

Krinik in Khurbn

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Drawing courtesy of the painter, Zdzislaw Nitka

The Gipsy Camp

di naye lagern hobn zikh gikh geboyt un glykh nokh peysekhn zenen gekumen transportn tsigeyner velkhe men hot gegebn dem lager(„e“) mit 32 barakn. tsigeyner zenen gekumen merstns fun daytshland, gantse familyes. azoy az der „e“-lager hot zikh gerufn „tsigeyner-lager“. (1)

undzer altn lager hot men ibergefirt in nayas „d“-lager, velkher hot oykh gehat 32 hiltserne barakn, tsvey kikhn un a blok-firer-shtube. tsvey latrines velkhe zenen shoyn geven mer modern vi di alte. oykh a vash-tsimer iz geven, vu men hot zikh gekent yedn tog vashn. in nayem lager hot men mikh gebrakht oyf blok 20, vu der blok-eltster iz geven a frantsoyzisher yid, *Zhulte*.

s'iz geven zeyer shtreng farbotn zikh untertsuhalt'n mit di tsigeyner. di ershte tsayt zaynen di tsigeyner geven in a privilegirter lage. men hot bay zey nisht tsugenumen zeyere kleyder un oykh nisht opgeshoyn di hor. geredt hobn zey ale daytsh. oykh tsvishn di tsigeyner zenen geven fil gevezene soldatn un ofitsirn fun der daytshisher vermakht, velkhe men hot aropgenumen fun front tsulib zeyer tsigeynerisher opshtamung.

oykh bay di tsigeyner flegt forkumen a tseyl-apel nor nisht azoy lang vi bay undz. fil shvangerndike froyen zenen dort geven, un kleyninke kinderlekh mit velkhe men hot gemuzt shteyn baym tseyl-apel.

tsu der arbet hot men di tsigeyner nisht gefirt. derfar flegn zey bakumen veyniker tsum esn. nisht keyn 200 gram broyt a tog nor 100. mit yedn tog hot zikh di shterblekhkeyt fargresert un di kranke hobn shoyn nisht gehat keyn plats vu tsu lign. di tsol tsigeyner iz geven-12.000. undzer komande hot a shtikl tsayt gearbet in tsigeyner-lager. dan iz mir oysgekumen tsu redn mit fil fun zey. andere hobn

The new camps were quickly completed, and right after Passover, transports of Gypsies began arriving in camp "e", which had 32 barracks. Most of the Gypsies, whole families, came from Germany. Therefore, the "e" camp was called "Gypsy camp". (1)

Our old camp was transferred to a new one, called "d" camp, which consisted of 32 wooden barracks, two kitchens, a housing unit for the block leader, plus two latrines, which already had a more modern status than the old ones. There was also a bathroom, where one could have a wash every day. In the new camp, I was taken to Block 20, where the block elder was a French Jew, named "*Zhulte*".

It was very strictly forbidden to talk to the Gypsies. In the first period, the Gypsies were in a privileged situation. Their clothes were not taken away, nor was their hair shorn. They all spoke German. Among them, there were many former soldiers and officers of the German Wehrmacht, who had been withdrawn from the front because of their Gypsy origins.

The Gypsies also had to undergo a roll call, but it did not last as long as ours. Among them, there were many pregnant women and small children, who also had to stand during a roll call.

The Gypsies were not conscripted to work, but therefore they were given less to eat, not 200 grams of bread, but only 100. Every day, their mortality rate increased, and for the sick there was already no place to lie down. The number of Gypsies was 12,000.

For a while, our squad worked in the Gypsy camp, and I managed to talk to many of them. Some of them ...

- (1) From February 1943, Sinti and Roma arrived in Auschwitz and were housed there in camp section BII e. This was a large family camp in which the detainees initially had a special status.

mir gevizn oystsaykhenungen fun der armey in der Stalingrader shlakht. mit yedn tog hobn di tsigeyner farloyrn dem gloybn, az zey veln nokh amol derlebn di frayhayt. azoy hot zeyer tsol in a kurtser tsayt zikh farklenert fun 12.000 tsu 7.000.

eyn mol in a shabes farnakht iz aropgekumen a komisye mit etleke genereler fun Berlin. zey hobn oyf yedn barak gemakht a tsaykhn mit a roytn bley. dos hot batayt, az ale lebedike mentshn fun dem barak darfn fargazt vern. tsumorgns nokh mitik iz arayngeforn a mototsikl oyf velkhn s'iz gezesn der shef fun ale krematoryums. Opsharfirer Mol. er hot gegeben a farordnung:
„Blok-Spere“. (1)

oykh in undzer lager iz di farordnung geven giltik. glaykh hobn zikh tseklungen di gleklekh fun bayde lagern. bay undz yidn hobn ongehoybn klapn di hertser. mir hobn shoyn gehat genug derfarung oyf tsu visn vos dos shtelt mit zikh for. mir hobn farshtanen, az di eyntsike kandidatn zenen oder mir, oder di tsigeyner.

mir hobn durkh di shpaltn fun barak gezen vi es flien oytos in tsigeyner-lager un bald hot zikh gehert a groyser geshray fun froyen un a geveyn fun kinder. ikh bin aroyf oyfn eybershtn bet velkhe iz geven nont tsum dakh-fentsterl. far mayne oygn zenen geshtanen

showed me military awards from their army days in the Battle of Stalingrad. With each passing day, the Gypsies lost more and more of their belief that they could once again return to freedom. Thus, in a short time, their number decreased from 12,000 to 7,000 people.

One Sabbath evening, a commission with several generals arrived from Berlin. They drew a sign on each barrack with a red pen. This meant that all living people from this barrack would have to be gassed. The next afternoon, the chief of all crematoria, Oberscharführer Moll, arrived on a motorcycle and issued a decree:
"Blocksperr!" (1)

This regulation also applied to our camp. Immediately the gongs sounded in both camps, and our hearts pounded. We already had enough experience and knew what that meant: namely, that the **next** candidates (**for the gas chamber**) were either us or the Gypsies.

We saw through the cracks of the barracks, how trucks flew into the Gypsy camp, and soon after, the loud screaming of women and crying of children could be heard. I climbed onto the top bunk, which was close to the skylight. In front of my eyes, there were...

(1) Blocksperrre: time when leaving barracks by prisoners was prohibited



צינינער-לאגער אין אויסשוויץ

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in tsvey reyen SS. mit shtekns in di hent bay di ofene barakn un geshrayen: loys, shnel, tempo“.

di gevaldn hobn zikh gerisn tsum himl. etlekhe froyen hobn zikh gevalgert oyf der gas. s’hobn zikh gehert revolver-shosn oysgemisht mit „oy, got“. s’hobn zikh gehert geshrayen fun yunge mener: „ikh var dokh daytshe soldat“. „ikh var in krig fir dos foterland“.

SS men in two rows with canes in their hands, yelling, "go, quick, tempo!"

The cries for help reached the sky. Several women were rolling in the street. Revolver shots and shouts of "oh God!" could be heard, along with the cries of young men, "I was a German soldier after all, I was in the war for our Fatherland! "

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| <p>tsvey sho hot gedoyert biz der lager iz leydik gevorn fun di zibn toyznt tsigeyner. in krematoryum hobn eynike geshtelt a vidershtand. azoy hot farendikt zayn leben der tsigeyner-transport. tsu morgns hobn di SS gefunen in latrine etlekhe kinder, velkhe hobn zikh dort farhaltn. di fir gefunene kinder hot men in dem zelbn tog avekgefirt tsum krematoryum. keyn tsaykhn iz afile nisht geblibn, az mit eyn tog frier hobn do gelitn ober gelebt 7000 mentshn.</p> | <p>It took two hours before the camp with its 7000 inhabitants was emptied. In the crematorium, some resisted. Thus, the Gypsy transport ended its life. The next morning, the SS men found four children hiding in the latrine. They were led to the crematorium the same day. Absolutely nothing remained of the fact that just one day before 7,000 human had been there suffering, but alive.</p> |
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Greek Jews are coming

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| <p>ale fir krematoryums zenen shoyn tetik. di zonder-komande hot zikh fargresert. itst hot men getsoygn a ban-linye direkt bizn krematoryum. der zumer iz ongekumen. es filt zikh di shmekedike luft fun arum. a vintl pruvt gletn di umgliklekhe, ober glaykh farvandlt zikh di zumer-luft in a luft fun toyt. di krematoryums gibn aroys a reyekh fun gebrotn fleysh. ven es kumt for epes an enderung in der luft un der roykh falt tsu der erd, iz der gantser shetekh ongefilt mitn reyekh fun toyt.</p> <p>in di heyse zumer-teg hot men fargresert dem „kanade“ un oykh di „zonder-komande“. yeder hot gevust, az es darfn onkumen frische transportn in a gresern masshtab. fun vos far a land hot keyner nisht gevust. glaykh ober vi der ershter transport iz ongekumen, hot shoyn der gantser lager gevust, az dos zenen yidn fun Grikhmland.</p> <p>yeder transport hot getseylt 1500 mentshn, fun velkhe 200 flegn arayngelozt vern in lager. yedn tog zaynen gekumen fun 4 biz 6 transportn. der lager iz in etlekhe teg gevorn iberfult mit mener un froyen. di selektsyes zaynen gevorn an ofte dersheyning. di mentshn velkhe flegn onkumen, hobn nisht gevust vu zey zaynen</p> | <p>All four crematoria are already in operation. The "Sonderkommando" (special command) has increased in size. Now, a railroad line has already been laid directly to the crematorium. Summer has arrived and one can feel the fragrant air of the surroundings. A little wind tries to soothe the unfortunates, but immediately, the summer air turns into the air of death. The smell of roasted flesh escapes from the crematoria, and when the air pressure drops and the smoke descends to earth, the whole area is filled with the smell of death.</p> <p>In the hot summer days, both "Canada" as well as the "Sonderkommando" were enlarged. Therefore, everyone knew that the arrival of new transports to a greater extent was expected, but no one knew from which country. Anyway, immediately when the first transport arrived, the whole camp knew that they were Jews from Greece.</p> <p>Each transport numbered 1500 people, 200 of whom were allowed into the camp. Between 4-6 transports arrived every day. After a few days, the camp was overcrowded with men and women. Selections happened more regularly now. The arriving people did not know where they were</p> |
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un vuhin men firt zey. ale zaynen gegangen dem letstn veg unter der heyser zun, bagleyt fun orkester.

ale fir krematoryums hobn geroykhert gantse meslekhn un ven di krematoryums zenen gevorn ibergefult, hot men ongehoybn tsu brenen in groyse griber. der gantser horizont iz geven eyn shtik royter flam.

di nay-ongekumene yidn in lager hobn zikh glaykh dervust vegn fintstern goyrl fun zeyere families.

di merste fun di grikhishe yidn hobn nisht gekent keyn vort yidish. eyntselne flegn kenen redn hebreish. zeyer geveynlekhe shprakh iz geven shpanish oder grikhish. glaykh hobn zey shtark derfilit dos

and where they were led. They all had to go their last way under the hot sun, accompanied by the orchestra.

All crematoria were spilling smoke during day and night, and when they became overcrowded, they began to burn **the bodies** in large pits. The whole horizon was one red flame.

The newly arrived Jews in the camp knew immediately about the grim fate of their families. Most of the Greek Jews did not know a word of Yiddish. Some of them could speak Hebrew. Their usual language was Spanish or Greek.

Immediately they felt the full force of camp life.



Обезьяна Бодер
свои преступники
Кат. Освещения



left side: Boger- the "human sadist" leads a Jew to be shot, with his hands tied behind his back. (Yizkor Book, Krinik in Khurbn)

right side: A Jew hangs on the wall in the bunker. (Yizkor Book, Krinik in Khurbn)

lager-lebn. zey flegn mer geshlogn vern vi andere makhmes zeyer nisht farshteyn vos di sadistische merder hobn tsu zey geredt. in a gor kurtser tsayt arum zenen di merste fun zey gevorn „muzulmener“ (1)...

bay yeder selektsye flegt men oyskloybn di merhayt grikhische yidn. trots dem groysn opflus fun arestirte yidn, iz der lager shtendik geven iberfult. di tsol fun di loyf-numern (2) iz gevaksn biz 134.000 fun velkhe s'hobn gelebt tsen toyzent.

oyfn hoyf fun krematoryum numer 1 hot men geboyt a barak un undzer komande hot men geheysn dort arbetn in di teg, ven es zenen ongekumen di grikhische yidn. mir flegn zen vi es flegn arayngeyn in krematoryum gezunte mener un froyen, ale tunkl-hoytike, mit kinderlekh oyf di hent, getribn durkh di merders mit shtekns in di hent.

yedn tog fleg ikh zikh trefn mit *Otniel Leybovitch un Shloyme dem geln*. zey flegn mir dertseyln vi azoy es flegt forkumen in krematoryum baym fargazn di yidn.

haynt ven ikh hob zikh mit zey getrofn hobn zey mir dertseylt a fal vos hot pasirt mit a kleyn yingele. dos iz shoyn geven der driter transport. es zaynen gelegn gantse berg fargazte mentshn bay di oyvns. di mentshn velkhe zenen ongekumen oyf di oytos hobn zikh oysgetun un zenen arayn in gaz-bunker, getribn fun natsis mit shtekns. dan hot der merderisher sadist, Mol arayngeshotn a pushke grinem shtoyb un in tsen minut arum zenen shoyn ale gelign toyt.

dan hobn di arbeter fun der „zonder-komande“ oyfgeefnt di tirn un ventilatorn hobn aroysgetribn dem gaz. ven men iz arayn in bunker oyftsuladn di mentshn oyf vindes, hobn zey bamerkt bay der vant lign a

They were beaten more than others, because they did not understand what the sadistic murderers were saying to them.

After a very short time, most of them became "Muselmänner"(1)...

During each selection, the Greek Jews were singled out first and foremost. Despite the large outflow of arrested Jews, the camp was constantly overcrowded. The number of "Laufnummern" (2) grew up to 134,000, of which 10,000 were still alive.

In the yard of crematorium number 1, a barrack had been built, and in the days when the Greek Jews arrived, our squad was detached to work there. We saw healthy men and women enter the crematorium, all dark-skinned, with their children in their arms, driven by the murderers with canes in their hands.

Every day I met with Otniel Leibovitch and Shloime the blond. They informed me about the incidents that occurred during the gassing of the Jews in the crematorium.

Today when I met them, they told me what had happened to a little boy. It was already the third transport. Whole mounds of gassed people lay next to the ovens. The people who arrived with the trucks, had to undress and were driven into the gas bunkers by the Nazis with canes. Then the murderous sadist, Moll, poured in a green powder from a can, and after ten minutes, everyone was already lying there dead.

After that, the workers of the "Sonderkommando" opened the doors and fans drove out the gas. After entering the bunker, when the **corpses** were loaded onto elevators, they noticed that a little boy was lying at

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| <p>kley n yingele bay velkhn s'hobn zikh bavegt di eygelekh mitn tsingl. zey hobn dos kind aroysgetrogn fun bunker in a tsveytn tsimer. dort hobn zey dos kind anidergeleygt oyf a laylekh un etlekhe mol bavegt mit di hentlekh.</p> <p>in etlekhe minut arum hot dos kind tsurik oyfgelebt un gekumen tsum bavustzayn. der merder Mol hot glaykh aroysgerufn dem lager-doktor Mengelyer un im dertseylt vegn dem fal, az dos kind hot gelebt ven ale iberike zenen shoy n geven toyt. der kalter sadist, Mengelyer, hot mitgenumen dos kind</p> | <p>the wall, still moving his eyes and his tongue. They carried the child out of the bunker to a second room, where they laid him on a sheet and waved to him several times.</p> <p>After a few minutes, the child revived and regained consciousness. The murderer Moll immediately called the camp doctor Mengele and told him, that this child had survived, although all the others had already died. The cold sadist Mengele took the child</p> |
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- (1) This term originates from the "camp jargon" and refers to those completely debilitated and emaciated inmates of the concentration camps who had already lapsed into total apathy, or, in the course of their death throes, into agony. They were doomed to certain death. Find more: <https://en.wikipedia.org/wiki/Muselmann>
- (2) the tattooed numbers on the arms

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| <p>tsu zikh in laboratoryum, vu m'flegt makhn farshidene eksperimentn oyf lebedike, gezunte mentshn. dem andern tog iz Mengelyer tsurikgekumen mitbrendendik dos kind a tsheshnitns, eyngeviklt in a koldre. men hot bay dem kind aroysgenumen dos harts, di lungen un opgezegt dem sharb .</p> <p>shpeter hot der merder, Mol, dertseylt farn Kapo fun der zonderkomande vos di profesorn fun der laboratorye hobn festgeshtelt vegn dem kind: dos kind volt geven gelebt biz 132 yor un volt geven der shtarkster mentsh oyf der velt. der gaz hot nisht gekont arayndringen in kinds harts. di gantse kraft fun kind iz gelegn in di lange shvartse hor.</p> <p>durkh tsvey khadoshim hobn zikh nisht opgeshtelt di grikkishe transportn. es zenen gekumen fuftsik toyznt yidn fun velkhe es zenen arayn in lager tsen toyznt bloyz.</p> | <p>to his laboratory, where various experiments were carried out on living, healthy people. Next day, Mengele returned, bringing the child with him. He was dead, with cuts all over, and was wrapped in a blanket. The child's heart and lungs had been removed and the top of its skull sawed off.</p> <p>Later, the murderer Moll told the Kapo of the "Sonderkommando", what the professors of the laboratory had found out concerning the child: The child would have lived to be 132 years old and become the strongest person in the world. The gas had not been able to penetrate his heart. All the child's strength was in his long black hair. (1)</p> <p>For two months, there was no end to the Greek transports. 50,000 Jews arrived, of whom only 10,000 were admitted to the camp. After several months, only a few dozen of the 10,000 were left.</p> |
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| <p>in etlekhe khadoshim arum zenen fun di tsen toyznt geblibn a por tsendlik. glaykh nokhn opshteln di grikshe transportn hot men ongehoyn shikn transportn „heftlinge“ fun undzer lager in andere lagern, vi Avizhne (Yavozhne?), Bane, Blyekhamer, tsum arbetn baym grobn shteyn-koyln.</p> <p>fun undzer transport zenen nokh geblibn in Birkenau a tsen perzon. mit dem transport hot men alemen fun undzer transport opgeshikt in andere lagern un ikh bin geblibn aleyh mit Otnieln, velkhn kh'hob itst zeltener gezen.</p> <p>s'iz gevorn zeyer shtreng tsu redn mit di velkhe arbetn in krematoryum. mit Rokhelen hob ikh zikh zeltener ongehoyn tsu trefn. undzer komande hot zikh gehaltn baym tsefaln. in froyen-lager hob ikh mer nisht gekent araynkumen. mayn lage hot zikh farergert. kh'hob ofter ongehoyn tsu leydn hunger. ale mayne khaveyrim zenen avek oyfn transport.</p> <p>undzer komande hot men farklenert biz 20 mentshn. mir hobn shoyn mer nisht gearbet mit tsivile. itst hot men undz ibergefirt in barak numer 18. vu kh'hob gekrign zeyer a shlekht geleger, leben fesl...</p> <p>der blok-eltster iz geven a „folks-daytsh“ velkher hot geshlogn oyf rekhts un links un spetsyel undz, yidn. kh'hob ongehoyn tsu filn az es dernentert zikh der tog ven men vet mikh nehmen oyf a selektsye. shtark hob ikh getsitert far rosheshone un yom-kiper.</p> | <p>Immediately after the Greek transports were stopped, prisoners from our camp were started to be transported to other camps, such as Avizhne (Jaworzno?), Buna (2) and Blechhammer, to work in the coal mines.</p> <p>Also the ten people from our transport, who had remained in Birkenau, were sent to the other camps, so I was left alone with Otniel, whom I now saw less often.</p> <p>It became very difficult to talk to those who worked in the crematorium. I also couldn't meet Rochele as often now. Our squad fell further apart. I could no longer get into the women's camp. My situation worsened and I now had to go hungry more often. All my comrades had left with the transport (to the other camps).</p> <p>Our work crew was reduced to 20 people. We no longer worked together with civilians. Now, we were transferred to barrack number 18, where I got a very bad place to sleep, that is, next to the "barrel". (2)</p> <p>The block elder, a "Volksdeutscher" (ethnic German), used to strike right and left, especially at us Jews. I began to feel that the day was approaching to be taken out on the occasion of a selection. Especially with regard to Rosh Hashanah and Yom Kippur, I was particularly fearful.</p> |
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(1) This sentence makes no sense to me. But maybe there is some reference to the biblical Samson, see: <https://en.wikipedia.org/wiki/Samson>

(2) lit. "Bane"= see also page 191 ("Bana"), I think that he means "Buna" or "Monowitz-Buna", <https://www.jewishvirtuallibrary.org/buna-subcamp>

(3) assume that it was the "barrel" where you could relieve yourself at night, so a kind of toilet bucket.

in di tsvey teg hot der kalter merder adurkhgefirt a shkhite say bay undz un say bay di froyen. dem ershtn yom-kiper hot men fun undzer lager aroysgenumen bay 3000 mentshn. di merhayt- grikhishe yidn un bay di froyen-di merhayt grikhishe froyen velkhe hobn gehat dem zelbn goyrl vi di mener, nisht kenendik keyn daytsh, layndik filfakhik mer vi andere.

bay undz in lager flegt men gebn di arbets-mentshn tsvey mol in vokh „tsulage“, velkhe iz bashtanen in 300 gram broyt un a shtikl vursht fun ferdish fleysh. di grikhishe yidn flegn zeyer vursht farbaytn oyf a tsigaret. oykh zeyer margarin flegn zey farbaytn. der lager- eltester hot eyn mol aroysgegebn a farordnung az di grikhishe yidn bakumen mer nisht keyn „tsulage“. dos iz geven di shtrof farn baytn di portsyes.

in mitn 1943 hot men avekgeschikt a transport fun nisht-poylishe yidn keyn Varshe tsum reynikn dem bombardirtn geto. zeyer a sakh yidn zenen in a kurtser tsayt tsurik gebrakht gevorn in a halb-toytn tsushtand.

men hot zey alemen gefirt glaykh in krematoryum. oykh fun di andere lagern vi fun Yavozhne, Dara, Blekhamer, Bone, flegt men zeyer oft brengen transportn mit mentshn velkhe zenen geven oysgeshept, shoynt nisht mer arbets-feik. nisht vayt fun lager hot men gebrakht aropgeshosene eygene un fayntlekhe avyonen, vu s'hobn gearbet toyznt mentshn, di merhayt fun zey- ruishe gefangene.

fun der komande flegt men offer antloyfn. yede vokh flegn antloyfn tsvey drey rusn un- vi in vaser arayn. vifl mi un energye men hot nisht ongevendet tsum gefinen zey un es iz di natsis keynmol nisht gelungen.

ven eyner flegt feln, flegt glaykh gemoldn vern ibern gantsn arum. un ale politseyishe komisaryatn un in lager flegt gegeben vern a tsaykhn durkh

On those two days, the cold killer committed a massacre of both us men and the women. On the first Yom Kippur, they took out from our camp 3000 people, the majority of them Greek Jews. In the women's camp, too, it was mainly the Greek women who met the same fate as the men; since they did not know German, they suffered even more than the others.

In our camp, the workers usually got an "allowance" twice a week, which consisted of 300 grams of bread and a piece of sausage made from horse meat. The Greek Jews used to exchange their sausage for cigarettes and their margarine too, for something else. The camp elder then issued a decree that the Greek Jews would no longer receive an "allowance". This was the punishment for exchanging their portions.

In the middle of 1943, a transport of non-Polish Jews was sent to Warsaw to clean the bombed ghetto. Very many Jews were brought back after a short time in a half-dead state.

They were all immediately taken to the crematorium. Also from the other camps like Jaworzno, Dora, Blechhammer and Buna, transports were brought very often with completely exhausted people, who were no longer able to work. Not far from the camp, downed German and enemy planes were brought to be worked on by thousands of people, mostly Russian prisoners.

From this squad, people used to flee more often. Every week, usually two or three Russians escaped and remained, as if disappeared into thin air. No matter how much effort and energy they expended to find them, the Nazis never succeeded.

If one was missing, the news spread everywhere.

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| <p>der sirene, velkhe flegt azoy shrayen, vi s'voltn gekumen toyznt fayntlekhe avyonen tsum bombardirn. ven eyner flegt feln, dan zenen ale SS geshtanen oyf di fis tsuzamen mit zeyere velf-hint.</p> <p>di komande fun velkher men iz oft antlofn hot geheysn tseleyge-betrieb. dort flegt men tsehakn di avyonen oyf shtiklekh un lodn oyf vagones. di aluminyum-blekh flegt men firn keyn daytshland un derfun makhn naye avyonen.</p> | <p>Both in the police commissariats and in the camp, the siren used to give a sign, screaming, as if a thousand enemy planes were approaching to bomb. If one was missing, all the SS men were ready with their wolfhounds.</p> <p>The squad, from which there were often escapes, was called "Zerlege-Betrieb" ("dismantling plant"). There, the planes were chopped into pieces and loaded onto rail cars. The aluminum sheet was taken to Germany to be used to build new airplanes.</p> |
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| <p>es iz kharakteristish, az ven es flegn antloyfn polyakn oder yidn flegt men zey glaykh khapn, ober, ven es flegn antloyfn rusn, iz geven umeglekh zey tsu trefn.</p> <p>ikh hob ongehoyn oystsuarbetn a plan vi tsu antloyfn azoy az es zol gelungen. der eyntsiker tsil mayner iz geven aroystsukumen oyf der fray un bakant makhn far der efnlekhkeyt vos es kumt for in Oyshvits.</p> <p>ikh tsuzamen mit nokh a yidn, <i>Ravuke Garbatke</i>, hobn ongehoyn arum dem plan. der anderer hot gearbet in „kanade“. mir hobn bashlosn, az mir veln avekloyfn fun „kanade“, fun ban-statsye. ikh bin, mit groys shverikeyt, arayn tsurik in „kanade“.</p> <p>undzer plan iz gemakht gevorn az mir zoln onkhapn in a farbay-forndiker ban un oporn a fuftsik kilometer fun Oyshvits, dan aropshpringen un geyn in di Beskidn-Berg. mir hobn zikh gemoldn tsu arbetn oyf der ban-statsye un gevart oyf a ginstiker gelegnhayt. ober alts hot zikh tsunoyfgeleygt farkert.</p> <p>in der tsayt vos mir flegn zayn oyf der ban-stantsye flegn keyn banen nisht durkhgeyn. azoy hobn mir gevart nisht kenendik zikh oyf gornisht</p> | <p>It was characteristic that Poles or Jews who fled, were caught immediately, but when Russians used to escape, they were impossible to find.</p> <p>I began to work out a plan to successfully escape. My only goal was to get to freedom in order to make known to the public what happened in Auschwitz.</p> <p>Together with another Jew who worked in "Canada", <i>Ravuke Garbatke</i>, we began to concretize the plan. We decided to escape from "Canada", starting from the railroad station. With great difficulty, I managed to get back to "Canada".</p> <p>Our plan was to hold on to a passing train and then jump off 50 kilometers past Auschwitz, to flee to the Beskid Mountains. We reported for work at the railroad station and waited for a favorable opportunity. But everything turned out differently.</p> <p>During the time we were at the station, no trains used to pass. So, we waited completely in vain. Every day was even longer and harder for us</p> |
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| <p>dervartn. yeder tog iz far undz geven vos amol lenger un shverer ibertsutrogn, mit Rokhelen hob ikh zikh nisht getrofn. mayn farlang iz geven zi araytsunemen arbetn in der froyen-„kanade“.</p> <p>nokh shtarke onshtrengungen bay der froyen-kapo iz mir gelungen zi tsu brengen arbetn in „kanade“. do hot zi figurirt als mayne a shvester. oykh do iz geven ongevendet di zelbe shtreng shtrof farn redn mit a froy. di froyen hobn gearbet in bazundere barakn un zenen shtreng bavakht gevorn. ober trots di ale shtreng onvendungen iz mir gelungen tsu khapn a kurtsn shmues mit ir. Rokhele flegt mir dertseyln vegn di peynlekhe laydn vos zi iz oysgeshtanen eyder zi hot undz getrofn un vegn goyrl fun di iberike meydlekh, velkhe zenen ale umgekumen.</p> <p>di letste iz umgekumen <i>Mertshe Yaglam</i>, velkhe iz tsuzamen mit Rokhelen shoyt geven in toytn-blok numer 25 fun vanen men hot zey gezolt firn tsu der gaz-kamer.</p> | <p>to bear, and I didn't meet with Rochele anymore. I really wanted to get her inside to work in the "Women's Canada".</p> <p>After strong efforts at the women's Kapo, I managed to get her work in "Canada" (<i>again?</i>), where she was considered my sister. However, the same severe punishment was threatened here, if one spoke to a woman. The women worked in special barracks and were closely guarded; but despite the many precautions I (<i>usually</i>) managed to talk to her briefly. Rochele then told me about the painful sufferings she had endured before meeting us, and about the fate of the other girls, who had all perished.</p> <p>The last to perish was <i>Mertshe Yaglam</i>, who had been with Rochele in death block number 25, from where she was led to the gas chamber.</p> |
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| <p>ven men iz gekumen mit di oytos nehmen di froyen, hot der kalter merder Mengelyer tsuzamen mitn doktor Heslyer, velkher iz geven nor in froyen-lager, durkhgefirt di selektsyes. di banditn hobn farordnt, az di froyen velkhe hobn nokh kreftn tsum aropgeyn fun buks zoln aroysgeyn oyfn apel-plats. fun toyznt froyen zenen aroys a por tsendlik. di aroysgekumene hot men geheysn loyfn ahin un tsurik un fun zey hot men zibn opgeteylt in a zayt.</p> <p>tsvishn di zibn hot zikh gefunen Rokhele. ale andere hot men avekgefirt in gaz-kamer. oykh Mertshe Yaglam iz dan geshtarbn eyder men hot zi nokh opgefirt in krematoryum.</p> <p>oparbetndik tsvey khadoshim in „Kanade“ bin ikh krank gevorn oyf flektifus men hot mikh opgefirt in revir, in blok vu s'zenen gelegn 300 tifus-</p> | <p>When the trucks drove up to pick up the women, the cold murderer Mengele performed the selctions together with Dr Hessler (Hössler?), who was only <i>acting</i> in the women's camp. The bandits decreed that those women, who still have the strength to get out of the "box", should go out to the roll call square. Out of a thousand women, a few dozen then came out and were ordered to walk there and back. Of them, seven were set aside.</p> <p>Among them was Rochele! All the others were taken to the gas chamber. Mertshe Yaglam also died at that time; even before she was taken to the crematorium.</p> <p>After two months of work in "Canada" I fell ill with epidemic typhus. I was taken to the "precinct" into a block where 300 typhoid patients were</p> |
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| <p>kranke. der doktor velkher hot geheylyt di kranke iz geven doktor Shor fun Varshe. tsvishn di kranke hobn zikh gefunen yidn, polyakn, rusn, daytshn, fratsoyzn. selekstyes flegn forkumen nor far yidn. di ale velkhe hobn gehat mer fiber vi 38 hot men avekgefirt in gaz-kamer. nokhn oplign tsen teg iz forgekumen a selektsye. der dokter Shor hot mir geheysn zikh ontun un nehmen a bezim in hant. ikh hob dan gehat 39 grod fiber.</p> <p>tsen azeyger inderfri iz gekumen der kalter merder Mengelyer bagleyt fun etlekhe SS ofitsirn un bald hot zikh gehert: „yudn ayntretn tsu finf in a ray“.</p> <p>ikh bin geshtanen in der zayt mitn bezim in hant un gekert. in blok zenen geven 76 yidn fun velkhe 70 hot der merder Mengelyer geshtelt in der zayt. dan hot er gevendet zayn shtrengn blik oyf mir, fregndik vos ikh makh. dr Shor hot im geentfert, az ikh bin a „shtubdinst“.</p> <p>Finf azeyger farnakht iz tsugeforn an oyto mit 6 SS. yeder fun zey hot gehaltn a shtekn in hant. der shrayber fun blok hot geleyent di numern. yeder iz ruik tsugegangen tsu der tir varfndik a blik oyf tsurik. dr Shor iz geshtanen in a zayt. zayn gezikht-blas. in di oygn-vinklen-groyse trenn.</p> <p>a toyte shtilkeyt hot gehersht in blok. ale zenen arumgenumen ge-</p> | <p>lying. The doctor, who cured the sick, was Dr Schorr from Warsaw. Among the sick were Jews, Poles, Russians, Germans and French. Selections were made only among the Jews. All those, who had a fever above 38 degrees, were taken away to the gas chamber. After I had lain for ten days, a selection was made. Doctor Schorr instructed me to get dressed and take a broom in my hand. At present, I had a fever of 39 degrees.</p> <p>At ten o'clock in the morning, the cold murderer Mengele appeared, accompanied by quite a few SS officers, and soon we heard: "Jews have to line up in rows of five!"</p> <p>I stood to the side with the broom in my hand and swept out. There were 76 Jews in the block, of whom the murderer Mengele put 70 at the side. Then he turned his stern gaze on me, asking, what I was doing there. Dr Schorr answered him that I was working as a "Stubendienst" (room service).</p> <p>In the evening at 5 o'clock, a truck arrived with six SS men, each holding a cane in his hand. The block clerk read out the numbers. Everyone walked quietly to the door, glancing back once more. Dr. Schorr stood to the side with a pale face and big tears in his eyes.</p> <p>There was a dead silence in the block. Everyone felt enwrapped</p> |
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| <p>vorn mit dem toyt. glaykh vi der merder Mengelyer iz avek hob ikh zikh tsurik geleygt in betl. mayne gedanken zenen gefloygn vayt vayt. kh'hob shoyng gevolt vos shneler aroysgeyn fun danen tsurik in lager un zikh vayter nehmen tsum plan fun antloyfn.</p> | <p>by death. Immediately, after the murderer Mengele left, I lay back in bed. My thoughts flew far into the distance. I would have liked to go back to the camp as quickly as possible, in order to continue our plan to escape.</p> |
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nokhn oplign 6 vokhn bin ikh tsurik gezunt gevorn, ober geblibn zeyer shvakh. der kerper iz geven bloyz hoyt un beyner. di oygn zenen mir tifer arayn in kop. kh'hob gevust, az lang in aza tsushtand vel ikh nisht ontsien. tsurikkumendik in lager hot men mikh nisht gevolt mer oyfnemen in „kanade“. kh'bin avek arbetn in komande-tsimeray, vu s'iz geven der zelber Kapo vos in barakn-boy.

gearbet hob ikh zeyer veynik. kh'fleg yedn tog araynkumen in zonder-komande vu kh'fleg bakumen a shtikl broyt fun *Othniel un Shloymen*. nokh drey teg oparbetn in tsimeray hob ikh zikh gefilt zeyer shlekht. kh'hob mer nisht gekent aroysmarshirn tsu der arbet. dan hot mikh genumen *Shloyme* un mikh farbahalt'n bay zikh in bet, vu kh'fleg oplign fun fri biz farnakht tsum apel. esn fleg ikh krign fun im.

azoy bin ikh opgeleg'n tsvey vokhn un nisht aroysmarshirt fun lager. dem ershtn may hobn mir mer nisht gearbet vi biz mitog. dan zenen ale geblibn in lager un dortn gearbet dem ershtn may, n.m., hobn mir zikh farzaml't bay *Shloymen* oyfn buks un gezungen arbeter-lider. derbay iz geshtanen a vakh baym toyer, velkher hot gedarft gebn a tsaykhn tsi es kumen nisht keyn SS.

Othniel flegt oft zingen ruishe lider. er iz shtendik geven freylekh, khotsh er hot gevust, az der morgn geher(t) nisht tsu im.

Shloyme iz geven punkt farkert. shtendik fartroymt mit a shtiln, umetikn blik, zayne verter tsu mir zenen geven:

Avroheml, mir darfn zikh aley'n bafrayen, oder faln vi heldn in kamf.

Shloymes gedanken zenen shtendik geven farnumen mit plener vi azoy oyftsaray'n di krematoryums in der luftn, az men zol mer nisht gazeven

vi ikh hob shoyn frier geshribn, bin ikh geven oyfn blok numer 18, vu es zaynen geven 95 prots. rusn. ikh bin geshlofn mit

After 6 weeks of bed rest, I recovered, but remained very weak. My body was only skin and bones, my eyes were deep in their sockets. I knew that I would not last much longer in such a condition. When I came back to the camp, I was no longer accepted to work into "Canada." I now had to work in the squad "Zimmerei" ("Carpentry"), where the same Kapo was as then in the "Barracks Construction".

I worked only a little. Every day, I visited the "Sonderkommando", where I got a piece of bread from *Othniel and Shloime*. After three days of work in the "carpentry", I felt very bad and could no longer march out to work. *Shloime* then took me and hid me in his bed, where I used to lie from early morning until the evening roll call. I also got food from him.

So I lay there for two weeks without marching out from the camp. On the 1st of May, we worked only until noon. After that, everyone stayed in the camp and „celebrated“ May Day; in the afternoon, we gathered with *Shloime* at his "box" and sang workers' songs. Meanwhile, a guard stood at the gate to signal us in case SS men came.

Othniel often sang Russian songs. He was always cheerful, although he knew that he might not live to see the next day. *Shloime* was the exact opposite. He, a constant dreamer with a silent, melancholy look, used to say to me, "Avroheml, we must free ourselves, or at least fall like heroes in battle!" *Shloime's* thoughts were always busy making plans how to blow up the crematoria so that no one could be gassed anymore.

As I wrote before, I was in block number 18, where 95 percent were Russians. I slept together with ...

fir rusn. zey ale hobn gearbet oyfn „tseleyge-betrib“. eyner fun mayne bayshlefers hot mir amol fartroyt a sod. ikh zol im brengen tsvey groyse mesers un a batareyke. kh’hob glaykh farshtanen tsu vos far a tsvik dos iz.

four Russians, all of whom worked in the "dismantling plant." One of my bedfellows once confided a secret to me. He asked me to bring him two large knives and a battery. I immediately understood for what purpose this should be.