Index: RG-50.030.0660

Title: Oral history interview with Uri Chanoch

Interviewee: Uri Chanoch

Interviewer: Ina Navazelskis

00:00:00

**Q: Yes, I do. I mean I do when you talked about your father meeting Vince uh coming out I know the church around the corner that you're talking about. I know the corner Vinoze Gata and Valenchos (ph) -- I know it. So um, there's uh -- are you okay?**

A: But I bet you didn't know about Monica?

**Q: No, I did not know about Monica.**

A: And you didn't know about Gloria.

**Q: No, I don't know about Gloria, was that another cafe?**

A: In the Triumf en capitol (ph), you didn't know?

**Q: Triumf en capitol (ph) -- I think I've heard of.**

A: What -- what -- what was it?

**Q: These were cafes too? Restaurants?**

A: No.

**Q: No? What were they?**

A: They are cinemas.

**Q: Ah.**

A: And you own the cinemas.

**Q: It's um, well that's also because I wasn't born there and I didn't grow up there. It's because I came there later and got to see these places.**

A: Only when you are born there -- https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 40

**Q: And during that time --**

A: From the very --

**Q: Yeah.**

A: -- first minute you are --

**Q: We're covering a lot of -- I wanted to get a picture from you, about what your life was like, who were the people who were important to you, what they were like, um, what was that world like? Before all of the catastrophes, before everything changed. I wanted to get this picture. And of course there is more to add to it and if -- as we go into um, the war years, and the Holocaust and all of the -- all of the atrocities, if something comes to you where you want to go back to describing something pre-war, that's fine. But I wanted to get this kind of picture established so that somebody in the future has a sense of what it was like before it all changed. And if you were born in 1928, you're still a child. When things started to change. On the edge of being a teenager --**

A: So you actually have a picture of how I grow up and what kind of a family I was and what type of school I went.

**Q: Yeah. Some kind -- yeah. Some of it.**

A: Until soon there was an unrest (ph). Because uh, he conquered um Poland. Many Jewish people run away from there.

**Q: That’s right.**

A: And I started to tell what was going on.

**Q: So you’re now talking now September 1st 1939, when the war breaks out and Germ – and Germany attacks Poland. I want to go back a little bit before. One more pre- https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 41 question, very political question. Was there ant-Semitism when you were growing up? Was -- Did you feel it? Did you experience it? Was it talked about?**

A: I presume that it was, but I didn’t feel it. Smetona, issued a rule.

**Q: Smetona was the president of the country?**

A: In a way, he wasn’t super democrat, but he was very good to the Jews. And he needed the Jews badly. Because the Jews helped him to build a state with eh culture and lots of the doctors are Jewish, the professors are Jewish and they mainly came from Germany because it was not very far from Cannesberg (ph).

**Q: That’s right.**

A: And he always urged us to bring your relatives from Germany.

**Q: And that’s through the ‘30s after Hitler came to power? Or even before?**

A: Who came to power?

**Q: Hitler came to power in 1933. Did Smetona say this after he came to power?**

A: Yes.

**Q: -- or before?**

A: Before and after.

**Q: Both times, okay.**

A: Um Smetona (another language spoken) we used to go to his palace – palace.

**Q: Little palace, little palace. Pale chukas (ph).**

A: But we used to go.

**Q: On February 16th?**

A: We – like 80 percent of the Jews in Kaunas were Zionist and many immigrated to https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 42 Palestine in spite of the good life that they had. Look not everybody had the food and there were many and there were two hundred settlers the life was –

**Q: -- not so good.**

A: But they also – I want you to very much read that book I may get you that book it’s about four settlers and Kaisiadorys.

**Q: Okay.**

A: We – suddenly, when the war started, many Jewish people fled from Poland and came and each and every family brought in somebody to live because they there were quite a few but this is a habit of Jewish people someone comes over and would sleep over a night and then stay and if they don’t have money they don’t pay. And now we are the ‘40s. And we, we, we, we didn’t move. We should have moved. But where can we move? You cannot enter Palestine because the English don’t let us.

**Q: I want to back up a little bit – I want to talk -- I want to get a sense as a ten-year-old, eleven year-old child things start to change. I want to know how you experienced those changes. Did you have a Polish, Jewish, family stay with you, for example, in Kaunas?**

A: Yes. One. It was a single man.

**Q: Did he tell you what was going on?**

A: Yes. The kids are not involved. They say there is a war. But the kids – you still go to school.

**Q: Did your parents seem more worried?**

A: They – I found out later, in Kaunas, our house the passports were ready.

**Q: Their passports were prepared to go to Palestine? https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 43**

A: Yes. They wanted to go to Palestine, but how can you enter Palestine? If you don’t have thousands pounds sterling for each and everybody and this was a hell of a lot of money. You couldn’t enter. And even with a thousand pounds you couldn’t enter. There was a limited --

A: But I think we’re going to go with America cause there was a grandfather. I don’t know I don’t know the details. I don’t have the slightest clue. Before you say Jack Robinson the Russians came.

**Q: How did you experience that? Do you remember when they arrived?**

A: I remember like yesterday.

**Q: What happened? What did you see?**

A: I saw Plesney Plasky (ph), you speak Russian?

**Q: (Russian spoken)**

A: Came in a strong army and they went in the street it is after my (another language spoken) were playing, and there was a lot of music, and a lot of joy. But my sister was first here in university and the faculty of medicine but she said she’ll only be a pharmacist. Never mind about that she couldn’t go on because she was not a Polital (ph). I couldn’t be a Pioneer.

**Q: You were the wrong class?**

A: Yes. So and my father which minimized after had a business the little that he had, all that it – he couldn’t–it has to be nationalized everything had to be nationalized. But the biggest shock was they took away our Hebrew. And we were, I would say Israelis, we were Hebrew kids and Hebrew was everything. Even the Lithuanian language was https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 44 started in Hebrew. And this is forbidden. Yiddish. But I cannot write Yiddish. There is a difference in Yiddish if it is uh if you write the same letters in Hebrew and Yiddish you write the same letters in Hebrew, but the – for example “A” “E” just to give you an example. In Hebrew, has three points, and in Yiddish it has a thing like this an “ine”. So–

**Q: It changes?**

A: -- So when they called me to the board – (another language spoken) He was cross and said “What kind of a Jew are you, you cannot speak Yiddish. You cannot write Yiddish” and I started to cry. It was kind of a joke no?

**Q: Did your teachers change in school? Were there new teachers?**

A: Uh Hebrew teachers. No one stayed. As I said we use to go to Smetona we use to go that flag was the blue and white one and the Lithuanian flag were still flags how tolerant he was. It was forbidden. To call me (another language spoken) or whatever I could go and complain to the first policeman and he was forced to punish a boy. Or take him to the Boka (ph) the day.

**Q: The Boka (ph) is sort of a jail?**

A: We knew it, we knew it, we – nobody touched us. Nobody did anything bad to us. Maybe here and there (another language spoken). But it didn’t come to an extent of hitting but maybe some other, boys and girls. But mainly not. It was not no. It was not – I cannot tell and when the Russians came, everybody’s equal. And the Jews have the same rights like everybody else but they had the same rights before too, they had even better rights. It was a shock but we stayed in the same flat. The biggest shock was that we couldn’t practice Hebrew anymore. So we did it – https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 45

**Q: -- quietly.**

A: Quietly, and in hiding. Because they were anti-Zionist, anti-Hebrew, anti, anti, anti, they wanted us to go to Birobidzhan, if you know what --.

**Q: Yes. Birobidzhan is the Jewish Soviet Republic.**

A: But we were still in (unintelligible) if you remember, in Kaunas.

**Q: Yeah. House of culture?**

A: Piersney Plaskey (ph).

**Q: What does Piersney Plaskey (ph) mean?**

A: It was dancing and singing.

**Q: Dancing and singing, Piersney plaskey (ph).**

A: So.

**Q: That’s Russian.**

A: But after three quarters of a year passed by and I started to be neglected. I’m not a Pioneer. And then my sister came one day and says, “Do you want to go to Palanga?” And I said yes.

**Q: Palanga, P-A-L-A-N-G-A.**

A: Yes. It is a resort.

**Q: On the Baltic Sea.**

A: So uh I go to Palanga and maybe after you finish the Chem there you’ll be a Pioneer. And so I went to Palanga. It was tough, economically, because my father was not in good shape. My mother hired a truck and sold little pieces of wood that you – it shows you again my mother was organizing things. And then – oh, by the way Vincent (ph) stayed https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 46 with us by the Russians too. She didn’t lift the red flag. She didn’t like it too because Vytas (ph) was sent to Siberia.

**Q: He was arrested and deported?**

A: Yes.

**Q: Was that – was he one of the first arrested or was it um –**

A: Vytas?

**Q: Yeah. Or was he deported in June –**

A: He was deported, I don’t know. Because he was a soldier in –

**Q: -- in the army?**

A: In the Lithuanian army. In the Lithuanian army. And it was passé, totally passé. They were the army of the Bourgeois. I don’t know what they had in mind.

**Q: Did –**

A: But half of my class, was shipped to Siberia. And maybe they would ship us too. Which in maybe the class was – the two classes was 50, 60 people. Thirty and we have a saying – I don’t see you well because of the light. But never mind. That’s better. They said, “The rich man has the luck” Why? Because two weeks before the Germans came in and they were shipped to Siberia it was very difficult to, it was very bad. A few people died but it was still –

**Q: -- better?**

A: And in my class they all came back and all immigrated to Israel. They didn’t go to America. So when we had our reunion and we were 50, five years ago, there were many children there. Because if they were to stay there would be very few children, if at all. So https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 47 uh –

**Q: Did your family have that feeling, too, that they may be shipped to Siberia? Was that talked about at home or you wouldn’t know of it?**

A: How can you hide it?

**Q: Okay?**

A: Your next-door-neighbor being sent to Siberia in the middle of the night have a little valise and you go to the train, to Siberia.

**Q: Are you talking about that night of deportation that happened in June in 1941?**

A: Yes.

**Q: That one.**

A: You know in that deportation, not only Jews, all the Lithuanians. The Lithuanians said only we were deported and all you Jewish people were not deported because you were Communist and blah blah. A half-class minimum, more than a half class and they came back. It was difficult.

**Q: But one–were you in Palanga in June of 1941?**

A: You know about Palanga was a camp.

**Q: I’ve heard of it. I’ve heard of it -- I know of somebody else who was in that camp.**

A: Somebody else? A Jewish boy?

**Q: Yeah. A Jewish boy who was in that camp.**

A: Is he in America?

**Q: Unfortunately now he is dead. He died in 1997.**

A: Aye, aye, aye, he was young. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 48

**Q: When was Alec (ph) born? Do you know of the name Stromas (ph).**

A: Of course.

**Q: It was Alec Stromas (ph). Okay so –**

A: I knew him very well. He was in the camp but he became a Communist.

**Q: No (sighs). He did become a Communist.**

A: Later before he was a Lithuanian Nationalist but he was a Communist. Later his father was – don’t tell me the Stromas (ph) – I know Alec, I know the family. I know everybody there.

**Q: You do?**

A: And there mom, brother, I know everything.

**Q: Mom died, mother passed away.**

A: I know. I still have a cousin in Kaunas, Visidea (ph), do you know her?

**Q: Thirty years.**

A: She gives us a hard time.

**Q: Does she?**

A: Even if but don’t praise them, for heaven’s sake. I down talk to her anymore. You know her because she comes here often?

**Q: I know her from many years now, many many years. But that’s a side issue, let’s go back to the interview?**

A: Alec was in Palanga and never told me, I liked him. Very clever guy. And his wife.

**Q: She lives in Lithuania. Um.**

A: Palanga. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 49

**Q: Palanga. If you were –**

A: -- 22nd of June. There’s an interesting thing. I don’t remember anything that happened in Palanga.

**Q: Do you remember how you got there? Your mother hired somebody to take you there? Is that what you said? Or she hired –**

A: -- I don’t know.

**Q: You don’t remember.**

A: I don’t remember.

**Q: You just know that you wanted to be a Pioneer but not excluded.**

A: I knew I be a Pioneer but, but, but this only shows you what is brainwashing. After two weeks I was willing to kill for Stalin, to die for Stalin, to jail my parents, to kill all my uncles. (laughs) I mean, this is when you take a young boy and you brainwash, this is crazy.

**Q: It is but you were also twelve years old, thirteen years old that’s the optimal age for those things to happen.**

A: Yeah.

**Q: That’s the – you know, if you were 18 it wouldn’t happen quite like that.**

A: You know the Arabs well now it’s quiet but ten years ago when they are asked to commit suicide. I explain to people, what is brainwashing? Brainwashing is, is, I am brainwashing. I know what it is. They change you, they promise you 71 virgins in Allah.

**Q: That’s right.**

A: Allah will take care of you. This is brainwashing. And now the shock. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 50

**Q: Yeah and tell me about –**

A: -- and why the shock.

**Q: What happened, first of all?**

A: Frist of all, they closed the border off Lemin and Clibida (ph) and they came in motorcycles and bicycles and I don’t know what else.

**Q: Can you tell me – do you remember how they looked?**

A: Yes.

**Q: How did they look?**

A: The Germans?

**Q: Yes.**

A: Organized, fit, blitzkrieg, and the shock is, the Russians, the big Russians, the army that’s after --. They ran, they left their shoes. They ran like crazy. They didn’t fight back. And this is like we don’t need to fight back.

**Q: So you were in this pioneer camp in Palanga, this resort on the Baltic Sea, the resort. And what happened from one day to the next? Did the camp leaders leave? Did they disappear?**

A: Disappear.

**Q: So all the children just left there?**

A: Left there. Some of them succeeded with (Unintelligible) to go with them to Russia.

**Q: I see. About how many children were in that camp?**

A: Many. Maybe thousands. Lot of children. And on the very same day, the Lithuanians came, the Jewish children here, the non-Jewish children there. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 51

**Q: All of them had been pioneers before but they split them in two?**

A: All of them were split. The Jewish children. We were put in a synagogue. Together with women and children. The men were put in another synagogue. And put on fire. This was the Lithuanians. They did.

**Q: But was this – did they take the Jews of Palanga together with the children who were in the camp?**

A: Yes. Bravo.

**Q: Okay.**

A: The Jews of Palanga, and then the torture started.

**Q: Where were you?**

A: In the synagogue.

**Q: You were in the synagogue? And so you saw it go up in flames?**

A: The other one? No, the other one we didn’t see these people. Because the other one was far away.

**Q: Oh, so there were two synagogues?**

A: Yes. Always two synagogues.

**Q: But the one that went up –**

A: The Jews say in this synagogue I don’t go.

**Q: But the one that went up in flames, luckily you were not in that one. You were in the other one?**

A: No, no, no.

**Q: Okay. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 52**

A: No, I was considered already a big boy.

**Q: So you went to the –**

A: Only the men. The infants were with the mothers.

**Q: So the men were in the synagogue that went up in flames? I see, okay. It was put on fire, in other words.**

A: And then the ceremony started. Take the Torah books, go with them, and they shouted “hey,” they were watching us. Put in on fire.

**Q: So this was the militia?**

A: Why? What happening to our neighbors, to such an extent? I didn’t know that was happening in Kaunas was much worse. They went from house to house. So, I don’t know. Where are my parents? Where is my sister? Where is my little brother? Where is Vincent (ph), where is Teraza (ph)? I will tell you something. Vincent (ph) and Teraza (ph) were considered family. This is the same unit. It’s not something upstairs- downstairs. We are sitting there in this synagogue about three weeks.

**Q: About how many people were in it?**

A: Tons. One hundred fifty. Terrible. We had no restrooms and we had hardly something to eat. And every day it was a procession of the books. All the book in the synagogue. We had to carry them and put them on fire. There was beating, there was cursing.

**Q: And was it Germans or was it Lithuanians or was it both?**

A: The Germans were not there.

**Q: Lithuanians. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 53**

A: They were busy. Blitz. We would go and one-and-a-half days Lithuania was – and the soldiers would run away. I compare it sometimes with, of course, with the Arabs. When they flee, they leave the shoes. They flee. They’re afraid of us.

**Q: So they were –**

A: They were afraid of us. Today, I don’t know. But don’t worry, we will settle it. We know what to do. You know, what is the worst thing is the helpless, you are helpless. There is nothing you can do. Suddenly there is nothing you can do. You can’t flee you don’t know where to flee. You don’t know what happened to your parents. And to make a long story short, a Lithuanian, a non-Jew, had good relationship with The Red Cross. And he had a Jewish friend, and they sent three buses and we were shipped to another place and never mind it’s a complicated–and the buses brought us to Kaunas. And Vincent, (ph) my brother, came to fetch me from there was a Jewish center in Kaunas where the orphanage was if you know, where it is, and the old people knows and you can see it engraved there was The Ten Commandments. And then I have a very good feeling. Because, if they were waiting for me maybe they would run away together with the Russians. And many ran away. It was terrible.

**Q: What did you see when you get back to Kaunas? What did you –?**

A: Empty streets. People didn’t dare to go out. There were 14 thousand Jews and ten thousand killed by Lithuanians in the first month. Killed. And the question is, why? And sometimes I think that the factor of to rob us and to look for gold and diamonds and things like this. Was also – or, it was somewhere, maybe, the organizist (ph) is maybe because we Christ, we put Jesus on the cross. But no we didn’t put – the Romans put – https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 54 it’s crazy. It’s absolutely –

**Q: What was your mother like? When you came home she must have been frightened too because you were in Palanga and she didn’t know what was happening.**

A: Of course. My health, my father, my mother, didn’t turn out that Tereza (ph) told me. They went from flat to flat. And their headquarters just in front of the watershed.

**Q: And you lived on that square?**

A: Yes. And they used to come very often. To look for the Jews. And she said they took them away. She was hiding them under the bed, and in the cupboards. All kinds of hiding places in the flat. So they had to look. She said “Me, I, they didn’t give it to me. It’s me I took it. My little girl. And we are very happy they took them. Put on a plate.” I didn’t know – I wouldn’t know it I would put name by the righteous, because she risked her life. I don’t know if she is still alive but she she did not everybody did. Some just turn in and she – we came to Pulsa Pukamas (ph), I’m shifting. And Tereza (ph) took off the rings and said this is the ring my mother, your mother gave to my mother.

**Q: Aww. Oh dear.**

A: I want you to have it. It’s a big ring it was a big ring. It was a white ring. She cut it in three pieces and gave it to Teraza to me and her. And she said, “take all the furniture.” Four years ago we had the furniture nice furniture. “Take everything,” she said. “We won’t come back.” And no, I didn’t take it. What I took is a picture of me playing the violin. I hated the violin. And we had lunch on our tablecloths.

**Q: In 1995. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 55**

A: I’ll show you the movie next time when I come.

**Q: Yeah.**

A: Are you in New York sometimes?

**Q: Sometimes. Do you come to New York sometimes?**

A: I come every year.

**Q: Okay.**

A: I brought my (Unintelligible and laughs).

**Q: Um?**

A: Uh, this I remember. The three of us, I went off the bus. I was very happy to be with my family again. And we went home. And then we went into the ghetto.

**Q: Tell me about that. How did that occur? What do you remember about going into the ghetto?**

A: When he came, with the carriage and the horse. And they put us in the ghetto. And what the Germans did they said, “Now we are going to form a ghetto. And this is after the war will be over then you will go back to your houses.” I mean, they did everything to avoid a revolution. How do you avoid revolutions? Drops of hope. Okay we’ll come back. And so immediately there was an organized lot to make sure you are managing the ghetto. And the police. And (other language spoken) which means, those who – we’ll give you four or five people we’ll give you one room. They gave us one room. The room was a kitchen we had to share with another two or three families. If not the very convenient the grown-up girl too, but it wasn’t the worst. This wasn’t the worst. This was a Garden of Eden compared to the concentration camps. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 56

**Q: When you went to the ghetto, was it all five of you? Your father, your mother, and your sister. And you had the one room? Did you have to go to work? Did your sister have to go to work?**

A: My sister had to go to work, my mother had to go to work. My father had to go to work. And me all by myself not.

**Q: I see.**

A: But, on the very same year, ‘41, in October 28, you know?

**Q: Tell me anyway. Tell me.**

A: They announced that all the people has to report to the democrata plats (ph).

**Q: Okay. Democracy Square. (other language spoken)**

A: Sometimes you really know names. And – the all of us did not know what to do. Because they understood that something wrong was going to be here. They said, “What do we do?” So a secular Jew, who doesn’t believe in God, goes to the rabbi. Go to the rabbi and ask the rabbi what to do. Rabbi Shapiro. “Rabbi, what shall we do?” And they say, “I need to look in the holy books. I can’t tell you – come later, come to our later.” I said yes you have to report. And they said Elkes which was the head of the ghetto, said, “uh, why, Rabbi Shapiro, do we have to report? Let them take me wherever they want.” “No, but if we are organized maybe a few people will stay alive. And they will tell. What they did to us.” So, here I am to tell you what they did to us. It is eh,5 o’clock in the morning, 6 o’clock in the morning and there were two murderers Rauca and Jordan (ph).

**Q: Ral and who?**

A: Rauca and Yordon (ph). https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 57

**Q: Rauca, R-a-u-c-a and Jordan, J, you got that?**

A: I think there were forts (ph), there were Nazis. And they should stay feminist, and they will stay home, we will kill them on the spot, which they did. And then they stick to the left is the good side and the right is the bad side. And I look at my family and I say they need walking partner. They can’t still walk. All right with all of us. Even for me, I said. But what would they do with the little one? He is now spoiling the whole thing. Because of him he’ll go to the bad side. But the police was the good side. Where the establishment was, there was a good side and there was a bad side. All the other, mainly women and children. And I said “Aye aye aye.” But when we same to Rauca (ph). I put like this. Very tall family. My father was very tall. My mother was also tall woman. My sister was tall. And even I was tall. To my age. At that time I –

**Q: So with Danny, even though he was nine years old at that time you went to the good side. Okay. I think we’ll change the card now. Yeah? UNIDENTIFIED SPEAKER: Are we ready?**

**Q: Yeah we’re ready. This is a continuation of the USHMM interview with Mr. Uri Chanoch. Um so on that day, when you were, you know, to the right. You were saved.**

A: I was to the left.

**Q: Excuse me. To the left.**

A: That’s all right.

**Q: And so you remember that. Do you remember what Rauca looked like? And what happened after that? How did your parents -- do you remember any details from that day? https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 58**

A: We were, I wouldn’t say happy but we were content in the good side and it was heartbreaking. Because they took all of them there and cried and they stood there in the little ghetto. They all were part of the ghetto. If you saw it. In the ghetto was a bridge. We probably say it many times and they put them in the ghetto and from there, there was already one action before. Dr. Elkas (ph) went back then please save this he wanted to save and he was beaten. And then they, the very same day or the next day we say them going up the hill to Fort Number Nine. You know where it is?

**Q: Yes. But tell us what is Fort Number Nine?**

A: Fort Number Nine is the killing spot for the Jewish people.

**Q: In Kaunas.**

A: Or maybe some none Jewish people as well. Fort was one the nine forts or ten forts that surrounded Kaunas during the Russians built a – a kind of fort to protect and defend Kaunas. And even today when you go and see, have you been? Have you seen the little guns there?

**Q: I don’t recall that. I’ve been there but I don’t recall that?**

A: We have to go very, very down. The trenches were already ready. We saw them going uphill. And they were shot on the very same day. And later on burned. This was the big action because they needed the great action. The problem is there are less and less people coming because the people are dying out.

**Q: Yeah.**

A: This is a sad day for us. A sad day for me. Because I saw it with my own eyes and I heard it in my own ears, the shooting. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 59

**Q: You could hear the shooting?**

A: Yes, there was a lot of shooting. It was again, women and children. There was very little to do. What could they do? Nothing. Maybe some of them they put in the cells. In Fort Number Nine. But when they killed, the German Jews and the French Jews, they, put them in the cells first and then they killed them. There’s a story from one girl. She lives here in New York somewhere. She says Jordan (ph) came, and rescued their family because her mother was a seamstress. What happened then is fairly quiet years. It doesn’t mean there were quiet years because people got shipped to Estonia. And for work and then they were killed. And they were shipped to all kinds of to – Shancy (ph).

**Q: Shansheay (ph)?**

A: To Shawshea (ph). And there was a kind of a little camp so when they did make the list, they – we didn’t know if it was better or worse. What would happen to the Jews? But I, personally, understood that I have to belong to the establishment. And this will be the policy. This will be my insurance policy for my family.

**Q: By establishment, what do you mean?**

A: Establishment is the police, the work office, and Unrat (ph). This is what we call establishment. Maybe there is another word in English for it.

**Q: Okay. How did you do that? In what way did you get yourself connected there?**

A: I was asking maybe they need a messenger. And I knew the Jewish – I knew there was a German S.R. And a Jewish manager. So I wrote to him. And he said to come. And the minute I got this thing that was written to get I but a messenger this was a life insurance policy. Nobody can touch you. You are safe. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 60

**Q: So it’s a 13-, 14 year-old boy?**

A: I’m a messenger.

**Q: You’re a messenger.**

A: And I’m happy.

**Q: What kind of messages did you take?**

A: Bring this list to the Unrat (ph). Which was no, outside. Take this to the police and we had a car to take and we called, and we use to write all the people in the ghetto, their names and all kinds of things like that. The head of this was Gustav Hammon (ph).

**Q: Hammon Gustov or Gustov Hammon?**

A: You’re right.

**Q: Gustov Hammon.**

A: You heard about him?

**Q: No, as a matter of fact. I have heard of Hammon (ph). Which is different. Hamon was with the Einsof Commando (ph) I believe.**

A: That’s not that’s a different story.

**Q: Okay. Press it on. Um this interview is being interrupted. This USHMM interview with Mr. Uri Chanoch, is being interrupted on July 12, 2012. We are at the point where Mr. Chanoch is describing to us what life was like in the ghetto. And how he um, became a messenger for the Utinrat (ph).**

A: Not for the Unirat (ph) – for the German Work Office.

**Q: For the German Work Office. And we will continue this interview by phone, by phone, long distance, at a later date. Thank you, Mr. Chanoch, very much. https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection 61**

A: I’m going to Lithuania. Probably.

**Q: Probably in August. So I will call you –**

A: Now I am going right now after I come back.

**Q: Okay. So we will continue this interview um, most likely in August when you are back in Israel. Um thank you very much for your testimony so far and I wish you a good journey.**

A: Thank you very much. And I want to tell you, you’re a terrific interviewer.

**Q: You can repeat those nice things.**

A: You are a very good interviewer. You have made me talk.

**Q: Thank you.**

A: And it’s not so easy to do to make me talk.

**Q: Okay thank you very much. End of File Two Conclusion of Interview https://collections.ushmm.org Contact reference@ushmm.org for further information about this collection**