RESEARCH COVER SHEET

This page was added for identification and archival use; it is not part of the original publication.

JOSEPH A. MELAMED

LITHUANIA: CRIME & PUNISHMENT

VOLUME / ISSUE NO. 6

English edition

January 1999

Source / identification

Digital scan supplied by Grant Arthur Gochin for research and archival use.

The original first page identifies this as Issue No. 6, dated January 1999.

The original scan follows on the next page without alteration.

Original scan follows on the next page without alteration.

Cover sheet added 22 September 2026

LITHUANIA CRIME & PUNISHMENT

6 JANUARY 1999

PERIODICAL EMPHASIZING THE PROBLEMS INVOLVED IN THE RELATIONS WITH THE LITHUANIAN PEOPLE AND GOVERNMENT

PUBLISHED UNDER THE AUSPICES OF THE ASSOCIATION OF THE LITHUANIAN JEWS IN ISRAEL 1, KING DAVID BLVD. TEL-AVIV, 64953 ISRAEL

EDITOR'S MESSAGE

Joseph A. Melamed, Att. at Law

In 1995 the Lithuanian president Algirdas Brazauskas made an official visit to Israel. Brazauskas, who was formerly the general secretary of the Lithuanian communist party during the Soviet Era, came to Israel in the hope of developing economic ties and mutual relations between the two countries. He was however confronted with a tough dilemma.

On the one hand, he was well aware of the crimes committed by the Lithuanians against the Jewish people and the Jewish community of Lithuania in particular. He was well aware of the fact that it was Lithuanians - and in particular Lithuanians - who carried out the mass murder of almost the entire Lithuanian Jewish community as well as tens of thousands of other Jews brought to Lithuania to be murdered from other countries in Nazi occupied Europe and later on, the Soviet Union as well.

He knew only too well that the genocide of Lithuanian Jewry was co-ordinated with amazing efficiency by the 'Provisional government' established by the L.A.F. (an organisation comprised of most of the Lithuanian political parties during the era of pre-wartime independence). He also knew that 11 out of the 20 battalions organised by the Lithuanians and Germans - with the 12th and 13th battalions leading the way - massacred tens of thousands of Jews in Russia, white Russia, Ukraine and Poland, and he also was well aware of the unprecedented bestial savagery with which these atrocities were carried out; barbarity which earned the perpetrators an infamous reputation and even shocked many Germans who complained about their brutality to their commanding officers.

Brazauskas knew that if he did not ask the Jewish people for forgiveness on behalf of the Lithuanian people and did not resolve the issue of the prosecution of thousands of murderers still at large in Lithuania, there would be no chance of the Jewish people - and in particular the Jewish survivors of the Lithuanian holocaust both in Israel and the Diaspora - ever forgiving the Lithuanians for their crimes and the world wide campaign of informing the public about the events that took place in that country during those years would be stepped up even further. This would also mean that there would be no chance of finding developers in Israel who would be willing to invest in the Lithuanian economy, especially during a time when anti-Semitism in that country was on the increase.

On the other hand however, Brazauskas was well aware of the fact that the balance of power in his country was not held by his communist colleagues but by Lithuanian nationalists whose ranks included thousands of murderers of Jews and their families. These, together with the other dominant forces in his country were not about to grant Brazauskas a mandate to ask forgiveness on their behalf. As

CONTENTS

Editor's message - Joseph A. Melamed, Att. at Law 1

1. Jewish - Lithuanian Relations

a) J.A. Melamed - Soviet Lithuania and the Jews 7

b) S. Shner-Neshamit - Jewish-Lithuanian Relations During World War II: History and Rhetoric 15

c) A. Bukontas - The Holocaust: a Historical Drama and Politicisation 24

d) J. Schachar - The Lithuanian Catholic Church during German Occupation 27

e) N. Cohen - The Attitude of Lithuanians Towards Jews During the Holocaust 31

f) M. Gail - A Letter to a Lithuanian Priest 33

2. Killers & Killings - Writings on the Massacres of the Jewish Population of Lithuania

a) J.A. Melamed - The Malicious Face and Criminal Acts of the "Provisional Government" of Lithuania, June 23 - August 5, 1941. 36

b) L. Gil - The Battalions of Death & Destruction. 42

3. Killers & Killings - Accounts & Recounts of the murders in various towns:

a) J. Zak (Zera Kodesh), London - WHY?. 61

b) Plunge: Two recounts:

A. Pakalniskis - Plunge

L. Olschwanger - The Murderers are still being needed 65

c) A. Nedzinskas-Dzukas - The Holocaust in Serijai 73

d) The Torture and Massacre of the Jewish population of the District of:

Birzai (incl. name of murderers). 75

Kedainiai (" " ") 76

Lazdijai (" " ") 78

Marijampole (" " ") 79

Mazeikiai (" " ") 81

Panevezys (" " ") 83

Raseiniai (" " ") 87

Sakiai (" " ") 89

Telsiai (" " ") 91

Ukmerge (" " ") 95

Zagare (" " ") 98

Other Districts (names of murderers only): Alytus, Kaunas, Kretinga, Rokiskis, Siauliai, Taurage, Utena, Vilkaviskis, Vilnius+, Zarasai and the Polygons 101

4. Killer & Killings - Accounts and Recounts, on Murders and Murderers

a) J. Zak (Zera Kodesh), London - The Murder of the Lithuanian Rabbis 124

b) J. Zak (Zera Kodesh), London - Inflanticide - the Cruel Murder of Jewish Enfants and Babies 129

c) Aron De la Meme, Paris - The Murder of French Jews in Lithuania 131

d) A. Gefen: "Defying the Holocaust" - a Diplomat's Report 132

e) A. Levin, New-York - How Vicious Murderers became "Freedom Fighters". 134

f) The Editor - "Desk Murderers" 138

The Holocaust in Lithuania - Ten Basic Facts 140

The editor of "Lithuania, Crime & Punishment", an attorney at law, an economist and art critic, has published a large number of books and articles. He is also the editor of the magazine "The World of Art". He presently serves as Chairman of the Association of the Lithuanian Jews and member of the management and the Executive Committee of the Center of Organizations of Holocaust Survivors.

Born in Lithuania, Mr. Joseph A. Melamed, participated in the Zionist underground movement during the Soviet-Lithuania era in 1940-1941.

He witnessed the crimes committed by Lithuanians against Lithuanian Jewry (including the murder of almost his entire family) following the Nazi invasion.

The editor participated in the Kaunas Ghetto underground and later joined the Partisans in the Rudnicki Forest. There he fought as a member of the "Death to the German Occupants" regiment.

Mr. Melamed left Lithuania in 1944 with the first group of members of the Zionist underground, to search for ways and means to secure Jewish emigration to Palestine.

opposed to the Germans who made genuine attempts to make amends to the Jews, the Lithuanians opted for a more high handed approach and have consistently refused to acknowledge the damning historical evidence that clearly points to their guilt. Furthermore, they made a point of invoking of Goebbels well rehearsed doctrine which states that "the more you relentlessly reiterate a falsehood of dynamic proportions, the greater the chance that it will indeed be accepted as the truth".

For this reason the Lithuanians not only decided not to ask the Jewish people's forgiveness but instead created a form of 'symmetry' which enabled them to go on the offensive with statements like: "you Jews together with the KGB and the Soviet regime murdered Lithuanians, stole their property and sent them into exile in Siberia" etc. It was of no interest to them that this was a blatant lie, a blood libel as heinous as the one which alleged that Jews used the blood of Christian children to make their Matzot (unleavened bread) for Passover. They knew only too well that Soviet Lithuania was run by Lithuanian communists and that the role the Jews played in this regime was a minor one with no influence whatsoever; they knew that no Jewish official had the authority or power to order the murder or exile a single Lithuanian and every Jewish official had a Lithuanian superior who gave him his orders (see my article "Soviet Lithuania and the Jews, in this issue).

Brazauskas being an experienced politician took all these above mentioned factors into account when choosing which course of action to take. He decided to perform a fine balancing act by asking for forgiveness not on behalf of the Lithuanian people, but for himself. "I ask you for forgiveness for those Lithuanians who ruthlessly killed, shot, deported and robbed Jews". As regards the bringing of criminals to justice Brazauskas promised: "We are prepared to prosecute war criminals and will do so publicly, consistently and conscientiously".

He also promised to revoke the rehabilitation status granted to the murderers of Jews (in contravention of Lithuanian law) and cancel the pensions and allowances ("the generous") the murderers and their families were receiving.

Here in Israel there were those who genuinely believed Brazauskas, such as diplomatic circles in the foreign ministry who considered it important to show the ever widening group of countries with whom Israel now has diplomatic relations. Lithuanian Jewish expatriates, in particular those working to resolve the problems with the Lithuanians, were more pessimistic having had years of experience in contending with the Lithuanians' perpetual evasion of their responsibility for what occurred during that period. As things turned out, upon his return Brazauskas received a very cold reception by the Lithuanian press for his performance in Israel and conveniently 'forgot' the promises he had given during his visit.

Four years have passed since then. During this period, Brazauskas distributed numerous promises of this kind like the one he made at a news conference he held on August 1997 when he conceded that "Lithuanian legal institutions are slow in investigating cases of Jewish genocide", and "after a two year period, the tackling of the rehabilitation issue regarding persons who were condemned for the Jewish massacre during the Soviet era, has failed. Among those tasks which have been delayed, we can also include the investigation of the action against Aleksandras Lileikis, **but legal institutions would no more drag out the investigation of Jewish genocide cases..."**

Or his declaration made to a group of American Jewish leaders, whom he met in New York on January 13th 1998, one month before leaving office, when amongst other things he declared that **"my government is taking all available legal steps to stop the rehabilitation of suspected war criminals and whenever possible, to bring these individuals to justice"**, and **"we are undertaking all legal measures to ensure responsibility is taken for the crimes committed", and "I have used the powers of my office to speed up the entire process as much as possible"...**

Brazauskas completed his term of office and things have remained just as they were. To date, not a single Lithuanian Nazi criminal has ever been put on trial in independent Lithuanian despite the fact that thousands such criminals were involved in wartime criminal activities for which they should have been indicted. In addition, several Nazi collaborators who were forced to leave the US have now returned to Lithuania with no criminal proceedings brought against them. This includes the infamous 'Desk murderer' Lileikis - head of the security police in Vilnius and the surrounding area who was directly responsible for the murder of tens of thousands of Jews turned over by his office to the death squads - who has not been prosecuted. Lileikis found sanctuary in Lithuania three years ago after being deported from the United States and in spite of intense international pressure to put him on trial, Lithuania has used every trick in the book to ensure that such a trial is continually deferred for as long as possible. Naturally, the hope is that Lileikis will die before his case ever comes to court, as Lithuania rightly fears that such a trial would expose the methods employed by the Lithuanians to annihilate the Jewish community, thereby making it clear that it was in fact Lithuanians rather than Germans who murdered most of the Lithuanian Jewry. For the time being Lileikis shows no sign of dying in the near future...

Some amendments have been made to the rehabilitation act but the terms of the law do not allow the issue of those murderers who were wrongly granted rehabilitation to be properly addressed. In an attempt to making a laughing stock out of us, they revoked the rehabilitation status of a murder of criminals who died long ago and are no longer in need of any compassion from the authorities in any case.

Brazauskas's visit to Israel raised a glimmer of hope that perhaps it had finally dawned on the Lithuanians that they could not take their place amongst the community of civilised nations with the blood of another people on their hands. **We thought that they would finally realise that it was their duty to clean themselves of the Jewish blood they had spilled by confessing to the bitter truth, asking forgiveness and bringing murderers to justice. This would have enabled us to sit down and conduct a genuinely compassionate dialogue between the two peoples, as is the practice in all civilised societies.**

*

At fthe end of 1997, presidential elections were held in Lithuania, with Valdas Adamkus being chosen to serve as the new president of this country, a post which he assumed in February 1998 . As he fled to America in 1944 at the age of 18 and has lived there permanently ever since, very little is known about Adamkus's activities during the Nazi period. He apparently joined Plechavicius's army towards the end of Nazi occupation but did not see a great deal of action and eventually he fled to Germany and from there to the U.S. By 1944, there were no Jews left in Lithuania save for those in labour camps run by the SS. (including the camps in Kaunas and Siauliai) and it would therefore appear that Adamkus does not have any Jewish blood on his hands. Having spent so long in the US, he will have no doubt learned a chapter or two about democracy as well as a heightened awareness of the fact that there are sensitive issues that cannot be ignored in this day and age, among which one can include the rule of law, justice and human rights.

According to the Lithuanian constitution, the state president does not exercise any power to speak of, in his country. This constitution renders his status inferior not just to that of the US president, but even that of his French counterpart, as Sovereign Power and legislative authority in Lithuania remains under the sole

domain of the Seimas - the Lithuanian parliament. However, the moral authority held by a president is usually strong enough to influence his people's behaviour and to a certain extent, its opinions too. The generation that lived during world war two has left Lithuania with an extremely unsympathetic legacy. They left behind a land soaked with Jewish blood from one end to the other, blood that was spilled by the soiled hands of thousands of Lithuanians, the president's own people. This blood has not yet been absorbed, since rather than wash their soiled hands in a humane manner, the Lithuanians have chosen to ignore the whole issue completely. This was the policy adopted by Lithuanian communists during the Soviet Era, a policy now continued by Lithuanians in the era of independence following 1990.

Adamkus is now faced with a choice: either to continue to ignore the past like his predecessors did or to be the first president to try and solve the problem in a civilised and humane manner by making an effort to acknowledge responsibility for the blood that has been spilled. His statements on this issue so far while on trips to other countries and in particular, during a visit to Vienna in Austria, do not bode well for the future. He declared among other things, that only a small number of Lithuanians took part in the murders of Jews, a statement which he knows only too well, is a blatant lie. In addition, the committee he set up to investigate crimes committed by both the Nazis and Soviets in Lithuania, is not an act that reflects the best of intentions by sheer virtue of the fact that it tied the Soviet and Nazi eras together, whilst being fully aware of the two periods were totally unrelated apart from the libels concocted by war criminals. These individuals claimed that Jews had been involved in the killing of Lithuanian citizens during the Soviet occupation.

Adamkus is well aware that the attempt to make such a connection is an outright lie, a fact which he would soon be able to confirm were he to examine the national archives of his own country. The association of Lithuanian Jews pointed this out to him in a detailed letter (1) and I assume that other concerned parties have also responded in a similar manner. Although committee members attending the opening session, made a distinction between the two periods by way of the setting up of two sub committees, they will both be administered under the aegis of one umbrella organisation. It is clear to us that all the Lithuanians are looking for is the opportunity to legitimise the symmetry they wish to create between the periods in question. This is a logical deduction as a result of the following reasons:

A. The policy of connecting both periods as laid down by the committee at its inception was no coincidence and was not decided upon in a momentary lapse in thought. The 'symmetry theory' was started way back in 1940 when the Lithuanian Nazi movement, known as the LAF for short, was founded in Berlin even before any Jews had been murdered in Lithuania. The subsequent genocide and accompanying symmetry were to become an integral part of the doctrine formulated by the ringleaders of the LAF. They accused the Jews of committing crimes for which the Jews deserved to be murdered. They blamed the Jews for activities such as murder, forced deportations etc. that took place during the Soviet era. This theory took an even more blunt form following the Lithuanians' achievement of independence when the murderers of Jews and their government began warding off demands by world Jewry and other concerned parties for the prosecution of such criminals. It was from this point onwards that successive Lithuanian governments adopted an official policy of denying that the Jews had been murdered by their own countrymen. The very act of connecting both periods clearly shows that the new president has decided to continue this shameless and despicable policy.

B. The granting of the status of an 'international committee' to a group of individuals, most of whom are unknown even in their own country, are totally unfamiliar with the issues due to be examined by the committee and some of whom will certainly be unable to approach the issues under scrutiny in an objective manner. This gathering does not include a single international personality - neither amongst the Jews nor the Lithuanians - who can claim to have had any serious experience in dealing with this issues (the only individual with some familiarity with the matters at hand is Liudas Truska, but he is a Lithuanian himself and despite holding views which are more liberal than those of his colleagues, he will not dare to openly accuse Lithuanians of committing crimes and certainly not the entire Lithuanian nation as a whole. He is already considered persona non grata in Vilnius coffee shops because of his opinions).

In order for this randomly selected and totally unsuited collection of individuals to be able to serve both as camouflage for the truth regarding the crimes committed by the Lithuanians - and indeed, they are among the worst crimes ever to be perpetrated in the history of mankind - and a carte blanche legitimacy for the odious denial of the true events that took place during the Lithuanian holocaust, the Lithuanian president has awarded the status of 'international experts' to the members of the committee.

There is no doubt in our minds, that like all the other committees previously set up by the Lithuanians - such as the committee investigating the truth about the Lietukis garage massacre carried out by the Lithuanians as soon as the German invasion had got under way, or the committee entrusted with the task of reviewing the rehabilitation status granted to thousands of murderers - this charade was organised solely for the purpose of exonerating the Lithuanians from the horrendous crime of murdering hundreds of thousands of Jews both in Lithuania and other countries. In order to achieve this goal they found several

Jews whom it seems, were willing to serve as the necessary camouflage for this blatant cover up. Holocaust survivors on the other hand, view this committee as yet another attempt to hide the bitter truth.

If Adamkus is really so interested in finding out the truth, why won't he agree to turn the investigation over to an objective international institution such as the International court of justice at the Hague or another suitable investigative body?

*

Over recent times, we have managed to gather - through intensive work and in collaboration with researchers who have delved into various archives throughout Europe - wide ranging documentation that sheds new light on the horrific events that took place in Lithuania during the Nazi occupation. Some of these revelations appear in this issue, including a list with the names of about 5,000 Lithuanian murderers who took part in both the massacre of Lithuanian Jewry and the murder of thousands of Jews in other countries. This list constitutes only part of the total number of Lithuanians directly involved in acts of genocide. Estimates put the total figure at 23,000 and we hope to publish most, if not all of the remaining names of murderers, in the not too distant future.

*

Both present and future generations of world Jewry - and Lithuanian expatriate Jews in particular - will never forget what the Lithuanian Amalekites did to the illustrious Lithuanian Jewry. On the other hand, the Lithuanians have it within their power to create the conditions that would bring about a meaningful dialogue between them and the Jewish people, a dialogue that would eventually result in a genuine and candid settlement being reached. This cannot be achieved by token gestures that amount to nothing more than a farce; such as the setting up of meaningless committees or dis-semination of blatant falsehoods designed to cover up the true nature of the crimes committed during this period.

As I mentioned previously, the Lithuanians must understand that it is their duty to absolve themselves of the innocent Jewish blood, they were so quick to spill during that period. This they can only do by confessing to the bitter truth, asking forgiveness of the Jewish people and bringing the murderers to trial. The Lithuanians must make a frank acknowledgement of the truth and they must approach the issue in a candid manner. A genuine attempt should be made on their part to heal the deep wound caused by the genocide of the Jewish community that resided in their midst. This process of reconciliation should be pursued in as civilised and sensitive a manner as possible.

ASSOCIATION OF LITHUANIAN JEWS

Tel-Aviv, November 6,1998

His Excellency
President Valdas Adamkus
Vilnius, Lithuania

Dear President Adamkus,

On behalf of the Association of Lithuanian Jews, the representative organization of Jews of Lithuanian origin all over the world, we urge you to change or cancel the historical commission you recently established to investigaste the Nazi and Soviet occupations of your country.

The linking of the histories of the Nazi and Soviet occupations is the heart of the problem. More than any other factor, this false symmetry has been a major obstacle to any serious soul-searching by Lithuanian society in regard to the extensive collaboration of Lithuanians with the Nazis in the murder of Lithuanian Jewry. Even worse, false accusations and patent exaggerations regarding Jewish participation in Communist crimes against Lithuanians have been adduced time and again to explain, and in some cases even justify, the participation of Lithuanians in the murder of Jews during the Holocaust.

The combination of these two tragedies will not only fail to clarify the historical record, but will aggravate the existent tensions between Lithuanians and Jews. Unless these two tragedies are fully and completely separated, this project will not contribute toward a healing of the wounds and improve the relations between our peoples.

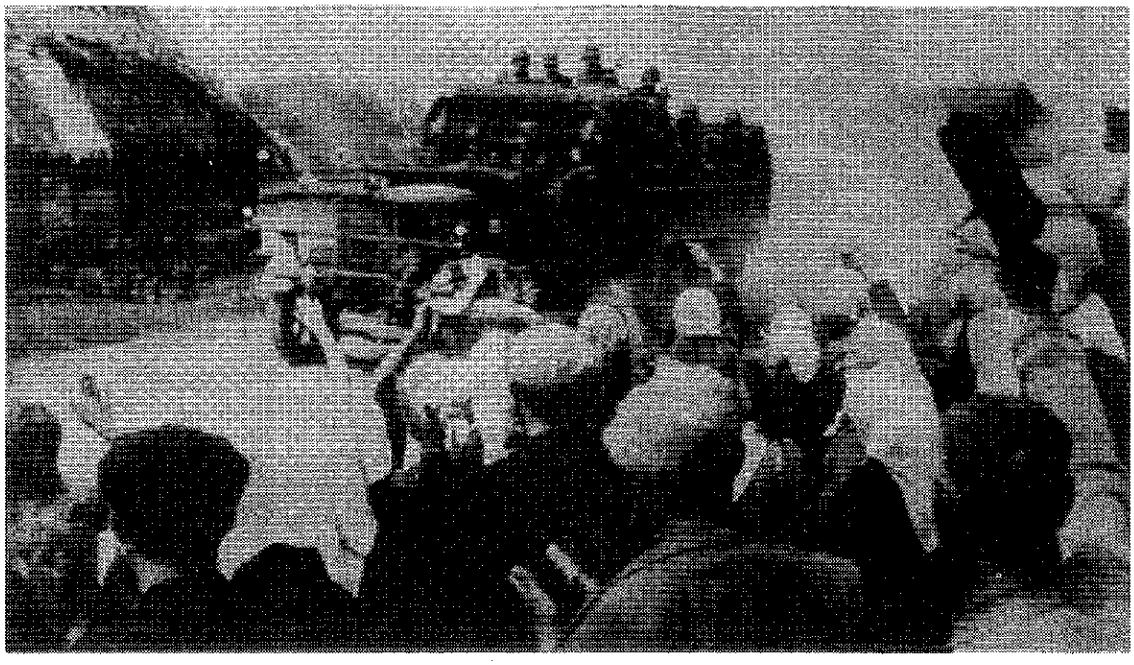
We therefore urge you to reconsider its mandate and either establish two seperate commissions or cancel the entire project.

Respectfully,

Joseph A. Melamed
Chairman

PART 1

JEWISH-LITHUANIAN RELATIONS



Lithuanians welcome the invading German forces with flowers and cigarettes.

SOVIET LITHUANIA AND THE JEWS

Joseph A. Melamed

The Vicious Lie: The Lithuanians ruled Soviet Lithuania but in order to cover up the murder of Lithuanian Jews, they accused the Jews (the major victims of the Communist regime) of torture, murder and of exile of Lithuanians.

It is impossible to fully understand all that happened during the Nazi periond in Lithuania without an indepth investigation of the policies of Lithuanian leaders towards Jews during the different historical periods of its existence and especially during the period of Soviet Lithuania. The Lithuanian Communist leaders, like their predecessors, placed their primary value on the indispensible national interests of Lithuania. It did not matter which regime was in power - Polish, Czarist Russian, Independent Lithuanian, Soviet or Nazi - the national interest was of highest priority and ferociously protected. This was the consistent policy of the Lithuanian leaders since the formation of the nation in the thirteenth century. The leaders changed - as did tactics - but this long-term policy remained constant. To achieve this goal, the Lithuanians utilized everyone in every possible way. Particularly, it was always easy and comfortable to use the local Jews towards this purpose. Since they were dispersed throughout the diaspora, without a country, they were at the mercy of local rulers in any country in which they found refuge. Always fearful of exile and of pogroms, the authorities did not have to be "heroes" in order to make the Jews submissive. Vytautas' invitation to Jewish scholars, merchants and craftsmen to come and settle in Lithuania came at a relatively opportune time. This was the dark period of the Middle Ages. Throughout Europe, Jews were persecuted and beleaguered. Vytautas' invitation, however, was not offered for humanitarian reasons but out of necessity. He needed money, weapons and organizational proficiency. He needed to develop the cities he had conquered and he knew that the Jews could supply the goods. They were excellent craftsmen, proficient in merchandising, educated and could also obtain the necessary funds to purchase the needed weaponry. The relations to the Jews in Lithuania was based on need - as was true in every period of its existence. This was an underlying thread in the national policies which were passed from one ruler to the next.

The Second World War began on September 1, 1939. A week before, on August 23, 1939, the German-Soviet Agreement had been signed which had placed Lithuania under German influence. But following the conquest of Poland by the Germans, the agreement was changed with the placement of Lithuania under Soviet influence. On October 10, 1939, the Soviet Union and Lithuania signed an agreement allowing the placement of a standing Soviet army within the borders of Lithuania. As recompense, Lithuania received Vilna and the surrounding area of 9,000 sq. km. On June 15, 1940, the Red Army was "invited" into Lithuania and a Communist government was set up headed by Justas Paleckis. An "election" was held for the "People's Seimas" in which the Communists won a decisive majority and the Seimas decided to ask the Soviet Union for admission to the Union. The annexation took place on August 30, 1940 and Lithuania became a Soviet Republic. It should be pointed out that **no jew** participated in any of the negotiations between the Lithuanians and the Soviets.

Of the many lies being disseminated by the Lithuanians with relation to the Soviet-Lithuanian period concerning Lithuanian Jewry, I will refer in this article to two only.

Lie No. 1 - During the period of Soviet Lithuania, Lithuania was totally subjugated to the Soviet Union and Lithuania had no control over its own country; the Lithuanians were in the position of "slaves" and the Soviets did whatever they wished in Lithuania.

Lie No. 2 - In the Soviet Lithuanian regime - and particularly in the security apparatus - the Jews were in authority; it was they who tortured, murdered and/or exiled the Lithuanians to Sibeira.

These blatant lies are disseminated, it appears, for a definite purpose, principally to "justify" the murder of Jews (including women and children) by the Lithuanians during the Nazi period. It is extremely easy to prove the falsity of these lies which falsity even Lithuanian historians confirm. The historians clearly proved that the number of Jews working in the Soviet-Lithuanian political and security apparatus - including the N.K.G.B. and the N.K.V.D. - was scant in relation to the number of Lithuanians. Furthermore, no Jewish employee acted in a supervisory capacity over Lithuanians and every Jew working in the apparatus had over him a Lithuanian "boss". The Lithuanian historians admit that the number of Jews in the Soviet-Lithuanian apparatus was so scanty as to make it ridiculous to say that it was they who "tortured, murdered and exiled" their countrymen... There is enough evidence in the Lithuanian archives to prove the falseness of the charge that the Jews had influence in or over the Soviet Lithuanian regime. The Lithuanians themselves know perfectly that this is totally unfounded and a crude lie. They behave, therefore, like the thief who runs around shouting: "stop thief!". In order to refute these lies we will concentrate on the first period of Soviet Lithuania, 1940/1, since during the second period of Soviet rule there were almost no Jews left in Lithuania. Also, there is no relevancy to the claim of the Lithuanians that the behaviour of the Jews during the Soviet period led to their destruction during the Nazi

period. But before I remove the masks from the faces of the anti-Semitic defamers, I must refute a "small lie" which they propagate. It concerns their defamatory statement that it was Jewish girls who welcomed the Soviet tanks with flowers when they entered Lithuania following the agreement which Smetona-Merkis signed with the Soviets. The truth is totally different: It was the officers of the Lithuanian army who welcomed the Soviet army with flowers after receiving detailed orders from the Lithuanian Army chief of staff, General Vitkauskas, that the Soviets be greeted with flowers and cooperation. It was the officers of the Lithuanian army who threw the flowers on their Soviet colleagues, according to the order of June 15, 1940 "How to Receive the Red Army" (the order of the Lithuanian army chief of staff, General Vitkauskas, was published in "Lietuvos Aidas" on June 16, 1940). It is also this "small lie" which the anti-Semites attempt to place on the Jews in order to cover up the murder of Lithuanian Jews carried out by Lithuanians.

It is my intent to show in this article that Soviet Lithuania, during the period in question, was administered almost in its entirety by the Lithuanians and that all that was done in Lithuania in most areas, including the area of internal security, was done by the Lithuanians themselves. There was no other republic in the Soviet Union which enjoyed such a broad degree of independence as that possessed by Lithuania in 1940/41. I also wish to point out that all the harm done to Jews during the Soviet Lithuanian period to their economic, social, and cultural life was done or initiated mainly by the Lithuanians. Actually, it was the Jews who were the principal victims of the Soviet regime and this for a number of reasons including:

1. The Soviet policies gave a degree of autonomy to all republics without any consideration given to the minorities living within their borders;

2. Pervasive anti-Semitism in the Soviet regime - in the central ranks in Moscow as well as at the local level in Lithuania - was utilized by the Lithuanian Communists in their conduct toward the Jews and was expressed, for example, in the exclusion of Jews from participation in the Communist party and its governmental or public apparatus. The Lithuanians simply did not permit Jews to enter the ruling apparatus, particularly in senior positions.

3. Most of the Jewish merchants, bankers, industrialists, home owners etc., were viewed by Soviet Lithuania as "bourgeois-capitalists", and were therefore considered "enemies of the regime". As a result, their property was confiscated (approximately 90% of the factories nationalized were owned by Jews) and more Jews relative to Lithuanians were exiled to Russia (3% of the Jewish population as against 1.5% from the Lithuanian population).

4. The majority of Jewish-Communist functionaries had a universal viewpoint, were hostile to Judaism, raised Lithuanian families, participated, sometimes with enthusiasm, in the destruction of Jewish culture and tradition (Zimanas, Todessas and others) and fought against all the Zionist-nationalistic organizations (Komodaite and others).

Regarding the sharing of authority between the Soviets and the Lithuanians in Lithuania during this period, one recalls the old joke on the division of power between a husband and his wife; "I, says the husband, make the decisions with regard to the big issues, such as whether or not to fight and all the rest is up to my wife..." The Soviets in Moscow made the big decisions but all the rest was left to the Lithuanians. The principal decisions were made in Lithuania by the Lithuanian Communist party and the majority of its members were, of course, Lithuanians.

The entrance of the Soviets into Lithuania drastically influenced life in all areas, in particular in ideology and in the power structure. During the rule of president Smetona, the Fascists had the upper hand while in Soviet Lithuania power was totally in the hands of the Lithuanian Communists. Eventually, many Lithuanians who in the past had belonged to the right started to infiltrate the ruling structure, "changing their skin", joining Communist institutions and acting "left-minded". A good example of this is the first Commissar (minister) of Justice - a "dedicated" fascist and anti-Semite. There is absolutely no doubt that the actual day-to-day control of the country during that period was largely in Lithuanian hands. In 1940/41 about 500 political functionaries came from Moscow, some of them served in top positions, but the real power remained in the hands of the Lithuanians. Furthermore, the Lithuanian leadership fought with all available means, against Soviet influence, resisting with vehemence the bringing in of functionaries from the Soviet Union who were not Lithuanian. As a result, some of the functionaries who did come from Moscow were of Lithuanian origin, such as Maniusis (the head of Lithuanian government after Gedvilas), Macijauskas (Minister of Defence), Bartasiunas (commander of SMERSH in the Lithuanian Army) and many others. But even toward these individuals, the Lithuanian leaders felt distrust and did everything to be rid of them. A good example is the Lithuanian General Zemaitis, commander-in-chief of the 16th Lithuanian division during WW2, who had previously lived in Russia; the Lithuanian Communists did not permit him to become integrated into the Lithuanian army structure and he was never invited to Lithuania.

Snieckus, the Lithuanian Communist leader for 40 years, knew how to deal with the Soviets in order to administer a nationalistic policy, to preserve and protect Lithuanian national interests and national spirit, and to fight against assimilation and the Russification of Lithuania and Lithuanians. This, in spite of the fact that Lithuania was a Soviet republic. He was strongly aided by his friend Susslov, the main Soviet ideologist (after 1944), and the rest of the Lithuanian leaders: Paleckis, Gedvilas, and others, and to some extent by the Jew Meskupas (killed in battle in 1942) who at one point saved Snieckus and his friends from Stalin's death squads.





Writers Vincas Mykolaitis-Putinas, Nikolai Tikhonov and Antanas Zukauskas-Vienuolis during the Days of Lituanian Literature and Art. March, 1948

Writers Petras Cvirka and Augustinas Gricius. 1945

During the 1939/40 period, Stalin planned to liquidate the leadership of the Lithuanian Communist party and only the intercession of Meskupas, who risked his life by going to Moscow illegally, meeting with the heads of the Commintern, particularly with the head of that organisation the Bulgarian Dimitrov, and explaining that the Lithuanian Communist leadership was pro-Stalinist, saved their lives. During the first period of Soviet Lithuania and to a certain extent also in the second period, the Lithuanian policy was, as indicated, highly nationalist. It strove to preserve and defend the economic independence of Lithuania, broaden it's national educational system, preserve the Catholic religious institutions and resist the settlement of Russians in Lithuania, as requested by the Soviets. Snieckus "dreamed" of turning Lithuania into a "popular democracy" like Czechoslovakia, Hungary and others, and spoke of the possibility of joining the United Nations. A good example of the nationalist policies which the Lithuanian Communist leadership followed are the actions of the Lithuanian Communist party at the end of Soviet period, when Brazauskas was General Secretary of the party. The communists were the first to insist on independence from the Soviet Union. In this respect, the Lithuanian Communists were true "patriots"; their concern was above all the national interests of Lithuania and they did everything to achieve that goal.

Sometimes Snieckus, of course, had no choice and was forced to submit and carry out certain orders coming from Moscow, as in the matter of the deportations. Upon receiving the deportation orders from Moscow at the end of May 1941, he and the Lithuanian minister Gudaitis-Guzevicius - then minister of the N.K.G.B. - attempted to prevent the deportations by sending several hundred N.K.G.B. functionaries on a "vacation" to Yalta (The Crimea) so there would be no one to conduct the arrests. However, the infamous Beria was informed of the "trick" and sent about 1000 Russian N.K.V.D. men from Moscow who - together with those N.K.G.B. functionaries who had remained in Lithuania - carried out the orders.

The Lithuanians controlled all sectors of life. They controlled not only the economy, but also the judicial, social, cultural and even national security sectors. The Lithuanians virtually controlled the N.K.V.D. and the N.K.G.B. Ministers of the N.K.V.D. and the N.K.G.B. were always Lithuanians (see below). There is no doubt that the Lithuanians were the true "power" in Lithuania and they used this to the fullest advantage - on one hand in controlling all aspects of life and on the other in "divesting" Lithuanian Jews of their property and weakening them from a cultural standpoint (see below). Since the Soviet policy ignored minorities, including Jews (the minorities were generally considered to be Lithuanians), and did not allow them to form a separate national entity, that helped the Lithuanians in their policy toward the local Jewry. Today, there are several Lithuanian historians who confirm this.

The Lithuanian Communist leaders treated Jews in Soviet Lithuania in the same manner as the Fascist leaders before them in independent Lithuania. They used them when needed and "threw them to the wolves" when they were no longer useful. The communist leaders took advantage of the difficulty political position the Lithuanian Jews found themselves - between the Soviet hammer and the German anvil. The Nazi threat was greater than the Soviet. Hitler did not hide his intentions forwards to the Jews - Stalin did. For this reason, it was easier for the Lithuanian Communists to recruit Jewish youth, even a few Jewish intellectuals.

After the war, there were Lithuanian Communists who claimed, for purely nationalist reasons, that very few Lithuanians cooperated with the Germans and that only the Germans murdered Jews. One of the Lithuanian leaders who in particular attempted to disseminate this thesis was Mecislovas Gedvilas who served first as Commissar of the Interior in Soviet Lithuania and later as head of government. In his book "The Twist of Fate" relating to the period 1940-1945, he made no mention - not one word - of the murder of Jews by Lithuanians. He did write, in fact, about Lithuanian traitors who served the enemy, and spilled blood, but not in relation to the murder of Jews. Moreover, when he spoke of Lithuanians who collaborated with the enemy, he emphasized that the Lithuanian nation could be proud of the fact that there were only a few such traitors... This was the official Soviet version of what happened during the Nazi period.

The Lithuanian Communist leaders also harrassed Lithuanian liberals who uttered any sentiments against Lithuanians who had murdered Jews. Under the guise of "resistance to the Communist regime" they were imprisoned or exiled to Siberia. One of these was Antanas Terleckas, an economist, who published an article entitled "Thoughts on the relationship between Lithuanians and Jews", in which he openly wrote of collaboration between the Lithuanians and the Germans, and on the guilt of Lithuanians involved in the mass murder of Jews. Terleckas was accused of slandering the Soviet State, sentenced and for some time incarcerated in a Soviet-Lithuanian prison.

The anti-Semites and those who murdered Jews falsely accused Jews of all possible crimes committed against Lithuanians in order to cover up their own participation in the slaughter of their Jewish neighbors and in order to absolve themselves of their guilt in committing these crimes. One of the ridiculous accusations is that the Jews brought the Soviets to Lithuania ("the Jews sold Lithuania to the Bolsheviks"). It is a known fact that the Ribentrop-Molotov Agreement (after the revision) stipulated that Lithuania be brought under the influence of the Soviet Union. The entrance of the Red Army into Lithuania was in accordance with that agreement and if anyone is to blame for "bringing" the Soviets to Lithuania it is the military and political leaders of the Smetona government as in fact, there was not even one Jew in that government.

The disseminators of the vicious anti-Semitic propaganda of the Lithuanian and of the Nazis after they came to power, competed among themselves as to who was the better defamer of the Jews. The Lithuanians started to speak openly of "the score" they would settle with the Jews after the Germans invaded Lithuania and that "the day is near when they will be divested of everything". It is not surprising therefore that the Jews, aware of the threat on their lives, received the Soviets with a sense of relief. There was a feeling among the Jews that they had been saved from destruction.

But, Lithuanian Jewry, dominantly traditional, religious and Zionist was not taken in by the empty slogans of Communism.

Of course, there were Jews, very few however, who embraced Communism. But they worked against their own people and if they caused harm then it was to the Jews and not to the Lithuanians - such were Todessas, Komodaite and in particular Zimanas. These were assimilated Jews, distant from their culture and more involved in the Lithuanian society than they were in Judaism. Their principal battle was against the cultural and religious institutions of the Jews. These few Jews, together with Lithuanian leftists, caused more problems for the Jewish population than they ever did for the Lithuanians. They acted on behalf of the Lithuanian population and were more "Lithuanian" than the Lithuanians themselves. If anyone should condemn them, it should be us, the Jews, who suffered so much because of them during the Soviet period. Zimanas, who had distanced himself from his people, the Jews, always attempted to project the image of a Lithuanian "patriot", true to Communism and a protector of the interests of the Lithuanians. Because of this, he fought against the culture and traditions of Judaism. All his efforts came to nothing and, after obtaining independence, the Lithuanians branded him as their worst and most dangerous enemy.

The truth is that the Jewish minority in Lithuania was the most loyal factor in the country. In the entire history of Lithuania, they never caused any trouble, never acted against the interests of Lithuania. The Jews were also faithful to Lithuania during the break with Poland in 1938, in spite of the fact that during this period a large part of European Jewry lived in Poland (3.5 million Jews). Also in 1939, when the break with Germany occurred over the Klaipeda issue, Lithuanian Jews were faithful to Lithuania and acted accordingly. Even at the end of May 1940, when it was already clear that the Soviets were poised to enter Lithuania, the head of the central Jewish Religious Council published a proclamation to all the rabbis in Lithuania to remind all Lithuanian Jews that it was their duty to defend the independence of Lithuania as they would their lives. Also during the Soviet period, an overwhelming majority of the Jewish population in Lithuania was faithful to Lithuania and did nothing to cause any problems. Of course, when it was necessary to choose between the "brown terror" which publicly proclaimed the necessity of destroying the Jews, and the "red terror", which was anti-Semitic, but did not demand the liquidation of the Jews - Lithuanian Jewry preferred the latter as the "lesser of the two evils".

In contrast to this, the principal propagandists for Communism and for Soviet Lithuania were Lithuanians. In this respect, I would like to give an example of one of the most important fields in the Soviet activity - indoctrination, propaganda and agitation through the arts and education. The most famous artists of Lithuania (poets, writers, painters and sculptors, composers, actors, singers etc.) were always considered to have a tendency to the left - partly because of the strict censorship that existed in Smetona's regime, partly because of the insufficient budget allocated for art and many other reasons. The change of the regime inspired in them the trust that a change for the better was going to happen. The artists were the first to congratulate the resolution by the "People Seimas" to join the Soviet Union as a Soviet republic. The blessing they sent, says the following (free translation from Lithuanian):

"...Today, when the Capitalism in our land was knocked down with a mortal blow, when the "The Peoples Seimas", through its prudent historical resolutions undermined the foundation of the bourgeois rule, all Lithuanian working intellectuals can, finally, breathe freely with relief and full chest. We send a damnation to the obscurity and ignorance of the old regime and with joy and happiness we welcome the new system, the real cultural system of the people. Only together with the other nations of the Soviet Union, Lithuania will prosper and unimpeded march to the light of the Socialist future. The working intellectuals of Lithuania, the creators of art and education congratulate this prudent resolution to join the great Soviet Union..."

This message was signed by the following Lithuanian artists: S. Neris, K. Boruta, V. Grigaitiene, J. Tallat-Kelpsa, J. Mazeika, J. Gruodis, K. Korsakas, S. Simkus, A. Gudaitis, S. Zukas, J. Gribauskas, J. Simkus, K. Kymantaite, Jonas Marcinkevicius, A. Kelbauskas, M. Juozapaityte, B. Lukosius, D. Tarabildiene, J. Butenas and many more.

Many famous artists participated with enthusiasm and fervour in agitation and "praise beyond praise" of the new regime and even created special literary, plastic and musical works which glorified the new system. They called on Lithuanians to support Communism, praised Stalin and asked (as we have seen above) that Lithuania be integrated into the Soviet Union. Among many we should mention the Lithuanian poets: L. Gira, V. Montvilla, S. Neris, T. Tivytis and K. Boruta; the writers: P. Cvirka, A. Venclova, J. Baltusis and J. Marcinkevicius; the composers: S. Simkus, J. Svedas, J. Tallat-Kelpsa, J. Karosas, A. Budriunas and P. Slizius; the painters and sculptors: P. Kalpokas, V. Mackevicius, S. Zukas, V. Jurkunas, J. Kuzminskis, V. Grybas, J. Mikenas and B. Pundzius; the actors and singers B. Dauguvietis, Kipras Petrauskas, Staskeviciute and so on. Immediately, after the formation of Soviet Lithuania, the artists formed organizations (trade

unions) for each branch of art which hundreds of members joined. The council of Commissars created a supreme governmental committee for Art headed by Gedvilas and his deputy Juodelis. The members were K. Preiksas, P. Glovackas, V. Kreve-Mickevicius and L. Volkovas. Not even one Jew. According to Liudas Truska, the list of Communist activists in Kaunas are still held in Lithuanian archives. It contains the names of those who were the organizers of the demonstrations, assemblies and gatherings of the population which were organized in order to make it appear that everyone (including the minorities) supported the Soviet Regime. According to these lists most of the organizers were Lithuanians. At the head of the Lithuanian-Soviet propaganda effort stood the Lithuanian Kazys Preiksas, the CK Secretary for propaganda.

On the other hand, as I have indicated above, the Jews of Lithuania were the first to be badly hurt by the nationalization laws and the economic reforms introduced by Soviet Lithuania. The regulations were designed as if specifically targeting the Jewish population. There is no doubt these were instituted to "relieve" the Jews of their property and culture. Following are the comments of the Lithuanian historian Liudas Truska on the subject. According to Truska, basing his findings on the same or similar sources we have based ours, i.e. on the documentation found in the Lithuanian archives, the Lithuanian Soviet authorities nationalized 1467 commercial institutions, including, factories, banks, large stores, etc. of which 1320 belonged to Jews (90%) and only 147 to Lithuanians, in fact, the proportional relationship between Jewish and Lithuanian institutions was completely reversed. Moreover, two thirds of the nationalized industries were handed over by the authorities to the "Lietukis" cooperative which was and remained in the hands of Lithuanians. This created a situation in which the Lithuanians accomplished during the Soviet period what they were unable to achieve during the period of Smetona - the major part of Jewish property was, finally, transferrred into the hands of the Lithuanians. The remaining property they robbed from the Jews after murdering them during the Nazi period. Particularly hard hit was the public life of Jews when Soviet Lithuania began its open attack against the Jewish relgious institutions and the Hebrew educational system. The Hebrew character of the nationalized Jewish institutions and organizations dealing with public health, mutual assistance, economic and cultural life, was completely obliterated when they were either converted to Lithuanian public institutions or liquidated. A total ban was placed on learning Hebrew, Hebrew literature, and Jewish history in the remaining Jewish schools. All education was based on the Communist ideology.

The Zionist movement in all its forms was declared anti-revolutionary and reactionary. All it's institutions were liquidated and all the funds of the national foundations were confiscated. The heads of the Zionist moement as well as the communal and party workers who formerly had occupied leading positions in Lithuanian Jewish public life, were removed from their positions and a number of them were imprisoned and exiled to Siberia. The new rulers, with the full help of the "Minorities Section" (the most active being G. Zimanas) - began a campaign against Hebrew education and against rabbinical institutions and religious education.

All the Jewish newspapers were closed and replaced with the Yiddish-Soviet newspaper "Der Emes" (The Truth), a Communist propaganda newspaper of the lowest quality. On the other hand, the Lithuanian communication media flourished - no less than 19 new newspapers and 16 new magazines appeared! After most of the Jewish schools were liquidated, only 40% of the Jewish primary schools and about 20% of the high schools remained open. In contrast to the drastic decrease in the number of Jewish schools, the number of Lithuanian schools increased by almost 50%! On August 1940, 23 Jewish secondary schools and some other schools were closed by a decree of the Lithuanian-Soviet Commisariat for Education, signed by the new Commissar J. Ziugzda. After this decree was issued, the Council of the Lithuanian Commissars established 25 new secondary schools and 8 pro-gymnasiums, only 3 were allocated for Jewish schooling. This is an additional example of Lithuanian nationalistic policy during Soviet rule. Another example of this policy was its relationship to religious institutions; while the Jewish synagogues were closed almost immediately with the establishment of Communist rule, the Christian churches were not touched. Such also was the fate of the libraries; while the Jewish libraries were emptied of books immediately, the Lithuanian libraries were "affected" only at a later stage. Most of the buildings of the Jewish institutions - schools, hospitals, old people homes and others were confiscated and transformed into Lithuanian government establishments.

The decisions to confiscate Jewish property were generally taken by the Lithuanians; only occasionally did Jews participate in taking these decisions, generally the infamous "Minority Section". Who, then, ruled in Lithuanian - the Russians? The nationalist anti-Jewish policy of the Lithuanian authorities was evident in most of the areas of life. A typical example of this policy may be shown by the treatment of the Jewish education system in Lithuania which was one of the most advanced of it's kind in the world. No wonder that there was almost no illiteracy among the Lithuanian Jews and no wonder that there existed envy and jealousy among the Lithuanians who had an acute problem of illiteracy. Inspite of the fact that Jewish educators and organizers could have contributed to the Lithuanians' advancement in this field, not even one Jew was nominated in the management of the new schooling system and in the newly established Commissariat (Ministry) of Education. The Commissar was Lithuanian (first A. Venclova, later J.

Ziugzda) as was the rest of the management:
The managers of higher education, of secondary education, of elementary education, of vocational training etc. were all Lithuanians.

On August 14, 1940, in Kaunas there was a mass gathering of about 10,000 teachers, many of them Jewish. At the presidium table were many speakers but not one Jew.

Let's take the institutions of higher education. It is known that in Lithuania there were more Jewish intellectuals than non-Jews. However, how many Jews were part of the managements of both universities in Vilnius and Kaunas? - none! At the Kaunas University, the Lithuanian-Soviet authorities formed a management of 12 persons - **no Jews.** At the Faculty of Medicine - **no Jews** in a management of 16 persons, and so on in all the faculties at the two universities. One can find Jews only at the low levels of employment.

One of the first steps taken by the Commissariat of Education was the closure of the Jewish Student Societies at the universities and the arrest of their activists. A State Academy of Art was established by the council of Commissars, 13 academicians in different fields were appointed. The President, Kreve-Mickevicius, his deputy, A. Purenas. **Not one Jew.**

An interesting example of the detrimental discrimination against Jews in Soviet Lithuania is the case of the Communist prisoners released from the prisons when the Communists came to power. Jews and Lithuanians alike were rotting for years in Smetona's prisons before the war. One of the prisons, where the Communist prisoners were being held, was the prison of Raseiniai. When the Red Army entered Lithuania in 1940, 61 Communist prisoners were released from this prison - 28 Jewish and 33 non-Jewish. Of the former non-Jewish prisoners, 26 immediately received attractive jobs, some of them as the highest officials of the party and the government, while their Jewish comrades, whose educational level was significantly higher than that of the non-Jews, received only 14 low level positions. In 1944, when the Red Army re-entered Lithuania, only 46 of the former prisoners survived - 18 Jewish and 28 non-Jewish. Among the non-Jewish, 26 were immediately placed into high ranking positions and many of them were sent immediately to study in Moscow. Only 5 of their coinmates obtained work, in minor positions, and none were sent to study... According to testimony, none of the Lithuanian inmates from the Raseiniai prison helped their Jewish friends after their liberation in spite of the fact that they had spent so many years together in the worst conditions possible.

Another interesting example illustrates the fact that the Lithuanians, regardless of their political views, were always united against Jews: the Lithuanian secret police of the pre-Soviet era, like the Lithuanian army at that time, began immediately, upon the entrance of the Red Army to collaborate with the security apparatus of the new regime. The first report of the new security police sent to the "peoples government" was aimed at the community and was accusing a Jewish organization of disloyalty. The report read: "...On 20 July 1940, a conference of (the Jewish organization) "Brit Hechayal" that was convened in Vilnius, decided, among other things: "We were Zionist Revisionists and such we will remain and will continue to operate... except that presently we will operate with all due caution. Not to trust or depend on the Communists..."

The Jews in the Lithuanian Soviet Apparatus

The following shows the true strength and influence of Lithuanian Jews in the Lithuanian-Soviet apparatus during the years 1940/41. We again find ample support of our thesis in the works of the Lithuanian historian Liudas Truska and in existing documents in the official Lithuanian archives.

The Lithuanian Communist party:

In spite of the lies that the Lithuanians are trying to disseminate that the Communist party was a "Jewish party", the Lithuanian archives contain ample testimony that the founders, the guides and the leaders of the party (1917-1920) were Lithuanians, including the following individuals: Kapsukas-Mickevicius, Angaretis, Eidukievicius, Giedris, Jaksavicius, Fileris, Rasikas - and even later: Pozela, Didziulis, Sumauskas, Niunka, Racius, Popeikis, Baranauskas, Gudelis, Stimboris, Pusinis, Gaska, Sarmaitis, Bielauskas, Miceika, Greifenbergeris, Snieckus, Preikasas and Sprindis. Of course, during the twenties when the party consisted of 300-400 members, approximately 50% of this group was Jewish, particularly due to the terrible economic conditions that prevailed among the Jewish population in that period after they returned from exile (the Tzarist Russian Army has exiled the Jews from Lithuania in 1915, they started to return in 1918/9 but their property and belongings were mostly looted by the local population). The situation changed during the thirties when the party consisted of 1,407 members of whom only 491 were Jews. The membership listing of 17 December 1940 indicated that of the 1,968 members of the Lithuanian Communist party only 355 were Jews (about 16%). After the establishment of Soviet Lithuania, hundreds of Lithuanians joined the Communist party along with Russians who had come from the Soviet Union. Very few Jews joined because of the anti-Semitic policies of the party which led to the acceptance of Jews into its services only in special circumstances. In June, 1941 there were 4,703 members in the party of which only 593 were Jews (12%). The percentage of Jews in the party continued to drop as a result of the above mentioned reasons. It is therefore evident that such a small number could not have had influenced the policies of Lithuania, particularly within an anti-Semitic local population. The discriminatory policy against the Jews that existed in all previous regimes in Lithuania, by which a Jew could not obtain a high position in the public sector, was also carried over to Soviet Lithuania.

➔

The Peoples Government: In the first government set up by the Communist party after the first election, **there was only one Jew,** the minister of health, the physician Kagan, who was a professional not a political figure. Among the Lithuanian organizations which recognized the government and paid homage there were no Jewish organizations. It is important to note that during the Soviet Lithuanian period, no Jewish organization or institution filed any complaints or took any action against the Government of Smetona or against the Lithuanians in general.

The Central Election Committee, appointed by the Communist party leader and president Justas Paleckis on July 6, 1940 **contained no Jews.** The members of the committee were: Niunka, Damasevicius, Bulata, Narvidaite and Kvitkauskas.

"The Peoples Seimas": The assembly elected by the Communists in the summer of 1940, included 80 representatives **of whom only 4 were Jews.** This assembly proclaimed Soviet Lithuania and asked to be incorporated in the Soviet Union. In the 20 member delegation of the Seimas sent to Moscow in February 1941 to request acceptance of Lithuania as a republic of the Soviet Union there **was only one Jew** (Meskupas).

The Central Committee (C.K.), the highest institution of the party, initially contained 13 members of which 4 were Jewish, but after the convening of the party in February 1941, the number of central committee members was increased to 47 and the number of Jews decreased - **only three Jews were appointed** as members and two as standbys and there was **only one Jew in the new politbureau** of 11 members.

The Government. After Lithuania became a Soviet Republic and part of the Soviet Union, there were 49 ministers and deputy ministers. **Only two were Jewish** - the minister of health and the minister of food - plus two Jewish deputy ministers.

Party Secretaries in the towns and cities (Gorkom): Tremendous power and influence was held by the regional secretaries of the Communist party. In all there were 56 secretaries in Soviet Lithuania. **Only one Jew** held that position in the city of Siauliai (Kleineris). There were two Jewish deputy secretaries in Vilnius and in Trakay.

Ispolkom: In the regional workers' committees there were 54 chairmen and 54 deputies - **none of them was Jewish.**

Mayors: of the 55 mayors in Lithuania, **not one was Jewish.**

In the Lithuanian Supreme Court there were 15 judges, of whom **only 4 were Jewish.**

In the Regional courts there were 36 judges of whom 2 were Jews.

Regional Judges: Of 41 judges appointed by the Central Committee of the Communist party, **there were only 2 Jews.**

In the office of the prosecuting attorney there were 10 Jews - 4 high ranking officials and 6 junior officials.

In the regional offices of the prosecuting attorney there were 45 active workers none of whom were Jewish.

In the central prison command were 97 workers, 9 of whom were Jewish, working principally as translators and administrative workers.

In the central prison in Lukiski there were 30 officials, a majority of whom were Lithuanian including the manager **but not one Jew** was among them. **Of the 109 inspectors working there, a majority were Lithuanian with only 4 Jews (doctor, translator, photographer, and fireman).**



Jews in the Security Services in Soviet Lithuania

Today, defamatory and false statements appear in the newspapers of independent Lithuania as to the number of Jews who worked in the security services of Soviet Lithuania. According to these accounts, the K.G.B. and the N.K.V.D. were "full of Jews". The Lithuanian murderers of Jews, in the thousands, continue to live free lives in Lithuania, and it is they who are the principal source of this defamation and distortion of the true facts. Their intentions are clear, for it behooves them to excuse in any way possible the cruel murders which they conducted during the Nazi period. But what is the truth? How many Jews worked in the Soviet Lithuanian security services in 1940/41? Here are the facts:

In the upper command of the security services there were no Jews!

All the ministers were Lithuanians and their deputies were Lithuanians or Russians!

In fact, the security services were controlled during this period by a "triumvirate" of three Lithuanians - Snieckus, Gedvilas and Gudaitis-Guzevicius. As explained above, they held power in Lithuania. The security apparatus during the years 1940/41 was partitioned as follows:

Security Services - the N.K.G.B. (previously N.K.V.D.):

Minister of Security - Gudaitis - Guzevicius (Lithuanian); First Deputy - Gladkov (Russian); Second Deputy - Baranauskas (Lithuanian); Third Deputy - Bikov (Russian);

Department and Division managers: Baronas (Lithuanian); Gailevicius (Lithuanian); Krastings (Lithuanian); Milvidas (Lithuanian); Murauskas (Lithuanian); Razauskas (Jew); Slavinas (Jew); Svarcman (Russian); Taurinskas (Lithuanian); Todes (Assimiated Jew - became Christian); Vildziunas (Lithuanian); Vilimas (Lithuanian); Zdanavicius (Lithuanian).

Among the 49 supervisors of the NKGB in the cities and districts of Lithuania **there were no Jews.**

According to Liudas Truska, there were a total of 918 workers in the two institutions of the security services, of whom only **34 were Jews (approximately 3%),** with 438 Lithuanians. It is important to point out that the largest part of the Jewish work force served as translators and administrative workers.

The N.K.G.B. and the Military Commissars: Bartasiunas (Lithuanian) was head of Smersh - the special operations branch of the N.K.G.B.

Macijauskas (Lithuanian) was Special Commissar (both of them were

responsible for the death of many in the military who were branded as "enemies of the people".)

There were no Jewish commissars.

The Militia: In the command of "The Peoples Police" were 347 employees, a majority of whom were Lithuanian, **with 7 Jews working in administrative positions.**

To the above list it is possible to add the General Prosecuting Attorney Vladas Niunka (Lithuanian), who validated all the imprisonments and exiles which occurred during that year; Kazys Preiksas who was responsible for all Soviet propaganda during that year, and the head political censor Romas Sarmaitis. In view of the above mentioned facts and figures, one can easily understand that they came into being as a result of the Lithuanian policy of appointing Lithuanians to key positions in any public service - even those with anti-Communist or Fascist tendencies in their past. An example was the Minister of Justice in the pre-Soviet government who be-came Commissar of Justice (mentioned above). He had previously been a "Voldemarist" and an extreme fascist. He was not the only fascist holding a prominent position in the new regime. We saw it after the Nazis invaded Lithuania and they started their collaboration with them.

Thus, in Soviet Lithuania, the positions held by Jews were marginal and most of the key positions were held by Lithuanians, both Communists and non-Communists. All of the Jewish employees were controlled by their Lithuanian "bosses". Furthermore, the persons responsible for implementing the policy of the deportations of tens of thousands of Lithuanian inhabitants, including many Jews, were almost all of them non-Jewish.

These facts and figures prove the falseness of the slander. The Jews, in fact, had no influence in the Soviet-Lithuanian apparatus. In the Lithuanian Communist regime, Jews were the real victims and badly treated because of Lithuanian anti-Semitism.

The Murder of Lithuanians Jews by the Lithuanians did not occur, therefore, as a result of hostile acts which the Jews committed against the Lithuanians. There never were any hostile actions; these claims are false defamatory statements. These charges were manufactured by the anti-Semites to incite and encourage the murder of Lithuanian Jews in order to get rid of the Jews and to confiscate their property and after succeeding in this, to continue to defame and to distort the facts in order to justify the murder of myriads of innocents - men, women and children.

JEWISH-LITHUANIAN RELATIONS DURING WORLD WAR II: HISTORY AND RHETORIC

Sara Shner-Neshamit

On the night of June 22/23, 1941, German planes bombed the cities of Lithuania. At 11.30 AM on the first day of the war, Radio Kaunas announced the Lithuanian revolt and the formation of a temporary government headed by J. Ambrazevicius, a member of the Christian-Democratic party. The Soviet government and its institutions were replaced, and along the joint Lithuanian-German border crowds of Lithuanians welcomed the invading Wehrmacht with bouquets of flowers.

While the Red Army soldiers were still retreating eastward along the roads of Lithuania, men with white armbands could already be spotted on the streets. These Lithuanians were the "partisans" who had revolted against Soviet rule. In the first days of the occupation, before the German Wehrmacht completed its takeover of Lithuania, the country was in the hands of "The Activists' Front of Lithuania"[1] and its murderous gangs. Jewish lives and property were at their mercy.

The Germans entered Kaunas on June 24; that very night a mass slaughter of Jews took place in the suburb of Slobodka (Viliampole). According to the report of Nazi General Franz Stahlecker, commander of Einsatzgruppe A, in Kaunas alone, 1,500 Jews were murdered that first night, and in the course of the following nights an additional 2,300 people were killed.[2] The Lithuanians grabbed Jews off the streets, broke into their homes, and slaughtered them with knives and axes.

The "partisans" arrested masses of Jews and incarcerated them in Fort VII, one of the fortresses on the outskirts of Kaunas dating from the tsarist period. Seven thousand people, among them women and children, were imprisoned in the fortress, and much has been written about the tortures and brutalities that they suffered.

The news from the villages was also hair-raising: stories of the physical and mental torture of com-mnity leaders and brutalization of rabbis and the Jewish intelligentsia were common. In the *"Destruction of Lithuania"*, Rabbi Ephraim Oshry, the rabbi of the remnant of Lithuanian Jewry after the war, describes the events based on the

oral testimony of eyewitnesses who survived these murders:

In the town of Butrimonys, which is close to Kaunas, the commander of the Lithuanian police brought the Jewish doctor and his wife to the village and there ordered that they be sealed in with bricks while they were still alive. The wife went crazy; the doctor managed to escape.[3]

In the town of Gargzdai, the men were murdered, and afterwards the women and children were led to the graves of their loved ones and were commanded to dance on them.[4] In Ukmerge, immediately upon the arrival of the Germans, they arrested the rabbi of the city, Zusmanovitz, the doctor, Karlinski, and the Jewish lawyers. They severely tortured the teachers from the gymnasium and other community leaders. They stuck rubber pipes down their throats and turned on the water until their bodies burst.

They took the rabbi, Dr. Karlinski, and other community notables to the village of Pivonya, locked them up in a furnace and burned them alive.[5]

In Kaunas, the Lithuanians murdered dozens of Jews with metal rods, while the Germans looked on.[6]

On June 28, in the courtyard of an agricultural-machine cooperative in Kaunas, the Lithuanians taunted their Jewish victims. They stuck air pumps into the throats of sixty Jews and pumped water into them untill their innards burst. Those who remained alive were then killed with billy clubs and iron bars.[7] In Panevezys in September 1941, the "partisans" caught sixty Jews and ordered them to drag barrels of oil, each weighing 200 kilograms. Whoever collapsed under his burden was murdered. Afterwards the Lithuanian superintendent, V. Andziulis, turned to them and said:

"For your good work you will now have a hot shower, and afterwards you can cool yourselves off". The Jews who survived the first brutality were taken to a cement factory with large pits of unslaked lime. The murderers ordered them to fill the pits with water, and when it began to boil they threw the unfortunate Jews in. The Jews had to keep afloat in the pits so as not to be sucked into the lime. The few who survived were returned to the ghetto.[8]

It is impossible to record all that the Lithuanians did to the Jews on their own initiative, without any orders from the Germans. Why did this people, with whom the Jews had lived on relatively good terms for hundreds of years, exhibit such cruelty?

There was a definite political motive. The Lithuanians believed that the Germans would help them overthrow Soviet rule and reestablish Lithuanian's independence. By murdering the Jews, the Lithuanians wanted to prove their loyalty and dedication to their new masters and thereby help gain their own political independence. There were also Lithuanians who explained their cruel attitude to the Jews as a desire to avenge the "Jews' sell-out of Lithuan-ia to the Bolshevik's," or because "they had helped exile the Lithuanians to Siberia".

Concerning their relationship to the Jews after the overthrow of the Soviet regime, a leaflet was published by the "activists" on March 19, 1941 - well before the German conquest. It stated:

...The hour of Lithuania's liberation is near... You will be notified of this immediately by radio or some other means... You must take over the government... You must arrest all local Communists and all other traitors in Lithuania. We will pardon the traitors only if they actually prove that they have killed at least one Jew. You must already notify the Jews that their fate is sealed.[9]

During the first days of the slaughter of the Jews in Kaunas representatives of the Jewish community turned to Lithuanian leaders and the heads of the Catholic Church and requested that they appeal to their people to stop the wanton murder. Bishop Vincentas Brizgys, acting head of the Catholic Church, replied that he could do nothing but pray.

The chairman of the Organization of Jewish Fighters in the Lithuanian War of Independence, attorney Yaakov Goldenberg, and other repre-sentatives turned for help to J. Vileisis, who had been mayor of Kaunas for several years and was considered an enlightened man. But Vileisis answered, "What's the outcry? Our young men will run wild a little and [then] will stop!"[10] Only three people tried to protest and say something in defense of the Jews, and only a few were actually active in saving Jewish acquaintances.[11]

Lithuanians in the Service of the German Military and Police

The Lithuanians hoped that they would be allowed to establish a Lithuanian army and that the "partisans" would form the nucleus of this national army. But the Germans were interested only in exploiting the Lithuanian forces for their own needs. On June 26, the Germans disarmed the "partisans" and began organizing new police and army units, which were called "Battalions for the National Preservation of Work".

Additional units were established with different names, for example, "The Lithuanian Regiment". At first, these armed Lithuanians were assigned guard duty at military installations, on the city streets, and in prisoner-of-war camps.

In Vilna, three battalions of "Service for the Rehabilitation of Vilna" were organized. "Police Punishment Units" were established for "special duties", i.e., murder. Later military-police formations (called Lietuviu savisaugos batalionai) also operated.[12]

In the different military units, there were soldiers and officers from the 29th Corps of the former Lithuanian army, as well as from the army marksmen troops (Sauliu pulkai). Many members of the old military, nationalistic organization that dated to the days of Lithuania's War of Independence - Sauliu Sajunga - also volunteered.[13] The officers were former Lithuanian military and police officers, but the high command remained in German hands. Changes in these units continued over a long period of time, and the various names by which these police/army units were called have caused quite a few headaches for historians. It is difficult to establish how many Lithuanians

participated in the murder of Jews, as the perpetrators were not only member of these police/army organizations, but also included many nonorganized civilians.

At first, the partisans numbered 100,000 men.[14] By the end of June 1941, when the Germans spread them out and set up dozens of different armed units under the general name of Litauische Schutzmannschafteinheiten (Lithuanian Guard Units), their numbers dropped to 16,000. But this fluctuated throughout this period.

A German document from August 1942 notes that in the police battalions that operated outside the Lithuanian borders there were 341 officers, 1,872 junior officers, and 6,275 privates; a total of 8,388 men.[15] An SD report of May 13, 1942 (Lagebericht), stated that the Lithuanians had established seventeen battalions (Bataillone Schutzmannschaften) that remained in Lithuania and six or seven battalions outside the borders: the Second Battalion that operated in the Minsk area; one in the south of Lake Ilmensee and one to the east of Velikiye Luki, which was partially destroyed. In March a battalion was sent to Dno, and two or three battalions operated in Belorussia and in the General Government (Poland).[16] In August 1942, there were twenty police battalions, of which seven were sent abroad from Lithuania. Their murderous rampages covered Warsaw and the Belorussian, Russian, and Ukrainian cities of Baranovich, Minsk, Stalino, Pskov, Dedovitchi, Korosten, Kirovograd, Slutsk, and many other places.[17]

The military units were assigned guard duty in the ghettos as well as during Aktionen against the Jews. They participated in the large deportation from the Warsaw ghetto to Treblinka in July-September 1942, and escorted the transports to the extermination camp. They were coopted in the fighting against Soviet partisans and were employed in the extermination camp Majdanek near Lublin, Poland. At times they were even more cruel in their behavior than the Germans.[18]

Carl, the German commander of the city of Slutsk, requested of his superior that he redeploy the soldiers of the Lithuanian battalion, who, in an Aktion against the Jews of Slutsk on October 27, 1941, behaved with uncontrolled cruelty in front of the Belorussian residents of the city. They had fired indiscriminately and had killed Christians who happened to be present. Carl claimed that the Lithuanians' actions stained the name of Germany(!) and that he was forced to imprison two Lithuanians who, in the midst of the Aktion, had engaged in pillage.[19]

Those serving in the Lithuanian battalions were volunteers. They enjoyed special privileges and higher salaries. Land that had been nationalized by the Soviet government was returned to the sons of affluent farmers. There were also draftees who tried in this way to escape from the refugee camps, where conditions were difficult. The fighters in these units published newspapers that called on the Lithuanians to "liberate Europe from the Jews, from world democracy and from the worst enemy of all - Bolshevism." These volunteers took bribes, tole outright, and beat and tortured the Jews of the ghetto when they went to and from forced labor. In the Ninth Fort in Kaunas, they murdered not only Lithuanian Jews but also thousands of Jews who were brought there from France, Czechoslovakia, and other countries.[20]

Disappointment in the Germans and the Change in Attitude to the Jews

The Germans had never considered granting Lithuania her independence. They had never even given an explicit promise. The Germans dispersed the temporary Lithuanian government, drafted Lithuanians to work in the Reich and, for the most part, did not return the land appropriated by the Soviet government, but handed it over the German inhabitants.[21] Nevertheless, the Lithuanian battalions served the Germans as hangmen and executioners in the conquered East European countries

In 1942, the first signs of disillusionment began to appear among the Lithuanians, as they realized they had been tricked. In 1943, particularly after the German defeat in Stalingrad, the Lithuanians came to the conclusion that the time had come to settle accounts with the Germans. In the same year, the Lithuanian insurgence began to develop. Youths refused to be drafted into the Lithuanian army unit that was established to fight for Germany. Community leaders, including the heads of the Catholic Church, who, in 1941-42, had willingly cooperated with the Nazi conqueror and even went so far as to pardon the sins of the Lithuanian battalions as they left on their murderous operations, now began to seek alibis for themselves.[22]

There was also a certain newfound willingness to help the Jews. Indeed, more and more Jews could find shelter on estates whose owners had previously rejoiced at the Jews' misfortune. In the villages, more aid was extended to Jewish acquaintances, albeit usually in exchange for payment. There were also Righteous Gentiles who saved people without remuneration, even to the point of endangering their own lives. Several hundred Jewish children were hidden with the help of priests, although frequently with the intention to convert them.[23]

The Emigres

With the retreat of the German army beyond Lithuania's borders, many Lithuanians who had murdered Jews escaped. Other Lithuanians simply feared Soviet rule, for example, members of the former ruling class, high government officials, officers in the independent Lithuanian army, as well as clergymen. For a certain time they lived in the refugee camps in Germany and from there emigrated to the United States and Canada.[24]

Those who had cooperated with the Germans covered up their pro-Nazi past and became citizens of their new countries of residence. They established social and cultural organizations and founded a flourishing Lithuanian press. The Lithuanian emigrants

did not reconcile themselves to Lithuania's Sovietization and, together with Latvians and Estonians, lobbied at the UN for their political independence.[25]

Historiography in Soviet Lithuania

We will not analyze the publications on the partisan movement in Lithuania and the role the Lithuanians played in the ranks of the army, but we will survey the important publications that dealt with the fate of the Jews in occupied Lithuania. From 1960 to 1963, the State of Scientific Publishing House published a series of pamphlets under the inclusive name "The Facts Accuse" (*Faktai Kaltina*), containing the testimonies and documents on the annihilation of the Jews and Communists.[26]

Footsteps of Death Near Ponevezh[27] is a collection of testimonies on the murder and torture of Com-munists and Jews in the city and district of Ponevezh during the oc-cupation and the first year after the expulsion of the German army. Many of those who cooperated with the Germans or served as soldiers in the murdering military units escaped after the war to forests or hid in villages. There they were involved in terrorism and the murder of activists in the reconstructed Soviet government. They murdered Jews who had returned to their villages in order to retrieve some of their property or to look for relatives. They also murdered Lithu-anians who had saved Jews. Some of their compatriots who had escaped with the concquering army to Germany now infiltrated back to Lithuania and joined them.

We Will Not Forget[28] is a collection of the crimes of the Lithuanian nationalists in the district of *Mazeikiai*. *Nazi Murderers in Kretinga*[29] deals with the murder of Jews and Lithuanians, opponents of the government, in the city of Kretinga. *The Bloody Soil of Dzukya*[30] is a pamphlet on the murders in the district of Alitous in 1961. In the Service of the SS[31] is a collection of testimonies and documents of the crimes perpetrated by the Lithuanian military units compiled from the archives of the Lithuanian Academy of Sciences.

The most important of these publications - which includes German and Lithuanian documents on the murder and torture of Jews and the names of the murdered and murderers, as well as of the high-ranking Lithuanian officials and Lithuanian officers who cooperated with the German invaders - is *Mass Murders in Lithuania,* which appeared in two volumes.[32] A similar volume also appeared in English.[33] In 1966, a collection of articles, *The Nazi Occupation of Lithuania*,[34] was published in Russian, and in it is a long article on the annihilation of the Jews in Lithuania, including photographs.

In 1966, Meir Yellin's book, *The Fortresses of Death*[35] was published on the fortresses of death surrounding Kaunas, in which the Jews of the city, as well as Jews brought from Western Europe and Soviet prisoners of war, were murdered. Additional pamphlets were published on the Ninth Fort by O. Kaplan (Vilna, 1962) and Z. Kondratas (Vilna, 1961). These books were also published in Russian, English, and German.[36] The author of the pamphlet *Facing Death*[37] tells about his experiences in the Ninth Fort and his escape to the partisans. The Russian author, a Lithuanian citizen, was forced as a prisoner to chop wood for the pyres on which the victims' bodies were burned; after his escape, he was a partisan in a Lithuanian-Russian unit.

In 1970, *The Nationalists' Aid to the Nazis* was published. Its subject is the Lithuanian volunteers who collaborated with the Germans. This collection of documents was published by the National Academy of Sciences.[38]

One of the most shocking pieces was published in Vilna in 1977 - *What are the Pines Whispering in Ponar?*[39] It is a diary of a Polish journalist, Witold Sokovsky, in which he describes the murder of the Jews of Vilna. Sokovsky lived in the village of Ponar and witnessed the murders, as he was stationed at the roadblock that led to the murder site. Sokovsky recorded what he saw and heard and kept his diary buried in the ground. The last entry is dated November 4, 1943: "I am afraid to follow what is being done, lest they suspect me. Lately, they have already begun to send glances in my direction." Possibly this was the last day of the diarist's life, because he, too, was murdered. The diary was discovered years later when a tractor plowed up the area; more years passed until the diary's author was identified.

In a historical yearbook of 1975, an article was published on the Lithuanian Jews in the concentration camps.[40] The author tells of two transports to Auschwitz: on September 23, 1943, from the Vilna ghetto, and a Jewish children's transport from the Kaunas ghetto on Marhc 27, 1944. An extraordinary episode is the escape of the Jew Yudl Vinovsky from Auschwitz on September 20, 1943.

Jews were transferred to Stutthoff in March and April 1944 from the Kaunas, Vilnius, and Shavli (Siauliai, Shavel) ghettos. On June 19, 1944, 4,000 additional Jews arrived (it does not say from where); in the summer of 1944, Jews were again brought from Lithuania and Latvia. The author does not tell about the fate of the Stutthof Jews, about the ship that sank in the Baltic sea, nor about the unique fate of the Vilna, Kaunas, and Shavli women.

Regarding Dachau, on March 26, Jewish children and old people unfit to work were brought there from the Kaunas ghetto. On the transport of July 6, 1944, in which 4,000 Jews were brought from concentration camps in Poland, there were also Jews from Lithuania. On July 6, 1944, when the evacuation of the Kaunas ghetto began, 600 to 700 people were brought there. On the transport of August 13, 1944, out of 1,000 people transported from Kaunas, 500 were children aged five to twelve.

Jews were sent from Lithuania to the ghetto in Riga and to concentration camps in Latvia and Estonia. In June 1944, while retreating, the Germans took approximately 4,000 Lithuanian Jews from concentration camps in Estonia to camps in Germany.

Although the statistics on the dispatch of Lithuanian Jews to the various camps are not completely accurate, they are valuable in the sense that they give a general picture of the annihilation of the Lithuanian Jews - in contrast to the few Lithuanians who were sent to the German concentration camps - a picture that stands in total contradiction to the Lithuanians' many claims about the Lithuanian people's suffering during the German occupation.

We value the contribution of these Soviet publications, as similar documents are not usually available in other countries in which the popu-lation and authorities played a signifi-cant role in the extradiction of the Jews to the Germans. But we must also point to several errors.

Soviet historiography concentrated on the members of the nationalist bourgeoisie as though only they cooperated with the German conquerors. In fact, the nationalist bourgeoisie were not the only guilty ones: political leaders, former officers of the Lithuanian army who, with Sovietization lost their economic and political positions, their well-paying employment, and even their property, were the ones who organized the destruction and led its implementation.

The actual murderers - those who grabbed Jews on the street, tortured, and murdered them, who dragged Communists and members of the former Soviet government from their houses, imprisoned, tortured, and shot them - came from all strata of society and a substantial percentage were the sons of peasants and workers.

German documents speak of the general feeling in the various strata of Lithuanian society and the attitude toward the Nazi conquerors.[41] There is also a report on the general feeling within the Catholic Church. To illustrate, I quote from a secret report of the SD of August 16, 1941:

Thus, it may be said that the Catholic clergy in Lithuania, led by Bishop Brizgys, was entirely in favor of the German measures. In general, the clergy's position with regard to the Jewish question was unequivocal. Bishop Brizgys had, moreover, forbidden the clergy as a whole to intercede on behalf of the Jews in any way whatsoever.[42]

A report of July 25, 1941, by a member of the Abwehr, Bluemchen, states that the peasants and workers were on the whole gratified by the expulsion of the Bolshevists: "Many workers were active in partisan warfare. Farmers expressed enthusiasm and delight at the expulsion of the Bolshevists."[43]

Soviet historiography was very careful not to blame the Lithuanian people and emphasized that the "people" (liaudis) fought the German occupa;tion.[44] It should be noted that not all Soviet authors who wrote about the Nazi occupation in Soviet Lithuania drew an accurate picture of the period. Books were published on resistance, partisan fighting, and loyalty to the USSR in which there is not a single word on cooperation with the Nazi conqueror and the annihilation of the Jews.

One example is the book by Mecislavas Gedvilas, who served as minister for Internal Affairs and later prime minister of Soviet Lithuania. His book, *The Fateful Change,*[45] which relates to the years 1940-45, contains his essays and speeches - his appeals from Moscow to the people during the war years. There is no mention of the murder of Jews by the Lithuanians. The author does talk about Lithuanian traitors who served the enemy, sowed destruction, and spilled innocent blood in the homeland, but not about the extermination of the Jews. About the Lithuanians' cooperation with the enemy, he says: "We Lithuanians can claim with pride that there are few traitors among us"(p. 224).

Emigre Historiography

There is little historiography to be found in Lithuanian emigrant concentrations. Aside from individual memoirs, "historical" Lithuanian writing appears in newspaper articles and periodicals and is primarily of a polemic nature.

Three of the few books that deal with the Nazi occupation of Lithuania are the two-volume work by Stefanija Rukiene, *The Return to Freedom,*[46] the memoirs of the priest Dr. Aleksandras Pakalniskis, and the essay by Bishop V. Brizgys, *The Catholic Church in Lithuania* 1940-1944. Rukiene complains about the Jews' hatred of Lithuanians: "The Jews express their hatred of the Lithuanians and their desire for revenge. They frequently state that they will yet pave the streets with Lithuanian heads" (vol. 2, p. 391).

In the second book, the author, who is from Plunge, tells about the Jews and their customs and includes a chapter on the extermination of the Jews in his town[47]. He also quotes several comments made by Lithuanians during the Soviet period, which describe how they planned the murder of the Jews and how they implemented the extermination. One typical remark was: "Just as soon as the Germans cross the border, we in Plunge will already wallow in Jewish blood." This priest relates that during the murder of the Jews of Plunge, there were only two Germans present in the town: they stood on the sidelines and did not involve themselves in the Aktion. The imprisonment of the Jews, rounding them up in the synagogue, starving them, torture, and finally murder was done only by Lithuanians. In response to his accurate description, the author "merited" a highly critical article in which he was accused of disseminating false accusations against innocent Lithuanians.[48]

The essay by Bishop Brizgys is simple apologetics; he attempts to clear the Lithuanian clergy of the accusations of collaboration with the Germans in the extermination of Lithuanian Jewry, but is unable to hide his own antisemitic inclinations.

The Controversy Erupts

On April 25, 1947, there was a meeting in Munich of Jewish survivors at which the Lithuanians were denounced as murderers of the Jews.[49] This public denunciation stained the name of the Lithuanians in world public opinion, threatened the position

of the many Lithuanian immigrants in the United States and Canada with Nazi pasts, and elicited a wave of denials in the Lithuanian immigrant newspapers. Almost everyone denied their part in the annihilation of the Jews and emphasized the help they had extended to the persecuted.

The Lithuanians' responses to the Jews' accusations included the following [assertions]: 1) The Lithuanian people are not guilty of the crimes committed by individuals, degenerate criminal types, whose number was very small. 2) The Jews themselves, in their Communist activities, nour-ished the Lithuanians' hatred of them. 3) The Jews exhibited shocking ingratitude for the Lithuanians' favorable treatment during the hundreds of years that they had lived in their country and had been granted complete civil rights. As soon as the Soviet army arrived, the Jews turned their backs on the Lithuanians and began enthusiastically serving the Bolshevik invader. In truth, the Lithuanians did not murder Jews, but the Jews helped the Bolsheviks exile Lithuanians to Siberia and thus destroy the Lithuanian people. 4) The Lithuanians saved masses of Jews while endangering their own lives and the lives of their families, and now the Jews were ungratefully sullying the name of the Lithuanian people.

Among the first who responded to the Munich conference declaration was Juozas Salna, who published a series of articles entitled "Lithuanians in the Struggle for the Jews' Freedom" in Naujienos, the organ of Lithuanian emigrants in the United States.[50] The writer claims that the Lithuanians did not kill Jews - except for a few - and that most Lithuanians began rescue operations as soon as the Germans arrived.

In answer to the question of why acts of revenge against Jews were committed even by a few, Salna claims that the Jews made themselves hated by the Lithuanians because many of them participated actively in the arrest of Lithuanians and their exile and the Lithuanians were angry "that the Jews were behaving in their country as though they were the rightful owners."

Contrary to Soviet historiography, salna claims that "in the revolt against the Bolshevists the masses - workers, clerks, and ordinary citizens - were the most active." Nevertheless, people from all classes of society began to save Jews, and only "a very small group of riffraff acted against the Jews," and the "intelligentsia acted with restraint." Salna lists names of numerous Lithuanians who supposedly saved Jewish adults and children. "Primarily, the Lithuanians hid Jews in the days of the first German attacks. Notables and priests turned to the German government on the issue of saving Jews."

The truth was that precisely in the first period, in the days of the temporary Lithuanian government, the Lithuanians were unrestrained in their abominable murders, until the Germans disbanded the government, took the "final solution" into their own hands, and installed "order" in the killing.

How the Lithuanian people behaved, how the intelligentsia behaved during those first days of occupation can be gleaned from the diary of the Righteous Gentile, Elena Kutorgiene. Excerpts from this diary were published by Ona Simaite, former librarian of the University of Vilna:

All the Lithuanians - aside from isolated exceptions - and primarily the intelligentsia, which lost its standing in the days of the Soviet rule, hate the Jews. The crude Lithuanian mass, in contrast to the intelligentsia's total indifferent, behaved with animalistic cruelty, until by comparison, the Russian pogroms look almost humane. I cannot believe my eyes and ears. I am totally shocked by the power of the blind hatred which they fan in order to satisfy the most primitive instincts.[51]

It is noteworthy that this paragraph and additional paragraphs were omitted from the diary in the Russian translation, which was published in a Russian periodical.[52]

A cynical attitude toward the murder of the Jews was expressed by J. Deltuvis in an article in the Canadian-Lithuanian newspaper *Tei kes Ziburiai.* In response to the extermination of the Jews in his city, Telsiai (Telz), he wrote, "It was also a big deal when youngsters pulled a bit at their rabbi's beard."[53] In the author's opinion, the Jews deserved punishment because they were so impudent as to dare to accept positions in the Ministries of Interior and Commerce during the Soviet period. The shocking torture of the Jews of Telz is related in Rabbi Oshry's book (p. 241) and in the open letter of Jacob Oleisky to the priest Prunskis.[54]

The Flood of Responses

In 1976, articles by Jacob Oleisky and Dr. Dov Levin were published in the newspaper Teviskes Ziburiai.[55] These essays, in which the authors spoke of the Lithuanians' guilt of participation in the annihilation of the Lithuanian Jews, were obviously not well received by the Lithuanians in the United States and Canada.

On January 10, 1977, the priest Prunskis, a member of the Association of Lithuanians, suggested to the Association of Lithuanians in Israel that they publish in English newspapers a manifesto on Lithuanians who saved Jews: "Now the American newspapers have published accusations against the Lithuanian people, as if only they murdered the Jews. You well know this is not true. If the Nazis found individual criminal types, there were many Lithuanians who saved Jews, and therefore it is not justified to ac-cuse the entire Lithuanian people."[56]

Oleisky answered Dr. Prunskis in a long article published in the same newspaper. These were his main points: **1)** It was not a small group of Lithuanians that helped the Germans murder the Jews, but several thousands. **2)** It was not a group of riffraff that took part in the crimes, but public leaders who were in charge of municipal authorities, members of the intelligentsia, officers and government officials. **3)** Jews are accused of exiling Lithuanians, yet the fact that Jews and heads of national Jewish parties - up to 8,000 people - were exiled is overlooked.

Dr. Levin's article, which was also published in the journal Forum,[57] and in which the author accused the Lithuanians of murdering Jews, aroused angry reactions among the Lithuanians. One of the polemicists, A. Kalnius, suggested to strike a bargain: the Jews would publish a retraction of the decision taken at the Munich conference, at which Lithuanians were blamed for murdering Jews, and purge the libraries of books that sullied the name of the Lithuanian people. In return, the Lithuanians would stop accusing the Jews of Communism and of exiling Lithuanians to Siberia, and then "the Jews will be the friends of the Lithuanians".[58]

In the same newspaper there was also an open letter from A. Zemaitis. In his opinion, one should not blame the Lithuanians, because the Lithuan-ian intelligentsia is not guilty.[59] Again, the truth is exactly the opposite: at the head of the "partisans" stood engineers, lawyers, teachers, principals, officers, and priests. One of the most wanted criminals was the priest Lionginas Jankauskas, who organized the killing in the town of Skuodas, during which many Lithuanians were also murdered. Lithuanian public figures asked the city of New York to bring this priest, now called Jankus, to trial. He was living a peaceful life in Brooklyn, passing himself off as a Red Cross representative who had aided war victims.[60]

A lengthy list may be compiled of members of the Lithuanian intelligetsia who organized the murder of Jews and, at times, were personally involved in their torture and murder. Only a few names can be cited here: Engineer Vacys Deveikis participated in the murder of the Jews of Ukmerge; Kostas Milcis, headmaster of the high school in Vieksniai, brutally maltreated the township's Jewish residents; Vytautas Sakalauskas, headmaster in the village of Galiniai, captained a band of murderers in the township of Kraziai; agronomist Grigaliunas plundered and tortured Jews in Jonava; the priest Biliackas in Linkuva acted as advisor to police chief Dintaris in his torture of Jews; vice district attorney Grigaitis and Alisiunas, headmaster of the local high school, maltreated local Jews in Panevezys. Clerical leaders refused to help: when the Jews of Telz (Telsiai) appealed for aid to Cardinal Staugaitis, chairman of the Lithuanian parliament in independent Lithuania, he replied: "This is your punishment for bringing the Bolshevists to Lithuania."[61]

The heights of absurdity, however, were attained by the polemicist V. Domeika, who accused all the Jews of Communism, especially those who were fighting the Nazis. He averred that even the Jewish Fighting Organization in the Warsaw ghetto was Communist, and Mordechai Anielewicz "had already been involved in Communist activities in the Vilna ghetto."[62]

Other Voices

A few responsible voices stand out in the chorus of responses by Lithuanians who, by and large, deny or minimize the extent of their crimes. Dr. St. Sereika has said:

All the essays on this question which were published in the newspaper *Teviskes Ziburiai* claim that we, the Lithuanians, are not guilty of the murder of the Jewish people in Lithuania in 1941. I am not satisfied with this answer, and I was glad to read Dov Levin's essay. He said that dialogue between the Jews and the Lithuanians has been impossible until now. We Lithuanians lack a pure heart, the innocence of a child and the sincerity to hear and tell the truth. Dov Levin has told the truth. Why don't we acknowledge this truth? The truth can only be a great help to the Lithuanian people and a comfort to the Jewish people, who suffered so much in Lithuania.[63]

M. Goberis, whose comments were published in another newspaper, responded similarly to Dr. Sereika.[64] Sereika and Goberis were accused of slandering the Lithuanian people. A. Kalnius responded: "The Lithuanians will not beg for pardon. The Lithuanians cannot do so and will never do so. Because the Lithuanian people really did not kill a single Jew."[65]

Dr. Sereika was also criticized by Birute Kemezaite, who asserts: "The Jews, and not the Lithuanians, tortured the Lithuanians and poured boiling water on their hands and faces." She quotes from a work by Antanas Venclova who, she claims, traveled throughout Lithuania in an attempt to clarify the question of whether Jews were murdered by the Lithuanians and concluded that "the Germans most definitely never succeeded in tempting the Lithuanians so participate in Nazi crimes."[66]

Two others wrote while still living in the Soviet Union. Thomas Venclova, a poet and lawyer who in 1977 emigrated to the United States, published a lengthy essay in *samizdat* called "The Jews in the USSR" which contains a chapter on the fate of Lithuanian Jews.[67] He, too, merited a scathing attack from a Lithuanian who assumed the name Zuvintas. This essay was republished in the Lithuanian journal in America, Akiraciai.[68]

A.Terleckas defended his colleague, Professor Venclova. His essay was also first published in *samizdat* on October 8, 1978, and then published in a German magazin.[69] Teleckas was sentenced in 1957 to four years' imprisonment in a Soviet forced-labor camp. In 1973, he was imprisoned for the second time, and in 1979, for the third time. In his article, "Reflections on the Relations between the Lithuanians and the Jews," Terleckas admits to the Lithuanians' guilt for the mass murder of Jews, but also points to the guilt of other nations. His guilt, he wrote, robs him of his peace of mind to this day. He quotes Thomas Venclova:

Evil remains evil and guilt remains guilt. Nothing can erase the fact that at the end of June 1941, the Lithuan-ians killed defenseless people in front of Lithuanian masses; nor the fact that in the twentieth century, many nations - almost all of them - perpetrated similar acts. I, as a Lithuanian, feel a personal responsibility to speak about the Lithuanians' guilt. (p. 168).

Terleckas calls for understanding between the Lithuanians and the Jews. To this end, one must employ the

proper criteria in order to assess the guilt of the adult generation of the 1940s: "When I am concerned about the future of my people, I dream that in the future not one Lithuanian will ever again shoot an innocent man" (p. 177). The author predicts additional upheavals in human history in the future, the Lithuanians can guard against pogroms only if they unequivocally defend innocent people.

Notes:

An earlier version of this essay was published in Yisrael Gutman and Gideon Greif, eds., *The Historiography of the Holocaust Period* (Jerusalem: Yad Vashem, 1988), 291-314.

1. Known as the LAF, *Lietuvin Aktivystu Frontas.* See also A. Rozauskas, ed., *Nacionalistu talka hitlerininkams,* Vilnius, 1970.
2. Military International Tribunal (MIT), L-180.
3. Ephraim Oshry, *Khurbn Lite,* New-York-Montreal, 1951 (hereafter, Oshry), p. 204
4. Ubid., pp. 208-209.
5. Ibid., pp. 222-23.
6. A German driver from the Warmacht unit's bakery chanced to be driving past and photographed the masacre. His pictures were printed in the German periodical *Politik.* Two of the photographs were printed with their German captions in the Lithuanian album *Lietuvos partizanai,* Vilna, 1967 (hereafter, Lithuanian Album), p.42
7. Dr. Samuel Grinhaus, "Khurbn Lite", in *Fun letztn khurbn* no. 7, Munich, May 1948, p. 11; L. Granfunkel, *Kovna ha-Yehudit be-Hurbanah,* Jerusalem, 1959, pp. 31-32; *Masines zudynes Lietuvoje,* vol. I. Vilnius, 1965, p. II; J. Vicas, SS *Tarnyboje,* Vilnius, 1962. p. 42
8. Oshry, p. 281.
9. The directive was sent to the LAF Underground, which was already active in Soviet Lithuania, by the Lithuanian Ministry of Information in Berlin. *Masines zudynes Lietuvoje,* pp. 10, 49. See also Vicas, p. 33; Sara Neshamit, "Bein Shituf Peulah le-Meri", in *Dapim le-Heker ha-Shoah ve-ha-Mered,* second series, vol. I, Beit Lohamei HaGetaot, pp. 153-54.
10. Yaakov Goldenberg, "Bletlekh fun Kovner eltestenrat," in *Fun letzten khurbn* no. 7, p. 31.
11. According to the Lithuanian article by Juozas Salna, "Lietuviai kovoje del zydu laisves", *Naujienos,* September 21, 1948 (hereafter, Salna), they were the elderly Dr. K. Grinius, former president of Lithuania, clergyman M. Krupavicius, and Professor Y. Alekna. The three sent the German governor, von Rentlen, a memo-randum condemning the murder of the Jews in Lithuania. The incident is not mentioned in Jewish historiography.
12. *Masines zudynes Lietuvoje,* pp. 332-35; Vicas, pp. 12-16, 30-31, 42-50.
13. Ibid., p. 16; *Masines zudynes,* pp. 19-21
14. Prapuolenis's memorandum in the name of the LAF dated September 23, 1941, to von Rentlen, from the Lohse documents, YIVO Archive, New York. Microfilm in the archive of Beit Lohamei HaGetaot (hereafter, BLH).
15. *Masines zudynes,* p. 322; Vicas, pp. 16-17.
16. *Lagebericht der Sipo und SD,* March 28, 1942.
17. See list in *Masines zudynes,* p. 323; Vicas pp. 68-69. The author lists eighty-seven towns and townships in which the Lithuanian battalions murdered Jews.
18. Ibid., pp. 69-70, lists thirteen villages that were burned by the 13th Battalion in reprisal for Soviet partisan activity; see also Noemi Szac-Wajnkranc, *Przemineto z ogniem,* Lodz, 1967; *Gitlerovskaia okkupatsiia v Litve, sbornik statei,* Vilnius, 1966 (hereafter, *Gitlerovskaia okkupatsiia),* pp. 33-34.
19. MIT, PS-1104.
20. *Documents Accuse,* Vilna, 1966; Karys, no. 2, 1941. On the massacres in the Ninth Fort, see nn. 36, 37, 35.
21. A warning issued by the Lithuanian organization Lietuvos Laisves Kovotoju Sajunga. The headline in the German translation ran: *Litauer, Litauen wird schon kolonisiert,* from the Lohse documents. YIVO archive OccE 3b, copy in the BLH archive. See also Pra-puolenis's memorandum in *Gitlerovskaia okkupatsiia,* pp. 33-34; *Masines zudynes,* p. 8, *Lietuvos TSR Istorija,* Vilnius, 1958, pp. 416-17.
22. *Hitleriniai zudikei Kretingoje* (n. 29), p. 19; *Masines zydynes,* pp. 51-53, 319-20; Yaakov Goldenberg, p. 32. On Bishop Brizgys's change of tactics in 1943-44, see letter from Leib Garfunkel to Sara Neshamit, May 15, 1974, BLH archives; testimony of Rachel Levin concerning the priest, Prunskis, BLH archive, file AYZ/11494 (temporary no.).
23. Testimonies of Jewish survivors concerning the Lithuanians who saved them in the BLH archive, file AYZ/1499 (temporary no.). Sara Neshamit "Hatzalah be-Lita bi-Shnot ha-Kivush ha-Nazi", in *Nisyonot u-Feulot Hatzalah bi-Tkufat ha-Shoah,* Jerusalem, 1976, pp. 238-75.
24. In view of the impossibility of enumerating all the murderers and collaborators who escaped from Lithuania upon the arrival of the Red Army, we shall mention only a few examples: Impulevicius, the commander of the 2nd Battalion (12), lived in the United States until his death and was neither handed over for trial nor punished in any way, despite demands to that effect; Marijus Blynas of the SD's Lithuanian staff in Vilna, is living in the United States; P. Jakys, a murderer from Kretinga who fled to Germany, was arrested and brought to trial in Ulm, Germany, in 1958, at the Tilsit Gestapo war criminals trial. The following infiltrated into Lithuania after the war but were captured. Captain Juozas Noreika, who is accused of the massacre of the Jews of Plunge; M. Maciukas; P. Masiulis, who is still living in Brooklyn, New York; clergyman Lionginas Jankauskas, who organized the murder of the Jews of Skuodas and of many Lithuanians; Rauka, one of the organizers of the massacre in the Kaunas ghetto, lived in the United States; Klimavicius, com-mander of one of the killer bands (now standing trial); and many others who have not yet been caught and placed on trial. Bishop Brizgys also lives in the United States.

Of the Righteous Gentiles who left Lithuania, we would cite Bronius Gotautas, nicknamed "Broliukas," who died in (West) Germany; Ona Simaite, who died in Paris. See Sofija Binkiene (Sudartoja), Ch. Lifsicaite (Redaktore) *Ir be ginklo kariai.* Mr. and Mrs. Efertas, who saved Tamar Lazarson, live in Canada (see *Yomanah shel Tamarah,* BLH and Hakibbutz Hameuchad, 1976).
25. On the organization and activities of emigre Lithuanians, see among other newspapers, *Naujienos,* a weekly published in Chicago; *Teviskes Ziburiai,* a weekly published in Canada; *Darbininkas,* a periodical issued by clerical circles (see no. 5, February 1982, for lobbying to end the current investigation of Lithuanians suspected of war crimes); *Akiraciai,* a monthly published in Chicago, and others. Also, *Musu desimtmetis,* Sau Paulo, 1982, a publication of the organization of Lithuanians in Brazil. The editor is Halina Mosinskiene, who was honored in Jerusalem with the title "Righteous Gentile". The pamphlet includes memories of front-line duty by Petras Babickas, a member of the Lithuanian Legion, an

auxiliary of the German army. Needless to say, Babickas does not mention the massacre of the Jews.

26. See notes 27-30.

27. A. Vabalas (Spaudai paruose), *Mirties pedsakai prie Nevezio (Faktai kaltina),* Vilnius, 1960.

28. G. Erslavaite (Spaudai paruose), *Neuzmirsime (Apie burzuaziniu, nacionalistu nusikaltimus hitlerines okupacijos metais Mezeikiu apskrityje) (Faktai kaltina),* Vilnius, 1960.

29. B. Baranauskas (Spaudai paruose ir redagavo), Hitleriniai zudikai Kretingoje, archyviniai dokuentai, I rinkinys, Vilna, 1960. Among other things, the witnesses describe the murder of the local Jews.

30. A Vabalas (Spaudai paruose), *Krauja sugere Dzukijos smelis (Faktai kaltina),* Vilnius, 1960.

31. J. Vicas, SS *Tanyboje, Dokumentinis leidinys apie Lietuviu apsaugos daliu jvykdytus nusikaltimus,* Vilnius, 1961.

32. *Masines zudynes Lietuvoje, 1941-1944, dokumentu rinkinys, I dalias,* Vilnius, 1965, II dalis, 1973.

33. B. Baranauskas and K. Ruksenas (redagavo), *Documents Accuse,* Vilnius 1966.

34. O. Kaplanas, *Gitlerovskaia okkupatsiia v Litve: sbornik statei,* Vilnius, 1966.

35. M. Eglinis-Elinas, *Mirties Fortuse,* Vilnius, 1966.

36. L. Kondralas, *IX Fortas,* Vilna, 1961; O. Kaplanas, *Devintasis fortas kaltina,* Vilnius, 1970; identical, *Das 9 Fort klagt an,* Vilnius, 1963.

37. M. Kurganovas, *Mirties Akivaizdoje,* Vilnius, 1960.

38. B. Baranauskas, R. Ruksenas (rinkini paruose), and E. Rozauskas (redagavo), *Nacionalistu talka hitlerininkams,* Vilnius, 1970.

39. S. Bistrickas, *Ka osia Paneriu, pusys,* Vilnius, 1977. Translated into Hebrew by Sara (Shner) Neshamit and published in *Zmanim* no. 12, summer 1983.

40. Kazys Ruksenas, "Lietuvos gyventoju naikinimas hitlerines Vokieetijos koncentracijos stovyklose", Lietuvos istorijos metrastis, 1975.

41. In Lageberichte; also Ereignismeldungen sent by the SiPo and SD commanders in Lithuania to their superiors; also reports by Abwehr (counterespionage) agent in Lithuania, Bluemchen.

42. No-2849 Ereignismeldung UdSSR No. 54, pp. 17-18.

43. From the Lohse documents in the YIVO archive, New York, OccE 36. Microfilm in BLH archive.

44. For example, on p. 5 of the introduction to the Lithuanian Album *(Lietuvos Partizanai)* it says: "the general abhorrence of the occupiers and their allies - the bourgeois nationalists created favor-able conditions for the burgeoning of the partisan movement." Similarly in the introduction to *Masines zydynes,* pp. 3, 5.

45. Mecislavas Gedvilas, *Lemiamas posukis,* Vilnius, 1975.

46. Stefanija Rukiene, *Grizimas i laisve,* vols. I, 2. The quote is according to Zemaitis's article of March 5, 1981, in the newspaper *Teviskes Ziburiai.*

47. Aleksandras Pakalniskis, *Plunge,* Chicago, 1980. He wrote seven memoirs on the period. In the seventh he described the massacre of the Jews of Prienai and was subsequently accused or falsifying facts.

48. A Kalnius, "Kas sunaikino Plunges zydus?" *Teviskes Ziburiai* no. 23, June 3, 1982.

49. According to the article by Dov Levin, "Faktai kaltina," *Teviskes Ziburiai* no. 28, 1976; V. Domeika, "Perdideli kaltinimai lietuviams", ibid. no. 26, June 24, 1982.

50. Juozas Salna, "Lietuviai kovoje del zydu laisves," *Naujienos,* April 21, 1948-March 31, 1949.

51. M. Sudarski, ed., Lite, vol. I, New York, 1951, 1966.

52. E.A. Buivydaite-Kutorgiene, "Keunaski Dnyvnik", *Druzhba narodov* no. 8, Moscow, 1968.

53. "Nedidelis dalykas, jei ten paaugliai papesiojo rabino barzda," in Dov Levin's article, "Opuji klausima gvildenant."

54. In *Teviskes Ziburiai* no. 6 (1669), February 4, 1982.

55. J. Oleiskis, "Kadaise zydai gyveno Leituvoje," ibid., issue of June 24, 1976; Dov Levin, "Faktai kaltina," ibid. no. 28 (1370), July 8, 1976; J. Oleiskis, "Kadaise zydai gyveno Leituvoje," *Teviskas Ziburiai* June 21, 1976.

56. Kun. Juozas Prunskis, "Lietuvos zydai Kaltina Lietuvius," *Teviskes Ziburiai* January 10, 1977.

57. *Idem.*, D. Levin, "1939-1941, The Intermediate Period and Its Implication for the Holocaust. The Jews of Eastern Europe Under the Soviet Regime," in *Forum* 37 (Spring 1980).

58. A. Kalnius, "Valia dziaugtis valia ir liuderi," *Teviskes Ziburiai* no. 38 (1701).

59. Aleksas Zemaitis. "Atviras laiskas kaltintojams," *Teviskes Ziburiai* no. 9 (1620), February 26, 1981: no.10 (1621), March 5, 1981.

60. Who is Hiding in Grand Street, Vilnius, 1964.

61. *Yahadut Lita,* vol. 4. p. 290.

62. V. Domeika, "Per dideli Kaltinimai lietuviams. netikslus ir nepagristi, Dov Levino priekaistai." *Teviskes Ziburiai* no. 26 (1689); no. 27 (1690); no. 28 (1691), June-July 1982.

63. Dr. St. Sereika, "Opiuoju klausimu," *Teviskes Ziburiai* no. 28 (1691), April 8, 1982.

64. *Akiraciai* no. 5, 1982.

65. See note 58.

66. Birute Kemezaite "Kalte atsakombe ir zydai," *Teviskes Ziburiai* no. 43 (1768).

67. Thomas Venclova. *Die Juden in der UdSSR.* Quoted in the article by Terleckas (n. 69, below).

68. Ibid.

69. Antanas Terleckas. "Uberlegungen zum Verhaltnis zwischen Litauern und Juden," *Kontinent* no. 12, pp. 167-68.

THE HOLOCAUST:
a historical drama and politicisation

Reprinted from "Jerusalem of Lithuania" No. 7-8 of October-December 1997

"And the Lord said to Cain:
- Where is thy brother Abel?
And Cain replied:
- I do not know. Am I the keeper of my brother?
Book of Genesis, 4

On my table sits one of the saddest and most horrible publications of the 20th century - an album entitled "The Book of Sorrow", a witness to the last journey of Lithuanian's Jews to the place of their death; they were terribly tortured and thrown into pits near lakes and castle mounds, in pine forests and gravel quarries at Paneriai and the Ninth Fort in Kaunas. Thus ended the life of Lithuanian's Jewish community, which had been famous world-wide for its devoutness and its distinctive culture, and which had spanned 600 years - from the rule of Gediminas up until the death chasms of the Second World War.

There are about 200 places in Lithu-ania where unarmed people - children, grand-parents, women, and men - were sadistically murdered. The book includes a map with all the mass murder sites. It is a shock to those who have eyes and a heart; the network of cemeteries wends its way through the entire country.

On May 8, 1991 in a decree by the supreme Council, the restored State of Lithuania unmitigatedly denounced "the genocide against the Jewish nation which was carried out in Lithuania during the years of the Hitlerite occupation", and declared that, "there is and there cannot be any justification..." for the crimes, "or prescriptive terms for criminal trial proceedings". Some time later, the Lithuanian Supreme Council obligated urban and regional municipalities to put the burial grounds of genocide victims in order, and to erect memorials with notices in Lithuanian and the language of the victims, to explain what had taken place there, and who the victims had been. As we know, during the Soviet times, memorials to the genocide victims had read that "Soviet people" were buried there. Yosif Levinson, a member of the Lithuanian Jewish Community Executive Board, and a research fellow at the Jewish State Museum, dedicated many years to restoring the gravesites of those who had been killed, and immortalizing their memory. It is he who has compiled the "Book of Sorrow", and written its texts (in Lithuanian, English, Yiddish, and Hebrew). Poet J. Marcinkevicius wrote the foreword. The book was published by the "VAGA" printers, 1997.

Glancing through the pages of "The Book of Sorrow", one cannot not recall the complex social and political shifts in the middle of this century, which propelled fellow citizens to raise a hand, the one against the other.

How the Jews "sold out" Lithuania

One creates an image of the past on the basis of widely publicized historical documents, the recollections of people who between the governments of the German Reich and the USSR, the territory of the state of Lithuania ended up in the hands of the Soviets.

In March of 1939, Germany had already torn Klaipeda away from Lithuania. Choosing to maintain a legal neutrality, Lithuania's heads rejected the Germans' suggestion that they take Vilnius back from the Poles. A. Smetona didn't want to take up with the Germans because he thought that they would lose the war. The idea of neutrality was also supported by leaders of the opposition and the army. Prof. P. Leonas, a liberal, and A. Stulginskis, the leader of the Christian Democrats were inclined to side with the Russians, and even J. Urbsys had confided to K. Skirpa that, "if Lithuania had to choose between the German Reich and the Soviet Union", he would choose the Soviets.

A. Smetona was incapable of uniting not only the entire nation, but not even his own party - followers of Voldemar broke away, and opposition from the young radicals began to manifest itself. A political crisis arose, governments changed hands, and the population accused the Nationalists of being unable to manage state affairs.

On October 10, 1939 J. Urbsys and V. Molotov signed the transfer of Vilnius back to Lithuania, and a Lithuanian-Soviet mutual aid agreement, according to which more than 18,000 Red-Army soldiers took up camp in Alytus, Prienai, Gaiziunai, and N. Vilnia. This act in essence meant that Lithuania was no longer in charge of its own politics. And "Lietuvos aidas" wrote: "For this reason, from now on Lithuania and Russia - parties of a policy of peace - can both feel much safer".

K. Grinius had already issued an earlier warning that the government of A. Smetona was "founded on might, and that it can survive for a few more years - until there is conflict with abroad. When that conflict arises, the state will collapse, for who will support a government which has set everyone against itself [...]."

That is what happened when, on the night of June 15, 1940, the Lithuanian government deliberated the USSR's ultimatum, and decided not to oppose the aggressor. When he found out that Soviet tanks were heading along the Ukmerge highway from Gaiziunai to Kaunas, A. Smetona quickly fled the country, without announcing that he was leaving in protest against the aggression. There wasn't even a symbolic show of armed resistance. Historian V. Trumpa

remembered that, "more than one person wondered which was worse - foreign occupation, or a continuation of the bone-deeply tiresome" authoritarian system which existed.

J. Brazaitis has also written about the fact that a fairly large proportion of the public were bitterly glad for the end of the hateful regime.

After announcing that, "units of the Soviet army have started to march across te border into the interior of the country," Division General V. Vitkauskas, head of the army, and Division General S. Pundzevicius, chief of army headquaters, ordered that, "all rules of courtesy and friendly relations be directed towards the marching army".

The following day, Prime Minister A. Merkys explained over the radio phone: "We are convinced that the arrival of new units of the Soviet Union army into Lithuania has happened precisely for reasons of greater security for Lithuania and the Soviet Union. Therefore this army has come here as a friendly allied army. That is how it was received by our army, and that is how it is being treated. The entire population of the country should understand and evaluate this event only on that level."

Thus, the Soviet tanks were ceremoniously welcomed by division heads and officers, and not only by the "little Jews", or some rejoicing little Jewish girls bearing flowers. Even Colonel P. Saladzius, head of the Riflemen's Union ordered his men to greet the Red Army soldiers in a friendly manner.

Assistant to the Prime Minister, and Minister of Foreign Affairs V. Kreve-Mickevicius telegraphed the Lithuanian Embassy in Switzerland: "The Soviets are not encroaching upon Lithuania's independence or its internal structures, they are scrupul-ously correct, and relations with the Soviet army are extremely friendly, which is being noted by all foreign correspondents here in Lithuania."

It would be difficult not to concur with J. Brazaitis, who ascertained that, "Lithuania easily fell into the clutches of the Soviet Union - without any active or passive resistance."

Therefore, as we can see, there was nothing for the Jews to "sell out".

Were Lithuania's Jewry leftists?

On the basis of the dynamically escalating events during 1939-1940, which were being determined within Lithuania by the coordinated activities between Germany and the Soviet Union, the local Communist Party didn't, and couldn't have had any influence. In June 1940, the Party only had 1,690 members. And as far as the great numbers of Jews in the CP - in 1938 there were 303, in 1939-346, and in January of 1941 - 479 (15.2%).

The poor sectors, of which Jews made up a significant propportion, from the cities and towns joined the Communist Party - there were drawn by the socialist ideals. The Jews, who were oritented towards a Yiddish culture and who defended their countrymen's position in Lithuania, were called "Folkists". Basically the Folkists were leftists. But it was Zionist ideas which predominated in Lithuanian's Jewish community. The Zionists understood life in Lithuania to be a temporary phenomenon, they were preparing for emigration to their historical homeland Erez Israel, and fostered the legacy of their Hebrew culture. Besides, the tendencies and movements within the Zionist organizations themselves took on a fairly wide spectrum. And the religious Jews belonged neither to one or another - they gathered around the yeshivot in Slobodke, Panevezys, Telsiai, Kelme. A portion of the Jews supported the religious "Agudath Israel" and "Achdut" moement. They even had their own representative in the Lithuanian Parliament. The real influence on the community by parties and movements is seen in the number of seats they held in the highest Jewish body in Lithuania - the National Council. For example, in 1922, of the 40 seats, 16 went to "Agudath Israel", 4 to the "Mizrachi" (the religious Zionist movement), 7 to general Zionists, 11 to Tse'irey Tsiyon, and only 2 to the Folkists.

According to French historian H. Minczeles, approximately 50,000 Jews belonged to the Zionist parties and organizations in Lithuania. A Soviet ideology and life style were not acceptable to Zionists. And therefore their relations with communist Jews were strictly oppositional.

However, with the start of the genocide of the Jews in Lithuania, the fate of both was equally marked with the sign of a nonentity, because "Lithuania must be liberated not only from Bolshevik enslavement, but also from the ancient yoke of Jewry," since "Russian communism and its eternal vassal the Jew, are one and the same enemy" (from an LAF proclamation in the spring of 1941).

An inappropriate symmetry which must be surmounted

A matter-of-fact, grounded dialogue between Lithuanians and Jews about the Holocaust is often severed by a desire to insert one's own opinion, and by aroused passions, and politicisation. Decrees by State institutions, apologies by the President hang suspended, and don't become facts which can change the daily routine, because they are not accompanied by any sincere efforts to name the crimes, and to try those who carried out the genocide - for example the former chief of the Vilnius district security police, A. Lileikis. The victims of much suffering are not calling for revenge or terrible punishment, but for the trial process itsefl, which would prove that justice and responsibility do exist. One often hears that investigations about the preparators of the genocide of Lithuania's Jews is being carried out not by Lithuania's scholars, but by those of other countries. Recently the press wrote that a monograph by K. Stang, entitled "Collaboration and mass murder. Lithuania's auxiliary police, the Hamman motorized mobile police unit, and the slaughter of Lithuania's Jews", has been published in Germany. The book gives detailed information about the killing unit which was formed in Kaunas during the first days of the war by J. Hamman, aide to the head of the SS E-3 operational commando. In just 3 months during 1941, the National Labour Security (NLS) battalion organized 68 "operations" in the cities, towns, and hamlets of Lithuania, where they annihilated entire communities of

Jews. The NLS battalion, which was made up of 1,834 individuals, included 73 officers, and was headed by the likes of colonel Butkunas, major Kazys Simkus, officers Juozas Juodis, Antanas Gecevicius, Bronius Norkus, and others. Will anyone in Lithuania be interested?

When talking about such things, one often hears that the Jewish led Communist Party "joined Lithuania to the Soviet Union", that the Jews "deported Lithuanians to Siberia", and that they "killed and tortured Lithuanians in Pravieniskes, in the Rainiai forest", etc. And that is supposedly why pogroms against the Jews started when the war began. There are attempts to create a symmetry between the crimes of Jewish communists against Lithuanians, and the participation of Lithuanians in the slaughter of Jews during the Holocaust, by unfoundedly inflating the numbers of Jewish communists who belonged to repressive Soviet structures. But if real efforts are made to have a dialogue about this painful subject, then one should talk not about "Lithuanians" and "Jews", but about concrete communists, NKVD or KGB agents, about the LAF, the members of Riflemen or other armed groups of Lithuanians and their inhumane criminal acts. Not nations or the state are to blame, but concrete criminals, groups, and organizations. Those who created the theories of "class" or "race". Those who gave the orders and those who carried them out.

But it is only the court which should determine their guilt.

One cannot keep silent when former executioners don the martyr's wreath and declare themselves patriots or national heroes.

That's what I thought about as I browsed through this sad book. I would like it if, in searing our hearts with the flame of suffering, "The Book of Sorrow" were to make us more sensitive, and more understanding and empathetic towards those who are different, so that instead of separating, it serves to unite people and nations.

Alfonsas BUKONTAS



The Lithuanian "Partisans" with white armbands and armed w. rifles are controlling the towns and villages of Lithuania

THE LITHUANIAN CHURCH DURING GERMAN OCCUPATION

By: J. Shachar

The Catholic church was one of the main sources for spreading and propagating anti-Semitism in Lithuania. Since the death of the great prince Vytautas (1430) the Catholic religion expanded and with it anti-Semitism. Well placed Catholic clerics stood at the forefront and were the prime mover of the anti-Semitic incitement by using their religious standing in the church and their influence on the community of the faithful. There is no doubt that the Lithuanian Catholic church played an important, if not a principal, part in the dissemination of anti-Semitism among the general Lithuanian public.

The relationship between the Catholic princes and the Jews depended on the particular interest of the princes. In 1495, for instance, Prince Alexander expelled the Jews and confiscated their property, but when it became apparent that the Lithuanians needed them, the Jews were brought back. The Jews always served as the scapegoats for any negative development - economic, social or other. Usually, it was the church who took the initiative and stood at the head of the instigators.

During the period of the Czars, for example, the Lithuanian Catholic church participated enthusiastically in the propaganda of incitement propagated by the Pravoslavic church against the Jews - directly and through the writings of the priest Valancius and the writer Kudirka.

When the Nazis came to power in Germany (1933) and began to export their anti-Semitic Nazi propaganda, the "campaign" of anti-Semitic incitement on the part of the church grew. It obtained special stature upon the German invasion (1941) with the adoption, by the heads of the Catholic church in Lithuania almost without exception, of the basic Nazi world view as expressed in Hitler's "Mein Kampf", including the idea of the "final solution".

Many of the leaders of the L.A.F. (Lithuanian Activist Front), who composed the "Provisional Government" (which was created in Berlin at the beginning of June 1941, established later in Lithuania on the day after the invasion on June 23, 1941 and which during its short existence of about 6 weeks passed most of the anti-Jewish laws) - were devout Catholics, priests or previously trained by the church.

Among them:

* **Juozas Ambrazevicius - Ambrazaitis (Brazaitis),** Deputy Chairman of the L.A.F. and head of the "Provisional Government" - was a priest who taught in several religious institutions in Lithuania;
* **Jonas Matulionis,** one of the founders of the L.A.F. and Finance Minister;
* **Pranas Dialinikeitis,** founding member of the L.A.F. - priest;
* **Leonas Prapulionis,** Co-Chairman of the L.A.F. - a devout Catholic.
* **Petras Karvelis,** a founding member of the L.A.F. - active catholic;
* **Antanas Maceina,** ideological head of the Lithuanian Catholic movement
* **Pranas Petraitis,** priest and Rector of the Seminar for Priests of Kaunas; was the first to receive the murderers of the Jews of Kaunas with blessings after the invasion.

In his first appearance on Radio Kaunas at the time of the invasion, the priest Ambrazevicius, then head of the "Provisional Government", began his speech with the words "Lithuania thanks the liberator of Europe, Adolph Hitler... as for the Jews, the subject will be finished... " Together with the Bishop Brizgys, he appealed to the Lithuanian population to cooperate with the Germans who "came to our country to liberate us from the Soviet yoke..."

*

According to what is apparent from the following material, the Lithuanian Catholic church bears in large measure the responsibility for the cruelty evidenced by the general Lithuanian population towards the Jews during the German occupation. As stated, a majority of the Lithuanian population are devout in their religious views and the church has a great deal of influence on its members and parishioners, not only in the villages but also in the cities. During the German occupation, the main Lithuanian Catholic hierarcy in Lithuania and many priests were outspoken anti-Semites and participated in the activites of the Nazis in their fulfillment of the dream of the "thousand year Reich". They helped in the commission of crimes against the Jews.

The Bishops - The Principal Servants of Nazism

In a secret report issued by the German SD (Sicherheits Dienst) of August 16, 1941, it was stated (Free translation from German): "...We may say that the Lithuanian Catholic Church, headed by Bishop Brizgys favors fully and completely the measures taken by us... on the Jewish problem their stand is unequivocal... moreover the Bishop Brizgys has forbidden his clergy to interevene in any form in favour of the Jews..."

Who were the leaders of the Lithuanian Catholics and their faithful deputies who dealt in such a criminal manner toward the Jews of Lithuania? At the head of the Lithuanian Catholic hierarchy stood a group of reactionaries and outspoken anti-Semites: The Archi-Bishop Jozepas Skvireckas, born 1873; the Bishop Vincentas Brizgys, born 1903 (then, the actual head of the church); Mikolas Krupavicius, born 1885, and Machys Reinis, born 1884; all, including the Bishops Saulis, Ramanauskas, and Borisevicius, proclaimed themselves in favor of Hitler's war plans and his racist prejudices. They enthusiastically supported their "trainee" Ambrazevicius and the "Temporary Government" whose first orders of business were directed against the Jews. The Bishops not only did not act against their government's regulations and the orders promulgated against the Jews, including the stripping of citizenship rights, the order to wear the yellow star, or against the pogroms and mass murders of Jews by Lithuanians, but in fact supported the government's policy and assisted in the performance of its decrees.

Moreover, publicly, in the newspapers, radio and by telegrams of personal congratulations to Hitler, the Bishops proclaimed that all Lithuanians would help the Germans bring the "New Order" to Europe. The bishops published a pro-Nazi proclamation in which they thanked Hitler for the "liberation" of Europe. The Bishop Krupavicius, for example, himself a L.A.F. member, who was staying at the time of the invasion in his chambers at Kalvaria near the German border, was among the first to receive the invading Germans. In his name and in the name of the L.A.F. he blessed the officers of the German army, called them "liberators", organized a command post of the L.A.F. in Kalvaria, stood at the head of a murder squad, and ordered the cleansing of Suvalkai of Jews. During the entire Nazi period, 1941-1944, Krupavicius was in close contact with the Lithuanian "activists" and with the Nazis, helped in the organizing of police battalions, justifing their murderous activities in Lithuania, Poland and the Soviet Union.

There are many eye-witness accounts that these men were directly involved in the incitement to murder Jews. One of these is from the testimony of the murderer of Jews Antanas Valaitis, born 1906, from the town of Krakes near Kedainiai: "... I and Father Juozas Balutis travelled in August of 1941 to Kaunas in order to confer with the Bishop Brizgys in connection with the political situation, and in regard to the Catholic youth movement "Pavasarininkai" of which I was the leader. During our conversation, the Bishop asked if there were still any Jews left in the town of Krakes, and I answered that not all of the Jews in the town had been shot. Brizgys screamed in anger: "You don't think that the Jews will rise up and murder everyone and burn down the town!", but I replied that the Jews were afraid, and that they were being kept in terrible conditions and were quiet. In response, the Bishop said in a loud voice: "Do not pity the Jews - they deserve what they get". Immediately upon our return to the town, all the Jews of Krakes were shot near the village of Pestininkai. Father Balutis told his friend Krotolis, main murderer of the Jews in Krakes, about the Bishop's remarks and they murdered all the Jews.".

In conclusion, there is no doubt that the ruling members in the hierarchy of the Lithuanian church collaborated fully with the Nazis in the plan for the liquidation of Lithuanian Jewry. Their principal interest might in part be paraphrased in the following nationalistic and religious sentiments:

*a) To help the Germans realize the "Final Solution" - in order to "gain points" towards obtaining independence from the Germans.

*b) to root out from the world all Jews guilty, according to the more widely held Catholic belief, for the death of Jesus Christ.

*c) To cleanse Lithuania completely of Jews, who according to their belief exploited the Lithuanians, mainly economically.

*d) The anti-Semites related their abhorrence for Bolshevism to their hatred to Jews.

Some people assert that the absence of an unequivocal papal condemnation of the excesses, caused many a Lithuanian Catholic to assume what many have suspected all along: that in the mind of Piux XII, a former papal nuncio in Berlin, the German attack on Marxist-atheist Russia overshadowed in importance the violence against Jews. Whoever is aquainted with the eternal stand of the Lithuanian Catholic Church against Jews believe that even a condemnation would not have changed its policy. The best proof is probably the fact that the change in the Vatican's attitude towards Jews expressed lately has not yet had any effect on the Church of Lithuania.

However, in this respect of what happened during the Nazi regime, the Lithuanian Catholic church and its disciples have committed a sacrilege and blasphemy by defying the Supreme Being. These corrupted priests, certainly, did not have in mind the teachings of Jesus Christ if they ever sincerely believed in them...

Priests in the Lithuanian murder battalions

In the light of the strict formal hierarchy of the Catholic church and the internal discipline existing within the church, the priests of Lithuania generally followed the orders of the Bishops. In particular, they fulfilled the policies of their leaders concerning the Jews. The liquidation of the Jews of Lithuania was also close to their heart. The help given by the priests in pursuing this desire was expressed in particular in the founding and organization of more than twenty police battalions, organized by the "Provisional Government" whose principal role was "cleansing" the land of Lithuania of Jews and to help the Nazis achieve the "Final Solution". In almost all of the battalions a priest served to supply the religious needs of the murderers, to bless them, to encourage them and to explain the importance of their activities "for God and for the Lithuanian nation". The priests traveled with the battalions to their place of "work"

and participated in the murders along with the other members of the battalions. During that period there were horrifying rumours of the cruelty of priests in connection with the murders of Jews and the stealing of their property. These priests were also an important tool in the recruitment of youth to the battalions by promising the recruits an easy and rich life in an independent Lithuania after the war.

In the trials which were held in Soviet Lithuania after the war, many youths told how they were drawn to the battalions by the priests. Salionis, a murderer of Jews and a member of the infamous 12th battalion, told, among other things: "...in 1941, while I worked as an assistant to the priest Zelbis in the "Saint Antanas" church, I would listen to the sermons given by the priest each Sunday to the Lithuanian youth in which he would call on them to serve in the battalions in order to fight Communism and the Jews. He suggested that I join and I did..."

This was also done by the priests of other battalions **among them the priest Ignatavicius who fled afterwards with the Germans, reached the Vatican and worked there many years as a librarian and accountant.**

Many priests participated in the murder of Lithuanian Jews, others were present during the mass murders of Jews in their communities and even travelled to places further away to see the slaughter for themselves. There were priests who did this in order to obtain part of the property of the Jews for themselves or for their church. Many also had signed certificates of their presencce at the murder sites and would participate in the division of the property that had been confiscated. Because of this, particularly in the smaller towns, the murders of groups of Jews were performed not far from the church so that the priest could be present.

In a lengthy testimony given by the murderer of Jews, Balys Labeikis from the 12th battalion, he said, in part: "...at the end of 1941, after we had finished the murder of the first group of Jews of Pasvalys, we stopped at a nearby church in Siauliai where we received food and drink. The next day we returned to Pasvalys and murdered the rest of the Jews of the town not far from the church and then returned..."

The priest Lianginas Jankauskas, born 1912, from the town of Skuodas near Kretinga, organized a murder squad even before the war began, gave them weapons training and at the beginning of the German invasion, participated with them in the murder of Jews in Skuodas, Kretinga and other places. This priest was also befriended by the famous murderer of Jews Pranas Yakis, whose group murdered 7,495 people in Kretinga, principally Jews (for which he was brought to trial since among those murdered were several dozen Lithuanians of German origin...). As for the priest Jankauskas, there is testimony from the Communist worker, Petras Jablonskis: " In the first days of the German invasion I was wounded and lay in the local hospital. Father Jankauskas entered my room holding a pistol in his hand. He pressed the pistol against my cheek and apparently wanted to shoot but at that instant he saw a wounded Russian soldier who lay beside me. Jankauskas immediately went to him, tore the bandages from his wound and, together with those accompanying him, dragged the soldier out to the yard where he shot and killed him. When my condition had improved, I was staying in the hall with the Shaulists (nationalists of the "Marksmen Association") where there were also Jews who had been arrested. Every so often, Jankauskas would enter the hall, chose a group of wounded Jews, haul them to the yard and shoot them.

Jankauskas succeeded in fleeing with the Germans to Germany and from there went to the U.S.A.

The priest Jozepas Laukeitis, born in 1873, was the head of the church in the town of Seirijai. Before the war he was a representative in the Seimas (Lithuanian Parliament), published a Catholic-anti-Semitic newsletter "Saltinelis" (small source), and participated actively in the murder of the Jews of Seirijai, particularly in the murder of women and children. He also participated in the murders in other places.

The priest Justinas Lelesius, a known sadist-murderer, started to murder Jews at the beginning of the invasion and then participated, among others, in the murders carried out by the battalions, principally in the murders of the Jews of Kaunas and of the Jews brought from abroad for execution at the Ninth Fort. After the war, he joined as a "partisan" in the forests and was known for his cruelty toward captured Soviet prisoners. Among other things, he used to burn a star with five points into their flesh with a branding iron. Lelesius also travelled, frequently to the concentration camp Meidanek where the battalion of Zemaitis-Vytautas guarded the camp and helped to push the victims into the gas-chambers.

A friend of Lelesius, the priest Antanas Ilius, born 1909, from Marijampole, was active in the L.A.F. and also participated in the murder of Jews.

The priest Panava, a member of the Catholic Seminar of Kaunas, helped in the murder of Jews at the Ninth Fort.

The priest Kazimir Broskas, was a murderer who served in the murder battalions. Venclavas Zakarauskas, from Kaunas also participated in the murder of Jews within the framework of the battalions.

The priest Santara, from Uzventis, near Siauliai, started to murder Jews from the beginning of the invasion. He organized murder squads and prepared lists of victims to be shot.

The Bishops Brizgys and Krupavicius fled with the Germans and went to the United States where they lived well until their deaths. The Archi-Bishop Skvireckas also fled with the Germans and lived in Austria. He left behind his diary, in which he wrote, among others (on June 30, 41): "...I read Hitler's "Mein Kampf". His ideas about the Jews are truly interesting.... This perspective has a great deal of truth, correctly assesses the reality... it is worthwhile to pay attention to the poisoning of the Bolshevic-Jewish peoples... in any case, it is evident that Hitler is not just a hater of Jews but a true thinker..."

Bishop Reinis was not able to flee with the Germans and was arrested by the Lithuanian-Soviet security, was sentenced and died in the prison of Vladimir. This anti-Semitic bishop travelied, during the Nazi period, throughout Lithuania and in his sermons in the churches incited against the Jews. He would appear, for example, before the Lithuanian police and murderers of Jews in their battalions before they left on their murderous missions to White Russia, encouraging them in their mission.

A large number of those priests connected with the murder of Jews did not succeed in fleeing with the Germans. They turned to the forests along with the other murdrers of Jews, and joined the "Zaliukai" ("The Greens" or "The Men of the Forest"). During this period, they continued to receive help and support from the Bishops remaining in Lithuania.

Testimonies were given immediately after the war by two important bishops, Borisevicius and Ramanauskas, who during the Nazi period knew all the Lithuanians, including leaders in the church. who had murdered Jews and where the murders had taken place. They also told the authorities about the great amount of help given to the Nazis by the bishops who had fled and of the priests who had actively participated in the murders of Jews and/or incited to murder. Among the priests mentioned were the following:

The priest Povilas Fokis, head of the murder squad in the town of Plunge;

Ilya Stasys, the priest of Kaunas, an active member of the L.A.F. who was active in incitement to murder;

Leon Sapka, the priest of Telsiai, active in the L.A.F., who participated in the murder of the Jews of Telsiai;

Valentinas Jadversis, a priest from the area of Telsiai who also participated in the murder of the Jews of Telsiai;

The priests Konstantinas Siksnius, Kiela and others.

Jonas Kipas (Johan Kipf) a priest who was very active and had connections with the Gestapo was assistant to Bishop Brizgys, who actively helped the Nazis in attaining the "final solution".

Murderers of Jews, were also the priests: Plankis Jonas of Betygala; Susnys Juozas of Balninkai, Kacanas of Giedraiciai, Janusaitis Petras of Kretinga, Zakaruaskas Venclocas of the Battalions and others.

These is only a small list of the priests who participated in the murder of Jews or in incitement to murder. According to estimates, close to 100 priests participated actively against Jews, part of them taking part in the murders and abuse, part in incitement and part in the "confiscation" of Jewish property.

In contrast to the large number of priests taking part in the murders and robbery, there were only a small number of righteous priests who resisted the policies of the heads of the Lithuanian Catholic hierarchy answering to their own personal and true Christian consciences and helping the Jews. The Jewish people have great esteem for these great men and pay them homage. Those in particular to be singled out from among the humanitarian priests are the following:

The elderly priest Father Dambrauskas from Alsedziai who did everything in his power to save Jews and was even punished for this by his Bishop.

Father Bronius Paukstys from the Jesuit Church of Kaunas who saved many Jews from Kaunas.

Father Kriksciunas from the town of Pasvalys.

Father Bumsa from the town of Joniskelis.

Father Maciauskas from Uzventis.

Father Mielska of the Carmelite Church near Kaunas.

Father Lapis from Siauliai who attempted unsuccessfully to help the Jews of Siauliai.

Father Jonas Gylys, a parish priest of Varena I, delivered sermons against killing Jews concentrated in a synagogue before their murders. Such a deed was so "astonishing" that the Lithuanian Police reported it to the German Gebietskommissar.

We should also mention in despatches the memoirs published by the priest Father Aleksandras Pakalniskis. The priest wrote seven books of memoirs of annals from the Nazi era, including the history and the fate of the Jews from the towns Plunge and Prienai. For example, he described the killings of the Jews who were executed horribly by the Lithuanians. He recounts that during the slaughter there were two Germans present, who stood far away from the site and did not interfere in the crime.The priest also describes how the Lithuanians carried out the brutal arrests of the local Jews, their internment in the synagogues, their torture and deprivation of food until starvation of many of them and finally their slaughter near the pits dug by the victims.

Father Pakalniskis received many threats on his life because of his writings. (see his article on Plunge, printed in this issue).

THE ATTITUDE OF LITHUANIANS TOWARDS JEWS DURING THE HOLOCAUST AS REFLECTED IN DIARIES

Dr. Nathan Cohen
Hebrew University, Jerusalem, Israel

The local population of Lithuania began to show its hostility towards the Jews, who had lived there for centuries already during the German occupation of Lithuania in the First World War. This hostility was characterized by written and oral antisemitic propaganda and physical violence. During these times antisemitic propaganda flourished using the slogan - "Lithuania for the Lithuanians". This incitement reached a climax in the riots of October 1939, following the annexation of Vilna to Lithuania.

In June 1940 the Jewish population of Lithuania "welcomed" the invasion of the Red Army and seemed to their neighbours to accept willingly the Sovietization process. The Lithuanian underground movement - L.A.F. - saw the Jews "traitors" and threatened them with revenge after the liberation of their "fatherland" by the Germans. In a pamflet signed by the Lithuanian "Activists" (19.3.41) it was written that: "The fate of the Jews is sealed and therefore those who can should leave Lithuania".

As the "Barbarossa Operation" began another proclamation was published stating that - "Lithuania should be liberated not only from Bloshevist enslavement but also from the Jewish burden of many years. The Jews must be forever weeded out".

Zelig Kalmanowicz, the well known Jewish scholar, recalls in his diary the first days of the war during which the Lithuanian nationalists preached to the public to keep away from the "Red" Jews. Kalmanowicz cites a nationalistic newspaper thanking the German Fuhrer for accepting them and saying that in certain places the "Jewish question" is being solved concretely and radically.

At the same time the so called "Lithuanian Activists" organized riots and pogroms all over the country in which nationalistic groups such as the "Lithuanian Partisans", "Ypatingi Buriai" and extensive parts of the population took part.

After the first week of the war the historian Herman Kruk described in his diary two separate queues that existed in front of food-shops commenting that: "This is an attempt to institute the Nurnberg Rules by the Lithuanians". Jews who dared to stand among the Lithuanians were immediately thrown out.

Lithuanian colaborators helped the Germans to seize Jews for forced labour using torture. The Jews were caught in the streets or taken away from their homes. The Lithuanians enjoyed most the torture of elderly and traditionally dressed Jews. Kruk described such a scene in which an elderly Rabbi was abused with such brutality that (to quote) "his appearance could have made a stone scream" (literal translation from Yiddish מאכט א שטיין שרייען). When the "treatment" was finished the tortures did not allow other Jews help him saying that he must walk by himself. At the work places Lithuanian inspectors continued their "special treatment". Not once Jews had to turn to Germans to rescue them from the hands of the Lithuanians. When a group of Jewish tailors in Shavli were brought to one of the factories there, the local workers welcomed them by saying: "What a pity they kept you alive. You should also have been slaughtered". Dr. Lazar Epstein summarized this issue by saying that: "Bought slaves and payed executioners serve their masters better than they themselves could have done".

A most important testimony about those first days and events can be found in a diary written by a Lithuanian Doctor, Helena Buivodaite Kutorgiene: "All this nationalism is sickening... to the ranks of the 'Activists' or those so called 'Partisans', joined - along with foolish youth who were captivated by the slogan 'Free Lithuania' - also the dregs of society whose sole desire was robbery and killing". (and in another place): "The Lithuanian mob is so savage that in comparison the pogroms by the Russians (in Czarist Russia) are childs plays. The inteligensia is indifferent".

It is well known that the newly occupied territories in the east were the first areas where the "Final Solution" was put into effect. Like others, the Lithuanians played a most brutal and active role during the extensive extermination actions which took place immediately following the invasion. Yitzkhok Rudashewski, a fourteen years old youth, described how Lithuanian collaborators broke down walls and doors with axes and spades searching for Jewish men, women and children to send them to their death. Zelig Kalmanowicz used the Biblical expression "The Lord has delivered me into the hands of those against whom I am not able to rise up" (Lamentations 1, 14) to describe the part taken by the Lithuanians in the liquidation of the Jews.

Khone Boyarsky from Butrimonys characterized the Lithuanians as a "gang of hooligans who didn't hesitate at any violent action including murder". After he was told about the participation of fourty of his neighbours, whom he knew, in the execution of the Jews of Butrimonys, he wrote: "This is how the Lithuanians repaid us for the hundreds of years that we have lived side by side, after we fought for their freedom and independence... I have no more words to express what I feel. My heart does not let me write more. It is enough for me".

Abba Gefen of Simnas wrote that the sight of those taken to their death would have "torn the heavens"

(literally translated from a hebrew expression - קורע שמים) but the hearts of the cruel people did not flinch. He wrote that after the mass execution of the Jews of his town, the perpetrators came out of the forest satisfied and happy. In conclusion he stated that the Lithuanians had become the "cannibals of the twentieth century".

Ruth Leimenzon, a housewife from Vilna, tried to find some logic in what was happening but her conclusion was: "No logic exists in their (the Lithuanians) relations towards the Jews! A gang of loiterers rules us".

Urke Bleicher from Michlyszok wrote after hearing a "partisan" brag of his killing a Jewish family: "The people have become worse than those of Sodom".

Even Dr. Kutorgine wrote about her own people that they gave up their idea of independence and became "Germans slave-dogs, addicted to the hunt of communists and the killing of people only because of their Jewish blood".

According to the information found in several diaries the Jewish leaders of Kovna and Shawli appealed to the local religious leadership - for their help. However, apart from commiseration nothing was done to aid them. Also, during the first period of mass extermination (June-December) the local press did not refrain from its attacks and incitment against the Jews.

While the Einsatzgruppen and Lithuanian colaborators were busy murdering the majority of the Jews of the country, the civil regime took steps to separate and isolate those who remained from the rest of the populations. The most extreme step was ghettoisation. In comparison to other places in Lithuania the Jews of Vilna received slightly more human treatment from their neighbors when they were forced into the ghetto on the sixth of September 1941. It is possible to find in diaries from Vilna quotes such as: "Christians came to help", "Good friends came to give a hand... but some of them are already taking their inheritance while we are still alive", "Christians were helpful, they bought things for us, sold our possessions outside the ghetto (and brought us the money)", "Christians are crying more than Jews", etc. It is significant that these sayings relate to "Christians". Who were these "Christians"? Herman Kruk answers this question by saying: "The sympathy shown by the Christian population, to be more precise by the POLISH population, is excellent" Dr. Epstein expressed himself with almost the same words.

(It is interesting to point out that in a printed version of the diary written by Masha Rolnik (a fourteen years old girl from Vilna) there are many mentions of her Lithuanian school-teacher who came to help her family, whilst in the original manuscript he is hardly mentioned at all.)

(From her hiding place near the fence of the ghetto in Shavli, Bloome Kaplan could see young children playing outside the ghetto and taunting those who were within it).

Eliezer Yerushalmi, the secretary of the Shavli Judenrat, writes often about his neighbours and their impatience to inherit the Jews. After the "Children's action" in the city on the 5th of November 1943 many parents tried giving their children over to Lithuanians for hiding, but even those who were willing at first - later changed their minds - "No one is willing to risk his life for the sake of Jewish children" wrote Yerushalmi.

Jews who were hidden by Lithuanians felt on one hand that they owed their life to those who saved them inspite of the money and property they had to give them for this; and, on the other hand, they could not forget that their saviours were of the same people who showed so much cruelty to their brothers and sisters. Aba Gefen writes that the word "Jew" was used as a derogatory word among the farmers all over the country and his own rescuers did not hesitate to use it even in his presence. Urke Bleicher wrote about his rescuer: "there isn't any one like him, there is no limit to his kindness". Khone Boiarski had less faith. He and his son were transferred from one farmer to an other (all of them "good" friends before the war) until they were discovered wandering in a forest in summer 1943 by a farmer called Hermanas Wasalas and his brother-in-law Kaczinskas, who tortured and killed them.

All those who wrote diaries, which I have come across, were of one opinion concerning the people around them who showed unlimited enmity towards their Jewish neighbours who were being tortured to their death. It was clear to the writers that they would have to face their fate on their own since the world sufficed in words without deeds. At the same time, what unites them all is the hope for a better future, a future when they would be able to tell openly their experiences of those dark times, that they would themselves find hard to believe they had lived through.

EXCERPTS OF A LETTER TO PRIEST MIKUTAVICIUS

Dear Sir,

We met at Yad Vashem in Jerusalem about four years ago, when you came here with a group brought by an American citizen to honor those righteous gentiles who helped save some Jews. You told me that you were five years old when your parents helped a Jewish girl for some time. I was very impressed with you - finally, a young, educated, handsome Lithuanian of a new generation, devoid of prejudice. Then you spoke and I got the shock of my life. You called upon the Lithuanian Jews to change their history and perception towards the Lithuanians. Since then you are yet another one in my nightmares and sleepless nights. How easily you, an educated person, accepted the propaganda of your antisemitic people. Since then I have been trying to bring myself to write to you. Your people, your countrymen, should search their hearts, should remember that my family, for instance, had lived 4-5 generations in your country and had played no small role in its development and progress. As a normal man, a man of the cloth, you should call on your people to beg forgiveness for the torture, the eagerness to kill their Jewish neighbors, even before the Germans occupied the country, for the murder of babies, old people, innocent people whose only guilt was that they were Jews. Jews never killed Lithuanians. Yes, there were some Jews, Communists, just as there were Lithuanians Communists who worked for the Soviets. It is a fact that more Lithuanians Jews than non-Jews were sent to Siberia by the Soviets during their occupation of the country, simply because a high percentage of Lithuanian Jews were fairly well-off and were considered by the Soviets as an undesirable element. But there is a difference between exile to Siberia and mass murder. Large numbers of Lithuanians cooperated with the Soviets too for the butter on their bread and an overwhelming number of them cooperated witht he Nazis later on for the joy of murdering the Jews. And now Lithuanian antisemitic propaganda proclaims that the Jews were killed in revenge for helping the Soviets. Many Jews tried to escape to Russia not because they were Communists, but for fear of the Nazis.

I remember growing up in a small town, playing with gentile children. Every time they got mad at me they called me 'God's killer'. This was one of the things that troubled me a lot, something I could not understand. How could a person, a human being, kill God and what had I to do with it?...

I am not a historian. I speak from my personal and my family's experience... We were a Zionist family. The eldest brother left for Palestine in 1935 as a student... My father was a specialist brewer of beer. Since Czarist times he and his family had special permission to practise his trade. When Lithuania became independent he could not work at first, because he had been born in Bialostok. (On my mother's side 4-5 geenrations were Lithuanian born). In 1937 he was asked to work as a specialist in Shanzai (Sanciai) Kovno. Going to the brewery he did not notice at first the sign in the office which said, 'Jews and dogs are not permitted on the premises

From 1939-41 I attended a Lithuanian highschool. I became friends with a girl, Anela (I don't remember her last name). I know that her father and siblings were nationalists and very active. She told me about it and took me to show where they had hidden arms and ammunition. She told me they belonged to the underground against the Communists. My family and I shared her feelings in this respect. One day I found a leaflet signed by the nationalist underground. It said, 'With Russian heads we will pave the roads and we will cement them with Jewish blood'. I showed this to her. She said, 'Don't pay attention. It's meant only for the Communists'. I asked what about Lithuanian Communists. She had no answer. She came to stay with us when her family was under suspicion by the Soviet authorities. It is ironic that her siblings attended Komsomol camps, while my father forbade us to have anything to do with the Communists...

When war reaches us in 1941, we ran to Vievis, because Vilna was already in German hands. We started back for home on foot, going by night, sleeping in the fields or in barns.

Finally we reached Kovno and were arrested by other people with white armhands who took us to a schoolyard. It was full of Jewish people, women with babies in their arms. There was one baby that would not stop screaming. One of the guards told the mother to shut the baby up. When she failed to do so, he crushed the baby's skull with his rifle spilling his brains all over the pavement. I fainted. I could not believe that what I had seen really happened. Later we begged for water. They said there was no water for Jews but they did water the horses. Then we were marched to Fort No. 7. On the way there were crowds who stoned us, cursed us shouting 'Killers of God'. 'Now it's your turn to be killed. This is what you deserve'.

The Fort was packed with people. We lay on a bench one on top of another. To relieve ourselves we were escorted outside by the guards who refused to turn their heads away and made fun of us. The men were held separately outside and we heard a lot of shooting...

Some of the older women among us said it could not be that our men were being shot. 'Our Lithuanians would not kill our people. Stop causing a panic'...

I asked a guard to be taken to the men's side. On the way I saw a body lying on the ground. It looked like my

father. When I tried to go near they fired shots. Then I was told to sit near a young fellow with a machinegun, he was no more than eighteen. He started to curse the Jews saying their time had come to pay for their sins. A Jewish boy, a former fellow student of mine, his hair turned all gray at sixteen, his eyes crazed, called out to me. He told me that every night they shot a lot of people who had to dig their own mass grave and fell into it as they were cut down. Some of these were not killed when they were covered up and the screams of the wounded could be heard coming from the earth. He begged to be shot. He could not stand it any longer. I started crying. The guard chased the boy away, hugged me and said, 'Don't worry. We don't shoot pretty young girls, only men'. When I told him to take his bloody hands off me he got up and pointed his gun at me. Just then a high ranking German officer came in. He looked about him with bewilderment then walked up to the man with the machinegun and said he was doing an excellent job. This was the only German we saw in Fort No. 7. He just came to have a look and then left. On the previous night some Lithuanian guards came in where the women were lying on the floor. They picked out about a hundred of them, raped them and then killed them. When one young girl said she wanted to take her coat with her a guard said to her she did not need it for it didn't matter to her whether it would be cold or hot...

When we were at the Fort a fellow student, a Lithuanian who was very antisemitic, came in to take people to work. He recognized me, looked at me but I said to myself I would rather die than ask for his help. When at school we were only two Jewish girls in the same class with him and when we spoke in our language he molested us and incited others to do the same...

By a miracle my sisters and I and one brother survived but so many of our people in Lithuania perished in a horrible way. None of them, except a very small number, had done any wrong to the country they considered their motherland but only good and the few who had done wrong did something that was insignificant by comparison. So how could your people now and you in particular demand symmetry? Where is justice? Where is morality? Where is national pride and honor? Would it not be right and proper, the human thing to do to recognise the truth of what had been done and strive to eliminate the evil from your midst and shouldn't a priest stand in the forefront of such action?

Thinking of what you said in Jerusalem on that occasion, I would like to suggest to you that the very little you can do to redeem just a tiny bit of the sin that had been committed by making known the contents of this missive. You as a man of God should seek the truth. I hope you do.

I will be glad to get a response from you.

Masha (Gailaite) Yaron

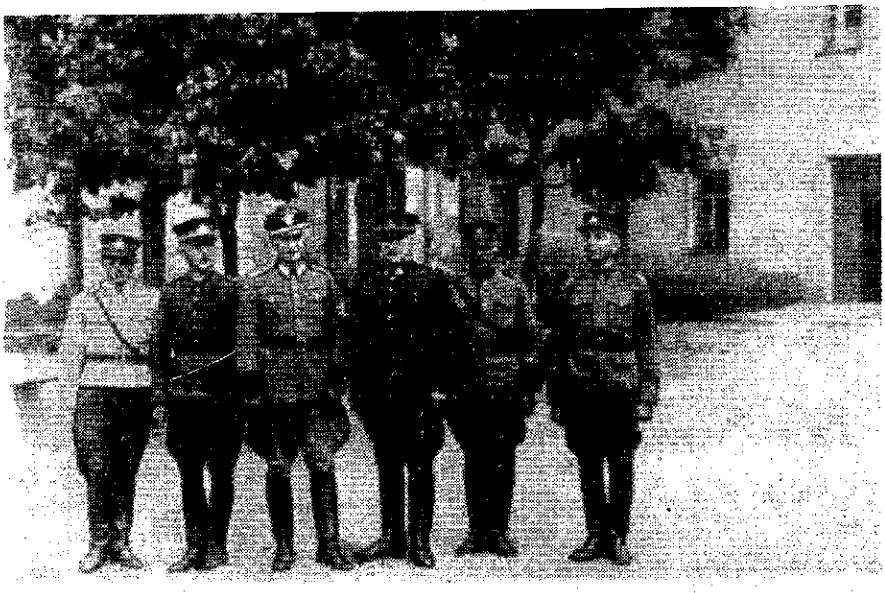
The man never replied... (The Editor)



The Lithuanians have concentrated about 8,000 Jews from Kaunas and after torturing them savagely they murdered them.

PART 2

KILLERS & KILLINGS - Writings on the Massacres of the Jewish Population



The officers of the First Vilnius' Battalion under the command of Colonel Juknevicuus.



The commanders of the SS, the SD and the German Gendarmerie in Lithuania with the District Commanders of the Lithuanian Police

Every year the Lithuanians celebrate the day or days of the "Insurrection of the Lithuanian Nation". Their intenion is to explain to the world (or to themselves) that what happened on the first week after the German invasion of Lithuania was an uprising against an evil regime (the Soviet Lithuanian) in order to overthrow it and gain their independence. However, this is a vicious lie: the Lithuanians did not perform in those days any act of insurrection but simply a pogrom and massacre of thousands of innocent people. They killed in the cruelest way possible their neighbors with whom they lived for almost 600 years. The Lithuanians did not fight the Soviet Army, the Germans did not need them for that purpose. They, themselves did this job very "well". However, they excelled and surpassed the Germans in the viciousness, cruelty, and savageness in their inhuman, contumelious and monstrous conduct against the Jewish people before they were murdered, persecuting them and making of the Jewish life an inferno that exceeded anything that Dante imagined.
This article is the second on this theme; the first appeared in No. 5 of "Lithuania, Crime & Punishment".

THE MALICIOUS FACE AND CRIMINAL ACTS OF THE "PROVISIONAL GOVERNMENT" OF LITHUANIA JUNE 23 - AUGUST 5, 1941 OR "THE INSURRECTION OF THE LITHUANIAN NATION"

By: Joseph A. Melamed

1. "LIETUVIU AKTYVISTU FRONTAS"

In 1940, just before the formation of Soviet Lithuania, a number of Lithuanian nationalists, including leaders of the pre-Soviet Lithuanian political parties and former high ranking officials, fled to Germany. On November 17, 1940, they established in Berlin - with the full coordination and support of the Nazi authorities and with the participation of most of the pre-war parties - the "Lietuviu Aktyvistu Frontas", L.A.F. (Lithuanian Activist Front) (1). Among the founders of the organization were: General Hondziavicius, General Negavicius, Colonel Bobelis, the priest Prof. Ambrazevicius,the priest Dialinikeitis, the devout Catholic Prapulionis, the priest Petraitis, the devout Catholic Matulionis, and others. But, the driving force behind the L.A.F., which was structured and fashioned in the style of the German and Italian Fascist movements, was Col. Kazys Skirpa, Lithuania's former envoy to Nazi Germany. The "Front" joined forces with the Nazis in their fight against the Soviet Union and in the planning and implementation of the Nazis' plans for Lithuania, including the annhihilation of Lithuania's Jewish community. Directives to kill the Jews of Lithuania had been worked out, jointly, by the Germans and the L.A.F. The L.A.F. had contributed to the preparation of the directives by providing the Germans with information about the Jews, that was vital for their persecution and murder. They collaborated closely, in particular, with those Nazis preparing the war against the Soviet Union as well as with the Gestapo, the SD (Sicherheitsdients) and the Wehrmacht Intelligence (Abwehr).

With the full cooperation with these institutions, L.A.F. cells were set up all over Lithuania which functioned as an underground system. Long before the German invasion of Lithuania, instructions from the L.A.F. were relayed to its secret cells stating that one of the main targets of their assault will be the local Jews. Each "activist", even in the remotest corner of the country, knew of this "secret" directive (true, a few did tell their Jewish friends but they were not believed...). The L.A.F. sent them numerous radio messages from Germany and smuggled printed material to be distributed amongst the Lithuanian population. In spring 1941, hoping that the Germans would soon attack the Soviet Union, the "L.A.F." began to organize armed groups in Lithuania which they called "Partisans" (Antanas Valiukenas, one of Skirpa's assistants, was responsible in L.A.F. for all contacts with the "Partisans"). Apart from acts of subversion which they vittually never carried out against strategic targets they were destined to co-ordinate pogroms and physically annihilate the Lithuanian Jews. (2).

This was clearly expressed in the ideological and political platform of the "Front", composed by the Lithuanian "Writer and Poet" Bronius Raila ("What the activists are fighting for"). The political basis of the "Front" talks about:

* "the holy eternal basis of Lithuania that was hurt by the Communist-Jewish regime...";
* the "great value of the National-Socialism...";
* the plan of the "German Reich to establish a New Europe...";
* the "formation of a new independent Lithuania that will be "purified" of the "Jewish parasite", which had sucked the marrow of the Lithuanian working people...";
* the Jews "who seized control over the Lithuanian cities, towns, and villages without contributing anything to the culture and development of the homeland only stealing the fruits of

Lithuanias' labour..." And also:

* "The Jews we reproach not only for participation in ruining of the Lithuanian state; the ideology of Communism itself descended from the Jews; the nature of Jews is blamed. The Jews are condemned for not submitting to assimilation; the prospects for independence were Lithuania to become a sovereign state, and the requirement that Jews, in keeping with the reviving Aryan spirit of Europe, should be separated from the Lithuanian state and nation...".

* The virulent hatred of Jews by the "Front" members dictated their every move. Most of them were anti-Semites even before they fled to Germany. This was a primitive hatred which had been breast-fed to them by their mothers and churches. There, in Berlin, in 1940, they were exposed to relentless Nazi propaganda so that to accept the Nazi doctrine was natural. The end product of both doctrines was a murderous, destructive and death-dealing weapon. The Jew, himself a victim of the Soviet-Lithuanian regime, became, in the eyes of the L.A.F. bandits a "traitor", a "collaborator with the Soviet occupant" and all the other above attributes. Many of the members knew the truth about the innocence and loyalty of the Jews to Lithuania and the Lithuanians, however, they preferred to adopt the doctrines as a pretext to cover their real intention to get rid of the Jews who constituted an alien corn in their homeland, and steal their property at the same time.

The goal of the annihilation of the Jews was also stated clearly in the proclamations, the "L.A.F." published before and after the invasion. These proclamations, which originated in the Propaganda Center in Berlin, were destined to stir up hostility against the Soviets and the Jews. The destructive propaganda against Jews increased the hatred of the population and the results were predictable. Here are a few examples fo the slogans of incitement and agitation used by the "L.A.F.".

* "...The Lithuanian nation has not lost and will never lose the great hope that the red plague and the contagious and devastating Jewish cholera will soon be removed from both our fatherland and the universe...

* we have decided to fight against the Bolshevik Jewish intrigues. To fight not only in thought, emotion, or yearning for freedom but also by way of armed insurrection.

* We have decided not to allow the barbaric strangers to dirty our Lithuanian soil...

* first of all we shall destory the Bolshevik occupation and at the same time we will bring about the destruction of the Russian-Bolshevic Hydra and the Jewish parasites and traitors..."

The anti-Semitic L.A.F. ideas were disseminated in secret proclamations of the underground organizations such as: "Kovotojai" (Fighters), "Gelezinis Vilkas" (Iron Wolf), "Liaudies Sunus" (Sons of the People), "Naujieji Savanoriai" (New Volunteers) and others. Jewish people became main "characters" of anti-Semitic posters and cartoons, printed in Lithuanian papers.

One of the proclamations, sent through the L.A.F. underground and by radio message, on March 19, 1941, was directed at all Lithuanians. The L.A.F. declared:

* "...The hour of liberation for the Lithuanians draws near. When the campaign from the West begins you will be informed by radio or by some other medium. At that moment local revolts must break out in the cities, in the small towns, and in the villages of the enslaved Lithuania, and it is up to you to take control of the government. All local communists and other traitors in Lithuania must be detained. **We will pardon traitors only if they can prove decisively that they have eliminated at least one Jew..."**

* **"...Inform the Jews today that their fate has been sealed so that those who can should get out of Lithuania now, so as to avoid unnecessary victims...**(3) (4).

The day of the German invasion, on **June 22, 1941**, the "L.A.F." issued a new even harsher proclamation: "Lithuanian brother and sisters. **The time has come to make a final accounting with the Jews.** Lithuania will be liberated not only from Bolshevic slavery, but also from the unremitting yoke of the Jews. The L.A.F. hereby proclaims in the name of the entire Lithuanian nation:

1. The ancient right of refuge for Jews in Lithuania granted in the time of Vytataus the great is hereby revoked.
2. Every Lithuanian Jew, with no exception whatsover, is hereby warned to leave the soil of Lithuania immediately.
3. All those Jews who distinguished themselves especially in the betrayal of Lithuania, in persecuting, torturing and perpetrating acts of injustice against our Lithuanian people, will be brought to trial and will duly receive the punishment they deserve..."
4. **In the newly reconstituted Republic of Lithuania no civil rights will be granted nor will there be any possibility of existence for even one single Jew...**(4)

As soon as the Germans entered Lithuania the local press became an essential tool to shape and spread the Nazi ideology and agitation against the Jews. The "L.A.F." published several newspapers in different cities: In Kaunas, "I Laisve" (To Freedom); In Vilnius, "Naujoji Lietuva" (The New Lithuania); In Siauliai, "Tevyne" (Fatherland) etc. From the beginning, they began to agitate and stir up hostility against the Jews. The ideas published in the press were neither new nor original; they followed the old anti-Semitic tradition of the absurd accusations of blaming the Jews for every wrong that happens in our world:

* "...The Jews were the initiators of all wars and all revolutions..
* They have been striving for global Jewish Imperialism and to conquer the world...
* A struggle against Communism is a struggle against the Jews...
* The goal of the new Lithuania is to isolate the Jews from Lithuanian towns...
* The Jews have organized massacres of Lithuanians and coordinated their deportations from Lithuania..
* The Jews should be ruined economically..."

Once the Germans began their attack on the Soviet Union, the hatred and fury of the Lithuanians against the Jews were released from all restraints and, orchestrated and directed by the "Provisional Government", the persecution of the Lithuanian Jewish Community began. Myriads of Lithuanians, from all walks of life, sex and age, fell on the Jews as a sudden volcanic torrent was let loose, torturing, plundering, raping, and finally murdering innocent people - men, women and children.

The pogroms started throughout Lithuania. The "partisans", most of them wearing armbands on their sleeves with the letters of L.A.F. and other insignia, broke into the homes of Jews, persecuted them on the streets, drove them like wildfowl into cordoned locations, burst into Synagogues where Jews came to worship or find asylum, and murdered them. They acted like monsters and performed unimagineable bestialities: they cut off the heads of Rabbis who were sitting and studying the Talmud (e.g. Vitkauskas who decapitated the great Rabbi Ossovski in the pogrom in Slabodka, Vilijampole), cut off women's breasts, tore babies to pieces in the presence of their mothers, raped young girls of 12 years old etc. (That was what the Lithuanians called later "The insurrection of the Lithuanian nation"...).

Colonel Bobelis, the Kaunas Commandant appointed by the P.G., announced at that time on the radio: "... Since Jews are shooting at German soldiers, 100 Jews will be executed for each murdered German soldier..." Of course, there were no shootings and no murdered soldiers, however, hundreds of murdered Jews were already lying dead in the streets of Kaunas.

The pogroms which started in Slabodka spread to the "wealthy" sections of Kaunas. On Vytautas Prospektas, groups of L.A.F. "partisans" broke into the nearby Jewish homes, dragged the residents, among them several Rabbis, out into the streets and pulled them into the nearby "Lietukis" garage. There were about 60 people brought in. After a significant number of Lithuanian spectators gathered, including mothers with their children, and surrounded the scene, the "partisans" began their bloody orgy. Several Rabbis were pushed and pulled by their beards along the garage floor the hair torn out together with the flesh from their blood-stained faces.

The decisive moment of the "show" approached. All the victims had to take off their shoes and were led barefooted to a light-haired, blue-eyed man standing nearby (Juozas Lukas). He held a big iron crow-bar in his hands. One by one, the victims had to approach the man who, smiling brought his iron bar down on the victim's head who fell bleeding. After each blow the crowd applauded and shouted "valio" (hurray!). If a victim was not finished by the blow, the other "partisans" rushed to put a rubber hose in his mouth and sprayed water until his intestines burst. Then, another cheer from the crowd followed. Limbs, severed fingers, and torn out tongues floated in pools of blood. After the massacre, the young man put aside the crow-bar, took up an accordeon, stood on the bodies of the murdered people, and from his vantage point on a pile of corpses began to play the Lithuanian national anthem joined by the cheerful crowd.

In the German "R" reports (5) one can find the following reports sent to Reinhard Heydrich, the chief of the German security police:

"...The attitude of the Lithuanian population is friendly towards the Germans so far. They help the German soldiers, police officials, and other organizations already functioning in the area as much as possible. Their cooperation consists mainly in looking for and turning in Lithuanian Communists, unattached Red Army soldiers and Jews. After the retreat of the Red Army, the population of Kaunas killed about 2,500 Jews during a spontaneous uprising. In addition, a rather large number of Jews were shot by the Auxiliary Police Service..."

"...In Kaunas, up to now, 7,800 Jews have been liquidated, partly through pogroms and partly through shootings by the Lithuanian commandos. All the corpses were removed..."

Upon entering Lithuania the Germans were surprised by the violent animosity the Lithuanians expressed towards the local Jews and their urge to murder them. Their readiness to kill and the ease with which they carried out murders inspired the Nazi gang in Berlin and served as a guide line in their planned actions concerning the "final solution".

Mass murderers like Impulevicius, Norkus, Klimaitis, Simkus, Luksa, Vitkauskas, Zemaitys-Vytautas, Misiunas and thousands of others, most of them members of L.A.F., started to massacre Jews even before the Nazi "Einsatzgruppen" entered Lithuania. They continued their vicious actions of murder until the annihilation of almost the whole Lithuanian Jewry. Most of these murderers also continued to murder myriads of Jews outside the borders of Lithuania.

2. THE PROVISIONAL GOVERNMENT ("THE PG")

Shortly before the German invasion of Lithuania, the "L.A.F." founded in Berlin the "Provisional Government" which was supposed to take over full control of Lithuania and reestablish its independence. The "PG", set up in Berlin, was composed of the following "ministers":

Kazys Skirpa - Prime Minister;
Juozas Ambrazevicius - Deputy PM and Min. of Education;
Rapulas Skipitis - Foreign Minister;
Gen. Stasys Rastikis - Min. of Defence;
Jonas Slepetis - Min. of Interior;
Jonas Matulionis - Min. of Finance;
Adolfas Damusis - Min. of Industry;
Mecis Mackiavicius - Min. of Justice;
Balys Vitkus - Min. of Agriculture;
Xaveras Vincius - Min. of Health;
Vytautas Landsbergis-Zemkalnis - Min. of Communal Affairs;
Juozas Paiuis - Min. of Labor and Social Security;
Antanas Novickis - Min. of Transport;
Juozas Simkus - Dir. of Propaganda;
Lionas Prapulionis - Representative of the "Front";

After the establishment of the government, its members were completely responsible for the administration they

had established in Lithuania, including the operations to be carried out there. On the eve of the invasion, the L.A.F. agents acting on behalf of this government, mobilized the members of the underground who recruited additional activists to arrest and murder the Jewish population. The call from the "L.A.F." for a full mobilization was answered by tens of thousands of Lithuanians who volunteered for the "Lithuanian Partisans" in order to participate in the implementation of the targets set by the "PG" (see below).

On the day of the invasion most of the members of the "PG" returned to Lithuania, except Kazys Skirpa, the designated P.M. and R. Skipitis, the designated Minister of Foreign Affairs. Both designated ministers were placed under house arrest in Berlin. This was the first hint from the German authorities that they had other plans for Lithuania and that they would recognize neither the Lithuanian independence nor its Government. Nevertheless, on the second day of the invasion the "L.A.F." established the "PG" in Kaunas, replacing Skirpa by naming Ambrazevicius as acting Prime Minister; Vytautas Reivytis was named Chief of the Security Department and responsible of all police operations in Lithuania. The "PG" claimed to be the sole executive power in Lithuania and it's ministers did their utmost to restore the pre-Soviet administrative apparatus.

The "PG" set up a command of the armed forces and a new administrative staff. It appointed heads of districts, mayors of towns, chiefs of police, presidents of courts, judges and other administrative staff. The headquarters of the local activists, the "Partisans" as well as the first deadly battalions were also set up by the P.G. Together with the Germans, the "P.G." later established an important police force headed by Vytautas Reivytis, which included three units:

1. **The Security Police (Sicherheitspolizei or Saugumas)** commanded by Cenkus; The department was initially called "The State Security Department" but after a reorganization its name was changed to "The Lithuanian Security Police Department at the German Security Police and SD in Lithuania".

This department was actually the most important institution in the Lithuanian police force. A total mobilization was initiated among the officials and employees who worked at the pre-war (Smetona's) Interior Ministry's Security Department. Some of them were imprisoned during the Soviet regime and released after the German invasion. Some of the Lithuanian officials of the previous N.K.V.D. and N.K.G.B. also joined the department.

The Lithuanian Security Department acted independently during most of the Nazi period, but in coordination with the German SD (Sicherheitsdienst).

Officially, the most important task of the Lithuanian Security Department was to fight the communists and underground groups. However, the real task was the assistance given to the Nazis in "solving the Jewish problem" by annihilation of the Jewish Community in Lithuania. The Lithuanian Security Department enthsiastically served the German interests but tried to convince the Lithuanian people (and probably themselves) that actually they were also acting in the interests of the Lithuanian nation.

Vytautas Reivytis was initially named to head the department but after it was reorganized Stasys Cenkus was chosen as its chief. Cenkus had been serving since 1940 in the German Intelligence Service (Abwehr) and he continued with this job after his nomination as head of the Security Department.

The headquarters of the Lithuanian Security Department was established in Kaunas and offices were set up in six districts: Kaunas (Albinas Ciuderis), Vilnius (Aleksandras Lileikis), Siauliai (Juozas Pakulis), Ukmerge (Aleksandras Braziukaitis), Marijampole (Petras Banys) and Panevezys (Antanas Liepa). The districts were divided in subdistricts.

The Lithuanian Security Department established a highly professionalized apparatus which employed many hundreds of professional and political officials and employees in the fields of Organization (head Povilas Zickus), Economical and Financial (Pranas Nenorta), Information (Juozas Jucius), Communists, Ethnic Minorities, Jews and others.

As mentioned above, the Lithuanian Security Department acted almost independently. According to an agreement made between the department and the SD and the German Security Police, the Lithuanian Department would investigate all cases completely and independently, but its decisions had to be submitted to the German Security Police for approval. The SD and the German Security Police constantly received information about the arrests and releases carried out by the Lithuanians.

At a certain point the Germans wanted to integrate the Lithuanian Security Police into the German Security Police Department but after the intervention of its head Cenkus who opposed strongly the German intention, the Germans renounced their plan. Cenkus convinced the Germans that for their own sake the department should remain independent. So it stayed indepedent until the end of the German occupation.

The Lithuanian Security Department was a repressive institution with a horrible list of activities including political shadowing, raids, arrests, interrogations accompanied by torture and torments etc. There is no doubt that the Lithuanian Security Department was responsible for the death of tens of thousands of Jews who were transferred, some after "treatment" by its officers, directly to the Lithuanian murder squads (The "Ypatingas Burys", "Haman's Motorized Commando" and the others) as well as to the SD, the German Security Police and the Gestapo. Moreover, a great number of the departments' officers (including district heads) participated directly in the killings, in particular in the districts and subdistricts (including: Pakulis, Braziukaitis, Banys, Liepa and others).

2. **The Police of Order (Ordnungspolizei)** commanded by Bobelis (the Commandant of Kaunas.

3. The Criminal Police (Kriminal-polizei) commanded by Pamataitis; (after the dissolution of the P.G. the police force was ruled by the Germans but the Lithuanians enjoyed a certain independence).

Through this apparatus, the PG could govern all those areas of Lithuania that the Germans did not concern themselves with until they decided to take over at the end of July, but the Lithuanians remained the sole masters in deciding the fate of the Lithuanian Jews. By then, the "PG" was "solving the Jewish problem" and tens of thousands of Jews had already been massacred by the Lithuanian murderers. All the remaining Jews were concentrated either in ghettos or in other transit areas, ready for slaughter (6). As the life of the Jews and their property were unprotected by law, the Lithuanians continued to impose and exercise their power on the defenceless Jews. Apart from the killings, arrests and persecutions of Jews that the local activists continued to carry out, they were also busy plundering Jewish property.

From the actions of the "PG" it was apparent that its policy consisted of two main targets:

a) To fight against the Soviet regime and expel the Soviets from Lithuania.

b) To annihilate the Lithuanian Jews.

Concerning a), there was not much that could be done about it. The Soviet civil administration fled from Lithuania on the day of the German invasion, while the Red Army retreated from Lithuania faster than the forwarding army of the Germans. The Russian soldiers who stayed behind, usually wounded or lost, gave themselves up and were by and large executed by the Lithuanian "uprisers". Anyway, less than a week after the invasion, the Germans had overrun the whole country and didn't leave the Lithuanians much to do. This "problem" did not exist anymore in Lithuania and therefore, only the second target remained. Actually, they were interested only in the second target. According to the "PG", the fulfilment of the second target would serve not only the nationalistic needs of Lithuania but also prove to the Germans that the Lithuanians were loyal supporters of the Nazis. Hoping, by this, that the Germans would therefore agree to renew the independence of Lithuania and recognize the "PG". However, even after it became clear to the Lithuanians that the Germans had no intention of granting Lithuania independence, but rather intended to annex their country to the Third Reich, the "L.A.F." continued to implement the Nazis' directives. These directives, as indicated above, included the annihilation of the Lithuanian Jews, an operation in which the Lithuanians' brutality and sadism surpassed even that of their Nazi masters. (6).

The "PG", as we have seen, played an active and decisive part in the persecution and annihilation of the Lithuanian Jews. Following the orders of the "PG", The district commandants and mayors of the cities gave orders to prepare maps of "settlement areas" for the Jews in their districts or locality. Following the orders of the "PG", the same officials chose the "right" places and were responsible for the transfer and killing of the Jews until the end of July. After that date, the orders were issued by the Germans while the executions continued to be carried out by the Lithuanians (see below).

On June 30, 1941 (order No. 40) the Deputy Minister of Municipal Management Svilpa and the Kaunas Military Commandant Colonel Jurgis Bobelis were commissioned by the "PG" to organize a concentration camp for Jews (later they called it "Ghetto"). On July 3, 1941, the "PG" decided to establish a concentration camp (ghetto) for the Jews of Kaunas in the suburb of Slabodka (Vilijampole). Following that decision, Col. Bobelis and the Mayor of Kaunas Palciauskas issued a decree on July 10, 1941, by which the Jews of Kaunas were to be robbed of their belongings and driven into the ghetto.(7).

On July 25, 1941, an inter-departmental meeting to discuss the transfer of the Jews took place in Kaunas. The participants included, among others, the Military Commandant of Kaunas, S. Kviecinskas, the Mayor of Kaunas, K. Palciauskas, the Chief of the Police Department, I. Taunys, the Chief fo the Security Department, V. Reivyitis, the chief of the Kaunas police, K. Renigeris, and others. Following this meeting, a new decree was published which repeated the previous decree but in a more detailed manner. In the orders issued it was pointed out that the transfer of the Jews of Kaunas to the Slabodka Ghetto had to be carried out and supervised by the chief of Kaunas police as well as other instructions of an oppressive and severe nature.(8).

Five days before the "PG" was dissolved, on August 1, 1941, The "PG" enacted the "Jewish Statute". According to this "statute" which was signed by the Prime Minister of the "PG", J. Ambrazevicius and the Minister for Internal Affairs, J. Slepetys, the Jewish population of Lithuania were deprived of all civil rights, robbed of their property and belongings and driven into ghettos and concentration sites in readiness for future annihilation. Following this decree, the Chief of the police Department sent out at the beginning of August a highly confidential letter to all district chiefs of the police in the country instructing them to arrest all the Jews, to imprison them in cordoned places, ghettos or to assemble them at the main roads where they would be taken to be murdered. The tasks were carried out with speed. (10).

And finally, following the orders of the "PG", instructions issued directly by Reivytis, the district commandants also supervised most of the local killings, also after the battalions took charge (the battalions were also a "product" of the "PG"). The chiefs of the different police stations would generally report back in a "coded language", on the "successful executions of the orders" and in some cases rejoicing that their place is "free of Jews".(11)

All the decrees issued by the "PG", were sent out immediately by Reivitys to the District Commanders or District Chiefs of the Police who passed them on to the local police, local councils or Mayors of the towns. They published

orders to the local Jews in compliance with all the decrees of restrictions and persecutions that the PG decided upon. The Jews, irrespective of their age, had to wear a "Star of David" on their chest and back, and a 6 p.m. to 6 a.m. curfew was imposed on Jews and many others. One of the orders concerned the supply of food (This was relevant to these places where the Jews had not yet been driven out to the ghettos or other concentration sites). In Alytus, for example, the following rations were permitted to be purchased for the consumption of one person per week:

	For Gentiles	For Jews
Bread	1,750 gr.	875 gr.
Flour	200 gr.	100 gr.
Cereals	150 gr.	75 gr.
Fat	125 gr.	No
Meat	400 gr.	No
Sugar	125 gr.	No

The Jews did not even enjoy these minute portions for long. In most cases they were brought to the "settlement areas" where they were kept almost without food until they were murdered.

The orders given by the officials included instructions on how to dispose of the property stolen from the Jews.

* In some of the cases, the local "activists", after killing the Jews distributed their property among themselves.
* In some cases the property was sold to the local inhabitants, with the "activists" enjoying a certain priority.
* But in most of the cases the distribution of the stolen property was distributed according to the instructions of the Lithuanian district commandants and sometimes on the orders of the central offices of the various ministries of the "PG".
* In some districts (Ukmerge, Trakai and others) the superiors ordered that certain items be brought to their own offices, to the police offices or the post office.
* In Vilnius, the order was given to transfer all the contents of the local libraries to the Academy of Sciences, all the art works to the Art Museum, the jewelry to deposit with the pawnbroker, the musical instruments to the Artistic Board, the medical equipment as well as the medicine to the Health Department etc. The Minister of Municipal Economy, Zemkalnis (the father of Landsbergis), whose ministry was responsible also for the settlement of the Jews in ghettos, was very busy stealing Jewish property and restricting the civil rights of the Jews through the issue of decrees concerning these matters. This was made very clear in the Denationalization Acts signed by him. Paragraph No. 13 of the act on land, decrees: "Nationalized farms of Jews, foreigners and other persons who have acted against the interests of Lithuania, **should not be returned to the former owners and will become national property.** The acts on commercial enterprises and Public Catering, on City houses and plots, and on Sea and River Merchant Vessels contained similar paragraphs. The restitution of Securities and Deposits was not applied to Jews. The Jews were among those who were refused a commerce license. This was a part of the policy adopted by this government that, already at the beginning of its formation, had declared that **all Jewish property nationalized by the Soviets will remain the property of the Lithuanian state...**

However, the main crime that the "PG" has committed was it's full participation in the murder of the Lithuanian Jews through the murder gangs and battalions it established. The article of L.Gil "The Battalions of Death & Destruction", in this issue, gives a brilliant description of the criminal deeds of these gangs and the involvement of the "PG" in the murder of the Lithuanian Jews.

The documents in our possession (see also in the bulletin No. 5 of the "Crime & Punishment") clearly prove the malicious face and criminal acts of the "PG" in its active involvement in the annihilation of the Jews in Lithuania. **This "PG" that thanked the Fuehrer "for the liberation of Lithuania's land from the Jews" and that "the Lithuanian nation participated in the victorious campaign to destroy Judaism..." should be considered as an accomplice to the murder of myriads of innocent people who were murdered on the orders of this criminal government.**

Not only did the "PG" cooperate with the German murder institutions in the massacre of Jews in Lithuania and outside of Lithuania, but from the time of its establishment on June 23, 1941, the "PG" also passed dozens of laws and decrees against the Lithuanian Jews including the establishment of concentration camps for the Jews and the "Jewish Statute" and also organized, the entire structure of the system that was responsible for the murder of Lithuanian Jews. The "PG" issued these discriminatory and criminal decrees up to and including the last day of its existence, 4.8.41.

There is no doubt, therefore, that according to the verdict of the International Military Tribunal given in Nuerenberg, Germany, on October 1946, the acts of the "PG" described above should be considered as criminal and the "PG" itself as a criminal organization. Consequently, all the members of the "PG" are responsible for all the crimes committed by Lithuanians both inside and outside Lithuania during the entire period of it's existence.

Notes:

1) See my article "The Malicious Face of the L.A.F. and its Criminal Acts", published in "Lithuania - Crime & Punishment" bulletin No. 5;
2) Same as note (1);
3) All the italics in this article are made by its author;
4) The full texts of the proclamations see in my article as in note (1).
5) See the note No. 9 in the article as in note (1) above.
6) See the article of L.Gil "The Battalions of Death & Destruction" in this issue.
7) See note No. 12 in the article as in note (1) above.
8) See note No. 13 in the article as in note (1) above;
9) See note No. 14 in the article as in note (1) above;
10) See note No. 15 in the article as in note (1) above; See also the article of L. Gil "The Battalions of Death & Destruction" in this issue;
11) See note No. 16 in the article as in note (1) above; See also the article of L. Gil "The Battalions of Death & Destruction" in this issue;

More than twenty Lithuanian battalions, commando units and other murder squads that were set up by the Lithuanian and German Authorities during WW2, murdered more than 350,000 Jews in Lithuania and Eastern Europe. They murdered innocent people: men, women, children and infants in the cruelest way possible. Three units, however, excelled and surpassed the others; they alone murdered more than 200,000 people, mostly Jews. The infamous units were:

* **The 12th Lithuanian Battalion;**
* **The "Ypatingas Burys" unit;**
* **The "Mechanized Commando Unit of Haman"**

In this article you will find out how these dreadful, inhuman, official units operated. You will also find out how a government apparatus was involved in the murders.

THE BATTALIONS OF DEATH & DESTRUCTION

By: L. Gil

On June 28, six days after the L.A.F. sponsored "Provisional Government" established the "Partisan" headquarters in Kaunas and sent the "partisans" to "deal" with the Jews of Lithuania, six days after the "partisans" wrought devastation of Jews on the streets of the cities - in organized and unorganized pogroms in which they murdered, raped, looted and dragged thousands of Jews to the forts surrounding the city of Kaunas, in order to torture and murder them there - the German military command decided to relieve the "partisans" from Kaunas and Vilnius of their weapons.(1) Even to the Germans, the unrestrained cruelty and brutality manifested by the Lithuanians in public places was disgusting. Instead, the Germans together with the Lithuanians decided to replace the "partisan" detachments with regular Lithuanian Police Battalions, in order to deal with the "Jewish problem" more efficienctly and under more supervision. There were many reasons for that decision, the principal was based on the understanding that regarding the murder of Jews, the Lithuanians were totally dedicated and dependable and would carry out the task in the best possible way. The Germans, however, did not want these murders to be conducted in pogroms or openly on the streets in full view of the population, as the Lithuanians had done with such great enthusiasm during the first six days of the invasion. The German plan included the eventual use of the battalions in other activities related to the war effort. On the other hand, the Lithuanians saw the establishment of the battalions as the core of an independent Lithuanian army, in an independent Lithuania.

Consultations were held between the representative of the "Provisional Government", the military commander of Kaunas, Lieutenant Colonel Jurgis Bobelis, and the German military leadership (AOK 16), and it was decided that a Lithuanian police battalion would be formed. In accordance with the orders of the "Provisional Government", signed by Bobelis on 28.6.1941,(2) and the decision by the "Provisional Government" of the same day on the payment of allowance for the military forces(3), the First Battalion was established and assigned the number 1. Bobelis appointed Lieutenant Colonel Andrius Butkunas as commander of the battalion and Major Impulevicius as his deputy. In addition, Bobelis appointed a large group of Lithuanian officers to the unit, among them: Svilpa, Barzda, Norkus, Krisciunas, Juodis and others. The battalion, named initially Tautos Darbo Apsauga - TDA (Defence of National Works), later changed to "Self Defense" and eventually to "The Police Aid Battalion No.1", recruited about 150 Lithuanian officers and soldiers, mostly "partisans with experience" who were assigned to five companies. Three days later the number of recruits reached 400 including 38 officers. In time, the number of soldiers grew considerably and the number of companies increased to 7. The first job of the First Battalion was the murder of the Jews snatched from the city of Kaunas and concentrated at the Seventh Fort. From that day on, the murder of the Jews in Kaunas, conducted by Lithuanians, was no longer "spontaneous" but organized. The Police Battalions replaced the armed gangs of the "partisans" and "white armbanders", which were set up by the "Provisional Government". Thousands of Jews of Kaunas, snatched from the streets of the city or from their homes - regardless of their political affiliations, social status, age

or sex, totally innocent, who could have never imagined that the fate that awaited them was decided in such an arbitrary and cruel way - were executed by Lithuanian military units, which were set up for this very purpose. During a week or so, more than seven thousand Jews of Kaunas were murdered by these battalions at the Seventh Fort[4].

The Lithuanian battalion distinguished itself in its enthusiastic, "creative" and vicious execution of this horror. In this connection, it is enlightening to read a few paragraphs from the "order of the day" issued by the battalion commander Butkus to his soldiers prior to the slaughter.

"Men, we embark on a period of **creative work filled with satisfaction** (the emphasis is mine, L.G.). We have been relieved of the Red Terror by the great leader Hitler and his glorious armies alongside of which our partisans, the Shaulist, and all the Lithuanians who love their homeland fought. Having proved their courage and determination in their battle against the Bolsheviks and having paid with their blood for all the territory which they won... we, who follow in their footsteps, must follow in the path of the fallen and those who volunteered in 1919 (war against the Soviets L.G.). We do not expect compensation for our efforts, as we are honor bound to go forward with the work and the struggle in order to build our homeland anew...". These words wrere also related to the expectation that the Germans would grant independence to Lithuania...

It is important to note that during that period, the month of July 1941, the battalion continued to receive its orders from the "Provisional Government", through the Lithuanian military commander of Kaunas, Lieutenant Colonel Jurgis Bobelis.

Almost the same procedure took place in Vilnius which belonged to a different military area. According to the Order No. 1 of the acting chief of the Internal Affairs Department Kostas Kalendra, who acted on behalf of The Vilnius City Committee (parallel to the "Provisional Government")[5][6], a police battalion under the command of Lieutenant Colonel Kalendra was established in Vilnius. Within a short period, the commander of the German Police Reserve Battalion No. 11, Gestapo major Lecthaler, arrived in Lithuania and was appointed commander of the battalions and of all the armed "partisans" in Lithuania.[7]

At the end of July 1941, about a month after the establishment of the First Battalion, a "revolution" of sorts took place in the Lithuanian leadership conducted by members of the "Lietuvos Nacionalistu Partija - LNP", the Voldemarist Party, against the L.A.F.. As a consequence, the leadership of the military command of Kaunas was changed - Bobelis was replaced by Captain Kvecinskas, and Lecthaler removed Butkunas and appointed Major Kazys Simkus as commander of the First Battalion.

The Expansion of the Battalions. On August 6, 1941, the First Battalion was split and from its seven companies, two battalions were created and designated as "Police Aid Battalions' No. 1 and No. 2.[8] Battalion No. 2 was formed from the First, Second & Third Companies of the First Battalion. As the commander of the First Battalion, Lecthaler appointed major Kazys Simkus and as commander of the Second Battalion, Major Impulevicius. Captain Sapaga, a Voldemarist, was appointed as Impulevicius' deputy.[9] The headquarters of the Second Battalion was set up in Sancai, a suburb of Kaunas. At the same time, the Third Battalion was established with Captain Svilpa as its commander. On August 25, 1941, the Fourth Battalion was formed under the command of Captain Klimavicius. Three days later, on August 28, 1941, the Fifth Battalion commanded by Major Krisciunas was set up. The First and Second Battalions were used primarily for the murder of Jews, mostly in the three forts surrounding Kaunas - the Fourth, the Seventh and the Ninth. From these battalions, the Lithuanians selected 60 men who, together with 8 Germans from the "Einsatzgruppen", formed a special unit named "The Mechanized Commando Unit of Haman" (see below). After the Second Battalion was moved to White Russia, the First Battalion commanded by Major Simkus was expanded. The battalion continued its murderous activities at the forts and it was these soldiers who, among others, murderers Jews of Kaunas taken out from the Ghetto during the different "actions", including the "Great Action". After a short time Simkus was replaced by Captain Norbertas Gasenas. When the murders at the forts were temporarily suspended, the First Battalion was transferred to Russia to continue its murderous activities against the Jews there, the number of the Battalion was changed to No. 13 and a German officer was appointed as commander (see below).

During the same period, a similar modus operandi was used in Vilnius. Five police aid battalions were set up numbered from 1 to 5.[10] Among the senior Lithuanian officers responsible for the battalions in Vilnius were the Colonels Antanas Spokevicius and Karolis Dabulevicius, and among the commanders within the battalions of Vilnius, who "excelled" in fervor and cruelty, were: majors Jonas Zemaitis-Vytautas, Misiunas, and Kulikauskas. As in Kaunas, the battalions were used primarily in the murder of Jews and occasionally in guard duty at strategic points and storage areas.

The Vilnius battalions were responsible for the transfer of the Jews of Vilnius and the region to the local ghettos and for the murder of Jews in the entire region of Vilnius, as well as the provision of support to the "Ypatingas Burys" (see below) in the mass murder at Ponar (Paneriai).

After the battalions of Vilnius attained sufficient experience and the necessary knowledge needed in the mass murder of Jews, the second and the third battalions were sent to Poland to the Concentration Camps of Auschwitz, Birkenau, Meidanek and others. There they acted as guards, helping in pushing the victims into the gas chambers and burning their bodies in the ovens. The other three battalions continued their mission to kill



Vitkus Juozas - Lt. Colonel in the service of the Nazis; Commander of battalion which was employed in the murder of Jews in the Vilnius area and in the Ghetto of Vilnius.



Zemaitis Jonas ("Vytautas") - A Colonel in the service of the Nazis; Commander of infamous battalion whose main function was assisting in the annihilation of Jews, mainly in the death camps in Poland.



Baltusis Antanas - Lt. Colonel in the service of the Nazis; Commander of one of the battalions employed in murder in the death camps in Poland.

the remaining Jews in Vilnius. The First Battalion commanded by Colonel Jonas Juknevicius together with the Fourth Battalion, guarded the remaining Jews in the Vilnius Ghetto until September 23, 1943 when the last surviving Jews were taken from the Ghetto, some sent to Estonia and the rest murdered at Paneiriai. The Fifth Battalion guarded the railroads and from time to time was also "used" to guard the Jews and to assist in the murders. Some of the Vilnius battalions which remained in the area of Vilnius were, eventually, used in the war against the Soviet Partisans who operated in the area. In the ensuing battles, the Lithuanian battalions suffered heavy casualties and hundreds of their soldiers were killed.

In all, more than twenty Lithuanian battalions were formed during the Nazi period. Their names changed occasionally as well as their personnel. For special missions, units consisting of soldiers from different battalions were formed. In the battles with the Soviet partisans and the Red Army, many soldiers were killed and sometimes even complete battalions were destroyed; other battalions were formed to take their place. Soldiers from other countries also served in two of the Lithuanian battalions.

Following an order by Himmler of July 25, 1941 and complemented by Daluege on November 6, 1941, all Police Aid Battalions in the occupied eastern regions became ordinary German Police Battalions (Schutzmannschaften) and were paid by the Germans. All the Lithuanian battalions were formed in Kaunas and Vilnius but many of them (11 battalions) operated, during certain periods, outside of Lithuania, particularly in Russia, White Russia, Ukraine and Poland. According to documents found in the Lithuanian, Russian and German archives, as of August 26, 1942, 8,388 Lithuanians were serving in these battalions including: 341 officers, 1772 junior officers, and 6,275 soldiers. According to the estimates up to that date, about 2,000 soldiers were killed or died of related causes, leading to the supposition that over 10,000 Lithuanians had served in these battalions. It was a complete army, which was equipped with trucks, communication equipment, and field kitchens. It even published its own newspapers, and was accompanied by priests, some of them participating in the murders.

There are a number of important details on the command of additional Lithuanian battalions, in particular those which operated outside the borders of Lithuania. We have already mentioned the Second and Third, Vilnius battalions, that operated in Poland and participated in the mass murder of the Jews in the various concentration camps. The Third Battalion, after it finished its grisly task in Poland and after organizational changes, including the appointment of a new commander, the German Miller, was transferred to Minsk. This battalion which also included Ukrainian soldiers, helped, among other things, the Twelfth Battalion in the mass killings. (see below). The Fourth Vilnius Battalion operated in the Ukraine and was active in the murder of Jews in Kirovgrad, Karastin, Stalino and other cities. The Vilnius 15th Battalion served in White Russia and was garrisoned in the city of Baranovitz. Its principal task was guarding the rail lines from Minsk to Vilnius, but occasionally it was used in the murder of Jews. Among the battalions organized in Kaunas, the Fifth Battalion under the command of the Lithuanian major Krisciunas and the 13th (previously the 1st) Battalion, under the command of a German officer, were relocated to the city of Dedavitzi in White Russia where it operated against Soviet partisans and suffered particularly heavy losses. The Seventh Battalion was stationed in the Ukrainian town of Lisin and was, like the Vilnius Fourth Battalion, active in the murder of Ukrainian Jews. The Eighth and the Eleventh Battalions were also stationed in Ukraine. They were attached to the Twelfth battalion stationed in Minsk. They were commanded by the same commanders, the previously mentioned Impulevicius and Simkus (below, I will pay special attention to these two vicious, sadistic mass murderers). The 250th Kaunas Battalion was stationed in the Russian city of Pskov and its soldiers operated along a wide front, up to the entrance to Leningrad, against Soviet partisans. This battalion also suffered heavy loses and one of its commanders, Bronius Norkus, a sadistic murderer, committed suicide (see "The Mechanized Commando Unit of Haman"). Nine battalions operated inside Lithuania. The Tenth Battalion was stationed at Panevezys. After participating in the murder of the Jews of the city and all the surrounding area, in full cooperation with the "Mechanized Commando Unit of Haman" (see below) and with the "Activsits" of that area, this battalion was employed in guard duty and the murder of Jews in other locations. The 14th battalion, operated in the city of Siauliai and the surrounding area. Its members acted, among other things, as guards at the Ghetto of Siauliai, at the Frenkel factory, at the Daugeliai Camp and other minor camps. Together with a Ukrainian unit and a small number of Germans, they also conducted the "Action of the children and the elderly". The battalions No. 9, 251, 252, and 253 were the "collection-battalions" recruiting soldiers and "professional" murderers, with experience in mass killings, to fill the ranks of other battalions. A number of them were dropped behind enemy lines after undergoing special training.

Shortly before the Soviet Army reconquered Lithuania, most of the murderous personnel of the Lithuanian battalions fled with the retreating Germans. Some who were unable to flee, hid in the Lithuanian forests organizing resistance groups called "Zaliukai" (men of the forest) until they were either killed or captured by the N.K.V.D. Corps. Only a small number of them, in particular those connected with the murder of Soviet soldiers, stood trial in Soviet Lithuania. After Lithuania reestablished its independence, all those murderers who survived the Soviet period by hiding or being in jail, were freed and rehabilitated. Not only were they

spared the just need to pay for their crimes but became part of the ruling establishment, part of the most powerful political organization which had an overwhelming influence on the policies of the nation.

In summary, most of the Lithuanian battalions participated directly in the murder of Jews. For a number of these battalions, this was the only or the principal activity during the whole period. Some participated occasionally in other activities but killing Jews was their main task. The principal "burden" fell particularly on three. These three units were, no doubt, the cruelest, most inhuman, most ferocious, and most horrible murder gangs of all times that operated under the tuition and guidance of any government on earth. These units murdered hundreds of thousands of Jews, principally in Lithuania, but also in Russia and White Russia. These units were: 1. The Second Battalion which was later renamed "The 12th Battalion", commanded by the Lithuanian Major Impulevicius; 2. "The Ypatingas Burys", whose major murder site was Paneriai, near Vilnius; 3. "The Mechanized Commando Unit of Haman", responsible for the murder of Jews in the towns and villages of Lithuania.

1) THE TWELFTH BATTALION (PREVIOUSLY THE 2ND)

This murderous battalion was responsible for the murders of the largest number of Jews, more than any other Lithuanian battalion. Originally No. 2, later renamed No. 12, this battalion commander was the infamous Lithuanian major Antanas Impulevicius. He started his career in this battalion as deputy commander, distinguished himself as a vicious sadist and executor of the bloody orders given by the "Provisional Government" and the S.S., became the commander of the battalion and remained in charge of it until its disbandment. At the peak of its activities, the battalion consisted of over 1,000 soldiers, 80 of whom were officers. Major Impulevicius, born in 1907, was during the rule of Smetona, a major in the general headquarters of the Lithuanian Army. Immediately, upon its establishment, the battalion started its murderous operations against the Jews of Kaunas. It conducted the mass murder of the Jews at the Fourth, the Seventh and finally at the Ninth Fort.

After approximately three monhts, during which thousands of Lithuanian Jews were murdered, having gained experience and practice in conducting mass murders, the battalion was moved to Minsk, White Russia. Its mission was to conduct there "secret operations", beginning the sixth of October, 1941. On that day, the battalion consisted of 487 men, including 23 officers. On the fourth of October, before they left Lithuania, Commander Impulevicius issued the "orders of the day" which stated in part: "...Soldiers, I turn to you, former patriots... according to the order of the great leader Hitler, you will participate in the final solution and in the liquidation of the Jewish Bolsheviks... on October 6, you will be in the area of Minsk-Borisov-Sluck where you will represent the people of Lithuania..."

The first mission of the battalion was the murder of the Jews of Minsk who had previously been transferred and concentrated in the city ghetto. The operation was performed in the cruelest possible manner and within days approximately 11,000 Jews were murdered. The battalion did not waste much time and immediately after the murders executed in Minsk, units of the battalion were sent (the city of Minsk became their permanent base) to the cities and towns of White Russia: On October 8, they murdered the Jews of the town of Doker (Pukhovitz District); On October 10-11, they murdered the Jews of the city of Rodensk (Minsk area); On October 14, they murdered about 1,300 Jews in the town of Smilvitz (Pukhovitz District); On October 21, they murdered about 1,000 Jews in Keidanova; On October 28-9, they murdered approximately 5,000 Jews from the Ghetto of Slutzk and during the next couple of days approximately 1,500 Jews from the town of Nasviz (Minsk area); On November 10, they murdered about 8,000 Jews of the Borisov Ghetto (Minsk area); On November 13, they murdered about 3,000 Jews from the Ghetto of the city of Kletzk and several days later another 1,000 Jews from the town of Berezin (both in the area of Minsk).

In addition to the murder of Jews, they killed more than 2,000 Communists, prisoners of war, and partisans, hanging scores of them. According to documents revealed and used during the war crimes trials, conducted after the war, it appears that during this short period, between October 6 and November 15, about five weeks, the battalion murdered 34,401 people, men, women and children. All this was carried out with such cruelty that officers of the German army, who served in the area in which the battalion operated, were repulsed by the horor and rose up against the conduct of the vicious killers of this battalion. They even complained about it to their superiors. It is imperative to read the statement of the German Commissar of the Slutzk area, a high ranking member of the S.S. describing the cruelty of the soldiers of the 12th battalion in murdering the Jews of Sluck. The same S.S. officer concludes his report to his superiors with a request: "...in the future, keep this battalion at a distance from me"(11).

In spite of this, the operations of the Lithuanian battalions, and especially of the Twelfth Battalion, immensely satisfied those in Berlin, particularly Himmler and Heydrich, who saw to it that the battalions be encouraged and integrated into the framework of the S.S. and the German Security Units. The Twelfth Battalion which had already achieved infamy in Germany for its "efficiency" was commended for its "work", promoted and integrated into the German Security apparatus in Lithuania under the command of General Engel. On February 15, 1942, the Second battalion became battalion No. 12. For more than a year, the battalion operated outside the borders of Lithuania. In passing through the cities of Russia, White Russia and Ukraine, the battalion left a trail of

waste and destruction in its path. Eventually, the battalion returned to Minsk, where the Germans had concentrated thousands of Jews from Germany and other parts of Europe in order to kill them. The Germans kept that "job" for the experienced executioners and, obviously, the men of the battalion liquidated every Jew.

Few of the officers and soldiers of that battalion were punished for their horrible crimes. Some were killed in clashes with the Soviet partisans, and some stood trial in Soviet Lithuania. However, most of them fled with the retreating Germans to Germany and from there they dispersed worldwide. Among them the vicious mass murderer Impulevicius. He arrived in the United States and in spite of the efforts of the Soviets to obtain his extradition, he lived there in peace and luxurious comfort for many years until his death of old age.

THE MURDERERS

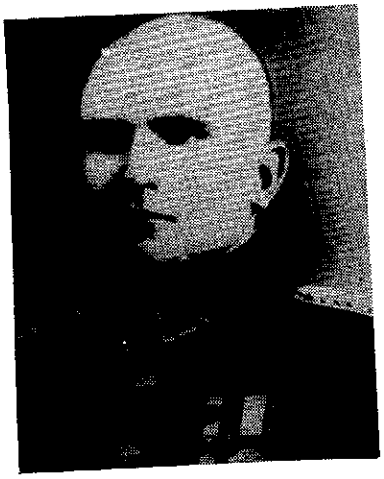
An incomplete list of the members of the Second Battalion that later became the 12th. (*=Participated in the actions of the battalion only in the month of July 1941)

Adomaitis	Kazys
Adomavicius	Kazys
Adomvicius	Vladas
*Adomonis	Modestas
Adomonis	Vladas
Akmenskas	Stasys
Aleksiejus	Viktoras
Aleksynas	Juozas
Aleskevicius	Vincas
*Andrijonas	Antanas
*Andrijonas	Jonas
Andriuskevicius	Petras
Aniulonis	Vacys
Antanavicius	Pranas
Apunavicius	Liudas
Arlauskas	Jonas
Arstikaitis	Stasys
Arzuomaitis	Kazys
Asiura	Petras 1st Lt.
Asmantas	Povilas
Asoklis	Vincas Lt.
Astrauskas	Pranas
Atkociunas	Antanas
Audiejaitis	Juozas
Aukstaitis	Henrikas
Auskalnis	Vaclovas
Babonas	Bronius
Bacinskas	Bronius
Bagdonas	Algridas
Bagdonavicius	Erslovas
Bakanavicius	Petras
Bakarevicius	Boleslavas
Bakteriunas	Stasys
Balciunas	Petras
Balsaitis	Pranas
Balsys	Antanas
Balsys	Ignas
Baltrenas	Petras
Baltrusaitis	Kostas
Baltrusaitis	Vaclovas
Baltrusonis	Anicetas
Banelis	Vladas
Banevicius	Jurgis
Bankovicius	Antanas
Baranauskas	Jonas
Barbaravicius	Petras
Barstinskas	Juozas
Bartkus	Viktoras
Barzda	Juozas Lt.
Begdonas	Stasys
Beksa	Martynas
Benelis	Vladas
Benevicius	Bronius
Beninskis	Pranas
Berlinskis	Jurgis
Besys	Marijonas
Bilikeraitis	Albinas
*Blazaitis	Juozas
Blebertas	Albinas
Blotarys	Stasys
Braniskas	Edvardas
Brazenas	Jurgis
Bucevicius	Viktoras
Bucmys	Steponas
Bude	Jonas
*Budreika	Bronius
Budreika	Juozas
Buividas	Izidorius
Burdulis	Petras
Burokas	Juozas
Burokas	Kazys
Butenas	Antanas
Butenas	Jurgis
Butkevicius	Antanas
Butkus	Juozas
Butkus	Petras
Cekavicius	Vladas
Cepaitis	Aleksas
Cepaitis	Jonas
Cepla	Stasys
Cepukas	Jonas
Cerelis	Juozas
*Cernius	Robertas
Cesekas	Simonas
*Cibirka	Jonas
Cirvinskas	Balys
Ciuksys	Bronius
*Ciurinskas	Kazys
Cizauskas	Antanas
Danebicius	Jurgis
Danilevicius	Antanas
Danilevicius	Vincas Captain
Dansevicius	Vincas
Dargis	Juozas
Daugmaudis	Kazys
Daukantas	Adomas
*Daukintis	Antanas
Davalga	Jonas
Deikas	Stasys
Demenius	Anicetas
Dezys	Marijonas
Dilginas	Jonas
Dobilevicius	Vytautas
Dovidavicius	Mykolas
Dubinskas	Alfonsas
Dubinskas	Jonas
Dubinskas	Mykolas 1st Lt.
Duda	Vladas

Dudenas Mikas
Dumasius Jurgis
Dutkus Bronius
Dvaranauskas Kazys
Dzadulonis Viktoras
Eimutis Petras
Erstikaitis Stasys
Gabrusavicius Cirilius
Gaigalas Adolfas Captain
Gaigalas Juozas
Garmus Tadas
Garpsys Balys
Garsva Stasys
Garsva Zenonas
Gasiliauskas Leonas
Gaudinkas Juozas
Gazauskas Bronius
Gazenas Norbertas Captain
Gecas Vytautas
Gecevicius Antanas Lt.
Gecevicius Pranas
*Gedminas Povilas
Gedutis Alfonsas
Genys Petras
Germanavicius Petras
Gervinas Stasys
Getvinskas Kazys
Gikis Pranas
Gintalas Kostas
Girlauskas Juozas
Gliebus Petras
Goga Edvardas
Grabauskas Juozas Lt.
Greblikas Vladas
Gricius Stasys
Grigaitis Mecys
Grigaliunas Vincas
Grigas Vytautas
Grigonis Jonas
Grimas Antanas
Grinius Jonas
Griskalauskas Vladas
Gudauskas Kazys
*Gudelis Alfonsas
Gulbinas Adomas
Guokas Aleksas
Gustaitis Pranas
Gutauskas Vladas
Gylevicius Vaclovas
Igliukas Boleslovas
Ijutkus Jonas
Ilomenas Stepas
Imbrasas Jonas
Impulevicius Antanas Major Commander of Bat.
Iobickas Antanas
Ivanauskas Algridas
Ivoska Matas
Jackavicius Jonas
Jaevicius Bronius
Jakstas Jonas
Jakstonis Antanas
Jalmalavicius Antanas
Janavicius Jonas
Jancauskas Petras
Jankauskas Bolius
*Jankunas Antanas
Jankunas Petras
Jankus Kazys
Janusas Petras
Januskevicius Aleksas
Jasinskas Petras
Jasulas Petras
Jencius Juozas
Jenisius Petras
Jocys Bernardas
Jokubauskas Bronius
*Jonaitis Stasys
Jonavicius Arnoldas
Jonavicius Kazys
Jonusas Petras
Jovaisa Adomas
*Jucionis Juozas
Juodis Jurgis 1st Lt.
Juodys Aloizas
Juodys Zigmas
Jurgelevicius Henrikas
Jurgelevicius Leonas
Jurgelevicius Zenonas
Jusevicius Algridas
Juskevicius Jonas
Juskevicius Jurgis
Kabecius Kazys
Kacialavicius Juozas
Kaciulis Antanas
Kadzionis Aleksas
Kairys Leonardas
Kaladzinskas Antanas
*Kalasauskas Juozas
Kaledinskas Stasys
Kalendra Stasys
Kalinauskas Motiejus
Kalisauskas Kazys
Kalka Liudas
Kalvaitis Alfonsas
Kalvaitis Stasys
Kalvelis Albinas
Kalvelis Algirdas
Kananavicius Bernardas
Kantanavicius Jeronimas
Kapocius Juozas
Karanauskas Pranas
Kardokas Jonas
Karklelis Antanas
Karpavicius Stanislovas
Kaujokaitis Antanas
Kausius Jonas
Kazinlauskas Juozas
Kazlauskas Juozas
Kazlauskas Petras
Kecioris Povilas
Kelpsa Teodoras
Kemeklis Aleksandras 1st Lt.
Kemzura Zenonas Lt.
Kenstikaitis Petras
Kenzura Vladas
*Kipika Alfonsas
Kirkila Bronius Captain
Kizela Vincas
Kizinis Povilas
Kizutavicius Juozas
*Klasauskas Vacys
Kleinauskas Jonas
Klimas Balys
Kliukas Jonas
Kliukas Kazys
Knyrimas Juozas
Kocenas Stasys
Kolicius Adolfas
Koteikas Jonas
Krasnickas Vincas
Krauklys Feliksas
Kriauciskas Vaclovas
Kriauciunas Vacys
Krisciunas Jonas
Kristaponis Juozas 1st Lt.
Kuaryo Pranas
Kubilius Kazys
Kubilius Stasys
Kucinskas Jonas
Kulakauskas Adolfas
Kulikauskas Juozas
Kulikovskis Adolfas
Kulisauskas Juozas
Kunickas Kazys
Kunkauskas Jonas
Kuosaitis Juozas
Kuprys Stepas
Kustas Antanas
Kuzelis Antanas
Kuzelis Anupras
Kvederavicius Kazys
Kvietinskas
Kyrelas
Labutis Alfonsas
Lauckas Pranas
Laukevicius Vacys
Lavisas Vladas
*Lebedzinskas Antanas
Leikus Vladas
Lekavicius Matas
*Leitas Jonas
Lengevicius Povilas
Lenkaitis Pranas

Lepinaitis	Vladas
Lescinskas	Bronius
Levickas	Jonas
Levinskas	Juozas
Lipnickas	Juozas
Litvinas	Vincas
Liubkevicius	Stasys
Liudvinavicius	Juozas
Liukosevicius	Stasys
Liutkus	Jonas
Lukosevicius	Juozas
Luksys	Domazas
Luzgauskas	Juozas
Lydeika	Kazys
Maciukevicius	Anatolius
Majauskas	Juozas
Majauskas	Kazys
Makarevicius	Boleslavas
Maleckas	Juozas
Maliauskas	Vladas
Malinauskas	Leonardas
*Malockas	Leonardas
*Marcinkevicius	Jonas
Marcisauskas	Jonas 1st Lt.
Marijunas	Petras
*Markauskas	Vladas
Martinenas	Balys
Masaitis	Antanas
*Masaitis	Jonas
Masalskis	Juozas
Matulevicius	Zigmas
Maurukaitis	Alexsas Lt.
Mazeika	Juozas
Medzevicius	Kazys
Meskauskas	Stasys
Mickevicius	Leonas
*Miculevicius	Juozas
Miegonis	Motiejus
Mikalajunas	Antanas
Miksys	Pranas
Mikulaitis	Mecys
*Mikulis	Jonas
Mikusauskas	Stepas
Milasauskas	Justinas
Milasauskas	Vladas
Miliunas	Antanas
Mineikis	Antanas
*Minialga	Benadas
Mirzicius	Vacys
Miskinis	Alfonsas
Miskinis	Vladas
Mitkus	Kazys
Mituzas	Julius 1st Lt.
Mizgaitis	Antanas
*Morkunas	Antanas
Morkunas	Juozas
Morkunas	Pranas
Morkunas	Vladas
Motiejunas	Povilas
Mureika	Antanas
Mureika	Jonas
*Murzicius	Jonas
Muzuras	Edvardas
Nacevicius	Juozas
Nakutavicius	Antanas
Namajunas	Leonas
*Naujokaitis	Antanas
Naujokaitis	Juozas
Navickas	Kazys
Navickas	Pranas
*Nazutavicius	Adomas
Nedvaras	Antanas
Neicelis	Jonas
Nenius	Stasys
Nesavas	Julius
Nikstela	Antanas
Nolius Biliunas	Zigmas
Norgilas	Pranas
Norkus	Bronius Lt.
Norvaisa	Karolis
Norvidas	Antanas
Novodvolskis	Pranas
Okas	Jurgis
Okmenskas	Stasys
Olsauskas	Vladas
Onaitis	Juozas
Pacevicius	Leonas
Packauskas	Zigmas
Padelskas	Adomas
*Padlockis	Kazys
Pakrosmis	Antanas
Pakutka	Juozas
Palionis	Jonas
Paliukonis	Povilas
Paliusis	Henrikas
Paltauskas	Adomas
*Pamuskys	Kazys
Panlaitis	Stasys
Panuskis	Augustas
*Panuskys	Stasys
Papierinskas	Adolfas
Paplauskas	Jonas
Pasakernis	Pranas
Paskevicius	Alfonsas
Paskevicius	Balys
Paskevicius	Kazys
Paukste	Pranas
Paulauskas	Stepas 1st Lt.
Paulenas	Antanas
Pauliukaitis	Viktoras
Pavlovas	Viktoras
Peciulis	Bernardas
Peciulis	Bronius
Peckaitis	Vladas
Peicius	Pranas
*Peseckas	Stasys
Peskaitis	Vladas
Petkevicius	Aleksas
Petkevicius	Kazys
Petkevicius	Pranas
Petkunas	Juozas
Petrauskas	Aleksandras
Petrauskas	Vladas
Petronis	Balys
Petrila	Antanas
Petryl	Stasys
Petryla	Pranas
Pilvinis	Juozas
Planciunas	Pranas
Planciunas	Vladas
Pleckaitis	Vladas
Pleckauskas	Jonas
Plenta	Mykolas
Plevinis	Juozas
Pliskauskas	Leonas
Plunge	Jonas
Pocius	Antanas
Poderis	Stasys
Poskevicius	Vincas
Povilaitis	Stasys
Preibys	Juozas
Prieskienis	Jonas
Puidokas	Stasys
Pukas	Jonas
Pukelis	Petras
Pukys	Povilas Captain
Pumeris	Pijus
Pupelis	Ipolites
Pustyla	Juozas
Puzas	Antanas
Ragauskas	Aleksas
Ragauskas	Antanas
Ragauskas	Stepas
Ragozis	Aleksas
Raguckas	Aleksas
Rakauskas	Antanas
*Rakauskas	Jonas
Rakauskas	Vladas
Ralys	Jonas
Ramanauskas	Jonas Lt.
Ramanauskas	Pranas
Ramanauskas	Stasys
*Ramanauskas	Vincas
Ramonas	Jonas
Rastys	Pranas
Razys	Juozas
*Rekus	Jurgis
Repsys	Jonas
Riauba	Julius
Rigauskas	Aleksas
Rimkevicius	Balys
Rimkevicius	Stasys
Rudminas	Jonas
Rudys	Antanas

Rukavicius	Antanas	
Runkauskas	Jonas	
Ruseckas	Antanas	
Rutkauskas	Juozas	
Rutkauskas	Pranas	
Rutkauskas	Stasys	
*Rutkauskas	Vytautas	
Sabaliauskas	Vladas	
Sabalys	Vincas	
Sabonis	Bernardas	
Sabrinskas	Antanas	
Sadzevicius	Mykolas	
Saladzis	Mykolas	
Salciunas	Viktoras	
Salelionis	Henrikas	
Salevicius	Pranas	Lt.
Salionis (Priest)		
Samaturovas	Leonidas	
Samulionis	Vincas	
Santockis	Dominikas	
Saulevicius	Panas	
Savickas	Ignas	
Scepanavicius	Vladas	
Scesna	Mykolas	
Sciukas	Bronius	
Sciukauskas	Jonas	
Selickas	Albinas	
Sepetys	Ignas	
Seveikis	Antanas	
Sezenis	Edvardas	
Sikeris	Vytautas	
Simakavicius	Baltrus	
Simavicius	Bronius	
Simkauskas	Simas	
Simkus	Antanas	
Simoliunas	Antanas	
Simonis	Jonas	
Simonis	Leonas	
Simukauskas	Simas	
Simukonis	Bronius	
Simukonis	Feliksas	
Sirgunas	Jonas	
Sirocenka	Vacys	
Sirvinskas	Stasys	
Skaburskis	Stepas	
Skema	Petras	
Skopa	Silvestras	
Slavinskas	Julius	
Slefendorfas	Jurgis	
Sleferdas	Edvardas	
Slezas	Antanas	
Slezevicius	Pranas	
Sliauderis	Jonas	
Sliavas	Zigmas	Captain
*Slimus	Fabijonas	
Sliogeris	Antanas	
Sliusurskis	Stepas	
Slobodkis	Pilipas	
Smalakys	Jurgis	
*Smilga	Bonifacas	
Sodeika	Stasys	
Soinskis	Jonusas	
Spaicys	Antanas	
Speicius	Pranas	
Stabingis	Vincas	
Stabrinskas	Antanas	
Stanislovaitis	Jurgis	
Stankaitis	Jonas	1st Lt.
Stankaitis	Juozas	
Stankauskas	Vincas	
Stankevicius	Ksaveras	
Stankevicius	Vytautas	
Stanys	Petras	
*Stasionis	Jonas	
*Stasiukinas	Albinas	
*Statkevicius	Andrius	
Steiblys	Juozas	
Steponkus	Povilas	
Stepsys	Petras	
Stonkus	Leonas	
Stravinskas	Aloyzas	
Stravinskas	Viktoras	
Stravinskas	Vincas	
Strazdas	Jonas	
Strazinskas	Romualdas	
Streigys	Aloizas	
Stroginis	Viktoras	
Stropus	Kostas	
Stuopys	Viktoras	
Subonis	Pranas	
Sukaiskas	Juozas	
Sulinskas	Vincas	
*Sulzienas	Leonardas	
Supeikis	Povilas	
Supranavicius	Jonas	
Surmas	Juozas	
Sutkaitis	Juozas	
Sutkus	Mikas	
Svidla	Bronius	
Tamosiunas	Adomas	
Tamosiunas	Vladas	
Tamulionis	Juozas	
Tamulis	Julius	
Tankevicius	Stasys	
Taparauskas	Pranas	
Tinteris	Povilas	
Tipikas	Alfonsas	
Tiskus	Antanas	
Tiskus	Juozas	
Tomasiunas	Juozas	Captain
*Triskus	Alfonsas	
Ulbenas	Adomas	
Ulinskas	Vincas	
*Umbras	Juozas	
Unekas	Juozas	
Ungulaitis	Vladas	



Impulevicius Antanas - Major; Arch-murderer and sadist; one of the curelest murderer in the recent history; Commander of the infamous battalion # 12 (prev. second) which is responsible for the murder of approx. 100,000 innocent people, men, women, children and infants in Lithuania and the Soviet Union.

Unekas	Juozas
*Ungulaitis	Vytautas
Uosaitis	Juozas
Usas	Kazys
Uselis	Juozas
Vaitkevicius	Ignas
Vaitkus	Mecislovas
Vaitkus	Stasys
Vaitonis	Stasys
Vaitukaitis	Jonas
Vaivada	Kazys
Vakrikas	Vytautas
Varnackas	Vincas
Varnas	Stasys
Varnauskas	Petras
Vasaitis	Jurgis
Vasiliauskas	Pranas
*Vasiliauskas	Stasys
*Vasiliauskas	Vladas
Vasiljevas	Vitalijus
Velicka	Stasys
Velykis	Bronius
Veprauskas	Kazys
Vepruaskas	Petras
Vesa	Juozas
Vilckus	Aleksas
Virzikauskas	Vladas
Visinskas	Kazys
Visniauskas	Antanas
Vitkauskas	Bronius
*Vitkauskas	Petras
Vonzodas	Povilas

Vosylius	Jonas
Zabarauskas	Jonas
Zabulis	Jonas
Zaksauskas	Justinas
Zazeckas	Aleksas
*Zekas	Pranas
Zelaniokas	Juozas
Zelvis	Jeronimas
Zemaitis	Jonas
*Zemaitis	Juozas
Zemaitis	Petras
Zickis	Jonas
*Zilinskas	Jonas
Zilinskas	Vladas
Zilkevicius	Vladas
*Zukaitis	Bronius
Zukauskas	Antanas
*Zukauskas	Leonardas
*Zvinglys	Adolfas
Zvironas	Bronius

May God punish these cowards. May they and their associates and col-laborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

2) THE SPECIAL UNIT - "YPATINGAS BURYS"

Of all the Lithuanians units which dealt with the murders of Lithuanian Jews, the Ypatingas Burys "excelled" in particular. This unit was composed of Lithuanians who had volunteered to participate in the murder of Jews already during the first days of the German invasion. They were selected for this task by the Lithuanians because they were already experienced killers and had proven themselves from the beginning in wanton cruelty and viciousness.

This Lithuanian unit was responsible for most of the murders of the Jews of Vilnius and the surrounding area at the Paneriai mass murder site. They were, in fact, the ones who picked the location and carried out the killing. Even before the German "Einsatzkommando 9", whose mission was the murder of Jews, had arrived in Vilnius, the men of this Lithuanian unit started the indiscriminate murder of Jews. Paneriai, where the Soviets had dug huge pits for the installation of large fuel tanks, seemed to them to be a suitable site for murder. There, they established the principal murder site. There they murdered, during the first days of the invasion 300 of the "rich and intellectuals" whom they had imprisoned according to a list in their possession and transferred to Paneriai. When the German "Einsatzgruppen" arrived, they found a prepared murder site as well as an enthusiastic group on hand to carry out the murders. The members of the "Ypatingas" almost never left the site. The victims were brought to them by another group connected to the "Ypatingas". This other group would travel to the Lukiskiai jail in Vilnius, where the victims were concentrated and "prepared" (torture, etc.). When the killers at Paneriai had completed the killing of the previous group of victims the next group was brought up to be killed.

According to estimates, close to 100,000 persons, most of them Jews, were murdered by the "Ypatingas" in Paneriai, and their bodies buried in the three large pits. The combined Lithuanian-German unit which operated in Paneiriai was composed of three separate sub-units:

1. A unit responsible for bringing the victims from Lukiskiai jail; made up of Lithuanians connected with the "Ypatingas" and accompanied by a small group of Germans from the "Einsatzgruppen". In large operations, they were assisted in the transport of the victims by soldiers from the Vilnius battalions (see above) who also participated in the murders.

2. A unit responsible for guarding the site to prevent the "curious" from seeing what was happening inside; these were principally Germans who guarded the perimeter to keep away visitors, especially German soldiers and officers.

3. A unit which conducted the murders, composed almost entirely of the Lithuanians, members of the "Ypatingas Burys". Very few Germans took part in the murders since there were sufficient Lithuanians willing and prepared to conduct them. Men of the German "Einsatzkommando" unit were employed mainly in planning, supervision, management, communications and as drivers, while the Lithuanians conducted the brutal murders.

The commanders of the Lithuanian unit of the "Ypatingas" were: Lieutenant Juozas Sidlauskas, Second Lieutenant Balys Norvaisa, Lieutenant Balys Lukosius and First Sergeant Jonas Tomas. Later, Lieutenant Povilas Sepaitis and Lieutenant Juozas Zigmontas commanded the unit. Other officers of the unit were Lieutenant Mecis Butkus and Lieutenant Antanas Granickas. Thousands of Jews, those who were snatched from the streets and from their homes, selected according to previously prepared lists in the hands of the murderers or snatched at random, were brought to Lukiskiai jail and from there transported to Paneiriai. Later victims included the Jews rounded up in the "Vilnius Ghetto Actions", and the Jews caught outside the Ghetto, and those caught with forged identity documents. The task of catching Jews and transferring them to the Lukiskiai Jail was carried out principally by four groups.

1. The "Khapunes", Lithuanian volunteers who, during the first period after the invasion, snatched Jews from the streets and homes and handed them over to the authorities to transfer to Lukiskiai jail. They received payment for each Jew brought in.
2. The Lithuanian battalions (see above);
3. The Lithuanian Civil Police, under the command of the Chief of the Lithuanian police Iskauskas. The Lithuanian police in Vilnius, as in the

other parts of the country, participated very actively in kidnapping Jews from the streets and homes and, together with the soldiers of the above mentioned battalions, in the "actions" in the Ghetto[12].

4. The Lithuanian Security Police, the Saugumas, under the command of Aleksandras Lileikis and his deputy Gimzauskas. This police forces' main assignment was to find, expose and hand over the unfortunate Jews and those caught with forged documents to the killing squads[13]. This police force had an additional, particularly horrible task to perform. Their unit managed the Lukiskiai jail, and it was their duty to "prepare" the dazed prisoners, before they were transferred to the "Ypatingas" to be murdered. The "preparation" included the cruelest sadistic forms of torture, ending in many instances in death or insanity.

Jews were also brought to the Lukiskiai jail by the members of the Gestapo and the German Security Police. There were also many Jews who, due to overcrowding, were not taken to the Lukiskiai jail, but taken directly to the killing grounds of Paneriai. We should also mention that most of the valuables which remained on the victims were taken away by the Germans. However, part of them were stolen by the Ypatingas gang. The same goes for the clothing.[14]

After the war only a few of the Ypatingas gang were tried and executed. The others retreated with the Germans and even continued to work in German labor camps.

Most of the killings at the murder site in Paneriai were carried out in 1941 (July - December). There were killings going on daily, an average of about 300 people each day. Initially there were about 150 Lithuanians to do the "job". They worked in shifts of 20-30 gang members a shift.

After the mass murders of 1941, the number of the murderers was reduced, leaving about 50-60 members. The ones who were removed from Paneriai joined other murder squads and continued to kill Jews at different killing sites in Lithuania, including the Ninth Fort near Kaunas.

However, the members of the four units mentioned above, were never tried, not even by the Soviets and they, like thousands of other Lithuanian murderers **still remain free.** Even the commanders of the security police, Lileikis and Gimzauskas, who were deported by the United States and returned to Lithuania, have not yet stood trial, despite international pressure on the Lithuanians to do so. The Lithuanians are not interested in putting these mass murderers on trial since to do so would reveal the historical truth that thousands of Lithuanians participated actively in the annihilation of the Lithuanian Jewry.

THE MURDERERS

Partial List of the members of the Ypatingas Burys

Augustas	Juozas
Baltrusaitis	Alfonsas
Baltusis	Bronius
Bogotkevicius	Mikas
Butkunas	Vladas
Butkus	Mecis Lt.
Ceponis	Stasys
Cerniauskas	Petras
Cibulskis	
Cizinauskas	Vladas
Dieninis	Hubertas
Dvilainis	Juozas
Germanavicius	Jonas
Golcas	Dionizas
Granickas	Antanas Lt.
Grikstas	
Ivinskis	Julius
Jakstas	
Jakubka	2nd Lt.
Januskevicius	
Kliukas	Vladas
Kondratas	
Kontautas	
Korsakas	Vladas
Leikunas	
Lenkauskas	Vladas
Livcinas	Stasys
Lukosius	Balys 2nd Lt.
Macys	Juozas
Mandeika	Vladas
Norkevicius	Jonas
Norvaisa	Balys 2nd Lt. Chief
Ozelis-Kazlauskas	Jonas
Paukstys	
Pazusis	Leonas
Praspaliauskas	Jonas
Rackauskas	Julius
Remydis	Petras
Sausaitis	Vincas
Sepaitis	Povilas Lt. Chief
Sidlauskas	Juozas Lt. Chief
Skrinka	Juozas
Slusnys	
Svirski	Juozas
Tumas	Jonas 1st Serg.
Ukrinas	Stasys
Vaitulionis	Povilas
Valenta	Vincas
Varnas	Petras
Velyvis	Juozas
Zemaitis	Vytautas
Zigmontas	Juozas Lt. Chief

May God punish these cowards. May they and their associates and col-laborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

3) THE MECHANIZED COMMANDO UNIT OF HAMAN

This was an additional sadistic mass murder unit which gave its Lithuanian soldiers the opportunity to murder with cruelty tens of thousands of innocent Jews: men, women, children and infants. This unit managed to murder the greatest number of Lithuanian Jews outside the main killing sites surrounding the cities of Kaunas (the forts) and Vilnius (Paneriai). It murdered most of the Jews mainly in the outlying areas, villages and settlements. There is an extremely important additional significance to this unit. Its modus operandi shows clearly the involvement of the Lithuanian governmental apparatus which was set up by the "Provisional Government" in the murder of Lithuanian Jewry. All the murders which were conducted by this unit were executed at the initiative and in full cooperation with the representatives of the "Provisional Government" (area commanders, city mayors, local councils, the Lithuanian police and its commanders, local "activists, and others). They, as will be shown below, played a major part in the "preparation" of the victims before the murders and actively participated in the murders themselves. It must be emphasized that among the "activists" were people who belonged to all walks and levels of Lithuanian society, including: the intelligencia and professionals (doctors, engineers, attorneys, teachers etc.) different groups of workers, clerics, army officers, soldiers, police and their chiefs, government employees, university and high-school students, and others. I wish to give more background and information on this unit and its formation before beginning to relate the story and the magnitude of the murders it committed.

The German commander of this infamous commando unit had a name very symbolic to the Jewish people (mentioned in the biblical Scroll of Esther as a scourge of the Jews during the Babylonian exile). His name was Yoachim Haman, born in Kile, Germany, in 1913. On the day of the formation of the unit, he was only 28 years old. In 1938, he joined the S.S. and the German Security Forces and rose rapidly in the ranks of that organization. In 1940, he had already reached the rank of obersturmfuerer.

A number of days after the invasion of Lithuania he came to Kaunas as leader of the EK3 division of the "Einsatzgruppen" and as aid to the S.S. general Karl Jaeger. He was ordered by General Stahlecker, with the approval of General Jaeger to form the Mechanized Commando Unit. He selected eight German soldiers from the "Einsatzgruppen" and began to recruit a group of Lithuanians to form this unit. The primary mission of the commando unit, he explained to the soldiers, would be the **extermination of the Jews of Lithuania.** At that time, as indicated above, the first Lithuanian battalion was formed. Haman selected about 60 men from that battalion's fourth company to form the unit. His deputy was the S.S. officer Rauca, who after the disbanding of this bloody unit, was appointed by the SS as the officer responsible for the remaining Jews of Kaunas. The commander of the Lithuanians in the commando unit was Lieutenant Bronius Norkus, one of the cruelest murderers in the First Battalion (see above). Most of the soldiers of the Lithuanian group, including Norkus, had previous experience in the murder of Jews. They had participated in the murder of Jews from the beginning of the invasion, staging organized pogroms all over the country, and were actively involved in the mass murders of Jews at the forts of Kaunas. The principal job assigned to that commando unit was, as already mentioned, the murder of Jews in the countryside, the towns and villages all over Lithuania. Occasionally the unit was also called upon to participate in the murder of Jews at the forts of Kaunas. The unit operated for less than three months, from July 7, 1941 to October 2, 1941. During that short time it murdered approximately 70,000 Jews - men, women and children - in 54 locations in Lithuania (Haman, at the beginning reported "only" of 43,677 victims). Naturally, without the close cooperation of the organized apparatus of the "Provisional Government" and the thousands of Lithuanian "activists" it would not have been possible, since the job of picking up and "concentrating" the Jews and "bringing them to a hopeless condition in which they would cease to resist" is a difficult one - an operation which, in certain locations, took a great deal of time. To illustrate the above, we shall observe the mode of operation of the unit: Information on the Jews in the towns and villages was forwarded by the area commanders to the Director of the Police Department of the "Provisional Government" Vytautas Reivytis. They received that information from the police in these localities. This was done almost from the first day of the establishment of the "Provisional Government" on June 23, 1941, one day after the German invasion. All the activities against the Jews were recorded in code and detailed data was collected at the head-quarters of the police in Kaunas. The Director of the Lithuanian Police gave orders to the area commanders who passed them along.

According to the orders of Reivytis, the Jews from the small towns and villages were transferred and concentrated in the nearest large city. This task was sometimes difficult, since the local "activists" insisted that the Jews be murdered locally by the "activists" themselves and the local police. Jews of the small towns who were transferred to the cities or to adjacent towns, together with the local Jews, were crammed in locations which had been previously prepared by the police of the cities or other local authorities. They were generally concentrated in synagogues, barracks, in abandoned buildings, in the poorest sections of the city. In these locations, the victims underwent the primary

stages of "preparation". This was done mainly by starvation, murderous beatings, "exercise drills", degradation and indescribable abuse, including the rape of small children, cutting off of the beards of the honored individuals of the community and a multitude of other sadistic torture. All these acts of cruelty were recorded and reported to police headquarters in Kaunas. When the Jews were "ready" and no longer had the power or inclination to resist, the central command was notified. If there were sufficient local volunteers available to perform the murder, the "job" was generally accomplished on the spot. If outside help was needed (in the larger cities), the police headquarters would make arrangements for the Mechanized Commando Unit to arrive(15). The Commando unit would only operate when all the arrangements were already made. The pits had been prepared (these were dug generally by the victims themselves), and the victims were concentrated at locations close to the murder site. After the Mechanized Commando Unit of Haman arrived at the location, its soldiers would stand beside the pits, the "activists" would push the victims toward them and the commando soldiers would do the killing. **In many instances the murders were witnessed by important people from the cities:** mayors, professional people, principals of schools, priests and various other onlookers. After the murders had taken place, the Mechanized Commando Unit returned to its barracks in Kaunas. This was the operating procedure in most cases in which the unit was involved. This way, thousands were murdered in Panevezys, Ukmerge, Zarasai, Kedainiai, Kaisiadorys, Utena, Mariampole, Jonava, Raseiniai, Alytus, Zagare and in other places. After the "Provisional Government" was dissolved, this activity was conducted by the council of Lithuania "advisers" headed by General Kubiliunas, which was set up by the Germans. The area commanders continued to report to the "council" and received the appropriate orders from it regarding the murder of Jews of the smaller cities and towns.(16)

With the dissolution of the Commando Unit at the beginning of October 1941, the sadistic killer Haman left Lithuania. There were no more Jews left in the smaller cities except in Lazdijai and in Vilkaviskis. They were murdered by the Lithuanian "activists" within that month. Haman also attempted to liquidate the remaining Jews of the Ghetto of Siauliai but an order by the German Civil Command, based on economic grounds, prevented it. He returned to Germany and continued to rise in the ranks of the S.S. The most important assignment given to him was the liquidation of the perpetrators of the unsuccessful attempt on Hitler's life on July 20, 1944. It was he, among others, who gave Field Marshall Rommel the choice of committing suicide or being imprisoned, he chose suicide. This operation raised his stature in the eyes of the Nazi leadership, and he was raised to the rank of General of the S.S. and appointed as aid to the bloody murderer Kaltenbruner. At the end of the war, unwilling to face a war crimes trial, Haman committed suicide. The Lithuanian commander of the unit, Lieutenant Bronius Norkus, became an alcoholic and finally committed suicide in 1942, when he was with the 12th battalion at the Russian front near Leningrad.

It is important to point out that the existence of the "Mechanized Commando Unit of Haman" was so secret that it was not even discovered in the post war trials which were held in Soviet Lithuania against several men of that unit.

Members of the Commando Unit, the murderers Krisciunas, Lekavicius, Packauskas, Sirocenko and Taparauskas, captured by the Soviets, were tried as members of the 12th battalion and never revealed to the court the fact that they had belonged to the infamous "Commando Unit of Haman" and participated in the brutal murder of myriads of Jews in the Lithuanian countryside. The murderers themselves, of course, had no interest in revealing that bloody secret to the court since they pledged to keep it secret.

THE MURDERERS

An incomplete list of the members of the "Mechanized Commando Unit of Haman"

Adomavicius	Kazys
Bogdonavicius	Erslovas
Balciunas	Petras
Barstinskas	Juozas
Biebertas	Albinas
Brazenas	Jurgis
Ciuksys	Bronius
Danilevicius	Antanas
Dubinskas	Jonas
Greblikas	Vladas
Gricius	Stasys
Grigaliunas	Vincas
Gudauskas	Kazys
Januskevicius	Aleksas
Jurgelevicius	Henrikas
Jurgelevicius	Leonas
Jurgelevicius	Zenonas
Kalendra	Stasys
Kazlauskas	Petras
Klimas	Balys
Krisciunas	Jonas
Lauckas	Pranas
Lekavicius	Matas
Lepinaitis	Vladas
Luksys	Domazas
Lydeika	Kazys
Medzevicius	Kazys
Mikusauskas	Stepas
Okas	Jurgis
Obelenis	Juozas Lt.
Packauskas	Zigmas
Paliusis	Henrikas
Paplauskas	Leonas
Petrila	Antanas
Pliskauskas	Leonas
Pupelis	Ipolites
Samaturovas	Leonidas
Samulionis	Vincas
Scesna	Mykolas

Sciukauskas	Jonas
Seveikis	Antanas
Simukonis	Bronius
Simukonis	Feliksas
Sirocenko	Vacys
Sirvinskas	Stasys
Slefendorfas	Jurgis
Stankaitis	Juozas
Sulinskas	Vincas
Taparauskas	Pranas
Unekas	Juozas
Vaitonis	Stasys
Vakrikas	Vytautas
Varnackas	Vincas
Vasaitis	Jurgis
Vasiljevas	Vitalijus

May God punish these cowards. May they and their associates and col-laborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

In conclusion, I wish to emphasize the fact that the Lithuanian "Provisional Government" was directly involved in the annihilation of Lithuanian Jewry including the murder of the Jews of Kaunas, of setting up the murderous battalions, and in participation in the murder operations of Jews in the smaller cities and towns. It is perfectly clear that the Lithuanian claim that the Lithuanian people were not involved or guilty of the murder of Lithuanian Jewry, since no Lithuanian government existed at that time is patently false (see also the article of Joseph A. Melamed in this issue on the Malicious Face of the Provisional Government").

Notes:

(1) **No. 15 Order No. 1**
of the Military Commandant of Kaunas

I order all the inhabitants of the city and the district of Kaunas thereunder:

1. All arms kept by private persons must be immediately registered at the Kaunas Commandant's office.
2. Former police-station chiefs and other police officials must immediately return to their posts held by them on June 15, 1940*. All must return to their former police-stations.
3. All Sauliai Chiefs and their assistants immediately organize Sauliai Detachments in the same place and headquarters as they were on June 15, 1940. All Sauliai must immediately report to the Chiefs of their detachments or their assistants at their headquarters.
4. Landlords and council house caretakers report all suspicious persons hiding in their houses.
5. Functionaries of the Fire Brigade of the city and the district of Kaunas must immediately return to their work.
6. Property, both state and public, must be protected; saboteurs handed over to the police.
7. Violators of the above regulation shall be punished with all severity of the law.

* Before the re-establishment of Soviet power in Lithuania.

Kaunas, June 24, 1941

Colonel Bobelis
Military Commandant of Kaunas

No. 18 Order No. 9
of the Kaunas Military Commandant

Kaunas, June 28th, 1941

By order of the authorities, all partisan detachments* are reorganized into a regular formation. In view of **that all partisans units, the guard of plants and individual persons must return all arms and war materials in their possession to be registered at the Kaunas Military Com-mandant's Office by 5 p.m. June 28th. From the said moment all former permits to keep arms are no longer valid. Persons who will not hand in their arms by the fixed time shall be punished with all severity of the law.**

Colonel J. Bobelis
Commandant of the City and District of Kaunas

* Armed detachments.

2) **No. 20**

Kaunas, June 28th, 1941

Announcement of the Kaunas Military Commandant

A National Labour Protection Battalion is being organized at the Kaunas Military Commandant's Office. All honest Lithuanians, who wish to serve in it, are requested to register their names by 6 p.m. June 28th at the Kaunas Military Commandant's Office, 34 Gediminas Street, ground floor, room 1. The battalion admits only exservicemen. Applicants are requested to bring all their military and civil documents with them.

Colonel J. Bobelis
Military Commandant of Kaunas

3) **No. 19**

June 28th, 1941 No. 6

The Lithuanian Provisional Government has decided to pay all partisans* that were subordinate to the Lithuanian Military Forces Staff** for the whole period served in the detachments. The pay is to be raised from the budget of the offices and plants they worked at before joining the partisans.

Partisans must produce certificates given to them by the Commanding Officer of their detachment showing in what detachment and what period of time the partisan in question has served.

* Members of armed detachments

** The staff of LAF which was to guide the armed detachments.

J. Ambrazevicius
The Acting Deputy Prime Minister

J. Viliamas
Director of the Office of the Cabinet of Ministers

4) In this respect it is important to cite from the German "R" Reports. The "R" Reports of "Ereignismeldungen UdSSR" (Operational Situation Reports) were published in Berlin by the bureau of the Chief of the German Security Police and the SD, Reinhard Heydrich.

In the report of July 6, 1941, the report said, "...Partisans in Kaunas and its surroundings have been disarmed on June 28. An Auxiliary police force consisting of 5 companies has been created from reliable partisans. Two of these companies were subordinated to the Einsatzkommando. Of these, one company guards the Jewish concentration camp. In Kaunas, Fort Seven was designated as a place where executions are carried out..."

In the report of July 11, 1941:

"...The attitude of the Lithuanian population is friendly towards the Germans so far. They help the German soldiers, police officials, and other organizations already functioning in this area as much as possible. Their coopera-tion consists mainly in looking for and turning over Lithuanian Communists, unattached Red Army soldiers, and Jews. After the retreat of the Red Army, the population of Kaunas killed about 2,500 Jews, during a spontaneous (?L.G.) uprising. In addition, a rather large number of Jews was shot by

the Auxiliary Police Service..."

"...In Kaunas, up to now, a total of 7,800 Jews have been liquidated, partly through pogroms and partly through shootings by the Lithuanian commandos. All the corpses were removed..."

"...About 250 men of the Lithuanian (Anti-Soviet) partisans were left and are being sustained by us as Sonderkommando and are being employed for future executions outside the town..."

5) No. 16 Order No. 1

From June 25, 1941 the City of Vilnius is under martial law. On taking over the military power in the town, I expect all the inhabitants of Vilnius to maintain public order and help the German soldiers in every possible way.

Hereby I order:

1. All orders issued by me and agreed upon by the Vilnius City Committee must be obeyed strictly.
2. At 12 o'clock on June 25, 1941, time is set by West-European mean time and the clock is put an hour forward.
3. All traffic and communication must stop in Vilnius from 9 p.m. till 5 a.m.
4. At night all lights must be put out or covered. Police functionaries, patrols of the Lithuanian Army* and the detachment of the Lithuanian Activists Defense Battalion must take care that the order is carried out.
5. Fire-arms and cold steel, including hunting guns, explosive or firing materials must be handed over to the police by 8 p.m. on June 25, 1941. Upon the expiration of the term, persons found in possession of guns, explosives, or firing materials, without a permit bearing my signature, shall be court-martialled and sentenced to death.
6. Managers of the essential municipal services - power station, water supply, sewerage, health services, bakeries etc. - must ensure their normal functioning.
Death penalty shall be meted out for all acts of sabotage.
7. The prices in roubles of food stuffs and meals sold by state co-operative shops as well as by private persons, restaurants and dining-rooms must not exceed those officially established by June 22, 1941.

Persons disobeying the above order and charging higher prices shall be shot. Police functionaries are instructed to supervise the execution of the order.

8. Trucks, buses, cars and motor-cycles owned by offices, factories, plants, organizations and private persons must be registered at the Communication Department, 2 Magdalena Street, by 8 p.m. on June 26. Petrol is sold only to persons possessing permits, which can be obtained through the mediation of the Vilnius City Committee.
9. All unwarranted acts, robbing and plundering are strictly prohibited. The offenders shall be shot at sight.
10. To guarantee that the order will be carried out 60 Jew and 20 Poles have been arrested as hostages. I reserve the right to increase the number of hostages provided the above order is not carried out to the full.

St. Zakevicius
Chairman of the Vilnius City Committee
von Ostman
Military Commandant of Vilnius
Naujoli Lietuva**, June 29, 1941, No. 1

---

* i.e., armed nationalist detachments.

** Newspaper published in Vilnius.

6) No. 17 Order No. 1

of Acting Chief of Internal Affairs Dept. of the Vilnius Region

I order all police functionaries, parish chiefs and secretaries and other officials of the former Region of Vilnius (districts of Vilnius, Trakai, Svencioneliai and Svencionys), who performed those duties in the offices situated within the territory of the Lithuanian Republic prior to June 15th, 1940, to immediately report for duty and resume their former functions, organize the above offices and take charge of the property of the offices of the former militia and other establishments.

The work at the police-stations is directed by police functionaries according to the degree of seniority (if the chiefs, their assistants or sergeants of the police-station have not arrived yet, their duties are performed by senior policemen or ordinary policemen).

In places where such offices had not been established prior to June 15th, 1940, they are to be organized by local Lithuanian intellectuals and other loyal persons sympathetic to them.

Functionaries, for some or other reasons unable to arrive at their former places of employment, are obliged to start work at the nearest office.

In fulfilling the above order, all must follow the laws - until further notice - that were in force in the independent Lithuanian republic prior to June 15th, 1940.

Inform me on the organizational work done in this regard, addressing your reports to the Office of the Acting Chief, Internal Affairs Dept., 2 Magdalena St. Vilnius.

Vilnius, June 27th, 1941.

Kostas Kalendra
Acting Chief, Internal Affairs Dept.
Bronius Draugelis
Chief of the District

7) No. 28

11th Reserve Police Battalion

Kaunas, August 6, 1941

To Lieutenant City Commandant
Captain Kviecinskas
Kaunas

Re: Taking over command of partisan detachments.

In accordance with the order of the Ostland military commander I have taken over command of the Lithuanian Order Service* and all the partisan detachments on July 30, 1941.

I ask you to inform your officers, NCOs and rank and file about the taking over of the command and to see to it that my orders be carried out implicitly.

In respect of the necessary reorganization and rearmament I permit myself to refer to the agreement reached with you. Moreover I ask you to give directions that your uniformed men salute German Wehrmacht and police officers.

Lechthaler
Major of Def. Pol. Battalion Commander

---

* i.e. police.

8) No. 30

11th Reserve Police Battalion

Kaunas, August 7, 1941

To the Lithuanian City Commandant
Captain Kviecinskas
Kaunas

Re: Battalions of the auxiliary police force.

I ask you to form two battalions out of the seven companies now available. I agree that Major Simkus be in command of the 1st battalion and Major Impulevicius be in command of the 2nd battalion. I ask you to inform me about the completion of the formation of the two battalions in question.

I ask you further to continue the recruiting of volunteers for the formation of the third battalion.

Lechthaler
Major of Def. Pol. & Battalion Commander

9) No. 29

Lithuanian Nationalist Party Secret
Chief Executive Office

Kaunas, August 6th, 1941

To Mr. Commandant of Kaunas

The Iron Wolf Headquarters of the L.N.P. is sending you Captain Sopaga, Pranas. We recommend him to the post of Second in Command of Battalion II.

Captain Sopaga deserted the Lithuanian Corps* on June 18, having killed the

Russian Commissar of the Battery. He speaks German fairly well and is known to be a talented soldier as well as an old friend of Germany.

Lieut. Ig. Taunys
Chief of Staff, Iron Wolf

---

* 29th Lithuanian Infantry Regiment of the Red Army.

10) No. 105

From the Report of the German Police Chief in Vilnius of Oct. 24, 1941, to the SS and Police Chief in Vilnius.

5. Strength of Protection Police Units and their Employment

The protection police force in Vilnius consists of five battalions of which Bat 2 and Bat 3 are standing by in readiness. Moreover there is a company which will be detached to Kaunas.

The strength is as follows:

Bat. 1: 10 officers and 334 men
Bat. 2: 18 officers and 450 men
Bat. 3: 24 officers and 607 men
Bat. 4: 8 officers and 253 men
Bat. 5: 22 officers and 288 men
Comp 1: 5 officers and 120 men

Bat. 2 has been formed on the order of the German Police in Lithuania on Oct. 16, 1941, and has been inspected as a new formation on Oct. 18, 1941. The battalion is ready to be detached for duty to Lublin.

Bat 2 under Police Lieutenant Muller is standing by in readiness. This battalion has been until further notice withdrawn from general routine and receives advanced training in military proficiency.

Bat 1 and Bat 4 carry out guard duties in Vilnius in daily rotation. These guard posts, 22 in all, have been fixed in co-operation with the Field Commandant.

Bat 5 protects railway lines, namely the following ones:

Vilnius-Shumsk (in the direction of Molodechno)
Vilnius-Svencions (in direction of Daugavpils)
Vilnius-Barena (in the direction of Lida)
Vilnius-Kaisiadorys (in direction of Kaunas).

The entire battalion has been completely distributed for the protection of the named railway line.

Moreover, the men of the other battalions are being used almost every day for special actions (Jews).

11) Documents concerning the atrocities committed by the blood-thirsty Lithuanian battalions in Byelorussia:

Translation of Doc. 1104-PS (cont.)

Copy / T of the copy
Sluzk, 30 October 1941
The Commissioner of the Territory of Sluzk

To the Commissioner General Minsk

Subject: Action against Jews

Referring to the report made by phone on 27 October 1941 I now beg to inform you in writing of the following:

On 27 October in the morning at about 8 o'clock a first lieutenant of the police battalion No. 11 from Kauen (Lithuania) appeared and introduced himself as the adjutant of the battalion commander of the security police. (The first lieutenant explained that the police battalion had received the assignment to effect the liquidation of all Jews here in the town of Sluzk, within two days.) The battalion commander with his battalion in strength of four companies, two of which were made up of Lithuanian partisans, was on the march here and the action would have to begin instantly. I replied to the first lieutenant that I had to discuss the action in any case first with the commander. About half an hour later the police battalion arrived in Sluzk. Immediately after the arrival the conference with the battalion commander took place according to my request. I first explained to the commander that it would not very well be possible to effect the action without previous preparation, because everybody had been sent to work and that it would lead to terrible confusion. At least it would have been his duty to inform me a day ahead of time. (Then I requested him to postpone the action one day. However, he rejected this with the remark that he had to carry out this action everywhere and in all towns and that only two days were allotted for Sluzk. Within these two days, the town of Sluzk had to be cleared of Jews by all means.) I immediately protested violently against it, pointing out that a liquidation of Jews must not be allowed to take place in an arbitrary manner. I explained that a large part of the Jews still living in the towns were tradesmen and families of tradesmen respectively. But these Jewish tradesmen were not simply expendable because they were indispensible for maintaining the economic life. Furthermore, I pointed out that White Ruthenian tradesmen are so to say non-existant, that therefore all vital plants had to be shut down all at once, if all Jews would be liquidated. At the end of our conference, I mentioned that all tradesmen and specialists, inasmuch as they were indispensible, had papers of identification and that these should not be pulled out of the factories. Furthermore, it was agreed that all Jews still living in the town should first be brought into the ghetto in order to sogregate them, especially with regard to the families of tradesmen which I did not want to have liquidated either. Two of my officials should be assigned to sogregate them. The commander did not in any way contradict my idea and I had therefore the firm belief that the action would be carried out accordingly. However, a few hours after the beginning of the action the greatest difficulties already developed. I noticed that the commander had not at all abided by our agreement. (All Jews without exception were taken out of the factories and deported in spite of our agreement. It is true that part of the Jews was moved by way of the ghetto where many of them were processed and still segregated by me, but a large part was loaded directly on trucks and liquidated without further delay outside of the town.) Shortly after noon complaints came already from all sides that the factories could not function any more because all Jewish tradesmen had been removed. As the commander had proceeded on his way to Baranowitschi I got in touch with the deputy commander, a captain, after searching a long time, and demanded to stop the action immediately because my instructions had been disregarded and the damage done so far with respect to the economic life could not be repaired any more. The captain was greatly surprised at my idea and stated that he had received orders from the commander to clear the whole town of Jews without exception in the same manner as they had done in other towns. This mopping up had to be executed on political considerations and economic reasons had never played a role anywhere. However, due to my energetic intervention, he finally halted the action toward evening.

(For the rest, as regards the execution of the action, I must point out to my deepest regret that the latter bordered already on sadism. The town itself offered a picture of horror during the action. With indescribable brutality on the part of both the German police officers and particularly the Lithuanian partisans, the Jewish people but also among them White Ruthenians, were taken out of their dwellings and herded together. Everywhere in the town shots were to be heard and in different streets the corpses of shot Jews accumulated. The White Ruthenians were in greatest distress to free themselves from the encirclement. Regardless of the fact that the Jewish people, among whom were also tradesmen, were mistreated in a terribly

barbarous way in the face of the White Ruthenian people, the White Ruthenians themselves were also worked over with rubber clubs and rifle butts. There was no question of an action against the Jews any more. It rather looked like a revolution). I myself with all my officials have been in it without interruption all day long in order to save what could yet be saved. In several instances I literally had to expel with drawn pistol the German police officials as well as the Lithuanian partisans from the shops. My own police was employed for the same mission but had often to leave the streets on account of the wild shooting in order to avoid being shot themselves.

The whole picture was generally more than ghastly. In the afternoon a great number of abandoned Panje carriages with horses were standing in the streets so that I had to instruct the municipal administration to take care of the vehicles immediately. Afterwards it was ascertained that they were Jewish vehicles ordered by the armed forces to move ammunition. The drivers had simply been taken off the carriages and let away, and nobody had worried in the least about the vehicles.

I was not present at the shooting before the town. Therefore I cannot make a statement on its brutality. But it should suffice, if I point out that persons shot have worked themselves out of their graves some time after they had been covered. Regarding the economic damage I want to state that the tannery has been affected worst of all. 26 experts worked there. Of them, fifteen of the best specialists alone have been shot. Four more jumped from the truck during the transport and escaped, while seven others were not apprehended after they fled. The plant barely continues to operate today. Five wheelwrights worked in the wheelwright shop. Four of them have been shot and the shop has to keep going now with one wheelwright. Additional tradesmen such as carpenters, blacksmiths, etc. are still missing. Up till now it was impossible for me to obtain an exact survey. I have mentioned already in the beginning, that the families of tradesmen should be spared too. But now it seems that almost in all families some persons are missing. Reports came in from all over, making it clear that in one family the tradesmen himself, in another family the wife and in the next one again the children are missing. In that way, almost all families have been broken up. It seems to be very doubtful whether under these circumstances the remaining tradesmen will show any interest in their work and produce accordingly, particularly as even today they are running around with bloody and bruised faces due to the brutality. The White Ruthenian people who had full confidence in us, is dumbfounded. Though they are intimidated and don't dare to utter their free opinion, one has already heard that they take the viewpoint that this day does not add to the glory of Germany and that it will not be forgotten. I am of the opinion that much has been destroyed through this action which we have achieved during the last months and that it will take a long time until we shall regain the confidence of the population which we have lost.

In conclusion I find myself obliged to point out that the police battalion has looted in an unheard of manner during the action, and that not only in Jewish houses, but just the same in those of the White Ruthenians. Anything of use such as boots, leather, cloth, gold and other valuables, has been taken away. On the basis of statements of members of the armed forces, watches were torn off the arms of Jews in public, on the street, and rings were pulled off the fingers in the most brutal manner. A major of the finance department reported that a Jewish girl was asked by the police to obtain immediately 5,000 rubles to have her father released. This girl is said to have actually gone everywhere in order to obtain the money.

Also within the ghetto, the different barracks which had been nailed up by the civil administration and were furnished with Jewish furniture, have been broken open and robbed. Even from the barracks in which the unit was quartered, window frames and doors have been forcibly removed and used for campfires. Although I had a discussion with the adjutant of the commander on Tuesday morning concerning the lotting and he promised in the course of the discussion that none of the police men would enter the town any more, yet I was forced several hours later to arrest two fully armed Lithuanian partisans because they were apprehended looting. During the night from Tuesday to Wednesday, the battalion left the town in the direction of Baranowitschi. Evidently, the people were only too glad when this report circulated in the town.

So far the report. I shall come to Minsk in the immediate future, in order to discuss the affair personally once again. At the present time, I am not in a position to continue with the action against the Jews. First, order has to be established again. I hope that I shall be able to restore order as soon as possible, and also to revive the economic life despite the difficulties. Only, I beg you to grant me one request: "In the future, keep this police battalion away from me by all means."

signed: CARL

Certificate of Translation of Document No. 1104-PS

23 October 1945

I, Fred Niebergall, 2nd Lt Inf, 0-1335567, hereby certify that I am thoroughly conversant with the English and German languages; and that the above is a true and correct translation of Document 1104-PS.

Fred Niebergall, 2nd Lt Inf
0-1335567

12) The involvement of the Lithuanian police in the murder of the Lithuanian Jews can be also seen from the following letter from the Chief of the Vilnius Police to the German Commander of the city:

No. 93

Chief of Police,
City & Region of Vilnius No. 2782

Vilnius, Sept. 9, 1941

To Herr Commander

The ghetto campaign in Vilnius was begun at 6 a.m. September 6h, 1941. The work was carried out in accordance with a prearranged plan subdividing the police station districts into quarters and the latter into sub-quarters. To prevent the escape of Jews guards were placed on all the roads going out of the town. All the police stations started the action simultaneously, beginning with the boundaries of the police stations and gradually reducing the circle towards the centre.

The action was carried out by the police and by soldiers of self-defence units. The police were evicting the Jews, while the soldiers were driving them to the preselected place of their future residence. In the course of the work there was no resistance and misunderstanding shown on the part of the Jews. The sick and disabled were temporarily left in their appartments, and the Vilnius City Council was duly notified of the above.

... The property of the Jews was left in their homes. The latter were locked up and sealed. The animals found in the sheds were sealed and those in the fields put in care of the neighbours, which the Vilnius City Council was notified of.

The Campaign was completed in the 1st police station at 9 p.m. September 6th; in the 2nd, at 11 p.m.; in the 3rd, at 5 a.m. September 7th; in the 4th, at 8 p.m. September 6th; in the 5th, at 8 p.m.; in the 6th, at 10 p.m. and in the 7th, at 7 p.m.

Iskauskas - Chief of Police

LTSR CVA, f. 689, ap. 1, b. 10, l. 28-30. Copy.

13) No. 92

Auxiliary Lithuanian State Security Police, Gebiet of Vilnius No. 225

Vilnius, August 22nd, 1941

To the Chief of the Vilnius Hard Labour Prison

Please, hand over the following Jews, imprisoned at the disposal of the Chief of the Vilnius Gebiet Auxiliary Security Police, to the Commander of the Special Detachment:

1. Donas Isua Saja
2. Dachas Abromas
3. Keskesaite Golda
4. Kaas Bencelis
5. Simson Ruf
6. Benesevicius Benjaminas
7. Miklasauskis Benachas
8. Baveras Rachmelis
9. Gleizerovicius Boruchas
10. Glinikaite Ane
11. Levin Sifra
12. Knop Alta
13. Ilijanskaite Hene
14. Ilijanskis Judelis
15. Bliumentalis Trafelis
16. Magunas Benjaminas
17. Sandleryte Estera
18. Blecheraite Seina
19. Alperavicius Hirsas
20. Berlinas Gabrielis
21. Bekerzakas Solomas
22. Mitliauskis Hirsa
23. Jezerskis Chaimas Leiba
24. Achitavicius Berelis
25. Jezerskis Abromas Chaimas
26. Kolomickis Samuelis
27. Kaplanas Abromas
28. Jofe Leiba
29. Farberis Simelis
30. Raizivskis Ovsejus
31. Ribokas Motelis
32. Ilisevicius Chaimas
33. Teikanas Izraelis
34. Reidmanas Chaimas
35. Gensas Elijasas
36. Kuperbergas Chaimas Bencionas
37. Milchikeris Joselis
38. Glezeroviciute Judita
39. Glezeroviciute Masra
40. Reichmanaite Civia
41. Reichmanas Rachmilis
42. Glinikaite Riva
43. Gelzerovicius Dovydas
44. Reichmanaite Liuba
45. Beneseviciute Golda
46. Ilijanskiene-Basaite Nochana
47. Gordoniene Masa
48. Deicmaniene Gene
49. Reicmanas Abromas
50. Sufinaite Hinda
51. Sapira Malka
52. Maleriene Rebeka

Lileikis
Chief of the District

LTSR CVA, f. 730,ap.3,b.7, l.4. Copy

14) No. 102

Record

In compliance with the order of the Gebietskommissar of the City of Vilnius of September 26 of this year and the Security Police Command of Vilnius No. EK 3/A of Sept. 20 the commission consisting of the head of Vilnius Btranch of Rohstoffzentrale, Victor Blekaitis, and the officials Juozas Tubelis and Vladas Cieslevicius has from Oct. 18 to 20 removed the following clothes, footwear and other things from the camp at Paneriai* and has brought them to the store houses of the Rohstoffzentrale in Vilnius, 23 Tauras Street:

Woollens - coats	5383.0 kg	
Woollens - jackets	143.0 kg	105 units
Woolens - trousers	43.0 kg	49 units
Other woollens	126.0 kg	
Fine dyed clothes, cotton	234.0 kg	
White goods & dyed cotton	126.0 kg	
Pillows	89.0 kg	22 units
Quilts	43.0 kg	12 units
Lamb furs	59.0 kg	20 units
Other clothes	84.0 kg	

All the objects listed above were removed from the Paneriai camp in a highly soaked, dirty and decaying state.

In witness of this was set up the present record.

Vilnius, Oct. 22, 1941.

The Commission Blekaitis,
Cieslevicius Tubelis

* Place of mass-killings in Lithuania, near Vilnius. Some 100,000 people were slaughtered there.

15) No. 91

Police Department in Kaunas
To the Obersturmfuhrer
Herr Hamann

Supplementing my letters of August 18, 19 and 20, 1941, in which I informed you that the number of apprehended Jews has risen to 493 at Prienai I ask you for your order to take the Jews from the collecting centres as quick as possible for an infectious disease is raging among the Jews, in this particular case at Kaisiadorys.

The danger of the infectious disease spreading cannot be ruled out.

Kaunas, August 23, 1941.

Director of the Police Department Reivytis

After Haman received this coded letter his unit arrived in Kaisiadorys on August 26, 1941 and killed all the Jews concentrated there. According to Hamans report his unit killed that day "every Jewish man, woman and child - 1,911 persons".

16) The following report (of the "R" reports) was published in Berlin on Septemer 19, 1941:

In the report of September 19, 1941: "...Operations were carried out by Sonderkommando 3 in conjunction with the Lithuanian Commando in the districts of Raseiniai, Rokiskis, Zarasai, Zagare and Prenai, eleven districts are now free of Jews. These executions bring the number of persons liquidated by Einsatzkommando 3 together with the Lithuanian partisans to 46,692. The total number of executions is approximately 85,000.

Dr. Stahlecker, in his summary report covering the period of June 23, 1941 to October 15, 1941, reports: "...The active anti-Semitism which flared up quickly after the German occupation did not falter. Lithuanians are voluntarily and untiringly at our disposal for all measures against Jews, sometimes they even execute such measures on their own..."

PART 3

KILLERS & KILLINGS -

Accounts & Recounts on the Massacres of the Jewish Population of Lithuania



A celebration after the killing

WHY?

By: Joseph Zak (Zera Kodesh) - London

The World was amazed at the high casualty rate - 94% amongst Jewish victims of genocide in Lithuania and the extent to which Lithuanians themselves took part in the murders. This is the highest percentage of Jewish casualties out of all the countries occupied by the Nazis during the war. Even the percentage of casualties in countries who were members of the Nazi - Fascist axis pact were lower. In Fascist Italy, 26.3% of the Jewish citizens were killed and this only took place after the Wehrmacht invasion of Italy in September 1943. The Italians themselves did not murder Jews at random but only targeted those who were members of left wing political parties, the opposite of the Fascist regime. In many cases Italians saved Jews from their Nazi colleagues and amongst those who helped in the rescue were members of the aristocracy and senior commanders in the Italian army with close ties to the Fascist regime.

In Nazi Germany - the country whose leaders conceived and initiated the "final solution" - 81% of the Jews still living in the third Reich at the outbreak of war, were wiped out. It should also be pointed out that this high casually rate was achieved with the 'generous' assistance of Lithuanian murderers. As it is well known, many German Jews were deported to Lithuania to be murdered by Lithuanians and it was a strange irony that Germany was a safer place for Jews than Lithuania during the war.

The lists gathered by the editor of the bulletin, contain the names of almost 5000 murderers. (including names of murderers mentioned in articles that appear in this issue). This is a relatively small part, out of the total number of Lithuanians who were actively involved in the murder and destruction of the Lithuanian Jewish community as well as Jews from other countries. Our estimates put the total number of Lithuanian murderers at approximately 23,000. Documents which I have examined provide conclusive evidence that without the active participation of these murderers on the one hand and the atmosphere of hatred towards Jews in Lithuania during that period bolstered by the Lithuanians' burning desire to see the Jewish community exterminated on the other, the Germans would never have succeeded in murdering so high a percentage of the Jewish population. (according to documents in German archives, less than 100 Germans actually took part in the acts of destruction or murder and most of them carried out administrative duties only). The active involvement of the local population in the killing of Lihuanian Jewry was one of the main reasons for the high casually rate in the Jewish community.

According to our estimates, the Lithuanians participated in the murder of 350 to 400 thousand Jews in Lithuania, Russia, White Russia, Ukraine and Poland. Tens of thousands of Jews were brought to be murdered in Lithuania from countries in central and Western Europe as well as tens of thousands of Jews from Russia. Out of the figures I have just quoted, 220,000 Jews were murdered by three 'special' units: The second battalion (later renamed the twelfth battalion), 'Haman's motorised commando unit' and the 'Ypatingas Burys' troops. Tens of thousands of Jews were murdered by the first battalion (later renamed the 13th battalion) and the Vilnius battalions under the command of Zemaitis (Vytautas) and Misiunas. The rest of the killings can be attributed to the 'Partisans', 'activists', local and regional police forces and other battalions, particularly those active on the Eastern front.

*

Having stated these hard figures, the main question is why? What made Lithuanians murder the Jews, people who were their neighbours, friends etc. Why did Lithuanian leaders, through the auspices of the 'Provisional government' decide to authorise the murder of the Jews? They knew that Lithuanian Jewry was not sympathetic to the Communist cause but was by and large devoutly religious and Zionist in orientation!

The Germans accounted for the murders they committed or gave orders to carry out by claiming that these were their orders and that the sacred principle of discipline dictated that they carry these orders without any insubordination. The Ukranians on the other hand, attributed their actions to the coercion exercised on them by the Germans, meaning that they had to carry out the instructions they were given or the Germans would have murdered them as well. But how can Lithuanians explain away the murders they committed? With them discipline was by no means sacrosanct and they were not forced to kill by the Germans. They eagerly volunteered to murder Jews and they did it with enthusiasm, delectation and extreme cruelty. Prior to killing their victims, they abused them with a savagery which surpassed even that of a wild animal. Also, the virulent hatred demonstrated by most Lithuanians towards Jews, made any chance of escape and rescue impossible for the potential victims.

In interrogations conducted during the course of trials that were held in Soviet occupied Lithuania after the war, the murderers partially blamed the anti-semitic education they received at home and in school and church for their actions and stated as their chief motive the fact that they viewed the Jews as the reason for all their woes and troubles. According to them, "the Jews had placed the existence of the Lithuanian nation at risk, especially those Jews who had brought the Soviet occupation to Lithuania and had tortured, murdered or exiled thousands of Lithuanians". They gave the impression that they genuinely believed that all Jews were Communists or KGB agents and the killing of the Jews came as a reprisal

killing of the Jews came as a reprisal for the crimes that they themselves had committed against others.

There can be no doubt that anti-Semitic education at home, in schools and in churches made it considerably 'easier' for Lithuanians to get completely taken in by the false propaganda concerning Jews. This anti Semitic mythology - and anti semitism had existed in Lithuania for many generations - intensified sharply after the rise of the Nazis to power. The virulent Nazi propaganda was well received in Lithuania, not just by the masses who were generally illiterate and primitive, but also by the Lithuanian 'intelligentsia' as well the local church who made sure of putting such propaganda to good use. Acts of hostility towards Jews steadily increased: 'small' pogroms, attacks on university campuses, vandalism in synagogues, desecration of graves, all became increasingly commonplace.

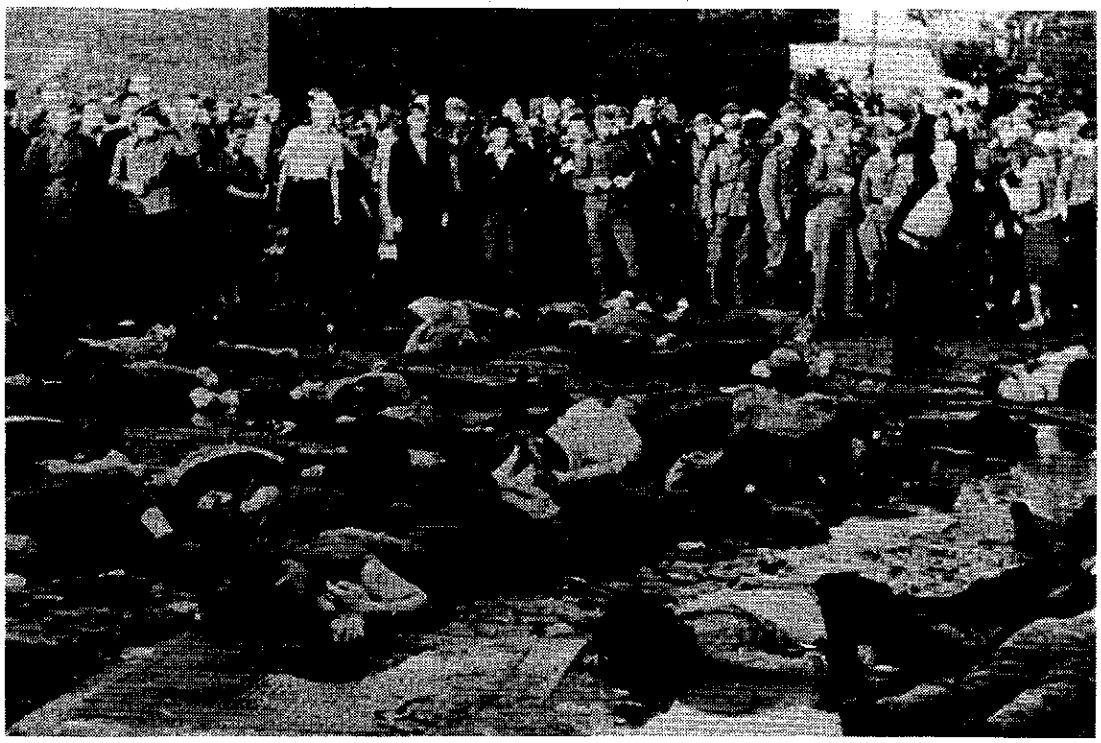
We have presented two reasons which can definitely be accepted amongst others, as factors which under certain conditions - such as the presence of an occupying force that would create an appropriately conductive atmosphere - could result in an escalation of tensions. To this, one can add the whole scale plundering of Jewish property, a factor that served as a tempting reason to kill Jews. There were also those who hoped their keenness to murder the hated Jews would help them to curry favour with the Germans in the anticipation that their desire for independence would be more favourably considered.

But these reasons do not offer any explanation for the bestial cruelty displayed by the Lithuanians towards their victims. Where did this deep seated hatred come from?

When referring to the cruelty as described in the existing documentation and personal testimonies, one could be forgiven for thinking that this was the work of uneducated and primitive individuals etc. This is not the case. Most of the murderers were indeed from the lower and middle classes. **But the most barbaric acts of murders were committed by individuals who were classed as part of the intellectual elite such as doctors, lawyers, priests, senior army officers etc.** There were those who not only murdered and pillaged themselves but were also among the primary instigators of the mass murder and horrendous abuse. What was it then, that led them to behave in such a manner?

Various academics have offered different reasons for this phenomenon. Some explanations attribute this behaviour to the propaganda on the Jews that came off the Nazi printing presses and was broadcasted on German radio but other academics offer different explanations all-together. In his book 'the Baltic revolution' the writer Anatol Lieven offers a number of versions or to be more precise, explanations provided by murderers that would account for their participation in the mass murder of Lithuanian Jewry. One of them alleged that "the Jews (in the pre-war period) felt a greater affinity with Russian culture than with its Lithuanian counterpart which they regarded as narrow and primitive".

The ludicrousness of this claim when used as a method of explaining away mass murder, substantiates the opinions held by Dr. Zvi Kolitz. In his book "The Physical and Metaphysical Dimensions of the extermination of the Jews in Lithuania", Dr. Kolitz explains that the phenomenon of intellectuals taking part in acts of genocide has been seen not just in Lithuania, but in other countries as



The Carnage at the Garage

Juozas Luksa (at right) during the bestial murder.

"...After each murder they (the onlookers) started to clap hands"...
(Ernst Klee)

well.

We all know that some of the most vicious madman in Nazi Germany were scientists. 46% of German physicians and 38% of the Lawyers were active members of the Nazi Party. Dr. Zvi Kolitz, stating these facts, remarks that Nazi Germany had six years of relentless racist indoctrination before its hordes were unleashed for genocide, and poses the question: "How are we to understand that Lithuania, with no such indoctrination, but with what is referred to as a regular education, produced such monsters?" His response: "In Lithuania, it was the bias of the Lithuanians, that was responsible for indiscriminate slaughter, unparalleled for savagery, a slaughter which in the few months between June and December 1941 destroyed 200 Jewish communities and murdered more than 150,000 Jews (in Lithuania only, myriads more were killed in this period by the Lithuanian battalions outside the country - J.Z.). The bias of the Lithuanians was threefold: sociopolitical, cultural and religious".

Dr. Zvi Kolitz maintains that "The sociopolitical bias may have fed itself on awareness of the cultural superiority of the Jews". This may have been the reason why in Lithuania, more than anywhere else in the Nazi occupied area, the extermination was directed not only against the Jews, physically, but also against their cultural, spiritual and intellectual values. All over Lithuania, including the smallest village, the murderers selected the intellectuals first. The cultural and spiritual elite were "treated" first and in the most cruelest way. Slobodka (Vilijampole), the place of the important religious academies and Rabbis, is the best example: the first pogrom committed by the Lithuanians was there; many Lithuanian intellectuals participated in this cruel murder. Among others, they decapitated the head of Rabbi Ossovski while he was sitting and studying the Talmud (this cruel murder was carried out by lt. Viktoras Vitkauskas, one of the leaders of the pogrom. Vitkauskas, after decapitating Rabbi Ossovski, exhibited his head on the window sill). Together with Rabbi Ossovski, 800 more Jews - men, women and children - mostly Rabbis, students of the Yeshiva Academies and their families, were murdered in a most cruel way. This was even before the German army entered the town. This was the fate of the Rabbis in most of the Jewish communities (see my article "The Bitter End of the Lithuanian Rabbis" in this issue).

Excluding Germany, Lithuania was the only place where Jewish books were burnt. In many places like Utena, Siauliai, Jurbarkas and many others, books were piled up in the market places. This is the Cultural Bias That Dr. Kolitz mentioned. Also in this travesty intellectuals participated. No doubt, that the reason of this was the jealousy and obsession of the Lithuanians towards a literate population, "the People of the Book" (Dr. Kolitz regards it as a metaphysical, irresitible urge to burn them in public).

The savages behaved even worse with the Holly Scrolls. They were brought out from the synagogues and set on fire. The ceremony was usually performed in the presence of the local "intelligentsia", the city elders, the Mayor and sometimes also the Districts "who is who". The murderers used to seize this opportunity to force the Rabbis and other religious Jews to dance around the flames after which they threw them into the flames to be burnt alive. In some cases, religious Jews threw themselves into the flames (as in Plunge where the Jews were forced to fetch the holly books from the synagogue and burn them. Some old Jews were also driven onto the stake and burnt alive).

As Dr. Kolitz puts it: "The diabolic fervor displayed by the Lithuanians in their swift campaign of genocide of the Jewish tribe in Lithuania defies anything we know about the limits of human cruelty".

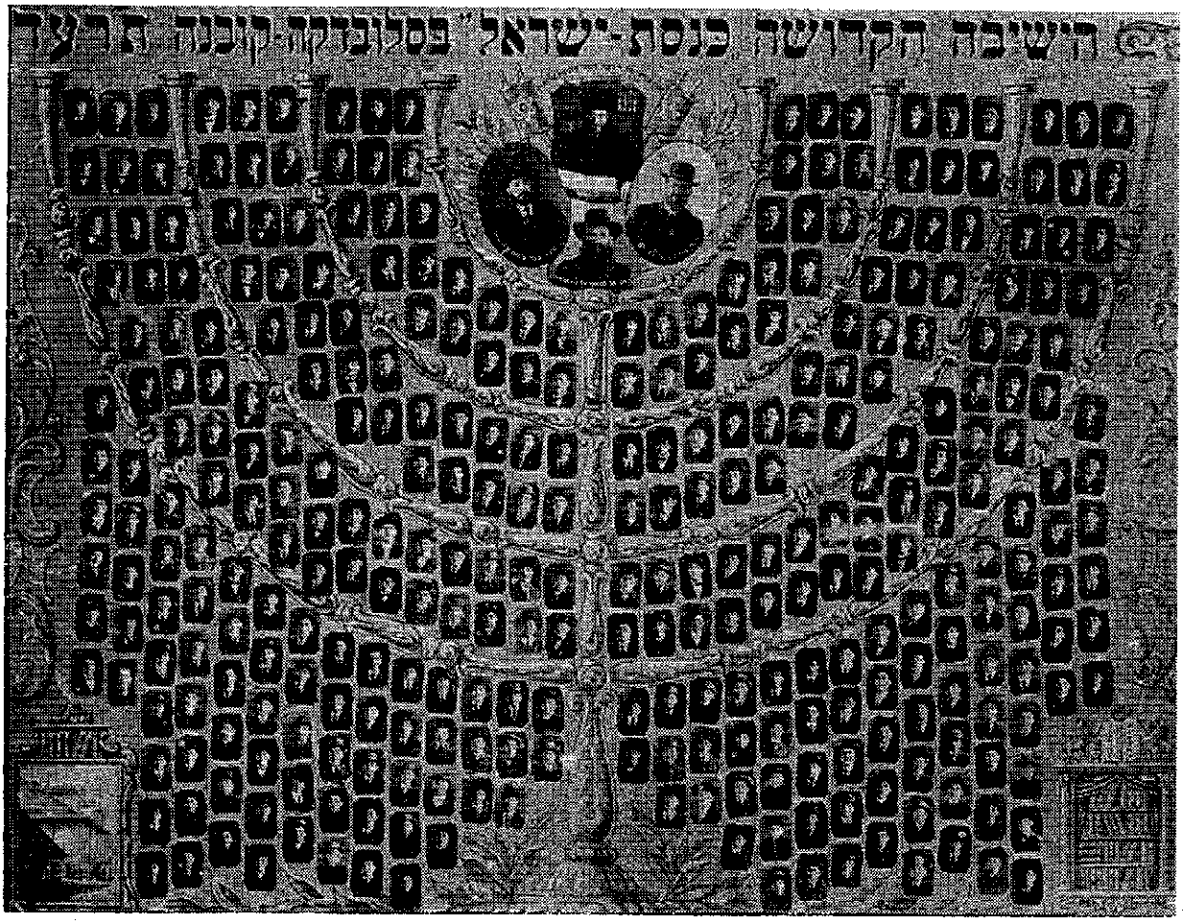
Dr. Kolitz recounts the known incident (see the article on Alytus in C&P No. 5) when during a mass murder of the Jews from Alytus, a Major of the former Lithuanian General Staff of the Army, Ivaskauskas, asked to bring to him the local Rabbi, he wanted to kill him personally "straight in his eyes". The very old Rabbi did not even have the strength to walk, so the murderers dragged him while beating him. Finally, they threw the Rabbi into the pit, turned his face upward, so that Ivaskauskas could shoot him "straight in his eyes" and so he did.

Dr. Kolitz remarks: "Let us make no mistake about it: these metaphysical evils were not exceptions. The Shoah (Holocaust) in Lithuania was one of the cruelest and meanest on record. The Nazis knew exactly what they were doing when they singled out Lithuanians and Ukrainians for special assassination-squads which they activated in other lands."

On the religious bias see the article of J. Shachar "The Lithuanian Catholic Church During the German Occupation", published in this issue.

(The Editor)

They were the first to be murdered. Together with Rabbi Ossovski (he was decapitated while he was studying the Talmud), 800 more Jews - men, women and children - mostly Rabbis, students of the Yeshiva Academies and their families, were murdered in a most cruel way.





ר' שלמה זלמן אוסובסקי

Rabbi Ossovski

PLUNGE

Plunge, a small town in Zemaitija, in the western part of Lithuania, was a typical "Jewish" shtetl. It was not very different from most of the other small towns of Lithuania, where Jews constituted a considerable part of the local population. The way the Lithuanians "dealt" with their Jewish neighbors after the German invasion of Lithuania was also similar to what happened in the other towns of Lithuania.

To recount the fate of the Jewish smaller communities in Lithuania, we have chosen Plunge for the only reason that we found two testimonies, which include also a description of the town and its population, both Jewish and Christian, their habits, their relations and how the Jews were annihilated by their neighbours. One testimony was given by a Lithuanian Priest and the second by an assimilated Jew whose wife was Christian as were most of his friends.

The testimony of the Priest Dr. Aleksandras Pakalniskis was taken from his book "Plunge", written by him in the 1950's, after he fled to Germany when the German Army withdrew from Lithuania in 1944 and from there he came to settle in U.S. His book was published in Chicago in 1979. In his article, the priest highlights very clearly the atmosphere that prevailed in this typical Lithuanian town, both before and during the Holocaust. In the anti-Semitic atmosphere that the Priest described, it was hardly surprising that the L.A.F. - the underground organization of Lithuanian murderers - was able to gather thousands of nationalist Lithuanians into cells which with the onset of the German invasion, could be recruited for the purpose of massacring hundreds of thousands of Jews in Lithuania and in other places.

As was clearly reflected in the article, the false and defamatory propaganda blinded not just primitive peasants, but also the Lithuanian "intelligentsia". The decription of events during the Soviet Lithuania era, shows the level of success the Lithuanian equivalents of Goebbels enjoyed, when disseminating the lies regarding Jewish participation in the Soviet Lithuania's apparatus. We all know now - and the Lithuanian historians confirm it - that the actual number of Jewish deportees to Siberia, proportionally to the populations of the two nations, was at least double that of their Lithuanian counterparts (see the article "Soviet Lithuania and the Jews", published in this issue). The same occured in Plunge, but probably the Priest Pakalniskis did not notice it.

The priest describes the primitiveness of Lithuanians (in the 20th century) but for some reason, he did not describe the exploitation of this ignorance by the church. Neither does he allude to the rampant campaign of sedition that the church waged against the Jews. However, it should be said in the Priest's favor that he was the first Lithuanian to admit that it was Lithuanians who murdered the town's Jewish community without any intervention on the part of the Germans. His article repudiates the theories propounded by murderers of Jews who fled Lithuania for sanctuary to the West, who insisted that the extermination of the Jews was carried out by the Germans and not by them. These war criminals benefited from the decades of cold war between the Soviet Union and the Western Alliance, which served the purpose of ignoring all the horrendous crimes, committed by those "displaced individuals" who had been given asylum.

Among those who found sanctuary in Western countries were some of the most savage murderers, of all times, such as Impulevicius who was responsible for the brutal massacre of about 100,000 innocent people throughout Lithuania and the Soviet Union; a task that was performed by the Twelfth Battalion which was under his command. This battalion was one of the most savage bands of thugs operating at that time (see the article of L.Gil "The Battalions of Death & Destruction", published in this issue). The US has only recently begun the process of deporting a small number of these criminals.

The Testimony of Dr. Aleksandras Pakalniskis

It would be difficult to determine exactly when the first Jews appeared in Plunge. Most of the Lithuanian Jews had immigrated to Lithuania from Germany and Poland during the rule of Prince Vytautas the great. Plunge was only a small village then. It is highly likely that the Jewish presence took root in Plunge during the latter half of the 16th century and grew in numbers as Plunge itself developed from a village into a small town. By the beginning of the 18th century, a synagogue had been built.

The Zemaitians (residents of the Zemaitija area) were a farming community by nature and as such, distanced themselves from any involvement in city life. Therefore Plunge's development can be chiefly accredited to the contribution made by the Jewish community.

In the course of its drive towards independence, Lithuania found itself burdened with a highly irregular inheritance: a Lithuanian country with cities whose sole inhabitants were Jews. Plunge was one such example with the Jewish community comprising 80% of the 4,000 strong population.

The Jews in Plunge generally resided in the central areas of the city with some of the remaining residents living in the vicinity of the local priest's home and the outlying suburbs located near the entrance to the town. The others lived out in the fields further on from Rietavas Street. From a socio economic standpoint, there were differences between the various sectors of the gentile community with

some people earning their living as grain and linen merchants while others eked out a meager living selling pickled fish at the market. The Jewish community on the other hand was egalitarian in nature with no evidence of any marked internal differences in socio economic status. Even the richest Jews did not deem it appropriate to openly flaunt their wealth by building palatial homes, choosing to live modestly instead. Most of them were traders. Almost every affluent Jew owned his own shop from which farmers bought all their essential supplies: Kerosene, salt, buttons, tools, knives, matches etc. Shops that conducted light trading were termed 'Colonial shops', in spite of the fact that Lithuania did not actually have any colonies to speak of.

There were ironmongers, drapery shops, butchers, and haberdashery shops. There were also cafeterias where one could relax while enjoying tea and cake. The wealthy Jews ran large wholesale outlets, which bought grain and linen from the farmers. There were of course those Jews who were not shop owners and they would wander through the neighboring villages either on horseback or with a wagon, buying whatever rags they could lay their hands on, which they would try to sell afterwards on the market.

There were also Jews who worked in various manual professions such as tailors, cobblers, glaziers, and sheet metal workers. Some of them would move from one village to another working for different farmers for an extended period. There were a few workshops in Plunge too.

As time wore on, the Jewish tailors and cobblers of Plunge were replaced by Christian ones. There was also fierce competition between the local Jewish and Lithuanian barbers. The only professional whose skills were not contested was the local photographer. Jews owned all the shops, bars, teahouses, bookshops and pharmacies in existence at the onset of Lithuanian independence. Later on there were Lithuanians who also tried to successfully run their own shops but as traders they were no match for the Jews.

There were also Jewish doctors who had remained in Lithuania during the era of Russian Czarist rule but they eventually disappeared. Farmers delivered all the food supplies bought by the Jews to the local market from the outlying villages. The Jews would go out themselves and buy cattle at different villages. The farmer who had clinched the sale would then be entrusted with the task of bringing the animal to the abattoir in Plunge for slaughter. When a cow gave birth, the farmer concerned would give notice to his Jewish customer and would receive in return a note in Yiddish, which would enable him to sell the calf a week later.

The Jews' external appearance very clearly distinguished them from the Lithuanian residents, with the occasional exception to the rule. This referred in general to their long hooked noses and scraggy beards. Most of the elderly people left their beards unkempt and dressed differently to the farmers, but they were still better dressed than the Lithuanian residents of Plunge.

If a Jew could not be identified by his external appearance, he would very soon give himself away the moment he opened his mouth. None of them could speak the local dialect or Lithuanian itself. Instead they spoke some form of bastardized jargon which meant they pronounced letters differently, mixed up their grammar and in general gave their language a Judaic intonation by inserting the exclamation 'Oy' after almost every sentence. When meeting each other on the street, they would not use the Christian style of greeting 'may you be blessed by Jesus Christ' but instead would invoke the more modern salutation 'Good day'. Everyone would use this at a later stage, thus making the Christian form of greeting obsolete.

But overall, they were good, kind hearted and intelligent people who did not take umbrage on trivialities. They never swore and you would never catch a Jewish person getting drunk. They were generally more cultured than the local peasants. The houses in which the Jews lived were generally dirtier and more neglected than those of their Lithuanian counterparts. You would never encounter tidy rooms or floral arrangements in their gardens as you would in the homes of the Lithuanians who lived on Rietavos Street. Jewish homes could be clearly spotted a mile off.

On Friday evening as the sun set, one Jew would roam the streets shouting something unintelligible in Yiddish. The man was calling his colleagues to prayer in the synagogue and this resembled the church bell that would call Christians to worship. When they heard the call, the Jews would close up their shops and I would very soon be able to observe the Jews - particularly the elder people - walking in the direction of the synagogue carrying a small dark pouch under their arms (ed. containing a prayer book & prayer shawl). Someone who was present in the synagogue related that the service was an extremely noisy affair as each Jew prayed individually in a loud voice with his face towards a particular corner, (ed. facing East to Jerusalem) shaking back and forth while he chanted. The Lithuanians called these prayers 'Zydus Bakaleja' (a mixture of food products) and they heard people making a ruckus they would immediately exclaim 'just like the Zydus Bakaleja'.

Those Jewish workmen, who temporarily lived with farmers, would also take time off to pray every day. Every evening as the sun set, the Jewish lodger would stand in the corner with his face to the wall and would shake back and forth while he chanted something that was totally unintelligible. (ed. Hebrew prayers) On occasions he could be heard groaning and sometimes he would wrap a leather strap around his hand and place a small box attached to another strap on top of his forehead. (ed. Tefillin used in daily prayers)

A Jew who came to the local village to work would bring his own pots and crockery and cutlery with him as the utensils belonging to the local residents were not Kosher.

This meant he divided his own dishes and pots between use for meat and dairy meals. Any mix up between the two sets would immediately result in the dishes concerned being classed as 'Treif' - the opposite of Kosher. The Jew would cook his own meals. He never touched pork, like the Catholics never eat meat on Friday.

The Jewish funerals were always hurried affairs, not like those of the 'Zemaitiens' who were always festive in nature. And when they hurried in the direction of the cemetery it was almost as if they were hiding and did not wish to be seen. Shop owners would immediately close their doors when the funeral cortege passed by. The Jewish graves were always derelict and neglected but then the Catholic graves in Plunge were also not properly maintained. (ed. It was not a Jewish custom to place flowers on a grave).

The Zemaitiens were in the habit of calling anything that was not human by the name 'Jew'. When a dog barked, a mother would turn to her son and say "look out of the window and see whether it's a Jew or a person coming down the road". A Jew was not considered a human being and human beings never came in the guise of Jews; each lived an entirely different lifestyle.

The Jews were different and acted accordingly. Lithuanians would always assert that Jews always did things the wrong way round and they implicity believed that this was part of their inbred behavior. If a normal person would take his hat off when sitting down to a meal, the Jew would insist on keeping his head covered. (ed. as a sign of religious respect). Zemaitiens would say, "if you don't believe what I say, then you must be a Jew". It was also claimed that if you gave a Jew instructions on how to reach a certain address, he would follow your guidance but not before he had looked in the opposite direction and then asked, "Oy, are you sure it's not that way?" Jews were different in their external appearance, speech, habits and mannerisms. Their Lithuanian counterparts clearly observed these differences and came to the conclusion that Jews could not be classed as human beings.

The Zemaitiens also believed that Jews dabbled in witchcraft and liked to prey on young children in particular but were also not averse to casting spells on animals. The bewitched individual would begin to act strangely, and would eventually fall ill. Only Jews with beards were capable of witchcraft, and the longer the beard of the individual concerned the more potent were his powers of sorcery. As it was commonly believed that the Jew had to have visual contact with the child or animal who was about to fall prey to his black magic, mothers would always make sure to hide their children when a Jew appeared so that they would not be exposed to his satanic powers.

Children were always carefully watched at all times as it was believed that Jews wished to kidnap them and murder them as part of a religious ritual that required the blood of an innocent Christian child. Zemaitiens would address each other using family names but Jews were always called by their first name, Moishe, Itzkeh, Shloimkeh, Yoseleh, etc. They acted as if they were totally oblivious to the fact that Jews also had family names and feigned surpirse when they noticed the presence of a first name accompanied by an obscure family name on the signpost outside a Jewish store.

Jews were always the targets of derision. Mocking a Jew in his presence was very commonplace and the individual in question did not dare take offence. For example, on Sunday the village youth would gather outside a Jew's house and would take whatever liberties they fancied, totally ignoring the person on whose property they were trespassing. Although they would jeer and taunt the Jewish resident, he had no choice but not to take offence or get angry, nor did he dare contemplate chasing them off his property as these were also valued customers who bought all their supplies from his shop.

When a Jew showed up in a village the local shepherds would jeer at him from a distance. They would always bring up the subject of pigs as part of their conversation and were often prone to composing crude ditties on the same subject such as this one:

"Jew boy, Jew boy sits on the pig,
The pig's leg gets broken,
And the Jew lands up with his beard in the shit".

Naturally the Jew would just take no notice unless the shepherds began throwing stones at him. Shepherds would very often give Jewish names to their oxen and sometimes even to their dogs. Zemaitiens viewed Jews as an object for ridicule but at the same time also considered them to be cunning individuals who would attempt to cheat you at the first opportunity.

When a Lithuanian entered a Jewish store he automatically assumed that he would not be dealing with an honest trader but a devious crook who would ask a much higher price than the merchandise was actually worth. In response to the question "how much does it cost?", the Jew would usually reply "Oy we'll work something out". He would then go on to praise the merchandise in question which would obviously arouse great enthusiasm in the customer who would find himself coming back down to earth after he heard the requested price. An astute customer would of course just laugh and offer a third of the quotation he had just been given. This would then be followed by prolonged shouting, mutual insults and cajoling. The Jew would gradually lower his price and the customer would respond in turn by gradually improving his offer. Sometimes the shop owner would insist that he could lower the price no further and would then begin returning the merchandise to the shelves from which it had been removed. When he observed that the customer had not fallen for this ploy and had walked out, he would chase after him and grabbing him by the sleeve, would usher him back into the store where the negotiations over a further reduction would then continue.

The haggling over price was always a prolonged process even when the quantity of goods in question was minute. That was the way business was conducted during

Lithuania's former years of independence. Later on, cooperatives were founded and prices were not negotiable at these establishments. The residents kept their distance from these shops to start with but as time wore on, they accustomed themselves to the new order and the cooperative eventually eradicated the old system of price negotiation even at shops that were owned by Jews.

Early in 1920 the Lithuanian army entered Plunge for the first time. The Jewish community accorded the armed forces a tumultuous welcome and a banner inscribed in yellow and green was hung on the gate to Telsiai street and proclaimed, 'long live the Lithuanian army'. On the bottom line on the banner there were two additional words: 'the Plunge Jewish community'.

As most of Plunge's residents were Jews, the community became actively involved in politics and a Jewish mayor was elected, holding office until 1928. Many speakers attended the 10th anniversary of Lithuania's independence including the Jewish Mayor who gave a speech in halting Lithuanian. The band would play a short medley after each speech, but after the mayor finished speaking no music was played, merely because he was a Jew. The Zemaitiens quite simply did not consider the Jews to be human beings.

Shortly afterwards the Nationalist rule predetermined the balance of power at local authority level and mayors were not elected any more but were instead appointed by the supreme authority. From then on all Plunge's mayors were Lithuanians. When celebrating independence as well as other national holidays, residents of Plunge would assemble next to the statue of Florian the sacred, on the junction with Laisves Aleja and Vytauto Prospectas. A dais had been erected there and when speeches were made, all the affiliated organizations would line up at the end of Laisves Aleja whilst the crowds assembled in the center of Vytauto Prospectas.

One of the Jewish organizations that always took part in these rallies was the fire brigade, which was chiefly comprised of Jewish personnel. They were all tall and good looking and looked very trim in their black uniforms and helmets. They were a well-disciplined group and had clearly done more than their fare share of square bashing. Next in line were the Lithuanian Semi-military Organization (Siaulai) of whom only some wore uniforms and it was obvious that they had not been drilled as intensely as their Jewish colleagues. The Jewish fire brigade was the Jewel in the crown at every Lithuanian national holiday.

As Hitler and the Nazi regime began to consolidate their grip on Europe, the Jews began to worry about their future. They were quite certain they would die if the Germans invaded Lithuania and they shared their concerns with their peasant neighbors. In retrospect, their trepidation was more than justified when in 1940 the 'Red wave' engulfed Lithuania. For the Jews the arrival of the Russians meant rescue from certain death. They joyously welcomed the red army and many of them immediately proceeded to bedeck themselves with red stars. They welcomed the occupation force in Lithuania with open arms and set about adjusting themselves to the new situation accordingly. When the larger shops were nationalized, the former owners now assumed the role of managers instead. Jews were not imprisoned, exiled and stripped of all their assets like the peasants were. Redistribution and nationalization offices were set up and these were run by young Jewish men and women who become the masters of people's fate.

Local residents would apply to these offices, desperate to salvage something from their confiscated belongings. The Jews, all those Shpitzas and Itzkas sat there and connived with the occupiers of Lithuania to rob people of assets which were theirs by right. The peasants raged and eternally cursed the Jews: "this is how we are repaid for centuries of kindness and sanctuary, the Jews are to blame for all our suffering!"

The Russian occupation set the stage for the traumatic events that were yet to come and it was clear that the current tranquility would not last much longer. The fire would soon spread and sure enough war broke out between Germany and the Soviet Union.

The people waited in patience. It was clear that the Russians could not hold out for long against the German onslaught, and when the Wermacht finally rolled into town the score with the Jews would finally be settled. "On the same day the German army crosses the border we will bath in Jewish blood", were the words of one peasant.

The Jews' audacity reached new levels when the deportation of residents to Siberia began. There was always a young Jew with the emblem of the red star on the labels of his jacket, attached to every group escort of Russian soldiers who came with the truck to take people away. It was quite obvious that the soldiers were not to blame for what went on. The director and instigator of episodes like these would be none other than Itzkeh the Jew and he bore sole responsibility for the crimes that were committed.

In light of these developments, one must under-stand the feelings of the group of youths who in the summer of 1941 led a group of Jews to the petrol station and then beat them to death with clubs. This was in reprisal for the deportation of their families to Siberia. This happened incidentally in Kaunas but not in Plunge.

The Zemaitiens were angry with the Jews but no one harmed them. In fact some people helped Jews to find hiding places. But a new initiative was already afoot.

When the German occupation began, a group of Lithuanian officers got together and announced the mobilization of all the reserve soldiers that were available. They were supported by village and council leaders who gathered several dozen men, and provided them with uniforms and guns that had been left in a deserted Russian ordinance depot. And thus the army in Plunge was founded.

The first step was to order all Jews to leave their homes and assemble in the synagogue, which was then kept,

locked with a guard posted outside the front door. They had virtually no food. During the day, groups of men were made to clean the streets with soldiers watching over them as if they were dangerous convicts. In order to humiliate them even further, one person was selected to walk ahead of the group carrying aloft the red communist star. All the Jews who were formerly shop owners and later store managers were frog marched right through the whole town.

The killing started soon after. One evening, a truck pulled up outside the synagogue and militia man entered and asked if there were any sick people as they would be taken to hospital for treatment. All the pitiful Jews would push forward asking that they be selected. Even fit people feigned illness in the hope of escaping the dreadful incarceration. In the end only fifty people were chosen under the pretext that there was no more room in the hospital.

Those who climbed onto the truck breathless a sigh of relief but their respite was short lived. They were driven to the Uilaisaiciai forest five kilometers outside Plunge where a pit had been dug in preparation for their arrival. They were then shot and buried in the pit. After a few more 'trips to the hospital', the Jews discovered the truth and no more volunteers were forthcoming. The guards then selected those that were nearest to the door.

During these day of horror, there were no Germans at all in Plunge. The German army arrived at the beginning of the war but then moved on. Only two pathetic German soldiers stayed behind and spent their time loitering in the streets. Plunge was ruled by a small group of Lithuanian soldiers with Captain Noreika at the head.

The Jews tried to save themselves. They decided to start fires at different locations in Plunge and use the ensuing commotion to escape from the synagogue. The conspiracy was well organized. Two Jews and one Lithuanian whose son was under arrest awaiting execution by firing squad started the fires. The two Jews had worked at the local blacksmiths and one evening while the guards stood outside the synagogue doors, they managed to escape through a small window.

On Saturday July 12th, three fires broke out simultaneously at three different sites in Plunge. The Jews tried to break down the door of the synagogue and escape but extra guards were brought to the scene and after firing shells at the door and windows of the synagogue with the artillery cannon that was located on the other side street, the Jews had no choice but to abandon their attempts to break free.

The fires at Vytauto Street near Laisves Aleija were quickly contained and did not spread any further. One house on Vytauto Street was burnt and another house on Rietavos had been completely gutted. An entire row of wood cabins had been completely burnt to a cinder.

When the fire had finally been extinguished, the first group of Jews were led past the still smoldering building on Vytauto Street. There were old people some barefoot, who were supporting one another and there were young people who barely reached the age of 20 whose faces were contorted with horror. They knew where they were being taken and what fate lay in store for them. They were led past the church on Birute Street in the direction of the fields in Kretinga.

In the meantime one of the pathetic looking Germans turned up at the 'Kommandatura' - the commandant's headquarters - and entering the office he asked, "what are you going to do with the Jews?". The commandant stood up in accordance with military etiquette and promptly replied "I have given instructions to shoot them all". The German soldier was visibly pleased with this response.

As the column passed the church more groups of Jews joined the march and trucks were also provided for transportation. The journey took all night. Out in the field the Jews were ordered to bury those who had already been killed and then dig more graves for themselves. They were then told to sit in a circle around the pit with their feet draped over the edge and then the order was given to shoot them all; parents and children, brothers and sisters, entire families murdered together.

The gruesome work carried on throughout the night. When it was finally over, the sergeant addressed the soldiers and emphasized the historic importance of that day for the town of Plunge. **In the local church a special service to commemorate the event was held just as the army returned with the empty trucks, singing in honor of the completion of their heroic task.**

The Testimony of Leonid Olschwanger

The author of this testimony was born in Plunge in a relative wealthy family. When the German invasion of Lithuania began, he managed to escape to the Soviet Union, there he was mobilized and served later as an officer in the Red Army. In 1949 he defected from the Soviets and fled to Germany.

Only a small part of his article is dedicated to Plunge but the content of this is important to understand the events of that period.

The Murderers Are Still Being Needed

I was born in the small Lithuanian town of Plunge, on the banks of the River Babrunga, in which I used to swim and angle for fish. I loved that town where I went to school and, in 1938, married a local Catholic girl I had known since childhood. Father Pukys, a local prominent ecclesiastic, realized that I would not renounce my Jewish faith and obtained a dispensation from the Holy See, allowing both of us to remain true to our beliefs. My father was a respected businessman and after his death, we assisted our mother in managing his shop which in time grew into a department store. Later, I left town and worked as chief supervisor at the Treasury in Kaunas.

Out of a total population of 7000, some 2000 inhabitants of Plunge were Jews. Some were small merchants, buying on credit the small range of goods they offered in their tiny shops. Considered well-to-do were the two Jewish physicians, Sivas and Levinas; the apothecary Israelovicius, one lawyer, one horsetrader and a couple of

timber and flax exporters.

The majority of the Jews in Plunge, however, were small-time artisans - blacksmiths, masons, over-builders, tanners, shoemakers, saddlers, upholsterers, constructors, plumbers as well as a few tailors, coach-men, porters and watercarriers. A saw-mill owned by the Sachs family supplied the town with electricity.

The Jews of Plunge were industrious, honest and God-fearing people. Every morning I used to see the tall Aronovicius brothers on their way to prayer, afterwards they stood until late evening at the anvil. I used to bring them my horse for shoeing and they also shaped the highly-curved skids of my sledge. Their non-Jewish workmen who lived with them had to get used to kosher meals...

Old and sick people in Plunge, who had no children to take care of them, were misreable, because in old Lithuania, there were no sick-funds and no social security. Collections were being organized for people ashamed of their poverty.

Now they are all gone. In June 1941, even before the Germans occupied the town, which lies 44 kms from Memel, Lithuanians killed 70 of their Jewish fellow-citizens.

When the Germans arrived, they marched on at once, leaving the town to the Lithuanians who, led by native officers, murdered the entire Jewish community, without being told by the Germans to do so. This was documented by the Lithuanian writer Aleksandras Pakalniskis in his book "Plunge", published in Chicago in 1979.

The Lithuanians chased the Jews out of their homes, stole all their belongings and penned them up in the Synagogue. A few days later, the formerly respected neighbors, whose only crime was their not being Roman-Catholic, were "released", only to be ambushed by a vicious mob that forced them to fetch the holy books from the synagogue and burn them. Some old Jews were also driven onto the stake and burnt alive.

Venerable Dr. Sivas MD, highly regarded for hundreds of miles around, was forced by the mob, led by one Arnoldas Pabreza, to eat manure, to the acclaim of the partly drunken rabble. Girls aged 12 and 13 were seized from the synagogue and raped on the street.

Afterwards, under the pretext of sending them to hospital, sick Jews were loaded on trucks, but healthy Jews also jumped on the vehicles in order to escape the crowded synagogue where they had been jailed without food or water. They were transported to the 5 kms away woods of the village of Milasiaciai, to the brink of their own mass-grave. The Lithuanians kept deceiving the infortunate Jews with the "hospital" story, until the last of the living had been driven to the 3 kms distant murder scene, at the edge of Kausenai village.

The first group of victims that arrived on the spot was forced to dig a pit. They were then shot, dumped into the open ground and covered by the next group to be killed in turn. Thus some 1800 human beings, including infants and elderly people, were shot, including my own mother. The intoxicated murderers did not succeed in killing all of them, but buried them anyway, some while still alive.

"When the job was done", writes Pakalniskis, "a sergeant addressed the soldiers, stressing the significance of that historical day for Plunge. Mass at the local church was over by the time the yelling troops on their trucks were back in town". **Sergeant Sapalas**, the one who spoke after the massacre, escaped to the West after the War, landed in a Displaced Persons camp in Hanau, Germany and **is said to have later emigrated to the U.S.**

Another participant in the massmurder was a certain **Captain Lipcius.** he had stayed with his wife in our house. How could I have guessed, that such a quiet and polite officer and gentleman would be capable of killing women and children? **He now lives in Chicago.** Another criminal died a few years ago in Western Germany without having paid for his deeds ever.

Vicar Lygnugaris of Plunge tried to save some Jewish girls by baptizing them. But the very same **Pabreza,** who had forced Dr. Sivas to eat manure, **snatched them from the vicarage, dragged them by their hair and shot one child after another.**

The clergyman suffered a nervous breakdown and eventually retired to a cloister. **Pabreza and his wife** (who also used to carry a gun) later led a gang hunting and killing Lithuanians suspected of being Communists or sympathizers. Incidentally, the very same Pabreza had joined the Communist Party in June 1940, right after the occupation of Lithuania by the Russians and had offered his farm, bordering on the town, as a gift to the local Soviet of Plunge.

That one-year of Soviet rule has often been quoted as a "reason" for the extermination of Jews. The foreign occupation authorities allegedly included a large number of Jews, thereby arousing the hatred of the population.

The screenplay of the TV series "Holocaust" originally included a presentation of the crimes of Lithuanian S.S. personnel in the Warsaw ghetto. This was foiled by the Lithuanian lobby in the United States: a magazine called "Darbininkas" ("The Worker"), published by Lithuanian Franciscan padres in New York, printed in 1978 an article headed "Where is the Beginning of the Movie?" in which the writer "justified" the Lithuanian atrocities by claiming that many Jews had participated in the Bolshevik Revolution of 1917, which resulted in the death of 70 million people.

A permanent contributor to the above magazine, the Catholic priest Dr. Juozas Prunskis, has now written a brochure - "Lithuanian's Jews and the Holocaust" - in which he further elaborates on this unbelievable argument. To start with, he reminds us how kindly Lithuania had treated her Jews before the Soviet invasion (though they had been barred from all important official jobs ever since the rightwing putsch of 1926), while on the other hand he said that numerous Jews had risen to leading positions under the Soviets, especially in the ranks of the NKVD secret police. Nationality indeed played no important part

under the Soviets, who employed Jews because many spoke the Russian language. Even Menahem Begin (ed. later to become Prime Minister of Israel) was interrogated in Vilnius jail by a Jew, says Prunskis, but what does it prove? He admits that even "some" Lithuanians collaborated with the Soviet secret police, but concludes: "The arrests, the questioning under torture and the participation in deportations were the grounds that some irresponsible and criminally-inclined Lithuanians later took part in actions against the Jews during the Nazi occupation".

Prunksis does not name a single murderer but lists the names of Jews who served the Soviets. He bases himself on lists that, as far back as the German invasion, has been used to arouse hatred toward Jews.

As then, the Young Jewish Communists are being singled out as collaboratrors who took part in the deportation of rich or political unreliable people shortly before the German attack. But even Prunskis cannot deny that among the 30000 exiled to Siberia there were over 7000 Jews, a much higher proportion than their share in the country's population.

The deportees included my brother and his wife with their 3-months old child. Those who remained and had occupied any government post during the Soviet regime, were soon to become the first victims of the local murderers.

On June 25, 1941, the S.S. "Einsatzgruppen" under brigade commander Stahlecker, charged with "solving the Jewish problem" reached Kaunas, the former capital. Stahlecker hurried to report to his superiors in Berlin: "Outward appearances must show that the local populace initiated the anti-Jewish measures as a spontaneous reaction against the long years of oppression and the communist terror to which they were exposed in recent times".

The Nazis did not have to create that impression which existed already. **But the legend lasts to this very day, prepetuated by people like Father Purnskis, at present Director of Public Relations at the "Lithuanian-American Council" in Chicago.** Prunskis claims, referring to the Nuerenberg Tribunal protocols, that the Germans had dres-sed their own killers in Lithuanian military uniforms and then filmed them.

The truth is quite different. The massacre of Jews in Kaunas was committed most brutally by Lithuanians. On one single day, a number of Jews were concentrated in the large parking lot of the cooperative society "Lietukis", on Vytauto Prospektas road. Some were also forced to eat manure, others were killed by putting hoses in their mouths and pumping them full of water until their bodies exploded. Most victims were beaten to death with iron bars. Soon a big courtyard was filled with blood. The world has seen the photographs of bloodthirsty Lithuanians engaged in their horrible crimes. The pictures were taken by a German soldier who supposed the killers were released convicts, as he was unable to believe that those were plain "normal" citizens.

Twenty-five years after the publication of these pictures in the German social-democrat magazine "Vorwaerts", the Lithuanian exiles' organ "Akiraciai" appeared in Chicago, on April 6, 1983, with a version of its own: "A few dozen inmates of the Jewish ghetto in Kaunas were brought to the garage of the consumers society "Lietukis" for cleaning operations. The skinheads wearing white shirts, shown in the picture, are former Lithuanian political prisoners released after the Russian withdrawal. They were supervising the cleaning up of the garage. The Jews seen in front of the garage, not realizing the seriousness of the changed circumstances, did not heed the orders of the supervisors with due diligence. They were first beaten up individually and afterwards, in a rush of mass-hysteria by the supervisors, beaten to death".

Killings took place everywhere, but mainly in the fortifications around Kaunas. Unbelievable cruelties were committed particularly in Fort No. 9. Lithuanians cut the noses, ears and sexual organs of Jews still alive, ripped out their tongues and gouged their eyes. A young Lithuanian officer, unable to witness the barbaric scenes any longer, shot himself. Even the mutilated bodies of the dead were used for propaganda purposes. On the premises of the War Ministry, on Donelaicio Street, a "Red Terror Exhibition" was held, showing as evidence bodies of male and female Lithuanians, allegedly killed by the NKVD and their Jewish accomplices.

The town's dignitaries attended the opening of the show. Since the dead bodies were irrecognizable, each photo carried an identifying tag, but on a number of them the sign "Lietukis Garage" was clearly seen in the background.

The manager of the Lietukis Corportation, Januskevicius, protested after a visit to the exhibition: "but those are bodies of Jews!" The show was closed at once and only reopened after the inscription "Lietukis Garazas" was erased.

Thousands of Lithuanians served in the SS Einsatzgruppen as hired killers or watchmen in the concentration camps. On the other hand, Dr. Juozas Prunskis cites as evidence of anti-nazi attitudes the fate of 37 Lithuanians who in 1943 were thrown into Stutthof concentration camp, where nine of them perished.

The Germans, who mistrusted their quislings, took them as hostages against the establishment of an independent government in Lithuania. They were held separately, allowed to wear civilian clothes, move freely within bounds, write letters, receive parcels and read books. Among the "honorary" inmates was the former Minister of Education, Dr. Pranas Germantas, a native of Puckorial, a village near Plunge. I had known him from high school. He went on to study in Germany and returned to Lithuania with the German army in 1941, as "special leader". He had translated Hitler's "Mein Kamp" into Lithuanian and was employed as press officer at Gestapo headquarters. His main preoccupation was the extermination of the Jews. The Germans proved ungrateful, however: he was arrested in 1943 and died in Stutthof.

Most Lithuanians held in Stutthof, though, were ex-

army officers, among them Captain Buragas, formerly in charge of "Jewish affairs", including the Vilnius ghetto, and the infamous Captain Jonas Noreika, who had ordered and carried out the massacre of the Jewish population of Plunge.

Another Stutthof prisoner, Professor Stasys Yla, a priest and lecturer on religious sciences, who subsequently died in the USA, described Noreika, in his memoirs "Men and Beasts", as "an extremely pious fellow".

Many of the murderers reached the US after the war. Pabreza, the butcher of Plunge, went to Australia and was said to have later emigrated to America. When I asked an acquaintance (whose brother had once been friendly with Pabreza) whether he had changed his name, he answered: "Leonid, you are my friend, but I cannot tell you."

"Why not?"

"Because this would start a chain reaction. He is not the only one. There are many of them. Please understand".

The same fears probably explain why Dr. Prunskis' brochure "Lithuania's Jews and the Holocaust" does not mention any war-criminals by their names. The assassins are still being needed. Prunskis' colleagues on the Lithuanian-American Council have succeeded in posing for a photograph even with President Ronald Reagan and his wife.

The political activities of the Council have recently been directed against the "Office of Special Investigations" in Washington DC, demanding that this body, created under President Carter, be disbanded. Employing 15 investigators on a budget of 2.3 million dollars, the Office is active in exposing war criminals among the mass of Baltic and eastern European immigrants admitted into the USA after WW2.

According to Prunskis, thousands of Lithuanians saved, or at least tried to save Jews. Some of them, in fact, did so, but not many. Compared with the number of murderers, they were but a drop in a bucket. Among those, there was Bronius Gotautas, who used to deliver church magazines and managed to hide some Jews with good Christian families. After his death, I succeeded in having a tree planted in his name in the Avenue of Just Gentiles in Jerusalem. There another tree bears the name of my wife. Being married to a Jew, she took a major risk in saving a girl who had escaped from the ghetto. The girl survived and went to Israel ten years ago.

In February 1945, I returned to Plunge for one day. I found a single Jewish survivor, baptized and protected by Bishop Pukys.

Partial List of Lithuanian Murderers of Jews of Plunge

Aglinskas Pranas
Aleliunas Justinas
Alimas Povilas (Capt.)
Chief of "Activists"
Bauza (Chief, Security Police)
Budrys Aleksas
Ivinskis (Dr. Med.)
Jasaitis
Karbauskas Benis
Kazlauskas Vincas
Lignugaris Petras (Priest & Monk)
Lipcius (Capt.)
Milasevicius Aleksandras (Capt.)
Mockus Antanas
Noreika Jonas (Capt.)
Pabreza Arnoldas
Pabreziene (Wife of Pabreza)
Pukys Povilas (Priest)
Pusinskas Kazys
Ramanauskas Augustas
Raudis Kasporas
Raudonis Kostas
Razma Pranas (1908)
Rudavicius Zenonas
Sadauskas (Chief, Local Police)
Sakalauskas Aleksas
Sapalas (Sergeant)
Siminauskas Antanas
Stonkus Vladas
Stropus Alfonsas (1922)
Stropus Aloizas (1924)
Stropus Jonas (1915)
Stropus Vaclovas (1907)
Viskontas Vincas
Zalimas Augustinas (1898)
Zatautas Kazys (1903)
Zvinys Juozas

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

THE HOLOCAUST IN SEIRIJAI

Antanas Nedzinskas-Dzukas

Reprinted from "Jerusalem of Lithuania" No. 7-8 of October-December 1997

(adapted from a poem by Antanas Nedzinskas from Dzukija, the south-eastern region of Lithuania.)

Lithuania has long been home to a large Jewish population, which has included doctors, crafts people, tradesmen, and farmers. In the village of Seirijai, Jews were employed as photographers, barbers, doctors, merchants, shoemakers, and bakers. They were hard working, very religious, and very good people, who all took part in beautifying and developing the town. There were no bandits, robbers, hooligans, drunks, bullies, swindlers, or boors in the community. Catholics and Reforma-tionsist, Lithuanians and Germans lived in harmony with the Jews. Quite a number of Lithuanians, Germans, and Poles had jobs in restaurants owned by Finkel, Kuperschmidt, and Vozbukc, in Garbartski's leather workshops, in Kaczkel's iron and Kryger's textile shops, and in the "Ukmasina" (Farm machinery) factory owned by the Zvilling brothers.

But with the Soviet invasion, the peaceful life of the village quickly came to an end; Jews, including the Zvilling brothers were among those taken away to the cold, northern lands.

The beginning of the war, when the earth shook with explosions, brought with it an end to life for the town's Jews. They couldn't leave their homes without wearing a yellow star, they weren't allowed to walk on the side-walk, and they were beaten so badly that they could barely drag themselves, hungry, to work. They were taken by the hundreds not to their homes, but directly to the woods located close to the town of Alytus, where they were all shot down and buried.

September brought an even worse day. The nearly thousand remaining Jews, old people, women, and a multitude of children were herded into the town's two brick schoolhouses by a number of drunk exriflemen thirsting for gold and belongings to pay for their drink.

There the Jews were surrounded by armed guards.

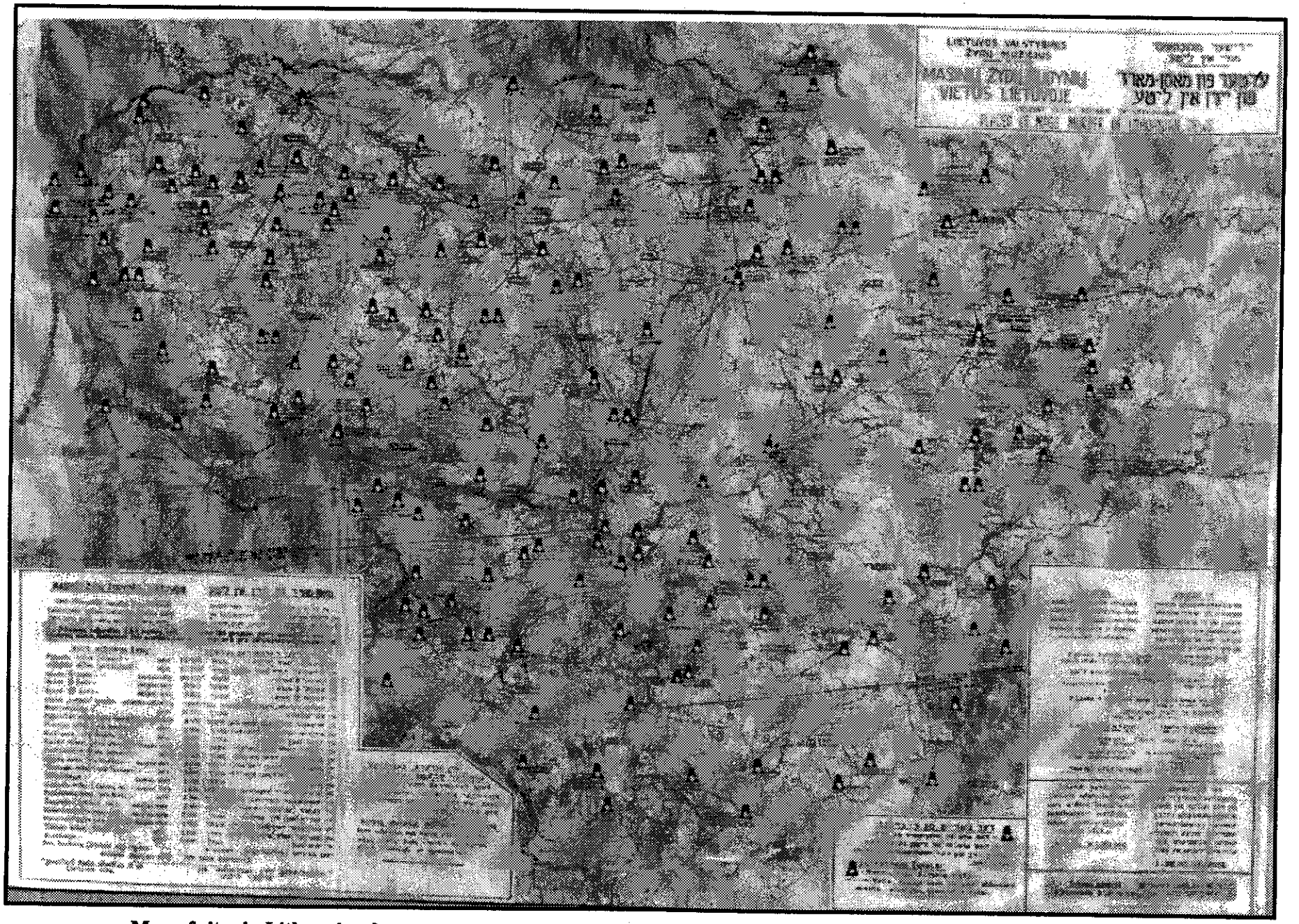
A few days later, in a bus from Kaunas, 30 of J. Juodis' killers drove into town. They were dressed in the uniform of the Lithuanian army, with rubber whips around their necks, and their pockets full of German bullets. Long and deep furrows were dug not far from the village, near the forests of Barauciskiai. Heads bowed, nearly naked, and beaten, the Jews were herded to their death by the armed murderers. I saw them with my own eyes, and heard with my own ears the shrieks, cries, prayers and pleas of the innocent people who were being driven to their execution. In the crowd I recognized the barber Gurvicius, and the merchant Kaczkel, though they were barefoot and dressed down to their underwear. I had been hiding a few hudnred meters away.

My father took the wife and children of our neighbour Meishke to the cemetery, in his horse cart. He began to cry and to tremble when not far from the trenches the children began to argue about their toys; he looked about in fear, and hid in order not to be seen by the killers. But later, when he stood up for the innocent Jews, he was sentenced to long years in the Alytus prison. Cereska, Siurkonis, Pavilionis, Gurcius, Celevicius, Stankevicius and Saliunas were among the Jew shooters. The ringleader of the executioners, district chief Maskeliunas ran among the Jews with a Mauser in his hand, looking for little children hiding a-mong the women. And right in front of their weeping mothers, he lopped off their tiny heads with his gunshots.

We can still hear the voices of the politicians carrying on, even after such terrible and horrifying deeds... that the Holocaust was the dirty work of the Germans. But whatever the goals of self-respecting politicians and patriots, you must admit in all honesty that Lithuanians also shot down the Jews.

Of course it wasn't the Lithuanian nation, but its criminals - and not in the period between the wars, in an independent Lithuania, but when the Lithuanian state no longer existed, when Hitler's commissars, Standartenfuhrers and emissaires sat on the governments of the occupied lands.

(Part of the names of the murderers of the Jews of Seirijai appear in the list of the murderers of Jews of the district of Alytus).



Map of sites in Lithuania where mass murders of Jews were carried out. (The map was produced by the Jewish community of Lithuania.) **Apart of those sites, hundreds of more killing sites exist there but do not carry any signs that Jews were murdered there.**

The Torture and Massacre of the Jewish Population of the District of:

BIRZAI

A provincial town in the North of Lithuania. At the time of the holocaust there were 3,000 Jews living there. The Germans captured the town on the 26th June 1941, entering from the direction of Latvia in the North.

Upon their arrival the Germans found that the Lithuanian activists were organized and in full control of the town. They were headed by a lawyer named Ziava.

The abuse, and murder of Jews started from day one. The first victim was the local Jewish doctor Avraham Zalman Levine. Two Lithuanians knocked on his door and asked him to make a house call on a sick patient. As he stepped outside one of the Lithuanians shot and killed him. The Rabbi of the town Reb Yehuda Leib Burnstein was murdered merely for 'daring' to intervene on behalf of his community. The young Mottel Bader who tried to defend the Rabbi was also shot. A similar fate befell the young doctor Aptakin. He tried to hide in the forest outside the town but was caught and murdered by the 'activists'.

A particularly horrendous fate lay in stall for the family of the local Jewish lawyer David Kirshon. The entire family attempted to find sanctuary with Lithuanians whom they had considered to be their 'friends' who immediately turned them over to the authorities. The first victims were the two children who were murdered in front of their parents. The mother came next and finally David Kirshon himself.

The town's shochet (ritual slaughterer) was singled out for a particularly sadistic demise. The 'activists' tied his beard to the tail of a galloping horse which dragged the man through the streets of the town until he finally died.

On the 26th July 1941, all the remaining Jews were ordered to leave their homes and move into the Ghetto. The space apportioned to the ghetto came to no more than a few decrepit alleys located around the vicinity of the study hall and synagogue. Even after the relocation was completed, the arrests and murders of Jews at the local Jewish cemetery and other sites throughout the town, continued unabated.

The final annihilation of the Jewish community of Birzai began on the 8th August 1941, the 15th Av 5701. From eleven o'clock in the morning until seven in the evening, the remaining Jews - men women and children - were led in groups of between 100 to 200 people to the Astrava forest. The ditches had already been dug by 500 Jewish men who had been dispatched to the site earlier on. The Jews were divided into small groups and then set upon by guards with truncheons who shoved them into the waiting ditches where they were then massacred.

Partial list of Lithuanian Murderers of Jews of Birzai and District

Armonavicius Kazys	Vaskai
Armonavicius Telesforas	Vaskai
Augustinas Vasilius	Nemunelis
Baltulis Petras	Pasvalys
Barkauskas Antanas	Pasvalys
Bavilauskas Vacys	Birzai+
Belte Jonas	Vaskai
Bilauskas Petras	Pasvalys
Bizauskas Juozas	Joniskelis
Blagosciunas	Joniskelis
Blazys Jonas	Valkininkai
Brazinskas Juozas	Joniskelis
Burkus Kazimieras	Pasvalys
Bvelskis Stasys	Vaskai
Bytautas Antanas	Vaskai
Disa	Pumpenai
Dragunas Pranas	Vabalninkai
Drazdauskiene Irena	Joniskelis
Dulevicius	Vaskai
Dziuve	Joniskelis
Eidukonis Kazys	Vabalninkas
Garlauskas Petras	Vaskai
Gintautas Povilas	Vabalninkas
Graziunas	Valkininkai
Gruzauskas Kazys	Pasvalys
Gudas Leonas	Pasvalys
Ignatavicius (Chief of Pol.)	Birzai
Jakeliunas Jonas	Vaskai
Jankauskas Petras	Joniskelis
Janonis Antanas	Valkininkai
Jarasiunas Jonas	Vaskai
Jerasiunas Petras	Joniskelis
Jonilis	Pumpenai
Juraitis Juozas	Joniskelis
Jurevicius Juozas	Joniskelis
Jurgaitis Juozas	Joniskelis
Jurgaitis Petras (Colonel)	Joniskelis
Kairys Jonas	Birzai
Kalkis Jonas	Vabalninkas
Kalkis Petras	Vabalninkas
Kateiva Leonas	Birzai
Kazenas Jonas	Pasvalys
Kaziunas Antanas	Birzai
Keksa Juozas	Joniskelis
Kimbrys Jonas	Joniskelis
Kimbrys Petras	Joniskelis
Kotkevicius Jonas	Joniskelis
Krivickas Jonas	Pasvalys
Krivickas Petras	Pasvalys
Kruopys Povilas	Vaskai
Kubilius Jonas	Pasvalys
Kudirka	Nemunelis
Kunickas	Valkininkai
Labeikis Balys	Pasvalys
Lelis	Pumpenai
Liepa Juozas	Joniskelis
Liukpetris Povilas	Pasvalys
Macelis Jonas	Joniskelis
Macelis Juozas	Joniskelis
Macelis Karolis	Joniskelis
Magelinskas	Vaskai
Misiunas Bolius	Vaskai
Mitka Jonas	Vaskai
Morkunas Jurgis	Pasvalys
Nogentas Ignas	Pasvalys
Pakarna Vladas	Joniskelis
Petraitis	Pumpenai
Petrikenas Antanas	Vabalninkas
Petronis Stasys	Vabalninkas
Radzevicius	Joniskelis
Ridikas Jonas	Joniskelis
Sianciunas	Vabalninkas
Simonaitis Mykolas	Vaskai
Simonavicius Mykolas	Vaskai
Simonis Povilas	Nemunelis

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

KEDAINIAI

On the day the German invasion of Lithuania started, on June 22, 1941, as if out of nowhere, the L.A.F. Underground emerged. For weeks, they had been preparing themselves for that day. Each of them was already wearing an armband on his sleeve with the letters "L.A.F." on it, armed with a rifle, a gun, an axe or a machette. They were called "activists" (active in killing innocent people). They were men from all walks of life, mainly intellectuals: Doctors, pharmacists, teachers, civil servants, university and high school students, but also farmers and workers. At the head there were two "prominent" individuals: Povilius and Markunas, both sons of former mayors of the town. Also very active were the three brothers Sulcas (Juozas, Stepas and Vacys), who lived at the Horse Market, as well as Vaclovas Lacinskas, a carpenter from Josvana street. All of these excelled in their actions in the murder and robbery of defenceless people.

The Jewish community of the town started to feel an atmosphere of pogrom. The same neighbors by whom they were befriended for many years could no longer be recognized. Fear and trembling came upon the Jews of Kedainiai. It is not easy to describe the consternation they felt. Terror was in the air. The Germans had not yet entered the town but the Lithuanian murderers already performed their first bloody act: they grabbed more than 100 Jewish people from the streets and from their homes, ordered them to undress and dragged them dressed in their underwear only, through the town to the Babian forest where the killers cruelly murdered them.

An order came from Kaunas that all Jews of 15 years and over had to go to work. The work assigned to them was the most abusing and dangerous. Most of them had to work at the air-field disassembling bombs which the Soviet had left behind, although this is work for which one needs qualifications and training. These poor people didn't have any. Bombs exploded and caused death among many of the Jews. **Hundreds of Lithuanians spectators came to watch and enjoy the spectacle, waiting for another bomb to explode.**

The persecutions of the local Jews became unbearable: young Jewish girls were raped, the Rabbis and other prominent Jewish people of the community were severely tormented and bullied, physically and mentally, and were caused suffering. The torture of the defenceless victims was endless and beyond endurance.

On July 23, the Lithuanian "activists" acted again: they grabbed another 200 Jewish people "to work", loaded them on six vehicles and brought them to the Tavucinai forest, about seven miles out of town, and after ordering them to undress they murdered them on the brinks of pits already prepared for that purpose.

On August 15, all the hopes or illusions that it was only a nightmare, an oppresive and frightful dream that would pass in the morning were shattered.. That day, all remaining Jews from Kedainiai were expelled from their homes by the Lithuanian police and "Activists:" and were concentrated at the main Synagogue yard. From there all males, 14 years of age and up, were ordered into columns of four in a row, and were marched to the showgrounds of the Great White Stallions of "Zirginas", where horses were bred. The women, children and elderly were brought there in carts. The sick were brought from the hospital. "Zirginas" was heavily guarded by Lithuanian armed guards. The Jews were kept in this place for 13 days, in the most dreadful and horrendous conditions. In addition, the Lithuanians staged frequent "visits" to rob the victims of their belongings.

On August 28, 1941, about 200 Lithuanian murderers arrived suddenly at "Zirginas". They consisted of the members of the local police, railroad workers and "activists". They were armed with rifles and machine guns. The first to die were the young and strong men, who were told that they were being taken to work. Instead, they were taken behind the Catholic cemetary near the Dotnuva Road, along the Smilga river on a hill where the Jewish old-age home was situated. A large pit was already prepared; it had been dug by Soviet prisoners of war. The victims were forced to undress and then pushed to the pits. The Lithuanians opened machine gun fire. Many fell in the pits wounded or were pushed under still alive. **"Prominent" people of Kedainiai, the "intelligentsia" of the town and other curious spectators, who knew about the killings, came to watch the "spectacle", including the local priest.** There were a few attempts of resistance during the massacre and one of the Lithuanian murderers was killed.

The women and children were next. They were brought after the men, 40 people in each group. The thirst for blood and the cruelty of the Lithuanian murderers increased and became insane. Rachel Shisiansky, the wife of the mill owner pleaded with the murderers to be shot first before her two small children she held in her arms, however the bandits grabbed the two children from her and shot them in front of her and then she was shot. The elderly women and the sick were brought by car and thrown alive into the pits. The small infants were thrown up in the air like balls by the Lithuanians and caught on the edges of the bayonets.

After the massacre, the Lithuanians drank vodka and barrels of beer and marched singing through the city - a real "victory" in the "Nation's Uprising".

➔

Partial List of Lithuanian Murderers of the Jews of Kedainiai and District

Abaravicius Kazys	Kedainiai
Adomavicius Kazys	Kedainiai
Alisauskas	Ariogala
Arlauskas Stasys	Ariogala
Armonas Bronius	Kedainiai
Bagdonavicius Erslovas	Kedainiai
Balciunas Petras	Kedainiai
Balenda Kazuk	Paberze
Barankis Juozas	Kedainiai
Barstinskas Juozas	Kedainiai
Bartkevicius Leonas	Kedainiai
Batura Leonas	Kedainiai
Biebertas Albinas	Kedainiai
Brazenas Jurgis	Kedainiai
Byla Jurgis	Ariogala
Caplikas J.	Josvainiai
Cepas Leonas	Ariogala
Cereska Jonas	Kedainiai
Ciuksys Bronius	Kedainiai
Cizas Aleksas	Kedainiai
Dailide Jonas	Kedainiai
Danilevicius Antanas	Kedainiai
Dilginas	Ariogala
Dockus Petras	Kedainiai
Dubinskas Jonas	Kedainiai
Gaudzevicius Vilius	Kedainiai
Glinis Stanislavas	Seta
Greblikas Vladas	Kedainiai
Gricius Stasys	Kedainiai
Grigaliunas Vincas	Kedainiai
Gudauskas Kazys	Kedainiai
Gudavicius	Kedainiai
Gylys Vladas	Kedainiai
Ivanauskas	Ariogala
Jablonskis	Kedainiai
Jancek Henik	Paberze
Jankunas Jonas	Kedainiai
Januskevicius Aleksas	Kedainiai
Jonaitis Jonas	Grinkiskis
Jonuska	Kedainiai
Jurgelevicius Henrikas	Kedainiai
Jurgelevicius Leonas	Kedainiai
Jurgelevicius Zenonas	Kedainiai
Kailevicius Aleksas	Seta
Kalendra Stasys	Kedainiai
Karpavicius Eugenius	Kedainiai
Kazlauskas Petras	Kedainiai
Keblis	Kedainiai
Kirkutis Antanas	Kedainiai
Klimas Balys	Kedainiai
Knistauskas Zigmas	Kedainiai
Kojelavicius Aleksas	Kedainiai
Krajauskas Steponas	Kedainiai
Kraujalis	Kedainiai
Krisciunas Jonas	Kedainiai
Kriunas Juozas	Kedainiai
Krutulis	Krakes
Kuncys	Kedainiai
Kungys Juozas	Kedainiai
Kvikutis Antanas	Kedainiai+
Labunskas	Ariogala
Lacinskas Vaclovas	Kedainiai
Lapienis Juozas	Kedainiai
Lauckas Pranas	Kedainiai
Lekavicius Matas	Kedainiai
Lepinaitis Vladas	Kedainiai
Litvinas Jonas	Kedainia
Lukosius Petras	Krakes
Lukosius Vytautas	Ariogala
Luksys Domazas	Kedainiai
Lydeika Kazys	Kedainiai
Markunas (Student)	Kedainiai
Martiukas	Ariogala
Mazeika Domininkas	Kedainiai
Medzevicius Kazys	Kedainiai
Merkovicius Juozas	Kedainiai
Mikusauskas Stepas	Kedainiai
Mimavicius Vincas	Kedainiai
Morkunas Vacys	Kedainiai
Nekrusius Juozas	Dotnuva
Okas Jurgis	Kedainiai
Packauskas Zigmas	Kedainiai
Padalevicius	Kedainiai
Paliusis Henrikas	Kedainiai
Paplauskas Leonas	Kedainiai
Paskevicius	Ariogala
Petrauskas Vytautas	Krakes
Petrila Antanas	Kedainiai
Plepys	Kedainiai
Pliskauskas Leonas	Kedainiai
Povilius	Kedainiai
Pretkelis	Kedainiai
Prichodskis	Kedainiai
Pupelis Ipolites	Kedainiai
Rackevicius Stasys	Kedainiai
Raudonis Zigmas	Kedainiai
Riauba	Ariogala
Rusina	Ariogala
Samaturovas Leonidas	Kedainiai
Samulionis Vincas	Kedainiai
Scesna Mykolas	Kedainiai
Sciukauskas Jonas	Kedainiai
Segeika	Kedainiai
Sereika Bronius	Kedainiai
Seveikis Antanas	Kedainiai
Simukonis Bronius	Kedainiai
Simukonis Feliksas	Kedainiai
Simulis Kazys	Kedainiai
Sirocenko Vacys	Kedainiai
Sirvinskas Stasys	Kedainiai
Skirmantas Aleksas	Kedainiai
Skrebys	Ariogala
Slefendorfas Jurgis	Kedainiai
Snieska Edvardas	Kedainiai
Stakas Jonas	Krakes
Stakas Juozas	Krakes
Stankaitis Juozas	Kedainiai
Stankevicius	Kedainiai
Strikaitis	Kedainiai
Sulcas Juozas	Kedainiai
Sulcas Stepas	Kedainiai
Sulcas Vacys	Kedainiai
Sulinskas Vincas	Kedainiai
Sumbar Jusef	Paberze
Svabinskas Vaclovas	Kedainiai
Svegzda Antanas	Kedainiai
Taparauskas Pranas	Kedainiai
Unekas Juozas	Kedainiai
Vaitonis Stasys	Kedainiai
Vakrikas Vytautas	Kedainiai
Valaitis Antanas (Priest)	Krakes
Valiulis	Kedainiai
Varnackas Vincas	Kedainiai
Varnas	Krakes
Vasaitis Jurgis	Kedainiai
Vasiljevas Vitaljus	Kedainiai
Vitkauskas Andrius	Kedainiai
Zarankas	Krakes
Zavadskas (Teacher)	Dotnuva

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

LAZDIJAI

On Monday the 23rd June 1941, a meeting of the local Lithuanian "intelligentsia" was held in Lazdijai. Thirty people were present at the meeting, at which a committee to administer provincial affairs was selected and a motion to express thanks to the German army and Adolf Hilter was passed. On Wednesday the 25th June, the committee decided to rehouse the Jews in a number of shacks located on Vytautas Street that had been built by the Soviet Army during the Soviet Lithuania period. The Jews were in fact only given half the shacks in which to live with the remaining half occupied by the wives and children of Soviet army officers.

The Lithuanians began carrying out arrests as soon as the Jews returned. Many were arrested under the pretext of being Communists. Young boys who were no more than children were arrested for allegedly being members of the Commsomol. Many people were arrested without any reason at all. Any Lithuanian who felt he had an account to square with one his Jewish neighbours finally had an opportunity to settle the score. In addition people who were known 'Revisionists' (supporters of Beitar) and also old age pensioners were also detained. All those arrested were transferred to Marijampole where they were subsequently murdered.

Right from day one, the Jews' location served as a convenient site for committing larceny and general abuse. Germans and Lithuanians would frequently turn up with threatening demands for money, jewellery, gold and so forth. On occasions, policemen escorted by Lithuanian murderers wearing the uniform of the auxiliary police would barge into the huts and give the occupants a severe beating. Every Sunday as the Lithuanians left church after mass, they would head for the shacks where the Jews lived and would proceed to frog march the men to the market square where they were subjected to various forms of ridicule and bullying for the entertainment of the amused onlookers. They would be forced to wriggle on the ground, hit each other and engage in other forms of humiliating activity to the peals of laughter from the crowd of spectators that had gathered to watch. Thugs would set upon the Jews and savagely beat them. The Lithuanian guards would always demand that the Jews hand over any money or valuables they had on them and would order them to strip while the pockets of their clothes were being searched. All in all, the Jews were robbed of nearly all their property and possessions during that period.

Rumours regarding the mass murder of Jews in towns reached Lazdijai and during the middle of September came the news of the murder of the entire Jewish community in nearby Leipalingis.

On the 15th September 1941 all the Jews were ordered to move to Army barracks in the Katkishkas estate about one and a half kilometres outside town. They were promised that an area would be designated as a ghetto and they would be able to remain there until the end of the war. The Lazdijai Jews knew however that all the communities in neighbouring towns had been destroyed and they therefore viewed the projected move with grave suspicion. Some people made an advance visit to the designated site to check if mass graves had been dug in anticipation of their arrival. The discovery that no such graves had been dug only partially allayed their fears.

The Lithuanians surrounded the shacks and locked the windows from the outside with wooden beams and iron bars. The people who were imprisoned inside had no food or water. However 180 people managed to escape during the first two nights of incarceration.

Finally, on November 3rd the Jews were taken from the shacks and let naked to pits around 300 metres away where they were all shot. A total of 1,600 people died. No one managed to escape. The orders to carry out this 'operation' were given by the Germans but they merely stood by and watched whilst the Lithuanians carried out the atrocities. A group of murderers from Marijampole were brought in to assist assist in the gruesome task.

As mentioned earlier, many people managed to escape before the massacre. Some of them were severely wounded during the course of their recapture and return to the ghetto. On the day of the massacre they joined the rest of the weary and frail group on their final journey to the execution pits. Some of those who escaped were eventually murdered by farmers in the area. The rest of those people who were caught alive by the Lithuanians were kept in jail and when their number reached 35, they were taken to a mass grave where they were murdered.

Partial List of Lithuanian Murderers of Jews of Lazdijai and District

Augustinavicius Albinas	Lazdijai+
Beinoris	Lazdijai
Braska Povilas	Lazdijai
Budrevicius	Leipalingis
Budrys Juozas	Leipalingis
Dambrauskas	Lazdijai
Janciulis	Lazdijai
Jonuska	Lazdijai
Juskevicius Vladas	Lazdijai
Karalius Albinas (Capt.)	Lazdijai+
Karalius Aleksas	Lazdijai
Karosas Juozas	Lazdijai
Kavaliunas	Lazdijai
Krinickas Juozas	Veisejai
Ostrovskis Vaclovas	Leipalingis
Paciukonis Bronius	Lazdijai
Radzevicius Mykolas	Lazdijai
Saroka	Lazdijai
Skarbulis Kazys	Lazdijai+ Kapciamiestis
Skarbulis Stasys	Lazdijai+ Kapciamestis
Strasunas Juozas	Leipalingis
Suvalskis	Leipalingis
Telesius	Lazdijai
Velepolskis	Lazdijai
Zdansevicius Juozas	Lazdijai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

MARIJAMPOLE

Marijampole was one of the central towns in Lithuania, located near the banks of the Sesupe river. It had a population of 10,000 and a third of them were Jews.

At dawn on Sunday the 22nd June 1941, the town was subjected to heavy aerial bombardment by the Germans and 20 people were killed. The entire town went up in flames and many houses simply collapsed. Entire streets such as Vytauto, Baznycio and Prienu street were completely gutted. Those Jews who were left without a roof over their heads found shelter with those whose homes had not been damaged.

The Germans entered Marijampole on the following day, Monday 23rd June after having succeeded in completely surrounding the town and blocking access to all roads leading East. Most of the Jews who tried to escape were forced to return, and many were ambushed and murdered by Lithuanians who lay in waiting. Only a few people succeeded in reaching the Soviet Union.

The mass arrests of Jews on trumped up charges started within the first few days of the occupation. They were taken to the 'empty grove', four kilometers outside the town where they were murdered.

On the 15th July 1941, the provincial governor V. Gostautas issued a decree which stated that:

1. Jews were now forbidden to walk Vytauto Street, Donelaitio Church Street, Petras Armino Street, and Darius Gireno Street.
2. Jews were now forbidden to use public baths, parks, coffee houses, restaurants and other such facilities.
3. Jews were forbidden to buy food at the local markets or from vendors on the streets or main roads. All their requirements would be provided either at selected shops designated by the mayor and council chairman, or at all other shops during specific hours, as stipulated by the aforementioned authorities.
4. Jews were forbidden to use toilets meant for gentiles.
5. Jews were obliged to wear their own national badge, a hexagonal shaped star (the star of David). The patch had to be yellow in colour, between 8 to 10 centimeters in diameter and was to be worn by all Jews regardless of sex or age. Anyone caught without his star on would face imprisonment.

At the end of August the leaders of the Jewish community were summoned to the office of the provincial governor Gostautas. With the regional commander Bobelskis in attendance, he informed them that their standard of living would be greatly improved from now on. A large ghetto outside the town would be designated for all the Jews of Marijampole and the surrounding areas. They would take charge of the cavalry barracks plus all the surrounding land and would be allowed to run their own lives and fend for themselves, so long as the war was still in progress.

The Jews prepared themselves for the journey. They loaded children's prams with some food and all the valuables they could take and assembled at various locations, from where they were taken to the 'Hella' market place. The Lithuanians then took the Rabbi, Cantor Lanski and other community leaders with beards and tied them with ropes to galloping horses who then dragged them round the streets of the town until they were streaming with blood.

As the long procession made its way towards the cavalry barracks, many Jews realised that this was to be their final journey. Suddenly two girls, Prizinski and Chana Shmuklanski broke out in a Hebrew song and were soon joined by everyone else. The mighty chorus continued throughout the journey, right the way up to the Lithuanian army barracks.

As they passed the threshold of the barracks, all the men were separated from their families and crowded into stables, where their Lithuanian guards amused themselves over the next few days and weeks by forcing their prisoners to engage in various 'sporting activities' that left them weak and emaciated. Jews from Kazlu-Ruda, Ludvinavas and other towns were also rounded up and imprisoned at the barracks. On Shabbat the 30th August, Jews from Kalvaria were also brought to the barracks. Again, the men were separated from their families and incarcerated in the stables where they too were subjected to the same form of "sport" for the amusement of their captors.

Having realised that this was the end of the road, the Jews began to prepare themselves for the worst. The Schochet (ritual slaughterer) Reb Chayim Velvel Convasser recited the memorial prayer and Rabbi Heller sanctified the entire community by saying "Shema Israel" (Hear, O Israel) - the most sacred sentence in the Bible - out loud.

On Monday the 9th Elul 5701 (1st September 1941), the communities of Marijampole and the surrounding area made their final trip from the barracks down to the nearby valley where 8 pits, each 70 metres long and 3 metres wide had been dug in preparation for their arrival. The pits were stretched along the banks of the Sesupe river on the right hand side of the bridge leading to Kalvaria.

The Jews were brought to the pits in groups, stripped naked and then subjected to an extremely vulgar body search. The 'activists' did not hesitate to probe victims' mouths and orifices for hidden objects. The orders to strip was indicated by a whistle blown by an extremely vulgar and uncouth individual called Girzadas who was also a sergeant in the Lithuanian army.

The procession began early in the morning. First came the men, then the women, children and the elderly. They had all been previously subjected to incessant torture and abuse and it is safe to assume that they had been browbeaten into total indifference, so much so that they could no longer grasp what was about to happen to them.

They were ordered to lie down in

the pit in long rows and as soon as they done so, the Lithuanians opened fire on them with sub machine guns. As many of the murderers were totally drunk, a lot of their shots fell wide of their target and as a result many people were buried alive. They didn't even bother shooting children and instead, they smashed their skulls in with clubs and shovels. The atrocity was carried out by Lithuanian 'activists' assisted by residents from the surrounding area, whose ranks included students and gymnasia High School pupils who eagerly volunteered for the gruesome task.

The atrocity lasted from ten in the morning until four in the afternoon. First to be murdered were the men and then the women, children and the sick. The victims were led naked to the pits with only their genitals covered. By the time the women and children's turn for execution came in the afternoon, the will and ability to act in accordance with the instructions issued by the Germans no longer existed. People were driven into the pits without any semblance of order. Those still living were forced to lie on top of those already dead and children's skulls were shattered with shovels and rubber truncheons. By this time the murderers could no longer be bothered to cover each layer of victims with earth. The suffering endured by the victims while at the barracks and then at the murder site was horrendous and it should be noted that many of them had been reduced to a state of mental lethargy and total resignation, as a result of their persecution.

Following is a part of the testimony from Jurgis Maksimovas, who was filling in the graves after each wave of murders was completted.

"Before the work began, the German Commandant together with the provincial governor Gostautas and all their associates arrived on the scene and in a series of brief speeches, explained why it was necessary to kill the Jews. Shortly afterwards a whistle was blown and the condemned victims - i.e. people of Jewish extraction - began their descent from the hills down towards the valley adjacent to the banks of the Sesupe river. The men - who were totally naked - were led in an orderly procession but by the time the women and children came down, a commotion had broken loose. Those being led were savagely beaten by their escorts with shovels and any other object they could lay their hands on. The men were brought in groups of between 100 - 200 people and the women and children in groups of 300 - 400. Two rows of guards stood waiting on the banks of the Sesupe river and behind them stood a row of soldiers.

The victims were ordered to lie down in the pits. Later on, when the entire procedure became more chaotic, they were driven into the pits with brute force by the guards and then a hail of gunfire rained down on them from all sides. A third and sometimes half of all the victims that had been shot were buried alive. Sovotski, the manager of Marijampole's trading institutions who had been wounded in the chest, managed to rise up and propping himself up on his arms he begged the murderers to shoot him rather than bury him alive.

As the muderers were more or less drunk, their inaccurate shooting only killed some of the victims. The old and frail were simply dumped on top of the dead and those wounded people who were still alive were finished with blows to the head using shovels. Eyeballs and brain tissue were spattered everywhere. The murderers trampled with their boots on both the corpses and the victims who were still alive in the pits. The women and children - who were by now screaming and weeping hysterically - were simply thrown into the pits and covered with earth. The screams of those lying on top were mingled those of victims buried below them. One could see movements in the earth after the victims had been covered up and there were still signs of life from down below on the following day when we were brought to complete the burial".

Partial List of Lithuanian Murderers of Jews of Marijampole and District

Adomavicius Kazys	Marijampole
Ausiura Feliksas	Prienai
Bagdonavicius Erslovas	Marijampole
Balciunas Petras	Marijampole
Banys Petras (Chief Distr. Sec. Pol.)	Marijampole
Barsauskas Vincas	Ludvinavas
Barstinskas Juozas	Marijampole
Bendoraitis Bronius	Kalvaria
Biebertas Albinas	Marijampole
Bobelskis (Chief of Police)	Marijampole+
Brazenas Jurgis	Marijampole
Cesna Juozas	Marijampole
Ciuksys Bronius	Marijampole
Danilevicius Antanas	Marijampole
Degutis K.	Balbieriskis+
Drunga G.	Marijampole+
Dubinskas Jonas	Marijampole
Dzenkaitis (Lt.)	Liudvinavas
Gostautas V. (Chief of Distr.)	Marijampole+
Greblikas Vladas	Marijampole
Gribliauskas	Marijampole+
Gricius Stasys	Marijampole
Grigaliunas Vincas	Marijampole
Gudauskas Kazys	Marijampole
Gutauskas Vytautas	Marijampole
Jamautus Antanas	Marijampole
Jarumbavicius Kazys	Kazlu-Ruda
Januskevicius Aleksas	Marijampole
Jurgelevicius Henrikas	Marijampole
Jurgelevicius Leonas	Marijampole
Jurgelevicius Zenonas	Marijampole
Kaledas	Liudvinavas
Kalendra Stasys	Marijampole
Kazlauskas Petras	Marijampole
Klimas Balys	Marijampole
Klimavicius Vladas (Dep. Chief of Dist.)	Marijampole+
Krisciunas Jonas	Marijampole
Kunigonis	Gudeliai
Lauckas Pranas	Marijampole
Lekavicius Matas	Marijampole
Lepiniaitis Vladas	Marijampole
Luksys Domazas	Marijampole
Lydeika Kazys	Marijampole
Maslauskas Juozas	Prienai
Matulaitis Antanas	Marijampole
Mazeika Vincas	Balbieriskis
Medzevicius Kazys	Marijampole
Mickevicius Antanas	Marijampole
Mikusauskas Stepas	Marijampole
Montvila Vincas	Liudvinavas

Okas Jurgis	Marijampole
Packauskas Zigmas	Marijampole
Pajaujis Albinas	Liudvinavas
Paliusis Henrikas	Marijampole
Paplauskas Leonas	Marijampole
Peleckis Jonas	Marijampole
Petrila Antanas	Marijampole
Pliskauskas Leonas	Marijampole
Pupelis Ipolites	Marijampole
Radzevicius Jonas	Ludvinavas
Salciukas	Prienai
Samaturovas Leonidas	Marijampole
Samulionis Vincas	Marijampole
Scesna Mykolas	Marijampole
Sciukauskas Jonas	Marijampole
Seimys Vincas	Marijampole
Seveikis Antanas	Marijampole
Simelaitis Pranas	Marijampole
Simukonis Bronius	Marijampole
Simukonis Feliksas	Marijampole
Sinkevicius Albinas	Marijampole
Sirocenko Vacys	Marijampole
Sirvinskas Stasys	Marijampole
Skirka	Gudeliai
Slefendorfas Jurgis	Marijampole
Stankaitis Juozas	Marijampole
Sulinskas Vincas	Marijampole
Sumskis Vytautas	Prienai
Taparauskas Pranas	Marijampole
Taunys L.	Marijampole+
Transkauskas	Liudvinavas
Ulevicius Petras	Liudvinavas
Unekas Juozas	Marijampole
Vaitonis Stasys	Marijampole
Vakrikas Vytautas	Marijampole
Varnackas Vincas	Marijampole
Vasaitis Jurgis	Marijampole
Vasiljevas Vitaljus	Marijampole
Ylius Antanas	Marijampole

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

MAZEIKIAI

A provincial town in Northern Lithuania, situated near the Latvian border. 1,000 Jews lived in the town at the time of the holocaust. The Germans entered Mazeikai on the 25th June 1941.

On the day before the German's arrival, a group of local Lithuanian 'activists' got together and reorganised the administrative hierarchy in the town. The former Lithuanian army Colonel Paculis was chosen as provincial governor and ex captain Totilas was chosen as his deputy and leader of the local 'activist' group. The job of deputy activist commander went to Juozas Samauskas who had gained a fearsome reputation for his cruelty towards Jews.

In their search for a solution to Mazeikai's 'Jewish problem', the 'activists' set their sights on the large granaries near the Venta river. The German Lenz had originally constructed a flour mill on the site with granaries for grain storage situated nearby. The 'activists' decided these would be a suitable concentration camp for the Jews of Mazeikai and other towns in the area.

At the beginning of July 1941, the authorities ordered all the Jews to move into the local Synagogue (Beit Midrash). Some people did not obey this order. One such example was the dentist Dr Pnina Lampa who announced that she would not leave her home. In reply the 'activists' shot and killed her together with her daughter. The Synagogue was only a temporary site and after a few days all the Jews were moved to the granaries outside town, except for the Jewish doctor Offsai Krongold whose services were required in Mazeikai.

The Jewish men were dispatched to work in Mazeikai and the surrounding district. They were usually employed at the railway station where they were subjected to a grueling routine of slave labour. Workers were cruelly treated and had to do everything by hand as no tools were provided. Sometimes they would be sent to unload freight trains in locations as far away as Kretinga and they would always have to make their own way back on foot.

On August 3rd 1941, all the Jewish men were taken from the granaries and led in groups to the pits that had been dug near the local Jewish cementery. A company of Lithuanian 'activists' then shot and murdered them all. One of those who were still alive after the shooting finally stopped, was Kalman Rachmiel. Rising suddenly from amongst the piles of dead and wounded, he accosted the murderers in a loud voice saying **"our blood will not be silent!, our deaths will be avenged!"** A single gunshot cut his words short and silenced him forever.

Evidence regarding the mass murder was given by Stasys Stechanavicius during his trial in Soviet Lithuania on the 25th August 1958. He himself had taken part in the killings and he also admitted to participating in the mass arrest of Jews in Akmene. After being detained in the local synagogue for a two to three weeks, all the Jews were brought to Mazeikai and imprisoned in the Tirksliai granaries. The following day, local police chiefs accompanied by German officers arrived on the scene and announced that the Jews were to be shot. Those who agreed to take on the job would be well paid. The participants were divided into three groups, the first group stood guard, the second led the victims to the pits, and the third group carried out the killings.

The witness was one of those who took part in the murders. The overall commander was a German. The Lithuanians brought them to a site 800 meters away from the Jewish cemetery where three large pits had been dug. They formed two lines. The line in front went down on their knees and the second row stood behind them. After a short while, the first group of Jews arrived at the site. The first hail of gunfire killed between 20 and 30 people and anyone who was still alive afterwards was finished off with a single shot at point blank range. Stachanavicius took part in the murder of five such groups. At his trial he claimed that he felt bad seeing so

much blood and listening to the victims' screams so he left that group and joined the one that was responsible for escorting the Jews from the granaries to the waiting pits.

The murder of the Jews continued for five hours. The activists claimed that the murder of people terminated had reached 2,000. The victims' personal effects were piled up in a heap and when the killings had ended, the killers were told they could take whatever they liked. Those who got there first were able to snatch all the high quality clothes removed from the victims. The witness managed to grab two pairs of shoes and a suit. Later on the valuables looted from the victims were also handed out and this time round Stachanavicius ended up with an Omega watch and three gold coins. Afterwards they all returned to Mazeikai and enjoyed a sumptuous meal with plenty of alcohol. When he returned to Akmene, Stachanavicius was given a fur coat, a suit and other items as a reward by his immediate superior.

On August 5th 1941, all the women and children in Tirksliai were brought back to the granaries. Dr. Krongold joined them on the same day. On Shabbat the 16th Av 5701 September 7, 1941 they were taken from the granaries and led to the pits where they were murdered alongside their husbands, fathers, brothers and sons.

The women were murdered first. They were led to the pits in groups of ten and ordered to strip. Behind them stood twenty men in two groups with one man from each group pointing his rifle at the victim's back and the other man pointing his rifle at her head. No sooner had they finished arranging the corpses in the pit when another group of women arrived and were told to strip, after which they too were shot and their bodies thrown into the pits. This continued throughout the day until not a single living soul remained.

Next came the turn of the children. At this point, the murderers came up with a 'simpler' idea. They threw all the children into one long trench. Armed 'activists' then stood on the edge on both sides and opened fire on the children in the trench below. Their screams pierced the sky. The murderers then brought sand and slaked lime and filled in the trench burying all the children - the dead, the wounded and the living - together in one mass grave.

Jews from other towns such as Seda, Vieksniai, Tirksliai, Zidikai, Pikeliai, Klykuoliai, were murdered together with the Jewish community of Mazeikai.

Partial List of Lithuanian Murderers of Jews in Mazeikiai and District.

Alsauskas Klemas	Zidikai+Mazeikiai
Alsauskas Stepas	Zidikai+Mazeikiai
Ambraziunas	Mazeikiai
Androlis	Mazeikiai
Antanavicius	Mazeikiai+ Tirksliai
Apulskis	Mazeikiai
Beniusis Juozas	Seda+Mazeikiai
Bruzis	Mazeikiai
Bugailiskis Feliksas	Zidikai+Mazeikiai
Cekanavicius	Akmene+ Mazeikiai
Danilevcius Kostas	Mazeikiai
Darginavicius Augustinas	Seda+ Mazeikiai
Dargis Jeris	Vieksniai+Mazeikiai
Dauetas	Mazeikiai
Ekimavicius Martynas	Mazeikiai
Filipavicius	Mazeikiai
Gabalis	Mazeikiai
Gailis Silvestras	Mazeikiai
Gegzdas Albertas	Mazeikiai
Gerdenis Adomas	Mazeikiai
Gerena	Mazeikiai
Glaubertas Mikas	Ylakiai
Grodeckas Klemas	Zidikai+Mazeikiai
Grusauskas Pranas	Vieksniai+Mazeikiai
Gudavicius	Mazeikiai
Gurenis	Mazeikiai
Gvaldas	Mazeikiai
Jakubauskas Antanas	Leckava+Mazeikiai
Jakubauskas Pranas	Leckava+Mazeikiai
Jankunas Stasys	Mazeikiai+Leckava
Jatulas Izidorius	Marzeikiai
Jonika Jurgis	Zidikai+Mazeikiai
Jonusas	Mazeikiai
Jundulas Benas	Seda+Mazeikiai
Jurkunas Albertas	Mazeikiai
Kacerauskas Alfonsas	Mazeikiai
Kairys Kostas	Vieksniai+Mazeikiai
Kemaitis	Seda+Mazeikiai
Kerpauskas Aleksas	Seda+Mazeikiai
Kesminas Feliksas (1902)	Mazeikiai
Kesminas Jonas (1897)	Mazeikiai
Kesminas Jonas (1904)	Mazeikiai
Kesminas Jonas (1906)	Mazeikiai
Kesminas Tadas (1903)	Mazeikiai
Kesminas (1905)	Mazeikiai
Kesminas (1910)	Mazeikiai
Kincinas Augustas	Mazeikiai
Kiobickas Petras	Mazeikiai
Kirklys	Mazeikiai
Koncius	Mazeikiai
Korsakas Algis	Vieksniai+Mazeikiai
Kovalciukas Vladas	Leckava+Mazeikiai
Krutinis Antanas	Mazeikiai
Kucinskas	Tirksliai+Mazeikiai
Kukanauskas Jonas	Zidikai+Mazeikiai
Lingis Juozas	Mazeikiai
Liulys Bolis	Mazeikiai
Lovis Dagris	Vieksniai+Mazeikiai
Lupeika	Mazeikiai
Luza Jonas	Mazeikiai
Macius Juozas	Vieksniai+Mazeikiai
Maiga Pranas	Mazeikiai
Markevicius Lt.	Mazeikiai
Martinkus	Tirksliai+Mazeikiai
Matulaitis Vytautas	Mazeikiai
Mazeika	Vieksniai+Mazeikiai
Mazelis	Mazeikiai
Mecys	Vieksniai+Mazeikiai
Meizys	Mazeikiai
Meizys (Brothers)	Mazeikiai
Mickevicius Alfonsas	Leckava+Mazeikiai
Mikalauskas Juozas	Seda+Mazeikiai
Mikulskis	Zidikai+Mazeikiai
Milcis Kostas (H.S.Dir.)	Vieksniai+Mazeikiai
Milkintas	Mazeikiai
Mockus Aleksas	Mazeikiai
Molys Kostas	Mazeikiai
Nacys	Mazeikiai
Norbutas Domas	Mazeikiai
Norbutas Stasys	Mazeikiai
Noreikis Jonas	Mazeikiai
Noreikis Klemas	Mazeikiai
Norkus Juozas	Mazeikiai
Paculis (Colonel, Distr. Chief)	Mazeikiai+
Pikevicius Pranas	Vieksniai+Mazeikiai
Pocevicius Povilas	Mazeikiai
Podelis Klemas	Mazeikiai
Radkevicius Vladas	Mazeikiai
Rakauskas Domas	Mazeikiai
Rakauskas Kazys	Mazeikiai
Riauka Jonas	Seda+Mazeikiai
Rimsa Alfonsas	Seda+Mazeikiai
Sabarsankis	Mazeikiai
Salkauskas Pranas	Mazeikiai
Samauskas Juozas	Zidikai+Mazeikiai
Savickas Juozas	Mazeikiai
Silinas Vladas	Mazeikiai
Skabeikis Julius	Mazeikiai
Spingys Antanas	Vieksniai+Mazeikiai
Stachanavicius Stasys	Akmene+Mazeikiai
Stankus	Seda+Mazeikiai
Stepas	Zidikai+Mazeikiai
Strikaitis	Zidikai+Mazeikiai
Tamosauskas Zenonas	Mazeikiai
Tamusauskas	Vieksniai+Mazeikiai
Tenis Pranas	Vieksniai+Mazeikiai
Tomalas	Mazeikiai
Totilas (Capt. Chief of "Activisits")	Mazeikiai+
Totolas	Mazeikiai
Vaicikauskas Juozas	Mazeikiai
Valnickas Pranas	Mazeikiai
Venckus Kazys	Ylakiai
Verkutis Alfonsas	Tirksliai+Mazeikiai
Vilimas Bronius	Leckava+Mazeikiai
Vilimas Povilas	Mazeikiai
Vilnius Juozas	Seda+Mazeikiai
Virkutis	Vieksniai+Mazeikiai
Vitkauskas Jonas	Zidikai+Mazeikiai
Voras	Mazeikiai
Zeima Stasys	Seda+Mazeikiai

Zutautas Kostas Vieksniai+Mazeikiai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

PANEVEZYS

One of the largest provincial towns in Lithuania. The local Jewish community was the third largest in the country after Vilnius and Kaunas and numbered 10,000 at the time of the Holocaust.

The Germans enetered Panevezys on the 26th June 1941. The abuse and victimisation of the Jews had already started two days earlier before even a single German soldier had set foot in the town. It was coordinated by the local Lithuanian 'Administration' headed by Alisunas, the director of the local gymnasia, (High School) Kasperavicius the gymnasia inspector, Grigaitis the deputy provincial prosecutor, Jasaitis, secretary to the provincial court, and others. Grigaitis and Alisunas's job was to organise the activities of local students who were subsequently involved in the most of the murders that took place, under the command of Lieutenant Izunas.

Rumours about a Lithuanian doctor being murdered by Jews were circulated throughout the town. This signalled the beginning of the pogroms that were to follow. The Jews were now required to report daily at various locations throughout the town from where they would be taken for various work assignments in the immediate area. One group of young and fit Jewish men were taken away and given the job of clearing peat in the countryside. None of them ever returned.

Every day, local Lithuanian policemen would arrange a 'show'. They would march groups of Jews through the streets of the town, while continously beating them with whips and rifle butts. Those whose strength eventually failed them had to be carried by others who could still walk. These 'performances' would be watched by a large crowd of jeering spectators who would follow the procession all over town.

The torture and abuse that took place in the local jail is recounted in the memoirs of the Lithuanian doctor Antanas Didjulis who had been arrested together with his wife. According to him, people were arrested and thrown in jail without any reason whatsoever. Members of the local Jewish intelligentsia from all walks of life including teachers, doctors and lawyers, were subjected to methods of torture that were especially cruel. Every night between twelve and one o'clock, a guard would burst into the cells shouting "Juden Auf!" (all Jews on their feet!) upon which all the Jews had to stand to attention. The guards would then beat them and force them to crawl around the yard outside on their elbows and knees int the gravel. All the while, the guards would beat them using spiked whips and eventually the wounded prisoners would be bundled on to waiting trucks which took the victims to either the Kaiserling or Zilianka forests where they would be murdered by their captors.

The antics of Aleksas Vasiliauskas, a farm owner and member of the local 'activist' cell were well known. He would break into Jewish homes, drive the men out onto the street and tethering them to his cart, he would amuse himself by flogging them to death. Occasionally he would put his victims out of their misery by finishing them off with a bullet from his pistol.

At the beginning of July, the Jews were ordered to move into the ghetto. The abattoir plus Klaipeda Street, Krekenava Street and Tulvicius Street had been set aside for this purpose and the deadline for Jews to relocate to the ghetto was July 11th 1941 at six in the evening. The area was fenced off with spiked barbed wire and Lithuanians from the auxiliary police were stationed as guards around the perimeter. It was announced that those Lithuanians who had vacated their homes in the streets set aside for the ghetto, would receive the Jews' homes in return. Avraham Riklis and Moshe Levit were selected as the leaders of the ghetto community. Later on, the ghetto also served as a concentration camp for Jews who were transferred from Raguva, Ramygala, Krekenava and other towns.

After the relocation of the Jews to the ghetto was completed, 70 dignitaries from the Jewish community of Panevezys were taken hostage so as to ensure that no one would attempt to escape from the ghetto. Among those arrested were Dr Golomvik, Dr I.L Burnstein, and Dr Chaim Ben Zion Eisenbud. They were thrown in jail and after a short spell, they were transferred to a military barracks behind Pajostai on the road to Kurganovai. They were subsequently murdered and their bodies buried on the spot.

The murder, abuse, humiliation and torture of the Jews in the ghetto continued unabated. Armed Lithuanians would burst into houses, beat their Jewish occupants and take any household goods they pleased. Lithuanian women who had previously worked in Jewish homes would barge into houses in the ghetto accompanied by armed guards. They would point out their former Jewish employers and demand money or valuables, which they knew were on the premises at that time.

The following testimonies from several witnesses provide a graphic depiction of the abuse suffered by the Jews during that period:

A. Once, a group of Jews were taken to work in the army barracks outside town. They were ordered to go down into a garbage pit that was 2 metres deep and dig another metre in depth.



All over Lithuania, incl. the smallest village, the murderers selected the Rabbis and Yeshiva students as the first victims to be tortured and murdered.
That what happened also in Panevezys.

Most of the 'labourers' were white collar professionals and were not accustomed to manual labour of any kind. However, the 'activists' were very meticulous and demanded that the motion of swinging the shovel should be performed with flawless perfection with the dug up earth landing in one neat heap on the pit edge. Every mistake the Jewish worker made while in the pit brought a torrent of verbal abuse from their supervisors up above who stood brandishing long iron bars. One sergeant who was formerly a high school teacher would occasionally come down into the pit to 'demonstrate' to the Jews how the job should be done. However when grabbing the shovel out of somebody's hand he would get hold of the handle and bring the shaft down with force on the labourer's arm saying that "a hand like this one is useless anyway". By the end of the day most of the group had broken arms. They were all subsequently taken to Pajostai and murdered.

B. One day, the infamous Izunas took a group of Jews to work at the railway station. They were ordered to move barrels of fuel each weighting 200 kilograms from one hangar to another with two people carrying one barrel between them. Those whose strength failed them were mercilessly beaten and tortured. However by the end of the day, the Lithuanians' appetite for murder and torture had still not been satiated. So Izunas announced that "they would get the chance they were waiting for to carry out the blood bath. Afterwards they could all enjoy a relax in the cool and fresh evening air".

The Jews were then taken to a nearby cement factory. Inside there were vats full of concentrated lime. The Jews were ordered to add water to the vats and as soon as they had done so, the lime began to froth and bubble. They were then ordered to jump into the vats and swim around in the boiling water. Those who refused to jump were pushed by militia men and those people who tried to climb back out were savagely beaten with rifle butts. One elederly Jew caught the murderer's attention when they spotted him desperately trying to keep his head above water. They suspected he was merely trying to prevent his beard from being singed and so they battered his head with their rifle butts until he sank back into the water. By the time the other members of the group finally pulled him out he had been blinded and his face severely burnt. Broken in body and shattered in spirit, the Jews were eventually released from the pits and either thrown in jail or sent to the Pajostai barracks where they were eventually murdered.

On the 24th August 1941 (1st Elul 5701), the Germans and their Lithuanian accomplices began the final stage of the annihilation of the Jewish community of Panevezys. They were led from the ghetto to the execution site at Pajostai in groups of 200. When they reached the site they were ordered to go down on their knees, whereupon the surrounding Lithuanian guards, armed with machine guns and automatic rifles mowed them down with a hail of bullets. As soon as they were all dead, another group would be brought. Those who refused to go would be dragged by the guards who beat them senseless with their rifle butts. Children were wrenched from their mothers and thrown alive into the pits. The murderers would often amuse themselves by throwing babies up in the air and shooting them before they landed on the ground. As most of them were drunk, most of their shots missed the targets and many babies were still alive when they fell into the pits. The murderers would lift out those who had survived and blow their brains out with a single pistol shot.

The last group to be brought to the execution site were the patients of the local hospital together with all the medical staff. The doctors and nurses were still wearing their white overalls when they arrived at the pits. Among them was the famous surgeon Dr T. Gutman. **He encouraged all the team to accept their fate with dignity and ensured them that their deaths would be avenged by future generations.** When his turn came, he took of his coat and handed it to one of the murderers saying: "you will find enough money in this coat to last you for the rest of life. Aim your rifle at my chest and make sure you don't miss".

The massacre continued throughout the day and on into the evening. By the next morning the pits were overflowing with corpses. The victims' clothes were piled up in heaps beside the pits and the murderers would rummage through the heaps choosing whatever items they liked.

The filling in of the graves was done by Soviet prisoners of war. On one occasion, they spotted a child who was still alive in one of the pits. They pulled him out and tried to hide him in the nearby bushes but the Lithuanian guards spotted them and those prisoners involved were given a severe beating. There were some guards who suggested that the child might be allowed to escape but the militia commander Dambrauskas insisted that "the child cannot be allowed to get away. Better to kill him and so ensure that there is no one left to avenge the blood of the Jews". He then aimed his pistol at the child and shot him through the head.

By the evening of August 26th, 1941 the massacre was over and all the pits had been covered up.

Partial List of Lithuanian Murderers of Jews of Panevezys and District.

Adomavicius Kazys	Panevezys
Alisunas (H.S. Dir.)	Panevezys
Arieskas Jonas	Ramygala
Audickas B.A.	Kupiskis
Bagdonas Vincas (Lt.)	Ramygala
Bagdonavicius Erslovas	Panevezys
Balciunas Petras	Panevezys
Baltramiejunas Stanislavas	Pusalotas
Barbuska	Ramygala
Barstinskas Juozas	Panevezys
Biebertas Albinas	Panevezys
Blazys Juozas	Seduva
Brazenas Jurgis	Panevezys
Butkevicius	Ramygala
Cepas	Kupiskis

Ciuksys Bronius	Panevezys
Civas Jonas	Kupiskis
Dambrauskas	Panevezys+
Dambrauskaite	Kupiskis
Damidavicius	Kupiskis
Danilevicius Antanas	Panevezys
Daniunas Jonas	Panevezys+
Drasutis	Krekenava
Dubinskas Jonas	Panevezys
Dubrindis	Kupiskis
Eringis Justas	Pusalotas
Gaidmavicius (Pharmacist)	Ramygala
Gausas Antanas- Colonel	Panevezys
Gimbutis S.	Kupiskis+
Greblikas Vladas	Panevezys
Gricius Stasys	Panevezys
Grigaitis (Distr.Attorney)	Panevezys
Grigaliunas Kazys	Ramygala
Grigaliunas Vincas	Panevezys
Grincevicius Bronius	Ramygala
Grinius (Teacher)	Seduva
Gudauskas Kazys	Panevezys
Gudelis Antanas (Lt.)	Kupiskis
Izunas (Lt.)	Panevezys
Jackunas Juozas	Krekenava
Janusauskas Juozas	Kupiskis+
Januska Pranas	Kupiskis
Januskevicius Aleksas	Panevezys
Januskevicius Vytautas	Kupiskis
Jasaitis (Secr. of Distr. Court)	Panevezys
Jasiljonas Kazys	Panevezys
Jasiunas Juozas	Ramygala
Jovirsius	Viesintos
Jukantas	Kupiskis
Jurgelevicius Henrikas	Panevezys
Jurgelevicius Leonas	Panevezys
Jurgelevicius Zenonas	Panevezys
Kalendra Stasys	Panevezys
Kargazdaite	Kupiskis
Kasperavicius (Insp. H.S.)	Panevezys
Kazlauskas Petras	Panevezys
Kiaune Antanas	Krekenava
Kirsnys Antanas	Krekenava
Klimas Balys	Panevezys
Kraniauskas	Krekenava
Kraujelis Antanas	Ramygala
Krisciunas Jonas	Panevezys
Kristonaitis Antanas	Ramygala
Kristonaitis Juozas	Ramygala
Lauckas Pranas	Panevezys
Lazauskas Simonas	Ramygala
Lekavicius Matas	Panevezys
Lepinaitis Vladas	Panevezys
Liepa Antanas (Chief, Distr.Sec. Pol.)	Panevezys
Liove Verneris - (Mil.Comm.)	Kupiskis
Luksys Domazas	Panevezys
Lydeika Kazys	Panevezys
Mailis Aleksandras	Panevezys
Masiokas Mykolas	Ramygala
Matveicikas	Ramygala
Medzevicius Kazys	Panevezys
Mikalajunas Adomas	Krekenava
Mikusauskas Stepas	Panevezys
Narkevicius Jonas	Kupiskis
Narkevicius Petras	Kupiskis
Narsutis Antanas	Ramygala
Navickas	Ramygala
Nevera Julius	Kupiskis
Nevera (Brothers)	Kupiskis
Okas Jurgis	Panevezys
Packauskas Zigmas	Panevezys
Pakalius	Raguva
Paliusis Henrikas	Panevezys
Palsiunas Danielis	Kupiskis
Palsiunas Kazys	Kupiskis
Paplauskas Leonas	Panevezys
Petrauskas Kazys	Panevezys
Petrila Antanas	Panevezys
Petriya	Viesintos
Petrulis	Panevezys
Pezas Bronius	Kupiskis
Pezas Povilas	Kupiskis
Pezas Pranas	Kupiskis
Pezas Stasys	Kupiskis
Pliskauskas Leonas	Panevezys
Preslis	Troskunai
Preslis (Brothers)	Troskunai
Pupelis Ipolites	Panevezys
Radzevicius Jocas	Krekenava
Radzevicius Jonas	Krekenava
Rankele	Ramygala
Samaturovas Leonidas	Panevezys
Samulionis Vincas	Panevezys
Scesna Mykolas	Panevezys
Sciukauskas Jonas	Panevezys
Senvaitis Jonas	Kupiskis
Seveikis Antanas	Panevezys
Simonaitis Stanislavas	Pusalotas
Skruzdys Antanas	Krekenava
Simukonis Bronius	Panevezys
Simukonis Feliksas	Panevezys
Sirocenko Vacys	Panevezys
Sirvinskas Stasys	Panevezys
Slefondorfas Jurgis	Panevezys
Sluckis	Troskunai
Sluckis (Brothers)	Troskunai
Smetona Alfonsas	Panevezys+
Stankaitis Juozas	Panevezys
Stankevicius Vladas	Ramygala
Stukas Bronius	Viesintos
Stukas Kazys	Viesintos
Stukas Stasys	Viesintos
Sulinskas Vincas	Panevezys



Smetona Alfonsas - Army Officer; One of the main murderers of Jews in the Ukmerge and Panevezys regions.

Tamosiunas Vytautas	Kupiskis
Tamusiunas (H.S.P.)	Kupiskis
Taparuaskas Pranas	Panevezys
Unekas Juozas	Panevezys
Urbanavicius	Panevezys
Uzkuraitis	Ramygala
Vaitelis Danielis	Panevezys+
Vaitonis Stasys	Panevezys
Vakrikas Vytautas	Panevezys
Varnackas Vincas	Panevezys
Vasaitis Jurgis	Panevezys
Vasilauskas	Panevezys
Vasiljevas Vitaljus	Panevezys
Vidugiris Tomas (Col.)	Panevezys+
Zabodskis	Troskunai
Zajauskas Juozas	Ramygala
Zikunis (H.S.P.)	Kupiskis
Zirlys Kazys	Kupiskis
Zostautas	Ramygala
Zukas Stasys	Krekenava.

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

RASEINIAI

A provincial town in central Lithuania. 2,000 Jews lived in Raseiniai at the time of the Holocaust. The Germans entered the town on the 23rd June 1941.

Soon after, the Lithuanian district commander issued a warrant ordering all Jewish men between the ages of 16 to 45 and all young healthy women to move into a detention camp consisting of the empty space in several underground warehouses and a walled enclosure. The men were placed in the warehouses and the women in the walled enclosure. Old people and those women who had children were allocated several houses on Nemaksciai Street. Local Lithuanians kept guard over the detention camp.

The Jews were subjected to a never ending torrent of abuse by their captors. The Lithuanians would fill a wagon with bricks and instead of hitching it to horses, Jews would have to pull the wagon instead. They would also be compelled to take part in a stream of endless "sporting" activities that included running, jumping and crawling, and the guards would use their whips to make sure the victims sang while they were being bullied.

On the 29th July, a group of 300 men were taken from the camp. They were given shovels and led to unknown destination. Those who stayed behind were told that the men were being taken to work in the nearby Laipagiris. The Lithuanian guards told people that the men required money and clothing and asked everybody to make up parcels which would be delivered to the men in Laipagiris. Women would make up parcels for their husbands, but the murderers simply divided up the whole lot between them as there was no one left alive to give the parcels to. All the men had been murdered the same day and then buried in the pits they themselves had dug beforehand.

Word of the murders soon reached the camp. All the indications pointed to the fact that the men were no longer alive. Mrs. Frida Lazarski left the camp one morning and upon approaching the village of Zuveliskiai, she spotted the victims' graves and their clothes strewn all over the ground nearby. On one occasion a Jewish tailor named Kalman was summoned to the camp commandant and asked to alter a man's suit to fit him. Kalman immediately recognized the suit in question as belonging to his brother who had been among the group of men who had been taken and subsequently murdered. A Lithuanian woman who had been disptached on behalf of the women in the camp to find out what had happened to the men, informed them on her return that she too had come across a mass grave after making inquiries in the area. This was presumably where the men had been buried. The grave had been covered with only a thin layer of earth which meant she was able to touch the corpses lying underneath her. It also transpired that in addition to the men from the camp, Jews from the towns of Nemaksciai, Siluva, Tytuvenai had also been murdered and buried at the same site.

After the truth about the murders had been revealed, the Lithuanians made no further attempt to withhold any facts. Some of them actually gave details of the murders and told the residents of the camp that the men had been ordered to strip and then step into the grave whereupon they would be shot and then immediately buried. They also gave details on the behaviour of the Jews during their final moments. They related that the Rabbi of Tytuvenai had cursed the Lithuanians and assured them that God would avenge the spilled blood of the Jews. He also promised them that those Jews who survived would find a way to settle the score. The widow Augustin handed over all her money to the murderers and asked them to make sure they killed her with the first salvo of shots rather than bury her alive, an event which happened on more than one occasion.

From that point onwards, murders would take place on a daily basis. One day they brought the elderly Rabbi of Raseiniai Reb Ahron Shmuel Katz to the town centre together with some teachers and community leaders. They were ordered to dig several pits and when they had done so they shoved them into the pits and murdered them. Every day, sick and elderly people would be brought to the camp from Nemaksciai Street and murdered there. Once they brought a Jew named Shmuelavski to the camp and locking him in a shed, they buried him alive. On another occasion, 48 youths were brought to the camp and shot. All the mentally ill people in Raseiniai were also murdered there. The day after this particular atrocity, the camp residents were horrified by the discovery of the shoes and severed legs of a woman named Rachel Lakha Berman, lying on top of a pile of garbage.

Bit by bit, the camp in the underground warehouse was eliminated and those who survived were moved to the houses on Nemaksciai Street.

Not long after, an order was issued instructing all Jews to prepare themselves for relocation to the estate of Graf Bilevich in Biliunu Dvaras where a ghetto had been designated for them. They were told to assemble on Wednesday the 24th August 1941 at seven in the evening and bring all their personal effects with them. In order to calm the terrified Jews, the Lithuanians instructed the young paediatrician Dr Perlov to be at the meeting place before anyone else. When the crowd saw that the doctor was to be relocated together with them, they began to believe there was a possiblity that their lives would still be spared. It was a dereadful sight to behold, when on the 27th August the long procession of women and children began the final journey, carrying all their worldly belongings in trolleys or prams.

Upon finally reaching the estate, many Jews realised that their lives would soon be at an end. Some of the women were housed in a two storey building that had previously served as

the residence of the former owner of the estate who had been deported by the Russians to the Soviet Union before the German invasion. The rest of the group were placed in two underground warehouses. Neither place had any sanitation facilities to speak of. All the guards were replaced and a Lithuanian named Vilimas was appointed commander of the camp. His younger sister Stasia, who was a former classmate of some of the girls in the camp, went round assuring them all that they would be allowed to live in the camp undisturbed. The wretched group spent a miserable night in the buildings allotted to them and the hungry, thirsty and exhausted children rolled about on the floor crying and wailing endlessly.

The following evening, the Jews noticed that several trucks had pulled up outside and armed Lithuanians could be seen climbing down from them. They realised that their deaths were now only hours away. On Friday the 28th August they barricaded themselves inside the house and storerooms and let no one in or out. Eventually the Lithuanians broke down the doors and took all the Jews to the nearby village of Kalnujai where they murdered them all. Afterwards the murderers returned to the camp at Biliunai and to celebrate the occasion threw a party which lasted all night.

Partial List of Lithuanian Murderers of Jews of Raseiniai and District

Adomaitis Bolius	Kraziai
Adomavicius Balys	Kraziai+Kelme
Adomavicius Kazys	Raseiniai
Almonaitis Kazys	Jurbarkas
Angeleika Bronius	Jurbarkas
Ausiukaitis Vincas	Jurbarkas
Bagdonas Alfonsas	Kelme
Bagdonavicius Erslovas	Raseiniai
Bakus Pranas	Jurbarkas
Balciunas Petras	Raseiniai
Baracevicius Vytautas	Kelme
Barstinskas Juozas	Raseiniai
Berkaitis	Jurbarkas
Berkaitis (Son)	Jurbarkas
Biebertas Albinas	Raseiniai
Bogdanskis Jonas	Jurbarkas
Bradulskis Pranas	Betygala
Brazelis Kazys	Jurbarkas
Brazenas Jurgis	Raseiniai
Budreckis Pranas	Kraziai
Budreckis Stasys-Stanislavas	Kelme+Kraziai
Butkus Vytautas	Kelme
Butvinskis	Jurbarkas
Ciuksys Bronius	Raseiniai
Dabulskis Antanas	Tytuvenai
Danilevicius Antanas	Raseiniai
Dapkas Jonas	Betygala
Dapkas Mykolas	Betygala
Darbutas Kazys	Kelme
Drevinskas Aleksandras	Jurbarkas
Dubinskas Jonas	Raseiniai
Dubinskas Leonas	Stakiai
Garbutas	Raseiniai
Gecis Antanas	Tytuvenai
Gepneris Jurgis	Jurbarkas
Glaviatskis	Jurbarkas
Golinkevicius	Jurbarkas
Greblikas Vladas	Raseiniai
Greiciunas Pranas	Jurbarkas
Gricius Stasys	Raseiniai
Grigalavicius	Jurbarkas
Grigalevicius Aleksas	Raseiniai
Grigaliunas Vincas	Raseiniai
Grinius Antanas	Betygala
Gromartas	Jurbarkas
Grusinskas Petras	Vidukle
Gudauskas Kazys	Raseiniai
Guzaitis Pranas - Captain	Raseiniai
Gylis Juozas	Jurbarkas
Gylis Stasys	Jurbarkas
Ivaskevicius Juozas	Kraziai
Jablonskas	Raseiniai
Jackus Juozas	Betygala
Jakaitis Jonas	Jurbarkas
Jakubaitis Antanas	Kelme
Jakubaitis Feliksas	Kelme
Jakubaitis Mykolas	Kelme
Jakubaitis Stasys	Kelme
Jakubauskas Juozas	Kelme
Jankauskas Antanas	Tytuvenai
Januskevicius Aleksas	Raseiniai
Jokubaitis Jonas	Jurbarkas
Jokubauskas Juozas	Kelme
Josaitis Vladas	Tytuvenai
Jurevicius	Kraziai
Jurgaitis	Betygala
Jurgelevicus Henrikas	Raseiniai
Jurgelevicius Leonas	Raseiniai
Jurgelevicius Zenonas	Raseiniai
Jurgelis Adomas	Kelme
Jurgutis Adomas	Kelme
Jurksaitis Jonas	Jurbarkas
Kairaitis Pranas	Jurbarkas
Kalendra Stasys	Raseiniai
Kaminskas Bronius	Kraziai
Kaminskas Liudas	Raseiniai
Kapemanas	Kelme
Karstenis	Jurbarkas
Kaupas	Raseiniai
Kavaliauskas Bronius	Betygala
Kazlauskas Antanas	Vidukle
Kazlauskas M. Chief of Pol.	Raseiniai
Kazlauskas Petras	Raseiniai
Kemzura Kazys	Betygala
Kilikevicius Kazimieras	Jurbarkas
Klimas Balys	Raseiniai
Koncius Vladas	Kraziai
Kondusas Viktorius	Stakiai
Korsakas Antanas	Vidukle
Krajauskas Jonas	Kelme
Krisciunas Jonas	Raseiniai
Krisscіunas Pranas	Jurbarkas
Kriskus	Betygala
Lauckas Pranas	Raseiniai
Lekavicius Matas	Raseiniai
Lepinaitis Vladas	Raseiniai
Levickas Juozas	Jurbarkas
Levickas Mykolas	Jurbarkas
Levickas Romualdas	Jurbarkas
Lukminas	Girkalnis
Luksys Domazas	Raseiniai
Lydeika Kazys	Raseiniai
Mackevicius Povilas Chief of Pol.	Jurbarkas
Marcinkus Juozas	Jurbarkas
Martinkus Povilas	Kelme
Matulevicius Kazys	Kraziai
Maziliauskas	Kraziai
Medelinkas Pranas	Betygala
Medzevicius Kazys	Raseiniai
Melesius Povilas	Kelme
Merkelis Juozas	Kelme
Meskauskas Povilas	Kelme
Mikulaitis Antanas	Girkalnis
Mikusauskas Stepas	Raseiniai
Mockevicius Povilas	Jurbarkas
Mockus (Teacher)	Tytuvenai
Muleika Vincas	Jurbarkas
Narvydas	Jurbarkas
Norbutas Kostas	Raseiniai
Norbutas Stasys	Raseiniai
Okas Jurgis	Raseiniai
Ostrauskas Stasys	Betygala
Packauskas Zigmas	Raseiniai
Paliusis Henrikas	Raseiniai
Paplauskas Leonas	Raseiniai
Pavilauskas Bronius	Vidukle
Petraitis Juozas	Jurbarkas

Petravicius Aleksas	Jurbarkas
Petrila Antanas	Raseiniai
Pikturnas Jonas	Kelme
Pilionis Kazys	Raseiniai
Plankis Jonas (Priest)	Betygala
Pliskauskas Leonas	Raseiniai
Povilaitis Pranas	Betygala
Pozerackas Juozas	Stakiai
Pupelis Ipolites	Raseiniai
Putvinskas Pranas	Jurbarkas
Radavicius Adomas	Vidukle
Radavicius Petras	Vidukle
Rainys Antanas	Vidukle
Reinertas Kazys	Betygala
Rimkus	Jurbarkas
Rozanskas Povilas	Kelme
Ruseckis	Tytuvenai
Sakalauskas Vytautas	Kraziai
Salamonas	Kelme
Samaturovas Leonidas	Raseiniai
Samulionis Vincas	Raseiniai
Sarapas	Tytuvenai
Scesna Mykolas	Raseiniai
Sciukauskas Jonas	Raseiniai
Semetulskis Petras	Kraziai
Semetulskis (Brothers)	Kraziai
Seveikis Antanas	Raseiniai
Sibaitis Stasys	Jurbarkas
Sidlauskas Kazys	Vidukle
Simkus Antanas	Simkaiciai
Simkus Antanas	Jurbarkas
Simukonis Bronius	Raseiniai
Simukons Feliksas	Raseiniai
Sirocenko Vacys	Raseiniai
Sirvinskas Stasys	Raseiniai
Skuzinskas Stasys	Simkaiciai
Selfendorfas Jurgis	Raseiniai
Sragauskas Stasys	Betygala
Stankaitis Juzoas	Raseiniai
Stravinckas	Simkaiciai
Stravinckas (Brothers)	Simkaiciai
Sulinskas Vincas	Raseiniai
Sutkus	Betygala
Sveikauskas	Kraziai
Taparauskas Pranas	Raseiniai
Tereckas Feliksas	Vidukle
Tereckas Stepanas	Vidukle
Trumpa Pranas	Betygala
Unekas Juozas	Raseiniai
Urbonas Mykolas	Jurbarkas
Urbsa Jonas	Stakiai
Urbsaitis	Raseiniai
Vaitonis Stasys	Raseiniai
Vakrikas Vytautas	Raseiniai
Vakselis Alkesandras	Jurbarkas
Vakselis Leonas	Jurbarkas
Valaitis Kazys	Betygala
Valiuska Bronius	Kraziai
Varnackas Vincas	Raseiniai
Vasaitis Jurgis	Raseiniai
Vasiljevas Vitaljus	Raseiniai
Zebrovski	Jurbarkas
Zemeckas Adolfas	Kelme
Zilenas	Kraziai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

SAKIAI



A group of "Zaliukai", among them: Jankauskas Juozas (seated on the left) - Army Officer; A cruel murderer; participated in the annihilation of the Jews of Kaunas; Later, was "active" in the region of Sakiai.

A provinicial town in South West Lithuania. The Jewish community numbered 3,000 at the time of the Holocaust. As Sakiai was the closest town to the German border, it was the first location to be overrun by the invading German army on the 22nd June 1941. The Wermacht entered the town at 11 o'clock the same day.

After the Germans had arrived, the local Lithuanian 'activists' took control of the administration of the town and they were only too pleased to take over the handling of 'Jewish affairs' from the German authorities.

A string of restriction orders against Jews quickly followed. The Jews were now forbidden to communicate with non Jews, buy food and provisions at shops belonging to Lithuanians, use pedestrian footpaths, visit public institutions etc. Later on, all Jewish men from the age of 15 and upwards were ordered to report for work. They were taken to a granary shed on the outskirts of town near a meadow where Jewish farmers put their cattle out to graze; a place known as the 'Jews' pasture' Zydlaukas. The granary was guarded by a large detail of armed Lithuanians.

Every day, groups of men would be taken to the nearby forest to dig huge pits. These would eventually serve as the graves of the murdered Jews of Sakiai.

On Saturday (Shabbat) the 5th July, the Lithuanians began the transfer of Jews from the granary to the waiting pits in the forest. The men were taken first. They were brought in groups, ordered to strip and then jump into the pits. The Lithuanian guards then shot them dead. Those who didn't move quick enough were shoved into the pits by the guards. Not all Jews passively accepted their fate. Benjamin Rothschild son of the elderly blacksmith Yisrael Yitzchak Rotschild, pulled a Lithuanian guard down into the pit and severely beat him. Two other guards killed Benjamin Rotschild and pulled their colleague out of the pit. He was taken to the hospital at Vilkaviskis in a critical condition.

Motke the local madman, tried to escape while the massacre was in full swing. Two Lithuanian guards chased after him and shot him dead.

After the men came the turn of the women. First to be selected were those from wealthy and established families. About 40 women were evicted from their homes. They were ordered to bring all their valuables and personal effects to the granary near the 'Jews' pasture'. They were ordered to strip and were then marched naked into the nearby forests where they were savagely murdered.

The remaining women and children were relocated to a few buildings in the most decrepit streets in town, which had been designated as a ghetto for the Jews. No barbed wire fencing was erected and the site was classified as an 'open ghetto'. In spite of this, non Jews were forbidden to bring any food into the ghetto, and at great risk to themselves the ghetto women went out foraging for food, both for themselves and their children.

On the first day in the ghetto a group of Lithuanian youths came and took away six young Jewish girls. They were never seen again. The kidnap and rape of ghetto women became commonplace and young attractive women would be taken away, never to return again.

On Shabbat the 13th September 1941, the remaining women and children were taken on wagons to the granary shed outside town. They were ordered to strip and were then transported to the forest nearby. There they were shoved into the pits that had been dug in anticipation of their arrival and Lithuanian guards murdered them all.

All the property of the murdered Jews was loaded on to wagons and brought bak to Sakiai where it was shared out among the local pupulace. In addition to the Jews of Sakiai, the communities of Kriukai, Luksiai, Griskabudis, Sintautai, Sudargas and other towns were also brought to the same site, for annihilation.

Partial List of Lithuanian Murderers of Jews of Sakiai and District

Astrauskas Juozas	Sakiai
Federavicius	Sakiai
Gudenas Gediminas	Kudirkos Naumiestis
Gudiskis Zigmas	Kudirkos Naumiestis
Irstikaitis (Chief of Pol.)	Sakiai
Isganaitis Antanas	Sakiai
Juska Juozas	Sakiai
Karalius Vincas (capt.)	Sakiai
Krasauskas Antanas	Kudirkos Naumiestis
Kuncaitis Justinas (Major)	Sakiai
Lapusinskas Stepanas	Kudirkos Naumiestis
Laurinaitis Jonas	Kudirkos Naumiestis
Laurianitis Juozas	Kudirkos Naumiestis
Leveckis Algirdas	Kudirkos Naumiestis
Leveckis Gediminas	Kudirkos Naumiestis
Leveckis Kestutis	Kudirkos Naumiestis
Pilipauskas Antanas	Kriukiai
Reklaitis Vladas (Colonel)	Sakiai
Rugys (Local Comm.)	Sakiai
Rutkauskas	Kudirkos Naumiestis
Siderevicius Jonas	Sakiai
Siurblys (Chief of Pol.)	Sakiai
Skaisgiris Vincas	Kudirkos Naumiestis
Skalendziunas	Sakiai
Stulgaitis (Chief of Police)	Sakiai
Suldzickas Bronius	Lekeciai
Tamulaitis Bernardas (Lt.)	Lekeciai
Tamulaitis Klementas	Lekeciai
Tamulaitis Stasys	Lekeciai
Tutoraitis Jonas	Sakiai
Vaivada Jeronimas	Sakiai
Vaivada Kostas	Sakiai
Valuckas	Lekeciai
Vilcinskas Balys	Sakiai
Vilcinskas (Chief of Police)	Kudrikos Naumiestis+
Zemaitis Jurgis	Lekeciai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

TELSIAI

The Germans entered Telsiai on Wednesday, June 25, 1941, three days after the invasion of Lithuania began. However, the Lithuanians had taken control of the city on the day of the invasion three days earlier. On that day, the persecutions by the Lithuanians of the local Jews started: arrests, beatings, robberies, rape and other acts of grave humiliation and scorn. The entry of the Germans into the city initially had a calming effect, the arrested were released and the humiliation ceased. The Jews had hoped that the Germans would, perhaps, restore order. However, the next day the Lithuanians renewed their attacks on the Jewish population. New arrests were carried out, as well as all sorts of humiliation and abuse.

During all this time, the Jews made desperate attempts to get help from some prominent Lithuanians who lived in the city. Among others, they turned to Cardinal Staugaitis, an influential man who was a leader of the "Christian Democratic Party" and served as Chairman of the pre-war Lithuanian Seimas (parliament). The laconic reply was identical: "That's the price you pay for having brought the Bolsheviks to Lithuania".

June 27, 1941, will be remembered as "Friday the terrible". Lithuanian "activists" accompanied by a few Germans, went from house to house ordering Jews to assemble at the market square. From there, arranged in rows of five, they were marched through the town to the Mastis lake. At the head of the group went, weeping, Rabbi Abraham Yitzchak Bloch, head of the world famous Great Yeshiva of the city, while the others marched behind him, some of them whispering verses of prayers. A heavy armed escort of Lithuanians straightened up the rows, striking and hitting with whips and the butts of their rifles everyone who fell behind. They were brought to the lake and were squeezed into the little shacks standing there.

Several days later a new calamity fell on the Jewish Community. In the Rainiai forest, the Lithuanians found the graves of 72 political prisoners murdered by the Soviets before their retreat. **The Lithuanian authorities, with Cardinal Staugaitis at their head, decided to turn the murder of the prisoners into a victory; and who, if not the Jews were to be the scapegoats** blamed for the murders and the ones on whom to direct the mass fury for vengeance. Day after day, groups of Jews were taken to the graves of the murdered. They were ordered to take the corpses out of the graves and wash them, lick their wounds with their tongues, and place each corpse into a coffin. Many were unable to stand this task. The corpses were rotting and the stench was unbearable. Woe to anyone who could not carry out this malevolent work - he was tortured to death. For days the Jews were tormented in this hell.

Meanwhile, the wicked Cardinal Staugaitis fixed the day of July 13 as the "Holy Sunday". On this day the remains of the murdered were to be brought in a religious ceremony for burial performed at the Catholic cemetary. This day was also to become a symbol of the "victory" over the Soviets. Jewish men were brought to the cemetary during the ceremony and all Lithuanians were allowed to approach them and spit in their faces and slap them. While the men were undergoing this ghastly and gruesome experience with the barbarous Lithuanans, the Jewish women experienced other abuse and maltreatment. Many young women were taken by the Lithuanians to "work", but were raped, tortured and murdered.

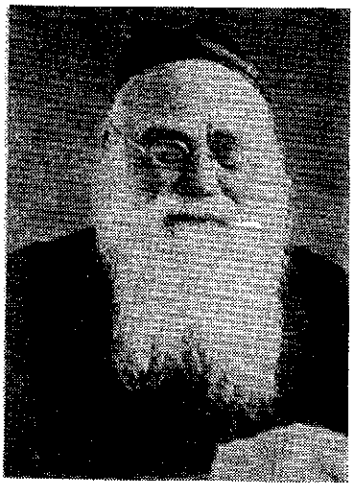
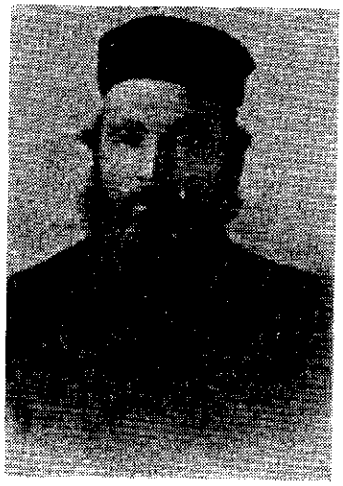
On Tuesday, July 15, the "activists" broke into the shacks where the Rabbis and Yeshiva students were shouting "All Rabbis and Yeshiva students to work" they expelled the Jews from the shacks and dragged them towards the pits, dug a day before. The Jews knew exactly what was going to happen but for them death seemed preferable to the gruesome sufferings they experienced - a redeeming death. Therefore, they went quietly to their graves, whispering the last prayers. Two by two they were taken to the pits and forced to undress. They had to stand on a board that was laid on the verge of the pit and then the Lithuanians shot them. This was not enough for the Lithuanian murderers - they took the Great Rabbi Bloch deeper into the forest to be tortured before they brought him back to the pits to be murdered. Among the victims was a kin of the Rabbi, the Zionist-Revisionist leader Yitzchak Bloch; he jumped to his feet and in a firey speech faced the Lithuanians and cried: "Your country will be filled with your blood and of your children! Revenge will triumph and rise from our graves! Our blood will nourish the trees and your blood will wash the streets of this bloody country!" The murderers bullets cut off his words and he fell into the pit.

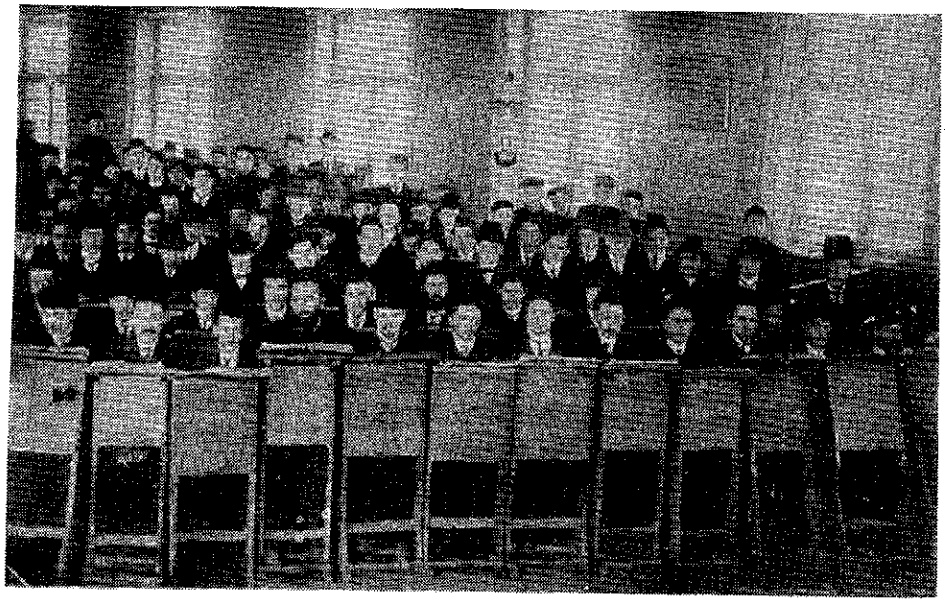
Some Jewish women who managed to evade the guards and visit the place, discovered a horrible sight at the killing site. The path which led from the shacks to the pits was completely covered with blood. Blood bubbled from the graves, which had been barely covered with earth. Around the graves, clothing, photos and passports were being blown around by the wind, and in the middle of all this, a crowd of Lithuanians searched for anything of value.

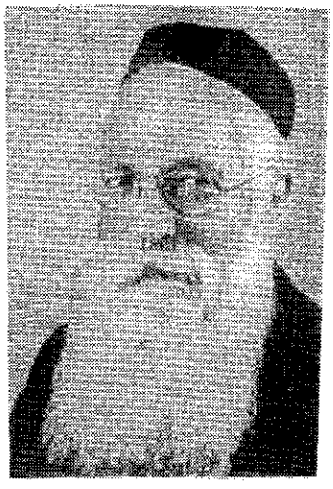
Several days passed, the earth on the graves sunk and split open. Limbs and broken bodies rose on the surface, the smell of rotting corpses was strong. An epidemic broke out in the shacks of the women and children. 14 women and children died. All the women and children, about 4,000, were moved to a camp at Geruliai.

At the camp, life was unbearable. There was no food, no water, no medical help. Disease was rampant and above all, armed Lithuanian

THE YESHIVA ACADEMY OF TELSIAI





The Rabbis and Yeshiva students of the world famous Yeshiva Academy were of the first victims to be tortured and murdered.

guards abused them day and night. Each night they would come and "select" women for "work" but instead they were raped and murdered. The Lithuanians also disseminated information of an "action" that was planned against the women and children.

One day before the "action", the commander of the camp, Platakis, told the women that on the next day an unpleasant "action" against the woman and children was going to take place in the camp, but in exchange for 100,000 Rubles it would be possible to save the camp. The women accumulated the requested sum and it was given to the commander, but very quickly they discovered that this was an additional Lithuanian deceit.

On the next day, drunken policemen and "activists" broke into the camp and forced the women and children out, brought them to the pits and murdered them.

Partial List of Lithuanian Murderers of Jews of Telsiai and District

Abrutus Stasys	Alsedziai
Abukevicius Jonas (Lt. Teacher)	Rietavas
Aleksandras Franciskas	Varena
Aleksandravicius	Telsiai
Alimas (city comm.)	Telsiai
Alimiene (wife of city comm.)	Telsiai
Alutis Juozas	Rietavas
Andrijauskas (Brothers)	Telsiai+
Andrijauskas Vacys	Telsiai+
Antanelis B.	Telsiai
Asadauskas Ignas	Varena
Astromskas	Telsiai+
Bagdanas	Alsedziai
Baisiukas Vincas	Varena
Baltis	Alsedziai
Bublys	Alsedziai
Baltmiskis Vacys	Telsiai+
Budenas Jonas	Varena
Bulauskas	Telsiai+
Burskys Jonas	Telsiai+
Cepaitis Antanas	Telsiai
Cesnulevicius Kristof	Varena
Cipkus Petras	Telsiai
Cura	Zarenai
Dajoras Kazimieras	Telsiai
Damanskis Vladas	Telsiai
Dargis Kazys	Telsiai+
Dauginis Alfredas	Telsiai+
Derbutas Stepas	Telsiai+
Galdikas Feliksas	Zarenai
Galdikas Kazys	Telsiai+
Galdikauskas Adolfas	Rietavas
Giacas Juozas	Telsiai+
Gircys Antanas	Rietavas
Gricius Jonas	Telsiai
Grigutis	Alsedziai
Grusas Kazys	Telsiai+
Gurcenas	Telsiai+
Idzelevicius Kazys	Telsiai+
Incelevicius Kazys	Telsiai
Incelevicius Stasys	Telsiai
Indzilevicius Jonas	Telsiai
Jadversis Valentinas (Priest)	Telsiai
Jodakis	Telsiai
Jodikis Chief Pol.	Telsiai+
Jokubaitis Ulis	Rietavas
Jonusauskas	Telsiai+
Jonusas Jonas	Telsiai
Jonusas Stasys	Telsiai+
Juchnevicius	Telsiai+
Juodikis Bronius	Telsiai
Jusinevicius Petras	Varena
Kairys Jonas	Zarenai
Katkus Jonas	Telsiai+
Kaulavicius Juozas	Telsiai
Kazadailevicius-Kazdailis Pranas	Telsiai+
Kekelis	Telsiai+
Kiarpauskas Lt.	Telsiai+
Kirsis Vladas	Telsiai+
Kiselius Antanas	Telsiai
Knietas Kostas	Telsiai
Kondratavicius Lolke	Varena
Kontvainas Leonas (MD)	Rietavas
Krizius Leonas	Telsiai+
Kubelius	Telsiai+
Kukonauza	Tersiai+
Kumpa Juozas	Varena
Lapas	Telsiai
Leipus Juozas	Telsiai+
Leonavicius Bronius	Varena
Leonavicius Jonas	Varena
Leonavicius Petras	Varena
Liaudanski Bronius	Telsiai
Liniauskas Aleksas	Telsiai+
Lisinauskas Justinas	Rietavas
Lukosius Pranas	Telsiai+
Madzaras Juozas	Varena
Maksale Jonas	Varena
Mazeika Vladas	Luoke
Mecius Albertas	Telsiai+
Mecius Aleksas	Telsiai+
Mecius Vaclovas	Telsiai+
Mickus Pranas	Telsiai+Zarenai
Mikuckis Vladas	Telsiai+
Milasevicius Aleksandras (Capt.)	Telsiai+
Milasius Juozas	Telsiai+
Milauskas Jonas	Varena
Miskinis Vytautas	Rietavas
Nakutis	Telsiai+
Narkevicius Bronislavas	Telsiai
Naujalis Jonas	Varena
Naujalis Juozas	Varena
Navickas Martinas	Varena
Noreika Jonas (Capt.)	Telsiai
Norkevicius Bronislavas	Telisia+
Orevicius Juozas	Telsiai+
Pabrezis	Rietavas
Paulauskas Adomas	Telsiai+
Paulauskas Pranas	Zarenai
Paulauskas Stasys	Telsiai+Varena
Paulauskas-Margys	Telsiai
Petrauskas	Telsiai+
Petrusys Adolfas	Varena
Petrusys Alfonsas	Varena
Piatkus Juozas	Telsiai+
Platakis Juozas	Telsiai+
Poskus Bolius	Varena
Poznakas Jonas	Telsiai+
Prakapa Juozas	Varena
Rameskis Kazys	Rietavas
Rameskis Stasys	Rietavas
Redeckas Juozas	Telsiai
Remeikas Kazys	Rietavas
Remeikas Stasys	Rietavas
Rimkus Petras	Telsiai
Rimsas Stasys	Telsiai
Romanauskas Antanas	Telsiai+
Romanauskas	Telsiai
Rubavicius Pranas	Telsiai
Rubezius Jonas	Rietavas
Rubeika Antanas	Telsiai+Zareniai
Sabaliauskas Stasys	Telsiai+
Sapka Leonas (Priest)	Telsiai
Saukis Antanas	Telsiai+
Saulis Stanislovas	Telsiai
Savickas Jonas	Telsiai
Seresevicius Alfonsas	Varena
Sidlauskas Ignas	Telsiai+
Simoliunas Juozas	Varena
Sirvidas-Sirvintas Jonas	Telsiai+
Skilutas Mikas	Varena
Skrodenis Jonas	Telsiai+
Skruibys Anicetas	Telsiai+Rietavas
Smauksta Mykolas	Rietavas
Smilgevicius	Rietava
Smunkstys Miska	Rietavas
Srebalius	Rietavas

Stankevicius Jonas	Varena
Stolpirstys	Luoke
Suchockis Brònius	Varena
Suchockis Jonas	Varena
Suchockis Vincas	Varena
Sudintas Povilas	Telsiai+
Sudmanas	Telsiai+
Sulcas Kazys	Telsiai+
Sulcas Petras	Telsiai+
Suntovas Juozas	Telsiai+
Susinskas Vladas	Telsiai+
Sutkus	Telsiai
Svilas Alfonsas	Telsiai
Svylas (Major)	Telsiai
Tareila Jonas	Varena
Tiskinas	Telsiai+
Trakis Jonas	Telsiai+
Ulba Bronius	Telsiai+
Vagdarys Olesys	Alsedziai
Vaiculis Petras	Telsiai+
Vaikulis	Telsiai+
Vaitkevicius Petras	Varena
Vaitkunas Jonas	Varena
Varnelis Petras	Rietavas
Varkalis	Telsiai
Venckus Vincas	Luoke
Vilmas	Telsiai+
Vilimavicius Stepas	Telsiai+
Zavalis	Telsiai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.



A group of murderers, among them Paulauskas, one of the main murderers of the Jews of Telsiai.

UKMERGE

The persecution of the local Jews by the Lithuanians started immediately after the German invasion of Lithuania, before the Germans entered the city. Many Lithuanians entered Jewish homes, plundering property and afflicting and tormenting the Jewish dwellers, causing them pain and suffering. One of the first victims was the pharmacist Joseph Shelkan, an 80 year old man, whom the Lithuanians forced, striking him with heavy blows, to run after a cart harnessed to a horse. Another victim was Dr. Aharon Cohen, who had left the hospital on his way home; he was shot and murdered in the middle of the street.

On the day the Germans entered the city, two Germans were shot, apparently from stray bullets fired by the Germans themselves. The Lithuanians immediately claimed, falsely of course, that the shots were fired by the Jews, presenting this as an additional reason for torture and murder. The Lithuanians invaded Jewish homes and institutions arresting and murdering hundreds of Jews with an indescribable cruelty. One of the institutions they sacked was the Jewish hospital, murdering the doctors and nurses. The Rabbi of Ukmerge, Rabbi Zusmanovitch, was brought to Pivonia (see further) and after torturing him for hours he was put into a barn that was set on fire and therefore burnt alive. The atrocities the Lithuanians committed in Ukmerge were of indescribable horror. In these atrocities "excelling" in particular was the Chief of the Secret Police in Ukmerge, Vacys Paskevicius, the engineer Vacys Deveikis, the driver Zvuliunas and the Pole Lavioda. Paskevicius used to stab the victims while Deveikis, holding a dull hatchet used to chop off the limbs of the victims while they were still alive. Zuliunas was busy throwing the victims into the pits and Lavioda enjoyed to murder and then immerse his hands in the blood of his victims.

The persecutions, torture and murder went on. No Jewish home in Ukmerge was spared. The local police together with the local "activists" acting on the orders of the Lithuanian "Provisional Government" (which were received through the District Chief), arrested (on July 4th) more than 200 people who, before being murdered went through the horrible tortures experienced by the previous victims. The four above mentioned sadists were also active in these murders. A few days later the murderers chose the twelve most beautiful girls in town and after raping and torturing them, murdered them.

At the beginning of August 1941, according to an order the Ukmerge police received from Reivytis, the chief of the Police Department of the "Provisional Government", all remaining Jews from Ukmerge had to leave their homes and "settle" in the huts of a slum quarter near the river, which the Lithuanians declared a "Ghetto". The Ghetto was not fenced and inspite of the heavy guard of Lithuanian police, the Lithuanian savages and hooligans (and the policemen themselves) continued to torment the victims including plunder, rape and murder. From September 9 - 15, 1941, the horrible massacre of the Jews of Ukmerge and of the surrounding villages and towns (Bagaslaviskis, Balninkai, Dubingiai, Gelvonai, Giedraiciai, Kavarskas, Kurkliai, Musninkai, Pabaiskas, Sesuoliai, Siesikiai, Sirvintos, Taujenai, Videniskiai) was carried out. All were murdered in the forest of Pivonia, the main site of the murders of the Jews who lived in Ukmerge and its district.

At the Ghetto the women, children and the elderly, still remained. They were brutally murdered on September 26, 1941. Almost 20,000 Jews were murdered in Pivonia. They included hundreds of refugees who fled from different places towards the Soviet Union in order to try to save themselves from the Nazis and their Lithuanian collaborators.

Partial List of Lithuanian Murderers of Jews of Ukmerge and District

Adamonis Felksas	Ukmerge
Adomavicius Kazys	Ukmerge
Alechna Feliksas	Giedraiciai
Atkociunas Stasys	Ukmerge+ Sirvintos
Aukstolis Antanas	Giedraiciai
Aukstolis Viktoras	Balninkai
Aviza Kazys	Ukmerge+ Kurkliai
Aviza Petras	Zelva
Bagdonas Vincas	Balninkai
Bagdonavicius Erslovas	Ukmerge
Bakanauskas	Balninkai
Baksys Pranas	Ukmerge+ Pabaiskas
Bakucionys Matas	Ukmerge
Balandis Bronius	Ukmerge
Balciunas Petras	Ukmerge
Baltrunas Juozas	Giedraiciai
Baltusnikas J.	Sirvintos
Banbiulis Bronius	Zelva
Barkauskas Antanas	Siesikai+
Barstinskas Juozas	Ukmerge
Bartaska	Ukmerge
Biebertas Albinas	Ukmerge
Bliucikas Klemensas	Giedraiciai
Bormusys Jan	Dubingiai
Bormusys Francisek	Dubingiai
Brazenas Jurgis	Ukmerge
Brazinskas Vladas	Ukmerge
Braskys Jonas	Giedraiciai
Bratkauskas Stasys	Balninkai
Braziukaitis Aleksandras (Chief Distr.Sec.Pol.)	Ukmerge
Bukauskas Stasys	Musninkai
Bultrinas	Giedraiciai
Butkiene	Ukmerge
Butkus Juozas	Ukmerge
Butvilas Norbertas	Pabaiskas
Buvelskis Jonas	Ukmerge
Cerniuskas Antanas	Zelva
Cernys Kostas	Ukmerge
Cesnolavicius Vladas	Sirvintos
Cesulis Antanas	Giedraiciai
Cesulis Juozas	Giedraiciai
Ciuksys Bronius	Ukmerge
Ciuzinas Bronislavas	Ukmerge
Civas Jonas	Siesikai
Civilis Pranas	Ukmerge
Danilevicius Antanas	Ukmerge
Davulis Jonas	Ukmerge

Dedela Jonas	Sesikai
Deveikis Bronius	Ukmerge
Deveikis Vacys	Ukmerge
Deveikis Vytautas	Ukmerge
Dubinskas Jonas	Ukmrege
Dzena Edvardas	Kovarskas
Dzovalas Viktoras	Ukmerge
Etneris Genrich	Ukmerge
Filipavicius Juozas	Gelvanai
Gacauskas Bronius	Sesikai
Galiunas Stasys	Giedraiciai
Garnys Julius	Ukmerge
Gedraitis Jonas	Ukmerge
Gerdziunas A.	Zelva
Gidrys Juozas	Dubingiai
Gidrys Mikas	Dubingiai
Giedraitis	Pabaiskas
Greblikas Vladas	Ukmerge
Gricius Stasys	Ukmerge
Grigaliunas	Ukmerge
Grigaliunas Vincas	Ukmerge
Grinius Julius	Musninkai
Grybas Antanas	Ukmerge
Grybas Kazys	Ukmerge
Gudaitis Antanas	Zelva
Gudauskas Kazys	Ukmerge
Gudenas	Kavarskas
Guja Aleksas	Ukmerge
Gurskis Vladas	Pabaiskas
Guzevicius Jonas	Ukmerge
Imbrasas	Sesikai
Jameikis Pranas	Ukmerge
Januskevicius Aleksas	Ukmerge
Jocinis Povilas	Balninkai
Jonusonis Petras	Ukmerge
Junevicius Adomas	Giedraiciai
Junevicius Vaclovas	Giedraiciai
Junevicius Vladas	Giedraiciai
Juocepis Povilas	Balninkai
Jurgelevicius Henrikas	Ukmerge
Jurgelevicius Leonas	Ukmerge
Jurgelevicius Zenonas	Ukmerge
Kacanas (Priest)	Giedraiciai
Kacinskas	Ukmerge
Kairys Juozas	Sesuoliai
Kalendra Stasys	Ukmerge
Kalibatas Feliksas	Kavarskas
Kalinis Simonas	Giedraiciai
Kamarauskas Petras	Ukmerge
Karaliunas	Siesikai
Kavalauskas Aleksas	Giedraiciai
Kavaliasukas Jonas	Sesikai
Kazlauskas Petras	Ukmerge
Kelmelis Jonas	Musninkai
Kiaucas	Pabaiskas
Klatinas	Sesikai
Klibatas	Kavarskas
Klimas Balys	Ukmerge
Komarauskas Karolis	Ukmerge
Konopackis	Sesuoliai
Konopackis	Sesuoliai
Kovalevskis Aleksandras	Giedraiciai
Krisciunas Jonas	Ukmerge
Krusna Jonas	Sesikai
Kuraitis Algirdas	Ukmerge+
Kutelis Juozas	Ukmerge
Kuzmickas Pranas	Ukmerge
Kvaracius Bronius	Ukmerge
Kvetkauskas Liudas	Musninkai
Kvyklis Teodoras	Ukmerge
Lauckas Pranas	Ukmerge
Lavioda	Ukmerge
Lazarevicius Antanas	Dubingiai
Lazarevicius Feliksas	Dubingiai
Lazarevicius Michael	Dubingiai
Lekavicius Matas	Ukmerge
Lepinaitis Vladas	Ukmerge
Lesys Juozas	Giedraiciai
Lizunas Karolis	Ukmerge+Sesuoliai
Lucunas Koralius	Musninkai
Lukasevicius Jan	Giedraiciai
Lukasevicius Petras	Giedraiciai
Luksys Domzas	Ukmerge
Lunys (Chief of Police)	Sesuoliai
Lydeika Kazys	Ukmerge
Maldeikis Vladas	Sesikai
Malevicius Pranas	Dubingiai
Marcinkevicius Bronius	Giedraiciai
Markunas Antanas	Ukmerge
Masalskis Zigmas	Ukmerge
Masliuk Jan	Dubingiai
Matijosis Petr	Giedraiciai
Mazeika Aleksas	Giedraiciai
Mazeika Juozas	Giedraiciai
Mazeika Kazys	Kavarskas
Medisauskas Povilas	Pabaiskas
Medisauskas Tofilis	Kurkilai+ Ukmerge
Medzevicius Kazys	Ukmerge
Meskevicius Juozas	Ukmerge
Michnevicius Petras	Giedraiciai
Mickus Bronius	Ukmerge
Mickus Vytautas	Ukmerge
Miezelis Petras	Zelva
Mikeska Vladas	Ukmerge
Miklusis Alfonsas	Balninkai
Mikolauskas Aleksas	Sirvintos
Mikucionys Antanas	Musninkai
Mikucionys Juozas	Musninkai
Mikucionys Stasys	Musninkai
Mikusauskas Stepa	Ukmerge
Milciukas Albinas	Ukmerge
Mireska Vladas	Pabaiskas
Misiunas	Kavarskas



Sibaila Jonas - Before the war, a teacher in Ukmerge; Was head of a murder squad who was responsible for the torture and murder of thousands of men, women and children in the Ukmerge region.

Misiunas	Kavarskas
Miskinys Karolis	Giedraiciai
Mockaitis Vincas	Ukmerge
Morkunas Jonas	Musninkai
Morkunas Julius	Musninkai
Morkunas Petras	Musninkai
Morkunas Stasys	Musninkai
Motuzas	Pabaiskas
Navickas Henrikas	Giedraiciai
Navickas Jonas	Giedraiciai
Norvainis A.	Ukmerge
Novickas Edmundas	Musninkai
Okas Jurgis	Ukmerge
Okinakas	Giedraiciai
Olsauskas Jonas	Musninkai
Packauskas Zigmas	Ukmerge
Paliukas Boleslavas	Sesuoliai
Paliulis Karlos	Ukmerge
Paliusis Henrikas	Ukmerge
Papickas Mykolas	Sesuoliai
Papickas Pranas	Sesuoliai
Paplauskas Leonas	Ukmerge
Pasilis Aleksandras	Ukmerge+ Giedraiciai
Paskauskas Bronius	Musninkai+Ukmerge
Paskevicius Antanas	Ukmerge
Paskevicius Macys	Ukmerge
Paskevicius Mykolas	Zelva
Pazusis Jonas	Sirvintos+Sesuoliai
Petrauskas Vladas	Giedraiciai

Petrila Antanas	Ukmerge
Pilka Antanas	Kurkliai
Pilka Bronius	Ukmerge
Piveikis Vaclovas	Ukmerge
Plenta Kazys	Sirvintos
Pliskauskas Leonas	Ukmerge
Posilis Alkesandras	Giedraiciai
Pupelis Ipolites	Ukmerge
Purinukas	Balninkai
Putna Alfonsas	Ukmerge
Putna Jonas	Ukmerge
Rudomanskas	Pabaiskas
Rudomanskas Vaclovas	Ukmerge
Rutkevicius Antanas	Ukmerge
Sabliauskas Ipolitas	Zelva
Sakalis Jonas	Sirvintos+Ukmerge
Salma Jonas	Dubingiai
Samaturovas Leonidas	Ukmerge
Samulionis Vincas	Ukmerge
Sangevicius Jonas	Sesikai
Scesna Mykolas	Ukmerge
Sciukauskas Jonas	Ukmerge
Semaska Jonas	Kavarskas
Semenovas Jonas	Giedraiciai
Semezys Mykolas	Sirvintos+Gelvanai
Seonas Kazys	Ukmerge
Sereika Jurgis	Kavarskas
Seveikis Antanats	Ukmerge
Sibaila Juozas	Ukmerge
Simaitis Mykolas	Balninkai
Simjonavas Jonas	Giedraiciai
Simke Lt.	Kavarskas
Simukonis Bronius	Ukmerge
Simukonis Feliksas	Ukmerge
Sinkunas Viktoras	Ukmerge
Sirocenko Vacys	Ukmerge
Sirvinskas Juozas	Musninkai
Sirvinskas Kazys	Musninkai
Sirvinskas Stasys	Ukmerge
Sirvinskas Vladas	Balninkai
Skoba Kazys	Balninkai
Skominas Zigmas	Pabaiskas
Skorupskas Juozas	Musninkai
Skubeika Juozas	Ukmerge
Slavinskas Antanas	Giedraiciai
Slavinskas Juozas	Giedraiciau
Slefendorfas Jurgis	Ukmerge
Sleikus Povilas	Kavarskas
Slepikas	Balninkai
Slucka Mecislavas	Kavarskas
Smigelskis	Balninkai
Snieska	Pabaiskas
Sopis	Pabaiskas
Sopys	Ukmerge
Sprindis Vytautas	Ukmerge
Stankaitis Juozas	Ukmerge
Starkovas Vaclovas	Giedraiciai
Starkus Vaclovas	Giedraiciai
Staselis Jonas	Dubingiai
Stasevicius Jonas	Sesikai
Staskunas Antanas	Dubingiai
Steikunas Jonas	Balninkai
Steponavicius Bronius	Balninkai
Steponavicius Vytautas	Ukmerge
Stumbras Petras	Balninkai
Sulinskas Vincas	Ukmerge
Susnys Juozas (Priest)	Balninkai
Svelnikas Pranas	Ukmerge
Svileinis	Zelva
Taidamavicius	Ukmerge
Talutis Antanas	Ukmerge
Taparauskas Pranas	Ukmerge
Tarasevicius Stasys	Dubingiai+Zelva
Tesiulis Juozas	Giedraiciai
Tuba Mykolas	Pabaiskas+Ukmerge
Tusas Kazys	Pabaiskas+Ukmerge
Tvaska Kostas	Sirvintos
Ukeniskas Arnoldas	Giedraiciai
Unekas Juozas	Ukmerge
Urbanavicius Stepas	Balninkai
Uspalis Aleksas	Sirvintos
Uzcevskis Liola	Ukmerge
Vainauskas Alfonsas	Giedraiciai
Vaitonis Stasys	Ukmerge
Vakrikas Vytautas	Ukmerge
Valavicius Albertas	Ukmerge
Valeika	Pabaiskas
Valeika Julius	Ukmerge
Valeikis Stasys	Ukmerge
Varnackas Vincas	Ukmerge
Varanavicius	Pabaiskas+ Ukmerge
Varnas Pranas	Ukmerge
Vasaitis Jurgis	Ukmerge
Vasiliauskas Kazys	Ukmerge
Vasiljevas Vitaljus	Ukmerge
Vengris	Ukmerge
Vepsas Pranas	Ukmerge+
Vesenas Vaclovas	Ukmerge
Vinclovas Jan	Pabaiskas+Ukmerge
Vinclovas Juozas	Pabaiskas
Vinclovas Mykolas	Pabaiskas+ Ukmerge
Virbalas	Zelva
Viselga Vacys	Ukmerge
Vitkus Vincas Lt.	Ukmerge
Vorsgalis Stasys	Balninkai
Vytautas Algirdas	Giedraiciai
Vytautas Antanas	Giedraiciai
Zabulionis Juozas	Ukmerge
Zabulionis Kazys	Ukmerge
Zadlauskas Mykolas	Zelva
Zaksevskis Bronislavas	Kavarskas
Zalas Juozas	Giedraiciai
Zamauskas	Pabaiskas



Semezys Mykolas; Participated in the murder of the Jews of Ukmerge and its district.

Zamauskas	Ukmerge
Zandauskas Petras	Sirvintos
Zareckas Stasys	Siesikai
Zaremba Petras	Giedraiciai
Zaremba (Chief of Pol.)	Ukmerge
Zemackas	Siesikai
Zilys Antanas	Sirvintos
Znupka Jonas	Ukmerge
Zulys Stepas	Ukmerge
Zupka Edvardas	Pabaiskas
Zupka Jonas	Pabaiskas
Zupka Mykolas	Pabaiskas
Zupka Stasys	Pabaiskas
Zvikevicius Jonas	Giedraiciai
Zvikevicius Vaclovas	Giedraiciai
Zvirblys	Pabaiskas

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

ZAGARE

Zagare is situated in the Siauliai province in Northern Lithuania on the border with Latvia. The Svete river divides the town into two sections described as old and new Zagare. 3,000 Jews lived in the town at the time of the Holocaust.

The Germans captured the town on the 23rd June 1941. Immediately following their arrival, notices bearing the signature of the local 'activist' commandant were posted throughout town. They gave details of a new list of restrictions which were now imposed on Jews. They were now forbidden to use the pedestrian footpaths, open the shutters on the windows of their homes, allow smoke to escape from their chimneys, draw water from wells that belonged to Christians or buy bread at the local bakery.

The day after the Germans entered the city, a number of Jewish men with the Rabbi of the town Reb Yisrael Reif at their head, were summoned to appear in the market place square. The armed Lithuanian guards gave them various garden tools and then led them to the Graf Naroshkin estate located outside the town, where they were set to work cleaning out the stables and cow sheds. As evening fell, the Lithuanians marched them back to the market place square where a crowd of eager onlookers were waiting to be entertained. The Jews were ordered to lay their tools in an orderly fashion on the ground and then kneel down in front of them. Their Lithuanian escorts then conducted an inspection which was most meticulous. Any individual whose tools were not spotlessly clean or not arranged in the requested manner, was subjected to a severe beating.

Finally the elderly Rabbi Reif who being a tall and imposing figure stood out amongst the rest of the group, was ordered to step out and was then tethered together with a short individual to a wagon. They were then forced to drag the wagon through the town's main streets while the accompanying Lithuanian crowd of spectators clapped their hands in applause at the 'performance'.

On the 25th June 1941, the first groups of Jewish men were taken for execution. On the same day a large number of men were instructed to assemble inside the synagogue. Forty were then brought out and supposedly transported to Latvia for work assignments. They were in fact taken to a nearby grove where they were all shot.

On the 26th June 1941, the teacher Stasys Busys and the lawyer Antanas Krupsys came to the synagogue requesting another group of Jews for work assignments and jocularly remarked that they 'needed the men for supper'. They chose forty strong Jewish men, handcuffed their hands behind their backs and took them to the Jewish cemetery in 'new Zagare' where they murdered them.

At the beginning of July, all the Jews were relocated to one neighbourhood which was declared a ghetto and cordoned off by an unguarded barbed wire fence. Surviving Jews were brought here from other towns in the area such as Kursenai, Papile, Tryskiai, Joniskis, Zeimelis, Kriukai, Radviliskis, Saukenai, Kelme, Tirksliai, Krakes, Joniskelis, Linkuva, Pakruojis, Laukuvas, Lygumai and other places. A total of seven thousand Jews were gathered in the ghetto during this period.

The commander of the 'activists' in Zagare was Stanislovas Kackys and his assistant was police commandant Semaitis. Their mentor was a German named Mantoyfel who had been dispatched to the town by the Gestapo headquarters in Siauliai and he stayed in Zagare for several months. He wore civilian clothes and spent his time inciting the local activists to commit acts of attrition against the Jews.

Life for the Jews in the ghetto was intolerable. As previously mentioned, the perimeter was unguarded which meant there was nothing to stop Lithuanians and Latvians entering the ghetto and doing whatever they pleased. They would charge through the streets with horses and carts, load up with whatever goods they set eyes on and would then promptly disappear. The ghetto had no representative body of any kind, and although some of the community leaders tried to organise some form of association that would render assistance to those in need, they did not have the means with which to effectively put such intentions into practice.

During the nights, men were forced to sleep in the synagogue with only the women and children being allowed to stay at home. There were many incidents of hooligans breaking into Jewish homes and dragging out women and girls where they would be subjected to violent abuse. The Jews in the ghetto were allowed to visit the local market once a week in order to buy whatever food and provisions they required but the merchants and farmers avoided selling to Jews as much as possible.

The hatred and cruelty displayed by the Latvians and Lithuanians towards the Jews knew no limits and one such example of such savagery was the murder of Ms Brauda. One day a group of Lithuanians burst into her house and began harassing her. In desperation she jumped from the second floor of the building and ended up on the street below with a broken leg. Sparing no effort, the Lithuanians came downstairs, picked her up and carried her back up to her apartment where they laid her down on her bed and then split her skull open with an axe.

Every day Jews were selected for work assignments but not before the murderers had enjoyed their daily amusement. They would instruct Rabbi Reif to stand in front of the work detail and each individual had to approach the Rabbi and spit in his face. There were many Jews who could bring themselves to abuse their Rabbi in such a manner and subsequently paid the ultimate price for their refusal to participate in such a

hideous practice. As a result Rabbi Reif issued instructions to the community, requiring all those selected for work duties to spit in his face if so ordered.

This state of affairs continued until Yom Kippur 5702. The Day of Atonement Fast Day. On that day few Germans from the special forces section the Einsatzgruppen arrived in Zagare together with Lithuanian auxiliary police officers (of the Motorized Commando Unit of Haman). The Jews were ordered to gather in the market square. As evening fell, several people from Zagare were summoned to the company commander and requested to provide a sum of money either in gold coins or personal valuables. This payment would ensure that they would not be harmed in anyway and they would be transferred to another location located near the railway where they would be able to work for their livelihood. The German commander ordered 30 able bodied men to report to him at the police station the same evening. Their job would be to serve as wardens at the rehabilitation centre. The entire Jewish community was ordered to assemble in the market square on the following day, the 11th Tishri 5702, where they would be addressed by the commander.

The next day, all the Jews assembled in the market square as instructed. Most people brought their children with, in accordance with the commander's instructions. Some people however, realised the true nature of the fate that lay in store for them and tried to hide their children wherever possible.

At around nine o'clock, the commander began an impassioned speech in which he promised his audience that conditions at their new home would be a substantial improvement on the ghetto. Half way through his speech he suddenly stopped and blew on his whistle which was the signal that the armed Lithuanians hiding in the adjoining streets had been waiting for. Charging forward from every direction, they let loose a hail of gunfire on the unsuspecting crowd. It was at this point that Alter Zagorsky shouted "Jews, run for your lives!". He himself drew a knife and stabbed an armed Lithuanian standing nearby who shot him in return. Avraham Ackerman leapt on another Lithuanian and sank his teeth into his throat with all the force he could muster before he too was shot. Many Jews defended themselves with valour and managed to escape before reinforcements were brought in.

With the help of extra troops brought in from nearby Siauliai the Germans and their Lithuanian accomplices managed to overcome any further Jewish resistance. Searches for all those who had escaped were conducted and people who were caught were marched to the "Park" (the Graf Park) near which pits had been dug in readiness for the executions. The Jews were led to the pits in groups where armed Lithuanians mowed them down with machine gun fire. Some groups were brought to the pits in a truck belonging to the Siauliai council.

The murderers would not waste their time shooting children but would merely grab hold of their legs and dash their heads against the nearest tree. Some were thrown into the pits still alive. The hair raising brutality reached horrendous dimensions as is shown in the example of a pregnant woman whom after being thrown into the pit cried out that she was about to go into labour. They pulled her out of the pit, lay her down on the ground nearby and allowed her to give birth. They then shot her and her baby and threw the corpses back into the pit. Among the victims was the elderly Rabbi Reb Yisrael Reif. His son Reb Yitzhak Zondel Reif had already been murdered earlier on. Zagare's market place was awash with blood, so much so that the Siauliai fire brigade was called in to hose down the streets.

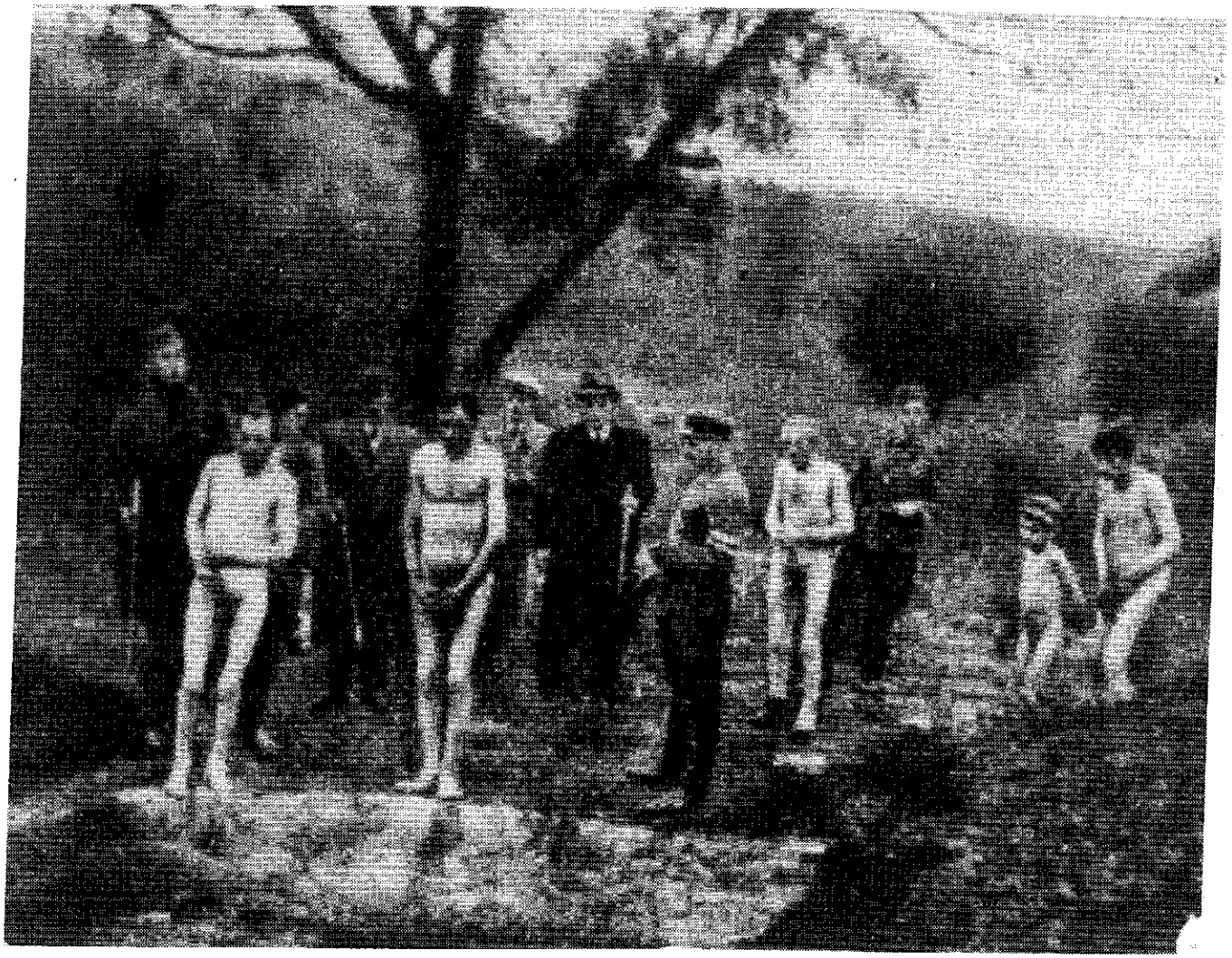
The burial of corpses of Jews who were caught and shot in their hideouts lasted for three days. In order to force the fugitives out into the open, the Lithuanians took away the well buckets which meant that those people in hiding could not draw water. Very few survived in those conditions.

Partial List of Lithuanian Murderers of Jews of Zagare and Region

Adomavicius Kazys
Bagdonavicius Erslovas
Balciunas Petras
Baltokas Bronius
Baltokas Jonas
Baltokas Juozas
Baltokas Pranas
Baltokas Vincas
Barstinskas Juozas
Baumeister Edvardas
Biebertas Albinas
Brazenas Jurgis
Briedis Jonas
Busys Stasys
Ciuksys Bronius
Danilevicius Antanas
Danyla
Dubauskas
Dubinskas Juozas
Dumsa
Eisgirdas
Gendvilis
Greblikas Vladas
Gricius Stasys
Grigaliunas Vincas
Gudauskas Kazys
Janavicius
Jankus
Januskevicius Aleksas
Jonickis
Jonickis (Brothers)
Jurevicius
Jurgelevicius Henrikas
Jurgelevicius Leonas
Kackys Stanislovas (Chief of "Activists")
Kalendra Stasys
Karnauskas
Karpavicius
Karpavicius (Brothers)
Kaunas Simonas
Kazevnikov Sana
Kazlauskas Petras
Klimas Balys
Kozevnikas Aleksandras
Krisciunas Jonas
Krupsys Antanas (Lawyer)
Krutulis
Laikys
Lauckas Pranas
Laurinavicius
Lekavicius Matas
Lepinaitis Vladas

Luksys Domazas
Lydeika Kazys
Margunas
Medzevicius Kazys
Mikuckis Petras
Mikusauskas Stepas
Morkunas-Rimantas Povilas
Naudzius
Okas Jurgis
Packauskas Zigmas
Paliunas
Paliusis Henrikas
Paplauskas Leonas
Petrila Antanas
Plekavicius Antanas
Pliskauskas Leonas
Pupelis Ipolites
Samaturovas Leonidas
Samulionis Vincas
Scesna Mykolas
Sciukauskas Jonas
Semaitis (Chief of Police)
Seveikis Antanas
Simaitis
Simukonis Bronius
Simukonis Feliksas
Sirocenko Vacys
Sirvinskas Stasys
Slefendorfas Jurgis
Stankaitis Juozas
Stankus
Statkus
Sulinskas Vincas
Taparauskas Pranas
Trinkus Antanas
Unekas Juozas
Vaitonis Stasys
Vakrikas Vytautas
Varnackas Vincas
Vasaitis Jurgis
Vasiljevas Vitaljus
Zakys

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

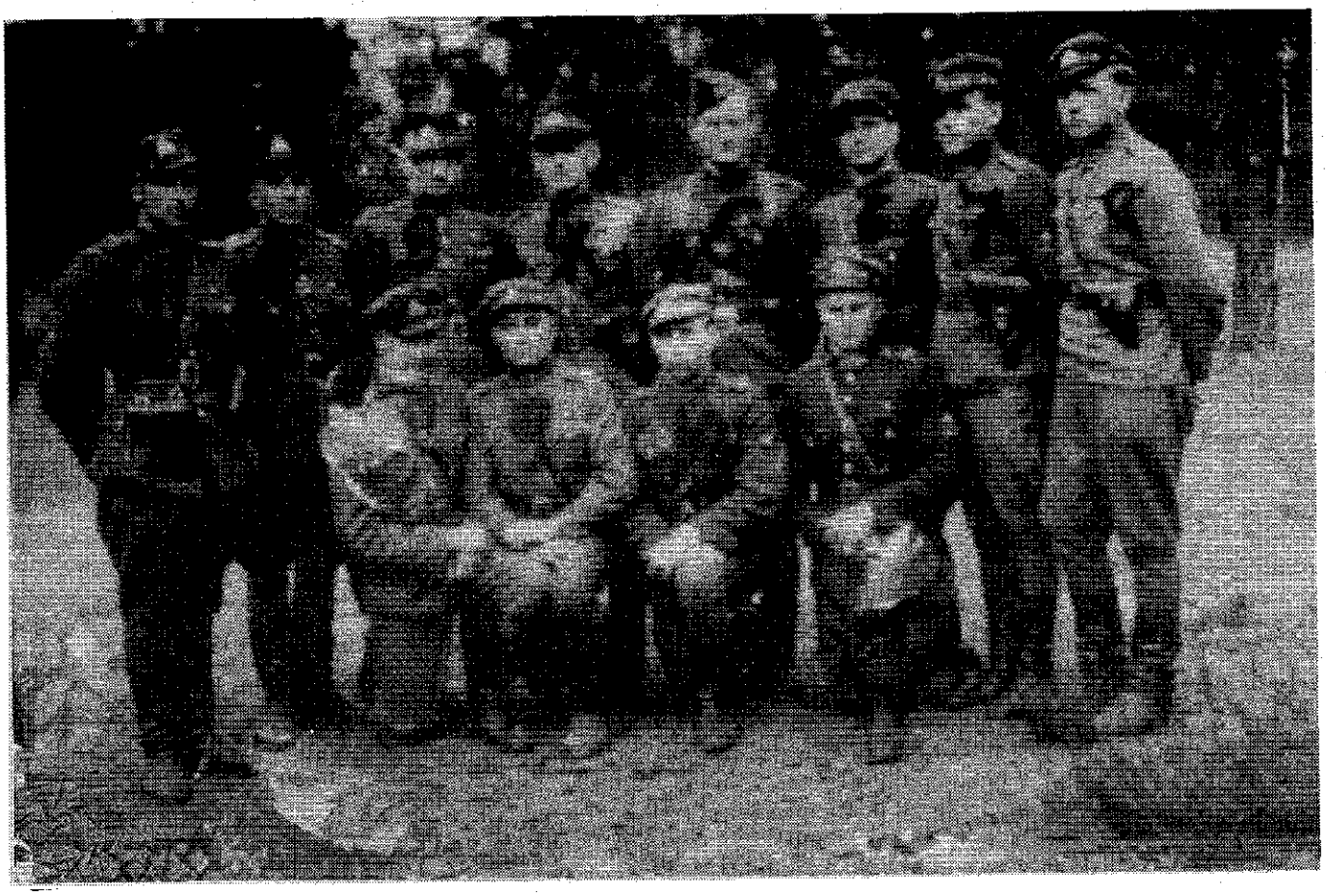


The murder of the elderly, women and children

OTHER DISTRICTS

(Names of Murderers only)

Partial List of Lithuanian murderers of the Jews of Alytus and its district



The Murderer Ramanauskas and his gang, a part of the murderers of the Jews of Alytus district. Among them: Valickas and Baliukevicius.

Adomavicius Kazys	Alytus+Seirijai
Alescikas Jonas	Alytus
Astrauskas	Butrimonys
Asukevicius	Butrimonys
Azoravicius Ignas	Alytus
Azoravicius Jonas	Alytus
Bagdonavicius Erslovas	Alytus+Seirijai
Bajercius Vladas	Jieznas+
Balciunas Petras	Alytus+Seirijai
Baliukevicius Gediminas	Alytus
Baliukevicius Lionginas	Alytus
Balkonas Petras	Alytus
Balunas Adolfas	Merkine
Baranauskas Antanas	Simnas
Baravikas Levas	Daugai
Barstinskas Juozas	Alytus+Seirijai
Baublis Antanas	Merkine
Bendorius	Seirijai
Bernatonas Juozas	Merkine
Bernotavicius Augustas	Alytus
Biebertas Albinas	Alytus+Seirijai
Biliunas Juozas	Stakliskes
Boljukevicius Vaclovas	Alytus
Borevicius Jonas	Alytus
Bragas Stasys	Jieznas
Brazenas Jurgis	Alytus+Seirijai
Budrevicius Juozas	Alytus
Budrevicius Pranas	Jieznas
Budvylaitis	Alytus
Burneika Laudas	Alytus
Butkevicius Aleksas	Alytus
Butkevicius Petras	Alytus
Celiavicius Juozas	Seirijai
Cereskas Petras	Seirijai
Cesnavicius	Jieznas
Ciuksys Bronius	Alytus+Seirijai
Dambrauskas Juozas	Alytus
Danilevicius Antanas	Alytus+Seirijai
Dirsa	Daugai
Dockus Petras	Alytus
Dubinskas Jonas	Alytus+Seirijai
Dzekonskas Petras	Alytus
Dzenkus Jurgis	Alytus
Eimanavicius Stasys	Seirijai
Erusavicius	Butrimonys
Gasparavicius Vincas	Merkine
Geguzis Juozas (Capt.)	Merikne+
Germanaviciene	Butrimonys

Germanavicius Butrimonys
Greblikas Vladas Alytus+Seirijai
Greika Pranas Stakliskes
Gricius Stasys Alytus+Seirijai
Grigaliunas Vincas Alytus+Seirijai
Grybauskas Juozas Stakliskes
Gudauskas Kazys Alytus+Seirijai
Gumauskas Antanas Simnas
Gurcius Seirijai
Ivasaliskas Juozas Alytus
Ivasauskas Juozas (Major) Alytus
Janulevicius Vincas, Chief Sec. Pol. Alytus
Januskevicius Aleksas Alytus+Seirijai
Janusauskas Butrimonys
Janusonis Matas Seirijai
Jaskelevicius Vincas Seirijai
Jatkauskas Antanas Simnas
Jatkauskas Juozas Simnas
Jatkauskas Vytas Simnas
Jecys Domininkas (Capt.) Alytus
Joneika Butrimonys
Joseliunas Butrimonys
Jurgelevicius Henrikas Alytus+Seirijai
Jurgelevicius Leonas Alytus+Seirijai
Jurgelevicius Zenonas Alytus+Seirijai
Jurulevicius Vincas Alytus
Kaciliauskas Juozas Stakliskes
Kalendra Stasys Alytus+Seirijai
Kasperaski (Chief, Police) Butrimonys+
Kasperavicius Jonas Butrimonys
Kasperiunas-Kasperskis Leonardas Butrimonys, Birstonas +
Katalynas Alytus
Katinas Jieznas
Kautskis Petras Alytus
Kavalauskas Antanas Jieznas
Kazlauskas Petras Alytus+Seirijai
Kelebe Mare Jieznas
Kirkutis Antanas Alytus
Kizavicius Jonas Jieznas
Kleizas Pranas Alytus
Klimas Balys Alytus+Seirijai
Klimavicius Jonas Seirijai
Klimavicius Vincas Seirijai
Kosko Stasys Butrimonys
Kosko (Brother) Butrimonys
Krasinskas Jonas Butrimonys
Krasnickas-Audrionis Antanas (A.F.Capt.) Alytus+
Krasnickas-Krosniunas Stasys (A.F. Capt.) Alytus+
Krisciunas Jonas Alytus+Seirijai
Kruzas Algridas Seirijai
Kruzas Kostas Seirijai
Kundrotas Juozas Seirijai



Staniskis Sergijus - Major; one of the main murderers of thousands of men, women and children in Alytus and its region, incl. the Jews of Butrimonys.



Ramanauskas Adolfas - Army Officer; A cruel murderer; One of the main murderers of the Jews of Druskininkai, Merkine, Butrimonys, Jeznas and other.

Kupinas Jonas Alytus
Kuzmickas Bronius Alytus
Kuzmickas Jonas Alytus
Kvaracejus J. Merkine
Kvarcius Stasys Merkine
Kvarcius Tazak Merkine
Laniauskas Juozas Alytus
Lapinauskas Butrimonys
Lauckas Pranas Alytus+Seirijai
Laukaitis Jozepas (Priest) Seirijai
Laurinavicius A. Stakliskes
Lazaravicius Stasys Alytus
Lekavicius Matas Alytus+Seirijai
Lepinaitis Vladas Alytus+Seirijai
Lesinkasovas Butrimonys
Luksys Domazas Alytus+Seirijai
Lydeika Kazys Alytus+Seirijai
Macedulskas Kazys Seirijai
Maciulskis Merkine
Maskeliunas Algirdas Seirijai
Maskeliunas Antanas Seirijai
Maskeliunas Valeras Seirijai
Matulaitis (Teacher) Merkine
Medzevicius Kazys Alytus+Seirijai
Miglinas Jonas (H.S.Pupil) Alytus
Mikusauskas Stepas Alytus+Seirijai
Miliukevicius Alytus
Misevicius Antanas Simnas
Mockapetris M. Birstonas
Morculaitis Minas Alytus
Morculaitis Vaclas Alytus
Mozkevicius Jonas Jieznas
Naujalis Alytus
Narkevicius Balys Butrimonys

Naujokas Bonifacas Seirijai
Navickas Jonas Alytus
Noreika Pranas Stakliskes
Norkunas Aleksas Jieznas
Novickas Ignas (H.S.Pupil) Alytus
Nykstaitis Alfonsas (Capt.) Alytus+
Obelenis Juozas (Lt.) Alytus+
Ogulevicius Juozas Alytus
Okas Jurgis Alytus+Seirijai
Packauskas Zigmas Alytus+Seirijai
Pakrosnys Jieznas
Paliusis Henrikas Alytus+Seirijai
Palonis Jonas Jieznas
Paplauskas Leonas Alytus+Seirijai
Paulauskas V. Daugai
Peraklis Petras Seirijai
Petrauskas Stasys Seirijai
Petrila Antanas Alytus+Seirijai
Pilionis Kazys Birstonas+Butrimonys
Pinkevicius Markus Merkine
Pliskauskas Leonas Alytus+Seirijai
Potinskas Butrimonys
Povilonis Vladas Seirijai
Prakapas Alytus
Pranckevicius Leonas Alytus
Pranckevicius Zenonas Alytus
Praskis Butrimonys
Pupelis Ipolites Alytus+Seirijai

Radzevicius (Priest)	Butrimonys
Ramanauskas Adolfas	Merkine+
Ramancinskas Petras	Stakliskes
Rasimavicius	Seirijai
Raulickis	Alytus
Reklaitis Kazys	Alytus
Remeika Juozas	Alytus
Rotkijavicius	Alytus
Runta Vladas	Seirijai
Sadauskas Stasys	Alytus
Saliunas Juozas	Seirijai
Samaturovas Leonidas	Alytus+Seirijai
Samulionis Vincas	Alytus+Seirijai
Saulevicius Petras	Alytus
Savickas (Teacher)	Butrimonys
Scesna Mykolas	Alytus+Seirijai
Sciukauskas Jonas	Alytus+Seirijai
Seveikis Antanas	Alytus+Seirijai
Simanavicius Domas	Alytus
Simoliunas Vladas	Alytus
Simukonis Bronius	Alytus+Seirijai
Simukonis Feliksas	Alytus+Seirijai
Sinkonius Juozas	Seirijai
Sinkonius Stasys	Seirijai
Sinovskis	Butrimonys
Sirocenko Vacys	Alytus+Seirijai
Sirvinskas Stasys	Alytus+Seirijai
Skirpstunas Alfonsas	Alytus
Skliutas Bernardas	Seirijai
Slefendorfas Jurgis	Alytus+Seirijai
Smolskas	Alytus
Stabinskis Stasys	Alytus
Staniskis Sergejus (Capt.)	Alytus+
Stankaitis Juozas	Alytus+Seirijai
Stankevicius Martynas	Seirijai
Stanulis	Seirijai
Starazinskas Juozas	Seirijai
Stelmachavicius	Butrimonys
Stepankevicius	Jieznas
Stoskus	Butrimonys
Strumskis	Butrimonys
Sulinskas Vincas	Alytus+Seirijai
Sumskis Mecekas	Alytus
Talandis J.	Miroslavas
Tankauskas Vladas	Daugai
Taparauskas Pranas	Alytus+Seirijai
Uliiavicius	Butrimonys
Unekas Juozas	Alytus+Seirijai
Urbanavicius	Butrimonys
Vadeckis	Daugai
Vaitkevicius	Butrimonys
Vaitonis Stasys	Alytus+Seirijai
Vakrikas Vytautas	Alytus+Seirijai
Valatka Jonas	Jieznas
Valatka Juozas	Jieznas
Valenta Juozas	Alytus
Valickas Teofilis (Capt.)	Merkine+
Varnackas Vincas	Alytus+Seirijai
Vasaitis Jurgis	Alytus+Seirijai
Vasilauskas Jonas	Alytus
Vasiljevas Vitaljus	Alytus+Seirijai
Zaleckas	Altytus
Zebrauskas Mikas	Simnas
Zenkevicius Pranas (Lt.)	Alytus



Krasnickas Adrianis Antanas. Captain of the Lith. Air-Force. One of the main murderders of Jews of Alytus and its District.



Geguzis Juozas - Army Officer; Participated in the murder of the Jews of Alytus and its district, incl. Merkine.



Jecys Dominikas - Captain; One of the main murderer of the Jews of Alytus and its district.

POGROMS IN KAUNAS

Luksa Juozas
A cruel sadist. At the right: The murderer as "Hero" of the Massacre of 68 innocent people at the garage of "Lietukis" in Kaunas on June 27, 1941. At the left: Eight years later, after participating in the slaughter of thousands of Jews in Kaunas and elsewhere. Was killed in 1951.

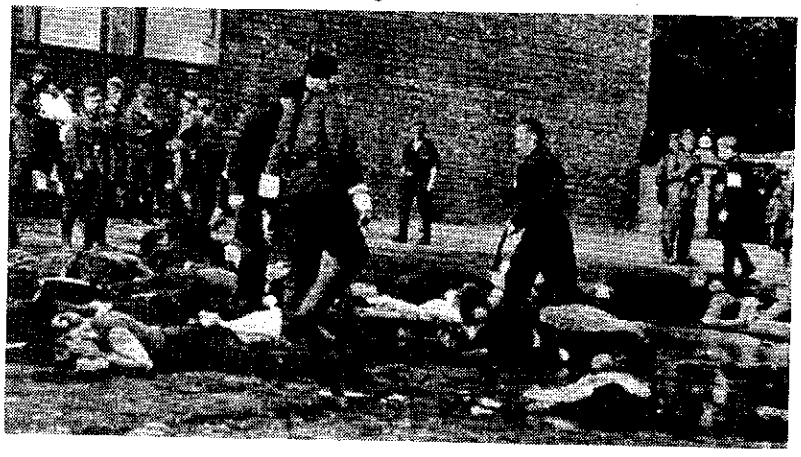






Vitkauskas Viktoras - Army Officer (standing on the left) A cruel sadist; Participated in the pogroms in Kaunas and Vilijampole; It was he who decapitated Rabbi Ossovski and exposed his head in the window. Later he participated in most of the killings at the forts of Kaunas.

The pogrom in a Kaunas' garage



Partial List of Lithuanian murderers of the Jews of Kaunas and its district



A group of cruel murderers including Juozas Luksa, Viktoras Vitkauskas, Petras Naujokas, Bronius Trumpa and Kazys Sirvys - all of them participated in the annihilation of the Jews of Kaunas and other places.

Adomaitis Edvardas	Kaunas	Aniulonis Vacys	Kaunas (Forts)	Bakaitis Juozas	Kaunas (Forts)
Adomiatis Kazys	Kaunas (Forts)	Antanaitis Jurgis	Veliuona	Bakanavicius Petras	Kaunas (Forts)
Adomavicius Kazys	Kaunas+District+	Antanavicius Kazys	Jonava	Bakarevicius Boleslovas	Kaunas (Forts)
Adomavicius Matas	Kaunas	Antanavicius Pranas	Kaunas (Forts)	Baksys Antanas	Kaunas+
Adomonis Modestas	Kaunas (Forts)	Arkauskas Benediktas	Kaunas (Forts)	Bakteriunas Stasys	Kaunas (Forts)
Adomonis Vladas	Kaunas (Forts)	Arlauskas Zigmas	Kaunas (Forts)	Balcaitis Pranas	Kaunas (Forts)
Akmenskas Stasys	Kaunas (Forts)	Armonas Anicietas	Kaunas	Balciunas Kazys	Kaunas (Forts+)
Albikas Juozas	Kaunas	Arzuomaitis Kazys	Kaunas (Forts)	Balciunas Petras	Kaunas+District+
Alekna	Jonava	Asmantas Povilas	Kaunas (Forts)	Balsys Antanas	Kaunas (Forts)
Aleksiejus Viktoras	Kaunas (Forts)	Asoklis Vincas (Lt.)	Kaunas (Forts)	Baltrusaitis Vaclovas	Kaunas (Forts)
Aleksynas Juozas	Kaunas (Forts)	Astrauskas Leonas	Kaunas (Forts)	Baltrusonis Anicetas	Kaunas (Forts)
Alesiunas Jonas	Kaunas	Astrauskas Pranas	Kaunas (Forts)	Bamajunas Vladas	Kaunas (Forts)
Aleskevicius Vincas	Kaunas (Forts)	Audiejaitis Juozas	Kaunas (Forts)	Bandzinskas Antanas	Kaunas (Forts)
Alijosius Stasys	Kaunas (Forts)	Augaitis Alfonsas	Kaunas (Forts)	Banevicius Jurgis	Kaunas (Forts)
Alisauskas Adomas	Kaunas (Forts)	Augustinavicius	Pakuonis	Baniavicius Jonas	Kaunas (Forts)
Alvikas Antanas	Kaunas	Aukstaitis Henrikas	Kaunas (Forts)	Bankovicius Antanas	Kaunas (Forts)
Andrijonas Antanas	Kaunas (Forts)	Ausrotas Bronius (Lt.)	Kaunas (Forts+)	Baranauskas Jonas	Kaunas (Forts+)
Andrijonas Jonas	Kaunas (Forts)	Autukas Kazys	Jonava	Baranauskas Pranas	Kaunas (Forts+)
Andriukaitis Antanas	Kaunas	Babonas Bronius	Kaunas (Forts)	Barbaravicius Petras	Kaunas (Forts)
Andriuskevicius Petras	Kaunas (Forts)	Bagdonas Algirdas	Kaunas (Forts)	Barkauskas Jokimas	Kaunas (Forts+)
Angliskas Kestutis	Vilkija	Bagdonavicius Erslovas	Kauans+District+	Barkauskas Jonas	Kaunas (Forts+)

Barkunas	Kaunas (Forts)
Barscauskas Pranas	Kaunas
Barstinskas Juozas	Kaunas+District+
Barstys Stasys	Kaunas
Bartkus	Zapyskis
Bartkus Viktoras	Kaunas (Forts)
Bartusius Stasys	Veliuona
Barzda Juozas (Lt.)	Kaunas (Forts+ Pogroms)
Bastys Pranas	Kaunas
Baukunas Henrikas	Kaunas
Becelis Aleksas	Kaunas (Forts+)
Begdonas Stasys	Kaunas (Forts)
Beksa Martynas	Kaunas (Forts)
Benderis Kazys	Kaunas
Bendzevicius Jonas	Kaunas (Forts+)
Bendzius Stasys	Kaunas (Forts)
Benelis Vladas	Kaunas (Forts)
Beninskis Pranas	Kaunas (Forts)
Bereckas Kazys	Kaunas (Forts+)
Berlinskis Jurgis	Kaunas (Forts)
Bernotas Povilas	Kaunas
Biguzas Ramualdas	Kaunas
Binkevicius Izidorius	Kaunas
Bizys Viktoras	Kaunas (Forts)
Blackys Valentinas	Kaunas
Blazys Antanas	Kaunas
Blazys Juozas	Kaunas
Blebertas Albinas	Kaunas+District+
Blekeraitis Albinas	Kaunas (Forts)
Blotarys Stasys	Kaunas (Forts)
Braniskas Edvardas	Kaunas (Forts)
Brauskis (Dep. Chief)	Kaunas (9th Fort)
Brazaitis Valentinas	Zapyskis
Brazenas Julius	Kaunas
Brazenas Jurgis	Kaunas+District+
Bucmys Steponas	Kaunas (Forts)
Bude Jonas	Kaunas (Forts)
Budreika Bronius	Kaunas (Forts)
Budrys Aleksas	Kaunas
Budrys Juozas	Kaunas (Forts)
Builis Leonas	Kaunas
Buividas Izidorius	Kaunas (Forts)
Bukaitis Petras	Kaunas
Buksnys Saliamonas	Kaunas
Bumeris Pijus	Kaunas (Forts)
Burdulis Petras	Kaunas (Forts)
Burokas Juozas	Kaunas (Forts)
Burokas Kazys	Kaunas (Forts)
Butas Nikolajus	Praveniskys C.C.
Butenas Jurgis	Kaunas (Forts)
Butkevicius Antanas	Kaunas (Forts)
Butkunas Andrius (Col.)	Kaunas (Forts)+
Butkus Juozas	Kaunas (Forts)
Butkus Petras	Kaunas (Forts)
Butvilas Mecys	Kaunas
Bzezkis Edmondas	Kaunas
Cekavicius Vladas	Kaunas (Forts)
Cepaitis Aleksas	Kaunas (Forts)
Cepaitis Jonas	Kaunas (Kaunas)
Cepas Ramualdas	Kaunas
Cepskas Jonas	Kaunas (Forts)
Cerepka Vaclovas	Kaunas (Forts+)
Cernius Napoleonas (Lt.)	Kaunas
Cernius Robertas	Kaunas (Forts)
Česekas Simonas	Kaunas (Forts)
Cirvinkas Balys	Kaunas (Forts)
Ciuksys Bronius	Kaunas+District+
Ciurinskas Kazys	Kaunas
Cizauskas Antanas	Kaunas (Forts)
Dabunskas Vladas	Kaunas (Forts)
Dagis	Kaunas
Dagys Anatolius (Lt.)	Kaunas (Forts+)
Dailida	Vilkija, Cekiske, Seredzius, Cekiske
Dailidonis	Vilkija, Vekiste, Seredzius, Veliuona
Dalyla Jonas	Vilkija
Damasevicius Karolis	Kaunas
Dambrauskas Celestinas	Kaunas
Daminaitis Kazys	Kaunas
Danilevicius Antanas	Kaunas+District+
Danilevicius H.	Kaunas+
Danilevicius Vincas (Capt.)	Kaunas (Forts)
Dargis Juozas	Kaunas (Forts)
Daugmaudis Kazys	Kaunas (Forts)
Daukantas Adomas	Kaunas (Forts)
Daukintis Antanas	Kaunas (Forts)
Dauksa Vincas	Kaunas
Dauneravicius Juozas	Kaunas (Forts)
Daunys Edvardas	Kaunas
Degutis Kazys	Kaunas
Deikas Stasys	Kaunas (Forts)
Dereskevicius Kazys	Kaunas
Dicius Algirdas (Lt.)	Kaunas (Forts)
Dilginas Jonas	Kaunas (Forts)
Dizys Viktoras	Kaunas (Forts)
Dobilevicius Vytautas	Kaunas (Forts)
Dolgacas Simonas	Jonava
Dovidavicius Mykolas	Kaunas (Forts)
Dovydaitis Mykolas	Kaunas
Dubanskas Vincas	Kaunas
Dubauskas Petras	Kaunas (Forts)
Dubinskas Jonas	Kaunas+District+
Dubinskas Mykolas (Lt.)	Kaunas (Forts)
Dublinskas Alfonsas	Kaunas (Forts)
Duda Vladas	Kaunas (Forts)
Dudas	Kaunas (Forts)
Dudenas Mikas	Kaunas (Forts)
Dutkus Bronius	Kaunas (Forts)
Dumasius Jurgis	Kaunas (Forts)
Dunauskas Bronius	Kaunas
Dvaranauskas Kazys	Kaunas (Forts)
Dvilaitis Stasys	Kaunas



Barzda Juozas, army officer; a cruel sadist murderer; participated in the killing of thousands of innocent people - men, women and children - in Lithuania and the Soviet Union. One of the commanders of the 1st (13st) and 2nd (12) Battalions.

Etneris Povilas	Kaunas (Forts+)
Ferensas (Major, Comm. of "Partisans")	Kaunas (Forts+ Pogroms
Gaigalas Adolfas (Capt.)	Kaunas (Forts)
Gailiunas Stasys	Kaunas (Forts)
Galinauskas Juozas	Kaunas (Forts)
Galkinas Aleksejas	Praveniskys C.C.
Galminas Jonas	Kaunas (Forts)
Garmus Tadas	Kaunas (Forts)
Garsva Stasys	Kaunas (Forts)
Gaule Jonas	Kaunas
Gavenas V. (Capt.)	Kaunas (Forts+)
Gazauskas Bronius	Kaunas (Forts)
Gazenas Norbertas (Capt.)	Kaunas (Forts)
Gecas Tomas	Kaunas
Gecas Vytautas	Kaunas (Forts)
Gedminas Povilas	Kaunas (Forts)
Gedutis Alfonsas	Kaunas (Forts)
Gineitis Vladas	Jonava
Glebus Juozas	Kaunas (Forts)
Glinskis Alfonsas	Kaunas
Goga Edvardas	Kaunas (Forts)
Graubauskas Juozas	Kaunas (Forts)
Greblikas Vladas	Kaunas+District+
Gricius Stasys	Kaunas+Distrcit+
Grigaitas Mecys	Kaunas (Forts)
Grigalevicius	Babtai
Grigaliunas (Agronomist)	Jonava
Grigaliunas Povilas (Lt.)	Kaunas
Grigaliunas Vincas	Kaunas+District+
Grigaliunas Vytautas	Kaunas
Grigaliunas Zigmas	Kaunas

Grigas Vytautas Kaunas (Forts)
Grigonis Jonas Kaunas (Forts)
Grimas Antanas Kaunas
Grinevicius Vladas Kaunas
Grinevicius Vytautas Kaunas
Grinius Aleksas (Lt.) Kaunas (Forts)
Grinius Jonas Kaunas (Forts)
Grite Jonas Kaunas (Forts)
Grivacauskas Jonas Kaunas (Forts)
Grybinas A. (Capt.) Kaunas (Forts+)
Gubkauskas Julius Kaunas (Forts+)
Gudaitis Vilkija, Cekiske, Seredzius, Veliuona
Gudauskas Kazys Kaunas+District+
Gudelis Antanas (Lt.) Kaunas
Gudynas Juozas Kaunas
Gurnevicius Juozas Kaunas (Forts)
Gutauskas Stasys Jonava
Gutkevicius Feliksas Vandziogala
Guzelis Kazys Kaunas
Guzionis Stasys Kaunas (Forts)
Igliukas Boleslovas Kaunas (Forts)
Ilya Stasys (Priest) Kaunas
Imbrasas Jonas Kaunas (Forts)
Impulevicius Antanas (Major) Kaunas (Forts+)
Isaievas Viktoras Kaunas
Ivanauskas Algirdas Kaunas (Forts)
Jakimavicius Jonas Kaunas (Forts)
Jakstas Juozas Kaunas (Forts)
Jakstonis Antanas Kaunas (Forts)
Jakstys Juozas Kaunas (Forts)
Jancauskas Petras Kaunas (Forts)
Jankauskas Antanas Kaunas
Jankauskas Jonas (Capt.) Kaunas+
Jankunas Aleksas (Lt.) Kaunas (Forts)
Jankunas Antanas Kaunas (Forts)
Jankunas Petras Kaunas (Forts)
Jankus Kazys Kaunas (Forts)
Janusauskas Justinas Babtai
Janusevskis Antanas Babtai
Januskevicius Jonas Jonava
Januska Antanas Kaunas
Januskevicius Aleksas Kaunas+District+
Jaras Juozas Kaunas
Jasiunas Edmundas Kaunas
Jaskevicius Zapyskis
Jekolaitis Antanas Kaunas
Jomantas Alfonsas Kaunas
Jencius Juozas Kaunas (Forts)
Jonaitis Ignas Babtai+Vandziogala
Jonaitis Stasys Kaunas (Forts)
Jonavicius Arnoldas Kaunas (Forts)
Jucionis Juozas Kaunas (Forts)
Juodis Juozas Kaunas
Juodis Jurgis (Lt.) Kaunas (Forts+)+
Juodys Zigmas Kaunas (Forts)



A naked women led to death by the murderer Jonas Miklauskas, from the Paveniu Village near Raudondvaris (district of Kaunas).

Jurevicius Jonas (Lt.) Jonava
Jurgelaitis Ceslovas Kaunas
Jurgelevicius Henrikas Kaunas+District+
Jurgelevicius Leonas Kaunas+District+
Jurgelevicius Zenonas Kaunas+District+
Jurgsaitis Antanas Kaunas
Jurkunas Kazys Kaunas (Forts+)
Jusericius Bronislavas Vandziogala
Jusevicius Algirdas Kaunas (Forts)
Juskevicius Alfonsas Kaunas (Forts)
Juskevicius Jonas Kaunas (Forts)
Juskevicius Juozas Kaunas
Juskevicius Jurgis Kaunas (Forts)
Kacialavicius Juozas Kaunas (Forts)
Kaciulis Antanas Kaunas (Forts)
Kairys Leonardas Kaunas (Forts)
Kaladzinskas Antanas Kaunas (Forts)
Kalasauskas Juozas Kaunas (Forts)
Kalendra Stasys Kaunas+District+
Kalinas Vytautas Kaunas
Kalisauskas Kazys Kaunas (Forts)
Kalvaitis Alfonsas Kaunas (Forts)
Kalvaitis Jonas Kaunas
Kalvelis Albinas Kaunas (Forts)
Kalvelis Algirdas Kaunas (Forts)
Kamarauskas Adolfas Kaunas (Forts)
Kaminskas Kaunas
Kananavicius Bernardas Kaunas (Forts)
Kantanavicius Jeronimas Kaunas (Forts)
Kapciunas Juozas Kaunas

Karanauskas Klemensas Kaunas
Karanauskas Pranas Kaunas (Forts)
Karpavicius Stanislovas Kaunas (Forts)
Karecas Ivanas Praveniskys C.C.
Kareiva Kazys Kaunas
Kartanas Adolfas Kaunas
Karzunas Edvardas Kaunas
Kaslauskas Kaunas
Kasperaitis Andrius Kaunas (Forts)
Kaujokaitis Antanas Kaunas (Forts)
Kavaliauskas Vladas Kaunas
Kazakauskas Edvardas Kaunas (Forts)
Kazakevicius Kaunas
Kazaliunas Juozas Kaunas
Kazeinbeinas Julius Kaunas (Forts)
Kazlauskas Alfonsas Kaunas
Kazlauskas Juozas Kaunas (Forts)
Kazlauskas Petras Kaunas+District+
Kazlauskas Vacys Jonava
Kecioris Povilas Kauns (Forts)
Kemeklis Aleksandras (Lt.) Kaunas (Forts)
Kenstikaitis Petras Kaunas (Forts)
Kevelaitis Sigitas Kaunas (Forts)
Kicas Juozas Kaunas
Kimantas Bronius Kaunas
Kipas Jonas (Priest) (Gestapo) Kaunas
Kirkila Bronius (Capt.) Kaunas (Forts)
Kirvele Boleslavus Kaunas (Forts)
Kiseliauskas Juozas Kaunas (Forts)
Kisinis Povilas Kaunas (Forts)

Kizutavicius Juozas Kaunas (Forts)
Klasauskas Vacys Kaunas (Forts)
Kleinauskas Jonas Kaunas (Forts)
Klevinskas Petras Kaunas
Klimaitis Algirdas Kaunas
Klimaitis Jonas (Lt.) Kaunas(Pogroms+ Forts)
Klimas Balys Kaunas+District+
Klimas Ignas Kaunas
Klimavicius Antanas (Capt.) Kaunas+
Klimavicius Viktoras (Capt.) Kaunas+
Knyrimas Juozas Kaunas (Forts)
Kolicius Adolfas Kaunas (Forts)
Kompaitis Stepas Major Kaunas
Koncius Kaunas
Kopustas Juozas Kaunas (Forts)
Korklas Praveniskys C.C.
Koteikas Jonas Kaunas (Forts)
Kransnickas Vincas Kaunas (Forts)
Krasnodomskis Jonas Kaunas
Kraucanis Kazys Kaunas
Krauklys Feliksas Kaunas (Forts)
Kraunaitis (Colonel) Kaunas+
Kraunevicius Marijonas Kaunas
Krecmeris Jonava
Kregmaris Kaunas (Forts)
Kriksciunas Jurgis Kaunas
Krisciunas Jonas (Capt.) Kaunas+
Krisciunas Jonas Kaunas+District+
Krivoscenka Antanas Kaunas
Kruckauskas Kazys Vilkija+Seredzius+ Veliuona
Kuaryo Pranas Kaunas (Forts)
Kubilius Juozas Kaunas (Forts)
Kubilius Kazys Kaunas (Forts)
Kubilius Stasys Kaunas (Forts)
Kulikovskis Adolfas Kaunas (Forts)
Kulvickas Kaunas (Forts)
Kulvietis Bronius Kaunas (Forts)
Kulvietis Vladas (Lt.) Jonava
Kumpickas Povilas Kaunas
Kundrotas Vincas Kaunas
Kunickas Kazys Kaunas (Forts)
Kunickas Vladas Kaunas
Kunkauskas Jonas Kaunas (Forts)
Kupernas Kazys Kaunas
Kurapkis Juozas Kaunas
Kurpis Jonas Kaunas
Kustas Antanas Kaunas (Forts)
Kutkevicius Feliksas Vandziogala
Kuzelis Antanas Kaunas (Forts)
Kuzelis Anupras Kaunas (Forts)
Kuzmickas Benediktas Kaunas (Forts)
Kvederavicius Kazys Kaunas (Forts)
Labutis (Colonel) Kaunas+
Labutis Alfonsas Kaunas (Forts)
Langevicius Pranas Kaunas (Forts)
Lapienis Romualdas Kaunas (Forts)
Lapinskas Vaclovas Kaunas
Lauckas Pranas Kaunas+District+
Laukaitis Viktoras Kaunas
Laukevicius Vacys Kaunas (Forts)
Laukevicius Vincas Kaunas (Forts)
Lavisas Vladas Kaunas (Forts)
Lebedzinskas Antanas Kaunas (Forts)
Lebeikis Balys Kaunas (Forts)
Legas Bronius Kaunas (Forts)
Leikus Vladas Kaunas (Forts)
Lekavicius Matas Kaunas+District+
Lelesius Justinas (Priest) Kaunas (Forts)
Lenkaitis Pranas Kaunas (Forts)
Lepinaitis Vladas Kaunas+District+
Lescinskas Bronius Kaunas (Forts)
Levanauskas Kazys Kaunas (Forts+)
Levickas Jonas Kaunas (Forts)
Levinas Jonas (Capt.) Kaunas (Forts)
Levinskas Jonas Kaunas
Levinskas Juozas Kaunas (Forts)
Liepa-Liepavicius Vilkija+Cekiske+ Seredzius+Veliuona
Lietuvininkus Juozas Kaunas
Linka Kajetonas Kaunas
Litvinas Vincas Kaunas (Forts)
Liuskevicius Vincas Kaunas
Lopeta Albinas Kaunas (Forts)
Lubunskas Vladas Kaunas (Forts)
Luc Jan Babtai
Lukosevicius Bronius Kaunas (Forts)
Lukosevicius Juozas Kaunas (Forts)
Lukosevicius Mamertas Kaunas (Forts)
Lukosius Julius Kaunas
Luksa Juozas Kaunas (Pogroms+ Forts)
Luksys Domazas Kaunas+District+
Lupeikis Povilas Kaunas (Forts)
Lydeika Kazys Kaunas+District+
Maciokas (Col.Comm. of "Partisans") Kaunas (Forts+ pogroms)
Maciukevicius Anatolius Kaunas (Forts)
Maciulevicius Balys Kaunas
Mackonis Justas Kaunas (Forts)
Maculis Jonas Jonava
Magelinskas Silvestras Kaunas
Majauskas Juozas Kaunas (Forts)
Makarevicius Boleslovas Kaunas (Forts)
Maldutis Jonas Kaunas+
Maliauskas Vladas Kaunas (Forts)
Malinauskas Romualdas Kaunas (Forts)
Malinauskas Vladas Kaunas
Marciliuonis Kaunas
Marcinkevicius Jonas Kaunas (Forts)
Marijunas Petras Kaunas (Forts)
Markauskas Vladas Kaunas (Forts)
Marma Juozas Kaunas (Forts)
Martinkus Klemas Kaunas
Masaitis Jonas Kaunas (Forts)
Masalskis Mykolas Kaunas
Matiukas Petras Kaunas
Matiukas Pranas Kaunas (Forts)
Matulaitis Juozas Kaunas
Matulevicius Jonas Kaunas
Matusevicius Mecys Kaunas
Maurukaitis Aleksas (Lt.) Kaunas (Forts)
Mazeika Juozas Kaunas (Forts)
Medzevicius Kazys Kaunas+District+
Meizys Dionizas (Capt.) Kaunas (Forts+)+
Meldas Stasys Jonava
Melisiunas (Dep.Chief 9th Fort) Kaunas (Forts+)
Merkys Jonas Kaunas
Meskauskas Stasys Kaunas (Forts)
Meslius, Captain Kaunas
Miciulevicius Juozas Kaunas (Forts)
Micius Leonas Kaunas (Forts)
Mickevicius Leonas Kaunas (Forts)
Miegonis Motiejus Kaunas (Forts
Mikaila Viktoras Kaunas
Mikalajunas Juozas Kaunas
Mikalauskas Gediminas Kaunas
Mikalojunas Antanas Kaunas (Forts)
Miksys Pranas Kaunas (Forts)
Mikula V. (Lt.) Kaunas (Forts+)+
Mikulis Jonas Kaunas (Forts)
Mikulskis K. Garliava
Mikusauskas Stepas Kaunas+District+
Mikutaitis Mecys Kaunas (Forts)
Milasauskas Justinas Kaunas (Forts)
Milasauskas Pakuonis
Milasauskas Vladas Kaunas (Forts)
Mileris Bronius Kaunas
Milkevicius Pranas (Ass. Chief 9th Fort) Kaunas (Forts)
Minialga Bernadas Kaunas (Forts)
Mirzicius Vacys Kaunas (Forts)
Miskinis Alfonsas Kaunas (Forts)
Miskinis Vladas Kaunas (Forts)
Mitkus Kazys Kaunas (Forts
Mituzas Jurgis (Lt.) Kaunas (Forts)
Mizgaitis Antanas Kaunas (Forts)
Mockus Petras Jonava
Mongartas Vacys Jonava
Monginas Vacys Jonava
Montrimas Adomas Kaunas (Forts)
Montvidas Vladas (Capt.) Kaunas+
Morkunas Antanas Kaunas (Forts)
Motiejunas Povilas Kaunas (Forts)
Mureika Antanas Kaunas (Forts)
Mykelonas Vilkijai
Nacevicius Juozas Kaunas (Forts)
Namajunas Vladas Kaunas (Forts)

➔

Narbutas Alfonsas	Kaunas
Narevicius Juozas	Kaunas
Naudziunas Justinas	Kaunas (Forts)
Naujonas Pranas	Kaunas
Navikonius Pranas	Kaunas
Navikorius Bronius	Kaunas
Nazutavicius Adomas	Kaunas (Forts)
Nedvaras Antanats	Kaunas (Forts)
Nedzelskas Stepas	Jonava
Nekrosius Aleksas	Kaunas (Forts)
Nenius Stasys	Kaunas (Forts)
Nenorta	Kaunas
Nesavas Jurgis	Kaunas (Forts)
Nikstela Antanas	Kaunas+District+
Nolius Zygmas	Kaunas (Forts)
Norgilas Pranas	Kaunas (Forts)
Norkus Aleksas	Kaunas
Norkus Bronius (Lt.)	Kaunas (Pogroms+ Forts)+
Novakauskas Petras	Jonava
Novodvolskis Pranas	Kaunas (Forts)
Okas Jurgis	Kaunas+District+
Okmenskis Stasys	Kaunas (Forts)
Olsauskas Vladas	Kaunas (Forts)
Onaitis Juozas	Kaunas (Forts)
Packauskas Zigmas	Kaunas+District+
Padleckis Kazys	Kaunas (Forts)
Pakrosnis Antanas	Kaunas (Forts)
Paliusis Henrikas	Kaunas+District+
Paltauskas Adomas	Kaunas (Forts)
Palubinskas Stasys	Kaunas
Palukaitis Jonas	Kaunas (Forts)
Pamochinas Kostas	Kaunas (Forts)
Pamuskys Kazys	Kaunas (Forts)
Panava (Priest)	Kaunas (Forts)
Panavas Vladas	Kaunas
Panuskys Stasys	Kaunas (Forts)
Papierinskas Adolfas	Kaunas (Forts)
Paplauskas Jonas	Kaunas+District+
Pasakernis Pranas	Kaunas (Forts)
Paskevicius Balys	Kaunas (Forts)
Paukstys Juozas	Kaunas (Forts)
Paulauskas Jonas	Kaunas
Paulauskas Stepas (Lt.)	Kaunas (Forts)
Paulenas Antanas	Kaunas (Forts)
Pauliukaitis Antanas	Kaunas (Forts)
Pauliukaitis Viktoras	Kaunas (Forts)
Pavlovas Viktoras	Kaunas (Forts)
Peciulis Juozas	Kaunas (Forts)
Peckaitis Vladas	Kaunas (Forts)
Pedaris	Zapyskis
Peicius Pranas	Kaunas (Forts)
Pereckis Juozas	Kaunas
Peseckas Stasys	Kaunas (Forts)
Petkevicius Adomas	Kaunas
Petkevicius Aleksas	Kaunas (Forts)
Petkevicius Juozas	Kaunas
Petkevicius Kazys	Kaunas (Forts)
Petkevicius Pranas	Kaunas (Forts)
Petrauskas Aleksandras	Kaunas (Forts)
Petrauskas Vladas	Kaunas (Forts)
Pertrila Antanas	Kaunas+District+
Petronis Balys	Kaunas (Forts)
Petronis Stasys	Kaunas
Petryl Stasys	Kaunas (Forts)
Pileckis J. (Capt.)	Kaunas+
Pilipavicius Stasys	Jonava
Pilvinis Juozas	Kauns (Forts)
Pimasauskas Leonardas	Kaunas
Pinkevicius Vacys	Jonava
Pinkovskis	Jonava
Pleckaitis Vladas	Kaunas (Forts)
Pleckauskas Jonas	Kaunas (Forts)
Plenta Mykola	Kaunas (Forts)
Pliskauskas Leonas	Kaunas+District+
Plunge Jonas (Lt.)	Kaunas (Forts)
Pockevicius Vincas	Kaunas (Forts)
Poderis	Zapyskis
Poderis Jonas	Zapyskis
Pokauskas Povilas	Kaunas (Forts)
Pokevicius (Lt.Col.)	Kaunas+
Plolgrimas Petras	Jonava
Poskevicius Vincas	Kaunas (Forts)
Povilaitis Stasys	Kaunas (Forts)
Prapuolenis (Lt.Comm. "Partisans")	Kaunas (Forts+)
Prasciunas Liudvikas	Jonava
Prasevicius Vytautas	Kaunas
Prenevicius Vacys	Kaunas+
Pruselaitis Antanas	Kaunas
Prusinskas (Dep.Chief 9th Fort)	Kaunas (Forts)
Psereckis Juozas	Kaunas
Psichodskis Stasys	Kaunas (Forts)
Puckis Jonas	Kaunas
Puidokas Jonas	Kaunas
Puidokas Stasys	Kaunas (Forts)
Puisys Antanas	Kaunas (Forts)
Pukas Jonas	Kaunas (Forts)
Pukys Povilas (Capt.)	Kaunas (Forts)
Pundzevicius Albertas	Kaunas
Pupelis Ipolites	Kaunas+District+
Pusinkas Jurgis	Kaunas (Forts)
Puskarininkas Antanas	Kaunas (Forts)
Radzevicius	Kaunas
Ragauskas Aleksas	Kaunas (Forts)
Ragauskas Jonas	Kaunas (Forts)
Ragozis Adolfas	Kaunas (Forts)
Raguckas Aleksas	Kaunas (Forts)
Rakauskas Jonas	Kaunas (Forts)
Ralys Jonas (Lt.)	Kaunas (Forts)
Ramanauskas Jonas (Lt.)	Kaunas (Forts)
Ramanauskas Kostas	Kaunas (Forts)
Ramanauskas Pranas	Kaunas (Forts)
Ramanauskas Stasys	Kaunas (Forts)
Ramanauskas Vincas	Kaunas (Forts)
Rastys Pranas	Kaunas (Forts)
Ratkelis Antanas (Lt.)	Kaunas+
Ratnikas	Kaunas
Razys Juozas	Kaunas (Forts)
Renigeris Kestutis	Kaunas
Repkinas Antonomas	Praveniskys C.C.
Riauba Julius	Kaunas (Forts)
Rigauskas Aleksas	Kaunas (Forts)
Rimkevicius Balys	Kaunas (Forts)
Rimkevicius Stasys	Kaunas (Forts)
Rimkus Bronius	Kaunas (Forts)
Rimsa	Kaunas
Rinkevicius Aleksas	Kaunas+
Rovinskas Juozas	Kaunas
Roze Bronius	Kaunas
Rudminas Jonas	Kaunas (Forts)
Rudys Antanas	Kaunas (Forts)
Rudzionis Vincas	Kaunas (Forts
Rukas Jonas	Kaunas
Runkauskas Jonas	Kaunas (Forts)
Rupkus Ramualdas	Kaunas (Forts)
Rutkauskas Juozas	Kaunas (Forts)
Rutkauskas Stasys	Kaunas (Forts)
Rutkauskas Vladas	Kaunas
Rutkauskas Vytautas	Kaunas (Forts)
Sabaliauskas Vladas	Kaunas (Forts)
Sadzevicius Mykolas	Kaunas (Forts)
Sakauskas Eduardas	Kaunas
Saladzius Mykas	Kaunas
Salciunas Viktoras	Kaunas
Salcius Kazys	Kaunas
Salkauskas Adolfas	Kaunas
Salelionis Henrikas	Kaunas (Forts)
Samardokas Petras	Jonava
Samaturovas Leonidas	Kaunas+District+
Samulionis Vincas	Kaunas+District+
Samuolis Stasys	Vilkija, Cekiske, Seredzius, Veliuona
Sandzius Vincas Colonel,	Kaunas
Sanys Povilas	Kaunas
Saulevicius Pranas	Kaunas (Forts)
Savickas Ignas	Kaunas (Forts)
Scepanavicius Vladas	Kaunas (Forts)
Scesna Mykolas	Kaunas+District+
Sciukas Bronius	Kaunas (Forts)
Sciukauskas Jonas	Kaunas+District+
Seduikis Jonas	Kaunas
Sekonis Adolfas	Kaunas
Selickas Albinas	Kaunas
Sepetys Ignas	Kaunas
Seveikis Antanas	Kaunas+District+
Simkauskas Simas	Kaunas (Forts)
Simkus Antanas	Kaunas (Forts
Simkus Kazys (Major)	Kaunas (Pogroms+ Forts+)+

Simoliunas Antanas	Kaunas (Forts)
Simonas Jeronimas	Kaunas
Simonavicius Jonas	Jonava
Simonis Jonas	Kaunas (Forts)
Simonis Leonas	Kaunas (Forts)
Simonis Petras	Jonava
Simukauskas Simas	Kaunas (Forts)
Simukonis Bronius	Kaunas+District+
Simukonis Feliksas	Kaunas+District+
Sinkevicius Juozas	Kaunas
Sinkevicius Justinas	Kaunas
Siratkevicius Juozas	Kaunas
Sirgunas Jonas	Kaunas (Forts)
Sirocenka Vacys	Kaunas+District+
Sirvelis Albinas	Kaunas
Sirvidas Bronius	Kaunas
Sirvinskas Povilas	Kaunas (Forts)
Sirvinskas Stasys	Kaunas+District+
Siska Stepas	Kaunas
Siugzdinis Antanas	Kaunas
Skardzius Adolfas	Kaunas
Skarzinskas Jurgis (Lt.)	Kaunas (Forts)
Skema Petras	Kaunas (Forts)
Skibinivskis Rafalas	Vandziogala
Skubickas Klemensas	Kaunas (Forts)
Skucas Jeronimas	Kaunas
Slapsinskas Antanas	Kaunas (Forts)
Slefendorfas Jurgis	Kaunas+District+
Slezas Antanas	Kaunas (Forts)
Slezevicius Pranas	Kaunas (Forts)
Sliauderis Jonas	Kaunas (Forts)
Sliesoraitis Juozas (Capt.Chief of 9th Fort)	Kaunas (Forts+)
Sliogeris Antanas	Kaunas (Forts)
Sliusurskis Stepas	Kaunas (Forts)
Sikeris Vytautas	Kaunas (Forts)
Skaburskis Stepas	Kaunas (Forts)
Skolovas Fomas	Praveniskys C.C.
Skolovas Gregorius	Praveniskys C.C.
Skopas Silvestras	Kaunas (Forts)
Sliavas Zigmas (Capt.)	Kaunas (Forts)
Slimas Fabijonas	Kaunas (Forts)
Smalakys Jurgis	Kaunas (Forts)
Smielsderis	Kaunas
Smilga Bonifacas	Kaunas (Forts)
Snieckus Kazys	Kaunas
Sniuksta Borisas	Kaunas
Snieskas Jonas	Jonava
Sodeika Stasys	Kaunas (Forts)
Soinskis Jonusas	Kaunas (Forts)
Sopaga Pranas (Capt.)	Kaunas (Forts+)
Sopis Juozas	Jonava
Sostakas Mykolas	Kaunas (Forts)
Spaicys Antanas	Kaunas (Forts)
Speicius Pranas	Kaunas (Forts)
Stabrinskas Antanas	Kaunas (Forts)
Staciokas Jonas	Kaunas
Staciokas Klemensas	Kaunas
Stadalnikas (Chief of Pol.)	Jonava
Stanisauskas Stasys	Jonava+
Stanisauskas Vladas	Jonava+
Staniskis Sergejus	Kaunas (Forts)
Stanislovaitis Jurgis	Kaunas (Forts)
Stankaitis Jonas (Lt.)	Kaunas (Forts)
Stankaitis Juozas	Kaunas+District+
Stankevicius Juozas (Chief of Pol.)	Pakuonis+Jonava
Stankevicius Ksaveras	Kaunas (Forts)
Stankevicius Stasys	Kaunas (Forts)
Stankevicius Vytautas	Jonava
Stanys Petras	Kaunas (Forts)
Starka Jonas	Jonava
Starka Stasys	Jonava
Stasauskas Mykolas	Kaunas (Forts+)
Stasionis Jonas	Kaunas (Forts)
Statkevicius Andrius	Kaunas (Forts)
Steiblys Juozas	Kaunas (Forts)
Stelmokas Jonas (Lt.)	Kaunas (Forts)
Stendelis Boleslovas	Kaunas
Steponavicius Stasys	Kaunas (Forts)
Stepsys Petras	Kaunas (Forts)
Stepulevicius	Kaunas (Forts+)
Stonkus Leonas	Kaunas (Forts)
Strasunas Jonas	Jonava
Stravinskas Viktoras	Kaunas (Forts)
Strazdas Jonas	Kaunas (Forts)
Stroginis Viktoras	Kaunas (Forts)
Stropius Kostas	Kaunas (Forts)
Strungys Vladas	Kaunas (Forts)
Stuopys Viktoras	Kaunas (Forts)
Stura Antanas	Kaunas
Subonis Pranas	Kaunas (Forts)
Sukis/Sukys	Kaunas (Forts)
Sulniskas Vincas	Kaunas+District+
Sulzickas Leonardas	Kaunas (Forts)
Supranavicius Jonas	Kaunas (Forts)
Sumskis Valerionas	Kaunas
Surmas Juozas	Kaunas (Forts+)
Susinskas Jurgis	Garliava
Sutkus Mikas	Kaunas (Forts)
Sveiceris	Kaunas
Svilpa Antanas (Capt.)	Kaunas (Forts+)+
Talevicius Vaclovas	Kaunas
Tamosaitis Ignas	Kaunas
Tamasauskas Ceslovas	Kaunas
Tamosiunas Vladas (Lt.)	Kaunas (Forts)
Tamulis Julius	Kaunas (Forts
Taparauskas Pranas	Kaunas+District
Tipikas Alfonsas	Kaunas (Forts)
Tiskus Antanas	Kaunas (Forts)
Tomkus Vladas	Veliuoniai
Trebonavicius	Babtai
Treciokas Tomas	Kaunas
Treigys Juozas	Kaunas
Trescinskas Petras	Jonava
Trigarcevas Venjaminas	Praveniskys C.C.
Triskus Alfonsas	Kaunas (Forts)
Tumas Vladas	Kaunas
Tutlis Pranas	Kaunas
Ulbenas Adomas	Kaunas (Forts)
Umbrasas Juozas	Kaunas (Forts)
Unekas Juozas	Kaunas+District+
Ungulaitis Vladas	Kaunas (Forts)
Urbonavicius Feliksas	Jonava
Uselis Juozas	Kaunas (Forts)
Uzas Kazys	Kaunas (Forts)
Vaicekauskas	Vilkija
Vaicenavicius Stasys	Kaunas
Vaidilis Antanas	Zapyskis
Vaidilis Jonas	Zapyskis
Vaitauskas Jurgis	Kaunas
Vaitienatis Pranas	Kaunas
Vaitkevicius Ignas	Kaunas (Forts)
Vaitkevicius Jonas	Kaunas
Vaitkevicius Pranas	Kaunas
Vaitkus Juozas	Kaunas (Forts)
Vaitkus Mecislovas	Kaunas (Forts)
Vaitonis Stasys	Kaunas+District+
Vakrikas Vytautas	Kaunas+District+
Valys Mikas	Kaunas
Vanesevicius	Jonava
Vanesevicius (Brothers)	Jonava
Vanslauskas Pranas	Kaunas (Forts)
Vanzocas Povilas	Kaunas (Forts)
Varanauskas Petras	Kaunas (Forts)
Varnackas Vincas	Kaunas+District+
Varnas Stasys	Kaunas (Forts)
Vasaitis Jurgis	Kaunas+District+
Vasiliauskas Jonas	Kaunas
Vasiliauskas Stasys	Kaunas (Forts)
Vasiljevas Vitaljus	Kaunas+District+
Velavicius-Vilius Ignas (Capt.Chief 9th Fort)	Kaunas (Forts+)
Velicka Ramualdas	Kaunas
Velicka Stasys	Kaunas (Forts)
Velykis Bronius	Kaunas (Forts)
Venckunas Aleksandras	Kaunas
Venys Justinas	Kaunas
Veselka Vaclovas	Kaunas
Vilcinskas Bronius	Vilkija
Vilcinskas Juozas	Vilkija
Vilckus Aleksas	Kaunas (Forts)
Vileika Algridas	Kaunas
Virzikauskas Vladas	Kaunas (Forts)
Visgaitis	Zapyskis
Visgaitis (Brothers)	Zapyskis
Vistakis Kazys	Kaunas (Forts)
Vitkauskas Jurgis	Kaunas (Forts+)
Vitkauskas Petras	Kaunas (Forts)
Vitkauskas Viktoras (Lt.)	Kaunas (Pogroms+ Forts+)+

Vitkus Juozas	Kaunas (Forts)	Zemaitis Juozas	Kaunas (Forts)	Zukauskas Jonas	Kaunas
Vosylius Jonas	Kaunas (Forts)	Zemaitis Petras	Kaunas (Forts)	Zukauskas Leonardas	Kaunas (Forts)
Vosylius Jurgis	Kaunas	Zeruolis Petras	Kaunas (Forts)	Zukauskas Vladas	Kaunas
Vysniauskas Jonas	Kaunas	Zickis Jonas	Kaunas (Forts)	Zumaras Vincas	Kaunas
Zacnarinas Leonas	Jonava	Zigelis Domas	Kaunas (Forts)	Zuromskis Kazys	Kaunas (Forts)
Zaksauskas Justinas	Kaunas (Forts)	Zilinskas Bronius	Veliuoniai	Zverelis Aleksas	Kaunas
Zaleckas Simas	Kaunas	Zilinskas Jonas	Kaunas (Forts)	Zvinglys Adolfas	Kaunas (Forts)
Zapasnikas Kazys	Kaunas (Forts)	Zilinskas Jonas	Jonava	Zvinys Bronius	Kaunas
Zarskus Antanas	Kaunas+	Zilinskas Vladas	Kaunas (Forts)	Zvirblis Albertas	Kaunas
Zazeckas Aleksas	Kaunas (Forts)	Zimanavicius Jonas	Kaunas	Zvironas Bronius	Kaunas (Forts)
Zeimys Petras	Kaunas	Zimkevicius Stasys	Jonava	Zygas Vytautas	Kaunas
Zekas	Pakuonis	Zitkevicius Vladas	Kaunas (Forts)		
Zekas Pranas	Kaunas (Forts)	Zukaitis Bronius	Kaunas (Forts)		
Zelba Pranas	Kaunas (Forts)	Zukaitis Kazys	Kaunas (Forts)		
Zelionka Petras	Vilkija+	Zukas Aleksandras	Kaunas (Forts)		
Zelvys Jeronimas	Kaunas (Forts)	Zukauskas Alfonsas	Kaunas (Forts)		
Zemaitis Jonas	Kaunas (Forts)	Zukauskas Antanas	Kaunas (Forts)		

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers of the Jews of Kretinga and its district





Milasevicius Aleksandras and Ivanauskas Vaclovas. After participating in the murder of Jews in the Kretinga, Telsiai and Taurage regions, they joined the Battalions and continued the murder orgy.

Adomaitis Juozas	Palanga
Alminas Kazys	Plateliai
Augustauskas Vladas	Skuodas
Avgutis Pranas	Kretinga+
Avizenis Bronius	Plateliai
Baltuonis Pranas	Salantai
Barkauskas Vladas	Plateliai
Bekeza	Plateliai
Bekeza (Brothers)	Plateliai
Bekstys Antanas	Kretinga+Palanga
Benetis Jonas	Salantai
Berenis	Plateliai
Bindelas	Sateikiai
Bitialis Petras	Skuodas
Borbas	Sateikiai
Brasinskas	Kretinga
Brazinskas	Demitravas C.C.
Bruzinskas Pranas	Plateliai
Budrys Petras	Plateliai
Buknevicius	Veiverzeniai
Butkus Vladas	Kretinga+
Cirtautas Petras	Veiverzeniai
Darzinskas Pranas	Skuodas
Daukantas Juozas	Plateliai
Dauvys	Sateikiai
Dovydaitis Petras	Plateliai
Drungilas Feliksas	Kretinga+
Ereminas Antanas	Salantai
Gadeikis Petras	Plateliai
Gedvilas Antanas	Kretinga+Palanga+ Darbenai
Gedvilas Steponas	Kretinga+
Gersminauskas Ignas	Veiverzeniai
Gribtiunas Albinas	Kretinga
Grigalauskas Povilas	Plateliai
Grikstas Jonas	Kretinga+
Grikstas Steponas	Kretinga+
Grismanauskas Benas	Plateliai
Grismanauskiene Berta	Plateliai
Ivanauskas Vaclovas (Capt.)	Kretinga+
Jablonskis Leonas (Chief Distr. Pol.)	Kretinga
Jakys Ivanas (Chief Sec. Pol.)	Kretinga+Palanga
Jankauskas Lionginas (Priest)	Skuodas, Kretinga
Janusaitis Petras (Monk)	Kretinga+
Janusevicius (Teacher)	Plateliai
Januskevicius Pranas	Plateliai
Jaros	Demitravas C.C.
Jasinskas Vladas	Darbenai
Jonaitis	Kretinga+Palanga
Juozapavicius Ivanas	Kretinga+Palanga
Juzupavicius Juozas	Demitravas C.C.
Kadys Petras	Salantai
Kaneva Kazys	Plateliai
Kazlauskas (Chief of Police)	Kretinga
Kliauzas	Plateliai
Kontrimas Kazys	Demitravas C.C.
Kuniutis	Demitravas C.C.
Kviecinskas	Demitravas C.C.
Laivis Antanas	Plateliai
Laukys Stasys	Demitravas C.C.
Lazdauskas Adolfas	Demitravas C.C.
Lescinskas	Kretinga+Sateikiai
Lukauskas Juozas	Demitravas C.C. + Sateikiai
Lukys-Yakis Pranas (Chief Sec. Pol.)	Kretinga+
Lusinskis Jonas	Demitravas C.C.
Markvodas Jonas (Teacher)	Plateliai
Mazalas Pranas	Demitravas C.C.
Mazutis Steponas	Demtravas C.C.
Meskauskiene Adele	Demitravas C.C.
Mikas Liudas	Plateliai
Mikuta Liudas	Salantai
Milvydas Steponas	Plateliai
Namajauskas Jurgis	Kretinga
Narvilas Stasys	Plateliai
Pakalinskis Petras	Veiverzeniai
Paplesys	Veiverzeniai
Paulauskas Ignas	Kretinga+Palanga
Petkutis Jonas	Kretinga
Petrauskas (Chief of Police)	Kretinga+
Petrauskas Jonas	Salantai
Petrulis Jurgis	Demitravas C.C.+
Petrulis Kazys	Demitravas C.C.
Petrulis Pranas	Kretinga
Poskus Juozas	Plateliai
Prasinskas	Veiverzeniai
Rastikis	Kretinga
Razma	Kretinga+Palanga
Saliklis	Demitravas C.C.
Savickas Jonas	Plateliai
Satkus Bronius	Lapiai
Sendzius Antanas	Skuodas
Senkus Adolfas	Plateliai
Senkus Alfonsas	Plateliai
Simanauskas Liudas	Plateliai
Siurna (Major)	Demitravas C.C.
Skridaila Ciprijonas	Salantai
Skridaila Jonas	Salantai, Mosedis, Plateliai
Slimas Stasys	Skuodas+ Demitravas C.C.
Smilgys (Chief of Police)	Kretinga+
Spocius Kazys	Kretinga+ Demitravas C.C.
Stambergas Andrius	Sateikiai
Stepanavicius	Plateliai
Standeiskas	Sateikiai
Straksys Petras	Demitravas C.C.
Tomasauskas, Juozas	Plateliai
Tyras Edmondas	Demitravas C.C.
Vaitkus	Plateliai
Vaitkus Petras	Skuodas
Vaiktus Povilas	Skuodas
Vasaris Kostas	Skuodas
Veitas	Skuodas
Vepsas	Demitravas C.C. +Skuodas
Viskontas	Skuodas
Vitkus (Lt.)	Kretinga
Vitkus Aleksis	Kretinga
Vitkus Stanislavas	Demitravas C.C.+ Skuodas
Zaboras Alfonsas	Plateliai
Zarkis	Plateliai
Zelvis	Plateliai
Zibinskis Stasys	Demitravas C.C.+ Skuodas
Zilys Jonas	Kretinga+Skuodas
Zorkus Albertas	Plateliai
Zubavicius Jonas	Plateliai
Zubernis Steponas	Kretinga+Skuodas
Zubernis Steponas (Father & Son)	Kretinga+Skuodas
Zvinys	Plateliai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers of the Jews of Rokiskis and its district

Adomavicius Kazys	Rokiskis+Obeliai	Kazanavicius Bronius	Skapiskis	Simanavicius Petras	Obeliai
Augulis Jonas	Skapiskis	Kazlauskas Petras	Rokiskis+Obeliai	Simukonis Bronius	Rokiskis+Obeliai
Avizienis Antanas	Rokiskis	Klimas Balys	Rokiskis+Obeliai	Simukonis Feliksas	Rokiskis+Obeliai
Bagdonavicius Erslovas	Rokiskis+Obeliai	Krisciunas Jonas	Rokiskis+Obeliai	Sirocenko Vacys	Rokiskis+Obeliai
Balciunas Antanas	Skapiskis	Lauckas Pranas	Rokiskis+Obeliai	Sirvinskas Stasys	Rokiskis+Obeliai
Balciunas Petras	Rokiskis+Obeliai	Lekavicius Matas	Rokiskis+Obeliai	Slefendorfas Jurgis	Rokiskis+Obeliai
Barstinskas Juozas	Rokiskis+Obeliai	Lepinaitis Vladas	Rokiskis+Obeliai	Stancikas Bronius	Skapiskis
Berzelis Kazys	Rokiskis	Luksys Domazas	Rokiskis+Obeliai	Stancikas Leonas	Skapiskis
Biebertas Albinas	Rokiskis+Obeliai	Lydeika Kazys	Rokiskis+Obeliai	Stankaitis Juozas	Rokiskis+Obeliai
Birbila Antanas	Rokiskis	Martinonis Petras	Kamajai	Stepanas	Obeliai
Brazenas Jurgis	Rokiskis+Obeliai	Martinonis Vladas	Kamajai	Sulinskas Vincas	Rokiskis+Obeliai
Butkauskas Pranas	Rokiskis	Medzevicius Kazys	Rokiskis+Obeliai	Taparauskas Pranas	Rokiskis+Obeliai
Cepukis Jonas	Kamajai	Mikusauskas Stepas	Rokiskis+Obeliai	Unekas Juozas	Rokiskis+Obeliai
Ciuksys Bronius	Rokiskis+Obeliai	Motuzas Jonas	Skapiskis	Vaitonis Stasys	Rokiskis+Obeliai
Danilevicius Antanas	Rokiskis+Obeliai	Okas Jurgis	Rokiskis+Obeliai	Vakrikas Vytautas	Rokiskis+Obeliai
Domanauskas Petras	Obeliai	Packauskas Zigmas	Rokiskis+Obeliai	Varnackas Vincas	Rokiskis+Obeliai
Dubinskas Jonas	Rokiskis+Obeliai	Paliusis Henrikas	Rokiskis+Obeliai	Vasaitis Jurgis	Rokiskis+Obeliai
Gelezevicius Juozas	Kamajai	Paplauskas Leonas	Rokiskis+Obeliai	Vasiljevas Vitalgus	Rokiskis+Obeliai
Greblikas Vladas	Rokiskis+Obeliai	Petrila Antanas	Rokiskis+Obeliai	Vilutis Jonas	Kamajai
Gricius Stasys	Rokiskis+Obeliai	Pietronas Juozas	Obeliai	Zagunas Jonas	Skapiskis
Grigaliunas Vincas	Rokiskis+Obeliai	Pliskauskas Leonas	Rokiskis+Obeliai	Zekas Julius	Rokiskis
Gudauskas Kazys	Rokiskis+Obeliai	Pupelis Ipolites	Rokiskis+Obeliai	Zokas Povilas	Skapiskis
Januskevicius Aleksas	Rokiskis+Obeliai	Puronas	Skapiskis	Zukas (Lt.)	Rokiskis
Judikevicius Jurgis	Kamajai	Repsis Juozas	Obeliai		
Jurgelevicius Henrikas	Rokiskis+Obeliai	Rimavicius Bronius	Skapiskis		
Jurgelevicius Leonas	Rokiskis+Obeliai	Samaturovas Leonidas	Rokiskis+Obeliai		
Jurgelevicius Zenonas	Rokiskis+Obeliai	Samulionis Vincas	Rokiskis+Obeliai		
Kalendra Stasys	Rokiskis+Obeliai	Scesna Mykolas	Rokiskis+Obeliai		
Kapianis	Obeliai	Sciukauskas Jonas	Rokiskis+Obeliai		
Katele Antanas	Skapiskis	Seveikis Antanas	Rokiskis+Obeliai		

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.



The murder of young girls from Rokiskis, summer 1941



Miliulis Antanas - Army Officer; Together with Danilevicius participated in the murder of Jews in Kaunas and Siauliai.



Danilevicius Henrikas - Army Officer; Participated in the murder of the Jews of Kaunas; Was also the chief warden of the Siauliai prison, where he killed many innocent people.





Paliunas Juozas (at the right) and Morkunas Povilas participated in the murder of the Jews of Siauliai, Joniskis and Zagare.

Partial List of Lithuanian murderers of the Jews of Siauliai and its district

Adolas	Kursenai
Alsauskas Marcijonas	Joniskis
Andrasiunas Kazys	Radviliskis
Antonaitis Aleksas	Siauliai
Apirobus (Sch.Dir.)	Pasvitinys
Arbatauskas Jonas	Saukeniai
Arlauskas Zigmas	Siauliai
Azuolas	Joniskis
Bagdonas Aleksas	Linkuva
Balciunas Leonas	Pasvitinys
Baltaduonas Jonas	Joniskis
Bartusevicius Jonas	Zeimelis
Beleckas Leonas	Linkuva
Beleckas Motiejus	Linkuva
Berkstis	Siauliai
Berlotas	Saukeniai
Bitautas Aleksas	Saukeniai
Bitautas Kostas	Saukeniai
Bitautas (3 Brothers)	Saukeniai
Blazys Juozas	Siauliai
Brazas Jonas	Saukeniai
Breivis Antanas	Klovainiai
Brujeris	Siauliai
Butkus Antanas	Tryskiai
Butkus Petras	Joniskis
Butvilas Alfonsas	Bazelionai
Cepauskas Antanas	Uzventis
Cepauskas Juozas	Uzventis
Ceponkas Jonas	Radviliskis
Cereskas Stasys	Siauliai
Cijunskas Pranas	Tryskiai
Cuberkas Antanas	Lygumai
Cuberkas Jonas	Lygumai
Dailidonis Antanas	Radviliskis
Danilevicius H.	Siauliai
Darkintas Albinas	Uzventis
Daugskurdas Petras	Saukeniai
Delininkaitis	Saukeniai
Diamentis Juozas	Joniskis
Dicbalys Antanas	Kursenai
Dinevicius Jonas	Linkuva
Domarkas Kazys	Siauliai
Domarkas Vytautas	Siauliai
Dovydaitis Jonas	Joniskis
Eneliukas	Siauliai
Gabalis	Tryskiai
Gairionis Leonas	Linkuva
Galunas Antanas	Siauliai
Gasiunas K.K.	Linkuva
Gedautas Vincas	Saukeniai
Gedrimas Stasys	Siauliai
Gedvilas Antanas	Joniskis
Gegetskas	Siauliai
Gerdraitis	Siauliai
Girdvainis (Dr.Med.)	Saukeniai
Girdvainis Pranas	Tryskiai
Glodenis Antanas	Tryskiai
Graunas	Joniskis
Gricius Aleksas	Tryskiai
Grieblauskas	Radviliskis
Grigaliunas Stasys	Joniskis
Grigas Jonas	Pakruojus
Grigeliunas Juozas	Siauliai
Grybauskas Stasys	Joniskis
Grudzinskas Franciskas	Bazelionai
Gydras Stasys	Tryskiai
Ignatavicius Stasys	Siauliai
Iminavicius Baltrus	Zeimelis
Indrulis Antanas	Pakruojus
Ivanauskas Vytautas	Siauliai
Ivoskus Aleksas	Tryskiai
Jakutas	Siauliai
Janauskas	Linkuva
Jankus	Saukeniai
Janusauskas	Siauliai
Jasevicius	Linkuva
Jasukaitis	Linkuva
Jasukaitis	Linkuva
Jasukaitis (3 Brothers)	Linkuva
Jerasunas Jurgis	Lygumai
Jocas (Juocys) Juozas	Saukeniai
Jocas (Juocys) Povilas	Saukeniai
Jocas (Juocys) Vladas	Saukeniai
Jonavicius Juozas	Uzventis
Jonynas A.	Siauliai
Juchna	Siauliai
Juchnevicius	Siauliai
Jurevicius Antanas	Siauliai+
Jurgutis	Siauliai
Jurkevicius	Radviliskis
Kairys (Chief of Police)	Bazelionai
Kakliauskas Stasys	Joniskis
Kalnietis Liudas	Uzventis
Karpys Tolia	Siauliai
Kaskelis Jonas	Linkuva
Kaskelis Stasys	Linkuva
Kasperaš Pranas	Vaiguva
Kasperavicius Aleksas	Joniskis
Kasperavicius Feliksas	Joniskis
Kazlauskas	Pakruojus
Klibinskas	Siauliai
Koluksa (Lawyer)	Uzventis
Kulackis	Kursenai
Kutka Petras Colonel Chief of Distr.	Siauliai
Laurinavicius	Joniskis
Legenskis Petras	Bazelionai
Leperskas	Siauliai
Madrauzys	Bazelionai
Marcinkevicius Juozas	Linkuva
Margeliunas	Siauliai
Matulionis Stasys	Linkuva
Medzausys Augustas	Bazelionai
Melasis Jonas	Saukeniai
Meleskevicius J.	Joniskis
Mendelis Petras	Bazelionai
Miculis	Siauliai
Mikuckis Petras	Bazelionai
Mikulskis Petras	Bazelionai
Milasis Kostuk	Siauliai
Miliulis-Neptunas A.	Siauliai
Milvidas Povilas	Lygumai
Miseikis Vladas	Siauliai
Mockus	Papile
Morkunas-Rimantas	Povilas Siauliai,Joniskis
Mykula	Siauliai
Nakauskas	Kursenai
Navickas	Siauliai
Noreika Jonas (Capt.)	Siauliai
Ozalas	Joniskis
Pakenas	Radviliskis
Pakulis Juozas (Chief, Distr. Sec. Pol.)	Siauliai
Palulionis Bronius	Siauliai
Paliunas I.	Siauliai
Pavliukenas (1910)	Siauliai
Petraitis Jonas	Siauliai
Petrauskas Jonas	Linkuva
Pilka Povilas (1905)	Pasvitinys
Polubinskas (1920)	Siauliai
Poskevicius	Pakruojus
Povilaitis Jonas	Joniskis
Pozinis Pranas	Linkuva
Pumputis Albertas	Radviliskis
Rackauskas	Saukenai
Radvilas	Siauliai
Railia Stepas	Siauliai
Ralys Kazys	Joniskis
Ramanauskas Kazys	Siauliai
Ramonas Juozas	Joniskis
Rangalas Antanas	Siauliai
Ratsas Boles	Saukenai
Remeika Jonas	Klovainiai
Ripskis Aleksas	Joniskis
Rudzinskas Henrikas	Joniskis
Sabeckis Juozas	Tryskiai
Sablinskas	Siauliai
Sakalauskas Stasys	Siauliai
Salkauskas Kazys	Siauliai
Salkauskas (Brothers)	Siauliai
Samsonas Vladas	Pasvitinys
Santaras (Priest)	Uzventis
Savela	Radviliskis
Savickas Jonas	Pakruojus
Savickas Jonas	Saukenai
Savickas Julius	Radviliskis

Scavinskas Edmundas	Radviliskis
Sideras	Kurtevena
Sideris Kazys	Lygumai
Simkevicius Antanas	Pakruojus
Simkevicius (Brothers)	Pakruojus
Simkunas	Pakruojus
Simonaitis Jozas	Linkuva
Sintaris (Chief of Police)	Linkuva
Siratavicius Jonas	Klovainiai
Skirtauskas Tadas	Joniskis
Skurka Jonas	Dirviniskis
Slapokas Antanas	Joniskis
Slazys	Kursenai
Smalys Jurgis	Siauliai
Smilgevicius Jonas	Siauliai
Smilgis Alfonsas	Bazelionai
Smilgis Janing	Siauliai
Stanaitis Mecislovas	Joniskis
Stankus	Siauliai
Starkus Antanas	Siauliai
Staskevicius Telesforas	Joniskis
Statkus	Siauliai
Statkus (Brothers)	Siauliai
Stepanavicius Algirdas	Saukeniai
Stonys Jonas	Tryskiai
Strolia Bronius	Siauliai
Struolis Jurgis	Radviliskis
Stuckus	Papile
Stumbrys Jonas	Linkuva
Stumbrys Povilas	Linkuva
Surantas Mecislovas	Joniskis
Surantas Mykolas	Joniskis
Sutkus Juozas	Joniskis
Svantas	Siauliai
Tamosaitis	Joniskis
Tamosauskas Juozas	Radviliskis
Targauskas	Saukeniai
Taskus	Bazelionai
Taucius Antanas	Padubise
Timinckas Justinas	Siauliai
Timinis Juozas	Joniskis
Tinteris Jonas (Capt.)	LinkuvaTomkunis
Vytautas	Pasvitinys
Traska	Linkuva
Traska (Brothers)	Linkuva
Turskis	Saukeniai
Urbanavicius Justas	Tryskiai
Usinskas Antanas	Pakruojus
Usinskas Edvardas	Pakruojus
Usinskas Jonas	Pakruojus
Vabalis	Siauliai
Valatka Karolis	Pasvitinys
Vasilevicius Julius	Linkuva
Vasilevicius Pranas	Linkuva
Veglis Jonas	Bazelionai
Vialulis Petras	Radviliskis
Vilcinskas	Siauliai
Vileita Pranas	Siauliai
Volodka Pranas	Joniskis
Zegenskis Petras	Bazelionai
Zaleckis	Radviliskis
Zamaras Pranas	Tryskiai
Zegialis Jonas	Bazelionai
Zemletis Antanas	Siauliai
Zubrevicius (Zubrys)	Joniskis
Zykas Aleksandras	Saukeniai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers of the Jews of Taurage and its district

Aleksa Izidorius	Erzvilkas
Ambrozaitis Juozas	Erzvilkas
Apenavicius Juozas	Taurage
Asmontas	Silale
Ausbekavicius	Silale
Bacys Antanas	Taurage
Banys Bronius	Taurage
Baublys Juozas	Silale
Beinarys Bronius	Erzvilkas
Bernutas	Kvedarna
Bliciuvaitis	Taurage
Bosas Jonas	Erzvilkas
Bruzas Bronius	Erzvilkas+Taurage
Bublys Stanys	Silale
Budvikis Petras	Pajuris
Buividas	Taurage
Butkus Antanas	Erzvilkas
Cuzauskas Antanas	Vainutas
Dabulskis	Skaudvile
Gailute Ona	Sveksna
Gaidesius	Silale
Gedvilis Vladas	Kvedarna
Gudevicius Izidorius	Erzvilkas
Ivanauskas Vaclovas (Capt.)	Taurage
Jakas	Silale
Jakstis	Kvedarna
Jankauskas Bronius	Silale
Jankauskas Pranas	Erzvilkas
Janusas Petras	Erzvilkas
Jocys Jonas	Taurage
Jonikas Bronius	Erzvilkas
Juocys Antanas	Taurage
Jurgilas Jonas	Taurage
Kantauskas	Taurage
Kaulakis Petras	Sveksna
Kazulis Petras	Kvedarna
Kinderis	Taurage
Kiselas	Taurage
Kondratenkaite Bronia	Sveksna
Kulikauskas	Laukuva
Kurselis Ignas	Kvedarna
Kurselis Vincas	Kvedarna
Liepas Stasys	Skaudvile
Majakauskas	Taurage
Marinas Juozas	Erzvilkas
Milinskas Klimas	Erzvilkas
Mockus Bronius	Erzvilkas
Montvidas Juozas	Sveksna
Montvidas Justinas	Sveksna
Mylimas Vladas (Distr. Comm.)	Taurage+
Noreikis Stasys	Taurage
Norkus Antanas	Erzvilkas
Pavalkis	Taurage
Pavlauskas	Taurage
Petravicius Adolfas	Taurage
Prascevicius Feliksas Dr. Med.	Taurage
Pratopas Antanas	Erzvilkas
Ribakovas Petras	Erzvilkas
Rocevicius Alfonsas	Laukuva
Rokas Jonas	Sveksna
Sakalauskas Antanas	Silale+Kvedarna
Salkauskas Vytautas	Erzvilkas
Seksdas	Taurage
Skelinskas Klimas	Erzvilkas
Slajis Antanas	Sveksna
Sneideris Jurgis	Erzvilkas
Stankus Jonas	Taurage
Stasaitis Juozas	Taurage
Steigvilas Jonikas	Erzvilkas
Sugentas	Laukuva
Sulkinas	Taurage
Sungaila	Silale
Talat-Kelpsa Tadas	Taurage+Distr.
Toliusys Bronius	Erzvilkas
Urbeliunas Stasys (Chief of Police)	Vainutas
Urbonas Kazys	Laukuva
Urbutis Jonas	Taurage
Versilas	Silale
Zdanavicius	Skaudvile
Zickus Izidorius	Erzvilkas
Zutautas Juozas	Sveksna
Zykis Juozas	Erzvilkas
Zykis Vincas	Erzvilkas

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers of the Jews of Trakai and its district

Adomavicius Kazys	Kaisiadorys
Afanavicius Simas	Vievis
Alisauskas Jonas	Semeliskis
Alsevskis Pranas	Semeliskis
Augustinavicius Albinas	Vievis
Babonas	Vievis
Bagdonavicius Erslovas	Kaisiadorys
Balciunas Petras	Kaisiadorys
Barstinskas Juozas	Kaisiadorys
Biebertas Albinas	Kaisiadorys
Bileisys	Kruonis
Bingelis	Aukstadvaris
Blujus Juozas	Vievis
Brazenas Jurgis	Kaisiadorys
Caplikas	Vievis
Chavidaravicius	Aukstadvaris
Ciuksys Bronius	Kaisiadorys
Danilevicius Antanas	Kaisiadorys
Drulys Bernardas	Kaisaidorys
Dubinskas Jonas	Kaisiadorys
Dziena Juozas	Vievis
Greblikas Vladas	Kaisiadorys
Gricius Stasys	Kaisiadorys
Grigaliunas Vincas	Karisiadorys
Gudauskas Kazys	Kaisiadorys
Ignatavicius	Aukstadvaris
Jackunas Juozas Chief of Pol.	Trakai
Januskevicius Aleksas	Kaisiadorys
Jurgelevicius Henrikas	Kaisiadorys
Jurgelevicius Leonas	Kaisiadorys
Jurgelevicius Zenonas	Kaisiadorys
Kalendra Stasys	Kaisiadorys
Kazlauskas Petras	Kaisiadorys
Klimas Balys	Kaisiadorys
Krisciunas Jonas	Kaisiadorys
Kulakovas	Kaisiadorys
Lauckas Pranas	Kaisiadorys
Lekavicius Matas	Kaisiadorys
Lepinaitis Vladas	Kaisiadorys
Luksys Domazas	Kaisiadorys
Lydeika Kazys	Kaisiadorys
Masevicius	Vievis
Medzevicius Kazys	Kaisiadorys
Mikusauskas Stepas	Kaisiadorys
Minkevicius-Minkunas	Vievis
Naraskas	Aukstadvaris
Norbutas	Kaisiadorys
Okas Jurgis	Kaisiadorys
Packauskas Zigmas	Kaisiadorys
Paliusis Henrikas	Kaisiadorys
Paplauskas Leonas	Kaisiadorys
Paskauskas (Chief of Police)	Kaisadorys
Petraitis (Priest)	Semeliskis
Petrila Antanas	Kaisiadorys
Pitkevicius Petras	Semeliskis
Plesavicius Antanas	Aukstadvaris
Pliskauskas Leonas	Kaisiadorys
Povilaitis	Vievis
Pupelis Ipolites	Kaisiadorys
Sabureika	Vievis
Samaturovas Leonidas	Kaisiadorys
Samulionis Vincas	Kaisiadorys
Scesna Mykolas	Kaisiadorys
Sciukauskas Jonas	Kaisiadorys
Sedleckas Juozas	Vievis
Seveikis Antanas	Kaisiadorys
Sidla	Vievis
Simukonis Bronius	Kaisiadorys
Simukonis Feliksas	Kaisiadorys
Sinkevicius	Vievis
Sirocenko Vacys	Kaisiadorys
Sirvinskas Stasys	Kaisiadorys
Slefendorfas Jurgis	Kaisiadorys
Stanislauskas Aleksas	Kaisiadorys
Stankaitis Juozas	Kaisiadorys
Stazovskis	Vievis
Sulinskas Vincas	Kaisiadorys
Taparauskas Pranas	Kaisiadorys
Unekas Juozas	Kaisiadorys
Vackauskas	Kaisiadorys
Vaitonis Stasys	Kaisiadorys
Vakrikas Vytautas	Kaisiadorys
Valatzkevicius Bronius	Panosiskes
Varnackas Vincas	Kaisiadorys
Vasaitis Jurgis	Kaisiadorys
Vasilauskas Kazys	Vievis
Vasiljevas Vitaljus	Kaisiadorys
Ziliunas Petras	Onuskis
Zitkus	Kaisiadorys
Zukauskas Bronius	Vievis
Zutautas Pranas	Aukstadvaris

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers of the Jews of Utena and its district

Adomavicius Kazys	Utena
Alekna Antanas	Linkmenys
Alekna Vincas	Linkmenys
Aleknevicius Antanas	Alunta
Bagdonavicius Erslovas	Utena
Bakanauskas Petras	Alunta
Bakzevicius Viktorius	Anyksciai
Balciunas	Vyzuonos
Balciunas Petras	Utena
Baltrenas Balys	Anyksciai
Baltrusaitis Jonas Ziuris	Alunta
Barstinskas Juozas	Utena
Bazivikovaite	Vyzuonos
Beinorius Antanas	Anyksciai
Belkys Antanas	Linkmenys
Biebertas Albinas	Utena
Brazenas Jurgis	Utena
Budrys Petras	Moletai
Caponis	Uzpalisai
Ceponis Benediktas	Linkmenys
Ciuksys Bronius	Utena
Dagis	Uzpaliai
Danilevicius Antanas	Utena
Dubinskas Jonas	Utena
Dudenas Kazys	Linkmenys
Feliksas Jonas	Alunta
Gabis	Uzpaliai
Gedimavicius	Vyzuonos
Galvydas	Uzpaliai
Galvydas (Brothers)	Uzpaliai
Grazys Silvestras	Anyksciai
Greblikas Vladas	Utena
Gricius Stasys	Utena
Grigaliunas Vincas	Utena
Gudauskas Kazys	Utena
Janickas Bronius	Anyksciai
Jankauckas	Uzpaliai
Januskauskas (Teacher)	Moletai
Januskevicius Aleksas	Utena
Jasaitis	Anyksciai
Jonikas	Anyksciai
Jurgelevicius Henrikas	Utena
Jurgelevicius Leonas	Utena
Jurgelevicius Zenonas	Utena
Juskis	Uzpaliai
Kabalis (Head local council)	Vyzuonos
Kalendra Stasys	Utena
Kamarauskas	Anyksciai
Kardelis Kazimiras	Linkmenys
Katinas Jonas	Alunta
Katinas Romas	Alunta
Kazlauskas Petras	Utena
Kazlis Jonas	Alunta

Kazlis Kazys	Alunta
Keblys	Vyzuonos
Kereminas	Vyzuonos
Kereminas (Brothers)	Vyzuonos
Kiausas Jonas	Leluniai+Utena
Kinduris Juozas	Linkmenys
Kindurys	Saldutiskis
Kirka Albinas	Linkmenys
Klimanskis Feliksas	Alunta
Klimanskis Jonas	Alunta
Klimas Balys	Utena
Krisciunas Jonas	Utena
Kucauskas Balys	Anyksciai
Kunciunas	Vyzuonos
Kuprenas Antanas	Linkmenys
Kutkus	Vyzuonos
Kvyklis Teodoras	Moletai
Lascinskas Antanas	Linkmenys
Lascinskas Vincas	Linkmenys
Lauckas Pranas	Utena
Lekavicius Matas	Utena
Lepinaitis Vladas	Utena
Lobis Bronius	Alunta
Lobis Stasys	Alunta
Lukasunas	Uzpaliai
Luksys Domazas	Utena
Lunius	Saldutiskis
Lunys Adomas	Linkmenys
Lunys Stasys	Linkmenys
Lunys Vincas	Linkmenys
Lydeika Kazys	Utena
Maciulis Antanas	Linkmenys
Magulis Antanas	Saldutiskis
Mamenas	Anyksciai
Marcinkevicius	Vyzuonos
Markunas	Vyzuonos
Markunas (Brothers)	Vyzuonos
Masunas	Vyzuonos
Medzevicius Kazys	Utena
Mickenas Gubertas	Linkmenys
Mikucionis	Uzpaliai
Mikucionis (Brothers)	Uzpaliai
Mikusauskas Stepas	Utena
Milciukas Albinas	Moletai
Mintautas Fabijonas	Utena
Miskinis Bronius	Anyksciai
Murmulis Petras	Linkmenys
Okas Jurgis	Utena
Packauskas Zigmas	Utena
Pagalis Simonas	Alunta
Paliusis Henrikas	Utena
Paplauskas Leonas	Utena
Patalauskas Alfonsas	Utena
PetrilaAntanas	Utena
Petrunas	Vyzuonos
Pliskauskas Leonas	Utena
Poviliunas Petras	Moletai
Pupelis Ipolites	Utena
Ramusikis	Uzpaliai
Rasimas Kestutis	Vyzuonos
Razma Petras	Moletai
Ridikas Vytautas	Anyksciai
Rimkus	Svedasai
Ruksenas Juozas	Linkmenys
Ruksenas Mykolas	Linkmenys
Samaturovas Leonidas	Utena
Samulionis Vincas	Utena
Sarkas	Vyzuonos
Satkevicius A.	Anyksciai
Saulius Antanas	Saldutiskis
Savickas Jonas	Moletai
Scesna Mykolas	Utena
Sciukauskas Jonas	Utena
Selnikas Juozas	Saldutiskis
Selnikas Kazys	Saldutiskis
Seveikis Antanas	Utena
Simanauskas Liudas	Moletai
Simukonis Bronius	Utena
Simukonis Feliksas	Utena
Sirocenko Vacys	Utena
Sirvinskas Stasys	Utena
Sklianskas	Saldutiskis
Skrabunas	Anyksciai
Slapsis Stasys (Teacher)	Vyzuonos
Slefendrofas Jurgis	Utena
Slucka Antanas	Utena+
Stankaitis Juozas	Utena+
Starkus Antanas	Utena+
Strolia Bronius	Utena+
Sulinskas Vincas	Utena
Sustenavis	Uzpaliai
Svilas Antanas	Uzpaliai
Talockis	Anyksciai
Tamosauskas Vytautas	Alunta
Taparauskas Pranas	Utena
Tikinis Vincas	Utena
Umbrasas Mykolas	Moletai
Unekas Juozas	Utena
Usevicius	Utena
Vaikutis Justas	Linkmenys
Vaikutis Kazimieras	Linkmenys
Vaitonis Stasys	Utena
Vakrikas Vytautas	Utena
Valiukas Juozas	Linkmenys
Valutis Ignas	Linkmenys
Varnackas Vincas	Utena
Sasaitis Jurgis	Utena
Vasiljevas Vitaljus	Utena
Vilkis Jonas	Linkmenys
Vilutis Leonas	Linkmenys
Vilutis Mykolas	Linkmenys
Zemaitis Jurgis	Saldutiskis
Zemeckas Alfonsas	Moletai
Zukauskas Alfonsas	Moletai
Zvinys Juozas	Moletai
Zvinys (Priest)	Moletai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.



Slucka Antanas - Army Officer - at the beginning of the Nazi invasion he organized a gang of murderers who assaulted and murdered thousands of refugees who tried to escape the invading Nazis; Later he participated in the murder of Jews of Eastern Lithuania (Utena, Zarasai, Kupiskis and other).

Partial List of Lithuanian murderers of the Jews of Vilkaviskis and its district

Ambrasas Vincas	Pilviskiai
Bablevicius Vladas	Virbalis
Baltramonius Viktoris	Vilkaviskis
Baltusis (Zveijas) Antanas	Pilviskiai
Barakauskas Juozas	Pilviskiai
Barkauskas Jonas	Pilviskiai
Brazys Jonas	Vilkaviskis
Breneizeris Juozas	Vilkaviskis
Bridzius (Chief of Police)	Pilviskiai
Brozis Kazys	Vilkaviskis
Buksnys Jonas	Vilkaviskis
Buragas Pijus	Pilviskiai
Dabrila Pranas	Vilkaviskis
Dedelis Petras	Vilkaviskis
Delininkaitis Matas (Chief of Sec. Pol.)	Vilkaviskis
Dereskevicius Alfonsas	Virbalis
Janovickas Jonas	Virbalis
Janovickas Juozas	Virbalis
Jurgilonas Kostas	Vilkaviskis
Jurgsys Antanas	Pilviskiai
Jurgsys Stasys	Pilviskiai
Jurgsys Vladas	Pilviskiai
Juskevicius Jonas	Pilviskiai
Juskevicius Juozas	Pilviskiai
Juskevicius Vladas	Pilviskiai
Kalvaitis Juozas	Pilviskiai
Kaminskas Juozas	Vilkaviskis
Kaminskas Kazys	Pilviskiai
Kilikevicius Jonas	Vilkaviskis
Kiskiunas Jonas	Virbalis
Korgsas Jonas	Vilkaviskis
Letuvnikas Adalus	Vilkaviskis
Navickas Justinas	Virbalis
Norkevicius Juozas	Pilviskiai
Okonis Tauberis	Vilkaviskis
Petraitis Viktoras	Vilkaviskis
Povilaitis Justinas	Pilviskiai
Prapuolenis Juozas	Kybartai
Ramanauskas Juozas	Pilviskiai
Reinys Kazys (Dep. Chief Dec. Pol.)	Vilkaviskis
Strimaitis Petras	Pilviskiai
Stura Antanas	Pilviskiai
Stura Jurgis	Pilviskiai
Taculauskas Juozas	Vilkaviskis
Totoraitis Antanas	Pilviskiai
Vailokaitis	Kybartai
Vaskevicius Antanas	Vilkaviskis
Vaskevicius Vincas	Vilkaviskis
Velivys Antanas	Vilkaviskis
Vosylius Albinas	Pilviskiai
Zaganevicius Kazys	Kybartai

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers of the Jews of Vilnius and its district

Adomenas Jonas	Eisiskes
Agurskis Vincas	Dukstai
Alekna Antanas	Svencioneliai
Akekna Vincas	Svencioneliai
Alisauskas Kazys	Vilnius+
Ambraziejus Bronius Major	Eisiskes
Ambroska Petras	Eisiskes
Anaski Francis	Adutiskis
Ankonas Jonas	Buivydiai
Augustas Juozas	Vilnius+
Badoras Juozas	Eisiskes
Bajercius Vladas	Druskininkai
Bakanauskas Balys	Marcinkonis
Baltrusaitis Alfonsas	Vilnius+
Baltusis Antanas (Lt. Col.)	Vilnius+
Baltusis Bronius	Vilnius+
Blasys Vincentas	Svencioneliai
Bogotkevicius Mikas	Vilnius+
Bruas Antanas	Svencionys+
Budrikis	Svencionys+
Burba Jonas	Svencionys+
Butas Andrius	Vilnius+
Butas Vadim	Vilnius+
Butkunas Vladas	Vilnius+
Butkus Mecys (Lt.)	Vilnius+
Butvinskas Jonas	Svencionys+
Cecura Bronius	Svencioneliai
Ceponis Stasys	Vilnius+
Ceponis Viktorius	Ignalina
Cerkauskas Bronius	Nemencine
Cerniauskas Petras	Vilnius+
Cesnulevicius Juozas	Marcinkonis
Cibulskis	Vilnius+
Cizinauskas Vladas	Vilnius+
Deveikis	Adutiskis
Dieninis Hubertas	Vilnius+
Dobrovolskis Antanas	Eisiskes
Dudenas Ludvikas	Svencionys+
Dudenas Nikodemas	Rimse
Dvilainis Juozas	Vilnius+
Erusevicius	Svencionys+
Erusevicius (Brothers)	Svencionys+
Filimancikaite Ona	Marcinkonis
Garbulis Petras	Marcinkonis
Garla Kazys	Svencioneliai
Gasys Feliksas	Ceikiniai
Germanavicius Jonas	Vilnius+
Golcas Dionizas	Vilnius+
Granickas Antanas (Lt.)	Vilnius+
Grikinis Antanas	Avilius
Grikstas	Vilnius+
Gudelaitis Kazys	Ceikiniai
Gudonis Petras	Svencionys+
Iskauskas Antanas (Chief of Police)	Vilnius+
Ivaskevicius Antanas	Lokaja
Ivinskis Julius	Vilnius+
Jakstas	Vilnius+
Jakubka (Lt.)	Vilnius+
Janavickas	Svencionys+
Janulevicius Boleslavas	Vilnius
Januskevicius	Vilnius+
Jarmulovskis Alfonsas	Nemencine
Jezukevicius Antanas	Marcinkonis
Jonikas Jonas	Kazberini
Juchnevicius Bronius	Ceikiniai
Juchnevicius Vladas	Ceikiniai
Jukna Alfonsas	Vilnius+
Juras Jonas Capt.	Vilnius+
Juervicius Aleksandras	Marcinkonis
Kaikaras Anicetas	Svencionys+
Kasetas Jonas	Marcinkonis
Katauskas Stasys	Tverai
Kavaliauskas Jonas	Rimse
Kavalieras Josefas	Marcinkonis
Kazakevicius Povilas, Captain	Eisiskes
Kenstavicius Antanas	Svencionys+
Kiaulakis Kazys	Vilnius+
Kibirkstis Motiejuis	Marcinkonis
Klingys Povilas	Vilnius+
Kliukas Antanas	Ceikiniai
Kliukas Vladas	Ceikiniai
Kliukas Vladas	Vilnius+
Kochanskis Mecislovas	Ceikiniai
Kondratas	Vilnius+
Kontautas	Vilnius+
Korsakas Julius	Marcinkonis
Korsakas Vladas	Vilnius+
Korsinskis Vladislavas	Maisiogala
Krasnauskas Danas	Eisiskes
Krickas Aleksandras	Adutiskis
Krickas Juozas	Adutiskis
Kriksciunas Petras	Vilnius+



Misiunas Jonas - a sadist murderer; he and his group murdered thousands of Jews in the regions of Vilnius, Vievis, Trakai and others.



Alisauskas Kazys - Army Officer; one of the murderers of the Jews of the region of Vilnius.



Taparauskas Antanas - Army Officer; Participated in the murder of the Jews of Vilnius and region.

Kristapas Juozas	Marcinkonis
Kucinskas	Adutiskis
Kurnis Pranas	Buivydiai
Kurnis Vladas	Buivydiai
Kurpis Antanas	Svencionys+
Labonas Jonas	Marcinkonis
Lapko Juozas	Maisiogala
Lasys Valys (Chief of Police)	Eisiskes
Laukis Antanas	Eisiskes
Leikunas	Vilnius+
Lenkauskas Vladas	Vilnius+
Likauskas Vincas	Marcinkonis
Liolas Alfonsas	Marcinkonis
Liolas Jonas	Marcinkonis
Lipnickis Petras	Adutiskis
Livcinas Stasys	Vilnius+
Lukosius Balys (Lt.)	Vilnius+
Macenas Petras	Vilnius
Macys Juozas	Vilnius+
Majakauskas	Cepukiskis
Maleckis Josifas	Eisiskes
Malinauskas Jurgis	Vilnius+
Mandeika Vladas	Vilnius+
Maricius Juozas	Svencionys+
Maskaukaite Jacente	Marcinkonis
Maskorias Karalius	Marcinkonis
Matulaitis Bronius	Vilnius
Matulauskas Adolfas	Ceikiniai
Mesiunas	Svencionys+
Miklauskas Jonas	Paveniu
Mikulenas Balys	Dukstai
Mikulenas Petras	Dukstai
Milus Adolfas	Vilnius
Misiunas Jonas (Major)	Vilnius+
Miskinis Raulas	Marcinkonis
Mockus	Svencionys+
Morgavicius	Svencionys+
Narbutas	Eisiskes
Nikas Alfonsas	Svencionys+
Norkevicius Jonas	Vilnius+
Norvaisa Balys	Vilnius+
Norveisa Vincas	Vilnius+
Ostrauskas (Chief of Police)	Eisiskes
Ozelis-Kazlauskas Jonas	Vilnius+ Bezdonis C.C.
Pagacauskas Vincas	Marcinkonis
Paskonis Motiejus	Avilius
Pasunas Povilas	Adutiskis
Paukste Juozas	Nemencine+
Paukstis Antanas	Rimse+ Masviliskas
Paukstys	Vilnius+
Pazusis Leonas	Vilnius+
Plesonas Juozas	Avilius
Polipavicius	Svencionys+
Praskapas Jonas	Eisiskes
Praspaliauskas Jonas	Vilnius+
Prenevicius Vacys	Vilnius
Puslys Antanas	Avilius
Rackauskas Julius	Vilnius+
Radukunas Pranas	Eisiskes
Rakovskis Petras	Adutiskis
Rakovskis Pijus	Adutiskis
Rakovskis Povilas	Adutiskis
Ramanauskas Adolfas	Druskininkai
Raudonys Juozas	Vilnius
Razauskas Jonas	Asmene
Remidis Pranas	Vilnius
Remydis Petras	Vilnius+
Rimsas Povilas	Adutiskis
Rimselis Juozas	Ceikiniai
Rimselis Vytautas	Ceikiniai
Roneikas Francisek	Maisiogala
Rutkovskis Stanislavas	Nemencine
Sakovicius Edvardas	Marcinkonis
Sapravicius Edvardas	Vilnius
Saudinis Vytautas	Ceikiniai
Saugunas Bronius	Igliskeliai
Sausaitis Vincas	Vilnius+
Sepaitis Povilas (Lt.)	Vilnius+
Sidlauskas Juozas (Lt.)	Vilnius+
Simkunaite Juze	Ceikiniai
Simkunas Jeronimas	Ceikiniai
Skrinka Juozas	Vilnius+
Slusnys	Vilnius+
Subotkovskis Josefas	Riese
Sukelis (Teacher)	Avilius
Sulcas Petras	Nemencine
Sidlovskis Julius	Adutiskis
Skulta Petras	Eisiskes
Stankunas	Eisiskes
Stankevicius Juozas	Eisiskes
Stasiunas Juozas	Eisiskes
Svirskis Juozas	Vilnius+
Tamosauskas	Vilnius
Tamulevicius Antanas	Marcinkonis
Taparauskas Antanas	Vilnius+
Toporovskis	Eisiskes
Trapnauskas Kazys	Avilius
Treinys	Svencioneliai
Tumas Jonas	Vilnius+
Turcila	Eisiskes
Ukrinas Stasys	Vilnius+
Ulbinas Jonas	Pariece
Umbras Antanas	Dukstai
Urmulevicius	Eisiskes
Vaitulionis Povilas	Vilnius+
Valenta Vincas	Vilnius+
Valkavickas Vincas (Chief of Police)	Svencionys
Vanagickus Vanke	Svencionys+
Varnas Petras	Vilnius+
Veiksneras Macejus	Marcinkonis
Velyvis Juozas	Vilnius+
Virbilas Juzef	Vilnius
Vitkus Juozas (Lt. Col.)	Vilnius+
Zabarauskas	Svencionys+
Zakevicas Vincentas	Druskininkai
Zascerinskis Pinkas	Riese
Zelazovskis Marian	Nemencine
Zemaitis Vytautas	Vilnius+
Zemaitis-Vytautas Jonas (Col.)	Vilnius+
Zigmontas Juozas	Vilnius+
Zikus Julius	Vilnius+
Zitinskis	Svencionys+

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers of the Jews of Zarasai and its district

Adomavicius Alfonsas	Zarasai+ Deguciai
Adomavicius Kazys	Zarasai
Bagdonavicius Erslovas	Zarasai
Bajercius Vladas	Salakas
Balciunas Petras	Zarasai
Barstinskas Juozas	Zarasai
Baubonis Venko	Salakas
Bertasius Pranas	Dusetai
Biebertas Albertas	Zarasai
Biveinis Alfonsas	Zarasai
Brazenas Jurgis	Zarasai
Brozikaitis	Zarasai
Cicenas Nikodemas	Turmantas
Ciuksys Bronius	Zarasai
Dambrava Jonas	Salakas+ Deguciai
Danilevicius Antanas	Zarasai
Dubinskas Jonas	Zarasai
Dudenas Jonas	Salakas+ Deguciai
Gailiusas Zenonas	Dusetai
Greblikas Vladas	Zarasai
Grenevicius Kazys	Zarasai
Griblauskas	Salakas
Gricius Stasys	Zarasai
Grigaliunas Vincas	Zarasai
Gudauskas Kazys	Zarasai
Gumbinas Lionginas Chief of Distr.	Zarasai
Janaudis Vytautas Dusetai+Deguciai	Antaliepte+
Januskevicius Aleksas	Zarasai
Juncinskas Pranas	Zarasai+ Deguciai
Juodvalkis Adolfas	Salakas
Jurgelevicius Henrikas	Zarasai
Jurgelevicius Leonas	Zarasai
Jurgelevicius Zenonas	Zarasai
Jusius	Deguciai
Juskenas Stasys	Antaliepte
Kalendra Stasys	Zarasai
Kazanovas	Zarasai
Kazlauskas Petras	Zarasai
Klimas Balys	Zarasai
Krisciunas Jonas	Zarasai
Kristaponis	Antaliepte
Kublickas Valerijonas	Zarasai+ Deguciai
Kuzlovski	Zarasai
Lauckas Pranas	Zarasai
Lekavicius Matas	Zarasai
Lepinaitis Vladas	Zarasai
Lizunov Terentij	Zarasai+ Deguciai
Luksys Domazas	Zarasai
Lydeika Kazys	Zarasai
Malecka Jonas	Dusetai
Masilauskas Jonas	Antaliepte
Matulis Antanas	Dusetai
Medzevicius Kazys	Zarasai
Mikusauskas Stepas	Zarasai
Mileris Petras	Turmantas
Miskinis Albinas	Deguciai
Miskinis L.	Salakas
Mozuras Aleksas	Salakas
Naumajuska Jurgis	Deguciai
Okas Jurgis	Zarasai
Packauskas Zigmas	Zarasai
Paliusis Henrikas	Zarasai
Paplauskas Leonas	Zarasai
Paskevicius	Zarasai
Petrila Antanas	Zarasai
Pliskauskas Leonas	Zarasai
Pocebutas (Capt.)	Zarasai
Pupeikis Juozas	Dusetai
Pupelis Ipolites	Zarasai
Puslys Bronius	Salakas
Razmenas Alfonsas	Deguciai
Sakis	Zarasai
Samaturovas Leonidas	Zarasai
Samulionis Vincas	Zarasai
Scesna Mykolas	Zarasai
Sciukauskas Jonas	Zarasai
Seveikis Antanas	Zarasai
Simukonis Bronius	Zarasai
Simukonis Feliksas	Zarasai
Sirocenko Vacys	Zarasai
Sirvinskas Stasys	Zarasai
Skurka Jan	Zarasai
Slefendorfas Jurgis	Zarasai
Slucka Antanas	Zarasai
Stankaitis Juozas	Zarasai
Stankevicius Andrius	Deguciai
Stasiunas Kazys	Zarasai
Stulgys Jonas	Deguciai
Sulinskas Vincas	Zarasai
Tamosiunas Vincas	Zarasai
Taparauskas Pranas	Zarasai
Trimbelis Pranas	Dusetai
Unekas Juozas	Zarasai
Vaikutis Kazys	Antaliepte
Vaitonis Stasys	Zarasai
Vakrikas Vytautas	Zarasai
Valiukonis Jonas	Zarasai
Varnackas Vincas	Zarasai
Vasaitis Jurgis	Zarasai
Vasiljevas Vitaljus	Zarasai
Venclova Jonas	Deguciai
Vrublianskas	Antaliepte
Zakarauskas Lionginas	Dusetai+ Antaliepte
Zavadskas Juozas	Dusetai+ Antaliepte
Ziliunas	Salakas

May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.

Partial List of Lithuanian murderers at the Polygons

Balasenas Juozas	Sadlovskis Alfonsas	Surbianas Jonas
Cesukas Leonas	Sadlovskis Klemensas	Svarcevicas Petras
Dzesukas Janukas	Sadlovskis Viktorius	
Falenaras Pavelianas	Salcas Edmus	**May God punish these cowards. May they and their associates and collaborators and their closest, their descendants and offspring, stand defamed and cursed to all posterity.**
Lazdinas Bronius	Salcas Karolas	
Losas Juozas	Savelas Geilus	
Miskelis Bronius	Sinkevicius Juozas	
Pavelan Janukas	Sivickis Savelis	

Note: The names of murderers have been listed according to the locations at which they carried out their crimes and therefore those names that appear more than once throughout the lists are those of criminals who took part in acts of mass murder at two or more locations throughout the country.

PART 4

KILLERS & KILLINGS -

Accounts & Recounts on Murders and Murderers



A group of murderers (incl. the Chief of Police of the Sakiai region), among them few Germans S.S. men who did not manage to flee Lithuania

THE MURDER OF LITHUANIAN RABBIS

Joseph Zak (Zera Kodesh)



At a conference of the Lithuanian Rabbis

...Were the Vilna Gaon (of blessed memory) alive during the holocaust of Lithuanian Jewry, the Lithuanians would have no doubt tortured and murdered him as they did with the rest of the Rabbis in Lithuania...

Lithuania was renowned for its eminent Rabbinical scholars. Bearing in mind the size of the country as opposed to its larger neighbours Russia and Poland, the number of visionary scholars who originated from that country was surprisingly above average. Lithuanian Rabbis were amongst the most famous of all Jewish scholars and one such example was the Gaon of Vilna. He was considered to be an authentic representative of Lithuanian Jewry, encapsulating within all the qualities and characteristics that were commonly associated with this community.

This genius - who lived according to the strict guidelines of Jewish Halacha (Jewish law) - produced a long dynasty of erudite pupils whose influence can be felt right up to the present generation. Since the days of the Vilna Gaon and Rabbi Chaim of Volozin, tens of Yeshivas (Talmudic Colleges) were founded in Lithuania including such bastions Torah study as the famous Yeshivas of Volozin, Mir, Vilna, Radin, Lida, Slobodka, Telz, Ponivez and others. These institutions played host to thousands of students who in turn disseminated the teaching of the Tora to the entire people of Israel.

The passion of Tora burned within the Rabbis of Lithuania and as the study of Tora was viewed as the cornerstone of Jewish identity, the increasingly popular Hassidic movement in neighboring countries could not be reconciled with the rationale that characteristics Lithuanian Jewry. The Hassidic movement was perceived by Lithuanian Jews as being somewhat enigmatic in nature and even the 'Mussar' movement founded by Rabbi Yisroel Salanter which aspired to glorify Tora through the study of books that dealt with ethics and contrition was fiercely opposed by some of the other great Rabbis. People like Rabbi Leib Shapira of Kovna feared that the study of Mussar would divert students' attention from the more important task of studying Tora itself and therefore "one should not take time off from Tora study to learn Mussar".

Most of the Lithuanian Rabbis were typical examples of people who adhered to religious observance in its most ardent form and they represented the rule of common sense, raising it to the highest level possible. Many eminent researchers are of the opinion that Lithuanian Jewry achieved superiority over all the other Jewish diasporas by sheer virtue of the fact that Tora study was more widespread in that country than anywhere else. In towns and cities throughout Lithuania the Tora represented a heritage that was shared by all Jews, irrespective of their background.

In spite of making the country a fortress in which study was the primary purpose in life, the Rabbis were not indifferent to the spirit of the times, especially where the return to Eretz Israel and its revival were concerned. In spite of virulent opposition by a minority, the overwhelming majority of Lithuanian Rabbis played a pivotal role in the founding of the Zionist movement and enhanced the standing of the entire movement by being counted amongst the ranks of its leadership. Ever since the days of the great wave of immigration to Eretz Israel by pupils of the Vilna Gaon, thousands of Rabbis and Yeshiva students have settled in the Holy land and have

always brought their influence to bear on the rest of the Jewish settlement.

Thanks to the efforts of Lithuanian Rabbis and other educational and spiritual leaders, Lithuanian Jewry was ebullient with spirituality and the constant supply of intellectual inspiration was responsible for the reinvigoration and reinforcement of Jewish self esteem. This constant nourishment of sanctity kept the flame of Jewish tradition burning in Lithuania even during the Soviet occupation, when the Communists - aided and abetted by a few of their Jewish counterparts - tried under the guise of the 'cosmopolitan concept' to destroy Jewish Heritage and culture. The spiritual assault of the Communists and left wing Jewish collaborators and their war on Zionism and Jewish faith, failed in its attempt to eradicate the Lithuanian Jewish diaspora.

Only the physical annihilation, carried out by Lithuanians under the instigation of the Nazis, could finally deal a mortal blow to this magnificent community and its spiritual leaders. Amongst those who were murdered by the Lithuanians were dozens of Rabbinical scholars who were reputed to be the descendants of the Vilna Gaon. In addition, there were a large number of Rabbis living in Lithuania at the time of the German invasion, who had achieved renown for their command of Tora knowledge in their own right. **But there can be no doubt that had the Vilna Gaon been alive during the time of the Lithuanian Jewish holocaust, he would have been tortured and murdered along with the rest of the rabbinical community.**

The Rabbis were generally the first victims of the Lithuanians' savagery. During the first ten days of the German invasion the Lithuanians murdered tens of thousands of Jews in towns and cities, even before the arrival of the infamous German 'Einsatzgruppen'. The first people to be butchered were the Jewish intelligentsia which included all the Rabbis who were singled out for particularly savage abuse by the Lithuanians. There is no way one can accurately describe the cruelty that the Rabbis were subjected to by the Lithuanian murderers before they finally returned their souls to the almighty. In this article I have recounted a small part of the suffering and torture that was the fate of these holy scholars before they finally died. Following I have given brief accounts of some of those rabbis who were sadistically tortured by these Lithuanian thugs. As opposed to the claims made after the war, these crimes were not committed by a select band of hooligans but by the entire Lithuanian populace in collusion with the German invaders. These include people from all walks of life such as teachers and pupils, priests, doctors, lawyers, engineers, laborers, farmers, soldiers, police officers etc.

Lithuanian Cities and towns

Alytus

"Ivaskouskus, a former major at the Lithuanian general staff headquarters arrived on the scene and dediced to take the initiative on his own. He asked that a Jewish Rabbi be found so that he could kill him with his own bare hands. The Rabbi they found was crippled and could not walk. After dragging him around and savagely beating him, they threw him into a pit face up so Ivaskauskus could shoot him in the eyes. He shot him three times with his pistol".

Anyksciai

"The rest of the participants amused themselves (before the murders) with various sporting activities which usually meant wearing people out and then savagely abusing them. Amongst those subjected to this heinous exercise was the Rabbi of Anyksciai Reb Kalman Kadishevitz otherwise known as 'the righteous man from Lotova'. Wrapped in his talis (prayer shawl) and tefilin (phylacteries), he was taken with the first group for execution at dawn and conducted himself with purity and piety right until his final moments".

Birzai

"The abuse of the Jews began on the very first day. The Rabbi of



Beaten and Besmeared before their death

Birzai, Reb Yehudah Lev Bornstein was murdered for 'daring' to intercede on behalf of the community. The young man Mottel Bader who tried to defend the Rabbi was also shot. The shochet (ritual slaughterer) of the town was singled out for a particularly cruel death. The Lithuanians tied his beard to the tail of a galloping horse. The horse then dragged the man round the town until he finally died".

Butrimonys

"They assembled all the Jews in the Beit Midrash (Synagogue) and ordered them to tear up all the Tora scrolls and religious books and burn in the furnace at the blacksmith's workshop. Rabbi Avraham Moshe Vitkind, an ardent Zionist and eminent Tora scholar was forced to smash the windows of the synagogue. On the night between August 21st and 22nd the Lithuanians surrounded the city and arrested 100 men and 15 women. Amongst those detained was the town Rabbi. They stripped him of his clothes, tore out his beard, and placed a hat on his head back to front. All the prisoners were tied up in pairs with steel wire and marched to Alita where they were murdered".

Girkalnis

"The Lithuanian thugs started off with the synagogue. They removed the Torah scrolls, unfurled them through the streets of the town and then danced and trampled on them. They dragged the town Rabbi Reb Chaim Titzhak Osovsky into the street and wrenched out his beard together with the skin of his face. When they finally got fed up, they left him bloody and beaten on the sidewalk. The Rabbi was finally murdered a week later together with the rest of the Jewish community after being held in captivity without food or water".

Josvainiai

"The rampage by local Lithuanians started before the German arrival. After the Germans entered the town the attacks by the Lithuanians became more frequent and more savage. They were continually inventing new ways to abuse the Jews. One day they grabbed the shochet (ritual slaughterer) and his wife and brought them into a room full of Lithuanians. They then cut off his beard and sideburns and forced him to strip down to his underwear. They made him dance the 'Kazachok' while all the audience applauded and kicked and beat him simultaneously. In an act of desperation his wife fell fists flailing on the murderers and a few minutes later several gunshots ended the lives of these two poor creatures. The murderers were not content with this show and turned next on the Rabbi of the community Reb Avraham Dov Tarna. He too was dragged into the same room and stripped and then beaten mercilessly. They did not murder him that day but instead waited a month and then killed him together with all the community in August of the same year".

Kaisiadorys

"The Lithuanians would invent all sorts of games and shows to amuse themselves. One day they dragged the Rabbi of the town Reb David Ahron Yafe by his beard through the streets of the town until he finally died, the Lithuanians looked on with glee".

Kelme

"On the 29th July the Lithuanians gathered all the Jews and transferred them by foot to the Grosbask estate where they were murdered and then buried in the pits that had already been dug for that purpose. Some people were thrown alive into the pit under the pretext that a bullet was too precious to be wasted on a Jew. The last group to be murdered included the principals and students of the Yeshivas among them Reb Daniel Movshovitz, Reb Gershon Maydanik, Reb Shlomo Pianko and the leader Reb Kalman Beinishevitz. Reb Beinishevitz was the last person to be shot and prior to this he was forced to stand on his knees at the edge of the pit and watch his entire community being wiped out".

Lazdijai

"One day, they took the rabbi of the town Reb Yaakov Aryeh Hacohen Gerstein outside, and began beating him with a horsewhip. The Rabbi's family were also beaten as a punishment for watching what was being done to their father. Afterwards the Rabbi was placed on a truck and driven away. **Fearful for their Rabbi's fate the Jews approached the local priest for help but he merely prevaricated.** It transpired that they had taken the Rabbi to the outskirts of the town and made him carry sacks of cement all day long. In the evening they forced him to go home on foot. On Novemeber 3rd 1941, the Rabbi was taken together with the rest of his family and the entire community to a site outside the town and there, naked as they were born, they were savagely murdered".

Luoke

"The Rabbi of the town, Reb Shlomo Efraim Kravitzki was taken to the forest where the Lithuanians savagely tortured him, cut off half his beard and made him endlessly carry water pitchers back and forth. After a few days the Lithuanians took him and threw him into a barn where he was incarcerated without food or water and after continuous torture including various 'exercises' invented by his tormentors, he was led to a pit and shot together with the rest of the community. Some people were buried alive".

Marijampole

"After many days of abuse which included the Rabbi of the town Reb Avraham Zeev Heller being forced to clean the city streets, the Lithuanians gathered all the Jews in the center of the 'Hella' market place. They brought out the Rabbi, Cantor Lanski and other distinguished Jews with beards, tethered them to horses and dragged them through the main street until they were streaming with blood. The Jews realized that this was the end of the road and began to resign themselves to their fate. The shochet (ritual slaughterer) Reb Chayim Velvel Connoyser recited the memorial prayer and Rabbi Hiller ended by reciting the verse "hear o Israel, the Lord is our god the Lord is one".

During the hours of the following morning the march to the pits began. After having been continuously tortured, the Jews no longer had any strength or resistance left and were totally oblivious to their fate. Many people were not shot and instead were simply buried alive. Children had their heads smashed in with clubs and shovels. Many local students and pupils of the gymnasia eagerly volunteered to take part in this savagery".

Papile

"Already on the first day of the occupation, the Lithuanians assembled all the Jews in the market square and robbed them of all their money and valuables. The Lithuanians' favorite past time was tearing the hair out of old people's beards. The Rabbi of the town, Reb Avraham Hacohen Levine was singled out for particularly barbaric torture. The Lithuanians cut off his beard and forced the rest of the community to dance round him in a circle singing while he was being abused. The Rabbi bore his suffering with dignity uttering silent prayers all the while. The Jews were then transferred to a camp near the town hall. The camp commandant ordered

a pig, had it killed, cooked and then invited Rabbi Levin and other Jewish leaders to join him in the meal. When they refused, he had them thrown into a water filled dungeon and forced them to eat bowls of pork soup. After several days of torture in which large numbers of Jews died, the rest of the community were taken to pits in the fields outside the town and shot".

Pumpenai

"Several days after the German invasion, the Lithuanians got together and began sending the Jews to forced labor camps. They continually abused them and robbed them of whatever they could lay their hands on. The Jews were all crammed into several houses, one of them being the residence of the Rabbi of the town Reb Meir Yitzhak Chayat where they were incarcerated without food in conditions of abject filth. The Lithuanians abused them endlessly. One day, Rabbi Chayat was tortured to death in his own home. The murderers accused him of swallowing gold coins. They threw him on the ground and beat him and trod on his chest until his entrails burst. This slow and barbaric death took place in front of his wife Gittel, the daughter of Rabbi Chayim Halevy Katz and his three children. Afterwards the entire Jewish community was led to the Pajost Forest where they were savagely murdered".

Radviliskis

"As soon as the Germans entered the town, the Lithuanians began abusing the Jews. One of their favorite pastimes was grabbing Orthodox Jews, forcing them to gather excrement from the streets with their skullcaps and then making them wear the skullcaps on their heads. Aside from the usual torrents of abuse, the Lithuanians would organize special 'public displays'. One day they brought a large groups of Jews to 'Liberty Avenue' the main street of the town and began 'training' the group to do various exercises. These satanic practices would often include forcing the group to pour buckets of water over each other, riding one another and other hideous forms of amusement. They took the Rabbi of the town Reb Yitzhak Begun, cut off part of his beard and placed it in his front coat pocket as a decorative handkerchief while a crowd of Lithuanians stood around enjoying the spectacle. A week later the Rabbi was murdered together with the first 300 victims of the community".

Ramygala

"The Lithuanians singled out the Rabbi of the town Reb Zisel Steinfeld for special attention. They tied him to a wagon and then dragged him through the cobblestoned streets until he finally died".

Rietavas

"The Jews were not left alone for a single moment. One blow of the whistle would have them all on their feet on the double. The murderers singled out the Rabbi of the town Reb Shmuel Ponidler for special treatment. They cut off part of his beard, stood in him the camp courtyard and forced him to burn his prayer shawl, phylacteries and the book he was studying. They then tethered him to the garbage wagon and forced him to drag it through the streets of the town, and when his strength failed him he was murdered on the spot. Later on the town's shochet (ritual slaughterer) Reb Abba Rabinovich was also murdered".

Seda

"The carnage continued and the number of casualties kept increasing. One day they grabbed the Rabbi of the town Reb Mordechai Rabinovich. The criminal selected to perform the gruesome task, took the Rabbi to the Jewish cemetery, shot him but did not kill him. The murderer left the wounded Rabbi to writhe in agony all night long, and then finally returned the next morning and shot him to death".

Sirvintos

"As soon as the Germans entered the town, the Lithuanians went on the rampage and began abusing the Jews. They first took all the Tora scrolls out of the synagogues and study hall and then unfurled them in the streets for all passers by to trample on at leisure after which they set fire to the synagogues and study hall. They took the elderly Rabbi of the town Reb Avraham Leib Grossbard and his son in law Reb Zundel Krook, and burned them alive inside the study hall".

Taurage

"During the first days of the invasion, armed Lithuanians apprehended the Rabbi of the town Reb Levy Shpitz and demanded he hand over the list of Jewish Communists hiding in the city. When he insisted that he knew nothing about any Jewish Communists they ordered him to start running and then shot him from behind. Fatally wounded, he staggered home but the Lithuanians followed him to his house and dragging him out into the street, they cut off his beard and tortured him to death".

Telsiai

"Five days after the invasion was 'bloody Friday'. The Jews of the town were ordered to assemble in the city square. They were arranged in rows of five and then marched towards the lake with the Rabbi of the town Reb Avraham Yitzhak Bloch, the heads of the local Yeshiva and other dignitaries leading the way. The rest of the community followed, some reciting psalms and others weeping bitterly. The Lithuanian guards accompanied them, keeping the lines in formation and pushing the retarded and frail forward with blows from cattle prods and rifle buts. They were led down to the lake and locked in huts where under appalling conditions, they were subjected to continuous torture and abuse. Finally on the morning of the 15th July 1941, the Lithuanian guards burst into the cabin where the Rabbi and other dignitaries were being held shouting "all Rabbis and Jew parasites They all knew what fate lay in store for them but death was a welcome panacea from the torture and torment the Lithuanians had subjected them to. They all came out in orderly formation and were led two by two to the graves that had been prepared. They were ordered to strip and stand on a plank which had been laid across each pit and were then shot. The Rabbi was taken to the forest and after

being extensively tortured he was also brought to one of the pits and murdered".

Tytuvenai

"As soon as the German invasion got under way, the Lithuanians sprung into action. They burned all the sacred books including the entire library of the Rabbi of the town Reb Avraham Ezriel Medin. The Rabbi himself was tortured to death but witnesses relate that **before he died he cursed the Lithuanians and said that God would avenge the split blood of the Jews. He promised them that they would never succeed in annihilating the entire Jewish community and those who survived would find a way of achieving vengeance.**

The Rabbi's wife managed to escape together with her three children to the Shavli ghetto. The children surprised the residents with their talents. The eldest son aged eight already knew most of the Talmud and could also solve difficult mathematical problems. But they were eventually detained by the 'childrens' action' death squad and murdered at later stage".

Ukmerge

"As soon as the Germans arrived, the Lithuanians arrested the Rabbi of the town, Reb Zusmanovich and after savagely torturing him, he was taken together with other diginitaries to a suburb called Pivonia where they were all thrown into a brick oven and burned alive."

Utena

"The abuse of the Jews reached its peak on the third day of the German invasion. As evening fell, the Lithuanians went on the rampage in the local synagogue and threw all the Tora scrolls and sacred books out into the street. The Rabbi of the town Reb Zvi Yaakov Bleiman was marched into the city square and forced to dance and sing while holding a Tora scroll. Afterwards they set fire to all the books and as the flames were burning, they cut off the Rabbi's beard and then shot and severely wounded him. He was murdered shortly after, together with the rest of the Jewish community of Utena".

Uzpaliai

"The death of the young Rabbi Reb Leib Kameraz, son of the elderly Rabbi, Reb Aharon Naftali Kameraz, was particularly horrifying. The murderer Chiaponis raped his daughter in front of him and then threw Reb Leib in jail where he was detained without food or water for several days. Chiaponis and his band of thugs then took him into the forest and ordered him to dig his own grave. Reb Leib Kameraz leapt on Chiaponis and tried to strangle him with his bare hands, but one of his cronies shot Reb Leib in the back killing him on the spot. Chiaponis was critically ill in hospital for several days afterwards. The elderly Rabbi Reb Ahron Naftali Kameraz, who was completely paralyzed, was slung on to the back of a wagon and then murdered together with the rest of the community".

Zagare

"The morning after the Germans entered the town, the Lithuanians gathered a number of Jewish men in the market square with the Rabbi of the town Reb Yisrael Reif at their head. The armed Lithuanian guards gave them tools and then took them to the Graf Grishkin estate where they were forced to clean out the cow sheds and stables. As evening fell, the group were returned to the market square where a 'show' was organized for the enthusiastic Lithuanian audience. Each Jew was forced to place his tools on the ground and then bow down on his knees in front of them. The Lithuanians would walk up and down the rows of prostrate Jews and anyone whose tools were not placed in a straight line was given a severe beating. Finally they took the elderly Rabbi of the town Reb Yisrael Reif who was a tall man and paired him with someone who was short. They tethered both of them to a wagon and made them drag it all around the town while the Lithuanian audience looked on and applauded the 'show'. The murderers had a particularly sadistic custom which they practiced each morning. Each detail of Jews would have to pass in front of Rabbi Reif and spit in his face before going out to work. Many Jews could not bring themselves to degrade the Rabbi in such a manner and paid for their bravery with their lives. So Rabbi Reif commanded his community to spit in his face if they were ordered to do so before being sent to work".

INFANTICIDE - THE CRUEL MURDER OF JEWISH ENFANTS AND BABIES

Joseph Zak (Zera Kodesh)

"...Because the young children and the sucklings swoon in the broad places of the city. They say to their mothers where is corn and wine? When they swoon as the wounded in the broad places of the city, when their soul is poured into their mothers' bosom"... (Lamentations Chapter 2 verses 12-13)..."

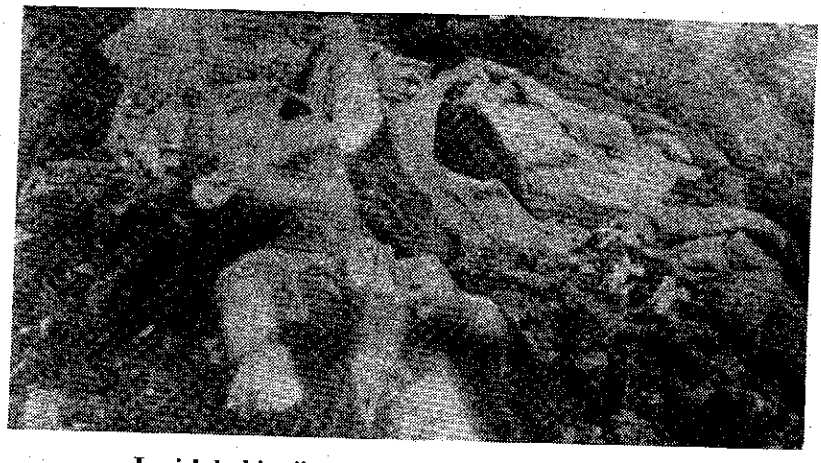
There is it seems, no limit to the depths of evil and savagery which mankind is capable of descending to, rendering him void of any semblance of humanity. When overcome by bestial instincts he is capable of behavior horrendous enough to shock any living soul. The Lithuanians displayed such behavior during the Holocaust in the course of the abuse of their victims - namely their Jewish neighbors - abuse committed on a scale never witnessed before in the history of mankind. Their 'treatment' of babies and toddlers was particularly gruesome.

The testimonies given by survivors, Lithuanian neighbors and the criminals themselves are singularly horrifying. How could these animals abuse infants with such vehement hatred and cruelty?

In volume 4 of the anthology on Lithuanian Jewry which provides details on the Holocaust that took place in Lithuanian towns and cities, descriptions of the infanticide that took place in a number of locations are also included. These shocking accounts make very difficult reading, but it is our duty to continue to publish them so that these atrocities - committed by Lithuanians who were usually neighbors of the victims they murdered - will never be forgotten.

The accounts that follow below are only some of the atrocities that took place, but we hope to be able obtain archive information on as many such incidents as possible if not all of them, so that they may be accurately documented for the instruction of future generations.





Jewish babies "treated" by Lithuanian murderers

Alsedziai

"Abrutus Stasys displayed singular cruelty. One of the women begged him to shoot her first so that she would not have to witness her baby daughter's death. Abrutus slashed the infant's throat in front of the mother and then murdered her".

Alytus

"The murderer Petras Saulevicius recalled, "I was an active participant in the annihilation of Jews and I felt the necessity to act decisively. I would abuse women, old people and children. I would toss the children around like pieces of timber and I would pay no heed to them or their whining mothers".

Aukstadvaris

"The Lithuanias began murdering, they shot and then threw wounded victims into the waiting ditches, babies' heads were shattered with blows from hammers."

Betygala

"From her hideout, she could follow the gruesome scenes of murder that were taking place. She saw how the Lithuanian murderers wrenched a nine month old baby from his mother's arms and tore him in two".

Butrimonys

"The children were simply shoved into the pit and shot. Most of them were buried alive."

Gargzdai

"After the Lithuanians murdered all the Jewish men, they forced the women and children to dance on the graves of their loved ones. But the fate of the women and children was even worse. After they had been separated from the men and taken out of the city park, the women and children were led by armed Lithuanian guards to a site west of the town on the other side of the Minga river and housed in the empty barns that were there. Many children didn't reach the final destination and were murdered on the way, their skulls shattered with stones and clubs".

"The Lithuanians carried out the murders with the utmost barbarity. They beat the women and children with shovels and iron bars, savaging their unfortunate victims like blood-thirsty animals hunting for prey".

Jonava

"I saw how the men and women put down their suitcases and personal effects and then began to remove their outer clothing. They began separating the women from the children and terrible wailing broke out. Women refused to be separated from their children so the Lithuanian murderers dragged them away by their hands and legs. Many children ran back to the parents and were mowed down by a hail of gunfire. They pushed people forward to the edge of one of the trenches and then opened fire on them with machine guns. The children were shoved into the other trench and many of them were buried alive".

Jurbarkas

"Children were beaten, thrown to the ground and trampled to death. The murderers would fire their guns in the air and in spine chilling voices would shout out: "throw the children in the pits".

Kedainiai

"The murderers' cruelty got worse with every minute that passed. Rashel Shisianski stood at the edge of the pit and begged them to shoot her first and then her children. In response they grabbed hold of her children and shot them in front of her and then killed her afterwards. The Lithuanians would throw babies in the air and try impale them on their bayonets as they came down".

Kraziai

"The Lithuanian murderer Bronius Kaminskas grabbed Leyzarin, the six week old baby, and dashed his head against a tree as well as tearing him in two".

Marijampole

"They didn't bother shooting children at all, but merely smashed their skulls in with clubs and shovels".

Mazeikiai

"After the women came the turn of the children. At this point the Lithuanians came up with a 'simpler' idea. They threw them all into one long trench. The Lithuanians then positioned themselves around the edges of the trench and opened fire on the children below. Their screams pierced the skies above. The Lithuanians then brought earth and slaked lime and filled in the trenches burying the children underneath, the dead, wounded and the living all together".

Panevezys

"They would wrench the young children out of their mothers' arms and throw them in the pits. The Lithuanians murderers' favorite sport was throwing babies and attempting to shoot them mid air. They usually missed and many of the infants would be still alive after they had fallen into the ditch below. Grabbing the children by their hair the murderers would then shatter their skulls with a shot from their revolvers. Russian prisoners of war were usually employed to fill in the ditches after the murders were over. On one occasion they noticed that a child was still alive in one of the ditches. They lifted him out and tried to hide him in one of the nearby bushes but the Lithuanian guards spotted them and gave them a severe reprimand and beating. Claiming that it was "better to kill him, lest the blood be avenged on us", the policeman Dambrauskas put his gun against the child's head and shot him".

Pasvalys

"The Lithuanian murderers went on the rampage. They tore the infants to shreds and dashed their heads against the trees nearby".

Radviliskis - Nemunelis

"Children up to the age of six were killed with blows from rifle butts or by having their heads crushed with stones. Children over the age of six were shot".

Sirvintos

"Small children were thrown in the air and used by the Lithuanians as target practice".

Taurage

"They didn't even bother shooting babies and toddlers. The Lithuanians murderers simply grabbed them by the legs and tore them in two or dashed their skulls against nearby trees or stones. Then they would throw them in the pits".

Uzpaliai

"Mirel Meitz gave birth to a baby a few days before war broke out. The hooligans tore the infant to shreds in front of the mother and then threw the corpse into the yard".

THE MURDER OF FRENCH JEWS IN LITHUANIA

Aron De La Meme, Paris

Tens of thousands of Jews from Germany and other countries occupied by the Nazis were brought to Lithuania to be murdered. During World War two, Lithuania became the largest killing site for European Jewry. This was due to the fact that the Lithuanians who had excelled as cold blooded killers, discharged their barbaric duties with both ruthless efficiency and unbridled enthusiasm. After having proved their worth by murdering Lithuanian Jews, the Germans realized they could use the services of the Lithuanian killers to expedite their "final solution" for the Jews of Europe.

The "success" of the Lithuanians - and other bands of militia men throughout Eastern Europe - in implementing the guidelines of the "final solution" in their own countries, was play to an influential role in the Wansee conference's decision to transfer Jewish communities to the death camps of Lithuania and neighboring countries while the local battalions would be employed in the murder of Jews both within Lithuania and outside their own borders. As a result, thousands of Jews (the estimates go as far as 40,000) from Germany, Austria, Czechoslovakia, and other countries were brought to Lithuania to be murdered and Lithuanian battalions were dispatched to murder Jews in the Soviet Union (Russia, White Russia, Ukraine), and at the Nazi death camps in Poland. Later on, tens of thousands of Jews were also brought to Lithuania from the Soviet Union (in addition to thousands of Soviet prisoners of war) and more Western countries under Nazi occupation such as France (1).

Shortly after the German invasion of France, French police, supervised by the Gestapo, were employed to round up Jews all over France (first in the northern part of France and later also in the area "governed" by the "Vichy Government") and concentrate them in transit camps. The main camp was at Drancy near Paris. The Jews were then dispatched from there to the concentration camps in Poland. A total of 85,000 French Jews were sent to the death camps during the entire period of Nazi occupation. 13,000 people were deported in 1941 and another 13,000 in 1942. The number of deportations increased during 1943 and 1944 with the final group - the 73rd in number - leaving the Drancy camp on May 15th 1944, a few weeks before the liberation of Paris.

This last group, that included 878 fit men, left France on May 15 and arrived in Kaunas, Lithuania, three days later. A third of this group were then moved to Estonia. As most of the inmates of Drancy were destined for the concentration camps of Auschwitz, Birkenau, Maidanek, Sobibor and others, it is unclear as to why this group was sent to Kaunas which was already under siege by the Soviet army. It is also highly unlikely that the Germans intended to use these men for slave labor of any kind. The assumption is therefore that it might have been a matter of punishment.

It would appear that the group was first taken to the Ninth Fort. This has been proved by their names scribbled on the walls by the men from France, while they were still alive. They were brought to the fort shortly after the special operation to cremate all the corpses of the victims murdered at the fort (2) and were therefore, almost the only Jewish prisoners on the premises. They were placed in cells in the central building but not for long. Some of the group remained in the Ninth Fort until its evacuation when they were all murdered. The rest of the group was moved on to the Praveniskis detention camp near the village of Rumsiskiai (about 20 km from Kaunas) where they were employed together with other immates (mainly gypsies, prisoners of war and Soviet pratisans) digging trenches. Praveniskis was an infamous concentration camp run by the Gestapo. The guards employed at the camp were Lithuanians, with some of them being of Russian origin. They were members of the Pravoslavic religion, descendants of the "Starovers" (members of the old faith) who had remained in Lithuania after that country had achieved independence.

Before being appointed as guards at the camp, these individuals were sent to a special Gestapo school that had been set up by the Nazis near Riga in Latvia, where they participated in special courses on how to "deal" with camp inmates. Indeed, these guards were exceptionally cruel when it came to harassing and torturing prisoners. According to evidence received, these guards murdered all of the French Jews who were at the camp in the forest nearby, shortly before the Soviet army liberated the area (July 1944). The Jews were led to the forest in groups of 50 each, escorted by 35 armed Lithuanian guards and were murdered one after the other. The bodies of the victims were then burned so as to ensure no traces were left. As soon as they had completed the murder of all the French Jews as well as of a number of additional Jews who were also imprisoned in the camp, all the guards fled to Austria together with the Gestapo camp commanders.

(1) Zenonas Belinas, the general secretary of the Fascists L.N.P. (a party linked to the German SD, Sicherheitdienst, and the Gestapo) and former Lithuanian ambassador to the Vatican, made the following observations in his diary:
26.11.41 - "It would appear that Lithuania has become the cemetery for all European Jewry. They are bringing Jews to the Ninth Fort from Germany, Czechoslovakia. Our First Battalion is shooting Czech Jews who have visas for Argentine and Brazil..."
12.12.41 - "They are shooting the Jews from Czechoslovakia. The supervising Lithuanian officer has expressed his displeasure upon observing the victims holding hands and singing the Czech national anthem..."
13.12.41 - "...Lithuania is becoming a mortuary full of Jews with foreign passports or visas and we Lithuanians

have become hired hangmen..."

(2) The Ninth Fort was included in "operation 1005", an orchestrated campaign to ensure the covering up of all traces of the mass murders that had taken place in occupied territories with the purpose of concealing the evidence from the rest of the world. Preparations began in September 1943 and in the following month, a large group of Jewish prisoners - many of them from the Kovna Ghetto, who had been caught as they tried to reach the Augustova forests, where Russian partisans were supposed to be there - were set to work burning the corpses of thousands of murdered victims at the fort. Almost no murders were carried out while the corpses were being incinerated and very few prisoners, others than those who burnt the corpses, were held at the fort itself.

EXCERPTS FROM ABA GEFEN'S BOOK: "DEFYING THE HOLOCUAST - A DIPLOMAT'S REPORT"

1. Kaunas

Even before the Germans entered Kovno, the Lithuanians Activist Front attacked the Jews of Vilijampole a suburb called "Slabodka" by the Jews. First they forced the Jews to dance, then to recite Hebrew prayers and sing the Communist "Internationale". Finally, when the sadists tired of such games, they ordered the Jews to kneel and shot them in the back. Then they marched down the streets of Slabodka, broke into Jewish houses, and slashed the inhabitants to death.

Slabodka was known for its famous European Yeshiva. The Yeshiva is one of the oldest institutions in the Diaspora, but it reached the climax of its development and achievement in Lithuania. My grandfather studied at the Yeshiva of Slabodka, and I remember my father mentioning with pride that grandfather had been ordained there as a rabbi by Reb Yitzhok Elhonon.

One of the most prominent scholars, who continued in the steps of Reb Yitzhok Elhonon, was cruelly murdered by the Lithuanians when they attacked Slabodka. After a night-long orgy of violence by the Lithuanian assassins, the Rabbi of Slabodka, Reb Zalman Ossovsky, was found bent over his blood-soaked books while his severed head lay in another room.

Even as the Slabodka dead were being gathered up, seventy Jews were seized in the central part of Kovno, dragged into a nearby garage and battered to death with wrenches, hammers, and tire irons. The hose used to wash cars was forced into the throats of some of the men and water poured down their gullets until their stomachs burst. When the massacre was over, the garage floor was covered with human blood and entrails.

In addition to this wanton murder, the Lithuanian pro-Nazi Activist Front, which was preparing to greet the Germans with wild enthusiasm, conducted mass arrests of Jews and assembled them at various places. The commander of the Activist Front (Jurgis Bobelis, the military commander of Kaunas - The editor) announced in a radio broadcast that Jews were shooting at the German troops. He wanted that for every German soldier shot, one hundred Jews would be put to death.

Upon hearing this announcement, groups of Lithuanian pro-Nazi activists cast off all restraint. The Lithuanians believed that the more atrociously they behaved toward the Jews, the better they would be treated by the Nazis...

When the Germans entered Lithuania in 1941, the Lithuanians began the systematic liquidation of the Jews in Forts IV, VII, and IX of the fortress system.

At Fort VII, in the course of about two weeks, from June 25 to July 7, 1941 about 300 Jews were slaughtered each day. On the eve of July 8, eight thousand Jews were executed. The killing were interrupted the next day when a decree was issued ordering all the Jews of Kovno to move into a ghetto in Slabodka. Every Jew in Lithuania was now to wear a yellow badge shaped like the Star of David...

2. The Massacre of the Jews of Simnas

In the afternoon of Friday, September 12, Bogdanovitch came to the barn to tell us that the Jews had been moved out of the barracks. As we were talking, a peasant woman came into the yard and described seeing the Jews being led out of the barracks into the woods nearby. The men were walking with their hands tied behind their backs; the women walked arm in arm, and so did the children. There was weeping and wailing.

At that moment we heard the sound of intermittent gunfire coming from the woods. It went on for over an hour. We were within earshot of the brutal slaughter of the Jews of Simnas' innocent, pure souls, murdered only because they were Jews, and among them, our mother and little Yehudah'le.

In the evening, Bogdanovitch came, and his answers to my frantic questions told, in all their horror, the last moments of the lives of the Simnas' Jews. The Lithuanians tortured them with inconceivable savagery, until their senses and their human image were lost. With no strength to resist any longer, even spiritually, under a hail of blows, from whips and gunstocks, stripped almost to the skin, they were driven to the woods near Kalesnik. Broken and enfeebled, humiliated, they moved in the slow rhythm of the death march.

While still alive, our brethren of Simnas were forced into a long, deep pit that had been dug in barbaric readiness and then, in coldest blood, the Lithuanian activists and German soldiers shot them down. After the slaughter the killers came out of the woods singing at the top of their lungs.

We were smothered in gloom. We

thought we were going mad, and Joseph asked me, "Do you really believe that our little brother is dead and buried?"

It was hard to believe, but didn't we hear the shots with our own ears?

The next day, the woman invited us from the barn for supper. After the meal we talked for a while and she gave us heartbreaking details about the shooting of the Simnas' Jews. She told us that four hundred and thirteen Jews were killed in Simnas. The trenches had already been dug on September 8, but when peasants told about it to some of the Jews, they were scolded for spreading such rumors. One of them reacted, "Why do the Lithuanians have a habit of scaring people?"

She said that the Jewish women, wearing only their nightshirts and walking barefoot, kept stumbling and falling, and the barbarians accompanying them would whip them. The Pargamuts' infant granddaughter was tossed into the branches of a tree, to fall, still breathing, into the death-pit. Dusia Beinstein hid during the shooting and might have survived, if she hadn't shouted out, "You haven't shot me yet, but you will!"

One of the murderers then shot her in the head, spilling out her brains.

The woman said that the men jumped into the pit even before the order was given. The women tarried, for they held children in their arms, in a last embrace. It was difficult for a child to leave its mother, but a thousand-fold more difficult for a mother to leave her child.

The adults now understood what it was all about. They knew they were being killed because they were Jews, but the poor little children, who walked wailing and sobbing all the way, what did they know? What could they understand? All they knew was to cry out "Mama, Papa!" and cling to them in fear. My little brother Yehudah'le, too, entered the pit holding tightly to my mother's hand. It was their fate that in death as in life they would not be parted, and thus, together, they gave back their lives to the Creator...

One evening I went to visit some farmers for food and gathered quite a bit. Among those I visited was Thomas Uter. He told me that he was in the Alytus jail, at the end of August 1941, when the Jews from Simnas were killed there, among them my father and brother Benjamin...

He described how the killing was carried out. In the morning, after he had served four hundred Jews breakfast, the police entered and ordered the Jews to strip, because they had to wash. "That's how they fooled them," Uter said. As the Jews left their cells, the Lithuanian activists were already waiting to beat them with guns. Then they chased them to the trenches and murdered them...

While I was there, the policeman Mishkinis visited them. They talked about the killing of the Jews, and Mishkinis said that when the Jews of Simnas were in the barracks, he saw the wife of Tuynila, from Kalesnik, bring some cheese to the Mirkus family.

"So I arrested her", he boasted, "and made her wear the yellow Star of David because she had brought food to a Jew. Everyone made fun of her for wearing that badge of shame on her back."...

Free of the murderous Nazi menace, my brother Joseph and I went first to the Kalesniki woods and flung ourselves on the common grave of our brother Jews of Simna, where our beloved mother and little brother Yehudah'le were buried, and we recited the Kaddish.

It was summer, the sun was blazing, but we were shivering, weeping, numb. The martyrs cried out from the ground to the Lord God, to whom vengeance belongs, to avenge their innocent blood, and to our minds came all our vows, during the three years of hiding, to wreak vengeance on the twentieth-century monsters for their unspeakable crimes.

A few days after the murder of the Jews of Simnas, while we were hiding in the barn of Bogdanovitch, we had heard laborers talking about the killing of the Jews. One said that one of the victims was bit by ten bullets, and dozens of people were buried alive, and Mikulsky the woodcutter shouted at him, "Why should you pity the Jews! Why should the priest defend those dogs?

I trembled listening to Mikulsky and noted in my diary, "If I survive, that man is dead! I must remain alive to avenge the death of my little brother Yehudah'le."

While I thought of revenge for the little children who were thrown alive into their common grave in the forest, I felt a murderous rage rising within me, and I imagined what I would do if faced with one of the killers. I felt like a beast sure of its prey, and I remembered the words of the Jewish poet Haim Nahman Bialik in one of his poems, "Vengeance for the blood of a child, the evil has not yet created"...

When revealing to the world what had happened, one must recognize that there were Christians who did not raise their hands against Jews. But many of the Christians who committed sadistic murder on Friday, were absolved in the confessional on Sunday, and resumed the slaughter on Monday.

While we were hiding with the woman Matulevitch, she told us that in one village the men were assembled in the synagogue and murdered; the women and children were given a day's grace. They were brought the next day to the death-pit in wagons. The girls were raped, then killed. The women were forced to undress, were thrust into the pit, and shot. Only the little children were left. Even the most hardened killers shirked the task of the murder of infants.

But there was one volunteer - the Lithuanian chief of police. He donned a white smock, so as not to spoil his uniform, and with methodical bestiality that guardian of law and order dashed out the brains of Jewish babies against the stone wall of the Christian cemetery, adjacent to the killing site. Then he calmly returned to his wife and four little children, and on Sunday he attended chapel in the friendly company of the parish priest...

HOW VICIOUS MURDERERS BECAME "FREEDOM FIGHTERS"

Abraham Levin, New-York

The first wave of murders was carried out immediately following the German invasion on June 22, 1941. They were carried out by the "Partisans" and "Activists" (see the article of J.A. Melamed - "The Malicious Face and Criminal Acts of the Provisional Government", published in this issue).

Following the horrible and gruesome pogroms, that the Lithuanians carried out in Slobodka (Vilijampole), a suburb of Kaunas, and at the two garages on Vytauto Prospektas and Mickevicius street, the German army insisted that executions should not be carried out publicly. Therefore, the German and Lithuanian authorities established the battalions and started an organized and systematic murder operation that annihilated almost the whole Jewish community of Lithuania (See the article of L. Gil - "The Battalions of Death & Destruction" published in this issue).

After the battalions completed the murder of about 8,000 Jews at the Seventh and Fourth Fort in Kaunas, a "real" organized operation began involving a joint venture of the German Security Police forces and the Lithuanian authorities - first the "Provisional Government" and after its dissolution, the Councillors. With German consent, the Lithuanian authorities - through the Police Department and the local civil administration - decided on the timing of the executions, the mode of the "preparation" process (dislodging and concentration of the victims, mode of torture etc.) and the execution itself.

The first victims were usually selected among the Jewish intellectuals that included: Rabbis, scholars, teachers, lawyers, medical doctors, pharmacists, artists, musicians, and others. The Lithuanians also chose the rich people first for execution so that they could plunder their property, of valuables. On the pretext of being "Communists" they were shot first.

Then, the dislocation took place. In the bigger cities a ghetto or a concentration camp was established, while in the small towns the victims were concentrated in the main synagogue or in another public place. All these places served as a temporary site where the "preparation" of the victims took place (see further).

The timing of the executions varied from place to place. It depended on the readiness of the victims and murderers alike. In some places the authorities tried to fix the execution day on a Jewish holiday, some prefered a Christian holiday and others a National or Fascist celeb-
+ration.

"Preparation" was needed to weaken the victim physically and mentally and take out of him any will to resist. This took various forms - torture was the main component of such "preparation". The Lithuanians "excelled" at this. It is incomprehensible how people, could behave in such a cruel, inhuman, monstrous and bestial way towards other persons, including their "best friends". The description of the witnesses we have encountered demonstrate that even the German Nazis, famous of their sadism, could have learned a lesson from those Lithuan-ians. No wonder many German officers, including some from the S.S., complained to their superiors about the inhuman behavior of the Lithuanian murderers (see the article of L. Gil "The Battalions of Death & Destruction").

The Scholars and the Rabbis were humiliated and abused more than anybody else (see the article: "The Murder of the Lithuanian Rabbis", published in this issue). A similar fate befell the Jewish doctors. There were 400 Jewish doctors in Lithuania after the German invasion. More than half of them were murdered by their Lithuanian neighbors and "activists" in a variety of manners during the bloody period of June-December 1941. The doctors provided medical care for thousands of their sick compatriots right up to their final hours of life. The "mercy" shown towards some doctors who were temporarily spared in order to continue serving the Lithuanian population was short lived. They too were cruelly murdered together with their families. In spite of their longtime faithful care and service to their neighbors whom in many cases they treated free of charge and sometimes even paid for their medication (as in the case of Dr. Troib and Dr. Zacks from Rietavas), they were tortured by their Lithuanian neighbors before they were murdered. These two doctors as an example, were forced, among other diabolic manners of torture, perform a "demons dance" at the city square. Or in the case of the Jewish colonel Dr. Dambovski of Pilviskiai whose skull was smashed with their rifle butts and tortured until he was finally dead.

The prefered methods of physical torture of the Jews before murdering them as applied by the Lithuanians were: Beatings (with sticks, rifle butts, rubber truncheons, belts, whips, pipes and iron crow bars etc.) that were intended to break various bones and joints, particularly the hands; Piercing of body parts (the tongue in particular) with needles; Torture by red-hot iron, electrical shocks etc.; Rape of 10-15 years old girls (in many cases in the presence of their parents); Standing for hours in the sun during July-August without water or barefooted in the rain and cold of the Lithuanian winter, depriving them of food; Placing the victims in barrels filled with frozen water. There were

cases where victims were tied to posts, during the summer exposed to the hot sun until they died or were burned alive. In some cases firehoses or rubber hoses for car wash were pushed into the victim's throat through which water was pumped at high pressure, until the stomach exploded. No less disastrous for the victim was the mental torture, humiliation and debasement.

The transfer of the victims to the murder sites (mostly outside the city or village confines) was carried out, mainly by foot, in large columns. Sometimes, prior to starting the death march, the victims had to run through a lane of policemen, "activists", "partisans", who beat them with clubs, whips and horse whips until the victim passed the lane. The incapacitated, sick and small children were usually thrown into trucks and brought to the execution site. Some cases are known where children and infants were thrown onto waiting trucks from the higher floors of the houses and some of them fell outside the trucks onto the streets where they were severely wounded. In one case, a Jewish mother who witnessed her child being thrown on the pavement, went mad and threw herself on the pavement to lick her childs blood. She was shot by an amused Lithuanian policeman.

Upon arrival at the murder site the police and "activists" collected money and valuables from their victims. In many cases wedding rings were cut off together with the fingers and gold teeth were wrenched out together with the whole denture.

Women had always to strip naked, men and children usually. Rape occurred extensively in the vicinity of the execution site. The Lithuanian sadists seized any opportunity possible. The rape of women served many murderers as a "payment" for collaborating in a murder.

At the execution site, the ditches were already prepared for the murder. The ditches were dug either by some of the victims or by Soviet prisoners of war. According to the expected number of victims, there were one to five ditches, usually 30-60 metres long, about three metres wide and seldom more than two metres deep. In many cases, existing defence ditches of the Red Army were used for the killings; in these cases the ditches were much bigger. The actual shooting in the bigger cities and towns was carried out mainly by the Lithuanian Battalions or by the "motorized Commando of Haman" with the assistance of the local police and the "activists"; in Vilnius by the Lithuanian unit of the "Ypatingas Burys" with the assistance of the Vilnius Battalions; in the small towns and villages the murders were carried out by the local police and "activists".

At the beginning of the murder operation, the victims were forced to descend into the ditch; there they had to kneel or lie on the floor or on the bodies of those killed before. In some cases the victims had to jump down from the edge of the ditch and later groups had to jump on the dead or wounded of previous groups. Later, the victims were shot by carabine or machine-pistol shots, thus, achieving a relatively tight concentration of victims in the mass grave, without the need for commandos to go down into the ditch. However, the number of victims was large and this form of shooting needed a long time and use of more ammunition compared to shooting by machine gun. Therefore, the murderers stopped the previous system and started to use machine guns. For this purpose, the victims had to stand at the edge of the ditches while one or more macine guns were fired at them and they fell into the ditches. Those who were merely wounded were finished off by pistol shots of the officers standing nearby. However, many victims were burried alive and one could still hear crying and groaning, days after the operation.

The bestiality of the Lithuanians was also proved in their savage behaviour towards the children and babies. They were seldom shot. The babies were torn apart by the murderer or their heads were struck against walls, stones, trees or telephone poles and then they were thrown into the ditches. In other cases the babies were picked up with bayonets and thrown in the ditch. In many cases, the babies served as a means of a competition between the murderers: one of them would throw the baby in the air and another murderer would shoot at him as in the game of "shooting clay pigeons". Many babies were buried alive.

The Lithuanian murderers received payments for the jobs done. They received money, valuables and clothes of the victims. They also obtained generous rations of alcohol before, in the course of, and after the execution. After the executions the murderers celebrated the great "victory" (mainly on the babies...) and met at a local drinking and eating establishment. In many cases a special mass was conducted for this occasion at a local church with the participation of the murderers.

*

Jews were killed by murderers who were members of the various infamous Lithuanian death battalions who murdered myriads of Jews in the forts of Kaunas, the killing sites near Vilnius and other sites throughout Lithuania and the Soviet Union as well as in the concentration camps in Poland (or Ghetto Warsaw);

Jews were killed by the Lithuanian murderers of the infamous "Motorized Commando of Haman" who murdered myriads of Jews mainly in the provincial towns and villages;

Jews were also killed by the Lithuanian murderers of the infamous "Ypatingas Burys" who murdered myriads of Jews from Vilnius and other places at the Paneriai site;

As opposed to all these who mass-murdered Jews, most of whom they didn't even know, the majority of the almost five thousand of murderers who appear in the lists of Lithuania's 24 provinces and counties - described as "local activists" - were residents of the area in which they committed their heinious crimes and knew many of their victims. They killed in cold blood without any conscience and with unspeakable cruelty, **their neighbors of long standing including their friends, associates and colleagues,**

companions in adventure, old cronies, intimate partners, their colleagues from school, comrades from military service, fellows of the same fire brigade, the doctors who in many cases saved them from death or brought them into the world, their teachers and many others. They murdered them together with their families, including babies and elderly people.

As we have already mentioned in the different articles published in this issue, these "activists" were not all of the same caliber. They represented people from all walks of life in Lithuania including: manual workers and farmers, teachers and pupils, priests and other members of the clergy, doctors and chemists, enginers and technicians, army officers and rank and file soldiers, police officers and constables, the rich and the poor etc.

The murderers lists which contain almost 5,000 criminals,are incomplete. They do not contain amongst others, the murderers in all the Lithuanian battalions and the thousands of "activists" and "partisans", many of whose names are known to us and will be detailed in in the next editions of our magazine. According to our estimate, about 23,000 Lithuanians participated in the murder of Jews in one way or another. This of course does not include the looters of Jewish property, the informants whose perfidiousness led to the capture of Jews who were trying to escape and the motley assortment of characters who generally assisted the murderers in the discharge of their savage task. If we had to include all these as well, we would probably run right out of space.

2. The Lithuanian "Freedom Fighters"

Much has been written about the so called 'freedom fighters' of Lithuania. We were witnesses to this 'Lithuanian combat' and observed these 'warriors' in all their glory.

The Lithuanian 'freedom fighters' were in fact, nothing more than vile murderers who savagely butchered the Lithuanian Jewish community in its entirely - men, women, children, babies and old people - and hired out their services to the Nazis in order to be of assistance in the war against the Jews in other European countries as well as murdering Jews who had been brought to Lithuania from abroad.

The Lithuanian 'freedom fighters' were the ones who devised methods of torture that were so diabolical that even the Nazis recoiled in horror, often complaining to their commanding officers about such excesses. Even the most sadistic Nazi methods of torture paled into insignificance, when compared with the barbarian antics of their Lituanian counterparts.

The Lithuanian 'freedom fighters' were those who murdered infants and children, tearing them to shreds with their soiled hands, battering their heads against walls, stones and street lights. They enjoyed throwing babies in the air and shooting them as part of their target practice, with the murderers competing enthusiastically with one another to see who could hit the most targets and afterwards they would throw their victims in a pit and pour slaked lime over them.

The Lithuanian 'freedom fighters' were those who abused Jewish women before they were murdered, raped young girls in front of their parents and then murdered them, mutilating their flesh in the most sadistic manner possible during the course of their display of uninhibited bestiality.

The Lithuanian 'freedom fighters' were the ones who abused Rabbis and community elders, tearing out their beards together with the flesh of their face, mocking and ridiculing them in front of a jeering crowd and then murdering them with barbaric cruelty.

In an attempt to obfuscate their ignominious conduct and at the same time elevate the level of pride that their achievements inspired within their own people, the Lithuanians began to disseminate fabricated stories of victories in battle that never took place. This was meant to lead people to believe that armed militias such as the 'Zaliukai' valiantly fought against the Soviet occupation when in fact they did nothing of the sort. They simply continued to murder their Lithuanian neighbours whom they suspected of collaborating with the Soviet regime, they murdered Lithuanians who gave refuge to Jews during the Nazi occupation and they also murdered Jews who had somehow managed to survive the inferno of destruction that been wreaked by the Nazis and their Lithuanian accomplices.

The 'Zaliukai' did not see action at all preferring to remain in hiding and after a token resistance, most of them surrendered to the Soviets and eagerly provided any information that was requested. These murderers enjoyed playing the hero when it came to fighting defenceless women and children, but never against the Soviet army. Any skirmishes between them and the Soviets during the war ended with them being quickly routed. Their field of expertise was the murder of tens of thousands of defenceless Jews throughout the Soviet Union and they excelled at this task.

In an attempt to exalt the achievements of these murderers, the Lithuanians published a pamphlet called 'The fighting Lithuania' which praised the valour of the 'Zaliukai'. We were interested in finding out a bit more on the record of these great 'warriors' and we were able to come up with some answers.

Zemaitis (Vytautas) Jonas was a major in the Lithuanian army. He joined the ranks of the Nazis during the occupation and was appointed commander of one of the Lithuanian battalions whose main function was assisting in the annihilation of Jews. His battalion was deployed in the Auschwitz and Maidanek death camps. They shoved victims into the gas chambers, burned corpses and guarded the camp in order to prevent any escape attempts. Later on, Zemaitis was promoted to colonel and served in the role of Obersturmbannfuehrer in the SS.

Shortly before the Nazi retreat in 1944 he returned to Lithuania to organise some form of resistance to the advancing Russian army but his efforts were unsuccessful. He was captured by the NKVD but managed to escape and hid in the forests surrounding Kelme and Jurbarkas. He

joined ranks with other murderers who had managed to escape the Soviets, and remained in contact with the retreating German army who supplied him with food, signal equipment and arms by parachute drop.

In 1949, he founded the "Freedom Fighters' Movement", most of whose members were murderers of Jews. However, in 1951 having contracted syphilis he moved into a bunker where he hid together with a compassionate nurse and two other murderers. In 1953 the bunker was discovered by the NKVD and Zemaitis surrendered without a fight.

After Stalin's death, Beria - who was apparently gaining the upper hand in the ensuing power struggle - summoned the prisoner Zemaitis to Moscow and offered to make him a deal. Beria offered him a post in the Lithuanian Soviet administration as advisor to the prime minister on 'national affairs'. Many of the KGB officers claimed that Zemaitis had agreed to take this job. However both Beria and Zemaitis were condemned to death and executed in 1954.

Ramanauskas Adolfas was one of the most brutal killers around at that time. He served as Lieutenant in the Lithuanian army and afterwards worked as a teacher in Alytus. As soon as the German invasion began, Ramanauskas assembled a bunch of thugs and began murdering the Jews of Druskininkai. After the last of the Jews were transferred to the town's ghetto, Ramanauskas moved on to kill Jews in the towns of Butrimonys, Jieznas and Merkine. After the German retreat he organized a 'Zaliukai' group and went to ground in the South of the country, however most of his colleagues were subsequently captured or killed by the NKVD. Ramanauskas then moved to Kaunas and managed to remain in hiding until 1956 when he was finally apprehended. Upon being arrested he immediately indicated his willingness to reveal all the information he had, both past and present, regarding his former comrades. He was sentenced to death and executed.

Sibaila Jonas, a teacher from Ukmerge, was an active member of the LAF and ringleader of the gang of murderers who were responsible for the annihilation of the Jewish communities of Ukmerge and Vabalninkai. After the war he hid in the forests near Ukmerge. A young Jewish Lieutenant from the KGB section in Siauliai whose family had been murdered by Sibaila, discovered his hideout and killed him, but was then fatally wounded by one of Sibaila's cronies who was also hiding in the same area.

Luksa Juozas was a student during the Soviet occupation and had a deep seated hatred for Jews. He was arrested by the Soviet army but was freed as soon as the Germans invaded Lithuania. He began murdering Jews on the same day as his release and was the chief perpetrator of the pogrom that took place in the Lietukis garage. He was the criminal seen in a photograph wielding an iron bar which he had used to batter dozens of innocent Jews to death. After the German retreat, he fled Lithuania but re-entered the country by parachute jump in 1950. In 1951 he was caught and shot by the NKVD.

Staniskis Sergijus served as a major in the Lithuanian army and was one of the primary murderers of Jews in Alytus and the surrounding area (including the Jews of Butrimonys.) After the war he went into hiding in the forests in the South of the country. He was killed near Balbieriskis in 1953.

Their photographs and more of them can be seen in this issue.



A group of "Freedom Fighters" who has spilled much Jewish blood in the Ukmerge and Panevezys Districts

'Desk Murderers'

There were thousands of Lithuanians who collaborated with the Nazis during the occupation. In this issue, different authors offer a partial explanation of the causes that led Lithuanians to collude with the Nazis in the murder of Jews, people with whom they had lived together for six centuries. The factors which led to them to behave in the way they did, arose out of nationalist, racist, criminal, economic and metaphysical motives as well as plain undiluted sadism. The extent of the numbers of those individuals who participated in acts of murder, rape, physical abuse, pillaging, as well as guarding, leading victims to execution sites, betraying potential victims etc, was so vast that virtually no Jew could survive. This factor was responsible for the casualty rate amongst Jews in Lithuania being higher than anywhere else in Nazi occupied Europe.

Most of the Israeli researchers estimate the number of Lithuanian murderers, who participated in the massacre of Jews to be approximately 23,000. These included the most ferocious death squads known to mankind and they acted on the instructions of the government of the day. We have managed to reveal the identity of a large number of these killers and we will publish their names from time to time. But the numbers of people who served as their accomplices or assisted in the harassment of Lithuanian Jews are too vast to be effectively documented. We have no hope of ever seeing these murderers and their cronies go on trial, at least not in the world of the living. The Lithuanian government will do anything in its power to prevent such an event, irrespective of whatever pressure they may be subjected to by the international community. They will continue to procrastinate on this matter long enough for all the individuals concerned to die, at which point the matter will be considered closed.

But it is our duty, as those who went through the hell of wartime Lithuania and somehow managed to survive, to document the historical facts for the sake of future generations who may act on them in whatever manner they deem appropriate.

Amongst other items in this issue, we disclose a list of killers who murdered Jews with their bare hands and we will continue to publish more lists in future issues. But there were also those individuals who were responsible for giving the orders to kill and ensuring that all the Jews concerned were transported to the execution site. From a legal standpoint, their crimes are no less grave than those who actually carried out the murders, if not worse. These 'Desk murderers' as we describe them, must either be brought to justice or exposed in historical records as the criminal and fiendish individuals that they were.

We have decided for this reason , to start publishing the names of such individuals in this issue. Those scum of the earth who caused so many innocent people to be savagely butchered by the most barbaric criminals in recent history. This small list contains only 117 names but details on more criminals will be forthcoming in future issues.

(The Editor)

Ambazevicius Juozas, 1903, Premier PG

Ambraziejus Bronius, Major, Comm. Eisiskes Distr.

Andrasiunas Jonas, Colonel, Comm. Kedainiai Distr.

Andriusaitis Aleksandras, Lt. Colonel, Chief of Staff

Barauskas Kazimieras, Priest, Church Propaganda

Basiulis Bronius, Lt. Colonel, Comm. Alytus Distr.

Biknaitis Antanas, 1896, Major, Chief Training Dep. of B.

Birontas Adolfas, Colonel, Mobilization of Coll.

Birziska Mykolas, Univ. Rector Nazi Gen. Counsellor

Bliudininkas Ernestas, Captain, Staff Officer, Mobilization of Coll.

Bobelis Jurgis, 1895, Colonel, Mil. Comm. Kaunas, Chief of Pol.

Borisevicius Bishop, Coll. w. the Nazis

Brizgys Vincentas, 1903, Bishop, Nazi Collaborator

Bubelis Juozas, Major, Staff Officer, Mobilization of Coll.

Budraitis Pranas, Lt. Colonel, Comm. Telsiai Distr.

Butkunas Andrius, Colonel, Chief, 1st Batt.

Buragas Petras, 1899, Capt. in Charge of Jew. Affairs, Vilnius

Cenkus Stasys, 1901, Chief Security Pol. of Lith. Organized Mass Murders

Chmielauskas Jonas, 1899, Chief, Trakai Dist.

Dabulevicius Karolis, 1898 Lt. Colonel,Chief of Staff of Vilnius Pol. Batt's.

Daunoras Bronius, Editor of the infamous Nazi paper "Ateitis"

Draugelis Bronius, 1896, Chief, Vilnius & Trakai Dist.

Gantautas Antanas, Captain, Comm. Svyriai Distr.

Gausas Antanas, 1901, Colonel, Chief Panevezys Dist.

Genys Petras, Colonel, Comm. Birzai Distr.

Gerecas (Gurevicius) Zigmas, 1897, Colonel, Chief Svyriai Dist.

Germanas Kazys, Nazi gen. Counsellor

Germantas Pranas, Gestapo

Gostautas Vaclovas, 1900, Chief Marijampole Dist.

Gumbinas Lionginas, 1909, Chief Zarasai Dist.

Januskevicius Ceslovas, Lt. Colonel, Comm. Kretinga Distr.

Janusonis Antanas, 1901, Chief Raseiniai Dist.

Juknevicius Jonas, Lt. Colonel, Dep. Chief Vilnius Batt's

Jurgutis Vladislovas, Vice Pres. VMK+Nazi Gen. Counsellor

Kalendra Kostas, 1898, Chief VCC Internal Aff. Dep Organized Mass murders.

Kalmantas-Kalmantavicius Mykolas, 1895, Colonel, Ass. Kaunas city Comm.

Karalius Vincas, 1902, Chief Sakiai

Dist

Kazakevicius Povilas, 1901
Chief Eisiskes Dist.

Kazitenas-Kaziutis Jonas,
Lt. Colonel, Comm. Lazdijai Distr.

Kiaulenas Romas, 1905, Major,

Klimavicius Vladas, Captain, Dep.
Chief Marijampole Distr.

Kraunaitis Izidorius, Colonel, Chief,
Vilnius Batt's

Kruopys Alfonsas ,1913,
Chief Telsiai Dist.

Krupavicius Mikolas, 1885,
Bishop, Coll. w. the Nazis

Kubiliunas Petras, 1894,
General, First Couns. Gen.
Part. in Organizing the Mass
Murders of Lith. Jewry

Kukutis Mikas, 1900,
Chief Svencionys Dist.

Kuncaitis Justinas, Major,
Comm. Sakiai Distr.

Kutka Petras, Colonel, Chief
Siauliai Distr.

Kviecinskas Stasys, 1900,
Capt. Mil. Comm. Kaunas+
Comm. Kaunas Bats.
Organized Mass Murders in
Kaunas Forts

Labutis Kazys, Colonel, Staff
Officer in Vilnius Batt's+
Comm. Vilkaviskis Distr.

Laurinaitis Jonas, Colonel,
Comm. Kaunas Distr.

Liaukus Justas, Captain, Staff
Officer, Mobilization of Coll.

Lileikis Aleksandras, 1907,
Chief Sec. Pol. Vilnius Dist.

Liorentas Jonas, Lt. Colonel,
Comm. Marijampole Distr.

Maceina Antanas, Chief Ideolog
Cath. Mov.

Mackevicius Mecislovas, 1906,
Min. of Justice PG

Maliauskas Stepas, 1892,
Chief Alytus+Asmena Dist.

Markauskas Lt. Dep. Chief
Training Dep. B.

Masalaitis Petras, 1907,
Dir. Prison Dep.

Meizys Dionizas, Captain, Section
Chief of the Kaunas Batt's

Meskauskas-Germantas Pranas,
Coll. of Gestapo, Gen. Counsellor

Mikenas Balys, 1907,
Chief Rokiskis Distr.

Morkus Pranas, 1892, Chief Kedainiai
Distr.

Motuzas Antanas, Lt. Colonel, Comm.
Taurage Distr.

Mylimas Vladas, 1897,
Chief Taurage Distr.

Narakas Juozas, 1903, Adviser to
the Nazis on Jewish Affairs

Naras Jonas, Major, Comm. Sakiai
Distr.

Palciauskas Kazys, 1907,
Kaunas City Mayor

Pamataitis - Chief of Criminal Pol.

Paukstys Jonas, 1904, Counc. Gen.
Labor & Social Aff.

Petraitis Pranas, Rector Sem.
of Priests, Nazi Coll.

Plechavicius Povilas, General,
Mobilization of Coll.

Pulkauninkas Bronius, 1891,
Chief Birzai Dist.

Pundzevicius Stasys, General,
Chief Armed Forces, PG

Prapuolenis Leonas, 1913,
Chief L.A.F.

Puodzius Stasys, Major,
Chief Anti-Semitic LNP

Pyragius Jonas Major A.F.
Dep. Counc. Gen. Internal Aff.

Raila Bronys, L.A.F. Anti-Semitic
Propagandist

Ramanauskas Bishop, Coll. w.
the Nazis

Ramanauskas Adolfas,
Nazi Counsellor Gen.

Ramanauskas Augustinas,
Chief Telsiai Dist.

Rastikis Stasys, 1896,
General, Min. Def. PG

Reinis Macys, 1884,
Bishop, Coll. w. the Nazis

Reivytis Vytautas, Chief Pol. Dep.
PG+ Chief of Staff Aux. Pol.
Organized the Mass Murders of
the Jewish Community

Reklaitis Antanas, 1897,
Colonel, Chief of Staff, Pol. Bats.

Reklaitis Mikas, General, Deputy
Chief of Staff

Renigeris Kestutis,
Chief Public Pol. Kaunas

Rugys Antanas, 1901,
Chief Lazdijai Dist.

Saladzius Pranas, Colonel,
Chief of the infamous
Shaulist Mov.

Saulis, Bishop, Coll. w. the Nazis

Senkus Juozas, Chief,
Nazi Propaganda Inst.

Sesplaukis Ignas, 1897,
Chief Siauliai Dist.

Simkus Mecys, 1910,
Chief Kretinga Dist.

Skirpstunas Antanas, 1894,
Chief Kaunas Dist.

Skvireckas Juozapas, 1873,
Archi-Bishop of Lith. Coll.
w. the Nazis

Slepetys Jonas, 1892,
Colonel, Min. Internal Aff. PG

Sliesoraitis Algirdas, 1900,
Chief & Gen. Sec. L.A.F.

Songinas Genrikas, 1891, Major, Pol.
Liason Off. in HQ of Chief of SS & Pol

Sova Antanas, Colonel, Staff Officer,
Mobilizer of Coll.

Spokevicus Antanas, Lt. Colonel,
Organizer of the Vilnius Batt's

Stapulionis Antanas, Lt. Colonel,
Comm. Zarasai Distr.

Steikunas Jonas, 1894, Adviser on
Jewish Affairs

Stepulis Kazys, 1887,
Chief Vilkaviskis Dist.

Taunys Ignas, 1911, Dir. Pub.Pol.Dep.+
Dep. Chief warder Kaunas Prison
Organizer of Mass Murders

Tumas Juozas, Colonel, Comm.
Mazeikiai Distr.

Urbonas Oskaras, Colonel, Chief
Comm. of "Activists"

Vegelis Jonas, Lt. Colonel,
Comm. Siauliai Distr.

Vidugiris Juozas, Colonel,
Comm. Utena Distr.

Vidugiris Tomas, Lt. Colonel,
Comm. Panevezys Distr.

Virsila Ignas, Lt. Colonel,
Comm. Svencionys Distr.

Vitkunas Marijonas, Lt. Colonel,
Comm. Rokiskis Distr.

Vitkus Balys, 1898, Min. of Agric. PG

Vitkus Juozas, Lt. Colonel, Chief
Stolen Jew. Prop. Vilnius;
Nazi Coll.

Vitkus Vincas, 1894,
Chief Ukmerge Dist.

Zakevicius Stasys, 1908, Chairman
VCC, Organizer of Mass Murders
& Pillage of Jewish Property

Zukas Jonas, Lt. Comm.
Rokiskis Dist.+Chief Utena Dist.

THE HOLOCAUST IN LITHUANIA
TEN BASIC FACTS

1. The land of Lithuania is saturated with the blood of our people. Over 200,000 Lithuanian Jews were murdered in Lithuania and tens of thousands of Jews were brought to Lithuania to be murdered from other Nazi occupied countries in Europe. They were murdered in their homes, their back yards, the streets, the synagogues, river banks, forests, garages, jails, central locations, towns and villages; in fact, every single location where it was physically possible to murder Jews. The acts of murder themselves took place against a backdrop of deep seated hatred and were carried out with bestial cruelty. Some of the victims were buried in unmarked graves, and we know of hundreds of such burial sites but have still not located all of them.

If you visit Lithuania, you should be aware that wherever you go, you are likely to find yourself treading on the grave of a Jewish victim who was murdered; it may be the grave of a man, woman or perhaps a baby who was buried alive.

2. During the first ten days of German invasion, Lithuanian 'partisans' and 'activists' and the first auxiliary battalion murdered thousands of Jewish men, women and children, without the Germans being involved at all. The overall command of the task of genocide was tranferred to the Germans later on, but the organisation and perpetration of the murders was carried out by the Lithuanians alone. Most of the Lithuanian Jewish community were in fact murdered either by Lithuanians themselves or with their assistance.

3. The 'Provisional government' set up by the Lithuanians in the wake of the German invasion, was responsible together with the Germans for the planning of the genocide right down to the last detail. It used its local representatives to organise the transfer of Jews from all over the country to specified sites where they would be 'prepared' for their murder by the Lithuanian death squads, ably assisted by 'activists' and Lithuanian police. This 'preparation' entailed the use of torture and general abuse.

4. As opposed to the claims made by Lithuanians today, the murders were committed not just by a gang of select hooligans but by thousands of rank and file citizens from all walks of life. These included teachers, students, priests, doctors, lawyers, engineers, labourers, farmers, military conscripts and others. The first list to be published which appears in this issue contains the names of almost 5,000 Lithuanian murderers. According to our estimates, a total of almost 23,000 Lithuanians participated in the murder of Jews and all of them volunteered for the job.

5. The heads of the Lithuanian church fully co-operated with the Germans and the Lithuanians in the destruction of the Lithuanian Jewish community, a matter in which they took a special interest as a result of nationalist and religious considerations. Many priests and other members of the clergy were themselves, directly involved in the killings. (See the article: "The Lithuanian Catholic church during German Occupation" by J. Schachar, published in this issue).

6. After receiving independence, the Lithuanians could not be bothered to prosecute a single murderer and these individuals are still at large, enjoying the status of heroes as well as benefiting from the property of Jews whom they robbed. Furthermore, the Lithuanian government went as far as to grant rehabilitation status to these criminals thereby exonerating them of any guilt.

7. About 80,000 Lithuanians fled the country after it was recaptured by the Soviet army towards the end of the war. Among them were thousands of individuals who had participated in the murder and abuse of Jews during the Nazi era. Some of them have since returned to Lithuania, and have been given a royal welcome. Murderers who have been deported from the US or were facing trial in other countries have also been allowed back into Lithuania where they are not subject to prosecution. This country has in fact become a sanctuary for murderers and war criminals.

8. The Lithuanians continue to falsify the history of the Jewish holocaust in Lithuania and cover up the atrocities they themselves committed. As a result they have begun to blow the role of the Jews during the Soviet Era out of all proportion and have contrived a form of 'symmetry' between the activities carried out by Jews and the murders of Jews that they committed in reprisal. The Lithuanians take great care to hide the fact that it was they themselves who controlled all aspects of government including law and order during the period of Soviet rule and the actual role of Jews was infinitesimal. (see editor's article, 'Soviet Lithuania and the Jews', also published in this issue).

9. The Lithuanians passed racist laws in order to prevent the restitution of Jewish property to its rightful owners thereby putting into practice the well known dictum: "hast thou murdered and also inherited?"

10. Now, in the 1990's Anti-semitism in Lithuania is on the increase. You only have to read the diatribes published in the Lithuanian press to be made aware of the extent of the hatred they express towards us. Amongst other things, numerous plaques marking the sites where the martyrs of our people were murdered in Lithuania, have been desecrated. Notwithstanding all this, the Lithuanian government has put on a show to convince public opinion world wide that it is 'doing something' for the Jews. This has come in the form of events such as the memorial ceremony to commemorate the bi-centennial anniversary of the death of the Vilna Gaon. This of course is nothing more than a publicity stunt, designed to attract more foreign tourists.