

Krinik in Khurbn

Chapter 11, Page 143 - 151



Drawing courtesy of the painter Zdzislaw Nitka

The Factory Camp

<p>di geblibene garbers zaynen geshtanen oyfn nasn tsement-di kep arayngenumen in di hent un geveynt. es hobn zikh gehert geshrayen oysgemisht mit trern: Farvos bin ikh nisht avek tsuzamen?! farvos hob ikh gelozt di familye aleyn?! di shtimung iz geven vi mir voltn zikh umgekert fun a levaye...</p>	<p>The remaining tanners stood on the wet cement, burying their faces in their hands and crying. Screams and sobs were heard: "Why didn't I go with them?! Why did I leave the family alone?! The atmosphere was as if we had just come from a funeral.</p>	
<p>di shnayders un shusters hot men opgefirt in a tsveyter fabrik, bay Grosmanen, velkhe iz geshtanen in geto. in lederfabrik zaynen mir geblibn 70 perzon, etlekhe meydlekh un froyen tsum kokhn un di iberike- fakhmener in velkhe di fabrik hot zikh shtark geneytikt.</p>	<p>The tailors and shoemakers were taken to a second factory, at "Grosman's", in the Kryunki ghetto. We, in the leather factory, were 70 people, including quite a few girls and women for cooking, all the others were professionals, which the factory urgently needed.</p>	
<p>keyn kinder zaynen nisht geblibn, bloyz Zeydl Filipskis tekhter*(1). er hot zikh nisht gevolt sheydn mit der froy un kind un der direktor iz geven getsvungen dos tsu ton, vayl Filipski iz geven eyner fun di beste shloser un spetsyalist in vaser-leytung.</p>	<p>No children were left, except Zeidl Filipki's daughter*(1), *who was the only (two-year-old) child who remained in the factory camp. He, Zeidl, did not want to separate from his wife and child, and since he was one of the best locksmiths and specialists in the technology of water pipes, the director was forced to accept Filipski's wish.</p>	
<p>nokh a sibe hot dem merderishn direktor getsvungen: er hot gedarft hobn Zeydelen tsum farendikn zayn voynung. *dos iz geven dos eyntsike tsvey-yorike kind vos iz geblibn in fabrik-lager*.</p>	<p>But yet another reason compelled the murderous director: He needed Zeidl to have his residence finished.</p>	
<p>der tsveyter lager, vu es zaynen geven shuster, shnayders, shtepers un nokh etlekhe neytike</p>	<p>The second camp, where cobblers, tailors, quilters, and a few other needed professionals</p>	

<p>fakhmener, hot geheysn „Grosmans fabrik-lager“. der farker fun eyn lager tsum tsveytn iz geven zeyer shtreng farbotn. es zaynen oykh geblibn etlekhe „yudnratnikes“ mit di families. der prezes fun yudnrat, Yosl Golts, iz geblibn mit der froy un zayne drey kinder hot men tsugenumen mit alemen.</p> <p>s’iz geshen azoy vi men hot gemoldn, az ale yidn zoln far-</p>	<p>were housed, was called "Grosmans Fabrik-Lager" (Grosman’s Factory-Camp). Any kind of communication between the two camps was strictly forbidden. There were also several members of the Judenrat who remained with their families, for example the chairman of the Judenrat, <i>Yosl Goltz with his wife</i>. But their three children were deported together with the others. Because it was implemented, as it was announced before:</p>	
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(1) I have connected two sentences, marked with ** that were torn apart in the original text

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<p>lozn dos geto. dan hot nokh keyner nisht gevust, az s’veln blaybn di oybndermonte mentshn. derfar hot Yosl Golts shoyn gegreyt a gute baheltenish in a toptler vant. er iz dort geblibn mit zayn gantser familye biz 2 banakht. dan hot er gevolt aroysgeyn aleyn zen vos es hert zikh arum. glaykh vi er hot zikh bavizn oyf der gas, hot men im gekhapt un opgefirt in zshandarmerye.</p> <p>di froy un kinder hobn gevart umruike, vos der foter kumt nisht. finf azeyger fartog, hot di froy bashlosn aroystsugeyn zen vos s’iz geshen mit ir man. glaykh vi zi iz aroys oyf der gas, hot zi gehert shvere trit fun daytshishe vakhn. zi iz arayngelofn in a keler un zikh dort farbahaltn.</p>	<p>that all Jews must leave the ghetto. But at that time no one knew that after all the above-mentioned people would nevertheless be staying. Therefore, Yosl Goltz had already prepared a good hiding place in a double wall. He had remained there with his whole family until two o'clock in the morning, but then went out to find out what's new. But as soon as he appeared on the street, he was caught and taken to the gendarmerie.</p> <p>His wife was waiting with their children, getting restless when he, the father, did not come. At 5 o'clock in the morning, she decided to go out and check on him. But as soon as she was on the street, she heard heavy footsteps of the German guards; so she ran into a cellar to hide.</p>	
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<p>di kinder hobn gevart a sho un gezen az der foter un muter zaynen nishto, hobn zey bashlosn aroystsugeyn oyf der gas un zen vu es zaynen di eltern.</p> <p>glaykh vi zey zaynen arop hot men zey gekhapt un glaykh opgefirt mit an oyto ahin, vuhin di furlekh mit di mentshn zaynen geforn. dem foter hot men inderfri gebrakht in fabrik-lager un di froy iz gelegn biz shpet in der nakht in keler un dan, ven zi iz vider aroys oyf der gas, hot men zi glaykh gekhapt. tsumorgns-zi gebrakht in fabrik-lager. bayde zaynen fun zinen arop ven zey hobn zikh in tsvey teg arum dervust dem goyrl fun zeyere dray farloyrene kinder.</p> <p>di fabrik, vu mir hobn zikh gefunen, iz gevorn arumgetsoymt un shtreng bavakht. der direktor iz gevorn an offer arayngeyer in lager. er hot ayngfirt zeyer a shtreng distsiplin. der komendant fun lager iz geven Yakev Kozaltshik, velklher iz geblibn aley. zayn froy mit di tsvey kinder hot men aroysgefirt tsuzamen mit di iberike yidn fun geto.</p> <p>in etlekhe teg arum hobn mir shoyn gevust, az undzere familyes hot men gebrakht in a gevezenem lager fun krigs-gefangene bay Grodne, Kelbasin.</p>	<p>The children waited for another hour, but when their parents did not come, they decided to go out into the street to look for them.</p> <p>Immediately, when they went outside, they were caught and taken away by truck to where all the horse carts had gone with the other people. Their father was taken to the factory camp in the morning, and his wife stayed in the cellar until late at night. When she came out on the street, she was immediately caught and the next morning, she was also taken to the factory camp. Both were out of their minds when, after two days, they learned of the fate of their three lost children.</p> <p>The factory we were in was fenced off and strictly guarded. The director often visited the camp and introduced strict discipline. The commander of the camp was Yakob Kozaltchik, who had remained alone. His wife and three children had been transported out of the ghetto together with the other Jews.</p> <p>After a few days, we learned that our families had been taken to a camp for former prisoners of war near Grodno, to Kelbasin (Kiebasin).</p>	
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Monument for the victims of the Treblinka extermination camp. The stone is commemorating the Jews brought from Kielbasin, licensed: [CC BY-SA 3.0 pl](#)

*File: Kielbasin Pomnik Ofiar Obozu Zagłady w Treblince.jpg, Utworzony: 24 czerwca 2018, 15:56:11, no changes made,
https://pl.wikipedia.org/wiki/Ob%C3%B3z_w_Kie%C5%82basinie#/media/Plik:Kie%C5%82basin_Pomnik_Ofiar_Obozu_Zag%C5%82ady_w_Tre*

A quote by the eyewitness, Harald Gordon: "Kelbasin was in the middle of nowhere. The entire countryside was blanketed with white snow. The ground was frozen more than three feet deep. The barracks was just a hole in the ground, dirt floor and the roof was covered with straw."
(source: <https://remember.org/harold/grodno1>)

<p>dortn hobn gelebt fuftsn toyznt rusn un in a kurtser tsayt zaynen zey ale umgebrakht gevorn. oyf zeyer ort hot men itst gebrakht di Krynker yidn un oykh fun di arumike shtetelekh. di mentshn hobn dort gelebt in zeyer shlekhte badingungen un gevoynt in zemlyankes. es iz geven umeglekh tsu kumen in kontakt mit vemen s'nit iz fun</p>	<p>Fifteen thousand Russians had lived there, and after a short time, they had all been killed. In their place, they now brought the Jews from Krynki and the surrounding shtetls. People lived there in mud-huts, in very poor conditions. It was impossible for outsiders to come into contact with people of this</p>	
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<p>shreklehkn toytn-lager Kalbasin. di shterblekhkeyt iz dort gevaksn mit yeder sho un di toyte hot men nisht getort aroysfirn fun lager. mir hobn geshikt etlekhe poyerim avektsufirn broyt un tsu brengen a grus. alts iz geven umzist. der lager iz geven opheshlosn fun der arumiker velt.</p> <p>der vinter hot zikh dernentert. di frest hobn dergreykht biz 35 grad. yeder pruv tsu antlofn in vald arayn iz geven umeglekh. etlekhe yugntlekhe zaynen avek, mitnemendik hek un ridlen. un tsvey teg arum zaynen zey ale tsurikgekumen mit opgefroyrene hent un fis.</p> <p>mir hobn gevust, az mir veln lang nisht zitsn in fabrik-lager, hobn mir ongehoybn oystsuarbetn plener oyf tsu antloyfn, oder zikh tsu bahaltn in a bunker. nokh etelkhe baratungen hot men oysgefunen an ort oyfn yidishn besoylem, in a</p>	<p>horrible death camp, Kelbasin. The mortality there grew with every hour, and the dead were not allowed to be taken out of the camp. We had sent quite a few peasants to bring bread there and to give a greeting. But everything was in vain. The camp was cut off from the outside world.</p> <p>Winter was approaching. The frosts brought temperatures of up to 35 degrees below zero. Each attempt to flee into the forest was doomed to failure. A few youths ran away, taking with them picks and shovels. But two days later they all came back, with frozen hands and feet.</p> <p>Knowing, that we would not remain in the factory camp for long, we started to make plans to escape or to hide in a bunker. After some deliberation, a place was chosen in the Jewish cemetery, in a cement pit where</p>	
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<p>tsementenem grub, vu es zaynen gelegn sheymes (1), vegn dem hobn bloyz gevoyst etlekhe mentshn. undzer arbet hot gedarft zikh shtreng konspirativ. di initsyators fun dem zaynen <i>Shepsl Kushner un Yudl Kaplan</i>.</p> <p>Yede nakht, arum 2 azeyger, flegt men unterkoyfn dem politsyant. men flegt im zogn az men geyt avektrogn broyt in lager, oder andere shpayz. dan flegt men geyn oyfn beys oylem un dort alts tsugreytn. yedes mol flegn geyn tsvey perzon un mitnemen vos es hot zikh nor gelozt: sukhares, Fleysh, vaser un nokh farshidene esns. in bunker hot gedarft zayn plats. far tsvantsik perzon. vegn dem hot oykh gevust Yakev, der komendant, un er hot undz fil mitgeholfn.</p> <p>geyn flegt men darfn zeyer forzikhtik. men flegt geyn bloyz dan, ven es flegt faln shtarker shney, az di slyadn zoln glaykh farshit vern. ikh bin oykh etlekhe mol gegangen, mit Yudl Kaplan un ven mir flegn zikh aroplozn in grub un ontsindn a likht, flegn mir zen di zek mit sukhares un farshidene keylim tsu kokhn.</p> <p>alts hot geklapt zeyer gut. der grub iz geven a groyser mit a sakh luft. der arayngang iz geven durkh a matseyve (2). dos alts flegt men makhn banakht, ven der vint flegt fayfn un der shney iz geven biz in di kni.</p>	<p>"sheymes" (1) were kept. Only a few people knew about this. Our work had to remain strictly secret. The initiators of our following activity were <i>Shepsl Kushner and Yudl Kaplan</i>.</p> <p>Every night, around 2 o'clock, we would bribe the policeman, telling him that we would carry bread or other food into the camp. Then we went to the cemetery and prepared everything there. Each time, two people went and took what they could: Rusks, meat, water and other food.</p> <p>There had to be enough room in the bunker for 20 people. Yakob, the commander, knew about our plan and helped us a lot.</p> <p>We had to be very careful and only walked when there was heavy snowfall so that our footprints would be covered right back up. I also went there several times, together with Yudl Kaplan, and when we lowered ourselves into the pit, we could see there the sacks filled with rusks and various cookware.</p> <p>Everything worked out very well. The pit was large, with plenty of air; it was to be entered through a tombstone (2). Our activities were carried out at night, when the wind was whistling and we were sinking into the snow up to our knees.</p>	
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- 1) sheymes, שמות: torn off single pages from religious books, especially pages where the paraphrase for the name of G-d appears, and which, for reasons of respect for the sacred, aren't allowed to throw away. Usually, sheymes are kept hidden in a safe place, for example in attics or Jewish cemeteries. BTW, the word is spelled the same as the Hebrew "shemot" שמות, which translates to "names": a) Sefer Shemot, the name of the 2nd Book of the Thora, the biblical "Exodus" and b) name of the 13th week section of the Torah.
- 2) "matseyve"= gravestone, but another mean is "monument"

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<p>s'iz shoyn alts geven bald fartik. tsvishn undz hot oykh gezolt zayn a froy, velkhe zol tsugreytn tsum esn.eyn mol ven tsvey khaveyrim zaynen gekumen tsum ort, hobn zey getrofn a leydikn grub. alts iz geven aroysgenumen. vi mir hobn zikh shpeter dervust, hobn dos geton kleyne shkotsimlekh, velkhe hobn bamerkt gants fri oyfn shney shpurn fun mentshlekhe trit.</p> <p>azoy iz undzer shvere arbet durkhgefaln. mir hobn ongehoyn zukhn naye plener, in fal ven undzer lager vet blaybn in Krinik, vet a grupe fun undz antloyfn in vald.</p> <p>nokh zeks vokhn iz tsu undz dergangen di troyerike yedie vegn goyrl fun undzere families, velkhe men hot avekgefirt in gehenem fun Treblinka. itst hobn mir shoyn genoy gevust vos undz dervart. oykh in tsveytn lager fun Shusters un shnayders hot zikh a grupe gegreyt tsu antloyfn in vald arayn. zeyer energish hot dort gearbet a yunger rusisher bokher, <i>Mair</i>. oykh dort hot men geplanevet un shtudirt vu zikh tsu bahaltn, in der tsayt fun aroysshikn di</p>	<p>Everything was almost ready. Also a woman should be there with us to prepare the food. Once, when two comrades came to the place, they found the pit empty. Everything had been taken out. As we learned later, these had been little non-Jewish rascals who had found human footprints in the snow very early in the morning.</p> <p>So, our hard work had fallen through. We started to make new plans and decided that in case our camp would stay in Kryunki, a group of us would escape to the forest.</p> <p>After 6 weeks the sad news reached us about the fate of our families: they had been deported to the hell of Treblinka. And now we too knew exactly what was waiting for us. In the second camp, where the cobblers and tailors were, a group had also prepared to escape. Among them was a very energetic young Russian fellow named Mair. It was also plotted and studied here where, possibly, to hide in the period after the garbage was sent out (1). A few people then set up a</p>	
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<p>reshtlekh(1). a por mentshn hobn in bod, in a kesl, ayngearbet a plats far zeks perzon, vu es hobn zikh take shpeter bahaltn zeks mentshn: <i>Khayim-Mair un Yosl Golts mit zayn froy, Soreke, Mair un Khaymke Gendler.</i></p> <p>fun undz hobn ayntslne gepruvt geyn in a dorf un bay a bakantn poyer bashteln a plats. di poyerim hobn keynem nisht gekent un nisht gevolt bahaltn, vayl di makht hot zeyer energish gekemft keg aroyshelfn yidn droendik tsu shishn derfar.</p> <p>eyn mol in a farnakht, ven mir zaynen shoyn geshtanen baym arayngang fun fabrik un gevart oyfn fayf, hot zikh plutsung geefnt di tir un der direktor iz arayngelofn. ikh hob grod geroykhert a tsigaret. dos iz geven zeyer shtreng farbotn. roykhern hot badeyt- sabotazsh. kh'hob glaykh genumen loyfn un durkh der hinter-tir bin ikh farshvundn oyfn hoyf.</p> <p>in fabrik iz shoyn geven fintster un der direktor hot mayn gezikht nisht bamerkt. glaykh hot zikh derhert der fayf un ale zaynen gegangen in lager. in der zelber tsayt kumt tsuloyfn der direktor a farsopeter, men zol im gebn dem</p>	<p>place for 6 people in a boiler in the bathroom, where six people were actually hiding later: <i>Chaim-Mair and Yosl Goltz with his wife, Soreke, Mair and Chaimke Gendler.</i></p> <p>Some of us tried to go to a village to a known farmer and ask for a future hideout there. But the peasants did not know anyone, nor did they want to provide a hiding place, because the rulers acted vigorously against those who wanted to help Jews, even threatening to shoot them.</p> <p>Once in the evening, when we were already standing at the entrance of the factory waiting for the whistle to leave, suddenly the door opened and the director came in. This moment, I was just smoking a cigarette. This was strictly forbidden and meant sabotage! Immediately I ran away through the back door, and disappeared into the yard.</p> <p>Since it was already dark in the factory, the director had not been able to recognize my face. Immediately after that, the whistle sounded and everyone went back to the camp. However, at the same time the director came running out of breath, demanding to know</p>	
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(1) The phrase can have different meanings, so I'm not quite sure of the translation here



יאַנקל קאָזאַלטשיק (אינמיטן)
האַטענדאַנט פֿון קרינקער געטאָ

Yankl (Yakob) Kozaltshik (center), commander of the Krynki Ghetto

<p>antlofenem mentshn, velkher hot geroykhert. oyb nisht- vet er aroysrufn di Gestapo un farordenen tsu shisn 20 perzon.</p> <p>er iz avek un gegebn 10 minut tsayt. dan hob ikh gemoldn dem komendantn, Yakevn, az ikh bin dos geven. mir zaynen glaykh tsuzamen avek tsum direktor un Yakev hot gemakht aza geshray un tuml, az der direktor hot zikh farloyrn. er hot geshrien: „ikh hob im shoyn batsolt“ un in dem zelbn moment mir gegebn a laykhtn patsh. dan iz der direktor oyfgeshtanen fun shtul un iz tsu tsu mir. fun ershtn zets vos er hot mir gegebn, iz glaykh gevorn a taykh blut oyf der podloge.</p> <p>dos iz shoyn geven genug. dan hot er aroysgetrogn dem urtayl iber mir, az ikh tor mer nisht arbetn in fabrik un kh'ver a „shtrof-heftling“ (an arestant). di shverste arbet in lager darf ikh aleyn oysfirn.</p> <p>dan iz far mir di lage gevorn toplt beser. ershtns fleg ikh nisht darfn oyfshteyn azoy fri vi ale. tsveytns, hob ikh gehat genug tsayt tsu oysfirn arbetn far di plener, bay velkhe mir hobn zikh gehaltn. oyfn oyg fun direktor fleg ikh ober shtendik zayn. ven er flegt nor araynshteln a fus in lager, iz geven zayn geshray: vu iz der holts-zeger? (holts-zeger hot er mikh gerufn derfar, vayl dos hot zikh gerekht far der shverster arbet).</p>	<p>the name of the escaped person who had been smoking. If not, he would call the Gestapo and insist that 20 people were to be shot.</p> <p>Before he left, he gave 10 minutes respite. I reported to Yakob, the commander, that it was me. Immediately we went to the director, and Yakob made such a racket, hue and cry that the director became quite confused. He shouted, "I've already paid him back!", and at the same moment, Yakob gave me a light slap. But then, the director got up from the chair and went to me. From the first blow he gave me, a pool of blood immediately formed on the floor.</p> <p>That was enough. Then he pronounced my sentence: I was no longer allowed to work in the factory, but from now on I was a "penal prisoner," a detainee who had, all alone, to do the hardest work in the camp.</p> <p>This improved my situation in two ways: firstly, I no longer had to get up as early as everyone else, and secondly, it gave me enough time to do some work for realizing our plans we still had in mind. However, the director always had it in for me. As soon as he set foot in the camp, he shouted, "Where is the wood sawyer?" (he called me that because sawing wood was considered the hardest work).</p>	
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<p>der direktor iz geven an alter daytsh, ayarst. mir hobn im gerufn „Malakh Pyatsh“ (1). dos iz der nomen fun dem shlekkhtn malekh.</p> <p>es hot zikh dernentert nay-yor un mir zaynen shoyrn arayn in 1943. di frest hobn nisht opgelozt. di shtimung bay di eltere arbeter iz geven zeyer a derdrikte. di merhayt fun zey flegn lign gantse nekht un veynen.</p> <p>Zeydl Filipski flegt aynordenen yedn Freytik banakht referatn oyf religyeze temen un flegt nehmen oyfvayzn mit tsifern un „faktn“, az mir zaynen shoyrn noent tsu der geule un Meshiekh vet shoyrn bald kumen oyf a vays ferd undz tsu bafreyen.</p> <p>bay di referatn flegn zikh onheybn rayserayen tsvishn di yugntlekhe, velkhe hobn energish gekemft kegn aza shedlekher propagande. der redner flegt brengen bayshpiln fun Yoyne haNovi, velkher iz geven ayngeshlungen fun a fish un in boykh fun fish hot er gedavnt und an hot im der fish aroysgeshpign a gantsn. oyb</p>	<p>The director was an old German, a rager. We called him "Malakh Pyatsh"(1). This was the name of the bad angel.</p> <p>The new year was approaching. And there, we entered already 1943. The frosts did not let up, and the mood among the older workers was very depressed. Most of them lay awake for whole nights crying.</p> <p>Zeidl Filipski organized religious lectures every Friday evening and used to prove to us, by means of figures and "facts", that we were already close to "salvation" and Messiah would come shortly on his white horse to liberate us.</p> <p>During the lectures, quarrels would arise with the young people, who vigorously fought against such harmful propaganda. The speaker also used to bring examples of Jonah, the prophet, who was swallowed by a fish. After he prayed into its belly, the fish spewed him out unharmed. This meant that if we behaved in the same way, we too would come out of the situation ...</p>	
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(1)“Malakh Pyatsh“ = “The 5th (pyatsh) angel“, I think, he means the angel Abaddon

<p>mir vern azoy ton, veln mir oykh aroyskumen gants. oyf dem semakh flegn zitsn etlekhe arbeter un zogn tehilem a gantse nakht.</p> <p>di narung in lager, say bay undz, say bay di shusters-shnayders, iz geven a gute. dos gantse esn vos iz geblibn fun geto hot men ongebrakht in lager.</p> <p>etlekhe froyen hobn gearbet bay di opgeshtelte kleyder velkhe men hot ongezamlt in Bes-Hamedresh. di besere zakhn flegt der geto-komisar, velkher iz geven der gantser balebos, opshikn keyn Daytshland.</p> <p>dos iberike flegt er oysfarkoyfn far di poyerim, velkhe flegn yedn tog kumen tsu forn fun di arumike derfer. zey flegn shteyn in a rey tsum bakumen yidish hob un guts, vos iz geven bashpritst mit undzer blut. di meydlekh velkhe flegn arbetn baym sortirn, flegn darfn tsukukn vi men farkoyft di kleyder un kishns fun zeyere familyes un noente.</p> <p>a grupe yidn hobn gearbet baym fanandervarfn dem geto-parkn un in eynike heyzer hobn zikh shoyngihat arayngeklibn kristn fun di derfer.</p> <p>in di ershte teg nokhn aroysfirn dem geto, hobn zikh farklibn etlekhe kristins in di leydik-geblibene heyzer fun geto un alts genumen far</p>	<p>just as unscathed. Therefore, some workers used to sit and recite psalms all night long.</p> <p>The food in both camps, ours and the cobblers and tailors, was good. All the food that remained in the ghetto had been transported to the camps.</p> <p>Several women worked by the discarded clothes that had been collected at the Bes-Hamedresh (Jewish House of Study). The better things used to be sent to Germany by the ghetto commissar, who was "the master over all".</p> <p>He used to sell the leftovers to the farmers who came every day from the surrounding villages. They would stand in line to get hold of Jewish belongings that were splattered with our blood. The girls, who worked as sorters, had to watch the selling of clothes and pillows of their families and loved ones.</p> <p>A group of Jews worked tearing down the ghetto fence, and in fact Christians from the villages had already taken up residence in some Jewish houses.</p> <p>In the first few days after the deportation from the ghetto, a number of Christians had gone into the empty ghetto houses and stole everything. A</p>	
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<p>zikh. hot es derzen a zshandar mitn nomen Gaver (Naver?), un geshosn etlekhe kristins.</p> <p>far der gantser tsayt fun lager-leben bin ikh tsvey mol geven in shuster-lager. dortn hob ikh oykh gehat maynem a feter un a mume mit tsvey kinderlekh. ven kh'fleg kumen, flegt di mume zeyer veynen, dermonendik zikh in di iberike shvester un families. der ayntsiker gebet tsu mir iz geven, ikh zol zayn mit zey tsuzamen, vos s'vet zayn mit zey- dos vet zayn mit mir.</p> <p>der feter Yisrolke iz ober geven mit an ander meynung, az mir darfn zen zikh organisirn, flegt er taynen. un shafn gever. far yedn prayz muzn mir antloyfn in di velder arayn. trots dem vos Yisrolke hot gehat tsvey kleyne kinder hot er gehat dem mut tsu antloyfn in vald arayn. di frest hobn gekemft mit der grester akhzorim kegn yedn pruv tsum avekgeyn in vald arayn.</p> <p>mir hobn nor gehoft, az mir veln efsher dertsien biz peysekh un dan veln mir shoy nenen kemfn in vald.</p>	<p>gendarme, named Gaver (Naver?) noticed it and shot several of these Christians.</p> <p>During the whole time in the (tanner) camp, I could go to the cobbler camp twice. Also, my uncle and aunt with their two children were staying there. When I got there, my aunt was crying hard, remembering her other sisters and families. She begged fervently that I could stay with them, so that whatever came, at least we would be together.</p> <p>My uncle Yisralke, however, disagreed. He used to argue that we had to organize ourselves and get weapons. We would have to escape into the forest, no matter what the cost. Although Yisralke had two small children, he had the courage to flee into the forest. But the freezes fought with the greatest ferocity against any attempt to realize this.</p> <p>We now hoped to hold out until Passover and then fight in the woods.</p>	
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Hope, Drawing: Beate Schützmann-Krebs

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<p>di makht-organen zaynen ober nisht geshlofn un tsugegreyt far undz dem tog oyf aroystsushikn. dem 17tn Yanuar iz aroys a bafel: Krinik muz vern „yudnreyn!“</p> <p>glaykh tsu morgns, dem 18tn Yanuar, zaynen shoyndzere tsvey lagern geven arumgeringlt mit politsey un zshandarmerye. in der nakht fun 17tn oyfn 18tn Yanuar zaynen antlofn etlekhe perzon, say fun undzer lager, say fun tsveytn.</p> <p>fun undz zaynen antloyfn 18 mener un froyen. der gevezener prezes fun yundrat, <i>Yosl Golts</i>, iz antlofn tsuzamen mit zayn bruder <i>Khayim-Mair</i>. zey hobn zikh farbahaltn in kesl fun bod. di 18 antlofene zaynen geven:</p> <p><i>Perets un Yoshe Pruzhanski, Velvl Volf, Yitskhok Zuts, Moyshele Kagan, Avroheml Vakht, Kushnyer, Mair Gendler, Khaym Veyner, Motke Shteynsafir, Sore'ke Golts, Sore'ke Gendler, Leah'tshe Volf, Perl Levi, Fridke Zalkind, Mashke Kaplan un Itshe Volf.</i></p> <p>men hot zey (2) shpeter gekhapt un dershosn. etlekhe zaynen antlofn tsu bakante poyerim un di iberike in vald.</p> <p>fun di velkhe zaynen geblibn leben hob ikh zikh dervust dem shreklehkn goyrl fun yene, velkhe zaynen derfroyrn gevorn in vald. mayner a kuzin,</p>	<p>But the power holders did not sleep and had already planned the day of our deportation. On January 17, the order was issued: "Krynki must become 'judenrein' (1)!"</p> <p>Right in the morning of January 18, our two camps were already surrounded by policemen and the gendarmerie. During the night of January 17-18, some people escaped from both our camp and the other camp.</p> <p>Of us, 18 men and women fled. The former chairman of the Judenrat, <i>Yosl Goltz</i>, fled together with his brother, <i>Chaim-Mair</i>. They hid in the boiler of the bath. The 18 who fled were:</p> <p><i>Peretz and Yoshe Pruzhanski, Velvl Wolf, Yitzhak Zutz, Moishela Kagan, Abrahaml Vacht, Kushn(y)er, Mair Gendler, Chaim Veiner, Motke Shteinsafir, Sore'ke Goltz, Sore'ke Gendler, Leah'tshe Wolf, Perl Levi, Fridke Zalkind, Mashke Kaplan and Itshe Wolf.</i></p> <p>"They" (2) were later caught and shot. Some others ran to known farmers, the rest into the forest.</p> <p>From the survivors, I learned the terrible fate of those who had frozen to death in the forest. My cousins,</p>	
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<p>Perets un Yosl Pruzhanski zaynen gekhapt un farpeynikt gevorn tsum toyt.</p> <p>a rusisher inzshenyer, Dimitrov, hot oysbahaltn bay zikh in shtibl tsvey meydlekh, Perl Levi un Leytshe Volf, velkhe zaynen bay dem inzshenyer geven bizn tog fun bafrayung.</p> <p>undz, di velkhe zaynen geblibn, hot men aroysgefirt oyfn mark-plats. do hobn shoyn gevart shlitlekh tsum firn undz tsu der ban (26 kilometer fun shtetl biz Sokolke).</p> <p>yedere hot bloyz gemegt mitnemen eyn ruk-zak. di iberike zakhn hot men gelozn in lager. oyfn hoyf fun fabrik zaynen gekumen etlekhe daytshn, un gemoldn az yeder zol opgebn dos tsirung. bay vemen men vet derfun epes gefinen, vet er dershosn vern.</p> <p>bald zaynen oyfn mark gekumen andere merder un oysgeshtelt mashin-gever arum undz. vider hobn zikh gefunen mentshn, velkhe hobn durkhgenishtert di kleyder un aroysgenumen alts, vos zey hobn dort gehat. ven mir zaynen shoyn aroysgeforn fun shtetl iz gekumen a tsveyte grupe un gestrashed mit shishn oyb men vet epes gefinen bay di umgliklekh korbones.</p> <p>oyfn veg hobn undz bagleyt etlekhe tsendlik zshandarn mit poylisher politsey. der frost iz geven zeyer a shtarker un mentshn hobn glaykh,</p>	<p>Peretz and Yosl Pruzhanski, had been caught and tortured to death.</p> <p>The Russian engineer, Dimitrov, hid in his house two girls, Perl Levi and Leytshe Wolf, who stayed with him until the day of liberation.</p> <p>We, the remaining ones, were led out to the marketplace. There, sleighs were already waiting to take us to the train (26 kilometers from the shtetl to Sokolka).</p> <p>Everyone was allowed to take only one backpack; we had to leave everything else in the camp. Several Germans came to the factory courtyard and demanded that everyone hand in their jewelry. In case they still found any more of it on someone, he would be shot.</p> <p>Soon, more assassins appeared in the market, lining up around us at gunpoint. Again, people gathered, who sifted through our clothes and took everything they found there. As we were already driving out of the shtetl, a second group appeared and threatened to fire if jewelry was found among the unfortunate victims.</p> <p>On the way, we were accompanied by dozens of gendarmes and Polish police. There was a heavy frost, and the</p>	
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<p>zitsndik oyf di shlitns, opgefroyrn di fis. ale zaynen gegangen tsufus. (3)</p> <p>baym farlozn dos shtetl zaynen aroysgekumen poyertes un undz bagleyt mit trern in di oygn. eyne a meyd, Fanye Roytbard, hot gehat gelozt bay a krist a fir-yorik kind vos hot nisht gekent redn keyn yidish (4). dos kind iz gehat gekumen mit der muter fun Rusland. di muter hobn di daytsn shoyrn gehat dershosn. ven mir zaynen shoyrn</p>	<p>people sitting on the sleyghs immediately froze their feet off. (We) all walked on foot. (3)</p> <p>As we left our shtetl, peasant women with tears in their eyes came to escort us. A girl, Fanye Roitbard, had left her four-year-old boy, who could not speak Yiddish, with a Christian (4). The mother, Fanye, had come from Russia with her child, and had already been shot by the Germans. When we were just</p>	
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(1) "judenrein"= German Nazi term, "cleansed of Jews".

(2) There are small stylistic "bumps" in the text, so I think better to translate here as "Most of them".

(3) I find the passage to be somewhat contradictory.

(4) The sentence is somewhat unclear. Did the child really not know Yiddish, or could it just not converse with the Christian in Yiddish? (Later, we learn that the child spoke Russian with the Jewish people). In my opinion, however, rudimentary knowledge of Yiddish was usually present even among the Christian population. But in any case, there were language problems between the child and the Christian.

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<p>geshtanen oysgeshtelt tsum opmarshirn hot der krist opgebrakht dos yingele un geheysn geyn tsuzamen mit undz.</p> <p>men hot undz gebrakht keyn Sokolke, undz arayngeshleydert in shmutsike ferd-vagonen mit farmakhte fentsterlekh. in yedn vagon zaynen arayngelozt gevorn 50 mentshn. *di ban hot genumen rirn*(1). bay yedn vagon hot men geshtelt a soldat vos hot farvert aroystsukukn durkhn kleynem fentsterl. in yedn vagon hot men arayngevorfn broyt un farrigt di tir.</p>	<p>lined to march off, the Christian brought the little boy to us and instructed him to go with us.</p> <p>We were taken to Sokolka and there, we were thrown into dirty cattle wagons for horses with shuttered windows. They packed 50 people into each wagon.</p> <p>*In each wagon there was a soldier who prevented us from looking through a small window. They threw in some bread and locked the door. *The train started. (1)</p>	
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azoy iz undzer shtetl gevorn „yudhreyn“.	Thus our shtetl became "Judenrein".	
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(1) I put one sentence back here.



photo -new life in Treblinka- courtesy of Tomek Wisniewski