

Orange County Holocaust Oral History Project Interviews

MS-M011 Supplemental Information

Summary Characteristics of Interviewees

Most interviewees are Jewish survivors of the Holocaust. Their experiences during the World War II era include forced and voluntary emigration, death camps, forced labor, and hiding. Almost all of the Jewish participants are Ashkenazi Jews; that is, of Yiddish-speaking, Eastern European origins. The single Sephardic Jew (#92, Isaac Cohen) was born in Greece. The other participants include five members of the U.S. Army who saw the camps at the end of the war and three "rescuers" (individuals who aided Jews in their efforts to escape the Nazis).

The questioning format the interviewers followed incorporates survivors' recollections of life before the Holocaust, their experiences during the Nazis' domination of Europe, and their stories of emigration to the United States.

The interviews highlight the central role of the death camps in the Holocaust. Even participants who did not personally experience deportation frequently speak of relatives killed at camps such as Auschwitz. The collection also provides much information about the experience of hiding from the Nazis; eighteen survivors (25%) fall into this category.

Data sheets for each interview list basic personal information about each participant; some of this data has been recorded in the abstract of each interview contained in this guide. Below is the format used in composing a profile for each participant.

Summary data format

Interview No.:
Length of tape:
of VHS tapes:

Name:
Gender:
Birthdate:
Birthplace:
Religion:
Age Group:

Type Of Experience:
Left Family Home:
Camps Occupied:
Parents Survived:
Number Of Siblings:
Sibling(s) Survived:

A total of fifteen data elements comprise this profile. An explanation of each element follows, including brief statistical summaries of the characteristics of the collection as a whole.

Interview No. Each of the interviews was assigned a sequential number by the ADL; numbers were assigned in the order that the interviews were conducted. Interview #1 (Jack P.) took place on April 16, 1992; the last interview, #93 (Edith B.), took place on March 17, 1994. Gaps in numbering are attributable to tapes that have not yet been transferred to UCI.

Length. Interviews vary in length from #69 (Ted F.), which is 27 minutes long, to #70 (Rose D.), which is 185 minutes long.

of VHS tapes. The number of videotapes on which the use copy of the interview is recorded.

Name. The name listed on each data sheet is always that currently used by the interviewee. In many cases, survivors changed their first and/or last names upon emigrating to the United States.

Gender. Each interviewee's gender is indicated on his/her data sheet. Women represent a majority of the participants.

Men: 32 (47.25%)

Women: 40 (52.75%)

Birthdate. Birthdates range from 1905 to 1935.

Oldest woman: 1905 -- #15 (Rosie T.)

Youngest woman: 1935 -- #47 (Suzanne B.)

Oldest man: 1909 -- #87 (Harold L.)

Youngest man: 1931 -- #7 (Stephen N.)

Birthdate

	Women	Men	Totals
1905	1	0	1
1909	0	1	1
1911	0	1	1
1912	0	1	1
1913	1	1	2
1914	1	0	1
1915	2	1	3
1916	1	2	3
1917	1	0	1
1918	1	2	3
1919	4	2	6
1920	2	1	3
1921	2	0	2
1922	4	3	7
1923	2	5	7
1924	2	3	5
1925	3	1	4
1926	0	2	2
1927	2	0	2

1928	2	1	3
1929	2	2	4
1930	2	1	3
1931	1	2	3
1932	2	0	2
1935	1	0	1
Totals	40	32	72

Birthplace. Each data sheet lists the interviewee's country and city of birth when known (in a few cases only the country is known). Among survivors, eleven countries are represented. Polish-born survivors constitute the single largest group (thirty-two, or 38%).

	Women	Men	Percentage
Poland	14	12	36.1%
Germany	7	7	19.4%
Hungary	7	3	13.8%
Netherlands	5	2	9.7%
Czechoslovakia	4	1	6.5%
Luxembourg	1	0	1.4%
Romania	1	0	1.4%
Russia	1	0	1.4%
France	0	1	1.4%
Greece	0	1	1.4%
U.S. (liberators)	0	5	6.9%
Totals	40	31	

Religion. This designates whether the participant is Christian or Jewish. Notably, not only survivors are Jewish; three of the five liberators are also Jewish: #46 (Leo K.), #69 (Ted F.), and #55 (Doris D.). One participant is a rabbi (#68, Baruch G.).

Jewish 67 (93.3%)
Christian 5 (6.7%)

Age Group. Three "age group" categories were used: child (under eleven years), young adult (eleven through nineteen), and adult (twenty and over). Since German invasions took place as early as 1938 and Nazi atrocities went on until 1945, it is possible for one participant's experience to span two different age groups. The small number of participants who were children at the time reflects their extreme vulnerability in the face of Nazi rationales: young adults and adults had much better chances of survival because they could (and did) work. At death camps, children (along with their mothers) were usually killed on arrival; they were kept alive only if they appeared capable of performing the same kind of labor expected from youth a few years older. Some parents apparently sensed this, although they did not explicitly know about the death camps; one survivor, #39 (Frances G.), was put to work in the ghetto at age ten, another, #26 (Jenny Z.), at age seven.

Additionally, the "young adult" age group reflects a variety of experiential characteristics depending on a survivor's position within the 11-19 age range. Those 11 to 14 were especially impressionable and underwent profound feelings of abandonment and isolation; because of their obvious vulnerability, however, adult prisoners were often protective of them. They also gave some of the most vivid recollections, suggesting that they were less capable than older survivors of distancing themselves from the events around them. Survivors 15 to 17 were more likely to find other friends their age than those a couple of years younger, and they appeared somewhat less overwhelmed at being separated from their families. Eighteen and 19 year-olds showed the most capability at finding survival methods that afforded them more food and/or access to other resources. They were also more likely than other young adults to be involved in resistance efforts.

The following chart shows the full array of age groups represented in the interviews. The total number (92) is greater than the number of actual interview participants (72) because several participants passed from one age category to another during the Occupation.

Age Group

	Women	Men	Percentages
Child	6	3	10.8%
Young Adult	22	11	39.7%
Adult	25	25	60.2%
Totals	53	39	

Type of Experience. This category indicates whether the individual was in ghettos, camps, hidden, a rescuer, a liberator, a prisoner of war, or a political prisoner. Some survivors had multiple experiences; for example, "Ghettos; Camps," or "Ghettos; Refugee."

Survivor Experiences

Camps

Centers constructed and intended for temporary detention, concentration, slave labor, and/or extermination of Jews. Death camps such as Auschwitz generally also had associated slave labor camps in the surrounding environs. See also the "Camps Occupied" section.

Ghettos

Jews' forced residence in overcrowded areas within cities, as designated by the Nazis. This occurred in countries such as Poland, Hungary, Czechoslovakia, Latvia, Romania, and Greece. Notable ghettos included Warsaw and Krakow. Ghetto residence usually preceded deportation, but ghettos sometimes were destinations after deportation. For example, early in the war German Jews were sent to ghettos in Eastern Europe.

Hidden

Survivor escaped Nazi capture by living where he/she could not be detected and/or by assuming a gentile identity.

Prisoner of war

A soldier imprisoned by the enemy as a result of military engagement.

Political prisoner

Imprisonment, but not as a Jew, in a prison rather than in a concentration camp. This applies to only one interviewee, #21 (Margaret G.), who eventually was sent to a camp.

Refugee

Jews fleeing the land of their birth due to anti-Semitic persecution. Refugees most commonly came from Poland, Germany, and Eastern Europe.

Other Experiences

Rescuer

A gentile who risked his/her life to save Jews from extermination.

Liberator

A member of the Allied forces that defeated Germany and liberated Europe in spring 1945. Such a person could be American, Australian, Canadian, British, or Russian; however, the five liberators in these interviews are exclusively American.

Type of Experience

	Women	Men	Percentages
Camps	24	20	61.1%
Ghettoes	17	7	33.3%
Hidden	13	5	25%
Refugee	4	7	15.3%
Liberator	0	5	6.9%
Rescuer	3	0	4.2%
P.O.W.	0	2	2.7%
Political Prisoner	1	0	1.4%
Total	62	46	

The totals are greater than 72 (the total number of interviewees) because most survivors were subjected to several types of mistreatment during the Holocaust.

Left Family Home. This is the date that the participant first left, in some cases by force, the family home due to circumstances related to the Nazi Occupation and/or the deportation of Jews. These circumstances included emigration, relocation to ghettos, deportation to camps, or upheaval related to military conflict. The most influential factor in this date is the survivor's nation of residence. For example, German Jews interviewed began experiencing pressure from the Nazis as early as 1932. Virtually all departures before 1939, therefore, indicate refugee status. Hungarian Jews, at the other end of the spectrum from their German counterparts, did not face deportation until 1944. Hungary's fascist leader Miklos Horthy cooperated with Hitler's plan to dominate Europe, but was not eager to exterminate Jews and was not pressured to do so. But Horthy was overthrown in 1944 by a group of Hungarian Nazis, who swiftly began deportation procedures. The Hungarian experience is often characterized as an accelerated version of what Jews from other countries endured over a longer period of time.

"N/A" is used when the participant is a liberator or rescuer.

Left Family Home

1933	1	1.39%
1937	1	1.39%
1938	5	6.94%
1939	11	19.44%
1940	11	15.28%
1941	8	11.11%
1942	9	12.50%
1943	5	6.94%
1944	11	15.28%
N/A	7	9.72%
Total	72	

Camps Occupied. "Camps occupied" indicates which, if any, labor and/or concentration camps were part of the person's experience. As indicated by the chart on page 10, Auschwitz was the camp occupied by the greatest number of participants. This is historically representative, as Auschwitz was associated with one-quarter of all the deaths in the Holocaust. In addition to the main facility, where execution occurred, Auschwitz had numerous subcamps for particular kinds of work, such as mining or lumber. Several German industrial concerns (such as Siemens and I.G. Farben) also had facilities in the vicinity and commonly employed Auschwitz inmates. The majority of survivors occupied more than one camp during their captivity. In most of these cases, inmates from Auschwitz were evacuated and moved westward to other camps in January 1945 as the Russians approached from the Eastern front. This experience almost always involved forced marches through the snow, either part or all of the way to other camps. These marches had high mortality rates. In some instances, a survivor was moved several times in the last six months before the Germans surrendered. Common destinations on the westward trajectory were Bergen- Belsen and Buchenwald in Western Germany. Both became vastly overcrowded and unsanitary, and thus were breeding grounds for diseases such as typhus, tuberculosis, and diphtheria.

Camps Occupied (in order by total number of participants in each camp)

	Women	Men	Total
Auschwitz	7	10	17
Buchenwald	6	2	8
Bergen-Belsen	7	1	8
Theresienstadt	3	2	5
Ravensbrhck	5	0	5
Mauthausen	1	3	4
Majdenek	2	1	3
Stutthof	3	0	3
Dachau	2	0	2
Riga	2	0	2
Skarzysko	1	1	2

Westerbork	1	1	2
Kaiserwald	1	1	2
Balkenheim	1	0	1
Blechhammer	0	1	1
Gunskirchen	0	1	1
Lucenti	1	0	1
Murdorf	0	1	1
Plaszow	1	0	1
Strasshof	1	0	1
Vught	0	1	1
Total	45	26	71

The following terms are used in the narrative summaries of survivors' experiences, but are not formal data values:

Concentration camps:

Camps in which persons are imprisoned without regard to the accepted norms of arrest and detention.

Death Camps:

Camps existing for the ultimate purpose of extermination. Examples represented in this collection are Auschwitz, Majdanek, and Dachau.

Labor Camps

Camps in which Jews were made to perform forced labor; those who could not work generally were killed. Although selections took place that separated those fit to go to labor camps from those sent to die, labor camps were not a guaranteed path to survival. Often, inmates became weak from overwork and were then chosen for extermination. Many interviewees refer to labor camps as "slave labor" camps.

Parents Survived. Four possible data values exist for each participant: mother, father, both, or neither parent survived the Nazi occupation. In some instances, families

travelled together on cattlecars to death camps, then never saw one another again. In others, parents (particularly men) were taken without warning from their houses or ghetto residences and never returned.

Parents were the most likely to survive in cases when they were hidden; of the 26 participants who had both parents at the end of the war, 7 were hidden. Five survived, along with both parents, by becoming refugees.

Parents Survived

	Women	Men	Total
Neither	25	17	42
Mother	3	1	4
Father	0	3	3
Both	11	6	17
N/A	1	5	6
Total	40	32	72

"N/A" is used for the one survivor who was orphaned before the war and (in the case of the men) for liberators.

Number of Siblings & Siblings Survived. These two fields indicate the number of siblings a participant had at the beginning of Nazi removal efforts in his or her country, and how many remained alive after the war. (If a survivor was an only child, the number of siblings listed is 0, and the entry under "survived" is N/A).

Total number of siblings: 150 (100%)

Total number survived the occupation: 83 (55%)

Notable exceptions to these statistics on family survival are #21 (Katalin R.), and #61 (Marika F.). In each case both parents survived, as well as all siblings.

Prominent Historical Themes

Certain themes that are central to study of the Holocaust recur noticeably in this collection of interviews. The following is a sampling of themes, along with partial listings of particular interviews that illustrate them.

Anne Frank connections. The collection includes three individuals who encountered Anne Frank and her family: #21 (Margaret G.), #70 (Rose D.), and #90 (Hendrika J.). The first two interviewees met the Franks in camps, while the latter, (a rescuer), was part of the Amsterdam network that hid them before they were deported.

Anti-Semitism. Anti-Semitism predated Hitler's presence on the European scene and abetted his attempt to obliterate the Jews. As the interviews show, the gentile populations of certain countries in particular were extremely anti-Semitic and showed great enthusiasm in collaborating with the Nazis' measures to concentrate and destroy European Jewry. Several survivors cite Poland as an especially significant example of this problem. Prior to 1939 Jews comprised 20-25% of Poland's total population, or 3.3 million people; by 1945, only 380,000 remained. The gentile civilian population conducted pogroms in the years following World War II, driving away most of the Jews they did not kill. By 1950, all but 80,000 Jews had left Poland.

There is no easy or facile explanation of why anti-Semitism was so prevalent in certain countries. Factors contributing to high anti-Semitism include low economic solidity, instability of democratic institutions, low Jewish social and cultural assimilation, and antagonistic attitudes of gentile religious communities toward Jews.

Representative discussions of Polish anti-Semitism in this collection include: #1 (Jack P.), #16 (Henry P.), #68 (Rabbi Baruch G.), #77 (Cecylia P.); and #84 (Miriam H.). Representative discussions of anti-Semitism in other countries include #73 (Stella U.), #76 (Harry G.), and #82 (Clara G.).

Camp survival. The many camp experiences yield substantial detail about how individuals were able to save themselves and others, even under horribly deprived conditions intended to kill them. Camp jobs that provided access to food, clothing, or building materials could make a dramatic difference in one's everyday circumstances. Some survivors traded food for a desired commodity; #40 (Robert P.) did this with shirts he stole from the laundry, as well as becoming "the king of saccharin." Access to civilians afforded expanded opportunities for trading; #12 (Harry F.) obtained extra food in exchange for cigarette holders he made for Polish civilians who worked in his subcamp. Specialized training could also mean a certain amount of protection: #25 (Marianne D.) discusses her father's experiences as a diamond cutter, #82 & #88 (Clara & Harry G.) were able to work as doctors, and the family of #26 (Jenny Z.) were in forced labor, but nonetheless were kept alive and permitted to stay together throughout most of the war because of her father's metalworking skills. Others found ways of removing themselves from proximity to extermination facilities; even if this only involved a transfer to a satellite camp, it did mean lessened threat of selection. Examples include #7 (Stephen N.) and #21 (Margaret G.).

Emigration to Palestine. Several interviewees mention the prospect of emigrating to Palestine both before and after the Holocaust. Zionist organizations had existed in Europe since the turn of the century, and in the late 1930's, Nazi administrator Adolf Eichmann hoped to rid Germany (and Eastern Europe) of the Jews by encouraging resettlement in Palestine. Jewish communities sponsored resettlement programs that

emphasized agricultural training, particularly for young people. These programs became a means for refugees of getting out of danger, although many did not end up in Palestine. Interviews #66 (Mark K.) and #83 (Margie S.) are among the participants who offer related information.

German Jews: Prewar and Wartime attitudes. While Jews in other nations encountered the Nazis as menacing invaders from without, German Jews experienced the Holocaust exclusively as a betrayal by the communities where they and their parents had lived peaceably. Many German- Jewish participants note their families' presence in Germany for several centuries or their fathers' military service for the Germans in World War I. In many cases, interviewees noticed an immediate upswing of anti-Semitism after Hitler came to power in 1933, and even more so after 1935 with the institution of the Nuremberg Laws, which removed German Jews' citizenship and forbade sex and intermarriage with German gentiles. In a few instances, the change in social climate was more gradual and was not widespread until the late 1930's. In any event, German Jews express especial shock at the terms of the Final Solution. Representative examples in the collection include #27 (Fanny L.), #32 (Hans G.), and #87 (Harold L.). Most interviewees focus principally on their own Holocaust experiences and devote less attention to the question of German complicity, but some German Jewish participants discuss the latter in some detail. #11 (Ted K.) discusses the pervasiveness of participation in the Hitler Youth; #27 (Fanny L.) cites the absence of independence and liberty in German societal tradition; #51 (Leo M.) expresses wonderment at why German Jews failed to engage in armed opposition against Hitler; #76 (Harry G.) portrays the contagious nature of Nazi anti-Semitism; and #73 (Stella U.) and #87 (Harold L.) explain how the Nazis enforced boycotts of Jewish businesses.

German Jews: Postwar Attitudes. Many German Jewish interview participants discuss their sentiments about Germany and their opinions on whether Germany has learned from the Holocaust. Several have refused even to visit the country: examples include #13 (Martha P.), #32 (Hans G.), and #41 (Gene S.). Some believe that Germans have fundamentally changed for the better since the Nazi Era, such as #58 (Gerda R.) and #27 (Fanny L.). One participant, #12 (Harry F.), says that only in recent years has he felt positive associations with anything German.

Ghettos. Several countries forced Jews to reside in restricted areas, generally within cities. In most cases ghetto residence preceded deportation to camps, but in some instances ghettos in Eastern Europe were deportation destinations. Ghettos were commonly overcrowded, unsanitary, and lacking in basic supplies. However, the larger ghettos housed so many people that they had their own police forces, hospitals, and postal systems. Their concentrations of Jewish populations also made it still easier for the Nazis to kill random groups of Jews in short periods of time. Well- known ghettos included those in Warsaw, Lodz, and Riga. Representative examples of ghetto accounts include: #50 (Lou S.), #60 (Marianna R.), #68 (Baruch G.), #82 (Clara G.), #83 (Margie S.), #84 (Miriam H.), #86 (Gretl W.), and #91 (Helena B.).

Kindertransport. Three German survivors were saved as part of the *Kindertransport*

program, through which refugee children were sent to England: #51 (Leo M.), #58 (Gerda R.), and #76 (Harry G.).

Kristallnacht. This pogrom committed against German Jews took place throughout Germany on November 9 and 10, 1938. *Kristallnacht* literally means "Night of Broken Glass," referring to the broken windows of German shopkeepers. The SS and the *Gestapo* organized crowds and encouraged them to burn synagogues, as well as Jewish homes and businesses. An estimated 30,000 Jewish men were arrested and imprisoned in Dachau, Buchenwald, and Sachsenhausen. Many German interviewees relate their memories of this event, and often note that open hostility against Jews escalated sharply immediately thereafter. Representative examples in the collection include: #15 (Lilo F.), #27 (Fanny L.), #32 (Hans G.), #41 (Gene S.), #51 (Leo M.), #58 (Gerda R.), #76 (Harry G.), #86 (Gretl W.), and #87 (Harold L.).

National identity. Many survivors' stories involve issues of national identity, that is, changes in boundaries, language, and political order, particularly in central Europe. Many of these cases were attached to national designations (both geographic and governmental) made hastily at the end of World War I. Representative examples include: #13 (Henry P.), #21 (Margaret G.), #30 (Mel M.), and #60 (Mariana R.).

"Passing" as a gentile. In some instances, the survival of Jews during the Holocaust depended on whether they could "pass" as gentiles. The general distinctions in physiognomy between Jews and gentiles were often overdrawn, and Nazi propaganda portrayed Jews as swarthy and hook-nosed. Particularly in Poland, where many Jews had blond hair and blue eyes, "passing" could allow limited freedom. Many Jews spoke Yiddish as their first language, and thus unaccented ability in the "official" language of the given country (e.g., Germany or Poland) provided added cultural camouflage. Selected examples of "passing" include: #14 (Irene B.), #18 (Rose M.), #21 (Margaret G.), #25 (Marianne D.), #34 (Gerda S.), #44 (Raymond G.), #48 (Valerie L.), #51 (Leo M.), and #59 (Irene B.). Many additional interviews in the collection also include relevant material.

Related interviews. The collection also includes several sets of survivors related by marriage or blood:

- #3 & #14 Stanley & Irene B. (husband/wife)
- #4 & #5 Rosalie W. & Helen G. (sisters)
- #12 & #15 Harry & Lilo F (husband/wife)
- #17 & #18 Rubin & Rose M. (husband/wife)
- #35 & #66 Rita & Rose M. (husband/wife)
- #47 & #78 Suzanne B. & Madga S. (mother/daughter)
- #49 & #52 Irving & Rochelle G. (husband/wife)
- #82 & #88 Clara & Harry G. (husband/wife)

Russian soldiers during the Liberation. Interviewees illustrate varied experiences with Russian troops. Some describe them as kind and gracious, while others

characterize them as rapists and robbers. Five interviewees specifically mention rape: #48 (Valerie L.); #59 (Irene B.); #61 (Marika F.); #65 (Irene O.) and #88 (Harry G.). Two women (Irene B. and Irene O.) actually were subjected to it. One participant (Valerie L.) alleges that the Russian front-line forces were much more controlled than those who followed them; if this is true, then survivors' experiences with the Russians were contingent on which forces they encountered. Those who note more positive experiences include #84 (Miriam H.) and #77 (Cecylia P.).

Russian occupation of Eastern Poland, 1939-1941. Part of the Hitler-Stalin pact in August 1939 divided Poland into Eastern and Western sectors. The Russians occupied the Eastern half for almost two years, ruling it according to Communist doctrines. Until summer 1941, Jews in this part of Poland were at less risk than those in Western Poland, who faced pogroms and deportation from 1939 onward. However, Stalinist ideology was not always beneficial; successful Polish businesspeople (Jews and gentiles alike) often were declared enemies of the state due to their bourgeois status. Eight interviewees discuss their experiences: #3 (Stanley Bors), #16 (Henry Palmer), #34 (Gerda Seifer), #49 (Irving Gelman), #50 (Lou Schotland), #52 (Rochelle Gelman), #65 (Irene Opdyke), and #66 (Mark Kaaren).

Schindler Jews. The collection does not contain any interviews with Schindler Jews. However, biographical documentation on several of these individuals can be found at the library of the Simon Wiesenthal Center (9760 W. Pico, Los Angeles, CA, 90035, 310-553-8403).

The Shanghai ghetto. One German survivor, #86 (Gretl Warner), fled to Shanghai, a free Chinese city which contained a substantial refugee community, and endured the Jewish ghetto set up there after the Japanese invaded.

Transport. Travelling on crowded cattlecars to unknown destinations is one of the most commonly-related experiences in the collection. It is also one of the most vivid demonstrations of the dehumanization to which the Nazis subjected their prisoners. Common details include the unsanitary conditions of the cars, thirst, hunger, cold, and nighttime arrival at camps (especially at Auschwitz). Particular examples are not cited because they are so common.

Underground resistance movements. Several survivors discuss underground resistance movements in various countries; Holland and Hungary are particularly well-represented.

Holland: #9 (Herman Goslins), #25 (Marianne Dazzo), #64 (Ida Brookhouse), #75 (Rosie Trompetter), and #90 (Ria Jansma).

Hungary: #59 (Irene Boehm), #61 (Marika Frankl), and #78 (Magda Salzer-Weinberg). Other interviews with discussion of underground movements include #14 (Irene Bors), #27 (Fanny Labin), #48 (Valerie Lowe), and #52 (Rochelle Gelman).

It is also important to point out that illegal aid to Jews was not always part of a collective

effort; individual efforts often saved lives as well, and in some regards were less risky than larger operations that could be infiltrated by informers. Participant #65 (Irene Opdyke) acted on her own to hide Jews and saved at least a dozen lives. Similarly, #70 (Rose DeLiema) was hidden by a woman who acted on her own out of hatred for the Nazis.

Wallenberg Jews. Three Hungarian survivors found refuge within the system of safehouses set up in Budapest by Swedish diplomat Raoul Wallenberg: #47 (Suzanne Butnik), #78 (Magda Salzer- Weinberg), and #88 (Harry Gonda). Wallenberg saved an estimated 100,000 Jews from deportation by issuing them Swedish passports and establishing safehouses in conjunction with the Swiss, Spanish, and Vatican embassies.

Glossary

The following terms occur in the interviews and in the narrative summaries.

Pogroms. Yiddish for devastation or destruction. An organized massacre and looting of helpless people, usually with the cooperation of local officials. An act periodically committed against modern European Jewry, particularly in the early years of the Holocaust.

"Star houses." Term used in Budapest, Hungary, to designate apartment buildings marked with Stars of David and intended exclusively for occupation by Jews. Employed between June 17 and 24, 1944 as a preferable alternative to the institution of ghettos. President Miklos Horthy's daughter had married a leader in the city's Jewish community, and the star houses were considered a political concession.

Shoah. A Hebrew word meaning destruction of the Jews. This term came into use after World War II to denote Hitler's attempt to destroy Jewry.

SA. Abbreviation of *Sturmabteilung*, or "storm troopers." This Nazi militia force came into existence in 1923 and played a strong role in the early years of Hitler's regime. After the SA leader, Ernst R`hm, attempted to take over the German army in 1934, the SA's importance diminished considerably, and the SS became the dominant Nazi military force.

SS. Abbreviation of *Schutzstaffel*, or "protection squad." Recruited from the SA, SS members served as Hitler's bodyguard and as Nazi party police. They controlled the concentration camps and all political prisoner affairs.

Wehrmacht. The armed forces of Germany in the period between 1935 and 1945. Although they played a more peripheral role in the Holocaust than the SS, it is generally recognized that the Wehrmacht was aware of German atrocities against Jews.

