

Transcript of the *Shoah* Interview with Survivors of Corfu

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CR 6

R. One morning on 9 June at 6:00 in the morning, some fearful members of the Jewish community of Corfu came and presented themselves before the Germans. This place was full of Gestapo and police forces and we proceeded. There were also traitors and Kanati brothers, Jews from Athens; who, after the war were sentenced to life in prison, but now there are some already free.

Q. The Kanati brothers are free?

R. Yes – We proceeded and we received the order to proceed and we....

Q. You arrived by this road?

R. Yes, by this road.

Q. There were how many people?

R. Up to 1,650.

Q. That was a lot of people?

R. There were people, people; some Christians were stopped there.

Q. Christians?

R. Christians, yes. Who were watching.

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Q. The Christians were where, here? They were on the corner of the street? And on the balconies?

R. Yes. Here, after we had gathered, there came behind us some Gestapo with submachine guns.

Q. It was what time?

R. 6:00 in the morning

Q. Was it a nice day?

R. Nice, yes. 6:00 in the morning.

Q. But the street, that is a lot of people, 1,600!

R. It was full of people, little by little the Christians heard that the Jews had gathered. They collected themselves here.

Q. For what?

R. To see a movie.

Q. To see a movie?

R. We were hoping that would not happen.

Q. And you were afraid?

R. Fearful, when we saw...there were some young people, some sick, some little children, some old, some insane, some sick, etc...The Germans' shouts, they attacked us with...how do you say...some wood.

Q. They attacked you, too?

R. Yes.

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Q. And the people who were watching you pass?

R. They did nothing, they just watched.

CR 7 and 8 cut

CR 9

R. Friday morning, 9 June 1944, at 6:00 in the morning, we gathered all members of Corfu's Jewish community for close to 1,650 people. There were young people and old, sick, little boys, and after we had gathered here, there came behind us some Gestapo with submachine guns.

Here they gave us the order to go forward and behind us, there were Christians who came to see that the Germans had collected us all there. The whole population was fearful because they did not know the future. In any case, they thought that this gathering was for nothing.

Q. Mr. President, I would like you to recount to me a little more in detail how it happened? How you were summoned, etc. . . ?

R. We were summoned after an order that they gave. One Thursday, they told us through the presidents of

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the Jewish community to present ourselves here and they made a proclamation that all Jews who did not present themselves here should be shot.

Q. Wait, all the Jews were concentrated into a ghetto?

R. Yes, most of them. There were still some Jews who were not placed in the ghetto who still came. Close to 80 people saved themselves who went to the country.

Q. To the country?

R. Yes.

Q. All the others came here? Into this street here that you arrived by?

R. Yes, yes.

Q. That should make a very, very dense troop of people, no?

R. Yes, it was one people after...no, they gave us the order to go forward over there to take us to the fortress.

Q. And then, it was what time?

R. 6:00 in the morning.

Q. It was fair?

R. It was fair, yes, and it was June.

Q. It was in the month of June.

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R. Three days after the landing from Dunkirk, from France, from the second front.

Q. And you spoke of the Christians. Where were these Christians? Were they at the corner of the street?

R. Yes.

Q. And the people were trying to do something?

R. No, not one. They had simply come to see, to see us...

Q. Why did they want to see?

R. Curiosity.

Q. There were people at the windows, on balconies?

R. Yes. It was cold. Before us was the Gestapo with submachine guns, as I told you, did I not, from all sides.

Q. Everywhere, there were many Gestapo?

R. Yes, Germans in uniform and without uniforms and there were also Jewish traitors from Athens, Rikanati brothers who were sentenced to life after the war, but now, they are free.

Q. And what did they do, these Rikanati brothers?

R. They helped the Germans.

Q. They helped the Germans to do what?

R. Everything.

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Q. Everything. They came to the ghetto to talk to you?

R. No, they presented themselves here, the Rikanati brothers.

Q. What did they do?

R. They helped the Germans. I do not know what the traitors did. The traitors were our race, weren't they?

Q. Wait, don't move.

#### CR 10

Q. Did you have the feeling of what was going to happen for you?

R. No one thought, we knew that we were not going there for nothing, but no one thought the end that arrived.

Q. What did they tell you?

R. That we had to present ourselves at the fortress to take us to work in Germany.  
No, in Poland.

Q. Was there a proclamation?

R. Yes, there was a proclamation that I will give you.

Q. What did this proclamation say?

R. It said that all the Jews, had to present themselves.

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And now that we are all assembled, they are going to live better without our presence in Greece and it was signed by prefects, by police chiefs and by mayors.

Q. That is to say that they are going to live better without the Jews?

R. Yes. We saw it after we had returned, didn't we?

Q. Was there antisemitism in Corfu?

R. No, they were not. Maybe they were thinking against Jews lately, right, but no one thought that we were going to be killed.

Q. Then but, I ask you if there was antisemitism in Corfu?

R. Well, it was the government, the government of Metaksas, the Fascist government. In any case, as you understand, there was antisemitism.

Q. Did antisemitism always exist in Corfu?

R. It existed, yes, it existed, but in the last year, it was not as strong.

Q. Why?

R. Because they...they did not think like this against the Jews.

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Q. Yes, and today?

R. Today, we are free.

Q. Today, you are free?

R. Yes.

Q. And your relations today with the Christians?

R. Very good, it's good.

Q. What did Monsieur say?

R. He is asking me what you said. He says himself that relations are very good with the Christians.

Q. And how old were you at the time?

R. At the time, I was 21.

Q. And them?

R. The same, a little close to the same, him, he was 24, he 35.

Q. And then, what happened after the departure of the Jews here with the Jewish property?

R. They took all our property from us, they took all the gold we had with us, they took the keys to our house from us and they gathered everything, they stole everything.

Q. And it was given to whom? Who stole all that?

R. \_\_\_\_\_, was given to the Greek state. But a small part arrived at the Greek state and all of ours was stolen, usurped.

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Q. Usurped by whom?

R. By everyone, and by the Germans.

Q. And so, of the 1,700 persons who were deported?

R. They who were saved close to...just 150 came back.

Q. 150 came back from Auschwitz?

R. 122 – But ninety-five percent disappeared.

Q. They were gassed upon their arrival at Auschwitz?

R. Yes. And also naked. Him, he was working.

Q. That is to say that they were selected for work? And it was long, the trip from Corfu to Auschwitz?

R. I would give you some dates.

Q. No, but ask them

R. 9 days.

Q. 9 days!

R. From the train, eh, from Athens, among a train of animals weren't we.

We were arrested here on June 9<sup>th</sup> and we definitely arrived on the 29<sup>th</sup>. And the 29<sup>th</sup>, the night the majority were burned.

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Q. It lasted from June 9<sup>th</sup> to the 29<sup>th</sup>?

R. Here, we stayed a little near five days. Here at the fortress.

Q. Arrested at the fortress.

R. But we left on three expeditions.

Q. On three expeditions for where? For Athens?

R. For Athens, yes. Haidari...There were concentrations camps.

Q. And from Haidari to?

R. From Haidari, to Poland.

Q. From Haidari to Poland, to Auschwitz, it lasted how. . .to Kerken, that lasted how long?

R. 9 days, we stayed at Haidari – Athens three days. From June 9<sup>th</sup>, we arrived the 29<sup>th</sup>.

Q. And how were the conditions of travel?

R. Terrible.

Q. Can they recount it a little in detail?

R. Without water, without having anything to eat. 80 in a little car where only animals could rest. Everyone all standing up or sitting. Everyone suffered. Many died.

Q. There were people who died during the travel?

R. Yes, yes.

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Q. A lot?

R. No one knows. And after they took them; all the dead they put them in another car with chloroform.

Q. With chloroform?

R. Yes.

Q. And the car was attached to the train?

R. Yes. They also burned the dead in Poland, at Auschwitz.

Q. And ask them what effect it had on returning to live in Corfu?

R. Pardon?

Q. What effect did it have on returning to live in Corfu after Auschwitz and finding the community vanished, there were no more people?

R. The despair, you do not comprehend. The preoccupation was to forget, the first days.

Q. They tried to forget.

R. To forget, because it was despair, people lost everything, we returned here, the houses were either burned or ruined by the Christians who lived here and we had to sue to retake our homes.

Q. And there was despair?

R. Eh, little by little as the time passed, all the people

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were coming back, there were new marriages, new families, and a large part left for Israel.

Q. There are how many Jews in Corfu today?

R. Now 65.

Q. 65. It was hard at first, the return here

R. Pardon?

Q. The return here at first, was difficult?

R. Very difficult. Terrible. Without any help, without houses, without anything. No help from the Greeks.

Q. The Greeks did not help? What did they think, the Greeks, when they saw some survivors return?

R. Nothing. Nothing. They saw us with the eye that sees when a person returns to a house that another has taken from you. A big group of coreligionists lived at the school, as you see, near the synagogue?

Q. Yes.

R. Like animals, like animals.

Q. Why like animals?

R. Because it was a big school just about destroyed. They were there because they did not have the means.

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CR 11

Q. There is one thing that I would like for you to explain to me, why you are so afraid? Finally there is none.

R. We are not afraid, we became entertainment.

Q. In what did you become entertainment?

R. Around the world.

Q. Why?

R. Why, there is no why.

Q. No, but you say...

R. We had to do this thing this morning.

Q. But we are in the morning, we cannot do it later because there is no light.



R. Let's finish now.

Q. No, but I would like to know, explain to me why you are afraid like this? There is no one...

R. There is not, no fear, let's finish, sir.

Q. No one wishes you ill anymore. Why do you say we are ashamed?

R. Let's finish, sir. What do you want?

Q. But no, but I ask you this, why do you say "we are ashamed" all the time, I do not understand.

R. We must finish; let us finish.

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Q. You do not want to try to explain to me what is happening?

R. No, there is no explanation.

Q. Listen, it is important all the same what we do, no?

R. There is nothing. Neither is it important, so let's finish. Let's do what have to do.

Q. What are we doing? (off) But people get the impression that we torture you, finally, it's not, it's not possible. We are going to finish, we are going to finish. We are going to finish. Good, you will cut when you want.

Q. Why do you say that we make you ridiculous because there were three people who were watching, I do not understand it?

R. So, tell me, let's finish, sir, what do you want from us now? What are we going to do?

Q. Well, explain to me, the things that happened here where we are?

R. There is nothing. We presented ourselves, we gave our identification card and we passed inside the fortress.

Q. It was as fast as that?

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R. Pardon?

Q. How long did it take?

R. One hour.

Q. It's exactly here, at that place?

R. Yes.

Q. Yes?

R. Yes.

Q. Good, stop.

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Q. Okay, Mr. President, would you like to recount to me what happened the day of the deportation?

R. Well, Thursday, June 8, around ten o'clock in the morning, we were informed by the President of the community at that time, in 1944, that the following day, that is to say Friday at six o'clock in the morning, everyone—all the Jews, that is—had to present themselves at the place in Corfu. That all the Jews who were located in the village, they were obligated to return to the city to present themselves the following day, that is June 9. In effect, a large part, the largest part of the Jews who were in the village entered because they were terrified that the villagers had to be. . .

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how to say it? to tell them to the Germans who were located here.

Q. To denounce them?

R. To denounce them, yes. And for that, they were forced, the biggest part to come to the city. Only a small number from 50 to 60 did not want to present themselves and in effect, they saved themselves.

Q. The others returned to the ghetto?

R. Yes, they returned to the ghetto. The following morning at 6:00, everyone, even the old, the young, the sick, the insane, again, who were at the hospital, at the mental hospital...

Q. They took the insane, also?

R. They took some of the insane.

Q. Some of the insane Jews?

R. Yes. They also took the sick, even the old who found themselves at asylums. Asylums, how to say it?

Q. In hospices.

R. In hospices, yes. And we presented ourselves and we arrived there carrying some, some. . . a morsel of bread or some shirt to have, etc. . . .

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Q. But pardon, what did they tell you? That you had to organize here to do what?

R. For only a day, to give the presence.

Q. Ah, they did not tell you why?

R. No, no, they did not tell us why. And given that it was possible to delay until noon, we had to take something with us. And so, you understand, everyone came as they could. When we saw that they had brought even the insane, even the sick from the hospital; well, we were terrified and we feared much for the life of the whole community.

Q. What time was it? Pardon.

R. 6:00 in the morning. We presented ourselves, when we arrived here at six o'clock in the morning and behind us came the Gestapo with submachine guns but there were people from the Greek police force, but they were without uniforms. There were people whom we knew and people whom we did not know. So a little after, they forced us to advance to the place.

Q. Did the Greek population assist at your organization?

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R. One part of the population. When they heard that Jews had to be all organized instead, they came and they saw us from over there, from the street, behind the Gestapo guards. Little by little, we advanced here and there where you saw, we gave the presence, our identification card, we were advised to come here.

Q. That is to enter here into the fortress?

R. To enter here into the fortress, yes. When we were all assembled, most in the fortress, notably like animals, without having anything. There were some women; the same hunger, because it was now noon and many people had nothing with them, you understand. And also because the people were suffering from hunger, given that there was war. There were two reasons in order that the people could not have nourishment. When we were organized, he asked, one of the Germans, who was the president of the community; the president presented

himself before him. Me, I am the president and the officer gave him two slaps and threw him to the ground.

Q. Here, that happened over there in the fortress?

R. Yes, there, there inside.

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R. Who is the president? He gave him two slaps and he threw him to the ground. So, you understand that our situation was altogether hopeless. The despair was in everyone's gaze. The old were praying to God, but what could they do when we had these dogs, these tigers that were SS and German Gestapo. The following day a truck came, one of the Red Cross and we had. . .

Q. Pardon, you passed the first night here, shut away here.

R. Yes, yes, shut away here. No water, nothing. The following day when they saw there were risks of having illnesses, they permitted us...to wash a little.

Q It was hot?

R. June, it was. Terrible.

Q. It was very sunny?

R. Very sunny. It was a June day, a summer day. So, a car came, one or two cars, I do not remember, with food from the Red Cross and that was all, all that they brought us one day and after the following day. On June 11, the first group left. They told us that they were going to work in Germany. Afterward, we had to return to Greece because they

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needed workers and we were obligated to work for grand Germany, for the Third Reich, etc. . . .

So on 11 June, the first transport left, among [unknown word], and it stopped at. . . .

Q. How did the people leave Corfu?

R. They came down into where I showed you, you recall?

Q. Yes.

R. As we returned, there was an underground door and there were Germans and they beat us with batons; without taking care if there were young, old, sick or not sick. Here, at the fortress three or four people died, because they were sick, because of their fear, etc. . . . So, the transports left, I left on the second transport on June 15.

Q. What kind of boat was it?

R. Zattera, they call it.

Q. Ah, zattera?

R. Zattera, yes, that is to say it was rather some barrels with planks and with a motor and it was pulled by a little boat where there were Germans.

Q. There were boats consisting of barrels hitched

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with ropes, in short...

R. Hitched with ropes, yes, and there was a little motor and another boat pulled us, a little boat, with Germans and another boat; there were one, two or three guards, that is to say not many Germans but it was the terror as you understand well that they were the best guards.

Q. The terror was the best guard? And it was truly the terror?

R. The terror, it was altogether the terror because they hit us with slaps, lines, and with cigarettes; they put lit cigarettes in our hands, they did this to the body to burn it.

They demanded the keys to our houses, they forced us to give all that we had in. . . in jewelry and they took the keys to our house from us and they entered our houses and you understand what they did.

Q. Who entered your houses?

R. The Germans, the Gestapo and a part of the plebs.

Q. Of the plebs?

R. Of the general populace, yes. Me, I left on 15 June with my parents; we did not dare escape but

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in any case, no one dared escape and leave his father, mother, brothers. It was very hard and we had a solidarity, both religious and familial. I left as I told you, we left by here to Lefkad, Santa Marbara, as they say. We stayed there two days, a day and we left at night. As we heard, in the first transport, there was a poor Jew and he went close to a Greek priest who offered him a cigarette. The German saw him and he forced him to get on his knees and afterward he killed

him with the gun point-blank. And the priest, he threw him to the ground. The Greek priest, wasn't it?

Q. Who threw him to the ground?

R. The German threw the Greek priest to the ground because he gave a cigarette to the Jew. They buried him in Santa Marbara. Afterward, we left for Patras, we arrived. . .

Q. By sea, all by sea?

R. By sea, yes... and they gave us permission to take a bath because we were in a terrible state.

Q. A bath where, in the sea?

R. Yes, yes, in the sea of Santa Marbara.

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And there, either two or three escaped who knew how to drown well.

Q. To swim [correcting the French word for "swim" as opposed to "drown"].

R. To swim, yes. So, the rest of us, we left for Patras and from Patras to Athens to Haidari.

Q. Haidari is what, a prison?

R. It's a concentration field where everyone was gathered who was against the Germans: Jews, Greeks, and every traitor who spoke of one person who was not pleasant to the Germans, was shut up there and they killed them inside or at one place or another. From Haidari we left, they left, because I escaped, without wanting to escape, at Patras.

### CR 77

Q. The trip between Corfu and Piraeus had to have been dreadful, no?

R. Very dreadful, yes. The Germans knew well that the best guard of the detainees was terror and they did all that they could to increase the terror among the detainees and the population. For that, the day they arrested us, they published a declaration in Greek, on which they wrote. . .

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Q. Pardon, what was it, was it a poster?

R. A poster, yes.

Q. And the poster, where was it put up?

R. It was put up in the city, on all the walls of the city.

Q. It was put up on the walls of the city.

R. Yes. So, it said. . .

Q. You can translate it? Like this from Greek directly?

R. Yes: Declaration to the people of Corfu – As it has happened in Greece as well as on the island of Corfu.

Q. Pardon, pardon, begin again!

R. As it has happened, as it has been done in all the rest of Greece, in...

Q. As it has been done in all the rest of Greece, yes.

R. In all the rest of Greece, as well as on the island of Corfu, Israelites are concentrated who attend their transport for work. This measure must be greeted on the part of the Corfioti people [people from Corfu] who love the laws of Corfu and will be for the benefit of our well-loved city.

Q. And will be for the benefit of our well-loved city.

R. Yes. Corfioti patriots, now commerce will be in our hands.

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Q. Pardon, repeat that, now...

R. Now, commerce is in our hands.

Q. Ah, will be in our hands.

R. Yes. Now, we must profit ourselves from the fruits of our labor. Now, the food situation will be...and the economic situation will be...

Q. It's not going, cut, cut!

### CR 78

Q. This travel had to be dreadful between Corfu and Piraeus?

R. Yes. Between Corfu and Piraeus, it was very dreadful and entirely, it was terror that reigned among the detainees. The Germans, the Nazis knew well that terror was the best guard of the detainees. And for that, they did all that they could to increase the terror and the despair of our coreligionists during our detention from Corfu to Athens.

Q. During the crossing from Corfu to Athens.

R. Me, as I have explained to you, we arrived with family, with the second dispatch at Patras and we were shut away in some Patras houses with Greek guards who belonged to the Greek army that was in service to the Germans. . .

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It was called...Greek Security Battalion. Around evening, we were obligated to leave, to go from new around these little boats to be transported to Piraeus. There, a Corfioti friend found me, a Greek who was in Patras, and he said to me, "Armand, how you have become this way?"

Q. How have you become this way? [correcting the French word for "how"]

R. How have you become this way with skins...

Q. Lice? [correcting the French word for "lice" as opposed to "skin"]

R. Lice, yes; the whole body lice, dirty and in a very. . . a state that made for pity. So I am going to bring you a little bread. And as he was talking to me, the Gestapo came, and they were in front of me. I did not want to escape, I wanted to return to my parents. But given that, at Lefkad, they killed another Jew, and the Germans were going to kill me myself, for me, life had no significance. But I did not want to be killed before my parents who had lost, my brother killed nine years before by German bombs. Now his bones...

Q. One year previous.

R. Nine months previous, in September, killed at the hands of the Germans. Now, by God's grace, his bones rest in the cemetery

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of Kivatsaoul, in Jerusalem. I transported them after the deliberation.

Q. After the liberation.

R. After the liberation. After, some others, they delayed the departure for two or three hours, they ordered some big dogs to retrieve me, but, by God's grace, a completely unknown Greek came near to me, at the house at which I spent the night, and the following day, I went to the mountain.

Q. You went to the mountain, in the Peloponnese?



R. Yes, and I had the satisfaction of fighting with some Germans, with the language they understood: with arms. The rest, I do not know it myself, because I was not there.

Q. You, you were not up to Auschwitz, yes. And can you tell me about this proclamation that had been put up?

R. Yes, to increase terror, the Germans had put up on all the walls of Corfu, a proclamation, which wrote: Proclamation to the people of Corfu – As it has happened in the rest of Greece, also on the island of Corfu, Israelites will be concentrated who attend their transport for work. This

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measure must be greeted by the Corfioti people, Greek, who love the law because it will be for the profit of our beautiful and well-loved island.

Q. Of our beautiful and well-loved island, yes.

R. Corfioti patriots, now, commerce will be in our hands...

Q. Now, commerce will be within our hands.

R. Among our hands, yes. Now, we are going to profit ourselves from the fruits of our labor, now the food situation and the economic situation will be in our favor...

Q. Will be to our profit, in our favor, yes.

R. All the fortune of the Israelites belongs to the Greek State and then to us all. It will be taken for our future, which will be managed from this fortune. Any person who would like to steal this fortune, is an enemy of the people and will be punished by penalty of death. The same penalty will suffer, all who are going to hide the mobile or immobile fortune belonging to. . .

Q. Movable or immovable.

R. Belonging to the Jews. Whoever holds things belonging to Jews, he is forced to consign them to the police by the 12<sup>th</sup> of the current month, that is of June 1944. As also, all who have keys to Jewish houses

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or stores. All Jews who do have not presented themselves the day of invitation, they are obligated by the 20<sup>th</sup> hour today to present themselves in the direction of the police or the police station; if not, they are going to be shot. The same penalty. . . .

CR 79

R. The day of our organization, they put up a declaration on the walls...

Q. On the walls of the city of Corfu.

R. In the city of Corfu, signed by the Prefect, the Chief of Police and the mayor. Their names were Dedogle who was the Chief of Police, Komianos, the prefect and Colas the mayor, by which they said that some Jews were arrested, had to be transported to another place for work and that all of the Greek fortune, now. . .

Q. The Jewish fortune.

R. The Jewish fortune, yes, belongs to the Greek nation, to the Greek state, and it is the property of the Greek state that is to say of all the Greeks and that all Jews had to be presented to the Greek police. All those who did not present themselves and all who held the keys

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to Jewish houses and goods, must consign them to the Greek police. Whoever does not feel this way, he is going to be shot.

Q. But then, what happened effectively with the Jewish goods?

R. With the Jewish goods, they were usurped completely. The houses were opened; the Germans and a group of people entered the opened houses and they stole all they could. And after, we returned. Me, I returned around March '45, the others who were detained. . . .

Q. The others, those who were at Auschwitz? The survivors?

R. Yes, they were at Auschwitz, the survivors, they returned I believe in the month of May. But all the houses were opened and we found nothing and what was organized in some places where they organized, when they arrested us, the goods of our house, it was an insignificant thing before all that was taken.

Q. What you recovered, you want to say?

R. Yes. What we recovered.

Q. That is to say all the Jewish goods disappeared?

R. Disappeared, yes.

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R. After we returned here, we procured some workers because we had no help.

Q. No help?

R. No help, yes.

Q. No one helped you?

R. No one. They needed work. Only, they gave us, I believe, 5 kilograms of flour.

Q. And it was very hard, the beginning, to return to Corfu?

R. Very hard because we also found at our houses some houses that were not burned, were occupied by others and to retake them, we were forced to sue.

Q. And morally, it was very hard also?

R. And morally, it was a terrible thing. We had to spend a lot of time repossessing in many cases. We had other marriages who returned here and began life; a large part left for Israel and here, so we were just one hundred twenty, now, 75, 65 of us live.

Q. 65, with children?

R. Everyone. The children who were born, right.

Q. And how many survivors from Auschwitz?

R. There are just 30, 35.

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Let us hope that this, this, how can one say it, it will be the last for the Jews and that all Jews will live in peace and in security.

Q. Let us hope. Cut.

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### CR 35

In the synagogue:

Q. You want to ask him if he believes in God. . . . Tell them that there are survivors from Auschwitz that because of Auschwitz stopped believing in God...

R. Him, he believes.

Q. And the others?

R. He says, in Hebrew of course, "all believe, all those who are here," and he asks why we ask him this question.

Q. Tell him that I pose it because there are Jews who survived at Auschwitz and who because of the massacre of six million Jews at A. [Auschwitz] decided that God no longer existed...

R. He says that they are “feriti”, wounded.

Q. Those, they never stopped believing an instant in their life... Is it that when they were at Birkenau and they understood that their whole family had been gassed, did it ever shake their faith or well-being?

R. Yes, absolutely. He says, there were people who

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asked why God did this to us and who no longer believed, but us, we were Jews, they believed in us.

Q. Yes, but the others, who asked why God did this to us, they were Jews also.

R. He says that there were Jews...that at the time they were as fools, because everyone saw his family thrown into the fire and into the oven and then they said they believe us more, but it was false and now they believed all.

Q. Ah, so it came to themselves to no longer believe. . . .

R. He says that at the moment when he saw a baby was thrown into the fire he no longer believed, but it was not just and now he had to believe.

Q. And why was it not just?

R. Because after, when they survived, they saw that God helped them.

Q. Them personally?

R. Yes. And he says that there were moments when he said, but when is God going to do a miracle. . . .

Q. And did they consider that God accomplished the miracle or not?

R. Yes, he made Israel. It was. . . yes, we, we were

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alive and there was expiation because now there was a State of Israel and that was God's miracle.

Q. What does he want to say? That the six million dead was a condition of the existence of the State of Israel?

R. Yes. He says that the State was born from Auschwitz and from Birkenau and that it was expiation, that it was the Great Pardon, we say “kappara”, which was made to the Jewish people by the creation of the State of Israel.

CR 36

R. I saw with my eyes the trains that arrived. There were thirty cars of Jews and the Germans told them to leave the children who they would have sent to school...Then they sent the men and women to the ovens...Then, the train emptied, they let them leave. There were seven SS and they took the children, the babies, and they threw them in the air, took out the revolver and pam! pam!...And they killed many of them and the blood flowed...And that day I told myself that God did not exist, that he never existed. I did poorly...I worked in the chamber from which you could see everything since it was near the ovens: the Germans said

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that it was the bath, the showers, but they made them undress and gassed them and all of it I saw with my eyes. Yes. . . .

Q. And after. . . ?

R. And after they left in cars. . . .

Q. Yes, but. . . after, did you believe in God?

R. At that moment I said God does not exist, nothing exists. . . because I saw that. Then I said God help me...and now I believe anew, I believe everything. . . .

Q. Ask the other in Hebrew...

R. He says that in all manner now he comes here to pray every Shabbat and the others too. He says, one is Jewish and one believes.

Q. Was the Jewish community of Corfu otherwise and before the deportation very religious?

R. Yes, he says that it was always a very faithful community and that they arrived here three centuries ago.

Q. Does he remember life in Corfu well before the destruction. . . ?

R. He says that the synagogue was full every Shabbat and also Mondays and Thursdays and that they celebrated the Shabbat with dances and feasts and that every family rejoiced and that there was music. . . . That during the Jewish feasts and the Shabbat all the

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shops were closed and that Jewish life was very strong. And it's for this reason that we call Corfu, "little Jerusalem" and that was the truth. Today it changed since you can count the Jews on the fingers of one hand...

Q. What did it do to them to return to Corfu and to know that nothing more existed? Wait, wait...

R. At this time. . . I was in the field of Buna and I was working very clumsily. . . as I was very tired, I was to see a doctor, a Greek doctor, a certain. . . what was his name. . . in the end, a Greek. And he tells me, what can I do for you, I can do nothing. . . but I am going to give you a few days to rest. So he gave me three days to rest and I rested on the inside and one day I saw that they were distributing something to eat and we all had a container to eat and I take it, this container and plunge it into the pot and I take to eat. . . . A soldier sees me and he tells me, in German, come here! You are going to eat twenty-five, he told me, and he made me turn and he gave me twenty-five strikes.

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So I was at the hospital and I rested there three days. I was half dead... Then the order came for all the camp to retire. The chief doctor took the numbers of each and he called us one by one, and those who heard their number had to leave the hospital. Me, I did not hear mine called and I did not go out. We stayed. . . we were 430 and a hundred of us stayed, after the call. Then, after lunch, the others left, and with them the doctors and the nurses and we stayed alone, us, the gravely sick. At night we heard bombs, but we would not know who it was. . . English, Russians. . .? And the bombs made the water and electricity blow, and it was -25°. . . . Three days passed and I noticed that the one who was near me was dead. Three days after, others were dead. . . . In total that, at the end, we were more than twenty. . . . We stayed nine days without eating, without water without anything. . . and we were waiting the dead. . . . Then we heard cannon shots very, very close and we heard "maybe we will survive"

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but others continued to die.... Then we heard the machine gun and we understood that it had to be not far and the eighth day, 27 January, three men dressed in white entered our room. They lifted the coats, which were white because of the ice, you understand? And we saw that they were officers. They assembled us and they gave us a bit of pancake. They were Russian officers. They transported us into another house, at four kilometers from where we were, in another field, where there were female officers who undressed us, washed us, and put us to bed. We rested there three months in bed: we were like wood...They gave us something to eat, each day a little, and a little more...then we left for Misti, in Russia, and we stayed there eleven months. From there, we returned to Greece, passing by Romania, Hungary, Serbia...And it was in this way that I was liberated: because the German filled me with strikes.....

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CR 17/18/19

Interview of Moshe Mordou

(Chant in Hebrew that is not translated)

Q. What is this?

R. It's the number.

Q. Tell.

R. Me?

Q. Yes. You.

R. In Greek or in Italian?

Q. In Italian.

R. I was at Auschwitz and Birkenau. Prisoner. Buchenwald, Mauthausen...I was liberated at Dachau, by the Americans. From return to Corfu: no family. I lost four children at Auschwitz, and my wife. I worked nineteen months for the Germans and then I was liberated by the Americans. . . May 5<sup>th</sup>.

Q. And the family is dead?

R. Yes, they are all dead. The gas and then the ovens. . . .

Q. Gas?

- R. The gas, yes.
- Q. And the ovens. . . .
- R. Enough. . . enough.
- Q. No. . . it is not enough.
- R. The Germans gave us blows and nothing to eat. A liter of soup

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to eat. A liter of soup of [unknown word] and a little morsel of rye bread.

- Q. Yes. . .?!
- R. That's all we received to eat. . . .
- Q. And you are how old. . . ?
- R. . . .now, I am 78. . . . And now that suffices, eh...Enough.
- Q. Sing, sing.
- R. Sing in Hebrew. . .?! I am going to sing a Hebrew chant.

### CR 21

- R. It's my first wife, and two children, that I lost at Auschwitz and Buchenwald. . . and my father. All.
- Q. All dead?
- R. All. The gas and then the oven.
- Q. Right away?
- R. Right away. The first was seventeen years old, the other fifteen. And then two babies, kaput with their mother.
- Q. Four?
- R. Yes, four.
- Q. And your father also?
- R. Yes, my father also.
- Q. He was how old?
- R. He was 85, my Papa.

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Q. 85 and. . . he died at Auschwitz?

R. 85 and dead at Birkenau. My Papa.

Q. And your Papa. . . the whole trip?!

R. Yes.

Q. How many sisters?

R. (The second woman answers for him) Three sisters. With their children. And also his brother, with his wife and children.

Q. Moshe...

#### CR 40

At the cemetery.

R. This cemetery is the new cemetery that was opened in 1968 and there was before it another very big cemetery; there were two, one the Greek cemetery and the cemetery for... During the German occupation it was destroyed and after our arrest it was altogether destroyed...to transport the bones when we could find this new cemetery and they were placed, they rest here where we made a tomb to the memory of those who were transported here and of all the dead of Corfu who died, who were assassinated rather, at the concentration camp of Birkenau and other fields in Poland and Germany.

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Here you see the stones that were transported from the old cemetery: they are located here. And where we find ourselves now there are the recent dead after the liberation.

Q. There are almost no tombs in the new cemetery.

R. All that you see are the Jews of Corfu who died after the liberation.

Q. And so all the Jews of Corfu who died. . . .

R. ...after the liberation...

Q. No, no, no... all those who had died before they were...

R. ...they are...I am going to explain to you...we transported the bones from the other cemetery to this one here.

Q. And it was a nice cemetery the old cemetery...

R. It was good. There were interred the great rabbis of the Mediterranean, maybe of the Jewish world. Because Corfu had an arch-rabbi. It was only in Corfu and Salon that there were arch-rabbis. Chief rabbis, that is to say.

Q. And why did you let this cemetery be destroyed like that?

R. Pardon?

Q. Why did you not guard this cemetery...

R. The other?!

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R. We were obligated. They did not give us permission to bury others and after having been arrested by the Germans, during the German occupation, and after the first days of our return, it was...they did not give us permission to extract the other dead and after it was already destroyed perhaps by the Germans during the occupation and after the occupation, the first years was it not...

Q. But the cemetery had not been entirely destroyed by the Germans...

R. No. The people destroyed it, the Greek people, who had stayed here during the German occupation, after our arrest....

Q. Why did they destroy it?

R. To take the marble...there was a lot of marble, wasn't there...The trees....

Q. And then they gave you this ground here instead?

R. Yes. Yes. We ceded a little of the old cemetery against this cemetery that they gave us and the other half was sold to the Department of National Education and now they build schools.

Q. It's not bad to build schools instead of a cemetery....

R. ...hospital, public hospital.

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#### CR 41

R. I was working as a nurse at a dentist's and an order arrived for all the Jews to present themselves at the barracks. And we all presented ourselves and we stayed there two days, after which they deported us to Germany. By boat until Athens and then in a city I do not remember the name of, and eight days after we left and we traveled for twenty-two days, by train. And in

each car there were seventy people; cars all small all small...in which they could hardly rest. Before arriving at the destination thirty among us fell ill. We arrived at midnight and immediately the doctors came who cut our hair to nothing. In the morning they visited us, men and women, to see who was sick; at that moment there were those who were sent to the crematorium, and others to work...me, I stayed with my two sisters, always together. We were thus three, plus two others, because the Germans wanted lines of five people. And they called us by number...and they sent us to work at the mountain...

Q. Why, why,...the number is...2...

R. That is a mistake...you see, here...it's an SS who made a mistake and put the three on top, see...

Q. Yes, yes...

R. And so they sent us to work at the mountain, in the...

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...snow, as Auskommando, separately outside. And it was rainy and cold and we did not have hair anymore and only one article of clothing...God it was cold...so cold that we were all black, black with cold...Then they sent us into a camp where we had to cut wood, trees, but with a small knife, so small, and this demonstrated that they wanted to have tyranny over us...And the route was so...I remember, this way, this way, this way....and there was the danger of getting killed there, and there was a bridge...And we stayed there the whole day, in the sun...and it happened that, as cold as it was, when there was sun, when there was this sun that was so strong that it was bad, and I was working the ground and the sun and the fatigue...and I was tired...The Germans, the SS, had dogs with...big dogs...so big...and I stopped an instant from working because the sun was burning me and I fainted...So the German said to the dog, come, come here, and the dog arrived and he bit me here...he ate a bit of my flesh here...Yes, because I did not work...Because I stopped and it's for this that the dog bit me. And for not going to the hospital, listen sir, where the Germans would have burned me, they gave me each night a little margarine and a little...

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...bread...A small bit...and I did not eat it and gave it to a nurse who gave me a little...

Q. Why are you laughing?

R. All in order, yes, yes...

Q. Is everything alright...?!

R. Yes, yes. We were together over there, weren't we...

Q. But...a moment...the trip lasted 22 days?

R. I believe it lasted nine days...(it is one of the sisters who replies). We left Corfu on June 9<sup>th</sup> and we arrived the 29<sup>th</sup>...

#### CR 42

R. The Germans arrived in Corfu, they took me with my whole family...and we were in Athens a week...

Q. And...how was the voyage between C. [Corfu] and A. [Athens]?

R. It lasted 2 days...after we left for Germany...we were a hundred in a car so small...with nothing to eat, no water...and many died and they threw them out the window...At the end of the trip we were 20...the others died in the car...After we arrived at Auschwitz...

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Q. A moment...a moment: that does not suffice... You must tell me more about the trip...

R. We cried: "Water, water..."... "Food! Help! Help!" And so we did like this and were taking drinks. After...

Q. And the heat in the car? Was it hot?

R. Very hot...without water...dirty...wee, pooh...all there...

Q. Wee, pooh...?!

R. Yes, yes...everything was there. Children, adults, they were together...Those who had strength survived, the others died...

Q. And...did people fight in the car?

R. Yes...After we arrived at Auschwitz and we received numbers and they put us in line...I had a little brother who was eight years old, and a soldier said to me, dear miss, let's leave the children on this side, and I was afraid because on that side they were sending them to the crematorium...But I could do nothing and I had to leave him and he cried "oh my sister, my loving sister," but I could do nothing...were sending them to the crematorium...But I could do

nothing and I had to leave him and he cried “oh my sister, my loving sister,” but I could do nothing...

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Q. How many family members did you lose?

R. I lost four brothers, two sisters, my mother, my father, boy cousin and girl cousin, uncle, aunt...all! They all died...gassed...in the bath... It was not a bath: it was the gas! After the Germans burned them and made soap.

Q. Soap?

R. Soap, yes. And then we worked, very hard, without clothes... and we washed at five o'clock: everyone outside, at the call. And they cried: “Jews, Jews...damned Jews...Order, order!” And we got ourselves in line, at five, and we went to work...

R. ...we were five per line. After my sister and the others were transported elsewhere and I stayed alone. And my sister was no longer there...And I said to myself, what do I have to do now...? And I asked where my sister was...and they told me that she was transported to Bergen-Belsen...And when I was transported to Bergen-Belsen, I did-sported over there, I did not...

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...find her, because she had left again...I stayed at Bergen-Belsen six months and I was very sick...and there was no bed...nothing...And when I was liberated, I weighed 25 kilograms... when the English arrived I stayed four months at the hospital...then they proposed to us to go to Serbia and I said to myself that I should leave...I no longer knew where my sister was and where my family was...I was alone...and I was only 20 years old...Here, at number 50 by the counter, a great laugh (?) begins while someone pronounces the words oven, Germans, work, etc. ...and this prolongs itself in a completely unclear fashion until number 84. That is to say that, if I understood well, the group of people interviewed here passionately making fun because of the German soldiers were always saying to them “the oven is good...the oven is good for the Jews” (!?) Then the questions resume.

Q. How were the Greeks with you at the time of the ghetto?

R. They attacked Jewish people, here. There was much risk....They betrayed us for

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money and they did not dare protect us because they feared reprisals.

R. (another person speaks) When I arrived at Auschwitz [switch to Italian] with my mother we saw the smoke, the fires, and my mother told me, Alice, Alice, why this fire...I do not know Mama, I replied, and a half-hour later they took my mama and burned her. I knew nothing, I cried and before me there was a woman who was there for two years and knew everything and I knew nothing and she tells me, why are you crying, my dear, and I said, where is my mother...? And she says, you know, I have been here for two years and I no longer wonder about anything and I do not think except about me. My mother, my brothers...I no longer think about them. And even if tomorrow they take you to the hospital and operate on you (she, she had been operated on everywhere, but to me they did nothing), do not think about anything. Try only to have courage and to work...Mama and the brothers are in the crematorium. There is no hope...The only thing is that you survive...And two hours after our arrival Mama and my brothers were burned...And my mother told me this, my daughter, I smell the odor of hair, of bodies, they are not going to burn us? But no Mama, I said, no Mama dear...I did not know...I knew it in the morning...

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R. (Another person speaks) Suddenly we did not know, because they shut us in the "blockade"...

Q. And you remember well about all this... or, you said shortly, it's like a dream?

R. Yes... I do not... I... well we were like animals... .

Q. Yes, go on...tell me what you began to say...that it's like a dream, that you remember...that you were like animals...

R. Me, now I think that I could not go through one more time what we went through and to return home one more time... How to say...it was a very bad dream...and I think that maybe that depends on the strength of God that we survived.

Q. It depends on God...?

R. When we were in line, everyone cried and started to pray to God....and there were rabbis and rabbis' wives who read books in Hebrew...

Q. Where was this? On the boat?

R. No, when we were in line...

Q. When you were assembled on the esplanade, at the call...?

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R. Yes, at the call.

Q. At Corfu...?

R. No, not at Corfu, at Birkenau. And we started to say, but what is this? This God does not see the little children and all that we are going through here...Does he not exist at all for us?! And after we said, no, we do not need to say that...We must go through it for...for...for God.

Q. You had to make this sacrifice to be closer to God?

R. Yes. Maybe like this we gave ourselves courage...but they said also...God is so hard on us...

Q. God was very hard, yes.

R. Yes, he was very hard, but after we thought that maybe, without this destruction, Israel would not exist...and when we had a thought like that...and after we returned one more time beside God.

Q. And when did you return beside God?

R. Here.

Q. When you returned beside God, at what moment...

R. At the same time. We had this thought...and we were ready.

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Q. And Esther, what does she think? Do you believe in God?

R. No. I... no.

Q. Why not?

R. Why...?! I have so much...I was a little girl, I did nothing...

Q. Ahh...

R. That is not so with my sister...With my sister who was something else...

R. (another woman to Esther) You must not say that! Because when God is good with you he exists and when he does bad he does not exist...?! It's not good. God is a very hard force and very grand. And he exists.

Q. He exists in what he does?

R. What?

Q. That he does bad or that he does good, he exists?

R. Exists? Exist. The bad does not make God. God cannot cut the hands of those who do bad. He gives thoughts and whoever thinks like this one day will find him.

Q. Well who does bad?

R. People.

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Q. Men?

R. Men.

Q. It's interesting what you say....

R. (Esther speaks) My sister thinks so....

R. (someone else) One sister, the littlest of us three, always had a fever...sick, sick. So I thought, we have lost the little one. And I thought to go to the hospital and the little one said to me, I cannot stay at the hospital if you do not stay with me. So I said, if God gave me the grace that I live out of all my family, why do you want me to die with you? She said, no, I want you to close my eyes. The little one told me. Alright...then I am coming. We went to the hospital and she took the thermometer and me too, then I said give it to me and take mine, like that she did not have a fever and me a little. But when the doctor examined the heart, he said, very bad.....and he told me, you, you have nothing. And I told him, no, I have nothing in the morning, but it's at night that I feel badly...and so I cannot tell you stay here to see when it comes to me and when it happens to me... I had nothing, but I said this so that the little one stayed at the hospital.

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So the female doctor told me, listen my girl it's very dangerous to stay here because the month of selections and so you must leave here quickly. But I said no, that I could not do that because my little sister wants me to stay. Then she said: she will not stay here alone, I give you my word that when the hour of selection comes I will have her leave and you will come each night to see her. Good, if you give me your word....She speaks Hebrew, she was Jewish: she told me this, in Ivrit



[Hebrew], and I told her thank you very much, I kissed her hands and I leave. So each night that I returned to the "Auskommando" (or worked on the outside) I went to the hospital, and you know, there were electric lines, but I crawled on the ground to return to the hospital and to see my sister. And she cried and I told her, don't worry like this, maybe you will get better and you will leave...Me, every night, I went there and gave her my portion of bread, because she had many fevers and so I was not eating anything myself and when I noticed that I no longer had strength I said listen my sister, I have lost my strength, what do you think. . . I cannot give you my bread.

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Do I ask it of you, she said to me? But no, but I see that you have a fever and that you have to eat something more. And she told me, no, I do not want your bread. I was in a hospital where they gave me capsules, how do you say it, tablets, Cardiosol and I took them at night to give it for one's heart. It was the feast days like this, like Rosh Hashanna, that there were selections. It was always on a feast day. Well I was there and she said to me, listen, this day, in the morning we have selections. The tallest doctor he said, this girl cannot. . . not. . . is not possible to work. So the Jewish female doctor said, no, the poor girl is very small and she is afraid of you...when she saw a doctor like you she was afraid. . . .

Q. A German doctor, an SS...

R. Yes, an SS. Then she asked my sister in Italian, signorina, vuol lavorare...? (miss, do you want to work...?) ....and there was the doctor, the SS, and she responded, sì, perché no...(yes, why not...) and so, go...and in this way my sister came with me. And I saved her with this.

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After we left and went to Bergen-Belsen. Over there she was also sick. I went out, there was a call: Transport!...number 100...200...left. And my sister, the little girl had stayed in the block (in the barrack). She cried: my sister! My sister!...She, I jumped from the window and went to the block to find her once more. And if the SS saw me, he is going to kill me. Then she said, oh you came...I cannot, I am coming with you...Then I said, my dear what do you believe...that it's my house here...that you are in Corfu...that we know who we are...the Moustakis, my

family...no, so...little patience... Then, there was another, in my transport, that my sister was in the block and we did this: to take the name of the other, Rachel...Eliau, Rachel, and you take Dina Moustaki and come with me, I took her with me and I sent the other sister to the block. And since this my sister she was with me.

Q. She was saved?

R. She recognized that I had saved her and we went to Saltzweger, in Germany, where there were no calls, there was nothing. Over there we found an Oberstführer [German, "overseer"?], he had sympathy and

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I was afraid because...

Q. Obersturmführer.? [correcting the German word]

R. Yes; And he said to me, come here, and what do you want... And he said to me, what were you doing at home? And I said, doctor... I am a midwife, but then I did not say midwife, I said doctor. And he said come and work at the hospital. At the hospital there was a female Romanian doctor, who also spoke Italian and I was afraid, because the women from Corfu....

Q. Go on, go on...Continue...

R. The women of Corfu, the women of Corfu ...Perhaps the Romanian woman asked the women from Corfu what she was, me. And they would have perhaps replied that I am a midwife and not a doctor....and you understand that the Germans...do not want lies...and me, if a woman of Corfu was sick she should go with me over there to talk...and the Ober told me what do you want me to give you, and I: nothing. I am content. Do you work hard...? No, I work. That's good. So he came to the factory...we were working with war things...how do you say...and so he said to me do you work hard? No, I said. Are you always

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afraid to say something against the Germans?! And I said, no. Well. Good... He said to me, you take one ration of bread and one ration of sugar, don't you? And well you will take two rations of bread and two rations of sugar...For me...And it's this that I saved my sister: with two rations of bread and two rations of sugar and...since that I saved my sister. And the Ober came and asked: Greek doctor! Come with me...And he took me to the city with a handcart...how do

you say...like this...and he carried some things...and he did this...I saw the door...we never knock on the door...we can enter at the door...we never have to knock on the door...and like this...and since that we, over there that we were we did not live badly. With this.

Q. Where is your sister, now?

R. In Tel-Aviv.

R. That's very good.

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CR 69

Interview of S. Levi

Q. What is this photo?

R. It's my brother. He was sick and they sent him to the ovens, to the crematorium, and they burned him.

Q. Where?

R. At Birkenau. To Birkenau they took us.

Q. You were...

R. Yes. That was the nephew...the son of my brother. Two...boys, and they took them...to the crematorium with their mother, with...all, they burned them all.

Q. Also at Birkenau...?

R. Them also. This girl talks of my nephew, nephew, this girl here, yes, and her also they burned her here and at Dachau's crematorium I worked six months there. They burned with installations and I worked as a plumber...

Q. You worked in Dachau's crematorium...?

R. Yes, yes...in Dachau's crematorium I worked...there I was liberated by De Gaulle's Frenchmen, they liberated, gave liberty...and here they were all who were sleeping this way...and there was a German of the SS and he got attention with the machine gun that we did not escape... There were also many

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dogs...dogs that worked, yes. And all this and they burned from the bottom and they put the fire...They burned and each from one side and the other there were the Germans and each

pushed the other, and they fell there and they burned and from the bottom it was high and all became ash...Understood?!

Q. Yes, but...excuse me...where? At Dachau?

R. This was Dachau, Dachau... this also Dachau: all two...three, at Dachau.

Q. And how was the work at Dachau...?

R. In Dachau's crematorium? Yes...I worked six months and I did not see but the hair of the burned and I did everything...I was sick...sick I was. Because it was doing me harm, the odor of hair that burned and the people who burned and they stayed seven minutes in the chambers that it was written BATH, and while the water fell from there poison fell, poison...how does one say it...fell seven minutes they were dead and after there were certain things two meters in length and one in width that went into the ovens by an electric machine and they burned. They lifted the ashes and transported it elsewhere and also the...how does one say it...people...the body fat and I asked what they were doing because they harvested plentiful barrels of it...

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and said that they put it in cannons and that because they do better, it was people...they were better for the cannons...for making war, you understand? That's it. Yes. One was higher up than me, that he was from Salonika and there for five years and me only two years: you understood? And then they brought it here to Corfu, they took it to the fortress and brought it...

#### CR 70

Q. Yes, uh...how many family members...

R. They sent thirty-eight people...

Q. Sent...?

R. Yes, to Birkenau. Thirty-eight. And four of us returned. Three brothers and one of my daughters, whom they had taken for work. From here, everyone was shot, they were taken...suffered much hunger...from war...and they died...they took more...two brothers died at Birkenau and then they gave strikes...one to my brother...plenty of strikes he gave to him...the German...he was not working and they took him to the crematorium and burned

him...burned him one night...took him to the crematorium... Not him alone...also whoever could not work they

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took to the crematorium and burned...And I understood it...And then the little children...all the children...I had many children...my mama...she too they burned her...they burned everyone at Birkenau. Everyone. And us, they put us...there was one...doctor...doctor...and he did this: when it went from this side with the right hand it was not to burn, for working and who went otherwise it was the crematorium: there were cars...automobiles...and they drove them to the crematorium and they undressed them all and put them on the bottom and it was written BATH; but it was gas...and seven minutes after it was close, they were all dead and suffered much, all...

Q. And this...kaput?

R. Yes, kaput. This...my brother...little...did not endure the blows that they gave him and died. Yes, they gave him...15...25 blows...he was like this...they had...a big baton...and it did 25 strikes and he did not suffer...he traveled around death...and then I saw him no more...left...

Q. And the children...

R. And the children...

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Q. Also kaput?

R. All...all burned in the oven...put in the crematorium and burned...not only ours...my family...there were also 3000 from Corfu, 3000 from here and also from Athens...That night 2000 people burned...this night were burned...and...we knew nothing...

Q. You were in the...

R. Yes, we did not know. We believed that it's at the factory what they worked because we saw the four crematoria who went out from the fire up to the sky...on high...and we did not know that people burn and to smell the odor of hair...we understood after...they took 150 from among us...put into a cellar and they made numbers...they made many of them...then into the very hot water...one after the other...we passed...into the water and after into the icy water...then they undressed you and in the snow, in the cold...when they went out from there

they were cold in the hands...yes...and then all the...this way...we suffered much...and one day that I was at Birkenau I was working as a repairman [?]. . . at Birkenau...

Q. Repairman...

R. Repairman, yes. And my two daughters passed who...

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...went to work and one died...of my daughters...and...

Q. What is happening...?

CR 72

Q. What is wrong?

R. And...it...they took the Germans...and...the police...all, if they do not do it...they would have shot them if they do not put it...and they put it, this thing: it recounts that now that all the Jews have left and they can take the stores because we were doing things we did not have to do...that we ate the blood of Christians...and whoever hides us will be shot. And all that we have, that we had...all the houses...are for them...all for the Christians who must not give in to the Jews, that they have to take them...They said this...they put up this. And put up on the wall and all the Christians read it...they were calling the monarch and then they were calling the chief of police who had...the biggest of the police: Dodopulo, [in Italian] and the other called himself...

Q. [back to French] Greeks...?

R. Yes, yes...Greeks. They were forced by the Germans

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to do all this...And to say the things they had to do...that...they took all the houses...all...all stolen, all done. They stripped the houses and took everything. And at our return there was not a single handkerchief...everything stolen. They were obligated by the Germans to take everything of the Jews'...they were obligated here, the Christians.

Q. And why do you have this in your store?

R. Pardon?

Q. Why do you have this in your store?

R. This...I lost everything. They stole everything here.

Q. But why you have it here?

R. My store...I left everything in the cellar...they took the key and...took everything, the Germans.

Q. This.

R. Yes.

Q. Why did you put it here?

R. Ah! I put it here to remember what the Germans did when they were here. Now they are all dead those here. All dead. I put it here this way...so they remember...

Q. So they remember...

R. To remember...what my nephews had to endure, my children...It was given to me by a Christian and I made it...something else

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photography...and it...

Q. Can they read?

R. Yes, yes.

Q. They can?

R. Yes.

Q. You...

R. Ah, no.....