

Chawa's cheeks are red from the cold. She turns around.

Josefin is gone. The platform at the station is deserted.

Chawa bites her under-lip hardly. She does as her mother says and marches together with the other prisoners towards the Baltic sea where the beautiful Hansa-city lays.

Nearly all houses have special flagholders on the walls of the houses where the nazi-flag hangs. The people of Riga salutes the german national-socialists as their liberators from the russians.

They meet lettish jews who except the yellow stars on the front also have the yellow star sewn on the back. Chawa thinks that the racial-laws in Balticum are because of the cold weather. The star on the chest wouldn't be seen in a snow-storm when they walk leaned forward. The jews walk on the street. In Riga it is forbidden for jews to walk on the pavements. They are dirty and hungry and try to change warm stockings into food. They have lots of rags around their shoes to keep the cold away. It is thirty below zero, the coldest winter within living memory and many have got frost injurys on hands and knees.

The new prisoners reach a barbed-wire fence that surrounds a newly built ghetto. The jews of Latvia have been compulsory transfered to that Moskow-suburb that the ghetto are called and they are looked in there at nights.

The gates are opened and Chawa suddenly thinks she is back in Germany. The streets are named after the cities where the deported prisoners come from; Berlinerstreet, Kölnerstreet, Leipzigerstreet, Bielefelderstreet, Wienerstreet and Pragerstreet. It is clean and tidy and there is a german order. The german jews are relatively well-dressed and behave politely. They are german-national middle-class jews; physicians, doctors, jurists, lawyers and ex shop-keepers.

The lettish jews are in minority. They live for themselves in a special part of the ghetto and they are nearly only men in working-ages. During the two pogrom-nights the lettish ss-men and national-gardists shot the women, the children and the old people in the Rumbuli-woods outside Riga but also due to the german army to many men who could work.

All ghetto-inhabitants; lettish, german-speaking and the newly arrived are commanded with a strong appeal to the Blechplatz.

On the big Bleck-square a naked man hanged. They are lettish jews that had smuggled in weapons and planned a resistance-movement.

The commandant walks around. He has got order from Berlin to abolish the ghetto. The rumors about the Warzawe-ghettos armed resistance movement are frightening him.

The commandant goes to a woman who is standing in one of the rows. The ghetto-police has reported her for having been bartering at the railway-station. She has changed stockings from the german army-store for food. The commandant is in a bad mood and he will punish her personally. He takes the woman in her hair and drags her to the jewish burial-place where he shoots her.

Afterwards the commandant goes round the square and gives all children under twelve a push. The children's schoolteacher and all older men and women also get a push. Those who have been selected are commanded to put their tin-mugs in a heap on the square. The heap grows higher and higher and reaches the same height as the houses.

The children and their schoolteacher and all old people are been pushed out through the ghetto-gate. Blue busses are standing outside the wall waiting for them.

The local people and the entrepreneurs have been complaining over that the prisoners are transported on platforms of lorries through the city so now they will go by bus to the Bikernieku-woods.

The commandant orders the newly arrived to take a tin-mug each from the heap to have for collecting food. He commands the ghetto-boss to place the new people in working-commando.

The commandant's temper is terrible. He can't understand how he will abolish the ghetto when new trains with jews and political prisoners arrive nearly every day. The ghetto and the other concentration-camps around Riga are crowded. He hopes that the bitter cold, the starvation and the typhus will kill as many as possible.

The commandant takes a young woman who is more dressed up than the others, under her arm. She has got a long black coat and warm leather-boots and she is giggling embarrassedly. She is one of the commandant's mistresses and follows him out.

Chawa is filled with disgust. She understands that she is not alone in believing that she is queen Ester. The big difference here is probably that the mistresses of the commandant can't save her people but perhaps prolong her one life for some days.

Chawa is placed in the clothing-commando. The women who work there says to her to go and rest before the work starts.

Chawa gets a room in a family who have three children under twelve. All three of them were taken to the woods. Left is only the oldest daughter Gertrud who is in Chawa's age. Gertrud works at the ghetto-hospital and her parents are bakers.

The family was one of the first to be deported to Riga. They lived in Vienna and they are Catholics. They have the Madonna and Jesus on the wall.

- Eat as much as you can, says Gertrud's mother. There are food left in the larder. Lettish Jews lived here before.

The food goes down in the mouth of Chawa but she knows if she is going to live, she must eat. She closes her eyes and swallows. Her throat aches when she forces the food to go down.

- Where are everybody? she asks. Where are the Lettish Jews? Where have they taken your children? All the other children? And the old people? Where are they? Where is my mother? Where is my mother! Where is my mother!

Chawa runs up.

Gertrud's mother tries to make her sit on the bed.

- You have to rest, she says. If you want to live, you must eat and rest. In the evening, the lorries will return and the your working-commando will have to sort clothes the whole night.

Chawa's body is stiff. She can't bend her legs. She can't sit down. She doesn't understand what's happening and what the people in the room mean. The sweat Jesus-child on the picture are looking at her. It bangs in her head like a piano-string which brakes. She dies and disappears into herself. The only salvation back to life's feelings would be if she could bring birth to that little boy on the picture.

Gertrud holds Chawa crying. She has lost her little brothers and sisters and she needs a girlmate in the misery to get the strength to go on.

- Promise me that we shall keep together, Gertrud prays and clings hard to Chawa. Promise me that you and I will survive this and one day lean our foreheads against the wall in Jerusalem.

Chawa nods silently. She could promise anything. She doesn't care. She stares at Gertrud's silver cross that she carries around her neck and suddenly she experiences that it is absolutely not the religion but the pursuits through the times that forced the Jews to keep together.

Chawa has once left her German mythology and now she leaves the Jewish.

She enters the fight for survival.

Chawa puts the clothes of the people that have been shot in proper heaps. Coats, jackets, dresses, children clothes, men's shoes, ladies shoes, children shoes, glasses, bottles and toys she sorts in different heaps that grow into huge mountains. Then comes the next selection. The finest clothes and things are put in separate heaps to be sent back in the goods-wagons to Berlin. The rest will go to the ghetto's store. That's why the Lettish local people have to steal from the Jews already at the arrival at the station. Everything of value otherwise goes only to the Germans.

Chawa learns to think like a German national-socialist and sorts out silk, velvet, fur, moleskin and camel's hair. She feels and pushes the clothes in the same way as she has seen Josefina do. Unbroken china-dolls and toy cars without scars she also put in the heap that is going back to Berlin.

Chawa becomes one of the commandants' mistresses and she gets warmer clothes and more to eat.

Gertrud calls her a whore. Gertrud is still living in the Christian mythology and talks about Jesus and the Jews who once again have to suffer for the sins of the human beings. Therefore must they themselves keep away from sins and not be tempted. God's ten commandments must be held in spite of the circumstances. The captivity is a difficult time of testing. But many of Gertrud's daily experiences have no correspondence in the stories of the Bible. When she wants to describe the starving, typhoid ill people she instead refers to her German children books. "He looks like Hoffmann's 'Kasper', he who didn't want to eat his soup, became thin like a thread and died."

In the evenings after work Gertrud reads everything she can get hold of. She remembers the time in Vienna and asks Chawa about her time in Cottbus and Berlin.

Chawa doesn't remember anything.

Then and when Gertrud reports about the latest news from the war and she reflects over the day that have past. She tries to make a sense of their lives. Chawa asks the same question everyday, why do the Jews have to die. Gertrud answers differently every evening. She tries Christian, Jewish, German and

sometimes heathen explanation models. She uses all her knowledge to understand the meaning of all suffering and dying.

In fact, Chawa is uninterested in explanations but she likes to listen to Gertrud's voice. Her voice sounds full of youth and energetic and gives her a feeling of life when she lays in her bed staring at the Madonna with the Jesus-child. She lives from day to day and the only thing she concerns about is her health. It is vitally important to get enough nourishment and vitamins and sleep as soon as possible.

One spring evening she sees to her fear that her feet are swollen of starvation and that her lips are full of sores that means she doesn't get enough nourishment. She arranges work for herself in the gardens and in that way she gets hold of some vegetables. The mosquitos bite her all summer but she does nothing to stop them. She doesn't feel it.

Every Sunday the clothing-commando has to empty their room and arrange it into a concert-hall. Hitler's men and their prisoners sit down side by side on the benches and listen to the captured musicians who play and sing German music for them.

Usually, Chawa pushes her fingers discreetly on her ears so that the music will sound distorted and not awake any of her feelings.

New deportation-trains arrive daily and the clothing-commando has work nearly twenty-four hours. Chawa's health is getting bad again. She is pregnant with the camp-commandant.

Gertrud arranges an easier work for Chawa at the ghetto-hospital. There the famous doctor who once operated the Russian revolution-leader Lenin works. The doctor succeeds to cheat the camp-commandant who demands that the women's abortions shall be made without anaesthetic.

The commandant comes often to the hospital to watch the abortions but the doctor anaesthetises the women without him seeing it. In that way he saves many lives.

Chawa has got twins in her belly that the doctor aborts nearly without pain.

Though the prohibition to bear children a baby is born in the Latvian ghetto. After some days Hitler's men come and fetch the newborn. In the concentration-camp Salaspils outside Riga medical experiments are done on orphans.

At Christmas, chickens from the Swedish Red Cross arrive to the ghetto. Everybody gets happy of the extra food. The death rate is high in the winter. The prisoners die of cold, starvation, typhus and broken hearts. The dead are put in open pits at the burial place.

Chawa and Gertrud have survived one year of captivity. The war is on its fifth year and they will both be seventeen during nineteen hundred and forty-three.

When the cold loosens its grip and spring flowers start to grow, Gertrud starts to think of her future and what she is going to do after the war. A feeling of peace and belief in the future are spreading among the youth. They discover a hole in the fence between the German-speaking and the Latvian ghetto and more and more youngsters are meeting, in spite of the prohibition. German-speaking and Latvian youngsters dance and enjoy themselves and make plans for life after war.

Gertrud is engaged with a young man in the Latvian ghetto. Her fiancé has got shining eyes and he has constantly fever.

Chawa who doesn't take part in the youths spring-fest, warns Gertrud but without result.

At a morning-apell Gertrud's parents, unexpected get a push in the chest. They and all the others who have become useless for work are sent to the forest to be shot.

A steam-roller comes and destroys the whole ghetto.

Chawa and Gertrud are sent to the concentration-camp Kaiserwald which is lying in a villa-suburb outside Riga. Everything is taken from them and they are dressed in zebra-striped. They are constantly hungry.

As expected, Gertrud gets the shiver and high fever. She is moved to the block for ill where her fiancé already lays.

They get a new commandant from Breslau and he is not interested in mistresses. Chawa has to go back to the clothing-commando and to the minimal food-rations. She is commanded to the military store where she sorts the fallen soldiers' uniforms that daily arrive from the front. She mends, washes and prepares the uniforms for new soldiers.

The deportation-trains from Europe with Jews, criminals, political prisoners, prisoners of war, prostitutes and homosexuals are still coming.

The Jews are lowest in the ranking hierarchy of the prisoners and they are constantly harassed by the others.

An old Jewish man, a silversmith, is not harassed. He can make engagement-rings of ordinary coffee-spoons. Chawa starts working together with him. She gets him new customers and he gives her extra food-ransons. The rumour about the skilled silversmith is spreading in the whole camp and more and more get engaged.

Gertrud and her fiancé also order rings. When Chawa visits them in the block for sick people they confess that they would like to marry but they don't dare. Hitler's men always separate married couples and as typhoid-ill they don't dare to take any risks. They are both very skinny and feverish. Gertrud has no strength anymore to get up from her bed.

Even German soldiers are coming with coffee-spoons because they want to bring home rings for their girlfriends. Those who survive until Christmas will go home in the goods-wagons for permission.

But the uniforms that arrive to Chawa's clothing-commando get more and more bloody and torn.

The Germans are doing badly.

The Russians are getting closer to Riga. The prisoners can see the front coming closer each day. The sky is shining more and more red and a quiet hope is spreading.

Hitler's men are getting anxious. They put much effort in trying to hide the signs after the mass-murder in Bikernieku-forest and Rumbuli-forest. They drive with a steam-engine over Kaiserwald and the other concentration-camps and try to erase all tracks after the war crimes. The prisoners are ordered to dig up the corpses and burn them but it is not possible because the soil is too frozen.

A last selection of the prisoners is made. Gertrud, her fiancé, the old silversmith and the rest of the old and ill are sent with the goods-wagons to the extermination-camp for human beings in Auschwitz. The young ones without fever will flee together with Hitler's men.

The SS-men will not stay and fight with the Russians. So they will ship a hundred of prisoners as an alibi for not staying in Riga.

The ships with refugees are sailing over the Baltic sea, one after another.

Everybody who can, escapes.

Hitler's men and their prisoners board at. A miserable group of skinny and starving prisoners are put into rows in the harbour.

Emil notices a dirty girl with diarrhea running along her legs. He recognizes her and can't understand that he once in a while rented a room in her parents' flat and that that girl has been sitting on his lap. He remembers her lively sister who flirted with him and his mates. He would like to ask about Clea. He would like to make good but things have gone too far.

If Chawa had been a deserted kid with these big, broken-hearted and death-shining eyes, he would have shot her out of mercy. The kid's mother has gone to the happy hunting-grounds and he also wants to send her kid to that place, but this is not his childhood land of the Indian books. This is East-Prussia nineteen hundred and forty-four. He decides to never tell anybody about what he has done and seen in the Latvian woods. The National-Socialists have disappointed him. He feels shamed. They have made him do the dirty work and he has nothing to be proud about. He is risking to be condemned for war crimes even though he has only followed orders.

Emil and four other SS-men are ordered to march the prisoners to Stutthof, an extermination-camp for human beings which lay some miles outside Danzig.

It gets dark before they get there. The SS-men look in the prisoners who have survived the marching in a barn. They take turn in keeping watch outside.

When Emil in the wolf-hour gets out to his watchpost, he tears off the SS-uniform and flees over the fields. He reaches a village and throws his uniform-jacket in a wastebin.

In the morning he changes a packet of cigarettes to a working-jacket and starts his march home.

He walks for days towards his parents' home in Berlin. He never finds it. The house is gone. The whole quarter is bombed into pieces. The city lays in ruins. His parents and siblings are dead.

Chawa's body keeps on living inside the wall of. In the nights, she crawls out to a refuse. There she eats rotten apples which give her the extra nutrition she needs.

In an unguarded moment a soldier gives her a piece of soap. She always keeps it in her hand and discreetly she then and when sniffs on it. If a SS-man would happen to see what she has got in her hand, she would be hardly punished but she takes the risk.

One morning at the appell Hitler's men are very pressed. They murder as many prisoners as possible and then they select a group with prisoners who are able to march. They have to escape westwards. The Russians have reoccupied Riga and the three Baltic states. A Russian army is marching through East-Prussia and are getting closer and closer to Stutthof.

Once again Hitler's men take prisoners with them as alibi for not fighting against the Russians. The prisoners are also used as hostages to avoid being shot at.

The emaciated in zebra-striped drag themselves through the destroyed landscape, guarded and pushed by their tormentors. In the nights they are locked in barns and many dies in their sleep. The strongest and bravest of them succeed to escape the prisoners' march while they pass a village. They hide in a shed or a gully.

One night when they lay in a barn they can hear the Russian soldiers coming. Hitler's men leave them and escape with the wind.

Chawa stays lying in the hay. She is hot behind her eyes and her skeleton is aching. Her shinbone, pelvis, breastbone; every bone-piece in her body is aching. Her teeth are trembling. She is freezing but her head is bouncingly hot. Stinking air is streaming out of her and the other typhoid-ill. She squeezes the piece of soap but she hasn't the effort to lift her hand to smell it.

The door is opened in sunrise.

Chawa sees Josefina's face looking through the chink of the door.

- I follow you to the woods, Chawa whispers. Let's do it together.

The Russian soldier withdraws when he feels the smell. He wide-opens the doors of the barn.

- You are free! he says. This is liberated area.

Chawa stays lying. She thinks that the way she looks now there is no risk that she will be raped as that time in the little village outside Berlin.

Only a few have the effort to raise to standing and completely confused they leave the barn.

- Are you Jews!? the Russian soldier says surprised. I thought that Hitler had killed them all.

Chawa shuts her eyes and begs her body to die.

The soldiers may as well but the hay into fire. She is not afraid of them anymore. They can't hurt her. She is freezing and she like to warm herself in the fire.

A Red Cross-buss comes and fetches her and she thinks with gratitude that at last she will be gazed. But it is no murder-wagon. The Allies have conquered Hitler and it is peace.

Chawa's body is put in a real hospital-bed and the nurses treat her intensively. Soon her body gets stronger and healthier. She is young and full of life-spirit. Some memories return and because of them Chawa shows no gratitude towards the doctors, rather hostility. She deeply regrets that she didn't stay with Josefina at the platform in.

After half a year the hospital is closed and the patients are discharged. The doctor says that she is unique and that she must be proud over having survived the death-march. Only a few made it. That day it snowed, many died Chawa remembers. Deci-meter-thick clumps of snow fastened under her wooden-clogs as she staggered on. Every second step she fought with the thick snow-heaps under her shoes while the SS-men screamed, threatened and beat her. But it wasn't the will to survive or the memory of forty years of walking in the desert that made her march on. It was the smell of panic that made her walk on. Nothing else.

Chawa gets some "compensation-money" from the German state and goes to London to look for Clea.

But Clea sits in the sand by the sea and waits for a boat but no boat dare to go over to the other side.

She has gone to the east coast of Gotland, as near Riga as she can come. The Red Cross-message that she received during burning wartime is the last sign of life from Josefina and Chawa. She has gone through Bloomsbury's lists of survivors from the camps but she can't find their names. "All survivors from Riga are not on the list", one of the staff had said to her comfortingly. "Janis Lipke, a Latvian man dared to hide Jews and helped many to escape from the camps. Perhaps he knows where your mother and little sister are."

Clea dips herself in the Baltic Sea and stars at the raukarna (special limestone formations). She thinks they look like little embryos. Also the clouds look like babies. She is longing after children, after a family.

A Swedish teacher comes everyday down to the beach. He is writing on an history-book and starts to ask Clea questions. He sits beside her in the sand for more and more long time.

Clea thinks that the swede is as light and enlightened as her Onkel Otto. She admires the workers son who during the thirties had been unemployd and poor but he resisted the national-socialistic ideology that permeated the whole society. Eric bet instead on knoledge and education and he has reached a good position.

Like Clea, Eric losed his nearest relatives during the war. His father, one of his sisters and his wife died in tuberkulosis.

Clea gets very proud when Eric ask her if she wants to be stephmother to his child.

The hospital of Kristianstad is looking for german-speaking nurses and Clea starts to work at a ward for germans and balts who have fled over the Baltic Sea. The german-speaking patients try to take their lives or maim their bodies not to be sent back to their home-countries that have been ockupeid by the germans. Many are afraid of hard punishment or death penalty.

One day Clea dares to speak to one of the patients who made service at the fith latvian SS-division.

- My mother and little sister were deported to Riga, she says. I just wonder if you happen to know if the circumstances for jews were as bad there as in other places or do you think that they could be alive?

- *Raus! Raus! Schnell! Schnell!* the latvian ex-SS-man screams furiously.

He sits up and vomit over his bed.

Clea gets depressed and look up swedish words in her dictionary.

- Honourable mrs Månsson, she says to the ward-nurse. *I german ward please beg you not to have.*

The ward nurse shakes her head in confusion. No one really understands these german-speaking patients but she puts Clea on another ward where she helps the scanian mothers to deliver.

At the tea-brakes Clea exercise to bray Huggelseke, Snoggarp, Starrarpspora and Ribbetuaröd in Scanian dialect to be able to tell the relatives who phones from these villages if the mother has delivered a *påg* or a *tös*.

Whin the survivors from the concentration-camps come, Clea agrees to work in a german-speaking ward again. The young female patients are fighting to get their starved bodies helthy so they can get pregnant. The wish to fill the emptiness after all their murdered realatives is in the beginning shadowing their bad memories. To get a healthy child sho is growing is the best proof that they really have survived.

Every time a stretcher comes rouling in Clea hopes that Josefin or Chawa shall be laying on it.

- Religion?

- C, Cleas couleage answers quickly before Clea opens her mouth.

The ward nurse at the hospital of Sophiahemmet in Stockholm writes the ordinary c:letter and continues with the next line in the form.

Clea pretends not to be upset and answers the next question. She has got an english nurse and mid-wifes-legitimation and she wants to have a swedish one to.

Clea can breath out. Thanks to her couleage she is accepted though the hospital only educate christian believers.

During the ceremony in the church when the nurses get their cross-neadles Clea feels like she has converted.

Eric suggests that she should baptize also.

- Not all christians are crooks, he says. Think of the quackers who saved you.

- The quackers are mysticians, Clea says. They belive in the inner light as the most important source of knowledge and they have no confession.

Eric is also a mystician but he gets worried when his revolting teenage daughter refuses to get confirmed and ask for exodus from the state-church. She prefers to go to Palestine, that just has became the state of Israel, on her summer vacation and work in a kibbutz.

Demonstratively, Eric puts up a german school-map of the spreading of christianity over the world in their new appartment in the suburbs.

- We will win, he says.

In the beginning of nineteenhundredandsixty Josefins wish is fulfilled. Her daughets live an ordinary lives like all other people.

Clea work as a nurse in Stockholm. She is married to Eric and has just got a child of her own.

Clea wants to do many good deeds for gratitude for having survived. She sees the house she lives in as her own hospital ward. When a neighbour gets ill, she goes there emmediatly to give diagnosis. She controls their tubercoulos-vaccinations and gives the old and weak ones injections with gammaglobulin

when the epidemics of influenza comes. She gives diet-advice to people with diabetes and allergic ones. A wing commander gets the knowledge that Clea is used to soldiers and begs her to come to the garrison and give the whole company injections of tetanus.

- You are nice in spite of coming from Scania, the neighbours below say.

Clea has several times told Mr and Mrs Norrlandsson about her life but they never remember anything. Clea's experiences in life can not integrate in their concept of life. They believe that all Jews are dead and those Jews who happens to be revived speak "Jewish". But Clea obviously speak with tongue roots pronunciation of the r:s like the Scandians do.

When they after some years begin to understand that Clea comes from Germany, Mr Norrlandsson whispering tells that he fought on the German side in Finland during the war against the Russians. When he got the mission to stand at the platform to receive the German soldiers when they came with the trains, he got a new uniform with which fitted better. The commanders thought that the Swedish soldiers looked chabby in comparison to the German soldiers in their well-sewn uniforms.

The rumour that Clea speaks German is spreading and the high-school students come to her to get help with their essays.

Chawa has become a German teacher. She lives in London together with Max, the family's dentist in, who she happened to meet again in a bookshop. She has a five year old daughter who she got after ten years struggle to get pregnant.

The sisters rejoin in London. They are both as grey-haired as old Max. *Chawa, la petite chinoise, Clea, l'indienne*, at last they have become blond!

Chawa who is very bitter says that surely Matilde would have been happy to see their light skulls. She starts to remember terrible things and starts to talk about her life but Clea interrupts her.

Clea wants to keep her happy and light memories. She never thinks of the terrible things. She doesn't want to know what happened to Josefin. Clea wants to remember her mother as the last time she saw her, waving in her camel hair-coat. She is also afraid of Chawa losing her mind again.

As soon as Chawa talks about the past, Clea starts to talk nervously about ridiculous things. At last Chawa and Max are silent. They look at the children.

Clea's baby is creeping on the floor and eating bits of skin that is falling from Max. He is suffering from a skin disease that makes his skin come off like the skin of a fish.

Chawa thinks that she never like some others ate human meat but she wonders if she could have resisted if someone had offered her a piece of fried meat.

Five year old Milly plays with her black doll. She throws the doll in the waste bin.

- She has lost her teeth, Milly says. Now she is dead.

- Children don't die when they lose their teeth, Clea says and take Milly on her lap. It will grow out new stronger teeth.

- It is not possible, Milly says. Her lips are stuck together.

Clea remembers a story that Josefin told them when they were sad. She tells Milly the story about the frog Optimist and the frog Pessimist and how you must fight to and kick to make the cream into butter to survive.

Chawa's face gets colour. Her memory of the deportation comes back.

- Poor frog Optimist, says Milly. He has no mate anymore. The frog Pessimist drowned in the cream.

- Yes, I long so much after my son and first wife, says Max. They died in Buchenwald. The Germans wanted me alive. I was a dentist and I supplied them with golden teeth. If you only knew what I have...

- Let's talk about something nicer, Clea interrupts him. Think of the children!

- Our last hope, says Max and puts little Elin on his lap.

Loose skin are snowing over her and she eats the pieces that has fallen on the table.

Clea runs up and salve Max's arms with vaselin so the pieces will stick on to his skin.

- I have baptized her, Clea says. The Swedish king has touched her head. She ought to survive. What do you think? Only she doesn't got tuberculosis!

- Milly also wants to get baptized, says Max. Every Sunday she goes to the evangelic church.

- I am dead! Chawa shouts. I must return to Cottbus and Berlin. I have to see all places where I have been to become alive again.

- Go to Israel instead! Clea says irritatedly.

She doesn't understand why Chawa needs to dug in the past instead of looking forwards.

- I have been there, Chawa says. Seat number thirteen doesn't exist on the planes. For me that was the confirmation that the thirteen Jewish tribe, the European Jews doesn't exist anymore. There are only twelve chairs and thereafter comes number fourteen. The Jewish buffer-zone between Christian and Muslims has

been moved the middle east. Next time it will be a direct confrontation. The religious people in Jerusalem were completely fanatic. The jews were rocking like babies rock in phase with their mothers heartbeat, with their heads against the wall, mourning the past and praying of resurrection. The christians dragged their execution-cross throw via Dolorosa singing about their vicarious sufferer. On the execution-hill a little arab boy stod waiting. He got a tip for running back with the cross to the next ceremony. The muslims shouted highly from their minarets and threw themselves to the ground facing the meteorit in Mecka. After the november-pogrom I prayed to be let in to the womb of religion, this second protective womb, but I gave up that day I saw sons of human beings murdering mothers. The religous people were supervised by armed israelian, tiny and sweet girl-soldiers who marched on the wall with machine-guns hanging over their shoulders. In one street I saw Onkel Otto and Tante Berta. They looked very old and were so ashamed that they didn't want to know about me. They leaved us in the lurch to save their own skin. I saw Emil as well, in bathing-trousers. The last time I saw him he wore SS-uniform. Do you remember that our father had a friend who was a writer? Arnold Zweig. He had moved back to Germany. The oriental jews had no understanding for his german books. He returned right after the war to help eastern Geramny to build up a socialistic country.

Cleas face twists.

- I will never trust these lunatics!

She doesn't want to hear more about that evil time. Hastily, she gets up and goes to the bathroom to change napy on her baby. She returns bringing a lot of sweets.

- I bring you moon-cake all the way from Stockholm. Eric and my stepchild loves it.

Chawa chews and chews without swallowing. She gets up from the table and sees the bloody cloth over Martins face. Her blond doll lay lifeless among the crusts. She is longing after her mother but Josefin never comes back to comfort her. Mummy only falls down and then lay still. Her eyes can not be opened and her mouth can not let out her voice.

They have all once tasted Josefins moon-cake and they think of her but no one says anything.

Memories flows over Chawa. She spits out her bit of the cake.

Clea smells worried on the cake.

- Wasn't it good?

- Splendid, Max says. My wife used to bake moon-cakes.

His eyes fills with tears.

- They drowe her to the forest, Chawa sobs. Somewhere in the woods she lays shoted.

- Lets go to the consert-house, Clea says. We have to hear some beautiful music.

Cheep-woll, cowhair, mohair, och kapock.

Chawa feels the quality of the cloth with a habited hand. She has entered a second-hand shop to buy a warm coat to her journey to Germany. She is pregnant again and she feels ready to return to her home-country. Her pupils shall finish the course with a journey to Berlin and Chawa has promised to be their guide. She choses a beige coat in camelhair that looks warm and she decides to try it on.

But an english gentleman, standing at the counter distresses her. He is buying a darkblue paletau which he puts on.

Chawa hangs back the coat she has chosen and sneaks towards that man. Carefully she feels the quality of his coat. Kashmir.

The man looks just as questioning at Chawa as she looks at him. When she was a little girl she was so confused when she felt the smell of Martins ocwecoat. She felt the smell of her father but when she looked up she saw Julius face. She was to small to understand that Julius had inherited Martins overcoat.

The man with the overcoat goes away.

Chawa doesn't buy a warm coat. she just goes away.

Also this time, she just goes. In Riga, she just went and left Josefin laying at the platform. She left Gertrud laying on a stretch. She left all the other prisoners who shouldn't stay alive. She just went down to the boat.

Already in the staircase Chawa can hear that Milly is at home. Her daughter sings loudly and falsly and rattles nursery rhimes.

Milly sits in the kitchen and looks expectantly at Chawa. The girl shows her writing books with the teachers reward; Very good.

- Go away, Chawa says and pushes her daughter out of the kitchen.

She can't stand seeing her. It should have been the child, that boy child from the picture in the Riga-ghetto that should bring her feelings back. But life in Riga and all the dead people are still more real than Milly. Being a teacher and having a family feels like a semblance of life. She touches her stomach. She is pregnant again after further ten years of struggle but she is afraid that nothing will be changed; that this little baby boy won't give her feelings back. She can't stand another disappointment.

Chawa closes the doors very tightly and puts tape around windows and on keyholes. She puts on the gas and lays down at the floor with a linen cloth over her face.

When Max comes home he stars at his dad wife. He doesn't do anything. He just stands there in the middle of the kitchen and lets the gas flow into him.

Milly pulls his arm, leads him out again and saves herself a father to have in life.

- Shall we go to the Skansen-zoo or to Kühlungsborn? Eric asks his family a wonderful summerday when he is tired of sun and bath in the little lake of the suburb.

His children think that Kühlungsborn sounds fun and after democratic voting the family take the new Volvo-car and drives away. It was in that way that Clea against her will returned to her home country.

- They will take me and perhaps Elin to, says Clea who was the only one who voted for Skansen.

The journey down to the east sea coast goes slowly. The drivers have just changed side and keeps to the right.

- What do you do if a militair wants me extradite?

Clea asks the same thing again and again. She thinks of Onkel Otto who let her down and she is afraid that Eric won't stand such a test.

- They are better people now, Eric says comforting. Now they think of the nature and the environment.

Eric has written a play about how the nature and environment will be damaged if the Vindel-river will be exploited. The television of eastern Germany has bought his play and Eric is received as the lands honoured guest.

Everywhere in the coastal town Kühlungsborn there are hanging flags. The houses have special flag-holders where the flags are waving in the wind. All along the shore there are high flagstaffs with waving flags.

- I feel uncomfortable with all these flags, Clea says critical to the TV-chef. It is just like during the nazitime.

- Yes but these flags are for something good, answers the TV-chef. They are flagging for the future.

- You can still see the pattern after the circle with the swastika, Clea says disgusted and points at the older light red flags where the national-socialistic emblem has been taken away.

- They haven't had the time to get enough new flags, the TV-chef explains. Look, there is a new and fine one!

He points at a newly sewn dark red flag without traces from the past.

- You have got an observant wife, the TV-chef says to Eric. But tell me now about your play. Do you live nearby that threatened river?

- Talk to her, Eric says and points at Clea. She has done the translation.

The TV-chef looks longingly after Eric who jumps away over the beach.

After the bath Eric undresses in front of everybody. He pretends not to see Clea intensely pointing at a little beach-hut which are theirs. Every family on the beach sit in such a little hut.

- *Ach so natürlich!* We Germans are so stiff, says the TV-chef self-critical. Or what do you say? What are your parents' opinion of your lovely husband so free of manners!?

- They are dead. You killed them.

- No, I didn't, says the TV-chef. I am too young.

- Weren't you a member of Hitlerjugend?

- Of course but everybody were members except the Jews. I have not murdered your parents or any other Jew. I promise on my honour.

The TV-chef likes Eric's car and asks to join them on the journey to Cottbus.

Clea doesn't recognize her home-city. Nearly everything is newly built. The house where she lived is gone. All the other houses are also gone. The whole street is remade. The synagogue at the end of the

street was burnt down already during the november-pogrom, she is told. Her school is gone. On the jewish burial site all grave stones are gone and some road-workers are laying on asphalt.

- We are constructiong a parking-place for your nice car, they tell Eric proudly.

- Here is your grandfather buried, says Clea and points at a parking square. His grave stone was black with golden letters. It said Martin.

Elin stars at the parking square. She has not yet started school so she can't really see the difference between numbers and letters. M A R T I N she "reads" on the parking meter. She understands the problem with no grave stone for her grandfather beeing Clea who have forgotten to put in coins in the parking meter so therefore the road workers have moved the stone.

- This is grave-desecration, Eric says upset.

- There are no relatives, says the roead-workers. Old graves.

- You see! Clea says angrily. I am not welcome here.

Elin asks for a coin to put in the parking meter.

- Good bye, grandfather, she says and turns the knob as far as possible.

An arrow popps up.

- M a r t i n s s t o n e w i l l s o o n b e e h e r e, Elin reads.

- We just follow orders, says the road workers. We just do our jobs.

They continue laying asphalt.

- Can't you think by your selves also, Eric shouts and gives the car a flying start.

- I had enough, says Clea. I want to go home.

Eric gets his royalties for the play but they are not allowed to leave the country bringing the money with them. One can only bring ten mark per person out of the country.

They try to spend all the money as quickly as possible by living very luxuary. The stay at the most expensive hotels, they eat and drink on the best restaurangs, they buy the finest cloth and go to the tailor, they wash the car every day, they buy the back of the car full with music instruments and they go to fun parcs but Erics royalty never ends. The only things that are expensive are western products that they already have at home.

Clea is suffering through the luxuary days. One day Eric wants to give away his royalty to a school but the headmaster says very offended that he takes no charity from the west.

When they one evening eat dinnar at the TV-chef Elin runs through his exclusive inner door in multi coulered bohemian glaze. The pices of glaze glitter so intensively that they get blended. Elins blood flow over the parcell in a thin stream between the glowing pieces.

Erik sees a chance to get rid of his money and offer it to the TV-chef but he doesn't want any of Erics royalty. He wants instead Eric to send him western articles from Sweden.

Elin is taken to hospital to be sewn and Eric hands over his royalty to the doctor but the doctor expalins that all treatment at the hospital is free.

They dicide to go home anyway.

Eric hides his royalty in the hotel room but just as they are about to leave the portier comes running with the thick bundle of bank-notes.

- Look, what the cleaner found. She hasn't taken a note. We have got an honest staff.

He proudly returns the money.

Eric hides the bank-notes under the carpet in the car and drives towards the boat.

In the eventng they are stopped by a military with a schäfer-dog.

The military says that he has the right to go with cars down to the harbour.

- That's all right, Eric answers politelyt, but I will have no dog in the car. You have to leave it.

- *Nein*, says the military. The dog has to come with me.

- Don'tt say against him, Clea whispers terrified.

She become pale of horror when she sees Eric in his flower-popwer trousers and swetty loafers, standing up and argueing with the correctly uniformed military.

It is completely dark on the winding road. There is no electric light and not a person is seen.

Cleas only comfort is Erics blond hair which is lightened by the militarys torch. She hopes that his blond hair will givree the military a more positive attitude.

- He is a real swede, she says.

- Dont be cringing, shouts Eric and starts to quarel with Clea instead. You have to learn to stop being opppressed and bullied. The times have changed. Have you no feeling of justice in your body! Don,t be so bloody selfobliterate! We have children sleeping in the backseat. we can't have a panting dog laying there.

The dog can find the money that I have hidden. I'm a writer and I hate dogs, in fact August Stindberg also hated dogs. They can't treat a guest-author in this way!

The military tries to intervene between Eric and Clea but he doesn't get a word in edgewise. At last he goes away with the dog and leave it at the police station. Then he takes place in the backseat and puts Elin's head on his lap.

The boat takes them over the sea and Clea experiences that she is saved for a second time over to the other side.

Her visit in Cottbus has made her remember her childhood friend Ilse. All night she tells Elin who is half asleep about hers and Ilse's silly larks as children.

Elin listens fascinated to Clea's voice and laughs then and when even though she doesn't understand a word of Clea's German.

Ilse has got a son who works in Breslau in Silesia or Wrocław as the city are named now as Polish. On a journey through Germany he buys a local paper and he brings the paper with him when he visits his mother.

When Ilse looks through the paper she sees a picture of a Swedish playwright with his family, standing in front of a fair ground. She immediately recognizes Clea and gets very happy but she doesn't dare to contact her.

This Clea gets to know when the two old friends later start to correspond. At home Clea couldn't stop thinking about Ilse and searched through Germany's telephone catalogues from east to west and she found her in Bonn. Forty years after Clea got the farewell letter from Ilse she writes an answer.

After some time off correspondence it shows that they are still feeling like friends and they decide to meet in the neutral Switzerland. At the shore of the Genève lake they fall in each other's arms.

- My stepdaughter has got blond pigtailed just like you had when you were a girl, is the first thing Clea says.

- I help our Turkish women, says Ilse. Their girls have black pigtailed just like you had.

It is like the pigtailed grow out on Clea and Ilse. As middle aged mothers they regain their lost time as girlfriends. They do everything that they in Hitler's Germany were forbidden to do together. They sit on cafés and giggle as teenagers and they make comments on people who pass by. Every evening they rent roller skates and goes giggling arm in arm around the lake Genève's strand walks, they eat sweeties and they feel very good about that they during the day have been allowed to go together swimming and riding trains and mountain railways. Four hours they enjoy the pleasure of being allowed to sit together on the same bench in the twilight and talk and to eat another ice cream. Concerthouses and theaters allow Clea and Ilse to see the same play. The world is for everybody.

Clea and Ilse use the time in Switzerland to to heal the wounds and to build a bridge over the gap that the nationalsocialism has dugged between them. They have just as fun as they were girls and their friendship is blooming.

They let out more and more memories, read books about brave people that dared to make resistance, about heroes that dared to hide Jewish friends in their homes. Ilse had just been a loyal and good girl without the possibility to stop Hitler's men when they captured Josefin and little Chawa.

Ilse explains that the group pressure at school made her become a member of the Hitler-girls. That time when they had been roller skating together in Berlin a Hitler-girl from Ilse's district had seen them and reported the incidence to her leader that in his turn had reported it to a SS-man who had phoned Ilse's father and threatened him to report his daughter's crime to his employer. Ilse's father was afraid of losing his work and forced Ilse to write the farewell letter.

Clea forgives Ilse. Ilse's parents never voted for the nationalsocialists but they were afraid of their terror. Clea forgives them but she never forgives those who in democratic elections voted for NSDAP - Germany's nationalsocialistic labour party.

Ilse has been doing family research and found out that even her forefathers once have been pursued. They were Huguenots and not until after the French Revolution they got full human rights. Kaiser Fredric in Prussia welcomed both Protestants and Moslem believers and made them German citizens.

- Josefin was a real mother, says Ilse with a weak voice when they talk about the most painful. My mother only think of herself. I have to help her with everything.

It is Ilse's way of excusing. She intimates that it would have been better if the Nazis had taken her own egoistic mother instead of, real mother.

Clea and Ilse stay like two girls, one with blond and the other with black tails. By doing and talking they try to destroy the brainwash they were exposed to. But all the time they felt in themselves the right thing;

they have got the same value as human beeings. They succed in throwing away all old ideology and they become weld together as they were before Hitler came into power.

They decide to meet every holiday.

_PAGE_44_

c!^,_€_

3 □ ,œ
' u ð ____
_ __Symbol