

JONELIŪNIENĖ, Ona
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In this interview, Ona Joneliūnienė, born on November 10, 1920, a resident of Balbieriškis (Prienai region, southern Lithuania) discusses the persecution and murder of Jews in Balbieriškis. She describes hearing about the individual murder of a Jewish man by a repatriated German, the rounding up and transport of Jewish males to the massacre site in Prienai, and the drunken revelry of Lithuanian perpetrators after the massacre. The looting and sale of Jewish property is discussed at length, as is the participation and collaboration of local Lithuanians in the perpetration of crimes.

Tape 1 of 1

[01:] 00:00:00 – [01:] 29:38:07
00:00 – 29:36

[01:] 00:32:03 – [01:] 02:20:04
00:27 – 02:15

Q: First, I wanted to ask you to introduce yourself. What is your name and surname?

A: Joneliūnienė, Ona. (Daughter of) Juozas.

Q: What year were you born in?

A: [19]20.

Q: 1920.

A: [19]20. November 10th.

Q: And where were you born?

A: Balbieriškis.

- Q: So we are now in Balbieriškis. That means you have lived your whole life in Balbieriškis?
- A: My whole life is in Balbieriškis. My whole birthplace. My entire birthplace was there beyond the river, near the cemetery. My birthplace.
- Q: The last time I was here, we spoke about the period of the war. You discussed the fate of the Jews. Well, and we returned now so that we could record your memories. Tell me, were there many Jews living in Balbieriškis?
- A: Many Jews. Almost the entire city was [full of] Jews. You know this entire street here, so there were two Lithuanian homes—three. The fourth was Germans. They were Lithuanian Germans. So the house was there. And here, they were all Jews. And you know, there were those rich, wealthy Jews, good ones. There were also poor Jews. But those poor Jews—so their women would go to those who baked bread, buns. So they would go to them in the morning. And we would place those buns, bagels in a box and they would take them to the other Jews, the wealthy ones, for breakfast. This was just an income. And Jews would come from farther away, to that synagogue, you know. They were the poor ones. So they would support them—those wealthy Jews.

[01:] 02:20:05 – [01:] 04:04:11

02:16 – 04:00

- Q: Did you know those Jews?
- A: I knew all of them.
- Q: Perhaps you remember some surnames?
- A: There was **Šernas**—this one, wait, the surname—**Dovydas**. Then there was his father, I forget his surname. Then there was **Šernas**. Well like that, all of the Jews—we [*word omitted*] those Jews. I was a sawmill worker. For that—I worked there—the sawmill. And my father—he worked for his father at the windmill. Oh so many—you know there was mostly a leather factory – [*owned by*] a Jew. So all of the Lithuanians worked there. There were alcohol factories – [*owned by*] Jews. There was **kajoverio**, so Lithuanian people worked there. And I am telling you, this is how it was – the farmers had about 80 hectares of land, the Jews. So they, the people worked [*the land*]. With horses. Because they had their own horses. And they lived as farmers. And they had cows, they had horses, and everything.
- Q: And what happened to them when the war began?

A: Well, what. The Germans apprehended them and drove them away. We first found out about the war—so this man **Viškauskis [Viškauskas]** and he told my neighbor, he said, “The Germans [are here] already.” And when the Germans arrived—we had gone to—this one house—that house is no longer there—Balbieriškis was all burned down. So these old Jews lived in this house. They had a fabric store. So she put all of the good fabric in a dresser. We had gone over there to buy something. And then this man suddenly ran over and when it buzzed, then I understood, so they closed us into that shop.

[01:] 04:04:12 – [01:] 06:10:06

04:01 – 06:06

A: And the Germans came to the shop to buy food. When they came, they [*shop owners*] closed the doors. “Germans, Germans!” The Jews began fleeing the city. Beyond the little river. Some forded the Nemunas River. And they began fleeing—and then when they returned, they stopped over everywhere, and lived like this for a while. But everything was forbidden for them already. Even with people—they really wanted to talk—they would call to Lithuanians like this, “Bring us even a small piece of bread. We will give.” And they even called out to me: “Onutė (diminutive form of the name Ona) bring us some bread. I will give you whatever you want.” Where are you going to go? It was scary here. We would close our doors, because others would patrol. If you went to talk to a Jew, then they would hand you over to the Germans. It was frightening. As soon as the sun set, the doors were locked.

Q: And from where—

A: We were not allowed to speak with the Jews.

Q: And how did you know, who told you that you are not allowed to talk to the Jews?

A: It was told. It was told. The Jews themselves told us not to talk to them. My grandmother would have—that Giedraitis almost caught her, took my grandmother. This Jewish man called her over. So my grandmother put something in a bag—maybe he was patrolling, because he caught my grandmother halfway down the road and took her to the Germans.

Q: So your grandmother, what did she want to do?

A: (He – presumably Giedraitis) wanted to take her to the Germans.

Q: No no, I understand. But what did she want to give to that Jewish man?

A: Nothing. The Jewish man gave **him** some clothes to take. The Jewish man gave her some clothes to take. And this, you know, when they took the belongings of the Jews, they took all of those when they moved all of them, that **Drenginys** with Kazlauskas. So they took the cart to the synagogue, so they gave clothes to people, those men, **Drenginys** with Kazlauskas. Sold to some people. And all of this furniture, people from the villages bought things. Of the Jews—he sold. He went and sold beds and all of those things.

[01:] 06:10:07 – [01:] 08:07:11

06:07 – 08:03

Q: Good, let us start, let's now go back to the very beginning, when the Germans arrived. You said that the Jews quickly closed themselves in.

A: They closed themselves in quickly.

Q: The shops—

A: Everything. They already sensed, what they... *[pause]*

Q: And so they lived for some time in their homes, as far as I understand—

A: In their homes. They all lived in their homes, because they did not leave their homes. They closed the doors and sat there. And they asked the people to give them, to bring them something to eat. You know, those who had. So when they drove them out, so the ones who had horses, who had cows, everything remained at the farm. And then the people took things to the villages. And they sold those things, or traded for animals, for some sort of things. *[pause]*

Q: You said that they drove out the Jews.

A: Well they took them on foot to Prienai.

Q: Did you see when they drove them out?

A: I saw.

Q: Tell us about it.

A: Well, they collected all of them. The militia went, the Germans went, and collected them. Everyone. They left the women with the child, and took the men. If he was old, or young,

they apprehended everyone. And drove them out. The Germans went, and the Lithuanians went, the ones who were shooting.

Q: And where, and where were they taking them?

A: To Prienai.

Q: They took them on foot?

A: They took them on foot. Why would they get a car? They are not going to rent a car. Because there were none.

Q: And you saw how they took them away?

A: I saw when they took them away.

Q: How did they look?

A: Well, you know, how did they look, like dejected people and that is all. Of course, we felt sorry for them. They were good people. Could not compare them to Lithuanians. So there.

[01:] 08:07:11 – [01:] 10:08:04

08:03 – 10:04

Q: Were there many, were there many of those people who—

A: Many. Well there were about two or three Jews in each house. And there were about two, three of those young boys.

Q: And were you able to say goodbye in some way?

A: Well how are you going to see goodbye, because you are afraid that they are also going to take you.

Q: Who guarded the—

A: The Germans guarded them on the sides. And they followed them with guns.

Q: Who followed them with guns?

A: Giedraitis. **Juodžiukynas**. Vaitkevičius. They shot them with machine guns. *[pause]*

Q: Did you see them shooting?

A: What. I did not see that in Prienai. I only heard *[about it]*. Everyone said that, everyone saw that they killed them in Prienai. They took them to Prienai.

Q: Giedraitis went, Juo—

A: Giedraitis, **Juodžiukynas**, that is, Vaitkevičius.

Q: So did only the three of them go, or did more go?

A: I don't remember any more.

Q: Did they have uniforms?

A: Without uniforms, why would they need uniforms! Murders need uniforms!

Q: Did they have any kind of distinguishing marks?

A: Nothing. They didn't have anything. They only carried those machine guns.

Q: Did you see when they returned?

A: I saw when they returned. Then they went over to this Mažeika and sat and drank (alcohol). And Geidraitis took a handful of gold teeth out of his pocket. He wanted to sell the teeth – “Buy.”

Q: Who did he offer *[the teeth]* to?

A: To the people who were drinking here.

Q: Those who were dinking there.

A: Well, so there: “I have teeth in my hand.”

Q: Who was this? Giedraitis?

A: Giedraitis.

Q: And did you see how he offered those teeth?

A: I did not see. Only people said that they saw this.

Q: And where were they drinking?

A: At Mažeika's

Q: Mažeika.

A: There was this restaurant.

Q: Mažeika was a Lithuanian.

A: A Lithuanian. *[pause]*

[01:] 10:08:05 – [01:] 12:14:09

10:05 – 12:09

Q: They took away the men, but the women remained.

A: The women remained. And then they drove the women out about two days later.

Q: Did you see—

A: I did not see when they took the women. The women—I did not see when they took them. I only saw the men. *[pause]*

Q: And that Giedraitis and the others, did they return the same day, or a few [days] later?

A: So they returned the same day. I well—they, I am saying, they were sitting by the little river and they saw everything. Where could you go with a Jews when they were patrolling when you go over to the Jews. They were afraid. They wanted to capture people when they returned.

[the sound of a door opening; someone tells the interviewer to fix the microphone, in English]

Q: So you saw when they returned to town, that Giedraitis with the others?

A: Yes. They drank at Mažeika's

Q: And they went to Mažeika's?

A: They went to Mažeika's.

Q: Did you see that they went over there, to Mažeika's? Or did you just see them when they returned?

A: I saw when they returned.

Q: They had their guns?

A: Without. They were without their guns. It seems that the Germans had taken their guns.

Q: They were without guns when they returned?

A: Without guns.

Q: Were they drunk? Or—

A: Ha, how could they not be. They were drunk. If they were sober, then they would not have shot the Jews.

Q: But when they returned, was it evident that they—

A: They were drunk. And then they drank at that Mažeikas's [*restaurant*].

Q: What did people say about where they took the women?

A: The women to Prienai. They took the women to Prienai. All of them [*women*]. They took all of them to Prienai. There were these old ones, I don't know, so they drove them in cars. There were these old ones who were invalids, they could not walk. And they said that they would leave the rooms, when they went to the town, so you couldn't see anything, only the young women were walking. And those old ones, if you asked where they were, they said they were lying in bed. And so maybe they transported them in cars. Children—

[01:] 12:14:10 – [01:] 14:08:22

12:10 – 14:04

Q: But you did not see this?

A: No, I did not see. And there were small children. So they are not going take the small children on foot. They had to drive them in a cart. Maybe that headman drove them, the chief. Maybe he had his own car, maybe he took them to Prienai, who knows what happened there.

Q: Did you know anyone who saw when they killed them?

A: No, there was just one of my husband's *[female]* cousins. So she saw that they took them over. She lived further away, and said that a horrible pit had been dug. And they shot. And she said that the Germans stood on a hill and watched. Only Lithuanians shot.

Q: So where was this?

A: Prie—so well, in Prienai. In Prienai. She said that the German stood on a hill and watched. And the Lithuanians shot here.

Q: And was there an incident in Prienai—that someone was shot in Balbieriškis?

A: That one Jewish man. And that **Reinardukas** (diminutive form of surname) came out. He was a German from Balbieriškis. And he—his brother had this factory, he made furniture. And that Jewish man worked for them. So it seems that he got into an argument with that Jewish man. Or something happened. And he was gone before the Germans arrived—I don't know where he went. And then he came back with that small car. And the Jewish man came out from work and he was standing on the sidewalk. And he just climbed out quickly and shot that *[Jewish]* man, and got back into the car and drove away.

Q: What was his surname?—

A: **Reinardas. Zyma Reinardas.**

Q: What was his name?

A: **Zyma.**

Q: **Zyma Reinardas.**

A: **Reinardas.**

Q: So this is the one who shot the Jewish man?

A: The one who shot the Jewish man.

Q: What was the Jewish man's name?

A: Well, you know, I don't know. He was a foreigner. And that Jewish man was married to another Jewish man's daughter. I don't know what his surname was.

[01:] 14:08:23 – [01:] 16:08:10

14:05 – 16:04

Q: So I want to understand this from the very beginning. Where did that **Reinhardas** come from? Did he drive over?

A: He drove over in a little car. But he had gone away somewhere. He was not here with his brother. Where he came from, this I don't know. But in Germany, where he was, what he was. He drove here in a little car. And as soon as he drove up to the house, he stood in the middle of the street. And the Jewish man was standing on the sidewalk. So he ran away about two, three meters and then shot him. And then he got into the car and drove away.

Q: What kind of car was it?

A: A white car. This one like—well, I don't know how to say this—like uncovered.

Q: Military or civilian?

A: Not military. A little civilian car.

Q: Was he all alone in that little car?

A: Alone. Alone. It seems he had come here, or maybe he had gone somewhere, to his brother's or something. He came here specifically, it seems, he came here specifically for that Jewish man.

Q: So that Jewish man worked for his brother?

A: His brother's—he was at his brother's factory.

Q: So now, and did you see when he shot him?

A: I saw. Because at that time were walking when they closed all of the stores. And then everyone *[said]*: “German, German.” And they close—everyone left—the Jews closed their doors.

Q: So they said “German, German” about this **Reinardas**?

A: About this **Reinardas**. He was a German.

Q: Was he wearing a uniform?

A: Without a uniform. He was without a uniform. He was dressed as a civilian.

Q: And then what happened to that **Reinardas**?

A: What?

Q: What then happened with that **Reinardas**?

A: Nothing. He left and he left. How he left, I don’t know where he went. And his brother and sister stayed behind, so when the Germans arrived in [19]41, they all went to Germany. And maybe he was there also, who knows.

[01:] 16:08:11 – [01:] 17:55:04

16:05 – 17:50

Q: So when the Russians arrived, they left for Germany?

A: Not the Russians. In [19]41. The Germans were here already in [19]41. They left for Germany.

Q: And then what happened with that Jewish man?

A: They took him away. He was there for about two or three days. And when the sun rose, they covered him and carried him away. And they were asleep, so then they woke up, dug the grave and buried him.

Q: Who dug him a grave?

A: The Jews themselves. There were these Jews who were gravediggers, when a Jewish person dies, so they were special gravediggers. And they transport and bury. And why was he lying there for two days? Well, they were afraid to approach. They were afraid,

you know, that they were afraid that the Germans would come by. So that one did not come out of his house.

Q: You said that when the Germans arrived, the Jews fled.

A: They fled. The Jews fled. They fled.

Q: I didn't understand. Did they return after that, or not—

A: They returned, they returned. Well, and where are you going to escape to, because _____ will not sit there. Everyone returned to their homes

Q: After the start of the war, how soon afterward did this incident with **Reinardukas** (diminutive form of the surname) occur, as you said? With **Reinardas**?

A: Well after the war—the Germans came and this was in [19]41. Well, and then they left.

Q: I understand. But that one—that one shot the Jewish man at the beginning of the war, as far as I understand.

A: In the beginning, at the beginning of the war. As soon as they said that the Germans were here. And when that one came. I would say right at the beginning. When the Germans—

Q: And how long after did they drive out the Jews? How long did they live in their homes?

[01:] 17:55:06 – [01:] 20:00:19

17:52 – 19:56

A: Another week went by, more than a week. More than a week. They were still there for about a month. Then they began rounding them up, and then drove them out. We never saw them again. And then, as soon as they began rounding up the Jews, then the Germans poured in. But, you know, it was all already German everywhere. *[pause]*

Q: And what happened to the Jews' property?

A: Well they started—those who went, took it themselves. The homes were left unlocked. Not locked. Those who went, took things. And the others—so then, that headman, that *šaltyšius* (she uses another term for headman; this causes a bit of confusion, because the interviewee seems to think that this is a surname) headman and the militia—

Q: And who was the *šaltyšius* (headman)?

A: **Dranginys. Dranginys.** And the militia man – Kazlauskas. And they went—maybe that leader went, **Degutis**, I don't know, but those went, and they collected all of the better things, so they put things into the cart and drove it to the Jewish synagogue.

Q: Did you see when they were going?

A: I saw. They drove. Because we went to buy those things. So they gave to some, some, some—and these, and this furniture—the furniture was not that great. There were all of these rugs, these, everything. And there were this cheaper furniture made by hand. So the people from the villages. So a bed, a table, some sort of cupboard, so what. And the people from the village bought all of these things and they sold the belongings of the Jews. They would come from the village with a car—with carts and take them. Lines of people would stand by those things, so they could buy them. Or some clothes, or something else. Well because it was poor everywhere then.

Q: People stood in line to sell or to buy?

A: To sell things, some clothes, you know, something.

Q: People sold clothes?

A: People – **Dranginys** and Kazlauskas.

Q: So there was a line of regular people standing there.

A: Regular, regular people. And everyone wanted to buy something.

Q: So **Dranginys** and Kazlauskas sold things?

A: Yes, **Dranginys** ir Kazlauskas. And the *šaltyšius* (headman)? *Šaltyšius* (headman)—**Dranginys. Dranginys** – the *šaltyšius* (headman).

[01:] 20:00:19 – [01:] 22:06:17

19:56 – 22:02

Q: Ahhh, this is his name, *Šaltyšius*?

A: Aha. Now it is *seniūnas* (headman), but at first it was *šaltyšius* (headman).

Q: Ahhhhhh, I understand.

- A: Now it is the *seniūnas* (headman), and before it was the *šaltyšius* (headman).
- Q: So Dranginys was the—
- A: *Šaltyšius* (headman).
- Q: Or the *seniūnas* (headman), as we call them now.
- A: Well, or the *seniūnas* (headman).
- Q: So both the headman himself and Kazlauskas sold things.
- A: They sold, they drove, and they sold.
- Q: You were at that?—
- A: I was. I was. I also wanted to go buy something. My husband came back from the army. He was in the Russian army. So when the Germans came, so the sailors ran away. And then they called the others up. So they gave him clothes. Those who had fled, and they gave those soldiers some clothes _____. They also gave apartments, whatever they wanted there, those who did not have their own.
- Q: And they gave you an apartment?
- A: They gave.
- Q: Jewish?
- A: Jewish. A Jewish apartment. And we lived there, until the Germans occupied the town.
- Q: Mhm. And maybe you know the surname of the Jews who lived there before you?
- A: There was this **Mejeras**. His name was **Mejeras**. So **Šernas** was his surname.
- Q: So they gave you the house of **Mejeras Šernas**?
- A: Yes. They gave us the house.
- Q: The entire house?

A: They gave us the entire house.

Q: Was it a good house?

A: Good. Good.

Q: And were there any sorts of things in the house?

A: It was empty. It was empty. When there were some things left behind. But another person lived there. There was this other room constructed on the other side. So those people lived there. So those people—that person came here, asked us—we already had the key to the house. He asked, “I need this key for a little bit.” So we gave him that key and he took everything out. The place was left bare.

Q: And did you know **Mejeris**?

A: I knew him. Because there was a shop. We would sometimes go and buy bread there.

[01:] 22:06:18 – [01:] 24:03:09

22:03 – 23:59

Q: And what kind—And who gave the clothes to your husband?

A: **Drenginys** and Kazlauskas. **Drenginys** and Kazlauskas. They called him according to his surname and gave them to him.

Q: And you said that you wanted to buy something at that auction? Did you buy anything?

A: I did not buy.

Q: Why?

A: Because I did not make it in time.

Q: Nothing left?

A: Nothing left. There was nothing that I needed.

Q: And what did you want to buy there?

A: I wanted that—they let us move into, so we didn't have a table or anything. We just found this—from the shop—so this—I—we found this small cupboard. Because there were no tables left. Everything was taken—those better things, so those people took them. And there were those who took—that they did not find anything in the Jewish homes, they found them bare. They would carry things out at night.

Q: So were things cheaper at the auction?

A: Well, of course they were cheaper. Of course they were cheaper. They give—there were also good things. And there were wealthy Jews. And they had good things. And the others—and the others, when the Jews left, the people took it themselves. They did not have to wait for the militia or anything. *[pause]*

Q: And what is the fate of Kazlauskas?—

A: He was a militia man.

Q: A policeman.

A: A militia man. Not a policeman. A militia man.

Q: After the war?

A: After the war – a militia man.

Q: And what was the fate of **Dranginys**?

A: The *seniūnas* (headman)—well, he was the *šaltyšius* (headman).

Q: Yes, but when the war ended, after the war—

A: So then he [did] nothing. He went out to the collective farm. He worked on the collective farm.

Q: **Dranginys**.

A: And that Kazlauskas escaped. When the Russians arrived, then Kazlauskas fled.

Q: And where did he flee?

A: To Russia. Who knows where he went. Or maybe into the forest (this implies the anti-Soviet underground movement, the “Forest Brothers”), who knows where he was.

[01:] 24:03:10 – [01:] 26:17:14

24:00 – 26:13

Q: And those who shot – you said Giedraitis, **Juodžiukynas**, Vait—

A: So they—they were arrested. They deported them. Vaitekevičius was apprehended and then Vaitekevičius returned. And the others did not even return.

Q: Did you see when they took the things to the synagogue?

A: I saw. Well, they moved, because they drove to every house and they—it was forbidden to walk around. And don’t fear anything, they won’t punish you, and then you go where you want to go.

Q: So how many carts, how many carts did they use to transport?

A: With one. **Drenginys** has his one cart. And they drove to each house with one cart, they come, unload something. Then they drive to another house. *[pause]*

Q: When they moved—when they drove the men out of their homes, when you saw, did the Germans participate in this?

A: They participated. They participated because they did not trust those [men]. *[pause; new frame]*

Q: Tell me, when the Jews began closing their shutters and everything, were they given any special directives? Were there any directives that they had to close up?

A: No one indicated anything. They were afraid themselves. And they closed up on their own. It seems that they already sensed—who knows what.

Q: And were there basically any directives given to the Jews, or some restrictions?

A: I did not see—I don’t know this. Nothing.

Q: So now look, there were still Jewish shops—

A: There were.

Q: And there were goods in the shops?

A: There were.

Q: What happened to it?

A: ___ you know, took everything.

Q: Who, who took it?

A: ___ what tossed about. I don't know any of this. There were many—many Jews were wealthy. There were fabric shops, and this—food shops. Everything, there was everything.

[01:] 26:17:15 – [01:] 28:09:17

26:14 – 28:05

Q: And the people took everything?

A: The people took everything.

Q: Did you see how the people took everything?

A: I did not see.

Q: But, so you also could have gone and taken things?

A: I said that it was scary to go outside. My father and my husband did not let me go out. As soon as the sun set, the key was in the door and that was all. He said, “[If] you go then they will catch you together with the Jews.” And they did not let me. I wanted to. I really wanted to. Those who were not afraid, became wealthy from the property of the Jews.

Q: So bit—as I understand, they took the Jewish property after they were driven out?

A: After that, after that when everything was left empty. And they drove them out in the evening, and the next day they moved (looted) everything.

Q: But, so there was nothing to be afraid of? The Jews were not—

A: Not afraid. While the Jews were here, I was still afraid, but then they would not let me go out and that was all.

Q: Who did not let you go out?

A: Well, my husband and my father.

Q: Ah, I understand. Tell me, have you heard of this term *baltaraištis* (“white striper”)

A: *[shakes her head]* I have not heard. *[long pause]*

Q: When there were no longer any Jews in Balbieriškis, did life change somehow?

A: Well, this kind of change like, you know. And when the others arrived, then they lived until [19]44-5 and then this change. All of those who did not have their own were given a Jewish home and they lived well. And then, when the war, when the town was burned, then everyone fled. And we lived by ourselves. And we ran there and ran there. Just so that we wouldn’t be attacked—that—well, you know, when those airplanes are shooting at one another.

[01:] 28:09:18 – [01:] 29:38:06

28:05 – 29:35

A: We were downstairs in this one house, in the cellar. And this tank come by – Du, du, du. *[makes the sound of a tank rolling past]* And a portion of the town was on fire. At this end *[points with her finger]* they set the town on fire, so my grandmother said—said: “what is here”—she said—and there were about four families there. There was no place to lie down, only to sit. And those glasses through the windows. Jumping like this. They said that poison and ___ and smoke was flowing into that cellar. And my father ran over he said: [expletive]—I am sorry—he said, “Oh my,” he said. “You’re on fire!” And that house was brick, and the surrounding wooden homes were on fire. So we ran away from the fire.

Q: So, from what I understand, your house—**Mejeris’** house burned down.

A: It burned down, I am telling you. Only the church remained. And all of these homes here. Only the church. The houses burned down, this city. And then it was empty here.

Q: So as it happened, all of the Jewish homes that were given to Lithuanians, they all burned down.

A: They all burned down. They all burned down. There were only two Jewish homes near the church that survived. And then here, well the home of **Reinardas** was left. And **Žydauskis's [Židauskis]** four homes on this end, and **Žydauskis's [Židauskis]** those homes remained. But otherwise all of them burned down.

[01:] 29:38:07

29:36

Conclusion of Interview.

Translated by: Ada Valaitis

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There are no restrictions on this interview.