**Exposition of Kaunas 9th Fort Occupations Museum**

Audioguide

Kaunas 9th Fort Museum was established in 1958. Its destination is to present to the public the history of Kaunas 9th Fort, crimes of the Nazi and the Soviet occupations, performed mass massacre, exiles, imprisonment in concentration camps. In the museum commemorations, evenings, concerts related with these events are constantly organized.

Occupations Museum was built in 1984 by Kaunas Fortress 9th Fort. That is an original structure of peculiar forms distinguishing by great metal gate, the author of which is Leonas Glinskis. The design of the museum building was developed by architects Vytautas Vielius and Gediminas Baravykas. In the same year, a monument of three sculpture groups of 32 meters height for the commemoration of fascism victims was unveiled. Its author is sculptor Alfonsas Ambraziūnas. Visitors will be able to see the monument on the way to Kaunas Fortress 9th Fort. The exposition of Occupations museum familiarizes the visitors with painful facts of the history of Lithuanian nation, the fate of the people who resisted the policy performed by the Soviets and the Nazi.

1. **“The Unconquered” by Kazimieras Morkūnas**

This is one of the greatest stained-glasses in Lithuania. Its area is 200 square meters. In this piece of art, the author generalizes the horrific Nazi crimes performed in Kaunas 9th Fort during the years of World War II, the resistance of the society and the fortitude of the condemned. The essence of the composition is the eternal struggle between light and darkness, the Good and the Evil conveyed by drawing, colours and forms.

The first subject of the exposition is “The Molotov-Ribbentrop Pact and the Annexation of Lithuania”. In the stands, various documents and agreements that determined the fate of the Lithuanian state in 1940 are presented. In the photographs, the sights when the Soviet Army on 15 June 1940 crossed the state border and occupied Lithuania are captured. Then, our country lost the neutral status of the state and was annexed to the composition of the Soviet Union.

1. **The Passport of Adomas Juknevičius**

The elections to the People’s Seimas of 14-15 July 1940 were undemocratic. They were controlled by the representatives of the former Soviet Union and local communists. The exhibited passport of Adomas Juknevičius and the personal document of Vincas Plestis placed near it obviously indicate that. During the voting, the passports of the citizens were sealed, so that Lithuanian residents could not express their will freely. In that period, people were divided into antagonistic camps; the lists of the exiled and imprisoned persons were worked out. On the basis of these elections, the occupational political structure for the execution of Lithuania’s annexation was formed.

Here is the map of prisons of NKVD, the Internal Affairs People’s Commissariat, presented as well. In the prisons, fighters for Lithuania’s Independence, political figures, military, intelligentsia was imprisoned and tortured.

1. **The Tricolour Saved by the Exile Jadvyga Zakienė**

Jadvyga Zakienė with her husband Pranciškus and five children was exiled to the Irkutsk Oblast on 22 May 1948 from Pakruojis Region Stačiūnai village. During the exile, she took a tricolour flag as the dearest wealth wishing to protect it from profanation. This flag was hidden in the exile for eleven years. In 1959, after returning to Lithuania, she had to hide the tricolour from strange eyes for 20 years.

1. **The Suitcase of Political Prisoner Vincas Korsakas**

The suitcase was hammered of veneer in 1961 in Vorkuta camp. Its owner Vincas Korsakas was accused of treason of Fatherland and convicted to 25 years of labour camp. After serving the sentence, he put his things in this suitcase and returned to Lithuania.

1. **The Rosary of Political Prisoner Marija Mačionytė**

Subject “The Terror of the Soviets and the Deportations in Lithuania” is devoted to mass exile of Lithuanian citizens to Siberia. Photo-documentary material certifies about the physical and spiritual genocide of Lithuanian residents performed by Soviet power. The exile started on 14 June 1941. Lithuanians, Poles, Jews and people of other nationalities who resided in Lithuania were exiled. In the photographs, the life of exiles and political prisoners far from Fatherland has been eternalized. Original things made by exiles provide much information about both the everyday life of people and their spiritual world.

The territory of the camp was fenced with a fence with heightened barbed wire and watchtowers. Early in the morning. the prisoners under a convoy, in other words armed escort, used to be forced to go to work. They used to return from work late in the evening and were locked in barracks. Dirt and lice were reigning everywhere. And it was cold both outdoors and indoors of the residential premises.

The life of the exiles was freer in comparison with life in a labour camp. They used to live under the conditions of softer regime – with families, in small log houses, and could easier obtain food-stuff.

The rosary of Marija Mačionytė was made of flower seeds in about 1953. The cross was cut of the plastic handle of a transparent tooth-brush. Political prisoner Marija Mačionytė belonged to a circle of Young Lithuanians, therefore, she was arrested in 1946, tortured and investigated in the prisons of Alytus, Kaunas and Vilnius. She served her sentence in Vorkuta, later Novosibirsk and Mordovia labour camps.

1. **The Rosary of Political Prisoner Aldona Sabaitytė – Vilutienė**

This rosary was made in 1950 during the imprisonment in Inta camp. It was modeled out of wet bread by pecking the crumb from the inside and rolling it between palms. As she wished to get colour, she used to roll the bread balls on the walls of the ward. The cross was cut out of the handle of a tooth-brush. Political prisoner Aldona Sabaitytė – Vilutienė was a signalwoman of Lazdijai District Palių Partisan team. She was arrested in 1949 and served her sentence in Inta labour camp.

1. **The Prayer-Book of Political Prisoner Birutė Trepeikienė**

This prayer-book was created by the political prisoners of Mordovia camps. These are prayers of the martyrs of the 20th century full of human suffering and longing. The prayer-book enclosed in a case made manually on 5 February 1955 was given as a gift to political prisoner Birutė Trepeikienė on her name-day by the friends of her fate. She was accused of Fatherland treason, arrested and sentenced to eight years of labour camp in 1948.

1. **The Card of Political Prisoner Raimundas Šilinskas**

The Lithuanian women, even when living under the hardest conditions, would not forget to congratulate their friends and close people on their birthdays, or name-days and other celebrations. The card devoted to political prisoner Raimundas Šilinskas was embroidered by Analė, a friend of his fate at Kaunas Hard Labour Prison. Among many similar cards in the exposition, perhaps this one reveals the tragedy of that time best of all.

1. **The Needlework-Rug of the Exile Izabelė Barzdienė**

The exiles used to employ bleach for whitening the fabrics. Most of pieces of needlework were stitched and embroidered in the way of *Richelieu* An example of this technique is this needlework-rug of the exile Izabelė Barzdienė. Izabelė Barzdienė with her family was deported to Altai Territory on 14 June 1941.

1. **The Picture of Leonora Jankauskaitė “The Look at Freedom”**

The exiles used to sew table-cloths, handkerchiefs, envelopes for cushions from worn old fabric or a bag of a parcel received. They used to gather coloured threads by pulling them out of kerchiefs, socks or bags. The picture was embroidered by Leonora Jankauskaitė in 1950 during her imprisonment in Buchta- Vanin prison. On its top, there is a Dispatch Rider, on the left side of the picture there is Gediminas Castle with Lithuanian tricolor, on the right – the Hill of Three Crosses in Vilnius and a rising sun. In the centre of the needlework, the political prisoner embroidered a window with prison bars, her first and last name and year of arrest and sentence.

1. **The Reefer of political prisoner Pranas Ivanauskas**

This reefer was worn in Inta labour camp by political prisoner Pranas Ivanauskas sentenced for anti-Soviet activity. The prisoners used to call this garment among them “vatinka” or “burkė”. That is a sufficiently warm labour garment worn in winter and spring. When it moistened it created a lot of inconveniences, as it would become very heavy and there was no place to dry it in the labour camp – in the middle of a barrack room one small metal burner called ”buržuika” used to burn and 5-6 and more prisoners used to live in one small room.

1. **The Socks of Exile Elena Tekorienė-Mikalajūnaitė**

The exile Elena Tekorienė-Mikalajūnaitė on 14 June 1941 was deported to Altai Territory, later moved to Yakutia, Tit Arai island near the Laptev Sea. In this and other islands, the principal means of transport were dogs, harnessed in sledge, in which the local residents and later exiles as well were sledging. The principal work of the exiles was catching fish. Strict labour norms were established. If the exiles failed to fulfill them, they did not get cards for food. Wishing to fulfill those norms looking for fish, they used to go to the farthest islands. To do this, Elena Tekorienė acquired dogs. The woman knitted these socks out of the dog yarn.

1. **The Boots of Political Prisoner Vladas Tiškus**

Vladas Tiškus was an agronomist, Head of Lithuanian Young Farmers Circles Union, Director of Agricultural Department. In 1940, after the Soviet occupation of Lithuania, he was discharged, arrested and after a year taken to Pechora labour camps. After serving the sentence, he lived in Krasnoyarsk region. During his work as a steward of geologists expedition, he acquired these boots which were of great use for him: the natural fur enclosed in the inside of the boots protected his legs from freezing, the rubbers put on them and fastened to them would not let the boots wet and the rough sole of the rubbers prevented from slipping. The leather straps with a fastener fastened to the boots used to protect the legs from possible traumas.

1. **The Boots of Political Prisoner Zofija Pečiulienė- Žadeikytė**

These boots were sewn by the prisoner out of deer leg skin. She wore them during the imprisonment in Vorkuta labour camp in about 1950.

1. **The Miner’s Helmet of Political Prisoner Viktoras Jukna**

This helmet was worn by political prisoner Viktoras Jukna sentenced for anti-Soviet activity during his work in ore mines at “Steplag” labour camp in Kazakhstan. Such helmet used to protect the prisoner’s head from possible mechanical injuries during work. From 1949, the special camp prisoners, Viktoras Jukna among them, were working in ore mines under the conditions of servitude. The heaviest work was to load ore into carriages. The day norm was 15 and more carriages. The prisoners had to work at ore digging for 3-4 months. That was especially infirmatory work harmful to health. If the prisoners were not changed by the others in time, they would become gravely ill from exhaustion and the dust accumulated in lungs, and passed away.

The inhuman life conditions, famine, change of climate were affecting the health of political prisoners and exiles. Most often people used to die of dysentery, fever and vitamin defficiency. However, even under inhuman conditions, the Lithuanians followed burial traditions: the place of eternal rest of the deceased was fenced with a fence and by the grave, they would erect a cross. Lithuanian graveyards in Siberia are an unusual multifold symbol, created in alien environment.

1. **The Relics of the Grave of exile Pranas Jakelaitis**

Pranas Jakelaitis passed away in 1949 and was buried in Reshota graveyard of exiles and political prisoners. When the national revival in Lithuania started, his grandson Algirdas Juknevičius with the first expedition groups went to Reshota graveyard and brought the relics of his grandfather to Lithuania. They were re-buried in Kaunas Petrašiūnai graveyard. Algirdas Juknevičius handed over to Kaunas 9th Fort museum the brought metal cross table and two wooden grave fence turrets made by the hands of his grandfather and a chain with a lock.

1. **A Collection of Minerals**

The Soviet rulers, who wished to create prosperous economy, military industry and introduce a new political system without private ownership, were employing cruel coercion against people. In 1929, in Karaganda Oblast, where non-ferrous metals were in abundance, coal and other land goods, they were establishing labour camps. They belonged to “Karlag” – one of the greatest grounds of committing communism crimes. This is a huge territory dotted with labour camps in Karaganda Oblast.

Political prisoner Vytautas Pauliukaitis, when serving his sentence at the camp of strict regime in Karaganda Oblast in Kazakhstan, worked in the copper ore mines. During several difficult and dangerous to health years of slavery in ore mines, he collected a collection of minerals. In it, there are examples of various ore: lead, manganese, copper, nickel, tin and others. The minerals are placed in a wooden box made manually.

1. **The Album of Photographs of Political Prisoner Antanas Marcinonis**

In 1949, Antanas Marcinonis was deported to Vorkuta camp. During free time, he started to carve wooden articles. In 1956, when he was transferred to Karaganda camp, he worked there in coal mines. Here, he carved of wood the covers for an album, in which the photographs of him and close people from Lithuania were kept.

1. **Chess of Political Prisoner Leonas Juškevičius**

Political prisoner Leonas Juškevičius gave as a gift chess made of bread paste to a doctor of Magadan labour camp thanking for care in hospital. The paste was made from crumbs of wet bread. He used soot to get black colour and teeth brushing powder to get white colour.

1. **The Concertina of Exile Onutė Dobkevičienė-Aniulienė**

The exile Onutė Dobkevičienė-Aniulienė played this instrument and taught children Lithuanian songs while living in Krasnoyarsk region in 1951-1958. This is an extraordinary concertina. In 1914, an officer of the tsar army stopping by at Onutė parents’ homestead in Kėdainiai Region was charmed by the talent of a twelve-year-old girl, as with her deft hands she was playing a worn old concertina. He promised to Onutė’s father to bring a new instrument. Soon he did so. In such a way, the concertina of the tsar army battalion appeared at Ona Dobkevičienė-Aniulienė’s place. She took it with other most necessary things to Siberia and she was not chagrined. This instrument used to save the woman with a child from famine: Ona Dobkevičienė-Aniulienė would add means for subsistence by teaching children music in the kindergartens, and used to familiarize the children of Lithuanian exiles with the treasury of the songs of motherland.

1. **The Prayer-Book of Jadvyga Zakienė**

This prayer-book was published in 1919 in Tilsit. Samogitian Bishop Motiejus Valančius compiled this book. Prayers helped Jadvyga Zakienė to survive difficult times, gave her spiritual strength when she had to suffer from cold and hunger and work hard.

1. **The Wooden Box of Exile Petras Barzda**

The box on the event of a name-day was given to exile Petras Barzda by the friends of fate. In it, small items and letters of close people from Lithuania were kept. Petras Barzda worked as a teacher in Varėna Region. On 14 June 194, he with all his family was deported to Altai Territory.

1. **A Wooden Box of Political Prisoner Feliksas Lukošius**

This wooden box was made by political prisoner Feliksas Lukošius who was imprisoned in Inta. He gave the box as a present to a friend of fate – political prisoner Danutė Gujienė in remembrance of a beautiful friendship.

Employing a heated rod on the box the Trakai Castle image, ornaments with stylized tulip blossoms have been burnt.

1. **The Chess of Political Prisoner Benjaminas Jakševičius**

Benjaminas Jakševičius was a sculptor, a volunteer of Independence fights, a participant of partisan movement. In 1947, he was taken to captivity and sentenced to death. Later this sentence was changed to 25 years of imprisonment in the prison of high security. Benjaminas Jakševičius was imprisoned in Vorkuta, Novosibirsk, Taishet, Mordovia camps. He survived only due to the fact that the heads of the camps needed his services of a painter and he used to work less in taiga or mines. The chess carved of wood in Taishet camp are “decorated” with the heads of the wardens.

People for long years saved the things reminding them of the close people or the life of their own in exile and labour camps. These things became true relics. On their return to Lithuania the former exiles were hiding them for a long time at home and only after the restoration of Independence could show them in public. After the recreation of Independence most of such exhibits were handed over for protection to the museum.

1. **The Accordion of Exile Stasys Valaikis**

Stasys Valaikis acquired accordion of German make “Miranda” in 1950 during his residence in Igarka. Stasys Valaikis was an organizer of Igarka Young People gathering, a musician and a singer. At his exertion, the Igarka Lithuanian Exiles Chorus was gathered which has given concerts in nearly all the places of residence of the exiles. The exile was accompanying to the chorus on this accordion.

The other exposition is devoted to the Nazi occupation in 1941-1944.

The war of Germany and Soviet Union began on 22 June 1941. At the end of June all Lithuania was occupied and included in German Ostland Reichscommissariat. The Lithuanian economics and residents were subjugated to the war aims of Germany.

1. **The Concrete and Glass Alloy**

In the exhibited photographs, the first Nazi steps in Lithuania have been captured. After the Nazi occupation of Lithuania mass genocide of the Jews nation began: in various localities of Lithuania the Jews pogroms were performed. People of Jewish nationality were also annihilated on a vast scale in Kaunas Forts and the Paneriai located not far from Vilnius. The performed archaeological digs during which the bodies of killed people and the personal things were found certify about the performed massacres in the 9th Fort. It has been proved that during their retreat to the West, the Nazi tried to hide the scale of the crimes and used to burn corpses in the site of mass massacres.

In the centre of the museum hall, a Credence stands. This is a symbol of commemoration of the people who were killed in the Ninth Fort – a handful of soil from the site of mass massacres.

The Nazi terror did not bypass other Lithuanian residents as well. These concrete and glass alloys have been brought from the homestead of Vincas Brazaitis burnt in Pirčiupiai village. Pirčiupiai is a village in Varėna region situated not far from Rūdninkai forest. On 3 June 1944, just after sunrise, the Soviet partisans hiding at Rūdninkai forest not far from the village hammered the military cars of the Germans. Revenging for the killed soldiers on the same day the Germans sent to Pirčiupiai a Criminal Squad. The village was surrounded; the residents were driven to stack yards and burnt alive. 119 village residents – 58 men and 61 women, - were killed. Among the burnt people there were 49 children younger than 16. The youngest was only six weeks old. The strongest village men at that time were working, so children, women and old people became the victims of the German cruelty.

1. **The Stained-Glass “Pirčiupiai” by Kazimieras Morkūnas**

The stained-glass “Pirčiupiai” created by artist Kazimieras Morkūnas gives sense to the tragedy of Pirčiupiai and other burnt villages. In the stained-glass, the figures of a peasant, a girl and a mother with a baby firmly standing on their ground are depicted, they express the strength of the people during dramatic hours. The colour contrasts convey the people’s sufferings, pain and loss.

1. **The Personal Items of Juozas Valenta**

Stutthof was a Nazi concentration camp in Poland, not far from Gdansk, established in 1939. Its first prisoners were Littoral Poles, and from 1941, people of various nationalities: Russians, Norwegians, Lithuanians, English, Latvians, Estonians, Jews were imprisoned. In this camp about 85 thousands of people were annihilated, among them about 1 100 Lithuanians.

In 1943, the Nazi lost the fights in the Eastern front. Aiming to strengthen their positions, they decided to form SS storm-troopers units out of the men of the Baltic States. In Estonia and Latvia such mobilization succeeded, and in Lithuania it was disrupted, as the Lithuanian young men did not respond to the invitation. A big scandal rose. The Nazi Germany Minister of Home Affairs, Head of the Secret Police Heinrich Himmler himself came to Lithuania and decided to punish Lithuanians. Accusations were presented to the intelligentsia, as they were the principal activists who were encouraging not to join the SS units. Revenging Nazi took 46 Lithuanian intellectuals to Stutthof concentration camp. Among them, 5 professors, 4 gymnasium principals, 2 priests were. During the first two months 9 group members perished, later 2 more died of consumption.

In the exposition, we can see the personal things of senior lieutenant Juozas Valenta, a member of Lithuanian intelligentsia group; the things were used in Stutthof concentration camp. There is a brush aimed to brush the beard with soap before shaving, and scissors. During the second Soviet occupation, Juozas Valenta was again arrested and exiled to Zhezkazgan camp in Kazakhstan. In 1950, the lieutenant was killed by indictable offenders, although the certificate of death said that he died of a cardiac disease.

1. **The Typewriter “Uranija”**

The exposition material is divided into three subjects: the first is the activity of the underground organization “Lithuanian Patriot” department in Ukmergė and Kaunas, the second is the activity of political prisoners, LLKS members, in camps and underground press and the third is the underground activities of LLKS members, former political prisoners after return to their Fatherland.

After serving their sentence in Russian labour camps, the members of the Union of Lithuanian Freedom Fighters returned to Lithuania and continued their activities in the underground.

In 1975 -1988, they were printing paper “Varpas”. In Ukmergė Region Jogvilai village, the texts of “Varpas” and proclamations were typed on typewriter “Uranija”. Retired Major, former newspaper collaborator Edvardas Burokas in his reminiscences writes: *The risk was great. It seemed the typewriter was hammering too loudly. Stasė Juknytė-Vaineikienė with her husband Vytautas while doing chores at her house used to explore the surroundings*. Edvardas Burokas for ten years with intervals was imprisoned in Siberian labour camps, where he used to organize the revolts of the political prisoners.

The paper distributed across all Lithuania and the proclamations invited the nation to fight for freedom. On the initiative of brothers Edvardas and Antanas Burokas, several publications of “Varpas” were photographed and in 1978 handed over to Gintautas Taoras who had come from the United States of America to Lithuania for a visit. On his return to America, he published “Varpas” and informed the world about the violations of human rights in Lithuania.

1. **The Remains of the Burnt Clothes of Romas Kalanta**

Romas Kalanta was born in Alytus in 1953. From 1963 he lived in Kaunas. He wrote poems, went in for sports, played the guitar and was interested in the hippie movement. On 14 May 1972, in Kaunas City Garden by the Musical Theatre, protesting against the Soviet regime Romas Kalanta poured on himself petrol and after shouting “Freedom to Lithuania!” burnt himself.

In his notebook, the following entry was left: *Only the political system is guilty of my death*. The Special Soviet Union Service KGB buried Romas Kalanta before the planned time, so the young people who were late to the funeral were outraged, brought and put flowers in the place of his self-immolation. In the city, an anti-Soviet movement started. The militia men did not manage to scatter the protesting people with rubber sticks, so they called the subdivisions of internal army, invoked the plant “druzhinniks”. The participants of the protest action were caught, shaved bald, inquested and beaten, their documents were taken away. This event had a great resonance, it encouraged the Lithuanians to unite and strive towards independence. That movement under favourable circumstances grew into Sąjūdis Movement.

The remains of the burnt clothes of Romas Kalanta were found in the place of his self-immolation in Kaunas State Musical Theatre Garden. The employees of security took them, but convinced that the clothes will not stab the Soviet system returned them to his mother after some time.