

We have to put another--

I get upset about it. You know? I just --

Changing film. Camera four is up. Scene take six is up.

OK, Mrs. Page, can you just back up to where Margot said, oh, no, where you saw the chimney?

We saw the chimneys. And Margot said, look at the chimneys. Now I'm sure they going to kill us. Look at them. And I said to her, Margot, I'm positive they won't do it. Because if they wanted to kill us, why transport us to BrÃ¼nnlitz, bring us here? And I'm sure they won't to do it.

And we marched. We kept on marching until we arrived at the destination, which was Schindler's factory. It was kind of a-- we saw a building, which was a two-story building, the lower floor, and then the upper was all-- it had balconies all through the width of the building. And the door was open. The gates, rather, were open.

And we marched in. And as we marched in, I saw men in the striped suits, you know, which they didn't wear in Plaszw. Because in Plaszw, one still could wear their own clothes. But all, everybody was shaven, a group of men standing on the balcony with shaven heads with the so-called "lausen promenade," which means a lice promenade, a shaved strip of hair-- of skin, rather, completely shaved. And they were waving to us, and then crying, and laughing.

First, they thought that we are in a terrible shape because we wore those rags, first of all, in which they never saw us before. And before we left Birkenau, they painted us with paint, like red, yellow, whatever, in order so we would not escape during our journey. And I saw among those men my husband. And of course, my happiness had no-- you know, no limits.

And then, but downstairs, we saw a group of SS men. But in the middle of them, Mr. Schindler, with his little Tyrolean hat with a little feather, and completely ignoring the LagerfÃ¼hrer-- that means the head of our camp-- and all the SS men and woman, he said, I greet you. Don't worry. Now you're going to be well taken care of. There is hot soup waiting for you. And don't worry. You are with me now.

So then we proceeded to go to the big halls of the factory itself. And of course, there was hot soup, and a pretty good hot soup. And we somehow, subconsciously, we are not afraid anymore. Our living quarters were not ready yet. There were no bunks. Everybody slept on straw. But nothing mattered anymore because we knew that he will not-- he will do everything. It was not absolutely sure. But we believed that he will do everything in his power to let-- to help us survive the war.

OK. Tell me about--

Seven.

--some of the things that Schindler did for you, like getting fabrics at the end and then maybe getting even weapons.

Yes. From the beginning, Schindler tried to do everything possible for us to make our life more comfortable. We didn't have very many clothes. I mean, we didn't have any clothes, only what we had on.

So he managed-- I think he allowed our men to steal some wool from a neighboring factory, which was kind of already empty. And I mean, they were not working anymore. Probably people left it. And so our men got that wool, and they made also on the machines and the factory knitting needles, and the women started to knit sweaters, and little mufflers, and so on.

So then men wanted to smoke. I don't know how, but they got hold of some, next door also, from some onions, and they were really smoking the onion leaves, skins. Schindler, as far as food is concerned, all the surrounding areas were being

slowly evacuated, so it was very difficult even for the Germans to get the food, but somehow, he got food.

We were not-- we were always hungry, but not like in Auschwitz. You know? We were hungry but with hope for a better tomorrow. He tried to always give us a little piece of bread.

I had a bunkmate who was really a master in cutting the pieces of bread. She cut it, I believe, in 13 very thin slices. The piece was like this. So I used to give my husband about eight, and I ate the five. Because for me, it was enough. He was bigger than I was.

And then when the surrounding areas were getting evacuated, the factories were empty, he took a few men with him in a truck, and they went to a neighboring town and got some fabrics from an empty factory, which he put in our warehouse in our camp, and told the men who were in charge of the warehouse, when the war is over, remember to distribute these fabrics evenly so the people will have something to start their lives with.

They can sell it. They can barter it. They can do something for them and then sell some clothes. But let's wait till the end of the war.

Then also, without the majority of us knowing until the very end, he acquired some guns, a big-- again, my husband can give you because he knew more about guns than I-- a big, I think it was a machine gun, and some handguns, and some other arms, so we would be prepared if the Germans would try to kill us at the very end of the war. Because this is what they tried to do.

We had a Lagerführer, the head of our camp, his name was Leipold. And he was already started-- gave orders to dig trenches for us to be put and shut in case of the Russians approaching closer. And somehow, Schindler realized what's happening and ask Moshe Bejski-- Moshe Bejski today is the Supreme Court justice in Israel.

And at the time, he was a young man, very good in forging documents. He was kind of an artist. He knew how to forge documents. And he forged a telegram to Leipold telling him to go, calling him to the front, which Leipold very reluctantly did. But we got rid of Leipold.

And we had another man who became the head of our camp. But he was a lower rank than Leipold, and he was not too bad. Because the Germans, at that time, realized the end of the war was near, and they knew they will be-- they will have to account for their deeds. So that one was not too bad. But Leipold disappeared.

And we had the guns. When Schindler wanted us to be prepared if the German either tried to kill us or retreating Germans would try to overpower us and also kill us, he wanted us to be prepared.

Tell me about his birthday on April 28.

On April 28, because May 8 was the end of the war, the liberation day, but April 28 was his birthday, and we wanted to do something for him for his birthday. So each one of us, of the prisoners, gave a little portion of their-- our bread and a little portion of our terrible jam or marmalade, whatever it was, and margarine.

And someone who must have been very, very handy among us-- I don't remember. I don't know who it was-- made him a birthday cake. I mean, they didn't bake it but just make it out of the bread and this. And we all gathered in the big hall. And Schindler spoke to us. He told us-- and again, all the camp staff was there, all the woman SS, and the men SS, and the head, the commandant, and the commandant of the camp, the new one, everybody was there.

But he was absolutely not afraid of them. And he told us, the end of the war is near. Please, think good thoughts. Because you will survive the war. But as you survive the war, try to be human beings. And that's how he-- and, you know--

Wait. Wait a minute. We have to reload. Let's back up. Talk a little bit about the speech, and then tell me about the present that you gave to Schindler on that birthday, that all of you gave.

About the ring, right? OK.

Go ahead.

OK. We also gave Schindler, on his birthday, we gave him a present. One of our prisoners had some tooth, a tooth or two extracted. We had a couple of doctors in our-- among us, and more than two I think, and a dentist. And he donated the gold from his tooth to make a ring for Schindler. And on it there was an inscription, "He who saved"-- now, let me see. I don't want to make a mistake. He who saved a Jew, I think--

One Jewish soul.

"--one Jewish soul saved the world."

OK, tell me that story again. Tell me about the ring. Just tell me that you-- he gave you a speech. So tell me--

He gave us a speech. And also, we gave him-- do you want me to talk about the speech itself?

Yeah, tell me.

Well, he told us to-- that he assured us that we would be liberated. He assured us that we will survive the war. And as we survive the war, he asked us to be human beings, to behave like human beings. You know, he probably wanted to avoid the actions of people who were desperate, and so long in prison, and so on. So he asked us to behave like human beings, which we always remembered anyway.

And also, one of our people donated gold from his extracted tooth to a jeweler who was in our camp, and he made a ring for Schindler which bore the inscription, "He who saves a Jewish soul saves the whole world," which is an old Talmudic, I think, saying.

You one time said that you thought Schindler was trying to save a cross section of Jewish--

Absolutely. He called it his Noah's Ark. Among us, there were doctors. There were teachers. There were locksmiths. There were carpenters. There were tailors, kind of a cross section, men, women, and also children. We had a few children.

Unfortunately, some fathers, when they left Plaszow, a few fathers who were on Schindler's list were able to get their boys also on the list. And they came to BrÄ¼nnlitz. But the Lagercommandant, Leipold, whom I mentioned before, gave the order for those children to go back, to be sent to Auschwitz. Of course, their fathers refuse the chil-- for the children to go alone, and they all went with them.

What was Schindler risking to do what-- what he do, and what did he risk?

Well, first of all, he risked his life. Because under the Germans, helping a Jew, not saving him but giving him bread or whatever, endangered his life and also the life of his family. He was in danger.

And he was arrested a few times by Gestapo, one time for, I think, some black market dealings, which he had to do in order to feed his people, and the one time, I think, for they discovered some kind of a sabotaging his production, something like that. But every time, he got out.

Were you--

That was not in BrÄ¼nnlitz. This was still when we were in Plaszow, in Poland.

Were you like a family to him?

I think he did not come to Krakow with preconceived notions about it. It somehow developed. He formed very close relationships with his workers. He realized he liked them. He respected them. And as the time progressed and he realized what the Germans were doing, that it was a final solution process, that he was-- there was-- that his people would be killed sooner or later, he decided he has to take some action and do something to prevent that.

How many people do you think he saved in all, in rough numbers? And also talk to me about whether or not you feel he was a hero.

He saved about 1,300 people, men and women, and then there were a few children who were a little older than the little boys who were sent back to Auschwitz. They were maybe teenagers. He saved those too. But in the total amount, I think, more or less, was 1,300 people.

And definitely I think he was a hero. Yad Vashem recognize him as a Righteous Gentile, and he was one of the few and the very first Righteous Gentiles whom they gave the Medal of Yad Vashem and allowed him to plant a tree in the Alley of the Righteous Gentiles in Jerusalem.

And I think very few Germans-- there are a lot, many Poles over there, the Righteous Gentiles who helped the people. There are many, I think, Czech people, Swedish people, and so on, and Danish people, French people, but no Germans. Germans are very, very few, and Schindler was one of the first ones to be recognized like this by Yad Vashem.

Talk about how you feel about how few people like him there were.

Well, I feel that's why-- I feel that the testimony about Schindler should not be understood as whitewashing of the rest of German people. Because German people as a whole are responsible. There are very few like Oskar Schindler. If I want to be very generous, I will say like 10, maybe, on the whole. Maybe they helped a single person, some of them, very rarely.

But to save, to endanger your life and save 1,300 people, feeding them, fighting for their needs-- we were talking about glasses before. Some people didn't have glasses. He went to some town, neighboring town, and got them glasses. So he was really very unusual.

And the Germans, on the whole, were perpetrators of the most tragic murder of the history of humankind. And there was no precedent of his-- in history of something like this on a scale like that. This was premeditated. This was done accordingly to a plan, step by step.

Talk about resistance by being good human beings. This is in various experiences. You told an incident about an egg. You talked about sharing in camps and things like-- talk to me about--

Yeah, yeah. I came to the conclusion that we were actually very good human beings. I'm talking about people that I knew and in Plaszow and in Schindler's camp. We were helping one another. We were sharing. We were trying to be supportive.

If somebody lost one of their close ones, we were very supportive. We tried to really-- because we could have, under the treatment that we received, we could have very easily have become animals. It was very easy to become like this. But we were really very supportive.

I remember one time in Birkenau, every morning and every night we had to stay not on the upper platz but in front of our barracks in the bitter cold and the bitter-- and lined in fives. And the SS woman were going by. And if somebody looked a little pale or a little-- didn't stand very straight or something, they pulled them out and put them to a barrack, which was designated to be sent to death in a very near future. So we tried to help.

And I remember one time, we were standing like this, early hours of the morning, maybe 4 o'clock. And we were standing, and I could feel that my knees were bending and I would fall any time. My back was hurting. I don't know

what happened to me all of a sudden.

So the girl in front of me and the girl in the back of me kind of supported me. You know? And little things like this, we tried to-- I shared my toothbrush. When I came to Brännlitz, my husband had a present for me, several presents. He had the little old medal.

Wait. We have to reload.

OK.