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Lithuania Documentation Project  
Lithuanian  
RG-50.473\*0239

In this interview Leonardas Petrauskas, born in 1926 in Vievis, talks about the massacre of the Jews of Vievis. He recalls how, even before the Germans had occupied Lithuania, the men of Vievis and its surroundings organized themselves into an armed unit of “white strippers” and started pursuing and executing Communists. He says that once he saw a Jewish man being beaten up by the “white strippers” on the street for supposedly not wearing the Star of David. He claims to have seen the “white strippers” enter Jewish homes to loot; that screams of children and women could be heard from inside those homes. He recounts how one day, as he was digging potatoes with his family, he saw horse-drawn carts—with Jewish elderly and children in them and the younger people walking by their sides—coming from the direction of Vievis. He claims that the carts were escorted by the “white strippers”. He explains that most of the youth had fled. He claims that he did not know then where the Jews were being taken, but that later he learned that they had been executed near Severišškės. He then goes on to talk about how, when a few weeks later he went to Vilnius, he saw the Jews from the ghetto being escorted through the streets on the Old Town by men wearing Lithuanian army uniforms. As he learned later, they were taken to Paneriai [Ponery].

**[01] 00:30:11 - [01] 02:37:01**

**00:00:04 – 00:02:05**

Q: Good day.

A: Good day.

Q: I would like to ask you to introduce yourself. What is your name and your surname?

A: Leonardas Petrauskas, born in 1926. I was born in Vievis.

Q: If you recall, we visited you a few months ago; and now we returned to record your recollections about the Second World War that we discussed then. Tell me, how did the war in Vievis start?

A: In Vievis it started in a pretty peaceful manner. We heard over our neighbor’s radio that [there was] war. Well, and the German planes [were] flying. Then the retreat of the Soviet army began, and three days later the Germans appeared. Germans. When Kaunas was taken, Vievis was too—almost at the same time.

Q: And what happened then?

A: There was no resistance. The Soviet Red Army, as it was called then, retreated and we didn’t see it here anymore. They were retreating mostly through the forests – they were scared of the roads. So we didn’t see them; they were very dispersed.

Q: So how did the administrative authorities in Vievis change?

A: We, there was—right away the Soviet authorities were there. There was a party leader, the district secretary that is.

Q: So that was before the war?

A: Before the war.

**[01] 02:37:02 - [01] 04:37:24**

**00:02:06 – 00:04:06**

Q: But I am talking about the first days of war.

A: Oh, during the first days war we immediately sensed that some armed unit was being formed. It was stationed in a big house. Well, and young and grown-up people began moving around; and armed—mostly with guns—men appeared. I knew many of them; they were locals. Some surnames I remember, others – not so much.

Q: Which ones do you remember? Tell us the ones that your remember.

A: I remember: teacher Minkevičius, Vincas **Adruškevičius [Andriuškevičius]**, Eduardas **Šenkus [Šėnkus]**. Well, then **Ševareika**; I don't know his first name. Well, and many others that I don't remember.

Q: Were the men that you mentioned residents of Vievis, or were they from surrounding [villages]?

A: The surrounding [villages]. There were some in Vievis proper, as well as its surroundings. **Adruškevičius**, for example, was the resident of the town of Vievis; he was a merchant. **Šenkus** also – he was a miller. Well, and there was this—what was his—I forgot. In short, most were locals from the town of Vievis and its surroundings.

**[01] 04:37:25 - [01] 06:36:14**

**00:04:06 – 00:06:05**

Q: In which house did you say they were stationed? Whose house was it?

A: They were stationed in a newly built masonry house. A private house, which used to be a [housing] cooperative; and the authorities were there as well. The office of the secretary of the [Communist] Party committee—their headquarters—were there. He had fled and it was vacant; so they occupied the house, these newly armed men.

Q: Did those newly armed men have a name for themselves? What did you call them?

A: Well, we didn't call them [anything], because we didn't know what was going on: where were they from; what they were going to do; whose side they were on: if they were communists, or if they supported Germans, or had they thought of something completely

new. Therefore they had no name at first. Later people started talking among themselves and called them “white stripers”. Because they arranged to have a white armband on one arm—I don’t know which arm; and something was written on it in German. Nothing in Lithuanian. As I was a young kid, I tried to see it, but I could not understand.

Q: Were they in uniform?

A: No, they were not in uniform. They all had their own clothes. There were only several who had fled—deserted—the Lithuanian army; so they had some—a jacket or pants, a hat— part of military uniform.

**[01] 06:36:15 - [01] 08:38:12**

**00:06:06 – 00:08:08**

Q: So as you recall it now, how many men were there approximately in that unit?

A: Well, it was growing gradually. And it was growing with the help of both locals and outsiders. In the very beginning they were quite few – maybe ten or eight people. And later it grew and grew; and a big group of up to 50 people had formed.

Q: So how much time approximately did it take for it to grow to 50 people?

A: Well, around a week or ten days. They were very, very numerous.

Q: And what did that unit do?

A: Well, they chased communists first of all, regardless of their ethnicity – Lithuanians, Jews and Russians alike. Well, but since most of the communists had escaped in time, they did not manage to, as they say, “seize” many. Well, and they would execute them on the spot. They would take them to the Vievis forest; and as the highway Vilnius-Kaunas was being laid, there were all kinds of trenches there – and that’s where they were executed. Well, I remember that Vaitkevičius was executed there, as well as a Jewish man, whose surname I cannot remember. Three people were executed. So when we children learned about it, we ran over and saw bare legs that were not covered in sand, with shoes – one [leg] had a shoe on. Like that. And people announced very rapidly who had been executed. And [of those] who were shooting, I remember one surname – **Ševareika** took part in the execution.

**[01] 08:38:13 - [01] 10:23:21**

**00:08:09 – 00:09:53**

A: And the other [time] **Andruškevičius** shot down a completely innocent person. I asked around, and people were talking that a Jewish man—his name or his surname was **Burochas**—that he was sick at the time, supposedly he had a diarrhea, and he was at the outhouse, when he was shot while sitting there. Well, local people, neighbors, saw it and were very indignant. I heard it with my own lips [ears?] from those people, who lived nearby. They confirmed it. When I returned from the army it somehow came out of the conversation, and they recounted the incident to me.

Q: That was after the war?

A: After the war.

Q: Why was that **Baruchas** shot?

A: Well, if you want my opinion, for nothing at all. The poor man was not politically active. Not at all. He was a simple market coordinator. He was somehow related to merchandise – a buying or selling wholesale goods. In wholesale. But his family was very poor – destitute and with many children.

Q: So those, who were shot in the trenches next to the highway, as you said—how much time had passed from the beginning of the war from when the Germans had arrived—when it happened?

A: Oh, it was during those first days. A day or two [had passed]. When—you know, Germans hadn't even arrived yet, when they were shot. And when the Germans appeared, they began acting freely here and—

[01] 10:23:22 - [01] 12:28:16

00:09:54 – 00:11:59

Q: And what does it mean “acting freely”? What did they do?

A: Well, they were walking around in arms; would enter Jewish apartments and rid them of their possessions. I saw it. They would rob and beat some of them. They said— Well, and later—no longer than a few days or a week later—all Jews were ordered to sew yellow Stars of David, one in the front, and the other one on their backs. Regardless of their age. And it was strictly demanded of them; if one didn't have it, one was beaten up in the street. They were ordered to sew them on.

Q: And have you ever seen anyone being beaten up for not having a star on?

A: I saw one – **Šapyras** was beaten up. He was walking on the sidewalk and somehow—then—then [later] they noticed that he did have a small star on his lapel. That's what I understood from what I was told. But it was small. So that's what he was beaten up for [laughs].

Q: So who was beating **Šapyras** up? Did you see it?

A: All—oh, as far as I remember, it was **Lasevičius [Lausevičius]**. **Lasevičius** from Vievininkai village. Vievininkai village [was] close to the town.

Q: So was he the only one who—

A: No, they were walking in a group. But the beating was done—they were perpetually half-drunk. Intoxicated.

Q: And how did you know—you were just a child—that they were drunk?

A: You could see it! That a person is drunk that is. Because when a person is sober – he is sober, and when he is intoxicated—you can see he is intoxicated.

**[01] 12:28:17 - [01] 14:36:12**

**00:12:00 – 00:14:07**

Q: And how—you said—when I asked you what they did in those first days, you said: “They would go to the Jews and rob them of their possessions” Did you see them going in and taking the possessions?

A: Well, they did not take large objects. They must have been demanding gold and money. That is why I did not see any larger objects being carried away.

Q: But you saw them entering Jewish homes?

A: Yes, they would enter. They would enter with no permission and would do whatever they wanted there.

Q: Could you, for example, hear any noises from the houses that they entered?

A: I did hear children scream; [and] particularly women.

Q: Did you know the Jews of the town?

A: I did. Since I was born there, and I had a lot of freedom in my childhood. I would walk around everywhere and had a lot of business with the Jews; I had personal friendships. We had very many Jews. You want to know how many? 40 percent of all the residents were Jewish. Well, and Lithuanians, on the contrary – they were few. Russians, Poles, even three German families.

Q: And do you remember the surnames of the Jewish families?

A: I remember some. Well, for example, right before the end we had: **Zaksas, Goldbergas**; oh, and there was **Šapyra[s]**. I don't remember the rest. Then—**Katzas, Purvas. Gentzas [Gencas], Pupinas**. Oh, **Strazdas** – he was the closest [to us].

**[01] 14:36:13 - [01] 17:00:11**

**00:14:08 – 00:16:32**

A: Well, and then there was **Abramavičius** – at least that's what was written on his house. **Abramavičius**—but probably that was it [his real name]. **Abramovič [Abramovitz]** – it was written “**Abramavičius**”. They were three brothers, and they had—each lived in a separate house.

Q: And what happened? What happened later?

A: Later a more peaceful period ensued, for several days probably. Maybe a week. One would only hear about somebody being beaten up. Or something happening there—because the army was moving, and more attention was paid to the moving of the army. And the Jews themselves would not go anywhere, they would try—they stayed at their homes. Many fled. Most of them. The youth fled. Close friends of mine, **Godrovas**, a Jew, did. **Godrovas**. I was good friends with him; we must have been of the same age. So he fled with somebody else, and then there was talk that he was shot somewhere in the forest. Who shot him? I don't know.

Q: And for how long did that peaceful period, as you call it, last?

A: Well, about a week. A week. When the German army had almost—when the so-called front line—had passed, there was a kind of a break in the movement of the army. And then, then the Jews began to be treated more strictly by the so-called—they called themselves “partisans”, I think. Or “insurgents”. They had many names, but the people called them simply “white stripers”.

[01] 17:00:12 - [01] 19:08:24

00:16:33 – 00:18:41

A: Well, then—

Q: And what then?

A: Well, then after a few—I don't know how many—had passed; we were working in the fields. Our family. We had started digging potatoes. And then suddenly—we had woken up really early in the morning and taken the Vievis-Semeliškės highway; [the potatoes] had been planted right next to the road—and we saw horse-drawn carts. Carts [drawn by] horses. An entire row. Maybe more than 10 carts at once. Well, and we saw Jews sitting [on the carts]. Elderly people and children. Children. And the younger people were walking alongside the cart and holding on to the rim with one hand. They must have been forced—ordered—to do so. So that they don't escape; that they can be better controlled. And by their sides walked, very close to one another, those armed “white stripers”. I did not notice a single a German soldier.

Q: “Those “white stripers”— which “white stripers” do you have in mind?

A: Oh, the ones who were organizing themselves in Vievis. But I noticed many outsiders as well. From somewhere else. It was the same group that escorted the Jews. Many strangers. But they were also civilians. Maybe from the neighboring districts or somewhere else. But there was no organized army or other units. They were mostly “white stripers”. There was maybe one soldier or another. Well, as I mentioned, they were wearing military uniforms from Smetona's time.

[01] 19:08:25 - [01] 20:56:02

00:18:42 – 00:20:29

Q: Whom did you recognize among the “white stripers”, who were escorting?

A: Well, **Ševareika** was everywhere for some reason – maybe he was their senior or something. I saw him. Well, I also saw **Šenkus**. And **Andruškevičius** was there. The same **Lasevičius** was there too.

Q: Were they armed?

A: Armed! They all had guns. Some were carrying their guns ready to be shot if somebody started running, while others carried their guns on their shoulders. Free, however they liked it. But they walked in a large column. Well, and the Jews were crying, children screaming. All this happened in the suburbs of Vievis. Well, where the town ended and the fields began. They had not calmed down yet, because they were only allowed to take very few possessions. They only had small parcels. And the children were dressed warmly, bundled in all kinds of rags and clothes. And most of them were crying and screaming. And those [“white stripers”] were giving out orders to shut up.

Q: You said that Jews were on those carts – how could you tell?

A: Well, I saw them! I knew everyone—each family, each person—I knew from their appearance, as they say.

[01] 20:56:03 - [01] 22:56:20

00:20:30 – 00:22:30

Q: Could you specify whom you recognized in those carts?

A: Oh, I recognized—well, maybe I will not be able to tell you their surnames, but really—well, I knew everyone. I knew everyone. I looked: so many horse-drawn carriages going one after the other, and I saw the Jews of Vievis in them. Very few youths were among them. Only a few. One—what was his—wait, what was his surname? Well, I remember only that he was a very quiet kid. So he probably didn’t manage to flee or hide somewhere in due time. So he was also walking there, holding on to the cart.

Q: Tell me please, when they were taken on the highway on those horse-drawn carts, and walking—how far away from the highway were you, approximately?

A: Oh, I—I was very close. I walked to the rim of the trench, but I was sent further back; somebody shouted; somebody wanted to hit me with something. So I managed to move away, and continued [watching]. Since my sister and our neighbors were helping to dig—we had already started digging potatoes. So I ran a few steps [backwards], and stood there gazing. Watching. But I’m telling you, there were at least 10 carts filled with the elderly and children with parcels.

Q: And in what month would you usually start digging potatoes?

A: Well, we—we started digging pretty early [that year]. Probably—I don't know why—maybe were just digging [some], not all of them. Because I recall it being a warm day, probably at the end of the summer. Why we were digging the potatoes then, I cannot tell you now.

**[01] 22:56:21 - [01] 24:15:15**

**00:22:31 – 00:23:49**

Q: Mhm. And where were those people being taken?

A: Excuse me?

Q: Where were those people taken?

A: We did not know at once where they were taken. Only a day or so later we learned that they had been taken to Semeliškės – not to the town proper, but somewhere nearby. The name of the place was mentioned, but I cannot remember it now. And they were driven into some kind of a room—maybe in the stables—they were all led there and guarded. Until a certain moment. As far as I understood, they had a strategy – they could not shoot in Vilnius and in Vievis at the same time. I personally thought that way. Because if they start shooting in an unorganized manner like that, people could revolt or react in some other way. They were kept there for a while, for a few days. And nothing was done to them there. So rumors started spreading that they would be taken to work in an organized manner. But why would they take those elderly anywhere? And then we learned that they all had been executed near Semeliškės.

**[01] 24:15:16 - [01] 26:13:07**

**00:23:50 – 00:25:47**

A: And in Vilnius, as it turned out, they were escorted from the ghetto. Since soon after I had watched and witnessed those Jews being taken away [in Vievis], I left for Vilnius to study. The school year had started. And once as I was walking [home] after my classes—or maybe to my classes—in short, I don't know. Over here, where Pilies Street lies opposite Partizanų street—not Partizanų, but Naugarduko street—I saw—the ghetto gate was right there in the Old Town. I think it was the central gate. And from there [they walked] in massive groups, in a column. Only a few were carrying small packages with them. They were lined up: men and women, and children, who else— So they were walking uphill on Naugarduko Street. And I was standing in Pylimo street and watching. It was forbidden to pass there. So I stared [at them] for a short while, [and] we learned [that]—many people had gathered. And people started talking among themselves about what was going on. Well, so they agreed that they were being escorted—Where? And then we learned that they were escorted to Paneriai and, as it's already known, shot there. In Paneriai.

Q: Who was in that column: men, women, children?



A: Everybody. All kinds: children who could walk—because I did not see anyone taking the very small children [on a cart]. All those who could walk walked. And they walked in massive columns for a long time.

**[01] 26:13:08 - [01] 28:30:14**

**00:25:48 – 00:28:05**

Q: So you left that place before they had passed?

A: Oh, I—they had not finished walking, when I left, because I was in a hurry for lunch. Since I was staying at a boarding school, I had to arrive on time.

Q: And tell me please, who was escorting them in Vilnius?

A: Here they were escorted by the Lithuanian army. Most of them were walking in uniform. The so-called yellow uniform. Because here in Vilnius, in Didžioji street—that house has been demolished since—there was a big house, and a post office had been there. So some large unit of the Lithuanian army was deployed there, probably an entire regiment. So the soldiers were mostly from there, I could recognize their uniforms as they were escorting.

Q: Were there many of them?

A: Well, they were walking very close to each other—maybe ten or eight meters away from each other—and with guns, with bayonets.

Q: Were there any Germans among those who were escorting?

A: I did not see any. I did not notice.

Q: At what time of the day was the column passing?

A: From—it was around lunch time already. During lunch time.

Q: And how do you remember the people in the column, what did they look like?

A: Well, very agitated. Very. Some were crying; women were crying or something. Well, they must have felt that something was going on. Well, the Jews from the ghetto must have felt something earlier, because people lived there and discussed what fate was waiting for them. So they knew already that they would be taken care of, i.e. shot dead.

**[01] 28:30:15 - [01] 30:22:03**

**00:28:05 – 00:29:57**

Q: And when you were living in Vilnius and the ghetto was still there, did you see any incidents or hear anything from the direction of the ghetto?

A: Well, I can tell you that some Jews could leave the ghetto freely. I remember I saw it myself: there were works, maintenance works, conducted at our gymnasium No. 3. So I

saw several Jews with stars being brought in to help with auxiliary tasks. And sometimes I saw them passing in the street. They were privileged in some way, therefore they could leave. But not all. I remember food products could be smuggled into the ghetto. I remember the parents or some relatives of a friend of mine would bring flour and meat from Ukmergė and would smuggle it into the ghetto and sell it. They would trade those food products for clothes or valuables.

Q: Mhm. And did you see those clothes and valuables later?

A: Well, no. How could I see them?

Q: So where do you know all this from?

A: Well, people would talk to each other and tell things.

[01] 30:22:04 - [01] 32:31:01

00:29:58 – 00:32:06

Q: I would like to go back to Vievis—to the time in Vievis. Tell me please, you mentioned that the youth fled, ran away – where there any Jews of Vievis who survived?

A: There were, later. I met them during the post-war years. **Godrovas**, the elder brother of my friend who was shot, his elder brother. He worked as an electrician here, was a clever person. Then, who else was there—oh, that was later, while [serving] in the army, I met, as luck had it, **Šnėderis** in the army. I met him. So he was very interested in what was going on—what had been going on—and I told him everything. And then what else, who else survived except for **Godrovas**? I cannot remember now who else.

Q: And how—

A: But not many!

Q: Mhm. And how did **Šnėderis** survive?

A: **Šnėderis** had fled. I told you, I met him in the army.

Q: What happened to Jewish possessions, when they were taken to Semeliškės?

A: Well, the houses were locked up right away; the more valuable possessions—clothes, dishes—were brought to the fire station. We saw it. I would visit Vievis often, because my sister lived there. So they [the possessions] were sold out. Given away to people and sold out.

Q: Did you see them being sold?

A: I did. An object would simply be lifted up and shown through the door. And then people paid money probably. Yeah, I was a young lad and would run around everywhere. I was interested.

**[01] 32:31:02 - [01] 34:26:13**

**00:32:07 – 00:34:03**

Q: And maybe you saw, maybe you recognized the person who was selling?

A: No, I didn't see. They were inside, I could not see who. One of the same ones.

Q: Did people buy?

A: Not many did. The more educated and reasonable people didn't even go in that direction. But the kind of people that we call "hobos" today, people of similar class—such people always existed, and they did then too.

Q: And what happened to the houses of the Jews of Vievis? They were very beautiful homes.

A: Well, Vievis did not suffer during the war – all of the homes remained intact. And then whoever wanted went to live in them. Well, most of the better apartments and homes were immediately occupied by those "white stripers".

Q: Which ones exactly?

A: Well anyone who wanted to. Very many. They were mostly distributed among them. Well, then later, as far as I remember, some kind of local municipality of Vievis—of the district or the town—was established. And all kinds of employees and clerks appeared. Well, and they settled in those homes. They were not sold to them right away, as far as I remember. They were allowed to live there and that's all. And later there was an auction, I think.

Q: You mentioned that three days after the war had started, Germans appeared. Their army passed, if I understood correctly.

A: Yes.

**[01] 34:26:14 - [01] 36:28:20**

**00:34:04 – 00:36:06**

Q: So the army passed, and it passed. But after that was there any kind of German administration, any Germans, in Vievis?

A: There were, but very few – one or two people. And one of them was there specifically [to supervise] the work, to organize the continued construction of the highway, the freeway. Because they were in the midst of paving it.

Q: So he was German?

A: German. In uniform, I remember. So this was one. But there were none in the government apparatus. No, I didn't see any or hear of any.

Q: So who was governing Vievis?

A: They did it themselves. A chief of the rural district was elected or appointed. His surname, I recall, was Markevičius. Under Smetona's rule he had been the chief of the rural district, and he became one again.

Q: So where the "white stripers" subordinate to the chief of the rural district, or was the chief of the rural district subordinate to the "white stripers"?

A: Hell only knows who was subordinate to whom. Well, but—

Q: Were they all together?

A: They were together.

Q: What was **Andruškevičius's** fate?

A: As much as I know about **Andruškevičius's** fate, he drank a lot. He was a portly man, very stout, permanently drunk, and, from what I heard from other people, he died while he was drinking.

Q: And what did he do before the war?

A: He was a butcher. He slaughtered animals and sold the meat.

**[01] 36:28:21 - [01] 38:31:00**

**00:36:07 – 00:38:08**

Q: Tell me, is it the same **Andriuškevičius's** whose photograph hangs at the Museum of Trakai?

A: The same one, Vincas. The same one.

Q: And why is his photograph hanging there?

A: Excuse me?

Q: Why is his photograph hanging there, what do you think?

A: Oh, I imagine that, since it is the Museum of Trakai, different periods of people's life are portrayed there—and this—and I noticed, as a visitor. I see it written down: The Platoon of the Riflemen of Vievis. Well, I started looking who was there – I knew the people, I

was born and raised there. And I knew all of them, well, maybe not all, but most of them. And **Andruškevičius** was there [in the photograph] as well.

Q: So from that Platoon of the Riflemen of Vievis only **Andruškevičius** joined the “white stripers”, or were there more who did?

A: Almost all of them. All of the Riflemen. Even women, even them – they were teachers, Minkevičienė and Augustinavičienė were my teachers, I remember. And they insisted on supervising.

Q: Supervising what?

A: Well, some kind of government, whatever they were doing.

Q: It was—

A: Well, in the district. In the district.

Q: During the years of German occupation?

A: Well, no. During the first months.

Q: Together with the “white stripers”?

A: With the “white stripers”, yes.

Q: And what was **Ševareika’s** fate?

A: I don’t know. He disappeared. He secretly disappeared somewhere. **Šenkus**, I heard, moved to some place in Vilnius right away. People talked among themselves that he was working somewhere for the German intelligence.

**[01] 38:31:01- [01] 40:27:06**

**00:28:09 – 00:40:05**

Q: And where there any “white stripers” from your town or its surroundings who were sentenced after the war?

A: No. I didn’t hear such a thing. After the war, when Vilnius was liberated, I had to leave for the army. And I stayed there for a long time – four years. So I don’t know much about that period. I don’t know.

*[New cut.]*

Q: I wanted you to clarify something: when the Jewish possessions were sold at the fire station in Vievis, who was selling them?

A: The same “white stripers” were selling them as well as municipal employees.

Q: But you said that you saw no faces. Or did you?

A: What?

Q: You did not see any of their faces?

A: I don't know their faces.

Q: But how did you know that it was them selling things?

A: Well, everybody was talking about who was selling and who had been there.

Q: When we met last time, you recalled the surnames of some familiar faces on those horse-drawn carts: Strazdas, **Šapiro [Šapyras]**, **Katzas**, you said.

A: Yes. I saw Strazdas – the daughter and the old man was there. I saw them. But I did not see the brothers next to the cart.

Q: **Šapiro**?

A: No, no, no – Strazdas's, our neighbor's.

Q: Aha, and who [did you see] from **Šapiro** family?

A: From **Šapiro** family only him. I only saw him. But he lived with his sister. His wife had died. I knew him. I recognized him.

[01] 40:27:07 - [01] 42:57:09

00:40:06 – 00:42:36

Q: And **Katzas** was alone or with his family?

A: There were three **Katzas** in total. [I saw] **Katzienė** (**Katzas**' wife) and him – both of them. He was a merchant. I think so. Elderly people.

Q: Maybe you can recall more surnames of those whom you saw on those horse-drawn carts?

[Long pause.]

A: Well, I think I noticed **Gentzas**. **Gentzienė** (**Gentzas**'s wife) – her. They had a store. I saw—I noticed—**Gentzienė** as well. But I was standing a little further and could not recognize any more.

Q: Did you see how they, those Communists, were escorted to the trenches next to the highway, as you mentioned?

A: No! This [I] only [know] from [other people] talking.

Q: Well, and one more question: When you saw those columns in Vilnius, on Naugarduko Street, how did you know that they were Jews?

A: They were with stars.

Q: Did they talk among themselves? Did you hear anyone talking?

A: No. No, I did not hear what they were talking, because people were not allowed to approach them, that column.

Q: What was the distance between you and the column?

A: Well, maybe 30-40 meters.

*[Long pause.]*

Q: And how did people react to those killings of the Jews in general?

A: Everybody took it to their hearts. I did not hear of anyone who approved. Everybody pitied their neighbors and worried that the same could happen to them.

*[Long pause.]*

**[01] 42:57:09**

**00:42:36**

End of interview.

Translated by: Milda Morkyte

Date: 05/05/2011

No restrictions.