

WOŹNIAK, Józef  
Polish Witnesses to the Holocaust Project  
English  
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In this interview, Józef Woźniak, born on December 27th in Opoczno, who during the war was a ten year old boy living near the Jewish quarters and later on near Jewish ghetto in Opoczno, talks about numerous accounts of murders committed by Germans on Jews during the existence of the ghetto as well as after its liquidation. Woźniak gives detail accounts of mass murders of Jews and murders of smaller Jewish groups. He names two most cruel German persecutors, **Moryc** and **Kunc**. He also talks in detail about the liquidation of the ghetto in Opoczno. He talks about Poles who were trying to help Jews in the ghetto by supplying them with food and about Poles who were selling food in the ghetto. He describes an incident of five Poles killed by Germans for smuggling food to the ghetto. Woźniak Also talks about how he and his brother were hiding a Jew in their barn and offers two other incidents of Poles hiding Jews. In addition, he presents a very detailed description of Jewish life in Opoczno and Jewish relations with Poles from before the occupation.

**File 1 of 2**

[01:] 00:24:12 - [01:] 03:08:03  
00 -02:50

Q: Good afternoon.

A: Good afternoon.

Q: Could you introduce yourself?

A: Woźniak Józef.

Q: When and where were you born?

A: In Opoczno, 27 of December, 1930.

Q: We spoke with you few weeks ago, we spoke how, about your memories from the time of the war and now we came back with video camera in order to repeat and record our conversation. Can you tell us how did the life in Opoczno change when the war begun?

*[cut in the tape]*

Q: Can you tell us how the situa...., what was going on in Opoczno during the war?

A: You know, during the war many things were going on, only one didn't see everything and didn't understand everything from what Germans were doing during the occupation. But I can tell you what was happening with Jews. So, I was a little boy and lived in this, I mean here, in Opoczno, near this Grobelna Street, near the ghetto. So, on the other side of the little river. This little river runs here, and [I lived] was on the other side of the river. And I saw everything what

was happening. I remember that first they relocated all the Jews from Grobelna Street, from this street, to the ghetto, because they organized a ghetto. They fenced this ghetto, it was fenced and Germans were guarding it and relocated [them] to the ghetto. And they were supposed to come back, it was just for a search, supposedly they were just going to look for the weapons on this street and later, they were supposed to come back. And that's how it was. They went to the ghetto, and after two days all the Jews went back to Grobelna in order [for Germans] to check if—such, I don't know, they were pretending that they were searching if they have any weapons, if Jews have any weapons. And after all they could take all these Jews through the bridge here, but no, they built a footbridge from the bridge, down to the river, about 40 meters, maybe it could have been 50 meters, I can show this exact place.

[01:] 03:08:03 - [01:] 06:14:24

02:50 – 05:58

A: A fairly wide footbridge, maybe a meter wide with those barriers on both sides and all these Jews [*unclear*], but they said it like that, that they could take the most valuable things that they had with them, right. And so they [*unclear*]. I even remember these, as we called them, bundles, wrapped in blankets, in different things, carried on their backs, however much one could carry from this ghetto, because supposedly they were not going to go back there. When they crossed this footbridge, this little river, they ordered them to put all these things to the side and they were putting them aside. They were coming one by one and putting all these things to the side. After that, they ordered them to stand facing the street, this Grobelna Street. And from that side where I was, where I was tending cows, from that side, this German was chasing me away. “**Kaine kinder, wek, wek**” (GERMAN: “Keine Kinder – weg, weg”: children, get away, get away), to run away, but I say that I have to tend to the cows here, right, because he obviously understood some Polish, so he would chase me a little bit away and I was standing there with these cows. And they arranged them like that, one row, second row, third row, they arranged them like that and all their things were there. And they say like that, they were supposedly explaining to them that they will search all these things and if there is no weapons, they will go back to the ghetto, if there were weapons, they will not go back [*I think the interviewee meant to say that if the Germans will not find the weapons, the Jews could go back to their houses on Grobelna Street, not to the ghetto*]. And it turned out, that when they, that they didn't search these things, only put them [Jews] in rows, and from that side, Germans were already coming out from below the bridge, they came out and pass from that side, and already placed down two **RKMs** [*hand held machine gun*], I still remember these ammunition plates on the top of them, and those Germans lied down by these guns. And I remember that there were maybe 15 Germans with these two **RKMs**, maybe 15. And in the meantime he is explaining, explaining, standing in the front of this Grobelna Street, this German is explaining, talking to them, and then, when the culmination point was approaching, he is quickly withdrawing from those Germans, withdrawing in the direction of the river, withdrawing and then fast few steps, and they gave the command and started [shooting] from these weapons. And they shredded them all. They were shooting like nobody's business. I started running in the opposite direction, left those cows, ran in the opposite direction because what if he turns towards me and shoots me. And they killed them all. 42 Jews. I remember this, because later, when they were taking them away from this place, this one German was guarding them and they called on Kuśmierz and Bialeta, they were these two horse wagon drivers in Opoczno, and they drove to this place on their wagons and they were taking them away on these wagons and driving them over there,

beyond the cemetery, over there, where there were those anti-tanks trenches, deep trenches, so the tanks would not reach Opoczno, and [throwing ] them into those trenches.

[01:] 06:14:24 - [01:] 08:53:12

05:58 – 08:35

A: Already not to the cemetery, but they took them all over there. This was one time here. And then, the second time. After some time, not long, they brought [Jews] again, from **Gielniowo [Gilniowo]**. Horse wagons, five horse wagons came, maybe more of them, but five, I remember it exactly, and they brought Jews there, around, vis a vis a mill in Opoczno. It's there at the end of Grobelna, there was a mill. And this Jew had it, it was his, Jewish mill before the war. And so again, they brought these Jews there. And they ordered them to get off these wagons. They got off and they told them that they can wash in this river. Well, to wash after this journey, because they were on horse wagons. And there was a place, on the right side, it was called Rogatka. And all who was delivering clay to Opoczno, to Cementówka, the factory was called like that, Cementówka, all who was delivering clay to this Cementówka, so they would bring clay and then on the way back, they would feed their horses in this square, there was a restaurant called "Kadzior's Place," there, so they would drink some, eat something and then go back. And there, at exactly this place, on that side, on the right, those Jews were standing facing the mill, similarly like last time, they ordered them to face the mill so that, and this one German was walking in front of them and was explaining something to them, talked to them. Everybody washed themselves already. I look and see that here, at this Rogatka, a car came very fast and a dozen or so Germans jumped off it. And they set one, second **RKM**, the same like last time, two of them. It's a similar story. And when this German talked to them, talked, and when he walked away, they killed them as the first time. This time there were 37 of them. Exactly 37, because when they were taking them away later on—and when they finished them all off, they brought one Jew from somewhere, I don't know, maybe they had him with them the whole time, I don't remember how he appeared. He had this armband with Jewish star on it, and his order was to watch everybody, so nobody gets misplaced. That's what they explained, that nobody gets misplaced. And you know, he stood there. Last time I didn't tell you everything, but now I will.

[01:] 08:53:12 - [01:] 11:20:15

05:58 – 11:01

A: The situation was like this. When they killed everybody off, they were still struggling, the hands and legs were moving, people were lying on the top of each other. Later Germans were killing off those who were moving a lot with a gun. And can you imagine such thing. Everybody was killed, everybody was hit by several bullets. And one, the only one, you know, wasn't hit by a single bullet. And so he was lying underneath all these corpses, on the bottom. He must have fallen earlier, it must be that he fell earlier. And later, when they were shooting, everybody was falling on him. And you know, and later this Jew is standing guard, and one gets up from this, this, because it became very quiet, because he was lying there about half an hour, and he gets up. And he wanted to run away, you know. And this Jew caught him. He caught him and says that no, that he has to guard them, that they are all counted and that he can't let him go. In a little bit, it was maybe 15-20 minutes, while they were talking Germans came. Because they already called on the horse wagon drivers to come and take them [Jews] away. Germans came and he [the guard] says that there is one who wasn't shot. You know, they took

off all of his clothing, they order him to strip naked, they took him to this water near the mill, they ordered him to wash. They examined him several times from his hair down to the bottom, they turned him this way and that way. They didn't find even one bullet. And you know, this is the situation. I can swear under oath that this is what happened. You know, this German, after they all examined him, these Germans confer, talk for a bit. Finally one of them takes out of his field bag a pen, there weren't any pens yet, but a fountain pen, and he writes something on a piece of paper. And I was tending the cows, because on that side of the street it's all ours. And he writes something, gives him [the Jew] this piece of paper and tells him to go home.

[01:] 11:20:15 - [01:] 14:10:02

11:01 – 13:52

A: That he can go home. And so he goes in that direction either to **Gielniów** or to **Przeżyła [Przerzyła]**, because this is where they brought them from. And the gendarmerie stood on that bridge, they stood on this and that bridge, only here were gendarmes and there were Cossacks, those Ruskis, but like Germans. And I remember that when he walked, he held his hands like that [*he shows half risen hands*], he surely thought that he would get shot in a second. You know, he got a pass from these Germans. And he went. And those on the bridge let him pass and he went. And so this, so many years and every time I think about it, I wish to meet this man who survived. Really, such sad story. This one, they let him go.

Q: You told us a lot of things. I know that this is not all, but I would like to concentrate for a moment on those two stories and ask you some details, all right, so that—

A: All right.

Q: —in order to make it precise. This Jew who got a pass, you said that they ordered him to undress. Later on, when he was walking, could he take his clothing, or did he have to walk—

A: No, in his clothing. In his clothes, but they were all in blood, there was a lot of blood all over his clothes. But yes, he got dressed in his clothes.

Q: Do you perhaps know his name?

A: I don't know, I don't know because [he] was not from Opoczno. Because these [Jews] were those whom they brought from **Gielniowo** and from **Przysucha [Pszysucha]**.

Q: Can you tell us how far you were from this place of execution?

A: Well, you know, this, 50 meters, not further. 50 meters. Because I was only separated by the street, and I was tending the cows just across the street. Just across the street, on the other side.

Q: And you said that there were a dozen or so Germans. Were there also soldiers of other nationalities there or only Germans?

A: Germans, only Germans, you know. I only remember this one, this one whom I mentioned before, this **Kunce** [*perhaps Samuel Kunz, who was active in Belzec and Trawniki*], he was

also there at that time. I remember he was a blond man, a well-known one. Because he would often come to change guards. When the guards on these bridges were changing, so it was him who would bring next shift of German guards, you know, he would always bring them. And that's how I remembered him.

Q: And how did you know that they were Jews?

A: Well, I knew because every Jew, every single one, had an armband. Every single one had it, not only this one [the guard of killed Jews], all the Jews who were in the ghetto, they were all wearing arm bands. Every single one.

**[01:] 14:10:02 - [01:] 17:14:23**  
**13:52 – 16:56**

Q: And these Jews were not from here, from Opoczno, but they brought them from—

A: Those ones. Those who were shot near the mill, they were not from Opoczno. And these who were shot here, these 42, they were all from here.

Q: And those, those shot near the mill, did they also have such armbands?

A: Everybody. Everybody.

Q: I would like to ask if there were only men in this group, or perhaps also women?

A: No, not a single woman. Men. It wasn't like there was any child there or something, no, all of them older men. At the age of, I don't know, from about 30 to about 60.

Q: When, I also wanted to ask about this previous, this previous execution you were talking about, about these 42 Jews from Opoczno. When was it? Was it at the beginning, when the ghetto was being formed, or was it in the later period?

A: No, ghetto already existed, it was already fenced. Already fenced. It was, you know, ghetto was already fenced and it lasted till the execution. It might have lasted, I don't know, about a month and a half. About a month and a half. This is how long this ghetto lasted.

Q: And did you perhaps know some of these Jews shoot at that time? From those 42?

A: Not from those ones, from those I didn't know anybody, you know. I mean, whom could you recognize when they were already shot? When they were all, you know, it was a completely different color of a man, because they were all drenched in blood from all sides, so there wasn't—if they were, let's say, alive and if I saw them I would know a lot of them for sure, because I knew, I knew a lot of Jews. Here, on Grobelna, I knew everybody. On this street. Because, I mean, they would always come over to our place and, I remember, we were in constant touch. Soup greens, different things, potatoes, this and that, different things. I remember when mom raised geese, they took them from us in the fall, when a calf was born, they would also come and [killed it] here, on our yard. I remember, as I was already telling you,

how they were killing it, I couldn't watch it, because first they had to, clean here [*he points to the throat*] with water, then they thoroughly shaved the throat, and then they cleaned it with this white cloth, and only then they cut it with a razor. They wouldn't killed, but cut [the throat] with the razor. This is how I remember it. And here, on Grobelna, I remember everybody. I remember that here, from this side, I remember the first Jew on this side was repairing bicycles. His name was **Arier [Ariel]**. The second one, the one who had fish, he had those big, wooden crates, which were tied by the chains and they were floating on the river, so one could buy a fresh fish from him, so his name was **Singiser [Zingizer]**.

[01:] 17:14:23 - [01:] 20:00:17

16:56 – 19:42

- A: So this was the second one. Then, the third one had a vegetable store, his name was **Rolnik [Wrolnik]**, he was on the other side of the river, near this barrack. Then there was a bakery, with this blond woman, like I was telling you, where this **Moryc [Moritz]** was stationed. This was next, and then, a little further was a kiosk, with cigarettes and vodka. I remember [they were selling] this spirit in little bottles. And further on there was Ryfka, who had this store, she had candies, hard candies, different stuff. I remember they were in these glass containers arranged according to colors of these candies. Sometimes we would run there, we would sometimes take eggs from home and exchanged them for candies. That's how it was. I knew them. And on the other side, here on the other side, as I was telling you about the daughter of this dyer, so there was a store with dyes, right near the bridge, on the other side, on the right side, where this small building stands now. So this was the old, we called him "old dyer" and next to him was the young dyer. So this **Śmaj [Shamj]** and little Ryfka, so we always played with them and they would always come to our place. And further on, next to them, there was this store, a small store with household goods. They had these different shoe making tools, planes, all kinds of chisels they had. And then further on, further on it was already **Pinie [Piniak]**, **Pinie**, a wealthy Jew. And then, in the same courtyard, there was Pelta, his name was Pelta and he owned an oil press. So, I remember, every fall, when there was rape, one would go there, I remember, and would squeeze the oil from it on these presses. One would pay and squeeze this oil. And then the next one, further on, there was this Jew, who had, who was buying fruit, he traded in fruit. He had fruit, a fruit warehouse, because I remember that he was buying a lot of fruit crates and then was selling them through the winter. And then there were already no Jews, there was only one Jew, a photographer, **Fohel [Fogel]**. And that was the end of Jews, who were on this street, on this Grobelna.

Q: And among these group of 42 killed Jews you didn't recognize anyone—

A: I didn't recognize because, you know, later on everybody was mixed up. There were [Jews] from here, from Grobelna who went to the ghetto and everybody was mixed up there and later on [when they took them] from the ghetto, everybody was mixed up. Who was killed and what, nobody knows.

Q: And what distance were you from this place where they were shooting at them?

A: Well, not further than 50-60 meters. Very close to them. Very close.

[01:] 20:00:17 - [01:] 23:14:19

**19:42 – 22:56**

Q: And later, already after the execution how long was it till the bodies were taken by these wagon drivers?

A: Well, it took, you know, I don't know, no longer than two hours, no longer. Because I remember this, the bodies were still warmed when they came, when Bialeta came with this other one. And they were taking them onto the wagons and driving them over there, beyond the cemetery.

Q: So these drivers had to take bodies onto the wagons, or—

A: No.

Q: —Or someone else was doing it?

A: No, no, no. These Germans had some people, they brought some people with them. And they were loading. Those were just drivers. But they also helped.

Q: But whom the Germans bring with them?

A: Well, I, Poles, Poles were loading.

Q: And what happened with these things which Jews left on the side, with these bundles?

A: Germans took everything, everything to the cars. They loaded all these things on the cars and took them away. Everything, everything. Well, they were taking them supposedly because there could be weapons in them, that if there won't be any weapons, they will return, but there was already nobody to return it to, because very few people stayed in the ghetto. And later they took care of them too. They gathered everybody and [took them] to Piotrowska Street, they took them to this street and from there to the train station. Germans with the dogs were walking on the right and on the left sides of the street, and Jews walked in the middle, the rest of Jews from here. And to the train, to the freight cars, and into these train cars and off they went.

Q: You are now talking already about the liquidation of the ghetto, when there was an evacuation?

A: Yes, yes. That was the end.

Q: Mhmm.

A: There was no ghetto any more, nothing was left. Only houses were left, everything that stood there, all the remaining. Germans were guarding it for some time, but later they already started—

Q: Did you see these, this column of Jews which marched through Piotrkowska Street?

A: Yes, of course. We saw them of all the way to the station. Few boys, we were running after them. It was allowed to walk, one would walk on the sidewalk and it was allowed to follow them to the station. And I remember there were four cars and they packed them into these cars. I am just using this word “pack” right. So when it already became crowded, they were pushing them with the butts of their guns, so they get in to these cars faster. Later on, when they already packed them all into these cars, they closed them and guarded them. Later, we didn’t sit at this station, didn’t wait till they depart, because there wasn’t anything interesting going on. But Germans guarded all the time, till they left.

Q: During this march to the train station, were Jews guarded only by Germans, or also by soldiers—

A: Only, only Germans. But there were a lot of these Germans at that time, a lot, because they also came from Tomaszów, they came from Tomaszów as well. There was this prison in Tomaszów, it was called “Chimney corner.” So they were executing there, in this “Chimney corner.” Poles and Jews. If something was found wrong with somebody, [they took him] to “Chimney corner.” And from there nobody ever returned. From Tomaszów.

[01:] 23:14:19 - [01:] 26:23:10  
22:56 – 26:04

Q: And how did you know that these were Germans from Tomaszów, that it—

A: Because everybody knew, because you could see their cars. There were no cars like that in Opoczno. Because in Opoczno there were no cars at all. Only one person had one, only this **Moryc** had a car like that. And whenever something was going on here, something like that, the cars with Germans were coming from Tomaszów. Over there, in Tomaszów there were large [Geman] units. And here there was only gendarmerie, some army was stationed here, where there is now this, right behind the museum, on the left side, that’s where they were stationed, German army. The entire gendarmerie was over there, on Piotrowska Street, those green ones. And the SS-men, with these plates [*he points to the chest*] were stationed where the building of the Committee is, was standing. They were the worst, like there was Ruski’s NKWD [National Committee of Internal Affairs, Narodnyi Komitet Vnutrennykh Dziel, NKWD], so then Germans replaced them. So when they got involved, that was it, there was no way out.

Q: I also wanted to ask you about this, when Jews were walking to the train station, did it take long, their march?

A: It was slow, very slow, you know. Because obviously they already felt that they were already going—and these children, these Jewish women, everybody was crying, shouting. And they walked, they didn’t know where to, but later on, on the train station, they were explaining to them that they are moving them to another city, that they will be in another city. And that’s how it was, right. But it was obvious, I mean, Poles, we already knew where they will arrive.



Q: And perhaps, you are saying that there were, that they were crying, that, that they were walking slowly. Did these Germans rushed them up, or—

A: Yes, yes, yes, yes. „**Shnell, schnell, schnell, raus**” (GERMAN: go, fast). But when these Jews were leaving, Opoczno, as I already mentioned, it was three thousand Poles and three thousand Jews. So in Opoczno everybody was very friendly with each other. Not like maybe somewhere else, they lived very well together. And when they were all walking, all from Opoczno, from the ghetto, there were plenty of Poles standing on this street. Supposedly Germans didn't allow it, “get away,” “get away,” but a Pole will be a Pole, everybody wanted to see. They were saying good-byes, right, friends to friends, these Jewish women were saying good-bye to this to that one, to these Poles. That's why it was an unpleasant thing, because there was a lot of crying, lamenting.

Q: And did you see someone you knew, whom you could recognize in this column?

A: From here a lot. A lot of [Jews] from Opoczno.

Q: Perhaps you remember some names?

A: Right now I don't remember by names, but you know, we would meet with them every day, because after all—Jews were going to school, they had their own school, we had our school, but we were talking to each other. They were telling us what they study in school, and we telling them about our school. We were comparing like that, right. It was almost the same, but they had those different songs, different memories, they were learning different things in school, so—

**[01:] 26:23:10 – [01:] 28:57:05**

**26:04 – 28:29**

A: Here, when it comes to the Synagogue here, this Synagogue here, not far away, where now there is a factory where they produce windows, so I remember that I was in this Synagogue several times. And I remember, I was little and I was afraid to go, because my mom was scarring me not to go, she was saying that if they caught me, they would make a matzoth out of me. Which of course was not true, but I remember this **Śmaj** often told me “come on, we will go to our Synagogue.” Because one time I took him to our Church, right. He was hesitant to do enter this Church, but he went in with me. So he said, “now you come and see how we pray,” I remember this. He took me into this Synagogue, so first I stood next to the door and watched it, in case I had to run away, right. But, I remember when he took me to this service. Now I recall it was similar to when I was in Rome, right. When I was in this Basilica, in the middle there is this, these four columns and among them there is this elevation. The same here, in Opoczno. It was the same. In the very middle there was this elevation and I remember this rabbi would go there and conducted the service.

Q: If you don't mind, I would like to ask you some questions regarding this moment when they were taking Jews from the ghetto. Because you were saying that you heard laments, cries, but were there any shots? Did Germans shoot?

A: No, nobody.

Q: We had a short technical break to adjust the lighting, and now we can go back to our conversation, so I will repeat my question: during the evacuation of Jews from the ghetto, you heard cries, shouts, but did you hear shots, did Germans shoot during it all?

A: No, absolutely not. There wasn't even one shot fired during they were escorting everybody to the station, and put them into the cars.

Q: And did Jewish police take part in it? Or were only Germans guarding these Jews, or—

A: Well, yes, this Jewish police, but they were already walking together. Together with everybody, nobody returned to Opoczno.

[01:] 28:57:05 – [01]:31:59:13

28:29 – 31:41

Q: And was there, did anybody try to escape from this column marching—

A: No.

Q: —to the station?

A: Nobody, absolutely nobody tried to escape. Only everybody walked very slowly with this cry, with this lament. The last conversation with this with that person, shouts, talks, good-byes to the friends from Opoczno and that's how it was till the station.

Q: Were you perhaps a witness of other situations when people were perishing, when Jews were killed when the ghetto was still in existence?

A: I mean **Moryc**. Sometimes he liked to take a ride in the mornings, before breakfast, most likely before breakfast. In order to enjoy his breakfast, he had had to shoot one Jew. And this is how it was, this is how he was shooting in Opoczno. In the ghetto. He would drive into the ghetto and shoot. I remember one, here where the **PKS** [Polish Bus Communication, Polska Komunikacja Samochodowa, PKS] station is now. Near the **PKS** station there is this house, and when he was driving by, his gun was lying on the right seat, already loaded and ready. And he saw, the devil had a great eye-sight, that the window curtain moved in the window. And he [took] this gun and killed this Jew. And he drove away. And later, when he drove away, there was immediate shout on the street, “oj-wej,” “oj-wej,” that somebody was killed, that a German, this **Moryc** killed a person.

Q: And where were you when this **Moryc**, where were you at this time?

A: No, this, this I remember from the stories people told. Because whenever he would start driving, we would run after him, but you can't keep up with the car, so we ran as far as we could after him,

but when he sped up, that was it. I remember he had this green, open roof car and he drove it around Opoczno. And later, later he died a tragic death, this **Moryc**.

Q: Meaning?

A: You know, when there was no more ghetto in Opoczno, he would drive to **Przysucha**, to **Odrzywół [Odźywów]**, to Drzewica and there he would shoot these Jews. And so, you know, nobody knows how it happened, but he went to **Odrzywół**, this was his last drive, to **Odrzywół**. And he went and never came back. The car was lost and he was lost. You know, gendarmerie came [to Opoczno], a lot of army came, hundreds of cars. And they searched everywhere, all the villages, all the barns, mountains, wherever they could. They searched the forests and were looking for him. And they didn't find him anywhere. This is how partisans did him in. Polish partisans.

[01]:31:59:13 – [01:] 35:05:13

31:41 – 34:47

A: Most likely they made a contact with Jews, somewhere, somehow, because when he was shooting, it would happen that he shot a Pole too. And so they got together, some special unit and took care of him. But you know, to this day nobody in Opoczno found out where **Moryc** and his car disappeared. It's still a secret.

Q: And **Moryc** was a gendarme or a soldier?

A: Gendarme, gendarme. He was tall and dark. Slim, tall and dark.

Q: Did you witness an incident when **Moryc** shot somebody?

A: I saw it with my own eyes when I was going to school. I was going to school, here on Grobelna and the daughter of this older dyer, so dark, she had this long, black hair. And she was with this white bucket and was going to the well for water. And in order to get to the well, there was no water on Grobelna, only in the ghetto, one would need to take the first street to the left and the water pump was standing there on the corner and people took water from there. And she wanted to fill the bucket with water. And she hasn't reached the bridge yet when she was walking with this bucket, she still had few steps to the bridge, to enter the bridge. And she saw **Moryc** driving and every Jew knew this **Moryc**. And when she saw him, she dropped this bucket and started running fast. She wasn't fast enough. Because he drove very fast and "bang, bang," shot twice, you know, and her legs gave up under her and she fell on the sidewalk. And I remember she had this long, black hair. I stood still and had no place to go. Because if I started running, he would shoot me. And I was standing with this school bag, I held this bag under my arm, but he shot her, only looked that she was already in agony and drove in the other direction. He didn't stop, didn't even look, he drove away. And I remember she was lying face up and this red blood started flowing from underneath this hair. God! And no one was coming out yet. Only later I started shouting that there was somebody killed, and they came from this building's hall, lifted her quickly and took her

to this hall. I remember this, I will not forget it till the day I die. How this blood was flowing from underneath this black hair. She looked like that.

Q: How far where you from the place where she was shot.

A: You know, if I was any closer, he would have killed me as well. Because I was literally few steps away. Like to this wall here. Very close. That he didn't, but obviously—

Q: And **Moryc** drove near or did he shoot from afar?

A: No, near. Well, he drove onto the bridge, she didn't manage to reach the building's hall, because she had maybe three meters and she would be in the hall. She would have survived. But there was no way.

[01:] 35:05:13 – [01:] 38:37:11

34:47 – 38:19

Q: How old could she has been?

A: Well, Some, i don't know, she was a young girl, 14 years old, 14, 14-15, not more than that. She was young.

Q: And do you remember her name?

A: What was her name, you know, I don't remember her name. But I know that she was [a daughter] of this older dyer. This I know, because I remember sometimes my mom told me to run to the dyer to bring him celery, carrots, or onions, so I was going there. I was little, so I was always delivering these soup greens to these Jews. So I remember that she was [a daughter] of this older dyer, because this Ryfka and **Śmaj** [were the children] of this young dyer. They were always coming to our place. We were always in touch.

Q: And what happened with Ryfka and, do you know what happened to them?

A: You know, her mother came to us with her and with this **Śmaj** and says “Missis **Woźniakowa** [the form of the last name signifies that the woman was married. The nominative form is “**Woźniak**”] hide these Jew...these children,” she says, “because we know that we have little time,” it was still before the ghetto was established. She said that it would be bad with them, so she says “take them to your place, “she says “after all you have so many children, so these ones would hide with you.” She says, “we don't want for free,” she says “we will pay you, but take them” My mother says “My dear, we have eight children, no father,” because my father died at 51years old, so she says “we have eight children and you know what happens. Wherever someone took a Jew, they shot the whole family,” she says. “They will shoot us all,” she says. “Try somewhere in the village,” she says, somewhere, you know. And my mom said that supposedly later on [she took them] to Białoszewo. It's 12 kilometers from Opoczno. But did they take them in Białoszewo or not, did they survive or not, that's not known.

Q: And later on, when they established this ghetto, did you have any contact with the Jews from the ghetto?

A: You know many of them were coming to us from the ghetto. They were coming to us. I remember always in the afternoon the younger ones would come. And later on, when the ghetto was already closed, I remember **Wikliara [Wikniara] [unclear]**, so I remember that on the banks on this **Wikliara** still all the time. Because Germans still didn't guard here, they only guarded from the side of this here street and here they didn't guard. But later Jews started to cross the river at night and Poles would come to them with potatoes, with this or that and gav...and delivered to the ghetto. So later one gendarme started walking along the river. He started walking back and forth. So sometimes, when I was tending the cows, together with young boys, my friends, so I gathered carrots, tore off the greens from them, and went into the wicker on the river bank. And when this German was walking in my direction, I was sitting quietly. And when he was walking in the opposite direction, I would [throw] these carrots through this river, right. And these young boys over there would come and take it.

[01:] 38:37:11 – [01:] 41:02:12

38:19 – 40:45

A: And then they said to bring some onions, so these onions too. This time I told my mom and she said "bring them, bring them these onions." So I would throw them onions, carrots, beets, when they were already in season, at that time one could throw them. But later—

Q: Was this river wide?

A: As much as one could help them, but one couldn't help them much because they were guarding them from all sides. I even remember this horse wagon, which was coming, one Pole was coming and he had a pass to the ghetto, a pass to enter the ghetto. But his wagon had a double bottom installed by him and there were potatoes. And he was coming to clean the bathrooms. He had this keg made of wood, pieces of wood nailed together. And you know, somebody either Jews or Germans themselves noticed something and they liquidated this Pole. With these potatoes.

Q: How did they liquidate him?

A: I remember, because approaching Grobelna, when he was approaching here, this place where they shot these Jews, this, these gendarmes stopped him at this point and ordered him to show what he had in this wagon. Well, he opened up this cover which he had on the top and says that he comes to clean up the bathrooms, right. But they already noticed that there is a second bottom nailed in and that when this wagon was coming, it was like that [*he shows the height of the wagon*], and when it was leaving, it was like this [*he shows a smaller height of the wagon*]. And they tore off this plank he had in the back and potatoes started spilling out. But most likely they didn't do anything to this Pole. Only they told him to turn back and when he was turning, one of them had this [*unclear*], some rubber or something [*the interviewee could mean rubber club*], so when this

German hit three times at this Pole, so—and he drove away. But no, he wasn't killed, nothing happened.

Q: Were you perhaps, do you remember other situations when you saw murdering of the Jews?

A: The first one, you know, the first. The beginning [of it] happened behind our house. I remember that very, very early in the morning, the dawn just begun, I remember this, a German came to our yard and started knocking at the door.

[01:] 41:02:12 – [01:] 44:13:14  
40:45 – 43:55

A: And my mother came out, because she didn't know who it was. And he says „szpadel, bitte, szpadel” (GERMAN: please give me a shovel). Well, I didn't understand then what was this “szpadel” and my mom didn't understand either. And he had a shovel, not a “szpadel.” In our language it's „łopata” (POLISH: shovel). So my mom says that we have something like that. He was showing with his leg that this one, like that and so my mom gave him this shovel. And he took this shovel and was walking in that direction. And from our house there was a dike and current bushes planted along it. And my mother says that if she gave him this shovel, I should go look where he is taking this shovel. So I [was going] behind these current bushes all the time watching where he was going. And he crossed, where these current bushes ended, there was a little meadow. I look and see that there are four Jews standing on this meadow with these *[he points to his arm meaning armbands]*, so that's how I knew that they were Jews and three gendarmes. This one and two others were there. And you know, I remember that from behind this bush I was watching what they were doing. First this Germans showed with this shovel, he started cutting into the turf like, like *[he shows with his hands a shape of a circle]* that, but left one side uncut. And then he cut under this turf and turned it over. And then he told these Jews to do the same. So they did it, four of them, right. They made four of those and if they knew, after all there were four of them and three gendarmes, so they could try to save themselves. But if they knew that they would be shot. But most likely they didn't realize it. And when they finished cutting this turf, when they turned it over, [Germans] told them to lie down in this turf face down. And these Germans took this turf and put it over their heads. Each one of them, all four. And these guns *[unclear]* through this turf and they shot them all. So I remember that when they shot them, this turf was moving in the place of their legs and hands. They were twitching for a long time, you know. When they were shooting Jews here, when I saw it, these ones were twitching even more. They were twitching so long. Despite that later they finished them off, one more time they finished them off. And they left them there, you know. He brought back this “szpadel” to our yard and I was hiding behind the bushes so he wouldn't see me. He brought the “szpadel,” gave it back and they left [Jews]. Like that, without any guard, so there was nobody with them. Only later, when they informed somebody somewhere, the horse wagon came, you know, but the drivers were not the same who were taking those other killed Jews. Some other horse wagon rented by Jews and they took them and buried them here, at

the cemetery, on this **Kirkut** [*the terrain near the church or a temple where the dead were buried*], near the Synagogue, on their own cemetery.

[01:] 44:13:14 – [01:] 47:02:03

43:55 – 46:44

Q: I would like to ask, because you are saying that there were three Germans and four Jews. Was it that all Jews were killed simultaneously, or did they shoot them one by one, this—

A: When they were already lying down.

Q: Well, yes, yes, but were they shooting them one by one—

A: Yes, yes, one by one, well there were three of them, everyone took out the gun and „bang, bang, bang” they killed them all.

Q: But only one German was shooting or—

A: All three. All three.

Q: And how do you know that they were Germans?

A: Of course Germans, my God, how could you not recognize a German! They had completely different uniforms and we knew them all in Opoczno. Because there weren't that many of them here. Because there was quite a large army unit here. Here, there was this German house, “At Kunkel's,” There was a German, Kunkel so the army lived in his house. There wasn't that many of these soldiers, there were maybe, I don't know. They were always walking from here, over there, uphill, because the kitchen was there. Next to the school, Polish school where we were going. So they were always going from here over there for breakfast, dinner and supper. I remember in rows of four they were walking and one German was walking next to them. They had these shoes with nails in the soles, so when they were walking through the street, it was—there were maybe 40, not more, maybe 50 of them. It was like that. They were walking every day. So, I remember, we were following them and shouting „**Herr, bitte bon-bon**” (GERMAN: Sir, please, a candy). Do you know what it means?

Q: That a candy, yes?

A: Yes, a candy. But they didn't have candies, but when the one who was leading them turned around [he would say] “**wek**” (GERMAN: “weg” get away). But sometimes some German would extend his hand to the back, right. They didn't have candies, but they had these crackers right, these perforated crackers. So he would give us some of these crackers.

Q: And going back to this shooting there, on this, under this turf, did it take long before a horse wagon came for the bodies?

A: Well, they were lying like that something like an hour. Up to an hour.

Q: And before these Jews were shot, did they talk among themselves, did you hear any conversations, or maybe these Germans were saying something to them?

A: Those Jews among themselves?

Q: Did these Jews talk among themselves?

A: No, only with Germans. Most likely they were explaining to them how they should do it.

[01:] 47:02:03 - [01:] 49:00:18

46:44 – 48:42

Q: And did you perhaps know these Jews, did you recognize who it was?

A: You know, I wouldn't recognize them, but they took four of the richest Jews, they were like hostages. For what these hostages, maybe something happened in the ghetto or what, but they took the richest ones. There were these four Jews. It was, this one, who had, wait a minute, right here, behind the museum, where this street which goes into that direction, so on the right side there was a very rich [Jew]. I knew him well, he had fabric in beams. He had fabrics. He was rich, he had a large warehouse. So they, so I remember this one very well. And the three most ric—because as I remember, my mom was saying and in general one could hear in the house that they killed the four richest Jews in Opoczno.

Q: And did you know him by sight for example?

A: I knew them by sight, sure. I would recognize them today. If I saw them I would recognize them today.

Q: And this horse wagon which came later, who drove it?

A: I don't know, I don't know who owned this horse wagon, where Jews rented it from. But it was from somewhere, you know, the town wasn't big [*unclear*] and there was three thousand of them. And there were a lot of Jewish horse wagons. Was it a Jewish horse wagon, I don't know, because they also had horses and horse wagons. And they also had hackneys. This **Lajp [Lajb]** was here, it was him who had a hackney and he drove this hackney to the market and drove everybody.

Q: And who loaded these corpses on the wagon, did the driver do it?

A: Jews, already Jews. Jews were loading.

Q: Do you remember any other situation in which the murders were committed?

[01:] 49:00:18 - [01:] 53:05:06

48:42 – 52:44

A: You know, I also remember near **Sztrauch [Strauh]** here, later on he was also a dyer here, his father, the father of this **Sztrauch**, and here on the river bank, here under this fence, there is this monument there now, on this street which leads to the river. And they brought seven Jews here,



under this fence, but the fence was wooden and they put them all next to this fence, facing the fence, right. With their backs to these Germans. And I remember this time from **KBK** [*a type of a shot gun*], I remember because then one knew the hand and other weapons. I remember this one German was shooting in their heads, because he probably wanted to shoot through several heads, this German.

Q: He was shooting along the fence, right?

A: Yes, along the fence. So I remember that later on there was a legend in Opoczno, that he shot through three heads, but not the fourth one. Because this German, you know, he was arranging them according to their heads. One Jew was taller, another one shorter, so he arranged them so they were on one level. When he was shooting, obviously they wanted to see how many heads he could shoot through. I remember there were seven [Jews] that time. And then those who fell earlier started shouting, so [Germans] took out guns and those under this fence got few more bullets. But I was also a witness then, I was under this bridge, I was watching from under the bridge.

Q: How far is it—

A: Well, from under the bridge, you know, the bridge is here, you know, and there, ahmm, I would have to show you.

Q: But more or less what distance could it be?

A: How far will it be from under the bridge, well, 70 meters.

Q: But they were standing next to the fence and this one German was shot and then some of them fell and the rest was standing—

A: And the rest started shouting.

Q: Was it, I understand that some of them were wounded and fell and those who were not wounded were still standing. And what happened?

A: They turned around. When they turned around, these Germans were obviously scared that they will attack them and they took out their guns and „bang, bang, bang,” finished them off.

Q: And how many Germans were there?

A: Well, then, maybe, I don't know, there were quite a few of them, because when they brought them here, there were about seven or eight of them here. Like never before. Only three [Germans] escorted them here, and there were already many more here.

Q: And what happened later with the bodies of the murdered Jews?

A: Jews took the bodies. Also from here Jews took the bodies.

Q: But they took them like before, on the horse wagon—

A: To their place, to the ghetto.

Q: But did they carry them or drove them?

A: You know they had this, they carried them because they had this. When we bury somebody, we put them in a coffin, right. And they, I remember at that time it was when somebody died, when they took them, so they had this box, this box which was used for all burials. One and the same box. They always wrapped the deceased in white sheet, took him, let's say to their cemetery and there they took him out of this box and I remember, they put him there [into the grave]. I remember this, because sometimes we wanted to come in, to see how they bury people, right. So they didn't, they didn't put them in the coffin, I mean in this grave in the horizontal position like we do, only somehow in a half-sitting position. I don't know why there was this fashion then that they buried wrapped in white sheet. I don't know why it was like that. They didn't put down to like—after all there was no division from the other side, only this **Kirkut** as it was called, so I was only across the river, it was very close.

[01]: 53:05:06 - [01:] 55:07:16

52:44 – 54:49

A: There was this ramp there, because this **Kirkut** was close to the river, there was only a little brick wall from the side of the river and further on everything was uphill. So, one could see everything, how those burials were conducted, one could see everything from our place, while tending to the cows, one could see everything how they—

Q: And the bodies of these seven murdered people, so you are saying, they took in these boxes to the cemetery?

A: No, in this one box.

Q: In one box.

A: They were carrying [them] in one box. They had very close, because it was there, right next to the ghetto.

Q: How did you recognize that the shot people were Jewish?

A: Well, I knew because all of them had those armbands. There was no Jew without an armband. They could only escaped or hide if they didn't have this armband. Only then a German could make a mistake. But everybody had armbands.

Q: I also wanted to ask if after the liquidation of the ghetto, when there was no more ghetto and when Jews were taken away from here, were there any Jews who were hiding in Opoczno, do you remember such incidents?

A: You know not in Opoczno, but I know that in Wola, there is this village called Wola right near Opoczno, so this man's name was, wait, what was his name, Wróbel, right, Wróbel. So most likely Jews were hiding at Wróbel's, he was hiding them. There was this Wróbel from Wola. Here, near Opoczno, here is Staromiejska Street and it leads to Wola.

Q: And how, how do you know that they were hiding there?

A: I know because everybody in Opoczno knew that Wróbel was hiding Jews. If you asked some older person, they will tell you the same.

Q: And did you see any Jews already after they took them to the ghetto, did you still meet any Jews?

A: No, here already not. There was nobody left.

Q: I also wanted to ask, because when we spoke last time, you said that you saw how Germans were escorting a young woman, a young Jewish woman who was hiding.

[01:] 55:07:16 - [01:] 58:04:19

54:49 – 57:46

A: This one whom—but how did she get to Opoczno, you know, I can't say to this day. And they escorted her here to this **Kirkut**, dressed, there was already a grave dug out, but whether it was dug out earlier or whether they dug it out at night, I don't know how it happened. I know that there was a pile of earth and they undressed her on this pile of earth. They undressed her down to her underwear. And they told her to climb it and she stood there. When she was standing this German approached her, as we were talking, and took something out of her underwear. I remember this, because she was standing facing me, she was standing on this, this, so I could see her well, such quite heavy woman, and she was standing with her back to him. Because this German was standing behind her and I remember he reached to this underwear and took out, I always thought and think to this day that it was a golden spoon. Because I remember it was [shining] in the sun, because it was around ten in the morning, so it was, well, one can recognize gold, right. And I remember he took it out from this, looked at it, looked at it, because I thought maybe it was a knife or something else. So he looked at it, looked, it was [shining] under this sun, opened up his field bag, put it inside, took out a gun and “bang, bang,” shot twice and she fell face down into this grave. So this was the only one after the fact, after everything, she was the only one. The only one.

Q: Was there only one German who shot her, or were there more Germans at this place, were there—

A: One single German. One.

Q: Where were you when they killed her?

A: On the other side of the river.

Q: How far was it, what distance?

A: Well, across the river, it was 20, this 20, somewhere around 60, 70 meters. 70 the most.

Q: And did this woman say something?

A: They talked, they did talk but I didn't understand because I couldn't hear. But they did talk. The German talked to her. First, before he was undressing her, because she didn't want to get undressed. But later they talked, they talked, obviously he convinced her to get undressed, because she undressed herself.

Q: And how could one recognize that she was Jewish? How did you know?

A: It was obvious, because all Poles were saying that somewhere here in Opoczno somebody was hiding her, because otherwise they would have killed her somewhere else. They wouldn't take her here to **Kirkut**. They would have killed her where they found her. And still, they took her to the cemetery.

Q: Last time when we talked, you told us a story of a Jew named **Pinia**, right? Whom you met after the liquidation of the ghetto.

A: **Piniak**?

Q: **Pinia**, yes, the one who was making whips for you.

[01:] 58:04:19 – [02]:01:03:08

57:46 – 01:00:44

A: But it wasn't about this one, his name was not **Pinia**, he lived at **Pinia's**, in his courtyard, he was a saddler. And this saddler, because we had a farm so we had horses, and he was always making something for us, like primers for the horses. So I remember that we were going to the butcher for bristles, because he wanted us to bring bristles. So we would bring these bristles to him, because [butchers] didn't really want to give it to the Jews, but when a Pole went, he would get it from them, and then he was drying it and making these primers for horses. So he taught us how to make whips, you cut this square from the leather, put it between two wood planks and rolled it. And wetted it a bit and it would become round. And he was making handles for us, for these whips. And I remember later, when they were already liquidating Grobelna, he was still living on Grobelna, Grobelna was still intact, with Jews, he came to us and asked us if we would hide him. Because he said, he found out that they were going to [take Jews] to the ghetto. My brother Janek and I said "listen, we will take him to the barn and hide him there." And that's what happened. We put him in the barn, in large sheaf of wheat, we drilled a large, deep whole in this wheat and on the outside we put a sheaf of hay, and when he went inside, we plugged him with this hay, raked this hay and in case somebody would come in, everything was clean. And he was with us, you know, for quite a while, till it already started getting cold. When it started getting cold, how cold he stay in the barn. Later on, it was too late to tell our mom that we were hiding him and he too was afraid, because mom could have said to him to run away. She would not have harmed him, but she would tell him to go away. We fed him as much as we could and he lived there. We brought him a pillow

and a blanket and he was still making [*unclear*] for our horses. During the day the barn was closed, so he would leave this—and in case something was going on, somebody came to the yard, he would immediately plugged himself in with this hay and would sit there.

[02]:01:03:08 - [02] 02:54:13

01:00:44 – 02:00:09

A: It went on till the fall and in the fall he says: “listen,” he says” I have a family in Białoszów,” but the ghetto was already liquidated, there was nobody there, there was nobody on Grobelna, they already took everybody away. And he said that now they wouldn’t guard so carefully, so he would go to Białoszów, to his family. And late in the evening he went. And I was curious if he survived or not. We were not in touch and I wanted to know very much if he survived.

Q: And do you remember his name?

A: Oh, what was his name, you know I—saddler, we called him saddler, And he was the only saddler on Grobelna. The only one. And there was another one I remember, he came back still during the occupation, the one who had this mill on Grobelna. And this Jew came back to this mill. He must have had good connections, because later this Przytarski, his name was Przytarski, he was German, he [bought] this mill from him and he left Opoczno. So he was the only one who survived.

Q: So he came back after the war and later left?

A: Yes. He came back after the war. The only one. And this **Fejgeman [Fajgeman]**. This **Fejgeman**, who is on this picture that I have here.

Q: And how did **Fejgeman** survive the war?

### File 2 of 2

[02] 03:18:21 - [02:] 05:59:24

02:00:09 – 02:02:43

Q: We had a technical break, we had to change the tape, but you started talking about your Jewish friend **Fejgeman**. What was happening with him during the war?

A: So, you know, during the war when he was living on this Grobelna Street, obviously he found out that there will be rounding them up and he moved to **Miezdne [Miezdno]**, because he had friends in **Miezdne** and he survived the whole time in **Miezdne**, the entire occupation, the entire occupation in **Miezdne**, not that only [*unclear*], but the entire occupation. And after the occupation he came back. And he came back to this apartment where he used to live, on Grobelna. And you know the man came back alone, because his whole family perished and he was by himself. And then he married a Polish woman. He married a Polish woman from here, from Opoczno and they even had one daughter who still lives in Opoczno, you know. And in order to get married he had to convert and he converted into a Pole. And everybody in Opoczno called him “convert.” Well, sometimes **Fejgeman, Fejgeman**, this „convert” and everybody knew. And he,

you know, he didn't have a job here in Opoczno. So the Town Hall, it was called Municipality then, they gave him a job. He was a guard of the Polish cemetery here. And he was walking there in the evenings so people would not destroy the graves, so nothing would happen. This job they gave him, this was his job.

Q: And do you know who was hid—who was hiding him, who helped him?

A: I don't know, but this could be found out, because it was in **Miezdne**, so it must have been at someone's over there. One would have to go there and ask somebody, they would know.

Q: I still have several very detail questions in order to fully understand your story. I wanted to ask if **Kunce** and **Moryc** were Germans or perhaps volksdeutsches?

A: No, Germans.

[02:] 05:59:24 - [02:] 08:03:11

02:02:43 – 02:04:48

Q: I asked—

A: Volksdeutsches were something else, no. They were from gendarmerie, regular gendarmes. Because as I said, **Kunce** and **Moryc** were gendarmes. And these SS-men were in a different one, next to them on Piotrkowska, where Financial Department stands now.

Q: You were also saying, when you were talking about the execution of those 37 Jews brought to Opoczno, you said that further on, there were Cossacks. Who were those Cossacks?

A: This, you know, we called them like that, they were Ruskis who sided with Germans. And together with Germans they were fighting against everybody.

Q: And did you have an opportunity to hear what language they spoke among themselves?

A: Language, they didn't speak very well, I remember, sometimes on this bridge, because this bridge is very close to the other, so I remember how they were changing guards, so these Germans here, on this bridge there were gendarmes. So during the winter they had shoes and on them they had those long, made from hay things and they would slide their shoes into these things, because it was impossible to stand the cold. And those ones, they had leather [shoes], with this fur of some kind. And those Cossacks could stand the cold. I remember here, in the town it was a bit warmer, because there were buildings, but there the wind so always so harsh, that we were curious how they could stand there.

Q: But did you hear how they spoke, in what language?

[02:] 08:03:11 - [02:] 11:07:14

02:04:48 – 02:07:51

A: Well, I didn't understand their language. I understood some German, but didn't understand when they were talking. German, yes, because after all they were here almost five years.

Q: And did they speak German?

A: Not very well. They spoke German but one couldn't understand them.

Q: And I also wanted to ask about this situation, which you described, those four rich Jews who were killed over there, under this turf. When we saw each other last time, you were telling us about it and you were saying that before they killed them, they told them to surrender all their things, right—

A: No, I didn't say that. No, for sure not.

Q: —That they had to give Germans their—

A: No, they were simply as I came here today, without anything. This is how they brought them, they didn't have anything with them, completely nothing. With the exception of our shovel which he— which this German brought from us.

Q: I understand. And one more thing, also something you were telling us. About how they punished Poles who were smuggling food to the ghetto.

A: Yes, we didn't finish. So, you know, they were coming from Tomaszów, we found it out later, when the family came to take their bodies away then we knew where they were coming from. They were coming by train from Tomaszów to Opoczno and here, there was this fence made from barb wire, the one I showed this lady, and there was no guard on this side, Germans weren't keeping a guard here. Sometimes a German would come, walk along this street, check things, but there were no guards. They were only guarding [the ghetto] from the side of the river, this one who was walking along the river bank, so the Jews would not escape through the river. So there was only the one who was guarding over there, but there was no guard on this side. And they [the Poles] were parting these wires here, hooking one wire on the other to make a passage, one would cross and the other would give him his backpack and he would tip-toe to the ghetto. And they did their business in the ghetto and they were coming back the same way. And every day, every day, obviously they were doing a good business. And finally either someone saw it or someone denounced them. And they were waiting here, on this side, where this barber Kupis was. Germans hid in his building here and when they [Poles] went into the ghetto, they didn't do anything. When they were already in the ghetto, some German scared them a bit and they were quickly going for these wires. And on these wires, you know, on these wires they killed them all. Here, on this wire. So the three of them were hanging on these wires for two days, you know. Still, when I was passing here, because it was allowed, it was done on purpose for Poles to see. In order for Poles to understand that they cannot go there, that there will be punishment.

[02:] 11:07:14 – [02:] 12:43:03

**02:07:51 – 02:09:27**

A: I remember that they had flies in their eyes, the blood was dripping from their mouths, all this. And they were on this wire where they were killed. And they were supposed to hang good few days, but their family came from Tomaszów and obviously they asked gendarmerie to take them home and they permitted them to take the bodies and they took them.

Q: So you are saying that three people were hanging on the wires, were there more killed?

A: There were two more. Five of them. But these three were hanging for few days. The others were lying over there, on the other side of the wires. But these were hanging on these wires. It was like a show. The whole Opoczno was coming and looking at them.

Q: And you, did you see this yourself?

A: How could I not see it? I had to see everything.

Q: And were you far away from this place?

A: Well, it's right here and I live right across the bridge. To the left, behind these buildings.

Q: Where you at home at that time, or around your house?

A: No, in this case, you know, when I was going to school in the morning, they were already hanging.

Q: Yes, but did you see the moment when they were shooting them?

A: No, I didn't see it. I didn't see. This as the only time I didn't see when they were killing..

Q: All right. Thank you very much for the conversation. You told us a lot.

A: Thank you. I told you what I knew.

*[There is an unidentified photograph on the screen. It shows a group of people celebrating at the table and the kids crowding in the hallway. Most likely, it is a picture of Fejgeman, which Woźniak mentioned in his interview]*

### **Conclusion of Interview**

**There are no restrictions on this interview**

**Translation done by: Elizabeth Kosakowska**

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