the mayor of the town] and ruthlessly slaughtered on the spot”⁸.

As was the case in the “liquidation” of many other ghettos in Eastern Europe, a “selection” was made by Nazi officers as to which Jews would survive and which Jews were “dispensable”. Those who were selected to survive were usually people with required skills such as doctors and nurses, which increased the chances of survival for Izak and Sima.

By an oversight, Izak and Sima were mistakenly selected to be murdered in the nearby Stoniewiczze forest some 4 kilometres away to where the unfortunate and many unsuspecting victims were forced to walk to 2 especially dug pits where after being forced to undress, the helpless victims were shot, their bodies being thrust into the pits. The clothes of these unfortunate victims were later traded to local inhabitants for bottles of vodka.

On the way to this point of no return and at virtually the last moment before Izak and Sima were meant to enter this hell on earth, Sima began screaming frantically that her husband Izak was a doctor whose red cross arm band went unnoticed amidst the terrible confusion of the thousands of men, women and children being marched into this forest of death. Whipped by Nazi soldiers for screaming out, Sima’s frantic appeals lead to Izak being recognised as a doctor and Sima as a nurse by the Nazi collaborator mayor of the town to whom Izak and Sima were known from their work in the nearby Baksht hospital where Izak and Sima had previously worked. Told to turn back they were spared the horrific fate of the others who had been marched into the forest wearing layers of their best clothes, men in hat, suits and ties, women wearing their best dresses and children in sparkling clean clothes all in the belief that they were to be “resettled” in a different town.

Izak and Sima were 2 out of the 450 from the original 3000 who remained alive.

From this horrific scene the survivors were told to return to the ghetto where they were to remain for another six months when the ghetto was once again surrounded by the SS, the inhabitants taken to the nearby Maidanek death camp most of whom were murdered. Izak and Sima were once again miraculously spared but realising that their lives were on the line, decided on December 31st 1941 to escape into the nearby forests together with a group of “about a dozen boys and girls who managed to escape to the forests under a barrage of rifle and machine gun fire. It was this little group which became the nucleus of the first Jewish Partisan Brigade, headed by a

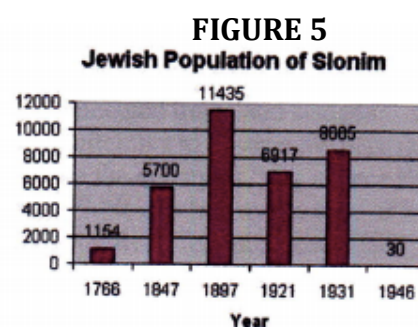


Image: Most of Izak’s Family were murdered during the Iwje massacre. This graph shows the dramatic change numbers of Jews within Slonim. Specifically during the war

⁸ Newspaper article from the *South African Sunday Times*, 19th May, 1969

Jewish officer of the pre-war Polish army, Tuvea Bielski of the legendary Bielski Brothers Partisan Brigade”⁹.

This sheer chance of luck enabled Izak and Sima to escape a certain death as they hid

FIGURE 6



Image: Bielski Partisans

out in the forests from the murder of their own parents and millions of others in the once thriving shtetls of Poland.

“With great determination and personal courage in the face of great adversity, these partisans lived in the open for almost four years creating battle and sabotage groups and surviving precariously with danger at all times of being caught in addition to braving freezing winters and hunger against hopeless odds”¹⁰

Izak recalled as follows, “We were always on the move. We hid in the thick forest and in the hills. In summer we had tents, but in winter we lived in holes in the ground. Otherwise we could not have survived”¹¹. Similarly Sima’s recollections of her experiences in the partisans are just as powerful and demonstrate how close both Izak and Sima came to being caught and facing a certain death. “One night our people killed a cow and dragged it back to the camp. The trail of blood left behind in the snow was followed by the Nazis, and we only got away by leaving all our belongings. I lost my shoes in the snow and went barefoot for three months.”¹²

“The biggest miracle was that we all stayed together. Once when we were running from the Germans, I told my husband I could not go on anymore and that he should leave me behind. But he refused, we hid behind a tree, heard them talking—and they did not see us”¹³

The partisan group was an extremely well organised unit and functioned like a small village in the forest with little “factories” producing goods such as soap, clothes, shoes and food cleverly processed from forest berries and mushrooms. There were even hospitals in which doctors and nurses like Izak and Sima were utilised, schools and bathhouses. Workshops produced weapons such as mortars and hand grenades.

Sima and Izak, in addition to their hospital duties were also members of a resistance squad, which specialised in sabotaging enemy railway lines and bridges. However,

⁹ Newspaper Article from *the Southern African Jewish Times Friday April 9th, 1965*

¹⁰ From Lithuania to Belarus, A Journey to the Past, Benny Kaplinski- Article published 2007

¹¹ Retribution. Article Cape Times Newspaper, May 29th, 1965

¹² Ibid

¹³ Ibid

they were always hopelessly outnumbered and yet managed to survive against the odds. Izak also acted as an interpreter as he was the only partisan in the group who could speak German. This was an advantage when they caught German prisoners. "One day we caught three Nazi officers, tried them in our own summary courts and sentenced them to death. My officer turned to me, gave me a pistol and told me to finish them off and revenge the murder of my mother and father. But I could not. It was alright from afar, but in cold blood like that. Well a young boy from Vilna no more than 13 took out his pistol and emptied the bullets into the prisoners. I shall never forget him, standing there in frozen vengeance, bitterly pulling the trigger and saying, 'This is for my mother, This is for my father, and my brother and my sister'" ¹⁴ The Nazis never gave up in their efforts to try and wipe out this and other partisan groups operating in the forests and they surrounded the forests attempting to starve out the remaining partisans. Izak recalled having to sometimes hide in a lake for up to 14 hours until the enemy gave up in despair. "The war, at least gave a man his dignity, a chance to fight on something like similar terms. You died like you intended your enemy to, with a bullet in your heart. Or you went to the gas chamber" ¹⁵.

By 1944, with the weakening of the Nazi campaign against the Russians as a result of the Battle of Stalingrad which took place the previous year, the Soviet counteroffensive began in Poland and the area was occupied over by the Soviets. News soon reached the surviving partisans who eventually emerged from the forests.

Liberation was a very bitter-sweet experience. When Sima returned to her hometown of Vilna, she discovered that all her friends and relations including immediate family were murdered in the nearby Paneria forests where more than 70,000 men, women and children were forced to make their final journey. The situation was much the same when Izak returned to his hometown of Slonim only to discover that his parents and siblings who had remained in Slonim, perished when forced into the local synagogue which was barricaded and then set alight.

Sima and Izak wandered through Czechoslovakia, Romania, Hungary, Austria, Italy and France attending to the sick in various transit camps and hoping to start their lives a fresh in Palestine. Sima was not keen to go from one war into another with the ensuing conflict in Palestine and the British blockade of illegal immigrants to Palestine in the lead up to the formation of the Jewish state of Israel. They almost landed up on the Exodus ship but missed it by 24 hours.

Being homeless and stateless they decided to temporarily remain with family in France where Izak had obtained his medical degree a decade before. Unfortunately it was not possible for Izak and Sima to remain in France due to French immigration laws, which forbade non-French nationals from working permanently as doctors in France.

¹⁴ Ibid

¹⁵ Newspaper article from the *South African Sunday Times*, 19th May, 1969

Izak's two brothers and sister, who had wisely emigrated to South Africa before the war had begun, received a telegram from the World Zionist Congress informing them that Izak and Sima had both survived the war and the Kaplinskis soon found themselves in Cape Town in the year 1948 being granted a citizenship visa under the allowance of family reunion by the South African government.

However the Kaplinskis troubles were not over as Izak discovered that his medical degree was not fully recognized in South Africa and that he would have to repeat the last three years of the course. This proved to be too much for a man who had experienced the horrors of the Holocaust, limited English, although he was fluent in five other languages, and having to support Sima and his two children Solomon born in 1948 and Benny born in 1954. After twice attempting his final year exams at the University of Cape Town he was sadly advised to withdraw from his studies and he gave up in 1955.

The affects of losing his profession and the psychological trauma of having survived the terrors of the Holocaust and losing his parents and so many members of his family made life very difficult for Izak

and Sima as well as their children.

Benny recalls that growing up in the home of two holocaust survivors was extremely difficult from an emotional point of view. His parents Izak and Sima were understandably deeply affected by their memories of what they had experienced. As Benny recalls, "My childhood was one in which I was...brought up by two highly protective, anxious, paranoid parents. My father would often wake up in the middle of the night from recurring nightmares...He would shout things like 'Police, Police! Where are the police?! As if he was re-living the whole experience. They were vary wary of strangers" ¹⁶.

Sima used to say, "I still have a great fear of Germans...when I hear them speaking German on the bus, my blood turns cold"¹⁷. Benny recalled further that Sima and Izak would often refuse to answer the telephone in the belief that they were still being followed. Benny remembers that the relationship between Izak and Sima was extremely awkward. He remembers that his mother Sima was the domineering one of the two and speculates that their roles had clearly reversed as a result of the war and in particular as a result of Izak losing his profession which without doubt would have resulted in a terrible loss of self-esteem by his fathers.

FIGURE 7



Image: Izak and Sima Kaplinski with their youngest son Benny

¹⁶ Interview with Benny Kaplinski- 06/06/15

¹⁷ Ibid

Benny reveals that “My mother basically lived for my brother and me... it was a case of them not living life for themselves anymore. Both she and my father were very anxious that my brother and I should make something of our lives and were determined that both of us should go to university to make up for the terrible humiliation that both of them had experienced as a result of the war. They were both very loving and giving parents. My mother often used to say that she had no diamonds and that the only consolation in her life were her two sons who were more precious than diamonds. That was God’s gift!”¹⁸

In April 1965, just when Izak thought that the horrors of the Holocaust were well and truly behind both himself and Sima, it was as if the wounds of the Holocaust were reopened when he received a letter from the World Jewish Congress in New York requesting him to give evidence in Mainz in West Germany against the two SS officers, Leopold Windisch and Rudolph Werner, the ruthless Nazi murderers of the 3-5,000 Jews of the Iwje ghetto and over 20,000 in the entire district. Izak proudly stated that “I feel I have to do my duty to the dead. I have the vengeance of the 3,000 in my heart I am their representative. However I haven’t got feelings of revenge. I just want to do my duty as every Jew should.”¹⁹

Izak was one of 80 witnesses from all over the world who had been called to testify against these Nazi villains. He recalled that he recognized them immediately when he entered the courtroom and was shocked when Windisch gave a Nazi salute as he walked in to the dock. “I felt like crying. With headphones over their ears, they listened without emotion.”²⁰

The trial was aborted after six months after officials discovered irregularities on the part of the judge and was reopened two years later in May 1969 when Izak was once again asked to travel to Germany and repeat his evidence. The two accused were sentenced to life imprisonment. Benny recalls that his father became a bit of a local hero and that his story regarding the trial was well covered in various South African newspapers. “This enabled a broken man to regain some of his self-esteem and give him a much needed ego boost which had so cruelly been shattered as a result of the war.”²¹ Benny also recalls that they received several anti-Semitic telephone calls as a result of the newspaper coverage and that several other individuals had telephoned

FIGURE 8

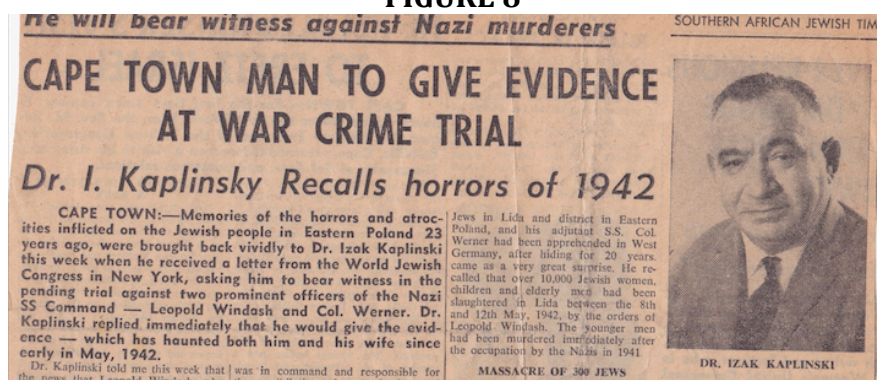


Image: Newspaper article written about Izak Kaplinski as news is released about the trial for war

¹⁸ Retribution *Cape Times newspaper*, May 29th, 1965

¹⁹ Newspaper article from the *South African Sunday Times*, 19th May 1969

²⁰ Ibid

²¹ Interview with Benny Kaplinski- 06/06/15

Izak to report that there were Nazis living in their street and that he (Izak) should do something about it as if he were the local Simon Wiesenthal. "My father seemed to enjoy this new found celebrity status which he enjoyed and he was also asked to deliver public lectures on this topic as well as contribute articles to the local media."²²

Unfortunately the difficult years of suffering and the recurring memories and nightmares took their toll on Izak and over the next few years his health deteriorated. Following an operation in the early 1980's he was diagnosed with clinical depression and was in and out of hospital for his remaining years.

The last major event in their lives was the 1981 Yad Vashem Reunion Conference in Israel for survivors of the Shoah. Both Izak and Sima declared that they were "Happy in 1981 to go to the conference and meet all their friends in Israel."²³

FIGURE 9



Tuvia Bielski

The conference was a highly emotional experience that allowed Izak and Sima to be reunited with their partisan leader, Tuvia Bielski for the first time in almost 40 years. They were also able to reunite with many fellow partisan survivors who had become like their family during the war.

FIGURE 10



Article published after the Survivors conference

Benny recalls as a child growing up with Holocaust survivors that his parents spoke little about the war in order to protect him and his brother Solomon from the trauma that they had lived through and that he deeply regrets this silence. "Their experience in the forests made me realize what heroes my parents and the other partisans really were to have lived life like this on the edge for so long. When I think about it now all those years later, their story contains the essence of great legends such as 'Gulliver's Travels', which would have made such wonderful bedtime stories. I almost feel as if I was robbed as a small child of hearing such wonderfully courageous stories about my own father and mother but understand that their deep physiological scars turned them into two very emotionally damaged, handicapped and disturbed individuals."²⁴

²² Ibid

²³ Interview tape of Izak and Sima Kaplinski from the 1981 Yad Vashem Conference for Survivors

²⁴ Last interview with Benny Kaplinski- 27/07/15

Benny also tragically recalls that in many ways his parents lead an unfulfilled life with so much potential wasted as a result of their years of suffering in the prime of their lives with so much promise ahead. "My mother was a highly talented and accomplished classical pianist having grown up in a home of professional musicians. She herself was highly skilled particularly in the music of Chopin. Yet after the war she was unable to go near a piano without becoming deeply overcome by tears and bitter memories of her parents who were so brutally murdered. She once told me that when a famous international pianist Claudio Arrau visited South Africa to give a Chopin recital concert, which she attended, she broke down and was unable to remain at the concert until the end having to leave at interval. Similarly, my father, a skilled and highly experienced doctor ended his days as a glorified clerk collecting money for Jewish charities and trying to eke out a living by amongst other menial jobs selling neon signs and optical glasses. Speaking about how my family was affected, it is hard for anyone to imagine what it was really like."²⁵

Izak and Sima's greatest reward was seeing both their sons graduate from university, marrying, having the first three of their five grandchildren and succeeding in their professional lives, Benny and his family in Australia, and Solly and his family in Israel. Unfortunately they did not live long enough to see Benny's two children Daniel, and Amy who was named after her grandmother Sima.

In 1987 both Izak aged 78 and Sima aged 69 passed away within six months of each other. Benny maintains that his parents had been through so many trauma together that after Sima's death due to a sudden heart attack, it was as if half of Izak had died as well and that he was completely lost and unable to cope without her in the last six months of his life.

²⁵ Ibid

Epilogue

The Kaplinskis never seem to be able to escape their Holocaust past. In 2006 Benny was asked to appear in a BBC television documentary entitled '*Who Do You Think You Are?*' which was principally about his cousin, Natasha Kaplinsky a prominent BBC television news presenter in London. The program traced their paternal history in Belarus and the survival of Benny's parents Izak and Sima. It made Benny and his family and no doubt the many viewers of this program realize that normal people can show true qualities of strength, courage and the immense will to survive against all odds.

Izak Kaplinski always believed that the horrors of the Holocaust should never be allowed to happen again and that Jewish blood should never be shed again in vein.

I have felt honored and privileged to dedicate this Hans Kimmel Essay especially to the memory of Izak and Sima Kaplinski, but also to the 6 million Jewish men, women and children and countless other victims of the Holocaust in order to provide a voice for the voiceless.

FIGURE 11



Izak and Sima Kaplinski- The Cape Times Week-end Magazine, May 29, 1965

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14. Interview with Benny Kaplinski- 05/06/15
15. Interview with Benny Kaplinski- 06/06/15
16. Benny Kaplinski- 27/07/15

Visuals

Figure 1-

http://www.ushmm.org/wlc/en/media_nm.php?ModuleId=10006257&MediaId=4732

Figure 2- <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005070>

Figure 3- http://www2.needham.k12.ma.us/nhs/cur/wwII/%20WWII-p5-final/jsb_wwII_p5/esfira_annenberg.htm

Figure 4- www.shtetlinks.jewishgen.org/Lida-District/iwje-mon.htm

Figure 5- www.shtetlinks.jewishgen.org/slolim/slolim.htm

Figure-6

http://econc10.bu.edu/economic_systems/NatIdentity/FSU/Belarus/unsung_heros.htm

Figure 7- Benny Kaplinski- Graduation

Figure 8- Benny Kaplinski- Newspaper article from Southern African Jewish Times, Friday April 9, 1965

Figure 9- <http://jewishpartisans.blogspot.com.au/2013/05/featured-jewish-partisan-tuvia-bielski.html>

Figure 10- Newspaper Article after the Survivors conference of the year 1981