

Interview with NATHAN MONCHARSH
Holocaust Oral History Project
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Interviewer: Gene Ayres & Sylvia Prozan
Transcriber: Karen Thompson, CSR

MR. AYRES: Today is Thursday, April 25, 1991. I am Gene Ayres, an interviewer with the holocaust oral history project of San Francisco, California. Today we are talking with Nathan Moncharsh, continuing an interview we began March 21. Assisting in the interview is Sylvia Prozan.

Good afternoon, Mr. Moncharsh.

A. Afternoon.

Q. I THINK WHEN WE LEFT OFF YOU WERE, HAD COMPLETED MUCH OF YOUR STORY ABOUT THE YEARS IN THE LODZ GHETTO AND WERE NEARING THE END AND ABOUT TO TELL US THAT YOU WERE ON THE LAST TRANSPORT OUT. BUT TELL US ABOUT, A LITTLE BIT ABOUT THE LIFE IN THE GHETTO THAT YOU MAY HAVE PASSED OVER.

HOW ABOUT SOCIAL LIFE THERE FOR THE FOUR YEARS THAT YOU WERE THERE? YOU WERE A YOUNG MAN GROWING UP, AND THERE WERE YOUNG WOMEN THERE, AND I PRESUME THERE WAS A SORT OF SOCIAL FABRIC WHERE BABIES WERE BEING BORN PERHAPS?

A. Right, right, right.

Q. DESCRIBE SOME OF THAT.

A. Okay. I mean actually before I go to that I just want to sum it up a little bit that the mass transportation in 1944 is that it sometime April or something and that lasted quite a few months. They get at all the people in

transport daily to that jail where it used to be I mentioned (Chinastergo), which that was the main point where all the people from there, they went to the, to the train, from there on to Auschwitz, whatever they did.

Okay. My social life in ghetto, we have been young, naturally, and certain times we had a little less to eat, at certain times nothing to eat, and certain times we had a little bit more, which, if you had a little bit one day, it was better. We also wanted to live. Everybody wanted to live.

So we had a group with girls and boys. We met, certain occasions, if it was not too bad we felt a little more like we were going to live, so we had good connections.

We had a little phonograph we'd share in a place sometimes without -- not knowing we could have been killed for that. But we did it anyway because we were young. There was no, there was no difference whether we were going to live or not because we figured, how long we going to live? We want to live.

So -- and I met a girl, and she was quite young. I was at that time -- that was mostly, oh, I would say in 1941 or -- end of '41 or beginning of '42. And she was quite young; I was not so old. And we fell in love, and we went together. We had a good time.

But I myself, I was from a religious, very religious home, so we never touched, you know. From my point of view, I would never touch a woman. I mean we went together, yes, but not any -- any farther than -- we didn't go far, you

know, like I say, like others did. Were a lot of them, they just momentarily, like young boys and girls, soon they met a girl, they went and got married.

Why did they get married? Because that, when someone got married, for young kids, that, that, the president, the Chaim (Rumkovski), he gave to the kids, he got a loaf of bread, and the girl got a loaf of bread. So a lot of people, just because they -- for the food, for the piece of bread, they got married.

That was a bad idea. We all, I all -- to certain friends of mine, I told them don't do that. Because what happened? They got married, and soon, not long enough, what did it take, nine months, there came a baby.

What happened? First thing, they took away the baby and the parents.

I warned them don't do that. It's not a good idea. But, you know, the hunger was so big that for the loaf of bread, they did everything for the piece of bread. So they got even certain -- they got married.

I -- no, I went with the girl for a long time. Matter of fact, I was in (Chinastergo) when I was caught, and we met together. We had, you know, we actually, we been so close that my, we been talking about marriage. But not now, I said. If we live through the war, if God will give us, then we get married, but not as long as the wars are going on. Never, never. I don't want you, that you, you get pregnant, and what happened? Right away they take you and send away or go to the oven, and then what happen? It's

all -- no, no, for my, I had feelings that that was not good idea.

And it wasn't a good idea because as much as I saw with other friends.

So therefore we had the love story was going on actually until the end. She was working in a different place, and we met together. I was working in the building line, and she was working as a presser in a factory where they made those coats and uniforms for the SS in Russia, in Russia at that time for the front. She was a presser and she was working hard, too.

And we have been so close that the piece of bread in ghetto was -- meant life. Even an ounce of bread meant your life. But we shared. As much as we could, we shared. And -- but married we never, I never intended to get married until the war would be over.

So -- but what happened, when the ghetto was liquidated, I have been stationed in the, in (Chinastergo) because I've been caught there, from there, when I was smuggling a little bit. So I was caught, and I was there for a couple years.

So I had an exit door, so when she was already ready to be transported to Auschwitz, which we didn't know, but then we found out. So I kept her there for a few days. But her mother was with her, and she had also her auntie and her uncle. And that was already the last days of the liquidation of the ghetto.

It was even maybe four or five days before that,

the, all the -- a lot of the police were already liquidated, the president Chaim (Rumkovski) was already away. We still have been in the ghetto.

So she's decided, her mother also, to go. And since they went, so myself I felt alone, although I had my mother and sister and two -- a boy, you know. And then my brother still was alive at that time with his wife and three children.

So it came when she left, as much as I did love her, it's no doubt about it, because we have been so close to get married, but we never got married, so therefore I decided when the last minute, when we supposed to stay in the ghetto, so my brother and mother, they asked -- I was the youngest one -- they asked me what shall we do?

I said, look, I don't know. I'm the youngest one. How come you ask me what we do? No, your girl went. What would you like to do? Maybe you --

Because they told us that they are going to resettle us in places where we are going to be together, the families all together, have a better life. So maybe we get together, we find your girl.

I said okay, that way -- that was the last transport, the last one. After that was no more transport. So I said, okay, if you want to listen to me, let's go.

Then we took our belongings what we have, and we went to the last transport.

So therefore, love stories, there were quite a few, lot for young kids. Some meant it for real; some just got

married because of the piece of bread. But that was a bad idea. About the worst idea what they did. Because not 99 but hundred, full hundred percent, soon they got married, if a child, they got pregnant, the woman got pregnant, didn't take long, either they sent her away immediately or they waited till there came a baby. Then they all went together. Take them all away together.

If someone will tell you about love stories during the war stinks, yeah, there were quite a few. Quite a few. You could find probably twice a week people getting married, you know, young kids, because of the piece of bread, nothing else.

So -- and then from -- that was the last transport when we left. So we were there, and we went to Auschwitz.

But I like to sum it up the whole ghetto by now just what happened in 1940.

Like I said, the first transport, when they took those, what, eight, I don't remember exactly, though, was they went to (Posen). They did told them they'd send them to (Voge), then send them to (Voge), they did sent them to (Voge).

Matter of fact, you have here one person which is still alive here in San Francisco. It's (Bernard Sikovsi), and he was with the first transport. He went to pole -- to (Posen) and was working there for -- which now I know he was working there for almost a couple years. Then they sent him to other camps, and he wind up also in Auschwitz. The last, he wind up in Auschwitz.

He survived, and matter of fact he was liberated in Auschwitz and not long -- not far from Auschwitz, and it was 19 -- in January 1945 he was already liberated. Because he didn't go there there like we did with that transport, which I will mention later on.

And there were quite a few which then they -- this was the first transport.

The second transport, it came 10,000 young kids. He wanted the children. That was the second transport. Which (Rumkovski) Chaim came out right away, that was still, and in 1940 there were 10,000 children, which mothers had to give away their own children, which you can understand how bad that is and how bad it was.

Then they liquidated all hospitals. So this I have seen on my own eyes. There was the main hospital was -- which all the children were there born, children, small children, sick children. Where I worked we have been right away cross the -- you know, just wall to wall with that hospital.

And when the SS came in, there was a spell that no one was allowed to go out that day in the street. And they -- that on my own, that was the most terrible thing that you -- which one can live through.

Going up from the second story, the SS being drunk, taking small children by the feet, threw them down through the window either onto the truck, which is -- or just throwing them down just like that. You -- no one can understand that terrible thing, seeing how they take

children, take all -- you know, mothers with their, you know, just having the babies, take them out, push them out through the windows, just -- if someone, I mean, tell you it's never happened -- I don't know. Have been on my own eyes.

We've been standing looking through, you know, through the fence. We have seen those things for happen because no one was allowed. If they saw someone outside, they killed, they shoot him also. But we have been right away neighbor, you know, on other -- so we saw everything what happened. This was the second.

Then they came to -- this was the third one. Then they came to the hospital where the mentally sick were there. And so happened I have been also in one of the hospitals working there. They came in, and they took all those, you know, all those mentally -- you could see. And I find one of my also a good friend, a young girl. We have been also together, lived together, taking her and grabbing her by the hair and just pushing her in that truck.

I mean she didn't know what was going on because they were sick, you know. That was something which it's unbelievable to, to look. I mean that was terrible.

And this was our hospitals.

Then they went every few -- every two or three months, they came in, the SS, with the Jewish police, you know, the police from the ghetto itself, went from house to house. One time they wanted 4,000, one time 5,000, every time they needed more thousands.

But you know, we have been so fooled. Thought, oh, they send us to other camps where they are going to live good and eat more food. We have been fooled.

In the ghetto we didn't have, we didn't know anything was going on. The only thing we could guess, because we just -- children, what are they going to do with small children? Where are they going to put them to work? That we talk between ourselves. How is that possible?

But yet we didn't, we didn't believe ourselves that they have gas chambers like that, in (Hellman), not far from Lodz.

In the forest they have those gas trucks because they didn't have yet those facilities like in Auschwitz and Dachau, so they had trucks. And the trucks they had in the forest deep -- that's what the people find out later -- and they took in all the children over there and they gassed them there and buried them. Mass burials, I don't know. After the war they find out that.

So I cannot believe that we ourselves have been that much fooled, you know. After the war, we couldn't believe it. How come we didn't know a thing? And that what happened.

And the ghetto was slowly -- like I said, transport in, other transport in, came in from the other small cities, people from other cities, came in from Germany itself, those transports. So if they got rid of about 20 or 30,000 people they brought in new ones.

Because they need actually our slavery, our work,

they, because we have been working for the Germans, for the army, made, all those that sewed making those coats, in factories the uniforms, different other things.

For metal houses even. We used to make those prefabricated houses for them because in the beginning, when they went in deep to Russia, you know, they told all the Germans what they lived over there, they brought them back to Lodz. So they needed houses. So we made prefabricated houses for them.

And we didn't understand a thing what was going on. We have been completely, as much we all had in our mind where to take a piece of bread or another little soup or something, that was never what is mind.

We didn't think, we didn't think nothing, because when you are hungry you don't think.

There is one thing from the German which they had, one thing which they fooled everybody. You know, I don't -- I don't know whether you understand: When you undress somebody naked completely and you are standing between, you know, men and women, and everybody take a look at you, you lose your whole, I mean, prestige. You don't know you have -- you cannot think.

That's what they did. The first thing, if they did something, is "out, out. Undress." You know, naked, and then you lose your prestige.

We didn't know what was going on. No matter what, whether we worse off, whether we lived, whether we are better, a little bit one day better. That actually summed

up the ghetto. The ghetto was fooled completely. And all the people killing, but they died is only because they didn't know what's going on.

And besides the point, we didn't have any contact with the outside world. Like in Warsaw they had. We didn't. Lodz ghetto was completely closed up.

And there was no way to get out from the ghetto. I don't believe that even if one tried to get out, or even one tried that he must have got killed, you know. Because we knew that somewhere we had shooting that so many people got killed; why we didn't know. Because that (Rumkovski), that president of that ghetto, he fooled us completely, and with his people, they were so brutal.

If one had to think of something so they -- they knew what to do with him. Right away came in at night, said take him out. Vanished, you know. Or they send him away.

So therefore I don't know what to tell you. There isn't something worse in the world than that, that Lodz ghetto. If I go later, like I say, to the concentration camps, I myself feel myself, what I went through, that I had better in Auschwitz, in concentration camp, than in Lodz ghetto. Because that's how the Lodz ghetto was done.

And by 1944, that was in September '44, that was the last transport, or what I decide because of the girl, of my girl friend what I used to go with her, that that was my -- that was left over at my brother, his wife, three children, my mother, my older sister, younger sister, the youngest one, sister, and one boy which he survived from my sister.

She died in, like I mentioned, she died, so he was -- survived.

So we decided -- then I had another -- we had another two friends which also worked together, and with their families, the (Steinfeldts) -- as a matter of fact, we all lived through, though Mr. (Steinfeldt), he lives now in (Ramut Garden), Israel. (Ramut Garden), Israel, and then (Wit Rosenbaum), which after the war I did see him, but then I don't know what happened to him. Somebody said he went -- I saw him in, like I will mention, when I got liberated I went into Italy, and there we met over there, but from there on, I don't know.

Though we mostly, the group, what we left the last minute, after, after everybody. That was the last one, so we survived quite a -- from the men we survived my brother, I, (Steinfeldt) and (Rosenbaum), we survived four of us. But we went in a group about -- yeah, and also my brother, from my brother-in-law with his wife and children. They also went. We all went together.

We took our hand wagon, put our belongings on it because they said we going to be resettled. So whatever we had left, we put on that little wagon, and we went to the train, and it came.

We came there, we saw what's going on. There was already the brutality from the SS: shooting, beating, you know, in cattle wagons. So we saw already done there. We were sorry, but it was too late to be sorry. Because then we realized that we don't go to anyplace, that we go to

something worse than that.

Because this was then in door we have been settled in, you know, those cattle wagons, you know, and they can hold approximately 20 people or 25 people. Pushed in about 70, 80, 100, as much as they could, closed it up for three, four days, for three -- I don't even -- we don't even recall.

This I will tell you the truth, one thing which I cannot recall, how many days we traveled there. Because we were locked up. No facilities to go anyplace, you know, to go, where you have to go to toilet or something, you had to do everything right there.

From there on after they we opened, the first thing when they opened the wagons, then we have found in every one, you know, wagon, you could find ten, fifteen dead people from the time not to eat, not to drink, not to be able to do anything, not breathing enough. So they died on the wagon.

But then we came there to Auschwitz. That was, "Out, out, louse. Out." We could see them beating right away my sister, right away, over the head. She wanted to take something. "Out. Nothing."

And then there was the selection who should live and who should die.

Q. THAT'S AT AUSCHWITZ?

A. That was in Auschwitz. That was (Dr. Mengele).

Q. BEFORE WE GO TO AUSCHWITZ, CAN WE GO BACK TO THE GHETTO?

MR. MONCHARSH, LET ME ASK YOU SOMETHING TO CLARIFY YOUR REMARKS JUST NOW ABOUT THE FINAL DAYS. IN THE VARIOUS TRANSPORTS THAT LEFT THE LODZ GHETTO, WERE THOSE DONE BY SELECTION, OR DID YOU HAVE A CHOICE AT ALL?

A. No. Okay. Actually there were no choice. Before they started with the liquidation of the ghetto, that was (Bebauf) came in, and he tried to tell everybody that we be resettled with the whole families, and we going to go to a special places where we going to have better because this (Lichtesmonstadt) that was, that was the Third Reich and they needed more for the Germans. That's how we been told. And that we be settled to other places with the families, with the children. We going to have a lot better than here, more food, and so on, that we should go just freely by the, you know, from daily to daily.

So that started off. But, oh, maybe in April, when they start, the liquidation of the ghetto started off.

So -- but not knowing, a lot of people start to come by themselves, after all, when told we going to be resettled to have a lot better. Then when later on, it was already start to go brutal way and they start to beat and this and that, so people started to think twice, should we go or should we not go?

So they been hiding out. A lot of people didn't want to go freely, so they start to go by force. So they made every factory -- which we called it a resort -- had to give out a certain amount of people daily. So whatever -- there was no place to hide. So whatever they put on the

list, they had to go.

If someone hides, so they went for him and they shot him on the place. So therefore people got scared. So whoever had to go, they go.

So this also was a little -- people got also worried about it what's going to happen. Though they didn't even -- we'd rather get killed here than to go freely.

So they had to round up every day, go from house to house from -- you know, that was certain, like here we have the districts. They went from district to district. Like today we are going to clean up this district completely.

And they, what they did is they -- those people were together. They went on the (Chinastergo), in that prison. This was a place that could hold between 2 and 3,000 people every day.

So what they did is every day they got in those people what they needed. They were there, took a day or two until they got the amount they needed. So in the next morning they went out with everything, what they told them that they are going to be settled with, tell them take everything with you what you have. And they, everybody got a half of loaf of bread, you know, because they tell them -- after all, they want to show that it's going to be better. So -- and they got some, a piece of salami and a piece of butter.

They gave -- they tried to, you know, just brighten up the eyes that it's going to be really good.

And daily, every day or every second day went out

about between 3 and 4,000 people. From (Chinastergo) they put them to the trains, from (Bittenigusch), and from there on they went unknown. For us unknown.

So that was a daily thing that we actually didn't know, and that's how the liquidation of the ghetto started.

Q. WERE THE TRANSPORTS GOING JUST ABOUT EVERY DAY THERE AT THE END?

A. The transports were filled up every day or every second day. They had, they needed amount so-and-so much. They had so many. Let's say if they have 50 wagons or 60 wagons, to fill it up. If they didn't have them one day, they made it in the second day. But they tried to liquidate it daily.

But they couldn't because later on it was harder for them because people started to hide and they didn't go freely. So in the beginning they did it practically daily, but later on it took them -- to liquidate 200,000 people, that is not so up for one minute. So therefore it took them quite a few months.

So by the time when I had to go out, Chaim (Rumkovski) already left. All those ghetto leaders, they already been out when I went. When I went, was the last one.

Q. YOU SAID THAT YOU WERE MISLED AND TOLD THAT YOU WOULD BE RESETTLED --

A. Right.

Q. -- SOMEWHERE. BUT A MOMENT AGO -- I WANTED TO ASK YOU THIS: YOU TOLD YOUR GIRL FRIEND, LET'S NOT GET MARRIED

BECAUSE IF THERE'S A BABY YOU'LL WIND UP IN THE OVENS.

A. Exactly.

Q. DID YOU HAVE SOME -- SOME HINT THAT THERE WERE OVENS SOMEWHERE?

A. There was a joke in the ghetto going on that we go in the broiling pit. We didn't know, but we joked, you understand? But actually we didn't take it seriously. Where does kids go? What do you think? They go in the boiling pan, you know, like they going to get that. But actually only we joking we meant that.

So by having those children, what I saw what they did to the children, I knew that children, they don't, they don't need it. Because I had a feeling that us, as much as they needed us for their work, they kept us. This I had a feeling. But I don't know how everybody else felt that.

Q. DID YOU NOTICE THAT WHENEVER A BABY WAS BORN THAT RIGHT AWAY THE MOTHER AND THE BABY WERE ON A TRANSPORT AWAY?

A. Yes, quite a few. Quite a few. Like I say, friends of my own that age where I have been, soon a baby was born, it didn't take long. The factory she worked, she was on the list to go away with the kid.

Q. SO YOU SUSPECTED SOMETHING WAS HAPPENING?

A. Well, we, that's why I didn't want to get married. I said, look, it's a joke, a joke -- a joke here, but something must be truth. After all, where do they send those babies? What do they do with those babies? That's what we couldn't understand.

Would it be only grownups, we could have been fooled

even more. But when they started with the young children and elderly people, then we figured something is wrong. But not knowing hundred percent.

Q. YOU SAID THE CAMP, MANY OF THE CAMP ADMINISTRATORS HAD ALREADY GONE. WHY WERE YOU LEFT TO THE LAST TRANSPORT?

A. Okay. We have been in the, like I mentioned before, we have been in the building line. The building line, they figured those people they needed from their leftover 820 people, they figured. Actually they said 800, but 20 they would find out later they had been hidden.

They wanted 800 people left after the ghetto was liquidate that they wanted to clean up. They took all the furniture what we find out, all the good things that people left, and they send them into Germany to their own people, you know. After all, it was -- the people still had good belongings and good things.

So they needed a certain amount of people to clean up that ghetto for the good things. Like they saw the furniture to furniture, and then it was left, everything, you know, clothing. Everything was left. What could you take with you? A certain amount of things, whatever they'll let you, a little, a new hat or something.

So that's why they needed those 800 people. But I say -- we didn't know that. They said they need 800 people, this we knew, to clean up, and then we going to be resettled with the others.

Q. DID YOU FIND -- YOU WERE PART OF THE CLEANUP DETAIL?

A. No -- yeah, I have right now quite a few, yeah.

Matter of fact I have now one who lives in Detroit. I have a few of them where they live, too. One even lives here.

Q. WHAT KINDS OF THINGS COULD YOU FIND AFTER FOUR, AFTER PEOPLE LEFT AFTER FOUR YEARS IN THE GHETTO? WHAT SORT OF THINGS WOULD YOU FIND?

A. Okay. They found -- mostly they been going for furniture which people, they still have good furniture, good clothing, those mostly more wealthier people. They, as much as they could hide, they did hide.

They did rob us. They take away everything, the best things, but certain people still left good things.

Though they went in from house to house, and they -- with SS, matter of fact. Then they choose the best thing and they send it away to Germany. That's what we find out right after the war. They send it away to Germany.

And people had belongings they hid. They hid, you know. So some rings or some jewelry or some other things. They found everything because they knew how to look and they knew how to find everything.

So that was the, actually the people, 800 people whatever are left in the ghetto to clean up later on. Whatever good things they send it out to Germany. The rest was left over. They -- that's all.

Q. THERE WERE OVER 800 PEOPLE LEFT IN THE LAST TRANSPORT?

A. The last -- whatever we have been told from (Bebauf), that was as sets he was. So he said he needs 800 people he figured to clean up the ghetto. And that, I

supposed to be, my family and I, my brother, we supposed to be between them. But like I say, because -- well, it had to happen, that's all. I believe that. Otherwise I would have my mothers and sisters and everybody.

Q. WHEN YOU CLIMBED ON THE TRAIN TO LEAVE THE LODZ GHETTO, WHAT WERE YOUR THOUGHTS? WERE YOU SORRY OR HAPPY?

A. Then we thought we are getting to the end. That we saw right away. Because in the minute they filled up that there were no -- they pushed in as many as they could just to kill us momentarily. So we saw what's happening. And momentarily there was no more space for a pin, they closed up, bolt it up. No air, no nothing. No window, no nothing.

So we saw that we are getting -- then we figured that's all done. This is it. Then we didn't even know where we are going. Till we got to the place. And then this is when I can go ahead with you.

MR. AYRES: SYLVIA, DO YOU HAVE SOME QUESTIONS ABOUT THE CAMP ADMINISTRATORS?

MS. PROZAN: YES.

Q. I WANTED TO ASK SOME QUESTIONS FURTHER ABOUT THE GHETTO FIRST, THOUGH. YOU MENTIONED THAT YOUNG PEOPLE, MANY YOUNG PEOPLE GOT MARRIED. WHAT WERE THE CEREMONIES LIKE?

A. Ceremonies was like? Nobody but the young kids and a few friends with us, you know, they had. What is the ceremony?

Because they naturally didn't make a ceremony that we could go and get a piece of bread because they got married for the piece of bread. We just get together a few

friends that they should see that they got married. And later the president, Chaim (Rumkovski), was there, he was, and he was (bessed) there, and he hand everybody out a loaf of bread, some sugar, and some other things. But that was the ceremony.

Q. WHO PERFORMED IT?

A. The president, (Rumkovski) Chaim. He performed all of them.

Q. WAS THERE ANY RELIGIOUS LIFE IN THE GHETTO?

A. Religious life only hidden, religious life. Openly, no, very forbidden.

Q. DO YOU HAVE ANY MEMORY OF THE GHETTO THAT'S PLEASANT?

A. That -- pardon?

Q. DO YOU HAVE ANY HAPPY MEMORIES, ANY PLEASANT MEMORY OF THE GHETTO?

A. Happy memories? How can you be happy when you -- how in the world can someone be happy when you go around with hunger every day, every day, when only you think about how to get a piece of bread or how to survive the day? How happy?

Only like I say, in my case, I have been particular working in a place where I could do a little bit more. Maybe that's why I had some occasionally happy, some occasionally happy, better days. Not happy, but better days. Not happy days.

Q. YOU MENTIONED THAT YOU DID NOT WANT TO GET MARRIED TO THE GIRL.

A. Right.

Q. THAT YOU WERE THINKING WHEN THE WAR WAS OVER YOU WERE GOING TO GET MARRIED TO HER.

A. Right.

Q. WHAT DID YOU THINK ABOUT THE WAR BEING OVER?

A. Well, the way we saw, telling you the truth, the way we saw what they doing, with their uniforms, how they dealing with the factories, how it's going, that the war didn't go -- so we didn't know, but we figured, you know, there were some rumors that the war does not go so good for them any -- you know, in the later on, you know, maybe in '43, end of '43. So there were rumors that the war does not go so good for the Germans anymore. So therefore we had hope. That's only. Hope someone will survive.

Q. IF YOU HAD KNOWN WHAT WAS IN STORE FOR YOU AFTER THE GHETTO, IS THERE ANYTHING YOU COULD HAVE DONE DIFFERENTLY?

A. Particularly, no. But the last minute, yes. I wouldn't go there. I wouldn't go on it. Particularly we couldn't do a thing. I mean telling the truth, there was no way that someone could do anything. There was no way to hide in the ghetto. There was no place where to go. You have been surrounded by, you know, those wired, the heavy wiring all around. It was impossible. Every hundred feet there was an SS with, you know, ammunition. There was no way that someone could get out from that ghetto.

So there were no thoughts to run away. There were no thought that you could even get anything to protect yourself. You were -- 99 percent. If there was one, we

didn't know about it. No one knew from the other one nothing.

Q. YOU PROVIDED US WITH AN EXTRAORDINARY LIST OF PEOPLE FROM THE GHETTO, AND I WOULD LIKE TO ASK YOU ABOUT --

A. Yeah, just go ahead.

Q. --AND TELL US WHAT YOU REMEMBER. CHAIM (RUMKOVSKI)?

A. Well, Chaim (Rumkovski), like I mentioned, he became the president of the ghetto by coincident.

When the Germans came in to Lodz, so we had in there like here you have the City Hall. So there were, we had quite a Jewish community, and so in the City Hall there are quite a few Jewish people.

When the Germans came in, they found there about a certain amount, maybe ten or twelve people there sitting, and they came in and they asked who is the eldest of the (Yuden), which in German means the elderest of the Jews. Elderest of the (Yuden) what they called it. Means that he is the head of the Jews.

But that Chaim (Rumkovski), he was the oldest in age, so he thought that that's what they means. So he said he is the oldest one. So he, they said since you are the oldest one, you will stay the eldest of the (Yuden). He would be the head of the Jews.

He didn't even realize what he got into it. And he became -- and then when the ghetto started off he was the, one of the oldest of the Jews. He was the president. He became the president.

The man was in age, oh, in that time close to 70. I

knew that man before the war. He used to take care of some orphanages, which he was quite a prominent, a nice man. In the ghetto he became brutal. He completely changed. He didn't care for no one.

That man had two guides with him, the comrade. If an SS man, the real SS or the real even where I don't care who from the German people came, and saw a block -- if he walked on the sidewalk, saw a block before the people had to go up, had to step off from the sidewalk to make place for him, (Rumkovski) was even worse. If he was three blocks away the people were afraid already and used to run away from him.

He used to come into the factories and see people if they just, by coincidence they stop for a second, he could go and kick them, beat them. Young girls, kids. He didn't care. He became a maniac, a brutal man he became.

He was, like I say, by the two comrades, two strong boys, two strong men, he was, you know, wherever he went, they went with him. He had a (kindos), what do they call them, cars, you know, horse and wagon, you know, because there were nothing. But he had one horse and wagon. It was brilliant, you know, like a king, fit for a king. And he felt himself that he is a king. He just -- he, whatever he did, there was no question about him.

That man could save half of the Jewish people. He could. He didn't have to do what he did. But if the Germans came in and they say they want 5,000, well, he delivered to them 7,000. Understand? He want to show them

that he's -- he does more than they want. So that kind of a man he was.

Matter of fact, in the end, in the end of the, when liquidation of the ghetto, when two weeks even before the end of the last transport where I went, they came to him. He had a brother also, Joseph. He was Chaim, and his brother was Joseph.

And he married a girl, you know. He was a little old, 70, 75. He was provide from the Germans, which people don't, maybe don't realize that still exists something like that, they gave him where they call it a, (viganto) a -- it was a medicine or whatever it is, for sex purposes. That man by 70 could use every day five girls from 20. And he did it.

He came in in a factory, he liked a girl, they took her out and he did what he had to do.

So he went, you know, two beautiful boots, dressed like a man like 25, 30. And that's how he felt.

They, the Germans, he did so much for the Germans that they rather kept him in good spirit and good health that he did for them the job what they had to do.

So by the last minute, two weeks before or three weeks before, I don't know, so they came to him and they asked him one question. The liquidation of the ghetto, what would you like to do? You can, we can leave you here with your brother, with your wife. So he must have known what's going on. He said no, he would rather go where everybody's going. Maybe he figured that he's going to be the leader

there, too. But he didn't realize that he went, soon he came into Auschwitz, they -- because I know people that lived, too, and they know what happened -- they took him and his brother, his wife, brother's wife, and was another guy there, and they put them in on a horse and carriage straight to the gas chamber. That what happened to him.

Because the people wanted to kill him when he get -- you know, the Ger -- there were a lot of people in Auschwitz already from Lodz there. They want to kill him. But the Germans, they took him straight to the gas chamber. And that's what happened to him.

Q. DO YOU THINK THAT HE KNEW WHAT WAS HAPPENING TO THE PEOPLE HE ROUNDED UP?

A. Well, in the way he did it, we couldn't realize whether the guy, whether the man did know, did know what was happening or didn't want to know, or he did it for his own ego or for his own purposes. We couldn't make it out what he had in his mind. That man, no one could make it out. He was (iqueous) he was so different. I mean he just didn't care for nobody.

Q. AND BEFORE THE WAR HIS --

A. And before the war he was a nice, he was a prominent man, a man which he had -- he took care of three orphanages, which I know. I knew him before the war because -- why did I know him? We were, where we lived there was right across a Jewish orphanage, which was one of the most prominent, best in the city. And we used to have the, a place where we used to do our prayers, you know, Saturdays and daily

prayers and holiday prayers. And he used to come in every time. So I knew him before the war.

And right when the ghetto started, he started off our orphanage in the ghetto, didn't take three months he took the children, sent them away to the gas chamber, to (Helmo). Then is when we didn't understand that guy anymore.

Q. DID YOU HAVE ANY PERSONAL INTERACTION WITH HIM?

A. Twice. Twice. Once when I worked -- because I was a man, young boy and very talented and good, and they did like me. I had Engineer Goodman, he liked me, and I was one of the best what -- I was good work. I didn't care. I worked because I knew as long as I worked I will survive. That's what I felt.

So one time when we have been on (Roudegoush) and we worked, though I was -- (Bebauf), he came, the head of the Gestapo, and him, they came. And I said, well, what do I have to lose? I probably mentioned that. I said I'm going to go to him and ask about more food, that we can get some more food.

So we have been working there, quite a few hundred people. Everybody ran away hiding. They knew that if I go there he is going to shoot me, shoot maybe more than a hundred others. So everybody ran away.

And Jud (Steinfeldt), what live also, he went with me. He went with me. Whatever I did, he did. And I went to him, and (Bebauf) started, momentarily he didn't want, he didn't let us. "Away, away," you know, he started.

So I didn't care. I ran to him. So (Bebauf) said, "Listen what he has to say."

And that's the one point when actually he gave us some bread and sugar and other things, too, because we told him that we are working hard, and we are in jail, and we don't have much facilities. We don't get nearly enough what others get.

So (Bebauf) told him to give us, why don't you give him, he said in German, give that (Yungen) what he wants, you know, give that boy what -- you know, to eat. So he said.

And then another occasion I had when I build that one, build the kitchens, you know, where they sit every day. Every 12 o'clock we had lunch. So everyone working, man, woman, kid, no matter what, got a soup, you know, a little soup to eat.

So I was working once making up a kitchen. He came in and he saw me working. And I didn't realize that he is behind me. And I never -- I worked always, you know, good. I was a nice, a man -- just I figured as long as I work I will survive.

And he was behind me and said to the man to give me some more food.

That was the two occasions I had. But I had -- I saw him daily. I mean we saw him every time, but not close. To be in contact like that it was only twice. But we saw him every day, you know, because -- that man, everybody was afraid of him. More than for the Germans.

Q. CAN YOU TELL US ABOUT HIS BODYGUARDS, THE (KOHN) brothers.

A. The (Kohn) brothers the very two -- again the same thing. Two guys, religious, two brothers from before the war. They became so brutal that they, too, they have the bodyguards.

Like I say, if he was two blocks, three blocks away and they were ahead, one was ahead, a block ahead, one a half a block. If they saw someone, if he didn't go off from the sidewalk or didn't go on the side, kicked him. Brutal. They could kill him also. Those two guys, we used to call them two strongmen. First two guys, two --

Q. HOW OLD WERE THEY AND HOW --

A. They were not, could have been in their thirties, maybe close to 40. But well fed. Well, you know, not like the others, those old people, those old head of the, what they had to do with the ghetto. They been well fed, everything. They had everything for they needed, maybe better than before the war.

Q. BEFORE THE WAR WHAT DID THEY DO?

A. They were two religious men. They were in business and they were -- I didn't know them closely before the war, but we had been, they had been business people.

Q. WHAT ABOUT (GERTFER)?

VIDEO TECHNICIAN: Okay. Anytime.

Q. CAN YOU RECALL ANYTHING, ANY PARTICULAR INCIDENT WITH THE (KOHN) BROTHERS?

A. Okay. That maybe only because of me. I personally,

like I said, I have been working for all the people. I've been a bricklayer, I've been a -- I knew good also in -- before the war I went to the schooling, very good schooling, and I had a basic from electricity. I knew basic from electricity.

And mostly the people, they, those, those leaders from the ghetto, one time or the other time they needed us. So either they had their homes they wanted remodeled, something, do something. We had to go and do that.

So personally, I have been working for mostly of the people what they led the ghetto. I been their homes. And if you came in their homes, very palace. A palace.

Everyone had their -- five, six families in one room living in the ghetto. They had about fifteen rooms or -- you know, they been living like kings.

So, naturally, working for them, we had some -- they gave us extra piece of bread or extra soup, you know.

But they tried to talk so nice to you, but we knew what they did. Because eyewitnesses plenty times how they kicked people, how they almost beat them to death. When I witness this, we witness this, and they said from those (Kohn) brothers.

So no one did like them. Not they did like them. If we could kill them -- there was no way of it, you know. All those leaders were. But there were no way to get to them to do any harm to them. There was no way.

Q. CAN YOU RECALL ANY PARTICULARLY BRUTAL INCIDENT?

A. Oh, sure. One time, and that was not far from my

house, we came out and they said (Rumkovski) Chaim is here. Was the central place where they -- slaughterhouse. Here was the central place where they slaughtered, you know, they slaughtered. They had some meat, you know. They gave us once in six months ten grams of meat.

It was there he went there to go in there. That was not far from where I lived. And boy, not willingly, not willingly, he just didn't realize what, or he didn't know, and they saw him, and they just got to that boy. The boy must have been maybe 13, 14 years. They almost killed him, those two. Anyway, more the, this what I witnessed myself. But there were more incidents like that what people been talking about it.

Q. WHEN THEY BEAT PEOPLE, WHAT DID THEY USE?

A. Could, just -- they been going -- they wore boots, you know, old high boots like, you know, cowboy boots. With their feet they stepped on him, kicked him.

They had those rubber, like the police here, sticks -- you know, rubber-handled. They beat him. It -- unbelievable. I tell you, it makes sick of one.

Q. WERE THEY MARRIED? DID THEY HAVE FAMILIES?

A. Yeah, they had -- they all, like I say, those people, they got the best girls in the world. They got the youngest kids.

They could -- they -- for even a girl, if maybe she want it or didn't want it, for the piece of bread she sold herself. Girl sold herself for, to get married because they had, they knew they were going to have a good life. They

are going to have to eat. They're going -- so whether they did it for love, I doubt about it. I doubt about it. If those girls married those people, they only did it because from starvation, from hunger. They knew they were going to have more to eat, better eat and a good life for them. They sold themselves, okay? That's one thing. Those girls, they did sell themselves. With all of them. I don't believe that any one girl would marry a guy like that for love, whatever we talked. I don't believe that.

Q. DID THEY HAVE AS MUCH FOOD AS THEY WANTED?

A. Food, everything. They been the leader. They did what they want.

(Rumkovski) Chaim, what did he do? If the Germans gave us a ration, let's say potatoes, and there was one here, one here -- they gave, the Germans had so much potatoes that they did deliver to us, and we could get enough potatoes at least for three, four weeks to eat. I mean to satisfied ourselves with the hunger, at least with the potatoes.

What did he do? He took the potatoes and storaged them. He didn't want to give it to the people. He storaged them.

Six months, we go up in the storage area, and potatoes --

I don't know whether you ever realize how they storage potatoes. They dig trenches, put in the potatoes, put straw, put the potatoes, and then they put other certain things, and a little handle. Then they cover up with sand

or something. This they should keep about a half a year or so on.

What happened? After six years they opened, and everything was just rotten.

So instead to give to the people a little bit more -- so they had everything. They had -- for -- oh, and yes, we couldn't see a piece of bread. They had everything in the world. Those people had everything. The German SS, they supplied them with everything they wanted, because those were the people what actually they killed all the people.

Q. ALL RIGHT. GOING ON TO THE NEXT NAME ON THE LIST, D. (GERTFER). WHAT CAN YOU TELL US ABOUT HIM?

A. What is it?

Q. (GERTFER)?

A. Can I see it? (Gertler). (Gertler). David (Gertler). That was a man working for the Gestapo.

God send an angel in. He used to be in Warsaw. In 1941 he came into Lodz ghetto. He worked for the SS. That man I can say was sent from heaven.

When he came in, though, he said to the Jewish people, to all, to mostly who heard that speech, look, children, he said, you not going -- there's one guy -- you aren't going to survive if you don't have to eat. You cannot survive. Whatever you have hidden, you have gold, you have dollars, you know -- certain people had it -- give that money to me. I work for the -- he openly said, I work for the Gestapo. I personally will see to make deals with

the Gestapo to give you enough food.

Which that man, within a short time -- that was the only period of time, for six or eight or maybe ten months, as long he was there, he -- the people did actually give him, and he started to bring in food galore. We had for eight months, six months.

I mean we didn't have, but we had to eat. If they brought in a ration potatoes, the next day everything was divided up among the people. The ration was given out.

So (Rumkovski) saw what that guy is doing. It is not going to be good for him because he worked for the Gestapo, and he worked for the Gestapo.

But he did with the money he took from the people, from us, from the Jewish people, he bought the food and he delivered it to the people. He gave it to us. So what he did, he did a good thing. He worked with the Gestapo, he gave them what they wanted, but we had at least to eat something.

(Rumkovski) saw that, what happening. He said that's not going to be -- after eight or ten months, went in with his two (Kohns) and another police, took him out from his home. Nobody knew. Two weeks later we heard that they send him away.

That's what happened to (Gertler). After the war we find out he was in Auschwitz. He sent him to Auschwitz. And I been there. I talked to him.

And I worked for (Gertler) in the house also. Whoever worked for him, he himself didn't know what to do.

He gave the people actually everything, you know. He tried the best to do for the people. He took from them, but he gave it to them.

You know, what we have, you know, that picture what it is that takes from the rich and gives to the poor. He was good. He was a good guy, but he didn't last long.

After the war we find out that he survived Auschwitz. He was in Auschwitz. He was survived and he was living in Munich.

Matter of fact, we talked to him quite a few times. No one -- he was kept nothing to him. He was a good guy. He tried.

Q. YOU SAY THAT HE GAVE THE GERMANS, THE GESTAPO, WHAT THEY WANTED. WHAT WAS IT?

A. That's what I said. He came to the people and he said, you have gold, you have money, you have different (kuwinzes) out, which is good. Whatever you belong. Diamonds. He took from the people, gave it to the SS. For that he got in enough food.

He bought it, okay. They didn't give him the vote of it, but at least more, a lot more than we got from that, from (Rumkovski) Chaim as the leader. So that's why we liked him.

Q. WHAT DID (GERTLER) DO BEFORE THE WAR?

A. This is a funny thing. You wouldn't believe it. Working for the criminal police in Poland. And I knew him, too, because not -- by my brother, we knew him, too, because my brother had that (slaw) and used to come, and he worked

for the criminal police also, you know.

He was like what, you know, going to find out things, give it to them, the secrets, whatever.

Q. LIKE A DETECTIVE?

A. Well, not a detective. Detective would be a nice man. He was more like a squealer or something. What would you do, you know. Give them the secrets to the police, you know, whatever find out.

Q. YOU HAD MET HIM BEFORE THE WAR?

A. Yeah, we did met him. I met him before the war.

Q. DID HE REMEMBER?

A. Oh, yeah. Matter of fact, he knew my brother. He knew. They been together. He knew my brother because he used to come into the store. My brother had a nice, with store, from like a restaurant, and then from the daily (pordox) and like, delicatessen. He used to come in, and so we knew him.

He was a nice -- whatever he did before the war, I don't think that he did harm any -- any more people. But it wasn't nice for Jewish people. It wasn't nice to be a man like that, okay? So a good name he didn't have before the war.

Q. HOW OLD A MAN WAS HE?

A. Oh, maybe in the -- before the war, right today? To early forties. Thirty, forty.

Q. CAN YOU REMEMBER ANY PARTICULAR INCIDENT BETWEEN YOU AND HIM THAT --

A. Oh, no, just -- only I can recall that he used to

come into my brother's store and I mean needed a sandwich. Naturally, a guy like that you didn't -- like today, you know, something, a meal, didn't charge him for it, you know. Because we knew what he is.

Q. WHAT ABOUT DURING YOUR TIME IN THE GHETTO?

A. In the ghetto, like I say, when he came in from Warsaw, he was brilliant. To us, to us he was a good man. He gave us what -- He gave to the people. As long as he was there at the top, so he gave the people enough to eat.

All -- you didn't care anything else. If you had enough -- if you -- if one got an ounce of bread and you got two ounces of bread a day, you were more than happy, you understand, because you already felt you have more than the other guy.

Q. WAS THERE ANY PARTICULAR INCIDENT WHERE YOU AND HE TALKED OR --

A. Yeah. Oh, because I worked in his house for about four weeks, you know. I remodeled his whole place. They made a new bathroom, you know, the very -- in the ghetto we didn't have anything, not that we had -- we had to wash or something.

But like I say, those people, they lived like kings. They have bed tops, they have -- whatever you think, they had. Think of it.

So we worked, I worked with him for four weeks in his house, my brother and I and (Rosbaum), (Steinhof), we worked for him. We remodeled his whole place completely. He must have been about six or seven rooms or so. A

beautiful place. We fixed up a place like fit for a king.

That's all those leaders, they were living there.

But he was not bad, like I say. He was not, you know -- he didn't feel like, you know, priority, like he's a king. He felt like he's one -- how should I say, like he's your own, you know. He always talked to everybody, and he didn't feel priority, you know. He didn't feel superior over you. He was nice. He was nice.

But in that way he got to you that you gave what you had because he was nice. If you, if someone had something, they felt as long as he is there he is doing something, so they give him freely.

Q. DID HE HAVE a FAMILY? DID HE CARRY ON THE WAY THE OTHERS DID?

A. Yeah. Matter of fact, he didn't have a family. He was alone. He didn't -- he was not married. I don't know, never think -- I don't think that he ever was married. Maybe '44, but I didn't know. But in the ghetto, no. He was alone.

Q. ALL RIGHT. THE NEXT NAME ON THE LIST IS (JAKIMOWICH).

A. (Yahomovich). (Yahomovich). He was one from the -- what is it? It said there from --

Q. ATTORNEY?

A. Attorney. He was an attorney. The Lodz ghetto had the, had their own everything: Jails, have their own codes, everything. There was (Yahomovich) and the other one. They was attorneys.

Which again, you have been in their hands. God forbid if you by any chance did something where they -- let's say you worked in the factory, and you needed a piece of yarn for your own good, for your own home. Should they catch you with a piece of yarn, you went to them and you have been in their hands.

So two days, a day later, go to prison. If in prison, they send you away, you understand.

So those people are, actually had the people in their own hand.

As long as you didn't have to do with them, you didn't go to them, you were safe. But if you had to come in their hands, like today to a judge, you had to come to their hands, they have been the judges, they could do with you what they want.

So they've been actually the Jewish, the jurisdictional system, I mean the Jew -- everything, everything. They have been the judge, the attorney, judge, the jury, everything, you understand? Those, they are like two people, I think.

Q. HOW DID HE GET THIS POSITION?

A. Those is the fact that they have been known before the war as an attorney, and (Rumkovski) came, and he started to set up that ghetto, he had been looking for people what are willing to work with him. And not everybody, you know, wanted to work actually. Not everyone.

So he had his people, you know, and like they, they took the job because he chose them and he asked them and he

probably told them what they will do.

And they knew they were going to have everything they wanted, so they sold themselves, those people, you know. Even they have been the best people in the world before the war, but it came to, to those things, they did sell themselves.

Q. DID YOU KNOW THIS MAN BEFORE THE WAR?

A. I said particularly I, why did I know him, because I was in the building line and I worked for all the people. Before the war I didn't know them, no. Those people I didn't know. Only in the ghetto I did know. But before the war, no.

Q. HOW OLD A MAN WAS HE?

A. He, they were already attorneys, so they must have been close in the forties. They have been already middle age, forties, in that time.

Q. AND (NOFTALI)?

A. (Noftali).

Q. HE WAS THE OTHER ATTORNEY.

A. Yes, the other attorney. Those two, they have been, they worked hand by hand, and they had their own mansion, their own code and everything. Like I say, you have been going in there, if you think you're going in the City Hall, they had their own mansions, everything. Those people, they had everything they wanted. They had everything. Those what they worked for the ghetto. About to 20, 30 people, maybe 40.

There also were certain, which I don't mention here,

those people what we call them the white (quallion), which they delivered the -- all the transport what came in with food, there had to be a certain amount of people working, taking off the sacks of flour or the other food. They also on, what you call them, the labor, the, like here let's say the, today those union, union leaders. And those were people before the war, they worked and they had also a union before the war.

In the ghetto they became also, you know, the strongmen, and they had also good -- which I don't -- those were a certain class of people which they had also good because -- not getting from (Rumkowski) but stealing. And they had a chance where those people, they been, you know, from all the product what they came in in the ghetto, all the food and everything, they took it off from the wagons, from the trains, and delivered to the, into the ghetto.

So by choice those people had also good. But very little. But -- not accordingly what those leaders had.

Q. THESE -- IS THERE ANY INCIDENT THAT YOU CAN RECALL THAT STANDS OUT IN YOUR MIND WHEN THESE ATTORNEYS WERE INVOLVED?

A. Okay. That was a small incidence with me. With me.

I have been once -- that was my brother was sick. My brother was sick. But those people, you see, they are very sick -- in the ghetto, those older, prominent people, the leaders, they had own gardens with, say they had their own vegetables, food growing, everything. They were allowed to have it. But this is one particular -- I wouldn't do it

otherwise, but my brother was very sick, and I felt -- we didn't have a piece of nothing in the house. So I felt if I go in those fields where they have the potatoes growing and go steal a few potatoes, we could bring home, at least they will survive.

Now I been caught.

So I've been caught and got into that (Noftali). So mine -- and this was the end of -- if someone stole, like I say, he was sent away immediately to the camps or to death.

But since I worked for the building line, they needed me. He got so frustrated because I told him for, I said -- He asked me what I do. I said I work for Engineer Goodman. So he knew that he cannot do nothing with me because they needed me. He took out and give me on my face. (It's full up right away), and, "Go." [Demonstrates patting his face]. He knew that they will take me out.

That's only incident I had from those two guys. He from -- because he couldn't do with me what they wanted to do, he just gave me that slap and, "Go."

Q. Was there -- were these men ever lenient with anyone?

A. No, no, they never been lenient with no one. I don't know. Maybe like if someone came in, their own people which they knew. But I doubt about it. I know even some relatives came in and they were brutal to them, I've been told.

So they couldn't believe it that I, that he let, they let me go. Because I told them they had to let me go

one way or the other. And they knew that since I worked for Engineer Goodman, they knew that they cannot hold me.

Q. DID THEY SEND THEIR OWN RELATIVES TO THE CAMPS?

A. Yeah. They so brutal that those people, they had no heart, they had nothing. They didn't care who it was.

Q. DID YOU KNOW THESE PEOPLE OR KNOW OF THEM BEFORE THE WAR?

A. Oh, we've been talking in the ghetto from those people. Everybody talked about it.

Q. NO. BEFORE THE WAR.

A. No. Before the war those people I didn't -- no, no, I don't -- I didn't know them at all. After all, we have been in a religious home, and those are assimilate people, being, you know -- in Poland if one became, you know, an attorney or something, they were more, very seldom in the (cardinal), religious group. They were more assimilate people. They got away.

In Lodz they could go to the ghetto. But in the other cities they were very hard to go. But in Lodz we had a good Jewish community. So some of them became lawyers and so on. So -- but I would say that they must have been assimilated more. They knew they're Jews, you know, or -- but they didn't care much about those things.

MR. AYRES: May I ask a question, Sylvia?

Q. ON THESE ATTORNEYS, THESE TWO LAWYERS YOU TALKED ABOUT, DID THEY ACT LIKE PROSECUTORS OR --

A. Prosecutors. Like I say, jury, prosecutor, judge, everything.

Q. WHEN SOMEBODY WAS -- YOU HAD A PRISON IN LODZ?

A. Right.

Q. WHEN SOMEBODY WAS SENT TO THAT GHETTO PRISON, WERE THEY EVER SENT FOR A DAY OR TWO OR RELEASED --

A. No no.

Q. -- OR WERE THEY ALWAYS THEN SENT TO A CAMP?

A. No, no, nothing. Nothing. You, if you got in in that prison, you were finished. Only if you had a good connection like I did, you know, with Engineer Goodman, you could get out. But otherwise, no.

Q. SO A SENTENCE TO A LODZ PRISON WAS ACTUALLY A DEATH SENTENCE?

A. That was a death sentence. Yes, that was death sentence.

Q. THERE WERE NO JURIES?

A. No, no, they didn't -- they were the jury, like I said. Those were the attorneys, jury, judge, everything. They were, what they said, it was said. That's all. They had their police. Out of the way. They have their own police, like here they have the bailiffs or something, momentarily: "Take him."

Q. YOU COULD GET SENTENCED TO THE PRISON FOR VERY SMALL OFFENSES?

A. For the smallest offense.

Q. CAN YOU NAME SOME OF THOSE?

A. That's what they been looking for it, actually, for the smallest offenses.

Q. SAY LIKE WHAT?

A. Like what? What could be more than if you went someplace and you got a piece of food, you know? Because you have seen in some place that you could rip away a piece of wood that you could go home and maybe make a cup of water, you know, boil a cup of water. For that, that was the biggest crime in the world.

No, anything was the biggest crime. It doesn't matter. Like I say, if you worked in the factory and you took a piece of rag -- like my mother used to -- worked in a factory where they made some, you know, those house shoes from those rags. They pleated, you know, they wove them, build it, you know, and then they made some house shoes out of them.

Even piece a rag, that was it. There was no -- no matter what. Everything was a crime. Because they been looking for people, how to get rid of them. So the slightest offense was, if you -- I mean if you get into offense, that's it. You knew: Finished.

There was no such thing. Not what -- like I say, people like that, who would have want a job like that?

MS. PROZAN: Q. DID THEY LIVE THE SAME WAY AS THE OTHERS YOU'VE MENTIONED?

A. Pardon?

Q. DID THEY LIVE THE SAME WAY?

A. They by themselves?

Q. THE ATTORNEYS. HOW -- WHERE DID THEY LIVE?

A. Like kings. They lived like kings. Because all those people, where they been in the head of the ghetto, the

heads of the ghetto, they lived like kings. There, nothing was -- that they, whatever they wanted, there was no such thing that they didn't have it that they wanted.

Where medicine was out of the question, they got everything, you know.

This is particularly -- I had a second or third cousin, and he became also -- matter of fact, before they, by liquidation, before he even got to the train, we killed him. All -- Jewish people killed him. He was a third or fourth cousin; I don't know. Because my sister used to say she knew him.

And he was working for the (CRIPO) for -- that was the criminal police, you understand, not the SS, and (CRIPO), like I mentioned. And that man, I don't know, oh, just whiskey, liquor, everything you wanted, it was in his house.

My sister used to say she knew him before the war, and she went up once in his house. His father, his brothers, before the war, the richest people didn't have what they had in the ghetto. Those people.

MR. AYRES: Q. DID YOU SAY SOMEONE KILLED HIM?

A. Yeah. Jewish people killed him. Because at liquidation and they already, you see -- there's one thing what the SS did with all the Jewish people. You could be -- as long he needed you, he needed you, you have, had to give away his slavery, fine. Once you have been -- he didn't need you, no mercy. He killed you also.

So they send him also, they liquidated, and he had

to go, SS -- as good as everyone else. Matter of fact, they were sent out before even momentarily when the liquidation started. Didn't take but two months later he took all those people because he didn't want them to be alive to tell the stories what they knew.

So actually they took those people ahead of others. They knew more secrets what they -- so they had to get rid of them. So they sent them away by liquidation. He came under -- this we heard right away, that all those squealers, who they been brutal, mostly for the (CRIPO), soon they got on the wagons and the trains, they been killed inside from the people themselves. That's what we find out later.

Q. AND THAT'S HOW HE WAS KILLED, INSIDE ONE OF THE TRANSPORTS?

A. Right, yes. They just killed. Whatever they did to them, that's what we find out later. Soon they found out someone, they got someone, they knew, when we have in those wagons, we knew that we going to end anyway. So they did what -- they got rid of them, which it was a good thing.

Brutal people, no mercy. Even it was maybe a distant relative, but people, no mercy for no one. They didn't care for no one. It's impossible, I tell you.

Whatever that happened, it were other ghettos, I heard, you know, we heard after the war, where other places, other cities, they, we knew that was no good. But whatever it was, in Lodz, it's impossible.

I don't know whether the books what they write, it's not even ten, twenty percent whatever actually happened.

It's impossible to tell everything. Because everyone his own, had went through his own life in a different way. Mostly the same thing, with starvation, hunger, and so on, and facilities to live the same way. But everyone had different experience in other things.

MS. PROZAN: Q. GOING ON TO THE NEXT NAME ON THE LIST, THE CHIEF COMMANDER OF THE (CHARNOOSI)?

A. (Charniskigo), that was the prison what you call -- that was the biggest prison. That's where all the transport went to, all the transport going to the camps or to death went to that place. And that was the main commander was (Hersberg). And that guy, that guy there was the most brutal and the most dangerous man in the world.

They -- I didn't know in '44. They said that he came out from very assimilated Jewish people, and actually he hated the Jews before, you know, even before the war. They used to talk about him.

That guy, he must have killed with his own hand hundreds of people, because he had authority to do with the people, once they came in in that place to him, he had authority to do with them what he want. And he must have hate Jewish people from before the war. Though he was Jewish, but far assimilated.

Because that's what they been talking about it. If someone got in in his hand for the -- for the slightest crime, and when you come in to him, and you open your mouth by -- wanted to say something, that is finished. He could -- they say that he took -- because I was there for

two years in (Charniskigo), and it was only because I worked for the building line he couldn't do much to me, and he needed me also. So -- but I myself could see how he stepped on a guy, just jumping on him, and he still was breathing, and he couldn't get away till was dead. That was the kind of man he was.

Q. HE KILLED THEM BY STEPPING ON THEM?

A. Stepping on them, beating with sticks, with whatever he could get in his hand. Whatever he could get, he -- a man couldn't get out alive from that guy. Before even he went to -- he didn't even send him away. He killed him on his own. That was the man he was.

Q. WHAT DID HE DO BEFORE THE WAR?

A. That I don't know. Nobody knew. Actually we didn't talk much about it. We couldn't find out. He was like came from, like the devil came from someplace, and that's what that guy was.

Q. HOW OLD WAS HE?

A. Oh, he was also in thirties, forties. Late thirties, early forties, a man you could see dressed up. He was also the -- all those big prominent people, they all wear beautiful boots, the long boots and uniforms.

Uniforms, you see, he had a police. There was nothing -- the best in the world, I tell you. And food and everything. He had a country. What would I say? Oh, like the Mafia, he had to have their own place. That was his. He had that (Charniskigo) was a whole place, a country in a country, what would you call.

It was quite big, you know. You could get in about three, four thousand people in that place. So there were quite a big territory. And --

Q. DESCRIBE WHAT THE JAIL LOOKED LIKE.

A. The jail looked like was -- okay. Let's say about 20 blocks in square, square blocks around, and there were little houses, jails, hardly enough to jail everyone to -- the very rooms they could put in about ten, fifteen people with (bleachers), you know, just like a piece of stone -- well, not comparable to jail here. It's a -- it's -- I don't know what to say.

Here a jail is paradise according to what there was, low. Because the very people are only for overnight, two nights, three nights, then they all went to the gas chambers or to whatever it happened.

So -- and there was about, like I say -- and there was all around his own police, we called all (Charniskigo) police. They been watching the places. Some very good, some very bad, you know.

But couldn't say that all of the police were bad, but they did it because they wanted to survive. Some of them for they did it only for survival. And when you are hungry, when you want to live a little more, you'll do certain things which you wouldn't do otherwise. So I couldn't blame all of them. But some, they did it because they wanted to survive. Some, they did it because they wanted to do. Like that guy.

Some very brutal, some very nice. But they couldn't

show you that they are nice. So it seemed to me that -- it seems to everybody that they're very bad. But being there for two years, I find out that certain -- certain of the police, they had a heart. But they're very afraid for themselves. If they didn't do it, they were killed. So --

Q. HOW MANY POLICE DID HE HAVE?

A. Oh, about between 400 and 500. He had a country in a country, you understand. He had -- sometimes like I am over -- you know, I don't know. Everything was just working like they -- (Rumkovski) Chaim has said if he will (tooven) that ghetto, it will work like a watch. Believe me, it did.

But everybody was so afraid that whenever you -- to come in in hands like this, you did everything possible not to get into those hands.

Q. IS THERE ANY OTHER -- ARE THERE ANY OTHER INCIDENTS THAT YOU CAN PERSONALLY, YOU CAN RECALL SEEING WITH (HERSBERG) PERSONALLY?

A. I been there for two years, so I told you I worked for him, I did for him. That man had no mercy for no one. He didn't, like I say, we couldn't understand that man because he had his heart the satisfaction for himself he could kill you with his own hands. What else can someone tell about a person? The satisfaction that he could kill, that he could see that you are dead from his hand. That made him probably satisfied.

MR. AYRES: Q. DID YOU SAY A MOMENT AGO THAT YOU SAW HIM STOMP A MAN?

A. Yes.

Q. KILL A MAN BY STOMPING?

A. Oh, yes.

Q. WITH YOUR OWN EYES?

A. With my own eyes. We have been in (Beshtifed) also. We couldn't look, and you cannot show that. We couldn't even show that. We cannot take that. He wanted you to see those things. That made him a beast, you know. That was -- I don't know what kind of people those were, that guy would -- Him no one could understand.

Q. DID YOU KNOW THAT THAT MAN WAS ACTUALLY DEAD? WAS HE BURIED?

A. Oh, no, we didn't. We couldn't see it. This one we couldn't see, but we knew the next day, naturally, that they took him out to the cemetery. So we knew that it must have been that was from his hand.

Q. YOU HEARD THAT HE WAS TAKEN TO THE CEMETARY?

A. To the cemetery.

Q. WAS THERE A WALL AROUND THIS PRISON?

A. Yeah. There was no wall as much as the same thing. Everything was with that, you know, those, what they call, they have the farms and they have the --

Q. WIRE?

A. That stick wire that, you know, not the all the way around it, but very tight. It was impossible to get out. It was no way of getting out from that place either. The police watching it. So no doubt about it, no one could go. Where you going to run, after all? You are in the ghetto. What you going to run to?

Q. WHAT WERE THE GUARDS ARMED WITH?

A. No live ammunition, no guns, no nothing, just sticks. Just sticks. This, no guns were around. He himself had one. (Hersberg) had one gun. He wore a gun. I don't know why.

MS. PROZAN: Q. DID HE EVER USE IT?

A. Not that I know of it. Not that I know of or heard of it. But he had a gun. He is the one which, him and the Kohn brothers, they had, I don't know, certain people, very certain people because -- not because -- the Gestapo themselves, the SS, they didn't want Jews should have any ammunition, live ammunition. That was from them, you know. If someone had, they could have more. But very seldom one had.

Q. WHAT HAPPENED TO (HERSBERG) WHEN THE GHETTO WAS LIQUIDATED?

A. Exactly the same thing like I told you. The SS, they had one thing: If they knew that you know a little more, that was the -- thought you know what happened with the gas chambers -- what the people that work in the gas chambers in the Auschwitz or Dachau, do you know what happened to them? Did you ever hear what happened to them? No.

Those people, what they got all the transports what they came, and they went straight to the gas chambers. Every week those people where they worked, they send themselves to the gas chamber. Why? Because they didn't want them to, to survive and to tell till the end that

happened.

But all the people working by the gas chambers, they were gassed. Every week or every month they choose new people, and they, the same thing with they -- what did SS need people to survive and to tell the stories what they, what happened? So they got rid of them ahead of time.

By the liquidation, when it was the liquidation from the ghetto, those were mostly the first ones to be get rid of, from the SS. Not to have any secret. Not to be any secret what happened, what they do, what they did, what happened. That, that we find, that what we know now after the war.

Q. WHAT ABOUT (ROSENBLATT), THE POLICE COMMANDER?

A. He, (Rosenblatt) was, he was not too -- he was not good, but at least it was a different type of police. That was a different type of police. They're very -- you see everyone, like here you have -- I don't know, you have also different kind of police for different things. So the ghetto had.

And he had, they had a different type of ghetto and they had their own police, like I say, for different things, for different other things: Control the ghetto, did other things, whatever they need.

They, all the people, they were all bad. Very seldom one with a heart, but mostly very bad. Not much that we had to do with them, but we knew them because we have seen them daily.

But I didn't -- with that -- with him I didn't,

personally I didn't get in contact with him. I did -- there was no -- if you could stay away everybody, if you could stay away, like I said, from them, you did everything possible not to get in their hands. That would be one thing.

Q. WHERE WERE THESE POLICE HEADQUARTERED?

A. They had in different places. Everyone had his own headquarters with his own police having everything, own rations, own food, everything. It's completely -- they had everything they want. Those people, they had everything they want. Even the police, they had better than anybody else. Because they had to perform things which the SS didn't want -- didn't have to do it, so they did it for the SS. They did it for the Germans, actually.

Q. WHAT THINGS DID THEY PERFORM?

A. They, like if they had to get the transport for the next day, those police went from house to house, and no matter wherever there is a hidden place, they knew. They knew. And when they got to get the children or the people, they knew where to find them.

So this was the actually profession to find out the people, where they're hidden, when they're needed for the transport.

Or like they watched that someone, like I say, stole something. That's, that was one of those things, not to fall in -- you just, you had to watch more to get into the hand of the police because you know going to them is not good. It's not going to be good. You're going to wind up

either be send away or be killed or whatever.

Q. HOW MANY POLICE DID (ROSENBLATT) COMMAND?

A. They all had quite a bit. They all had between 300 and 400, maybe 500. Exactly we didn't count. We couldn't count. Nobody knew exactly the amount, but quite a bit. But accoring -- every police had little bit different uniform. Not as much the uniform, but they wear caps and they wear different -- like maybe the army would have their own caps, or the other one. So you could tell who is who and to what command they belong to according to their hats.

Q. WHAT DID (ROSENBLATT) LOOK LIKE?

A. Well, he himself, he was already more on the, maybe more 45, 50 in age, a little more -- for -- in those days we could tell he's not more in elder because in those days when you live to 60, 70 year, they were old men. So he was not too young, but still not -- like I say, I didn't have much to do with him.

We knew him because I personally knew everybody. Like I say, one, one time or the other time I worked for everyone. So as much I got in contact with him, I tell you the truth, didn't -- not much that I had with him personally I didn't know. But I kept, from right after the war, I wrote it on a list for myself, you know. If I get, if I catch someone, in case something, then to know.

But otherwise, I didn't find more. Only one guy I find is (Gertler) what I found. Yeah, and there was one more later on, another guy he was in (Siberia), sent from the Germans after (Laprashka), which I will tell you about

him.

MR. AYRES: Q. THE POLICE WERE MOSTLY YOUNG MEN?

A. Yes.

Q. AND ALWAYS MEN?

A. Always men. There was no such thing as women.

Always men.

Q. WERE THEY CHOSEN FROM A PARTICULAR GROUP ON THE OUTSIDE?

A. Okay. When, when the police started off, the ghetto needed people, so they ask someone if he would come in and register for work. So to be a policeman you had to have a connection. You had to have connection. Because they knew the policeman had to have better. So you had to have connection.

So you came in to that guy. Those leaders were chosen from (Rumkovski), and he chose his own people. So a lot of them he choose his own people that he knew, they knew, protection, you know, and so on. If someone got in, is only because he was strong and he was brutal. He wanted to get him in that, because again, not everybody wanted to go in it, in the police. You know, when we had to go be a policeman, you knew what it is.

So they been chosen from him, like he hand picked his own people. So that's all we know about. We knew that you were, you had to be careful to get in in their hand, that's all. This is the police.

There were three or four different -- one, that was like the SS commander, as I said we used to call it, two,

the (Charniskigo), that has done (fine de shine it). One, two, or three different kind of police we had in the ghetto.

Q. DID YOU EVER HEAR OF ANY INSTANCE WHERE A POLICEMAN DID A KIND THING?

A. No. No.

Q. NOT AT ALL?

A. No. That was why they had a bad name. All the police had a bad name. Like I say, when it came to the transports, they have been sent out to find the people, they had no mercy. Is because they had no mercy, like I said, it could be their own relatives, they wouldn't let them go, too.

Even if they could -- they could let them go, you know, run away or something, but they didn't. If someone did run away, they found him the next day and beat him, beat him up, you know, because he had to wait for him.

Not enough so he put him away to the camps or the gas chamber, so he beat him before enough so -- no one had a good name. No, no policeman had a good good name.

Q. WHAT ABOUT (BLEMNER)?

A. (Blemner) himself, they all very the same thing. They all had to do with the dirty work from the ghetto. They all have been chosen as good, you know, by the president, by (Rumkovski), to do the bad jobs, to do the dirty work for them, you understand. So those are more from the police department, from the, like we used to call them the Gestapo SS, even our own police, we used to call them the same thing, till you go in maybe into the sold people,

these are a little different type of people.

But as long as you talk about the police, the commanders of the police, the commanders of the jurisdictional department and so on, those were the bad people.

MS. PROZAN: Q. WERE THE POLICE THAT (BLEMNER) COMMANDED DIFFERENT THAN THE ONES THAT (ROSENBLATT) COMMANDED?

A. Right. Because like I say, there were different -- there were three. I think you have three different types. One was, like they say, the criminal police; one were the, you know, were one police, they send out their police to do the dirty job, you know, go in to rob the people if they knew that someone had something hidden away. So, you know, all different types of police. There were three different type police. So everyone has his own job to do.

Q. WHAT WAS THE CRIMINAL POLICE?

A. That was -- like I say, they mostly, they, what they send out is to find out that he hid something, he had something, you understand, you understand, and he didn't give up because there were, like I said, you have to give up whatever you have, wherever you belong. You have a radio, you have some other things, you have a machine, you have something, you have to give it up. Those are the police which they have been send in in the houses. If you didn't do your job, they did it for you. Understand? So they took it out.

Q. HOW MANY POLICE DID (BLEMNER) COMMAND?

A. They all have between 3 and 400 people. They all had -- all the police. They have quite a -- don't forget it was -- maybe more. Maybe even more. Because we actually don't know how many they had. No one knew because they had to have quite a few -- it was 200,000, 200,000 Jews. And there were certain things done. It was a country by itself, with own money, with everything. We had our own money, you know, with -- ghetto money, everything, and it was like a country, run like any other country, except they had quite a bit of police. Exactly the amount, no one know, I tell you the truth.

Q. DID YOU HAVE ANY PERSONAL CONTACT WITH (BLEMNER)?

A. No. With (Blemmer) only I know him, like I say, only personal like if I worked for them, like I say. So -- because one way or the other, we worked for everybody of those people -- That's why I knew him so much and I know the names, you understand. Actually not much, you know.

Like I say, with some certain people I had a lot to do. With (Blemmer) not much.

I only, like I say, they -- we worked for the building line. We have been -- we had immunity, like we had been -- like I say, they couldn't touch us the way they want to because we have been protected by Engineer Goodman. And we worked for them, we did the job what we had to do, like I say, and -- so if they wanted to do any harm to us, Engineer Goodman took us out. Our engineer took us out.

So with us personally, we were a group from about two or three hundred people working for that building line,

so we had a little more immunity. We haven't been that much scared for the police because soon they heard that we worked for Engineer Goodman -- we called the building line by that time -- (inaudible) -- That's in Polish what they call the building line -- soon they heard that word, they say, uh-oh, those guys are going to be anyway, so why we the bad ones?

Matter of fact, when I was caught with that smuggling, that was also one, was the guy what he gave, he put me up to the (CRIPO), the next day he was sent away to the camps because he -- Engineer Goodman, if a guy like that, he should have taken me to the Jewish police, not to the German police, you understand? He put -- so therefore they sent him away. You understand?

Q. WHAT DO YOU REMEMBER ABOUT (CHIMOWICH)?

A. (Chimowich), that was already, they -- that guys, they been going to (Assaud). Those are people, they been running the factories. They are quite a few people, the different factories they been running. Is it factory line, what I'm talking?

Q. NO, HE'S -- SAYS HERE SS POLICE.

A. Oh, yeah, (Chimowich) -- there's two (Chimowich).

He was a police. He worked for the SS. He again -- he was bad because he instead to put us to the, to the ghetto, the ghetto police or to the jurisdiction of the ghetto, he could people give him straight to the SS. This was bad, you understand. That's why he was known.

He didn't do much on his own, mostly for the, like the SS. He was -- it was people like -- he did it more with

the jurisdiction of the SS himself, like SS here, you know, like SS -- like here, like let's say the FBI, whatever what you call it. What would you call it, that certain people that they have the jurisdiction? I don't know. He worked with SS. Strictly with SS by himself.

MR. AYERS: Q. WAS HE AN INFORMER OR DID HE HAVE A --

A. No, no, he had the jurisdiction to do what he want as the police. But in certain instances, where he could have gone doing himself, he worked with SS together, you know, and they all -- let's say they had to take out from you something. So he could have gone to this guy, and this guy has this and this and this.

So he was taken to SS and, you understand, and they beat him up and they did the dirty job. But he was the, like informer, let's say, but he was the head of the police. So he had also his command, which they did it for him, but he did it under his name. They did, the police did the work for him.

Q. WAS HE JEWISH?

A. Yeah, yeah. He was -- matter of fact, he was not so bad Jewish. He was known before the war, they told me. He was known as quite a prominent man before the war, in a nice line. Was a businessman, they said.

People sold themselves to have enough food. They sold themselves, just plain they sold themselves. People -- not everybody could do that. Certain people, they did that, very, very -- not everybody did it.

MS. PROZAN: Q. CAN YOU RECALL ANY PARTICULAR

INCIDENTS --

A. No, not particular. Because I know there is one thing, my sister-in-law, the only one particular thing that my sister-in-law, my brother's wife, she had a fur coat. So he came, he sent in the police to take away that fur coat.

But since we have been, like I say, work for Goodman, so I know that he didn't like it, but he had to give it back, and he had to bring it back.

So this is the only incident, and he didn't like it, but he couldn't do much about it. That's the only one incident we had with him.

But the police with him, they came in, three policemen, they took -- somebody must have told them that my sister-in-law didn't give -- because everybody had to give up fur coats. Something like that, you had to give up everything. And we didn't because -- they came in and they took it. But I went to Engineer Goodman. Engineer Goodman right away went to him, and they gave it back, you understand.

But that's the only incident I had with him. Not much with him.

But this was the police. But you stayed, you wanted to stay away from them. Those people, that was the end of you. You fell into those people, that's the end of everybody.

At least you could afford to do it, like I say, if you worked for Engineer Goodman, only for one Engineer Goodman. When you worked for him in the building line, you

could afford to do a little more certain things than anybody else. Besides that, no one.

Q. YOU'VE LISTED OTHER NAMES WITH THE POLICE.

(PRAZKER)?

A. No, no, (Prashker) was not -- he was with the police, but he was also with the -- this one. But that guy was plain stupid. That's what I can say. He just went in, he sold himself.

He was a religious boy before the war. Because my brother knew him when I myself was young. He was a religious boy before the war. He got into that line because, like I say, just to have enough to eat, enough to drink, enough to -- everything, to have everything they want. So he sold himself.

Matter of fact, right after the war (Prashker) was taken by the -- this what I -- this what I -- right away I came into Lodz, he was taken from the Russian and he was sent to (Siberia) for about, for a certain amount. I don't know whether he survived, he came back. I don't know what happened to him. I know by the Russians. That (Prashker), he was stupid. Whatever he did, he did it only to, for his own, to have enough food to eat.

He had a family, a good family. That's all what he did. But he was a religious boy before the war.

Q. CAN YOU RECALL ANY PARTICULAR INCIDENTS WITH --

A. There was not much to recall with him. He didn't show himself too much. His name was only there, you understand. But much about him did, only listed but for me

as a bad man, you understand, because he didn't have to do what he did, you understand?

Because the police, he didn't have to go into police. Because my brother was in the same position. They offered him a job there, too. But instead, no. Because we know going get into that line cannot be good. You had to do something better.

Q. DO YOU KNOW HOW OR WHY (PRASHKER) SURVIVED THE CAMPS?

A. He didn't go to -- what you mean? He was staying in the -- he was left there in the ghetto. He was -- that's the only guy what actually was alive there. This is -- particularly we don't know how, but he was, there was (Bruder), yeah, (Bruder) kept him, whatever the head of the -- the head of the 800 people what left in the ghetto. So somehow they -- he was left in the ghetto. I don't know how.

We never could understand what happened to him because we knew when I came back to Lodz I only heard that they took (Prashker), and he was in Siberia, that's all. That's all. From that (Prashker), that's all I know of. What happened, whether he got out from Russia, whether or not, died there, I don't know.

Q. WHAT WAS HIS FIRST NAME?

A. (Buerich). (Buerich Prashker).

MS. PROZAN: Q. (JURTKE)?

A. (Yurtka). That is already also one, also bad, the same thing. They all were in the police, right? They all,

those are those few people which they were the police. Not much that we got in contact with them, but we stayed away from those people.

But certain people they did certain things on their own. Even so, I could get taken out from every bad thing that would happen, but we didn't want to fall into his hand.

So only know that those people, they were not -- I mean they -- people which they don't, didn't have a good name, they are not going to have a good name. They should be written in the history as bad people. What they did, they didn't have to do. They anyway went as anybody else, but they only sold their soul, you know, to the devil, and that's all. And that's why.

Q. THE LAST NAME HERE UNDER POLICE IS (SWARKOVSKI).

A. (Swarkovski) also the same thing. Not much in contact with him. I don't know how he got in. I know that he was only the head of the police, but how he got in, this particular guy, I have not much that I recall much of him, only I know the name, like I say. I knew the name.

He was from the people, from those police, so you should, that we should stay away, not to fall into his hand. That's the only thing what I know about him. Very little contact there was with him. With him probably nothing. No, no different coincident.

I just had him because I took -- I just, soon I got out from, came to my -- from the camps and from everything, I got through my mind I just wanted to kept a list from those people. Not to forget them.

Q. WERE THESE THREE THAT WE'VE JUST SPOKEN ABOUT,
(PRASHKER) (YURTKA) and (SWARKOVSKI) --

A. They were actually --

Q. -- WERE THEY --

A. They were all together in one branch, you know, all together the same. Whatever they did, it was not too pleasant, was not too good. They did it; they didn't have to do. They did it because, for their own, to, you know, for their own ego, for their own be -- have a good life, that's all.

But actually how bad, they were not much in contact to me. I myself, like I say, I knew them. (Prashker) I knew because my brother knew him. But him, the rest of them I didn't know that much. I just all had them because they are the head of the police, and that's very bad. I don't -- I never want to forget, like I say, never forget the holocaust. I never want to forget those names.

Q. NOW WE COME TO ANOTHER CATEGORY, THE --

A. Like what?

Q. THE HEADS OF FACTORIES.

A. Oh, the head of factories? Okay. Those were the people which I wouldn't say they're very bad. They ran -- everyone had his own way of running factories. They have their -- you had a factory for the tailor factories -- there were quite a few, which we built it also.

That's why we -- in the building line we had to make -- we had to build the factories. So whether it was from nothing, whatever it was there, we took -- any building

sometimes, and clean it out, rebuild it, remodel, made it a factory out of it.

So they were working, the people worked for, like I say, for the army, whatever uniforms, coats, everything, whatever it was. This factory from tailors, or a factory from all probably a list, mostly I listed what kind of factory they were. So those were the head of the factories.

They had -- naturally they had a good living, but I couldn't tell that they were brutal or they're very bad. I couldn't say that. They had to do their job.

Like one is here, you take in a factory, you take somebody, make him manager, he had to watch that the work is performed, and he should -- everything should be like it -- you know, everything should come out, the uniforms should come out good, shouldn't be any, anything -- people shouldn't -- I don't know what to say, they should do -- steal or whatever.

So this was the head of the (all resorts). Not too bad people, but I have them on the list because I had to put those names to make sure which one was good, which one was bad, which one was very bad, you know.

So I just -- especially those people from the factories, they had different factories, like I say, and they were not too bad. Were nice people. They just had to watch their own living, you know.

Like the SS came in and something they didn't like it, who did they go to? To the head of the factory. So then naturally -- they had to do it one thing bad, again,

which we didn't like it, why I list them then.

If it came to a transport, they made the decisions, they were gone. They put down he goes first, this goes next, this goes next. This was bad.

No matter what they did, no matter how good they are, they did a bad thing because they selected the people who should go first, who should go later. So who are they, God? What right do they have to do that? They could do a little thing, like, you want the people, take them. Like Engineer Goodman said: You want the people, take them. Take me with them.

They didn't do that. They provided the lists for who should go today, who should go tomorrow and who should go next. So this is why I have all those people in my mind. Good, good, good, but still it come to the moment which they made a decision, not nobody, nobody else.

Q. WHAT DO YOU REMEMBER ABOUT (BORSOVSKI)?

A. (Borshovski), he was actually one of the first which, from the resort, which he was known, not as a bad man, but whatever he did, he did because he had to do. Himself, he was very known and he was before in that kind of line what he did, the factory before the war, and he was a good man. They talk about him, a lot of them talk of him that he did good things with people in the factories, in his factory, that if he could give them, one a little more food, he was better in work and he did his job, he did it.

So particularly for him, he was a little better, more than the others. But again, he made the decisions who

should die and who should live.

Q. DO YOU REMEMBER HIS FIRST NAME?

A. No, no, I don't remember the first name, not every -- no, some of them do know, but I, I only knew them what we called them, you know, because the first name only those people I knew good I knew by their first names. But (Barshovski) no, not from the -- certain -- no, I don't think so, from the resorts that we call it, the factories. So I haven't been with them that close to know them the first name. I only know them what we knew about him.

Q. WHAT DID HE MAKE IN HIS FACTORY?

A. Well, he -- uniforms, you know. Everything for the army. Everything went for the army, you know. Everything was -- it was so -- the best cut, the best workmanship I think was going out from the ghetto. They did -- the Germans themselves couldn't believe it. The uniforms were made so precise and so good and so nice that they themselves, you know, some of the Germans, they said it's unbelievable.

That's why they kept us so long in the ghetto, you know. Otherwise they would do like the other places, other cities. They got rid of them. Lodz was the last one to get rid of.

Q. WHAT DO YOU REMEMBER ABOUT (PODOLFSKI)?

A. All the same, everything the same. They all have been the same resort, the same, different factories, different things. There is not much that I got in contact, only because they were known as being the leaders of those

factories, so -- but not much that I can tell you anything bad or anything good. I cannot say that.

Q. DO YOU REMEMBER WHAT HE MADE IN HIS FACTORY?

A. Not particularly for today. Because everyone had his own different things. They varied. Some varied making their new uniform, some varied making straw factory. They sewed, you know, and certain -- they all were working, they were making the uniforms, coats, boots, shoes, straw shoes. A factory for straw shoes.

Why straw shoes? Because when the Germans fought in Russia and Siberia, they were so cold, so they used to make big from straw, walking-out shoes, to go under shoes, under boots, and this kept them warm.

So you should have seen what kind of workmanship that went out from that ghetto. Excellent. Beautiful, everything. So the, all those from the resorts, like I say, they're everyone we used to call them, here you call them manager, or we used to call them, you know, resort, head of the resort.

(Kilovnik), we used to say, he's the head of them, you know. So not too bad people.

The only thing what we didn't like about them, they made the decisions who should go, who should live and who should die, and that's what we didn't like about those people.

Q. WHAT WOULD BE MADE IN A METAL FACTORY?

A. In a metal factory they made different, different things for -- again, for the soldiers, for different -- they

worked out -- I don't know whether it was for tanks, whatever. Whatever they had to do for whatever they needed for them -- for the army, it has been done in the metal factory. Whatever they needed, everything was done there. Everything was open for the factory.

The only thing we didn't have in the ghetto was ammunition factory. This they had to do in the concentration camp, you understand. Because this they were very afraid, were we have that, one day we could do already something.

So besides the other things, everything was done in the ghetto Lodz. Everything was working -- in the ghetto Lodz done.

So I don't know, not no tanks this one, but parts maybe to tank, over there they worked. Because they didn't know themselves. They gave them this and this to do. They had the machines, and they did it. The people, they did it. What they used that for, no one was allowed to know about it. What it was used for.

Q. THE NEXT NAME IS (EPSTEIN) OR PLUMBER.

A. Well, this was, I just -- it so happened that I was close with them. The -- our saw, our place where I worked with the plumbers, our saw and with the plumbers we have been close together. So this was mostly done already for the ghetto itself. If we needed certain things for the factories, they, you know, they had whatever they need in the plumbing lines, or -- this was done of a day, you know, from them. Everyone has his own... (Tape ends midsentence)