Reel one. And if I could ask you first of all, something about your life in Poland before the war started. Could you tell me where you were living and the sort of family life you had?

I was living in Lódz, which is the second largest city in Poland before the last three years before the war. I was in school, of course. I was not yet 12 when the war started.

So shortly before the war, I completed my primary school, six-- sixth grade. And I lived with my aunt who was medical doctor. And my father-- my mother died when I was a little child. And my father, who was working here and there, not always in Lódz. Never mind.

Anyway, it was a family of what we call intelligentsia family. I was not actually in Lódz when the war started because I was on holidays, and then I couldn't go back to Lódz. I was with my relatives in Radom, which is a town where I was born, actually, but I was not living there any longer. But there were relatives there.

I stayed with them for a while, and it is where the 1st of September came. I remember actually the announcement through the radio. I remember vividly. Of course, everybody expected the war then.

It was generally-- generally admitted that the war was near. However, the government, of course, reassured us that even if the war comes, we will destroy the German-- the Germans in no time and so on. People were psychologically not prepared for this disaster and defeat.

I know you were a young boy at this time, 12 years old, but did you have any knowledge that Britain had given a guarantee to Poland?

Yes, it was known. It was known, I remember, and that immediately, I remember, it was announced by radio that Britain declared war to Germany right after the invasion.

Did you have any hopes that Britain might do something to come to the aid of Poland in a physical way?

I cannot remember having shared this hope. I know that many people expected it quite irrationally. I can't tell you exactly how it was how was my feeling then. Obviously, I was a boy. I had no special political knowledge. And whatever it is, in such times, all over the years of occupation, people expected, somewhat foolishly perhaps, expected that the end and defeat of Germany would come soon.

It might have been foolish, but it helped at the same time. It helped because as far as I can say, nobody but nobody believed that Germany could win the war. It was not rational, but nevertheless it was important because we all felt that it was a period that was provision-- everything was provisional.

It was a break, of course, terrible break in life but that it must come to an end. And in this sense, I think that this irrational belief that the war would end soon was very important in keeping the morale, attitude of people. The morale and the attitudes protected us against despair, so to say.

So as I said, it was an intelligentsia family, similar to many others. My father was murdered by Gestapo. One of my uncle was killed in-- uncles was killed in September '39 in a battle with Germans. Another uncle took part in the defense of Warsaw and was taken prisoner of war, but he survived and came back from the prisoner of war camps from Germany.

Another uncle and his son my cousin were taken to Auschwitz, but they survived, both miraculously. So this was family like very many others.

You say you remember the outbreak of war on the 1st of September.

Yes, yes. I remember.

Yes. What was the atmosphere like at that time when you heard? Could you tell me what--

Well, on the first day or two, there was, of course, an apprehension. Everybody was alarmed and sure and so on. But in this first moment, people still believed foolish assurances of the government that there is no point of fearing the defeat and so on.

Well, I don't know what the government-- what else could government do. All governments in the world on similar occasions do the same. But psychologically, we are not prepared. We are not prepared for it.

But after in the first days of September, the bombardments started, the German bombardments of Radom, of this place I've just been living for a while with my relatives. There are bombardments.

There were some armament factories in this place, but they bombarded not just for specific targets but in general to intimidate the population and drive it into hopelessness. So after a few days of bombardments, which to my memory were pretty heavy, a few families, including the family of my uncle with whom I was staying, decided we have to go, escape.

And they had cars, if not their own then some institutions they were working. So anyway, there were four cars, I think, full of people who-- and we just escaped from Radom, driving. It was, of course extremely uncertain. We didn't know where to we were driving. And of course, there was very little petrol and so on.

But nevertheless, it was altogether about 20 people, including myself, my cousin, my grandmother, and my uncle and his family and and some other three or four other families. And we drove and drove through the country through to the East, to Lublin first, and then further to the East.

It was where the journey was, of course full of risks. There were-- it was war after all. And we met Germans for the first time in a small village in Eastern Poland, where the German troops came, where they immediately of course arrested us, all this group.

But then after a few hours, they ordered us to drive to another place some 30 or 40. We were escorted of course, by the Germans. So we drove there, but on the way we were stopped by the same Germans and brought back to this place where they robbed us of everything.

People, of course, were very-- whoever could-- nobody knew whether we'd be back or not, so people took whatever precious they had. So they probably especially ordered us to drive somewhere else in order so that people could take with them anything of value they had, and they robbed us of everything.

I mean, people, including watches, rings, and so on. Whatever valuables they could find, they robbed us of it. The Germans, I remember one moment. Somehow it was in my memory. It was late in the night when they drove us back, and there was my old grandmother sitting on the side on the ground, completely exhausted, her white hair in the wind, hardly able to move.

And there are a few German officers came and saw my grandmother and started laughing, started laughing like mad, you see. And showing with this, looking at her. Well, if I could, I could have killed them, of course. I didn't. I could not, but I hope somebody, someone else took this job later on.

Anyway, they robbed us of everything, and then they took all men. I was not yet counted as man. And they took them away. They kept them actually in the nearby small town in a prison for a few days only. But then there was a big battle nearby, and they were defeated, and could not-- and these men were actually free.

What happened--

How it looked like? You know in a war, the roads full of refugees from all sides, not knowing where they were going, and of course German troops, tanks, and cars, and so on. And in this small town, we actually were on the 17th of September when the Soviet army came. So we were about maybe 10 days or so under the Soviet rule.

Nobody knew what it-- really, how it would end and what they were up to, it was going to be war between Germany and Soviet. I don't remember having had any knowledge about the Soviet-German pact. I don't know if anybody knew.

You know, the communication was broken. Nobody knew what was going on. People relied on some wild rumors, and it was a complete confusion. But anyway, I was perhaps for 10 days or 12 days-- I don't remember-- under the Soviet rule. Nothing particular happened except, of course, that there was general misery, looking for something to eat and so on.

And then it was possible still-- of course, there were no cars any longer-- we started the journey back to Central Poland.

Yes, it's interesting you saying you went eastwards when you were escaping, as it were. Were you hoping that Russia would come in to help?

No, no, no, no. It was a complete surprise. Complete surprise. Nobody had any idea about it, at least as far as I'm concerned. There were people who were more knowledgeable or expected more, but as I told you, I was a boy, [LAUGHS] only occasionally reading newspapers. Then, of course, no newspapers. Anyway, but before the war.

So no, no, no. We were in complete confusion. But then we started the journey back to Central Poland in part on horse and carts. The peasants' carts with horses or in part just on foot through Poland.

Because Eastern Poland, which was then in a miserable state when we went through some cities that were completely burnt out by bombardments and so on. It was a very miserable journey, but eventually we reached the town from which we departed, is to say Radom.

The Germans were already dominating in Poland. I remember that we learned about the fall of Warsaw when we were in the East under the Russian rule for three days. I don't remember the date, but we were then in the East. So we knew then that is over. At least for the time being.

And then we went back to this town, Radom, and after some time, I was able-- I was able to with my cousin and other members of the family to go back to Lódz.

Were you able to go back to your old house there?

Yes. Yes, then went to our old apartment, yes. And I don't remember how it was arranged as a journey because nothing worked, of course. There were no trains. But I don't keep in memory how we made it.

Anyway, my aunt with whom I lived somehow managed to find us. And after we are back in Lódz after some weeks, my father, who was again in the East, but we didn't know where, obviously, came back to Lódz. And then nobody knew what to do. Obviously, there were no schools. Obviously, no high schools. And immediately Lódz and this entire area was officially included into Reich, into German Reich.

As you know, they-- but again, I can't give you the date, but they are known, obviously. I don't want to confuse the dates. The Germans organized what they called Generalgouvernement in the Central Poland, whereas the Western Poland, including Lódz, was directly incorporated into the Reich.

So it was already when we were in Lódz only for a few months until the deportation. I remember that they started all Jews had to register. I remember the Jews standing in queues to get registered then. And there were rumors very soon, and they were borne out, that people from the intelligentsia, intelligentsia families, would be deported soon.

So it was expected. And in February 1940, it was a terrible winter. We expected that. And one night, the German gendarmes came and took us away from-- gave us-- I don't know-- 10 minutes or 15 minutes and took us away from our apartment, and they kept us for three or four days somewhere in an old factory probably in Lódz, and then put us on trains.

You see, all this is rather-- by comparison with what would come later, it was still not terrible. And they put us on a train after a few days, and simply let us out from the train just in a small town in Central Poland. And

Then they were not-- then we had to do something to take care of ourselves. Of course, people were destitute.

Would this have been women as well as young men and--

Yes, of course, and children. Yes. People in my family, in this group family group, there were actually seven of us who were then deported. By a stroke of good luck, they let us out in a small town in which we had relatives by accident. So they could help us.

We stayed with them for a few days, and then we were helped by a family of landlords not far away, about 30 kilometers away or so. It was a family of landlords who they were-- it was a kind of semi-feudal village, you see, with this family of nobility, who actually saved us, and an extremely poor village of peasants.

And in this village, this woman, this landlady, actually took us, helped us. My aunt was a medical doctor, and she was working there with patients and their family and so on. And we were living in very miserable conditions, of course, very miserable, in a peasant hut or some dilapidated house which were previously for servants of the family.

But nevertheless, we could survive. I wouldn't say we suffered hunger. I mean, of course food was miserable. I mean, there was very little of meat, obviously very little of butter, of sugar, and so on-- potatoes, kasha, various vegetables.

But I wouldn't say we lived in famine. The food was miserable, but it was not famine. It was not starvation. And what was especially important, it was a house of small nobility, and they had books. This was crucial. So both myself and my cousin at the same age, we had access to books. And by some miracles, we even managed to get some handbooks from gymnasium, from high school, high school.

And in fact, the only thing I'm proud of in my life is that all over those years of occupation, I learned, and I didn't even lose one year. So that's the only thing I'm proud of. All of the years of occupation, I and my cousin, we studied. We both read and read and read whatever we could, and read handbooks.

And once, two years or so, I made examinations within-- there was a clandestine education system, but it mainly in the cities, not in the villages, obviously. But in the cities, especially in big cities, it worked.

I didn't take part in the classes. There was no occasion, of course. But I went for to make my examinations within the clandestine educational system. And so I could go through it to the end of the war thus to reach the last stage of high school so that just after the war I could make my final examination of high school, something corresponding to A-level here, you see. But it was just after the war.

But during the war, I was able to learn myself. Myself, or occasionally with help of other people. For instance, in this village we were living for about 2 and 1/2 years, there was a family of this family who people who were deported from somewhere else in Western Poland. And one, there was a young man, young but older, an adult who gave myself and my cousin lessons, especially French and German language, and literature and history.

Mathematics we did ourselves in this village with some help of my aunt, who was a who was a medical doctor but was apparently good in mathematics. So she gave us some help as well.

So there was something natural in it. We consider this as a part of-- natural part of life, and there is nothing extraordinary. We had to do anything we could to learn. There were no schools, of course, but we had to, and we accept it. And I remember this period, two years and a half about, as, retrospectively, they are very important in that I was reading, reading, and reading and reading whatever I could-- novels, poetry, and some scientific books even as far as I could understand them.

But I remember some, for instance, historical books, scientific handbooks, which I read. Not much I retained in my memory, but nevertheless, it was of importance. I remember even having read then for the first time a course of political economy by Charles Gide, the French economist. Then I first started reading, when I was good enough, first novel in French and all this sort of thing.

Then in this village, which was a small and very miserable village, it's really, as I said, semi-feudal.

What was it called, the village?

The name of this village? Slonice. It's still in existence. The people were-- the peasants were working extremely. They were toiling extremely hard. Of course, It was a kind of medieval village, both in mentality and in technology.

They plant on their soil as their ancestors with the same probably tools as their ancestors centuries ago. Of course, there was no electric light, nothing like that. No, no running water. Very primitive conditions.

Nevertheless, we survived it, and it-- retrospectively, I find it interesting. It was a time where I learned a lot.

How much did the Germans impinge on you?

Well, in this village, we saw them rarely. They did come occasionally, because obviously both the peasants and the land, the big land owners, they had to-- they had to deliver them parts of their production, of agricultural production to the Germans.

Reel two.

So we didn't see much of the Germans. They came occasionally, but that was rather rare. Sometimes we went to the nearby town, a small town. Then we saw more of them. In the village, infrequently.

How were they behaving? Did you get any idea of how the Germans were behaving in that area when you went to the nearby town, for instance? Or did you hear rumors?

I was not myself a witness of anything extraordinary in this village. We knew a little bit but not much. There was no radio. Of course, radios were forbidden, obviously. You went to Auschwitz or another concentration camp for having a radio.

Nevertheless, in cities, people kept some radios clandestinely, but not in this village. So we had no access to radio. We the only information we had was from infrequently coming newspapers printed by the Germans. I mean, licensed by Germans. From which not much could be known, and obviously everybody knew that most of it is lies.

Nevertheless, some information or by rumors from people who were coming from other places and so on, it was an extremely poor information. But nevertheless, we knew of course that the war started with Soviet Union in '41. We heard some exaggerated news about the war in the West. It was, of course, distorted, everything.

Still, we had some general ideas of the situation.

You mentioned Auschwitz. Did you know about Auschwitz at this time? You know, if you had a radio, you would have been sent to Auschwitz. Had you heard about the camps?

Well, of course, everybody knew. Everybody knew. I mean, I cannot tell you exactly when I heard this for the first time. I don't remember. But since it was established, everybody knew. Everybody knew about Treblinka later on.

But, well, later on, many people among those we knew went to Auschwitz, actually. Some returned. Some did not. But it was not yet in this village-- it was not yet-- the atmosphere was not yet, as far as I can say, of such a terror as you would know later on. Because in '41-- no, in '42. In '42. I don't remember when.

We moved to another village or rather a kind of settlement near Radom where my aunt took a job of a medical doctor. And it was near the town of Radom, which was in the third railroad station from Radom, near Vistula.

Well, when was your father actually taken by the Gestapo? You mentioned earlier on--

Later. It was later. Then in this settlement, I, myself, and my cousin, we started working in a factory because it was obligatory. Of course, I think from the age of 14, it was obligatory to work, to have a document of work.

So we started. We worked for a few-- some months in a wood factory with my cousin. As far as I remember, the life was slightly better in terms of food. Again, miserable but slightly better. And again, we had some access to books.

This work that you were doing in the factory, were the hours very long? What sort of-- how

Frankly, I don't remember. Well, it was a normal work.

Would you have been given wages for it?

Yes, miserable of course, pennies and some. But you see, during the occupation, there was-- all over, all over this year, there was a kind of economy, so-called black economy, black. But it was so widespread that it's even difficult to call it black because the Germans were unable to control it.

So officially you had to live on rations, coupons. People got coupons and could buy specific things for them. Well, if someone relied on those coupons, he would die. He would have died of starvation very soon.

So nobody-- really, everybody had to do something by something else and try to get money one way or another. So there was a very extended network of smuggling all over the country, all over the country. It was easy to buy whatever you wanted, food, I mean. But it was extremely expensive, but it was accessible.

I mean, basic food was accessible if you had some money. And smuggling was universal. In principle, you could be killed for it, in principle. This is to say, in fact, every German announcement, nearly every German announcement would say put on display, and that with the words "up to the death penalty."

But it meant nothing because there was no such a thing as death penalty. I heard of no case of someone being sentenced to death. There was no such a thing. They just murdered millions, but there was no such a thing. Death penalty implies that there were some courts. It didn't exist.

So we lived in a kind of fiction. There was something surreal about it. Or maybe on territories incorporated into Reich, yes. Apparently, there was such a thing as death penalty. So there was a fictitious court, kind of conveyor. They caught people, and then mechanically issued death penalty to one after another, but not in the GG, Generalgouvernement.

There was no such a thing. For instance, in Warsaw, just next to the house I lived in, there was a market which was, technically speaking, illegal. So you could be killed or whatever. But nobody cared. Occasionally, the German gendarmes came, beat some people, and confiscated whatever it was. But next day, it was the same again.

So this allegedly black economy worked all over those years. And it is thanks to it that we could survive at all. So I was working for some months in this factory. I don't remember how long. Again, however, continuing my learning.

I then started to remember-- I started learning Greek and Latin and so on. But after a few months, I went to Warsaw to live with my father, who was working in-- he was working in a kind of a-- it was a week-- before the war it existed, a kind of big consumer cooperative, which the Germans left to some extent working for their purposes.

And my father worked there. He was deeply involved in the underground activity. Because of his work, he traveled often to various places, which he used for his purpose in conspiratorial struggle. And so for the entire '43, year '43, I lived in Warsaw.

Was that very different to the life you'd had previously?

Well, of course because-- before the war?

Before you went to Warsaw during the war, during the occupation.

Well, of course.

Being in a big city.

No, no. Of course, it was. It was very much different in various senses. First of all, the terror was, so to say, ubiquitous. So at least in this year, '43, which was the year of the ghetto uprising, and of various armed conspiratorial struggle began on a small scale. But anyway, there were already young people were training, got military training, and the underground army was slowly formed.

I cannot tell you the size of it because that's not what I saw, actually. But anyway, it was the terror was ubiquitous. It was-- very often the gendarmerie got people on the street as hostages to be hanged or shot subsequently if there was an attack on Germans.

But it was a daily, daily occurrence, so to say. So I don't know how many times I was walking on the street and someone approached me and said, look, look, on the next street they are coming, so escape, and so on. Or that I was in a tramway for instance, and the German, and the lorry with gendarmes stopped it, and just to catch people, and I managed to escape. But this was a-- somehow got used to it. It was a daily, daily event, as it were.

So and I lived all over this year in Warsaw.

What were you doing then? Were you having-- did you have a job?

No, I had a false-- I had false documents, which I was-- which I managed to get through acquaintances, false documents stating that I'm working here. I think I was supposed to be a messenger in a municipal bureau or something like that. Because everybody had to have a document of Arbeitskarte, a document of work, because you could often be arrested on the street and asked to produce the document. So I had to have it, this fake document.

Would it have been safer to have actually worked, to have been legitimate, as it were? I wonder why--

Difficult to say. No, nobody was safe, really. Nobody was safe. You see, it was-- how to put it? When I occasionally read after the war the memoirs from France, from the years of occupation and Vichy, to us in Poland, it was like fairy tales.

Now, those people, normally life was, of course, was worse than before the war. Nevertheless, it was a continuation. Those people went to the theaters or cinemas. There were universities and high schools, and there were journals, censored to be sure, but nevertheless more or less normal journals, literary journals. They gave each other literary prizes, met in cafes, and so on.

There was a continuity in spite of everything. Whereas to us, it was a complete break. It was an irreal time, as it were. Of course, there were no theaters. There were cinemas, but it was forbidden by the Polish underground to go to the cinema, so we never went. All over those years, I have never been in cinema.

Because I mean, there was an underground state in Poland, and it issued various communiques and orders, or let's say advices to the citizens by the underground press. And as far as I remember, most, at least in the media I lived in, people obeyed it. So nobody went to cinema, for instance.

We did read the German or German-controlled press. But again, it was established-- we had to have some communication, some information. And it was accepted, but as far as I remember in Warsaw, it was announced that one day in a week, we wouldn't buy. On Friday, I think, we wouldn't buy the papers.

It was a boycott for one day, just as a sign. And it was largely obeyed, as far as I can see.

Were you getting any information from the government-in-exile? Were you aware of that government and--

Oh, yes. Of course, we were aware of it. When I was in Warsaw, I read the underground press. It was widely, widely spread. I occasionally distributed it as well. No, no. The underground press was very widely read of all kinds.

And was that--

In underground was, of course, complete political freedom. So all kinds of parties and tendencies were there.

How important was the London government-in-exile, though, relating to that, the underground movement, would you say? Were you aware that the two were linked?

Yes, of course I was aware. As to how really it worked, I didn't know then, obviously. But of course, we all were aware of the fact that there is a government-in-exile in London, which had its delegatura, it was called, the representation in the underground.

How about personalities--

It was military and civil.

Yes, I was thinking of someone like General Sikorski. Was he an important person to Poles within Poland in the war?

I would say yes. I would say yes, he was an important person. You see, I myself, I was not aware of various political struggles and squabbles within the government-in-exile or within its Polish representation. I was aware, of course, of various political groups in Poland-- communists, socialists, peasants parties, nationalists, even fascists, democrats.

All sorts of underground parties were there. They published the underground journals. And so this I knew. Everybody did. I even remember having heard of some splits within those parties and so on. But this is what I heard.

Did your father belong to any political grouping?

He was I'd say left socialist. He was contacts. I knew that he had contacts both with socialists and communists during the war. And I knew a lot of people, of course, engaged in underground political activity, most of them socialists or communists.

For some time, I lived in an apartment, which was a kind of-- how to put it? I don't find the English word, but, well, then of conspiracy. All the time there were Jews hiding there, saved from the ghetto. And there were meetings of various underground socialist groups.

All the time during the occupation, I lived with Jews in this apartment. It was a kind of transitory point, where people miraculously saved from ghetto, lived for some time. and be dispersed elsewhere. I knew of some of them who survived. Those whom I remember, some of them did survive. Some of them were killed subsequently, but some people are always there.

We're of course cramped in a small apartment, many people and so on. Then I was living in another apartment which belonged-- in which my aunt, another aunt whose husband was killed at the beginning of the war was living.

And then there was a family. I mean a married couple with a girl somewhat younger and myself. And this woman was Jewish, and she had, as one used to say then, she had a bad appearance. So she hardly could-- she looked like a Jewess, so she hardly could go out. And my aunt just kept them.

How unusual was that, for non-Jews to help Jews in Poland?

Well, to say unusual is-- unusual? I cannot say it from my experience. You can read it in historical books and some very unreliable statistics, very unreliable. But all over the occupation, I had to do with people who were engaged in saving Jews from the ghetto, especially in Warsaw.

It was an organization of which the name I didn't know then but people of which were close to me. And they were engaging in rescuing.

Would these have been more leftish people in your experience?

Yes, I would say so. I would say so, socialists, maybe communists, but rather-- yes, rather leftist.

Did you know what was going on in the ghetto at the time?

Yes, of course I knew. Everybody knew.

What sort of signs were there from outside?

It was a big, huge wall. I never-- I never went there. It was difficult. It was not impossible, but it was difficult to go there for Poles. They used to say "on the Aryan side," "Aryan side." So I never was in the ghetto. But of course, we knew what was going on. People went there and back and had contact with the Jews who escaped.

And I remember very vividly the ghetto uprising seen from outside, of course. Because every day, I was going from the north suburb of Warsaw to the center, necessarily going through the area of ghettos. This were-- this was-- I remember, the moments, the days of uprising. I mean, I rather heard it, and then saw that the ghetto was burning. It was, of course all the time surrounded by various troops.

Both Germans, but as far as I-- to my memory, the troops were, to a large extent not German but Lithuanians and Ukrainians. The Lithuanians were called [NON-ENGLISH]. I don't remember what this words means. That was a term widely used. And Ukrainians, whom we heard a number of unspeakable stories about their atrocities, about the atrocities they committed.

Were they regarded worse than Germans, the Ukrainians?

Sorry. What?

Were they regarded as being worse than the Germans in these sort of acts of--

Worse?

Worse, yeah.

I wouldn't-- I wouldn't-- I couldn't tell. Difficult to say. They were regarded really as a kind of-- these Ukrainian and Lithuanian troops as particularly atrocious, but the German as well. It was after all SS, SS troops which destroyed the ghetto. It was under SS command.

Do you know anything about helping the inmates of the ghetto with arms?

I knew about it, but I had no--

Would your father had been involved with that? Do you know?

Yes, but I don't know any details. I remember that my father once told me that within next days there will be a transport of arms brought to our apartment, to be taken subsequently by someone else. But it didn't come to that because my father was arrested.

So I knew that-- I knew that there was some trade in arms and that some people provided some arms to-- but I didn't take part in it, so there is no point to tell stories which I did not witness myself.

Where were you when your father was arrested?

Where I was?

Were you at home?

In Warsaw.

Yes.

Yes, yes. Yes.

Could you tell me about that?

Well, what can I tell you? They came. SS came in the night and took him away, and I didn't see him again. So that was a night when a number of people in Warsaw were taken, I think. I don't remember how many, but about 200 or so one night, and they all were killed subsequently.

So anyway, I lived still in Warsaw. They gave me-- this institution where my father worked. They gave me a kind of miserable but still to me important stipend so I could survive. Very poorly, but I could survive on it.

Did your father's arrest make you any more vulnerable?

What do you mean?

Being his son, were you watched by the Germans?

No, no. It was not like in communist country, where people are watched on the street often. I mean, it was much more direct violence. It was not that this was secret police or something like that. It was a direct threat on every step.

Were there not Polish informers? Polish people working with them?

Oh, yes, of course, there were collaboration. I wouldn't say-- again, I wouldn't say on what scale. There are books about it. Not many, but there are. Certainly it was much less widespread than in France, much, much less. But obviously there were collaborators.

There were especially people hunting for Jews. It was the most despicable, most despised category of people who were going on the street that perhaps they would find a Jew whom they could, mainly for money, to blackmail them, or just if not, if a man or a woman had no money, just to deliver them to the Germans.

There was such a category of people. They're, of course, treated as, well, the very bottom of mankind, so to say, the most despicable category. So occasionally you could see them even on the street. You could.