

Nemenčinė, September 20, 1941: The Accomplices Had Names

A survivor record identifies the administration, police, partisans, alleged participants, victims, beneficiaries, and pursuit that public memory compresses into “helpers.”

The date is part of the crime

The Jews of Nemenčinė were murdered on Saturday, September 20, 1941. The date was 28 Elul 5701, the last Shabbat of the Jewish year and two days before Rosh Hashanah. The 2026 commemoration date is Wednesday, September 9, 27 Elul 5786, one day before the Hebrew anniversary and eleven days before the civil anniversary. Rosh Hashanah 5787 begins at sundown on Friday, September 11.1

The calendar is not decorative context. It runs through the evidence. On September 19, the Jews prepared for Rosh Hashanah after their mayor told them they were safe. Keyle-Yente Andeman refused to ride in a wagon because it was Shabbat. On September 23, the second day of Rosh Hashanah, another group of captured Jews was taken to Kobilka and shot. On September 25, during the Days of Awe, the victims’ furniture and clothing were assembled for distribution and sale.

The record survived because survivors made it survive

This account rests primarily on testimonies collected by Leyb Koniuchowsky from Sore Eynbinder, born Daytsh, Yekusiel Gordon, and Avrom Daytz. Koniuchowsky was himself a Lithuanian Jewish survivor. Born in Alytus in 1910 and trained as an engineer, he survived the Kovno ghetto. After liberation he traveled through Germany and Poland, particularly among displaced persons in the Feldafing camp, recording the destruction of provincial Jewish communities. T. Fielder Valone describes the complete archive as 1,682 pages of eyewitness accounts by approximately 150 survivors concerning 171 towns and villages. David Solly Sandler’s later publication contains testimonies of 121 survivors. The figures describe different corpora: Valone counts the full archive; 121 is the published selection.²

1Hebcal date conversions: September 20, 1941 was 28 Elul 5701; September 9, 2026 is 27 Elul 5786; Rosh Hashanah 5787 begins at sundown September 11, 2026. <https://www.hebcal.com/converter?h2g=1&hd=28&hm=Elul&hy=5701> and <https://www.hebcal.com/converter?h2g=1&hd=27&hm=Elul&hy=5786>

2T. Fielder Valone, “Rescued from Oblivion: The Leyb Koniuchowsky Papers and the Holocaust in Provincial Lithuania,” *Holocaust and Genocide Studies* 28, no. 1 (2014), 85–108, https://vilnacollections.yivo.org/cimages/rescued_from_oblivion_koniuchowsky_papers.pdf; EHRI, “The Koniuchowsky Testimony Collection,” <https://early-testimony.ehri-project.eu/exhibits/show/history-of-collections/koniuchowsky-collection>; David Solly Sandler, comp., *The Testimonies of 121 Jewish Survivors of the Holocaust in Lithuania, Recorded by Leyb Koniuchowsky, in Displaced Persons’ Camps (1946–48)* (2020).

These were not recollections polished for a commemorative audience decades later. They were taken in the displaced-persons period, in 1946–48, while survivors were still living among the ruins of European Jewish life. The original testimony files preserve the witnesses' attestations and signatures.

Koniuchowsky wrote in Yiddish. His witnesses supplied names, family relationships, trades, routes, distances, dates, corrections, and points of disagreement.

The corroboration is internal and explicit, but its relationships must also be explicit. Sore Eynbinder and Avrom Daytz were sister and brother. Family corroboration is not the same as independent corroboration. The third witness, Yekusiel Gordon, observed the roundup from a separate vantage point, read Eynbinder's account, and stated in writing that she had reported the slaughter accurately. Avrom then read both accounts, found that they precisely reflected the tragedy, and added facts and corrections. Two siblings preserved intersecting survivor knowledge. A third witness tested it against what he had separately seen. That disclosed structure is evidence. The complete Nemenčinė testimony has been publicly available in my [December 30, 2022 Times of Israel article](#).³

Before the pit, there was a community

Nemenčinė lies about twenty kilometers from Vilnius on the Neris River. Before the war, approximately 110 Jewish families lived among a larger non-Jewish population. Most Jews traded; others were artisans. They maintained a Hebrew elementary school, a Yiddish-Hebrew library, a community bank, a free-loan society, and two study houses. A new study house was completed in 1940.

After Poland collapsed in 1939, the Mezritsh yeshiva moved to Nemenčinė. Its community numbered more than one hundred people, including women and children. Rabbi Panitz headed it. Jewish householders supported it. The town rabbi was Rabbi Gedalye Snapir. These were institutions, teachers, worshippers, borrowers, lenders, parents, and children. The massacre did not eliminate an anonymous population. It destroyed an organized Jewish society.

Occupation became administration

German aircraft bombed and strafed Nemenčinė on Monday, June 23. Rokhel Plotkin and Rokhel Uzhvalk were killed and buried in the Jewish cemetery that day. Feyge Bratenishky was wounded and

³Leyb Koniuchowsky, "The Slaughter of the Jews in the Town of Nementzine," testimonies of Sore Eynbinder, born Daytsh, Yekusiel Gordon, and Avrom Daytz, published in full by Grant Arthur Gochin, Times of Israel, December 30, 2022, <https://blogs.timesofisrael.com/the-slaughter-of-the-jews-in-nemencine/>. Sore and Avrom were siblings; the testimony identifies Avrom as Sore's brother and records that they survived together in the same hiding places. Gordon was a separate witness who observed the roundup from another vantage point. Unless otherwise noted, narrative facts and names in this article come from that testimony. Names retain the spellings used in the published English translation. Daytsh and Daytz are the source spellings for members of the same family; Bratenishky and Bratinishky refer to different people and likewise reproduce the translation.

died several days later in the Jewish hospital in Vilnius. German military units entered the town on Tuesday evening, June 24. There had been no battle for it.⁴

Several days later, a Lithuanian civilian administration and police force were established. Bronius Tserkauskas, a Lithuanian townsman and property owner, became mayor. The police chief was Lithuanian. The police included former Soviet militiamen and other local employees. The same men served whichever authority armed them. The testimony records continuity of personnel, not a political motive for murdering Jews. This was not a spontaneous mob. The administration had a mayor. The police had ranks, weapons, records, and orders. A process with steps has people who take them.

The steps came quickly. Jews were subjected to curfew and pushed out of food lines. They were forbidden to use sidewalks. They were ordered to wear a letter J cut from yellow cloth. On July 8, the mark was changed to two yellow Stars of David, one on the front and one on the back. Lithuanian partisans distributed antisemitic leaflets and threatened peasants who protected Jews or concealed Jewish property.

Hunger, desecration, and slavery

Leyb Juker was a poor retail merchant with nothing to eat. He repeatedly went to a German military kitchen near the Jewish cemetery. The Germans fed him several times. On June 26, after he had eaten, a German shot him. Juker was buried in the Jewish cemetery.⁵

Lithuanian police and partisans seized Rabbi Gedalye Snapir, Rabbi Panitz, other rabbis, and yeshiva students. They took them to Fayve Nirke's compound, where the police and partisans maintained their mess hall. Some beards were shaved. Other facial hair was torn out while Germans photographed the abuse. "A beard torn out" means fingers or a tool gripping hair at the skin and wrenching until hair, skin, and blood separate. It was bodily violence directed at a visible sign of Jewish faith.

On July 11, Germans arrived from Paberžė. With help from Lithuanians in Nemenčinė, they forced Jewish community secretary Khayem Barov to open the study house. Yeshiva students were made to carry out the Torah scrolls and sacred books, pile them together, and burn them. Then the students were forced to dance around the fire.

Every morning Lithuanian police drove able-bodied Jewish men and women to the square and assigned them to work. They repaired the highway, paved streets, chopped wood, carried water, and worked for police, partisans, and Germans. Guards and civilian supervisors mocked them and beat them with sticks and boards. They received no wages and had to find their own food. Unpaid labor compelled by armed men is slavery.

⁴Koniuchowsky, "Nementzine," testimony of Sore Eynbinder, sections "The Town Is Bombed Monday; Jews Temporarily Evacuate" and "The Lithuanian Administration."

⁵Koniuchowsky, "Nementzine," Eynbinder testimony and Daytz addition no. 1. Both place Leyb Juker's murder near the Jewish cemetery on June 26, 1941; Eynbinder records that Germans had fed him several times before a German shot him after he ate.

An SS unit placed one yeshiva rabbi on the mudguard of a truck and drove rapidly through the streets while he struggled not to fall. Townspeople watched. This was not merely German persecution occurring in Lithuania. German power, Lithuanian institutions, and local participation operated together.

The warnings arrived, and disbelief became a trap

At the end of July, reports reached Nemenčinė that Jews had been massacred in Joniškis and Inturkiai. The community sent peasants to investigate. They returned with confirmation. A Jewish survivor of the Inturkiai massacre reached Nemenčinė and described what had happened. Survivors later arrived from Molėtai and corroborated the news.

Many Jews still searched for explanations that would confine the danger to someone else. They reasoned that the Jews of Molėtai had been killed because many young people there had leftist sympathies. They tried to become useful to Germans and their Lithuanian and Polish followers. Jews sought agricultural work outside town because it offered food and a chance of survival. The Lithuanian administration recorded the worker, the farmer's name, and the farmer's address so the Jew could be retrieved at a moment's notice.

Robbery widened. Germans, Lithuanian police, partisans, and civilian townspeople took Jewish possessions. Local residents demanded objects, clothing, money, or drink and threatened to summon Germans or police. At the end of August, police and partisans inventoried furniture in Jewish homes and warned the owners not to sell anything registered. The property was being controlled before its owners were killed.

The mayor's assurance and the shovels

On Friday, September 19, the Jewish committee went to Mayor Tserkauskas. Its members told him what had happened in nearby towns and asked about the fate of Nemenčinė's Jews. He assured them they faced no danger. The committee carried that assurance back to the community. People began preparing for Rosh Hashanah. Sholem-Gedalye Daytsh decided to remain in town for the holiday.

That night, police and partisans pulled peasants from nearby villages and residents from their homes. Each was required to bring a shovel. They were taken along the Vilnius highway and made to dig a long pit. I do not need to tell the reader what the mayor knew. I need only set his assurance next to the shovels.

The regional machinery continued through the holy days. Order No. 9, dated September 19, 1941 and marked urgent and secret, required Vilnius district officials and police commanders to collect Jews for delivery to Vėliučionys Manor by 6:00 a.m. on September 22, Rosh Hashanah. I documented that

administrative order in “Six A.M. on Rosh Hashanah.” Nemenčinė belongs to the same architecture of paperwork, mayors, police, false transfer stories, property seizure, transport, and pits.⁶

The study house was a confiscation chamber

On Saturday morning, police from Nemenčinė and reinforcements from other towns knocked on Jewish doors and announced a transfer to the Vilnius ghetto. Families were told to pack what they needed and report to the study house. By 7:00 a.m., the Jews were inside. They could enter but could not leave. Lithuanian police and partisans posted a heavy armed guard.

A German entered with several Lithuanian policemen. He promised a communal kitchen in Vilnius. He ordered the prisoners to surrender money, gold, silver, watches, rings, and other valuables, claiming the property would finance that kitchen. The threat was death. Some Jews surrendered everything. Some destroyed paper money rather than hand it over.

Mothers kissed their children and wept because they could not save them. Outside, neighbors broke the seals on Jewish houses, forced doors and windows, and stole the better possessions while the owners were still imprisoned in the study house. The looting did not wait for death certification.

The column to Kobilka

At 11:00 a.m., Lithuanian police, partisans, and a few Germans drove the Jews into the courtyard in family groups. At the door, families were searched again, robbed of their remaining possessions, and beaten. If a family member was missing, partisans demanded the hiding place and beat the family. Sholem-Gedalye Daytsh was beaten for refusing to disclose where his sons and daughter were.

Yeshayohu Perevoskin, remembered as the strongest Jew in Nemenčinė, was beaten so badly that he could not stand. Younger, healthier men were also beaten. The prisoners were lined in rows and driven out of town under heavy guard. The elderly, the sick, and small children were placed in a few wagons.

Gordon watched from the attic of the unfinished community center. He recorded a heavy guard of Lithuanian police and partisans, several Germans, and two armed Poles in civilian clothing: Kondratowicz of Nemenčinė and Walentinowicz of Wolikiszki.

After three kilometers on the Vilnius highway, the column was ordered to turn right into the forest. Kobilka lay a few hundred meters from the road. The turn exposed the lie. Packages were thrown away. People ran into the forest. Lithuanian police and partisans fired after them. The wounded and dying were heard. Approximately fifty men and women escaped into the trees. The hunt for them began immediately.

⁶Grant Arthur Gochin, “Six A.M. on Rosh Hashanah,” Times of Israel, August 30, 2026, <https://blogs.timesofisrael.com/six-a-m-on-rosh-hashanah/>.

The valley and the pit

Those who remained were driven into a valley near the grave and ordered to lie face down, motionless and silent. Germans and Lithuanians removed people in groups of ten. Automatic-rifle fire came from the pit. The prisoners in the valley heard the screams of those ahead of them and waited for their own group to be called.

The shooting began at approximately 1:15 p.m. and ended around 3:00 p.m. Peasants who had been forced to dig the grave were made to cover the bodies.

Rokhel Kheyn, born Margolis, had given birth two weeks earlier. She rode toward the pit in a wagon with her newborn child. Miriam Kremer saw the pit and fainted. Her parents revived her and carried her toward it in their arms. Keyle-Yente Andeman was old and too weak to walk. A policeman allowed her onto a wagon. She refused to ride on Shabbat. The testimony says she was beaten, but it does not identify who delivered the beating.

Miriam Tzornobrotzky pushed her seven-year-old daughter Dvoyrele into a grain field without the police noticing. Miriam, her husband Hirshl, and their younger daughter Khayelev were killed at Kobilka. Dvoyrele survived the immediate massacre, only to die later with the Jews of Bistrewitz.

A door did not open itself. A column did not march itself. An automatic rifle did not fire itself. A grave did not fill itself.

There was no bystander among those who held a rifle.

The dead had names

The survivor record names Rabbi Panitz and the Mezritsh yeshiva community. It names Khane Snapir, wife of Rabbi Gedalye Snapir, who was killed at Kobilka after her husband had fled to Radun and was killed there. It names dental technician Moyshe Feldshteyn and his wife Esther, a dentist. It names pharmacist Shmuel Bernshteyn and his seventeen-year-old daughter Taybe.

It names Rokhel Kheyn and her newborn. It names Miriam Kremer. It names Miriam and Hirshl Tzornobrotzky and their daughter Khayelev. It names Sholem-Gedalye Daytsh, who returned to Nemenčinė for Rosh Hashanah, abandoned an attempted escape on the morning of the roundup, joined the prisoners, and was last seen being beaten with rifle butts on the march to Kobilka. The testimony records no subsequent survival. It names Mane Bayrak and Beynish Leyfer, two boys whom partisans tied to a wagon harness beside a horse and forced to run while the horse was whipped. It names Zibel, his wife, and their two children, taken with the boys and shot with the community.

Gordon named his own murdered family: his brothers Shmuel and Tevye; Shmuel's wife Beyle and their sons Yekusiel, sixteen, and Moyshe, eight; Tevye's wife Zlate and their four-week-old child; his sister

Bashe; his brother-in-law Gershon Kalmanovitz; and their four-year-old son Berele. “About 403” or “about 600” cannot carry any of this. Names restore the human units destroyed by a total.

The number and the perpetrators’ record

The survivor testimony estimates approximately 600 victims. The [Jäger Report](#) records 403 Jews murdered at Nemenčinė on September 20: 128 men, 176 women, and 99 children. Karl Jäger commanded Einsatzkommando 3. His report states that the unit’s executions were conducted in cooperation with Lithuanian partisans. It further says that SS-Obersturmführer Joachim Hamann, commanding the mobile detachment, ensured cooperation with Lithuanian partisans and the responsible civilian authorities. The two totals should not be forced into artificial agreement. They are records produced from opposite sides of the crime. Both identify the massacre at Nemenčinė within an operational structure of German command and Lithuanian cooperation.⁷

The hunt after the massacre

The roughly fifty people who escaped the column did not reach safety. Police, partisans, and Germans conducted a continuing hunt through fields, forests, farms, storerooms, barns, swamps, bathhouses, and bunkers. Informers disclosed hiding places. Profiteers accepted valuables and then expelled or betrayed the people whose property they had taken. Later, right-wing Polish nationalist bands joined the pursuit and murdered hidden Jews.

The record names those caught after the massacre. Lipe Rudashevsky, his sons Leybe and Avrom, his nephew Leybe, Khane Gdud, and her son Motele were arrested and shot at Kobilka at 7:00 a.m. on Tuesday, September 23, the second day of Rosh Hashanah. Pinkhes Glukh, Dvoyre, their one-year-old son Yankl, Zaltzberg, and Yankele Beknshteyn were caught near Milani and sent toward death in Vilnius. Moyshe Beknshteyn and Binyomin Zlatkovitz resisted capture and were killed.

The record continues through Blume Taub and her son Yankele; Aron Leybman; Avrom and Esther Kravtshuk; Yisroel Trakinsky; Avrom Bayrak and his twins Beyle and Yankl; Rokhel Andeman and her husband; Khatzkl Nementzinsky, his wife, and child; Avrom Glub; Yisroel Yanishky; Kutiel and Elye Kensky; Esther Gordon; Moyshe Andeman; Shmuel Bratinishky; Fayve Nementzinsky; and Shloyme Levinson. Some survived. Many were shot, imprisoned, or killed by Lithuanian police, partisans, German forces, betrayers, or Polish nationalist bands.

⁷Karl Jäger, “Complete List of Executions Carried Out in the EK 3 Area up to 1 December 1941,” December 1, 1941, reproduced by Yad Vashem, <https://www.yadvashem.org/docs/karl-jaeger-report-on-lithuanian-jews-extirmination.html>. Jäger introduced the tabulated actions as executions conducted by Einsatzkommando 3’s mobile detachment “in cooperation with Lithuanian partisans” and concluded that SS-Obersturmführer Joachim Hamann, the mobile detachment’s commander, had ensured cooperation with Lithuanian partisans and the responsible civilian authorities.

Sore Eynbinder's daughter Golde was moved from hiding place to hiding place, her hair dyed blond. Finally she was sent to Postawy to live with her paternal grandparents, Yeshua and Dvoyre Eynbinder, the parents of Sore's husband Meir. Meir had been called into the Polish army and was being held by the Germans as a prisoner of war. Five-year-old Golde and her grandparents were murdered during the Postawy ghetto liquidation, which began on November 21, 1942, and continued through November 24.8

Polish rescuers and Polish killers: both truths

The record refuses ethnic simplification. Six of the seven surnames Daytz remembered for alleged active participants read as Polish surnames in Yiddish transliteration. Nemenčinė was predominantly Polish-speaking. Gordon identified two armed Poles in civilian clothing with the column. Later Polish nationalist bands murdered Jews in hiding.

The same record names Polish rescuers. Before the massacre, Jan Dubicky sheltered Sore and her father, Sholem-Gedalye Daytsh, from September 11 through September 18. Sholem-Gedalye then returned to Nemenčinė; Sore remained at Dubicky's farm during the massacre. Filipowicz later concealed Sore and her brothers inside the double wall of a cattle stall. Michal Figurewitz hid them for nine months. Aleksander Semaszko preserved Jewish valuables and repeatedly supplied the hidden survivors with money and goods. Jan Mikulewicz sheltered Sore and her brothers until liberation. Other Polish peasants helped Jews, sometimes for payment and sometimes at mortal risk.

Both truths belong in the article. Individual ethnicity does not alter the institution that armed, paid, recorded, commanded, or deployed a policeman. Nor does institutional responsibility erase individual rescuers. The accusation here is against documented actors and agencies, not against an undifferentiated nationality.

The property crime

Lithuanian partisans and police returned from Kobilka and celebrated and drank through Saturday afternoon. Packages taken from the victims were carried back by wagon. Better clothing and furniture were divided among the perpetrators. The remainder was sold at auction. Police and partisan leaders moved into the better Jewish houses. Villagers and Lithuanians from the interior occupied others. Townspeople dismantled old Jewish houses for lumber. Sinkiewicz of Raguni bought the old study house.

8Yad Vashem, "Postawy," documenting liquidation actions from November 21 through November 24, 1942, <https://collections.yadvashem.org/en/untold-stories/killing-site/14627879>. Koniuchowsky's Nemenčinė testimony gives November 21 for the deaths of Golde and her grandparents. The same published testimony supplies the Meir facts in Sore Eynbinder's account: the paragraph beginning "Sore's husband had joined the Polish military" states that she later learned he had been captured by the Germans; the section "Sore and Her Brothers Struggle for Life" states, "Sore's husband Meir had been called up to the Polish army" and "he fell prisoner to the Germans," and records their later correspondence.

Daytz fixed the formal assembly of the furniture and clothing at the community center on Thursday, September 25, the fifth day after the massacre and 4 Tishrei 5702. The community was murdered on its last Shabbat of the year. Its property was processed during the Days of Awe. Houses do not vanish. Property leaves records. Auctions create beneficiaries. Records carry names.

The accomplices had names

Daytz identified seven alleged participants who, he said, tortured, robbed, and took an active part in the slaughter: Raila, a policeman from the Lithuanian interior under Smetona; Stanislaw Rutkowsky, a Nemenčinė carpenter; Woitkewitz, a carpenter from Milani; Marian Zhelazowsky, a former Polish officer; Sokolowsky, formerly a forest watchman; Balukewitz, a construction worker; and Jasvurewitz, a dog catcher.

Gordon separately identified two armed Poles in civilian clothing who guarded the column: Kondratowicz of Nemenčinė and Walentinowicz of Wolikiszki. The record therefore supplies nine names of alleged participants. Daytz's occupational identifications, including carpenter, forest watchman, construction worker, dog catcher, former officer, and policeman, are searchable identifiers that can be tested against police rolls, employment records, and municipal files. They are not vague recollections.

These are survivor attributions, not criminal convictions. Daytz added that he could not remember the first or last names of all the Lithuanian killers because more than forty had come from surrounding villages or the Lithuanian interior. He stated that newly arrived Lithuanians ran the civilian administration throughout the German occupation and actively participated in the slaughter.

Eighty-five years is time enough to investigate seven names. If Lithuania has punished any person for participating in the murder of the Jews of Nemenčinė, it should name that person and publish the record. If it has not, it should explain why.

The municipal portal knows more than the memorial says

The public presentation of Kobilka is not controlled only by a silent stone. The portal's "About the project" page says the website was created by a project implemented by Trakai District Municipality with Vilnius District Municipality, the Trakai Tourism Information Center, and the Trakai History Museum as partners. Those named public institutions are the identifiable present-day publishers of the site description and its English rendering.⁹

The portal's Lithuanian page transcribes the memorial:

⁹"About the project," Trakai and Vilnius Districts tourism portal, <https://exploretrekaivilnius.lt/en/about-the-project>. The page says: "The project is being implemented by Trakai regional municipality and its partners: Vilnius regional municipality, Trakai tourist center and Trakai historical museum." Lithuanian Nemenčinė page: <https://exploretrekaivilnius.lt/lt/pilys-ir-piliavietes/zydu-zudyniu-vieta-ir-kapas-nemencineje>.

“Čia 1941 m. rugsėjo 20 dieną hitlerininkai ir jų pagalbininkai nužudė 403 žydus.”

Its English page renders the same inscription:

“Here in 1941, on the 20th of September, Nazis and their accomplices executed 403 Jewish people.”

The stone’s Lithuanian text says “Hitlerites and their helpers.” It does not say “local.” The English page substitutes “Nazis” for “Hitlerites” and “accomplices” for “helpers.” In both versions, the German perpetrators receive an identity and the second party does not.

The [Lithuanian page’s prose](#), by contrast, says that the Nemenčinė Jewish community was murdered by Nazis “with local helpers.” The portal therefore acknowledges local participation but does not identify the local actors whom the survivor evidence describes. Its [English page](#) likewise leaves the accomplices unnamed.

This is the evidentiary point. The institution’s own Lithuanian text contains knowledge of local participation. Its presentation of the site leaves the local participants collectively unnamed. Whatever the original history of the stone, the present municipal publication produces a hierarchy of visibility. Germany is visible. Lithuanian agency is grammatically present but institutionally anonymous.

The published Lithuanian and English texts are sufficient to establish the present municipal choice: the portal can describe local police and local helpers, but it does not name them at the site.¹⁰

The law says the clock has not run out

Lithuania’s Criminal Code provides its own answer to the passage of time. Article 95 lists crimes for which limitation does not apply, including genocide under Article 99 and specified crimes against humanity and war crimes. Eighty-five years is not a legal answer to an uninvestigated atrocity.¹¹

Lithuania has shown that it possesses the machinery to pursue decades-old crimes when it chooses. Stanislovas Drėlingas was convicted in 2015 for participation in the 1956 arrest of Adolfas Ramanauskas-Vanagas. The case passed through Lithuanian appellate review and reached the European Court of Human Rights. The comparison does not establish the guilt of any Nemenčinė suspect. It establishes state capacity and selective institutional will. I have examined that contrast in The Selective Enforcement Index and The Procedural Dismissal Catalogue.¹²

¹⁰Compare the portal’s Lithuanian and English pages: <https://exploretakaivilnius.lt/lt/pilys-ir-pilavietes/zydu-zudyniu-vieta-ir-kapas-nemencineje> and <https://exploretakaivilnius.lt/en/manors-and-parks/the-site-and-grave-of-mass-massacre-of-jews-in-nemencine>. The portal states that the monument bears Lithuanian and Yiddish. No authoritative published Yiddish transcription, primary installation record, or definitive maintenance record was located in the sources reviewed.

¹¹Lietuvos Respublikos baudžiamasis kodeksas [Criminal Code of the Republic of Lithuania], Article 95, current consolidated text, e-Seimas, <https://e-seimas.lrs.lt/portal/legalAct/lt/TAD/TAIS.111555/asr>. In the consolidated text checked on September 7, 2026, the exclusion appears in paragraph 9; item 1 covers genocide under Article 99. Older English translations number the exclusion as paragraph 5 or 8 because Article 95 has been amended.

¹²European Court of Human Rights, *Drėlingas v. Lithuania*, no. 28859/16, March 12, 2019, <https://hudoc.echr.coe.int/eng?i=001-191702>. Grant Arthur Gochin, “The Selective Enforcement Index,” <https://grantgochin.substack.com/p/the-selective-enforcement-index>; and “The Procedural Dismissal Catalogue,” <https://grantgochin.substack.com/p/the-procedural-dismissal-catalogue>.

Posterity requires names, not euphemisms

Lithuania had the highest Jewish murder rate in all of Europe: more than 200,000 Lithuanian Jews were murdered, “the highest percentage of any country in Europe,” according to the Embassy of Israel in Lithuania.¹³

In Nemenčinė, the process was visible. A civilian administration governed. Police recorded Jewish workers and addresses. Police and partisans inventoried Jewish property. A mayor gave reassurance. Shovels were requisitioned. Outside police reinforced the roundup. A German and Lithuanian policemen used a false communal kitchen to extract valuables. Lithuanian police and partisans guarded the study house and the column, fired at escapees, and joined Germans at Kobilka. Forced gravediggers covered the bodies. Police and partisans returned to drink. Neighbors looted. Property was divided, auctioned, occupied, and dismantled. The survivors were hunted.

The Jews of Nemenčinė were marked, robbed, enslaved, humiliated, beaten, confined, marched, and shot. Their children were carried toward the pit. Their houses were opened while they were still alive. Their property was processed during the Days of Awe. Their killers did not become nameless because a memorial used a collective noun.

The survivor record preserved names. The municipal portal preserves anonymity. The state’s criminal law preserves jurisdiction. What remains absent is an accounting.

If any participant was punished, name that person. If no participant was punished, say so. If records exist, publish them. If the inscription is incomplete, supplement it. The names in the record must outlast the silence on the stone.

¹³Embassy of Israel in Lithuania, “Commemorating International Holocaust Remembrance Day in Lithuania,” January 27, 2025: “Over 200,000 Lithuanian Jews were murdered, the highest percentage of any country in Europe.” <https://embassies.gov.il/lithuania/en/news/holocaust>.