

Boite 16

BOMBA 1

C.L. How do you feel here?

BOMBA: It's all right here.

C.L. Yes? And how do you feel in the country?

B. In the country it was much better than here, especially in the summertime.

C.L. Yes? But do you like it?

B. Where? Here?

C.L. Yes.

B. In a way.

C.L. Could you explain?

B. I tell you, there are many good things and many bad things. The worst thing is when you come over as a new immigrant.

C.L. That's what you are?

B. There's a lot of trouble and a lot of pain; a lot of red tape to go through.

C.L. How long did you live in the United States?

B. I lived in the United States 29 years.

C.L. This means that you came to the States.

B. Around '50.

C.L. In the fifties.

B. Yes; actually, 28 years.

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B. I came here a year ago next week.

C.L. You have been in Israel for one year?

B. Since 17th September 1978.

C.L. And why did you decide to come?

B. I did not decide; my daughter decided for me.

C.L. How?

B. We wanted her to go to Israel, to go to school, to learn. And then she came over, but she went to a school, to a Kibbutz and didn't like it. Then she got married here.

C.L. Yes, but you could have stayed in New York; why did you...

B. She is too young. She is not even 17 yet, so a girl of 17, even if she is married - now she is a mother - but she still needs somebody around her; especially, she needs her mother to help her.

C.L. And you are sure it's the only reason why you decided to come?

B. Yes. That's the only reason. Otherwise I wouldn't. I like Israel and I worked very hard for Israel.

C.L. Yes?

B. Yes. In organisations, in the Histadruth, and even before the war. I was an active member in the organisations.

C.L. You mean before the war, the Second World War?

B. Yes, before the Second World War. I was active in the Zionist organisations.

C.L. And you were a Zionist?

B. Yes.

C.L. Where? In Poland?

B. Yes, in Poland; in Czestochowa.

I was active there, and I didn't go straight, but I would say Israel is a very, very nice country. It's very interesting, it's very good especially for Jewish people. Why? Because people from our generation, we went through so much, and through so many countries; in every place you go you hear the word 'Jew', 'What did you come over for?' As a matter of fact, even in the United States a neighbour of mine, an Italian neighbour, told me "Why don't you go back to Israel? What are you doing here?" It's the only good reason why Israel was create going through (I would say) blood and pain to get the independanc of Israel.

C.L. But why did you choose after the war to go to the States and not to come here?

B. I would say I didn't choose to go to the States; because I went straight to Israel.

C.L. You came to Israel?

B. Yes. I was here in Israel in 1949. My wife got sick and went to hospital for about 7 weeks, and the doctors told her the climate is not for her and she has to leave Israel. That was why we left Israel and went to the United States. Otherwise I don't think we would have gone to the U.S.

C.L. You would have stayed?

B. We would have stayed here. If the conditions were different, let's say like the conditions are now, because at that time

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- in 1949 - 1948 - 1950 - it was a very rough time for the people who came over here.

C.L. Yes, it was very hard.

B. They stayed in places... 50, 100 000 people, there was no place to stay, there was no place to go, especially if you had no family and we had no family in Israel - we had no family in even the United States.

C.L. You had no family anywhere?

B. I have family in Paris; my brother's daughters and my sister's daughters are in Paris.

C.L. And your brother and sister?

B. My brother was deported to Auschwitz with his wife in 1943. My sister was alive, I brought her to the United States about 6 years ago. She was with me for about 3 or 4 months and then she went back to Paris; and she passed away over there in Paris.

C.L. She passed away in Paris?

B. She passed away. I never saw them. My brother I never saw, not even once. My sister I saw for the first time after the war.

C.L. You never saw your brother? Because he was living in Paris?

B. They were living in Paris. When I was born my brother was already living in Paris. My sister left when I was 6 months old that meant I never saw her. We wrote letters to each other but we never had the chance to go and visit them because the conditions weren't exactly as they are today, when you can travel from country to country. The financial conditions today are also different than they were at that time. We could not

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afford to go out of the country to visit them, and I don't know but I think they could not afford to come to visit us. Or at the time when they left there was a difference (in the countries and it was very hard to get permission, passport and visa, so they stayed all the time over there.

C.L. Now tell me about your life in Poland before the war. You were born where?

B. I was actually born in Germany.

C.L. In Germany?

B. At the time, yes. But when I was 2 or 3 years old my parents moved to Czestochowa.

C.L. And your parents?

B. In Czestochowa. My father was born in Czestochowa, my mother was born in a small town nearby.

C.L. And what was the profession of your parents?

B. My father was a simple worker, he did all kinds of work to make a living. It was very hard to make a living, especially right after the Second World War...

C.L. After the First World War?

B. I mean the First World War, excuse me... there was a crisis over there and it was very, very bad - especially in Poland, where Jewish people had no chance to work in factories or to get a job in an institution or the government. The Jewish people were really suffering, not only my parents but most of them. I would say there were about 10% of the people who made a good living - some had factories, some had shops - but the

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majority of the Jewish people in Poland suffered a lot. It was very, very hard for them to make a living.

C.L. This means that you were (used to being ?) very poor?

B. Yes. My family was a poor family. Thank God, they were nice people. They were not poor people with bad characters, like we had in New York, people from a low class who went out stealing and other things, smuggling and hashish that did not happen in Poland. In Poland Jewish people just suffered; it was very hard to make a living. They were working all day to bring home a piece of bread or something like that, to feed the family and their wife.

C.L. And this was the case for the majority of Jews?

B. That was the case for the majority of the Jewish people in Poland. I'll tell you the truth: there are a lot of Jewish people, friends of mine, who came to the United States or went to Israel and said how rich they were, what kind of institution or what kind of factory they had, but I would say that's full of baloney.

C.L. It's a myth?

B. They just want to play big - they were 'big' But, like I said...

BOMBA 2 (Boite 17)

C.L. There was a big Jewish community in Czestochowa?

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B. Before the war there were about 34 000, 35 000 Jewish people. Altogether, with the Polish people there were about 150 000 before 1939 (?).

C.L. This means it was big.

B. It was not small; for a city like in Poland it was quite big. It was also one of the biggest shrines for the Polish people, for the Catholic people all over the world.

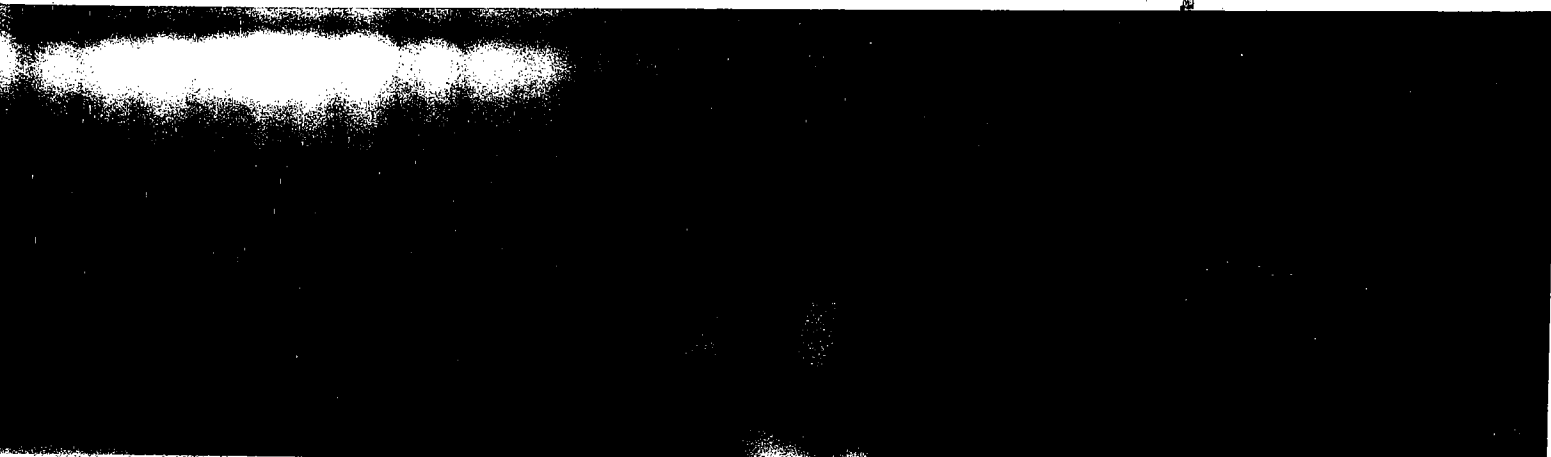
C.L. Yes, it was very famous. Could you now describe what happened when the war broke out and the Germans entered Czestochowa.

B. Yes, that happened when the war broke out, on September 1st 1939. We didn't know anything about it because the Government of Poland proclaimed that they were organised, that nothing would ever happen, and they were not afraid of the Germans, they wouldn't give away anything from the soil of Poland. But, on a Friday morning, at 5 or 6 o'clock, something happened which was not normal - aeroplanes going through to the town of Czestochowa, not blasting but through the radio it was announced already that war had broken out in Poland. One thing I would say: it was very bad for the Jewish people in Poland, because the Polish people didn't care too much. They knew they would have their houses and everything in their possession, but for the Jewish people it would not be the same thing. Whatever the Jewish people earned, whatever they had, they knew that some time it was going to belong to the Polish people. Unfortunately we lived in a Government which was through and through with antisemitism. From the beginning, right to the end, when

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Poland started in 1918 there was a pogrom of Jewish people in Czestochowa; a lot of people were killed. The same thing happened when the war with Hitler started in 1939. When the war started, on a Friday, we - the Jewish people - didn't know what to do. We were like in shock, in panic. Where to go? Where to escape? What to do? I could picture only about myself, my family and the neighbours of mine - we lived together.

C.L. Were you living in a Jewish quarter?

B. Yes, in the Jewish quarter - mostly Jewish people. On Friday afternoon everything was closed, people had started preparing to leave the city, to pack whatever they could and run away from the city. But where to run was a question which nobody could answer. The same thing happened in my house; we did the same thing, packed whatever we could and started running. On Friday night we left the city. We could not find my brother; I was together with my wife...

C.L. So you were married?

B. Yes. 1939.

C.L. How old were you?

B. No. I was not married at that time. In 1939 I was with my mother and brother, a boy of about 12 years old. At that time I was 20, I would say.

C.L. In 1939 you were 20?

B. In '39 I was 20, 21 years old.

So we started running away. But the places we went to, like we

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wanted to go from Czestochowa to Radomsko but before we went there the Germans were in front of us. We didn't see anything we could do to survive in the long run, because we had nowhere to go. So we decided to go back to Czestochowa. We came back that Saturday, and that Saturday night the Germans came in, already like the victors of the war. That actually was what happened. Sunday went through nice and quietly, they were running around the city, they started talking, nicely, and told us not to be afraid, nothing was happening, and this and that kind of story. That was on Sunday. On Monday morning, September 4th 1939, they took all the people, especially from the Jewish quarters, to places: like to the Churches, and other big places. People who wouldn't leave their houses, they killed. In those places they put bombs and other things, and they killed as many as they could.

- C.L. They gathered them all inside churches?
- B. Yes, that was on September 4th 1939. About 2 or 3 days after that they let the people go. They came in and said we had to behave, nothing would happen, and to go home. We went home, each to his place, went back to work, and it started already going not normal; when I say 'not normal' it was very hard to get food, very hard to make a few zlotys, because everything jumped sky-high. People who had merchandise, food and other things, started to hide it so they could take bigger prices. You know, in all those places where it happened like that, I would call it inflation. Every week there was a different thing ordered

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naturally it was very hard in our profession, to make a living because to make a kilogram of bread you had to cut 10 haircuts, which was a lot. Before the war we had to do only one. But it wasn't the worst. As long as we were together, the family. At that time, already before the war, I went with a girlfriend of mine, and we decided that running here and there, we couldn't meet each other at the hours...

Boite 18

BOMBA 3

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B. So that is what happened until 1941. In 1941 they erected the big ghetto, and took the Jewish people from all those places outside the ghetto and pushed them into the so-called 'big ghetto'. We could not take most of our stuff with us because there was no room for it. So people left everything over there and naturally the Polish people took over their apartments, their furniture and whatever they could. Living in the big ghetto we had a Jewish committee...

C.L. The Jewish Council.

B. The Jewish Council, as they called it; we called it the 'Ältes Rat'. There was a president, the elders, there were even Jewish police and other things. It was a very, very rough life for the people, especially the poor people. They were starving

C.L. Actually starving?

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B. They were actually starving. But we still believed that in some way it was going to end and it would be all right. But this was only a dream. The dream ended when...

C.L. How do you explain that the Jews were able to dream and have some hope in such conditions?

B. In all the times and all the places wherever Jewish people lived; all the wars, even before the First World War, always in the Russian time, Jewish people always dreamed. ^{and} That was part of their life, ^{and was that} part of the Messiah, to dream that some day they were going to be free. That dream was mostly true in the ghetto, because in the ghetto there weren't such other things. People had to dream about it, every day, every single night I dreamed of other things that ^{'s} were going to be good.

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C.L. You yourself dreamed?

B. I would say everyone. Not only the dream, but the hope conserved in a dream. Like one side was hope and the other side was a dream. What people hope about, they dream about. That was until 1942.

C.L. Can you describe how the people were? Were they still humans in such conditions?

B. Yes. In proportion to other people, other nationalities, I would say the Jewish people were human. When I say they were human, most of them tried to share with each other. People coming from other places, not only from Czestochowa but from other places, people took them in. We shared a room with them, and shared whatever we could with each other.

C.L. Were you living alone or with others?

B. No, I wasn't living alone I was living with mother. But in 1940 I got married with the girl I went with or about 7 years - we married and lived together: me, my wife and my mother.

C.L. You married?

B. Yes, I married in 1940.

C.L. Why did you marry?

B. Why I married? It's a good question. The reason why I married is because we couldn't see each other; in the day time I was busy working, and at night time we couldn't go out so we decided that whatever happened, let's take it together, let's be together. A lot of people got married in the ghetto. I got married that time. Maybe I was not supposed to, but this was order. You cannot go back. In 1942 I got a son - he was born in August 1941.

C.L. You had a son in 1941?

B. Yes. Just about 3 or 4 days before we were sent away. At the time it was very rough. I just want to tell you a little thing; maybe it will not interest many people, but it will interest a lot of people: the condition was that my wife was pregnant with the kid. She was supposed to give birth but I couldn't go out at night, it wasn't allowed. She was in her birth pains until about 8 o'clock in the morning when I could go out and take her to hospital. There were no cars, nothing. I just dragged her to the hospital. She went to the hospital and had a son.

C.L. A son?

B. A son, yes. A nice kid, ^{a healthy boy} I held the boy and after 6 or 7 days

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I took her home. We decided - like I said, we still dreamed that some day it would happen, it would be all right. But this thing went on until September 22nd 1942, two years to the day after I was ^{so} married (I was also married on September 22). The day before that was Yom Kippur, and on the day of Yom Kippur I was going around. The situation in the ghetto was very bad, because people came around and they were talking about trains ready to take the Jewish people away, and there were Ukrainians around the city and that was going to happen tomorrow - 'They are going to take out the Jewish people from the ghetto and send them away'. Where to, we didn't know.

C.L. Had you already heard about the deportations from Lublin and Warsaw?

B. No, I did not. We heard about deportations, yes, but where to, we didn't know. We know they also took away people from Czestochowa to Auschwitz, people like Communists or underworld people or other kinds, but to take a majority of innocent people, old, young, children and women and ^{they} just send them away, we didn't know about this. But what they said was they were taking them away to a place where they would be working, but on the other hand, ^{and} women, old women or pregnant women or a little child of one week, four weeks or five years, ^{what} where is he going to work? That was a foolish thing, but still we had no choice and we believed them.

C.L. You did?

B. And the Germans were very smart also: in the transports, before

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sending them away they took out a certain number of people and asked them to write a letter or postcard to send to certain ghettos. When those postcards or letters arrived in the ghettos they showed them "See! My family is alive! I got a letter from them. And they write very nice, because they are working over there."

C.L. But this day, 22 September 1942, was it the first deportation?

B. It was the first deportation of the ghetto in Czestochowa.

C.L. Can you describe this?

B. It happened, as I said, a day after Yom Kippur. It wasn't yet over; in the middle of the prayers in Yom Kippur they cut through the prayers and went home because it was already known that the cars were waiting for the people to be deported. With certain people, the Germans came in and took them out - like famous tailors, famous shoemakers or carpenters or other things - people to work for them. Just a few of them. So we knew something very bad was going to happen. At night, Tuesday night (the Tuesday was Yom Kippur) in the middle of the night, all of a sudden, all the lights went on. It was not dark like it used to be in war time when everything has to be closed - all the lights went on and at 4 o'clock, or even before then...

C.L. Everything was lit?

B. Everything. The whole city. It was like a carnival because all the lights were on. They told the people to go out, this street and this, the street of (*nom de mes divines*), all the people had to go out, take with them a package of not

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more than 10 kilograms and go to a certain place. At that time I was living, as I said, with my wife and ~~kid~~ and my mother and a little brother of about 12 years old.

Boite 19

BOMBA 4

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B. So the night after Yom Kippur they took the people out of those streets which I mentioned already and told them to go to a part called the Novarynek (?). Over there there was a selection, where they selected people...

C.L. Was it a station?

B. It was a place they had made where they had a man by the name of Degenhart(?). He choose who had to live and who had to die. The people who were supposed to live for a while, he told them to go to the right side, and the people who were supposed to ^{be} send away, he told them to go to the left. At that time I was together with my family, and he told us to go on the left side, which meant that we had to be deported. We went to the station. Already over there it was full of people. Loaded. Who knows how many thousands?

C.L. Was this at night or during the day?

B. Daytime. It was already the afternoon. Going into that train there was no ^{place else} more room, they just pushed in as many as they could. They told us to go back home.

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C.L. The train was full?

B. Full of people. I would say there were between 6 and 8 000 people already. [That was the first transport from Czestochowa to a place - at this time we didn't know the name of it.] So we went home. In the city there was a joy and there was a sorrow; the joy was because people came back, and they said "That's all they need, they need a certain amount like 6 000 or 8 000 people, they have them already and they will not send more people away from Czestochowa." So that meant I was one of the lucky ones.

C.L. And did you feel this joy yourselves?

B. I would say in a way yes, in a way no. When we got home we tried to find out who was sent away; my brother was sent away, his wife and their children... There was another thing: I would say it wasn't all quiet in me; the Germans surrounded the ghetto again, then the Ukrainians, the real murderers, who shot and killed a lot of people, were still around the ghetto, watching.

C.L. They didn't leave?

B. They didn't go away. That didn't leave us (feeling?) that every thing was finished. But, as I said before, at the last minute people think "Maybe I will stay alive", and that is what pushed people to stay alive.

C.L. Did you know at the time that the deportation meant death?

B. No. I did not know, and I would say the majority - not only the majority, but 99% of the people didn't know. Maybe some of

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them had some idea, maybe some of the Jewish people had already been through that and had come to our ghetto, to Czestochowa and maybe they mentioned it. But I didn't know. Only in my heart I knew that something was not good, because if they take children and old people and send them away, that means it's not good. What they were going to do with them, I didn't know, I had no idea, but being back in the ghetto, going back to the same apartment we had and making pieces together - this thing was a joy and a sorrow just for 2 or 3 days.

The first transport was sent away the day after Yom Kippur. But the day before Sukoth there was the second transport. The second transport they took all those people who went back, and some from more streets, and I was together with them. Then they took us again to the place, where the same precision was going on - to the left, or to the right. I, with my family, was again sent to the left side to be sent away. People tried to run from one side to the other, because he was the kind of man who, when he saw a healthy, strong man and a wife the same, either he took away the wife or he took away the husband. Some people started to cry, that they didn't want to divide, they wanted to stay together - they killed them right on the place. Anyone who tried to cross the line from one side to the other, they killed him.

C.L. In front of you?

B. In front of everybody, because he dared to go from one side to the other

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C.L. Were you afraid?

3. We were all afraid. What could we do? There was nothing we could do. We were surrounded by the Germans, by the Ukrainians and also by the Jewish police. I, with my transport - and there was a lot of my family, we were about 300 in the town - the same day we were sent to the transport, to the station - it was not actually a real station, it was a station made specially for that purpose, to send away the people. We went into the cars - the wagons - I don't know how many, but there were at least 125-150 people. There was no room, not only to sit, but to stand. One stood almost on top of each other.

C.L. You were completely pressed?

B. Pressed like each other. We didn't know what they were doing. All of a sudden they closed it, and after about 3 or 4 hours inside without water, without anything, the cars started to move. I would say I was a little lucky because I was near the little window, because the cars were not the sort where they take people, they were trains for animals. You know, where they take animals from one place to another to slaughter them. That kind of wagon. I was looking through it, and there was a funny thing; maybe it's not nice to say, but I will say it. Most of the people, not only most, but 99% of the Jewish people, when they saw the train going through, we looked through, really like animals. In the wagon, just our eyes looked outside - and they were laughing, and they had a joy because they took the Jewish people away.

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C.L. Who had the joy?

B. The Polish people.

C.L. Is that true?

B. It is true. It is true, I was in it. There was only one woman, I will mention it. I know the woman because she was working in the same place as I had my barber's shop. When she saw me, she said "Oh my God, you are going to Treblinka". That was the first time I heard the name of Treblinka, I didn't know what Treblinka was. So we left, and we went with the wagon. What went on in the wagon is a story, another book. What went on in the wagon between the people, and the pushing, and the screaming, 'Where is my child', and 'Where is my this', and 'A little bit of water'. People were not only starving, but they were choking. It was hot. It just happened, Jewish luck, that in September at that time usually it is rainy and cool, but there it was hot like hell. We had nothing inside. A child like my own, about the age of 3 weeks, had not a drop of water; there was not a drop of water for the mother, not a drop of water for anybody else.

We were in that wagon, it was rolling, rolling on till we got to Warsaw. When we got to Warsaw it was already night; we saw a sign that it was Warsaw. We stayed there for about 2 hours and then the train was rolling on in the direction of the East, where we were sent through. At a place called Malkinia, on the route from Warsaw to Bialystok there was a little station by the name of Malkinia. Over there we were stopped, waiting for what at that time we didn't know. On the other side...

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BOMBA 5

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B. On the other side of the tracks I saw ~~more~~ ^{and} trains, or wagons, ~~and~~ standing there. I was watching through, I ~~saw~~ ^{and} about 18, 20, maybe more wagons going away. After about an hour I saw the wagons coming back, but without the people.

C.L. This was where? In the station at Treblinka?

B. In the station at Treblinka.

C.L. Did you see signs in the station, the name of Treblinka?

B. There was a sign, a small sign on the station of Treblinka. I don't know if we were at the station or if we did not go up to the station, but ^{over there} on the line where we stayed ^{there} there was a very small sign which said 'Treblinka'. That was the first time in my life that I heard ^{about that} the name Treblinka, because nobody knows it. It is not a city, ^{there} not even a small village.

C.L. How long did you wait?

B. We arrived in the morning, ^{we arrived about, I would say} ~~at~~ about 6, maybe 6.30, and I saw 3 or 4 trains coming in with people. I would say each one had at least 20 wagons, maybe 22, going in. My train from Czestochowa stayed there until about 12 o'clock.

C.L. Did you see people on the platform - Poles? Did people try to talk to you?

B. No. We didn't see anybody, only Germans. No Polish people, just Germans. When we stayed there at that station, waiting to go to Treblinka, some of those German SS ^{were} came round and asked u

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what we had. So we said some of the people have gold, and have diamonds, but we want water. So they said "Good, give us the diamonds and we'll bring you water". They took them away and didn't bring any water at all.

C.L. How long did the trip last?

B. The trip from Czestochowa to Treblinka lasted about 24 hours, with interruption ^{and also} waiting in Warsaw, waiting at Treblinka and going in to Treblinka. The last train, we went in. But, ^{except these} ~~like~~ mentioned before, I saw many trains coming back, but the trains were without people. So I said to myself "What happened to the people? We don't see any people, just trains coming back."

Until we had the order that our train went in also. [From Treblinka a specially-made truck was going into Treblinka camp, extermination camp or whatever it was - at that time we didn't know. When we got into Treblinka extermination camp, all of a sudden we heard screaming people, and hollering "Men to the right and women to the left". When we came out, we didn't go out we just flew out. The pushing by the people who were wanting to get out of the train because they were one on top of the other. Some of the people coming were already dead from choking because there were too many people in the train.

C.L. Where there dead people in your wagon?

B. Yes. When we came out...

C.L. How was your child?

B. My child was alright. My child was alive; coming out my wife was

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holding the child and my mother was with her. Coming out, over there we didn't know who the people were. Some had the armbands, some ^{of the blue ones x 2} red, some blue, and they not only told us, but they were hollering "The men have to go on the right side". So we went, me and my brother and others of our relatives, to the right side.

C.L. All this was in a hurry?

B. It was in Treblinka.

C.L. But was it in a hurry, in a rush?

B. We did not even have time to breath. The women went to the left side, to the barracks. And that was the last time I saw any of my female relatives. ^{of mine} I can say of the men, because I was there. We were sitting over there, and we had orders from the 'red **COMMANDEO**'; that's what they called them, the 'red **COMMANDEO**'.

C.L. Jewish **COMMANDEO**?

B. Jewish **COMMANDEO** to take off our shoes, put them together, take off our clothes, put them together in bundles and sit and wait. We did this. In the meantime they took out people and pushed them, after they were through with the women, pushing the men into the gate, which actually we called 'the last road from life to death'.

C.L. But at the time you did not know this.

B. No, of course not. We did not know.

C.L. I want you to describe the situation at the time.

B. At the time the situation was that we were waiting until our

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group should go into the gas chamber.]

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C. IT'S DIFFICULT, I know. HX

B. IT IS.

B. ...because, you know, we have to go through this thing all over again, and it is very painful.

C.L. Yes, but you have to do it. You have no choice.

B. Yes, I am doing that, like here, now, I am doing it just for the history of it.

C.L. So start again. Describe the arrival. *in the camp*

B. *when we came in* The last wagons, which I was in, entered Treblinka. We didn't know at the time what it meant, 'Treblinka', we didn't know where we were going or what we were going to do. But going in, the hollering of the commands, the people with the red armbands and the blue armbands. Falling out from the train and pushing each other out, and over there, losing each other and the crying and the hollering. Coming out, we started one way to the left and one way to the right - the women to the left and the men on the right.

C.L. Did you have time to say goodbye to your wife?

B. We had no time even to look at each other, because they started hitting us over the head with all kinds of things. It was very, very painful. *it was* You didn't know what had happened, you had no time to think. All you heard was the crying, and all the time the hollering of the people. With my transport I was waiting,

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already naked, took out all the clothes, and ~~still~~, around, the ^(=Kapos?) ~~couples~~ and the other people, beating for not staying right in the line or not sitting right or getting up or talking to each other.

We did not see the women at all any more because they went into the barracks on the left side.

C.L. What did one see? Barracks, trees, what?

B. There were no trees, there were barracks; one barrack on the left side where the people went in, and on the right side there was another barrack but we didn't go into it. What we saw was a well, where they used to take water out to drink. So at that time there was a well, and some of the people from the transport had an idea what was going on, because you could also smell it a little bit, something was wrong with the smell, like burning meat or the smell of chalk or other things. It happened that people jumped into that well. It happened also in my transport. It could be that people were oriented more than I was, and knew already that it would happen that they would not stay alive. They went in, and the next group was mine. A man came over and asked, "You, you and you step out." We stepped out, and they took us a little bit on the side. The hollering, and the crying, the shouting that was going on over there, pushing the people - they didn't want to go or they knew already where they were going, through that big door. It was impossible - the crying and hollering was in your ears and your mind for days and days, and at night the same thing. From that hollering you could not

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