

NAVAŠINSKAS, Alfonsas
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In the third tape of the following interview, Alfonsas Navašinskas provides witness testimony to the mass murder of female victims at a massacre site near Butrimonys. The interview takes place outdoors at the massacre site.

File 3 of 3

[03:] 00:35:23 – [03:] 36:25:11
00:34 – 37:53

[03:] 00:35:23 – [03:] 02:14:23
00:34 – 02:17

[Filming takes place outdoors.]

A: They took the other one from here. *[shows with his hand]* They were approximately this—like where the car is now. The start was here. We showed up on that small hill. Well, we said, there. We walked directly like that with that Trukanavičius. Then they came here. Even up to that barn. So probably from around here, when they laid them down a little bit. This is how many people were there, so they brought them over. And they were shot. Men—I don't know, if they brought them two times, or brought them once. The men were already *[killed]*—this was only women and these elderly people. And there were a few young children.

Q: There were not many children?

A: There were not, no. Well, how did they *[take]* them at first—they began taking them at the beginning, and then toward the end, so then we walked up. So that *[we would be near]* those alder trees. So that we would be able to see what was going on. So that we could see.

Q: So you began watching, that is, from here, when they were brought over?

A: From here. And then we walked over here. Then as they walked by—as the mothers left their children and they—when they grabbed the children, then they threw them into the ditch. So then I left and went *[uses the Russian word for “went”]* home. Then I went to the animals, where our horses were hidden, so that the Germans would not take them. And then, Trukanavičius told me, that he said, that they shot while drunk. They took some straw from the farmer who gave them *[the land]* to dig the ditch. They shook out these sheaves of straw. To cover the roof. They started these campfires and then burned it. Shooting—and then they came. This is what happened.

[03:] 02:14:24 – [03:] 04:08:19

02:18 – 04:16

Q: So now that farmer, that means. Where was his land here, tell me?

A: Well, the land was like this—well, the ditch was dug here. So, here, to the edges. And his land stretched out in that direction. And this was another farmer's land. He gave a small corner of his land. Did he do it for money, or was he that afraid? He gave this corner here, near the ditch, of his own free will.

Q: And what do you think, could he have refused? Well, to not give that land. To not allow them to shoot *[people]* on *[his]* land.

A: Well, at first, he could have *[refused]*. Why? Because the land was still *[personal]* property, and everything, and that is all, so. Who could he have refused? He could have refused. Well, so what then. Either he gave, or *[they got him]* drunk, or they gave him some—after the other one, they gave. All of those victims, they had money. And they had—those who grabbed it, those who drove people, all kinds of *[things]* there. And dollars, and litas (Lithuanian currency), and what other kinds of money. *[car drives past]* They gave them, well, *[to the]* residents. So they went there for money. I did not go—if he let them, so that he would have *[probably: financial stability]* for the rest of his life—And this kind of—I did not dare to leave the house _____. And other had gone, but I did not. *[interviewee wipes his nose with a handkerchief; interviewer is visible in the frame]*

Q: *[cars drives past]* Mister Alfonsas, now tell me, that is, at the time when you ran over here. That is, was the shooting taking place at that time, did you hear the shots, when you?—

A: No, it was not. Because everyone here was shot. They were waiting for them to bring *[people]* again from Butrimonys. We were walking, so we did not hear. I said: “It will not happen.” He says *[or: they say]*: “There are more, there will be more.” Because he had been here. Maybe he—well, I am saying, that he—but I would not have gone *[to the massacre]*, if I would have known. None—I would not have gone for any amount of money.

[03:] 04:08:20 – [03:] 06:07:23

04:17 – 06:20

A: So, I think, well, how could they shoot people, well. And what do you—oje, oje. They lived peacefully, everything, well. When I saw, then—and then I believed, that this would happen to my head. When they took **Volpenskas**, so the same thing would happen to **Volpenskas**. They took him to Alytus, when they betrayed him for something—because he said—he said to us: “Well, I have to go to this Ivanauskas or I have to go to this”—to the village. There. And they took him there from that person. Someone confirmed this to them. They told them that **Volpenskas** was here.

Q: Mister Alfonsas, I wanted to also ask you, when you arrived at this, at this small hill, first, that is—now, tell me, what was there in that field?

A: There was grass here. And then by that ditch, then there were nearly songs [*meaning: almost like a celebration*]. They had schnapps. There was laughter and everything, [*from the people*] who were sitting there. Silence. And here, there was nothing, nothing. Then when they brought them [*victims*] here, they lay them down. And this is what happened. This happened. It is good, that **Rivala** did this [*unclear*]. And I cut the boards. And it was difficult for me. The collective farm—they did not accept me into the collective farm, because of Article 58. I did not get a better job. So I sawed boards. **Rivala** paid me. And they fenced in that cemetery with those wooden boards. They fenced it in with these panels. So Kostas Butauskas, Česlovas Kubilius and I. And Jankauskas gave us this engine, “Deutsche” German, this captured one. So then we put this power saw at Butkevičius’s place. So they paid us. And the materials were given by Jankauskas, Rivala. He was the chairman of the collective farm. So we sawed the wooden boards there.

[03:] 06:07:24 – [03:] 08:09:11

06:21 – 08:27

Q: You fenced in the entire location, right?

A: Others fenced it. We only made this.

Q: Well, I want to also ask you, that is, that—so, as soon as you came here. So, you are saying, they were yelling over there by the pit, right?

A: Well.

Q: And did you see them, who they were and what they were doing?

A: I did not [*see*] anything of them—only from—well, many. There were many, I don’t know. We did not hear that much from here. Nothing—

Q: Those shouts were audible, right?

A: Only the shouts were audible.

Q: Aha, well, good. And now in this field, what was growing in this field?

A: There was—they mentioned—they brought, people walking around. A German car was standing here on this small hill, and here on the side. So then we—I went farther to the barn. Because there were people lying here. So that one grabbed me, that one. Going past—to see what they were really doing there. But there were alder trees here then, and before there were willows. [*Interviewer is visible*] These small willows. And we were unable to see. So we left those “mirtininkai” [*uses a word for prisoners sent to death; dead man walking*]. We walked along the side there. And then I saw a little of how they

were leading then by the hands. And the ditch was here. *[Interviewee walks and demonstrates how the victims were pushed into the ditch.]* So one is walking here, and then another one—and the others were pushing them and forced them into the pit alive. Living.

Q: Well, and when you arrived, were there *[things]* strewn about in the field? Maybe some sort of clothes were tossed out, suitcases, things, something was thrown down?

A: Nothing, there was nothing here. Empty. Those scoundrels all showed up here. They collected money. They stole dollars. They collected those dollars, took them. *[People, or someone unidentified person in particular]* said that they went to exchange them *[dollars]* at the bank.

Q: So this was afterward—

A: So is this a good thing or a bad thing, so everyone was collected. There was no one. It was clean, beautiful. There were these Timothy-grasses (meadow grass), grass. So at this time, but—no, we were tilling that morning. We were probably tilling the field for the rye. I was tilling there. This was around there, and they cut it here. So we walked up to the ditch, and that is all.

[03:] 08:09:12 – [03:] 10:04:03

08:28 – 10:26

Q: Well, and now. When you arrived, that is, you stood up on that hill. They *[victims]* were brought over from where?

A: Well, from Butrimonys, well, what there. They told them this. Like **Baina** was telling me. They told them. They were rounded up in the district. Into a district building. “We are going, get ready, take things, we are going. We will walk on foot. Maybe then a car will come at the Daugai lake. There is an island in the lake. You will have a life and you will live on the island.” And here, this is where the island is *[referring to the massacre site]*. And they quietly tricked them.

Q: What do you think, did they understand, that this was their final *[resting]* place and that they would be killed here?

A: They only realized this when they took one group and they heard the shots. So then the other ones started crying.

Q: And when they had them lie down, they did not think that they were going to be killed?

A: They did not think this. Nothing yet, they did not think anything. That Wachtmeister Žička was the first to arrive on horseback. He was sitting there. On a good horse. Because there were no cars at the time, like there are cars now. He was a district police officer—or was he a Wachtmeister, or something. He *[arrived]* first on horseback. A nice uniform and everything.

Q: What kind of uniform was Žička wearing?

A: Well, Žička was wearing *[a uniform]* from *[the time of]* Smetona. From the time of Smetona (President of Lithuania, 1926-1940). Was he a lieutenant, or what was he—well they called him Wachtmeister Žička. What is it—what is the rank of a Wachtmeister. And all of them, they are praising him, saying he was a good old man, person. He was active during the time of Smetona. And his son was active. During the German period, he also served the Germans. And his son went down *[this path]*. They are very—those who are a little rough around the edges. Poor people did really well. Then went to Rudiškės then. Well, then they moved there. You know, in Rudiškės, as tenants.

[03:] 10:04:04 – [03:] 12:28:08

10:27 – 12:56

A: Have you ever seen a Polish person who lives well. **Stop it!** *[unclear]* From that, they were then quietly in the forests. They were with the Russian partisans, and everything, and they dealt with things there. And then they began—when the partisans began coming to **Vaičiūnai**. Then they retreated to Nemunaitis. And then, with the property *[presumably the looted property of the Jews]*, whatever they still had. There was no boat that arrived here, not even in **Liepoja [Liepāja]**. They embarked in **Liepoja**. But then they stepped off of the boat, to take some more of the property. There was a suitcase left behind with dollars or with gold. While he disembarked, as he took the things, the boat left, and he remained behind. But he is not here; he has died. And his wife and daughter—

Q: So he was left behind and what happened to him?

A: Well, he was in a labor camp.

Q: In a labor camp.

A: The old man sat—

Q: Returned—

A: Then he went to Kaunas. He had a lot of money. So he lived with his sister-in-law, with his wife's sister. He built a two storey brick home. Well, and he lived like this, in that brick house. Then he died—then *[she]* helped him. His wife helped him from America. She began sending.

Q: Žička. What was his *[first]* name, Žička's?

A: I don't know this, that is all. The son, so this Alfonsas, and the daughter, Gražina. Because I went to school together with that Alfonsas. Primary school.

Q: So before the war – what was he in Butrimonys?

A: At the police station. He was probably some sort of Wachtmeister.

Q: So this was *[during the time of]* Smetona, but under the Russians?

A: He did not participate anywhere under the Russians. But he participated under the Germans. Under the Germans, *[during the time of]* Smetona, he constructed a large shopping center in Butrimonys. There were clothes and food in that shopping center, everything. So his daughter was a salesgirl there. And his son was in the police. And the father was in the police. *[car drives past; the interviewee is distracted]* He was a sturdy man, a wealthy man. This is how it was.

[03:] 12:28:09 – [03:] 14:23:24

12:57 – 14:57

Q: Tell me, but the Jewish property, there. All do their furniture, there, the linens, all of the furs, everything. *[car drives past]*

A: This Jasiliūnas did it, and that, *[what is]* the other's surname—they are from Plasapnykai here, or from—so they collected everything. They stored everything in a Jewish home. And then sold it to people. They organized these auctions.

Q: And did you see how they organized the auctions?

A: I did not go anywhere. I was not anywhere, nothing. They just life it up—this thing costs this and this much. And they say, that people took things. I did not go.

Q: And later you would come to Butrimonys. So you would see when someone was dressed in a Jewish coat, or some sort of Jewish piece of furniture. *[meaning that the items had belonged to the Jews]*

A: Everything. I am terribly correct. They organized everything. My father had already died. Our mother took care of the money, everything, of the farm. She would give us some money to go out for the evening—so you got it—you could go. She did not give—this, “There is no reason to go there. Why crawl over there, to look at those animals. That the other mare, go, go there.”

Q: She kept you at home.

A: At home.

Q: Well, good. Mister Alfonsas, so now, this means, you began looking from this side.

A: Well.

Q: And then the shooting began. So you walked up closer, right?

A: I walked up closer—

Q: Now, tell me, when you went, that is, the people were lying down, so did you climb over them?

A: No. *[walks; camera follows]* Let's go over there. So, we are standing here, and we walk past. And they are lying here like this. And we walked up to this. Because this was not here, so they came from this direction, so there. *[pause; continues walking; camera and interviewer follow]* Hell they had so much. Here, the small bridge was in this location. And it is there now. Well, it was not there, it was small at the time. That small bridge. So then we were able to see. These bushes were not here. We did not go further. So we were able to see everything, the entire incident.

[03:] 14:23:25 – [03:] 16:11:04

14:58 – 16:48

Q: *[camera pans to show the surrounding area]* So, from which location did you watch the massacre?

A: From right here. These bushes were not here. They *[female victims]* were here. The others were transported away. And there, farther away were the bushes and willows. And the bridge was right here. There were these sticks put down here, and that was all. And they took them past here.

Q: Was that small bridge constructed specifically for the massacre or was it already?—

A: No, no. Nothing. Not specifically *[for the massacre]*. They shot them right there by the ditch. Only here—the bridge was made to take the people over that ditch. There was nothing else here. Everything here was empty like it is there, there were no bushes. Well, so we were able to see everything. And that small bridge. It was like this—it was lower there. It was like through the middle, this is how the small bridge was. We stood here in this place. And they took those people over there. *[points with his hand]* And farther there – who is going to go there? The Germans were standing there. They were filming there. They were there, the workers. They were pouring some kind of lime on the corpses, what were they pouring there. Some sort of—

Q: Who were those workers who were pouring the lime? Were they locals who were hired, or—or were they some other people?

A: No one. They were not hired. They also *[did this]* for some money, something. How much were they give, for how much. Not of their own free will. There were orders. The Germans ordered, well. So, the people were afraid, well, what.

Q: They rounded them up.

A: Yes, and that is all. They ordered them to dig and they dug. So they dug maybe—they dug that ditch for two weeks with shovels. Because there were no excavators. With

shovels. This is why they had to dig for so long. They threw the earth to one side. It was empty here. There was no earth at all here.

[03:] 16:11:05 – [03:] 18:01:06

16:49 – 18:43

Q: Tell me, when you came down from that small hill, alongside those people lying there, did you recognize any of the people lying there?

A: Well, you know, this incident. When I have to slaughter my animal. So then I cannot. I hire a person and I go on. And then I come to look when the animal is dead. “Where were you, what were you doing, _____” You go, you pet, and you do everything, and then you come and hang it by a rope. And then you say, “So, what do you need?” No!

Q: Now, Mister Navašinskas, tell me. When they came, that is, how many of them came over here to select from those who were lying here and take them over. How many came – one, two, or were there more of them there?

A: You know, they led. Well, how many did they lead to the ditch. Maybe 15, maybe 20. A lot of time has gone by. Well, they would come, about 10. Well, what—people come. They were doing this against their own will. They were taken. And they surround them with their hands in this corner. And there. They are not going to jump into the pit alive on their own. And they did not shoot them on the spot. Then it began like everything. Or they are going to throw them with pitchforks. They brought them here, I am telling you. Some push, I am saying, and others—the ditch is here—and the others—here is the ditch, on one side, and the others go to the other side. *[demonstrates how victims were pushed into the ditch]* And all of them. And they also ordered them to “pick a spot,” so there. So who did they take there—this many would come here. And then I saw—they probably took two groups. I was convinced and then I went home.

Q: So then all of these, who surrounded and pushed them *[victims]*, so they would all first come here to the meadow?

A: To the meadow.

Q: They all came to the meadow.

A: They came and ordered them *[victims]* to stand up. And they showed them to go in this direction. And then—*[truck drives past; audio is compromised; pause]*.

[03:] 18:01:07 – [03:] 19:56:08

18:44 – 20:43

Q: Well, and did they attempt not to get up or to delay it a little bit, so that they could stay longer?

A: When?

Q: When they ordered them *[victims]* to get up?

A: Quiet, nice. No one was crying or anything. Just like some sort of—on all sorts of _____ break into song, weep. But nothing here. “Why are you howling?” Quiet. And they went.

Q: There was no case when they would not listen?

A: Stop, you. *[car drives past]* There was nothing.

Q: Well, let’s go. We will walk up to that place. We will take a look. *[interviewer walks alongside interviewee, camera follows]*

[Interviewee talks, inaudible; cut, new frame]

[new location; trees, grasses, and a small bridge are visible. Camera moves to show interviewee]

[New scene; interviewee and interviewer walk across the bridge]

A: *[barely audible]* Right here then. That one, Well, there was a ditch dug on that edge. And water ran in. And I had never approached it, or anything. They said that the ditch, that it was full of water. *[walks]* The rivulet was flowing as it is now.

Q: So now the water is not very deep?

A: Well.

Q: Mister Alfonsas, tell me, when did you see those dollars tossed around in the meadow? When you walked up closer, that is, closer, here—

[03:] 19:56:09 – [03:] 22:19:09
20:44 – 23:12

A: Then I saw, as we were walking closer here. When we were in this place, it was empty. Taken. *[unclear]* We did not go further, from that side. The people were closer to the ditch—they took them to be killed. And those ripped up dollars and the money—and I did not even know. The wind was scattering them. Who went there. This was the locals. And that Trukanavičius *[says]*: “O here _____.” This Pranas Velička, who is no longer alive. That one came from Eičiūnai, where—oh, how many dollars, there—with the women *[victims]*—maybe it was with the men *[victims]*. That Trukanavičius told me that two groups of men were killed. And the earth was thrown there, and everything here. And from there, this is what I saw—so I did not see anything there. I am not going to go here to look at corpses.

Q: Aha, good. So let us walk closer. We will walk up and see. *[speaking to the camera operator]* Wait, if we go over here, this is not good. *[interviewee and interviewer walk; camera follows]*

A: It will be here. This will be Gudaitis's. The land belonged to Gudaitis. I remembered. How much of his land did he give – I was only told about it, I don't know. Up to the border. This is the ditch that was dug here, and further on, this was not his. And in this location, near the ditch. All of this, what do you—and the people. It is good that people are similar [*in size*], people. They enclosed it, did this. All of it.

[03:] 22:19:10 – [03:] 24:13:04
23:13 – 25:11

Q: Tell me, how much of the area that is fenced in was taken up by the ditch? Was the ditch as large as the surrounding fence, or was it larger?

A: No. It was not larger. **Rivala** hid in this place. **Rivala** had also probably come a few times. Here, totally—the **Jonauka's** [*unclear*] lived with Mrs. Anušauskienė. And the village, where it was one small shack next to another. And, here, she [**Rivala**] hid and survived. And she did this, she already knew, where it started and where it ended.

Q: Tell me, the next day, did you come here to take a look?

A: No, nowhere. No.

Q: And after a week?

A: How did everything look here?—

Q: I don't know anything. Because I did not go to the place, where the people—I did not go anywhere.

A: Well, now look, you were watching from the other side. Now, the pit was here, right. How did you see, where did everything take place while you were watching?

Q: I am saying, this was here—we were standing here. These bushes were not here. Well, they could not restrain them, throughout the entire—they—maybe it was **gili** [*unclear*]. This is what I was told, because I did not see—how the water _____. You see, when the water—they said there was water here. Well, so how many can they bring? Well, maybe they pushed them into this place. And they poured the lime, or something here over the corpses. Well, they poured it. And then earth. They poured earth from the edge with shovels. The earth—when they dug here. So there, please. With several hands. Some of them dug, and the others threw the earth there, those workers. And with their hands, please. Well **rišasi** [*unclear*] about a meter deep.

[03:] 24:13:05 – [03:] 26:17:18
25:12 – 27:20

Q: So the earth, where was the earth piled up?

A: There behind that fence. There was nothing there. Everything was empty here, there was nothing. When they brought the people, this was empty, empty. The earth was there, and then the workers—how long it took, they said, that they even worked until—there is this small ditch of some sort there, and everything. They made this sort of mound, and poured more earth on it.

Q: So they would bring them here. They brought them from that meadow, right?

A: From that meadow.

Q: Now, did everyone cross over the bridge, or did some wade through the water, or?—

A: No, well, I did not see, they did not wade. Is some policeman or executor going to wade through the water!

Q: And the Jews?

A: The Jews went on the path. And everything, and after the Jews.

Q: Well, so they crossed the bridge, and then what happened next?

A: They were killed here and then they come again, and they bring another group.

Q: This means they bring them to the small bridge and then they come over to the pit.

A: To the pit.

Q: Well, and then what?

A: Well, and then what? Well, after surrounding them, they pushed them and that is all _____. [*Hit them*] in the forehead with a gun or the butt of a gun, here in the back. Where are the others going to go, and everything, everything already.

Q: Did they beat them when they pushed them into the pit?

A: So, they had guns there. Why would you climb into the pit? This is why so many people were killed, so here—and that water was bloody, all red, what—this fear for me, like this—like this and _____. And, you see, this is how it was done. And the Germans came and stood next to them, and filmed what they did.

[03:] 26:17:19 – [03:] 28:04:03

27:21 – 29:11

Q: Tell me, where were they filming?

A: Well, they, where did they film? Well, near the pit where the massacre [*was taking place*]. Then they filmed how they were shooting. Filming. Why would they film dead

people, or maybe they were filming them while they were alive. And I was standing on the road there.

Q: Well, now tell me a little bit about those who were shooting. Who were the ones who were shooting, tell me?

A: Well, who knows. Who can say. There were many—

Q: Were they dressed in civilian [*clothes*]? How were they dressed, the shooters?

A: When they came here to take them, to shoot, then I did not see anything here. But Trukanavičius said that there were civilians. I saw [*people*] in uniform. But that Trukanavičius, who was there, said that civilians shot. There were civilians. [*long pause*]

Q: Mister Alfonsas, now I wanted to ask you, so you said that there were Latvians there, that there were some people from Kaunas there. And now—I am thinking, perhaps you forgot—

[*Camera operator speaks; new frame*]

Q: So, each time we visit a massacre site, every time we—so, we ask people, you see, what they thought, who was shooting? Were Germans shooting there, or were some sort of Lithuanian soldiers shooting there? So, you are saying that there was a battalion there from Kaunas, right?

A: They were—they had brought. They were here in Butrimonys—there were all sorts of **strangers** [*uses Russian term*] in Butrimonys. They could have gone, and what. They also had their car when they came. And—

Q: Were they—was there some sort of bus filled with them?

[03:] 28:04:04 – [03:] 30:05:05
29:12 – 31:17

A: There was. There was this civilian bus that arrived here. And the car was official, of the Security forces, the Germans. But these [*civilians*] were brought here.

Q: What did you hear? What were they saying to the Jews there, before the massacre?

A: While doing this kind of job – nothing. They came, one to the other, walking by—we were not near them—they said and yelled something. And then they yell in Lithuanian. “**Stavai**” (RUSSIAN: get up) only, and the other in Russian: “**Nu, cho ty balvan**” (RUSSIAN). Then—then if you don’t fell, then what – we stand. I [*was*] there for the first time. I had not been to these massacres. This was the first time I saw this—what was happening here. And how many people. They did this, and that is all. They shot, they did, they stole and they destroyed.

Q: Well, now tell me, among those who were shooting, did you recognize anyone? That is, were there any acquaintances among them?

A: I did not recognize any anyone. No one, no one.

Q: Well, Mister Alfonsas, I wanted to ask you. So you perhaps don't remember. Look at this, here in [19]55 you write to the KGB. This letter was yours, was it not? **[interviewer shows a document to the interviewee off screen]** And you write here, that, well: "**na moivh glazach stielyal Joneika policeisky, Leščinsky Juozas, Tofinsky Juozas, Stuckas, Korkazas.**" (RUSSIAN) Here is your signature. This is your signature?

A: So often, that—but the surname Joneikis. So Joneikis shot those two girls _____. Joneikis.

Q: Joneikis shot *[them]*.

A: There he—Joneikis was at this—well, he worked in Butrimonys. He was from Perloja, or where were they from, or from—

[03:] 30:05:06 – [03:] 31:54:01

31:18 – 33:10

Q: Aha. So Joneika was from Perloja, yeah? So you saw how he shot *[them]*?

A: No, Well, how could I see it. I was only told when I was going to get petrol.

Q: Ah.

A: For the combine. They only told me.

Q: Well, but you wrote here that: "**Na moich glazach nachayl strielyat.**" (RUSSIAN).

A: Well, I got drunk there with this—with **Rivala's** old man in his house, where the dairy is. Like this. Well, who could have? Well I saw this. And I saw the monument, where those girls are buried. So that one, with a chauffeur—

Q: Because this was written by you, that—that you are recounting. Here, look, this is your signature, right?

A: Well, so, well, it is mine. Well, so what.

Q: Well, well. That: "**Na moych glazach nachyal strielyat policeisky, Leščinsky Juozas, Krašinskas Juozas, Struckas Juozas. Korkozas Jonas.**" (RUSSIAN) So, this means that you were writing about local people, right?

A: Well, there were all of the ones.

Q: Well.

A: When I returned from the North, then they provoked me, all of these. They [*provoked*] me, when I returned.

Q: They provoked you, yeah?

A: They provoked me and—

Q: But how?

A: Well, how did they provoke me? [*Saying that*] I was a forest brother (“miškinis” – partisan fighter). That I, let’s say, walked around armed all of the time. Someone would come visit me. And **Rivka** overheard all of this and wrote it down. And then I got drunk with her old man and I don’t remember anything. She ordered me to sign it. Well, she was a Jewish acquaintance of mine, so I signed it.

Q: Ah, so this—is this your handwriting, or **Rivka’s**?

A: This is **Rivka’s**.

Q: Ai, so **Rivka** wrote this, right?

A: **Rivka**, yeah. I did not write this.

Q: Then you signed it, right?

A: Aha, I signed it.

Q: And so what do you think, why did they want you to sign it?

[03:] 31:54:02 – [03:] 34:14:23

33:11 – 35:37

A: They wanted to search for these murdered, those who shot, that is what they want. Like this. They would have had me apprehended somewhere. Then [*he*] came to see me. The prosecutor came to see me—I told him everything. I said that: “I did not see him.” They did not come here. Some say that—I also did not see it. Some say that Struckas, that he participated. That he only led people. And I was working on the collective farm. So this one person, Aniukas, and he says, “Isn’t this jacket [*uses a local term (Dzūkija) for men’s jacket*] you’re wearing **Isara’s** [*implied – Jewish victim*]?” he says, “You took them to the pit, so you probably undressed them, because you are wearing this jacket.” [*laughs*] So he did not see his own ears when he said this. And this is his truth: “Ei, you, you dog, ei, ei.” So maybe he led [*the victims*] there, but to shoot, not here.

Q: So here, where you wrote that you saw how they shot people, so you did not see it, when?—

A: No, I did not see anything and I do not know anything. If you want, then everything is with him. Go over there, and Trukanavičius will tell you.

Q: Trukanavičius.

A: If he—I am not going to tell you who—if they did not shoot, I am not going to say anything. I did not see anything, because nothing—the Trukanavičius family did not participate anywhere. That he dug ditches, that he was with the Russian partisans, only with the partisans. And then they took them to the Reich for work, so there. But anything else, then nothing.

Q: But here—here you talked about who was shooting. *[You said]* that they would talk to the people *[victims]*. Well you said, that is, that they *[killers]*, would say, “Pick a spot.” What else did they say? You heard what they said?

A: No, no. I was not near it. I was standing there on the hill. I did not hear anything. I only hear that, “Pick a spot where,” and that is all. And then, the others who _____. That Trukanavičius came here because he brought them food. His brothers were digging, so he brought food *[uses a term that means food for animals]* for his brothers from home.

[03:] 34:14:24 – [03:] 36:25:11

35:38 – 37:53

Q: And those who were digging, where were they standing?

A: Well, beyond those, they were standing on the other side, digging. Beyond that bank of earth. The Trukanavičius *[brothers]* were digging. Then this Korkozas dug, then Rutkauskas. So that Rutkauskas died. He was in Germany when Berlin was bombed. And he was there somewhere in Berling. So he did not return from Berling, he perished.

Q: Where was the home of Gudelis, of Gudaitis?

A: Gudaitis’s home, how we are here, so not too far from here. Gudaitis’s home was right here. *[shows with his hand; interviewer is visible in the frame]*

Q: Like where those trees are, or closer to here?

A: He, close by here, where the cross *[means to say crossroad, which is a similar word in Lithuanian]* is. *[camera moves]* The crossroad, where the road to Kedonys is, so this is where Gudaitis’s home was. Well, it is not too far from here, not far from these graves. That they—when there is not—so the people would go to Gudaitis’s house. They would go in and out of his house. And who came? Those gravediggers or some others, who dug—maybe they went.

Q: Now, tell me Mister Alfonsas, the people who were around here watching, were there many of them, watching, those who watched?

A: Well, maybe. There were not many, some sort of young men. Probably during the entire time—because I was not over there where—I came late with Trukanavičius. So maybe there were a lot there, and then they were no longer there. Well, maybe about 25 people. And not one woman. There were these teenagers, well, the men came. And that—there was not one woman here.

Q: Perhaps you remember what the people watching were saying amongst themselves?

A: Well, they talked with this—oh I was telling you how that young Jewish girl hit that Švederis [*or could also be slang for “sweater”*]. [*She/he*] recognized [*his/her*] voice. Yelled: “Anušauskis” in Polish. Threw down that ___, and we did not know anything, and it was all silent. Why would you go near such a tragedy?— [*This last part is rather incomprehensible*]

[*filming is cut abruptly*]