

INTERVIEW WITH FRED BAUM

HOLOCAUST HISTORY PROJECT

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INTERVIEWER: PEGGY COSTER, LOTTIE MONARCH, JUDY WELTSCH

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BEGIN TAPE 1 OF 2

Q THIS IS PEGGY COSTER. WE ARE INTERVIEWING FRED BAUM AT HOLOCAUST CENTER OF NORTHERN CALIFORNIA FOR THE HOLOCAUST ORAL HISTORY PROJECT. WITH ME ARE JUDY WELTSCH AND LOTTIE MONARCH.

A My name is Fred Baum and I am born in Poland in the little town of Slupa Nowa and it is like the state of Kielce.

Today is the third, 19th, 1991, and the Jewish date is today the fourth of the month of (NISSEN). I am explicitly pointing out the Jewish day because due to the facts of (NISSEN), it means miracles, and as a survivor I still say we live, still in miracles. We live through a miracle not long ago, about two weeks ago, where the Iraqi government capitulated in a way I will say in today's day, the most animal to the Jewish people. He was like (Heiman) in the time of 2,000 years ago. I consider this to be one of the greatest miracles for the Jewish people in Israel.

I made some notes of certain observations. I would like to bring up the way of the quotation how the Germans did it; and basically this was in most of the cities. In (Starachowice) it was a storm in a way, let us

what's happening or somebody should take some food or some clothes or some dressing, or whatever, for their children or for the grownups--were a little worried.

We stood at the market, it can be called like Market Street, the whole part of the city and they told us to stand up in file. And we stood and stood and stood. I remember it and it was cries, children cried for some food from somebody, or for some milk, and nothing was available. Of course the sanitary conditions was not prepared and there was no place where to relieve of those things. And we stood, I will say till one or two o'clock. Then they called out who got a document that he's employed by the Germans in factories, or in sawmills, or freeways or highways to show the document, the certificate. And they put those in a different group.

We stood there and after a while they told us to go. And we went, as I mentioned before, to the camps that the name was Scilnica. And we went. We marched--the Ukraines, and Latvians, and the Germans-- and they run us like wild animals. (Schnell! Schnell!) And at this time they shot one guy. His name was Josef Rosenberg, and they of course, killed him.

In the same time there was a man by the name (Mr. Baum was unable to remember at this time)--anyway, he had a child and the child was wrapped

up in a sack, like in a grain sack, and as we walked down--it's like an underpass, and he gave away this child, with the sack, to a poor Pole. The Pole took the child.

Q WHERE DID THIS HAPPEN?

sp 0549 A *Starachowice*
In (Schtolowitz), the time we were marching to the camp the people that had certificates to go to the camp. And he give it away, the child. The Pole kept the child for a while and later on he didn't want to keep it any more.

Q BECAUSE?

sp 0578 A Oh, he was afraid of every reason and the father, I believe his name was (Scholz), and he took it back, not legally, to the camp. The child was in the camp and it was one time where the Germans looked for the children. They know this child was in the camp, and they looked for him and looked for him but the child was hidden in a straw mattress. You know, in those days they didn't have real mattresses. They poked him with a rifle or with a piece of metal or whatever. The child didn't made a move whatsoever. So anyways, they didn't see anything and they let him go.

sp 0579 *Starachowice*
By this time they moved us out from (Schtolowitz) to Auschwitz to (Belnowa)--this child came with us too, and the child lived too. He lived over the war, he got saved.

Q SO THE CHILD WAS HIDDEN ON THE WAY TO THE CAMP IN THE FIRST PLACE?

A In the first place, right. In other words, it was like somebody carried some things.

Q LIKE A SACK?

A Yes, like a sack and in the sack was the child.

Q AND THE POLE GOT AFRAID SO THEY RETURNED THE CHILD?

A In a time later, I don't know, maybe two months or three months, or whatever.

Q TO THE CAMP?

A And he told his father that he doesn't want to hold the child any more for whatever reason. So the father took the child to the camp, not legally, and somehow the SS knew that the child is in the camp. They searched for him, and they looked for him and he got hidden or the father hid him. As I said, they--in the mattress in the straw mattresses. He was hidden and they picked at him with a rifle or with a stick or whatever and this child was like dead steel.

(Q CAN I ASK YOU A QUESTION? HOW DID THE CHILD SPEND HIS DAYS?

A Well, the people--basically, it was two shifts and--let's assume we got the first shift--was from 7:30 or 8:00 until 4:00 or 5:00 o'clock, and the second shift was 5:00 till 12:00--and as the people tried to help as much we could. When the father was at work some people took care of him.

Q IN THE BARRACKS?

A In the barracks, right.

sp 0824 Q WAS THERE LIKE A (KAFHOL) OR SOME KIND OF AN AUTHORITY IN THE BARRACKS THAT YOU HAD TO HIDE THE CHILD FROM?

A Well, I would say it was an authority. It was like the guy that he was in charge of the barracks. He looked away too. He was a Jew and he looked away from--and the child lived too! He lives in Israel today. He was in the army and everything.

Q HOW DID YOU MEET THE CHILD WHILE HE WAS IN THE BARRACKS?

A Well, everybody give a bite of-- everybody tried to help. It is, let's assume, you give a piece of bread or--I was not in the same barracks-- let's assume I was in the kitchen, because the management in the camp was a Jewish management--I don't mean to watch over us or whatever--but

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to do to go to work, they read the list and all kinds of stuff; so that's it. We tried, even in the camp, the Jewish people tried to help each other. If somebody says that it was in the German camps or Jewish camps they were no good or whatever--in my opinion I will say that the very very small percentage were really not good. But the basic thing, the basic, the Jewish people, we fought to survive and try to help each other.

So later on they took the people to the rail station and they rushed in and beat them and everything so to take away the humanity, what a human being got in this way, they could control everything. They were not afraid of anything. Of course they had bayonets and they had rifles and guns, and they were sent to (Villanowa), Auchswitz. No they were sent to Treblinka and down there we all know what happened to them.

(up 2992
The same thing went to my town where I was born, Slupa Nowa. Down there it was a little bit different. In my little town where I was born, Slupa Nowa, was not a rail station. What they did is they got many small communities to close this place to a rail station. For instance, my little town went to a little town Bodzentin. They came to Bodzentin and they just let them free; but free means they just went to the other Jewish people and everybody took in the people from my little town, and later on the people could not go. This was a story about ten kilometers from our town to Bodzentin. So they ordered it, the farmers and the people from my town took in their horse and buggy. The people that they could not go, they put them up in the horse and buggy to Bodzentin.

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There was a number of times, I would say about two weeks then, they went to Suchedniow. Suchedniow had a rail station, and this was about ten kilometers from Bodzentin. Down there they took all the little towns and maybe some other little farms, it was a few Jewish people, and they sent them to Treblinka. And this was the system of evacuating the people from this town.

In my little town, it was the Jewish people who were forbidden to have any kind of food, no matter what. They had to give up every little bit of food, women's coats, men's coats, men's hats, everything. The Rabbi from my little town where I was born, he hid one cap--a special cap--if you saw Rabbis carry in old countries, they used to carry--and they made a search and they found this, so they took him. Naturally they took this fur hat and they tied him up to a horse, and he had to run after the horse; of course, he passed out and he died.

af. 1262

Then it was a time where the Jewish community, during the war, they established, it was called in German language (Urengrad)--it's like to say the Jewish Federation. In other words, major things or whatever the Germans wanted they came to the Jewish Federation and they asked certain things.

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It was happened that some guy squealed something of the Jewish Federation leaders and the SS came at one time and they said they wanted to have a meeting with all the Jewish leaders. As they were at the meeting, they

arrested them and they shipped them away to Auschwitz. The name of the president was Morka Klien. His brother was Jakob Klien.

It was one other name Berl Sobkewer, he was the son of the Rabbi in Kielce and they shipped him away to Auschwitz. Then the while later they ushered him and they were debating if they should to say the prayers after the dead. If this is true they rushed us. They could not believe that they would kill him.

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It was down there when Nachum Leb Markowicz and one was by the name of Chil Zilberman and one by the name David Gutwill, it was one my uncle, his name was Ezik Waicmen; he was luckily in Kielce, because his father was a (schuelhet). Schuelhet means he was in charge of the slaughtering of the animals for the Jewish people, and to slaughter the chicken and the geese and everything, as in the war, this was forbidden. It was one time they caught him; as they caught him they sent him away to the headquarters to Kielce. And the headquarters were in Kielce and so was the federation and my uncle was spared, luckily, for this rason because it was not. But he run away, he never comes back to my little town where I was born in Slupa Nowa because he was afraid they might catch him.

Q BECAUSE HE WAS NOT--WHAT?

A He was not in time when they called the meeting of Jewish leaders. He was in Kielce, but anyway, they got him some other place by then they evacuated the Jewish people. He went with them too.

And now we got another story. I would like to say is that the Jewish people made a resistance every hour in every day in every month, in in every week. For instance, we tried to survive in every effort, but it was not given to us in food or in clothing or in medicine or in any cleaning. Like take a shower, take a bath to change clothes, and if we fought for it and we find different ways how to get a drop more or a bit more to survive.

By this revolt I would like to bring up a story, a little story. It was in ^{Stanchowicz} (Schtolowitz) were three camps. One camp was a wood factory where they cut wood, you know, they take wood, they cut and they make buildable pieces. It was they brought close to evacuation. The final evacuation was in 1944 where they brought all together to ship us away to Auschwitz.

It was a girl by the name of--she was a young girl. It was a girl by the name of (Gutablass). She was born in Lodz. And later on she got married to a man by the name of Leon Waintraub and she come out and the lights were open--off, I mean, everything was dark. She saw a pit close by and she said to the people, "You seen what they are going to do with us?" In other words she meant to tell them they are going to kill us. She went over to the leader of the SS, his name was Chort, she took his gun out of his hand and she run away. She run away in the camp. They were looking for her and looking for her. He said that he wants to shoot her right away. Anyway, they could not find her in the night. In the night later on, her boyfriend-- she got married with him--gave the leader from

(the SS, he gave him a diamond and he let her go. He says anyway, she's to be killed anyway." So, I will say in those days--

Q NOW THIS WAS IN WHICH CAMP?

sp. 1790 A *Starachowice*
(Schtolowitz)

Q OKAY, AND YOU ALL SAW THE PIT AND YOU KNOW?

A No. I was not present at this because I was in the general camp, but they took this smaller camp and brought them too so that they can ship us away all together. They can transport all of us all together.

(Q WAS THIS BEFORE THEY BROUGHT YOU ALL TOGETHER TO DO THAT?

A We were sleeping in our barracks. This was in preparation a day or two before they sent us away.

Q AND WHAT THEY WERE PLANNING TO DO WAS SEND SOME OF YOU AWAY?

A No, no. They didn't plan, they brought them in the night to get us together where this girl worked. It was a little barnyard and they brought us down there, three hundred people. Our camp was two thousand, so they wanted to make one transport from all the camps. They brought them over and they will go with us together, so then all the Jewish are

are gathered they will send them away. So that was it. She did this thing.

Q I'M SORRY. I'M TRYING TO CLARIFY. SO SHE SAW THIS PIT?

A This was to shoot the people and bury them.

Q SO THEY WEREN'T PLANNING TO SHIP YOU AT ALL OR PLANNING ON SHIPPING SOME OF YOU?

A I don't know because they shipped away all of us. Maybe they had a different date or this was the pit--was from long ago or whatever, I don't know, but that's what it was, the story.

Q AND HOW DID SHE HAPPEN TO GO UP TO THIS OFFICER AND TAKE HIS GUN?

A He stood down there when they arrived from the lumber yard they brought them in trucks. When they brought them in trucks, they brought them to the general camps.

Q WAS HE NOT PAYING ATTENTION?

A He might pay attention but he never thought that this thing could happen. As she run away the other, the Ukraines, in those days, armament, the guard, they run after but they didn't find her; so he figured, let's go to the day in the morning. She will be founded some place.

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Q DID OTHER JEWISH PEOPLE HELP DIVERT THE UKRAINIAN SOLDIERS SO THEY
COULDN'T FIND HER?

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A They could not divert anything. She just was hidden. It was in the
wood, the place where this camps were the (Shaymitza) This was in a
wooded area so you could hide in the night.

Q DID THEY HAVE DOGS?

A I will say they had dogs, but I don't know if they had dogs at this
particular time or whatever. I don't know, I just know the story.

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Q NOW YOU SAID SOMETHING ABOUT HER BOYFRIEND?

A Yes, the boyfriend. In the morning they were founded eventually. She
could not hide any more or they found her and her boyfriend. They went
over to the SS man, he had a diamond to give it to him and he said,
"Okay, let her go with you." Like somebody says anyway she's going to
be killed one way or another.

She had a brother down there and a father and mother too. She lived
through--she lived today in North Carolina and she's a designer from
clothes. I met her in 1985 at a convention from the Holocaust Survivors
in Washington D.C. I said, "I must give you a kiss" for her bravery,
what she did.

Q I HAVE SOME QUESTIONS I'D LIKE TO ASK YOU. I'D KIND OF LIKE TO GO BACK TO THE VERY BEGINNING OF YOUR LIFE, ACTUALLY. NOW YOU'VE ALREADY SPELLED THE TOWN, BUT WHEN WERE YOU BORN?

A October 1st, 1921.

Q AND YOUR PARENTS WERE?

AP 2118 A My father was Majlech. You spell it in the old country way, but now you spell it Michael. My mother was Miriam, you know to spell, I believe, Miriam Nhuna (Heltszig) was her maiden name. My mother passed away before the war.

Q HOW DID SHE DIE?

A How she died I believe she died from childbirth. It was a continuation, she didn't die right away from this, but it was complications.

Q WHEN WAS THAT?

A She passed away in 1930 or '31. I don't know, I remember the date but it could be '31, when I was ten years old or so.

Q HOW MANY BROTHERS OR SISTERS DID YOU HAVE?

(A I got one brother; my brother lives here. He is here in the Sunset District.

Q HE IS YOUNGER THAN YOU?

A Yes. He's younger than me by about four or five years.

Q DO YOU HAVE ANYTHING TO SAY FROM PAPER BEFORE I CONTINUE?

A No. It's okay, I can catch up.

Q WHAT I AM INTERESTED IN FINDING OUT ABOUT IS WHAT WAS YOUR LIFE LIKE IN POLAND BEFORE THE WAR?

(A Well, I was went to the public school when I was a child, and we went to Jewish schools, too.

Q WAS IT DIFFICULT TO GO TO PUBLIC SCHOOLS, BECAUSE I THOUGHT THERE WAS A LOT OF PREJUDICE?

A No. It was not difficult, no. It was manditory to go to the schools, but we were always, you know, beaten or laugh about it or whatever. They--and we went home, they, not the Jewish boys, the Gentiles tried to beat us up and all kinds of stuff.

Q DID YOU FIGHT BACK?

A I thought of this and I came to the conclusion with this; to answer it will be this way: We never were learned and we never were told that we should to beat back because the complacency to be in was always in our minds and we were considered second class citizens, or third class.

This was, I spoke with many survivors because in my little town, in the public schools, I will say, it was maybe more Jewish students than Gentile students. And why we didn't stood up and say "Let's see, you want to beat us up, okay, be ready." But I got down this way so due it to the fact that we don't have a country, and we were not learned to fight back; that's the reason that we can't fight back.

Q DID YOUR PARENTS EVER ENCOURAGE YOU TO NOT FIGHT BACK AND TO JUST GET ALONG AS WELL AS YOU COULD?

(A Well, you've got a good question, but I don't have the answer to it; but I will answer this to a certain degree. We didn't want to---to fight. We didn't want to bring out hate, for instance.

1P 2 309 I remember as today, by brother, we used to go in the (Rias), you call it. Many Jewish people go. One time my brother took a haircut and he got left some maybe bigger than normal more than ever (indicates sideburns), and the principal of the school sent him home. My father went up to the principal and told him "If this is not permissible, should there be a sign that nobody's permitted, or the Jewish kids are not permitted to have long side coats. The principal, he saw this my father's persistence and he called him the next day, or two days, or three days after that. My brother should to go to school and my father thought "I will think if I should go to a higher authority and make out something of it." My father decided he didn't want to make a hate out of it and he sent back my brother to school.

This is one of the things we never tried to fight back. A matter of fact, in 1934, it was some farmers and some cities, they came to fight the Jewish people. This was in the time when Hitler came to power, after 1933. And the name of the city was Poczna, close to Kielce, and the Jewish people put up a resistance. Poles got killed too and there was problems in many cities for this reason.

(Q BECAUSE THE FARMERS WERE---

(A The city the farmers in--the Gentiles basically whatever they got organized, they tried to come and kill or beat or do whatever.

Q DO YOU REMEMBER THESE POGROMS?

A It was not in my city but I remember the thing very good.

Q WHAT DO YOU REMEMBER ABOUT IT?

A It was written in the paper about it and it was many other cities too.

Q WERE THEY WELL ORGANIZED?

(A They were organized, yes.

Q DID THEY KNOW WHO ORGANIZED THEM?

A Well, I will say, as you know, the Jewish people were in the Army, they had obligation, it was manditory to go in the Army. And as they were in the army, they were, of course, bad treated because they were Jews. And a Jew could not have a to become a general or an officer or whatever. Minor advantages a Jew could get. As they were in the army, they had more charisma to fight back. This probably give them the idea, not let themselves to be beaten by the Poles.

(Q THE POLES ORGANIZED THIS POGROM, THEY FOUGHT BACK?

A Yes, they fought back, right.

Q WHAT DID--

A With, I believe, with sticks, with hammers, they didn't fight back with guns because, that in Poland, I will say, 95 percent of the people didn't have any guns. And maybe more than that 95 percent, because first of all; it costed lots of money; and secondly, it was not permitted.

Q DID YOU HAVE TO HAVE A LICENSE OR YOU JUST COULDN'T HAVE IT?

A I assume that you had to have a license, special people to be privileged or whatever reason.

Q WHEN THE POLES DID THESE POGROMS, DID THEY USE THESE STICKS AND BOTTLES AND STUFF OR DID THEY USE GUNS?

A No. The Poles didn't have guns. Maybe some of them had guns, not--but I don't remember if any Jew got killed. I believe it got but I am not sure to be 101 percent.

Q WERE THE ATTACKS ON MEN OR MEN AND WOMEN AND CHILDREN?

A If they will attack, they will attack everybody. And it was in many cities. It was like in Lodz they knocked out windows in Jewish stores,

they boycotted Jewish stores and similar items to deprive the Jewish community of making a living. And it was a time when the Jewish people were afraid to go to farms or certain small places--goods to sell--it was dangerous that they could be killed.

Q DO YOU EVER REMEMBER ENCOUNTERING ANY DANGERS?

A I think by myself, no, I didn't encounter by myself. You have to think that this thing happened before the war, you think. I was a child--this was in '34--I was about 13 years old. It didn't come to my age that I should encounter anybody else. In the public school maybe somebody beat me up or whatever, but I--it was not--I was too young to understand, maybe but what the action I should to take or whatever.

Q IF YOU WERE DOING IT TODAY, DO YOU THINK YOU WOULD TAKE ACTION?

A Yes, I would.

Q WHAT WOULD YOU DO?

A Whatever I could.

I would like to tell you an episode because it was not in our bones, our system that we are citizens and we got rights like anybody. My nephew, I got a nephew in Israel and his father was my brother-in-law, my wife's brother; in 1967, they live in (Yeshiva), it's a town close to Televiv, and his father was in the jewelry business. So in '67, his father took

a piece of luggage and made a double cover. (Demonstrates) Open it, insert a piece of cardboard, made a cover to hid his jewelry. His son asked him "Dad, what are you doing?" My father-in-law said to him "Maybe we have to run." So his son told him, "Dad, here you don't run. That's it. God forbid whatever has to happen, it happens in the place. It's nothing to run. So it just gives you an idea what it means to have your own country, that to be treated as a citizen; to know that you are a citizen; that you got the right. And as we were, we thought all the time that we are second class citizens, or third class citizens; and that's the reason we were not taught to fight back or whatever the case.

Q Well, living in America you encounter prejudice against Jews, but also prejudice against Blacks. How do you respond to that?

A Here it is like a melting pot. Of course you cannot make everybody-- you don't have to like everybody--you don't have to hate everybody-- or you don't have to hate nobody. Nobody says that I should to sit down with the person I don't like, but I mean I don't I don't like him, he is not my type. I should not to hate him, I don't hate him. I don't hate nobody. But in the basic thing, I'm a citizen, I got rights. I got a right to go down and talk to the President if I wanted to. Just fill out application and he gives me a date or whatever. I can write in the paper or I can do basically and they cannot discriminate against me. And if they do discriminate against me, I can sue him and all kinds of stuff.

Q WHEN YOU WERE BACK IN POLAND, I REMEMBER READING IT WAS THE FIRST DAY
BACK IN SCHOOL. IT WAS A SPECIAL DAY. THIS MAY HAVE BEEN JUST A (),
THERE HAD BEEN PREJUDICE AGAINST JEWS, DO YOU REMEMBER A DAY LIKE THAT?

A Special against Jews?

Q YEAH.

A Well, as we said, that the Gentiles in Poland were special antisemites
and they were brought up with the idea to hate Jews, whatever the reason
is; there is no reason--it's just--that's what it was, because we dealt
with Poles; they bought their goods from Jews mostly. The Jew provided,
basically, the Jewish people were business people, not because they
wanted to be a businessman, because a Jew couldn't get professional job.
Whether it's tied up to the government or to the army or it's tied up to
any special segment that is occupied by Poles.

For instance, it was in our town, a glassman--a guy who fixes windows,
doors and all kinds of stuff, and it was a factory where they produced
ammunition; and if a Jew had to go into this factory, he had to have a
policeman with him. They didn't trust that the Jew was in this factory.
And if they needed a craftsman and he was a Jew, he had to go with a
policeman. We were citizens for 100 years and we contributed lots to the
country and we wanted to live like citizens, but the government and the
people were taught to hate the Jews for no reason.

Q DO YOU REMEMBER THE SLOGANS THEY WOULD USE TO SAY ABOUT THE JEWS?

A Yeah. In Polish Jews to Palestine. The Jewish people should to go to Palestine in those days. That's what they said.

Q WHAT ELSE DID THEY SAY?

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A Well, we are not clean or whatever. Whatever they wanted they said, something similar to this in nature. Sometimes they said somebody had on top of his head a (parrot), a kind of sickness where the, I don't know how to express it in English--and they called us these names. But it it didn't bother us what it is, or it bothered us and and we could not have anything to say.

For instance, after the First World War, it was in the Jewish government, like a congressman and senator, was 23 Jewish people represented. This was at the first election--whatever it was. At the second or third it was only four Jews represented at the Polish sign, Polish congress, senators. Because they didn't want it to, according to the percentage. It was in Poland ten percent Jews were of the Polish population. And they didn't want it to let the Jewish people take this types of representation. And if its known to you in 1938, the Polish people saw that Germany is preparing for war, armament. In the first war, of course, Poland in the war, they didn't thought of it. It was a lady and she give in a proposal too. Her name was Fristerowa, and she brought in a bill to the congress not to permit Jewish slaughtering

of animals in--it was not in poultry yet, it will be.

Q YOU MEAN IN THE KOSHER WAY?

A In the Kosher way, right, that we cannot shop for Kosher and they didn't thought, the Jewish representatives in the congress, we got better things to think and more important things to think then to put in a bill to prevent the Jewish slaughtering. But this was more important, and when the war broke out, I believe it was between 15 percent and 20 percent Jewish soldiers to fight the Germans.

Q DID YOU EVER HEAR THAT JEWS WEREN'T BRAVE ENOUGH TO FIGHT? WAS THAT ONE OF THE SLOGANS YOU HEARD?

A They were much brave because first of all we didn't want it to the Germans to win. They could not say anything that the Jewish people fought bravely.

Q HAVE YOU EVER THOUGHT OF HOW HEARING THOSE THINGS HAS EFFECTED YOUR SELF IMAGE?

A Well, you mean my hearing of the whole stories? in my life and everything?

Q YEAH. HEARING THE STORIES, FALSEHOODS ABOUT WHAT JEWISH PEOPLE ARE LIKE?

A You mean before the war?

Q AS A YOUNG CHILD.

A As a young child--well, it bothered me but we didn't have any other choice. We could not immigrate to another country. It was not the means to do. We were so far centuries lived in this country, in Poland, that that's what it was.

Q DID YOU EVER TALK TO YOUR PARENTS ABOUT THIS?

A No. Because the reason-- we were too young. I will say by the end, my father, bless his memory, he had a strong feeling to beat back. He even said when it came the time to send the Jewish people out to all those concentration camps or to the death camps, and he said we should not to go; we should take anything that's possible, sticks, axes, and whatever, and to fight and not to go. But it was not an item that everybody believed that they take us to die.

In my opinion, or in my thought, because a grownup person if he didn't written in any place or if he didn't see or hear that it's such a thing-- to take thousands and thousands and thousands of cities, and thousands and thousands and thousands, and millions and millions of people out from their origin, from their place of life-- and just to kill him for nothing especially just the reason-- because they are Jewish people. It was in Germany that 20 percent of the Jewish population fought in the First

World War. And it was the German people, they were first Germans, and the second, they were Jews. In no matter what, Hitler and the Germans didn't want to have the Jewish people. In a matter of fact, great scholars, the Jewish scholars or physicians or whatever, they didn't wanted Einstien to have; they didn't wanted Rapaport too. He came from Germany, he was a big physician. Where Einstien was the first to talk to President Truman-- says we need Atomic bomb.

Q WHAT WERE YOUR PARENTS LIKE?

A My father's father was a Rabbi in a little town. My mother's parents came from generations of Rabbis too. My father didn't want to be a Rabbi, he married. When he married my mother he went in business. He had a dry good store. We made a living; sometimes better, sometimes not so good, but we survived. We live respectfully and that because a Jew couldn't get a professional job-- where its tied up to the government or to the army, or its tied up to say special segment, than its occupied by the Poles.

Q SO YOU WERE AN ORTHODOX JEWISH FAMILY?

A Yes. Well, in Poland it was very very rare that somebody was not Orthodox. All the Jews were Orthodox.

Q AND YOU OBSERVED THE WHOLE JEWISH--

A Oh, we observed everything. I'm observing today, too. I'm an Orthodox Jew.

Q ON YOUR LAST TAPE, YOU SAID THAT YOU WENT TO A YISHEVA, WHEN DID YOU GO THERE?

A I went when I was 14 or 14 and a half years I went to the Yisheva.

Q WAS THAT TO PREPARE YOU FOR BEING A RABBI?

A No. Because basically the Jewish people, they learned in the Jewish book Talmud and Bible, or other kinds--just to know how to live. I believe when I did my homework, I came from school home. The days were long summertime, so we went to learn in a synagogue. My dad told me he give me five cent or ten cent so go learn. So I learned. And I will say in our cities I didn't know anything, everybody said open the door, I will say 98 percent could answer me, my questions, or could translate me or tell me.

It was not only, I will say not that the Jewish people were learned. In respect and for them and everything, I remember when I was a little boy, as the Jewish people in those days they had to stay. When they went for milk, it was not--you bought a carton of milk-- you just had to go to farm to bring your milk home. I remember that the daughter, she had an illegitimate child and those families could not marry because it was a shame; not only by Jewish people but it was even by Gentiles, too. I

(remember a story where a guy committed suicide, by the Gentile, by the Pole his family could not marry too because it was a shame.

Q YOU MEAN NOBODY IN THE FAMILY OR JUST THE ONE PERSON?

A No, no, no; the whole family. Let's assume they had children, the children had a tough time to find their mates because the people didn't want to go in this type of an association due to the fact that the father or the mother committed suicide.

Q DID ALL THE JEWISH YOUTH GO TO THE YISHEVA?

(A It was, I will say, a great part of it. Not everybody, but a great part did go to the Yisheva.

Q DID YOU GO TO YISHEVA IN A DIFFERENT TOWN?

sp A Yes, I went to Loch first, then I went to (Atrotza), was close to
sp (Vazshoe). It was like here to Palm Springs, or a place of resting, or Calistoga or whatever.

Q LIKE MINERAL SPRINGS?

A No. It was not Mineral Spring, but the air was very good.

Q HOW COME YOU TRANSFERRED SCHOOLS?

A Because this was not the big school, it was a smaller school and then I transferred to the bigger school. It was a branch of this school. It was from the (Habot Movement).

Q WHAT WAS SCHOOL LIKE FOR YOU?

A Well, let's say after I finished my general school, I was--we learned. Basically--I got up let's assume 7 o'clock in the morning. We made our prayers, we had breakfast, then we went back to learn until 12 o'clock. 12 o'clock we had lunch and we had lunch for an hour or so. Then we went after from one to three we went wherever somebody needed to do his things--to buy something, to wash his clothes, whatever, to give it cleaning place. There was no a washing machine by coins and everything. (laughing)

You needed to fix your shoes, you need many things, regular things because the food basically was-- we were feeded from the school. They had a canteen; if you wanted some extra stuff you had a chance to buy it, and we learned from 3 o'clock to 7 o'clock. Later we had dinner. That's basically the rest of the day. We didn't watch T.V. (laughing)

Q DID YOU MISS BEING WITH YOUR FAMILY?

A Well, I came home for practically every holiday. I came home and I was with my family.

Q WHAT WERE YOUR ASPIRATIONS AT THIS TIME?

A Well, the aspirations were to grow up to be learned, and of course, to marry and build a family and live like everybody.

Q DID YOU HAVE ANYBODY IN MIND?

A No. I was a young boy when the world broke out in war. I was 18 years old so I was too young to think of this thing.

Q DID YOUR STUDIES GIVE YOU JOY?

A Yes, I will say, oh, yes, they give me joy.

Q YOU COULD SEE WAR COMING ON?

A Yes.

Q DID YOUR FAMILY TAKE ANY STEPS TO LEAVE OR DID YOU CONSIDER LEAVING?

A When I was in the Yisheva, the school, and after the holidays, war broke out about two weeks before the Jewish New Year. And we runaway because we run to Lublin; but the Germans caught up with us before we runaway, so

we went back to the Yisheva.

Q WHAT DO YOU MEAN THEY CAUGHT UP WITH YOU BEFORE YOU RAN AWAY?

A Because, let's assume we are San Francisco. We runaway to San Jose. They were already in San Jose before. The way they were before, we are in they already been there.

Q I UNDERSTAND.

A So we no sense of running away any more. Wherever we went they already were there. But we had after the Jewish holidays, we went home, most of us; I will say 90 percent. It took us--we had a tough time to get home because the bridges were broken and the Germans didn't took us to some labor anything, but they let us go a day or so later.

They let us go. And one day after some time when I came back, my father said "Let's go to Russia" and I mentioned this. My father the last few years, he moved to (Schtarowitz) and he established himself a very good business. As the war broke out he was a Jew with a beard and everthing, and he could not go to his clients and because the Germans would see him. Me, as a youg boy, I could sneak in any place and I took underneath me. I took some material away or whatever, and I sold it. They liked me, the customers, and I made lots of money.

To a boy from 18 years that, you know he didn't have any money. Money was there and I show it to my father and what is wrong here? If they catch us on the road, so what? We work a few hours and we come home. Nobody thought that it's going to be a catastrophic situation where nobody will remain alive. So as I didn't wanted to go, I cut off his appetite, you know, his will.

Q DID YOU EVER END UP FEELING GUILTY ABOUT THAT?

A Well, I will say, the truth is my father was in concentration camp. Yes, I will say to a certain degree, maybe--I--what did I understood? But I was a boy from 18 years and it was not so much known what the war is, especially this type of war.

Q I'M SORRY IF I SAY YOU WERE GUILTY, I MEANT--

A No, no, no. I guess what you mean--if I will say in those days--let's go it's true but it is not an item that I was learned. This thing, and I was familiar with these things and i sure didn't believe like anybody else that Hitler and the Germans are killing the Jewish people, big or small, educated or not educated, or anybody. The matter he was to get rid of all the Jewish people in the world, not only in Poland.

Q BEFORE THE WAR STARTED, DID YOU EVER LISTEN TO POLAND RADIO VERY MUCH AND HEAR WHAT THE NAZI'S WERE SAYING?

(A What we knew, we knew from the paper. In order to enlighten you a little bit, you have to figure in all those little towns there was no radio, and in the big towns there was no radio. If you ever had a radio, you could just have an ear-drop radio. It just cost money. It was not like today, you got the radio, you got the T.V., you got the V.C. you got all kinds of things. In those days there was none and especially in the war it was just not permitted to hear radio. Not even for the Poles.

Q WAS POLAND PLANNING FOR WAR--LIKE FOR ABOUT THREE OR FOUR MONTHS AHEAD OF TIME?

(A Well, I will say they planned it because due to the fact they made a collection. The collection took a great part of the Jewish Rabbis, the big Rabbis to donate money to buy airplanes. But as we see now that how Germany was prepared. It's not only Poland, it was the French, Belgium, and Holand; and they took over the whole, practically the whole, Europe. And nobody even England told to be prepared for this type of a war.

Q WAS IT EASY TO TELL THE DIFFERENCE BETWEEN JEWISH PEOPLE AND GENTILES IN POLAND?

(A All the Poles knew who was Jew and who was not. They know it today, they know before. And I will say, the generation said they live through the war and they knew who's a Jew. Of course, the Jews didn't know I was a Jew, they didn't thought of it.

Q WAS IT JUST A DIFFERENCE IN DRESS?

A No. They--in the war it was not the Jewish people. Jewish people were dressed more like the Poles and everything; but they knew even this way, they knew if I'm a Jew or anybody else.

Q WHAT WOULD TELL THEM?

A One, maybe Jewish people didn't spoke as good Polish as they; second, they knew--I don't know how they knew it. I don't know how much--what kind of proof I have to give you, but they knew it. I not express myself right, but they knew it.

Q JUST KIND OF NONVERBALLY--BODY LANGUAGE?

A Even if a Jew spoke Polish better than they do, they knew it was a Jew. How they knew, I don't know, I just could not tell you.

Q SO DURING THE WAR DID YOU FIND IT SAFER TO DEAL WITH GERMANS THAN WITH THE POLES?

A We didn't deal with Germans, no. We dealt with Poland as long as we could, but it's not to say that 99 percent of Poles were Jew haters. It was respectable people Poles that they helped Jews; they risked their lives for Jews, but it was a very very small minority. A very small small percentage.

I will never accuse a Pole that he should take me under his mantle and try to save me because his life was in danger. But if a Jew were in the partizans or a Jew were hiding outside of the ghettos, he should tell him "Come on in" or the Jew knock on his door "Come on in, have a piece of bread and a bowl of soup. Wash yourself up." They give him a piece of bread in his home. Some of them did this but not enough. Very very small percentage. It was only in Poland where Jewish people were killed after the liberation.

Q DID YOUR FAMILY BELONG TO ANY UNIONS? WHAT SECULAR ACTIVITIES DID YOU HAVE BEFORE THE WAR?

A Well, we belonged to everybody. The whole little town were family, let's go this way.

Q DID YOU HAVE A LARGE EXTENDED FAMILY?

A Yes. We had quite a family, maybe fifty people that I knew.

Q DID YOUR FAMILY HAVE VERY MANY GENTILE FRIENDS?

A Yeah. We had friends but it was not--it was friendship-- we dealt with them, we bought, we took credit by the Jewish people. Most of them paid back too; but maybe inside their heart they hated the Jewish people, most of them.

Q SO IT WAS A SURFACE FRIENDSHIP?

A It was a "lip friendship" I will call it.

Q WHEN WAR CAME DID ANY OF THOSE PEOPLE SUPPORT YOU; DO ANYTHING TO HELP YOU?

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A Well, you got me a question. Before we knew they were going to ship us away, I give away to 2,3 Gentile people. I give them merchandise; I give them certain fortified items--like dishes, clothing, home things. I had one guy that he even wanted to take my cousin's child to save it. And I met him in the factory because this was his (Starachowice) and he went over to them. "Can you give me some money?" He said "I cannot give you, I don't suppose to talk to you even." And I thought he's the best. Otherwise I give them away to a family and they were not poor, not rich. I give them away a pair of new long boots, leather boots, and I give them away two suits and some blankets and other kinds of stuff. And I got to him and he sold it and he send me the money.

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He handed me the money and leave there this money. I could live better than the normal prisoner in the camp. I had Gentile where I didn't give him practically nothing and he give me-- every 15th and the 1st-- he give me a 100 (slautez) money. This was a big chunk of money and we had to live from this a little better--every hundred gram of bread in camp, if

you had 125, this gave you strength to live through--better your chances were to live through.

Q HOW DID THEY GET THE MONEY TO YOU?

A They worked in the factory and in the factory they could meet me in a corner and one, he had a little boy. He was a messenger so he worked freely in the factory and he knew where I worked, so he came down. We went to his hidden place and he gave it to me. By the end, the same person--a year before we got sent away--he said "I don't have much more money." So they helped me; I cannot deny this.

Q WHAT HAPPENED TO THE LITTLE GIRL THAT THE MAN WANTED TO TAKE? YOU JUST MENTIONED THAT HE WANTED TO TAKE YOUR COUSIN'S CHILD.

A She went to the mother and she got gas like anybody else.

Q HOW COME YOUR COUSIN DIDN'T TAKE THE GENTILE FRIEND UP ON THIS?

A She was not feeling trustful to give away the child. I will say we didn't believe that we go straight to be gassed. We thought we might have tough time and everything but we might live, too.

Q DO YOU REMEMBER ANYBODY WHO THOUGHT WAS A FRIEND AND BETRAYED YOU?

A I didn't come--let me say this--the partizans-- you know what partizan means? I will say they had a tough time. Then when we were in the camps, due to the fact we were in the camps, we had a system. Even in Auschwitz camps we were in the camps named Buno. I was in 8 camps in Buno, alive a standard part. It was in a way, bearable to a certain degree. and in contrast, the partizans, they didn't have a place where to be in the night and where to be in the day.

So the survivors from the partizans, they suffered more than, actually, we suffered in the concentration camps. And they were betrayed by the Poles, many of them. But many of them when Germans came by got to the woods and they killed lots of Jewish partizans. The rest of them

took courage. They burned in the little farms those people's homes and their grain and their potatoes and everything to avenge.

Q SO YOU DON'T REMEMBER ANYBODY WHO BETRAYED YOU PERSONALLY?

A I didn't come. I was not a partizan. I was in the camp and in the camp nobody could betray me because I didn't commit anything. I was permitted to be in the camp. That's what was my home. I just should watch that no couple or some mean person to have too much business to do with me.

Q HOW DID YOU DO THAT?

A I try not to be seen. Not to show yourself too much in the public. And you have to be lucky too. But thanks God.

Q HOW DID YOU HEAR ABOUT KRISTALLNACHT AFTER THAT HAPPENED?

A Oh, Kristallnacaht was--before--was 1938.

Q I'M GOING BACK.

A Yeah. I'd like to bring to the point, the guys that had this child in the grain sack, his name was Shuch.

Q HOW DID YOU FIND OUT WHAT HAPPENED TO THE CHILD AFTER YOU LEFT THAT ONE CAMP WHERE THAT CHILD WAS? WERE YOU ABLE TO STAY IN TOUCH WITH THAT PERSON OR--

A Well, after the liberation we came in contact with lots of people. We asked one and we talked and talked as today even, if you will see survivors and if you will see how many 2,3,10,50, they all will talk about the time of the war in the concentration camps. They will mention names and all kinds of stuff.

Q SO THAT'S HOW YOU FOUND OUT, SOMEBODY TOLD YOU?

A Yeah.

Q DID THEY THEN EXPLAIN HOW HE MANAGED TO GET THROUGH ALL THOSE CAMPS WITHOUT BEING HARMED?

A We got liberated. It was not that we were healthy. My weight was 70 pounds when I was liberated. We were sick months and months and months and finally many of us--I was liberated in Belgium. In Belgium 40,000 people were liberated and 20,000 people died after the liberation.

This is how it was. We were not liberated healthy people. We were sick and if they--for weeks I am doubting if anybody would survive the camps.

Q OKAY, I'M GOING BACK TO BEFORE THE WAR AGAIN. WHAT DID YOU HEAR ABOUT KRISTALLNACHT? WHAT HAPPENED.

A We hear Kristallnacht they arrested lots of Jewish people, broke the Jewish plundered the Jewish stores, broke the windows and the doors and everything, and took lots of Jewish people. The Germans, this was in Germany, took them to the concentration camps and many of them died there.

Q AT THIS TIME, WERE YOU IN POLAND THINKING THE GERMAN, ANY, MIGHT INVADE POLAND?

A I will say what I thought--I didn't know if I thought of it, but the people especially the Jewish people thought of it, and this was the talk of the day. We did many boycotts; we didn't buy merchandise or whatever we could we did.

Q WHEN DID YOU BEGIN EXPECTING WAR?

A Well, we expected war the last half year before the war broke out.

Q WHAT FINALLY CONVINCED YOU THAT WAR WAS PROBABLY IMMINENT?

A Well, we hear talking. The Polish government prepared themselves to war too to a certain degree, whatever they did. And the propaganda with a

big campaign in Germany too. And against the Jewish people they said--to begin, the Jewish peoples causing the war.

Q WHAT DO YOU REMEMBER ABOUT GERMANY TOOK AWAY THE CITIZENSHIP OF POLISH CITIZENS LIVING IN GERMANY AND THEY SENT THEM BACK AND FORTH ACROSS THE BORDER TO POLAND, BUT POLAND WON'T LET THEM IN? DO YOU REMEMBER THAT INCIDENT?

A I remember it. It was the name of the city, Zbozin, and this was the border city where they left off the Jewish people where they were from Polish origin. They didn't permit them to take anything with them, just, I believe, it was ten marks. It was not 5 to 10 dollars in today's day. And the Jewish people in Poland, of course, they incorporated them between the Jewish people.

Q THEY INCORPORATED THEM?

A I mean everybody took in somebody. You had a big apartment, you took in somebody.

Q DID YOUR FAMILY TAKE IN ANYBODY?

A Yes, we took in some people, yes.

Q DID THEY TALK TO YOU ABOUT WHAT WAS HAPPENING IN GERMANY?

(A No. We didn't have German people because we didn't live so close to the border. But they evacuated many towns where they were close to Germany and send them into central Poland--like in my neighborhood. When the Jewish people came, we established daily free kitchens and we shared apartments where somebody lived in. We tried to help them, whatever the community could.

Q HOW BIG WAS YOUR APARTMENT?

A We had two and a half rooms. We had a small kitchen and two rooms.

Q HOW MANY PEOPLE DID YOU TAKE IN?

(A I believe we had three people; later we had one because it was not too big.

Q WAS IT HARD LIVING WITH ANOTHER FAMILY?

A Well, we lived-- we always hoped that this was a temporary hiding and we knew we had to share with those people.

Q HOW DID YOU WORK OUT CHORES AND SLEEPING ARRANGEMENTS?

(A Well, we had sleeping like a mattress, a straw mattress. It was a sack filled up with straw and they slept on the floor. But we accomodated with: covered blankets, bed spreads, whatever we could.

Q DID YOU EVER THINK ABOUT LEAVING POLAND TO SEE IF YOU COULD MAYBE COME TO THE UNITED STATES OR PALESTINE?

A My father was very Zionist. He had a very strong Zionist feeling and he wanted to go out to Israel, in those days Palestine. He tried two times. He tried to one time to go as a Rabbi because if you got the position in any country, and you're a Rabbi, the community is asking for you. You get the permission to go; but it didn't work out.

He had the second time almost. Almost it was not a legal hiding, but the English people caught up and he could not go.

Q WHEN WAS THAT?

A This must be maybe 1937, if I'm right. The end of '36.

Q AND WHY COULDN'T HE GO?

A Because the British people didn't let in nobody to Israel; and if they let in they just let in a guy that they were sure he will not fall a burden to the government.

Q OKAY. WHEN THE GERMANS INVADED WHAT WAS YOUR FIRST ENCOUNTER WITH THE GERMANS?

(A They just grabbed me to work to do some work for them.

Q WHERE WAS THAT?

A It was to clean the streets, to clean their cars and trucks. This was
in the way when I went home from the Yisheva and later on in
Stara Charnica
(Schtarhowitz).

Q SO THIS FIRST INCIDENT WAS AT THE YISHEVA?

A They took us--they caught us in the road because in those days the
trains didn't run. We just walked home by foot and they saw us. They
took us to clean their guns, trucks, and whatever. We sweep up the
streets, the barracks, and that was it.

Q WHAT TIME OF DAY DID THEY CATCH YOU?

A In the day it was during the day, of course.

Q HOW LONG DID THEY KEEP YOU?

A It was different times. Sometimes they kept us three hours, sometimes
five, sometimes eight. It was when we finished these things they let
us do.

Q WELL, FOR INSTANCE THE FIRST TIME, WERE YOU DOING THE GUNS?

A No, no. We did clean the barracks. We cleaned and we swept the streets and yards and everything.

Q HOW LONG DID THEY KEEP YOU THAT TIME?

A I didn't have a watch to look at it, but I would say a few hours, three hours, five hours or whatever.

Q HOW DID THEY TREAT YOU WHILE YOU WERE WORKING?

A Some of them beat us up and some of them maybe give us a pieces of bread too.

Q WAS IT THE GENERAL ARMY OR SS?

A Army. It was basically the Army.

Q DID ANY OF THE SOLDIERS SHOW ANGER AT THE WAY OTHERS TREATED YOU?

A It was a case, I was in Buno as I mentioned, where one guy, an SS man, he was kind. He saw it was raining and hailing and everything and we had to work. It was not such a thing to go away or stare or whatever. He was kind.

Q AND WHAT HAPPENED?

A Nothing. We stood and worked rain or shine.

Q DO YOU REMEMBER THE FIRST DAY THE GERMANS INVADED?

A Yes.

Q CAN YOU DESCRIBE IT. ON THE OTHER TAPE WOULD YOU DESCRIBE IT AGAIN?

A They came to our work and basically we heard they catching people to work and they keep them and many of them didn't want to, and we were afraid what they do with them. Thanks God, even from our school they came back after a few days, and we were afraid again--the same story, we didn't know what's going to be and we went home later. We thought if they catch us to work a few days and if that will be the worst of the whole thing, we can live in it.

Q WHEN YOU'RE ON THE ROAD TO LUBLIN, BEFORE YOU GOT BACK, DID THE GERMAN ARMY SEARCH YOU?

A They searched us if we didn't have any ammunition with us and they let us go.

Q DID THE AIR FORCE EVER DROP BOMBS ON YOU?

A They dropped bombs in a way when we were running away; but, thanks God,

many people got killed from it. They shot some of the people because everybody was running and many people got killed from it. They shot at them and all kinds of stuff. But thanks God, we didn't.

Q DID YOU GO AS A SCHOOL?

A If I go out of the school, right, the whole school too road to Lublin, but we didn't camp to Lublin.

Q HOW FAR DID YOU GET?

A I will say about a hundred kilometers or maybe more.

Q HOW MANY DAYS DID IT TAKE YOU GO THAT FOR AND COME BACK?

A We went, I will say, it took us more than a week because we came by little towns. We had to rest and the Jewish community gave us bread and took us in and helped us.

Q HOW DID YOU GET FOOD AND WATER ALONG THE WAY WHEN THERE WAS NO JEWISH COMMUNITY THERE TO HELP?

A This was in the beginning that every little place had Jews living there and they give us the food. They give everybody, everybody was sharing with everybody.

Q WHEN DID YOU FIRST HEAR OF THE GERMANS DIGGING THE MASS GRAVES AND SHOOTING PEOPLE INTO THEM?

A Well, we knew this after, as I mentioned before, the Jewish people were soldiers in the Polish army, and when the war came to an end they took lots of Jewish soldiers and killed them.

Q DID YOU ASSUME THAT WAS BECAUSE THEY WERE SOLDIERS, AND DID YOU THINK THEY WOULD DO IT TO CIVILIANS TOO?

A As in the war or its's in the hot days of the war they did it, and we knew they are doing it because they are Jews, but we thought this was only for a time-- not for a steady. It was not in the book to kill Jewish people-- to slaughter them for nothing.

Q WHAT BOOK?

A I mean it was not their plan.

LONG PAUSE...

Q DID THEY PUT YOU IN A GHETTO RIGHT AWAY?

A No. They put us in the ghetto and specially in the town of *Tarashowice* (Schtarhowitz) or any small town. They didn't have fences or gates or

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(whatever to block off the Jewish community entirely. We could not walk to market street or we could not walk, let's assume, to VanNess Street. But the basics we could walk in not so popular streets we could go.

up 5 15 h To understand better-- let's say in ^{early} Loch-- they blocked off the Jewish people like the Berlin Wall, that nobody could go in or go out. They were in down there and no communication with any Gentile or with anybody outside the war or in Russia or maybe in bigger cities.

Q WHAT LAWS DID THEY PASS FIRST, THAT YOU REMEMBER?

(A We should to wear the arm bands with the Star of David. They had laws that the Jewish people could not go out late in the evening. They cut off electricity from the Jewish people entirely. We didn't have any electricity. We should not to have any kind of business and every business what a Jew had he had to hand it over to the Germans. They run out the Jewish people from the better streets and better homes. They had laws that the Jewish people had to give up their jewelry and their belongings. If they knew a Jew had a nice home, they took out the furniture and they took out everything.

(The food--they demanded the contributions from the Jewish people very often. What I mean is money. We give it because as long as we were--we had a roof on top of our head. It was always money available, not easily. The beginning probably easier because the Jewish people had

money. Later they had to squeeze or do something, but we thought that this will be a remedy to save us.

Q HOW LONG DID IT TAKE THEM TO PASS ALL THOSE LAWS?

A It is proper we got the verse in the Bible we said "In the night you will pray for the days; in the day you pray for the night." The explanation is you will pray for the days that past because the days that past it was so many horrible things that the next day or the night bring. The last night was better than the night that comes because it was not so many horrible things. (said in Hebrew)

Q DID THEY FORM A GHETTO IN YOUR COUNTY?

A It was a kind of a ghetto, but the ghetto were not tied up with four walls that you could not meet--you could meet the Gentile. You could meet somebody, you just didn't have the right to work in the main streets or in the better neighborhoods. They always figured out the Jewish people to live in the slum side.

Q HOW DID YOU GET FOOD?

A We had a kind of food that we got in coupons, but we had to pay for it and we could get food for money.

Q YOU MEAN BLACK MARKET FOOD?

A Yes.

Q HOW DID THE BLACK MARKET WORK?

A As long as we could come in touch with Gentiles we all got something to trade with them. Let's say we give them merchandise, we give them household items, we have a nice piece of furniture we give it to them and they give us the money. We found with the money we buy for the money and they sold the black market. There always was a black market.

Q DID YOU EVER WORK ON THE BLACK MARKET?

A No. I didn't work in the black market because during those days, when the Jewish people were not sent away, I was teaching with children. I was a teacher in private homes, they paid me for it--so I had money. I make a living from this. I learned them the Jewish Bible, customs, everything in writing Jewish, everything.

Q WERE THERE VERY MANY CHILDREN IN THE UNDERGROUND?

A This was not in the underground. This was when we were in the ghetto when they didn't send us away. The families were together. They took certain people out. They went to a guy to give him-- he was in the dish business--he sold dishes, so the Germans came in to him and they took

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dishes from him and they didn't pay. So the same guy he went over-- his name was (Beckemachive), and he went over to the guy that leads the city-- the mayor-- the German mayor-- and he told them this. Okay he ordered that and he took them away. He never come back. They sent him back.

It was many more cases like this where they took the merchandise and the people resisted. They went to the mayor and they took him away and that's it.

Q HOW LONG DID IT TAKE BEFORE PEOPLE STOPPED GOING TO THE MAYOR AND STOPPED RESISTING?

(
A Not everybody went. They didn't went, but some of them they figured that it still is law and order for the Jews.

Q WITH THE BLACK--A COUPLE TIMES I HEARD THAT CHILDREN DID A LOT OF THE BLACK MARKET WORK?

A Well, ths was especially in Vlashou when children ran out from the ghetto to different--how to throw pipes and a child was not so obvious to be seen. The child went and brought something, they came back to the same hole they went out, and many of them got caught too. This was in the cities where actually the Jewish people didn't have any communication with any Gentiles.

Q WERE THERE VERY MANY GERMANS IN YOUR TOWN?

A It was--I don't have an idea how many Germans there were, but it was enough to keep the whole city, even many Gentiles, in tight rope-- not to make any uprising or any illegal thing.

Q DID ANYBODY EVER TRY TO MAKE AN UPRISING?

A When we were in the concentration camp many many people tried to run out too, and they did. Many of them got caught and it came time, as I say, make an uprising, as I mentioned, (Gouta Blass). And she came in the night and, I believe, the next night probably, that the Jewish leadership bribed some Ukraines, or some Germans or somebody, and they opened the gates and many Jewish people fled.

And many of them got shot and many of them survived. It was maybe, 80, hundred, around this figure, and maybe 50 got shot. The rest of them survived, or whatever.

Q SO YOU'RE NOT AWARE OF ANY UPRISINGS IN YOUR LITTLE TOWN?

A In my little town, no.

Q WHAT DID PEOPLE SAY TO EACH OTHER? WHAT DID THEY TALK ABOUT?

A We talked about it but we hoped that maybe a miracle would happen somehow. We didn't have the choice because it was no sense to take your life before the time comes. We all thought, when I was in camp I said to my friend and everything "We have to try to keep strong. If they're not going to shoot us, we will survive," and people thought the same thing. We waited for a miracle.

Q WHAT WERE THE HOUSING ARRANGEMENTS? WERE YOU STILL ABLE TO KEEP YOUR OWN APARTMENT?

A Yes. Before they sent away all the Jews, we live in our own apartment, yes.

Q WHEN THEY SENT YOU AWAY, WHERE DID THEY SEND YOU?

(
A We came to Auschwitz.

Q THAT WASN'T THE FIRST CAMP; WAS IT?

pp 5674 A Yes. Besides ^{Starachowice} ((Schtauwitz), the first was ^{Starachowice} (Schtauwitz)

Q LET ME GET THIS STRAIGHT. WHAT'S THE NAME OF THE TOWN?

A The name of the town I lived was down there was three camps.

Q SO THEY ALSO HAD THREE CAMPS RIGHT THERE?

pp - 582 A Yes, in ^{Starachowice} (Schtarowitz).

Q WHEN DID THEY ESTABLISH THOSE CAMPS?

A They established those camps before they shipped us away, the whole Jewish community--About 2,000 to 3,000, they were concentrated in those three camps.

Q HOW BIG WAS THE TOWN?

A The town was--at the time of sending away the Jews--was about eight, ten thousand Jewish people from all the little towns around and everything.

Q YOU MEAN THE LITTLE TOWNS THEY SENT THE JEWISH PEOPLE TO, THAT TOWN?

A They concentrate them to have all in one place. They concentrate them.

Q WHEN THEY SENT THEM TO OTHER LITTLE TOWNS, HOW DID THEY FIND ENOUGH HOUSING?

ap 5716
A Because basically the Jewish leadership knew how many people came in because they--look for them. Let's say, the Jews from ^{Ladyn} (Blots) came in, they knew roughly how many people because they had a list to give quarters to live, to stay, to eat, to help them in food; and that's it.

Q WAS ANYBODY ASSIGNED TO LIVE WITH YOU?

A Well, I said to you we had three people and later we had one.

Q OH, I'M SORRY, I MISUNDERSTOOD. I WAS THINKING THE POLISH PEOPLE AT THE BORDER. SO WHAT YOU WERE TALKING ABOUT--WHEN THE GERMANS CONCENTRATED THE JEWS ALL IN ONE TOWN?

A --in our city, they brought--close to us was a little town, (Feurhertz) was the name--It was down there, 500 Jews.

END TAPE 1 OF 2.

BEGIN TAPE 2 OF 2.

Q IS THERE ANYTHING IN PARTICULAR THAT YOU REMEMBER THAT YOU WOULD LIKE TO TELL? ANY STORIES?

A Yeah. I would like to say bravery for my grandmother.

mp 0030
It was a time where practically in all of the neighborhoods where I live, and this was ^{Ostrowic} Ostrowic, they caught Jewish people and they took them away to Lublin. And Lublin was the (donny camp), I believe it's known, and they caught my uncle, my father's only brother, and they did hard work down there. It was maybe 1940, wintertime. They had to unload coal from the trains and everything. He passed out and my grandmother, as I mentioned, my grandfather was a Rabbi--she was a very religious, prim lady. She wanted (Telson) to have a Jewish burial. She went to Lublin and she was lucky enough to have the body out. They brought him and made him a Jewish burial.

mp 0054

I don't know if I mentioned my number but I got my tatoo. My tatoo is A18972--that's right 18972. This was gone only in Auschwitz camps. I would like to say it is the persons that didn't live through this period and didn't see what had happened, will never understand. Even if we saw it today, after 46 years from the liberation, we think of us that it happened yesterday. It's always in our mind and in our head, and in our thoughts when we come together and talk about it.

(
I would like to bring notes to the future generations; whatever we say it is not ten percent what had happened and how the treatment was, and especially the treatment in the Russian cities close to the East where down there the army took hundreds and thousands of Jewish people and they buried them alive--many of those things. So if the future generations will ever come by--and they might hear stories like-- this where your hair can stand up--say those things could not happen, they have to know that not what we say but what we say is ten percent from the whole case (cashma) what had happened.

ap 0153

This is today, at the third month in the 19th and about 6:00 o'clock p.m. and the Jewish date is the month of (Nissen). It is fourth day of the month of (Nissen) and the year is five thousand seven hundred fifty-one. The portion of the week what we are going to read is portion (Tsauf). Let's hope that we will have only happiness and joy and God will supplicate us for all the sores we live through.

ap 0162

(
ap (0174)

Thank you very much to give me the opportunity to say whatever I said. And we have to pray that the world should live in peace and hatred should be stopped. Nobody should hate anybody. You don't have to love me, but don't hate me. I hope it's coming to it.

Thank you very much.

END OF TAPE 2 OF 2.