

The following interview with Mrs. Luba Elbaum is being held on January 20th, 1982 at her home in Oak Park, Michigan. The interviewer is Arthur Kirsch.

State your name and, and where you came from.

I'm coming from Poland. I'm born into Lublin, Poland.

Okay and you are? And who are you? Your name.

Ah, my name was Luba Lox.

Okay.

My father was Yitzhak Lox. My mother was Dora Lox.

All right, uh...

And I have four brothers and two sisters—it was two, two sisters and four brothers.

Are you the youngest?

I'm the oldest one.

You're the oldest one. Okay.

I was the oldest one. And I'm born 1923, the 1st of January—the 10th of January.

You have uncles and uncles then uh, back, back in Poland.

No, I have—my father had a few brothers and sisters and all my cousins was there.

About how many cousins would you say?

About twenty cousins, you know I remember...

Twenty.

...twenty cousins.

Mm-hm.

And they all live around—next to Lublin, all around. Like Belżyce, Krasnik, Minkowice.

Mm-hm.

They live in Lublin. Like my uncle lives in Lublin. And then...

Okay, how many uncles did you have?

Uncles on both side.

Yeah.

Uncles from my father's side and from my mother's side.

Do you remember how many?

My mother's side was uh, two brothers and one sister.

Your father's side?

My father's side was about three brothers and a sister.

Quite a large family.

Yeah.

Mh-hm. What did your father do uh, before the war?

My father before the war he used to, he u...my father before the war he used to be a—I got it in Polish, Polish, not English.

Well, say it in Polish and then whoever's doing the—listening to the tape maybe they'll know.

What?

Okay. Um, do you remember—what do you remember about your town that you lived in? Do you remember...

My town was a small town. When I grew up I was 'til—when I grew up in '38, 1938 because '39 was the war. 1938 I left to Lublin.

Okay.

I left to Lublin. I was with my uncle in Lublin.

You weren't living with your parents?

For a year, '38, '39. My mother's brother—I went to Lublin.

Okay, so your parents stayed where?

In Minkowice. My parents stay in Minkowice.

I see. And, uh...

My father was, my father was, I mean uh, having a fruit store. Fruit. He was having business in fruits.

Ah, like a grocery store, a little.

No he was, I mean, we were buying big, big—like I mean. How you call it here? I forgot here, how you call here—business and we were handle 'em in Lublin—in stores, you know. The fruit store.

Mm-hm.

And we had a little farm too.

Oh, you had a little farm. Where your parents lived they had a little farm.

Yeah.

I see. Okay. Uh, were there—do you remember many synagogues where you lived?

Mm, we just had a small synagogue, not a big synagogue. A small. We—every Saturday we went to daven. Every Saturday. I go every Saturday.

What about school?

Was a school too, just the five—to five classes—five ses...classes. When somebody want to go far to school, we had to go to Lublin.

And if uh, so you went, you went to the small school then, yes?

I just went to the small school. When I grew up I want to become—how call in English—I want to learn—I want to become a—in Polish, I forgot it in English. I want to go learn something, so I went to the big city.

Mm-hm.

Somebody went to the big city to go to school. And when I was age, I went to my, my—was my mother's brother, my mother's brother. And I was staying there and I was going to learn sewing.

Sewing?

Sewing. I want to learn how to sew.

Okay. Oh sell.

Sewing, I mean. Now how you call sewing, I mean? How to, how to sew. I mean, does it mean how to sew, I mean like in a business, you sew.

Yeah, to sell, right, okay. Uh, what were your family's religious affiliations, were they...

Jewish. Real religious orthodox.

Okay, Orthodox Jewish.

Yeah.

Okay, did they have any uh, did your family—let's talk about your uncle's family because that's where you lived...

Yeah.

...uh, when you were older. Uh, did they have any political affiliations?

No, he just—my father—my, my uncle was, my uncle was a shoemaker. He was a shoemaker...

Mm-hm.

...and he had—he was having our own shoemaker, you know. He was making shoes—how you call. It was not business like here, you go in and buy.

Okay.

You went in and order shoes, you went in and order shoes. And over there was working my—my husband was working there. He was working—a few boys, you know, like...

Did they have one little store?

A little store—a little shop...

A little shop.

...how you call, a little shop.

Yeah.

My father was the main. He made like to order shoes. Like to order and fix shoes.

So I would come in and I'd order a pair shoes...

Yeah.

...and he'd make it for me. Okay.

Yeah, he'd make it.

Or I'd bring in my old shoes, he'd fix it.

Yeah.

Okay.

Most make new shoes.

Okay. Uh...

Was working about four or five people for him. I mean, younger boys they came in and they learn how to work and they work over there.

Do you remember any uh, newspapers around the house that, that uh, your family read?

Yeah, the Jewish newspaper. He read the Jewish newspaper, Jewish newspaper. And I myself read Polish books.

Do you remember anything uh, ever, ever hear your family talk about politics?

Never. 'Cause I was just the oldest in the house.

Mm-hm.

And, uh...

Do you remember anything about the Zionist that was mentioned?

The Zionist—you're gonna go to Israel, or you just hope to go to Israel, but never, never nobody can go to Israel. Like I say, I mean, when it was holidays, it was holidays. It was holidays, like Yom Kippur. Like I say, it was Yom Kippur. Yom Kippur was real, real hard. My mother was crying, begging God, you know...

Mm-hm.

...your father. And they was all crying. Later with what to cry, but they always were crying. Yom Kippur everybody, you know, the bentschen the kinder.

Uh-huh.

Everybody have Yom Kippurs, you remember? I don't know—not here.

Mm-hm.

Everybody have a chicken. Everybody have to, to say the prayer, for shlog'n kippur.

Did you remember anybody ever talking about the Bund?

No, we don't belong to this. We were all Zionist. My father were—he took like Jewish—Yiddish hitel always. With a kaftan to Shabbos. He always went to the synagogue. My all brothers used to go with him. With the tallih in the hand.

You said that you were all Zionists. Did, did you talk, did you talk about going to Israel? Did you uh, do you know anybody that went to Israel?

We talk, but we never—nobody ever went.

Nobody went.

We talk, just we talk—Meshiach vet kumen you know, we just talked, you know.

Okay, all right.

Like my father, my oldest brother they came over and they were talking. 'Cause uh, Meshiach you know, they all believing uh, coming Meshiach and they're going to go.

Did, uh...

And...

Before the war, do you—did you remember uh, having uh, running into any anti-Semitism dur...before the war?

I run in anti-Se...it was Passover, it was Passover, it was Passover when I used to going off to school and we used to go out. And you know, leave, and we used to go to school. We used to have the religion school too. Our religion was their

religion. And forgot. The priest used to come to school. And a priest used to come to school. It was not too many Jewish, Jewish kids in our school. It was more was the main Gentile. When we came in the morning we have to say the prayer, you know. So we don't say the prayer, but they have to say the prayer.

Everybody stands up and...

Everybody stands up and they're saying the prayer, you know. The prayer what...

Did you stand up too?

Yeah, for God. You have to say the prayer for God—it was Polish prayer, you know. We stand up. Didn't say you had to say.

Mm-hm. But you stand up with everybody.

You stand up. It was once a week. Once a week came in, you know, like the priest then. We had, we had to go out. When the priest came in—was never a class maybe five, six kids Jewish. And then just their kids. And after we went out and we went with them home from school, before Passover they think we make, we make matzos and put it in the blood. And that's what starts the whole problem, the whole uh, they think we're making matzos...

Mm-hm.

...we bake matzos before Passover. So it was to them as, I mean, we using their blood.

You heard them say this?

Yeah, the kids when go home from school. Just the kids. Not the older, just the kids.

Any other problems with uh, anti-Semitism there?

Then uh, when comes—then when we have a Sukkot, Sukkot, and we made all the Sukkot they used to come, you know by the, you know by the Sukkot. Sometimes, not always come, but Sukkot throw like, I mean, stones. Then was okay because uh, bis '39, bis '39 was not bad in Poland. They used to say it, but not—I don't remember this, when used to be like, I mean, uh, not a lot, I mean the Jew ???, but I mean this is a long time—I don't remember this already, this. Like we used to live with them—not that we used to live with them good. Plus me, I, I don't have no problem because they all think I'm a Gentile girl, so...

Mm-hm.

...so we used to go to school together with them.

You were in the public school?

Yeah. And when—to learn Jewish, we used to have a rabbi that he learn us Jewish.

After school?

After school.

Like cheder, you...

Like cheder after school. Except like here, my kids went to school.

Mm-hm.

When they came home they went to United Hebrew School. My son went to ???.

To Rabbi Haywood.

Your uncle would pay him to come to the house, is that?

Huh?

Would he come to your house?

No, what I say, my kids like, no...

No, no.

No, to come to my house. No, we had a cheder. We had a cheder.

Okay.

We had a cheder. We went—we want to go. My brother learned more because they all were young. My brothers were all young.

Okay, when you lived uh, when you lived in Lublin, you went to your uncle's house.

Which of your other brothers and sisters went also?

My brothers were home, they were going to school. They were going to school.

Okay, they stayed with your folks?

They stayed with my father, my mother.

Okay.

My summertime—I came home in the summertime.

Okay.

It was not too long because when I left '38, '39 in the summer I was home. And then in the fall, before the war—1939 was the war already. Poland and German were still 1939. So when I went and I stayed at my uncle's house and the war break out and I couldn't go anymore no place. Because the Germany came into Lublin.

Okay, we'll come to that.

After, after...

Uh, were any of your sisters there with you also?

No.

Just you, just you. How far did you go in school?

Huh?

How far did you go in the school?

When I lived in Poland the school was not, not too far around, was like uh, here, I mean.

How, how long did you go? Up, up to what—how far was your education?

Like I say to five—to fifth grade.

In Lublin?

No, in home—in Minkowice—in home.

Okay, and then when you went to Lublin, how far did you go in school there?

No, I want to learn something, when I went to Lublin. I just learn. I just have private, you know, private to learn.

I see, okay.

Private. And then I want to be—I want to learn how to sew, how to sew clothes, I mean, how to make the uh, how you call to sew clothes—sewing clothes. Sewing, like learn how to sew. Like...

To sell, okay. What were you going to do when you sell clothes, were you going to—what were you thinking about traveling around, or...

No, no. I want to learn how to sew clothes, I mean, to be like making clothes.

Oh, to sew.

Yeah, making.

To sew clothes, okay.

Yeah.

Okay. And that's what you wanted to do then?

Yeah.

After school?

And I used to go in the morning—learn. So first thing you came in, you have to learn how to, how to use a, you know like a...

A machine?

Yeah, a machine.

A sewing machine.

A sewing machine...

Uh-huh.

...because the sewing was by—just you have to turn with the...

With the foot.

...the foot and learn how to sew. First you have to, first you have to know how to, I mean, how to sew—you have to learn how to sew everything. I mean, to sew and—like we went—like when you learn how to sew, there'll be somebody—you have something to, you know, make something. You have to take 'em home. Like take here, you, you have a dress and the dress was finished. And if I will, and I'm learning for you. So, you know, you take the dress and take him home. So you have—I mean, they give you like forty, like fifty cents, I mean like here the same thing...

I see. Uh, when the war began...

...and then, then not too long, maybe a half a year...

Half a year.

...a year—not too long, you know. I used to be in Lublin every Saturday. We used to go like, I mean, in the Lublin downtown—I forgot, in Poland I would explain better.

Mm-hm.

We used to go in downtown and then used to be a beautiful big garden. We used to come in, and sit down on the chair, read a book, you know, talk with girl friends, talk with boys. Then the boys, the mean ??? the Polish boys, you know, if you would be a group like Jewish—because mainly Saturday—because Saturday was not work day like here—everybody was closed Saturday in Poland.

Mm-hm.

So most Jewish kids went downtown and went in the park. If we're talking Jewish. and then they came, you know, and they're throwing stones. Not on me, but they came and throw because, you know, it was older people what came to garden, reading books. You know they're wearing Jewish—the Jewish clothes. I mean, like a ???...

Mm-hm.

...Yiddish ???, a Yiddish hitel and they would sit down with the ??? with the kinder because ???, you know. And they came in ??? and they were sat down over there talking. So the Polish, they were called ???, they came and they throw stones. Start, you know, little fights. And already in '38 started a little fights. But it was—you know the police came and they went home and they was, was not too much. There they started a little bit.

You were living then with your uncle when the war began, yes?

Yeah. I live with my uncle when the war began.

How did you hear about the war?

Huh?

How did you hear of the war?

Already everyday it was on the radio. We had already—we have radios already.

Okay.

There was radios...

Okay.

...and the radios and in the paper. Was everyday a Polish paper, you know, we know how to read Polish. It was a Polish paper. And then one day I remember after—before Yiddish Yontif Holidays—before Rosh Hashanah September start the war. In 1939, we hear big—we went also ????. Also, they call, the Pollakin—they call everybody out on the place.

Who did?

The Polish people.

The police?

Oh, Polish—the police.

Okay.

You know, like the Kommandatura how you call, the—like when they Kommunita to call everybody to come out—like here it would be a Lansing—everybody to come out.

The Governor...

The Governor...

...or the Mayor.

...came out—the Mayor. Everybody came out. The lot, lot came out and they were talking. They're not going to give nothing. The war start, but they're not going to give the Pollakin—they're not going to give nothing. Right away, in the morning, right away we hear right away airplanes coming. The German airplanes coming. Right away was uh, the start, you know, like—they come in with airplanes. It took three days. Three days took for him to come in.

Came in with soldiers.

The soldiers—the German came in. The Polish soldiers were running right away back and didn't have no, no, no food, no water. Because right away they came in and they right away bombed the Poles.

When you heard about the war what were, what were your thoughts?

Nothing, because I was just a little girl and I was not too much, I mean—it's going to be a war, we couldn't do nothing. It's going to be a—they were all writing a lot, you know, writing. We hear it's going to be a war. We couldn't do nothing.

What was your—what did your family do?

My family was home. My family was not too—because my all brothers and sisters were small. I was oldest—only seventeen. So my brother was like, I mean, say, fifteen. Like one was thirteen, one was twelve, so. My all cousins went in the war. We hear one day everybody have to go to the—in the army, so...

Did you stay in Lublin when the war started?

Yeah, I couldn't go no place.

You couldn't go back with your folks.

No, I couldn't go no place. And then where my folks live was a smaller town and we were afraid to go already this time. Because when the German came in they were just looking for girls...

What did your uncle...

...and they just came in, when the German came in I remember like this—they came in, it was uh, I think Sukkot was already—that's what I, I think they came in the first day of Sukkot. They came in right away—all the men they took out from the houses and they put them downtown and they put for the security.

They put what up for security?

The men. They came into the houses and took out the men.

Took out the men.

The men for security.

And what did they do? Are you talking about all the Jewish, or, or...

The Jewish...

...the Polish too?

...most Jewish. Polish I don't remember. Most Jewish.

Most Jewish men they took out...

The Polish. But then—but I think when they came into Lublin, they all took out from the houses. But the third day they start the Polish going, I think, home. And the Jewish most of the holding there for security. That's where they start. And then from a few days, I remember—I think—I remember a lot, a lot go home.

And then when they came in right away they were looking like, I mean—most young girls are taken out right away to take out later maybe when they came in for good. And then maybe took—I don't remember—then took I think a month. When they were in Lublin, took I think a month. And there one just good ????. They tried to go in and to be like ????. Like, I mean, to go ??? and they start to have like, I mean, place where they used to live. They leave us alone maybe for a month.

Okay, when, when...

And then after a month I remember—I think it was already a month they said that the Russian going to come into Lublin. The Russian supposed to come in—be into Lublin.

What did your uncle do at this time?

He was a shoemaker in the—they let him work, because he was a workman the—they let him work. He was just working. Not so much because he was working. My husband used to work with my uncle. And still not two, three men more. After they let them go home—they were holding them for a week—and they let them go home. He start...

Your uncle? They're holding for a week?

Yeah, yeah. You know, for security. All the men.

Okay.

And when they came home, they start to work a little bit.

Did your, did your life change at all there at the beginning? Did your routine—were you able...

No, I was staying there—I was staying in Lublin because my parents, you know—was no letters, was no trains, you know, we had to go home with the train. They wrote me a letter to stay there because in small town they came in right away, you know, they came in for girls, you know, for—we were right away afraid for them. Enemies. Right away afraid. It was like in the fall, they took out already Jews who used to have a beard—they come and they, they took the scissors and they, they cut off the beard, a little bit.

Whose beard?

The Jew, I mean, the me...the Jews—I mean the frum. I call the frum Jews, they used to have—everybody used to have a beard, yeah.

Yeah, so who cut them off?

The Germans.

The Germans. As a joke, why? Why did they cut off?

They cut off—they were laughing him—they cut off.

They were laughing.

Yeah, they're laughing when they cut off the beard. I was a little girl—not a little—a big girl. They couldn't know if I'm a Jewish if not because I was—I mean uh, blonde.

Mm-hm.

Then, then was Saturday and they came in the synagogue. Was a close us—was a big synagogue. They came in right away and there not pray. They said that the Jewish are praying them, them, them—like I mean, to lo...to losen to war. This was a Saturday. The Jews were afraid to go to pray because they used to come in

and take a few Jews out. They need something do—like to go—to clean the street, like, right away they, right away they start with the Jews. To come in and take out a few Jews and then laughing them. They set him to put on the tallis and tefillin to pray to God. And they will take a scissor and cut up and take out the hair. They start away, right away they start laughing Jews. Make something out on the Jews. And right away they start to come in—for nothing. They came in and they loo...and they were looking all over, they turn all over the house looking for gold, looking for silver—take away the candelabras. The women went outside took away right away the good, you know, like the minks—I mean, minks. If somebody were wearing a, a good coat or ???, take away most from the Jews.

Now you say they came in. Who came in?

The German.

Soldiers?

The soldiers.

They, they searched the houses.

Yeah, they searched the houses and if they find something good—candelabras, like silver, like ???—right away took away this.

So, did you feel free after that to walk around the streets uh, go outside?

I myself, I myself felt the first time feel free. And then after a little while, when they start to be a little while more longer, right away they put us up lat'eh, here, uh...

The Jewish star.

Jewish star.

They made you wear this.

A Jewish star. I personally don't wear it because I personally was a blonde, I was young and I don't wear it. But all the older people were wearing. You know, who can talk a good Polish, you know, and look like a Polish, and I was look like a Polish. I could go all the places, buy everything. Right away you couldn't go uh, not all the places go out and buy shopping. So I used to go out to shop. Right away it was a Jewish—the yeshiva was in Lublin—a big yeshiva. Over there they went in. I went just to go see how it looks, the soldiers went right away in and took out the Jewish ??? because they wearing the, the Jewish hats. And then very—they took them right away out to help clean the streets. They were laughing—clean the streets. They were making right away jokes. They were, I mean, they were not killing them right away. They were, right away, how do you call it this what they're having, this? Right away they were hurting them.

Mm-hm. Did they bother you at all?

Me personally they couldn't bother...

Okay.

...because me personally I was a young girl and right away they couldn't bother me because they don't have nothing to me. When my uncle was working, you know, there was the guard came in and they didn't bother. They just looked for some—me person...they didn't bother. But they bother like—you look like a Jew, they bother you.

How did they bother you?

They don't let pray. Right away they went all to the Jewish stores and right away they start, they start—the first day they came in they start with the Jews.

Okay, they went to the stores and what did they do at the stores?

They went to the store, they threw out from the stores. They, they took away things—they just took away everything. If you wore expensive stores like shoes—like I mean uh, and the stores was in the Lublin—they took away everything.

Your uncle worked in a shop.

He worked—no he had his own shop.

He had his own shop.

Yeah, it was small shop. Didn't do nothing to his shop—right away they didn't do nothing. They came in, they bring him shoes to, to fix. To his shop they didn't nothing.

How about uh, uh, you said you were studying sewing. Could you, could you just continue to study like this?

No, because it was already—I couldn't continue because they start, right away starts a whole tumult. Nobody personal—nobody ever say who somebody have, like, I mean, clothing—dress. Start right away start. The first start a tumult already.

Could you go to Jewish groups, organizations, things like this—could they still meet?

Was uh, was right away when they came in was right away like a ??? the whole town. Everybody was afraid.

Mm-hm.

Everybody was start, start to be afraid. And then, for a little while—in a month later—I think a month, about two months later the Russian came in with Lublin. Enter Lublin. They came in ??? enter Lublin. And they're supposed to go out. They said...

The Russians?

The Russian, yeah, they came in '39. They came in maybe for one month. Not, not exactly the Russian—they came into, to enter Lublin, ??? Lublin they came. So a lot from the youngsters—with this they want to bring you out—a lot from the youngsters what they go already by month—two or three months with the Germany went back with him. Like my husband, he survived. He never came back to work. If they came in like Saturday and Sunday morning came I'm afraid they have to leave, they have to leave Rus...they have to leave Lublin. Go back...

Okay, let's, let's come back to that in just a second.

Yeah.

Uh, where you were living in Lublin, was it, was it a Jewish area—a ghetto?

Yeah, yeah. Jewish ghetto.

Do you, uh....

Not exactly the Jewish, because we were living on ??? was Polish hospital. It was, I mean, mixed—like a mix. Was a mix.

Uh, was there anybody in charge there of the Jewish section...

No, was not like ??? nobody was in charge. Everybody was make do for themselves. Then start to be charge.

Okay, so what happened, then the Germans came in...

The Germans came in. The, the Ger...the Russians came in maybe for one night and a lot of, a lot of the youngsters left.

Now when you say the Russians came in, the Russian soldiers came in?

Yeah, yeah.

They chased the Germans out for one night?

Yeah, yeah.

Okay, and then when the Russians left they took a lot of people with them, right. A lot of people went with them.

Went with them, then they took—they went with them. So right away my husband went with them too—my husband left. The more—like they came in, and you know, everybody was dissatisfied because you had for three months already the German. But for one day, I was not the smartest. I was around, some youngsters who were older than me—maybe younger than me—they were organized and right away they went with them.

All right. Now you say your husband, you weren't married yet.

No, no...

No, no, no.

...my husband was, you know, we were just know because he was working with my bro...with my uncle.

Oh okay.

We were know for a little while. And like in the morning, in the morning was a Shabbos. A Shabbos, you know. My uncle went to the, you know, to the shul.

Mm-hm.

And now see my husband, my husband's name is Gedaliah. He came in, and he have somethi...something in the study. He took that and he said to me he's leaving. He don't think so he's going to come tomorrow for work. He's leaving. I was in the house, and he said that the uncle is going to come to tell him he's leaving the house—he's leaving.

When the Russians came in was there a lot of fighting to get the Germans out or did they just leave?

No, no, no. They just probably, they just, they just probably, I mean, they agree to stay here. They're supposed to stay in to Lublin then follow the Russian. And then they left. I remember it was a lot of army, it was small but I remember they came in and a lot, a lot, a lot left.

Where were the Germans at this time?

They were probably have, have Lublin. They have, they have, like I mean, whoosh—they came in and they left.

Okay. So after that happened, what did you do?

After that happened they left...

Yeah.

...and then the Russian came in and already a lot, a lot who could, I mean, left with them. But they came in, there there was ????. It was already like, I mean, wintertime—middle winter. This was already start to be like '40, I mean. Thirty-nine finished at that time. They were all ????. And they start uh, like the Jewish to put on like ??? and took out all the Jews, the Jews, like from the house in snow

uh, snow and they were in what I mean. Right away they start with the Jews.

There was this time we were all still living in the houses.

Okay, go on.

All the living in the houses. When start springtime—in the summertime, they all start to make ghettos. They start to make ghettos. And they took out from the sections—from the Polish section, they make a Jewish section. And they all take out from the, the kids and the women, everybody. They used to live three, four families in a house in summertime. And then after they done this, I left because I couldn't go out. They were searching for Jews. But I had a Polish, you know, I were looking like a Polish and I was—went out, you know, and I left like on a train. They don't know if I'm Jewish if not...

All right now, what...

...when I left home to Minkowice and I left home.

Now before you left the uh, the area that you were living in became a ghetto, right.

Yeah. No, not this area...

Oh okay.

...uh, the Jewish area.

Oh they moved you out, then and you...

This—they moved out. They moved out everything. They took everything away from my uncle. Took—he had a lots of letters, but they think they going to make business. They left—they took everything away. They took all—was not—this time was no—it was not—no ghetto—they just put in everybody in the ghetto.

**How was it formed? I mean, what did they do, did they build a wall—how did—
what did they do?**

Hm?

When they formed the ghetto, how was it built? What was it like?

I was still—I left. I just—they put in all in the houses. They took out the Polish people from this ghetto, they put the Polish people here and they put all the Jews in one place.

Okay. But you didn't go with the rest of the Jews. I see.

No, no. They put it all in one place. And the youngster they start to take away to work. The young kids they start away—took—start away—took away to work. The young kids, like mine age. Eighteen, sixteen, thirteen. They took away to work. They didn't let go anymore the Jewish kid to school.

All right. Did your uncle go in the ghetto?

Yeah, my uncle, my aunt and two kids went to the ghetto—three kids, went to the ghetto.

Okay, but you...

He had over there in the ghetto used to live her mother. So they moved in, in one house, maybe five, five, six people. They took all to the ghetto, all in the room.

Didn't build a special ghetto. All in the houses with the ghetto they took them all.

There was no place to stay, no place to sleep. They took all the kids in.

All right, when they did that, you left.

And then I left.

You went on...

Because my father before the war, he used to, he used to be like here would be a big farm. Like they make in Israel a kibbutz, you know.

Yeah.

He used to be—he used to have over there to take out stuff in this uh, how you call, a big farm. And I over there when I came home I went to register. Me, my father, my mother, my sisters—we working for the Germans.

You're working—you were working for the Germans.

We went, we registered. We working over there, so. We went to work over there. There was, there was the same thing like a ghetto. Everybody supposed to work.

Okay, and what kind of work were you doing?

We were doing work—we were doing like, I mean, if you doing the work for the—like in the farm work. We were doing farm work. Everyday I used to go to work. My father used to go. We used to have like books, we working over there. They let us stay home to go to work. We have to go everyday over there to work.

What kind of work did you do?

Farm work.

Farm work, all right. Uh, so, you went...

My father used to do farm work and I used to farm work and my old...my two brothers. And my mother and the younger kids were staying home.

All right, so you went back then to live with your parents...

Yeah.

...after, after they—your uncle had to move into the ghetto.

Yeah.

Okay, and go on, what happened then?

And then we hear, you know, then we hear because the all Polish people went to the ghetto, you know, they took to the ghetto like to sell things there. Said they start to make like the Majdanek—they start already to build like Majdanek and took the people, little by little, took the youngster out.

Out of where?

Out of Lublin. From Lublin ghetto they took a little bit out and they used to send out to Bełżyce for work.

Did you uh, were you in contact—did you stay in touch with your uncle after you left and went home?

No, we couldn't stay. We just couldn't. No more letters were going.

No more letters.

No more letters.

No telephone?

No telephone, no telephone, no more letters. Nothing. Just, if somebody, you know, if somebody you know from the Polish people went in to see them and say hello, you send in some food to the...

I see.

We already was cut off because it already start '41, you know. Before they went through in the summertime it was already '41.

All right, tell me about your life then with your parents now.

And then we went with the parents. We start to work. I work with them for a little while. And then came in the fall. In the fall, you know, the summer went by and

came in the fall, came. We used to work—me and my father, my brother—we walked home from work—came a letter, like I mean the Polish, like I mean, they going to make a ghetto in Bełżyce. You know, Bełżyce, not, you know, was near Lublin. Of all the small towns they're going to take out, we have to go to the ghetto. There was already in '41 after Rosh Hashanah—after Yom Kippur I mean. They tooked out—they were already in Lublin—was already the ghetto in Lublin. And they came—all they came the German, the ???, they make like a ???, the German. They tooked out in the night all the kids—younger people. They start to take out the younger people and take to Majdanek, to Lublin.

Now when you say they took the kids, they came right to the house...

They came in the night to the house and they tooked out. If I have a, if I—when they came in, and I have a—if I am work they didn't took me because I used to work for the German. So we used to work already. You have to be a citizen. To live in the town you have to be a citizen. If somebody run away from the town, you know, like they came and they looked at, and somebody like the Pollakin, and said there—the Po...the Polish people, they went to police and say, "Oh, they're Jewish. The Jew run away like from the ghetto, and they're in my house." They used to come, take 'em out and shoot right away. So they had all us. They had all us the name because the Pol...the German—the Pollakin, the Pollakin they give all the name out for the Jews. So we were already in their hands. We couldn't run away no place. And then when they came—after a year we were working, they came. It's uh, it was like already—the Sukkot was already, like I say. Rosh Hasha...Yom, Yom Kippur what we still were home. Before Yom—before the

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holidays '41 we were still home. It was Yom Kippur in the night. And then my mother and my father didn't let us out to pray or nothing. We just stay home, you know. Like my mother was baking something—making holidays. We were all kids still home, and I saw already what's going on the war. Because sometimes I went to sell something like to Lublin. Sometimes I went because I have a—like from the Polish people I went. And I saw what's going on. And my mother was so crying, my father. We still were home. So in the night I was dreaming. The German came, they took all away. I still, I'm still alive. I only one was alive. If in this day on took 'til after Sukkot. After Sukkot they took everything away from us. We think that it's going to be a ghetto in Belzyce, that they said "It's going to be a ghetto." So my mother prepares some bread, we make some from my bread—we make challas bread. We have like something bake—something to do. So the Polish people came—the neighbors in the night—when came just go away to Lu...to Belzyce. They took everything away from us. And in the morning they give us. Like here they have a car. When Poland was like I mean, like a, a taxi was—I mean like here car—I mean a horses and buggy. I forgot how it was forty three years back, and we put everything on this. A little bit of what we—not everything. A lot, just us take it, like I say clothing a little bit. And I was the oldest one in the house. And in the morning I went with the, with, you know, to the ghetto. When I went and come in the morning to the ghetto, I saw it's no place for the people who to stay. They bring in from seven small town in one town.

Now which ghetto was this? Was this...

Belzyce, just Belzyce.

Okay.

A small town Bełzyce...

All right.

...into Lublin. They have something to do all with Majdanek.

Describe the ghetto, what it was like.

So he came in I the morning. You know, I was a—in the morning. And the Pollakin were talking. They were bringing in all the sick people who were sick with bed with everything. You just can bring in like your covers, your covers, everything. When I came in there was a uncle living in Bełzyce. Was no place even to stay, you know. There was no place even to sleep. There was no place even to be. So I happened to be I came in the morning with the stove and I'm supposed to find a place. My parents supposed to come later because the German was waiting like at—through the, you know, they have to go out, so they close up the house. They were walking. It was not too far, they were walking. It was like a three kilometer, they were walking. All Jews were walking with the Germans. And I saw this for how it looks. So I run...

[interruption in interview]

Okay.

So then on the side already was walk with my father and my mother and my sisters and brothers and my uncles together—all were walking. The Polish people, the Ukrainian you know were watching him have to go into the ghetto. And my father start to cry. I said, "Where you going?" and he said, "You know, you go, maybe you gonna...maybe you're going to be ????. You know, in Yiddish ???."

You go.” Because I took, because I was like, I mean—so in the morning, so I was meeting them and then I were crying. And they let me, they let me be on there. When I wake up, I would be by myself like I mean in a—how do you call it—was a little—I forget how in Polish. Trees. We were sitting under the trees. And they walked away all from me and I said maybe I could bring them in food. They going to be in the ghetto and if I’m going to be out in the ghetto I look like Polish, maybe I can bring ‘em in some food. That’s happened. I came back and I went to the gate—I mean to the farm. And I stayed there. It took three days. You could not already go in and go out. It took three days, after three days they came in for no ??? the German. When I was still home though, came a train. A train to Treblin...there came a train—a train came. Was a big, big train came and I still wasn’t home. And the whole train was putting in how you call it—Polish I remember—color. How you call you know, when the people came in right away they, right away they were dead—not dead. They took that. I forgot how they called. Came big, big trains for the people. And all the mothers and the children and the fathers they uh, they went in, in the trains. The mothers and the children. They took from Bełżyce to Minkowice they put them in the trains.

How long were you in the ghetto there? How long were you staying there?

I was staying—I was not staying in the ghetto but I was staying like in the farm. I was in the farm. And we got—the third day we couldn’t go out. They German were watching all over. And then my brother run away. All the young people start to run away. When the third day, they started to, to take it out all the sick people

and all the mothers and the small children. To the—they started to take it out to the train.

Now was your family—where was your family at this time?

My mother, that's what's happened. My mother, you know they took out all the women with the small kids.

Okay.

How you call them—the orphan. They came with the—they came right away with the, with the, how you call, do...the big, the big autos. They came with big autos the whole German SS and then Ukrainian came with the big autos. And everybody had to go out on the mark, how you call.

Yeah.

Right away took away all the mothers and the kids and the older people.

This was in the ghetto now when they came.

They came from the ghetto and they took out...

Okay.

...and all right away they all right away in the trains. They put in the trains like eighty people in the trains. They took to the train. And the train was already like a some—when you come in you right away you took something and you were dead.

Poison?

Poison. They put some poison right away in.

Who put the poison?

The Germans. Right away.

To the mothers?

Yeah. And they came in...

And the children?

Yeah. Because my mother came in—my mother they took to Treblinka. When they came there was a lot, a lot of trains, like for five thousand people trains. And they put them like eighty, hundred, how much can go in. I was not by the train there but the neighbors came out—the Polish people. And they went by the train and they saw my mother with my brother and, and when they came back and they say, “Luba, Luba never your mother gonna see.” Because she—when they walked in, was some kind poison. They choke right away themselves. And they took the trains away to Treblinka. All the trains went to Treblinka and they took out the people were gassed and they came for other people.

Who gave them? Did the people take the poison—people themselves, or did...

No, no, no, no...

...the Germans?

...it was on the train already the people.

Okay.

It was right in the train something put in. When they come in...

Ah, I underst...

...they say the first time they started ‘41. Later they have, I mean when they came to the train something was in the train, right away they start to choking. Until they went to Treblinka they were already dead. Because they were dead, they just took the people out and threw out and they came for other one. This was

already, in '41 before, before Yontif. Before '41. This was right after Rosh Ha...Sukkot '41.

All right, so who went on the train then? Your, your mother?

In, in my—I never saw my family. The Polish people came back to me because I was in contact with them...

Ah.

...and they saw to me as my mother and my brother they saw go on the train. A lot of my uncles, a lot of my—not cousins because older people. My uncle, older people they so called—most, more Jews I mean that we know. We grew up over there. And I think that my father run away. But, they shoot him. I never saw my father. They took—my father was running away from the train. But I never saw him. And the younger kids, like my sister was seven years old. My sister was seven years old and my brother was twelve years old. They just went and made big holes and they put—and they took the kids all in, they put the kids in sack and a little bit—they shoot a little bit, and the more they were living still. And they put them in, in the graves. They're living. Put them in, in the graves.

Pushed them in.

They just pushed them in. All the kids took away from the parents, like twelve year old, seven year old, more, I mean. When you were fifteen years old already they took you away to work. If you were younger they put—push you into the hole. And when I came back I saw this day as the water was running the blood. It was in the fall in September. The blood was running more than the water.

Where?

All in Lublin—in Bełżyce in the ghetto. Shooting. They were just shooting. And if not shooting, they just put them in the, the—the people were living, the kids that were living they put them in the grave.

Now how did you hear about this?

I was in contact with them because I was still—this—I was still this time in Poland and I was still not a young girl. I mean, going everyday and searching for my parents. I would go from house to house in the night, searching if they saw run away my parents. This was still not in '41, still. And then that what I find out they saw my father run away and this—my mother go to Treblinka. And I have my own one brother, but he run away. He was thirteen years old, he run away. And then he came with me, he was staying with me in this, this farm—big farm. And then was in a little ghetto in Bełżyce, it was a little ghetto. They tooked a little, little people, but not too much. It was maybe left uh, maybe about five hundred people to clean out this mess. And this time I was in the farm and they need more people, like I mean, the sewing, and I mean, it was five more—came three more girls to me. We were five girls working in the farm. We were doing like, I mean uh, everything. We were working the farm 'cause was already over there German—was German already were there. Sometimes they leave there they tell us to go and clean like for them shoes or their—clean their rooms for them. Everything we have to do. And sometimes we just go out and uh, you know, we have something to do, all this work. And then they bring more out. The German bring more out. One a shoemaker they bring out. They need a shoemaker and they need a, they need a—to sew, how do you call a...

Seamstress?

Seamstress. And then they used to—they need very much like to make for the horses the things.

Hm.

And we were twenty-one, then we were the twenty-one. We were five girls and there were probably four couples.

All living...

All we living in one—they give us a place we can stay. And they give us food that we can cook ourselves, I mean, cook ourselves.

At this time did you hear about them bringing more Jews into the ghetto all the time?

In this time was already a ghetto in Bełżyce. In this time it was already the KZ in Budzyn. We were apart from the Budzyn. This time we already belong to the, to the Budzyn KZ because we hear already—we talk to the boys and they said if a horse die, they took the meat already to the Budzyn. They're supposed to take this meat already for the Jews. They said there's sort of a ghetto and Jew in Budzyn and they're already working over there. Because from this ghe...from this uh, farm they give already, what else some away potatoes that they're supposed to give them. And like vegetables, like meat—some of the meat over there. But we were still working over there. And while we were working over there, the Polish people came. There was a time, what I said, if the Polish people gonna bring Jews they're going to have like, I mean, whiskey or a treat of uh, sugar. There was a time when they bring kids, you know, and they shoot for the—they shoot.

Because it's going around, if somebody going to find a Jew then they're going to have a—like I mean a premium something. So it was time when the Polish people bring to the g...bring to the farm kids just to shoot them. And they have a premium.

Was there any kind of resistance going on at this time?

At this time no, because we have no, no more crap to do nothing. This time was just '41, start the war '41. And all over what we hear is ghettos and Krematorium, that's all what we hear. And look at the Krematorium, they bring already—the Polish people bring already something like here to put in—like I mean here they're buying like—they put in something on the grass. They said it's already ashes from the Jews. They bring already ashes from, from Treblinka.

Mm.

That's what the Polish talked, I mean when I talk Polish and I said. They even said to me to go to stay with them because they're going to kill all the Jews. But I was saying, "If they're going to kill my sisters and brothers I don't want to stay here. They're going to kill me, they're going to kill me. We're all going to be killed, gonna kill me." And then after New Years—and then in '41, when the—it was New Years. And after New Years there was no more work like in the farm and we don't, we don't know this. And one day after New Years in January '41, we sa...we were sitting in the houses—I was working—we were working still.

Farm work.

Farmer. We were in, we were in—we worked something, we do something over there. We saw already everybody, they said, "Everybody have to go home." They

came—the Polish—and said, “Everybody have to go home.” We were sewing outside and all the horses they giving water—they’re giving the horses water. We looked around. All Ukrainian, you know, this time was Ukrainian. They came right around, around in and they took us away. They came in and right away they came in and start to search for them. They tooked us away and they tooked us to Budzyn. We were twenty-one people and they took us to Budzyn. And then when we came there, right away it was the Oberscharführer. There was fights, there was I mean, fights. Four couples and five girls, I think. Four couples and five girls. The kids right away on the, you know like they came with the—with sleds, sleds and horses. They took us already. They kids were crying on the way. And when we came Feix don’t like it. He don’t like no kids and he don’t like no woman, he don’t like nothing. So he took right away twenty-one people. He lost like just four. We were three girls and one man. And he took twenty-one people right away and shoot them out and said to them right away and uh, shoot them out. We four took us away to another place and right away the twenty-one we just hear “Tzik, tzik, tzik, tzik.” Shoot all the twenty-one people. And us four he put in the, the concentration camp. This is Budzyn. They were not too far from over there. And over there when we came it was like, I mean, you saw how it looks. We came in. It was special for—it was special like, I mean uh, in the room was a big room. It was like beds. One, two, three, four beds.

Like bunk beds.

Bunk beds.

**First of all, how did you get there? How did they ship you there? How did they—
how did you...**

They ship us with sleds.

With sleds.

With sleds. Like I say, we were already like I'm registered over there.

Okay.

They came in and they put us on sleds. And we came over there, right away
we're crying because from the camps came us and pick up.

All right. So you got there and there were these beds.

We got there, we came into these beds and everybody, you know, three girls—we
have all one perch. Three in a perch. One—three—one, three, four and the oldest
uh, the in the morning he call us out and we start to work. So the first thing that
we start—the women were, were working most in the kitchen. Most in the kitchen
we were. I mean, the first year we having a little—give us potatoes, scrub
potatoes, wash clothes for the other one because we were separate from the men.
It was a separate—it was one, it was one ghetto—it was one concentration
camp—right away we have a piece, like from the women up. And right away
from the four posts, the men were sitting and watching us—this was the
Ukrainian—the Germans keep watch us. The Oberscharführer was Feix. In the
morning we have to go out like four o'clock, standing five. The women was just
two hundred women. There was like five hundred men. He used to come
everyday in and take us out. And we used to have a place where we used to go
three kilometer to work, to work. Over there were German—over there were

working out all the ammunition for the war over there, where the men used to work. We used to go in the morning four o'clock, Appell, come out—go out on Appell five in a, five in a place. And then we used to go like three kilometer to work.

Now when they—when you would go at four o'clock in the morning you'd line up.

Line up. First for the, first for the thing we have to line up. Then we line up...

What did they do there when you lined up?

Yeah, line up...

Call your name?

Call your name and every—if the name, everybody was sending over to work. If somebody died you have to go in looking for the other one. There were Blockältester—that's what they went in the, the room look for all the other people. And then after everything was done in the morning we went to work like three kilometer there. There they asked us to sing, they wanted us to sing. We all were with soldiers, not to run away. There was—there were, I mean, searching not to run away. When we came over there it was also like a ghetto. It was all cover top and then the men went to work and we women went to work too. Sometime, the first year they let us work like, I mean, to go scrub the floors. It was not too many women. And all they wanted just young women, not old, just young women.

Like what were the ages?

Hm?

Ages?

Luba Elbaum Interview

The most what they let us live, most what they let us live, you know, it was exceptional if they letted older women. They start most eighteen years old, twenty years old, twenty-five was the older one they killed them. No kids, no kids. Because Feix came in—this was the Oberscharführer—he came in and when you standing in the line, when was an older woman, and there was a—somebody, you know, they have to stay in the back or in the middle. They just were young women staying. You have to be ??? the best and then go to work.

Now what kind of work did you do?

I personal—we—me they put in like this cloak, like I mean for the—when you go to work, how, they put on sa...they put me in, in the rooms to scrub the floors, to clean. They have managers. The German were managers. The German women were managers. And we would be, like I mean, to work for them. If you want, if you don't want. If you have to go work for the Ukrainian too, you know, like I mean uh, scrub them—the rooms and, and put them, and I mean—and they were—they try and toss us down and don't let us up, you know. We have to work for them. So sometimes when we came in like in the morning they were not in the room already. So we have to scrub the floor, make clean, make sure. And they have a kitchen too. They have a kitchen, like to go later some women went in the kitchen to work. That was the first year. Some went in the room to work and some outside and some inside, and it was not too many women, maybe one hundred, two hundred. There were many mens.

Okay what did you have to eat then?

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And then for us, and then for us in the morning we had black coffee. Everybody have to have like a, a dish. We have—we all have a dish here, like a little bit. If you have the dish, you have a little bit coffee in the morning. When we came home twelve o'clock give us a soup. They cook over there a soup. The first was a little bit sauerkraut soup. They give everybody a little bit, you know how much, a spoon. There was a kitchen, a kitchen we used to work in the kitchen, sometimes we used to work in the kitchen and everybody at lunch time came and they took a sip in the soup—in Poland—in the soup. And then when we came home in the night, they tooked five—I remember it was a kilo. The first they give us twenty, twenty gram bread a day. It was a piece of bread, you know, the night. Everybody having a bread a piece. They give us again a soup. So sometimes was potatoes and sometimes was water and sometimes was a piece of meat, you know, like horsemeat. What they have over there. You know, what they give to them over there. There was not in Poland. So who cou...who couldn't survive because a lot of people used to work like outside. Because the first years they didn't have no Krematoriums. So the men went out and they said to, to make like, holes. So sometimes the Polish people brought you a bread, you know, you know them there. They bring a bread. So sometimes they give us—the German people when we just start to work when we wash up, clean up you have a little bit soup more sometimes. If the German don't see they give us a little bit of soup. If you work in a kitchen they give us sometimes a little bit of soup.

Now what, what....

Luba Elbaum Interview

This was the first year. This was the first like—third year—like '42 we were in the camps. We had to go out in the morning; there was a regular shift. If somebody came in and like somebody give him a bread, like say he have a coat, he went out. And the Polish people, you know, they—you meet somebody and they give you a bread. And if you come in they was al...they were already rewizja—how you call—searching. And if they find by somebody like piece of bread or if they find a potato or by apple, right away they kill you. Tooked away you, right away and then stand out. If not they set you to sit down like this on the floor. And then always Oberscharführer came and they said, “If you’re going to go out to work and if you’re going to, I mean, bring something in—have something to do with the Polish people, you’re going to be right away dead.” So what’s happened, then what’s happened somebody run away—if somebody run away from the people, you know, somebody run away in the ???, right away if they find out somebody’s missing so right they took somebody else like a family and they have to—we have to stand like the whole place to stay and came out three soldiers and this long men they shoot them—we have to see they shoot them. They said, “If they’re going to run away, he shoots.” So we were living this was like '42 in Budzyn. And then they came every day came selections, every day, every week. Every week. They have a, a shower and then the shower was like a—they tooked away our clothes and they put in the—like in a dryer, you know how you call here, like I mean a clothing. And they give us a shower. Entlausung who’s sick then in the ??? Revier they send away to, they send away to Ma...to, to Majdanek, who was sick. If they took somebody out he never came

back. So if somebody have uh, some kind of sickness—if somebody got sick, I mean they shoot them right away. If somebody run away from the kibbutz—if somebody run away from the—if somebody run away right they took out the family and they shoot. And that's the way how we survive. If somebody was real, real not too, too like live in a good—they die right away, you know. Every day, you know, day by day. Was no doctors, I mean uh, if you were sick you went—was a, a little hospital over there, they would give you something you would die. Like the Oberscharführer Feix came in everyday and if somebody—if he don't like somebody he shoot right away. If he don't like somebody, shoot right away.

Was there any kind of resistance in the camp at all?

What you mean resistance?

Resistance, you know, to fight back at all.

Was something, was something you know, was something. The boys having some kind resistance. That's what the German said, "If somebody runs away they run away to the..." How you call the uh, the underground...

The underground.

...the underground. And that's what they were afraid. If somebody runs away went to underground. Was somebody—but not the first '41, '42, you know. We have something to do with Warsaw ghetto too. Was not right away. A little bit later. Because right away a little bit later—because right away when they, when they walked on the street, we couldn't walk on the street. We had to go to the mid-side. When the soldiers were walking right away they were singing, "We have England we're going to have the world." When they were walking, singing.

“We have the whole world we’re just going to take England to have the whole world.” So, they were strong. The Polish people helped them out.

Helped them out?

When my cousins run away from the, from the, from the Bu...from ghetto—from the Budzyn, they run away—they were, they were outside—they run away so the Polish people took them in for Easter, for Easter and for Christmas dinner and when they went out they shoot them.

The Polish people?

The Polish people shoot them. The Polish people were helping out the German.

You mean the Polish police or the, the....

No, right away, the underground—the Polish underground—the Polish people.

Shooting the Jews.

Yeah.

How do you know this?

Because I was in contact with them. I came after the war home. I wasn’t home after the war. And I know when they run away they’re going to shoot me because they find out that in the camp my cousins run away because my name was Lox they run away. For a little while later I find out they shoot them. When I came home back I figure maybe they’re out. They are someplace in, like I mean in—but I find out later from other Polish people They took them in for dinner and uh, after went out, they shoot them.

The family that had them in for dinner or the people would come and....

The family had them in for dinner. We have some kind of, we had some kind of—the whole family—my family was a rich family. We used to have like I mean meals to make—I forgot how you call it in Polish—used to be what they're making ??? corn, they're making flour. I forgot how you call here. How you call here?

Flour, grain.

Huh?

Flour.

Yeah, but you have to make now...

Bread

...in a factory. They make in a factory. How you make—they're making from corn flour.

Biscuits, you mean? Like bread?

No, you make...

Cake?

...this. No it was big, big, like you make here—factories. Where you put in the corn, then comes out flours.

Yeah.

So, I mean, they want take away everything. So they shoot them. After the war, when I came in, they said they—one said nothing, but the other one said they shoot them.

Now what happened after '42—'41—'42? What, what happened after that?

So we went around in the camps, and then we were in Budzyn. And then when the German came closer and closer, they took us out to Płaszów. Płaszów Krakow. They make a selection. We were working here, we were working, working, working. Sometimes we'll say, you know, how you call we die out, no food. And who could survive to survive, who could survive. So it was already '43. He took us from one camp to the other one. We were working and then when the German uh, the Russian came closer they took us from this camp to Płaszów, Płaszów Krakow. And over there we were working, then took out Majdanek and Budzyn. Everybody went to Płaszów Krakow. Over there we were living in Krakow, I don't know how you call it. In Płaszów ??? the people dead over there in the cemetery. Were living over there in a ce...over there were twenty thousand women in Płaszów Krakow. Also go to work. That kind of work they having for the women, they having for the women—there women what they were there. They having shops. They were sewing. The men were working outside, making just holes.

Holes.

Holes digging. They were digging holes for them to help out with the war. Like here they make mines, how you call?

Mines.

For the digging out. And the women were working. And we, we were working. We have nothing to do so we just took stones from this place and put over there. And also give us five uh, five people a bread and give us once a day a little bit coffee in the morning and once a day a soup. We have to stay in the line. And we

have to go in the kitchen—pick up. Every, every, every block have to go in the kitchen and pick up, and pick up the soup in a cup—pick up the soup. The women separate—over there, over there we have German girls already. Over there we had SS women. In Płaszów we had already SS women. SS women. If we staying outside we have to put on something on our head. We still have our, our hair. We have our hair. In Płaszów we have our hair. We used to go dressed just like there. So we have to put on the head. Also, every woman who used to be like eighteen, twenty years, we standing in the line for hours they count us.

They count you.

They counting us for hours. More counting like ??? somebody was missing you stay and stay and stay. He could—who could survive, survived. We were working. Sometimes uh, you know, like I was younger, I was watching—I was taking the back, back the empty space in the kitchen sometimes you take a piece of potato. Take it, I mean, from the kitchen. Sometimes I pick it. They give us—they make the soup us—how you call from the—I've forgotten. From reams they make a soup and some kind of vegetable. So sometimes I was, I mean, strong. I was taking a piece of meat, you know what I mean. Organize, nobody would see. In this everybody took a piece, took a piece of bread and that's the way you survive. I mean, younger women survive—younger people. Healthy people survive.

What was your clothing like? What did you wear in the camp?

In the camp in Budzyn they give us like—they give us every week we went on clothes—we wearing civilian clothes—we wearing our clothes. They give us

something. They give us one, one shoe, one shoe, da, da, da—because they have all the clothes what they bring out from the people. Tooked out in all the ghettos. They had no store, but they had all the clothes from Majdanek they bring the clothes—from all over they bring the clothes. They give us skirt, like a sweater, like a coat, like a—something they give us. And in '4...like in '44 we were already still there in, in uh, in Płaszów. They took us—we—when the Germany came back it was also a cemetery. And they start to dig out the all dead people. Like I say in the first uh, they make the ghettos—when they make—when was the ghetto they just, big, big holes and all the people push in like. And then when the Germans—when the Russians start to come in, in the armor car, they set to dig out—the dead people take out. They were burning with something. I was not working but they said they were burning with something—gas. Not to, not to find like, I mean, a symptoms. And then when the Germans—when we are—I think the Russians started came closer in '44 started came closer, they start everyday was transport to Oswiecim. Everyday was staying for miles empty, for miles empty, empty like trains. It was Appells and they start digging in the eighty people—hundred people in that train. And everyday they went away the trains. We don't know this where they're going because we don't know it's Oswiecim. We were on the Płaszów. We don't know what's going on over there. We never hear from these people.

You never heard from them.

Never heard from these people. And then later they said—the Polish people said, “We can talk to them.” In Płaszów was not, I mean, a crematory. It was a big, big,

big hole and over there who die and who they have to shoot they just shoot and throw in the grave and they were burning just like this.

Burning.

Burning. We think they're burning everybody. It was a big, big train and they took away everything to Auschwitz. To start the transport into Auschwitz. And then when came ready to us—or not ever they took away twenty thousand people one day there was, I mean, like weeks, weeks, or weeks, weeks or weeks. They took away these people so we have to clean out like the barracks, you know, clean out the clothes. They give us something to work for another two or three weeks. And then it was already in '44—I have here written—in '44 they took us to Płaszów, Krakow, Poland in '44 and they, and they, we came in maybe—our, our transport was maybe the last transport to Auschwitz. So we came in like in '44, we came in like Friday night—Friday. The SS already on the train said to us we go to Auschwitz. And they said that we have something to give them, if we have some good clothes or what to give them they're going to bring us up bread. They're going to go and bring us bread. So like we have already—they bring maybe uh, five bread. They give everybody a piece. And then we came in—was Friday night—we came in and the first time I saw all in four places the Krematorium like a smoke with people. But our transport couldn't go in right away.

This is at Auschwitz. So you trans...

Auschwitz. We were waiting, we were waiting. It was Friday night. They put out the ??? all of us—three thousand people—they were all us in a big, big place.

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Over there went out selection—a big place. Like it was Saturday—it was Sunday. They let us stay these two days over there. They give something in to eat and they let us stay. And then everybody came in and they said, “We’re going for, we’re going for selecija.” And then Monday morning Mengele was standing—he was tall and we have to take it like this. All our clothes go in naked. The shoes—taking the shoes and our clothes, because we still have our clothes on in Płaszów. So they said us to take everything off to hold in the hand. So first we have to put in one place the shoes. In one place the dress. And then was Mengele was good. He said, “Right,” if you—if he like you, he put you right. If he don’t like you, go links. Over there where we’re staying big autos and take away right away to the Krematorium. And the other women with the children, with the men. And who he liked, he say to go. So you have to give away the shoes, give away the clothes and go. It was a barber, he shaved your hair, he shaved your arm, he shaved you up, everything. And then they give you a hot shower and they give you about like I mean one sock, one shoe, one everything. And then when went out and one each other you don’t even recognize. It was already, it was already day but ??? not recognize nothing. When you came out you had your girlfriends, or you have your friends, you don’t know who you are, but the name. If you remember the name, they know you. So we go on a whole night—like Monday night—a whole night. And then we came to Auschwitz they give us Blocksperre. We came in—also they give us a block in night. They’re living. The women on the right they took away to the crematory. And those who go on the left they give us someplace

where to stay in the night after left maybe, and the whole transport maybe living two, two hundred people.

Out of how many?

About three thousand probably came.

Out of three thousand...

Yeah.

...two hundred were left.

Maybe more, maybe there was another transport—maybe four hundred. Girls—just most men and girls—young. Women and children right away was—I mean not children, I mean, older women and older men right away they took to crematory. And like skinny people, like you already out.

How long were you in Auschwitz?

Well we were in Auschwitz and then they said at us, who left us they're going to make numbers and they're going to take us in a factory out to work. So I was not know what's going on in Oswiecim. So I was living in this room in the night and then came another lady and said, "Oh, you go here, I go here." So in the morning when they came for the transport they used to make numbers—so I came out a little bit later so somebody else went—they took somebody else. I mean, the, the management over there, you know, the women over there. They know somebody else they took her in the transport. And they make the numbers and they went away. But I have a number still, I have a number from Płaszów, I have a number from Płaszów. I was working in the—I was working in salt factory. And over there we were working with Pollacks, with uh, with Polish people too. And there

make us—over there they make us KL we put us on—we had clothes already—clothes where they wearing in the jails, I mean ????. They put us in Budzyn—they make us here KL. We are KL.

What does that mean?

KL. This was konzentra...KL. They put us on the clothes like they're wearing here in the jails. We have this clothes on. Before I left Oswiecim. And there came the German, and that's what—the name from the, the name from the, from the concentration camp was KL. And that's what they make us, KL. We don't have no names. We had häftling—the name häftling. The name häftling. This and this is häftling.

How long were you in Auschwitz?

In Auschwitz I was already the last. And our transport went away and I went with the other transport and we were Blocksperre ????. Just Blocksperre was no work. When I came the last in '44 there was no work for us because we came the last from Płaszów. There over there they were working. But we came the last. They give us—once a day we ha...can go to the bathroom. Once a day they give us some kind soup over there. I was not staying too long in Auschwitz. Maybe about two months in Auschwitz. Just maybe six weeks. And then from Auschwitz, in '44 we went to Bergen-Belsen.

Bergen-Belsen.

Bergen-Belsen. Was big, big transports because the uh, the Russian was close. They, they took this time—they took out big, big transport. This time when who was working for years already in, in Auschwitz, everybody went together to

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Bergen-Belsen. And we came to Bergen-Belsen, was no Krematorium. Was no place to live. We maked—we took the tents. We lived in the tents. They make tents and we lived in the tents. And then they, and then they give us once a day they gave us a soup, like from, I don't know from what but everybody was sick from the soup. We lived in tents. We had no bathrooms, nothing. We went outside—we have to make we have went outside. There was just like...

[interruption in interview]

...maybe some other time. Then start to be the camps. And later, after New Year's, they came in like—then they came in like workman shifts that came in and tooked out us to, to a factory to ammunitions to Aschersleben. Still in '44, like '45 they came in, tooked us out, like three thou...like three hundred girls. We were working three hundred girls. We got sick, they came in for other ones. Over there was—in Bergen-Belsen was not Krematorium, but just was a hole. And over there they were everyday—the people dying like this, no food, nothing. That was in, in Bergen-Belsen then we went away to Aschersleben so I was never should have been in Bergen-Belsen. And in Aschersleben we were working in a factory for ammunition with Polish people together. Over there we were, were wearing like, I mean, jay clothes, I mean, clothes with ????. We were living inside the factory like three hundred women. And a little bit farther was living Polish people but they went to work with three hundred. And we met we were everyday in the factory. Like we go from twelve hours a day here and twelve hours a day here. So then, they started came in, the England and the American. It was already '45—

start '45. There was already in April '45—March '45 and we know already after German—the England land there and the American close to us.

How did you know?

Because uh, we, there was not working. The bombers were falling, but the German went already run, ??? to the bunkers. There they took us out of the bunkers. But we were just two hundred Jewish women and then was Polish people. And then the SS went in, took us along with all the factory workers. Because when the—when came to alarm they tooked us away to the bunkers. Then in the bunkers, the Polish people we talked Po...we have ????. In Polish ??? or they said, “We hear already, the, the bombers we hear already. Everything we saw what’s going on.” So when the England is supposed to come in like already Monday, Sunday they tooked us in the night out. And they tooked us in the night, we start in the night to walk. We walked to six weeks to Aschersleben. There went after German, walking together with us. And they already was—were already I mean having like clothes—other clothes, too. Because when we walked out from Aschersleben from Germany, the Polish people when we walked and they sent us, you know, they tooked already of our place. The, the American tooked over our place. And we couldn’t do nothing. And they walked with us six weeks. Every night, they give us another place to stay, like in a farm—a big farm they let us stay over night. And like the farm cook for us a potato for the walk. And who could survive survived and they tooked us Terezin to Aschersleben. To be—they make the Holocaust over there to Czech, and to Prague. When we came over there, there were thousands—ten thousands of people Jewish over there. This

was our big—you know Terezin it were a big, big place—you go there? Was a big, big place. And over there they said that they're going to kill all of us. I mean, they're going to take gas and kill all of us. Or that they have no time. And then the, the day May of 8 was no food—was no nothing—was no water—May of 8 came the, came the Russian and came the England the, the Czechoslovakia.

How did you know the date?

May the 8th!

How can you keep track?

No we went out, because when, when the, when the German came, the people already—we know we have nobody already, but the German everybody run away, so every people—was a lot, a lot of Prague Jews—there was a lot of Jews over there from Prague. Over there was the ghetto from, from Czechoslovakia. So they all run out and they said, “We free and we saw.” They came in, the Germa...the Russian came in with the—and no German anymore. So we run out of there like the Prague p...the Prague police took us right away over because we were sick. So who was living in Prague—like the Jews from Prague—the ghetto—the Jews from Prague. A lot of them, Prague—I mean, from Czechoslovakia they went home because they're not so pitiful. They went home. And we got sick so we were staying a little bit over there. They tooked us over, I mean. And we have to go ourselves, we have to go ourselves run into Prague—we, we saw like places. Like, I mean, a little bit sugar or that we tooked a piece of bread. We, we have to go in line to, to find ourselves food. Who couldn't go find ourselves food and water wouldn't survive—died right away because, because was nobody know.

‘Til, took a little while came the Red Cross and took us over. So we right away got sick. And uh, was no hospitals. Learn each other, you know, learn each other—try to help a little bit out. We were still living in a ghetto in Prague.

Are there any particular experiences that stand out more than any others from all this?

What do you mean, stand out more? No, I mean, when we were in Budzyn, like I say uh, you know, we came home—like we came home and somebody was running away, right away they make an Appell. An Appell we staying for, for hours if somebody were missing. And then somebody, you know, were missing, and somebody run away came and the German and took, took that person, he say, “Oh, he ran away, he got twenty-five, you know, twenty-five with a...” They took the people, they put away by the chair, you know, and the SS man with ??? he give you twenty-five ??? twenty-five. A lot of people run away, they tooked—put away with the—like with the head on the floor, and twenty people because you run away you. You took something, a carrot, or a piece of kraut, you know, by the kitchen—the men were hungry. So when they were shipping the food bringing in something, see everybody run and they want to take something. A, a piece of carrot, or a piece of kraut, or a potato, they were right away you have twenty-five for this. And if not, he came in—the Oberscharführer Feix—and he likes it, so he tooked a whole bunch of men with women, he sat with the hat on and then they were ??? and staying ‘til the guy do what they did. Everybody have to stay and see how they shoot a man, everybody have to stay and see how they shoot. I mean, so it was worst, I mean, that’s not, not in one day, it was worse

than it—that's what this is. I mean, it was, things like this, you know—it was my girlfriend run away, the whole Germany, you know, they want to get you, they want to leave with you, they want to take everything, you know. You have to be strong.

To what do you attribute your survival?

Huh?

To what do you attribute your survival? How do you think you made it through?

I made it through—I was a strong girl. I was a strong girl before the war. I was the oldest one in the house, you know. And I was always I was al...I was already old, to me, like eighteen, nineteen, twenty—nineteen, twenty. And I older and older, and older and older and older. And I was stronger, you know. Where you ??? stronger than others. When somebody came he was from like from a rich home, they couldn't hold it out, like—who was stronger, I was a woman. Sometimes I was working in a kitchen, sometimes I was working in a house. Sometimes it was a piece of bread. Sometimes give me a—when I was working in a factory for the ammunition when they're having dinner there, they took—you know, the master were German. They don't mind this kind of work or the older German. Sometimes they have a potato, they give you half potato. They give you a half potato, when it's left from them. Sometime they give you a half potato. Sometimes when we used to go to the kitchen take back like the kettle I used to run and take a potato, or take some—give some other girls too, I mean, to survive too. When I survive I was sick already. When the, the war was to end I was sick. But this time you have to be, I mean, like strong to start, to go on with your

work—with, with your, with your life. So I was hoping I'm going to come to Poland, and I was figuring my cousins run away, maybe my father's someplace, maybe my brother's something. When I came in Prague they registered us. And I want to go back to Poland see maybe somebody's living because it was close.

So where, where did you go after you were liberated?

So, liberated in May, and in September before the—in September I came back to Lublin in September. Before Rosh Hashanah—before September before I came back to Lublin. When we came back to Lublin it was nothing. I was looking around for my uncle—they said he was in jail. They kill him. It was nothing. Over there was a shelter house and—but all the Jews came in. And my girlfriend's two brothers survive and they have like an apartment—one apartment was living a lot of Jews that were in the camps. And they let you stay. Like I mean, you came, you came. And then when I was Lublin, they said, “Like in a Saturday you're going out in, on the street over there like ??? over there maybe somebody lives, you can see them.” So then I was standing over there with my friends, where they came in, and I saw across the street a bunch of soldiers are going—Polish soldiers are going. They were staying in this side and the other side, I see somebody goes across and asks me if my name is Luba Eblaum, my name—“Your name is Luba Eblaum?” Because in the ??? I was signing in Jewish “Luba Eblaum. Luba Elbaum.” I said, “Yo.” And that was my husband. That was Gedaliah Elbaum—he used to work with my uncle. This is the man that I saw—he used to work with my uncle and he left to Russia. So he was already Majdanek after the war. I mean, he was in the army—in the Russian army—in the Polish army. And then we were

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living over there, in the, the Jewish—it was already a little bit Jewish ??? and they giving us like a piece of bread, they give us ??? a piece of bread and—we already starved like to survive, to be something to do in Poland, to survive ??? . So then we start to go out with him. He was still in the army. He used to come to me and said uh, he used to have some money already—take out. He was too in the army. ‘Til January the 26th we marry, 1946. It’s going to be thirty-six years. We are—used to go out. He have nothing, I have nothing. But the mind was we going to marry and go away in American side. I mean, I was—have a, a passport to go back to Bergen-Belsen, because all we met in Bergen-Belsen after the war, Bergen-Belsen on the American side. So we met in 1946, it’ll be thirty-six years. Because I find not nobody in Lublin—I find nobody in Lublin.

Was the house still there?

No, nothing was there. Everything was apart.

Did you go back to the uh, the town where your family was yourself?

I went back over there, I went back over there sometimes was afraid because there the Polish people killed the Jews. When we went up there, when we back, they were searching for gold, for money, for this, for this. So they all have papers. When I went back I’m going to sell something, you know, we have farm, we have this—they all have papers. We couldn’t go back because they all kill the Jews. In 1945 they all ??? . They don’t want back the Jews. They want back the Jews but they’re afraid they’re going to take away everything back from the Pole. So we were afraid to go back. If they saw us, they bring in like a few eggs, they bring in like I mean—we weren’t, we weren’t afraid to go in the small towns to look for

something. I went and I wanna sometimes my pictures back. Everything—they have nothing. Everything, they burn everything, we have nothing. In the big towns still something was left. But not in the small towns.

What made you decide to come to the United States?

We wanna go to Israel. We wanna go to Israel. I got sick. After the war in Lublin we all went to Israel ????. We all came to Lublin in groups. We were sick—I was sick. So we couldn't go. A lot of my friends, a lot of my friends, they went to the Israel and they went in the first war. They went with ??? and they went right in the war like in '47 was the war with Israel—in '49. They went, we ??? kibbutz ??? Israel. We went right away. Who was sick couldn't go. And so I was going to doctors over there in Poland and I was taking medicine. And then when we got married, we want to go—couldn't go ??? because got sick. And we came to—in the America side. Then we went away to Lublin and we came on American side. So again, when we came back, again we went in the camps. That's what our place, in the camps. In the UNRRA give us a little bit of milk. They give us food and they give us shelter. We start to go to the doctors. I was sick. I was working very hard and I couldn't have no children because I was working very hard. And then start to go to the doctors and the doctors find out I need to have an operation. So they took us in the hospital. We had to take in the hospitals—in the German hospitals was American doctors already this time. And then uh, and then they want us to go with kids. And then in '47 my daughter was born and they don't want any—they don't want with kids to go to Israel because you couldn't go with kids—with small kids. So then we stay in, we stay in, in Heidenheim and we have

in the UNRRA—like they give us some food, I mean. My husband was a policeman in the ghetto, and they pay him something. And that's we came here.

Why to Detroit?

Hm?

Why to Detroit?

We registered like then was registrations. And they tooked out, they tooked uh, like to Israel, because we all want to go to Israel—we all want to go to Israel. And then start to be a registration to the USA because we couldn't go o...because ??? with the kids. We registered. We don't came to Detroit. We came to Canton, Ohio. Our contract was to Canton, Ohio. We came to Canton, Ohio and my husband have a brother. We came to Canton, Ohio. So in Canton, Ohio was no work. The UNRRA took us to Canton, Ohio. And over there they took all the Jews who came—there was a factory—a slaughterhouse. They all went to work over there. So we had already friends, and the friends said, said Detroit. And my brother-in-law was there. He was living in Detroit. So they sent us to—shipped us to Detroit. My husband was here—we came in '51—thirty-one years here. This time was no work. But my brother was a painter and this time my husband start to learn those paint here in Detroit. He start to work as painter.

What were your feelings when you came to the United States?

Good. Was happy. Because when we came here I have already a, a daughter from two and a half years. My daughter was two and a half years. She was born in 1947, we came in 1951. She was two and a half years, I think, two and a half years she was already. We came at the ship, we came in wintertime. We, we went

out in ??? wintertime, it was already wintertime we came here. After, after New Year's in '51. Right away they came and tooked us away. They give us the 12th Street. Do you remember the 12th Street? Probably you remember the 12th Street.

I lived there.

Yeah? Over there they give us a shelter—was a house and they give us a shelter house—they give us shelter over there. It was a big up and down, it was living five couple over there. Everybody have a room.

Twelfth Street and what?

Huh? Hazelwood probably, because over there in Hazelwood was probably. They came out and it was a ??? a living over there. And they picked us up and they give us over there shelter. I had my daughter was there. They paid for our food. And then they sent ourself to look for an apartment. How long we're going to find an apartment we can stay over there. So we were young people. My husband was young, I was young this time too. And we start to search a life for ourself, so. We have already friends here where they came before us. And we moved right away on Dexter. We find an apartment right away on Dexter. Probably you know the first apartment your husband saw there. The first apartment was over the bakery. First apartment was, I mean, over the bakery—Dexter. It was Epstein's Bakery over there. I don't know if you remember. It was an empty bakery. It was full of cockroaches, I remember. I had a big apartment this time when we came.

Did you encounter any problems there?

Hm?

Did you have any problems here?

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One problem what I had—not a problem with work—with nothing. They give us like I mean, how long we were—my husband was not working. They give us seventeen dollars a week. We took—we, we have enough this time. And they help us pay for our rent. The rent was this time cheap like thirty-nine dollars, I think. Was cheap. We were very happy. We bought food, took the bus, we went right away to the—it was summertime. I think ??? was there, I think. We took the bus, we went in downtown. Later when I start to pregnant when I gonna have another child, my husband was still not working and I went to the doctor. When I went to the Doctor Feld, I went to the Doctor Feld and I was pregnant and I was probably already bleeding. And the first day that my husband was the work—the first day that I took him to work, I mean, as painter—right away he want to be a painter. Because his brother's a painter. So he want to be right away a painter. So I took the bus, because we were living on Dexter, and I went to the office and he looked at me. You know, I went already before to him. And I know I am in cramps and I'm not very—not a very healthy woman inside because I have problems before—miscarriages. So he saw I'm going to have a miscarriage because I was bleeding already. So he asked me if I had fifty dollars. And this time if I would know before maybe I would borrow someplace. I said, "No." So he give me a shot, and tell the nurse to, to say the bus driver where to let me out. When I came upstairs—when I came home—I was living upstairs—the bakery was down, I was living upstairs. And I start bleeding and my husband came home and the door was closed. He pushed the door open up and came in and I was in temperature. He called the doctor, he never answered. The wife said he's not

home. So that's the—but this time they took me in the receiving hospital. They took my away. My husband have to call the receiving—they took me away. And the only way I survived because in the receiving hospital thought I am Polish—I'm a Polka. This time ????. I came to my husband I said, "Polish." If he's not going to take me away from this hospital, I'm going to die. So my husband call up the Jewish Center, this was nice—the social service. And they call right away in, in ??? Hospital, because this time was not the Jewish hospital, it was ??? Hospital. And they sent out an ambulance. They took me out from here to ??? Hospital. And right away when I came in they give me blood. Were standing two Jewish doctors—was waiting for me. And, you know—and they helped me out right away, they give my blood and I was about ten days in the hospital and this time I survive. This was the only question what I have. Later my husband start to work. We save up some money. And this time you have to give like, I mean uh, to have a nice apartment you have to give some money, like I mean pocket money. So this, you know, and this was, I mean uh, and this was on your own—that's what—we were on our own.

Did you talk about your experiences in the, in the camps to people?

Yeah. To my kids, most to my kids. First time when I just came here, I was not sleeping nights. Not nights, you know. Always I was in the, in the camps and I was always in the trains. When they put us in, in the trains we were eighty, ninety people in a train. They closed up the train. And I always see the train, I always see the Krematories and I always see the work and I always see—I don't, I don't work too much in Auschwitz, you know. I am not too much. In Auschwitz I don't

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work too much, I don't see nothing in Auschwitz...because I was there a survivor, but not too long, 'cause—some are, but they were for a long time there. And I was not for—like I say, I was maybe for six weeks there. Was always Blocksperrre and I don't saw over there too much. I saw the Krematoriums, like I say with everything. Really, I don't work there. I work in Płaszów. I suffered down in Płaszów—to the people—they threw them in a grave—just brand them like, I mean. They hanged—they give twenty-five, they, they, they took out—they took our clothes off the body, you know, when we went our clothes in—they came in the German—we, we only, you know, no...nothing. We're only going to have a little shirt to cover ourself. They came and threw away from us everything. And uh, they give us cold water, give us hot water. They, they done—but they have nothing to do with us. I have some experience but they ne...but the Germans didn't take me. But somehow I got out. Somehow got out. And if somehow you go out, that's it. I was a real good worker. One thing what I bet helped. I was a real, real good worker. They had not against me when I went to scrub a floor, when I went to wash for them clothes, when I went to do for them something. And when I was working in a factory, when I was working in a kitchen, I was working hard, real hard. When I came in their room make them a good—I wish I would have now the strength that I have this time. We have no strength, we have to do. We ha...we don't want to—we went out in the cold and took some, some uh, cold snow and wash up, because if not we would have all the, all the disease from the skin. We have to keep us clean. And I used to have friends mine what I used to help them out. If they helped me out, I helped them out if sometimes like

there—we don't have no time to go out wash some clothes I asked some woman when they were washing clothes. So they washed me out some because I was working something else. So that's what I uh, got.

Do you suffer from any physical illnesses as a result of this?

Yeah. When I was there I suffer. I have like, like I suffer. Now my neck is not good anymore, you know, when I got uh, I was suffering a lot with having kids. I mean, start the suffering—when I start. I had, I had three miscarriages before I had my son. And I was suffering a lot. Too nervous. No patience having after the war. But we worked hard here too to survive. We were living on Dexter and then we have to put in like twelve ton of coal. Go out and the slippery—we went in the basement we have to go out on the, on the ice because it was over there, I mean the, the steps was already icing. But then my husband was working and making a living and we start little by little. I wish my kids not, not, not worster.

Do you think about it a lot?

Yeah.

Does it, does it ever interfere with your life today?

Hm?

Does it ever interfere? Does it get in the way? Does it affect what you do today?

Yeah, now already what to do. Like I say today—like I mean—like today we don't have our kids. Used to be to me—like my son—we don't use to go with him out like American kids, you know, playing with them like American kids. When we just came here, you know, we all—we don't go out so much. Used to go out with the kids—everything with the kids, you know. They used—later when they

grew up they used to say it's different. Like my husband to go to baseball and vacation. If he had a day off he worked. He was a painter and he works for the boss. When he have a day off, he took a private job to work, we need the money.

Are you at ease talking about this?

Huh?

Does it bother you to talk about this?

No, already I'm used to this. I've forgotten because first when I just came nightmares I have a lot. Nightmares. I was in the night screaming and then rushing and my mother and father, my—all was nightmare. Everything was nightmare. Even when I have my daughter in Germany, you know, and I went hard labor and it was—took like two, three days. And then I came the last second I remember, so I was screaming "Ma! Ma! Ma! Ma! Ma!" and I was saying my mother. And when a German lady came in and said "Oh, ??? madchen," because I saw my mother came. And I always saw my mother and I saw my father.

Probably the dream, probably. Because I really don't remember too much my sisters and brothers because I was the oldest one. I remember a little bit the name. Just when you start the war, I still remember him. But now more like friends. But after the war I couldn't find nobody. All were gone. Because Lublin, this—that place where we used to live around, most gone. Most are more is like a larger ghetto, more people. But this place, Lublin, Bełżyce is almost—there was most gone.

Have you ever been to Israel?

Yeah, oh, a lot.

Really? I see your daughter is there.

Yeah, I had not too much—not too good experience here too, you know.

What do you mean?

Here my daughter used to go around with a boy here already in the States—my daughter used to go around an ???

Did you go to Yad Vashem to check the books...

Yeah, yeah.

...to see?

Yeah, yeah.

You never found anybody there.

No. I don't have to go find it because I really—go in Poland and when I go in camps I have all information. I say, "My mother went away to Bełż...to Bełżyce, you hear about this, in the big trains." When I was still home the train came. And they all—the Pollacks—the Pollakin—I mean, our neighbors—the Polish people—they saw my mother go away because they all were looking for ???.

They were—there could be survivors, they're looking there. The German, they let them see what's going on in the world. And my mother was thirty-seven years old. My mother was a young woman when she got them. And like I say, they saw my father run away—they kill him. And uh, and uh, and my—all my cousins, all my cousins they went in—how do you call—on the underground in the Polish—like I mean the underground. Like in Warsaw ghetto, you know, they were on the underground. They were in the—how do you call it here? In the—how do you call it here? The trees. How you call here?

The woods.

In the woods. They all go in the woods. Because my cousin was in the woods. And I came back to Poland—his wife—they shoot her out in the heart and him in the head.

The Polish?

Hm?

The Polish did this?

The Polish underground. I mean, the underground. There were Polish underground, there were German underground. They had something to do with the Warsaw ghetto—they have something—because we all were close. This time when they took away—when the Warsaw ghetto was, I mean—they came to us and took away all us everything. They're going to take us in another camp. They going to take us in KL. Because we all knew it's going to be ????. We were in Budzyn. The Warsaw ghetto was not too far. The young people know each other what's going, because sometimes they went out like outside working and they know what's going on. There were papers—the Polish were talking. And so after—'cause it was in '43 the Warsaw Ghetto, so—we couldn't help one each other—we couldn't do nothing. The boys run away—right away they went to the underground. So. We know very little what's going on because uh, we have to keep a secret. We were very, very, very—we have an underground from Budzyn before making holes under the underground. Under the uh, how do you call the, uh? What was—we were, we were army under this ??? How do you call it in Yid...English? The electric, I mean, the electric fence. So after this we were

sometimes in a barrack, in the day, in the night. We took out—dig out, I mean, holes.

Oh, the fence.

Yeah, the fence. Dugged out big holes and go out, you know, and bring in like I mean, bring in like I mean sometimes—I mean uh, like I mean what, what can we do because we were all surrendered. We were surrendered from the Polish people and we were surrendered from the Ukrainian people because, you know, all surrendered. Like I mean—not too much we were—even their, even their people ??? to work and a lot, and a lot were there but they were working in the underground. They came, they came back to the concentration camp because the Pollakin help ‘em kill out. Because the underground have to go sometimes for food search in the night, but the Polish people were ???. They have the—they ??? right away to the German, they came right away and find them out, uh. That what came, I mean, that’s what came and that’s what ???. So you couldn’t survive. In the middle Poland you couldn’t survive. It was four or five years. If, if for just one year you could survive. The time was, I mean, in ‘40’s—start ’40 right away they started. Like ’41. From ’41 to ’45, this was four years. Just some of them I hear later after the war some priests took some uh, girls and they were working in churches there. They could survive like. But just plain survive—it came already two, three, I mean, it came already Polish people where they want to take you. So they would all trade for other ones. So that’s what came out, I mean, like this. If the all Polish people want to help us out we were a lot of Polish Jews would be survived today. But like I say, they took my brother. My brother was running

away 'til '43. He was helping out the Polish people with the farms, you know. And uh, and there—the other, the other Polish people, I mean, they find him with friends and they took him to the, they took him to the police and they help them shoot him with, with whiskey and they kill him right away. So they were helping out, you know. You under...you country and they give you the German one side and the Polish people on the other side, so where can you go? It was taken like four years, five years almost—four years, five years. 'Til '41 ??? it took four years, took a long time. If they were just—it took like '43 the Warsaw ghetto there was a lot of Jews were left. Took too long. That's what happened. It was too long going on the war.

Much too long.

Yeah, how long, how long, how long can a person survive in year? They went in year. They take you, you are in camps, you are working, you are going, you are doing. A year. But it took four, five years almost. Took a long time.

Ms. Elbaum, I thank you.

Okay if I, I wanna—if he wanna have the tape I want you to come to my house and I gonna hear the tape because if it's not good I will not again talk—make it better. Before you taking him out the tape—that's what I like to do—if it's not going to be out good—can you comes sometimes and I wanna hear the tape?

Sure, absolutely.

Huh?

Alright.

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If not—maybe I missed something. I could talk over again maybe better next time.

Alright.