



LO TISHKACH  
FOUNDATION  
EUROPEAN JEWISH  
CEMETERIES INITIATIVE



# JEWISH BURIAL GROUNDS OF UKRAINE

## *Dnipropetrovsk Region*





**Lo Tishkach Foundation  
European Jewish Cemeteries Initiative**

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Set up in 2006, the Lo Tishkach Foundation European Jewish Cemeteries Initiative aims to collate all known data on Europe's Jewish burial grounds and to incorporate this vast source of information in an online database so that it is readily and easily accessible to everyone.

This database now stands at over 10,000 individual records of cemeteries and mass graves and when complete may well contain details on close to 20,000 sites.

As a not-for-profit foundation, Lo Tishkach relies on the generous support of its sponsors to enable us to continue our work in preserving Jewish heritage in Europe. This report on the Kyiv Region represents only a fraction of more than one thousand Jewish cemeteries and mass graves in Ukraine and many more thousands across Europe.

**HOW TO HELP**

Your support will enable us to further spread the geographical reach of this project, ensuring that all Europe's Jewish burial grounds are located and documented and that steps are taken to identify and preserve these valuable sites. Donations can be made to: Lo Tishkach Foundation, IBAN BE07 0015 7167 8266, BIC GEBABEBB. US-based and European donors can find details of tax-efficient giving through the King Baudouin Foundation on the 'Donations' page of our website.

# **JEWISH BURIAL GROUNDS OF UKRAINE: DNIPROPETROVSK REGION**

FRONT COVER IMAGES (clockwise from top): Inhulets Jewish Cemetery, Nikopol Jewish Cemetery IV, Mykolaivka Mass Grave, Dnipropetrovsk Jewish Cemetery (Western Residential Area), Verkhodniprovsk Mass Grave, Inhulets Jewish Cemetery

Image p. 6: Inhulets Jewish Cemetery

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Original version of Ukraine map (p. 11) © Wikimedia Commons under GNU Free Documentation License.

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The surveys were compiled by young members of the Dnipropetrovsk Jewish Community as part of a Lo Tishkach educational project.

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# FOREWORD

The Jewish community of Ukraine has experienced some difficult times over the past century. In 1988, after a long break, a variety of Jewish organisations began emerging in the country. These included VAAD of Ukraine, an umbrella organisation implementing a number of all-Ukrainian programmes, among which the preservation of Jewish heritage continues to be one of its highest priorities.

In pre-Revolutionary Ukraine, Jewish burial grounds existed wherever there were Jewish communities; these communities cared for and protected the sanctity of these sites. Many hundreds of Jews were slaughtered during the turbulent events following the 1917 Revolution and mass graves appeared throughout Ukraine; the number of these sites increased many times over with the mass killings of Ukrainian Jews by the Nazis. The memorialisation of Holocaust victims in Ukraine is still a work in progress.

The first systematic attempt to identify and catalogue Ukraine's Jewish burial places was made in the mid-1990s by the Committee for the Preservation of Jewish Heritage, a collaborative effort between VAAD of Ukraine and the Association of Jewish Religious Organisations of Ukraine, with the support of the Claims Conference and the United States Commission for the Preservation of America's Heritage Abroad.

This present project, co-ordinated by the Lo Tishkach Foundation, provides an opportunity not only to double-check the findings of this initial research and to discover many new sites, but also, critically, to check the present state of all sites in the wake of massively increased economic development and the migration of Ukrainian Jewish communities in recent years.

Furthermore, while the researchers did a tremendous job in the 1990s, many of the results were unfortunately only available to a narrow circle of specialists. The uniqueness of our current collaboration with the Lo Tishkach Foundation is the creation of a single and comprehensive all-Ukrainian publicly-available database, containing detailed information and photos of separate Jewish cemeteries, Jewish sections of municipal cemeteries, and mass graves of victims of the Civil War pogroms and the Holocaust.

The Ukrainian field surveys, conducted in spring and summer 2010 in the Cherkasy, Chernihiv, Dnipropetrovsk and Zakarpattia regions, were carried out by high school pupils and students. It is this aspect that gives a special added value to these studies and gives us confidence that the interest of young people in their roots is a pledge of the future success and prosperity of the Jewish community of Ukraine.



Josef Zissels  
Chairman, Association of Jewish Organisations of Ukraine (VAAD)

# THE DNIPROPETROVSK REGION PROJECT

This report on the Jewish cemeteries and Holocaust mass grave sites of the Dnipropetrovsk region, or oblast, in eastern Ukraine, is part of a number of education and research projects undertaken by the Lo Tishkach Foundation in the spring and summer of 2010.

Building on the success of our projects and reports into the state of Jewish cemeteries and mass graves in the Kyiv and Odessa oblasts in 2009, Lo Tishkach survey and educational projects took place in the Cherkasy, Chernihiv and Zakarpattia oblasts in Ukraine this year as well as covering hundreds of additional sites in Latvia and Lithuania.

Set up in 2006, the Lo Tishkach Foundation European Jewish Cemeteries and Holocaust Mass Graves Initiative aims to collate all known data on Europe's Jewish cemeteries and mass graves, and to incorporate this vast source of information in an online database so that it is readily and easily accessible to everyone. This database now stands at more than 10,000 individual records of cemeteries and mass graves and when complete may well contain details on close to 20,000 sites.

Much of the core information for this project was gathered from multiple sources but our records cannot be truly accurate and up-to-date without details of the situation on the ground. With the support of the Genesis Philanthropy Group for Lo Tishkach educational projects in the former Soviet Union, this material is now available for the Dnipropetrovsk oblast, the area centred around the large industrial city of Dnipropetrovsk and straddling the banks of the Dnieper river, marking the historic separation between western and eastern Ukraine. The Dnipropetrovsk region grew rapidly as a centre of Jewish life in the 19<sup>th</sup> and early 20<sup>th</sup> centuries and today is home to a number of flourishing Jewish communities.

During the spring and summer months of 2010, 30 burial grounds in the Dnipropetrovsk oblast were located, visited, surveyed and photographed, creating a unique record of the region's Jewish heritage. Moreover, the surveys took place within the context of broad educational seminars for local youth and students in a number of centres in the oblast, building skills in leadership and volunteerism and raising awareness of Jewish history, heritage and identity. This publication presents a summary of the data collected to provide a representation of the true state of Jewish cemeteries and Holocaust mass grave sites in Ukraine today. Where necessary, the data shown in these reports catalogues and specifies also the vital work needed to preserve these sites. We are aware that this work is only the first stage in preservation and we therefore ask our readers and friends to assist us in finding the necessary resources to protect these sites. More detailed reports on each site, including a wider selection of photographs, can be found through the database on our website at [www.lo-tishkach.org](http://www.lo-tishkach.org).

In the past, concerned individuals and organisations have sought to protect and preserve individual cemeteries based on historical and family links to these sites. Their devotion to the protection of Jewish heritage has been invaluable in the preservation of many Jewish cemeteries and Holocaust mass grave sites in Ukraine. But today, with the absence of Jewish communities in most villages and former shtetls and the speed of economic development in much of post-Soviet Central and Eastern Europe, we cannot afford to choose individual sites, ignoring the many other places that may lie within just a short radius.

Remnants and records of Jewish burial sites are disappearing fast. All of these sites must be visited and this vital information catalogued before it is too late. That is the basis of the Lo Tishkach project; to preserve the historical record in all places where Jews once lived.

The sheer number of Jewish cemeteries and mass graves in Ukraine and indeed throughout Central and Eastern Europe demonstrates the scale of Jewish life which was wiped out in the Holocaust. It stands as an everlasting testament to the vibrancy of Jewish communities over many centuries in Europe and is a physical reminder that we should not forget.

The Lo Tishkach Foundation European Jewish Cemeteries Initiative is indebted to the many members of the Jewish Community of Ukraine and abroad who made this project possible.

We wish to express our special thanks to the project's local coordinators, Igor Romanov, Executive Director of the Association of Jewish Communities and Associations of Dnipropetrovsk Region as well as to Vyacheslav (Zelig) Brez, Executive Director of the Jewish Community of Dnipropetrovsk, who both guided the project from its inception and mobilised the many hundreds of young people involved. We also wish to thank Ister Ivanova who was the liaison between the local community and Lo Tishkach and the local translator. Our thanks also go to many people in the region who assisted with historical research and organised the cemetery surveys, in particular; Irina Dovgoluk, Director of the Ukrainika Institute in Dnipropetrovsk; local historian and teacher, Alla Gelberg; Tat'yana Kutz, Director of Or Avneh in Kryvyi Rih; Olga Tovkach, Director of Hillel, Dnipropetrovsk; student coordinator, Dimitrij Tahterin; and Michael Brovun, Chairman of Synelnykove Jewish religious community.

We would also like to thank the Chief Rabbi of Kyiv and Ukraine, Yaacov Dov Bleich, and his assistant Inna Ioffe for making available archival materials held by the Kyiv Jewish Community at the Podil Synagogue during 2008/9 and to the students at the JSC for putting this information on to the Lo Tishkach database. This material provided the basis for the original listings of sites in the oblast which were subsequently considerably added to by the project coordinators.

Additional historical information and advice on how to conduct surveys was provided by Yana Yanover, Director of the Kyiv-based Centre for Jewish Education in Ukraine. Field work and research activity for this project was undertaken by participants from high-school and university students from Dnipropetrovsk and Kryvyi Rih. The students were helped enormously with specific local knowledge and contacts by the following people: Dmitry Apartsev, former chairman of the Dniprodzerzhynsk Jewish community; Alexander Abramovich Fridkis, Michael Varshavskiy, R. Shitikov and N. Shitikov of the Dnipropetrovsk Hevra Kadisha; Zoya Borisovna Sukhostavskaya, Chairperson of Zlatoustovka village council; Myroslav Petrovych Zhukovskiy, Deputy Director of the Nikopol Local History Museum; Leonid Serdiukovskiy, Chairman of the Pavlohrad Jewish community; Tatyana Ivanovna Manuylenko, Mykolaivka; and Nataliya Ivanovna, Chairperson of the Local History Museum of Verkhodniprovsk.

Finally, Lo Tishkach maintains its policy of working closely with local Jewish communities in every area it surveys. Their own contribution to preserving their own Jewish heritage in the face of tremendous odds over recent decades is our primary motivating factor for placing this material onto the widest public record. It is therefore principally to today's Jewish communities of the Dnipropetrovsk region that this report was made possible.

The Lo Tishkach Foundation also acknowledges the financial support and political will of its founders and continuing sponsors—the Conference on Jewish Material Claims against Germany and the Conference of European Rabbis, and in particular, its Executive Director, Rabbi Aba Dunner,—without which our work would not be possible.



Philip Carmel  
Executive Director  
Lo Tishkach Foundation



  
  
 ש"נ  
 הרב הגאון רבי  
 שמואל בן ישראל אפרים הכהן  
 געליסאך  
 נפטר ל"ב תמוז תרס"ב  
 ת.נ.צ.ה.  
**РАВВИН ГЕЛЬМАН**

  
 ПАМЯТНИК УСТАНОВЛЕН НА  
 ПОЖЕРТВОВАНИЯ ПРИХОЖАН  
 СИНАГОГИ «ЗОЛОТАЯ РОЗА»  
 И ПОХОРОННОГО БРАТСТВА  
 «ХЕВРА КАДИША»

# JEWISH COMMUNITIES IN THE DNIPROPETROVSK REGION

The area of today's current Dnipropetrovsk oblast with its fertile lands, important trade routes and minerals was absorbed into the Russian Empire in the second half of the 18th century. By order of Empress Elizabeth, people were encouraged to settle in Novoserbia and the areas "behind the Dnipro". While the Empress was not a great supporter of the Jews, she did not want them settling in Russia itself, yet they were able to avail themselves of government subsidies by settling in this area of southern Ukraine.

In 1783, by decree of Catherine II, the Yekaterinoslav vicegerency was created and all who came to live there were considered its indigenous inhabitants. More pro-active than her predecessor, Catherine II issued a decree in 1791 granting Jews citizenship in Yekaterinoslav vicegerency and in the Tauricheskaya region, which allowed them to settle and establish their own industries and even to acquire land. Many Jews therefore settled in Yekaterinoslav, which had just been founded on the site of Cossack settlements known as Polovitsa, and by the turn of the 19th century, the Jewish population of the city exceeded 300 people, while in the surrounding province, there were about a thousand Jews.



MAP OF THE REGIONS OF UKRAINE; LOCATION OF THE DNIPROPETROVSK REGION INDICATED

The number of Jews gradually increased over this period and agricultural settlements began to emerge. These were small at first - from 450 to 700 people, but these settlements grew and matured with time. First in Kryvyi Rih district: Izluchistaya, Inhulets, Kamianka, Novovitebsk, Novozhitomyr, Novokovno

and Novopodolsk settlements were formed in 1809-1847. Later on, other settlements were set up in Alexandrovskiy county. These were given names reflecting the clear government policy of settling this area of Ukraine; Veselaya (merry), Mezhyrich (interfluve), Trudolyubovka (industrious), Priyutnaya (shelter), Roskoshnaya (luxurious), Hlebodarovka (providing with bread). These settlements were formed from 1848 to 1855. These settlements flourished since although the industrial complex of the city of Yekaterinoslav was developing in the vicinity, the thrust for land was still stronger.

The colonists were mostly religious people and there was a prayer house in every settlement, however small it might be. This led outraged Russian officials to constantly report to the authorities that Jewish settlements would have been more profitable, but were prevented from so doing by the refusal of the colonists to work on Saturdays. The settlements also contained hadarim attached to each prayer house, and often, there were additional religious schools housed at the home of the local melamed. Literacy levels among the Jewish population were therefore high for the time - slightly more than a half of the men and one third of the women.

By 1891, 0.34% of all the arable land in the province belonged to Jewish colonies, but among the 877 schools in the region, 106 were Jewish; the latter containing 1,520 students (including 244 girls). There was also a Karaite public school.

While centres of economic activity were moving from rural estates to the cities, and at the same time, control over the migration of Jews weakened, more people moved to the urban areas. Small towns west of the Dnipro, where the majority of Jews of the Russian Empire lived, became predominantly Jewish. In 1897, Yekaterinoslav province numbered 79 synagogues and five Jewish administrative units - the so-called orders. In the late 19th century, the Jewish presence in large cities was rapidly increasing while the predominant occupations of Jews were crafts and trade.

In 1897, most of the Jewish poor (18% of all Yekaterinoslav Jews) were tailors, engaged in sewing or mending clothes, 13% traded fruits and vegetables and 6.5% had no occupation and worked as day labourers. Many Jews engaged in cabbings and there were also blacksmiths, carpenters and joiners, clockmakers and jewellers. In Yekaterinoslav province, the Jews owned 201 companies, or 24.8% of all plants and factories. These were generally small businesses - cooperatives and tobacco factories, brick and soap plants, churns, distilleries and small-scale enterprises for metal processing. Jewish merchants were also engaged in transportation through the rapids of the Dnipro to Odessa and by the late 19th and early 20th centuries, they also owned the first ironworks in the area, large enterprises for the production of fabrics and many shops for the sale of luxury items.

In the 1904-1905 academic year, there were 89 hadarim, three Talmud-Torahs, 25 Jewish schools, a state-owned school, and two women's courses in Yekaterinoslav. In addition, the state schools - public schools, where instruction was in Russian, operated in such major centres as Novomoskovsk and Pavlohrad. But Jews studied in general educational establishments as well. In the men's gymnasium, they accounted for 31% of students in 1888 (among them, the famous lawyer and human rights activist Oscar Gruzenberg, who was involved in the Beilis case); in the Commercial College - 39,8%, in the First Real school - 10,9%, in Mariinskaya Women's Gymnasium - 26,5%, in the municipal free school for women - 35,7%, in the Second Real school - 10,8%.

The cultural life of the city was also closely associated with Jews. In 1843, the merchant Abram Iosifovich Lutsky had the first stone building of the theatre constructed. Until 1885, this theatre was a major centre of cultural life in Yekaterinoslav, where the best performances were given, including Berger's company of Italian singers, as well as Ukrainian theatre companies.

This development of the Jewish communities in the region took place despite a background of general anti-Semitic sentiments in the Russian Empire. As an example of this, in the Yekaterinoslav newspaper "Southern Dawn", an eloquent announcement was printed in 1910 which due to the abundance of vacant positions in all departments, a free recruitment of students to St. Petersburg University was opened, starting from the spring semester. The announcement concluded with the words: "Students of the Jewish faith will not be accepted due to the lack of places". In response to this, the idea was launched to create Yekaterinoslav Jewish Technical College. In 1916, the ministry of education approved the charter of the private institute, which aimed at "providing scientific, technical and economic education to the people of the Jewish faith".

In 1939, there were 129,439 Jews in Dnipropetrovsk region (5.7% of the total population), including those living in the cities - 116,786 (69% of the total population). The region was occupied by the Wehrmacht in late August - October 1941. In September 1941, the region was transferred to the Reich Commissariat Ukraine, and assigned to the General District Dnipropetrovsk. The executions of Jews were performed since late August by the operational command 6 of the SS first mechanized infantry brigade, and the police battalion number 314, with the participation of the Wehrmacht and the local police. In the seven cities and 21 districts of Dnipropetrovsk region, according to the CPP data, 35,792 Jews were killed in the years 1941-1943 (45% of all victims). 670 Jews from Poland were also killed here (in Pavlohrad), and so were 220 Jews from Kamianets-Podolskiy. The territory of the region contained over 10 labor camps (including 2 in Dnipropetrovsk and 1 in Pavlohrad). In some camps, the prisoners were used in the repair of Kryvyi Rih-Dnipropetrovsk road. Some local Jews (from Dnipropetrovsk, Pavlohrad) participated in clandestine activities, and fought as partisans. Several residents of Dnipropetrovsk region have been awarded the Righteous Gentile titles.

In the years 1945-2001, four monuments to the executed Jews of Dnipropetrovsk were erected. In 2005 - a memorial in Malokalynivka village and the city of Nikopol. In Mykolaivka village in Sofiiivskyi district, a memorial complex was constructed in 2007 to commemorate the 40 local Jews, shot at the site. In 1998, the first All-Ukrainian Centre "Tkuma" was established in Dnipropetrovsk, aimed at studying and preserving the memory of the Holocaust. The Centre is currently engaged in various educational programmes and participates in the creation of the Holocaust Museum.



IN MEMORY OF  
MRS. J. M. [unclear]  
BORN [unclear]  
DIED [unclear]  
[unclear] [unclear]

# REPORT FINDINGS

**O**f the 30 sites identified by Lo Tishkach in the Dnipropetrovsk Region—12 Jewish cemeteries and Jewish sections of municipal cemeteries and 18 mass graves— 47 per cent were considered to be seriously threatened and were therefore graded ‘red’ in the catalogue. Twenty-three per cent of the sites were graded ‘amber’ (threatened), and 30 per cent of the sites were graded ‘green’ (not under threat).

## JEWISH CEMETERIES

### *Threat Levels*

Only two of the 12 Jewish cemeteries surveyed during this project were found to be appropriately demarcated/protected, identified and maintained. The two sites graded ‘threatened’ require removal of excess vegetation and pollution followed by regular maintenance. Of the eight cemeteries graded ‘seriously threatened’, there is no remaining trace at four sites, two of which have been built upon. A further four sites are clearly identifiable as Jewish cemeteries and graded ‘red’ as a result of a lack of demarcation, protection and maintenance. (See Fig. 1—*Land Use of Cemetery Sites in Dnipropetrovsk Region*).

### *Land Use*

A third of the cemetery sites surveyed were found to be actively in use as Jewish cemeteries or Jewish sections of municipal cemeteries. Another third are unprotected Jewish cemetery sites not used for any other purpose. The final third was found to be used for residential, industrial or commercial purposes. (See Fig. 3—*Land Use of Cemetery Sites in Dnipropetrovsk Region*).

## MASS GRAVES

### *Threat Levels*

Sixty-seven per cent of the mass graves surveyed during this project were demarcated and identified. However, four of the monuments marking the graves date from the Soviet era and therefore do not appropriately identify the sites as Jewish mass graves; they are simply marked as those of ‘victims of Fascism’ - leading to an ‘amber’ grading. The remaining six mass graves (33 per cent) were found to be unidentified, unprotected and unmaintained and were therefore colour-coded ‘red’ according to our grading system. (See Fig. 2—*Situation of Mass Graves in Dnipropetrovsk Region*).

### *Land Use*

Sixty-seven per cent of the mass grave sites surveyed were found to be identified with monuments and protected. Sixteen per cent were used for agricultural, 11 per cent for residential, industrial or commercial purposes, with an additional site being used as a waste dump. (See Fig. 4—*Land Use of Mass Grave Sites in Dnipropetrovsk Region*).

Fig. 1. Situation of Jewish Cemeteries in Dnipropetrovsk Region

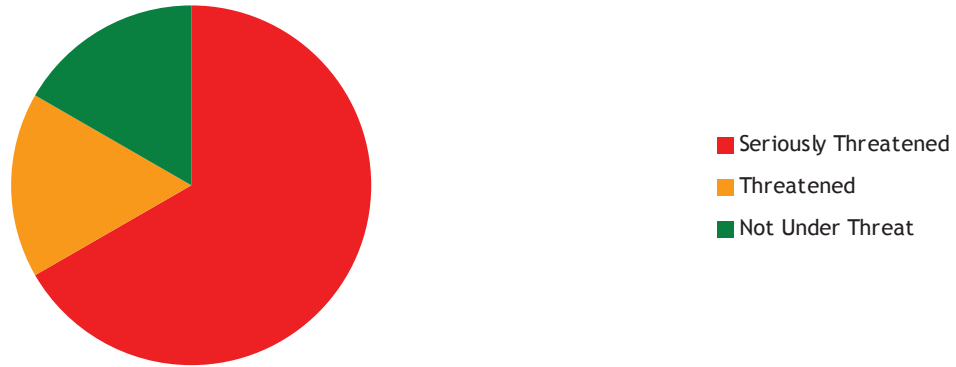


Fig. 2. Situation of Mass Graves in Dnipropetrovsk Region



Fig. 3. Land Use of Cemetery Sites in Dnipropetrovsk Region



Fig. 4. Land Use of Mass Grave Sites in Dnipropetrovsk Region



# USING THE CATALOGUES

**T**he Lo Tishkach Foundation sees as its principal function the preservation of the historical and physical record of Jewish cemeteries and mass graves throughout Europe. The burial grounds featured in this report are therefore graded by Lo Tishkach according to objective physical factors which determine the nature of the threat to their present and future existence. The level and type of assistance needed is also stated.

These factors fall under three distinct categories:

- *Identification:* Jewish cemeteries must either be identifiable as such or, in the event of their destruction, should be identified with a marker. Mass graves should be marked with a memorial mentioning the Jewish victims.
- *Demarcation/protection:* The boundaries of both Jewish cemeteries and mass graves should be demarcated and securely walled or fenced.
- *Maintenance:* All sites should receive at least occasional care.

**SERIOUSLY THREATENED:** Cemeteries and mass graves that do not meet the necessary criteria in any of the above categories are coded RED. Sites that meet one of the above criteria only and which, according to Lo Tishkach, are seriously threatened, are also coded red.

**THREATENED:** Cemeteries and mass graves that fulfil two of the above criteria, particularly those that are clearly identifiable but lack either protection or maintenance, are colour-coded AMBER. Sites that have been built upon but which feature an identifying marker are also coded amber, as are mass graves that are identified, protected and maintained, but which feature no details of the Jewish victims.

**NOT UNDER THREAT:** Identifiable cemeteries and appropriately identified mass graves with demarcated, protected boundaries that receive maintenance (even if, in the view of Lo Tishkach, this is insufficient) are colour-coded GREEN.

The Dnipropetrovsk Jewish Community, in partnership with Lo Tishkach, identified, visited and photographed a total of 30 Jewish cemeteries and mass graves in the Dnipropetrovsk Region during the spring and summer of 2010. Certain sources cite the presence of an additional site: a mass grave in Zlatoustivka. Further research is required to ascertain its existence and exact location.

# GLOSSARY & TRANSLITERATION

*Ataman* (Turkish origin): a commander title in the Ukrainian People's Army and particularly of Cossack and Haidamak leaders; also derogatively, to determine leaders of bands of robbers and thieves and opposition forces to the governments of the Russian Empire and the Soviet Union

*Beit midrash* (pl. *batei midrash*) (HBR): House of study, sometimes denotes small synagogue or oratoire.

*Habad* (HBR): A branch of Hasidim also known as 'Lubavitch'. *Habad* is an acronym (*Hochmah, Binah vaDaat*) meaning 'wisdom, understanding and knowledge'.

*Hasidism* (HBR): A Jewish revivalist movement originating in the mid- to late 18th century, particularly in Ukraine and Poland, promoting spirituality and joy as the fundamental aspects of the Jewish faith and focusing on the role of the Rebbe as a spiritual leader.

*Heder* (pl. *hadarim*) (HBR): Literally, a room - generally denoting a religious school or part-time after-hours or Sunday school devoted to learning religious texts.

*Hesed* (pl. *hasadim*) (HBR): Literally, an act of lovingkindness, a charitable organisation or a community group providing interest-free loans.

*Koliivschyna* (UKR - from the Ukrainian 'to impale'): Largest *Haidamak* uprising in 1768 in which thousands of Poles, Jews and non-Orthodox Ukrainians were killed.

*Mikvah* (pl. *mikvaot*) (HBR): A ritual bath (house).

*Minyan* (pl. *minyanim*) (HBR): The quorum of ten males required for communal prayer. Sometimes used to denote the prayer group or small synagogue itself.

*Tzadik* (pl. *tzadikim*) (HBR): Hasidic master (see *Admor*).

*Shtetl* (pl. *shtetlach*) (YID): A Jewish village in Eastern Europe; sometimes the Jewish part of a village or town.

*Talmud Torah* (pl. *Talmudei Torah*) (HBR): Extra-curricular Hebrew classes or Sunday school. See *Heder*.

*Yeshivah* (pl. *yeshivot*) (HBR): A Talmudic academy or an institute of post-school religious instruction.

## Ukrainian and Russian Transliteration

Although commonly seen in their Russian variants, Ukrainian town names are used throughout the publication and are transliterated using the simplified National Romanization system. Certain double letters are represented in the singular only (i.e. жж) and the letter 'щ' is transliterated as 'sch' as opposed to the 'shch' used in Russian transliteration systems. The Library of Congress system is used for the transliteration of Russian words.

## Hebrew and Yiddish Transliteration—NOTE

The letters 'het' (ה) and 'haf' (פ) are represented by 'ch' (e.g. *Pesach*), except at the beginning of a word. 'Het' (ה) is then represented by 'H' (e.g. *Heder*). The letter 'hey' (ה) is represented by 'H', also in its silent form at the end of a word (e.g. *Haskalah*). The letters 'kaf' (כ) and 'kuf' (ק) are represented by 'k'. The letters 'sin' (ש) and 'samech' (ס) are both represented by 's'.

# CATALOGUE OF JEWISH CEMETERIES

# CONTENTS

*The following Jewish cemeteries, listed below by district (raion), appear in the catalogue in alphabetical order:*

## **Dniprodzerzhynsk City**

- 1) Dniprodzerzhynsk Jewish Cemetery

## **Dnipropetrovsk City**

- 2) Dnipropetrovsk Jewish Cemetery (Western Residential Area)
- 3) Dnipropetrovsk-Krasnopil'ske Municipal Cemetery

## **Kryvirizkyi Raion**

- 4) Kryvyi Rih Jewish Cemetery I (Valiavko St)
- 5) Kryvyi Rih Jewish Cemetery II (Lermontov St)

## **Nikopol City**

- 6) Nikopol Jewish Cemetery I
- 7) Nikopol Jewish Cemetery II
- 8) Nikopol Jewish Cemetery III
- 9) Nikopol Jewish Cemetery IV (Port)

## **Pavlohrad City**

- 10) Pavlohrad Jewish Cemetery

## **Shyrokivskyi Raion**

- 11) Inhulets Jewish Cemetery

## **Synelnykivskyi Raion**

- 12) Synelnykove Jewish Cemetery

## DNIPRODZERZHYNISK JEWISH CEMETERY

Дніпродзержинськ | Днепродзержинск (Dneprodzerzhinsk)  
Other names: Каменский (Kamenskiy) | Каменское (Kamenskoe)

LO TISHKACH ID NO. : 12043

ADDRESS: Kryvoriz'ka St, Dniprodzerzhynsk, Dniprodzerzhynsk City,  
Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:**

-

**PRESENT USE:**

Industrial and Commercial activities

**CURRENT SIZE:**

2,100m<sup>2</sup>

**DETAILS OF ACCESS:** The cemetery is located in a suburban setting, on flat land, and is part of a municipal cemetery. It can be reached when going from the central railway station down Lenin Street towards Lenin Square. There is a left turn to Kryvoriz'ka Street. The site is located along the tram rails, past the cement plants, towards the tramway depot.

**LOCATION & DEMARCATION:** A continuous concrete fence surrounds the cemetery site. The cemetery was demolished in 1973. Its territory currently belongs to the tramway depot. No road or entrance sign mark the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** 5000 people are alleged to be buried here. The oldest known burial at the site is from 1913, the most recent from 1970.

**JEWISH COMMUNITY ESTABLISHED:**

1850

**PRE-WAR JEWISH POPULATION:**

1,000 - 5,000

**CURRENT JEWISH POPULATION:**

1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** The first Jewish settlements appeared here around 1850, when railways and industry were developed in the area. The first synagogue was constructed, as well as buildings for slaughtering poultry, baking matzah and a communal mikve. In 1913, a new synagogue was built. This was a two-storey building and at the opening event, 14 Torah scrolls were brought inside.

In the early stages of the war, the majority of Jews were evacuated together with the movement of factories to Magnitogorsk in the Ural mountains in the interior of the Soviet Union, where they laid the foundation of the Magnitogorsk Jewish community. However, the elderly and small children remained. Approximately 1,500 people were shot in the ditches of Dniprodzerzhynsk.

**NOTABLE NATIVES OF THE LOCAL JEWISH COMMUNITY:** Alexander Milman - a prominent doctor, Lev Efimovich Fradkin - Deputy Director General of Dniprodzerzhinsk Steel Plant, an active member of the local Jewish community.

**ADDITIONAL COMMENTS:** After the fall of the Soviet Union, the "Or Avner" Charitable Foundation and the Joint Distribution Committee began operating in Dniprodzerzhinsk. Community activities were resumed, also involving the youth. To date, the city has a Jewish community affiliated with the Chabad-Lubavitch movement as well as a Jewish school.

**CURRENT STATE:** The cemetery site is on publicly-owned land. Overall condition is derelict. All signs of the cemetery have been totally eradicated. Overall condition of the site is derelict. No maintenance or care are in place.

**DETAILS OF ASSISTANCE NEEDED:** Full demarcation of the area, appropriate signage, followed by regular cleaning and maintenance. Contact Lo Tishkach to find out how to help.

## DNIPROPETROVSK JEWISH CEMETERY (WESTERN RESIDENTIAL AREA)

Дніпропетровськ | Днепропетровск (Dnepropetrovsk)

Other names: Екатеринослав | Yekaterinoslav

LO TISHKACH ID NO. : 12035

ADDRESS: Budennyi Street, Dnipropetrovsk, Dnipropetrovsk City, Dnipropetrovsk Oblast, UKRAINE



<b>CEMETERY ESTABLISHED:</b>	1940s
<b>PRESENT USE:</b>	Jewish Cemetery
<b>CURRENT SIZE:</b>	15,400m <sup>2</sup>

**DETAILS OF ACCESS:** The cemetery is located along Kalinin Avenue, from the side of the central bus station in the direction of the Western residential area. Near the Lako-Kraska factory, turn left into the yards along Budennyi Street.

**LOCATION & DEMARCATION:** In an urbanised part of the city, part of a municipal cemetery. There is a three meter high concrete wall on two sides. The rest of the cemetery is not fenced, which makes it difficult to define its borders.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** 2,500 gravestones, the oldest dated 1948. The burials are indexed. Rabbi Pinhas Gelmand, a rabbi of one of the synagogues of Dnipropetrovsk, and Yakov Samuilovich Aronov, a famous lawyer who defended the Chief Rabbi of Yekaterinoslav, Rabbi Levi Yitzchak Schneerson, are buried here.

<b>JEWISH COMMUNITY ESTABLISHED:</b>	1793
<b>PRE-WAR JEWISH POPULATION:</b>	25,000 - 100,000
<b>CURRENT JEWISH POPULATION:</b>	10,000 - 25,000

**HISTORY OF THE JEWISH COMMUNITY:** The history of the local Jewish community began almost from the town's foundation in 1776. In 1791, Empress Catherine II issued the decree "On granting citizenship in Yekaterinoslav vicegerency and Tavriya region to Jews". And already in 1793, Jews rushed to live in Yekaterinoslav, a governorate town by that time. By the turn of the 19th century, the Jewish population exceeded 300 people. The first stone house in Yekaterinoslav was built by merchant Hyrsh Lutskiy in the first third of the 19th century. But mainly, Yekaterinoslav's Jews in those days were tailors, with about a quarter of the town's Jewish families occupied in this field. The economic history of Yekaterinoslav-Dnipropetrovsk, also began when a local Jew named Zaslavsky built an iron foundry in Livarna Street in 1832. The town's cultural life has also always been closely associated with Jews. In 1843, merchant Abram Yosypovych Lutskiy built a stone building of the theatre. At that time, Yekaterinoslav's Jews amounted to 15% of the town's population. The town needed a large synagogue, and in the middle of the 19th century, the Choral Synagogue was opened, later named "Golden Rose". It was built on the site of the building of the wooden synagogue built in 1800 and burned in 1833. In 1897, Jews amounted to already more than 36% of the town's population, while Jewish manufacturers owned about a quarter of the businesses of Yekaterinoslav guberniya. In the 1900s, Yekaterinoslav's Jewish life was diverse and active, despite the pogroms that swept across the town. Jewish plays were staged, new synagogues and prayer houses, hospitals and schools were built. Levi Yitzhak Schneerson, a scion of the Habad-Lubavitch hassidic dynasty, served as the town's rabbi from 1907-39. *[Cont. on the following page]*

**CURRENT STATE:** The local municipality own the cemetery. The overall condition is acceptable, however weather erosion, pollution, and vegetation remain serious threats.

**DETAILS OF ASSISTANCE NEEDED:** Regular maintenance and care.

## DNIPROPETROVSK - KRASNOPIL'SKE MUNICIPAL CEMETERY

Дніпропетровськ | Днепропетровск (Dnepropetrovsk)

Other names: Екатеринослав | Yekaterinoslav

LO TISHKACH ID NO. : 12025

ADDRESS: Town outskirts, Dnipropetrovsk, Dnipropetrovsk City,  
Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:**

-

**PRESENT USE:**

Protected Cemetery

**CURRENT SIZE:**

2,100m<sup>2</sup>

**DETAILS OF ACCESS:** The cemetery is located in a suburban setting, on flat land, and is part of a municipal cemetery. It can be reached when going from the central bus station towards Kalinin Avenue, turning right towards Petrovsky Avenue, continuing until reaching the main road to Kyiv (Kryvoriz'ke highway). Turn left to the cemetery at the sign.

**LOCATION & DEMARCATION:** The Jewish section in the municipal cemetery, (bordering on the Christian section) is marked with an Ukrainian language inscription and a Star of David on a metal plaque near the cemetery entrance. The text reads "Plot No. 43 of the Jewish Religious Community (Beith Chaim)." There is a lifting gate at the main entrance and the sections of the cemetery are separated by low concrete pillars.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** 300 gravestones can be found on this Jewish section, the oldest dated July 7, 1999. The burial registry is located at the municipal administration and the cemetery administration.

*[Cont. from the previous page]* By the early 1930s almost all the town's synagogues including the Choral Synagogue were closed by the Soviet authorities. In the second half of the 1930s, the wave of Stalinist repressions reached its peak all over the country and also affected the Jewish population of the town. Many Jews were arrested and shot on charges of the creation of "Zionist espionage rings".

For information on the plight of the Jews of Dnipropetrovsk during the Holocaust, see the Mass Grave records on pages 37-39.

After the war, the community only possessed the building at Kotsyubinskoho Street 7 (now known as the Small Synagogue). The Small Synagogue remained the only active synagogue in the town up to 2000. Since June 1990, the revival of Jewish life in Dnipropetrovsk has been developing at a growing pace. In 1991, a Jewish school was opened and it quickly became one of the largest in Europe. The advanced infrastructure of a modern Jewish community that has developed dynamically was created over a short period of time. Its spiritual leader is Chief Rabbi Shmuel Kaminetskyi.

**CURRENT STATE:** Garbage and wreaths are often disposed not far from the Jewish section. Excessive vegetation is a serious threat.

**DETAILS OF ASSISTANCE NEEDED:** Regular maintenance and care.

## INHULETS JEWISH CEMETERY

Ингулець | Ингулец (Ingulets)

Other names: Har Shefer (Yiddish), Широкая - Shirokaya (Former Russian)

LO TISHKACH ID NO.: 11982

ADDRESS: Town Outskirts, Inhulets, Shyrokiivskiy Raion, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:** 1810  
**PRESENT USE:** Unprotected Cemetery  
**CURRENT SIZE:** 450m<sup>2</sup>

**DETAILS OF ACCESS:** The cemetery is located on the outskirts of the village, from the direction of Kryvyi Rih, there is a road leading to the cemetery.

**LOCATION & DEMARCATION:** The cemetery is in an isolated suburban location, by water. No wall or gate surround the site, and no road or entrance sign identify the presence of the cemetery.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** Around 100 gravestones can be seen, but only few with legible inscriptions. The oldest known gravestone is dated 1933. The Cemetery also contains marked mass graves and a memorial monument to 1500 Jews who were shot during WWII. 100 meters away there is a monument to Soviet soldiers.

**CEMETERY HISTORY:** The cemetery was closed in 1942, when the Jewish colony ceased to exist.

**JEWISH COMMUNITY ESTABLISHED:** 1809  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** None

**HISTORY OF THE JEWISH COMMUNITY:** Inhulets was one of the first Jewish colonies of the "first wave" of resettlement. It was founded by 104 Jewish families - 310 people - who were given 9,000 acres of land. Over time, the colony became the largest of the Jewish colonies of southern Ukraine with a population of some 2,800. Unofficially, the colony was also called Har Shefer - apparently in memory of one of the 42 stops the Israelites made during the years of wandering in the desert. There was a public school and four synagogues in Inhulets. The Central Synagogue operated until 1939, when it was transformed into an incubator, where chickens for the collective farm were bred. Along with agriculture, the colony residents were widely engaged in trade. There were three factories, a shoe store, a tannery, and a few groceries. Twice a week, large fairs were held in the colony. After the establishment of Soviet power, the Communist Party of the colony, headed by L. Minuhin, destroyed all the shops on the main street. A pogrom by Denikin's troops and lasting for four days, started on 31 July, 1919. The peasants from surrounding villages actively participated in the pogrom. With a relatively small number of people killed (7), there is a striking figure - 200 - who were raped. During the civil war, a cavalry self-defense unit was established in the colony, of which the commander was Lev Fradkin. After the beginning of World War II, only a small part of the colonists managed to evacuate. When the Nazis came to this area, they understood that without the help of the Jews they could not gather the harvest. They surrounded the colony of Inhulets with barbed wire and ordered the Jews to work quietly. When the harvest was gathered, all the Jews were killed. They were led along the bank of the river, as though to the station. At the outskirts of the village of Inhulets, there are remains of the ruined Jewish cemetery and a monument to those who were shot. The monument makes no mention of the Jewish victims and contains no Jewish sign. On June 11, 1942, there was a brutal murder of civilians - Jews of the former colony of Inhulets. About 2,000 people were executed. After the war, only a few villagers returned from the front. On the site of the mass murders, an iron pillar was erected, next to a stone and a bench. In 1956, a group of former residents of the colony received permission to transfer the remains from the place of execution into a common mass grave.

**CURRENT STATE:** The local municipality currently owns the cemetery. No maintenance or care are in place. Overall condition is unacceptable. Uncontrolled access to the site and weather erosion are serious threats.

**DETAILS OF ASSISTANCE NEEDED:** The cemetery requires demarcation, identification and fencing. Contact Lo Tishkach to find out how to help.

## KRYVYI RIH JEWISH CEMETERY I (VALIAVKO ST)

Кривий Ріг | Кривой Рог (Krivoy Rog)

Other names: Krzywy Róg | Krywyj Rih | Kryvyj Rih | Kriwoi Rog

LO TISHKACH ID NO. : 10482

ADDRESS: Valiavko St, Kryvyi Rih, Kryvorizkyi Raion, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:** 1946  
**PRESENT USE:** Unprotected Cemetery  
**CURRENT SIZE:** 40,000m<sup>2</sup>

**DETAILS OF ACCESS:** The Jewish cemetery is in an urban location, on flat land, and forms part of the local municipal cemetery. On the opposite side of the road, there are private houses, a railway line and an old mine to the left.

**LOCATION & DEMARCATION:** A part of the cemetery (about 100 square meters) is surrounded by a metal fence which separates the cemetery and the memorial to WWII soldiers. The rest of the cemetery is not fenced. No road or entrance sign mark the cemetery. The entrance is a gate that does not lock. The adjacent territory is overgrown with trees and bushes.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** 2,450 gravestones can be found on the cemetery site, the oldest dated 1947, and the most recent is dated 1998. Burials at this cemetery are indexed and the registry can be located at the cemetery administration.

**JEWISH COMMUNITY ESTABLISHED:** 1809  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** Jewish colonization of the land in this area began under Catherine II's decree of 1764. The decree of 1785 gave Jews equal rights with Christians. In 1882, the first pogrom targeting the community occurred. Further pogroms took place in 1883, 1904, 1905 and 1919. In 1923, there were 3,948 Jews in Kryvyi Rih. The 'Localization' policy that was put into effect in 1923 contributed to the revival of traditional Jewish culture. By the end of the 1920s, a network of Jewish cultural institutions had been established; these institutions were immediately under the control of the Jewish section of the okrug executive committee. In 1931, the second of three existing Kryvyi Rih synagogues, Khevro-Mishnayis, was closed. Kryvyi Rih was occupied by the Nazis in August 1941. Most male Jews were already at the front. Women, the elderly and children were left in the town. On October 14, at the direction of the local German commandant, all Jews were ordered to gather with belongings in front of the former synagogue, now Kaunaska Street. People were lined up in a huge column about a kilometre long, in rows of six as if to send them from the station of Chervona to settlement lands. Those who could not walk were transported in carts and carriages. The column was brought to the pit of the mine No. 5, divided into groups of 10-15 people and shot. The following day, evacuation continued; on October 15, together with the Jews left in the town, 800 prisoners of war were thrown into Mine n°5.

Notable natives of the local Jewish community: Veniamin Moiseevich Bohuslavsky (b. 1908), a historian of philosophy. Moisey Abramovich Vaynman (1913 - 1973, Leningrad), a sculptor, graphic artist. Yury Yakovlevich Karpeysky (1924-1994, Moscow), a specialist in the field of aerodynamics.

The community re-started its activities in 2002. Rabbi Liron Ederi has been at the head of the Jewish community for eight years. Today, there are the following facilities: a school, a kindergarten, a boarding house, a modern sports ground. The Jewish community run a website at [www.krjew.com](http://www.krjew.com).

**CURRENT STATE:** Overall condition is unacceptable. Water drainage, pollution, vegetation and weather erosion are serious threats. Some graves are well maintained (probably by the relatives), but about 60% of the graves are not taken care of, and a part of the cemetery is used as a waste dump. Graves and monuments are being destroyed by vandalism.

**DETAILS OF ASSISTANCE NEEDED:** Regular maintenance and care. Contact Lo Tishkach to find out how to help.

## KRYVYI RIH JEWISH CEMETERY II (LERMONTOV ST)

Кривий Ріг | Кривой Рог (Krivoy Rog)

Other names: Krzywy Róg | Krywyj Rih | Kryvyj Rih | Kriwoi Rog

LO TISHKACH ID NO. : 9266

ADDRESS: Lermontov street, Kryvyi Rih, Kryvorizkyi Raion, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:** 1854  
**PRESENT USE:** Abandoned cemetery  
**CURRENT SIZE:** 6,000m<sup>2</sup>

**DETAILS OF ACCESS:** The Jewish cemetery is in an urban (city centre) isolated location, in a ravine, on Lermontov street - between houses 27 and 29. The cemetery is opposite the High School at no. 25.

**LOCATION & DEMARCATION:** No wall or fence surround the site and no road or entrance sign mark the cemetery. There is a memorial to Holodomor victims at the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** 300 people said to be buried at this cemetery, however no gravestones can be found on the site. Last known Jewish burial took place in 1949.

**CEMETERY HISTORY:** In 1950, the cemetery was razed to the ground and all the monuments were taken to the waste dump or distributed between the local residents for household needs. The fragments of monuments were thrown into a ravine near the cemetery and covered with earth and garbage.

**JEWISH COMMUNITY ESTABLISHED:** 1809  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** Jewish colonization of the land in this area began under Catherine II's decree of 1764. The decree of 1785 gave Jews equal rights with Christians. In 1882, the first pogrom targeting the community occurred. Further pogroms took place in 1883, 1904, 1905 and 1919. In 1923, there were 3,948 Jews in Kryvyi Rih. The 'Localization' policy that was put into effect in 1923 contributed to the revival of traditional Jewish culture. By the end of the 1920s, a network of Jewish cultural institutions had been established; these institutions were immediately under the control of the Jewish section of the okrug executive committee. In 1931, the second of three existing Kryvyi Rih synagogues, Khevro-Mishnayis, was closed. Kryvyi Rig was occupied by the Nazis in August 1941. Most male Jews were already at the front. Women, the elderly and children were left in the town. On October 14, at the direction of the local German commandant, all Jews were ordered to gather with belongings in front of the former synagogue, now Kaunaska Street. People were lined up in a huge column about a kilometre long, in rows of six as if to send them from the station of Chervona to settlement lands. Those who could not walk were transported in carts and carriages. The column was brought to the pit of the mine No. 5, divided into groups of 10-15 people and shot. The following day, evacuation continued; on October 15, together with the Jews left in the town, 800 prisoners of war were thrown into Mine n°5. Notable natives of the local Jewish community: Veniamin Moiseevich Bohuslavsky (b. 1908), a historian of philosophy. Moisey Abramovich Vaynman (1913 - 1973, Leningrad), a sculptor, graphic artist. Yury Yakovlevich Karpeysky (1924-1994, Moscow), a specialist in the field of aerodynamics.

**ADDITIONAL COMMENTS:** The community re-started its activities in 2002. Rabbi Liron Ederi has been at the head of the Jewish community for eight years. Today, there are the following facilities: a school, a kindergarten, a boarding house, a modern sports ground. The Jewish community run a website at [www.krjew.com](http://www.krjew.com).

**CURRENT STATE:** The local municipality currently owns the site. Overall condition is derelict. Very serious pollution and vegetation threat. Local teenagers and homeless people gather here.

**DETAILS OF ASSISTANCE NEEDED:** Full demarcation and clearing, followed by regular cleaning and maintenance. An appropriate memorial plaque to those buried here ought to be erected. Contact Lo Tishkach to find out how to help.

## NIKOPOL JEWISH CEMETERY I

Нікополь | Никополь

Former names: Nikitino | Nikitin Rog

LO TISHKACH ID NO. : 9099

ADDRESS: Pervomayskaya St, Nikopol, Nikopol City, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:**

19<sup>th</sup> Century

**PRESENT USE:**

Residential and Commercial / Industrial Purposes

**CURRENT SIZE:**

4000m<sup>2</sup>

**DETAILS OF ACCESS:** The cemetery site is situated on Pervomayskaya St. A maternity hospital has been built on the territory.

**LOCATION & DEMARCATION:** The cemetery site is situated in an isolated urban location, on flat land. There are residential houses, a railway line and ruins of a former mine in the vicinity.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** No gravestones are visible.

**CEMETERY HISTORY:** The cemetery was destroyed in the 1960s.

**JEWISH COMMUNITY ESTABLISHED:**

16<sup>th</sup> Century

**PRE-WAR JEWISH POPULATION:**

1,000 - 5,000

**CURRENT JEWISH POPULATION:**

1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** In 1867, there were two synagogues in Nikopol. In 1906, a Zionist circle operated. In October 1905, a pogrom took place. There were about 2,000 Jews in Nikopol at the time. In 1910, there were three synagogues, a private Jewish boys' school and a Jewish cemetery. In 1913, Jews owned all three pharmacies, a hotel, and more than 40 shops and stores in Nikopol. In 1916, the rabbi was Pinkhus Meerovich Kalamov. By the early 1930s, the synagogues in Nikopol had been closed and the minyan gathered in a private apartment. The rabbi in 1933 was Leib Halperin. On August 17, 1941, the Germans entered Nikopol. Some Jews had been evacuated or mobilized in the Red Army. The Germans immediately subjected the Jewish population to registration (a six-pointed star was sewn on the back of all clothes). A ghetto was established. Soon afterwards, the mass extermination of Jews began. The executions were carried out at the exit from Nikopol towards Dnipropetrovsk - in a deep ravine and anti-tank ditch. On October 3, 1941, 130 Jews were executed, on October 5, 1941 - 570 Jews; those Jews remaining in Nikopol were shot on March 24, 1942.

In the 1960s, a minyan gathered in a private apartment. In 1996, a Jewish community was reestablished in Nikopol (the chairman - Alexander Isaakovich Feldman, born 1949), and in 2000 - a religious community (chairman - Tom Podolsky, born 1932).

Notable natives of the local Jewish community include Boris Abramovich Galin (Rogalin) - (1904-1983, Moscow) - a writer, journalist; Alexander Mikhaylovich Goldovsky (1908-1991, St. Petersburg), a scientist in the area of physical chemistry and biology of oilseeds, author of around 200 works, including seven monographs.

**CURRENT STATE:** The cemetery site is owned by the regional government. The site has been built upon.

**DETAILS OF ASSISTANCE NEEDED:** The site requires an identifying marker and demarcation. Contact Lo Tishkach to find out how to help.

## NIKOPOL JEWISH CEMETERY II

Нікополь | Никополь

Former names: Nikitino | Nikitin Rog

LO TISHKACH ID NO. : 9103

ADDRESS: Karl Liebknecht Street, Nikopol, Nikopol City, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:** 19<sup>th</sup> Century  
**PRESENT USE:** Waste Dump  
**CURRENT SIZE:** 30,000m<sup>2</sup>

**DETAILS OF ACCESS:** The cemetery site is on Karl Liebknecht Street, on the grounds of a motor depot. The site can be accessed crossing public property.

**LOCATION & DEMARCATION:** The cemetery site, which is part of a municipal cemetery, is situated in an urban location, on flat land. The cemetery is not surrounded by a wall or fence, neither does a road or entrance sign mark the site. There is a motor depot across the road from the cemetery.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** No gravestones are visible.

**CEMETERY HISTORY:** All visible indication of the cemetery has been eradicated. The cemetery was destroyed post WWII. Construction is still taking place at the site.

**JEWISH COMMUNITY ESTABLISHED:** 16<sup>th</sup> Century  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** In 1867, there were two synagogues in Nikopol. In 1906, a Zionist circle operated. In October 1905, a pogrom took place. There were about 2,000 Jews in Nikopol at the time. In 1910, there were three synagogues, a private Jewish boys' school and a Jewish cemetery. In 1913, Jews owned all three pharmacies, a hotel, and more than 40 shops and stores in Nikopol. In 1916, the rabbi was Pinkhus Meerovich Kalamov. By the early 1930s, the synagogues in Nikopol had been closed and the minyan gathered in a private apartment. The rabbi in 1933 was Leib Halperin. On August 17, 1941, the Germans entered Nikopol. Some Jews had been evacuated or mobilized in the Red Army. The Germans immediately subjected the Jewish population to registration (a six-pointed star was sewn on the back of all clothes). A ghetto was established. Soon afterwards, the mass extermination of Jews began. The executions were carried out at the exit from Nikopol towards Dnipropetrovsk - in a deep ravine and anti-tank ditch. On October 3, 1941, 130 Jews were executed, on October 5, 1941 - 570 Jews; those Jews remaining in Nikopol were shot on March 24, 1942.

In the 1960s, a minyan gathered in a private apartment. In 1996, a Jewish community was reestablished in Nikopol (the chairman - Alexander Isaakovich Feldman, born 1949), and in 2000 - a religious community (chairman - Tom Podolsky, born 1932).

Notable natives of the local Jewish community include Boris Abramovich Galin (Rogalin) - (1904-1983, Moscow) - a writer, journalist; Alexander Mikhaylovich Goldovsky (1908-1991, St. Petersburg), a scientist in the area of physical chemistry and biology of oilseeds, author of around 200 works, including seven monographs.

**CURRENT STATE:** The local municipality currently own the site. Overall condition is derelict. Incompatible nearby development exists, and further development is planned. No maintenance or care are in place.

**DETAILS OF ASSISTANCE NEEDED:** The site must be restored to its former status, demarcated and marked. Contact Lo Tishkach to find out how to help.

## NIKOPOL JEWISH CEMETERY III

Нікополь | Никополь

Former names: Nikitino | Nikitin Rog

LO TISHKACH ID NO. : 9107

ADDRESS: Kuksina St., 49 (former Lopinskaya St., 1), Nikopol, Nikopol City, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:** Late 19<sup>th</sup> Century/early 20<sup>th</sup> Century  
**PRESENT USE:** Residential  
**CURRENT SIZE:** 30,000m<sup>2</sup>

**DETAILS OF ACCESS:** The cemetery site is in the centre of the town on the grounds of a rest home, on Kuksina St., 49 (former Lopinskaya St., 1).

**LOCATION & DEMARCATION:** The cemetery site, which is part of a municipal cemetery, is situated in an urban location, by water. No road or entrance sign mark the site. The cemetery is on the bank of Kakhovka reservoir. There are private houses and a destroyed church nearby.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** No gravestones are visible.

**CEMETERY HISTORY:** The cemetery was closed in 1940 and destroyed in 1943, during WWII.

**JEWISH COMMUNITY ESTABLISHED:** 16<sup>th</sup> Century  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** In 1867, there were two synagogues in Nikopol. In 1906, a Zionist circle operated. In October 1905, a pogrom took place. There were about 2,000 Jews in Nikopol at the time. In 1910, there were three synagogues, a private Jewish boys' school and a Jewish cemetery. In 1913, Jews owned all three pharmacies, a hotel, and more than 40 shops and stores in Nikopol. In 1916, the rabbi was Pinkhus Meerovich Kalamov. By the early 1930s, the synagogues in Nikopol had been closed and the minyan gathered in a private apartment. The rabbi in 1933 was Leib Halperin. On August 17, 1941, the Germans entered Nikopol. Some Jews had been evacuated or mobilized in the Red Army. The Germans immediately subjected the Jewish population to registration (a six-pointed star was sewn on the back of all clothes). A ghetto was established. Soon afterwards, the mass extermination of Jews began. The executions were carried out at the exit from Nikopol towards Dnipropetrovsk - in a deep ravine and anti-tank ditch. On October 3, 1941, 130 Jews were executed, on October 5, 1941 - 570 Jews; those Jews remaining in Nikopol were shot on March 24, 1942.

In the 1960s, a minyan gathered in a private apartment. In 1996, a Jewish community was reestablished in Nikopol (the chairman - Alexander Isaakovich Feldman, born 1949), and in 2000 - a religious community (chairman - Tom Podolsky, born 1932).

Notable natives of the local Jewish community include Boris Abramovich Galin (Rogalin) - (1904-1983, Moscow) - a writer, journalist; Alexander Mikhaylovich Goldovsky (1908-1991, St. Petersburg), a scientist in the area of physical chemistry and biology of oilseeds, author of around 200 works, including seven monographs.

**CURRENT STATE:** The local municipality currently own the site. No maintenance or care are in place.

**DETAILS OF ASSISTANCE NEEDED:** The site requires fencing and an identifying marker. Contact Lo Tishkach to find out how to help.

## NIKOPOL JEWISH CEMETERY IV (PORT)

Нікополь | Никополь

Former names: Nikitino | Nikitin Rog

LO TISHKACH ID NO. : 11981

ADDRESS: Within town, Nikopol, Nikopol City, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:**

Late 19<sup>th</sup> Century/early 20<sup>th</sup> Century

**PRESENT USE:**

Industrial and Commercial activities

**CURRENT SIZE:**

6,500m<sup>2</sup>

**DETAILS OF ACCESS:** The cemetery is in the centre of the town on the grounds of the local port.

**LOCATION & DEMARCATION:** The site is situated in an isolated urban location, near Kakhovka reservoir. The cemetery is not surrounded by a wall or fence, neither does a road or entrance sign mark the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** Approximately 200 gravestones are visible in the cemetery, however only a few are still legible.

**CEMETERY HISTORY:** The cemetery was destroyed during the port construction, during WWII. All monuments were thrown into the reservoir.

**JEWISH COMMUNITY ESTABLISHED:**

16<sup>th</sup> Century

**PRE-WAR JEWISH POPULATION:**

1,000 - 5,000

**CURRENT JEWISH POPULATION:**

1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** In 1867, there were two synagogues in Nikopol. In 1906, a Zionist circle operated. In October 1905, a pogrom took place. There were about 2,000 Jews in Nikopol at the time. In 1910, there were three synagogues, a private Jewish boys' school and a Jewish cemetery. In 1913, Jews owned all three pharmacies, a hotel, and more than 40 shops and stores in Nikopol. In 1916, the rabbi was Pinkhus Meerovich Kalamov. By the early 1930s, the synagogues in Nikopol had been closed and the minyan gathered in a private apartment. The rabbi in 1933 was Leib Halperin. On August 17, 1941, the Germans entered Nikopol. Some Jews had been evacuated or mobilized in the Red Army. The Germans immediately subjected the Jewish population to registration (a six-pointed star was sewn on the back of all clothes). A ghetto was established. Soon afterwards, the mass extermination of Jews began. The executions were carried out at the exit from Nikopol towards Dnipropetrovsk - in a deep ravine and anti-tank ditch. On October 3, 1941, 130 Jews were executed, on October 5, 1941 - 570 Jews; those Jews remaining in Nikopol were shot on March 24, 1942.

In the 1960s, a minyan gathered in a private apartment. In 1996, a Jewish community was reestablished in Nikopol (the chairman - Alexander Isaakovich Feldman, born 1949), and in 2000 - a religious community (chairman - Tom Podolsky, born 1932).

Notable natives of the local Jewish community include Boris Abramovich Galin (Rogalin) - (1904-1983, Moscow) - a writer, journalist; Alexander Mikhaylovich Goldovsky (1908-1991, St. Petersburg), a scientist in the area of physical chemistry and biology of oilseeds, author of around 200 works, including seven monographs.

**CURRENT STATE:** The local municipality currently own the site. No maintenance or care are in place.

**DETAILS OF ASSISTANCE NEEDED:** The site must be restored to its former status, demarcated and marked. Contact Lo Tishkach to find out how to help.

## PAVLOHRAD JEWISH CEMETERY

Павлоград | (Pavlograd)

LO TISHKACH ID NO. : 11983

ADDRESS: Prolitars'ka St, 80a, Pavlohrad, Pavlohrad City, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:** Circa 1800  
**PRESENT USE:** Municipal Cemetery  
**CURRENT SIZE:** 30,000m<sup>2</sup>

**DETAILS OF ACCESS:** Turn left after the central bus station, enter Prolitars'ka Street, drive towards the old Jewish cemetery.

**LOCATION & DEMARCATION:** The cemetery is situated in a suburban isolated location, on flat land. An entrance sign in Russian reads: "Eternal memory, eternal peace". An iron fence forms the cemetery boundary, and at the entrance is a gate that does not lock.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** 2500 gravestones can be found on this cemetery, the earliest known Jewish burial took place in 1860, and the most recent in 2010. An Ohel is within the cemetery limits.

**CEMETERY HISTORY:** The cemetery contains not only Jewish, but also Christian burials, which were agreed to by the leaders of the local Jewish community in 1995. Because there are also Christian burials at the cemetery, the relatives of those buried come to the cemetery on remembrance days and hold picnics on Jewish tombstones, leave garbage, and often throw away the small stones placed on matzevot because they are not aware of this Jewish tradition.

Burials at this cemetery are indexed. The registry is located in the city archive.

In 2010, the participants of a Lo Tishkach education programme began restoring some of the tombstones. However, supplementary funding is required to complete this work. Moreover, there should be someone to take care of the graves after restoration, otherwise the efforts will be in vain.

**JEWISH COMMUNITY ESTABLISHED:** 1780  
**PRE-WAR JEWISH POPULATION:** Approx. 4,000  
**CURRENT JEWISH POPULATION:** -

**HISTORY OF THE JEWISH COMMUNITY:** The Jewish community was founded in 1780. The pre-Holocaust Jewish population stood at around 4,000. It was destroyed during Nazi occupation in 1941.

Jewish traders were the first Jews to settle in Pavlohrad, catering to the military settlers. Later, Jewish merchants arrived who had earned fortunes in the grain trade and they sponsored the construction of a prayer house. There were two synagogues in the city, a Heder, a state-owned Jewish school (actually a two-year Russian-language school for Jewish students, who were forcibly gathered from across the county) and a large Jewish cemetery, which has been partially preserved. In the 1920s - 30s, the city also had a Jewish theatre. There were no pogroms in Pavlohrad before the revolution. During the Holocaust, a concentration camp was located in the city and a large part of the community died during the war and during the mass executions.

**NOTABLE NATIVES OF THE LOCAL JEWISH COMMUNITY:** Sergei Lavrentyevich Arseniev, a scientist working in the space industry, one of the developers of the program "Sea Launch", an active member of the Jewish community.

**ADDITIONAL COMMENTS:** During the Soviet era, the synagogues were closed and utilised for municipal needs, but since the independence of Ukraine, a charitable fund "Or Avner", as well as the JDC operate in Pavlohrad. The Jewish religious community of Habad-Lubavitch is also actively operating in the town.

**CURRENT STATE:** The local municipality currently own the site. Overall condition is unacceptable. Some restoration undertaken. Serious threats are: weather erosion, pollution, and vegetation disturbing graves & access.

**DETAILS OF ASSISTANCE NEEDED:** Full restoration of the decaying gravestones. Clearance of vegetation and pollution followed by regular maintenance and care. Contact Lo Tishkach to find out how to help.

## SYNELNYKOVE JEWISH CEMETERY

Синельникове | Синельниково (Sinelnikovo)

LO TISHKACH ID NO. : 12046

ADDRESS: Within town, Synelnykove, Synelnykivskiy Raion, Dnipropetrovsk Oblast, UKRAINE



**CEMETERY ESTABLISHED:** -  
**PRESENT USE:** Abandoned Cemetery  
**CURRENT SIZE:** 200m<sup>2</sup>

**DETAILS OF ACCESS:** From the central bus station go towards the crossing bridge. The cemetery is located across the bridge.

**LOCATION & DEMARCATION:** The cemetery is situated in an urban isolated location, on flat land. No perimeter wall or fence surrounds the site. There is only a curb preventing the soil falling from the cemetery area.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** Hardly any gravestones are visible.

**JEWISH COMMUNITY ESTABLISHED:** 1880  
**PRE-WAR JEWISH POPULATION:** 10 - 1,000  
**CURRENT JEWISH POPULATION:** 10 - 1,000

### HISTORY OF THE JEWISH COMMUNITY:

There was no Jewish community in this town as such, but Jews lived and worked in Synelnykove, A small Jewish school operated. All major institutions, including the Jewish ones, were located in Pavlohrad. The majority of Jews from this area were killed during the Holocaust.

A Jewish community structure did not exist in the town from the end of WWII until 1998, when Jewish organizations began to gather people and conduct classes, meetings, etc. The current Jewish population includes 30 families.

**CURRENT STATE:** Overall condition is derelict.

**DETAILS OF ASSISTANCE NEEDED:** Full demarcation of site, restoration of decaying gravestones, clearance of vegetation and pollution followed by regular maintenance and care. Contact Lo Tishkach to find out how to help.



С. П. ПЕТРОВ  
1915 г. р.  
1985 г. ум.

# CATALOGUE OF MASS GRAVES

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## **Verkhodniprovkiy Raion**

18) Verkhodniprovsk Mass Grave

## APOSTOLOVE MASS GRAVE

Апостолове | Апостолово (Apostolovo)

Other names: Kosiorovo | Pokrovskoe | Apostolowo

LO TISHKACH ID NO. : 9067

ADDRESS: Nikopol - Kryvyi Rih road, Apostolove, Apostolivskiy Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** August 17, 1941

**ESTIMATED NUMBER OF PEOPLE BURIED:** 129

**CURRENT SIZE:** 1000m<sup>2</sup>

**PRESENT USE:** Waste dump

**DETAILS OF ACCESS:** The mass grave is located along the Nikopol - Kryvyi Rih road, the last left turn before Apostolove. At the entrance (opposite the pumping station), 500 meters from the aerodrome.

**LOCATION & DEMARCATION:** The mass grave site is in a suburban isolated location on flat land. There is no memorial at the site. No road or entrance sign mark the site, and no wall or fence are in place on the site perimeter.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is no memorial at the site.

**ADDITIONAL DETAILS:** On August 17, 1941, Apostolove was occupied by German troops. Immediately after the occupation, 129 people, including seven children, were transported to the outskirts of the city and shot. Before and after the war, this territory belonged to a local aerodrome which has since been abandoned.

**JEWISH COMMUNITY ESTABLISHED:** 1854

**CURRENT JEWISH POPULATION:** None

**HISTORY OF THE JEWISH COMMUNITY:** Apostolove (until 1923 - a village known as Pokrovskoe, and from April 1936 until 1938, known as Kosiorovo) has been a city under district jurisdiction since 1956.

After becoming part of Russia in the late 18th century, the area was inhabited by Jewish families from central Russia and the area west of the Dnieper river (Left-Bank) in Ukraine. By 1815, the village numbered 660 people. Jews owned 9,900 acres of workable, agricultural land and 1,288 acres of unsuitable land. They were mainly engaged in agriculture, growing rye, wheat and barley, and cattle breeding. Due to the lack of medical provision, outbreaks of infectious diseases often occurred in the rural areas. In 1831, 1848 and 1855, there were epidemics of cholera. The financial position of the Jews worsened because of the significant increase in rents and sale prices on land. All this, together with the adverse climatic conditions, led to frequent crop failures. In the 1880s alone, the population suffered from famine four times (1880, 1882, 1885 and 1889) and 1890 and 1891 were especially difficult years.

In 1919, a rebellion led by Ataman Grigoriev was raised within the units of the southern group of the retreating and demoralized Red Army, which had stopped in the area not far from Apostolove. Lootings began and a brief fight broke out between the soldiers and local self-defence units. Those defending the village quickly ran out of bullets. On breaking into the village, the rebels staged a massacre of the Jewish population, killing 130 people. There was a week of intense looting and pillage, during which the rebels took all things that caught the eye, loaded them onto carts and took them out of the city. Many Jews were killed by rioters, some died from starvation and epidemics. Others, fleeing from the pogroms, left for the big cities, or emigrated. The rest were maimed and ruined. Hundreds of children were orphaned.

**CURRENT STATE:** The mass grave site is owned by the local municipality and is not identified nor marked. Overall condition of the site is derelict. Pollution and vegetation are serious threats. No maintenance or care.

**DETAILS OF ASSISTANCE NEEDED:** Full demarcation of the area, followed by regular cleaning and maintenance. An appropriate memorial plaque to the victims should be erected. Contact Lo Tishkach to find out how to help.

## DNIPRODZERZHYSK MASS GRAVE

Дніпродзержинськ | Днепродзержинск (Dneprodzerzhinsk)

Other names: Каменский (Kamenskiy) | Каменское (Kamenskoe)

LO TISHKACH ID NO. : 12044

ADDRESS: Shirokaya Street, 107, Dniprodzerzhynsk, Dniprodzerzhynsk City, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** Autumn 1942  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 1,500  
**CURRENT SIZE:** 2,500m<sup>2</sup>  
**PRESENT USE:** Industrial and Commercial activities

**DETAILS OF ACCESS:** To reach the mass grave, turn right from Lenin Square to Shirokaya Street. The mass grave is located at no. 107, today, the transport department of Dniprodzerzhynsk metallurgical plant.

**LOCATION & DEMARCATION:** The mass grave site is in an urban isolated location on flat land. The territory belongs to Dniprodzerzhynsk metallurgical plant. A continuous concrete fence surrounds the mass grave site. No road or entrance sign mark the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is no memorial at the site.

**ADDITIONAL DETAILS:** The Nazis brought people to this place in special buses with an exhaust pipe installed inside the vehicle. The dead were thrown into the pits at once and those who still showed signs of life were shot and also thrown into the previously dug pits.

**JEWISH COMMUNITY ESTABLISHED:** 1850  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** The first Jewish settlements appeared here around 1850, when railways and industry were developed in the area. The first synagogue was constructed, as well as buildings for slaughtering poultry, baking matzah and a communal mikve. In 1913, a new synagogue was built. This was a two-storey building and at the opening event, 14 Torah scrolls were brought inside. In the early stages of the war, the majority of Jews were evacuated together with the movement of factories to Magnitogorsk in the Ural mountains in the interior of the Soviet Union, where they laid the foundation of the Magnitogorsk Jewish community. However, the elderly and small children remained. Approximately 1,500 people were shot in the ditches of Dniprodzerzhynsk.

**NOTABLE NATIVES OF THE LOCAL JEWISH COMMUNITY:** Alexander Milman - a prominent doctor, Lev Efimovich Fradkin - Deputy Director General of Dniprodzerzhinsk Steel Plant, an active member of the local Jewish community.

**ADDITIONAL COMMENTS:** After the fall of the Soviet Union, the 'Or Avner' Charitable Foundation and the Joint Distribution Committee began operating in Dniprodzerzhinsk. Community activities were resumed, also involving the youth. To date, the city has a Jewish community affiliated with the Chabad-Lubavitch movement as well as a Jewish school.

**CURRENT STATE:** : The mass grave site is on publicly-owned land. It is not identified and not marked with a memorial. Overall condition of the site is derelict. No maintenance or care are in place.

**DETAILS OF ASSISTANCE NEEDED:** Full demarcation of the area, followed by regular cleaning and maintenance. An appropriate memorial plaque to the victims should be erected. Contact Lo Tishkach to find out how to help.

## DNIPROPETROVSK MASS GRAVE I (BOTANICAL GARDENS)

Дніпропетровськ | Днепропетровск (Dnipropetrovsk)

Other names: Екатеринослав | Yekaterinoslav

LO TISHKACH ID NO. : 9069

ADDRESS: Within town, Dnipropetrovsk, Dnipropetrovsk City, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** October 13-14, 1941  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 11,000  
**CURRENT SIZE:** 4.2m<sup>2</sup>  
**PRESENT USE:** Memorial

**DETAILS OF ACCESS:** The mass grave is located near the university on Gagarin Avenue.

**LOCATION & DEMARCATION:** The mass grave site is situated in an isolated urban location, on a hillside. No road or entrance sign mark the site. A 0.6 m high iron fence surrounds the site. Access is open to all.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is a memorial at the site - a stele of black granite, made by the architect and researcher of the tragedy, Arkadiy Shmist. The inscription is in Hebrew and Ukrainian, with some general Jewish symbols.

**JEWISH COMMUNITY ESTABLISHED:** 1793  
**PRE-WAR JEWISH POPULATION:** 25,000 - 100,000  
**CURRENT JEWISH POPULATION:** 10,000 - 25,000

**HISTORY OF THE JEWISH COMMUNITY:** The history of the local Jewish community began almost from the town's foundation in 1776. In 1791, Empress Catherine II issued the decree "On granting citizenship in Yekaterinoslav vicegerency and Tavriya region to Jews". And already in 1793, Jews rushed to live in Yekaterinoslav, a governorate town by that time. By the turn of the 19th century, the Jewish population exceeded 300 people. In the 1900's, Yekaterinoslav's Jewish life was diverse and active, despite the pogroms that swept across the town. Jewish plays were staged, new synagogues and prayer houses, hospitals and schools were built. Levi Yitzhak Schneerson, a scion of the Habad-Lubavitch hassidic dynasty, served as the town's rabbi from 1907-39.

By early 1930s, almost all town's synagogues including the Choral Synagogue were closed by the Soviet authorities. In the second half of the decade, the wave of Stalinist repressions reached its peak all over the country and also affected the Jewish population of the town. Many Jews were arrested and shot on charges of the creation of "Zionist espionage rings". On August 25, 1941, Dnipropetrovsk was occupied by fascist troops. A Jewish ghetto was created. Dnipropetrovsk coking plant's territory, where a ghetto for around 5,000 people was organized, was the last place of residence for many Jewish citizens. Over 11,000 Jews were gathered near the central department store in Karl Marx Avenue. They collected things Jews brought with them, broke them into columns of 800-1000 people each and sent them with an escort to the territory of the forest nursery opposite the transport institute, where all of them were shot dead or thrown into the ravine alive.

After the war, the community only had the building at 7 Kotsyubinskoho Street (now known as the Small Synagogue). The Small Synagogue remained the only active synagogue in the town up to 2000. Since June 1990, the revival of Jewish life in Dnipropetrovsk has been developing at a growing pace. In 1991, a Jewish school was opened, quickly becoming one of the largest in Europe. The advanced infrastructure of a modern Jewish community that has developed dynamically was created over a short period of time. Its spiritual leader is Chief Rabbi Shmuel Kaminetskyi.

More historical information on the Jewish settlement in Dnipropetrovsk can be found on pages 21-22.

**CURRENT STATE:** Overall condition is acceptable. Occasional clearing or cleaning is carried out by the local Jewish community who own the site. Grass needs to be mown.

## DNIPROPETROVSK MASS GRAVE II (ENERGETICHESKAYA STREET)

Дніпропетровськ | Днепропетровск (Dnipropetrovsk)

Other names: Екатеринослав | Yekaterinoslav

LO TISHKACH ID NO. : 12041

ADDRESS: Energeticheskaya Street, Dnipropetrovsk, Dnipropetrovsk City, Dnipropetrovsk Oblast, UKRAINE



<b>EXECUTION DATE:</b>	October 1941 - 1943
<b>ESTIMATED NUMBER OF PEOPLE BURIED:</b>	20,000
<b>CURRENT SIZE:</b>	80m <sup>2</sup>
<b>PRESENT USE:</b>	Memorial

**DETAILS OF ACCESS:** To reach the mass grave go from the centre of the city, drive along Geroev Stalinrada Street. After the filling station, there is a turn into Energeticheskaya Street.

**LOCATION & DEMARCATION:** The mass grave site is situated in an isolated urban location. No road or entrance sign mark the site. No wall or fence surrounds the site. Access is open to all.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is a memorial at the site in the form of a statue about five meters in height, covered with bronze. The base is a bulk star, made of reinforced concrete. Near the monument there is a marble plaque with the inscription: "The place of execution of 20,000 civilians during the time of the Nazi occupation in September 1943". The brick stele is plastered with concrete and bears the following words "Nobody is forgotten, nothing is forgotten".

<b>JEWISH COMMUNITY ESTABLISHED:</b>	1793
<b>PRE-WAR JEWISH POPULATION:</b>	25,000 - 100,000
<b>CURRENT JEWISH POPULATION:</b>	10,000 - 25,000

**HISTORY OF THE JEWISH COMMUNITY:** The history of the local Jewish community began almost from the town's foundation in 1776. In 1791, Empress Catherine II issued the decree "On granting citizenship in Yekaterinoslav vicegerency and Tavriya region to Jews". And already in 1793, Jews rushed to live in Yekaterinoslav, a governorate town by that time. By the turn of the 19th century, the Jewish population exceeded 300 people. In the 1900s, Yekaterinoslav's Jewish life was diverse and active, despite the pogroms that swept across the town. Jewish plays were staged, new synagogues and prayer houses, hospitals and schools were built. Levi Yitzhak Schneerson, a scion of the Habad-Lubavitch hassidic dynasty, served as the town's rabbi from 1907-39.

By the early 1930s, almost all the town's synagogues including the Choral Synagogue were closed by the Soviet authorities. In the second half of the decade, the wave of Stalinist repressions reached its peak all over the country and also affected the Jewish population of the town. Many Jews were arrested and shot on charges of the creation of "Zionist espionage rings".

On August 25, 1941, Dnipropetrovsk was occupied by fascist troops. A Jewish ghetto was created. Dnipropetrovsk coking plant's territory, where a ghetto for around 5,000 people was organized, was the last place of residence for many Jewish citizens. Over 11,000 Jews were gathered near the central department store in Karl Marx Avenue. They collected things Jews brought with them, broke them into columns of 800-1000 people each and sent them with an escort to the territory of the forest nursery opposite the transport institute, where all of them were shot dead or thrown into the ravine alive. More historical information on the Jewish settlement in Dnipropetrovsk can be found on pages 21-22.

**CURRENT STATE:** The local municipality own the site. Overall condition is unacceptable.

**DETAILS OF ASSISTANCE NEEDED:** The brick stele needs restoration, and an appropriate mention that the victims were Jewish should be added. Trees require pruning, and the installation of a small fence would be ideal. Regular maintenance and care. Contact Lo Tishkach to find out how to help.

## DNIPROPETROVSK MASS GRAVE III (SCHOOL NO. 9)

Дніпропетровськ | Днепропетровск (Dnepropetrovsk)

Other names: Екатеринослав | Yekaterinoslav

LO TISHKACH ID NO.: 12042

ADDRESS: Within town, Dnipropetrovsk, Dnipropetrovsk City, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** 1941 - 1943  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 500  
**PRESENT USE:** Memorial

**DETAILS OF ACCESS:** The mass grave site is located on the territory of School No. 9, not far from the “1000 Trifles” store on Karl Marx Avenue.

**LOCATION & DEMARCATION:** The mass grave site is situated in an isolated urban location, on flat land. A road sign marking the site bears the following Russian inscription: “Остановись, склони голову, живущий”, English translation: “The living should stop and bow their heads here.”

The site is surrounded with brick buildings on two sides. Visits to the site should be coordinated in advance with the school. Tel: 744-21-74. Open from 9am till 6pm.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is a stele memorial about eight meters long and five meters high at the mass grave site.

**ADDITIONAL DETAILS:** During the war, the Jews who were not shot during the mass executions of 1941 were searched for, betrayed by their neighbours, and shot in the school yard, where the Gestapo office was located. Partisans and underground fighters were also shot here. Only few names are known, such as Fyodor Timchenko and Leonid Ostrovsky.

**JEWISH COMMUNITY ESTABLISHED:** 1793  
**PRE-WAR JEWISH POPULATION:** 25,000 - 100,000  
**CURRENT JEWISH POPULATION:** 10,000 - 25,000

**HISTORY OF THE JEWISH COMMUNITY:** The history of the local Jewish community began almost from the town’s foundation in 1776. In 1791, Empress Catherine II issued the decree “On granting citizenship in Yekaterinoslav vicegerency and Tavriya region to Jews”. And already in 1793, Jews rushed to live in Yekaterinoslav, a governorate town by that time. By the turn of the 19th century, the Jewish population exceeded 300 people. In the 1900s, Yekaterinoslav’s Jewish life was diverse and active, despite the pogroms that swept across the town. Jewish plays were staged, new synagogues and prayer houses, hospitals and schools were built. Levi Yitzhak Schneerson, a scion of the Habad-Lubavitch hassidic dynasty, served as the town’s rabbi from 1907-39.

By the early 1930s, almost all the town’s synagogues including the Choral Synagogue were closed by the Soviet authorities. In the second half of the decade, the wave of Stalinist repressions reached its peak all over the country and also affected the Jewish population of the town. Many Jews were arrested and shot on charges of the creation of “Zionist espionage rings”.

On August 25, 1941, Dnipropetrovsk was occupied by fascist troops. A Jewish ghetto was created. Dnipropetrovsk coking plant’s territory, where a ghetto for around 5,000 people was organized, was the last place of residence for many Jewish citizens. Over 11,000 Jews were gathered near the central department store in Karl Marx Avenue. They collected things Jews brought with them, broke them into columns of 800-1000 people each and sent them with an escort to the territory of the forest nursery opposite the transport institute, where all of them were shot dead or thrown into the ravine alive. More historical information on the Jewish settlement in Dnipropetrovsk can be found on pages 21-22.

**CURRENT STATE:** The local municipality own the site. Overall condition is acceptable. Some restoration undertaken. The students of School No. 9 take care of the memorial.

## INHULETS MASS GRAVE

Ингулець | Ингулец (Ingulets)

Other names: Har Shefer (Yiddish), Широкая - Shirokaya (Former Russian)

LO TISHKACH ID NO.: 9090

ADDRESS: Town outskirts, Inhulets, Shyrokovskiy Raion, Dnipropetrovsk Oblast, UKRAINE



EXECUTION DATE:	June 11, 1942
ESTIMATED NUMBER OF PEOPLE BURIED:	1940
PRESENT USE:	Abandoned cemetery
CURRENT SIZE:	42m <sup>2</sup>

**DETAILS OF ACCESS:** The mass grave is located on the outskirts of Inhulets village entering from the direction of Kryvyi Rih. A road leads to the site avoiding the need to cross private property.

**LOCATION & DEMARCATION:** Situated on a hillside in a suburban location. An abandoned Jewish cemetery is located nearby. An entrance sign in Russian bears the following inscription: "Here lie buried the relatives, friends and countrymen, members of the Inhulets colony, who were shot during the German occupation, on June 11, 1942." The site is surrounded by an iron fence.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is a marble memorial at the site.

**ADDITIONAL DETAILS:** After the beginning of WW2, only a small part of the colonists managed to evacuate. When the Nazis came to this area, they understood that without the help of the Jews they could not gather the harvest. They surrounded the colony of Inhulets with barbed wire and ordered the Jews to work quietly. "People lived, planted corn, threshed the grain. And then ... when the harvest was gathered, all the Jews were killed. The Germans gathered the elderly and children. They said to people: you will be taken away, wear the best, take the best things with you. They were led along the bank of the river, as though to the station. While walking along the bank, the Jews already understood everything ... so they shouted! .. On the outskirts of the village of Inhulets, there are remains of the ruined Jewish cemetery and a monument. There is no mention of the word "Jews", nor a menorah or a Star of David.

In 1956, a group of enthusiasts, former inhabitants of the colony, received permission to transfer the remains from the place of execution to a common mass grave, where on the site of the future monument, in 1961, a commemorative plate was erected. The funds for the construction of the monument were collected among the former colonists and their descendants. As a result of research, in the yard of a funeral home, a monument of black polished marble was found and purchased. It turned out to be a statue of Alexander II, without his bust, which had miraculously been preserved. The monument was installed at the mass grave and solemnly opened in June 1962, 20 years after the shootings.

JEWISH COMMUNITY ESTABLISHED:	1809
PRE-WAR JEWISH POPULATION:	1,000 - 5,000
CURRENT JEWISH POPULATION:	None

**HISTORY OF THE JEWISH COMMUNITY:** Inhulets was one of the first Jewish colonies of the "first wave" of resettlement. It was founded by 104 Jewish families - 310 people - who were given 9,000 acres of land. Over time, the colony became the largest of the Jewish colonies of Southern Ukraine with a population of some 2,800. Unofficially, the colony was also called Har Shefer. In Inhulets, as well as in other Jewish colonies, there was a Talmud Torah, Gmilus Hesed (benevolent fund), Bikur Holim (medical care), and a Hevra Kadisha (burial fraternity).

More historical information on the Jewish settlement in Inhulets can be found on page 23.

**CURRENT STATE:** The regional government own the site. Overall condition is acceptable. Vegetation has been cleared and the wall & gate have been fixed. During the Soviet period, the mass grave in the village of Inhulets was registered as a site under state protection.

## KATERYNIVKA MASS GRAVE

Katerynivka (Катеринівка) | Katerinovka (Катериновка)

LO TISHKACH ID NO. : 12024

ADDRESS: Town outskirts, Katerynivka, Sofiivskiy Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** 1941  
**PRESENT USE:** Agricultural Use  
**CURRENT SIZE:** 200m<sup>2</sup>

**DETAILS OF ACCESS:** The mass grave is located on the outskirts of Katerynivka. From the road from Kryviy Rih to Dnipropetrovsk, turn near the sign for Katerynivka. Drive through the village along the main street towards the fields.

**LOCATION & DEMARCATION:** Situated in a suburban location in a ravine. No wall or gate surround the site, neither does a road or entrance sign mark the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is no memorial at this mass grave site.

**ADDITIONAL DETAILS:** The village was occupied in 1941 and all the Jews who had failed to evacuate were herded into the ghetto which was located near the village of Mykolaivka. The Jews were forced to work on construction of the Kryviy Rih - Dnipropetrovsk road. When the works were finished, the ghetto prisoners along with other residents of nearby villages were shot and dumped into a ravine. The shooting of civilians took place near the village of Katerynivka.

**JEWISH COMMUNITY ESTABLISHED:** 1859  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** None

**HISTORY OF THE JEWISH COMMUNITY:** In 1859, there were two Jewish families in Katerynivka, in the early 20th century, about 70 Jews (6%). In the mid-19th century, the Jews owned two shops in the village. In the early 20th century, the majority of taverns, shops and mills belonged to the Jews, some of whom were also involved in the grain trade.

**ADDITIONAL COMMENTS:** There has been no Jewish community here since WWII.

**CURRENT STATE:** The local municipality currently own the site. No maintenance or care are in place.

**DETAILS OF ASSISTANCE NEEDED:** An identification marker needs to be erected, as well as a memorial sign, followed by regular maintenance and care. Contact Lo Tishkach to find out how to help.

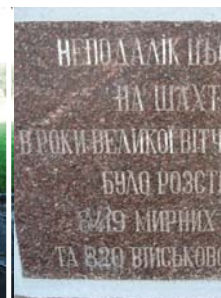
## KRYVYI RIH MASS GRAVE (MINE NO.5)

Кривий Ріг | Кривой Рог (Krivoy Rog)

Other names: Krzywy Róg | Krywyj Rih | Kryvyj Rih | Kriwoi Rog

LO TISHKACH ID NO. : 9074

ADDRESS: Trampark district, Kryvyi Rih, Kryvorizkyi Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** October 1941  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 6,000  
**PRESENT USE:** Industrial and Commercial activities  
**CURRENT SIZE:** -

**DETAILS OF ACCESS:** The territory of the mass grave site is closed to the public because it is located in a mining zone. A memorial sign has been erected nearby.

The memorial site is located 2.5 km from the execution site (mine № 5), in the Trampark district in the city of Kryvyi Rih. Near the memorial sign there is a railway bridge. The sign is directly above the road that leads toward the Southern Mining and Processing Enterprise.

**LOCATION & DEMARCATION:** The mass grave territory, containing unmarked mass graves, is fenced with barbed wire and the gate is locked. It is situated in an isolated urban location, on a hillside.

The memorial site, which is located in the Trampark district has a sign in Ukrainian bearing the following text: "Not far from this place, in Mine No. 5, during the Great Patriotic War, 6,419 civilians and 820 prisoners of war were shot".

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is no memorial at the actual mass grave site.

The memorial sign in the Trampark district was installed in the 1970's by the descendants of those shot. The memorial is in the shape of an irregular rectangle with no mention of Jewish victims or of the Shoah and no Jewish symbols.

**ADDITIONAL DETAILS:** This memorial commemorates the Jews from Kryvyi Rih who were murdered in autumn 1941. Kryvyi Rih was occupied by the Nazis in August 1941. Most male Jews were already at the front. Women, the elderly and children were left in the town. On October 14, 1941, on the orders of the German commandant, all Jews were ordered to gather with belongings in front of the former synagogue, now Kaunasskaya Street. People were lined up in a huge column more than one kilometer long in rows of six, ostensibly to be sent from the station at Chervona to other places of settlement. Those who could not walk were transported in carts and carriages. City residents stood on each side of the column. The people were led towards Mine № 5 and divided into groups of ten to fifteen and shot. Before throwing the corpses into the mine, the executioner cut their heads. Small children were thrown in alive. On the next day, October 15th, the execution continued, and together with the remaining Jews, 800 prisoners of war were also killed at the mine.

**JEWISH COMMUNITY ESTABLISHED:** 1809  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** The Jewish settlement in Kryvyi Rih began in 1764. In 1882, the first pogrom targeting the community occurred. Further pogroms took place in 1883, 1904, 1905 and 1919.

**ADDITIONAL COMMENTS:** The community re-started its activities in 2002. Rabbi Liron Ederi has been at the head of the Jewish community for eight years. Today, there are the following facilities: a school, a kindergarten, a boarding house, a modern sports ground. The Jewish community run a website at [www.krjew.com](http://www.krjew.com).

**CURRENT STATE:** The local municipality currently own the site. "Hesed Hana" takes care of the monument, while the execution site itself cannot be accessed.

**DETAILS OF ASSISTANCE NEEDED:** The actual mass grave site at the mine requires demarcation and security and regular maintenance and care. Contact Lo Tishkach to find out how to help.

## LATIVKA MASS GRAVE

Латівка | Латовка (Latovka )

LO TISHKACH ID NO. : 9094

ADDRESS: Town outskirts, Lativka, Shyrokovskiy Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** Autumn 1941  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 80  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 40m<sup>2</sup>

**DETAILS OF ACCESS:** The mass grave site is located Along the Kryvyi Rih - Ingulets road, two kilometers from the sign indicating the entrance to Shirokovskiy raion. Turn right and drive two kilometers towards the village. Immediately after the bridge on the right, at a distance of 200 meters from the dirt road, there is a monument above the river.

**LOCATION & DEMARCATION:** The mass grave is situated in an isolated suburban location, by water. It is surrounded by a one meter high metal fence. Next to the mass grave there are also willow trees, which protect the site. The gate is always open. No road or entrance sign mark the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** The memorial, a concrete vertical irregular pipe of five meters in height, bears the following inscription: "Here lie buried the citizens of Inhulets village, brutally executed by the Nazi occupiers in 1941." The inscription does not pose any information that the Jews were shot, it is known from the locals, that here on the river bank, local Jews were shot.

**ADDITIONAL DETAILS:** When the Nazis came to this area, they understood that without help from the Jews, they would be unable to gather the harvest. They surrounded the colony of Inhulets with barbed wire and ordered the Jews to work quietly. When the harvest was gathered, all the Jews were killed. The Germans gathered the elderly and children who were led along the bank of the river, as though to the station. The villagers of Lativka, namely the Jews who had moved away from the Inhulets colony, were shot on the site where the memorial stands.

After the Nazis occupied Lativka, 678 residents of Shirokoe village were driven along the ancient steppe road, past the old dilapidated church and village school, towards the hilly churchyard with sunk wooden crosses.

The cemetery was located on top of the hill. Here stood a machine gun, and people were shot by the SS soldiers and local collaborators in the field behind the cemetery.

**JEWISH COMMUNITY ESTABLISHED:** 1810  
**PRE-WAR JEWISH POPULATION:** 10 - 1000  
**CURRENT JEWISH POPULATION:** -

**HISTORY OF THE JEWISH COMMUNITY:** Polish Jews settled in seven agricultural colonies in Yekaterinoslav province, one of which was in the village of Shirokoe, on the Inhulets river. In the years 1918-1920, the village was subject to raids by the neighbouring gangs. The main objective of the bandits was the physical destruction of the Jewish population of the colony, in order to seize their land. The massacre of July 12, 1919 stands out. On this evening, a gang of bandits, numbering 45 people, rushed into the colony from the side of Uspenovka village. Some of the bandits drove 40 Jews into the village council building, and shot them in the yard one by one. 30 Jews were killed there. In the meantime, the rest of the rioters looted Jewish houses. The population began to flee towards the steppe and other colonies. In the early morning hours, the bandits were frightened by the noise of two peasant carts and left the colony. During the pogrom, 36 people were killed, five were wounded and two raped. 85 children were orphaned.

**CURRENT STATE:** The local municipality owns the site. Overall condition is acceptable. The Jewish community of Kryvyi Rih takes care of the site. Stones were collected and vegetation was cleared.

**DETAILS OF ASSISTANCE NEEDED:** The plate with the inscription should be renovated. Contact Lo Tishkach to find out how to help.

## MALA KALYNIVKA MASS GRAVE

Мала Калинівка | Малая Калиновка (Malaya Kalinovka)

LO TISHKACH ID NO. : 12039

ADDRESS: Town outskirts, Mala Kalynivka, Solonianskyi Raion,  
Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** 1941-1943  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 100  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 25m<sup>2</sup>

**DETAILS OF ACCESS:** To reach the mass grave site, go from the direction of Mykolaivka, take the last turn on a dirt road before the turn to Dzerzhinovka. About one kilometer before the intersection, turn left.

**LOCATION & DEMARCATION:** The mass grave is situated in an isolated location between fields and woods, on flat land. It is not surrounded by a wall or fence, neither does a road or entrance sign mark the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** There is a metal memorial with an inscription "To the memory of the heroes of 1941-1945".

**JEWISH COMMUNITY ESTABLISHED:** 1809  
**PRE-WAR JEWISH POPULATION:** -  
**CURRENT JEWISH POPULATION:** None

**HISTORY OF THE JEWISH COMMUNITY:** In the years 1924-25, the Soviet authorities offered the landless peasants to go to Ukraine to settle on virgin soil. People settled on an ethnic basis: there were Jewish, Russian, Ukrainian and German villages. The territory was a bare steppe. At first people lived in dugouts. Through hard work and assistance from the JDC, farm equipment and livestock were acquired and a village was built, which later evolved into the collective farm called Trudovik. Before the war, this farm prospered. The collective farm had a vineyard, an orchard and a fish pond. Each family owned a one hectare garden, as well as cows, chickens and geese. The first chairman of the kolkhoz was Schuldiner and a school was constructed.

At the beginning of WWII, the Jews were going to evacuate and awaited direction from the district authorities. Northern Kazakhstan, which was chosen as the location for their evacuation, was closed and the Jews were forced to leave the village in carts, driving the cattle ahead as the Germans advanced towards the settlement. The bridge in Zaporozhye was blown up and those who had not managed to cross the river, returned to their villages. All of them, around 500 in number, were shot by the Germans and the Polizeis in Zvolynskaya ravine. Not a single Jewish family has remained in the village or in the nearby settlements.

During WWII, Tania Katsina worked in a front-line hospital as a surgical nurse and celebrated the victory at Port Arthur. She was awarded with two Orders of the Red Star. She died in 1979.

**CURRENT STATE:** The local municipality own the site. Overall condition is acceptable. Some restoration was undertaken by local residents.

**DETAILS OF ASSISTANCE NEEDED:** The memorial should mention the Jewish victims. Contact Lo Tishkach to find out how to help.

## MYKOLAIVKA MASS GRAVE (THE WELL)

LO TISHKACH ID NO. : 12026

ADDRESS: Town outskirts, Mala Kalynivka, Sofiiivskiy Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** September-October 1941  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 40  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 21.62m<sup>2</sup>

**DETAILS OF ACCESS:** The mass grave site is located three kilometers from the centre of the village in a ravine. Walk down the ravine from the observation site leading to a memorial known as "The Well".

**LOCATION & DEMARCATION:** The mass grave is situated in an isolated agricultural/fields location, in a ravine. A road or entrance sign marking the site bears the following inscription in Russian: "To the memory of WWII victims "What for? Why now? What is God doing? And where is His justice? Book of Job".

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** "The Well" memorial is located directly on the site of the execution of Jews during WWII. The height of the monument is 2.15 m., width 0.6 m, thickness 0.3 m. The fence is made of marble chips and is 0,4 m high. The length of the fence is 4.6m x 4.7m. The monument itself looks like a piece of rock, made of marble, and the inscription plate is of black marble. At a distance of 100 meters, there is a monument symbolizing the well. It was erected by a son of one of the victims of 1941. The monument is made of marble, and the cover of the "well" is wooden. 300 meters above the memorial there is an observation platform for visitors. In the centre of the village there is another memorial "The Well", shaped like an irregular cube.

An additional inscription at the site reads: "In this land lie the remains of 40 peaceful Jewish peasants from Dnipropetrovsk, brutally killed by the Nazis in late summer 1942. "May God remember them with all His grace and avenge the shed blood of his servants. From the prayer "Father of Mercy" (Av Harachamim)."

The metal cover of the well memorial was stolen, and was replaced with a wooden one.

**JEWISH COMMUNITY ESTABLISHED:** -  
**PRE-WAR JEWISH POPULATION:** -  
**CURRENT JEWISH POPULATION:** -

**HISTORY OF THE JEWISH COMMUNITY:** In September-October 1941, the Jews were taken to the well in Mykolaivka and shot. Those who were not killed immediately, were dumped into the well and drowned. Most of the victims were Jews from the settlement of Pervomaevka (no longer exists).

Testimony from interview with eyewitness, Tatyana Ivanovna Manuylenko, born 1930.

**CURRENT STATE:** The local municipality own the site. Overall condition is acceptable. Some restoration was undertaken.

**DETAILS OF ASSISTANCE NEEDED:** The monuments require some restoration work. Contact Lo Tishkach to find out how to help.

## NERUDSTAL MASS GRAVE

Нерудсталь

LO TISHKACH ID NO.: 9097

ADDRESS: Town outskirts, Nerudstal, Piatykhatskyi Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** 1943 - 1944  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 546  
**PRESENT USE:** Agricultural Use  
**CURRENT SIZE:** 5000m<sup>2</sup>

**DETAILS OF ACCESS:** The mass grave is located in the prospecting shaft of E. Telman mine. The shaft can be found next to an asphalt factory near Nerudstal. The mass grave is found by driving one kilometer from Piatykhatski settlement, then a right turn followed by a second turn right along the road to the village and then a further 400m.

**LOCATION & DEMARCATION:** The mass grave is located on a hillside in an agricultural setting. The mass grave territory is utilized for agricultural use. The site is owned by the local municipality who take care of the site, and have cleared vegetation.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** The memorial at the site is made of brick and is pyramidal in shape.

**JEWISH COMMUNITY ESTABLISHED:** Early 19th century  
**PRE-WAR JEWISH POPULATION:** None  
**CURRENT JEWISH POPULATION:** None

**HISTORY OF THE JEWISH COMMUNITY:** According to some sources, the establishment of Nerudstal village is dated to the early 19th century. The industrialists Shcherbatyuk and Teplice, were mining refractory clay and sending it to the metallurgical plant in Yekaterinoslav. On January 5, 1919, a large gang entered the Nerudstal colony. The bandits broke into houses and Jewish men were dragged from their homes, hit with rifle butts, and taken to an assembly. They demanded of the Jewish population to submit all the weapons. When the Jews gave them a certain amount of weapons, the bandits drove everybody into a barn and surrounded the building. People who tried to escape through the roof were hacked to death with swords. The rest were burned. All the victims were buried in a mass grave at the cemetery. After the pogrom, the colony did not recover.

**CURRENT STATE:** The mass grave is unprotected, access is open to all and subject to inappropriate use of the site for agricultural purposes. Incompatible adjacent developments and pollution are both severe existential threats.

**DETAILS OF ASSISTANCE NEEDED:** The site requires restoration and regular care. Contact Lo Tishkach to find out how to help.

## NIKOPOL MASS GRAVE

Нікополь | Никополь

Former names: Nikitino | Nikitin Rog

LO TISHKACH ID NO. : 9078

ADDRESS: Town outskirts, Nikopol, Nikopol City, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** 1941-1943  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 10,000  
**PRESENT USE:** Other  
**CURRENT SIZE:** 35m<sup>2</sup>

**DETAILS OF ACCESS:** The mass grave site is situated at the entrance to Nikopol from the direction of Dnipropetrovsk, in the Kuklin proval (gorge), near the railway crossing.

**LOCATION & DEMARCATION:** The mass grave is situated in a suburban location, on flat land. No wall or fence surround the site. There is a fish factory and a monument to the Unknown Soldier nearby.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** At the site of the mass grave, there is a memorial. A road or entrance sign marking the site features a Star of David and bears the following inscription in Ukrainian: "We remember and grieve over 8,000 of our Jewish compatriots, including 2,000 children, killed by the Nazis and their collaborators in Nikopol in 1941-1943. Nikopol Jewish community. Nikopol City Council."

**ADDITIONAL COMMENTS:** There is a monument in the shape of a flame of fire with a large Star of David on the front side. The monument was erected in 2004-2005 by Nikopol Jewish community with the support of Dnipropetrovsk Jewish community. In 2007-08, the monument was vandalized with paint.

**JEWISH COMMUNITY ESTABLISHED:** 16<sup>th</sup> century  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 1,000 - 5,000

**HISTORY OF THE JEWISH COMMUNITY:** In 1867, there were two synagogues in Nikopol. In 1906, a Zionist circle operated. In October 1905, a pogrom took place. There were about 2,000 Jews in Nikopol at the time. In 1910, there were three synagogues, a private Jewish boys' school and a Jewish cemetery. In 1913, Jews owned all three pharmacies, a hotel, and more than 40 shops and stores in Nikopol. In 1916, the rabbi was Pinkhus Meerovich Kalamov. By the early 1930s, the synagogues in Nikopol had been closed and the minyan gathered in a private apartment. The rabbi in 1933 was Leib Halperin. On August 17, 1941, the Germans entered Nikopol. Some Jews had been evacuated or mobilized in the Red Army. The Germans immediately subjected the Jewish population to registration (a six-pointed star was sewn on the back of all clothes). A ghetto was established. Soon afterwards, the mass extermination of Jews began. The executions were carried out at the exit from Nikopol towards Dnipropetrovsk - in a deep ravine and anti-tank ditch. On October 3, 1941, 130 Jews were executed, on October 5, 1941 - 570 Jews; those Jews remaining in Nikopol were shot on March 24, 1942.

In the 1960s, a minyan gathered in a private apartment. In 1996, a Jewish community was reestablished in Nikopol (the chairman - Alexander Isaakovich Feldman, born 1949), and in 2000 - a religious community (chairman - Tom Podolsky, born 1932).

Notable natives of the local Jewish community include Boris Abramovich Galin (Rogalin) - (1904-1983, Moscow) - a writer, journalist; Alexander Mikhaylovich Goldovsky (1908-1991, St. Petersburg), a scientist in the area of physical chemistry and biology of oilseeds, author of around 200 works, including seven monographs.

**CURRENT STATE:** The local municipality currently own the site. The Jewish community of Nikopol have carried out some restoration. No regular maintenance or care are in place.

## NOVOMOSKOVSK MASS GRAVE

Новомосковськ | Новоселица (Novoselitsa)

Other names: Samar | Samara | Samarchyk | Samarchik | Novaya Samar'

LO TISHKACH ID NO. : 12038

ADDRESS: Town Outskirts, Novomoskovsk, Novomoskovsk City,  
Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** 1941-1943  
**ESTIMATED NUMBER OF PEOPLE BURIED:** -  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 500m<sup>2</sup>

**DETAILS OF ACCESS:** To reach the mass grave site, at the bridge over the Samara river, follow the steps leading down from the beginning of the bridge towards the monument located across from the glade. The monument can be seen from the bridge only in winter. In summer, the trees obstruct the view.

**LOCATION & DEMARCATION:** The mass grave is situated in a suburban location, by water. No wall or fence surround the site, neither does a road or entrance sign mark the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** At the site of the mass grave, there is a memorial stone. The stone basement is covered with different sized stones as a reminder that the Nazis did not pay attention to age or status. Between the stones there are artificial flowers. The memorial plaque bears an inscription: "On these shores of the river ... 1941 -1943 fascist ... shooting of the local civilians and guerrillas". The monument was erected by a local resident, a maths teacher in one of the schools, Neeson Evseyevich Braslaksy in 1979-1980. The monument at the site is in very bad condition. Currently, the site is not maintained, but the Jewish community of Novomoskovsk is working on a project for a new monument at the site. The design is ready and the community is raising money for the memorial construction.

**ADDITIONAL COMMENTS:** People were led through the city from the centre (currently the 20th Lyceum) towards the river, transferred across the bridge, while in the woods near the river the gullies had already been dug. People were stripped, all valuables were taken away from them, then they were shot in groups and covered with sand and soil.

**JEWISH COMMUNITY ESTABLISHED:** 1794  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** 10 - 1000

**HISTORY OF THE JEWISH COMMUNITY:** Novomoskovsk was founded as a settlement of Zaporizhian Cossacks and later on, craftsmen and traders arrived there with Jews among them. The Jewish population gradually increased and in the second half of the 19th century, a community was established.

A synagogue was built and there were three other Jewish prayer houses and a Jewish primary school where the students were from both the city itself and from the surrounding district. Several rich Jewish merchant families lived in the city, including the Fridlieb family who sponsored a small hospital.

After the collapse of the Soviet Union, the community began to gradually recover. With the arrival in the city of Jewish organizations, the community has recently begun to revive.

**CURRENT STATE:** The local municipality currently own the site. The site is not maintained. Overall condition is unacceptable. Vegetation is a serious threat. The monument is in very bad condition.

**DETAILS OF ASSISTANCE NEEDED:** New monument needed mentioned the Jewish identity of the victims, followed by regular maintenance and care. Contact Lo Tishkach to find out how to help.

## NOVOPODILSKE MASS GRAVE

Новоподільське | Новоподольское (Novopodolskoe)  
Other names: Ново-Одесса (Novo-Odessa) | Кущинск (Kushchinsk)

LO TISHKACH ID NO. : 9102

ADDRESS: Town outskirts, Novopodilske, Sofiyivki Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** May 30, 1942  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 200  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 100m<sup>2</sup>

**DETAILS OF ACCESS:** To reach the mass grave site, drive along the Sofiyivka-Nikopol road, turning right before Novovasylivka. Across from the village of Novopodil'ske is a dam and the mass grave memorial is located just behind the dam to the right.

**LOCATION & DEMARCATION:** The mass grave is situated in a suburban agricultural location, by water. The memorial is surrounded with a brick fence about 50 cm high. The perimeter fence around the memorial measures 40 meters.

The mass grave contains a monument. The steps are made of concrete.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** At the site of the mass grave, there is a memorial stone. A sign in Ukrainian bears the following text: "To our dear relatives and fellow residents of Novovitebsk, Novokovne, and Novopodil'ske, shot by the German Nazis in 1942. From the children and grandchildren of the residents of Novovitebsk village."

The monument was erected during the Soviet period. No mention of Jews was made in the inscription because of the possibility of anti-Semitic acts.

**JEWISH COMMUNITY ESTABLISHED:** 1847  
**PRE-WAR JEWISH POPULATION:** 10 - 1000  
**CURRENT JEWISH POPULATION:** None

**HISTORY OF THE JEWISH COMMUNITY:** Novopodilske (Kushchinsk, Novo-Odessa), was set up as a colony of Jews on the banks of the Zhovten'ka river. There were 162 male and 144 female inhabitants and a Jewish prayer house operated. In 1851, Dietrich Yepp was appointed village elder and his work received recognition of both the local Jews and the public authorities.

In early 1918, the colony numbered 540 inhabitants, of which 450 were Jews. As a result of pogroms, famine and epidemics, the Jewish population decreased to 390 persons and three houses were destroyed. In August 1919, a detachment of volunteers of General Shkuro led by Gubanov entered the Novopodilske colony and a violent pogrom occurred.

On May 30, 1942, in a ravine near the village of Novopodilske, about 400 Jews from the settlement itself and from the nearby villages of Novovitebsk and Novokovno were shot.

**CURRENT STATE:** The local municipality currently own the site. Overall condition is acceptable. Some restoration undertaken. Local residents take care of the site.

**DETAILS OF ASSISTANCE NEEDED:** The inscription on the memorial stone should mention the Jewish victims. Contact Lo Tishkach to find out how to help.

## NOVOZHITOMYR MASS GRAVE

Ново-Житомир | Репетин (Repetin)

Other names: Новый Житомир | Novyi Zhitomir | Novo-Zhitomir | Repetina | Repetino

LO TISHKACH ID NO. : 11980

ADDRESS: Town outskirts, Novozhitomyr, Kryvorizkyi Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** May 30, 1942  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 500  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 88m<sup>2</sup>

**DETAILS OF ACCESS:** To reach the mass grave site, take the turn-off from the Dnipropetrovsk - Kryvyi Rih road towards the village of Krasino. Continue 1.5km past the village and at the crossroads turn left, drive along the field, turn right after the plantation and go straight along the ditch towards the bank of the reservoir.

**LOCATION & DEMARCATION:** The mass grave is situated in a suburban isolated agricultural location, by water. A broken concrete fence and a gate that does not lock surround the site. No road or entrance sign mark the site. There are ditches and reservoirs in the area.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** At the site of the mass grave, there is a memorial. An inscription bears the following text: "No one is forgotten, nothing is forgotten. Here lie buried the victims of fascism in 1941-1945. Here lie 540 Soviet citizens from the villages of Novozhitomir, Izluchistoe, Trudovoe, Kamenskoe. They were shot by the fascist monsters on May 30, 1942."

**ADDITIONAL COMMENTS:** Following the construction of the Dnepropetrovsk - Kryvyi Rih road, the residents of the villages of Novozhitomyr, Izluchistoe, Trudovoe and Kamenskoe were herded into ditches near the current reservoir and shot.

**JEWISH COMMUNITY ESTABLISHED:** 1847  
**PRE-WAR JEWISH POPULATION:** 1,000 - 5,000  
**CURRENT JEWISH POPULATION:** None

### HISTORY OF THE JEWISH COMMUNITY:

Novozhitomyr was a Jewish agricultural colony in Kherson province. In 1898, there were 65 farming families making up a population of 369. In 1910, a Jewish school was opened. On March 22-26, 1919, gangs of rebels, with the participation of neighboring farmers, devastated the colony and killed four Jews. Soldiers from the Red Army arrived to stop the pogrom. The second pogrom, on 7-8 May 1919, was committed by Grigoryev's gang. Local officials fled and self-defence units were unable to provide sufficient resistance. As a result of the pogrom, 14 people were killed and two wounded. The third massacre, on 17-18 August 1919, was held by the attacking forces of Shkuro; five women were raped. The official authorities, who arrived in Novozhitomyr later, demanded ransom and food, exclusively from the Jewish population. In spring 1942, after planting, mass shootings of Jews began, mostly of children and elderly who had remained in the ghetto.

In the steppe between Zlatoustivka and Novozhitomir, from the period beginning with the Nazi occupation of the area until late May 1942, about 2,000 Jews from Grosser, Izluchistoe, Kamenka, Krasino, Novozhitomir and other villages were executed.

**CURRENT STATE:** The local municipality currently own the site. Overall condition is acceptable. Some restoration undertaken. The mass grave is under the care of Zlatoustovka village council.

**DETAILS OF ASSISTANCE NEEDED:** Restoration of the fence and plaque, as well as establishment of a sign at the road. The inscription on the memorial stone should mention the Jewish victims. Contact Lo Tishkach to find out how to help.

## PAVLOHRAD MASS GRAVE (LITMASH PLANT)

Павлоград | (Pavlograd)

LO TISHKACH ID NO. : 12036

ADDRESS: Liteynaya St, 80a, Pavlohrad, Pavlohrad City, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** December 1942 - November 1943  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 2,100  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 8m<sup>2</sup>

**DETAILS OF ACCESS:** To reach the mass grave site, from the central bus station, go directly to the Donetsk highway and straight to the Pal Mash (LitMash) factory, which is located on Liteynaya Street.

**LOCATION & DEMARCATION:** The mass grave is situated in an urban isolated location, on flat land. No perimeter wall or fence surrounds the site.

The memorial consists of a monument made in the form of menorah and placed under an arch and a six-pointed star on the background. The star is made of marble, the menorah of metal. The road to the monument is paved with tiles. At the bottom of the monument there is a sign with the words: "At this site, 2,100 civilians of Pavlohrad were brutally tortured to death", and in the upper part of the monument, above the menorah, there is an inscription: "People, we were so eager to live". On the lower part of the left side of the memorial, there is a plaque with an inscription: "This monument was unveiled on May 6, 1999, Chairman of the initiative group - Tomashpolsky D.Y."

On the territory, currently built up with residential buildings, there used to be barracks for guest workers (builders) before WWII. When the war began and the Nazis were approaching the city, the workers fled. The Germans entered the city and settled the Jews in these barracks. The Jews were taken away from their homes by force. It is known that one man from Odessa, who was probably visiting relatives or friends, also remained in Pavlohrad. Jews performed the hardest work, in particular, road construction. On the territory of the barracks, there was no drinking water and a few kilometers from the site, there was a shooting ground (the current LitMash plant), where Ukrainians lived, and they had water. Between the ground and the barracks, deep trenches were dug, and when the Jews were driven under convoy to fetch water, they were shot and then thrown into the trenches and buried.

**JEWISH COMMUNITY ESTABLISHED:** 1780  
**PRE-WAR JEWISH POPULATION:** Aprox. 4000  
**CURRENT JEWISH POPULATION:** -

**HISTORY OF THE JEWISH COMMUNITY:** The founding date of the Jewish community of Pavlohrad is 1780. The pre-Holocaust Jewish population stood at around 4,000. It was destroyed during the Nazi occupation in 1941.

Jewish traders were the first Jews to settle in Pavlohrad, catering to the military settlers. Later, Jewish merchants arrived who had earned fortunes in the grain trade and they sponsored the construction of a prayer house. There were two synagogues in the city, a Heder, a state-owned Jewish school (actually a two-year Russian-language school for Jewish students, who were forcibly gathered from across the county) and a large Jewish cemetery, which has been partially preserved. In the 1920s - 30s, the city also had a Jewish theatre. There were no pogroms in Pavlograd before the revolution. During the Holocaust, a concentration camp was located in the city and a large part of the community died during the war and during the mass executions.

**ADDITIONAL COMMENTS:** More information on the local Jewish community can be found on page 30.

**CURRENT STATE:** The local municipality currently own the site. Overall condition is acceptable. Some restoration has been undertaken.

**DETAILS OF ASSISTANCE NEEDED:** A partial restoration was carried out in April - May 2010, so very little repairs are needed. Restoration work was directed by the local Jewish community.

## VERKHODNIPROVSK MASS GRAVE

Верходніпровськ | Верходнепровск (Verkhodneprovsk)

Other names: Григорьевка (Grigorievka)

LO TISHKACH ID NO. : 12037

ADDRESS: Within Town, Verkhodniprovsk, Verkhodniprovskiy Raion, Dnipropetrovsk Oblast, UKRAINE



**EXECUTION DATE:** Officially 1943, but perhaps 1941-1942  
**ESTIMATED NUMBER OF PEOPLE BURIED:** 327  
**PRESENT USE:** Memorial  
**CURRENT SIZE:** 30m<sup>2</sup>

**DETAILS OF ACCESS:** The mass grave can be found at the entrance to Verkhodniprovsk from the direction of Dneprodzerzhinsk. There is a large memorial behind the bus stop.

**LOCATION & DEMARCATION:** The mass grave is situated in an urban isolated location, on flat land. No perimeter wall or fence surrounds the site.

**GRAVES, GRAVESTONES, MEMORIAL MARKERS & STRUCTURES:** The memorial at the site bears the following inscription text: "To the memory of Verkhodniprovsk citizens, shot here by the German Nazi invaders in 1943."

**JEWISH COMMUNITY ESTABLISHED:** 1806  
**PRE-WAR JEWISH POPULATION:** -  
**CURRENT JEWISH POPULATION:** -

### HISTORY OF THE JEWISH COMMUNITY:

In the 1680-1690s, a winter residence of Zaporizhian Cossacks emerged on the site. After the elimination of Zaporizhian Sich in 1775, these lands became the property of Prince G.A. Potemkin. In 1779, a settlement was founded here, called Grigorievka. In 1818, the population was 521 people, including 187 Jews. The main occupation of the local Jews in the first half of the 19th century was agriculture and animal husbandry. Some were engaged in sericulture - in 1810, there were more than 2,000 mulberry trees. A significant development of trades took place - carpentry, shoemaking, tailoring, and commerce. Items of trade were cattle, agricultural products and handicrafts. Based on the Tsar's decrees of the years 1866-1867, the Jews of Verkhodneprovsk could keep all the land that had previously been in their possession. The town was also a centre for Habad Hasidim.

**CURRENT STATE:** The local municipality currently own the site. Overall condition is acceptable. Some restoration undertaken. Local residents take care of the mass grave.



A unique record of the Jewish heritage of Ukraine, this publication provides a summary of the current state of 30 Jewish burial grounds in Ukraine's Dnipropetrovsk Region.

Produced in co-operation with the Dnipropetrovsk Jewish Community, and with the support of the Genesis Philanthropy Group, it presents the results of fieldwork and historical research carried out during the spring and summer months of 2010.

Detailed individual surveys, including a selection of photographs of each site, can be found on the Lo Tishkach Database of European Jewish Burial Grounds (accessible at [www.lo-tishkach.org](http://www.lo-tishkach.org)).



Lo Tishkach Foundation  
European Jewish Cemeteries Initiative

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Established in 2006, the Lo Tishkach Foundation aims to guarantee the effective and lasting preservation and protection of Jewish burial grounds throughout Europe.