



GRANT ARTHUR GOCHIN

MALICE, MURDER, AND MANIPULATION

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TIMELINE

1837	Faive born (Sam's Grandfather)
11/13/1866	Avram born (Sam's father)
1/20/1874	Chaie born (Sam's mother)
2/15/1902	Sam born
1913	FAMILY PHOTOGRAPH <i>(see photo right)</i>
7/28/1914	WW1 begins
02/1915	Sam's Bar Mitzvah
4/17/1915	Papile Jewish Archives destroyed
5/4/1915	Jews deported from Papile
1917	Sam abducted into the Byelorussian military
2/16/1918	Lithuania declared independent
11/11/1918	WW1 ends
1/9/1919	New Lithuanian Government seated
7/12/1920	Soviet-Lithuanian Peace Treaty signed
10/20/1921	Mones returns from deportation
12/21/1921	Papile Jewish Community issues replacement birth records
12/26/1921	Faive Gochin applies for permission for the return of the family to Lithuania from their deportation in Ukraine
2/5/1922	Jakob Scala dies of TB
2/9/1922	Avram dies of starvation
2/9/1922	Edel dies of starvation
2/28/1922	Council of Papile gives testimony
3/28/1922	Lithuanian Department of Citizen's Security issues denial of right of return
4/4/1922	Gershon Ioffe and both children die of starvation
4/13/1922	Freyda dies of pneumonia
4/18/1922	Denial of right of return issued to Faive
6/6/1922	Tsipa dies of typhoid



9/27/1922	Chaie crosses into Lithuania
1923	Sam returns to Lithuania
4/10/1923	Internal passport issued to Chaie
1924	Independent Lithuanian Army begins operation
1924	Sam conscripted into Lithuanian Army (<i>see photo right</i>)
6/6/1924	Sam admitted to military hospital
11/5/1924	Sam & Esther issued Lithuanian internal passports
1925	Sam released from Lithuanian military service
1/15/1926	Sam re-issued internal passport
02/1926	Sam departs for South Africa
3/22/1926	Faive dies
3/25/1926	Sam arrives in Port Elizabeth, South Africa
12/26/1929	Sam is married
04/1930	Chaie and Esther arrive in South Africa
7/28/1931	Sam is naturalized as a South African Citizen
6/13/1933	Harold Born
6/23/1941 – 8/5/41	Lithuanian Activist Front Governs Lithuania
07/1941	Jews of Papile moved into ghettos
8/22/1941	Noreika signs orders
10/2/1941	Most Jews of Papile are murdered
1943	Mones and his family are murdered
5/22/1949	Chaie dies
11/2/1963	Grant born
6/2/1984	Sam dies
3/11/1990	Lithuania regains Independence
12/31/2004	Grant applies for Lithuanian citizenship
9/4/2007	Lithuanian Historical Archives confirms the destruction of the archives of 1900-1905
6/18/2007	Citizenship denied
2/25/2008	First Court decision
9/18/2008	Second Court decision
6/22/2009	Grant applied for "Right of Retention"
1/21/2010	Right of Retention denied
9/23/2010	Third Court decision
6/22/2011	Restitution is settled
7/21/2011	Fourth Case - Lithuania's Supreme Administrative Court rules
10/26/2011	Right of retention issued
2010	School named in honor of Noreika
05/2012	LAF Prime Minister Brazaitis re-buried with State Honors in Lithuania
10/31/2013	Inquiry from Lithuanian Government as to whether Grant Gochin holds Israeli citizenship, indicating he'd been identified as a Jew.



FROM FATHER TO SON

Faive



Avram (married Chaie)



Sam

(Siblings were: Freyda, Dora, Tsipa, Edel, Jack & Esther)



Harold



Grant

Further Reference Material:

1. Grant's Lithuania blog site: <https://ggochin.wordpress.com/>
2. The Jewish cemetery in Papile: <http://ggochin.files.wordpress.com/2013/05/the-jewish-cemetery-in-papile.pdf>
3. Amazon: <http://www.amazon.com/Malice-Murder-Manipulation-quest-truth/dp/1491056649>

WHAT HAPPENED TO THE JEWS OF PAPILE?



Mass Murder of Jews from the Šiauliai Region in Žagarė

"In late July, 1941, the activists made a list of Jews who stayed in Žagarė and began to transfer them to the ghetto. The Jews who lived in nearby *shtetls* were also moved to the ghetto of Žagarė. The area chosen for the ghetto adjoined the market place and included Daukanto, Vilniaus, Malūno, Pakalnio and Gedimino streets. Non-Jewish residents of these streets were moved to other neighborhoods. On August 22 chief of the Šiauliai region Jonas Noreika informed local authorities and mayors of smaller towns of the Šiauliai region that according to the order of the Šiauliai *Gebietskommissar* all the region's Jews and half-Jews were obliged to move to Žagarė by August 29. The transfer began with Jews from Šiauliai, Joniškis, Kuršėnai, Žeimelis and other localities. On August 25 the mayor of Žagarė informed the regional chief of Šiauliai that the ghetto occupied an area of 12,135 square meters and had a population of 715 Jews.

"By August 29, 949 Jews from other localities in the Šiauliai region had been moved to Žagarė: from Tryškiai women and children; Šiaulėnai 60–70 families; Šaukėnai women and children; Radviliškis women and children; Pašvintinys 70 people; Papilė women and children; Kuršėnai a few hundred (about 50 carriages with women, children and old people); Gruzdziai women, children and old people; and from Joniškis 150 people. On September 20, 5,566 people (2,402 Jews and 3,164 non-Jews) resided in Žagarė.

"In the last days of September 1941, several local ethnic Lithuanians were marched to the town park (formerly Count Naryshkin's Park) where they were forced to dig a ditch in the shape of an L (120 meters long, 2 to 3 meters wide and 2 meters deep). On the morning of October 2, Jews from the Žagarė ghetto were ordered to gather in the market square. Commandant Mannteuffel addressed the crowd in German, assuring them that they would all be given work to do. The Jewish men, women, children and elderly people had to form separate lines. When the German whistle, white armbanders and policemen from Žagarė and other towns began to surround the square. Panic arose among the Jews and some tried to escape. The armbanders shot into the crowd and beat them. Scores of killed

and wounded people were left on the square. The survivors were forced to lie down on the ground where they had to stay until several trucks arrived. Jews were then transported to Naryshkin Park. "Money, jewelry and other valuables were seized from the Jews as they marched to the murder site. At the ditch the victims had to remove everything except their underwear before they were forced to lie down in the pit and were shot. The executioners were self-defense unit from Šiauliai, led by lieutenant R. Kološka, and white armbanders from Linkuva. The Žagarė white armbanders guarded the ghetto and led the victims to their deaths. Several German SS men who had arrived from Šiauliai supervised the killings and also participated in them.

"The mass murder continued until very late at night. On the following day another group of Jews who had been discovered and seized were brought to the park and murdered in the same ditch.

"The report issued by German Security Police Chief and the SD in Lithuania SS-*Standartenführer* Karl Jäger stated that on October 2, 1941, 2,236 Jews (663 men, 1,107 women and 496 children) were killed in Žagarė. During the panic which arose at the market square before the executions, 150 Jews were killed and seven white armbanders who guarded them were wounded. The Soviet special commission, who examined the mass grave in 1944 found 2,402 corpses (530 men, 1,223 women, 625 children and 24 infants)."

Address: **Žagarė town, Kęstučio g. street, Joniškis district**

Victim number: **2236-2402**

http://www.holocaustatlas.lt/EN/#a_atlas/search/bendri=Papile.vietove=.aukos=.from_year=0.from_month=0.from_day=.to_year=0.to_month=0.to_day=.killers=/page/1/item/106/

Honors Given to Noreika

- In 2010 the primary school in Šukoniai in the Pakruojis region was named for him.
- Library of the Academy of Sciences in Vilnius has a plaque installed for him in the front of the building.
- In Kaunas, there is a street named for him: Generolo Vėtros gatvė
- In 2015, historians of the Lithuanian Government Agency, the Genocide and Resistance Research Centre of Lithuania, examined Noreika's record, whitewashed it, and the Lithuanian President re-validated Noreika's honors as a Lithuanian national hero.

<http://atminimas.kvb.lt/asmenvardis.php?asm=GENEROLAS%20V%CBTRA,%20tikrasis%20vardas%20%96%20kpt.%20Jonas%20Noreika>

March 16, 2016 Wednesday 6 AdarII 5776

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THE JERUSALEM POST



A grey painted tombstone at a Jewish cemetery. (Photo by AEU/IPS)

Will Lithuania continue to honor Nazi collaborators?

By GRANT
ARTHUR GOCHIN
08/20/2015

August 22 holds horrific memories for civilized people. On that date in 1941, a Lithuanian named Jonas Noreika (a.k.a. Generolas Vetra), signed orders to send the Jews of the Lithuanian Siauliai region into ghettos. Several hundred Jews were immediately murdered; the remaining Jews were then concentrated in ghettos, only to be murdered later. My relatives were among them.

Noreika was appointed as head of the Siauliai district by the legitimate and legally constituted pro-Nazi provisional government of Lithuania on August 3, 1941. Present-day Lithuania has confirmed the legitimacy of that government.

That this government came to power as a result of collaboration between Nazis and pro-Nazi Lithuanian activists like diplomat Kazys Skirpa barely stirs controversy within Lithuania. On the contrary, collaborators like Noreika, Skirpa and others are honored in Lithuania as freedom fighters with memorials, streets and schools named in their honor. Facts attesting to their virulent anti-Semitism and obsessive participation in crimes against fellow citizens are deliberately whitewashed or obscured.

Recently a group of prominent Lithuanians wrote a letter to Vilnius Mayor Remigijus Simasius challenging the appropriateness of the memorial honoring Noreika on the facade of the Library of Lithuania's Academy of Sciences. Simasius seems to agree, but has left it to the owners of the building to remove the plaque. For now, they appear disinclined.

Noreika's participation in the Holocaust is not news. The details have been known for years. His role in the murder of the Jews of Plunge was noted in an article by the German magazine Der Spiegel in April 1984. Additionally, physicist Aleksandras Pakalniskis, who worked briefly as a secretary in Noreika's office in Plunge, where Noreika was commandant, wrote in his memoirs (published in 1995) that he personally heard Noreika inform German soldiers that he had ordered all of the town's Jews to be killed.

The Center for the Study of the Genocide and Resistance of Lithuania, a Lithuanian government

agency, has verified Noreika's signature on orders to ghettoize Jews and plunder Jewish assets. Despite every effort to raise doubts about his responsibility for other atrocities of which he is accused, the center has not denied the eyewitness reports that implicate Noreika.

Much is made of the fact that the Nazis eventually put Noreika in a concentration camp, as though this could not have happened to a collaborator. This fact is often cited as evidence of Noreika's participation in an "anti-Nazi resistance."

However, as columnist and signatory of Lithuania's 1990 Declaration of Independence, Rimvydas Valatka points out in a recent editorial, the Nazis themselves did not accuse Noreika of that. He was arrested without any charges, interrogation or trial and sent to Stutthof.

What is dismaying, particularly in light of efforts to reestablish Lithuania's place among the community of democratic nations, is the extent to which its present-day government and other public institutions are prepared to overlook the collaborationist activities of people like Noreika and Skirpa. Defenders of these "heroes" point out, instead, their supposedly patriotic intentions (reestablishment of Lithuanian independence under Nazi patronage) and participation in the anti-Soviet resistance, as if this washes away the stain of genocide.

The matter of Noreika's participation in the Holocaust was raised in Siauliai in 1993, but apparently the nation was not in the mood to look at truth. Soviet propaganda had painted the anti-Soviet resistance as fascists and criminals, and, having just broken free of Soviet rule, Lithuania was unwilling to examine and reconsider the legacy of such "heroes."

Further adding insult to injury, in 1997, Lithuanian president Algirdas Brazauskas posthumously awarded Noreika the Grand Cross of the Order of the Cross of Vytis, which is the second highest honor that can be bestowed by the Lithuanian government. This was revisionist history at its finest.

Once again muddying the distinction between heroes and collaborators, in May 2012 the conservative Homeland Union-led government funded the re-burial of the head of the 1941 provisional government, Juozas Ambrazevicius-Brazaitis, exhuming his remains from a graveyard in Putnam, Connecticut, and re-burying them in a place of honor in the Church of the Ascension of Christ in Kaunas with full state honors. The ceremony was organized with the support and participation of Lithuania's independence movement avatar and first post-Soviet head of state Prof. Vytautas Landsbergis (whose own father was a minister of the pro-Nazi provisional government).

The best that can be said about Ambrazevicius-Brazaitis is that he served as a hapless Nazi stooge who, despite having lived to a ripe old age after emigrating to the United States, showed no remorse, even later in life, for his own role in facilitating the Holocaust in Lithuania. The decision to honor such a man raises serious doubts about the moral judgment of Lithuania's conservatives and their patriarch, Landsbergis.

The lionization of "heroes" with the blood of Lithuania's Jews on their hands is, unfortunately, all too consistent with the horrendous treatment that Lithuania's Jewish population endured since the 18th century. Privileges and protections granted by Lithuania's medieval rulers – paragons of tolerance, by comparison – were replaced by anti-Semitic barbarity under Czarist rule. And that legacy seems to have stuck. Known anti-Jewish violence (pogroms) against Jews on the territory

of today's Lithuania are recorded in 1801, 1814, 1827, 1861, 1880, 1881, 1882, 1883, 1886, 1888, 1892, 1896, 1900, 1905, 1906, 1907, 1908, 1929 and 1939. In 1844 and 1915 there were mass expulsions of Jews from Lithuania, each one leading to tens of thousands of deaths of Jewish Lithuanians, and between 1941 and 1944 there was an almost total annihilation of remaining Jews in Lithuania. Lithuanian soil is fertilized with the blood of murdered Jews.

In the final orgy of murder of Lithuania's Jews, the local population shared the loot and were temporarily enriched by a fount of free, liberated Jewish property flooding the economy. Anecdotes are told of Lithuanian schoolgirls showing off their new stolen underwear, appropriated from their murdered Jewish classmates.

Those dividing plundered Jewish property are not unknown and Jonas Noreika was only one prominent perpetrator.

If not for relentless discrimination and persecution, it is unlikely there would have been such large-scale Jewish emigration from Lithuania. Today's Litvak (Jews of Lithuanian descent) diaspora are the descendants of Jews who fled an increasingly hostile environment. And yet, despite everything, we remain very much attached to our roots. This has not escaped the notice of the Lithuanian government. Smooth-talking Lithuanian diplomats are dispatched to Tel Aviv, Washington and London to tell us of Lithuanian sorrow at the loss of Jewish lives and culture and the country's interest in attracting Jewish assets and tourism. Yet, when it comes to explaining the glorification of Nazi collaborators like Noreika and Skirpa, they seem curiously unaware.

On August 22, we will remember the Jews who were betrayed and callously murdered by their fellow Lithuanian citizens.

We question the ethos of those who would venerate the perpetrators that helped make that happen, and what this bodes for the future of Lithuanian-Jewish cooperation.

The author lives in Los Angeles. He is author of 'Malice, Murder, and Manipulation: One Man's Quest for Truth.'



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THE JERUSALEM POST



JONAS ZVINYS (Photo by KAIŠIADORIUS NOVIČIUS)

Lithuanian town plans to name street after priest who organized gang that murdered Jews

By SAM SOKOL
02/28/2016

Naming flap exposes issues with dealing with Holocaust memory.

Jewish organizations and Holocaust historians have long complained that many countries of the former Soviet Union have failed to come to terms with the complicity of many of their leading nationalist figures.

Nowhere does this hold more true than Lithuania, which has been a frequent target of Jewish outrage since the fall of Communism.

In the latest scrap over historical memory, the small town of Moletai has come under fire for its announcement that it intends to name a street after Jonas Zvinys, a local priest accused of organizing a gang that murdered the city's Jews in 1941.

Lithuanian writer Ruta Vanagaite launched an investigation into Zvinys at the behest of Simon Wiesenthal Center Nazi hunter Dr. Efraim Zuroff, with whom she recently co-authored a book on Lithuanians and the Holocaust.

Speaking with The Jerusalem Post from Vilnius on Thursday, Vanagaite said that after searching through KGB archives she discovered that the priest indeed set up the gang in question, one of whose leaders was his own brother, who would later confess to his role in the massacre.

At Vanagaite's urging, local news portal delfi.it investigated the matter as well, discovering that Zvinys had been awarded a colonelcy in 2002 by the office of the president at the behest of the country's state-sponsored Study of the Genocide and Resistance of the Residents of Lithuania.

Delfi asked the center about Zvinys and was referred to the president's office and the Moletai municipality, with the local mayor, who is related to Zvinys, asking why there should be a problem in honoring him if he was already feted by the government.

“They were all throwing the ball to each other and no one wants to investigate without somebody else asking for it,” Vanagaite said. “I think it’s good because it shows that the whole system doesn’t work because there is nobody who takes responsibility to investigate without anybody asking for it and nobody asks for it.

The media exposure that this case has generated may serve as a deterrent to other towns interested in glorifying Holocaust collaborators, she said.

The Zvinys case reflects a “much wider problem,” said Zuroff.

The failure to properly investigate the activities during the Holocaust of numerous postwar heroes of the anti-Soviet resistance in Lithuania has enabled the glorification of individuals who played a direct role in the mass murder of Lithuanian Jewry, and whose crimes during the Shoah should have automatically disqualified them from receiving state honors, he said.

“This very problematic situation calls for a review of those cases of persons who are alleged to have participated in the murder of Jews and if these accusations are confirmed, to cancel whatever official state recognition and honors they received.

Such an investigation, if properly conducted, would be a critical step in helping Lithuania finally honestly face its Holocaust past.”

Earlier this month, the Lithuanian Jewish Community demanded that the government publicly disclose its list of citizens who collaborated with the Nazis during World War II.

Information regarding the document, which records more than 2,000 Lithuanians “alleged to have committed or contributed to the murder of Jews during World War II” must be published, along with a detailed breakdown of the government’s subsequent actions toward the accused, demanded Faina Kukliansky, the president of the organized community, in an open letter to the country’s prosecutor-general and the Study of the Genocide and Resistance of the Residents of Lithuania last Thursday.



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