

Marsha Segall, reel one. Marsha, can you tell me something about your family background, the area you were brought up in, and a little bit about your early education?

Well, I was born in 1922, the 16th of January, to a well-to-do Jewish family, traditional but not religious, and in Siauliai, Lithuania. It was a small Jewish community, but in proportion about 7% because the whole population of the country was small. I had a very happy childhood and a very happy home. I had two sisters, one two and a half years older than I and one about five years younger.

My father was an industrialist, and he also represented American oil for Lithuania. And Mommy was a very happy woman, loved entertaining, loved people, always used to sing. And it was a really very happy atmosphere. We had everything we wanted.

We used to go regularly to holidays, which we had a bungalow in the seaside, for three months almost. And we all started schooling from kindergarten at the age of four and proceeded normally from kindergarten to primary schools, which was attached to the high school. I finished high school in 1939, which actually was my downfall because I had all intentions to go to study to France.

My sister, who finished school in 1937, went to England, London, and studied in school of economics till the war broke out. And I, of course, had all intentions to go on the fateful day, the 3rd of September, with a young couple who lived in Paris and came on holiday to see their parents in Lithuania. But neither they nor I left Lithuania in September because war was declared, and Poland was attacked by the German army.

Whilst you were growing up in Lithuania were you aware of any antisemitic feelings from the Lithuanian Gentiles?

Not for a long time. I mean, not in childhood and not in my early teens, but later, in about '37, '38, there was a lot of-- I mean, if you didn't-- lots of youth, Lithuanian youth, who used to tell you very often, why don't you go to Palestine. Because to them, it seemed that Palestine was a place for Jews because they didn't go in, really, to all the finer points of it, that you couldn't just get up and go. But generally, it did not worry us.

Did the Jews tend to live together, as communities and in particular areas, or were they generally spread out amongst the rest of the population?

That's a question which I find difficult to answer because, when Lithuania became a state, there was a very small proportion of educated Lithuanians or professional people. And that was the majority amongst the Jewish population. And they mainly dwelt in the cities. And Lithuania was a country which was about 80% peasants-- very good soil, exported agricultural goods. Even a lot came to England before the war.

And it was more a country like Denmark, which only in the later years industry started to develop. And it was the main exports to the world used to be amber and amber products. It was a wealthy country. All the Baltic states have been wealthy, in view that there were no poverty-stricken people. I mean, we hardly saw beggars or very poor people. Naturally, there were better off and worse off, but not like in other places of Europe, starving or beggar.

Marsha, was there any effect that was obvious in Lithuania from, say, 1933 on, given what was happening in Germany under Hitler and the Nazis and their attitude towards the Jews?

I think so. Well, I learned it from the point of-- from a Jewish point of view. I remember very clearly, in 1933 I was 11, that it was proclaimed a boycott on all German imports and goods, which naturally didn't break the Germans because it was such a small community who didn't buy German because we used to get everything, being neighbors from Germany, from pencils, paper, cars. Even films used to be dubbed in German. And all American films used to be in German.

And that we also weren't allowed to go and see UFA films, German films, which we've been very heartbroken because they were good at the time. But that made on me a very deep impression because it was the whole community, and it

was the rabbi, and it was very solemn. But it didn't influence our life.

And of course, having a neighbor right on the border with Nazi Germany, it stuck quite a lot because people used to hear, on the radio regularly, Hitler's speeches, shouting. And it was always attacks on Jews. But I think one gets used to it. And nobody thought that it will be really executed, what he said, that it's just political speech. But as a child and as a teenager, it didn't affect me at all.

Did you know anything about the labor camps in Germany?

No. No. No, not at all. I don't-- I don't-- I don't think-- were there any at that time? Perhaps the beginning of--

From about '38 on.

But, no, we didn't. Actually, we had some connections with Germany through my cousin, who married in Berlin. But she was in Palestine. But her brother-in-law remained in Berlin. And I knew that anybody who used to pass Berlin used to stop and take out some things for them. And they sent them parcels all the time.

Was there much fear amongst the Jewish community in Lithuania, considering what was happening in Germany to the Jews?

I don't know how the head of community thought at that time. But if I recollect myself, not at all, and also no fear in my home. It wasn't even discussed much because you thought it was a local evil, just in Germany. And we didn't think it will spread. Or we didn't think that we'll be occupied by Germany.

Can you tell me something now about the effect the Ribbentrop agreement had upon Lithuania?

Well, actually, the first effect that we had, which was-- which shook the country was the annexation of the Memel, or Klaipeda, Memelgebiet in 1938. Because not only Jews ran. Actually, they left everything and came across the demarcation border.

Can you give us some more details on this annexation? [INAUDIBLE]

There was a small part of Lithuania which were German speaking, like in Czechoslovakia, Sudetengebiet. We had it, Memelgebiet, which the language was actually-- they spoke German, and lots of German nationals, who've been Lithuanian subjects but considered themselves above and as Germans. And in '38 it was annexed, like the other parts of German-speaking people in Europe.

And Jews, of course, ran. And they crossed the demarcation line, which wasn't a border really because it was part of Lithuania the whole time. And also quite a few of Lithuanians left, not wanting to be in Germany. But they didn't have to hurry because they didn't think anything will happen to them physically. And they took their time, and they let them cross normally, but not the Jews.

And I had-- my mother has a friend who lives there, who came to Scholai. And she used to-- she had a daughter more or less my age. And she always used to be terribly upset that they lost their home. They lost everything. But slowly they've been integrated in Lithuania, actually.

This annexation, Memel, was in 19--

'38.

--'38?

Yes. And very few left the country. They wanted, but it was very difficult to immigrate, some to Canada, some to the United States. And the majority stayed in Lithuania, in Scholai and Kaunas mainly.

But the Ribbentrop agreement affected us in a way that it was-- when the Polish war started and the Russians joined the Germans, and Poland was partitioned half to Germany and half to Russia, the Russians gave back to Lithuania the natural historical capital of Vilnius. And for that they got bases, military bases on the whole of Lithuania and in the Baltic Sea.

So in fact, we've been blind to this effect. We've been occupied, really, in 1939 because we didn't have an army or strong enough to push out the Russians. But people didn't think of it deeply. And I'm thinking about Lithuanians because they have been the last majority of the population. They have been so happy getting their capital that it distracted them from seeing, actually, what it meant.

How did the Russian occupying forces treat the Jews? Were they in any way antisemitic?

In '38, they didn't consider themselves as occupation army. And they've been very isolated. They had nothing to do with the internal government of our country. And we still had the same president and one-party system. And the communism was still prohibited. And people who were found having communist literature were still jailed. Also, the Russians have been in military townships and barracks all over the country.

How did the Lithuanians feel towards the Russians, considering that--

They had always-- they always felt they had animosity against the Russians, which is historical, because they have been occupied so long by the Russian tsars. And Lithuania was a special-- in Russian you call it guberniya district. And they have been-- the language was prohibited to write or speak. And that's why you found it even difficulty when the state was created in 1918.

There have been a lot of Lithuanians who didn't know how to write their own language. They could speak it. They preserved it in songs, and they spoke it in hiding. But officially, they were not allowed to use it.

So they weren't welcoming to the Russians?

No. No. They didn't like the Russians historically. I mean, that applies to all this part of the world who used to-- who was, for years and years, subjugated by the Russians and only became a free state in 1918. It applies to Poland, to Estonia, Latvia.

How long did the Russians stay?

Well, they-- in 1940, end of May, they occupied Lithuania proper. And of course, they called it liberated. And our president fled, I think, via Germany to America. And then we became part of Soviet Union. And they created the 16th Soviet Republic of Lithuania.

And also, they selected Lithuanians who ran the country, but basically the Russians did. And we had also a tremendous influx of army personnel and Red Army soldiers, who have been brought to Lithuania.

Where did they stay?

They stayed in military barracks. And officers have been billeted in private homes.

Were any in your home?

Yes. They've been in any home. And later on, their families came, their wives, grandmothers, children.

What was your reaction and your family's reaction to having [CROSS TALK]

Well, we haven't we haven't been very happy because we've been, really, the first family that they asked to vacate our

own home because they made-- it was a big home, lots of rooms. And they made there an officer's mess. But we were given-- Mummy was given 48 hours to vacate it.

And go where?

Well, in the beginning, they visited us in a slum area. And then through connections, we got a very small flat. It was three rooms. And even in these three rooms, they sent us in a couple, two teachers, married, who occupied one room. Because in Russia, you couldn't have lounges and dining rooms. Every room had to be slept by somebody, especially in those days. I don't know how it is now.

Tell me about the incident when your aunt was sent to Siberia.

Well, you asked before how we felt about the Russian occupation. I mean, it is-- we didn't have really an alternative. The other alternative was the German occupation. And from the two, the Russian occupation was a blessing. We've been treated like anybody else. I mean, there was no distinction if somebody was Jewish or not.

And it was difficulties because everything was nationalized, and goods became scarce. And they took out everything the country had. And we knew that it's-- the good times are temporarily because they started to send out certain peoples and categories to Siberia. Some thought Kazakhstan. We didn't know exactly where, but it was transport trains ready.

And of course, anybody who was well-to-do was right away an enemy of the people. That was natural. Then they had certain parties, certain views of people. And the only thing, which it was then exactly like now, is that the Zionists were sent out to Siberia right away. They've been-- leaders had been interrogated. And that applies to any party because you couldn't be anything else but obey to their way of life.

And we also changed schools because we had private Hebrew medium schools. They changed it right away. They didn't close them, but they changed them to Yiddish-speaking schools. Anything with Hebrew and with Palestine, at that time, was prohibited. But that's more or less the only real restrictions that it was against the Jews.

But life was to them the same as to the rest of the population. Naturally, when they started to send out people to Siberia, they sent out more Lithuanians than Jews because proportionally there have been more. But they haven't been left behind or anything.

What happened to your aunt?

Well, I was a student then in Kaunas. And I had a telephone call from Mommy, saying that my aunt and her-- my father's sister-- and her two sons, all married with small children, have been taken out from their homes. And they are in trains, which have been cattle trains. And they're at the station because it still didn't leave.

And she also told me that we are on the list to be transported with the next train. And they thought it would be the best for me to come immediately home if I wanted to be together. And that's exactly what I did. I didn't pack or anything. I went straight to the railway station, and I went home, which took also much longer this time as normal because it was a tremendous movement of army.

And when I came home, I haven't seen my aunt because none of us used to go to the railway station or to see this train. But we had our cook, or who-- I wouldn't even call her cook. She was like part of the family. She was such a long time with us, a Lithuanian. She used to go every day and give them food.

They used to push out a stick with a little box. And she used to put the food. And that's how they fed before the train left for Russia. They had a baby with them. And my uncle left glasses, and that is the only thing they let him to bring him.

Mommy asked for a little mattress, and she said no. And about the 15th-- or I'm not quite sure-- the 15th or the 16th of June, the train left. The destination to us was unknown. And it was rather tense and very sad atmosphere after the train left. It somehow all of a sudden, we felt that events are taking place which we can't control.

And I remember Daddy giving us, everybody, some valuables in case we'll be separated. But we never used them really because the Russian-German war was about a week after it.

Can you tell me a little about the German invasion of 1941?

Well, under the agreement, the Russians used to supply the Germans with a lot of goods. And I think the 21st of June still the trains went through to Germany. And it was a very heavy atmosphere. People spoke about the war. The BBC used to mention about the war, that it's unavoidable. But of course, we didn't want to believe it, and we hoped it won't.

And we had exercise sirens the whole time, that the population should be prepared in case of-- so we were told that it will never be a war, that the war is raging in Europe, that Europe is on fire, and the Soviet Union is in peace. But nevertheless, we used to have the sirens occasionally.

And this Sunday morning, it was sirens. And we've been all annoyed that they did it on a Sunday morning very early. And I think Daddy was the first who went out to have a look what's happening, because we had a noise like bombardment, which we couldn't believe it is because we thought it was, again, an exercise siren. And when he went down, he saw already a lot of refugees from the border on lorries, on army lorries, and all shouting and screaming and saying that the Germans have attacked the whole border. The border, from us, was about 80 kilometers, which is very near.

The Russians didn't let anybody to leave their place of work. And they kept on telling us that they have victories and they may enter and occupy Berlin. We had been also promised to be evacuated in case the luck will be reversed. But we saw the chaos, really, because they have been taken so unawares that the airport was destroyed.

It was they didn't have any commands. Russian officers with tanks ran around backwards and forwards, didn't know really where to go. It was also an organized Lithuanian resistance, which they shot the Russians in the back because they wanted to get rid of them. And it was very chaotic, these days, because the Russians didn't quite retreat, the Germans didn't occupy, and people didn't know really what to do.

We didn't have lots of casualties. The bombardment was a very short lived, because they didn't need it really.

How did the Lithuanians feel about the Germans coming in, given that they were shooting the Russians in the back?

At the beginning, they regarded them as liberators from the Russians, who changed after the German occupation because the Germans didn't treat them exactly as they thought they would. But in the beginning, they have been very pleased. And what we didn't know is that, in this chaotic times, before the proper German occupation, the Lithuanians on their own accord killed all the Jewish communities in small places. And the only two places which remained was Kaunas, Scholai, and Vilnius.

Also, with lots of people being taken out from their homes, arrested, shot, but they didn't manage to kill the lot.

Were the Jewish population shocked at that antisemitic feeling?

Very. Very, because actually, we didn't know how deep the resentment was against the Jews. Because after all, the Jewish community in Lithuania is 500 years old. And we thought we lived in peace. But apparently, it wasn't so.

What happened once the Germans entered the town and massacred the Jews? [CROSS TALK]

No. No. Because the first who marched in was the German Wehrmacht. And the first Germans I've seen actually have been in a semi-air-raid shelter in a different building. And the first Germans I saw were the feldgendarmerie, which were looking for Russian soldiers, with big dogs because lots of Russians remained. They couldn't run away. And they took them prisoners.

But we had no Russians at all. And when we saw the Germans, we knew that that's it. And we made our way back to our flat.

Marsha Segall, reel two. Marsha, you were just telling me about the German invasion and how you had taken refuge from the bombing in the cellar of a house. And you were now just able to return to your own flat, and the Germans had entered the town.

Yes. Well, the whole block was empty, actually, because nobody was in the flats. And we have been the first ones who came back. It was right away, the next day, were Nuremberg Laws introduced in the full. Because in other places like Poland, they did it gradually. But we had it all done. And we couldn't--

What did this mean?

It meant that we couldn't go out of the flat. It was certain hours that we could go shopping in certain shops, certain food. You were not allowed to go on the sidewalk.

These were all because you were Jewish?

Yes. You had to put yellow stars. And they had to be a special size, 8 centimeter in--

Square.

--square. That's right. And you had to put it on the left side in front and the left side on the back. So they should see you from both sides, that you are Jewish. You could not not put it on because the Lithuanian population cooperated with the Germans. And the Germans didn't know who is a Jew and who is not because you didn't-- you had very little, in Lithuania, Jews who were dressed differently to the population. We didn't have Hasidim or the very Orthodox, like you had in Poland. So they didn't look any different to the rest of the population.

But we were denounced. I mean, you couldn't pretend that you were anybody else because everybody knew you. And that lasted about two days till before they took my father, which was the saddest day we had.

They used to grab people in the street or from houses to do all sorts of undignified work. They also burned books from libraries, from Hebrew schools and Jewish libraries and elsewhere.

Publicly burned?

Pardon?

Burned the books publicly?

Yes, on the spot. It wasn't like in Germany. But they just destroyed it. They also took people for cleaning toilets, for cleaning-- sweeping streets and so on. But we've been in the house, and there was two school friends of mine came to see how we were. And also a teacher in French literature was in our flat, when it was terrific knocks on the door. And two so-called partisans-- I've never seen them before-- Lithuanian partisans with guns and [INAUDIBLE].

And they had my father's name on the list. And they said that they're taking him, not for work but for interrogation. We have been-- really, we didn't know what it meant. And he just, just left without even saying goodbye or anything. And they took also the other males that they found in our flat, my school friends and this French teacher. And that was the last time I saw my father.

Did you know--

Well, we knew that they have been arrested and taken-- taken to a security, heavy security jail, which before used to be criminals. And it's one of the most guarded jails in Lithuania. And Mommy used to stay in the queue every morning at a

German town commandant's place to be able to see him and to ask for release of my father.

Did she get to see him?

Yes. But the answer used to be that not to worry, that they are safe, and they shouldn't stay in queues. They should go home, that they will return or they are taken into safe custody elsewhere.

But she never actually got to see your father?

No. No. And some people they released from jail. But that was the ones who told them that they are specialists in certain-- I wouldn't say trades, but if they had been engineers or-- people of professions they needed were released in the beginning. And the rest, I got to know after the war, really were shot in a mass grave in about-- in a forest, Kuziai, about 15 kilometers outside the town. And also some Lithuanians hinted just that they are no more.

We thought that they came to ask for clothing or something of Daddy's, which we actually left with our foreman in the factory for safekeeping. And he assured us that, if Daddy will need it, he will give it to him, but knowing that he was not alive.

What effect did this have on the rest of the family?

It's very difficult even to explain. It had a terrible effect. But yet, we thought that he he's alive. And even our Marija, which I said before, she used to go and give food to my family at the station, my aunt.

The family cook?

She stayed-- she stayed-- yes. Well, I can't say cook. She was really like-- more like one of the family. She never left during the Russian occupation, which she had to. And she said that nobody pays her salary, that she is one of the family. Because you weren't allowed to have any help or servants. And she also stayed when the Germans occupied the town.

And she also-- she was terribly fond of Daddy. And she thought we shouldn't believe that anything happened to him. He's definitely alive. And she was a great help to us.

But a few days after Daddy was taken, five German officers-- I don't remember their rank, but I know that they've been high up in the rank with special-- they used to have young Germans, which belonged to the arbeitsamt or arbeits group or something. It's a pre-army army.

Like the Hitler Youth?

It's after the Hitler Youth. They used to be like pre-army. They weren't quite the army age. And they used to wear different-- they have been ordinants. They used to polish their shoes, look after their-- they moved in. They started actually for asking us to brew tea and telling that the Jews won't have it very good. But after they discovered we were Jewish, they said that it's not too bad, that we'll be isolated during the war.

We shouldn't do any harm to the German army. But after the war-- which will have our own administration, and we will be looked after. And after the war we, of course, will be free citizens. And they, when they discovered-- in the beginning, they didn't think we are Jewish. But when they discovered we are Jews, they decided that it's a good place like any to stay. And they left us one room, and they took the rest of the flat.

And that was a very difficult time too also. They have not been SS. They have been army, Wehrmacht. But they used to have orgies. And we used to be absolutely quiet, hidden in one room, frightened to breathe in case we'll be discovered, that there is some more women in the house.

They would bring in Lithuanian--

Lithuanians, yes. And they used to ask Marija to make-- to cook for them and to take out the china and glasses and to wait on them with the help of their young German ordinants. And they stayed till they've been moved on, also inquiring where it's better to live, as I told you before, whether to choose Leningrad or Moscow because they've been absolutely sure that in three weeks the war will be over. And that's why they told us that we needn't worry because the war is a short one.

They felt they were going to just sweep across Russia. Oh, yes, a blitzkrieg. And they even burned all the Russian winter supplies and clothing because they needed it badly afterwards. But they thought that the war will never last to winter, that in autumn it will be finished.

And after, when they left, it was already the negotiations with the Lithuanians about a ghetto because originally they didn't want to have a ghetto in Scholai. They wanted us all to be taken to a small place, Zagarã©. But that we knew that there is a massacre happened there. And people who were dealing with the Germans were very good friends of my father's. And besides the ones who were taken away, they've been the left leaders of the community because the actual leaders of the community have been arrested and shot.

And they knew that if they want to save us, that the only way to remain a ghetto on the spot, not to be taken out to a small place where they could kill without anybody knowing.

So the Jewish leaders of the community were negotiating--

Yes.

--with the--

With the Lithuanians and the Germans. The ones who objected mainly were the Lithuanians. And they didn't want to give up the housing, which was very poor ones. But yet, they objected to it. And it was-- the negotiations took till September because we started going into the ghetto in September.

In our town, it was divided. It was two because it was very small areas which were given.

Were they close to each other, the areas?

No-- close to each other, but in the middle was a main street, and the Lithuanians lived. And one was called Troki and one Kaukasus.

Which one did you go into?

Troki. And there the-- actually, this was a better place from the two. And we got there because, one, a bachelor, manager of a bank, who was a very good friend of ours, took us under his wing, so to speak, when Daddy was taken. And he decided that, if we will move in a ghetto, we'll live together. We'll look after him, and he'll look after us. And that's why, I think, we could move into the ghetto in the beginning. And we had comparatively one room, but a better room than others.

What were conditions like in the ghetto? Was it overcrowded?

Yes, very crowded. Well, let's say we had a very tiny room, which we had two beds, couch, a small, round, little table, two chairs, and that's all. And there was an oven, which you don't see. You see it only in the Baltic states. I mean, in old housing, it was tiled, a big tiled oven. And you couldn't-- you couldn't walk amongst all these things because there was no room. It was just crowded.

In the front, we've been in this room with my mother, myself, my sister on the couch. And a young girl from another house used to come with her pajamas to sleep with my sister because she had no sleeping accommodations where her parents lived. So we've been four.

In the kitchen, on a dais, a little bit higher with a curtain, slept this Mr. Katz, who was one of the three leaders of the community in the ghetto. And opposite him, also in behind a curtain-- that's all in the kitchen-- slept a couple from Austria, who've been caught up in the war in Lithuania.

And of course, everybody used the cooking facilities in the kitchen because the stove was in a big old-fashioned, wood. You had to put wood to make a fire to heat the stove and a bit of water in the side.

And then it was another room in this part of the house. Actually, it was all originally one half of the house where one family lived. So there was four of us sleeping in this tiny room that we had, four in the kitchen. There was a small hall, and there was another room where another family lived. It was a husband and wife and two small children, a little girl and a younger little boy child, who was afterwards taken with the children's aktion, in German they called it, when they took out all the children from the ghetto.

Could you tell me about that?

Well, we-- in the ghetto, we had also an office, which was called the labor administration, which the Germans used to give us lists of how many people they need for the railway, for other German-- food-- I don't know how to call it even, where they kept it all.

Storage.

Storage, as in all sorts of-- where they had to service their cars or-- that was the main work. They also used to ask-- come with requests from the German labor office in town, that they need 20 Jews to clean windows, 15 Jews to do something else. That was going on the whole time.

In the beginning, they even used to pay, which was absolutely nothing. I think one mark 50 for a man and one mark 30 for a woman. But we've been very happy with it because that gave an excuse for people if they've been searched and found money, that because money was in circulation. But that stopped very quickly.

In the beginning, we've been under the jurisdiction of the Lithuanians. And the police, which guarded the ghetto was Lithuanian. But later on, when the Gestapo took it over, it was Lithuanians and Germans. The Germans very often used to come and make raids with Lithuanians. When the columns of workers used to come back to the ghetto-- they used to go out early, very early in the morning, used to call them out, the names, lists. And they used to, like a column, you know, four abreast and with Lithuanian guards both sides with guns. And they used to bring them like this to their workplace and bring them back in the evening.

Well, we have got a very long winter, we had in Lithuania, and very short days. So it used to be very early dark. So all these raids used to be really at night in the dark. They used to wait for the columns. And they used to check at random-- not everybody because they couldn't manage. And if they found something-- people used to bring rotten, smelly potatoes or something, a cigarette or an egg. They used to be beaten.

And one case like this, which was a terrible case, was they wanted to put him as an example, that nobody should bring anything because the ration was starvation ration. And they took a young man, and they found him with rotten potatoes and some cigarettes. And they put him-- he was very tall. And they put him in the car boot of the Germans, and they took him to jail. And everything was done to get him out because it was impossible.

And the gebiet's commissar, Geweke, who actually, he was bad, but you could bribe him. And he used to avert some laws. He was pressed by the Gestapo himself to make it as a showcase. And he was hanged publicly.

And then it was still two ghettos, as I mentioned before. And he was hung in Kaukasus. And I remember that we went in columns to cross the Lithuanian part of town to go there in a clearing, where the gallows were erected. And his family was there. And that was something terrible.

Were you made to go watch it?

Yes. And he was brought, and he was hung in public. And it was terrible because his wife still had a petition of mercy before the gallows. And it was the gebiet's commissar came and from the Gestapo. The Lithuanians to watch it. I think his wife is still alive in the United States because also his brother lived in the United States. He came in Germany after the war to the case of Geweke, the gebiet's commissar, because he was caught and tried.

What exactly is a gebiet's commissar?

Gebiet is a district. He was the commissar of a district, gebiet.

Can you tell me about what happened in 1943, when the children were all taken?

Well, in '43, we, actually, have been-- that is very difficult for me to talk about it because I was involved in it. We got to know, which was lucky, before, that in the ghetto of Vilnius and in Kaunas the children were taken out. And we hoped that we will be able to save some. We tried everywhere-- churches, monasteries, everywhere, and just people, they should take children. But it was a brick wall.

And on the 5th of November, 1943, we got up, finding ourselves being surrounded completely with three kinds of guards, Lithuanian, German, mainly Ukrainians, who had vodka flasks, drunk. And we didn't know exactly what is going to happen because, in the beginning, they said that nobody should leave the ghetto or would leave the ghetto. Then the second command came that all the people who work should go out as usual to their working places.

And of course, lots of parents guessed that is coming here, the children and the old. And they tried to hide them as much as they could, in cellars, in attics. Some bigger children who looked bigger, they tried to smuggle out to the work places where they went to work.

But to describe what happened later is very, very difficult because the gates opened. When the people went to work left, and hundreds of Ukrainians jumped from lorries and started running from one house to the other in the street. And wherever they found children, just grabbing them from the hands of their mothers and chasing them to where the lorries stood. The children have been-- not trained, but instinctively. For the three years that they've been in the ghetto, they've been always terribly frightened for Germans or for Lithuanian guards. And they tried to run back to the mothers.

And the screams and the shouts of the mothers was something which is-- it is-- there are no words to describe. And babies, little ones, lovely children-- they also looked everywhere. They opened every cellar. And they just fished them out, like-- like catching rabid dogs, and from the attics, from gardens, from everywhere.

Mothers tried to give them their wedding rings, everything they had. And some of them pretended that they're going away, but sent in others to take it. They also robbed what little-- I mean, hardly anything was left in the ghetto. But still, they-- whatever they found, something, they took that along too.

But to describe that, how the children have been herded to these lorries is simply impossible because they have been-- some have been toddlers. And the bigger children, who have been terribly afraid, frightened because they already realized that they're taking them away from their mother. Their fathers, were there, we all have been all out working.

And also, some children were left alone, hidden, because the mothers had to be out to the workplace. And I know I told you that in one room of the house, the house where we lived, there was a family. And they had a daughter and a little boy. The little boy was the most beautiful child I've seen-- huge gray-blue eyes. And he was-- I always used to tell him every evening some stories. I loved him.

And he was found hiding in the garden behind the bushes and was taken. He tried-- he jumped from the lorry. And then we knew that they are beyond rescue because he was shot in the leg. His-- you saw-- there some scenes that the Germans talked in, that they are taking the children to nurseries, big nurseries elsewhere because them being with the parents doesn't let the mothers go to work in certain cases. And their work is not so good as they wish to because they

have to attend to the children.

They also said that the old people are going to homes, to old people homes. You don't know what happened in the minds of people. But what I'm going to tell you, it's unbelievable. Because we had like an administration in the ghetto. And we had a police force, internal. But they have been extremely nice and helpful, not like in other places extremely nice.