

1 Interview with FRED BAUM

2 Holocaust Oral History Project

3 Date: February 20th, 1991 Place: San Francisco, CA

4 Interviewer: Howard Felson

5 Transcriber: Kelly McDonald

6

7 Q. I AM HOWARD FELSON. I AM INTERVIEWING FRED BAUM. WOULD YOU  
8 IDENTIFY YOURSELF?

9 A. Yeah. My name is Fred Baum, and the Jewish name is  
10 (Atholium Duvet Bimalgreen).

11 Q. AND THE SECOND HERE IS?

12 (Nancy Fishman)

13 Q. AND WE'ER AT THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA IN  
14 SAN FRANCISCO ON FEBRUARY 20TH, 1991. WOULD YOU TELL ME WHERE YOU'RE  
15 FROM?

16 A. I am born in Poland, and I'm born in a little town. The name  
17 is Slupaianowa. Do you want me to spell it?

18 Q. SURE.

19 A. S-l-u-p-a-i-a-n-o-w-a. It's close to (Kantsay).  
20 I'm born 1921, October 1st in Slupaianowa.

21 My parents were (Ilmaya Bimalgreen), and  
22 my mother was (Milyumnacoma Helsak).

23 Q. WHAT DID YOUR PARENTS DO IN THAT TOWN?

24 A. My father had the dry goods store, and that's what it was till a  
25 few years before the war. He changed to something else.

1                   He went to Starachowice.                   This is the town  
2 close to us, and this town was a rich town, because it was a town that  
3 had lots of factories, government factories, and it was employment.

4                   So he established himself a business to giving credit, and he  
5 succeeded very good. He built himself up fairly good, and if not the  
6 war, surely be to the standard of those days, fairly, fairly better  
7 than the middle class -- semirich man.

8 Q. AND TELL ME A LITTLE ABOUT YOUR MOTHER?

9 A. My mother, and was born in this little town, and her parents, (they  
10 were down from the centuries). Her grandfather was the rabbi of this  
11 little town. She helped my father in the business. Unfortunately,  
12 she passed away in 1930 or '31. And we were two children, me and my  
13 brother. My brother's here too, and I was ten years old when my mother  
14 passed away, and my brother was four years old, or five, something.

15                   My father was -- he lived till the war, and in the war he  
16 lived too. He lived with us. We went to -- we came to the camp in  
17 1942. He was with us too. And all the time till 19--, the beginning  
18 of 1945, he still was alive.

19 Q. WHAT WERE YOU DOING BEFORE THE WAR BROKE OUT?

20 A. Before the war broke out, I was living in a                   (townmoodical)  
21 school, and in the Jewish language, is a                   (disheeva) in the  
22 high (level)           since I was a child from 14 years.

23 Q. SO YOU WERE ABOUT --

24 A. 18 years when the war broke out.

25 Q. AND DO YOU REMEMBER THAT DAY?

1 A. Yes, very vividly. The day was on a Friday in, in September  
2 the 1st -- was it the 1st? September the 1st, it was on a Friday, and  
3 I was at the school where I studied, and this was in Otwock. You spell  
4 it O-t-w-o-c-k, close to (Vowshow). It was about half an hour by  
5 train from (Vowshow). And it was (resort) town too, and  
6 right away the bombs started to fall down, and it was everything like  
7 upside-down.

8 And we'd been down there for (shaubis) because  
9 Friday the war broke out by 9:00 o'clock in the morning, and Sunday we  
10 started to run. And we run to the direction of Lublin. You spell  
11 it L-u-b-l-i-n. And we ran, but, running, they, the German army and  
12 German air force, they ran faster than we did.

13 And the next week was Jewish New Years (Basha shoona),  
14 so we figured we go back. It's no sense of running, and we've been  
15 (Basha shoona) at the school, and it was still available food in the  
16 (magazine) and they let us, they, the chef from the kitchen and  
17 the whole personnel, prepared food and we had enough food.

18 We been in the school till after the Jewish holidays were over.  
19 And meantime, they called several of the boys to labor, all kinds of  
20 labor, and thanks God they came back. And one bomb fell in the air  
21 from the school from the (sheeva), and it hit a big tree, so  
22 thanks God nothing -- it didn't hurt nobody.

23 And after the Jewish holidays, we took all belongings, whatever  
24 we could carry, and I will say 90 percent of the students went home,  
25 and we went home by foot. We passed through -- I still remember the old

1 way we went. We went to (Gare); that's the name in the  
2 Jewish. In the Polish, it is Gora Calwaria. You spell it G-o-r-a.  
3 That's one word, and Calwaria, you spell it C-a-l-w-a-r-i-a.

4 From there, we went to some other little towns, and we came  
5 finally to (Rottdam). (Rottdam) is a big town, and we  
6 had many difficulties to go by foot, because many German soldiers  
7 stopped us and asked us questions, and we could answer them because we  
8 were fluent in Jewish, and if you know Jewish, you know German, and  
9 thanks God they let us go.

10 And we went to (punktum) bridges, because most of  
11 the bridges were bombed. And, finally, we were hungry. We didn't have  
12 much to eat, and we came home. And as we came home, right after, it  
13 started like zigzagging.

14 They called us (?). They did with us, you know, dirty  
15 work, and it was no end to it. And this was going on for maybe four  
16 weeks or two months.

17 Q. LIKE WHAT?

18 A. They catch us to work, you know. They saw any Jews they saw in the  
19 street or whatever, they took him to clean the streets, to clean their  
20 houses, to (lift) and some armaments, to clean trucks, to fix trucks,  
21 whatever we could as they showed us, and this went on.

22 And they, of course, didn't give us much food to eat, and this  
23 went on for several months, two months or three months. Later on, it  
24 was created, or it was established like a -- how you say it? As before  
25 the war, it was Jewish, a community. In other words, they had people

1 that they elected, and they managed with the Jewish population, and in  
2 this times, they (ordered?) or they established some Jewish  
3 leaders to have a Jewish organization -- a Jewish community, let's call  
4 it.

5 Q. A JUDENRAT?

6 A. What?

7 Q. A JUDENRAT?

8 A. A Judenrat, right. That's better said. And the Judenrat,  
9 little by little, you know, by bribes and by many other ways, tried to  
10 establish some kind of an (order) that, let's say, somebody works  
11 two times a week or three times, whatever, and you had to have an  
12 obligation too, and they issue cards -- who is working and who is not  
13 working. So that the ones that they are not working, they should  
14 (or shouldn't?) be (lifted?), that, say, they will (one word?)  
15 to work so to take off the burden from the other people so it shouldn't  
16 be, it shouldn't be settled that everybody takes part in this, and to  
17 at least those other people -- to be divided, everybody should do  
18 work. So we did, but this was without pay and anything.

19 And later on, as time continued, it got -- it became worse  
20 and worse and worse. They (caught) Jewish people, they started  
21 to shoot Jewish people for no reason or whatever, and they took away  
22 Jewish goods. Say a Jew could not have any store. He could not have  
23 any, let's say, any factory or any -- it was a time where they put in  
24 in the Jewish stores, Germans to manage and Jews bought in it. But later  
25 on, they threw out the original owner and the Germans took it, and they

1 all, they liquidated the stores, and they took out the merchandise  
2 and the goods and everything.

3 Q. DID YOUR FATHER HAVE A DRY GOODS STORE AT THIS TIME?

4 A. No, he didn't have the dry -- as I mentioned before, he went to  
5 (Stauhovitzie), and he had some merchandise, and, so in  
6 other words, they (tried?) time -- day after day and day after  
7 day, the situation got worse.

8 And it was that the -- the Jewish Judenrat established  
9 kitchens so that the poor people will have some meal or whatever. They  
10 have to eat something or some sick people will have some means to take  
11 care of themselves.

12 And, this was going on and on, and later on it was established,  
13 basically, that the younger people, let's say, 'till 35 or 45, that we  
14 worked ever day. I don't -- sometimes eight hours. It was times we  
15 worked ten hours a day, and we worked in the factories, the government  
16 factories, like regularly working people.

17 We had the healthy work, you know -- the dirty work, let's  
18 say. But we worked, and later on, we even got paid from the government  
19 let's say, twice a month we did. I don't remember the exact amount  
20 that we got paid, but it sure came in handy. We could buy, you know,  
21 we could buy food; we could buy stuff.

22 And later on, they designated that the city, that the Jewish  
23 people cannot go out, just, let's assume to (A, B ?) streets, or  
24 so on.

25 Q. WHAT KIND OF FACTORY DID YOU WORK IN?

1 A. I worked in a metal -- where they melt iron, and we loaded the  
2 ore in little vans, you know, and we pulled the thing to the big,  
3 stove -- how you say it?

4 Q. FURNACE?

5 A. Furnaces, right, in the big furnaces. And we had to do a  
6 (norm?) every day so and so much. And we worked, and we got  
7 used to it

8 And this, basically, was going on till 1942 when they, when  
9 we went actually -- when they send away all the Jewish people to  
10 Treblinka, and the ones that they had working cards, and they were of  
11 younger age like me, or, maybe, people that they were, let's assume,  
12 30, 40 years, and they had working certificates, they let them go.

13 We went in the camp, in the same city, in Starachowice.

14 Q. WHAT KIND OF CAMP WAS THAT?

15 A. It was a camp with barracks. It was not a camp that you had the  
16 comfort of heating or, let's say, you know, the cleanliness or (support?)  
17 We were beaten. We were, besides -- I will come to it. And in the  
18 beginning, we didn't work anymore in the same work that we did. We  
19 worked similarly, but a different type of work.

20 So doing all this, let's say, this was in 1942, I will say  
21 maybe August 1942, until 1942. It was many, many unpleasant  
22 situations where the day was not the -- tomorrow was not the same as  
23 today. It was more restrictions and more pain and more degradation  
24 and we could not go out of the city. It was harder to come in  
25 contact with Gentiles. In other words, to help sell something or

1 exchange something so that we would get food or we could get something,  
2 whatever. So we went in the camp, and in the camp, when we came up  
3 to the camp, the camp was on top of a hill. And it was, I will say,  
4 about 2,500 people as we came in. And as we came in, the head man  
5 from the camp, he came over and he called out with a loudspeaker, said,  
6 "Everybody that got gold, silver, diamonds, money, watches, should they  
7 give up." So to show, if not, they would be shot, and to prove his  
8 point, he took a guy and he shot him without any reason. I still  
9 remember the name of this man. His name was Mikulki, M-i-k-u-l-k-i.  
10 And people give up.

11 It was lying down in many big boxes, you know, and people gave  
12 away everything. As a matter of fact, my father and my brother, we  
13 stood together and we had some money. And I said to my father, "You  
14 give me the money." And my brother, he was a young boy. He had some  
15 of it too. I said, "Give it to me." And I was -- I hid this things  
16 in my shoes.

17 And I (sounds like three words?), and it was  
18 a big help after when we been in camp. So when we been in camp, when  
19 we been -- I would like to go back even when we were still in the city;  
20 is that all right?

21 Q. UH-HUH.

22 A. And then when we still were in the city, we could not do any  
23 gathering, and religious services, any enjoyment or any -- and the  
24 Jewish children could not go to school. It was no (movies?),  
25 no theaters. We didn't have even electricity, and it was permitted the



1 time to go out to the early evening -- let's say wintertime, I will  
2 say by 5:00 o'clock; summer, maybe a little longer. And we didn't  
3 even get any heating. And we didn't have any -- and we didn't  
4 have any radio. And it got from bad to worse and worse and worse and  
5 worse.

6 Later on came many people from other towns where they send  
7 them out like from (Shlazen) or close to (Shlazen), you  
8 know, where it belonged at one time to Germany, and they dispersed us  
9 people in many, many towns. And, of course, it was a (one word?)  
10 for the Jewish people, especially in these days, to take in new  
11 Jewish people, and, of course, they came without anything. They took  
12 away everything from them.

13 But, no matter what, the Jewish people saw to it that -- we  
14 lived in, let's assume, in a room like this could live seven people or  
15 eight people.

16 Q. HOW MANY PEOPLE WERE IN YOUR HOUSE?

17 A. In my house and in my family we were four people -- no we were  
18 five because I had a stepmother -- no, four: my stepmother and my  
19 father and my brother and me. But later on we had some more because  
20 everybody had to take in somebody, but we lived. It's all right. We  
21 welcomed everybody, and we knew if it will stop here, it will be  
22 all right.

23 Q. WHERE DID YOU GET YOUR FOOD?

24 A. Well, we did some trading as I said. We had coupons, cards, you  
25 know, to buy whatever they give, but you had to pay for these things,

1 and as I pointed out, that basically I had money because they paid us  
2 for my work. And, you know, we had some merchandise we sold in the  
3 black market, and everything. As long as we had our own place to put  
4 our head down to sleep, we lived. And many, many people, you know,  
5 they took out in the middle of the night and sent them away. Nobody  
6 knew where they went. ( doing six years before we went to the  
7 camp.) And this is how it came -- the bitter day when they liquidated  
8 the whole town, and they took us to the camp.

9 And the rest of the cities, they sent over to -- to  
10 what's the name?-- to Treblinka. So we have been in this camp for -- we  
11 came in actually the beginning of winter, and it was cold and everything.  
12 And we worked, and right after we came to the camp, the typhoid  
13 sickness started to spread because the -- we didn't have no hygiene  
14 facilities. We didn't have anything. We didn't change a shirt, you  
15 know, God knows for how long, and if we cleaned a shirt, we washed it,  
16 we just washed it with a little water. We cooked it because in the  
17 olden days, they used to cook the linen or shirts or whatever. And we  
18 cooked it, basically, in the same dish that we ate, because wherever  
19 you went, you just had to keep your dish, and you cooked it in the  
20 factory, because the factory got stoves, and, you know, ovens, and  
21 everything should not to be seen.

22 So this typhoid spread out, and at camp, many, many people  
23 died from it. I had typhoid too. And my father -- one night, the  
24 leader of the camp came in and it was a hospital -- you have to call  
25 it a hospital. I will say a ( \_\_\_\_\_ is very \_\_\_\_\_)

1 this hospital, and he took out all the sick, and he shot them on the  
2 spot.

3 So I was in another hospital, and the next night, he came  
4 again, so my father went in, you know, he risked himself, and he  
5 pulled me out, and he took me into his barracks, they called it. And I  
6 was down there, even you see, they -- let's say the substitute leader  
7 of the barracks didn't let me in. And I will say I was lucky that the  
8 major, you know, the, the leader came from the -- he was a Jew.  
9 Of course, he come in and he said to let me in right away, so he let  
10 me in, and he did. The next night, he shot about 40, 50 people again.

11 Q. WHO SHOT THE 40 OR 50 PEOPLE?

12 A. The leader, the foreman leader of the camp. So we went in, and he  
13 gave out a decree that no sick people are permitted in the camp. So the  
14 next day my father and my brother took me behind the house because I  
15 could not go, and they dragged me to the camp -- to the factory. And I  
16 worked. I will say it was a miracle how I could do it, but I did it.  
17 And I went (home). They took me, my father and my brother, and I got  
18 better the next day, and so on. It was a miracle. And I kept to myself.

19 And we worked. (We went), and the Ukraine police, because they  
20 were the police of the camp and they beat us, they shot us -- they didn't  
21 need an excuse. Who they wanted, they shot, and many people could  
22 not withstand this thing, and many people from the camp died.

23 It was one time, it was in the middle of the night in the  
24 winter, where the leader, the German leader of the camp, came down  
25 and he said, "Everybody out." This was in the middle of the night,

1 maybe 1:00 o'clock or 2:00 o'clock or whatever, and we went in  
2 (plots?) at the -- where they used to make you (peel/appeal?)  
3 and everything, and we stood many, many hours, and it was cold.

4 And we didn't know what's going to be with us. And we stood  
5 and stood and stood. And later on, he said to go back to the barracks,  
6 but in the morning, we had to go to work -- this doesn't mean anything.  
7 Even we may have frozen or many people got sicker than they were.

8 This went on and on in the wintertime, you know. Many people  
9 got sicker. They made selections. They took them away; they shot them,  
10 or they -- they never come back.

11 And they brought many people from other camps they liquidated,  
12 brought them to us, and we went there from bad to worse. Our clothes  
13 got disintegrated; our shoes, we were going practically barefoot. This  
14 was the beginning of 1943. They took the Jewish police -- in the camp  
15 was a kind of Jewish police -- and they took them to Lulbin. You spell  
16 it L-u-l-b-i-n. And with trucks, they took them to Majdanek.

17 Q. JUST THE JEWISH POLICE?

18 A. Yes, and they loaded up all the trucks with clothes, and they  
19 brought the clothes, and we got -- not everybody was lucky. And somehow,  
20 it was a way of betterment. We had something to put on.

21 Q. THEY GAVE YOU THEIR CLOTHES?

22 A. They gave us some coats, and they gave us some, you know, some  
23 shoes and some, you know, pants -- not everybody.

24 Q. WERE THESE THE CLOTHES FROM THE --

25 A. This was the clothes from the people that they (one word) in

1 Majdanek. Lulbin was -- had the concentration camp, the famous  
2 Majdanek. And we got it, and then we discovered, surely, what is  
3 happening with the Jewish people, because due to the fact that we knew.  
4 But I will say it -- in my understanding, a person cannot understand,  
5 or he doesn't grasp a situation where it was never happening. To take  
6 children, women, sick, old, young and just kill them for no reason,  
7 and the reason was only because we were Jews. It could be doctors,  
8 professors and engineers and technicians and whatever, and rabbis --  
9 it was nothing, no different. Rich, poor, they -- the (seal?) of  
10 dead didn't make any difference.

11 So we got this clothes, and this was a big help. It gave us  
12 something to, to hold on to our lives.

13 Q. DO YOU REMEMBER WHAT YOU THOUGHT WHEN YOU UNDERSTOOD WHAT WAS  
14 HAPPENING?

15 A. Will you repeat?

16 Q. DO YOU REMEMBER WHAT YOU THOUGHT WHEN YOU REALIZED WHAT WAS  
17 HAPPENING?

18 A. Well, we realized -- I know what I thought. My father was a very,  
19 a very optimist. He said, "If they don't shoot us, we have to  
20 straighten ourselves and try to live through the bad times. We might  
21 survive. And if we let ourselves down to be entirely pessimistic, then  
22 it's not going to help at all." And we went down; we hoped for a  
23 miracle that we will survive. How? We didn't know.

24 So we went down there in the camp till, I will say, July 1944.  
25 In July 1944, this was actually after the Resistance -- the Poles made

1 the Resistance in Warsaw when the Russians stood on the other side of  
2 the (vislau?). And they took, and just, at time, they  
3 liquidated all the concentration camps and subcamps from -- including  
4 (Glitsmanstatloch?). And in time, they liquidated many  
5 of them -- they took, they killed in Auschwitz. In the same token,  
6 or I will come to it. And in (Litsmanshau?), they liquidated  
7 too. And they took those people to deep Germany like (Hessenbile?),  
8 you know, (Saxson?), or they took them, you know, many -- or  
9 they put them to the gas chambers. Luckily, our camp, they didn't  
10 make any selection. They let everybody by.

11 But it didn't took long in (Bilyanow?) -- this is a  
12 name of a camp in Auschwitz. If people were (sounds like  
13 three words), they could not exist longer than four weeks, normally.  
14 It was exceptions. And it was -- I believe that a human being that  
15 didn't even -- if he reads hundreds of books where the history is  
16 written and rewritten, he will not grasp what Auschwitz was and what  
17 (Bilyanow?) was. I was in (Bilyanow?) and my brother, too, and my  
18 father remained in (Bilyanow?).

19 I -- they ask you in (Bilynow?), "What is your profession?"  
20 And I said, "I'm a steel/metal man." And my brother was -- he went  
21 with a torch in Starachowice, and he -- not cut, but he  
22 made (sounds like one word) of the metals to cut them to make  
23 ammunition. In a way he was afraid to say that he's a welder, and he  
24 didn't said.

25 It happened so that I went in -- so they told him to (one or

1 two words?) from (list?). I went in and I dragged him out, and  
2 it was the manager of the camp. He even beat me up, but he let me  
3 take him out.

4 Q. WHICH CAMP?

5 A. This was in (Bilyanow?)

6 Q. HOW DID YOU GET TO (BILYANOW?)?

7 A. They took us from Starachowice to (Bilyanow?).

8 Q. IN '44?

9 A. In '44, and he said he got, he is a welder, and this way I saved  
10 him to come with me.

11 My father, he was actually, he knew brick laying, and he  
12 thought this will be a good profession, but they didn't need any  
13 brick layers, so he remained down there, and, I believe, that by  
14 January 1945, till then, he was alive. And later, if he was alive,  
15 they send him out, and he didn't survive.

16 And we went from there, in one of ( ? )days, I believe  
17 this was the (sickest?) time. And my brother comes to me, and he  
18 says, "You know, they are going to send me away," -- I missed something.

19 From (Bilyanow?), they send us to Buno. Buno  
20 was the I.D. factory, and we worked down there, and I will say, it  
21 was more orderly camp. You worked, you had certain amount to eat, and  
22 they didn't beat you. They didn't -- we had showers maybe twice a  
23 week, and we struggled.

24 Q. THIS IS IN GERMANY?

25 A. No, this is in (Schlazia?), (Orba, Schlazia?).

1 Q. (sounds like three words; can't hear).

2 A. (Mr. Baum repeats the three words) They had factories in  
3 Germany too, but they took over in the war, these factories, too.

4 And we lived -- we've been down there. We worked, and one  
5 day my brother comes and he says, "They're going to send me away."  
6 And "sending away" meant you don't know where they send you. You didn't  
7 ask; you could not ask. And most of the times it meant to send you to  
8 the crematorium.

9 I had a (couple?), a German Jew. He was a very nice man,  
10 and I worked under him, and he was very, very decent. And I told him  
11 (two words?) me and my brother, if he could do anything not to be  
12 sent away, and this was in the morning. Too much time was that.  
13 And he said, "Let me go in the (Bureau?), and let me see what I can  
14 do." Anyway, he went in, and he came out, you know, (sounds like  
15 three words?), and he said, "I cannot make it that he should not to  
16 go, but I will -- I can make it you go too." So again, (one word?)  
17 came, but what it means so we both go. He said, "I don't know where  
18 they're going to send you, but I know they're going to send you where  
19 you will be working close to the factories, and it's not going to be  
20 cold for you."

21 I took his word, and we both went. We went to Laurahuta.  
22 It was a factory for airplanes. You want me to spell it?  
23 L-a-u-r-a-h-u-t-a. This is about five kilometers from (Katovitzie?)  
24 And we worked down there. It was close from the factory, and we'd been  
25 down there till the time -- it was 1944, the end of December or the



1 very beginning of January, and they send us away from there, because  
2 they send away all the Jewish people that they were very close to  
3 Russian fighting.

4 So we went down there, and we came to Mauthausen. This is  
5 is Austria. We went two days or three days, I don't remember. We came  
6 to Mauthausen, and we were very cold, frozen, and we came down.  
7 They give us a haircut. And down there, they cut us out in the middle --  
8 they left the sides, and the middle was cut out. And they give us hot  
9 coffee. This surely give us a spirit of life. It sure helped us.  
10 I remember this today.

11 And then we took a bath, a shower. And we went from the  
12 shower -- it was a snow. And we -- they run us out of the shower and  
13 told us to run to a big barrick. I guess you know what a barrick means?  
14 It's like a (barrel?), a big (barrel?), and we stood down  
15 there. I will say, two days not yet without anything. And we were cold  
16 and frozen. And we squeezed one to the other, and we stood. So the  
17 next day they give us a pair of undershorts. Then they give us a  
18 T-shirt. Then they give us a shirt, but it took time. It was not all  
19 in one time, and, till they clothed us up and everything. In the  
20 same token -- I missed something.

21 When we came, when we were in Starachowice, we had  
22 civilian clothes, but when we came to Buno, it was Auschwitz  
23 clothes, and we had everything striped so that we could not run away.  
24 Nobody could run away anyway, but this was a double protection for  
25 them.

1           So we been down there, and we went -- from there they send us  
2 to Guzin. You spell it G-u-z-i-n. This is in Austria. And in  
3 Guzin, we been, I will say, about seven days. We didn't went out for  
4 an (appeal?). We didn't get up early. We were like in a  
5 pensión, which we (counted those, the appeal was inside?). We didn't  
6 went out with the regular people. We were down there about seven,  
7 eight days.

8           From then, they took us -- we didn't know where we go. And we  
9 went about four days on the train (sounds like three words), and  
10 we arrived without food. They give us just some food when we went in  
11 the train, but in the time of transport, we didn't have anything.

12           We come into (Hanovie?). This is a big city. We were in  
13 (Hanovie, Lin?). It's like, you know, a little town before (Hanovie).  
14 And down there, it was about, it was camp. It was not finished. It  
15 was not (one word), no (one word). We had to do it this and to make  
16 it for something. And we worked very, very hard in it till we made  
17 it for some kind of a living -- to be called it a living place.

18           And later on we went to work at the factory. It was, the  
19 name of the factory was (Hanomak, then sounds like one or two words)  
20 trucks or something of this kind. It's a big factory, even today, in  
21 operation. Down there, we had to go to work about four kilometers a  
22 day. We went in the morning, of course, and we come home in the night,  
23 and we were worn out. Many people lost lots of weight -- everybody  
24 lost, but some more, some less. And every day was that people coming  
25 (sound like two words), and this was how it went.

1           We got some food from them. They give us some food, but it  
2 was a very poor diet, and all the time it was less and less and less.  
3 This thing went on till -- I will say to the 5th of April, 1945.  
4 Then, as the front came closer and closer, they send us out -- this was  
5 on a Friday. And they said, "Who can work, let him go. Who cannot  
6 work, let him remain." Anyway, I worked, and also my brother.

7           We were separated in Guzin. They separated me from my brother.  
8 And down there was a guy -- he was, he was in camp too. And I said,  
9 "Why are you separating us?" So he said, "It's no different. You will  
10 not live anyway." So we got separated, me and my brother, and I  
11 went to (Hanova?), and he went to (Drasen?) in Germany. So they  
12 send us out, and we went Friday, and we come Sunday to (Bergen-Belsen).

13           When we came to (Bergen-Belsen?), I could not imagine -- as  
14 much as I was in (Bilaynow?) in Auschwitz, I could not imagine what  
15 could be done worse than Auschwitz and (Bilaynow). We came in. It was  
16 a pile of dead people, bodies. I will not exaggerate to say it was  
17 between 10 and 20,000 people.

18           As a matter of fact, when the British army liberated us, they  
19 found about 10,000 dead people. And when we came into (Bergen-Belsen?),  
20 we didn't have a place to sleep, because the barricks were leaking  
21 from rain and (one word), and everything, and everything was -- no,  
22 no sanitary conditions at all. As much as it was bad some other  
23 places, here was nothing.

24           And this thing went on and on. Thanks God it was not too long,  
25 because the 15th of April, we got liberated. So I was in (Bergen-Belsen),

1 I will say, eight or nine days. And in the time that we came, they  
2 called us to do, to take the dead bodies, and they dugged out a big,  
3 big pit. And two people took two (sounds like belts), one by each hand,  
4 and we pulled the bodies to the graves -- to the big pit. And we  
5 could not do it anymore, but we had to do it.

6 If you seen the pictures from (Bergen-Belsen), you probably  
7 seen a big place where is today the cemetary, call it. In this, we  
8 put in about 10,000 -- I mean, the people that they come to  
9 (Bergen-Belsen), because from many concentration camps, they send the  
10 people to (Bergen-Belsen). And this was the job for us to do, and many  
11 people died by dragging those dead bodies.

12 And this was going on till the 15th of April when we were  
13 liberated, and the day that we were liberated, I assume it was  
14 1:00 o'clock. And it was actually two places where it's called  
15 (Bergen-Belsen). I believe that many people don't know about it. I was  
16 liberated in the original (Bergen-Belsen), but it was people -- it was  
17 an army camp, you know. And this camp was overfull, full, so they  
18 took people to the army camp, and the army camp was liberated a few  
19 hours later.

20 Anyway, when we got liberated, we didn't know what had happened  
21 to us. It will be -- I could give it an example like you will give  
22 a child a million dollars. He will not know what to do. We could not  
23 grasp it that we are free, but, whatever the freedom was, we were free.

24 It happened where a Jew from Holland came in with the first  
25 tank. He was in the British army. He spoke 15 languages, and he

1 announced in a loudspeaker in 15 languages that we are free. So it  
2 was, I will assume, by 4:00 o'clock or so.

3 I still remember what they gave us to eat, the British. They  
4 gave us a small can, pork and beans and a little package of crackers.  
5 And we ate -- we started to eat like, of course, like the wolves. And  
6 right after this, you know, people started to get diarrhea, and as it's  
7 written, that 20,000 people (about four words) passed away after  
8 the liberation.

9 So the British saw what's happening. They made army hospitals,  
10 and we went to this army hospitals -- and not everybody went. It's a  
11 matter of luck, too.

12 It was big (boxes?) of (magazines?) of clothing. It was  
13 Italian clothing, very nice clothes. We never saw this things. We  
14 never used to this thing, so everybody went and took whatever he could,  
15 and we slept outside of the liberation. As I mentioned before, in  
16 (Bergen-Belsen?), the ground was intolerant to be in it. We could  
17 not tolerate it. It was full of, of everything. So it was so much  
18 worse, the hunger and everything, that it was even human beings that  
19 they took out the liver from dead bodies and ate, or meat, or whatever.

20 So they made, you know, army hospitals. And I took some of  
21 this clothes, too, but I see if I'm going to stay with the (clothes?),  
22 I will not be here. So I went over and I said, "I want to go to the  
23 hospital." So they took -- they said, "You are a healthy man,"  
24 because I went myself, but I didn't look that great. And I pushed  
25 myself in, and they took me. They took, or -- I don't remember the

1 place where it was. And we had nurses that they washed us, cut our  
2 hair, disinfected us, and we came into a, let's say, an army --  
3 an army-made hospital. It was an army -- where the army stood, but  
4 they converted this to make a hospital.

5 And they give us very little food to eat, and we fought with  
6 the British and everything. We told them, "You're worse than the  
7 Nazis and SS," and everything, but they did what -- they realized  
8 what kind of a diet we could digest. So we been down there, and  
9 little by little, they give us, you know, more and more food, more  
10 eating. And gradually we came back to ourself, in a way.

11 We went -- I was in the hospital, I will say, about six months.  
12 We had doctors from Belgium, Holland -- and Norwegian and German  
13 doctors too. But the allied armies didn't trust the Germans, so  
14 whatever the Germans did, they had to stand by a doctor from the allied  
15 armies. So we came to ourself.

16 So, in general, I was in eight concentration camps. I'd like  
17 to bring a point out, too, that in Buno, as we were down there, we  
18 put on (one word, sounds like thriller), and we stood in a line. We  
19 had one (pail?) of film, and we stood in a line, about 250 to 350  
20 people, and we put on (film?), just said to smile, and put them off,  
21 and give one to the other. And they, the German soldiers, they seen  
22 and they didn't -- they didn't made an issue out of it.

23 We had even, in Jewish New Years, we had a (surefit?) in Buno.  
24 Because the Jewish people came from different places, they took with  
25 them, Jewish and things that they thought they might need. And we

1 belonged to (surefit?) there, I will say. And -- I believe I have to  
2 go back to a certain thing.

3           It was in Poland -- I'm going back to Poland. In Poland, it  
4 was thousands and thousands of Jewish -- little towns. I'm not talking  
5 about the big towns, since they were populated with Jews, but even,  
6 let's say, my town, where I was born, the majority of the town was made  
7 up of the Jewish people. And the Jewish people for a thousand years  
8 lived in Poland. They observed their rituals; they observed the  
9 Jewish education; they teach the children. We had everything, even the  
10 small town. It was synagogues, and it was Jewish schools.

11           It was a life maintained -- it was a cemetary. It was a  
12 (four to five words?). It was a help for sick people. The way it  
13 was nursing help, it was not professional nursing, but because it was  
14 not a hospital in our town, so if a person got sick, in order to help  
15 out the family, everybody donated a night. And two people were with  
16 the sick man to help him out. It was Jewish schools, and children that  
17 they could not afford to pay tuition, the city paid for them.

18           After they send out the Jewish people, many -- a small amount  
19 of the people of the Jewish people, went in hiding. And they fought  
20 with the Germans. They did lots of things to make their life hard.

21           The true thing was, unfortunately, basically, as the Germans  
22 occupied Poland, in order to work together, so that if a Jew comes  
23 (and?) take him, because he was fighting the Germans too, it was most  
24 of the Polish underground that they didn't accept Jewish people to the  
25 underground, most, though they killed them too.

1 I know, as a matter of fact, in our city were two young boys,  
2 and they were educated boys. One's name was (Hausie Kosinitskie?), and  
3 the other's name was (Halshu Foekman?), and they were close to the  
4 liberation, and they were -- they performed many actions against the  
5 Germans, and they got shot by the Polish underground.

6 Most, though, in the city of Starachowice where I was  
7 working at the first concentration camp, ten people got liberated in  
8 Bilaynow, and they came home, and their children too, and they got  
9 killed by the Polish underground.

10 I have to say, it is a shame that after many thousands of  
11 Jewish people lived in (so?), the day of light -- the liberation -- they  
12 were killed by the Polish people. I know, as a matter of fact, in  
13 (Austrovitz?) they killed sick people -- one girl, Spigel. You spell  
14 it S-p-i-g-e-l.

15 And, of course, everybody knows the problem in (Kantsay?)  
16 in 1946, where over 40 Jews were killed.

17 Q. WHAT HAPPENED TO YOU AFTER THE WAR?

18 A. I was liberated in Bilaynow, and I never went back to Poland.  
19 I didn't want to see this country anymore. And I wrote letters to  
20 certain friends that they were in Poland, and I advised them, "Get out  
21 as fast as you can."

22 So, to all, to a shame to the people, the Polish people. They  
23 helped to a big degree, the German's, to annihilate the Jewish people.

24 After the liberation, we lived in Bilaynow. I remember the  
25 day vividly -- how ambulances and big, big buses came to pick up their



1 citizens. It came from (name of country); it came from Czechoslovakia;  
2 it came from Yugoslavia, and it came from all over. For the Jewish  
3 people, was nobody to pick him up. And I thought of this: "How  
4 fortunate will we be if we will have a certain country, a Jewish  
5 country, and we will have somebody to come for us."

6 As a matter of fact, after the liberation, it was no Jew  
7 that had in mind to go someplace else except to Isreal, but, unfortunately,  
8 the British didn't let us in. And we didn't have -- we been in  
9 Bilaynow for five years, and no place to go.

10 I got married in 1946. My wife is Helen Wiesel, W-i-e-s-e-l.  
11 She is born in Hungary. We had our first daughter. She was born  
12 1947 in (Salya?). (Salya) is a little town -- it's a fairly  
13 good-sized town, close to (Bergen-Belsen).

14 Q. WHERE DID YOU MEET YOUR WIFE?

15 A. I met her in (Bergen-Belsen). In (Bergen-Belsen), we were  
16 liberated -- I will say 40,000 people. But 20,000 could not. They  
17 passed away after the liberation. And all -- most of us, you know,  
18 we met our mates in the camps in Germany.

19 And we did, you know, we did (one word) after, we established  
20 a community; we established schools, and we started to live a life  
21 till 1950 when we came to the United States.

22 If somebody -- and it's many of them, that they wrote books  
23 that the Holocaust was never. There was never a Holocaust. It was  
24 never -- the Germans didn't kill the Jewish people. I'd like to make  
25 this testament: In Poland, in Hungary and Czechoslovakia, in

1 Yugoslavia, in any country in Europe, those old documents, I will  
2 see my name in the community -- the city community, the city hall, are  
3 all the documents, or they were till lately. They were in, and I  
4 assume they are still in, proof. I got this. I show it to you. I  
5 got pictures when my daughter went down there, and this was in every  
6 city. Not one city was exempt from, from going to the gas chambers or  
7 to the labor camps or to the concentration camps.

8 It was an (amount?) of Jewish people that they run away to  
9 Russia. In 1939, Russia and Germany made a pact. And they divided  
10 Poland, and the Russians took part of it, and, of course, Poland took.  
11 And many Jewish people run away to the Russians, and they survived --  
12 I will say, maybe about half of a million of the Jewish people. It is  
13 not that the Russians loved the Jewish people, but I will say they  
14 treated them like any -- like everybody. And the Jewish people  
15 fought in the Russian army, too. They took them into the army, and  
16 they fought, and they were very loyal fighters.

17 In the same token, when the war broke out in Poland, the  
18 Jewish people were soldiers, too. And it was a big, big percentage --  
19 I cannot quote exact amount, were Jewish soldiers -- fought together  
20 with the Polish soldiers, and it was forever. A Jew went to the army  
21 and he fought and they were very loyal citizens.

22 Why we got paid from the Poles the way they should to behave,  
23 and why they behaved differently, I don't have the answer, but I will  
24 say this: If I will be in a position like the Poles, and let's  
25 assume the Germans will give out a reward to everybody that is hiding

1 a Jew is risking his life, he will be shot. I will say that they should  
2 not to risk their lives if they don't want it to save a Jew, but  
3 if a Jew were in the underground or hiding and he knocked on the door  
4 and he said, "Mr. So and So, let me in." He shouldn't say I cannot  
5 help you to hide you, but take a shave, have a bowl of soup, have a  
6 piece of bread, have a piece of bread on your way and go. They didn't  
7 did so, and 95 percent, or maybe more, they give out the Jewish  
8 people to the Germans, and they were -- they got their reward, maybe  
9 two kilo's of sugar for this thing -- for handing over a Jew to the  
10 Germans.

11 As I said, I was in eight concentration camps. The first one  
12 was Starachowice, S-t-a-r-a-c-h-o-w-i-c-e. The second was Auschwitz;  
13 Bilaynow 1. The third was Buno, B-u-n-o; Buno Shemianovice had the  
14 same name, too. You spell it S-h-e-m-i-a-n-o-v-i-c. Then was  
15 Lara Huta; it's two words. Then we went to Mauthausen,  
16 M-a-u-t-h-a-u-s-e-n. Then to Guzin, G-u-z-i-n. Guzin 2, just -- it  
17 was Guzin 1 and Guzin 2. It was subcamps. They belonged to  
18 Mauthausen, and then we went to (Hanova?) and (Bergen-Belsen?).  
19 I believe it's eight.

20 We have to take in the prospect that the closer the war  
21 came to an end, the conditions in the camp were worse, got worse.  
22 Because the transportation was not available, so automatically the  
23 delivery was not available.

24 And, to say it, I will say that if somebody was sitting down  
25 and think of it, that the liberation of the small amount of people

1 that they survived the camps was entirely by miracle. The Germans  
2 didn't want to let live one human soul of Jewish blood to be alive.  
3 The proof of it is that, let's take (Bukenvalt?). In (Bukenvalt?)  
4 it was, I believe, it was called the Red Brigade, and the Red Brigade  
5 made a deal, or some kind of agreement that they will not kill the  
6 Gentiles or some other, but for the Jews, it was -- they didn't do  
7 anything. The Red Brigade, or whatever their name was, said they  
8 cannot do it. And as a matter of fact, they killed thousands and  
9 thousands of Jewish people in (Bukenvalt?) when (Bukenvalt?) was  
10 liberated the 11th of February, 1945. It chose, even the last minute  
11 before the liberation, nothing was so precious but to kill the Jews.

12 It was in (Bergen-Belsen?) before the liberation where some  
13 kind of small amount of Jewish women were transported to Sweden. This  
14 was after great and big intervention from the American President, or  
15 the American Government, and many of them survived. And after, even  
16 after the liberation, Sweden was the first country that they took  
17 in sick people to Sweden to take care of them and cure them.

18 Q. HOW DID YOU LEARN ABOUT THIS?

19 A. I seen it; I know it. After the liberation and before the  
20 liberation, I read in books. It is -- not to end this thing, how a  
21 civilized nation like Germany, where in the first World War, Germany  
22 had half a million Jews. Twenty percent of the Jewish people fought  
23 as soldiers in the first World War. And 20 percent from the Jewish  
24 people that they served in the army in Germany, died. And it doesn't  
25 matter -- you could be a general, you could be a captain, you could be

1 anything.

2 As a matter of fact, a lady here, her name is (Fleishman?),  
3 Mrs. Fleishman -- her husband was in the first World War, and he got,  
4 you know, some kind of a degree for bravery, and he showed this. They  
5 said to him that this is nothing worth. It doesn't mean anything.

6 Now, the question is going to remain of the whole world, in  
7 my opinion, because it is no day and it is no minute that this -- what  
8 happened to the Jewish people, especially what I saw, and this  
9 doesn't go down from my eyes. I remember things better from this time  
10 than, I will say, I remember from a month ago.

11 Because, do to the fact the people that they survived, if  
12 somebody wants to take statistics and think of it, the oldest people  
13 that survived the camps was between 40 and 45 years. The others were  
14 too old; they could not survive. And if it was some people that they  
15 were older, they were in Russia or they were in hiding or they were  
16 someplace.

17 Again, we lost our youth -- we, I mean the survivors. And the  
18 older people that they were 40 years old, they lost their wives, 99  
19 percent of them, and they lost their children. Just to imagine how a  
20 person can think his wife, his children, his family, his grandparents,  
21 his uncles, his aunts, his cousins -- from a whole family of (us?)  
22 were in the little town where we lived, Slupaianowa.

23 I figured it out one time, that I could, a history of a  
24 hundred and twenty years, from our whole family, remained alive, me  
25 and my brother. From the whole little town, maybe survived about 20

1 people. And in these towns were not one guy, not one person -- yeah,  
2 one. I seen it in a book, in the Starachowice book. You've got it  
3 here, it's written, one guy from a little town, Kionof is the name of  
4 the town, K-i-o-n-o-f, remained one person. And you got towns where  
5 not even one person didn't remain alive.

6 Where before the war, just to imagine how many Jewish scholars  
7 were here -- doctors, professors, engineers, rabbis, teachers -- what  
8 will came out from those people? If we take, in contrast, (Ellie Visal?)  
9 (Ellie Visal?) was 10 years or 11 years, and he became -- he lived  
10 through the Holocaust, and he is today one of the greatest personalities.

11 And many like him, the same thing. Rabbi (Lowe?), his father  
12 was rabbi in Pietrkow. You spell it P-i-e-t-r-k-o-w. And he and  
13 his brother -- he is the chief rabbi of Tel Aviv. He was eight or ten  
14 years when he got liberated. His brother was the ambassador of the  
15 United States from Isreal. He's still alive, too -- or from the  
16 United Nations, I believe he was ambassador.

17 How many Jewish scholars who came out and would be of help  
18 to the world? Einstein will not be survived if he will remain in  
19 Germany. Just to imagine, to think! It didn't meant anything, and  
20 for what? -- just because we were Jews. It was no reason whatsoever.  
21 Just people were loyal to Germany. They were, first, Germans, and,  
22 second, Jews, and nothing could buy them out to be alive.

23 We should to remember, and I believe we do, we have to be  
24 thankful and double thankful -- a hundreds times thankful -- that the  
25 United States were the first country to say after the liberation, to

1 take in lots of Jewish refugees.

2 I, myself, am in this country for 40 years -- me and my wife  
3 and, of course, my children. I got my daughter, my oldest daughter,  
4 was born in Germany. She's a teacher. I got two children that they  
5 were born here -- three altogether. My son is a big lawyer in  
6 Los Angeles, and my youngest daughter is a doctor, and I will never  
7 forget to be thankful to the United States and today's state where  
8 our soldiers are fighting, and they left their wives, their parents,  
9 their children -- may God bless them to come home without any damage,  
10 and may God give them strength, and strength for the service that they  
11 gave to their country and the whole world.

12 My father was-- as you know, you know you got your rabbis where  
13 they got certain dynasties. My father went to the rabbi from  
14 Ostrowiec. You spell it O-s-t-r-o-w-i-e-c. The rabbi from Ostrowiec,  
15 he had seven sons. All of his sons were great, great scholars -- I  
16 mean Jewish rabbis. Not one (remembering?) was left, but those  
17 people will contribute to the world and to the Jewish world. And it  
18 was many, many thousands of this caliber -- Jewish rabbis and doctors  
19 and teachers, as I mentioned, and what not. And the first ones to be  
20 killed were -- they were the intelligent from the Jewish people-- rabbis  
21 and teachers and scholars and doctors and professors -- and they were  
22 the first ones.

23 Again, I'm going to go back. It was in (Litsmanstat, Loch?)  
24 where the Germans put in 80,000 people in the getto of (Loch?). (Loch?)  
25 had, before the war, I believe, around 130,000 people, Jewish people.

1 From those in the (Loch?) ghetto, I will say, to my opinion, they lived  
2 through the worst way of hunger and sickness and death -- more than  
3 any other concentration camp, even Bilaynow, because in Bilaynow, they  
4 died -- they could not live any longer. In (Loch?), no Jew could have  
5 any communication with the outside world -- with a Gentile to trade  
6 something with them, or it was Gentiles, they give you, sometimes,  
7 a piece of bread, or whatever, and they felt sorry. And it was Gentiles  
8 that they hid some people, too, and they sacrificed and many of them  
9 got caught and they were shot dead and their families, too. We will  
10 never deny this, and we remember this, but it was a very, very small  
11 percentage. The world, in general, could do more and could do more,  
12 and they didn't did it.

13 I don't know if I said it -- I'm here 40 years already, and I  
14 came and I worked, and thanks God I build up myself and my family where  
15 I am grateful and thankful to be in the United States.

16 The miracles that happened that the survivors remain alive, I  
17 will say they made a big contribution in each country where they came  
18 into it -- the United States, Canada, Austalia, South Africa -- all in  
19 the rest of the world, and they are still doing it. I cannot recall  
20 one refugee that came after the war, and I don't know of it, that will  
21 have any, any criminal record or anything that they didn't behave like  
22 a citizen, and we are thankful, and I believe that this cannot be  
23 denied by anybody.

24 My brother came in here. He lived in England. He got  
25 liberated in Theresienstadt, so he was a young -- he went to



1 (Ranshenstate?). After the liberation, they took him to England --  
2 the first transport, even the children, and he was between them. So he  
3 was down there several years, and, later on, he come in, because I  
4 didn't want to be alone here. Thanks God, he makes a nice living. He  
5 build up a family. And in his name, I will say, too, thanks to the  
6 United States and God bless America and every citizen of this state.  
7 Q. THANK YOU VERY MUCH. WE CAN STOP NOW.

8 ----oOo----

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Interview: Baum Int. #3, Tape 1  
Holocaust Oral History Project  
Date: 5/16/91 Place: San Francisco, CA  
Interviewer: Peggy Coster  
Transcriber: Gazelle Jacobs

Q: FRED, WHY DON'T YOU START OUT BY TELLING US ABOUT  
THE FIRST CAMP YOU WERE IN.

A: The first camp was Starchowice. You spell it  
S-t-a-r-c-h-o-w-i-c-e. This is in Central Poland.

In this camp we came in it in the beginning of 1942.  
This was the time the whole city was liquidated. In the  
city at this time was ten or twelve thousand Jewish people.

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This was gatherings from the neighborhoods, small towns  
and everything. It accumulated this amount.

Q: WHAT AMOUNT, HOW MANY PEOPLE?

A: Ten or twelve thousand. In this amount, those  
people were employed at the Hellman. It was an ammunition  
factory and they worked there before the liquidation of the  
city, too. I would say about 2,500 people were employed  
every day. Normal days, 8 hours or 12 hours a day.  
sometimes we worked 12 hours, but most of the time we worked  
8 hours.

(  
We had working carts. We stood at the and the  
management of the city. He called out that everybody has  
got working carts. He was employed at the factory from  
where we worked to step out. In other words, to be in a

separate group.

We stood there for quite a while. We didn't have drinks or anything. We stood, it was until 1 o'clock or 2:00, and we went over to the place where I mentioned before. It was called Scielnica. It was an isolated place. They took us down to the place. It was a bad place. They took us three or four at a time. We carried our belongings, whatever we could carry.

When we came up down there, the code was that everybody had to give up their belongings; his money, his jewelry, any valuables, and if not, he was going to be ordered to be shot to death. Many people until they came to this place got shot already in the way because the Ukraine and the Latins run fast, fast, fast. Not everybody could do it. So the people that were behind got shot to death.

They shot one guy. His name was Rosenbell, Isreal Rosenbell. They shot a few more. When we came up to the supposed camp, it was like two mountains. We came in the middle on one side and one on the other side, too, and the German to the middle, and we stood. To show that the German leader meant what he said, he shot one guy on the spot and his name was Mikulki.

They had a big box and everybody threw his belongings, whatever it was somebody had or maybe somebody didn't put, that was the order of the day. Then we stood until the night or so. They took us a little further. It was like a

camp designated with barracks and everybody was there. There was no here or there. You had to go wherever they said.

So, from the road from this mountain they beat us with rabbit bones and butts from the rifle and other kinds of stuff until we came in. So when we came in, naturally, we were Italians and everything, and we just lay down whenever it was possible. I don't remember if we had any mattresses because they didn't have much mattresses at this time in Poland. It was only sacks filled up with straw.

The next day, if you were late to work, I don't know what the reason might be, maybe it was no order of it, when we came into the factory to go in, they'd beat us up and we went to work. Everybody in the factory worked where they worked before in the same place. We had from the factory they'd give us lunch. In the lunch, whatever it was, they'd give us two slices of bread. It was maybe three ounces of bread with marmalade.

Q: EVERYDAY?

A: Yes, they gave us lunch. We ate lunch in the factory. They gave us everything. It was soup, two slices of bread with marmalade sometimes, or maybe it was salami or bologna or whatever.

Q: DID THE GUARDS EAT THEN TOO?

A: Yes, they ate then too.

Q: DID THEY EAT THIS TYPE OF LUNCH?

A: Yes, even the Poles at this type of a lunch.

Q: DID YOU RECEIVE AS MUCH AS THE POLES?

A: I don't know for sure, but it's possible. When we came home we had some dinner or whatever. But later on it got normalized and we got up at normal time. We got up at 5 o'clock or 5:30 and we would be at the working place by 8:00 or so, and we worked.

Naturally, later on they designated different types of work where not so many were used to doing it. They had to put big tanks on, heaviest kinds of ammunition. It was 8 pounds or 8 pound size. This we had to take out from a hot oven that melted the iron, then you took them out and they came to a machine and knocked out where the materials to shoot, to put in the cannon or whatever.

But in due time, we Latins think how to do it well and they stopped beating us because we did actually more than they asked from us. I remember we used to do 800 of those things and put them in the sand to be cooled off after they came out of the big oven. My father in this day loaded the heavier ones. I'd assume his weighed 40 pounds a piece. As of course, he was older than me and everything, and I asked the men that were in charge of it that I wanted to take charge of it, that I wanted to change him and I wanted to do the heavier load and have him do my work and they agreed to it.

In those days we didn't have a lift, a lift to pull up

and down like today. We just had the old one. A wooden plate nailed down to be easier to work with. You carried this thing in your hands and you threw it in the baking oven. It made it ready to make the hold in the middle for the ammunition. I did this work for some time.

Not long after, a big sickness took over the whole camp, typhus and other diseases. It was not sanitary conditions that we could not live in. We didn't have aprons when we carried this metal. People didn't have the exact gloves to work with, so their hands got infected.

There were lots of people with typhus and lots of people passing away because they couldn't hold on. There was no medication, no nothing. I myself got typhus too. One day the leader of the camp, his name was Altoff --

Q: WAS THIS MAN A PRISONER OR A --

A: No, he was a German leader. He made a hospital. There was a barrack, and all the sick people were laying there. He came in one night and took them all out and shot them on the spot. He said the camp can not live sick people.

In a few days he shot again. This time I was in the hospital. When he was coming, my father heard what he was saying and went to the hospital and pulled me out. As I came out, he took me to his barrack or the place where he slept. The guys that were in charge of block didn't let me in. They said if they let a guy in with typhus, people can

get sick from me. But, the higher leader of the Jewish people said, let him in and just look away. So, I went in and the German leader shot a second time all the hospital people and I was safe this time.

The next day, the sick people had to go to work. There was no difference. My brother and father took me in their arms and I worked. I don't know how I did it, but I did it, then they took me home. Little by little my father tried to give me different foods and everything and I got better and I came out of it. Thanks God. I will say by November or the beginning of December is when the sickness from the typhus went down.

After this, we went one night, we came home and ate. I'd assume by 12 o'clock or 1 o'clock in the night, because we didn't have any watches to know the exact time, the leader, the German leader Altoff came in and said, everybody up in five minutes.

We came down, and they had a big empty place and we stood. Lots and lots of people were still sick from the typhus and we didn't know what was going to be done with us. It was cold. In Poland at this time of the year, it's cold. Our clothes were not good for summer even and especially not for winter time.

All of a sudden, everybody was ordered to go back to the blocks. Nobody knew anything. This must have been about 2 o'clock in the morning, and of course, 5:00 or 5:30,

we had to get up and go to work. We had to do whatever it was. We worked and other kinds of stuff. In the factory we had all the worse jobs. Whatever was available the Jewish people had to do it.

I remember one time we brought this heavy metal, it was actually built in Czechoslovakia or Sweden to make these heavy guns. They came 8 feet long. Of course, we didn't have a lift. We would pick them up from the outside and put them in a little buggy. The buggy was like a small railroad car. So what we did, we had some wood, lined up the wood pieces on the railroad like a little car. It's kind of like a key. It was L-shaped, but it was not L-shaped. Not exactly like an L-shape. Maybe I can make a little picture of it, if it would be helpful. (Baum makes picture of the L-shaped railroad car).

We took this thing up to the railroad buggy. One time the leader from the camp came down and stood. We worked fast because we saw him. He rushed up and beat us with his rubber. I was then rolling in the metal and got this mark (indicating scar on arm) and this was not the size of it naturally.

So, what I did was took a piece of cloth, no medicine, no iodine, and I just wrapped up my hand and continued working. We worked and he later went away and beat up some other people, too. So this was one part of it.

Then it came close to Christmas and New Years and all



the times when it was a holiday, they had a good time with us. They took us out for "appeal". "Appeal" means like count, let's say an open space and they counted us and they said stand up and they counted us. They beat us half a block from the block where we lived into the place in the Ukraine and Latfians and the Germans.

They beat us up. You had to run and everything. They made themselves a good time. They also shot a few people. I remember there was a little boy. He was maybe about 13 years old. He was from Sidlowce. You spell it S-i-d-l-o-w-c-e. He was a young kid, I'd say about 13 years old. He stood in the front. The Jewish leader went over to him and gave him a smack in his face and he said to him, you have to stay here. I believe the reason he smacked him was to save his life because otherwise the German leader could take him and shoot him because he was a young kid. He wasn't eligible to work in the factory.

So, I'd like to bring the point of this that we should stop and think, even if somebody had written a book, say you had Jewish couples, Jewish black leaders, or whatever, it does not say everybody was bad. In my estimation, I will say 98 percent of the people, the Jewish people if they had any authority, they did some good to people, to the slaves, to us.

Q: WHAT I'M NOT CLEAR ON IS HOW DID THIS MAN SAVE HIS LIFE?

A: Because the man beat him up maybe the German leader didn't have enough time to concentrate on him and to look at him closely and look at him or whatever, he was in the back. In the back he could tip on his toes and make himself look a little taller. It is just a miracle, you know.

I said this to many people in the camp about this to take a look, you might think they would beat up a child of 13 years, but with this beating it could save his life, maybe save his life.

Q: DO YOU THINK THAT'S WHY HE BEAT THE CHILD UP?

A: Yes.

Q: JUST TO KIND OF TAKE THE ATTENTION FROM THE CHILD?

A: That's right.

Q: OKAY.

A: So we went down and we had all kinds of colds and people died, they just made a place in the mountains to throw them in, they made a hole and covered them. So we went down there the first winter.

By the end of the winter, they transferred us in the same city. In the same city was three camps, so they transferred us in one of the camps that was already in existence and they made a big camp down there more blocks and we went down there. We had better conditions down there because we were not so close to the Ukraine police and Latish police and German police. It was a big place and

barracks all over. We lived down there.

Q: BEFORE WE GO INTO THIS NEW CAMP THAT WAS COMBINED, LET ME ASK YOU SOME QUESTIONS ABOUT THE FIRST CAMP WE TALKED ABOUT.

A: Yes.

Q: WHEN YOU WERE PICKED UP FROM YOUR HOME, THE GHETTO, WHERE WERE YOU?

A: I was not picked up. I had a certificate at the time, I was employed in the factory. The order of the day was when they liquidated the city, everybody had to come out of the marketplace, and we all stood down there. If you were employed, you stayed here and go in a separate group.

It is not to say, picked me up, as I mentioned before, we were limited to go out of the city. It was a kind of a ghetto, but the ghetto was not that we entirely could not come into contact gentiles or do business the hidden way, secretly. Like in Lvov they closed entirely the ghetto. No Jew had no access to go and come in. We could in a way go if you risked your life, you could go out and Jewish people did business with gentiles. If you had money, you could buy everything.

We had ration cards, not as much as the gentiles. We got meat, we got everything. Whatever the gentiles got from food coupons, but we had smaller portions. We could get more money things and cooked at home. There was a free kitchen for people that didn't have it. So the Jewish

community provided a free kitchen because we had people that came from many, many towns where the Germans ran them out. The Jewish people took all those people in their homes. We lived in one room like this, five, six or seven people. We had clothes and belongings, but those people they came from Ploszow. They liquidated. It's the name of a city. They didn't have anything left. They took whatever they could. So we could go out, not far, or the gentiles came to the Jews of course. It had to be that nobody knew about it because no Jewish were not permitted to have stove. We were denied electricity and heat and telephone. The Jewish children didn't go to school. So that's what went on.

Q: SO WHAT THEY DID WAS CALLED YOU, CALLED EVERYBODY DOWN TO THE AREA WHEN THEY CAME TO GET YOU TO BRING YOU INTO THE GHETTO?

A: No, they just went down in the street, practically to every house and knocked on the door. They were screaming "rous, rous, rous", that means leave. If somebody didn't leave fast enough they shot them. After the city was liquidated, it was 150 to 250 people were shot to death because younger people and older people, if somebody was sick and if they didn't run fast enough that's what they did.

Q: SO, WHERE WERE YOU WHEN THE GERMANS CAME? WERE YOU AT HOME?

A: I was at home.

Q: AT HOME. WHO WAS WITH YOU?

A: At home it was my cousin and his wife, and two children, and another family of three.

Q: AND YOUR FATHER?

A: My father was not there. He was in the factory working because he worked nights, so he was down there.

Q: WHEN DID THE GERMANS COME?

A: They started about 5:00 or 6:00 in the morning. They chained down the city with police, with the Germans and the Latfians so nobody could run away.

Q: SO THEY SURROUNDED THE CITY?

A: They surrounded the city, yes.

Q: WERE YOU ALLOWED TO TAKE ANYTHING?

A: Yes, you took whatever you could.

Q: WHILE THEY WERE YELLING AT YOU TO HURRY?

A: Well, we were already prepared already, actually most of us had things we were told to take with us already prepared. They carried some pieces of luggage or whatever. This was because we expected it. We knew it was coming.

Q: HOW DID YOU KNOW?

A: It went down from city to city and it went down since 1942 at the end of May. The first of June they started to liquidate the Vauchao Ghetto, not on the first, but in June and it went down from Vauchao to other cities. We knew these things were happening.

We didn't know for sure what was happening with the

people. We were told they were going to be killed. But, nobody in life as long as the world exist, didn't hear of such a thing that you take grown ups, older people, women, children, whatever, it's a life to be called a Jew to be killed without any reason and without any reason just because he got born a Jew.

So we knew we seen the from one place to the other and we knew it was getting close to us.

Q: HOW LONG HAD YOU HAD YOUR BAG PACKED BEFORE YOU WERE TAKEN?

A: Maybe two weeks or four weeks. We were prepared.

Q: DID YOU THINK OF TRYING TO HIDE?

A: No, I didn't think to try to hide, because I didn't have a place to hide. As you can see the statistics, from Poland, say a very small, small percentage were in hiding. Because due to the fact usually if two people are fighting the same animal, no matter what rational exist between them, try to be united. But here was a different situation.

The Poles they lost their country and they knew that they were under the German authority. It came to the Jewish people and most of them hated us more than the Germans. We could not expect help from the Poles. As I mentioned before, I will not ask from the Poles or from anybody to risk their lives for me or another Jew or whatever.

If a Jew was knocking at the door, they would say, "I'm

sorry I cannot hold you, don't want to risk my family's life. I don't want to risk my life, come on in, take a shower, have a bowl of soup, have a piece of bread", and when he goes out, give him a piece of bread or something and go. This was not the case. That's how it was. Most of the Poles, if you knocked on the door, they tried to hand you over to the Germans. From this they got five pounds of sugar, raw. They did it.

Q: YOU SAY THEY TRIED. WHAT DO YOU MEAN BY TRIED?

A: If say tried to hold them? You mean the Poles?

Q: YES.

A: I would say a very, very small percentage. Many Poles they didn't hide Jews, and that's my point. I would not risk a Pole to hide me because I cannot ask him to risk his life. But they should not be rude to hand me over to the Germans, because the Germans didn't know if I am Jew or I am a Pole. The Poles knew that I'm a Jew or some other Jew.

Q: HOW DID THEY KNOW?

A: I don't know. Maybe we got a little different, maybe we look a little different or something, but they knew. Like here today, if I see a Pole, I know he's a Pole, I'll say so, or German because I can hear his voice or his talk or whatever and I know. It is not basic rule maybe some of them didn't, but a small, small percentage.

Q: DID ANYBODY IN THE TOWN BUILD BUNKERS OR BASEMENTS TO HIDE FOR WHEN THE GERMANS CAME?

A: It was people that were in hiding, but sooner or later they have to give up this hiding, because people were told that this would take a month or two months but this was without an end. Many people were just tired of this way of life. They would not, could not live in the bunker in the ground.

It is a story where some Jewish partisans say came one time and they were hiding in a barn in the ground that the cows were in, and they said they thought they saw a human being there. They pulled him out and everything and cleaned him up, and they knew who he was. He could not work. He passed out on the way because he was entirely in the ground and maybe he ate whatever the cows ate.

Q: HOW LONG DID IT TAKE FOR THIS TOWN?

A: It was actually it took to late 4 o'clock or so. Then the way the rest of the people that didn't have working certificates, they took them to the train, and they went on the train and also took until one or two o'clock go to the camp.

Q: DO YOU KNOW ABOUT HOW MANY PEOPLE WERE ON THE TRAIN? DID YOU HAVE ANY IDEA WHAT WAS GOING TO HAPPEN TO THE PEOPLE ON THE TRAIN?

A: Well, we didn't believe we had ideas, but we didn't believe, we didn't understand. Today we know it is in existence that somebody will go to the moon. When the first people went to the moon it was a novelty because no



such thing had ever happened in history. So, I didn't believe people would get killed in mass or mass killing, like you would say. This was the goal. There were even professional people. There were doctors, rabbis, teachers, scholars, these people built the road to the community. To kill them for nothing. This was the priority of the German people.

Q: AFTER THE WAR, DID YOU EVER FIND OUT WHERE THEY TOOK THESE PEOPLE? WHICH CAMP?

A: We knew it was internal because I was in Naushwitz and I seen it, and we knew about it even in Starchowice, as I will bring you some proof of it.

Q: HOW DID YOU KNOW?

A: In one you know as we came in another camp the name of the other camp where they concentrated two camps together was Majowka it was called.

Q: CAN YOU SPELL THAT?

A: Yes. M-a-j-o-w-k-a. In this camp, close to after summer, they took some Jewish police and they took him in to Majdahk, a concentration camp. You spell it M-a-j-d-a-h-k. They loaded up those trucks full of clothes, shoes, and blankets and everything and brought it to the camp because by this time our shoes were torn up, and our clothes were torn up. We didn't have shoes to change, no stockings, and they brought those clothes. In a way, those clothes were a blessing to the camp.

First of all, we had some clothing, not everybody, because it was not enough for everybody, but some got some help. Maybe not a pair of shoes, but a pair of pants or a coat. In these clothes we found hidden, people hiding, say jewelry, gold, silver, you know, American money, or foreign money and diamonds and everything. It started to be a business in the camp.

We sold this to the gentiles and even from racks the Jewish people made from a shell, from five pieces of cloth and they sewed it by hand. We make caps, on the top of the heads, we made pens and dresses because the people knew how to make it. We sold it to the gentiles in the factory.

Let's assume everyday I wore a new cap, I came home without the cap, nobody knew anything, and we sold this. We made money. From this and we bought food. We bought bread, we bought beans, whatever somebody liked and the people started to feel more lively. It was so free that even in the barracks we had tables for sale and food, and even the German people came in and saw it and didn't make an issue out of it.

So, this thing gave us a new spirit of life because we had more to eat and something to cover ourselves because we threw away those mattresses, the sacks filled with straw because they were not clean. We took a shower, maybe once in two weeks and the showers were not in the camps, we had to go to the city. It was an order. They told us.

Q: WHO TOLD YOU?

A: The police that went to pick up the clothes they said there were people down there 24 hours a day, so we knew the cause, but we also hoped for miracles. We thought maybe we they will not reach us somehow. This is how we knew for sure that was going on.

Q: WHEN YOU GOT THESE CLOTHES, WHICH CAMP WERE YOU IN?

A: Starcowice was the first camp

Q: BEFORE OR AFTER THE MERGER?

A: After the merger, I will say the end of '43. It was August 1943 or something like that.

Q: WHAT CLOTHES DID YOU GET?

A: My father knew the guy that was in charge of it. He went over to him and he said to him, his name was Wolfociz. You spell it W-o-f-o-c-i-z. He told him listen, I have need for the kids, we don't have clothes to cover ourselves, give me some clothes. He screamed at him and later told him come in the night and he will see what he could do. He gave three good coats for me, my brother and my father and he gave us lots of help.

Q: DID YOU SELL ANYTHING MADE FROM THIS CLOTHING, YOU PERSONALLY?

A: No, because we needed it for ourselves. But the people from the clothes the people made from them, maybe it was some things. Everything they pieced together, certain

things.

Q: DID YOU PERSONALLY MAKE MONEY SELLING THINGS?

A: Yes, when I sold the cap I made five sloties. It cost me, lets assume twenty sloties, I took twenty-five or thirty, whatever I could. Unless I made the money, my brother and my father we bought bread and we bought beans and we made onions and beans. As you say, liver with onions. But we had onions and beans. We had that to eat. It was a big help.

Q: WHERE DID YOU GET THE RAW MATERIALS TO MAKE THE CAPS WITH? YOU BOUGHT THESE CLOTHES?

A: No. It was a guy that made them. He knew how to make them, cap making. He made it and gave it to me to sell. He made a profit, I made a profit and we got some money.

Q: HOW DID HE GET THE MATERIALS?

A: Probably from somebody that worked with magazine from clothes or whatever.

Q: SO, WHEN THEY FIRST TOOK YOU TO THE CAMP, DID THEY TAKE ALL THE STUFF YOU PACKED IN THE SUITCASE?

A: Everything away, nothing left. Except I stashed away some money and stuck it away. I took it from my brother and stuck it in my shoes. I didn't want my father or brother to be hurt, so I took the burden on me.

Q: DID THEY DO ALL OF THIS OUTSIDE THE CAMP?

A: They did this when we went into the camp, between

the two mountains.

Q: WAS THE CAMP BIG ENOUGH TO TAKE UP THE WHOLE SPACE BETWEEN THE MOUNTAINS?

A: This was not in the camp. This was the stop point to give up all the belongings and then from there we went to the camp. It was about two kilometers away from these mountains.

Q: DID THEY SEPARATE THE MEN AND WOMEN IN THE CAMP?

A: Yes.

Q: WAS THERE ANY WAY TO BE IN CONTACT?

A: Yes, there could be contact. There were men barracks and there were women barracks. The women barracks were in the same camp.

Q: COULD YOU SOCIALIZE WHEN YOU WERE NOT WORKING?

A: Yes. It was only in Starchowice, because in some other camps it was not like this.

Q: WHAT WAS THE FOOD LIKE?

A: The food was basically potatoes and maybe some meat and carrots, whatever the season permitted, we had some food. It was not of the famous hotel, but we lived. If you could not organize yourself to get a little more than they got, the people could not survive. We had some gentile that helped me.

We had one gentile, I gave him not too much, but I gave him, I remember, two pairs of boots, European boots with leather and everything, and I gave him a couple suits and

blankets, some clothes and everything. He sent me -- he sold this for me and gave me the money, and this was a great help.

I had a guy that I thought the whole world of. We were working in the same factory. He said, I can not talk to you because you are a Jew. So, you had those kinds of people.

Q: WHAT WAS ONE OF YOUR WORKDAYS LIKE?

A: We had times when we worked 8 hours and at times 12 hours. The 12-hour day shift was really tough. It took a lot from us.

Q: WHEN YOU GOT UP IN THE MORNING, DID THEY GIVE YOU BREAKFAST?

A: Yes, we had breakfast. Black coffee or a piece of bread. I don't remember exactly, but it was those things.

Q: WAS THE FOOD BETTER AT THIS CAMP THAN IN AUSHWITZ?

A: I will say it was about the same thing, but the difference was in Haush they gave a little more to make your life sustainable. Here we could do a little more to get more food.

Q: DID THEY GIVE YOU BREAKS DURING THE WORKDAY?

A: Yes, we had lunchtime, I believe we had some kind of a coffee break, too. I don't know if we got coffee or what, but we got something.

Q: AS LONG AS YOU DID YOUR WORK CONSTANTLY, THE GUARD LEFT YOU ALONE?

A: You have to bring in the prospective that, it

depends on what we are talking about. In Starchowice, we had a certain degree better but the German authority, the Ukraine, the Germans and the Latfians, they did more harm to us than in Laushwitz.

In Laushwitz we went to work and we went home and stood in "appeal". In Laushwitz, we stood in "appeal", to count us.

Q: YOU MEAN ROLL CALL?

A: Yes. The roll call in Laushwitz, you know, depended on the Germans. They could let us stand two hours or five minutes because it didn't take too long to go. In Starchowice, we were not. The guard just stood outside and watched that no one escaped.

The guard if he seen us in the camp (tape messed up no audibility) Laushwitz you had to go, and that is it. But in the factories or whatever, they didn't bother us at all. It was more of a kind of organized life. If I'm saying Laushwitz -- what I mean is Bunoshemianowice. It is spelled B-u-n-o-s-h-e-m-i-a-n-o-w-i-c-e. There was a working camp, We had to work and as long as you worked. I would say this was actually a degree better than in Starchowice. Even though you had other benefits or ways of life, you would organize yourself. We had showers and basically some clothes they gave us.

When you came home, you had a bed with blankets or army beds. Three in a row. It was warm in the barracks too in

the winter.

Q: DO YOU REMEMBER WHO YOUR BOSSES WERE AT THE FIRST CAMP?

A: You mean from the gentiles?

Q: YES.

A: I remember so, yes. One guy was Kowski. You spell it K-o-w-s-k-i. I had some more, but I don't remember them at this minute.

Q: WERE YOU ALLOWED TO USE THE RESTROOM AT ANY TIME YOU NEEDED TO ON THE JOB IN THE FIRST CAMPS?

A: In the factory in Starchowice, you were more free to do this than actually in the camps. Because in the camps, you might have to go to some place like at the Ukraine or Latfians or whatever, and they beat you up just to beat you. But in Bono, you could go.

We went to do those things in the night, too. We went out. You could do it. It was some other camps like Hanover, if you had been in the restroom sometimes a couple might take you in and beat you up and put you in \*\*\* for it, and you could not come out alive anymore.

Q: WERE THERE ANY JEWISH POLICE IN THE FIRST CAMP?

A: Yes, it was Jewish police. They had authority. They went with us to work, say counted names who was going to go and they had been 8 hours in the factory just to watch out. Not a major thing to do.

Q: SO, THEY DIDN'T HAVE TO DO THE SAME WORK YOU HAD



TO DO?

A: Right, they didn't do any work, I believe.

Q: WHAT PRIVILEGES DID THEY HAVE?

A: Privileges? Automatically they had better conditions if this was designated for them from the Germans, I don't know. In general, they had a better opportunity to have a better way of life.

Q: FOR FOOD?

A: Yes, for food. They could help their relatives and so on.

Q: AT THE END, LIQUIDATED OR TAKEN?

A: They were taken with us, together.

Q: WERE THERE MANY DEATHS MARCHING TO AND FROM THE JOB?

A: In the marches it was in Starchowice. Where we were in Honway or in Naushwitz it could happen. In Buna, and in Hanwin it happened a lot. It was the end of 1944, the camp was far away to the factory. I'd say five kilometers, and people didn't have the clothes. It was disorganized and everything and people didn't have the power, so they passed out.

So, when they passed out, they had a \*\*\*, they took all the dead people in this \*\* so it happened that way.

Q: DID THE GERMANS OR THE COMPANY OR WHOEVER, WERE THE NON-JEWISH PEOPLE TREATED DIFFERENT THAN THE JEWISH WORKERS?

A: Yes, they called it force labor. They came from Poland, Germany, from Holland, from Bayou, from France or you were working in Germany and they had better. First of all, they could go out free, they were not interned in the camp. They could buy. They got paid, too. They got packages from home, too. You were obligated to do what the Germans tell you, but you had your own place to sleep.

Q: BUT THE NON-JEWISH THAT WORKED IN THE SAME FACTORY, WERE THEY TREATED DIFFERENTLY?

A: They did their jobs. Maybe they gave them better types of jobs than we did, but besides this, I don't know if they had any better in the factory.

Q: WHAT INCIDENT MOST STICKS OUT IN YOUR MIND ABOUT THE FACTORY IN THAT FIRST CAMP?

A: In the Starchowice camp?

Q: YES.

A: The most incident was the time when the German leader shot the people in the hospital, that was one thing. Second thing was when we were beaten up and when the sick people had to go to work. No sick people were available. If somebody could care for those sick people, as I mentioned, like myself. Thirdly, they took away children because it was a small amount of small children in the camps.

Due to the fact that some people had in the beginning privileges to have their children, but later on they had to

give up their children or took them with force. This was one of the result that I considered the most bad episode that I saw.

Q: WHO WERE THE MOST MEMORABLE PERSONALITIES IN THE CAMPS? HOW ABOUT PRISONERS OR FELLOW INMATES?

A: Prisoners, you mean Jewish?

Q: OR NON-JEWISH.

A: Well, non-Jewish I would not remember much. But between the Jewish, we had lots of people. We had many people. We had educated people, professionals, doctors, you know.

Q: DO YOU REMEMBER ANYBODY IN PARTICULAR IN THE FIRST CAMP?

A: Yes, I remember lots of people, because the leadership of the first camp were the people mostly from the same town and you knew him. For instance, there were cases we knew basically from each other where you could get help from outside over there, and this person was in charge in the kitchen. She knew, lets assume you or me who doesn't have help, she gave us a better portion of food.

Q: DID THEY GIVE YOU MORE FOOD?

A: They gave us a big kettle of soup and they tried to take the heavy, not the watery soup and that helped. Or sometimes she gave us more little bit.

Q: DID SOMEONE DO THIS PERSONALLY FOR YOU?

A: Yes.

Q: THE PERSON FROM THE KITCHEN?

A: Yes, the person from the kitchen.

Q: DO YOU REMEMBER HER NAME?

A: I remember her family name was Birencwag. She is still alive in Israel. You spell it B-i-r-e-n-c-w-a-g.

Q: WAS THERE ANY GERMAN IN PARTICULAR THAT YOU REMEMBER?

A: Yes, I remember the leadership from the first camp. It was Altoff. He was the leader. The guy I mentioned before, I gave you the spelling. There was a guy Mieayer. You spell it M-i-e-a-y-e-r. I remember a Ukraine soldier that screamed a lot, but he didn't beat us. Later we discovered he was a Jew and he survived.

Q: HOW DID YOU DISCOVER HE WAS A JEW?

A: After the people told me. You know he spoke \*\* and everything, but we didn't know he was a Jew.

Q: WHAT DID THIS MINOR DO THAT MADE HIM SO MAD?

A: Well, he was one of the leaders from the camp and he did lots of things. He could do whatever he wanted.

Q: WERE THERE ANY GOOD GUARDS AT THE FIRST CAMP, ANY THAT YOU WOULD CALL GOOD?

A: I will say this, I don't know their names, I never excluded a human being that sometimes in a given time not to come to his mind what he has done to the Jewish people.

I remember the case, this was in Aushwitz working, it was raining like dogs and cats, and we had to work and he

was crying and I believe he expressed himself, what are we doing.

Q: DID YOU EVER SEE HIM BE CRUEL TO PRISONERS?

A: Cruel to prisoners?

Q: CRUEL. THE SAME MAN WHO WAS A UKRAINE.

A: I would say no. He was not.

Q: WHAT EVER HAPPENED TO HIM AFTER THE WAR? DID YOU EVER FIND OUT?

A: I don't know.

Q: DO YOU REMEMBER HIS NAME?

A: I don't know.

Q: WERE THERE VERY MANY AS YOU WOULD CALL GOOD GUARDS, AND WAS THERE A DIFFERENCE BETWEEN THE GOOD GUARDS AND THE BAD GUARDS?

A: We didn't come into contact with those guards. And let me make clear to you, to the camera, we didn't want to come into contact with this type of people because they had the authority to shoot us for anything that happened.

He didn't have to give an explanation any report. He could say I tried to run away. We were hiding from the German authority, I mean even Ukraines or Poles or whatever.

Q: I READ SOMETIMES WHERE PEOPLE SAID THAT THE LATFIANS AND LITHUANIANS AND THE POLS WERE SOMETIMES WORSE THAN THE GERMANS, WAS THAT YOUR EXPERIENCE WITH THE GUARDS?

A: I will not give you an opinion of it. I believe they all were aware. Once in a time his heart beat in him

and he saw maybe babies and children and thought, what are we doing. Because after all, we're all from image of God. I believe even the bad men sometimes thought this cannot be forgotten.

Q: AT THE FIRST CAMP, WERE THERE ANY PUBLIC EXECUTIONS, LIKE HANGINGS?

A: It was not public executions but it was executions were times the people knew they were going to end up someplace else and didn't have knowledge of where they were going to be. What it was going to be. Some people ran away. The authority discovered that some people ran away. For one guy, they shot ten people. It was to a certain degree public execution.

Q: WHAT ABOUT PUNISHMENT FROM THE CAMP, THE FIRST CAMP?

A: I believe the punishment was a beating mostly. Because due to the fact Jewish authority and the Jewish authority as I mentioned in the beginning, let it be who it was, he had a certain degree of soreness, that is what it was with the Jewish authority.

Q: WHAT ABOUT SMALL CHILDREN IN THIS CAMP, HOW MANY WERE THERE?

A: At the first camp?

Q: YES.

A: We're talking about the first camp 20 OR 25.

Q: AND HOW DID THEY GET IN?

A: Their parents were privileged. During the time before we went to the camp, they were leaders in the Jewish community. They dealt a lot with the German authority. Some of them tailors, shoe makers and they bought them and bribed and everything. That's how they came.

Q: WHAT HAPPENED TO THE CHILDREN ONCE THEY WERE IN THE CAMP? DID THEY HAVE TO STAY IN?

A: They were off guard. It was better if they are not seen, but you know not to make the German authority thinking of it. It was better being inside where nobody saw them.

Q: DID THEY RECEIVE FOOD RATIONS OR DID THEIR PARENTS HAVE TO GIVE THEM SOME?

A: I can't answer the question, but I believe they had enough food.

Q: WERE THERE ANY CHILDREN IN YOUR BARRACK WHERE YOU WERE?

A: No, I was a plain soldier and we didn't have basic privileges or we were not the privileged type.

Q: WERE THERE ANY NON-JEWS IN THE CAMP OR DID YOU WORK WITH THEM JUST IN THE FACTORY?

A: In the camp was no just Jews except the authority of the German and Ukrainians and so on or maybe somebody had to fix something or whatever.

Q: IN THIS FIRST CAMP, DID YOU HAVE ANY SELECTIONS?

A: Yes, we had selections.

Q: FOR WHAT?

A: They picked up some older people and sent them away. I don't know what the reason was. For instance, one time they took 120 people to a place called Bugai. You spell it B-u-g-a-i, and they killed the 120 people. It was not exactly down there that it was that they were sick people or anything. They just took them down there and shot them. It was a time where they took people and we found out they were killed in Fili, a little place close to Radome. You spell it F-i-l-i. It was close to Radome. You spell it R-a-d-o-m.

Q: HOW DID YOU FIND OUT?

A: Because the clothes came back from those people and we recognized the clothes.

Q: WERE THEIR MANY SELECTIONS?

A: It was maybe three or so. That's what it was.

Q: WHO DID THEM LIKE IN AUSHWITZ? IT WAS DOCTORS WHO DID THEM IN THE FIRST CAMP?

A: In the first camp, the German authority. I would like to bring a point. It was not exactly in Aushwitz doctors. It was German authority, too. Where they made him a doctor or called him doctor or whatever.

Q: THEY WERE NOT DOCTORS?

A: No, I read the book \*\*\*.

Q: WERE THE SELECTIONS THE SAME IN THE FIRST CAMP



PRETTY MUCH THEY JUST LOOKED AT YOU? HOW DID THEY MAKE THE SELECTION?

A: In the first camp it was different. In the first camp it was they looked on the outside. They didn't tell you to unclothe. In Aushwitz, the selection was to unclothe and they saw your body that you are a muslim. A muslim is a guy that looked bad or doesn't have enough weight. Then they took us.

Q: WHAT INSPIRED YOU TO KEEP GOING?

A: Because I'm always an optimist. I said to my friends, I said to my father and my brother, we have to try. Maybe by miracle we might survive. If they don't shoot us, we will survive.

Q: DID YOU DEVELOP ANY SPECIAL FRIENDSHIP IN THE FIRST CAMP?

A: We had lots of friends because basically it was a population where you knew the people from the town.

Q: WERE THERE ANY BRIGHT SPOTS IN THIS CAMP?

A: Will you repeat?

Q: WERE THERE ANY BRIGHT SPOTS? WAS THERE ANYTHING THAT MADE IT BEARABLE?

A: I would say in the first camp, nothing was bearable, but we lived, if you would call it.

Q: WERE THERE ANY EXPRESSIONS OF HUMOR?

A: Yes. We had sometimes a kind of a show, a play. It was in Hannaka time and it was, I don't know if he didn't

pay for this some kind of a fine or something to be punished for this, but it was.

Q: WERE THERE MANY JOKES AMONG YOURSELVES OR SOCIALIZING AFTER WORK?

A: The talk basically was about food. If somebody had a joke, it was miniature. It was not popular. Naturally if a person is hungry, that is his story.

Q: HOW LONG DID THE ROLL CALLS LAST AT THE FIRST CAMP?

A: Not too long.

Q: WHAT WERE THE SANITARY CONDITIONS LIKE?

A: Very, very poor.

Q: WHAT WERE THEY LIKE?

A: We didn't have showers. We had to go to the city. We had toilets. It was not you hated to go because they had to pass the guards and the guards might beat you up. We didn't have clothes normally to change.

It was times when we washed in the same dish and organize some kind of food. We cooked in the factory. Because in the factory, they had stoves and everything. You took a dish and put it on and cooked the food like beans or some kind of cereal to whatever. The same dish we cooked our shirts. You know, use to cook say clothes and that's what it was washed. We didn't have soap either.

Q: PEOPLE USE TO COOK THEIR CLOTHES?

A: Yes.

Q: WHEN YOU TOOK YOUR SHOWER, IT WAS EVERY TWO WEEKS?

A: Two weeks or ten days.

Q: WHERE WAS THE SHOWERS?

A: The showers were in the city. You could go to the city, it was about three or five kilometers.

Q: DID THEY BUILD SPECIAL SHOWERS?

A: No, it was a city installation. It belonged to the city.

Q: COULD YOU CHOOSE TO GO OR NOT TO GO? DID YOU HAVE TO GO?

A: I believe you had to go, but I think many escaped not going. Many of them didn't go.

Q: WHEN YOU WERE SICK -- WHEN YOU WERE IN THE HOSPITAL FOR TWO DAYS, WHAT WAS THE HOSPITAL LIKE?

A: It was a barrack. You know what a barrack is, and it was a kind of a metal bed and, you know, some blankets and that's all.

Q: DID YOU HAVE YOUR OWN BED?

A: I think so, I don't remember.

Q: DID THEY GIVE YOU MEDICINE?

A: No, no medicine.

Q: DID YOU SEE A DOCTOR?

A: No, no doctor.

Q: SO IN ESSENCE, YOU WERE JUST LAYING?

A: Just were laying down.

Q: HOW LONG WERE YOU THERE BEFORE YOUR FATHER TOOK

YOU OUT?

A: A few days, not too long.

Q: YOUR FATHER AND BROTHER HELPED YOU GET TO THE JOB,  
WHAT DID THEY DO WHEN YOU WERE AT THE JOB?

A: At the job I worked. I cannot understand how I  
could perform the job, but I did.

Q: HOW LONG DID IT TAKE YOU TO GET BETTER?

A: Not too long.

Q: WHEN YOU INJURED YOUR HAND, DID IT GET INFECTED?

A: I don't remember.

Q: DID YOU LOOSE YOUR ABILITY TO FEEL IN THE CAMPS?

A: Will you repeat, please?

Q: DID YOU LOOSE YOUR ABILITY TO FEEL?

A: You mean like feeling something? No, I didn't.

Q: WHAT HAPPENED TO YOU WHEN YOU WATCHED ALL THIS  
CRUELTY, HOW DID YOU DEAL WITH IT?

A: We dealt with it. What could we do. You had many  
people commit suicide, hanged themselves or ran to the  
electric gate and got fried. They got electrocuted, but as  
I tell you, I was always an optimist.

Q: IN MOST STORIES OR PEOPLE I TALKED TO THEY SAID  
THEY LOOSE THEIR ABILITY TO FEEL IN ORDER TO FOOL THEMSELVES  
IN ORDER TO COPE WITH THE CONDITIONS, YOU DIDN'T FIND YOU  
HAD TO DO THAT?

A: I will not say I didn't fool myself of what was  
going on, but I always said some spark of light will come

where we might be by miracle safe.

Q: HOW DID THEY CHOOSE THE GENERALS AT THE FIRST CAMP.

A: The people were older, you mean couple?

Q: THE COUPLE.

A: How they choose the couple?

Q: YES.

A: If a guy is pushy or shows some kind of capability or whatever, he might join. He might get it.

Q: HE WAS CHOSEN AT RANDOM?

A: You might say that, or relatives, I would consider it a better job.

Q: DID PEOPLE WANT THIS JOB BECAUSE IT WAS BETTER?

A: Yes, it was people that wanted it because it was better. If you read books about Jewish couples or the \*\*\* all certain leadership for Jewish people took it was not meant to say the guy was a couple, that he was bad. I will give you an example.

When I was in Aushwitz, in Buna, my brother came to me and said their going to send me away. Sending away had lots of meaning. They could send you to another camp. If they sent you to another camp, it still might not be good. But, I had a German Jew, he was my couple. I went over to him, a very nice guy, many years in the camp in Aushwitz, and I went to him. He said let me see what I can so.

He went to the secretary of labor down in the office

and he asked about it. This was a short time notice. They didn't tell you a day or two days ahead. In the morning and that's it. So he came out to me and said I cannot make him not to go away, but I can make you both go away too. Then the question arises if we should both go or should we both go to another place or whatever. He said, one thing, it's not far away from here and the factory is very very close. You will not have to walk two miles and it's nice and warm.

So anyway, we accepted and it happened. So, whatever he said was true. We went to a camp called Laurahuts. You spell it L-a-u-r-a-h-u-t-s. Five kilometers or eight kilometers from Aushwitz. We had fairly a good thing. It was not cold, because it was winter, I want to point out because he was a couple he wasn't bad.

Another case was in Ukipa. I worked in Ukipa, because it was very very risky not to work, and I didn't eat. I fasted 24 hours. When he discovered this, when we went home that I was fasting, he said if you don't eat I'll put you in a corner or something. It means to say that the couple, was not all bad.

Q: WHEN COUPLES GOT A REAL BAD COUPLE OR MORE IN THE GOOD SORT?

A: Any opinion to say between couples I will say they shouldn't blemish in them. Due to the fact because they could not be good to everybody and everything. This is not

because I was one of them, I was not. You still had from a Jewish couple Jewish authority. Not everything but still did some good things.

Q: WHEN THEY COMBINED THE CAMPS, YOU SAID IT WAS ACTUALLY BETTER?

A: Yes, because we weren't under the Ukrainians or Latfians or Germans.

Q: JUST BECAUSE OF THE SIZE?

A: In this reason, before we had a chance to get organized. We had a better standard of life.

Q: WHAT DID YOU DO TO ORGANIZE?

A: Well, the truth is, if it was available food in the camp, many people didn't eat the kitchen food, the central kitchen. If they didn't eat, somebody had a double portion. So, they had better.

Q: HOW DID YOU GO ABOUT ORGANIZING?

A: To go for it. To do something for it. If they can help you or whatever, basically you couldn't do everything like the other guy. I know we helped many many people because we knew they didn't have it.

We had in this time, it was where some people had money in the shift from working 8 hours. He paid another guy a \*\* of bread to go. So, we told the guy you shouldn't do this because in no time you will have expired. We helped those people. We give a piece of bread or whatever.

Q: WHEN YOU ORGANIZED, DID THEY HAVE TO PAY?

A: No, no.

Q: THE NEXT CAMP WAS AUSHWITZ. WHAT HAPPENED ON THE DAY YOU TRANSFERRED?

A: We came to Aushwitz in 1944. We are talking about Bilino, where the crematoriums were. We came in on Sunday and it was Tishabuff. It was the day the holy temple was destroyed in Jerusalem. The Jewish people were driven out from Israel.

Q: IT WAS A \*\*\*?

A: Yes. As we came out, many people died in the rocks on the train. We were transported from Starchowice to Bilino or Aushwitz.

We came to Bilino the normal procedure, ran us out from the trains, they beat us with rubber sticks and all kinds of stuff. They didn't make selections from us. Many people died in the rocks on the train. The reason that they didn't if it's right, the leader of the camp gave a letter not to select us because we were good royalty.

So, we stood down there after. After a while we had to take a haircut.

Q: I WANT TO GO BACK A LITTLE BIT. HOW DID YOU FIND OUT YOU WERE GOING TO BE LEAVING THE FIRST CAMP?

A: We had a feeling, because many other camps were liquidated in Poland, like the \*\*\* Ghetto was liquidated close to us. Camps were liquidated and times where the Russians came closer to Poland. In other words, \*\*\* the



camp, where \*\*\* was liberated and the Russians were down there. They didn't want the Jewish to survive, so we knew we would be sent away. In this case, many people broke open the gates and \*\*\* ran away.

Q: FROM THE STARCHOWICE CAMP?

A: From Starchowice in the first camp. Many survived, but many got shot. So we knew about it. It was three camps and they brought together all of us. And it was a case where a young girl grabbed the gun from a officer, from the German authority. She ran away from them. He wanted to shoot her because she said let's make a resistance and brought him in the night to the camp from another city.

Q: I NEED TO CLARIFY. ARE YOU TALKING ABOUT WHEN THE CAMPS WERE CONSOLIDATED?

A: No. This is one story. In Starchowice when they consolidated, it was two camps. But it was a good factory where they \*\*\*. In this factory were working three to four Jewish people and they brought him in the night to the camp and in the night, it was no light or nothing, this girl knew what they were going to do to her. She thought they were going to shoot her so she wanted to rest the people to make a resistance. So she went to the German authority, he was a leader in a way in the camp and grabbed his gun.

Of course, he wanted to shoot her. She had the guts to do this and she ran away. She had a boyfriend and the boyfriend was a rich guy and he had a diamond. He bribed

him with the diamond and he said your going to be killed any way and took the diamond from him and she's alive.

Q: HOW DID SHE SURVIVE?

A: Because she went in with the transport with us to Aushwitz and she survived.

Q: SO THIS HAPPENED ABOUT THE SAME TIME YOU WERE TRANSPORTED?

A: Yes. To liquidate Starchowice camps.

Q: WERE THOSE PEOPLE ALL TOGETHER THAT STAYED, WAS THAT PLANNED AHEAD OF TIME WHEN THEY RUSHED THE GATES?

A: It was the same time a day later they sent us away.

Q: WAS THIS PLANNED AHEAD OF TIME THAT THEY WERE GOING TO DO THIS?

A: We had rumors that the partisans are going to liberate us, but this never come in being. So, if I'm right that certain leadership from the Jewish people bribed the guards and the gates were opened for a certain time so many people would escape, not everybody knew.

Q: DID MOST OF THE PEOPLE KNOW ABOUT THE ESCAPE OR GO WHEN THEY SAW IT HAPPEN?

A: I'm assumed many people escaped when it happened. They saw what happened because nobody told they knew.

Q: HOW COME YOU DIDN'T?

A: The reason we didn't because to go out you have to have something. I have to have clothes or something. We

didn't have anything and some people had a way. They had clothes or better clothes than I had or my father. I believe my father wanted to run, but he didn't. Maybe I discouraged him. He wanted to run from the train when they took us to Aushwitz.

Q: HE WANTED TO RUN?

A: From the train to run away. To jump from the train.

Q: ONE MORE QUESTION. WHEN THAT GIRL TOOK THE GUN FROM THE GUY, DID ANYBODY JOIN HER OR WAS SHE ALONE?

A: I read the story too, because it's in the book from Starchowice. It's a big book. As it looks, she just was in hiding and had a boyfriend and saved the diamond he gave the German guy.

Q: BUT NOBODY JOINED HER?

A: I would say no.

Q: WHAT TIME OF DAY DID THEY GET YOU TOGETHER FOR THIS TRANSPORT?

A: It was about five o'clock in the evening.

Q: HOW LONG DID YOU HAVE TO WAIT BEFORE TAKEN TO THE CAMP?

A: Well, I assume we waited maybe two hours or so until they took us away. We thought they were taking us to shoot us too.

Q: DID YOU HAVE TO WALK TO THE TRAIN STATION?

A: Not much because actually they transported us back

to the same location. Not exactly the same. They built new barracks and things and waited a short time until they liquidated the camp.

Q: WAS THIS RIGHT AFTER?

A: Right after the factory. It is a rail line?

Q: WHAT EXACTLY DID THEY DO?

A: They said to us to go on the train.

Q: BUT THAT WAS AFTER THEY TOOK YOU TO THIS OTHER CAMP FIRST?

A: No, we went to the \*\*\* where we got together it was two camps and they made one big one. Later on, they took us out from this camp and built a new camp, actually in the same neighborhood where the first, first camp was and from there they told us to go out and go to the train.

Q: HOW LONG WAS THE TRAIN RIDE?

A: The train was I will say we departed six o'clock to the say and arrived in Bilino at 8:00 or 10:00.

Q: SO YOU ARRIVED THE SAME DAY?

A: Yes, it's not so far.

Q: WHAT TYPE OF CARTS?

A: It was a train with open carts. Animal carts.

Q: NOT BOX CARTS?

A: No, not a regular people train.

Q: YOU MEAN BOX CARTS CLOSED?

A: Yes. Some of them were closed. I was in an open box.

Q: SO, OPENED AND CLOSED BOX CARTS?

A: Yes.

Q: HOW MANY PEOPLE WERE IN THIS CART WITH YOU?

A: A hundred or 120, something like that.

Q: HOW DID YOU ALL MANAGE TO FIT?

A: We just stood. Many suffocated because they didn't have enough air. We were in an open box car, we had air to breathe.

Q: YOU STOOD ALL THE WAY THERE?

A: Yes, we stood.

Q: WERE YOU WITH YOUR FATHER AND YOUR BROTHER?

A: In the same car, in the same train.

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Q: SO ON THIS TRANSPORT, EVERYBODY HAD TO STAND THE WHOLE TIME?

A: Yes.

Q: HOW COULD PEOPLE THAT COULDN'T STAND THAT LONG HANDLE IT?

A: I couldn't tell you. In my wagon there was no dead people. In others there were.

Q: WAS THERE ANY FOOD OR WATER WITH YOU?

A: No, it was not.

Q: WAS THERE BOTH MEN AND WOMEN IN THE CART WITH YOU?

A: I assume not, because due to the fact that we had different barracks, probably they were separate.

Q: DID THEY HAVE A BUCKET OR ANYTHING FOR WHEN YOU HAD TO USE THE BATHROOM?

A: I'd assume they had some bucket, but it was not sufficient.

Q: IN GENERAL, HOW WOULD YOU DESCRIBE THE TRIP?

A: Well, our morale was low due to the fact we knew that the days are numbered. In July, Lubling was liberated already a big chunk in Poland, polish territory and here we were, the least to be liberated, and God only knows what they are going to do with us.

Q: IS THERE ANYTHING ELSE YOU WANT TO SAY ABOUT THE TRANSPORT?

A: Well, we came to Bilino. The first order for us was after we stood a number of hours, we had to take a haircut.

Q: ONE MORE QUESTION ABOUT THE TRANSPORT. YOUR FATHER SAID HE WANTED TO JUMP OFF THE WAGON?

A: Yes.

Q: WOULD THAT HAVE BEEN POSSIBLE BECAUSE OF THE GUARDS?

A: Well, you have to take a chance. I know a man that jumped from the wagon twice, he and his daughter and they survived.

Q: DID ANYONE TRY TO JUMP FROM THAT TRANSPORT?

A: I believe I know one guy tried, he didn't survive.

Q: HE WAS SHOT?

A: He was shot or he was shot after he jumped.

Q: WHAT HAPPENED WHEN YOU ARRIVED AT THE CAMP?

A: The first order was to take a haircut. There were some barbers. They gave you a haircut. They cut you from A to Z, every place and everything.

Q: ALL BODY HAIR?

A: All body hair, and ladies too, all body hair and everything. Then we took a shower. They took us to take a shower. We took a shower and they gave us striped clothing. Everything striped, blue and white. We didn't recognize one another. They took us after some time in barracks, because one could not accommodate. We went to the barracks and they didn't give food or nothing that day.

Q: NO WATER?

A: No water. There probably was a way to get water, I think so. The place to be in the barrack was you could not stand, you could not sit. Everybody had to sit on one another.

Do you understand what I mean?

Q: NO, I'M NOT SURE.

A: Let's assume I sit here (demonstrating), somebody else sitting here (demonstrating). You got it?

Q: YES.

A: That was the bed the sleeping place and everything.

Q: FOR HOW LONG?

A: Well, it was for eight days or maybe ten days. But, the next day they gave us something to eat.

Q: YOU DIDN'T GET TO LAY DOWN FOR TEN DAYS?

A: No, we didn't have any place. We just slept like I'm pointing out to you, one on the other. We had to go in the morning and carry stones or bricks from one place to the other, five kilometers or whatever and we put them down.

We carried the stones from east to west then later we carried them from west to east, the same stones. This was just to make our lives miserable. It was no purpose in it. It didn't have any benefit. This was just to give us a miserable time. Some people hanged themselves. They couldn't make it.

So we were down there a few days and there were lots of gypsies down there. As a matter of fact, the camp was called The Gypsy Camp. Maybe after two days, we call in \*\*\* it in German you could not go out from the block. We heard in the night all kinds of screams and we didn't know what it was. We thought they were going to take us to the crematory.

We got up in the morning and saw what had happened. The gypsies were down there whole families and they kept them and fed them very good. The kids got milk. The milk in Aushwitz is a diamond where it weighed 300 carats. All of a sudden, they took them and they killed them in one night.



In the morning, we saw \*\* pits where a person expensive and nobody \*\*\*. But, he said we are use to it. We didn't know what was going to be of us.

Then after eight days or ten days they put us up in roll call and they asked what kind of a profession you got. I told them I'm a steal maker. So after I said that, they took me.

My father was a good brick layer. He said he was a brick layer, they didn't take him and we got separated. My brother, he was a welder. What I mean a welder where he cut the metal to make the shooting 16-inch canyons and other kinds. But, he was afraid of them. So they took him in the barrack. So I went and took him out from the barrack. I got beaten up for this. I made him say he was a welder, so they tattooed us and they shipped us to Bruno from there.

Q: SO, HOW LONG DID YOU SPEND IN AUSHWITZ?

A: Aushwitz you mean in Bilino or the rest of Aushwitz?

Q: BILINO.

A: I would say eight or ten days.

Q: AND THAT WAS ALL THE TIME YOU SPENT THERE?

A: Yes.

Q: DID YOU SPEND ANY TIME IN AUSHWITZ?

A: You mean in Bilino?

Q: YOU DIFFERENTIATE BETWEEN AUSHWITZ AND BILINO?

A: No, Bilino and Aushwitz are the same. The whole

area is Aushwitz. But Bilino is Bilino and later I went to Bruno. They transferred us to Bruno. In Bruno we worked in the I.G. factory.

Q: I.G. factory?

A: Yes.

Q: LET ME ASK YOU ABOUT AUSHWITZ THEN. WHAT DO YOU REMEMBER ABOUT THE GYPSY CAMP BESIDES WHAT YOU JUST DESCRIBED?

A: The rest of the camp?

Q: COULD YOU SEE \*\*\*?

A: Yes, we seen the crematory where the smoke was coming out and seen lots of people going like crazy. I don't know how to describe it.

Nobody had anything going. They didn't make us do anything. Like I'm telling you, we carried stones from east to west for no benefit, to tire us out.

Q: WHAT ABOUT THE GYPSY CAMP, DID YOU SEE MUCH OF THAT?

A: We had seen gypsies and we didn't know what they were before. After they got burned, they liquidated them.

Q: DID THE GYPSIES HAVE TO WEAR THE BLUE AND WHITE UNIFORMS?

A: I don't remember.

Q: HOW DID THEY FEED YOU WHILE YOU WERE THERE THE EIGHT DAYS?

A: We had some soup and some breakfast. We got

something. I don't remember exactly.

Q: WHEN YOU WERE HAVING TO SIT STRADDLED TO EACH OTHER, WAS THIS JUST THAT NIGHT?

A: No. This was all the time until we got away.

Q: EXCEPT WHEN YOU WERE CARRYING THE ROCKS?

A: Yes. In the morning we had to get up for roll call. I said if we could only get away or get rid of this part of Aushwitz we could see the light and day.

Q: WERE YOU ALLOWED TO GO OUT AND SEE THE FACILITIES OR NOT?

A: I don't know.

Q: WHAT WERE THE PEOPLE WHO GUARDED YOU, DO YOU REMEMBER THEM?

A: The people didn't have to guard us because we were guarded outside.

Q: SO THERE WERE NO COUPLES OR GUARDS?

A: There were couples, but I mean the German authority, we didn't see much or maybe we seen some, but not lots because it was no way of escaping. Some people escaped from Bruno, but I don't know if anyone escaped from Bilino.

Maybe you remember in the Jewish bulletin, a Mr. Shine and another guy they escaped from Aushwitz, from Bruno. People treated them with appreciation after escaping. The pols hid them and then it was two people.

Q: WHO SURPRISED YOU WHILE CARRYING THE STONE?

A: A couple.

Q: WERE THEY PHYSICALLY ABUSIVE WHILE YOU WERE DOING THAT? DID THEY MAKE YOU RUN?

A: I don't think so. We just worked.

Q: WERE THEY VERBALLY ABUSIVE?

A: Verbally? Yes, all the time.

Q: WHAT KINDS OF THINGS DID THEY SAY TO YOU?

A: You are a son of a gun, or your brother is a so and so, and all kinds of other abusive things. Or \*\*\*. I don't know how to express it in English.

Q: SAY IT IN GERMAN.

A: Drakeuman (phonetic). Do you know what that means?

Q: NO.

A: It means Jewish refuge \*\*\*.

Q: WHEN DID YOU LEARN ABOUT THE CREMATORIUM?

A: We knew about it. When they went from Starchowice for the clothes they said it too.

Q: WHEN DID YOU FIRST SEE THE SMOKE?

A: As we came down. There are very high chimneys like in the olden days in the steel metal factory. They had all those high-type chimneys.

Q: WHAT DID YOU THINK WHEN YOU SAW IT?

A: I was not optimist like all the time, but there was no other way. To be optimist has a measure too.

Q: WHEN YOU FIRST ARRIVED AT THE CAMP, WERE YOU

UNSURE WHETHER THE SHOWERS WERE GAS OR WATER?

A: No, we didn't know the procedure, so we didn't know.

Q: I WAS READING A STORY ABOUT SOMEBODY IN AUSHWITZ, AND THEY SAID WHEN THEY FIRST APPROACHED THE CAMP, THE METAL GATES, THERE WERE HUNDREDS AND THOUSANDS OF PEOPLE AGAINST IT AND THAT THEY WERE SHOUTING ASKING IF THEY KNEW PEOPLE WHO ARRIVED AND KNEW PEOPLE, WAS THAT YOUR EXPERIENCE?

A: What did they ask?

Q: THEY WERE SHOUTING OUT NAMES ASKING IF YOU KNEW WHO THESE PEOPLE WERE.

A: Yes. It was people what wanted to know if people arrived before. Yes, I do understand there were people like that.

Q: WERE THERE PEOPLE AGAINST THE FENCE WHEN YOU ARRIVED THERE LIKE THAT?

A: I don't believe because we all went together. You might ask what city people were from, or do you know, or did you see or whatever.

Q: SO WHEN YOU ARRIVED, YOU DIDN'T SEE ALL THESE PEOPLE?

A: We seen people, but I don't think we had the opportunity to ask and all. We didn't talk to those type of people at the crematorium, because we were not down there. They sent us and the people weren't supposed to say anything. I read some people said something and they got

shot.

Q: SO WHEN THEY ASKED YOU WHAT YOUR PROFESSIONS WERE --

A: I said I'm a steel maker.

Q: AT THIS POINT, YOU WERE SEPARATED FROM YOUR FATHER AND BROTHER?

A: Yes. Since then I haven't seen my father.

Q: BUT YOUR BROTHER WAS WITH YOU?

A: Yes, my brother was with me.

Q: WHY DID YOU HAPPEN TO SAY THAT PARTICULAR PROFESSION, WAS THAT YOUR PROFESSION?

A: Well, I had an idea to certain things, but I figured it is a need for the work. They needed metal workers.

Q: WHAT WAS A TYPICAL DAY LIKE WHEN YOU WERE IN THIS HOLDING PATTERN FOR EIGHT DAYS?

A: We carried stone from one place to the other. We carried from 12 o'clock to 7 o'clock in the morning and they gave us a break or so.

Q: DID YOU ENCOUNTER ANY NON-JEWS AND JEWS IN AUSHWITZ?

A: We encountered non-Jews in Bruno. Not too long after they sent them away. I don't know if they had a motive for the Jews not to get to the Poles, but before it was lots of foreigners that were in Bruno. When they came a few days after, they sent them away.

Q: WHEN YOU WERE IN BURKENAU (phonetic), DID ANYBODY TELL YOU ABOUT ANY DIFFERENCE BETWEEN HOW NON-JEWS AND JEWS WERE TREATED IN AUSHWITZ BERKENAU?

A: I don't think so.

Q: WERE THERE ANY SELECTIONS WHILE YOU WERE THERE THE EIGHT DAYS?

A: It was no selections.

Q: DID YOU EVER HEAR THE MUSICIANS IN AUSHWITZ BERKENAU?

A: Yes, I heard the musicians in Bruno when we went to work and when we came back.

Q: DID THEY TELL YOU ABOUT THE MEDICAL EXPERIMENTS WHEN YOU WERE IN BERKENAU?

A: No.

Q: HOW DID YOU GET FROM BERKENAU TO BRUNO?

A: We walked. It's not too far away, about a few kilometers, not too far.

Q: WHAT WERE THE GUARDS LIKE?

A: When we went down there, we were watched by guards but we worked.

Q: HOW DID THEY TREAT YOU?

A: It was all right. I don't believe we had any -- normal procedure. Nobody got hurt.

Q: BRUNO WAS ALL I.G. FARM; IS THAT RIGHT?

A: Yes, I.G. farm.

Q: WHAT WAS YOUR ARRIVAL IN BRUNO LIKE?

A: When we arrived, I don't know if they told us to go to the block. Maybe we went in a block not occupied and I don't remember if they gave us the next day breakfast. It was a ploy that they could have the food. Later on, they designated us where to go and we went to sleep. The next day we went to work.

Q: HOW DID THEY DO THE BARRACKS?

A: The barracks were nice. They were livable. We had a three story barrack and it was warm. The leader of the block had lots to say and he was basically a good man.

Q: DO YOU REMEMBER HIS NAME?

A: No, he was a Czechoslovakian. A few Poles or Czechs or some others I still remember from Bruno, they were the management.

Q: WHEN YOU SAY HE WAS GOOD, WHAT MADE HIM GOOD?

A: I don't know what made him good. There was a case during Yom Kippur when we didn't eat. He took the soup and kept it warm. We ate in the night. It was a big help because eating the cold soup you could get sick.

In Jewish new year, we had in our block a leader and the second guy was --

Q: A SUBORDINATE?

A: Not a subordinate. They use to call it the block servant. He organized a \*\*\*\*. You blow the \*\*\*\*. You know you blow the \*\*\*\*. You never heard toot-toot. So he organized this and we had prayers and everything in his



block. It was not permissible, so he must have had some feelings about us. He was a good guy.

Q: HOW DID THEY TREAT PEOPLE?

A: He treated us good. He didn't make any extra trouble. You obeyed the order and that was it.

Q: WHAT WERE THE ROLL CALLS LIKE IN BRUNO?

A: Sometimes long and other times, not so long. If you asked me if we were present at the hangings, yes. Many people tried to escape and they caught them and they hanged them. The whole population had to be in the place to watch it.

Q: WERE THEY GATHERED TOGETHER?

A: They said, get out at the roll call place.

Q: WHO DID THIS, THE \*\*\* PEOPLE, THE GERMAN PEOPLE OR THE GUARD.

A: I don't know if it was some other guards or the German. I don't know, I have to think about it.

Q: BUT IT WAS NOT THE \*\*\*\*?

A: No, not from the I.G. farm. They didn't have anything to say in the camp.

Q: WHAT WAS YOUR JOB?

A: My job in the beginning, I worked in the factory, but later on with this couple that helped me to go with my brother. He organized something extra good for us, and it was good.

Q: WHAT WAS YOUR SPECIFIC JOB?

A: We had to unload trains, trains with gravel.

Q: WERE YOU FORCED TO DO THAT AT A RUN?

A: Well, basically four people had to clean up one box car.

Q: WHAT WAS IN THE BOX CARS?

A: They had 16 tons of gravel.

Q: HOW LONG DID IT TAKE YOU TO CLEAN OUT ONE BOX?

A: In Yom Kippur we cleaned out one box car a day basically. I tell you, I didn't feel hungry. I take it was some kind of miracle. It didn't bother me. I didn't eat or drink.

Q: THIS WAS JUST IN YOM KIPPUR?

A: Yes. By the same token, I never missed a Yom Kippur not to eat. I never ate in Yom Kippur 24 hours or 36 hours since I was 8 years old.

Q: DID YOU KEEP ANY OTHER JEWISH HOLIDAYS WHILE IN THE CAMP?

A: We did prayers during Jewish New Year. The other holidays, yes, in the first camp we didn't eat bread. The authority was Jewish and we cooked two kinds of foods. They cooked in Starchowice. They made one normal and one they cooked without any grain or it's not passable in holidays. We did not eat meat, it was not crucial. I didn't eat any bread. They made it because the authority was under Jewish supervision and they could do certain things.

Q: SO THEY ACTUALLY MADE IT SO YOU COULD EAT IT AND

## STICK WITHIN THE LAW?

A: Not considered to eat bread.

Q: AND THAT WAS AT THE FIRST CAMP?

A: Yes, in the first.

Q: NOT IN BRUNO?

A: In Bruno we couldn't do such things.

Q: COULD YOU EAT EVEN WHEN IT WAS NOT KOSHER?

A: Yes. There were many Jews that didn't want to eat and they didn't, and they passed out. My father said as it is a command to eat kuishae (phonetic) you can eat whatever food you have. You are permitted to eat.

Q: DID YOU THINK ABOUT GOD A LOT WHILE YOU WERE IN THIS CAMPS?

A: Yes.

Q: HOW DID THE CAMPS AFFECT YOUR ATTITUDE?

A: I'll say we got two items here. We cannot deny it's no way, nobody denied that the work it cannot be managed by itself. We got this punishment, it's different. We didn't know the answers.

Q: HOW FAR WAS YOUR WORK FROM THE CAMP IN BRUNO?

A: From Bruno it was maybe two kilometers.

Q: WHAT WAS THE MARCH TO AND FROM THERE LIKE?

A: There were many people that passed out. They had a wagon, to picked up all the people that had expired or died and that is it.

Q: WHERE WERE THEY TAKING PEOPLE?

A: They took them back to the camp. From the camp they took them to the crematorium.

Q: BACK TO THE CAMP IN BRUNO?

A: To Bruno.

Q: DID THE GUARDS KILL PEOPLE ALONG THIS MARCH?

A: No.

Q: HOW DID THEY TREAT YOU?

A: They didn't have much to do with the population in the camp. They were not permitted to do a random shooting.

Q: WHEN YOU WERE AT YOUR JOB, DID YOU GET ANY BREAKS?

A: Yes, we had lunchtime. I don't know if we got a coffee break.

Q: HOW LONG DID YOU GET FOR LUNCH?

A: A half hour.

Q: DID ANYBODY USE THE TIME TO SLEEP?

A: You could do whatever you felt like doing.

Q: DID YOU WORK BESIDE ANY NON-JEWS IN THE FACTORY?

A: Yes. We worked beside non-jews but we didn't have much contact with them, maybe some, but I didn't. Some people we did business with. When we came to Aushwitz, we had some money with us. I was the guardian of the money. When we came to Bruno, I had 2,500 sloties. I gave it to a Jew and he was going to give me a loaf of bread for 500 sloties. He only sold me half loaf, but it was a help.

Q: HOW DID YOU MANAGE TO SMUGGLE ALL THIS MONEY THROUGH THE AUSHWITZ PROCESSING CENTER?

A: I kept the money in my shoe. They just went by. They didn't look at everybody. I pulled it through.

Q: WHEN YOU WERE IN AUSHWITZ, WHEN THEY PROCESSED YOU, DID YOU HAVE TO LEAVE YOUR OLD CLOTHES AND THEY GAVE YOU NEW CLOTHES?

A: Yes.

Q: AND YET YOU MANAGED TO GET YOUR OLD SHOES?

A: No, nothing.

Q: HOW DID YOU MANAGE TO SMUGGLE THE MONEY THROUGH?

A: I did it. I took a piece of plastic and inserted it you know where.

Q: WHERE DID YOU FIND PLASTIC PAPER?

A: It was just paper.

Q: DID THEY PROCESS IN BRUNO?

A: No, from Bilino to Bruno, they didn't process any more.

Q: WAS THERE A DIFFERENCE BETWEEN THE GUARDS' LUNCH AND YOUR LUNCH?

A: We didn't have any special guards in Aushwitz. They were in the factory to observe, a general observation. They looked if I did something not legal, but it was not the main point to hassle me or do any harm.

Q: AT WORK?

A: At work, yes.

Q: WHAT MOST STICKS IN YOUR MIND ABOUT THE FACTORY?

A: Well, we worked the time they bombarded. They

bumped Bruno. They bumped the I.G. factory. They bumped the camp too.

Q: WHO IS THEY?

A: The allied forces or English, or the Russians, or the Americans. This was a time when we were not very happy. Many of our friends got killed. They never bombarded the crematorium. This was a shame to the whole world. They can not say they didn't know what was going on. They knew everything.

We Jewish people paid. Today, Suralanka and Iraq should be helped, Kuwait should be helped, and even for other reasons, the Russians should be helped too. Any country. Chernoble should be helped because we paid for it.

In the United States was a ship by the name St. Louis. It arrived with a thousands permanent Jews from Germany. They didn't have a place to go. Many took them in and many of them died, but many survived because they paid too for it and the whole world should have somebody in time of need.

Q: WHEN YOU SAY YOU PAID FOR IT, WHAT DO YOU MEAN?

A: We lost the Jewish people and the world cannot come to itself why they didn't make an effort to help. We tried to help the people. You make a mistake sometimes, you try to correct it.

Q: SO YOU MEAN IT BROUGHT IT TO THE WORLDS' CONSCIENCE?

A: Right.

Q: WERE YOU EVER IN THE FACTORY WHEN THE ALLIES  
BOMBARDED?

A: Yes.

Q: WHAT HAPPENED?

A: Some people got hurt.

Q: WHERE WERE YOU?

A: In the field. We picked up some food. We went to the field and it was trees with food. We picked the food and ate.

Q: SO IT WORKED OUT GOOD FOR YOU?

A: Yes, it did. And other also other in the same command.

Q: WHAT KIND OF FOOD?

A: Pears or Plums. It was this type of food.

Q: SINCE YOUR BODY WASN'T USE TO GOOD FOOD, DID IT  
EFFECT YOUR DIGESTION?

A: No. There was a time in the concentration camp from July until the day we got liberated, other times our bodies were not so depleted as in this four or five months. In those four or five there was no normal way. Soup alone.

We didn't have quarters to sleep, even a little blanket. We didn't have water or a shirt to change. We didn't have anything. Most of the people passed away, in those five months. Where I was liberated, 20,000 people died after the liberation out of 40,000.

Q: WERE YOU EVER IN YOUR BARRACK IN BRUNO WHEN THEY

BOMBARDED?

A: I believe in the I.G. factory.

Q: IN THE I.G. FACTORY?

A: Yes. I believe in the factory.

Q: DID THEY DO MUCH DAMAGE?

A: They bombarded two big factories.

Q: WHAT TIME OF DAY WAS IT?

A: I believe it was during the day.

Q: WHAT HAPPENED TO ALL THE PEOPLE WHO HAD NO WHERE  
TO SLEEP?

A: Maybe they took them some place, I don't know.

Q: DID YOU EVER SEE THE \*\*\*\* OFFICIALS?

A: No.

Q: WERE THERE ANY MEMORABLE PERSONALITIES IN BRUNO  
THAT YOU REMEMBER?

A: You mean from the German guards?

Q: YES.

A: No. I remember just the leader from the whole  
camp. Maybe he was a German, but he was interned in the  
camp, too. They called him the block leader of the whole  
camp. He had the saying of every block. I remember him.

Q: WHAT DID YOU REMEMBER ABOUT HIM?

A: He was a tall man. You always seen him in the  
camp.

Q: WAS HE JEWISH?

A: No, he was not.



Q: SO THEY HAD SOME NON-JEWISH PRISONERS?

A: Not too many. They had some and they were some kind of leaders, block supervisors, or some other type in the kitchen.

Q: DID THEY TREAT THEM DIFFERENTLY, THE NON-JEWS?

A: I would say they treated them different, but the only plus was that they had homes and they received packages from their families. We didn't have anyone to receive anything because the Jewish population was already shipped away to the crematorium or wherever.

Q: WAS THERE ANY PRISONERS OR JEWISH INMATES YOU REMEMBER?

A: I got a whole crowd in San Francisco.

Q: SO YOU STAY IN TOUCH?

A: Yes, we stay in touch.

Q: WERE THERE BOTH MEN AND WOMEN?

A: No.

Q: WHAT DID YOU GET TO EAT AT WORK?

A: We had a diet that was more humane than in most of the camps.

Q: WHAT WAS IT?

A: We had a nice piece of bread in the morning with jam or margarine or a piece of cheese and black coffee. We had a good dinner when we came home. We had a bowl of soup.

Q: REAL SOUP?

A: Yes, real soup. I don't remember if we had bread,

with it. They gave us lunch in the factory, soup and a piece of bread. It was more humane than like in \*\* or in \*\* or \*\*\* or in Hanover.

Q: YOU DID SOME BLACK MARKETING WHILE YOU WERE THERE?

A: Yes, I had the money.

Q: DID YOU SPEND ALL OF YOUR MONEY?

A: Yes. Some of them didn't give me anything, but they probably didn't have any either.

Q: SO THEY TOOK YOUR FOOD AND DIDN'T GIVE YOU ANYTHING?

A: Yes.

Q: WHO DID THAT?

A: It was a guy in the camp and he didn't get anything either.

Q: WHAT DID YOU GET FOR ALL THAT MONEY?

A: Just bread. Two and a half loaves of bread for me and my brother. I gave to some friends a piece or whatever.

Q: HOW DID YOU HANDLE IT AND DIDN'T GET MONEY?

A: I didn't handle it. I couldn't do anything. I felt sad of course, but there was nothing I could do.

Q: WERE THERE ANY PUNISHMENT IN BRUNO?

A: Yes, some people got beaten up very, very severely.

Q: FOR WHAT?

A: Maybe they tried to go or did something to somebody. You weren't suppose to try to hurt somebody.

Q: WERE THERE ANY CHILDREN IN BRUNO?

A: No.

Q: WERE THERE ANY SELECTIONS?

A: Yes.

Q: HOW OFTEN?

A: During my stay, there were two selections. In two months, there were two.

Q: EVERYBODY WAS IN THE SELECTION?

A: Yes, selected in every block. You had to undress. You went through one side and out the other. If they took you, they gave you your cart. If they took you out to go to the crematorium, they took away your cart.

Q: YOUR CART?

A: Yes, like an I.D. cart.

Q: THESE IDENTIFICATIONS, DID YOU HAVE THEM WITH YOU ALL THE TIME.

A: No, it was in the office, but they gave you the identification card at this time.

Q: WHAT DID THEY DO IN BRUNO BESIDES EXPERIMENTING WHEN THEY COULDN'T WORK?

A: As we were selected naked, they saw if somebody was underweight.

Q: DURING THE SELECTION?

A: Yes.

Q: DID YOU DEVELOP ANY SPECIAL FRIENDSHIPS IN BRUNO?

A: We had friends all the time.

Q: WHAT DID YOU TALK ABOUT?

A: I imagine we talked about the situation.

Q: DID YOU TALK ABOUT YOUR FAMILIES?

A: Sure.

Q: YOUR FORMER LIFE?

A: Yes. When holidays came we would say take a look at the situation we are in now and remember the good times we had.

Q: DID YOU SEE VERY MANY S.S. IN BRUNO?

A: Inside the camp we didn't see much, no.

Q: WHO WERE THE \*\*\*?

A: I don't remember.

Q: WERE YOU AWARE OF THE DIFFERENCE BETWEEN THE S.S. AND GUARD'S QUARTERS?

A: Well, we knew they were a higher capacity than the guards.

Q: WAS THERE ANY JOKING THERE IN BRUNO?

A: We didn't make jokes, no.

Q: WHAT WERE THE SANITARY CONDITIONS IN BRUNO?

A: I would consider it to be more sanitary than in most of the places I was.

Q: WHAT WAS THE DIFFERENCE?

A: They didn't permit us to have lice. They made a lice selection. We had to take a shower once a week or twice a week and it was an order.

Q: DID THEY HAVE SOME KIND OF A THING TO KILL LICE

THAT YOU MIGHT HAVE?

A: It was a disinfectant liquid.

Q: THE SHOWER FACILITIES WERE RIGHT THERE?

A: Yes. The leader of the block told us to go, and we all went.

Q: DID YOU WASH YOUR CLOTHING?

A: No, we didn't wash the clothes, but we had a time or two when they gave us a change of shirt and underwear.

Q: AT THAT TIME, DID YOU EVER HEAR THAT THEY WERE MAKING SOAP OUT OF JEWISH BODIES?

A: No.

Q: DO YOU REMEMBER ANY THEATERS OR SINGING IN THE CAMP?

A: I can not answer that, I don't know.

Q: WERE THERE ANY SEXUAL ENCOUNTERS BETWEEN INMATES IN BRUNO?

A: I believe so. They brought in females for the higher people to have sex.

Q: SORT OF LIKE THE INMATES WHO HAD PRIVILEGES?

A: There were some I would say.

Q: WHAT OTHER PRIVILEGES DID THEY HAVE?

A: Regarding this?

Q: ANY PRIVILEGES.

A: More food and more safe not to be selected to go to the crematorium. They looked good and everything. They had better clothes and were able to change.

Q: DID YOU GET SICK WHILE YOU WERE IN BRUNO?

A: I might have been sick a day or so.

Q: DID YOU HEAR ABOUT THE MEDICAL EXPERIMENTS IN THE  
CAMPS WHILE IN BRUNO?

A: I don't think so.

Q: WHAT ABOUT THE MUSICIANS?

A: When we came back the musicians played music.

Q: WHAT KIND OF MUSIC?

A: I don't know the name, but it was lively music.

Q: HAVE YOU EVER HEARD THAT MUSIC SINCE?

A: No.

Q: SO YOU NEVER HEARD THIS TYPE OF MUSIC THAT WOULD  
HAVE BROUGHT YOU BACK TO THE MUSIC IN THE CAMP?

A: I read about it.

Q: DID YOU ENJOY LISTENING TO IT?

A: My mind was in a different place.

Q: DID THE GUARDS EVER FORCE YOU TO STAY AND WORK?

A: I don't remember.

Q: HOW LONG WERE YOU AT BRUNO?

A: About two and a half months.

Q: ABOUT WHEN DID YOU GO TO \*\*\*\*?

A: When we had to go out from Bruno.

Q: HOW LONG WERE YOU THERE?

A: We were there two and a half to three months.