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Samuel D. Gruber

United States Commission for the Preservation of America's Heritage Abroad

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JEWISH CEMETERIES, SYNAGOGUES, AND MASS GRAVE SITES IN UKRAINE



**United States Commission for
the Preservation of America's Heritage Abroad**

2005



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UNITED STATES COMMISSION
FOR THE PRESERVATION OF AMERICA'S HERITAGE ABROAD


May 30, 2005

Message from the Chairman

One of the principal missions that United States law assigns the Commission for the Preservation of America's Heritage Abroad is to identify and report on cemeteries, monuments, and historic buildings in Central and Eastern Europe associated with the cultural heritage of U.S. citizens, especially endangered sites. The Congress and the President were prompted to establish the Commission because of the special problem faced by Jewish sites in the region: The communities that had once cared for the properties were annihilated during the Holocaust. The atheistic Communist Party dictatorships that succeeded the Nazis throughout most of the region were insensitive to American Jewish concerns about the preservation of the sites. Properties were converted to other uses or encroached upon by development. Natural deterioration was not counteracted. Vandalism often went unchecked.

This report identifies and discusses Jewish cemeteries, synagogue buildings, and Holocaust mass graves located within the borders of present-day Ukraine. Many of these sites are endangered. I hope that the report will encourage preservation efforts and assist American Jews of Ukrainian descent to connect with the last remnants of their heritage in Ukraine.

The Commission is also required by U.S. law to seek assurances from the governments of the region regarding the protection and preservation of these cultural heritage properties. I am pleased to note that the Governments of the United States and Ukraine entered into a Commission-negotiated agreement regarding the protection and preservation of places of worship, historic sites, cemeteries, and memorials in 1994. The agreement covers the sites identified in this report.



Warren L. Miller
Chairman

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Many members of the Commission have taken a deep interest in this project and in related issues concerning the state of Jewish sites in Ukraine. Rabbis Zvi Kestenbaum and Chaskel Besser and Irving Stolberg deserve special mention. Thanks go to the staff of the U.S. Embassy in Kyiv, including former Ambassador Steven Karl Pifer, and the Ukraine Desk at the U.S. State Department, especially former Officer Nicholas Greanias.

The World Monuments Fund (WMF), which co-sponsored the survey during its first two years of field work provided support that should also be acknowledged. Special thanks go to WMF President Bonnie Burnham and to Ambassador Ronald S. Lauder, Chairman of WMF's Jewish Heritage Council (now Jewish Heritage Program). This report could not have succeeded without critical support at several stages from Ambassador Lauder and from the foundation that bears his name. The Richard and Rachel Goldman Fund also provided much appreciated project support during the first phase of field work.

To prepare this survey, visits to Jewish sites throughout the country took place over a period of almost five years, beginning in 1995. The work was conducted by the Jewish Preservation Committee of Ukraine (JPCU) led by Jed Sunden, Yulia Shvartz Zevelev, Dmitry Surovtsev, and Yuliy Lifshits, who all moved the project forward at different times. Eleonora Evgenievna Sokilova served as JPCU Survey Coordinator for Kyiv and the regions of Chernihiv, Poltava, and Vinnytsia.

More than a dozen individuals throughout Ukraine worked as members of the JPCU survey team to locate hundreds of cemeteries and mass grave sites, many unvisited for years. This dedicated group of field researchers includes Sergei Aberman, Iosif Gelston, Yuri Hodorkovsky, Moisey Davidovich Kirzhner, Michael Kirzhner, Leonid Kogan, Vladimir Moiseevich Oks, Mark Shevelev, Vladimir Trofimovich Tsyauk, and Aleksandr Zevelev.

The results of this survey could not be presented in this form without the assistance of John Meltzer and Eric Anderson of the Jewish Heritage Research Center in Syracuse, who have spent many hours analyzing and inputting data. Eric Anderson especially is responsible for collating much of the material into table form and for helping to edit and collate the final report. His assistance was essential. Rahel Elmer Reger helped prepare the final transcript for publication.

In Kyiv, the survey could not have been carried out without the participation of Yaakov Dov Bleich, Chief Rabbi of Kyiv and Ukraine. Thanks also to Rabbis Shlomo Breuer of Berdychiv, Shlomo Wilhelm of Zhytomyr, and Mordechai Bold of Lviv who also provided information.

Additional thanks go to many individuals in Ukraine involved in the documentation, protection, and preservation of Jewish heritage in that country who also shared information. Special thanks go to Meylakh Sheykhet, who has shared his knowledge of the Jewish sites of the western Ukraine, and has provided valuable insight regarding the needs of specific cemeteries and Ukrainian Jewish cemeteries in general.

Jewish genealogists and other researchers the world over have also generously provided information and photographs of many sites that have augmented the findings of the JPCU. Miriam Weiner, whose many years of work searching out archival sources for Jewish roots in Ukraine was particularly helpful, and her monumental book, *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories*, was an important source during the final phases of the survey and writing work.

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The survey form used in this project was developed in consultation with Phyllis Myers and others during previous country surveys. Many discussions with Phyllis Myers also helped define some of the issues addressed in this report, especially in the section enumerating issues for further consideration.

The dedication and hard work of the International Association Jewish Genealogy Societies and their Cemetery Project, founded by Arlene and Sid Sachs, is also acknowledged.

Explanatory Notes

Spelling

Current Ukrainian place names are given for all locations. Alphabetical listing of sites follows the order of the English alphabet.

Current names of places can be found in *Where Once We Walked: A Guide to the Jewish Communities Destroyed in the Holocaust* by Gary Mokotoff and Sallyann Amdur Sack (Avotaynu, Inc., Teaneck, NJ, 1991; revised edition, 2002).

Illustrations

It is impossible to include photographs of more than a representative sample of the Jewish sites in Ukraine in a report of this size. The photographs included have been chosen for their visual quality and to illustrate specific topics addressed in this report. Additional photographs may be found in: *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories* by Miriam Weiner (New York, 1999).

The report's appendices are designed for genealogists and travelers searching for information about the existence and condition of cemeteries and mass graves in villages, towns and cities throughout Ukraine. Information about surviving synagogues and identifiable cemeteries is given in separate tables. Current use is indicated when known, and in the cases of cemeteries, an approximate number of surviving gravestones and information about threats confronting the site is given. Travelers to cemeteries are advised to consult the Commission's Website, www.heritageabroad.gov.

Information about individual burial plots was not gathered in the survey. Some local Jewish communities have information about individual sites. Their addresses are included in Appendix VI. Additional genealogical information and contacts with individuals and organizations with similar interests and concerns can be found on-line by consulting www.jewishgen.org.

Map of Ukraine and Oblasts (Regions)



I. INTRODUCTION:

I.1 About the Survey

Millions of American Jews can trace their ancestry to the Pale of Settlement, a large territory of czarist Russia where Jews were legally authorized to live throughout the 19th century until restrictions were lifted in 1917.¹ Established after the second partition of Poland in 1793 and subsequently expanded, the Pale of Settlement included within its boundaries part of present day Poland, and much of what is now Lithuania, Belarus, and Ukraine. According to an 1897 census, 4,899,300 Jews lived within the Pale, forming 94 percent of the Jewish population of Russia, and 11.6% of the total population of this area. Because of the substantial Jewish population, the area contains the largest concentration of Jewish historic sites in the world, despite the destruction in the Second World War and during the communist era.

In 1994, the Commission released its full survey of Jewish sites within the boundaries of modern Poland, part of which was previously in the Pale.² A revised edition was released the following year. This report, which covers modern Ukraine, is a natural continuation of that survey. Some of the territory included, however, is located outside the Pale of Settlement, including areas open to Jewish settlement in earlier and later times. The survey includes the historic Jewish communities of Galicia – in western Ukraine, but also large areas to the east and south that have somewhat different traditions and history. In these areas, in many cases settled by Jews only in the 19th century, large populations survived the Second World War and continue today. Despite emigration from Ukraine, several cities, including Dnipropetrovsk, Kyiv, and Odesa located within the Pale of Settlement, and Kharkiv, which was not, have substantial and active Jewish communities today.

Of the once vast number of cemeteries, synagogues, communal buildings and other significant Jewish cultural sites, a small number function today, and only a small part of the total are even recognizable for what they once were. The Nazi destruction of Jewish buildings and cemeteries had the goal of eradicating every trace of Jewish existence. This was preceded by Soviet expropriation of many Jewish communal sites, including the destruction of cemeteries. The Nazi devastation in Ukraine was followed by a half century of neglect of most of those places that managed to survive. Government is much more open to preservation of the sites now but halting and reversing deterioration, and correcting the effects of mindless and inappropriate change, which is still an enormous task.

This survey, conducted between 1995 and 2000 by the Jewish Preservation Committee of Ukraine (JPCU), identified over 1,500 cemeteries, mass graves, and synagogues within the territory of present day Ukraine. Since 1997, the information has been made available on the Internet through the volunteer work of the International Association of Jewish Genealogical Societies (<http://www.jewishgen.org/cemetery/>).

¹ On the Pale of Settlement, see *Encyclopaedia Judaica* (Jerusalem: Keter, 1972), Vol. 13, 24-27.

² *Survey of Historic Jewish Sites in Poland*. (New York: World Monuments Fund, 1994, revised second edition 1995).

The condition of the sites surveyed ranged from good to deplorable. Site researchers catalogued a variety of threats, from overgrown vegetation and erosion, to vandalism, pollution, and nearby development.

Conducting this survey was a difficult task. Researchers trekked from village to village, often unsure of the reception they would receive, and always uncertain about what remnants of the Jewish past they would find. In the words of E. Sokilova, JPCU Survey Coordinator for the oblasts of Kyiv, Chernihiv, Poltava, and Vinnytsia:

All the time I had an impression of seeing ‘ruins of Rome.’ The whole social-and-cultural layer of the Jewish *shtetl* has vanished. Only where some reasonable number of Jews still live can one find ‘isles’ of the mostly-vanished past. The once flourishing *shtetls* have become ordinary villages, *sovkholes*, *kolkholes*, etc. Even buses only go there one or two times a week from the regional center. Other days, one must get there only by hitchhiking, and it is possible only in good weather. One cannot imagine how many times I had to get to a village using a bread carrier, or a milk carrier, or a tractor, to say nothing about horses, because the only bus route was canceled because of lack of gasoline. The risk of being stuck in some out-of-the-way place was always with me.

I.2 Recent and Current Efforts to Document Jewish Sites

Since the rebirth of Jewish communal life in the area of the former Soviet Union, several different projects have been initiated to help preserve Jewish sites throughout Ukraine.

The Government of Ukraine has pledged its help in restoring certain Jewish sites, especially some of the larger synagogues, which have architectural and historical significance. None have been completed however.

The Ukrainian Landmarks Preservation Society has done some preliminary survey work, mainly around the Lviv region. It began work on the reconstruction of the Brody synagogue in the late 1980s or early 1990s, but this work has been halted for many years (figures 8 & 9).

Recently, test excavations were undertaken on the site of the former Jewish “court” in Belz. In addition, the municipality of Zhovkva is undertaking the restoration of the 17th century synagogue in that town (figures 42, 43 & 44) which will serve as a regional Jewish museum. The project has received funding from the World Monuments Fund, a private New York-based historic preservation organization, and the Ukrainian government. The project, however, is still in its early stages.³

³ The synagogue was listed by the World Monuments Fund on its list of 100 most endangered sites for 2000. See WMF’s Web site: www.wmf.org, and “Zhovkva Synagogue: Future Museum of Galician Jewry?” in *Jewish Heritage Report*, II:3-4 (1998-1999).

In 1990, the St. Petersburg Jewish University of Russia, through its Center for Research and Presentation of the Eastern European Diaspora, initiated survey work of Jewish sites in Ukraine, under the direction of Ilya Dworkin, Benjamin Lukin, and Boris Khaimovich. Extensive site visits focused on cemeteries and synagogues and provided good documentation.⁴ Lukin and Khaimovich now live in Israel, and they have continued their work in conjunction with the Center for Jewish Art at Hebrew University. During the course of their expeditions in Ukraine, their teams surveyed some 130 cemeteries and fully documented around 70 in the regions of Galicia (Halychyna), Volyn, Podillia, and Bukovyna. Some extremely rare finds were made, particularly regarding tombstones marking the beginning of Jewish settlement in the region in the early sixteenth century. More than 3,000 decorated tombstones from the seventeenth and eighteenth centuries were also recorded.⁵ The Center for Jewish Art's underlying philosophy is that all these sites are at risk and that information about them must be saved, even if the sites themselves are not.

The Center for Jewish Art's documentation of synagogues has been funded in part by the Getty Grant Program. This effort continues work begun by architect Sergei Kravtsov in the early 1990s when he was chief specialist of the West Ukrainian Institute for the Conservation of Monuments and a lecturer at the Lviv Polytechnic University. Kravtsov subsequently immigrated to Israel. Some fifteen teams of architects have worked to fully document 40 historic synagogues.

Other individuals and groups from abroad have, at one time or another, initiated work on specific sites. For example, the Jewish Community Relations Council of Cincinnati, which has been involved with the city government of Kharkiv as part of a sister-city arrangement, worked to have the main synagogue of the city returned to the local Jewish community in 1990.⁶ The synagogue subsequently suffered an arson attack in 1998 during the restoration process. The attack caused damage costing approximately \$1million to repair.⁷ Genealogists have also compiled general and specific collections of data, descriptive information, photographs, historical notices and other materials related to Jewish sites.

Much of the available material is listed in the compendium assembled by Miriam Weiner, a professional genealogist who for more than a decade has led individuals and groups to research their ancestral history in Ukraine, including visits to cemeteries and other Jewish religious and historic sites. Her book,⁸ published in 1999, is a rich resource for old and new photographs of scores of Ukrainian Jewish sites. Her tables of archival material are an essential resource for anyone in search of documentary evidence of family history.

⁴ See their Web site: <http://www.hum.huji.ac.il/CJA/>.

⁵ For a description of the expedition of 1997, see: "In Search of Jewish Art in Romania and the Ukraine" in *Newsletter* of the Center for Jewish Art, 12 (Oct 1996); "In Search of Jewish Art in Western Ukraine," in *Newsletter* of the Center for Jewish Art, 14 (Summer 1998), 9; and "Remnants of a Material Legacy: Documenting Jewish Architecture and Cemeteries in Ukraine," in *Newsletter* of the Center for Jewish Art, 15 (Summer 2000).

⁶ Unpublished paper by Alice Abrams delivered at *Future of Jewish Monuments* conference, New York, November, 1990. See also "Kharkiv Returns Shul to Jewish Community", *JTA*, (August 31, 1990).

⁷ "Blaze Damages Shul in Ukraine," *JTA*, published in *The Forward* (September 4, 1998).

⁸ Miriam Weiner, *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories* (New York: YIVO and Routes to Roots Foundation, 1999).

More localized efforts have also arisen from genealogical passion. Neil Rosenstein and Benjamin Solomowitz coordinated comprehensive photographic documentation of nearly 5,000 extant gravestones in the Jewish cemetery in Brody, noted for their unusual height, many measuring over six feet tall. A second phase of the project involved the transcription of the names and text on each stone. The complete transcription provides a list of all persons buried in Brody from approximately 1838-1938.⁹

In 1994, the JPCU began survey work using procedures developed by the World Monuments Fund and the Commission in previous surveys. This became the basis of the extended survey that is summarized in this report.

I.3 Survey Rationale & Methodology

The JPCU is the investigative arm of the Union of Jewish Religious Organizations of Ukraine. The main aim of the JPCU is to find and describe all kinds of Jewish burial sites throughout the territory of Ukraine regardless of date or appearance. This survey includes Jewish cemeteries, separate Jewish sections of municipal cemeteries, mixed burial places, demolished Jewish cemeteries, and mass graves. The findings are presented in this report for the first time. There was no prior list of cemeteries to work from, nor any previous similar inventory or survey. At present, there are no similar scientific or statistical lists or databases of information for the type of information collected in this survey.

Finding the locations of cemeteries was difficult. There was no data about Jewish cemeteries in the territory of the former Russian Empire or the former Soviet Union. Since 1917, the number of Jewish burial sites increased for many reasons: pogroms during 1919-1922; the uniting of areas of Jewish burial with burial grounds of people of other religions and nationalities in shared municipal cemeteries, and, especially, the killings by Nazis and their collaborators during the Second World War.

JPCU researchers carried out research in libraries and archives, mostly in Kyiv, and utilized other information sources. In addition, materials from the Center for Jewish Art of the Hebrew University in Jerusalem and the Center of the East-Europe Jewish Investigations of St. Petersburg Jewish University were used to create the list of initial settlements presumed to have had Jewish cemeteries. The expeditions sponsored by those research institutions only covered the western and southwestern regions of Ukraine, however, and despite the fact that these expeditions had been underway for a decade, all the settlements had not been investigated. Recent Ukrainian publications about the Holocaust chronicle the mass murder of Jews, and also list settlements where atrocities took place.¹⁰ The information is based on formerly secret archive sources. However, even works such as these do not contain complete lists of settlements. Some oblasts, such as Zakarpatska, Kharkivska, Donetska, Luhanska, are not fully described. Mostly, there is only general data without names of specific settlements. Despite research by the JPCU, such information still lacks accuracy that could be made more accurate by on-site research.

⁹ "Brody Cemetery Project" in *Jewish Heritage Report* #1 (March 1997).

¹⁰ A.I.Kruglov, *The Extermination of Jewish population of Ukraine during 1941 – 1944*, and *ibid.*, *The Extermination of Jewish Population of Vinnitska Oblast during 1941 – 1944*.

Totals of Cemeteries and Mass Grave Sites Visited by JPCU Listed by Region:

Oblast (Region)	Cemeteries Surveyed	Mass Graves Surveyed
Cherkaska	24	27
Chernihivska	25	15
Chernivetska	20	7
Dnipropetrovska	5	4
Donetska	5	0
Ivano-Frankivska	34	7
Kharkivska	0	10
Khersonska	9	10
Khmelnyska	38	29
Kyivska	50	17
Kirovohradska	21	17
Krymska	1	0
Luhanska	2	0
Lvivska	81	17
Mykolaivska	7	30
Odeska	40	32
Poltavska	20	12
Rivnenska	40	32
Sumska	6	23
Ternopil'ska	34	9
Vinnyska	92	84
Volynska	33	29
Zakarpatska	63	1
Zaporizka	15	12
Zhytomyrska	65	71
Total	731	495



Fig. 1. Kamjanka-Buzka (Lvivska oblast), Ukraine. Broken gravestones at old cemetery. Photo: Sue Talansky 8/1997



Fig. 2. Zhytomyr (Zhytomyrska oblast), Ukraine. Dedication of Holocaust memorial on site of mass grave. Photo: Samuel Gruber 5/2000

Fig. 3. Zhytomyr (Zhytomyrska oblast), Ukraine. Dedication of Holocaust memorial on site of mass grave. Speakers included U.S. Commission Member Irving Stolberg, Deputy Minister of Culture and Arts of Ukraine Leonid Novokhatko, and Rabbi Shlomo Wilhelm of Zhytomyr. Photo: Samuel Gruber 5/2000



Fig. 4. Busk (Lvivska oblast), Ukraine. Jewish cemetery. Photo: Samuel Gruber 5/2000

Fig. 5. Busk (Lvivska oblast), Ukraine. Jewish cemetery. Photo: Samuel Gruber 5/2000



Fig. 6. Sokil (Lvivska oblast), Ukraine. Ruined synagogue. Exterior. Photo: Eleonora Bergman 6/1995

Fig. 7. Sokil (Lvivska oblast), Ukraine. Ruined synagogue. Interior. Photo: Eleonora Bergman 6/1995



Fig. 8. Brody (Lvivska oblast), Ukraine. Ruined synagogue. Exterior. Photo: Eleonora Bergman 6/1995

Fig. 9. Brody (Lvivska oblast), Ukraine. Ruined synagogue. Interior. Photo: Eleonora Bergman 6/1995



Fig. 10. Medzhybizh (Khmelnyska oblast), Ukraine. *Ohel* of Ba'al Shem Tov. Photo: Samuel Gruber 5/2000

Fig. 11. Medzhybizh (Khmelnyska oblast), Ukraine. Re-erected gravestones. Photo: Samuel Gruber 5/2000



Fig. 12. Sadhora (Chernivetska oblast), Ukraine. View of cemetery. Photo: Raymond M. Guggenheim 8/1999

Fig. 13. Sadhora (Chernivetska oblast), Ukraine. Detail of grave of rabbis. Photo: Raymond M. Guggenheim 8/1999

II. OVERVIEW: JEWISH HERITAGE IN UKRAINE¹¹

Jews lived along the Ukrainian coast of the Black Sea in Greek and Roman times, from the first through fourth centuries and have probably lived elsewhere in the territory of Ukraine continuously since the tenth century, long before the Ukrainian nation emerged.¹² By the end of the 1500s, there were about 45,000 Jews in the regions now constituting Ukraine. By the mid-1800s, there were almost 600,000 Jews in the parts of Ukraine under Russian rule. Many more lived in parts of modern Ukraine that were then part of Austro-Hungary.

The Jews of Ukraine currently constitute the third largest Jewish community in Europe and the fifth largest in the world. Jews are mainly concentrated in Kyiv (110,000), Dnipropetrovsk (60,000), Kharkiv (45,000) and Odesa (45,000). Jews also live in many of the smaller towns. Western Ukraine, however, has only a small remnant of its former population, with Lviv and Chernivtsi each having only about 6,000 Jews. The majority of Jews in present-day Ukraine are native Russian-Ukrainian speakers, and only some of the elderly speak Yiddish as their first language. By contrast, in 1926, 76.1% claimed Yiddish as their mother tongue. The average age is close to 45.

Since 1991, the idea of a distinct Ukrainian Jewry has been revived. In former times, Jews living in various parts of the territory of present-day Ukraine had identified themselves as Russian, Polish, Galician, Romanian, Bessarabian, Hungarian, or even Austrian Jews and, more recently, as Soviet Jews.

II.1 Pre-Communist

Jews appeared in the territory of present-day Ukraine in antiquity, when Jews are known to have lived in Greek settlements in the Crimea from the first through fourth centuries C.E. Much later, in the 12th century, when this territory became the part of Khazar Kaganate, Judaism played an important role. Many Khazars converted to Judaism. There is substantial ongoing research about the history of the Khazars and the extent of the Jewish practice. Khazar necropolises are known in Ukraine.

Ancient Russian chronicles relate that Jews from Khazaria visited Volodymyr, the prince of Kyiv-Rus, to try to convert him to Judaism in 986. A letter written by Kyiv Jews found in the Cairo Geniza indicates that Jews were settled in central Ukraine in the 10th century. Medieval writers Benjamin of Tudela and Pethahiah of Regensburg, the latter of whom visited Kyiv in the 12th century, mention the city.¹³ Additional evidence is the name of one of the Kyiv city gates of the 12th century – Zhydivski Vorota (Jewish Gate) –situated near present-day Lvivska Ploshcha-

¹¹ The following sources have been utilized for this historical overview: Zvi Gittleman, “The Jews of Ukraine and Moldova”; Miriam Weiner, *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories* (New York: YIVO and Routes to Roots Foundation, 1999; 21-26; Zvi Gittleman, *A Century of Ambivalence: The Jews of Russia and the Soviet Union 1881 to the Present* (New York: Schocken Books, 1988); Salo W. Baron, *The Russian Jews under Tsars and Soviets* (New York: Schocken Books, 1964, revised second edition 1987); and *Encyclopaedia Judaica* (Jerusalem: Keter, 1972), various volumes.

¹² Robert S. MacLennan, “Diaspora Jews, Romans, Others in The Greek Style Cities of the First Century Crimea” at <http://meteora.ucsd.edu/~norman/bsp/Cher/rsm01.1.html>.

¹³ “Kiev” in *Encyclopaedia Judaica* (Jerusalem: Keter, 1972), vol. 10 , 991–998.

(Lviv square). Unfortunately, there is no information about Jewish cemeteries from that time, but at least one Jewish cemetery must have existed in Kyiv. Then, beginning in the 12th century, Jews entered the territory of Ukraine from Western Europe in the wake of the expansion of the Teutonic Knights and other Christian forces. Jews also migrated to Ukraine from the east due to the persecution against Judaism from Russian and Byzantium Orthodox clergy.

The most active period of migration to western Ukraine was in the 16th and 17th centuries when the region was under Polish rule. The Polish nobility invited Jews to help manage their estates and develop economic activity in the newly founded private towns. Predominantly Jewish towns (*shtetls*) began to appear on Ukrainian territory as early as the 15th century when the Polish aristocracy invited Jews to settle. By the 17th century, Jews began also to settle in eastern Ukraine. Jewish communities appeared in Podillia, and farther to the east in the towns of Rivne, Chernihiv, Bila Tserkva, Bohuslav, Perejaslav, Pyriatyn, Lokhvytsia, Dubno, etc. Architectural remains and cemeteries in these areas date from this period.

Thus, from the 16th century until 1939, the largest and most important Jewish community in the world was located in Eastern Europe in the region that was first under the control of the Polish-Lithuanian Kingdom, much of which later became part of the Russian Empire. Approximately half of this historic region is now part of the new modern nation of Ukraine, which gained independence in 1991.

Western Ukraine was the site of some of the earliest Jewish settlements. By 1447, a Jewish community was established in Sambir, and soon afterward Jews settled in Uzhhorod, which became a Jewish religious center (this area was part of Czechoslovakia between the World Wars). At Berehovo, then part of Hungary, Polish Jews were encouraged to settle on the estates of the Schoenborn counts. Mukachevo was once home to thirty synagogues and had a Hebrew press established in 1871.

Beginning in the 16th century, Ukraine was the site for nearly every major religious, social, and political movement in the Jewish world. Despite the devastation of the Chmelnyskyj massacres in 1648 (in which 100,000 Jews died), the Jewish community continued to grow and develop. Israel B. Eliezer, known as the Ba'al Shem Tov (c. 1698 – 1760) founded Hasidism, the popular religious movement, in the western Ukrainian regions of Podillia and Volyn during the first half of the 18th century.

The teaching and practice of Hasidism offered hope and dignity to a large portion of the Jewish population of Eastern Europe, particularly those who were looked down upon by the Jewish establishment of community leaders and scholarly rabbis because of their semi-literacy, ignorance of Jewish law, and poverty.

The Ba'al Shem Tov and his followers placed prayer and faith on an equal footing with scholarship and knowledge of the law. Thus, through a religious movement, a large Jewish underclass was recognized as a powerful and legitimate religious and social force. With Hasidism, even the ignorant could find divine grace in prayer with purity of heart, devotion, and enthusiasm.

Hasidism taught that God should be served with joy and happiness, thus the movement fostered a rich tradition of song, dance, and story telling. A corollary to this was the increased belief in wonder-working rabbis. These sages, known as *Tsaddikim*, continue to be revered by Hasidic Jews today, who especially venerate their graves and consider it a duty and privilege to visit and pray at the resting places of their revered teachers, many of whom lie buried in the Jewish cemeteries of western Ukraine.¹⁴

Initially rejected and bitterly fought by adherents of the Orthodox *status quo*, Hasidism was gradually embraced by much of the Jewish population of all social classes. In many ways the movement reinvigorated Eastern European Judaism after the devastation of the 17th-century pogroms and the increasing polarization of Jewish society.

The legacy of Hasidism remains especially strong through western Ukraine, with numerous sites associated with the movement's founders and the many revered successors. Some places in Ukraine, like Sadhora, were established as major Hasidic centers and attracted large numbers of devout Jews for generations. In the 1730s, the Ba'al Shem Tov stayed in the vicinity of Kosiv (then part of Poland) and this town later became an important Hasidic center. Kutny also had a strong Hasidic element. Jews owned eleven houses in the town of Sniatyn as early as 1592 and this town later developed as a Hasidic center. Sadhora, established in the 18th century, had a famous synagogue known as the "Great Shul" and became the seat of the rabbis known as "Ruzhiner." All of these towns had impressive Jewish cemeteries, parts of which still survive. Members of the Shnayer dynasty of *Tsaddikim* are buried in the town of Vynohradiv (Western Ukraine).

In 1791, Empress Catherine II initiated the creation of the Jewish Pale – the territory where Jews were allowed to settle and pursue a wide range of economic activities. Soon after the beginning of the 19th century, Alexander I ordered Jews to take surnames. These, as a rule, originated from the names of places where Jews lived (Vinnitsky from Vinnytsia, Zaslavsky from Zaslavl, etc.) or from the occupation (Soifer, Reznik, etc.). Often surnames reflected a religious characteristic, for example families of Levite origin took the surnames Levitin, Levin, Levitansky, Levitan, etc.. There were similar origins for Kogan, Kagan, Shoichet, and other names.

In 1817, the Jewish Pale was ratified as the territory where Jews could live in *shtetls* only, mainly on the lands of Galicia, Volyn, and Podolia. Ukraine, as a part of the Pale of Settlement, was densely populated with Jews. All the territory of so-called Slobozhanshina (Kharkiv, Katerynoslav, Luhansk, and others) was, however, an area where Jews were prohibited from settling. In big towns such as Kyiv, Kharkiv, and Odesa, however, Jews were allowed to live if they met certain financial and social qualifications. Thus, despite many restrictions, Jews played a prominent role in the development of commerce and industry in the region, and especially in the growth of its major cities such as Kyiv, Odesa, and Kharkiv.

¹⁴ The literature on Hasidism is vast. Many have been introduced to the stories of the sages through the writings of Martin Buber and Elie Wiesel. See especially Buber's *Tales of the Hasidim* (New York: Schocken Books, 1947) and Wiesel's *Souls on Fire* (New York: Simon & Schuster, 1982). A more scholarly approach can be found in Gershon David Hundert, ed., *Essential Papers on Hasidism: Origins to Present* (New York and London: New York University Press, 1991).

Many of the most important Jewish thinkers of the modern age were born in those cities. In Kyiv and Odesa, for example, the Jewish Enlightenment movement; (known as the *Haskalah*, found some of its earliest support. These cities were also the home of such famous Yiddish and Hebrew writers as Sholom Aleichem (1859-1916), I.L. Peretz (1852-1915), and Mendele Mocher Seforim (1835-1917) as well as important Zionist figures such as Leo Pinsker (1821-1891), Ahad Ha-Am (1856-1927), and Vladimir Jabotinsky (1880-1940). The *Haskalah* movement also took hold in west central Ukraine where, for example, Khotyn's Jewish population grew after Bessarabia became part of Russia in 1812. By mid-century, it had become a center for *Haskalah* and even had a private school for girls.

At the beginning of the 19th century, there was an organized, official attempt to settle Jews on the land as farmers. Jewish agricultural colonies were created, and Jews were moved to the lands of Kherson *gubernia*, beginning a continuous movement of Jews east and south.

By the beginning of the 20th century, Jews lived in almost all the towns of Ukraine. They also constituted one-third of the total urban population. More than one-third of all Jews in western and central Ukraine lived in towns or shtetls where they formed an absolute majority. The largest population lived in the western and southwestern areas.

The brutal pogroms of 1881-82 were carried out mostly in Ukraine; these atrocities and economic hardship stimulated substantial Jewish emigration from the region to the United States and other countries. In 1903, there was a particularly brutal pogrom in Kishinev (now Chisinau, the capital of Moldova.) More pogroms took place in 1905-06. The emigration to the United States began in the 1880s as a result of pogroms, but the most intense emigration took place after 1903. Jews also moved to Western Europe, Australia, and South America, but the greatest number immigrated to North America, particularly to the United States.

The Russian Revolution and the Civil War of 1918-21 brought the greatest violence since the 17th century against Jews in Ukraine and the greatest destruction of Jewish monuments. And although these horrors would be dwarfed by the terror of the Holocaust, and, thus, to some extent are forgotten, they ranked at the time among the worst catastrophes of Jewish history. Estimates put the Jewish death count at 35,000, with over 100,000 left homeless.

II.2 First Independent Communist Periods (1917-1939)¹⁵

After 1917, Jews began to move in large numbers from small villages to big towns and cities, in part because of the numerous pogroms in small towns during the Civil War when Jews suffered from requisitions, robbery, and violence. From 1919 to 1921, violence against Jews occurred in more than 350 localities. A result was that the Jewish population of large cities such as Kyiv, Mykolaiv, Kharkiv, Donetsk, and Odesa increased significantly.

After a short period of Ukrainian independence, the western third of present-day Ukraine, including the city of Lviv, became part of the re-established Poland, while the eastern part fell

¹⁵ On this period see particularly Nora Levin, *The Jews in the Soviet Union Since 1917: Paradox of Survival*, 2 vols. (New York and London: New York University Press, 1988).

under Soviet rule.¹⁶ The partition left more than 1.5 million Jews in what would become the Ukrainian Soviet Socialist Republic. By the late 1920s, the Soviet regime began to end all autonomous Jewish communal activities. This was accompanied by a policy of confiscation of synagogues, converting them into sport halls, factories, and other facilities.

During the early Soviet period, Ukraine (together with Belarus) became a center of Yiddish culture, albeit devoid of any religious content. Yiddish schools, theaters, newspapers and publishing houses were established, as was the "Institute of Jewish Proletarian Culture in the Ukraine" attached to the Ukrainian Academy of Sciences. During this time Jewish ethnographic collections were expanded, and these collections – preserved from the destruction of the Holocaust – form the core of many state Judaica collections today.¹⁷ Toward the end of the 1930s, during the Stalinist purges, nearly all of these institutions were eliminated. During this time, religious and Zionist activity was forced underground. By the late 1930s, after a thorough crackdown, most of those involved in propagating religious observance or Zionism had been arrested.

In the 1930s, as part of the economic and social politics of the Soviet Union, Soviet authorities established four Jewish autonomous districts in the southern part of Ukraine and in the Crimea. Large collective farms (called *kolkhoz*) were established, the members of which were mostly Jews. So, in such places, new Jewish cemeteries were established. These settlements lasted until the Second World War, when German forces occupied them and murdered their inhabitants.¹⁸

II.3 Holocaust (1939-1945)

During the war, nearly all of Ukraine was occupied by invading German armies. Of the approximately two million Jews who lived within the boundaries of modern Ukraine in 1939, it is estimated that 1.4 million were killed in the Holocaust. Hundreds of historic communities, especially in western Ukraine, were completely destroyed at the hands of the German invaders.

Typical of the terrible loss is the fate of the Jewish community of Lviv, which numbered 109,500 in 1939. Of these, 97,000 were murdered in Lviv or sent to labor and death camps between March 1942 and January 1943. Of those deported, only about 150 individuals are believed to have survived. Synagogues perished along with the congregations. The gravestones of Lviv's Old Jewish Cemetery were uprooted and removed, never to be retrieved.

II.4 Soviet Era, Post-Holocaust (1945-1990)

At the end of the Second World War, the boundaries of the Soviet Union and Ukraine were moved west to the line of Ukraine's present border. After the war, Jews returning to their homes were often met with hostility. The repression of Jewish cultural and spiritual life was severe. Kyiv became a center for anti-Semitic activity. The suppression of Jewish religious study and use of the Hebrew language continued, as well as a renewed wave of nationalization of Jewish

¹⁶ On this period see Ben-Cion Pinchuk, *Shtetl Jews under Soviet Rule: Eastern Poland on the Eve of the Holocaust* (Oxford: Basil Blackwell, 1990).

¹⁷ See *Tracing An-Sky: Jewish Collections from the State Ethnographic Museum in St. Petersburg*. (Amsterdam and St. Petersburg: Zwolle, 1992).

¹⁸ On the movement to settle Jews "on the land" see Gittleman, *op.cit.*, *A Century of Ambivalence*, 142 ff.

communal property, the elimination through murder and deportation of the Jewish leadership, the closing of all schools using the Yiddish language and, finally, a fervid anti-Zionist campaign. Many Jews, in the face of such organized repression, emigrated to Israel and the United States when able to do so.

As part of these policies, Jewish history in Ukraine was ignored and even denied. Jewish sites were neglected and even misidentified. Jewish suffering in the Holocaust was subsumed into the general outrages of the “Hitlerian War” or the “War Against Fascism” during which millions of Soviet citizens had died.

II.5 Modern Era (1990-2003)

In 1991, Ukraine again became an independent nation. The first president after independence, Leonid Kravchuk, though a former Communist, was democratically elected and reportedly received the support of the majority of the Jewish population. The collapse of Communism and the re-creation of an independent Ukraine have set the stage for the revitalization of Jewish life. Over the past decade, the new Ukrainian government has evidenced some sensitivity to the needs of Ukrainian Jewry.

Still, the precarious economic situation has been a decisive factor in the continued emigration of Ukrainian Jews. Throughout much of the 1990s, as many as 50,000 Jews a year left. This emigration has had dire effects upon the state of Jewish communal properties. Large-scale emigration from smaller communities has left many sites entirely untended, or insufficiently maintained – this just at a time when new laws provided the basis for Jewish communities to take charge of many aspects of their historic and religious heritage. For example, the Jewish population in the once-important community of Berdychiv has dropped from an estimated 14,000 at the time of independence to a less than 800 today – leaving the Jewish community in the town with much less means and political influence to protect its enormous cemetery.

Emigration has taken a toll in another way, too. Many of the country’s Jews best able to assist in the recovery, restoration, and maintenance of Jewish sites throughout the country have left the country. The reality is that the more steeped in Jewish culture a young and energetic Ukrainian Jew is, the greater the likelihood he or she will emigrate. Thus, the foremost researcher of Ukrainian synagogues moved to Israel in the mid-1990s, and almost all researchers engaged by the Jewish Preservation Committee of Ukraine to work on this survey between 1995 and 1999 have also emigrated.

Despite this outflow of talented people, the Jewish community, which has been guaranteed equal rights in the country, has been trying to reorganize itself for participation in a democratic society. Among its primary tasks are the re-establishment of communal organizations and activities and the restitution of communal property seized by the Communists.

The dedication of a memorial for the victims of Nazi brutality at Babyn Yar, the site of the mass murder of the Jews of Kyiv in 1941, marked the beginning of a new era in Ukrainian Jewry. Its trend continues – new Jewish schools have opened throughout the country, giving hope for a Jewish future, and more and more memorials have been erected, recognizing obligations to remember the past. The two sides of this equation are easily visible in the central Ukrainian city of Zhytomyr, where the local rabbi, relocated from Israel, has reinvigorated the Jewish

community and established a very active school, as well as other education and social programs. Beginning in May 2000, town officials joined with the Jewish community to erect and dedicate, several new Holocaust memorials on the sites of brutal massacres and mass burials of Jews on the edge of town (figures 2, 3).

The Jewish community in Ukraine is made up of many different religious and cultural groups. The leading organizations for Jewish culture are the Associations of Jewish Organizations and Communities of Ukraine and the Jewish Council of Ukraine. Together with Union of Jewish Religious Organizations of Ukraine and the Kyiv Municipal Jewish Community these four organizations founded, in 1998, the Jewish Confederation of Ukraine, to be an umbrella organization for promoting of all aspects of Jewish life in Ukraine. Nevertheless, there are splits and disagreements within the Ukrainian Jewish community involving personality, financial and power conflicts. But the community as a whole continues to grow in all areas – religious life, social programming, and cultural affairs. Leading international Jewish organizations have also established branches in Ukraine. Appendix VI includes the names, addresses, and general areas of activities of many of the most active organizations and institutions.

According to the World Jewish Congress (2004), there are 75 Jewish schools in the country in some 45 cities, among them 10 day schools and 65 Sunday schools (other sources may give different numbers, but mostly in the same general range). The International Solomon University, founded in 1993 offers Judaic studies at its branches in Kyiv and Kharkiv, enrolling about 150 students. Courses in Hebrew are also offered in many other places, and there are many outlets for those who wish to express their artistic creativity. Much of the Israel-oriented activity is directed by the Jewish Agency for Immigration. Several Jewish newspapers and journals are published, including the Kyiv-based *Hadashot*, there is also a weekly TV program called “Yahad” on state television.

Several laws and decrees passed over the last ten years have affected the fate of Jewish communal properties. Among these, the most important are: a 1991 law concerning the return of communal property; a 1994 agreement with the United States on the protection and preservation of certain cultural properties; a 1998 decree concerning the inviolability of places of burial of human remains, preventing privatization and development of cemetery sites; and a 2003 law on burial places.



Fig. 14. Lviv (Lvivska oblast), Ukraine. Wall and fence of Old Jewish Cemetery. Photo: Samuel Gruber 5/2000

Fig. 15. Lviv (Lvivska oblast), Ukraine. Entrance gate to Old Jewish Cemetery, now a marketplace. Photo: Samuel Gruber 5/2000

III. JEWISH SITES IN UKRAINE

III.1 A Legacy of Synagogues and Cemeteries

In 1924, just six years after the devastation of the First World War, Jewish historian Majer Balaban wrote in Lvov (now Lviv), : “We still have time to save our relics but, if we do not do it right now, if we do not start this job at once, everything our fathers were for nine centuries will perish utterly.” Balaban was also responding to the destruction of Jewish properties, including the Great and Suburban Synagogues of Lviv, after the city returned to Polish rule in 1918.

Balaban and others initiated efforts to record information, including inscriptions on tombstones, and to photograph Jewish sites. He was acutely sensitive to the rapidly changing patterns of life of traditional Eastern European Jewry. In addition to the rising trend of anti-Semitism within Poland, he was also surely aware of the changes already underway in newly communist Russia and Ukraine, where many Jewish sites were expropriated as part of Soviet policy. He could not foresee, however, that in 20 years the Nazi's “Final Solution” would extirpate the Jews living in Poland and much of Ukraine and that the cemeteries would become the only material proof of their long inhabitation.

Balaban and a few other like-minded scholars and contemporary photographers, such as Roman Vishniac, saw a world destined to change, if not disappear.¹⁹ Modernism, industrialism, and new religious and political movements were all affecting the traditional Jewish world. Even before 1939, the world that many of the famous Yiddish writers were recording was already history.

The most exhaustive effort to record Jewish monuments was an inventory of synagogues begun in 1923 by the Institute of Polish Architecture of the Polytechnic of Warsaw under the direction of Szymon Zajczyk. Zajczyk took thousands of photographs of Polish Judaica and synagogues, and prepared detailed descriptions. Because much of modern-day Ukraine was then part of Poland, this work encompassed documentation of many Ukrainian sites.

Architects from the Institute of Polish Architecture took hundreds of accurate measurements of synagogues, and copies were made of polychrome decorations. The primary sponsors of the project were killed during the Holocaust and much of the material gathered was destroyed when the Germans burned the Institute of Architecture in 1944. However, some material was saved, and this forms the basis of our information about Polish-Ukrainian synagogues before the Holocaust.

Since the 1950s, Polish architects Maria and Kazimierz Piechotka have worked to identify, interpret, and present this material.²⁰ In the few cases, such as Zhovkva, where conservators are

¹⁹ Some of Roman Vishniac's many evocative photographs of pre-War Jewish life are easily accessible in *Polish Jews* (New York: Schocken Books, 1947), *A Vanished World* (New York: Farrar, Straus & Giroux, 1983) and *To Give Them Light: the Legacy of Roman Vishniac* (New York: Simon & Schuster 1993).

²⁰ Maria & Kazimierz Piechotka, *Wooden Synagogues* (Warsaw: Arkady, 1959) and *ibid. Bramy Nieba: Bożnice Drewniane (The Gates of Heaven: Wooden Synagogues)*, (Warsaw: Wydawnictwo Budownictwo i Architektura, 1996).

looking to restore historic synagogues, they are able to look to these photographs for an accurate depiction of a building's pre-War appearance. More often, the photos taken by Zajczyk and his team stand in as surrogates for the buildings themselves.²¹

In an article written in 1933, Zajczyk was still able to write “the historical material of Poland in this field is, in comparison to the rest of Eastern and Central Europe, unusually rich and interesting. It has the important property of supplying us with a collection of the historically valuable structures without any interruption in time. From the late Middle Ages to the most recent times, we can trace in Poland the development of types of synagogues.”

Until 1939, this legacy was, for the most part, protected and maintained by the Jews through a variety of communal organizations and through a system of personal involvement and accountability. According to historian David Davidovitch, one of the first to attempt documentation of the artistic and architectural heritage destroyed during the Holocaust:

Among the factors causing reverence for objective artistic values which helped preserve important artistic monuments, first and foremost were the religious, national, and cultural freedom and the latitude permitted Polish Jewry in economic affairs up till about the middle of the 17th century. Polish Jewry did not suffer the pogroms and persecution to the same extent as Jewish communities in the West, where numerous communities were annihilated and their art destroyed. The veneration felt by the Jews for their ancient monuments was expressed in the outstanding care they took of their artistic possessions, restoring and embellishing them when nature and pogroms had taken their toll. On the other hand it was expressed in the development of their ancient tradition, the rich literature and folklore which had been woven around the monuments by numerous generations. All this provided a constructive factor of reverence which resulted in the preservation of many historical monuments.²²

The Holocaust turned upside down the world which Balaban, Zajczyk, and others had studied. All the wooden synagogues were destroyed except some modest small-town synagogues that survived because their size and form did not differ from neighboring homes. The loss of masonry synagogues was also extensive. Even when the buildings themselves survived, they are now ruins or have been rebuilt with their original form and function drastically changed. Many have been devastated, and almost all have lost their interior furniture and fittings.²³ In the wake of this destruction, the exact number and overall condition of Jewish historic monuments in Ukraine remained unknown for a half-century. One of the primary goals of the project was to identify sites and assess their condition while especially compiling a master inventory of Jewish cemeteries and mass graves throughout the region. The result of this survey is information based on site visits to over 1,300 Jewish sites, and selected information on additional sites gleaned from other sources. It is believed that several hundred more Jewish burial grounds and mass graves exist within the present-day boundaries of Ukraine.

²¹ Photos of pre-war Polish and Ukrainian synagogues can also be seen in George Loukomski, *Jewish Art in European Synagogues from the Middle Ages to the Eighteenth Century* (London: Hutchinson & Co. Ltd., 1947), though these are occasionally mislabeled and the accompanying text is not entirely reliable.

²² David Davidovitch, *Synagogues in Poland and Their Destruction* (Jerusalem: Mosad Harav Kook and Yad Vashem, 1960), 6.

²³ Maria and Kazimierz Piechotka have been generous in sharing their findings.

The historical circumstances surrounding the founding of Ukrainian Jewish cemeteries varies greatly – especially between west and east, and between essentially small rural communities (shtetls) and larger cities. Cemetery locations and types are often a result of the historical circumstances of the creation of the particular cemetery. Cemeteries founded under Polish rule in the 17th and 18th century differ from those established under Russian rule in the 19th century. In many ways, the varied survival pattern and current condition of Ukrainian cemeteries reflects these historical trends.

Portions of the cemeteries, especially those in larger cities where a sizable Jewish community remains to tend to them, are in relatively good condition. In these cities, the newest Jewish cemeteries are often adjacent to non-Jewish cemeteries, as part of a municipal cemetery complex. But even in these cases, encroachments by non-Jewish burials jeopardize the security of individual burials and the sanctity (as defined by Jewish law) of the cemetery as a whole. The greatest danger is in the western part of Ukraine, the region that was under Polish control between the wars and was completely occupied by the German army. In that region, where many historic communities no longer exist, the cemeteries remain unprotected and at great risk. For the most part, the oldest Jewish cemeteries are in this part of the country – in Podillia and Volyn, the heartland of Jewish settlement from the 16th through 19th centuries, and the center of Hasidism.

Even in areas far from the Pale of Settlement, however, such as in the Donetsk oblast, there are many Jewish sites. Here, Jews settled at the end of the 19th and beginning of the 20th centuries in agricultural colonies.

When large Jewish cemeteries do exist essentially intact, however, there are serious threats. For example, in the New Jewish Cemetery in Lviv, which covers many acres, there has been gradual encroachment of non-Jewish burials onto the site – often at the expense of existing older Jewish graves. A visit to the cemetery in May 2000 revealed many relatively recent Christian burials, complete with crosses, sometimes with an image of the body of Jesus Christ (figure 19). While many of these new Christian burials date to the 1980s, still others are from the 1990s. The pattern seems to be that older graves are broken and neglected, and, when not tended for some time, they (or at least their markers) are removed and the plot is reused. The reasons for this are uncertain. Convenience may be a factor, but so may be the deceased's association with Judaism – perhaps through a parent or a spouse.

Throughout the country, lavishly carved tombstones – among the finest examples of Jewish folk art – have been identified from as far back as the 16th century (figures 45, 46, 48, 50). These, however, are seriously suffering the effects of time. Over the past half century, many of these precious stones have been lost – their memory is preserved only in older photographs. An important source for information about these lost stones is in the systematic documentation carried out for many decades by ethnographer and photographer David Goberman.²⁴

²⁴ Two collections of Goberman's photographs have been published. These are: *Jewish Gravestones in Ukraine and Moldova* (Moscow: Image Publishing House, 1993) and *Carved Memories: Heritage in Stone from the Russian Jewish Pale* (New York: Rizzoli, 2000).

Of great concern is the continuing problem of looting of tombstones, dumping of waste on cemetery grounds, and development of cemetery sites for other uses. Throughout the period of Communist rule, as well as during the years of the Nazi occupation, large numbers of cemeteries were desecrated and built over with housing complexes, factories, and other structures. While there are now government assurances that such desecrations have stopped, there has been little significant action on the part of national or local authorities to reverse earlier destructive practices. While areas of historic cemeteries where gravestones are still visible are, for the most part, safe from new encroachment, other areas of those same cemeteries, where stones have been removed or buried, continue to be at risk. Other sites where all stones have been removed are even more endangered, since local authorities, and local private individuals are not easily convinced of the historical accuracy of claims about the essence of these places, and about their sanctity. To remedy this situation, research, mapping and often legal action is required to reestablish recognition of historic boundaries. A recent affirmation of the historic boundaries of the cemetery in Brody (Lviv oblast) is a victory of patience and tenacity. Part of the Brody cemetery has been fenced in recent years; now the rest can be fenced, too.

In March 2000, the Ukrainian Ministry of Culture agreed to assist the Ukrainian Cemeteries Preservation Society of Brooklyn to establish the proper boundaries of the Yampil (formerly Yampeli) cemetery, where the noted rabbi, Yechil Mechal, is buried, using archaeological survey methods and assisted by the noted University of Kamjanets-Podilskyj.

In Rozdil (Lvivska oblast), the large cemetery has been fenced in, but the hilly area has quite a few stones that are broken, face down, and otherwise illegible. According to the mayor, the Nazis did all the destruction. One man had taken stones to line his basement but died the following day, so no one else tried it.²⁵ Many stories of this sort are associated with Jewish cemeteries throughout the country.

Often it is only with the erection of new fences, as has been done at several older cemeteries in the Lviv and Ternopil oblasts, including Belz (figure 34), Olesko (figure 35), and Sasiv, that respect is established for these holy sites. Fencing itself has its problems, however. At the cemeteries of Ternopil and Komarno, where not all of the historic burial areas are included within the fenced areas, it became even more difficult to regain those portions excluded.

In some cases, the cemeteries and graves of famous rabbis and *Tsaddikim* have been protected. The cemeteries of Berdychiv (Zhytomyrska oblast), Medzhybizh (Khmelnyska oblast), Uman (Cherkasska oblast), Sasiv and Komarno (both in Lvivska oblast) are such examples. Many Jewish cemeteries in Ukraine, however, remain uncared for and deteriorate.

²⁵ Story told to the author by a descendant who visited the site in May 2000.



Fig. 16. Lviv (Lvivska oblast), Ukraine. Market on site of Old Jewish Cemetery. Photo: Samuel Gruber 5/2000

Fig. 17. Lviv (Lvivska oblast), Ukraine. Market on site of Old Jewish Cemetery. Photo: Samuel Gruber 5/2000



Fig. 18. Lviv (Lvivska), Ukraine. New Jewish Cemetery. Typical post-war graves. Photo: Samuel Gruber 5/2000

Fig. 19. (Lvivska), Ukraine. New Jewish Cemetery. Recent encroachment of Christian burials. Photo: Samuel Gruber 5/2000

III.2 Synagogues and Other Religious Buildings

In the area of Galicia, which now straddles Eastern Poland and Western Ukraine, a new type of masonry synagogue was developed beginning in the 1500s. This popular design included four central pillars which helped divide the sanctuary space into nine bays. The earliest synagogue of this type, built in the late 16th century, had the smallest bay in the center, in order to emphasize the bimah (platform from which the Torah is read).

It is widely believed that the Maharshal synagogue in Lublin, Poland (now destroyed) was the first synagogue to incorporate the bimah into an architecturally prominent central bay. This design, sometimes called the “bimah-support plan” because the surrounding columns or piers of the bimah bay actually help support the ceiling vault, became widespread in the masonry synagogue architecture of central Europe in the 17th and 18th centuries. Many of the most distinctive surviving Ukrainian synagogues are of this type. Perhaps the earliest synagogue of this type in present-day Ukraine was at Sharhorod. Other examples include Brody (figs. 8, 9), Sataniv, and Zhovkva (figs. 42, 43, 44).

In the 1620s, a variant of this type of synagogue appeared in Lviv and then Ostroh – having nine equal bays. Architectural historian Sergei Kravtsov has linked this development with the publication of illustrations of the Jerusalem temple by the Jesuit Juan Bautista Villalpando, published as part of a commentary on the Book of Ezekial in 1604. Kravtsov traces the influence of this work in the Suburban Synagogue in Lviv and in the synagogue of Ostroh.²⁶

Other types of synagogues also developed, including a transitional type of hall synagogue in the 15th century. This type, exemplified by the Golden Rose synagogue in Lviv (now a ruin) had no interior supports. It was similar to the small Remu synagogue still extant in Krakow (Poland).²⁷

Another synagogue building tradition throughout much of what is now western Ukraine produced a large number of wooden synagogues. These intricately designed and constructed, richly decorated buildings exemplified many artistic and architectural elements unique to the Jewish experience.

“These synagogues were often characterized by: an elaborate, high, multi-tiered roof; a wide, domed interior with hidden sources of light; and richly colored figurative decoration that drew on the iconography of Jewish folk and midrashic traditions.”²⁸ An itinerant school of Jewish painters, some of whose names we know, helped decorate many of these synagogues. Yehuda Leib, Dawid Friedlander, Eliezer Zussman of Brody, and Hayyim ben Yitshak of Slutsk were masters of the Jewish genre – but their work, for the most part, survives only in shadowy reproductions.²⁹

²⁶ As reported by Anthony Rudolf in “Defining Jewish Architecture,” an interview with Sergei Kravtsov in *The Jewish Quarterly* (Autumn 1995), 60-62.

²⁷ For a detailed description of this synagogue and Lviv’s Suburban Synagogue, see Krinsky, *op. cit.*, 212-217.

²⁸ Gershon David Hundert in Goberman, *op. cit.* (2000), 37.

²⁹ On these painters, see Ignacy Schiper, “Malarstwo Żydowskie (1650-1795),” *Żydzi w Polsce odrodzonej*, ed. I Schiper et al (Warsaw, n.d.); and Jozef Sandel, *Yidishe motivn in der poylisher kunst* (Warsaw, 1954).

The wooden synagogues of Poland (including much of Ukraine) remain for many scholars and architects the high point of synagogue architecture. These splendid buildings, however, were almost entirely destroyed during this century, mostly by German troops during the Second World War. They are known today mostly through photographs and measurements made in the interwar period by Polish architects led by Szymon Zajczyk, who did not survive the war. Many of these lost buildings were subsequently reconstructed on paper by the Polish architects Maria and Kazimierz Piechotka, whose drawings continue to influence synagogue designers today.³⁰ Only one wooden synagogue is known to survive in Ukraine today, and this a simple building of relatively late date recently documented by the Center for Jewish Art. Located in the small town of Skhidnytsia (about 30 km from Drohobych), it was built in the late 19th century and used until the Second World War. Now used as a sewing factory, it is one story tall and has external signs of what was once a women's gallery. In the tradition of the earlier wooden synagogues, the building had a high roof and twelve windows.³¹

In the late 19th century and early 20th century, a large number of masonry synagogues were built in cities throughout Ukraine. These were often three-aisle basilicas, with a theatrical-style seating arrangement where the congregants face the Ark located at the far end of the sanctuary, which is usually substantially longer than it is wide. Elevated galleries along three sides of the sanctuary served as seating for women, who were encouraged during this period to participate in synagogue activities. These synagogues include the majority of those in use today, and of those returned to Jewish communities. Some of these structures, such as the enormous synagogue in Drohobych, were already overly large at the time of their construction, and they far exceed the needs of any community today. Elsewhere, however, the synagogues of this period, such as Brodsky Synagogue and the synagogue at 29 Shchekavytska Street in the Podil District in Kyiv, admirably serve the needs of substantial congregations. For the most part, these structures were decorated in an eclectic manner, deriving decorative patterns from historical styles, particularly the Romanesque, but adapting them in new fanciful ways reminiscent of some of the commercial buildings of Eastern Europe in the late 19th century.

An exception to this trend can be found in a group of late 19th century synagogues designed in a more pronounced Moorish style, reflective of popular trends in Central Europe in the third quarter of the 19th century. The style began in Dresden, where architect Gottfried Semper employed a rich combination of decorative forms inspired from medieval Spanish sources – especially the Islamic decorations from the Alhambra at Granada – in the interior of the new synagogue. While the Alhambra was hardly an appropriate Jewish provenance, neither was it Christian in origin. Better, it recalled the “Golden Age” of Jews under Islamic Spanish rule. Semper's attempt to identify and create a new Jewish style resonated. Over the next half-century, this new Spanish or “Moorish” style became increasingly prominent in synagogue design and decoration. It quickly migrated from the interior, as at Dresden, to synagogue exteriors, as in Vienna, Budapest, Berlin, Zagreb, and elsewhere. The Moorish style was widely

³⁰ See Maria & Kazimierz Piechotka, *Wooden Synagogues* (Warsaw: Krupski i S-ka, 1959) and a new edition, *Bramy Nieba: Bożnice Drewniane* (Warsaw: Wydawnictwo Budownictwo i Architektura, 1996). For a discussion of the decorative programs of some of the wooden synagogues of Ukraine, see *ibid.*, “Polichromie Polskich Bożnic Drewnianych” in *Polska Sztuka Ludowa*, XLIII:1-2 (1989), 65-87, and Thomas Hubka, “Jewish Art and Architecture in the East European Context: The Gwozdziec-Chodorow Group of Wooden Synagogues,” *Polin* (Volume 10, 1997).

³¹ “In Search of Jewish Art in Western Ukraine,” *Newsletter* of the Center for Jewish Art, 14 (1998), 9.

recognized as a Jewish style by the late 19th century. In present-day Ukraine, the most effusive example of the Moorish style can be seen in the 1904 synagogue at Uzhhorod. As part of Austro-Hungary until 1920, it reflects the cultural and architectural trends that emanated from Vienna and Budapest. The synagogue was under restoration in the mid 1990s.³²

III.3 Other Jewish Communal and Cultural Sites

Throughout Ukraine, hundreds of other buildings and sites associated with the Jewish past can be found. These include former school buildings, hospitals, old age homes, theaters, and residential, commercial, and industrial buildings that were owned or used by Jews. The inventory and description of these sites has not been part of this survey. Other efforts, however, especially those of the World Jewish Restitution Organization (WJRO), have attempted to compile lists of former Jewish properties and cultural resources.

It would be a formidable task to compile a complete inventory of all types of buildings and sites associated with Jewish culture and history. In many communities, the situation is similar to that of Kyiv. There wealthy Jewish businessmen were responsible for the erection of scores of buildings not associated with Jewish religious practice. In Kyiv, in addition to the Brodsky Synagogue, Lazar Brodsky and other wealthy Jews financed the erection of the Besarbka Market – the first covered market place in Kyiv. They also financed the construction of the Kyiv Polytechnic Institute, the Solovtzov Theater, and the Troitskyj House and helped to finance the sewer system and the electric tram system.³³

Throughout Ukraine, historical development of shtetls essentially stopped due to state efforts of unification and standardization of small towns. This process began in the first years of Communist rule. The social, political, and economic movement caused the virtually complete annihilation of the unique architectural and urban characteristics of Jewish settlements.

Some towns, however, still have distinct districts of older buildings that recall the specifics of Jewish settlements. For example, Sharhorod, Stara Ushytsia, Bershad, Murafa (Pishchanka), and Tulchyn still conserve some aspects of their earlier appearance.

Some scholars, such as Alla Sokilova, have been studying the architecture of these settlements. There are no specific efforts, however, to preserve the physical traces of this vanished past.

³² On the history of Uzhhorod (Hungarian: Ungvar) see *Encyclopaedia Judaica*, vol. 16, 41-42. For photos of the synagogue see Miriam Weiner, *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories* (New York: YIVO and Routes to Roots Foundation, 1999), 250-53.

³³ These buildings are illustrated on-line at http://www.mindspring.com/~snake76/frames/babi_yar.html.



Fig. 20. Ostroh (Rivnenska oblast), Ukraine. Synagogue. Photo: Eleonora Bergman 6/1995

Fig. 21. Rivne (Rivnenska oblast), Ukraine. Former synagogue, now Jewish Cultural Center. Photo: Jonathan Finley 2/1996

III.4. Jewish Cemeteries in Ukraine

III.4 (a) History and Description of Jewish Cemeteries

In Hebrew, a cemetery is called *bet kevarot* - the house or place of graves (Neh. 2:3), but more commonly *bet Hayyim* - the house or garden of life, or *bet olam* - the house of eternity (Eccl. 12:5).

According to Jewish law a cemetery is a holy place more sacred even than a synagogue. Strict laws regarding burial and mourning govern Jewish practice, and the erection of a *mazzevah* (gravestone) or monument has become the norm.

For Jews, the care of cemeteries is an essential religious and social responsibility. The Talmudic saying “Jewish gravestones are fairer than royal palaces” (Sanh. 96b; cf. Matt. 23:29) reflects the care that should be given to Jewish graves and cemeteries. In normal circumstances, the entire Jewish community shares the protection and repair of cemeteries willingly.³⁴

The principal difference between Jewish and Christian cemeteries arises from the traditional Jewish principle concerning the sanctity of graves. In Jewish practice, the remains of a body must forever remain in the place where the body was buried (exhumation is prohibited by Jewish law). In Christian cemeteries of all denominations, graves may be opened after several decades, or, in some cases, several years, and another deceased may be buried in the grave. By contrast, remains in Jewish cemeteries are never disturbed.

The practice of collecting the bones of deceased from graves and depositing them in ossuaries, common in many Christian communities, is, with rare exceptions, forbidden under Jewish law. Only with rabbinic supervision given under extreme circumstances, such as the gathering of Jewish remains from unconsecrated ground (i.e. a murder or mass burial site) and removal to a Jewish cemetery, is the disturbance of any Jewish grave allowed. The venerable chief rabbi of Pozsony (today Bratislava, Slovakia), Moses Schreiber (known as the Hatam Sofer) wrote that bodies could be exhumed from temporary cemeteries (such as mass graves) unless those grounds were given to the community and surrounded with a wall, thus becoming permanent sanctified cemeteries. Whenever given the chance, bodies should be put to a final resting place, and it is a merit to fulfill this religious obligation (Hatam Sofer 334).³⁵ This is one basis for the removal and reburial of some Holocaust victims.

Before the Holocaust, Jewish cemeteries belonged to and were maintained by individual Jewish communities. Even at the height of Jewish emigration to America and elsewhere, some community members usually stayed behind. They ensured care for the graves of the dead.

Jewish religious law stipulates that cemeteries be carefully delimited. Walls and fences were sometimes erected to prevent the desecration of cemetery grounds and also to prevent the

³⁴ See “Cemetery,” *Encyclopaedia Judaica*, vol. 5, (Jerusalem: Keter Publishing House, 1972), 271-75.

³⁵ On this issue, see “Responsum 13: On the Status of the Mass Graves and Execution Sites,” by R. Haim Efrati of Bendery and Warsaw (published 1961), especially note 25 in Robert Kirschner, *Rabbinic Response of the Holocaust Era* (New York: Schocken Books, 1985), 148-64.

inadvertent defilement of some religious Jews, who could only come in contact with the dead under certain conditions.

The Holocaust, however, destroyed this situation. Living communities were entirely destroyed, so no one remained to tend to the dead. Walls were broken, boundaries overgrown, and gravestones were stolen. Cemeteries were neglected so that they often became one with the surrounding fields and woods. The existence of the cemeteries was often forgotten, and, sometimes, denied.

Under Soviet law, however, any cemetery not used for twenty-five years was considered abandoned. It could be destroyed or reused in any fashion. Thus, Jewish remains were moved, or were lost entirely. This law, as much as any other single reason, has stymied efforts over the years to protect historic Jewish burial grounds. This problem was addressed by an executive decree in 1998 and a law in 2003.

The actual appearance and form of Jewish cemeteries in Ukraine are the result of a centuries-old development that began with the migration of Jews from Western Europe, tempered by contact with local non-Jewish traditions. In turn, all Ukrainian cemeteries have been, since the late 19th century, impacted by new technologies, including those that allow increased availability of varied stones. Popular trends, such as the inclusion of images of the deceased upon the gravestone, are also due to the widespread introduction and acceptance of photography.

The oldest and largest cemeteries are located in western Ukraine in the territories of Volyn and Podillia, and these most resemble the cemeteries found in Poland.³⁶ In areas that were formerly part of the Austro-Hungarian Empire, Jewish cemeteries frequently resemble those still found in Hungary and Slovakia.

As a rule, Jewish cemeteries were situated on elevated sites near settlements or on the slopes of hills. This was usually because Jews were granted permission to locate cemeteries on land unsuited for agricultural use, or because Jews chose this land as it was often the most available. Other factors, such as better drainage and less likelihood of flooding also affected cemetery location selection.

For the most part, Jewish cemeteries were located outside of settled areas, unlike Christian cemeteries, which until the 19th century were often within city boundaries, particularly in churchyards. Expansion of populated centers, however, especially during the rapid urbanization of the 19th century, frequently brought cemeteries within city urban areas.

Many of these cemeteries were already at risk before the Holocaust due to the need for land. Some were seized before the Second World War, and many were “liquidated” subsequently.

Individual gravesites are situated in rows, though in older cemeteries this arrangement is often hard to reconstruct due to the loss of many stones, and the tilting and toppling of others. The inscribed fronts of monuments were mostly turned to the east, in the direction of Jerusalem.

³⁶ On the history, form, and devastation of Polish cemeteries, see Monika Krajewska, *Time of Stones* (Warsaw: Interpress, 1983); and Samuel Gruber and Phyllis Myers, *Survey of Historic Jewish Sites in Poland* (New York: World Monuments Fund, second edition 1995).

Sometimes, however, other orientation may be found even within one cemetery. In Orthodox cemeteries, *Kohanim* (descendants of Temple priests), women, children, and other social groups are often buried in separate sections, though, again, this is often hard to discern due to the deteriorated conditions of most of the older cemeteries. Older Jewish cemeteries were more likely to be surrounded by a shallow ditch and embankment on which trees or bushes were planted. Wooden or stone fences with gates were sometimes used.

Walls and fences, became more common, however, in the 19th century. This was probably because of the greater availability of industrially manufactured building supplies and a more conscious sense of decorum present in Jewish communities. Security, too, became an issue, as city centers impinged upon cemetery areas. Walls served to designate legal boundaries that could more effectively resist encroachment.

As a cemetery filled up, the community would attempt to purchase adjoining plots of land to add to the cemetery, enclosing it in the same way as the previous plot. Sometimes such actions took place several times over the course of the existence of the town's Jewish community. In such cases, study of the cemetery topography can help define the approximate date and other characteristics of cemetery parts. Sometimes, when a cemetery had filled up and there were no adjoining plots of land available for purchase, the community bought land in another place. Thus, many Jewish towns have two or more cemeteries.

Very often on the territory of the cemetery there were sepulchers, different funeral buildings, and lodges where cemetery equipment, burial service articles, and ritual accessories were kept. The graves of prominent and especially revered rabbis and sages were often covered with a small building (*ohel*) of brick or stone to protect them and to offer shelter to pilgrims who often attended the graves. Cemeteries were in the care of Jewish *Hevra Kadisha* societies that took care of each cemetery. The building where the bodies were prepared for burial, frequently found at the entrance to the cemeteries, are commonly known by the name *Hevra Kadisha*, after the society that maintained them.

In Ukraine, as a rule, all matters concerning purchases or titles to land were in the jurisdiction of local town authorities. Sometimes, however, especially when disputed claims occurred, the decision was made by the Department of Other Faiths of the Synod of the Russian Empire.

Archives pertaining to the legal aspects of land purchases are still to be found in the records of local municipalities.

Since the 19th century, in many cemeteries, especially in larger urban centers, the mortuary (*Hevra Kadisha*) often served as a ceremonial hall where the bereaved gathered before the burial. It was sometimes used as a shed for the funeral coach. It also housed other facilities needed for the maintenance of the cemetery.

Among the various types of Jewish burial grounds are Jewish war veterans' cemeteries, such as the one in Sevastopol.

III.4 (b) Types of Gravestones and Other Cemetery Features

Historic Jewish tombstones are conspicuous in decoration and symbols. The decoration (simple plant motifs and other decorative elements) has developed since the Middle Ages. It has been influenced by the various styles in art, often reflecting different regional and local characteristics, the tradition of individual stone-cutters, and the type of stone used. Relief images, situated in the upper part of the gravestone, are often symbols describing the descendants of a specific, ancient Hebrew family or tribe. Symbols of a trade or profession or animals denoting family names are also used.

Monuments, depending of the date of burial, were decorated by bas-reliefs and texts of embossed or cutout letters. Images and texts on the monuments were often painted in colors, as many as five on one monument. Each region had its own artistic traditions that reflected folk, symbolic, and religious traditions of local Jewish communities.

The inscriptions on the gravestones (epigraphs) were in Hebrew from the Middle Ages through the 19th century, but by the mid-19th century bilingual inscriptions – Hebrew and German – began to appear. Yiddish and Russian inscriptions soon followed. Depending on the area of Ukraine, some 20th century gravestones have inscriptions in German or Russian only, with abbreviations of traditional Hebrew formulae. Purely Hebrew inscriptions, however, are still used on tombstones of Orthodox Jews.

Because it takes a long time to carve a tombstone, Jewish law dictates that a year should pass before a stone is put in place. This also creates a specific period during which mourning is deemed appropriate. When referring then, for example, to “a tombstone from 1770” we mean a tombstone dated 1770 (i.e., the date of death) but completed and erected in the cemetery most probably the following year, 1771.

Polonne (Khmelnyska oblast) was an acclaimed center of Hasidic learning between the 17th and 19th centuries, though only two Jewish families live there now. The town had, for instance, the first Hasidic publishing house in Eastern Europe. The old cemetery in Polonne still has thirty

18th century gravestones, some dating from as early as 1727 and 1730. These tombstones have finely carved borders with animal, floral, and architectural motifs. The block script resembles the printing styles of the same period.³⁷

Some villages, especially in the Transcarpathian region (Zakarpatska oblast), would maintain two Jewish cemeteries: one for the Reform rite Jews (the so-called Neolog rite), the other for Orthodox Jews.

³⁷ In addition to the works of David Goberman, already mentioned, there are several studies of Jewish gravestones that illustrate the range of epigraphic techniques and symbolic elements employed on traditional Eastern European gravestones of the type found throughout much of Ukraine. See: Department of Art History, Hebrew University of Jerusalem, *Revival: Rubbings of Jewish Gravestones from the Ukraine* (Jerusalem: Hebrew University of Jerusalem, 1992); Petr Ehl, Arno Parik and Jiri Fiedler, *Old Bohemian and Moravian Cemeteries*. (Prague: Paseka, 1991); and Monika Krajewska, *A Tribe of Stones: Jewish Cemeteries in Poland* (Warsaw: Polish Scientific Publishers, 1993).

In many Orthodox cemeteries, men and women are buried separately, so that even a husband and wife are not buried next to each other. In some cemeteries, a special area was reserved for the burial of rabbis. Sometimes, there is a special section for children's graves, usually in rows at the edge of the cemetery.

From the 19th century on, burial was in rows in the order of death. In some places, exceptions were made for family plots, where sometimes, family members could be buried together.

In accordance with an ancient tradition, Jews bring little stones to place on the graves.³⁸ The more pebbles are on the tomb, the more living is the memory of the deceased. In Ukraine, this can be readily seen in the many cemeteries where revered rabbis lie buried. The origin of this custom is uncertain, but it probably arose because the custom of decorating graves with flowers was strongly opposed by Orthodox rabbis on the basis of the Talmudic rule that "whatever belongs to the dead and his grave may not be used for the benefit of the living," (*Shulhan Arukh*, Yoceh De'ah, 364:1) and because they regarded the custom as an imitation of Christian customs.³⁹

From the mid-19th century, the form of Jewish tombstones began more and more to resemble the common type of tombstones in surrounding Christian cemeteries. Modern Jewish tombstones (with a few exceptions) do not differ from non-Jewish tombstones typologically. Certain types of stones, however, such as those with freestanding figures are rare in any Jewish context. Jewish monument makers and their patrons preferred obelisks in the 19th century. During the Soviet era, irregularly shaped upright stones, slight trapezoidal, were very common. Many Jewish cemeteries in Ukraine also regularly display gravestones with iron decorations or lettering, portraits on stones, and metal fences around graves (figures 18, 36).

³⁸ The origin of the custom of laying stones has been described as follows: The stone meant protection against wild animals in the desert. According to some, the ancient tradition of erecting a stone over graves most likely originated in the Near East where in desert areas sand cannot sufficiently protect the corpse. Relatives and friends covered the grave with stones, so as to protect the corpse from scavenging animals. It was considered a good deed when passers-by put a stone on the grave. Some believe that the Jewish custom of putting a pebble on the grave, instead of flowers, derives from this desert tradition. This explanation is supported by a story of the Talmud (*Oholot* 2,4.).

³⁹ Reform and Conservative Judaism do not object to the planting of flowers and shrubs in the cemetery since it is done in reverence of the dead. Many cemeteries in Israel permit such decoration and, particularly, in military funerals, it has become the custom to put wreaths of flowers on the grave. Other opinion holds that it would be offensive for the dead to bring the symbol of life, so one may only bring a dead thing like a pebble. "Give flowers to the living, pebbles to the dead" reads the brief explanation in the poem of Austrian poet, Ada Christen, written on a visit to the cemetery of Prague, to the tomb of Rabbi Lowe, see *Encyclopaedia Judaica*, op. Cit., V, 275.



Fig. 22. Zinkiv (Khmelnytska oblast), Ukraine. Jewish Cemetery. Photo: JPCU 7/1995

Fig. 23. Sharhorod (Vinnytska oblast), Ukraine. Jewish Cemetery. Photo: JPCU 7/1995

IV: PRESERVATION EFFORTS AND ISSUES FOR JEWISH MONUMENTS IN UKRAINE

IV.1 The Fate of Jewish Monuments in the Holocaust (1939-1945)

The destruction of Jewish sites during the early Soviet period set the stage for the massive devastation of the Nazi occupation. There was a difference in the scale of destruction, and in the emphasis -- for example, the Soviets were more likely to seize useful buildings than cemeteries. The Soviet destruction was not intrinsically linked to the singling out for brutality of the Jewish population, but part of a wide-ranging policy aimed at eliminating practice of all religions.

Jews were rounded up in the early days of the German occupation, and, sometimes, murdered almost immediately. At other times, Jews were collected in ghettos, where some were put to work. Treatment of those kept alive was brutal; the extent of the horrors may not be fully understood despite the searing accounts of survivors. The Jewish material culture was not spared and some reports of the destruction of monuments emphasize how these acts were part of the overall sadistic treatment of Jewish prisoners. A report by Anna Moiseyevna Kalika, a resident of the city of Odesa, recalls, "We were forced to go to the Jewish cemetery every day to roll the gravestones from one place to another; those who fell behind in this task were shot immediately."⁴⁰

The systematic destruction of physical traces of Jewish culture accompanied the virtual extinction of the Jewish communities. Historian Lucy Dawidowicz wrote that the Nazis "destroyed irreplaceable cultural treasures and historical documents as recklessly and ruthlessly as they murdered people."⁴¹ Most of the documentary, religious, cultural, architectural, and artistic records of the Jewish people in these regions was destroyed and is now lost forever. Jewish monuments and cultural sites were targeted.

In Rudky (Lvivska oblast), it is rumored that the yard of the "Soviet Village" is paved with Jewish tombstones. This site is believed to have served as Gestapo headquarters during the Second World War. In Orynyn (Chmelnytska oblast), the area behind the "Soviet Village" is also paved with Jewish gravestones but it is not known when these were laid.⁴²

In city after city, particularly in western Ukraine where many synagogues had remained in use during the period of Polish rule, the Nazis destroyed buildings as well as the people who used them. For example, of the seven synagogues that existed in Ostroh until 1941, only the Maharshal Synagogue was left standing.⁴³ There are now four solid walls with a seemingly intact roof, but there is no accessible entryway. The ceiling on the basement level remains virtually intact. It is now used for storage.

⁴⁰ Anna Moiseyevna Kalika, *Memoirs of a Former Prisoner of a Jewish Ghetto*, Translated by Stan Pshonik. See <http://www.jewishgen.org/yizkor/polonnoye/pol027.html>.

⁴¹ Lucy Dawidowicz, *The War Against the Jews 1933-1945*, (New York: Holt, Rinehart and Winston, 1975).

⁴² Information provided by Boris Khaimovitch of the Center for Jewish Art at Hebrew University.

⁴³ Originally built in 1630 (or 1620s), the Maharshal is named after Talmudic scholar, Solomon Luria (c. 1510 – 1574), known as "the Maharshal." Luria was rabbi and head of the yeshivah in Ostrog from about 1550 to 1570, and was recognized as one of the leading rabbis of the age."

IV.2 Ukrainian Jewish Sites Under Communism

Of the more than 200 identified synagogue buildings in modern Ukraine, relatively few are still used for Jewish worship and owned by the Jewish communities. Many of the Jewish sites were confiscated and either transformed or destroyed during the early decades of Communist rule. The trend continued throughout the Communist period.

Many synagogues were closed in the early years of Soviet rule. According to Nora Levin:

The first act of the new government, based on the January 23rd decree that directly affected the religious life of Jews, was intended to close and confiscate synagogues. A circular of February 28, 1919 spelled out circumstances under which prayer houses could be closed: in cases where there was a shortage of housing, medical, and sanitation services, or cultural-educational institutions; or at the instigation of “the mass of the people.” Confiscation, however, was rare until 1921-22, when the antireligious campaign became very intense...In June 1923, the Choral synagogue in Kharkiv was confiscated and converted into a Jewish Communist club after an extensive propaganda campaign, including a mass petition by “Jewish toilers.”⁴⁴

The first great wave of confiscation of religious properties – Jewish and Christian – ended by 1927, but, by this time, hundreds of synagogues and churches had been taken over by the state. Unlike churches that were often destroyed because they were not easily converted to new uses, synagogues were readily transformed. They were frequently used as sports halls or cultural centers, as at Kharkiv, since their architectural form was quite adaptable. In their new forms, they survived the destruction of the Second World War and the Holocaust in large numbers – more than did synagogues that remained open in 1939.

Hundreds of active synagogues, especially in western Ukraine, were totally destroyed by the Nazis and their collaborators. A final purge of synagogues in the early 1960s closed most of those that remained. These buildings, too, however, like those closed during the early Soviet period, were reused in different ways. In Pryluky (Chernihivska oblast), the synagogue was closed by Soviet authorities in 1961. It was being demolished in 1993. Another synagogue from that period – the great synagogue of Bila Tserkva (Kyivska oblast) – served from the time of its closing in 1960 until 1993 as an agricultural secondary school.

The Communists seized many synagogues before and after the Second World War. The synagogue at Horodenka is used as a sports school. The exterior is in reasonably good condition, but an ugly wing was attached. A plaque on the wall informs the visitor in Hebrew, Ukrainian, English, and Yiddish that:

This is the site of the Great Synagogue of the Jewish Community that existed from 1742 until 1941. Half of this community of Horodenka and its vicinity were taken from here by the Nazis and murdered on Dec. 4, 1941. May the memory of the Holocaust Martyrs be blessed forever.

⁴⁴ Levin, *op. cit.*, 77 ff., including fuller accounts of other confiscations.

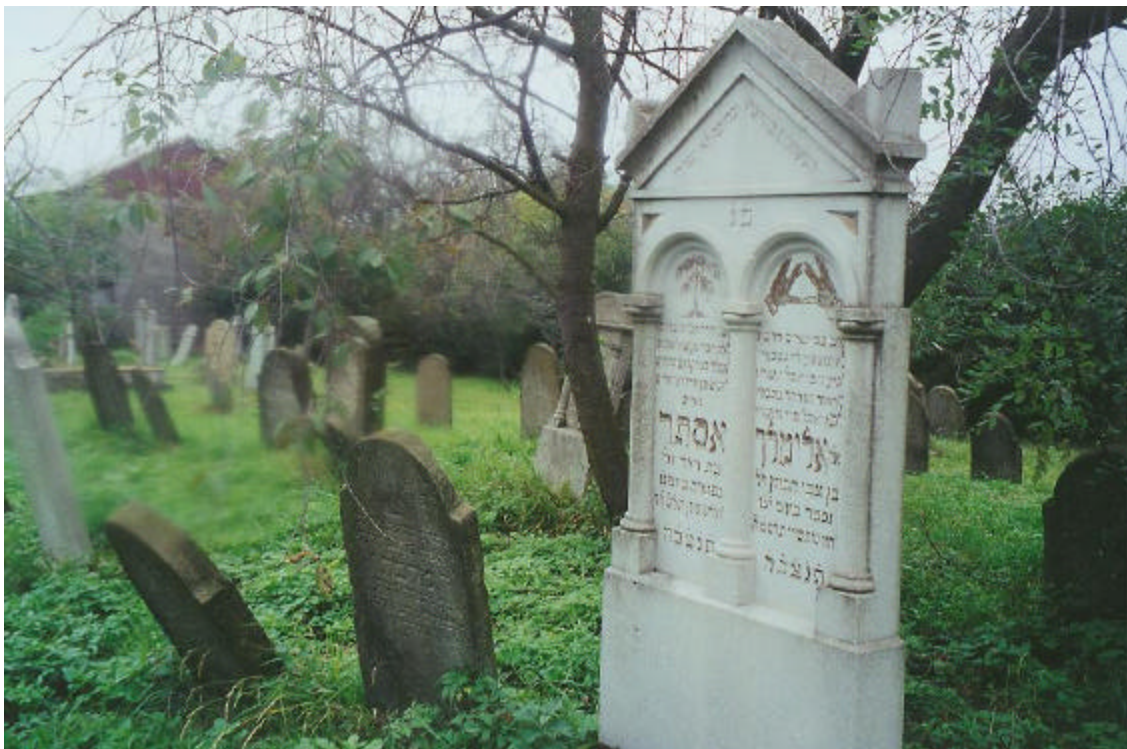


Fig. 24. Chornotysiv, formerly Fekeardo (Zakarpatska oblast), Ukraine. Jewish cemetery. Photo: Abe Magid 10/1998

Fig. 25. Kamjanets-Podilskyj (Khmelnyska oblast), Ukraine. Jewish cemetery. Photo: JPCU 7/1995



Fig. 26. Rava-Ruska (Lvivska oblast), Ukraine. Monument on Jewish cemetery made out of recovered gravestones. Photo: Frank B. Jacobowitz

Fig. 27. Derazhnia (Khmelnyska oblast), Ukraine. Jewish cemetery. Photo: JPCU 7/1995

Unlike in Poland and the Czech Republic, in Ukraine, in recent years, former synagogues have not yet been restored as Jewish museums. Some, however, such as those at Husiatyn (Ternopilska oblast), Sharhorod (Vinnytska oblast), and Pavoloch (Zhytomyrska oblast) were established as museums under Communism.⁴⁵

Cemeteries, on the other hand, were often leveled during Communism; their tombstones destroyed for building materials or tossed aside. At the cemetery of Yampil, for example, destroyed by the Soviet army in the 1920s, the stones were thrown into the water. Researchers for the Center for Jewish Art were fortunate to be present when the water level was low and were able to document a few of the stones. They found about 20 stones from the mid-18th to early 19th century, beautifully decorated with motifs of griffins, birds, bears, and grapes. At the time of the collapse of Communism in 1989-1990, many Jewish gravestones were found to have been used as foundations for statues of Lenin and in other public projects from the Soviet period. Kolomyja provides an example of this.

Destruction of Jewish sites continued under Communism during the post-war period. The old cemetery in Lviv was cleared of gravestones during the Second World War. It was turned into a public market area under the Soviets (figures 14-17). The same happened at nearby Zhovkva (figures 32, 33) and many other places. The enormous cemetery of Ostroh, however, which included five thousand tombstones, some as early as the 15th century, was not destroyed until 1976.

After the Second World War, some Jewish families returned to their homes. The losses, however, were irreplaceable, and it was practically impossible to re-create Jewish life in most locations. As a result, many of the towns that had been traditional centers of Jewish settlement completely lost their Jewish population. Jewish cemeteries remained without appropriate care. Gravestones often were broken by vandals or used for building material by local inhabitants and, even, state agencies and state-sponsored organizations. The gravestones were used to prepare foundations for highway construction, for dams, to face silo pits, etc. The cemetery sites, often devoid of stones, became overgrown with shrubs and trees. They were often used to pasture cattle.

Of the 731 cemeteries visited by JPCU researchers as part of this survey: 27% have no stones; 13% have fewer than 20; 16% have between 21 and 100; 20% have between 101 and 500; 17% have between 501 and 5000; and 2% have more than 5,000. The numbers at remaining sites are unknown.

Beginning in the 1970s, the government began an intensive building program of apartment houses. Many were built on what was perceived to be, or presented as, empty land. While, surely, many knew the histories of these sites, it was not politically safe to speak out.

Under Soviet law, any burial place not used for twenty-five years was designated as empty land. So, even if there were complaints, there was no legal recourse to stop new development on

⁴⁵ The synagogue in Husiatyn was reconstructed (in a not very professional way) during the Soviet period. The shape of the parapet walls have been changed and simplified, but the building is in a generally good state (1990) and has served as a local museum and now as an administrative building. Remains of the stone ark have been preserved.

cemetery sites. Thus, many Jewish cemeteries were destroyed during this period, and thousands of Ukrainians now live atop the graves of generations of Jews.

Cemeteries also became the sites of sport complexes, and more. In some cases, newly-made reservoirs and ponds flooded Jewish cemeteries. As for the places of mass execution of Jews, in most cases they were not marked by any means or were not marked as Jewish mass burial sites, just as sites of “Soviet martyrs.” Only since 1991, have places of mass execution of Jews begun to be marked, thanks mostly to financial contributions from foreign individuals. At present, there are still too few of these places properly recognized.

IV.3 The Care for Jewish Sites in Independent Ukraine

Since 1991, there has been a gradual recognition of the identity of numerous Jewish sites. Full legal recognition of Jewish communal ownership of religious and other buildings, as well as the establishment and recognition of the historic boundaries of cemeteries involves, however, extensive research and, oftentimes, lengthy litigation. Even then, the final disposition of a property may have as much to do with the prestige and power of the current occupant or user as to any established legal claim. Thus, in many cities where there are established or newly revived Jewish communities, some properties have been returned for Jewish use. Most of these are former synagogues in need of costly repairs.

International Jewish organizations, including the American Jewish Joint Distribution Committee, Agudath Israel, and the World Jewish Restitution Organization, have all played a role in this property restitution process. Smaller groups have also intervened directly to assist Ukrainian Jewish communities bear the cost of renovations. Early in the process, for example, the Jewish Community Relations Council of Cincinnati, Ohio (USA) joined the Jewish Community of Kharkiv in their efforts to reclaim and restore the synagogue of that city.⁴⁶

IV.3 (a) Cemeteries

Unlike synagogues, the recovery and restoration of cemeteries has been much slower. The reason is that protection of these sites is not an urgent social need, although, it is a pious duty and cultural obligation. Main cemeteries in communities that have Jewish inhabitants are being nominally maintained.

The hundreds of cemeteries in more remote areas, especially western Ukraine, where few Jews live, remain in sorry condition. Of the 731 cemeteries visited as part of this survey, 60% have no wall, fence, or gate. A full 90%, have no sign indicating their presence, intended use, or history. For the most part, economic pressures for development remain scant in these small agricultural centers, but there is always the risk of theft of stones for construction, or the opening of new paths and roads across the grounds of cemeteries without walls or fences.

As the data collected for this report demonstrates, the majority of Jewish cemeteries and mass burial sites in Ukraine are abandoned and neglected. They lack clearly marked boundaries,

⁴⁶ For a full description of the process of communal property restitution in Ukraine and other countries of the former Soviet Union, as well as of 49 synagogues returned for use by Ukraine’s Jewish communities, in 2004, the Ministry of Foreign Affairs of Ukraine published that 55 of 109 listed synagogues had been returned, see Michael Beizer, *Our Legacy: The CIS Synagogues, Past and Present* (Moscow and Jerusalem: Gesharim, 2002).

secure walls or fences, and descriptive or commemorative markers. They are subject to natural deterioration, theft, vandalism, and land development. Many have already been encroached upon for industrial, agricultural, residential, or recreational use. They remain imperiled by further development.

The state of Jewish cemeteries and mass burial sites has become worse in recent years. The main problems are obliteration and vandalism. For example, visitors to the Jewish cemetery in Khust (Zakarpatska oblast) were shocked to find over eighty gravestones vandalized – an apparently recent act.⁴⁷ Not all of the vandalism, however, is the result of any overt anti-Semitic action. It is more often due to the removal of gravestones for household needs.

In most cases, there is no care whatsoever for Jewish cemeteries. Only where there is a Jewish community or perhaps several Jewish people in the village (extremely rare cases) is there some care for the cemetery or mass burial site. For example, such care is provided in Mohyliv-Podilskyj and Bershad (both in the Vinnytska oblast). In the village of Ternivka (also Vinnytska oblast), there is only one elderly Jewish resident (Haim Mikhaylovich Stein). Despite his age, he takes care of a mass grave where 2,300 people are buried. In Lvivska oblast, where many historic cemeteries are located, Meylakh Sheykhet, director of the Lviv-based Union Council of Soviet Jews Ukrainian-American Human Rights Bureau, has organized private caretakers for many cemeteries. Payment for these services is collected from private international donors.

In some places, there are enthusiasts who try to keep the memory of Holocaust victims alive. For example, in the village of Pochapyntsi (Cherkaska oblast), there is a history teacher (Mikhail Teofanovich Lavrega) who has organized local students to search for mass burial sites and take care of them. These instances, are the exception to the rule.

⁴⁷ Letter from Rabbi Joseph Weber to then Commission Chairman Michael Lewan, March 16, 1998. “On a recent trip to visit the gravesite of our grand rabbi’s holy ancestor at the city of Chust, we were shocked to see the vandalism that took place there...The local residents ...claim that no action was taken, neither by the local police nor by city authorities to apprehend the vandals, and no criminal investigation was instituted...”



Fig. 28. Lutsk (Volynska oblast), Ukraine. Former synagogue, now a sports hall. Photo: 1990

Fig. 29. Dubno (Rivnenska oblast), Ukraine. Synagogue. Photo: Eleonora Bergman 6/1995



Fig. 30. Berdychiv (Zhytomyrska oblast), Ukraine. Half-built garage on periphery of Jewish cemetery – construction halted. Photo: Samuel Gruber 5/2000

Fig. 31. Berdychiv (Zhytomyrska oblast), Ukraine. Garages built on land believed to be part of Jewish cemetery. Photo: Samuel Gruber 5/2000

IV.3 (b) Legal and Political Initiatives for Cemetery Preservation

Most efforts at restoring cemeteries, including clearing and fencing, have been substantially financed with contributions from abroad – normally from individuals with personal associations to the place or from religious groups, including Hasidic groups, that have special reverence for the cemetery or for individuals buried there. The Agreement between the Government of the United States of America and the Government of Ukraine on the Protection and Preservation of Cultural Heritage signed in 1994 has helped individuals and international organizations initiate cemetery repair and restoration efforts. The 1998 Government of Ukraine decree and 2003 law have given some relief from the fear of development of cemetery sites.

The result of these efforts is an increasing number of sites throughout Ukraine that receive care. The work is always difficult. Obtaining agreement on boundaries, permission for construction, and adequate materials can stretch out some projects for years. A body of legal rulings is gradually making recognition of cemetery boundaries a little easier, though local authorities often still remain reluctant to cede power to the courts and to the national government. Even when boundaries are legally established in the courts, local authorities sometimes continue with construction plans, such as at Volodymyr-Volynskyj.

In June 1998, a Ukrainian arbitration court handed down an important decision that will affect the future of Jewish cemeteries throughout the country. In a case brought by Meylakh Sheykhet, the Arbitration Court of the Ivano-Frankivsk region ruled that the local Jewish community could fence the Jewish cemetery in Nadvirna (located in South-Western Ukraine) according to its historic boundaries. The decision was based on a protocol signed by Mr. Mykhajlo Vyshyvaniuk, the regional appointee of the president of Ukraine. “Buried people should rest in a cemetery in peace, regardless of who they are. This is a very important principle in building a democratic society,” Mr. Vyshyvaniuk explained.

This decision will help ensure that the Nadvirna cemetery, where approximately 10,000 Jews are buried individually along with a mass grave holding the remains of 6,000 others, will not be destroyed. The Nadvirna administration had already constructed sewage lines through the cemetery, and plans were being made to build a road on top of it.

Sheykhet called the ruling, “The first positive decision in Ukraine for the preservation of Jewish cemeteries.”

It remains to be seen if this 1998 decision will set a precedent for similar rulings. Some indications are positive: In October 2000, Sheykhet was able to get certification of the boundaries of the large cemetery in Brody, something he had sought for several years to achieve. After initial resistance, the town mayor has now vowed to support the project to clean and fully fence the cemetery based on the incontrovertible evidence of the pre-Second World War boundaries. This work is now nearing completion with funds raised by the Commission.

Another agreement has been reached regarding the cemetery in Strusiv (Ternopil'ska oblast). Rabbi Abraham Heschel, son of the late Grand Rabbi Moshe Mordechai Heschel of Kopychyntsi and Grand Rabbi Nochum Dov Brayer, head of the Boyaner Hasidic group, have begun efforts to reclaim a cemetery now used as a cow pasture. With the aid of Rabbi Israel Meir Gabbai, they have negotiated an agreement with the town's mayor to allow the erection of a monument and a permanent steel fence around the site. Approximately \$10,000 was needed for the work.

Elsewhere, agreement is harder to reach. In Berdychiv (Zhytomyrska oblast), which was a center of Jewish culture until the ravages of World War II, the large cemetery has more than 5,000 tombstones, some dating from the 18th century. The cemetery, one of the most important in Ukraine, is in a sad state of repair. First, it is so heavily overgrown with trees and shrubs that most of the site is impenetrable. Another even more serious problem, however, is the encroachment by private development on the edge of the cemetery, where private garages have been constructed.

The cemetery is bounded on the west by a major highway that leads north from the city, on the north by another road, and on the south by a railroad right of way. The garages have primarily been built on the eastern side of the cemetery. Although the work on the garages has, ostensibly, been frozen by the government, more work still goes on according to local sources. The local rabbi claims that bones are still being unearthed. In response to this situation, the Commission has raised private funds to allow some cleaning of the cemetery, but, perhaps more importantly, to support legal research to establish the true boundaries of the site.

To be preserved, the cemetery needs to be demarcated and fenced. Construction material and unfinished garages should be removed. Then, over time, the functioning garages could be relocated one-by-one and the cemetery returned to an appropriate state.

An even more stubborn problem exists in Lviv, where a market now exists on the site of a cemetery which dates to the 15th century. After the removal of the thousands of gravestones during the Second World War, Soviet authorities expropriated the cemetery in 1947, and the site became used as a marketplace. During construction of the permanent structures for the expanding marketplace in 1996, graves were disturbed and bones unearthed. Despite an agreement to freeze the construction in October 1996, the market was completed (figures 14-17).

The Union of Councils for Jews in the Former Soviet Union, as well as, other Jewish groups from around the world have been involved in an ongoing campaign to return the property to the Jewish community. The Commission has also pressed for a solution.

Proposals to move the market to another site have been recognized by local authorities as valid, but no action has been taken, and the market continues to expand. In this case, legal recognition of the cemetery is not enough.

A United States proposal to contribute substantial funding (through the Agency for International Development, working in conjunction with the Commission) to move the market has not accomplished the goal. Other towns, too, use Jewish cemeteries as sites for markets. These markets, however, such as the one held on the cemetery at Zhovkva (Lvivska oblast), tend not to be daily affairs, nor do they include many permanent structures.

The Jewish cemetery in Storozhynets (Chernivetska oblast) represents one of the few good examples of modern cemetery reorganization and rebuilding with construction of a monument and a fence around the common graves. The work was carried out using funds from an individual who was born in the town.

Elsewhere, there has been care given to cemeteries. For example, in 1995, the municipality of Kalush (Ivano-Frankivska oblast) helped re-erect stones and fixed the wall and gate of the town's Jewish cemetery, which is now surrounded by apartment buildings. The work was done in

cooperation with the Kalusher Society in Israel. The group published the *Yizkor* book (historical and personal writing compiled to memorialize the destroyed Jewish community) and apparently paid for a fence and a monument at the site of the massacre of Jews by the Nazi *Einsatzgruppe*. Now there is occasional clearing or cleaning of the sites by local authorities.

At the cemetery of Alchevsk (Luhanska oblast) there has been re-erection, patching and cleaning of stones, clearing of vegetation, and fixing of the wall and gate. Local and regional authorities, and Jewish individuals within the country did the work. Restoration was completed by 1994. Now, there is occasional clearing or cleaning by individuals.

IV.3 (c) Cemetery Preservation Challenges

The majority of Jewish cemeteries and mass burial sites in Ukraine remain abandoned and neglected, without clearly marked boundaries or descriptive or commemorative markers. The range of physical problems encountered in cemeteries includes: abandonment and the rapid encroachment of vegetation or encroachment by other development; the erosion of stone surfaces with their decorations and inscriptions due to natural weathering; and increasing air pollution.

Cemeteries are subject to natural deterioration, theft, vandalism, and land development. Many have already been encroached upon for industrial, agricultural, residential or recreational use. Various types of land development -- including construction of roads -- continue to threaten abandoned or little-used cemeteries. No systematized or centralized program for the conservation of cemeteries exists. Few cemeteries are presently listed on any registers of historic monuments. Those sites with a wealth of artistically and historically significant gravestones are not receiving regular and professional protection and care. Even positive intervention at sites often neglects basic conservation procedures regarding methods and materials employed in the cleaning, repair, and re-erection of stones.⁴⁸

Intervention to preserve Ukrainian cemeteries requires work on several levels. Often research is required to fully ascertain the legal boundaries of the cemetery, since walls or fences do not delimit most of the older cemeteries. Basic work requires the clearing of saplings, bushes, vines, weeds, and other vegetation that has grown up. More demanding and expensive work can require the repair or erection of walls or fences, the rebuilding of pre-burial houses, and the re-erection of gravestones. In many cases where work has been undertaken at Ukrainian Jewish cemeteries, there are few or no stones visible. In these cases, repairs can include fencing the site, retrieving lost and stolen stones from other places, and the erection of a monument.

While there are some who interpret very strictly certain Talmudic injunctions regarding the vegetation on cemeteries, most often a more liberal solution is adopted in order to safeguard a cemetery's protection and preservation. According to the Talmud, all plants of the cemetery are not pruned, grass is not mowed, and only the paths are paved and maintained. The aim is that the

⁴⁸ There is a growing literature about stone conservation in general and cemetery conservation and restoration in particular. For stone restoration, the International Symposium on the Conservation of Stone is a valuable resource (proceedings of conferences are published regularly). For cemeteries as a whole, the specialized publications of the Association for Gravestone Studies are extremely useful. These are summarized in Lynette Strangstad, *A Graveyard Preservation Primer* (Nashville, TN: Altamira Press 1988). See also *ibid.*, *Preservation of Historic Burial Grounds* (Washington, DC: National Trust for Historic Preservation, 1995).

environment be natural. This tradition expresses the futility of opposing the changes of nature. However, it has been traditional for Jewish communities to carry out routine cleaning and clearing of vegetation at cemeteries, and to undertake remedial work when cemeteries have suffered from destruction and subsequent neglect.

Removal of vegetation often requires approval from both secular and religious authorities. Many Jewish cemeteries in Ukraine are now classified as woodland, and removal of trees that have grown up on the site in the past half-century, such as the nearly 2,000 saplings and pine trees on the cemetery in Brody, require permission from forestry officials.

Likewise, if removal of vegetation involves any excavation (as opposed to cutting), even trees that are threatening graves with their root structure, rabbinic approval or, even, religious supervision may be required to ensure that graves are not disturbed.

The presence of large trees often provides aesthetic relief. However, it is sometimes necessary, as at Zhytomyr, to cut trees down because they are damaging graves or because the danger of their collapse is deemed a safety hazard.

The Talmud is specific in stating that animals should not be pastured nor grass collected in a cemetery. Yet, if any one collected grass, it had to be burnt immediately out of respect due to the dead (*Sanhedrin 46a.*).

In cemeteries that have long been abandoned, however, it is commonly accepted that clearing of vegetation is required in order to reveal and protect the graves and stones. Likewise, for the maintenance of a cemetery, it is commonly arranged that a local farmer may clear hay. Although, in many instances, local peasants or collectives allow animals to graze on Jewish cemeteries, and this grazing controls the vegetation, Jews generally prefer to erect fences to protect sites from animals as well as from humans.

In Podillia (the region of southwest Ukraine formerly part of southeastern Poland), many historic cemeteries still maintain some of their original decorated tombstones. In Buchach (Ternopil'ska oblast), some tombstones date back to the 16th century, and several from the 17th and 18th centuries are noteworthy for their marvelous portal shape construction and interesting texts. The inscriptions at Buchach are particularly informative from an historical point of view; the genealogical information reveals much about the migration of the Jews in this area.

The known cemetery sites can be classified into the following categories:

- Cemeteries where the general location is known, but which are not in any way marked, and which have been developed for some other use. Typical examples include the old cemetery at Brody (Lviv'ska oblast) that is used as a football field, and cemeteries at Drohobych and Stryj (Lviv'ska oblast), where apartment buildings are built.
- Cemeteries where the boundaries are known, but an inappropriate activity takes place. This is the case with the old cemeteries in Zhovkva and Lviv (Lviv'ska oblast), where markets take place within the cemetery walls. In Zhovkva, there are a few permanent structures on the site. In Lviv, a bustling marketplace with many new buildings occupies the cemetery and considerable area beyond (figures 14-17).

- Cemeteries with no *in situ* gravestones, but where the boundaries have been determined through research and the site has been cleared and fenced. Examples include Komarno and Sasiv (Lvivska oblast). In both cases, new *ohels* have been erected on the presumed sites of earlier structures (*ohels* are small permanent structures built to protect special graves, traditionally reserved for graves of venerated rabbis and scholars). In Belz (Lvivska oblast), some stones have been raised and others lie in the field (figure 46). No *ohel* has been built, but the site is fenced.
- Cemeteries where substantial numbers of original gravestones clearly indicate the sites as a Jewish cemetery, but no protective measures are taken to preserve the site. Examples of such places include Busk (Lvivska oblast) (figures 4, 5, 50), Deliatyn (Ivano-Frankivska oblast), and Sataniv (Khmelnyska oblast).
- Cemeteries where substantial numbers of gravestones remain, and all or part of the original cemetery has in some way been fenced or protected. Such sites include Brody (Lvivska oblast), Medzhybizh (Khmelnyska oblast) (figures 11, 45) and Ternopil (Ternopilska oblast).
- The troubled history of Ukrainian Jewish cemeteries is perhaps typified by the fate of the cemetery in Ostroh (Rivnenska oblast). The old Jewish cemetery survived the Second World War, only to be demolished by the Soviets in 1961 to make way for a dance hall, which was later demolished after independence. Now, the site is a landscaped park with memorials and a single grave memorializing Solomon Luria (see note 46). A simple elegant entry gate leads to a memorial stone, inscribed in Yiddish and Ukrainian (figure 49).



Fig. 32. Zhovkva (Lvivska oblast), Ukraine. Jewish cemetery used as marketplace. Photo: Samuel Gruber 5/2000

Fig. 33. Zhovkva (Lvivska oblast), Ukraine. Wall of Jewish cemetery in disrepair. Photo: Samuel Gruber 5/2000



Fig. 34. Belz (Lvivska oblast), Ukraine. Detail of fence and gate enclosing cemetery. Photo: Samuel Gruber 5/2000

Fig. 35. Olesko (Lvivska oblast), Ukraine. Detail of new fence and *ohel*. Photo: Samuel Gruber 5/2000

IV.4 Holocaust Execution and Mass Burial Sites

Throughout Ukraine, many Holocaust sites are marked and cared for – a continuation of a policy from Soviet times that designated memory to “victims and martyrs of Fascism.” Until recently, most of these marked sites made no mention of the Jewish identity of the victims commemorated. Most famously, this was the case at Babyn Yar, the killing site of Kyiv’s Jews, not far from the city limits, but it was also true elsewhere throughout all the former Soviet Union.

In Lutsk, for example, the mass gravesite of thousands of Jews killed in that city between August 20 and September 3, 1942 bore only a stone marker that did not identify the victims as Jews. In July 1990, however, Soviet officials allowed the dedication of a new memorial at this site. Three thousand people attended the ceremony. The new granite and marble monument commemorates, in Yiddish and Ukrainian, the 25,658 people of “Jewish nationality” killed on that spot. The new monument was paid for by the Government of Ukraine, except for a cast-iron fence surrounding the gravesite that was funded by the New York-based Federation of Volhynia Jews. In all, thirty-eight gravesite renovations were planned in Volhynia - under the direction of the Volhynia Museum in Lutsk.⁴⁹

Most mass burial sites in Ukraine, however, remain poorly marked and uncared for. Without prompt action, the knowledge of many of these places will disappear as the generation that suffered the horrors of the Holocaust passes.

The need to recognize and commemorate these places is in the hearts of survivors and relatives of those murdered. One example stands for many. In 1999, Chaim Fischman made a pilgrimage to Tsybulivka (Vinnytska oblast), where he had survived the freezing winter of 1941-42 herded with other Jews “like cattle ... Many ... died, either from frost, starvation, typhoid fever, or other illness. I was fortunate enough to survive that winter, but my father was not ...”.

Fischman’s father was buried in a mass grave with thousands (perhaps as many as 5,000) people who perished that winter. On his return in 1999, Fischman found little changed in the impoverished, rural area. “The main field which holds the remains of the thousands of martyrs, including my father’s final resting place, is now being used for cattle grazing, without any fencing or marking to indicate its holy status.”⁵⁰

In the fall of 2000, work to build a fence around the mass burial place was underway in cooperation with Rabbi Tsirkus from Vinnytsia.

In the village of Brailiv near Vinnytsia, a wall enclosing a mass grave and a commemorative monument for the 3,000 Jews killed and buried on this site was erected by survivors shortly after the end of the Second World War. This is a case where an early effort was made to mark a site of shame for future generations. However, the original monument decayed. As a result, a new effort restored the monument, at which time additional plaques were added, identifying as many as possible of the murdered individuals. This new monument was sponsored by the

⁴⁹ See Toby Axelrod, “Soviets Dedicate Memorial to Jews,” *The Jewish Week* (July 27, 1990).

⁵⁰ Letter from Chaim Fischman to then Commission Chairman Michael Lewan, December 9, 1999.

Commission, which raised half of the funds for it. It was dedicated in a well-attended ceremony in October 2002.

Mass burial sites can be found throughout Ukraine, though the greatest numbers are in the west in the areas that bore the brunt of the Nazi occupation. Burial sites are sometimes in urban areas, but are most often on the periphery of settled areas – in fields or woods.

Jews were often marched out of villages and towns and executed. Sometimes they were forced to dig their own graves. In scores of places, pre-existing natural features were used for collection and burial of the bodies or the deposit of ashes if bodies were burned. This is the case at the massacre site at Babyn Yar.

On September 26, 1941, a week after occupying Kyiv, the Germans -- ostensibly in retaliation for sabotage -- decided to kill the Jews of the city. The killing was entrusted to the Nazi *Sonderkommando* 4a, reinforced by Ukrainian auxiliary police.

On September 28, the city's Jews were ordered to appear the next morning. When they did, they were taken to the Babyn Yar ravine. As they approached the site, they were forced to hand over any valuables in their possession, take off all their clothes, and advance towards the ravine edge, in groups of ten. When they reached it, they were gunned down with automatic weapons. Later, a thin layer of soil was thrown on their bodies. It is believed that over 33,700 Jews were murdered in two days of shooting. In the months that followed, thousands more were taken to Babyn Yar and shot. Neighbors turned in many Jews who tried to hide.

Babyn Yar served as a slaughterhouse for non-Jews as well, including Roma ("Gypsies") and Soviet prisoners of war as well as many non-Jewish Ukrainians.

It took a long time for a memorial to be erected at Babyn Yar (figure 38). Among those who insisted that one be built were the writer, Ilya Ehrenburg, and the poet, Yevgeni Yevtushenko, who, in 1961, published the extremely moving, and, ultimately, influential poem, "Babij Yar." The next year, Dmitri Shostakovich set the poem to music, incorporating it into his Thirteenth Symphony.

The poem and symphony had a tremendous impact in the Soviet Union, and, in 1974, a monument was finally erected. Unfortunately, the monument was built several hundred yards away from the site of the massacre and there was no mention of the Jewish victims. Finally, in the early 1990s, two monuments for Jewish victims were erected.⁵¹

Adjacent to the site of the Babyn Yar massacres, is a small Jewish cemetery. Various accounts of the killing and the subsequent burning of bodies of Babyn Yar mention the removal of stones and iron fencing from this cemetery. In 1991, Albert Barr, an American visiting Kyiv, came upon this abandoned and neglected cemetery while visiting the Babyn Yar site⁵² (figures 36, 37).

⁵¹ See Shmuel Spector in *Encyclopedia of the Holocaust*, Israel Gutman, editor in chief, (New York: MacMillan Publishing Company, 1990), Vol. I, 135.

⁵² Lynn Feinerman, "Area Man Finds Neglected Jewish Cemetery at Babi Yar," *Jewish Bulletin* (October 1, 1993).

He then initiated an effort to conserve the site with assistance from the Bay Area Council of Soviet Jews and from the Commission.⁵³

In general, mass graves lack protective measures and maintenance. Despite this, they are sometimes visited. If sites were better protected, both by physical barriers, such as fences, and with legal status, as protected sites, it is likely that there would be increased awareness and visitation. Hopefully, there would also be a decrease in the defilement of the sites and their use for grazing. Proper maintenance of the sort now performed for some of the mass graves would, if applied to other sites, protect them from destructive vegetation.

For the most part, places of execution and burial have not been marked and cared for over the past half century. Some sites, however, have been singled out and designated as sites of martyrdom of anti-fascists or Soviet heroes. The fact that those buried in such places are often likely to have been Jews, killed solely because they were Jews, is not mentioned.

Some changes, similar to the recognition at Babyn Yar, have taken place in the wording and disposition of signs and monuments. This is, however, a slow process. Locating mass gravesites requires tapping into the memory of local residents alive at the time of the Holocaust, or who have heard of the terrible events from those who witnessed the murders. Often, only such memory can be used to locate mass gravesites.

⁵³ An inscription on a plaque at the site now reads, "The cemetery was lovingly restored by the Jewish communities of the San Francisco Bay Area and Kiev. The project was sponsored by the Bay Area Council for Soviet Jews, San Francisco, California, and the United States Commission for the Preservation of America's Heritage Abroad."

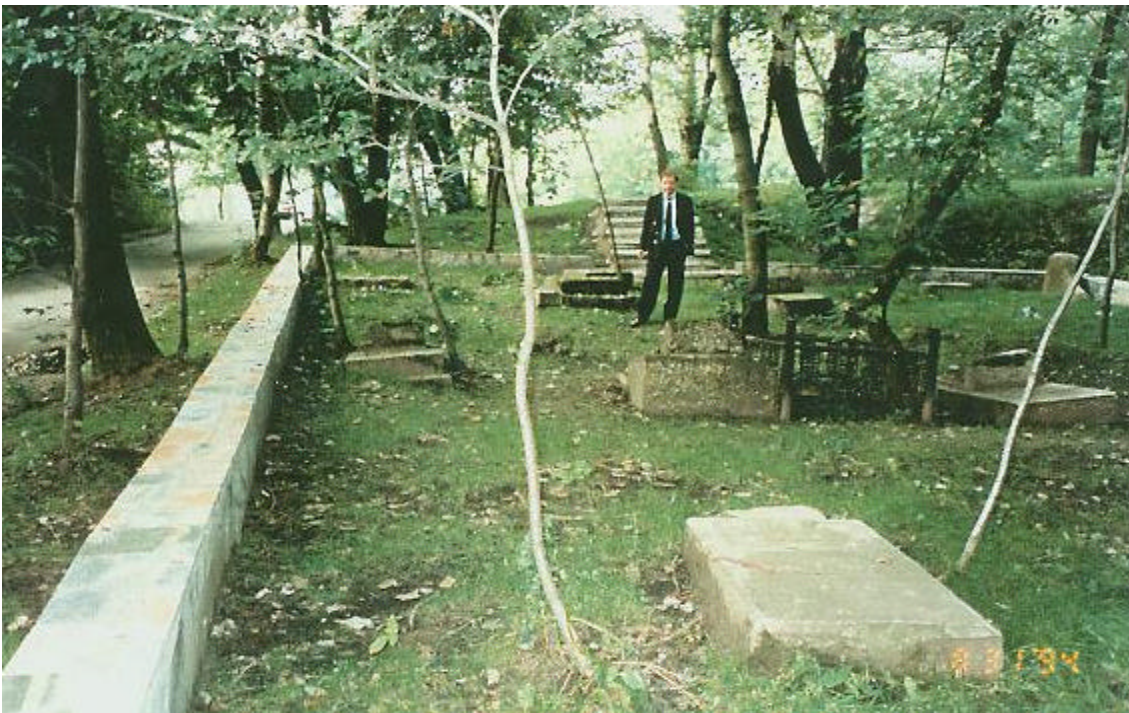


Fig. 36. Babyn Yar (Kyivska oblast), Ukraine. Remains of Jewish cemetery adjacent to massacre site prior to clearing and restoration. Photo: Albert Barr

Fig. 37. Babyn Yar (Kyivska oblast), Ukraine. Remains of Jewish cemetery after clearing and restoration. Photo: Albert Barr

Overall, there has been more effort in recent years to recognize the location of mass gravesites and mark the places with monuments than there has been in caring for Jewish cemeteries. As in the case of cemeteries already described, most of the work at mass gravesites is sponsored by Jews from abroad – either individual survivors themselves marking the presumed graves of their loved ones who did not escape the Holocaust, or by organizations of survivors or descendants of towns, collectively commemorating the dead.

In 1995, funding from a former citizen of Odesa, who now lives in Israel, Yakov Maniovitch, helped create the memorial complex for murdered Jews in Odesa. The memorial was built in the center of the city on Prokhorovska Street. It includes a 250-meter walkway and a commemorative obelisk. In Yalta in the Crimea, funds were being sought in the mid 1990s to secure a mass gravesite that was increasingly being exposed by erosion and neglect. The site contains remains of as many as 4,000 people executed in December 1941. It had been hidden until heavy rains exposed hundreds of thousands of bones in 1994.⁵⁴

Following are several examples of mass graves identified in the survey. The information concerning these sites is typical of the results found in the survey. Attempts were made to locate the sites, and describe their overall condition, maintenance, and visibility. A complete list of all mass graves visited is in Appendix IV.

- In Novo-Uman (Mykolaivska oblast), the mass grave is unprotected. It is known that Hasidic Jews are buried there, but no data about the precise number of persons interred nor their individual identities has been found. There are no signs marking the boundaries, and vegetation around the graves grows freely. The grave has been vandalized within the past ten years, but the municipality, which owns the site, has not erected a fence to protect it. The grave is currently used for agricultural purposes: grazing and growing crops.
- In Nizhyn (Chernihivska oblast), there is no sign explicitly marking the mass grave but a fence surrounds the site. It has protected the grave from vandalism. The grave itself is indicated by a single gravestone that serves to commemorate all the victims. The site attracts occasional visitors on organized tours. The municipality, which owns the site, has periodically sent personnel to clean the site.
- Nemyriv (Vinnytska oblast) contains four mass graves. None is protected, but all are marked by signs mentioning the Holocaust. Nazis murdered the residents of the Nemyriv ghetto between 1942 and 1944. Organized individual tours, private visitors, and local residents occasionally visit. The authorities occasionally clear and clean some of the graves and work to maintain the tombstones. At one grave to the north of Nemyriv near a quarry, local Jews worked every year between 1950 and 1980 to restore the stones that are present at the site. None of the sites have been vandalized, but walls or fences do not protect them.
- In Andrushivka (Zhytomyrska oblast), there are two mass graves that have been well maintained by local authorities. One is in the southeastern part of town, near the hospital. The other is close to an important road – Andrushivka-Pavelky Road. Each is surrounded by a fence, but neither has a gate. Each has a sign mentioning the Holocaust. Few people visit the sites, but

⁵⁴ “Remains of Victims Exposed in Crimea,” *JTA* article published in *American Jewish World*, 83:3 (September 23, 1994).

neither has been vandalized. At each mass grave, authorities have cleared vegetation and re-erected stones. Now, local individuals carry out work.

- In 1990, local authorities in Berezna (Chernihivska oblast) erected a memorial stone marking the mass grave next to the Red Cemetery. The mass grave is at the crown of a hill and is surrounded by a fence, but no sign marks the grave. Authorities maintain the site, which is visited occasionally.
- Some mass graves are better marked and protected than others. A sign that mentions the Holocaust marks the mass grave to the north of Medzhybizh (Khmelnyska oblast) – home of the Ba'al Shem Tov, founder of Hasidism. After crossing a public field, visitors encounter a fence with a locked gate that surrounds the site. The monument on the gravesite was erected in 1957. Jewish group tours, pilgrimage groups, and private visitors occasionally visit. There is sporadic clearing of growth by authorities and the site has not been vandalized.
- In the southeastern part of the town of Pohrebyshche (Vinnytska oblast), at Kotsiubynskoho Street, occasional visitors encounter a mass grave surrounded by a broken fence and a gate that does not lock. The hillside mass grave is marked by a sign that mentions the Holocaust in Hebrew and Russian. The memorial stones were erected beginning in 1965. Municipal authorities and Ukrainian Jews carried out the work. An unpaid caretaker cares for the site.
- There are other mass graves in Pohrebyshche. One is in the center of town at 109 Khmelnytskoho Street. A fence and gate that locks surround the mass grave. Access is granted only with permission from the municipality, which owns the site. Organized tours, private visitors, and local residents visit the site, which has not been vandalized. The three other mass graves in Pohrebyshche (one in the north-western part of the town, Haharina Street, at the bottom of the ravine; one in the eastern outskirts at Molodizhna Street; and one in the eastern part of the Jewish cemetery) are in similar condition, thanks to local authorities who also restored these mass graves in 1965.
- In Odesa (Odeska oblast), there are five mass graves. One, at Horkoho Park, has no wall or fence, only a marker that mentions the Holocaust. It was restored in 1965. The municipality owns the site but does not maintain it. As a result, overgrown vegetation is a serious problem. Despite this, the mass grave is visited frequently by organized Jewish tours, pilgrimage groups, and private visitors (non-Jewish as well as Jewish).
- Another Odesa mass grave, located at Akademika Vorobjova Street lacks a wall or fence. This site, which is not maintained, is not frequently visited.
- A third Odesa grave is located at Malynovskoho Street Nr. 71/1. Organized tours and local residents visit this mass grave, and it is occasionally cleared by authorities. But, without a fence, nothing can protect the site from potential vandals.
- A fourth Odesa grave, located at Park im. Lenina, also lacks a fence. It is not maintained, and is overgrown.

- Odesa's fifth mass grave is located at Chornomorska Road, southwest of the city. There is no fence or wall around the site, which is frequently visited by Jewish tour groups and others, but there is occasional clearing or cleaning by local authorities.
- In Ostroh (Rivnenska oblast), a mass grave is located across the Viliya River, in the woods on the edge of the new town, where a memorial and monument are built.
- At Komarno (Lvivska oblast), the mass grave is in the midst of the woods on the edge of town. One follows a dirt road through farm country, past the town dump, and a short way off, immersed in thick trees, is the burial site. It has been fenced, but the gate is broken, and the site itself is almost as overgrown as the surrounding forest. Additional information about mass graves and often Holocaust related sites has been provided by survivors and genealogists.
- The Jewish cemetery in Horodenka (Ivano-Frankivska oblast) still exists, though many of the gravestones were removed by the Germans and their local assistants and used to pave the streets. The cemetery appears neglected, but the overgrown vegetation is controlled by grazing animals. The surrounding stone wall is gone, but survivors in Israel are planning to have a fence erected. There are two mass graves: one for women and one for men. There is a beautiful memorial over one of the mass graves erected in the late 1990s with the financial support of survivors in Israel. It has inscriptions in Hebrew and Ukrainian. The Hebrew plaque reads in English as follows:

In memory of all the martyred victims of the Holocaust from Horodenka and vicinity who were murdered by the Nazis and their collaborators during the actions, in the labor camps, in the death camps, and by all other means during the period of the Second World War, 1941-1945.⁵⁵
- Near Horodenka is Siemakowcze (Ivano-Frankivska oblast) on December 4, 1941 2,500 Jewish men, women, and children from Horodenka were murdered. On the mass grave, stands a simple monument, erected some time ago, with the dedication "To the Victims of Fasism" in Russian. This was the only inscription that the communist regime would allow. After the demise of the U.S.S.R., a tablet was attached describing in more detail what was being commemorated. In Hebrew, Ukrainian, English, and Yiddish it states: "Mass grave of 2,500 Jews - adults and children - from Horodenka and the vicinity who were murdered here by Nazis on Dec. 4, 1941. May the memory of the Holocaust victims be blessed forever."
- Also near Horodenka is a memorial in the cemetery of Tovste (Ternopilska oblast, formerly Tlusty), where some of the remaining Jews from Horodenka were sent to die in a local ghetto. The Hebrew inscription translated into English reads: "In memory of the martyrs of Tlusty and surroundings who were annihilated by the Nazis in the years 1942-1943 and to remember all the martyrs who are buried in this cemetery. Erected by the survivors from Tlusty."

⁵⁵ This information comes from a detailed and moving account of a visit to Horodenka (formerly Gorodenka) by Tosia Schneider, "Visiting Gorodenka, Fifty-three Years Later" at <http://shangrila.cs.ucdavis.edu:1234/heckman/gorodenka/>. Ms. Schneider, born Szechter, spent her early life in Horodenka. She is the only survivor of her family, having spent part of the Second World War in the ghettos of Horodenka, Tluste, and the labor camp at Lisowce. She moved to the U.S.A. in 1949.



Fig. 38. Babyn Yar (Kyivska oblast), Ukraine. Memorial at site of massacre. Photo: 1993

Fig. 39. Rivne (Rivnenska oblast), Ukraine. Memorial to 17,500 murdered Jews. Photo: Jonathan Finley 2/1996

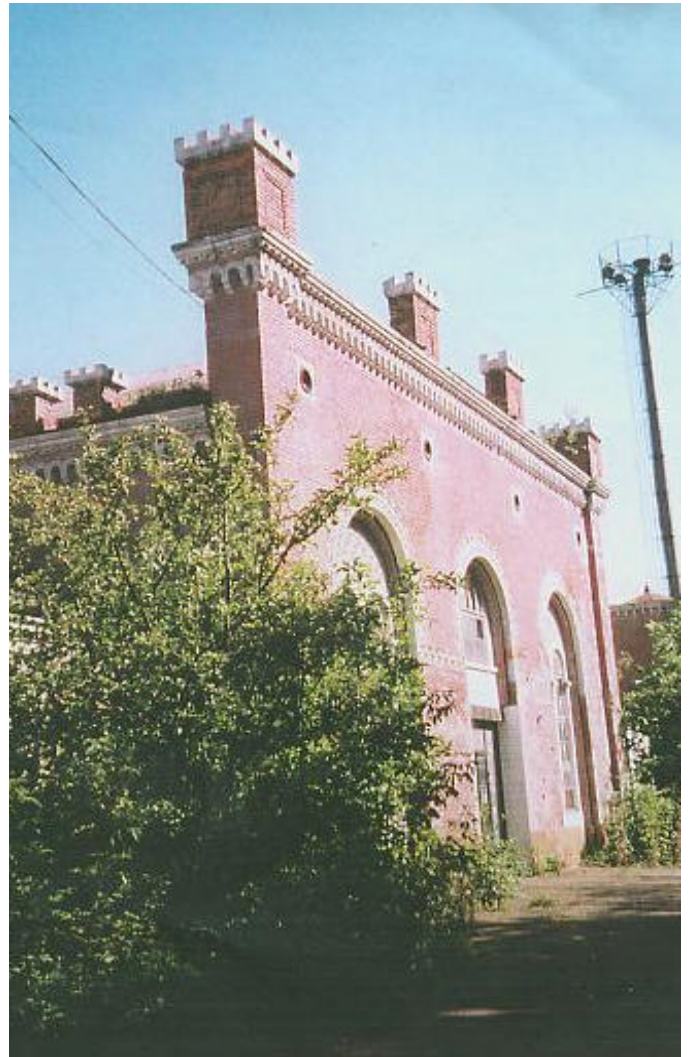


Fig. 40. Sadhora (Chernivetska oblast), Ukraine. Former synagogue. Interior. Photo: Raymond M. Guggenheim 8/1999

Fig. 41. Sadhora (Chernivetska oblast), Ukraine. Former synagogue. Exterior. Photo: Raymond M. Guggenheim 8/1999

IV.5 Synagogues

Since the end of Communist rule, one of the primary goals of the Jewish community of Ukraine has been the return of Jewish communal property seized by the Communist regime. From the beginning of the Communist rule in Ukraine, hundreds of synagogues, as well as other Jewish communal buildings, were nationalized and converted into factories, warehouses, and sports clubs and used for a variety of other purposes. Many of these buildings survive in their altered forms.

While major synagogues in Dnipropetrovsk, Drohobych, Kyiv, Kharkiv, Lviv, Zhytomyr and elsewhere have been returned to the Jewish community, numerous other historic synagogues languish abandoned and often in ruin. Those that continue to serve secular needs provide no compensation to the Jewish community. They do not generate income needed to restore and maintain other sites.

Ukraine is especially noteworthy for the impressive number of large masonry synagogues built from the 17th century to the 19th century. These are particularly prevalent in western Ukraine. Significant portions of these synagogues, many of which are of the so-called “fortress synagogue” type remain. Good examples can be found in Sataniv, Sokal (figures 6, 7), Zhovkva (figure 42, 43, 44), Brody (figures 8, 9), Lutsk (figure 28), and Stryj. Most of these synagogues, however, are either ruins (Sataniv, Brody, and Stryj) or empty shells (Zhovkva).

Others such as Lutsk (Volynska oblast) were rebuilt for a new use after the Second World War. The synagogue, originally built in 1628, is now a sports hall. The synagogue in Kamjanets-Podolskyj (Khmelnyska oblast) has been turned into a restaurant. Sharhorod’s synagogue (Vinnytska oblast), built in the second half of the 17th century, had its exterior reconstructed very crudely and now houses a wine or vinegar factory. The small 19th-century synagogue of Buchach (Ternopilska oblast) now is a warehouse. The eclectic synagogue of Chortkiv (Ternopilska oblast), with two great octagonal towers, retains its appearance on the exterior, but the interior has been totally remodeled and now serves as offices. A synagogue in Chernihiv (Chernihivska oblast) also serves as offices.

Recent visitors report that the former synagogue of Borzna (Chernihivska oblast) is now used as a fish market.⁵⁶ The Great Synagogue of Horodenka (Ivano-Frankivska oblast) is still extant. The exterior is in reasonably good condition, but the synagogue is now used as a gymnasium and an extension has been attached. In Rivne (Rivnenska oblast), the synagogue also serves as a sports hall. In Mohyliv Podilskyj (Vinnytska oblast) and Dolyna (Ivano-Frankivska oblast), the former synagogues are now Baptist churches. In Chernivtsi (Chernivetska oblast), the Great Synagogue, which was badly burned by the Germans in 1941, is now a movie theater – known as the “*kinagoga*.” Another synagogue, the Bet Tfila Benjamin Synagogue, built between 1923 and 1938, has been returned to the community for religious use.⁵⁷

⁵⁶ <http://www.jewishgen.org/ShtetLinks/borzna/trip.htm> (8/1/1999).

⁵⁷ Miriam Weiner, *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories* (New York: YIVO and Routes to Roots Foundation, 1999), 72-77, and see www.ifu.Kyiv.ua/Chernivtsi.htm.

The Central Synagogue of Sathora (Chernivetska oblast), built around the year 1770 and used by famed Hasidic Rabbi Israel Friedman, still stands. It served as a machine shop for local collective farms during the Soviet era. In 1991, it was one of the first synagogues in Ukraine to be returned to the Jewish community. Unfortunately, it has been abandoned while various Jewish factions argue over its future use. The exterior walls have survived reasonably intact, but the interior is very deteriorated. A severe roof leak has developed in the rear.

The once-elegant rabbi's house located next to the Central Synagogue was used as a municipal office until at least 1995. It, too, is abandoned now and rapidly deteriorating from water damage. An international committee has been formed with the hope of restoring the Sathora sites, but no specific plans have yet been prepared or presented, and no funding secured. The local authorities are eager for assistance to return the buildings to their former state.⁵⁸

The 1991 governmental decree ensured the restitution of some Jewish communal religious properties, primarily synagogues, in Ukraine. Since the decree was issued, 55 synagogues have been returned to local Jewish communities. But some Jewish communities have found it difficult to regain their properties because local authorities, influenced by anti-Semitic and extreme nationalist elements, have been lax in implementing the decree. The small central Ukrainian Jewish community of Khmilnyk, for example, has encountered fierce resistance in its attempt to reclaim its former synagogue. In 1997, the region's administration agreed to return the building. However, the decision was appealed to a higher court, which overruled the grant.

In order to assist Jewish communities in their efforts to regain synagogues, the American Jewish Joint Distribution Committee -the Joint- has distributed instructional materials for people involved in problems of restitution and renovation. The first *Guide for the Return of Confiscated Jewish Communal Property* was issued in June 1995, with advice from an historian, a lawyer, and an engineer, as well as the texts of laws and government decisions about restitution.⁵⁹

The restoration of the main synagogue of Vinnytsia was completed in 1997. The building had been confiscated in the 1930s by Soviets and later served as a concert hall. In 1996, it was given back to the Jewish Community for use as a synagogue. Restoration was made possible through funding by the Joint.⁶⁰

Two events in 2000 received worldwide attention – the return and restoration of synagogues in Kyiv and Dnipropetrovsk. In March 2000, Ukrainian Jews rededicated one of the largest synagogues in Eastern Europe, the Great Synagogue in Kyiv, commonly called the Brodsky Synagogue. It had served for over a half century as a puppet theater. Built in 1898 by sugar industry tycoon and Jewish leader Lazar Brodsky, the synagogue served as the focal point of the city's varied Jewish activities.

⁵⁸ Clifford M. Rees provided the information on these sites and Dr. Raymond Guggenheim provided the photographs of the Sathora synagogue and cemetery.

⁵⁹ Michael Beizer, *Our Legacy: The CIS Synagogues, Past and Present* (Moscow and Jerusalem: The American Jewish Joint Distribution Committee, 2002), 67.

⁶⁰ For before and after photographs see M. Weiner, *op. cit.*, 255.

In 1926, the Soviet authorities closed it down. Since then, the building has housed several institutions, including the puppet theater.

In 1992, Chabad-Lubavitch groups, which are dominant in Kyiv's Jewish religious life, began struggling for the building's return. In 1997, they got their wish, when Ukrainian authorities – Jewish activists in Kyiv stressed the personal involvement of President Leonid Kuchma in this move – handed it over to the Jewish community. Shortly thereafter, Vadim Rabinovitch, a Ukrainian Jewish businessman and the leader of the umbrella United Jewish Community of Ukraine, contributed \$100,000 toward the restoration of the synagogue.⁶¹ Architect Yuri Paskevitch was responsible for the restoration and new design elements – services that he donated.

The synagogue was reopened amidst great fanfare in March 2000.⁶² The plans were for the synagogue to house: a Sunday school for children; youth clubs and camps; Hebrew, Yiddish, and Judaic classes for adults; help for the elderly; and classes for the deaf. Some 200 elderly people receive daily hot meals in the synagogue.

In September 2000, the first choral synagogue built in the former Russian Empire was rededicated in Dnipropetrovsk. Erected in 1852, it functioned until 1922 when the Bolsheviks turned it into a garment factory.

In 1996, the former synagogue building was returned to the Jewish community. In September 1998, it was decided that the synagogue should be reconstructed. Work started in April 1999 and the synagogue was rededicated on September 20, 2000, when, according to the Jewish Community, more than 5,000 people gathered in the street to watch the ceremony on a large television screen, while there were more than 600 people inside the building. Jewish and lay leaders from Ukraine and around the world attended the dedication.

Communities have reclaimed synagogues elsewhere as well. In Zhytomyr, a former synagogue was reclaimed by the Jewish community in the 1990s. All original interior features of the building had been destroyed. The building has been entirely renovated and served as a place of worship and Jewish community center and dining hall for a meals program offered by Rabbi Wilhelm and the Zhytomyr Jewish Community.

A synagogue functions in nearby Berdychiv (Zhytomyrska oblast), but another in the same city is now used as a glove factory.

Success in these areas is offset by setbacks. In Kremenchuk (Poltavska oblast), an industrial city of about 200,000 people with a Jewish population of around 9,000, the 19th-century synagogue, which had been serving as a religious and community center, burned in 1994 as the result of an apparent act of arson. In 2002, the community, led by Lubavicher Rabbi Shlomo David Solomon, was still hoping to rebuild the structure, but lacked approximately \$200,000 needed for the job.

⁶¹ Lev Krichevsky, "Kyiv Jews Regain Synagogue, Proving that Money Does Talk," *JTA*, (Dec 22, 1998).

⁶² Steve Lipman. "Landmark Day for Kyiv Synagogue," in *The Jewish Week* (New York, March 10, 2000). For before and after photos see Beizer, *op. cit.*, 124-28.

In Lviv, once home of many synagogues and scores of small prayer houses, only one synagogue continues to serve as a house of worship. The Tsori Gilod Society synagogue, built in 1924 (A. Kornblüth, architect)⁶³ remains intact, and is the center of an active community outreach program presided over by Rabbi Bald. The synagogue is remarkable for its entirely intact interior decorations completed in the early 1930s by painter M. Kugel.

Despite its relatively recent date, the decoration is important as one of the few surviving complete synagogue interiors in Ukraine – reflecting a centuries-old tradition. Water damage caused some deterioration of the interior plaster and painting. Funds from the American Jewish Joint Distribution Committee allowed repair of the roof and a grant from the Jewish Heritage Program of the World Monuments Fund supported the conservation of the wall painting.

The restoration of the 17th century synagogue at Zhovkva (Lvivska oblast) began in 2000, also with a grant from the World Monuments Fund. Local officials are behind this effort which is undertaken as part of a general program to restore and promote the town's architectural heritage. The site was listed on the World Monuments Fund's list of the 100 most endangered sites in the world for the year 2000.

⁶³ *Lviv Sightseeing Guide* (Lviv: Centre of Europe Publishing House, 1999), 266-67.



Fig. 42. Zhovkva (Lvivska oblast), Ukraine. Synagogue. Exterior.

Fig. 43. Zhovkva (Lvivska oblast), Ukraine. Synagogue. Exterior.

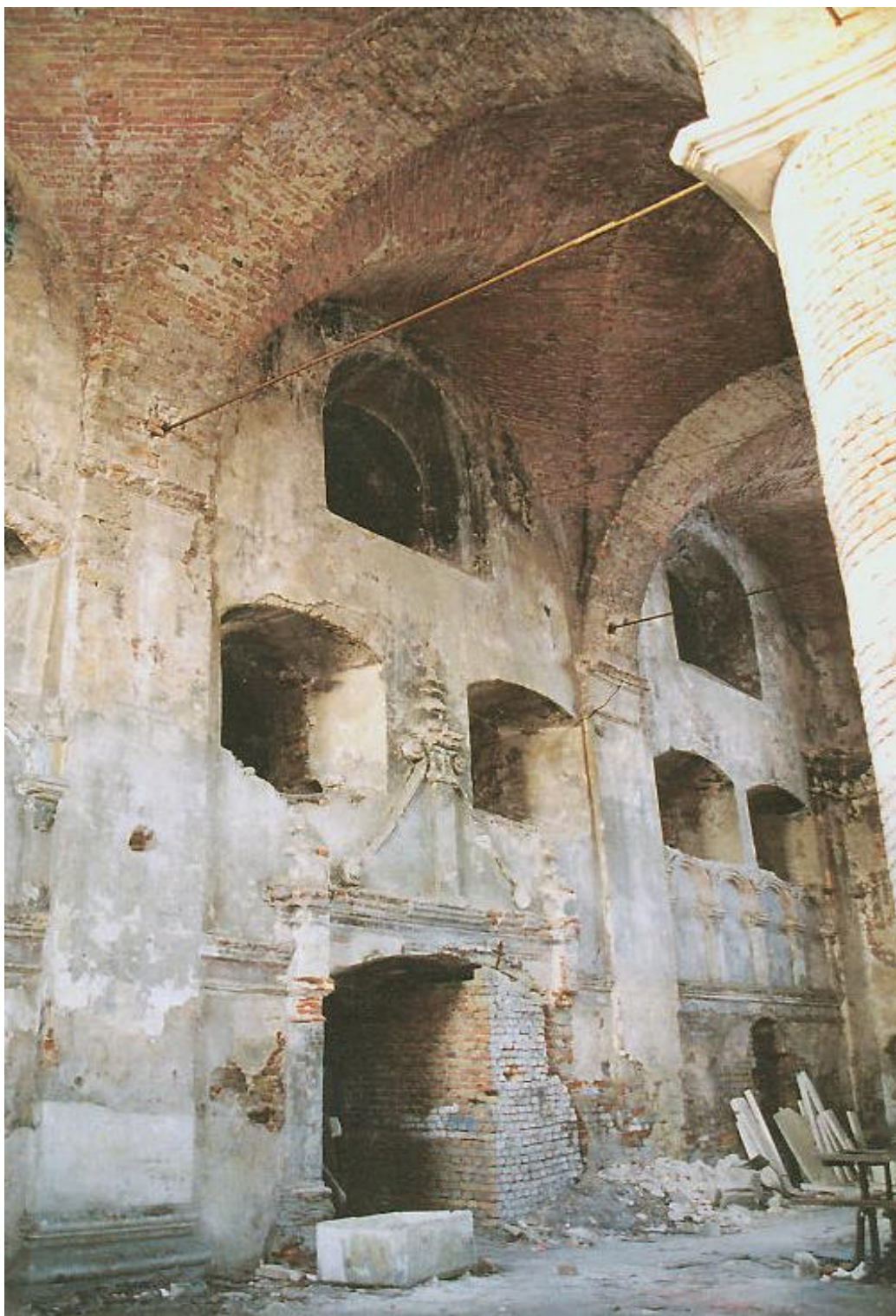


Fig. 44. Zhovkva (Lvivska oblast), Ukraine. Synagogue. Interior.

V. AUDIENCE

V.1 The Return Home

Who cares about the location, access and condition of Jewish cemeteries in Ukraine? The major interest comes from two distinct, though sometimes overlapping, constituencies. First, there are religiously observant Jews who feel a deep responsibility for the upkeep of the cemeteries. Chief among these are groups of Hasidic Jews who hold the resting places of their *Tsaddikim*, rabbis, and ancestors, in special esteem. Hasidic Jews, more than others, are likely to take long trips specifically to visit these graves. The trips, which are in every sense religious pilgrimages, are often the catalysts for action to protect and restore Jewish cemeteries.

A second constituency consists of Jewish genealogists. They are in search of information about families that can be derived from gravestone inscriptions, but many also seek an emotional experience, using the physical proximity to the graves of their ancestors as a way of linking to a lost past. A number write accounts of their visits, including their inner reflections. These are circulated among family members, and some are posted for a wider public on the Internet or published in genealogical journals.

Genealogists often use the survey form used in collecting data for this report in order to help sort their observations when visiting a cemetery site. For example, Michael Tobin visited the town of Bohuslav (Boslov) in July 1997. He described the cemetery as follows:

Parts of the cemetery are completely overgrown making access to the stones extremely difficult. Other areas have been kept clear, probably by local grazing animals. Most of the stones are in place, but some have been knocked over or only the base remains. I guess there are, maybe, 200 stones there, some with all Hebrew writing, some post-WW2, with all Russian writing. The cemetery is on a hill overlooking a wide expanse of a valley and surrounding farms. It's quite a beautiful and peaceful place. The gravestones themselves are in pretty good condition, but obviously worn. The stones are mostly very light in color which makes reading them very difficult. Using shaving cream (which can be harmful to the stone) or talcum powder to try to make reading the stones easier was of little use because of their light color. An earlier visitor had painted many of the stones with black paint where the letters are. This made reading and photographing the stones easier. I would recommend future visitors continue this effort. I was able to photograph about 30 of the stones.⁶⁴

In 1990, when Americans first began to travel to Ukraine, David Duval wrote:

This morning I am going to BORZNA!...It is difficult to describe one's feelings at a time like this. I have come to the USSR for this day. I want to be as sponge-like as I can, and yet I know I will miss much. What will it be like? At the cemetery we find the location and walk over to some markers we see in the distance. They are surrounded by a metal fence but are mostly recent. All are located at the edge of a field and number no more than eight or nine. Where are the older graves? A woman walks by and we inquire about these. She says that this was all that is left; the main part has been plowed under! I can see why Lena doesn't like to come out here.

⁶⁴ On the Internet, see <http://www.channel1.com/users/mtobin/boguslav/boguslav.html>.

My original motive for learning Russian was to be able to read the markers here. As we stand on this field, Alex says that we are probably standing on the spot.⁶⁵

On visiting her former town of Horodenka and viewing the sites of deportation and execution, and new monuments that have been erected on some of these sites, Holocaust survivor Tosia Schneider wrote: "Over half a century has passed since I walked for the last time on the streets of my hometown of Horodenka. All these years, I longed to return one more time to search for the graves of my family and to try to find out about the fate of my father, Jacob Szechter, who disappeared in the fall of 1942." The visit was successful and cathartic, yet after her visit she concluded: "Yes, there still is a town named Horodenka, but for me, the Horodenka of my childhood is to be found only in the far reaches of my memory."⁶⁶

Pediatric oncologist Jonathon Finlay, who traveled to Ukraine to offer medical assistance, experienced similar mixed emotions, on what became a trip of rediscovery by a descendant of Ukrainian Jews:

As we drew closer to Ostroh, I became increasingly excited with anticipation, and, at the same time, anxious that my hopes of finding anything of record might come to naught. Suddenly, unexpectedly...

This was all happening too fast, furious, and haphazardly for me to cope with emotionally; I wanted to talk calmly... addressing specific questions systematically, yet I wanted also to rush off and see all of these sites. As it turned out, delaying the actual visits until the following morning proved a valuable coping device, providing me with the nighttime to collect my thoughts, impressions, and "gird up my loins"...

He [Josef] wore a suit bearing his red Army medals, and an expression – more a grimace, that I could not fathom. He spoke no English, and we talked fitfully through Irene's translation. He showed me photos of himself as a young army officer. He showed me the documents he had collected of the Jews of Ostrog who died, the photos of the reunions, of the memorials. He knew, of course, nothing of the actual events from personal experience. He had survived the War just like my father had, and apparently a not uncommon story for the region; those Jews conscripted into the Red Army were "safe" from the genocide of the Jews by the invading Nazis and their collaborators in 1941-42...

Josef shared with me all of his documents... They were hard for me to appreciate – until I was shown one document, dozens of pages in length, listing alphabetically in Russian the names of those Jews known to have died in Ostroh. There, on page 19, under the Cyrillic "F" (O), were the names of seven Finkiels: Yankel (my grandfather) and others. It was as if I was finally touching my grandparents, touching reality rather than legend. It was the first of many moments over the next 24 hours that I shall never forget.

I am still daunted by Josef's ...demeanor; it was as if he was carrying the burden of the memory of all those thousands of Jews who had died... I toasted his honor with vodka, thanking him, for myself and for my father, for all that he had done in honoring the memory of the Jewish dead of Ostroh... He promised that, as long as he and his son were alive, and the few Jews remained in Ostroh, they would maintain the memorial sites, cemetery, and mass graves, and place flowers there on the anniversaries of the massacres...

⁶⁵ From the diary of David Duval - A Personal Trip to Borzna, <http://www.jewishgen.org/ShtetLinks/borzna/trip.html>. For another traveler's account see Pearl Atkin, "My Trip to Usciescku, Ukraine, 1992," *Avotaynu*, IX:4 (1993), 33-36.

⁶⁶ Tosia Schneider, "Visiting Gorodenka, Fifty-three Years Later," posted on-line at <http://shangrila.cs.ucdavis.edu:1234/heckman/gorodenka/tschneider.html>.

Such a peaceful, beautiful place! The monument [lay] adorned with floral wreaths, albeit artificial. Not realizing that the mass graves lay several hundred yards beyond, I recited Kaddish here, and for the first time, confronted with the enormity of it all, broke down...

I learnt that this is [a] poor congregation, overloaded with physically and mentally disadvantaged congregants – those whom Israel would not accept for immigration...

Again I sensed that here too, despite the [killings], the Nazis had finally been defeated, and a small vibrant community, worthy of our support from the West, was not only surviving but growing and blooming. How sad it had been, seeing the ruins of the once great Synagogues of Brody and Ostroh, like ruins of ancient Rome in modern-day North Africa, culturally extinct. Even if they could be restored to some semblance of their former glory, where were the communities to sustain them? And at what a cost, just to preserve them as museums. How much more fulfilling...to support a living, thriving, growing Jewish community...And the message of the history of Ostroh, and probably a similar history of a thousand or more other Jewish communities throughout Eastern Europe, was plain to me. The success of G-d [is] one small series of steps forward...

I can only conclude by encouraging any Jew with roots in Europe to undertake their own personal pilgrimage, both to contribute towards the establishment of testimony, but also to make the tangible personal connection with their own personal history...⁶⁷

V.2 Pilgrimage Sites

Among the cemeteries which have received the most international attention, and, thus, often the most recognition from Ukrainian authorities, are those that are the destination of Jewish religious pilgrims – usually Hasidic Jews living in Israel, the United States, Belgium, the United Kingdom, Canada, and elsewhere. These sites, almost without exception, are the burial places of famous *Tsaddikim*, most often founders of Hasidic dynasties that continue today. It is now quite common for large groups of Hasidic Jews and others to come to Ukraine for what are often very short visits to important sites. For example, in May 1998 the Grand Rabbi Moses Rabinovich, Chief Rabbi of Munkacs, traveled from Brooklyn to Mukachevo (formerly Munkacs) with an entourage of over 200 people, many of them Holocaust survivors. The group entered Ukraine from Slovakia and stayed less than 24 hours.

Foremost among these places is Medzhybizh (Khmelnyska oblast), where the Ba'al Shem Tov spent his most creative years and died in 1760. During the Nazi occupation, an artillery battalion stood at the cemetery. Only a few dozen graves survived, including that of the Ba'al Shem Tov and some of his family. Today, the Ba'al Shem Tov's grave is protected within a small white brick *ohel* (figure 10). There is only one Jewish family in the town today, but a new synagogue to serve pilgrims was erected next to the cemetery with funds donated by a French Hasidic family.⁶⁸

Other popular Hasidic pilgrimage sites are the cemeteries at Uman, Annopil, Sadhora (figure 13), Berdychiv, and Hadiach,⁶⁹ where pilgrims visit the tomb of Rabbi Shneur Zalman, the Alter Rebbe, founder of the Chabad Hasidic movement, who died in 1813. Shneur Zalman's grave is

⁶⁷ Excerpts from the *Pilgrimage of the Son of Mark Finlay* in the collection of the International Survey of Jewish Monuments (Syracuse, NY).

⁶⁸ Lev Krichevsky, "Tour of Ukraine Communities Finds Remnants of Jewish Life," *JTA* (July 27, 1998).

⁶⁹ Rabbi Levi Yitzchak of Berdychiv (1740-1809) is buried here.

covered by a small *ohel*. It resembles a small synagogue with windows and is one of the oldest surviving structures of this kind in Eastern Ukraine. In 1995, no wall or fence surrounded the cemetery.⁷⁰

In the case of Uman (Cherkaska oblast), the burial place of Rabbi Nachman of Bratslav (d. 1810), Bratslaver Hasidim have recently built a large synagogue to accommodate the thousands who visit the site every year on Rosh Hashanah. They continue a tradition that dates back to the first quarter of the 19th century.

Rabbi Nachman, a great-grandson of Hasidism's founder, the Ba'al Shem Tov, was born in 1772 and became famous for his teachings and mystical interpretations of Jewish texts. When he died in 1810 in Uman, he promised to lift his followers who visited him out of hell by their *payes* (earlocks). Pilgrimage to the site was limited and secretive under Soviet rule, but; since 1989, the number of annual visitors has increased, reaching 10,000 in the fall of 1997.⁷¹

Among those buried at Annopil (Khmelnitska oblast) are Rabbi Dov Ber, the Maggid (preacher) of Mezhyrich (1704-1772), and his students Meshulam Zusha (d. 1800), and Yehudah Laib Hachohen, both from Annopil. Their graves were rebuilt in 1988 by the Admor of Karlin-Stolin, and the cemetery is now well marked and frequently visited. In Annopil, however, there are also three mass graves that are not marked in any way, and have no protective fences.

Pilgrimage to Ukrainian Jewish sites continues to grow, and now added to the Orthodox visitors are increasing numbers of group tours from Israel and North America. These groups often follow in the trails blazed by genealogists in the 1990s. As tourist facilities improve in Ukraine it is likely that there will be more of these groups.

The visitation demands of these groups are in some cases paradoxical. On the one hand, they are eager to see Jewish sites, particularly famous synagogues and cemeteries, and to include many non-Jewish attractions of Ukraine in the tour itineraries. They are delighted when they see that sites have been cared for and respect for Jewish traditions is shown. Restored and maintained sites do attract more visitors.

On the other hand, groups are also, in some cases, eager to view neglected sites. Like many of the genealogists before them, there is a quest for an emotional connection to the destruction of Jewish life that is only achieved through immediate contact with physical desolation.

Respect for history requires care of sites and some restoration. But too much restoration can erase vital historical truths to which these sites are eloquent witnesses. It is the task of those who will care for these sites in the future to respect this dichotomy – the need for care, and the quest for memory.

⁷⁰ See Michael Greenberg, *Graves of the Tzaddikim in Russia* (Jerusalem: Shamir Publishing House, 1989) for an account of the first efforts to protect and preserve these sites.

⁷¹ See Uman: "Invited by Rabbi Nachman," by Don Mishell, in *Jewish Spectator*, (Summer 1997), 6-9; "Jews Make Pilgrimage to Ukraine," *New York Times* (Oct. 2, 1997); Lev Krichevsky, "Chasidic Group Constructing Synagogue for 10,000 in Ukraine," *Jewish Telegraphic Agency* (Jan. 20, 1998).

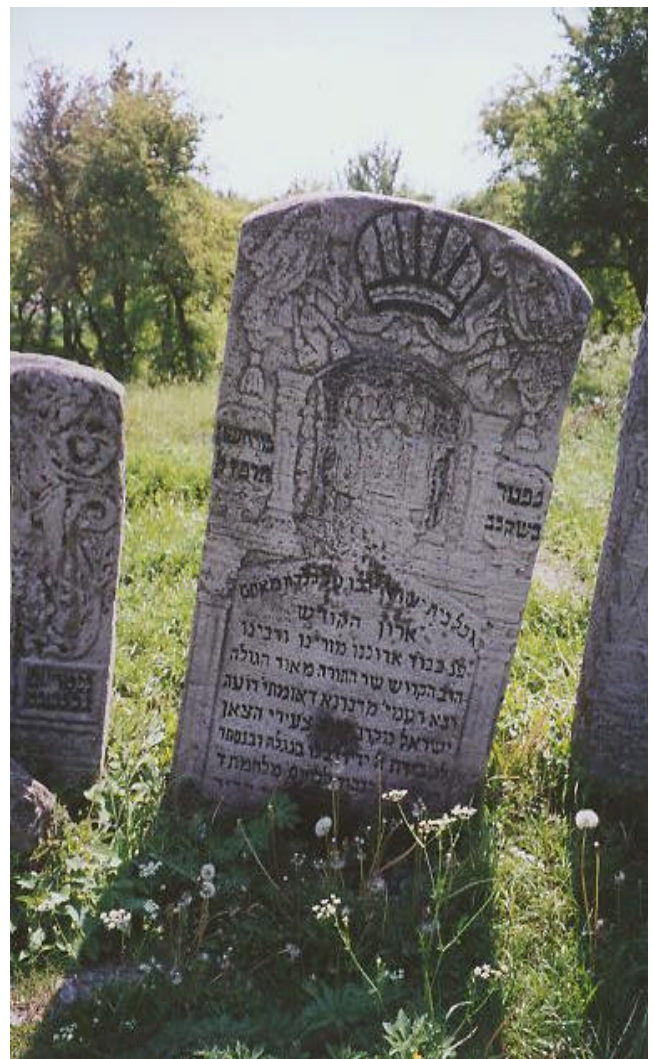


Fig. 45. Medzhybizh (Khmelnyska oblast), Ukraine. Re-erected decorated gravestone with new synagogues/hostel in back. Photo: Samuel Gruber 5/2000

Fig. 46. Belz (Lvivska oblast), Ukraine. One of the few surviving gravestones of the cleared and fenced cemetery. Photo: Samuel Gruber 5/2000

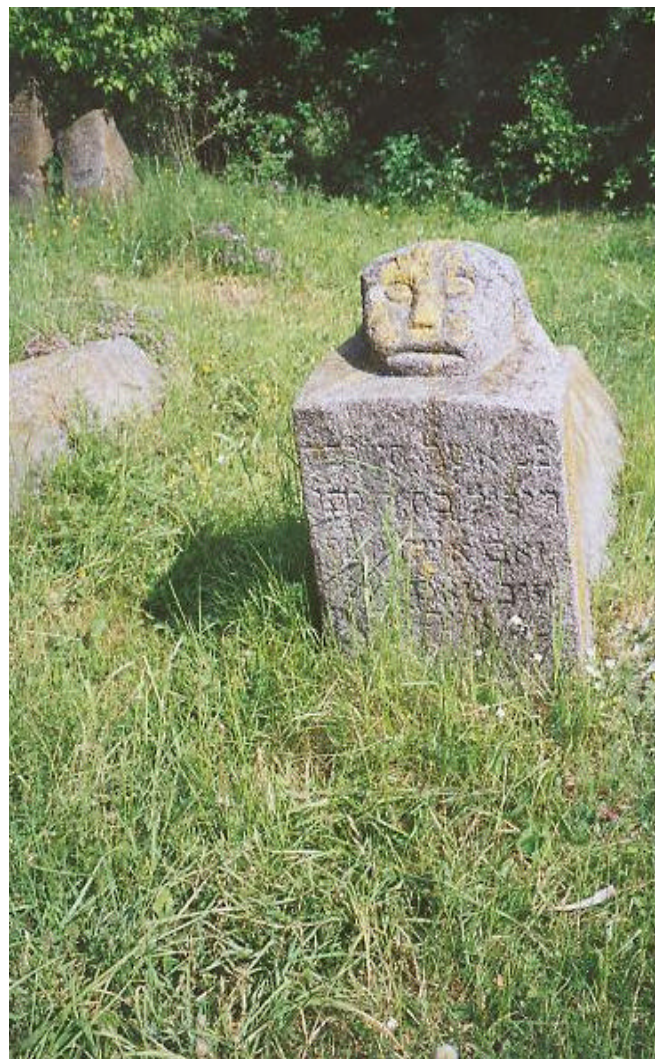


Fig. 47. Berdychiv (Zhytomyrska oblast), Ukraine. Jewish cemetery. Holocaust memorial. Photo: Samuel Gruber 5/2000

Fig. 48. Berdychiv (Zhytomyrska oblast), Ukraine. Jewish Cemetery. Distinctive lion head memorial. Photo: Samuel Gruber 5/2000

VI. ISSUES FOR CONSIDERATION⁷²

As this report makes clear, enormous effort would be required to adequately care for and protect for Jewish sites throughout Ukraine.

At present, few Jewish sites are listed on the National Registry of Protected Historic Places. This deficiency could be remedied with the inclusion of sites of artistic and architectural merit.

Cemeteries could also be included. In any case, the documentation of cemeteries in this report should also be maintained in Ukraine's official historic preservation files. This will be the most complete record on the current status and location of Jewish cemeteries; The public value of these sites as cultural, historic, and educational resources is of special significance in maintaining the history of destroyed Jewish communities.

The information from this survey could be periodically updated. It would also be helpful if some entity undertook a more intensive effort to photograph and map cemeteries and transcribe gravestone inscriptions, and prepare photographed and measured drawings of synagogues. This level of documentation has been begun in many places by the Petersburg Jewish University and the Center for Jewish Art of Hebrew University in Jerusalem.

Another helpful development would be for the Jewish community to establish full-time professional staff dedicated to this issue. This has proven effective in other countries facing similar challenges. If this is not possible, the community could try to establish a clearing house and center of information and expertise to coordinate and prioritize projects and issues related to Jewish sites.

The existence of the model of the JPCU and the data provided in this report can provide the basis for such an office. It could work with national and international governmental bodies, as well as with the scores of international Jewish survivors and genealogical and *landsmanshaft* groups throughout the world. The relative ease of communication and the exchange of information through the Internet can make a small local office in Kyiv, Lviv, or Dnipropetrovsk into an international hub of activity. Assistance for project implementation could be sought from international donors.

Priorities concerning cemetery protection and conservation can be grouped into the following categories:

➤ **Boundary Markers and Signage:** It would help if Jewish cemeteries were clearly marked. Boundaries could be delineated even if a fence or wall does not exist around the site. Information signs could be posted explaining the nature of the site, with some information on the history of the community and its destruction. Ideally, these signs would be in permanent materials, with information in Ukrainian and English, and either Hebrew or Yiddish.

⁷² Phyllis Myers contributed to this section.

➤ **Enclosures:** It would also be helpful if cemetery sites were protected with continuous fences, hedges, or walls, and with gates that lock. Priority should be given to those sites that this survey lists as most threatened by security problems or development threats, and those sites where gravestones still exist. First, repairs could be made on existing fences, walls and gates. This alone would reduce the danger to dozens of cemeteries at relatively modest cost. Constructing new fences and walls can be quite expensive. Careful consideration of sites should be made before resources are allocated.

➤ **Maintenance:** It would be helpful if local officials would appoint caretakers for Jewish cemeteries. A long-term goal should be the clearing of all garbage and unwanted underbrush, bushes, and trees from cemetery sites. Once a cemetery has been cleared of overgrowth and garbage, maintenance is relatively easy. The initial cost in time and labor, however, is often prohibitive for a small town with limited resources. The participation of youth groups in this work would be helpful.

➤ **Conservation Training:** It would be helpful if the Ukrainian government conducted more training for regional and local conservators on Jewish history, architecture, art, and religious symbols, care of cemeteries, use of old maps, etc. The government could also support continued documentation work by scholars. A special course within Ukraine for Ukrainian officials and conservators that would address this matter should be considered. Such a course might be arranged in conjunction with local universities and museums. International agencies, such as the International Committee on Monuments and Sites (ICOMOS), the International Research Exchange Board (IREX), and UNESCO, might be engaged to assist in this work. So, too, might universities and private foundations.

Other overarching needs concern agreement on the process to provide for the return of properties to responsible Jewish communities, and structuring of a system of financing and incentives to help owners be responsible stewards of historic properties.

Tied to this, in regard to cemeteries, is the need for an ongoing effort to fully establish the legal boundaries of the cemeteries identified in this report. Only then can long-term protection and preservation planning be fully and effectively implemented.

While it is beyond the scope of this report to go into the complexities of this difficult issue, it is important to emphasize its connection to the future of the historic legacy discussed here. Clouded titles are a cause of continuing loss, and illegal, unplanned building. In town after town, there are neglected structures and plots where ownership is in dispute and reinvestment is hindered.

The return only of properties in need of massive infusions of capital and labor to ensure their survival, while income-producing properties are not returned, would not, however, create a balanced system that can sustain care of historic sites. To date, most structures returned to Jewish communities require extensive investment, or Jewish communities are asked to help with funding relocation costs of occupants asked to move. Every effort should be made to allow communities to recoup the means to successfully maintain and restore the historic Jewish sites.

The example of the Czech Republic is useful in this respect. Return to the small Jewish community of income producing apartment buildings and other resources has created a significant and ongoing source of revenue that has allowed the restoration of hundreds of Jewish cemeteries throughout the country, and the restoration of historic synagogues as branch museum sites.

Transfer of properties will not automatically resolve problems of planning and reinvestment for the legacy of Jewish monuments, and, indeed, may raise new problems. An agreement on property restitution should include a process, linked to monuments and planning laws, to ensure that historic, cultural, and architectural values in privatized or transferred properties are appropriately assessed. It should also ensure that designation, in turn, provides access to incentives and subsidies, perhaps from a fund created as part of the compensation system.

Complete documentation of the full range of significant sites and properties associated with Jewish life would be of value. So far, many categories beyond synagogues and cemeteries – prayer houses, ritual baths, burial preparation buildings, schools, orphanages, hospitals, and communal offices – have not been systematically surveyed. Current government estimates of the numbers are believed to be far too low.

It would be helpful if the development of the National Registry of Protected Historic Places for Jewish sites is accelerated. Registry listing is a signal that officials and private owners should consult with the oblast conservator throughout planning and development of property.

It would also be helpful if stronger links are forged between the National Registry of Protected Historic Places Listing and local planning, development, and investment. Given the evolution of quasi-autonomous local governments with planning powers and access to funds, clarification appears to be needed in some cases about the respective roles of oblast conservators and town planning authorities. Conservators also need funds to add clout to their legal authority. At the same time, it is critical to raise local officials' awareness of conservation values and of the importance of encouraging investment in historic urban centers.

It would also be helpful if regulatory processes and penalties are strengthened (assuming that this can be accomplished without imposing unneeded bureaucracy and constraints to needed investment).

Recognition of the importance of non-regulatory incentives in a market economy would also make a contribution. Reforms to encourage private investment and private donations through tax, subsidies, have been important spurs in the United States and Western Europe, and would help in Ukraine.

Guidelines could be developed that would implement historic town and conservation zones, and would continue efforts to negotiate preservation solutions that combine authenticity with more flexibility than in the past. Some places need to be set aside for no change and other places need to respond to change without compromising authenticity and historic values – a new challenge for Ukrainian preservation. The example of Zhovkva (Lvivska oblast) is encouraging in this respect.

Collaborative opportunities could be sought out, in major urban and regional development/tourism schemes. Funds for documentation, sensitive planning, and restoration of

historic resources may become available from diverse sources when major reinvestment is planned. Early involvement of conservation professionals will help avoid threats to historic resources caused by inadequate planning and consultation.

It would help if programs and policies aimed at strengthening Non-Governmental Organization (NGO) partners of citizens and professionals are developed and supported. It would also help to expand their access to information and standing to raise issues and participate in project negotiations. NGOs can play a critical role in pulling together resources and players for constructive solutions. Their involvement as partners, as well as advocates and public educators, is essential, given limited public resources and increased pace of development.

Recognition awards could also be helpful. Successful public and private initiatives and collaboration to protect the legacy of Jewish monuments could be recognized in an awards program. These could include citations for community clean-up of cemeteries, creative uses of historic buildings, excellence in integrating restoration into the larger urban or countryside environment, and developing revenue-generating projects. Such awards could also help encourage solutions and collaborative approaches.



Fig. 49. Berdychiv (Zhytomyrska oblast), Ukraine. Lion head gravestone. Photo: Samuel Gruber 5/2000



Fig. 50. Ostroh (Rivnenska oblast), Ukraine. Jewish cemetery. Grave of the Maharshua Rabbi. Photo: Jonathan Finley 2/1996

Appendix I: Sites Surveyed, Listed Alphabetically

A

Agris (Zakarpatska)
Akymivka (Vinnytska)
Alchevsk (Luhanska)
Ananjev (Odeska)
Andrijevo-Ivanivka (Odeska)
Andrushivka (Zhytomyrska)
Apostolovo (Dnipropetrovska)
Artsyz (Odeska) Ataky (Zakarpatska)

B

Babyn (Chernivetska)
Bakhmach (Chernihivska)
Bahiv (Volynska)
Balta (Odeska)
Balanivka (Vinnytska)
Baniliv (Chernivetska)
Bar (Vinnytska)
Baranivka (Zhytomyrska)
Barashi (Zhytomyrska)
Baryshivka (Kyivska)
Belz (Lvivska)
Berdychiv (Zhytomyrska)
Berehomet (Chernivetska)
Berehovo (Zakarpatska)
Berehy (Zakarpatska)
Bereslavka (Kirovohradska)
Berestechko (Volynska)
Berezdiv (Khmelnyska)
Berezdovtsi (Lvivska)
Berezhany (Ternopilska)
Berezhnysia (Rivnenska)
Berezivka (Odeska)
Berezna (Chernihivska)
Berezhnivate (Mykolaivska)
Berezno (Rivnenska)
Bershad (Vinnytska)
Beryslav (Khersonska)
Bibrka (Lvivska)
Bila Tserkva (Kyivska)
Bilhorod Dnistrovskyj (Odeska)
Bilopillia (Vinnytska)
Bilozirja (Cherkaska)
Bilshivtsi (Ivano-Frankivska)
Bilyj Kamin (Lvivska)
Bilylivka (Zhytomyrska)
Bishtanie (Zakarpatska)
Bobrovycia (Chernihivska)
Bobrovyj Kut (Khersonska)
Bobrynets (Kirovohradska)
Bohdanivka (Mykolaivska)
Bohoduakhiv (Kharkivska)
Bohorodchany (Ivano-Frankivska)

Bohuslav (Kyivska)
Bojarka (Kyivska)
Bolekniv (Ivano-Frankivska)
Bolhrad (Odeska)
Boremel (Rivnenska)
Borodianka (Kyivska)
Borshchahivka (Vinnytska)
Borshchiv (Ternopilska)
Bortnyky (Vinnytska)
Boryslav (Lvivska)
Boryspol (Kyivska)
Borzna (V. Shapovalivka) (Chernihivska)
Brailiv (Vinnytska)
Bratslav (Vinnytska)
Brech (Chernihivska)
Brody (Lvivska)
Brovary (Kyivska)
Brusyliv (Zhytomyrska)
Buchach (Ternopilska)
Budanyv (Ternopilska)
Bukachivtsi (Ivano-Frankivska)
Bykiv (Chernihivska)
Buky (Cherkaska)
Burshtyn (Ivano-Frankivska)
Buryv (Sumska)
Busk (Lvivska)
Buzke (Mykolaivska)
Byshiv (Kyivska)

C

Chechelnyk (Vinnytska)
Chemerivtsi (Khmelnyska)
Chepa (Zakarpatska)
Cherkasy (Cherkaska)
Chernihiv (Chernihivska)
Chernihivka (Mykolaivska)
Chernivtsi (Chernivetska)
Chernivtsi (Vinnytska)
Cherniakhiv (Zhytomyrska)
Chernylytsia (Ivano-Frankivska)
Chervone (Sumska)
Chervone (Zhytomyrska)
Chervonoarmijsk (Zhytomyrska)
Chervonohrad (Lvivska)
Chetvertnja (Volynska)
Chierna (Zakarpatska)
Chopovychi (Zhytomyrska)
Chornohuzi (Chernivetska)
Chornotysiv (Zakarpatska)
Chornukhy (Poltavska)
Chortkiv (Ternopilska)
Chudniv (Zhytomyrska)
Chudyn (Chernivetska)
Chuhuiv (Kharkivska)
Chukiv (Vinnytska)

D

Danylovo (Zakarpatska)
Dashiv (Vinnytska)
Deliatyn (Ivano-Frankivska)
Demydivka (Rivnenska)
Derazhnia (Khmelnyska)
Derebchyn (Vinnytska)
Diakivtsi (Vinnytska)
Dimer (Kyivska)
Dmytrivka (Chernihivska)
Dmytrivka (Kirovohradska)
Dobromyl (Lvivska)
Dobrotvir (Staryj) (Lvivska)
Dobrovelychkivka (Kirovohradska)
Dolyna (Ivano-Frankivska)
Dolynske (Odeska)
Domanivka (Mykolaivska)
Donetsk (Donetska)
Dovbysh (Zhytomyrska)
Drohobych (Lvivska)
Drotintsi (Zakarpatska)
Druzhba (Sumska)
Dubno (Rivnenska)
Dubrovytsia (Rivnenska)
Dunaivtsi (Khmelnyska)
Dydivka (Kirovohradska)
Dzerzhynsk (Zhytomyrska)
Dzhuryn (Vinnytska)
Dzihivka (Vinnytska)
Dzunkiv (Vinnytska)

E

Emelchyn (Zhytomyrska)

F

Frankivka (Vinnytska)

H

Hadyach (Poltavska)
Hajsyn (Vinnytska)
Halych (Ivano-Frankivska)
Herasymivka (Sumska)
Hermanivka (Kyivska)
Hertsia (Chernivetska)
Hlukhiv (Sumska)
Hlybochytsia (Chernivetska)
Hlyboka (Adankata) (Chernivetska)
Hlyniane (Kirovohradska)
Hlyniany (Lvivska)
Hlynsk (Sumska)
Holiatyn (Zakarpatska)
Holoby (Volynska)
Holohory (Lvivska)
Holovanivsk (Kirovohradska)
Horinchevo (Zakarpatska)
Horlivka (Donetska)

Horodenka (Ivano-Frankivska)
Horodkivka (Vinnytska)
Horodnia (Chernihivska)
Horodnytsia (Zhytomyrska)
Horodok (Lvivska)
Horodyshe (Cherkaska)
Horokhiv (Volynska)
Hoshcha (Rivnenska)
Hostomel (Kyivska)
Hradisk (Poltavska)
Hradivka (Mykolaivska)
Hraniv (Vinnytska)
Hrebinky (Kyivska)
Hremiach (Chernihivska)
Hrymajliv (Ternopilska)
Hrytsiv (Khmelnyska)
Hubkiv (Rivnenska)
Hudigai (Zakarpatska)
Huliaj Pole (Zaporizka)
Husiatyn (Ternopilska)
Huta Polonetska (Khmelnyska)
Hvardijske (Khmelnyska)

I

Ichnia (Chernihivska)
Illintsi (Vinnytska)
Inhulets (Dnipropetrovska)
Ivanhorod (Cherkaska)
Ivaniv (Vinnytska)
Ivanivka (Odeska)
Ivano-Frankivsk (Ivano-Frankivska)
Ivanopil (Zhytomyrska)
Ivashkivtsi (Vinnytska)
Iza (Zakarpatska)
Izyaslav (Khmelnyska)
Izmail (Odeska)

K

Kadiivka (Luhanska)
Kaharlyk (Kyivska)
Kakhovka (Khersonska)
Kalush (Ivano-Frankivska)
Kalynivka (Vinnytska)
Kalynivka (Rivnenska)
Kalynivka (Zhytomyrska)
Kamin Kashyrskyj (Volynska)
Kaminnyj Brid (Zhytomyrska)
Kamjanets - Podilskyj (Khmelnyska) Kamjanka (Cherkaska)
Kamjanka-Dniprovska (Zaporizka)
Kamjanka-Buzka (Lvivska)
Kaniv (Cherkaska)
Katerynivka (Ternopilska)
Kerch (Krymska)
Keretsky (Zakarpatska)
Kharkiv (Kharkivska)

Khashchevate (Kirovohradska)
 Khmelnytskyj (Khmelnytska)
 Khmilnyk (Vinnytska)
 Khodoriv (Lvivska)
 Khodorkiv (Zhytomyrska)
 Khorol (Poltavska)
 Khorostkiv (Ternopil'ska)
 Khotyn (Chernivetska)
 Khrystynivka (Cherkaska)
 Khust (Zakarpatska)
 Khyriv (Lvivska)
 Kilija (Odeska)
 Kirovohrad (Kirovohradska)
 Kitsman (Chernivetska)
 Klevan (Rivnenska)
 Kobyliaky (Poltavska)
 Kodra (Kyivska)
 Kodyma (Odeska)
 Kolachova (Zakarpatska)
 Kolky (Volynska)
 Kolomyja (Ivano-Frankivska)
 Kolosivka (Mykolaivska)
 Komarhorod (Vinnytska)
 Komarno (Lvivska)
 Komiaty (Zakarpatska)
 Konela (Cherkaska)
 Konotop (Sumska)
 Kopajhorod (Vinnytska)
 Kopychyntsi (Ternopil'ska)
 Korets (Rivnenska)
 Kornyn (Zhytomyrska)
 Korolevo (Zakarpatska)
 Korop (Chernihivska)
 Korostyn (Zhytomyrska)
 Korostyshiv (Zhytomyrska)
 Korsun-Shevchenkivskyj (Cherkaska)
 Kosiny (Zakarpatska)
 Kosiv (Ivano-Frankivska)
 Kostopil (Rivnenska)
 Konstyntsi (Chernivetska)
 Kotovsk (Odeska)
 Kovel (Volynska)
 Kovshevata (Kyivska)
 Kozatske (Odeska)
 Kozelets (Chernihivska)
 Koziatyn (Vinnytska)
 Kozubivka (Mykolaivska)
 Krakovets (Lvivska)
 Krasnohrad (Kharkivska)
 Krasnopilka (Vinnytska)
 Krasnyj Luh (Luhanska)
 Krasnyje Okna (Odeska)
 Krasyliv (Khmelnytska)
 Kremenchuk (Poltavska)
 Kremenets (Ternopil'ska)
 Kriukiv (Poltavska)
 Krolevets (Sumska)

Kryvyj Rih (Dnipropetrovska)
 Kryzhopil (Vinnytska)
 Ksaveriv (Zhytomyrska)
 Kublich (Vinnytska)
 Kujbyshevo (Khersonska)
 Kulykiv (Lvivska)
 Kupishche (Zhytomyrska)
 Kupyn (Khmelnytska)
 Kuty (Ivano-Frankivska)
 Kuzmyn (Khmelnytska)
 Kuznetsova (Mykolaivska)
 Kyiv (Kyivska)
 Kyselyn (Volynska)
 Kytaj Horod (Vinnytska)

L

Ladyzhyn (Vinnytska)
 Lanivtsi (Ternopil'ska)
 Leshchyn (Zhytomyrska)
 Letychiv (Khmelnytska)
 Lishnivka (Volynska)
 Lityn (Vinnytska)
 Liubar (Zhytomyrska)
 Liubashivka (Odeska)
 Liubin-Velykyj (Lvivska)
 Liuboml (Volynska)
 Liubomyrka (Zhytomyrska)
 Lobachivka (Volynska)
 Lokachi (Volynska)
 Lokhvytsia (Poltavska)
 Lopatyn (Lvivska)
 Lozova (Kharkivska)
 Lubny (Poltavska)
 Luchynets (Vinnytska)
 Luhansk (Luhanska)
 Luhiny (Zhytomyrska)
 Lutsk (Volynska)
 Lviv (Lvivska)
 Lvovo (Khersonska)
 Lypniazhka (Kirovohradska)
 Lypovets (Vinnytska)
 Lysets (Ivano-Frankivska)
 Lysianka (Cherkaska)
 Lysiatychi (Lvivska)

M

Majdan (Zakarpatska)
 Makariv (Kyivska)
 Makiivka (Donetska)
 Malyn (Zhytomyrska)
 Manevychi (Volynska)
 Mariivka (Mykolaivska)
 Mariupol (Donetska)
 Marjanivka (Zhytomyrska)
 Marynivka (Mykolaivska)
 Matkiv (Zakarpatska)
 Medvyn (Kyivska)

Medzhybizh (Khmelnyska)
 Meleny (Zhytomyrska)
 Melitopol (Zaporizka)
 Melnytsia Podilska (Ternopilska)
 Mena (Chernihivska)
 Mizhirja (Zakarpatska)
 Mizyakiv (Vinnytska)
 Mizych (Rivnenska)
 Mliiv (Cherkaska)
 Mlyniv (Rivnenska)
 Mohyliv-Podilskyj (Vinnytska)
 Molochansk (Zaporizka)
 Monastyryshche (Cherkaska)
 Monstyriska (Ternopilska)
 Mostove (Mykolaivska)
 Mostyska (Lvivska)
 Muhkachevo (Zakarpatska)
 Murafa (Vinnytska)
 Mykhajlivka (Khmelnyska)
 Mykhajlivka (Vinnytska)
 Mykhajlivka (Zaporizka)
 Mykolaiv (Lvivska)
 Mykolaiv (Mykolaivska)
 Mykolaivka (Mykolaivska)
 Mykolaivka-Novorosijska (Odeska)
 Mykulyntsi (Ternopilska)
 Myrhorod (Poltavska)
 Myrnyj (Zhytomyrska)
 Myropol (Zhytomyrska)

N

Nadvirna (Ivano-Frankivska)
 Nadyby (Lvivska)
 Narodychi (Zhytomyrska)
 Negrovets (Zakarpatska)
 Nekrasovo (Vinnytska)
 Nemyriv (Lvivska)
 Nevetlefalee (Diakovo) (Zakarpatska)
 Nikopol (Dnipropetrovska)
 Nizyn (Chernihivska)
 Nova Odesa (Mykolaivska)
 Nova Pryluka (Vinnytska)
 Nova Ushytsia (Khmelnyska)
 Nove Misto (Lvivska)
 Novhorodka (Kirovohradska)
 Novhorod Siverskyj (Chernihivska)
 Novi Strilyshcha (Lvivska)
 Novo-Basan (Chernihivska)
 Novo-Chortoryja (Zhytomyrska)
 Novo-Fastiv (Vinnytska)
 Novohrad-Volynskyj (Zhytomyrska)
 Novo-Labun (Khmelnyska)
 Novo-Mykolaivka (Mykolaivska)
 Novo-Pavlivka (Mykolaivska)
 Novo-Petrivka (Kirovohradska)
 Novo-Polonne (Khmelnyska)
 Novoselivka (Chernivetska)

Novoselytsia (Zakarpatska)
 Novoselytsia (Chernivetska)
 Novo-Vorontsova (Khersonska)
 Novoukrainka (Kirovohradska)
 Novo-Uman (Mykolaivska)
 Novozhytomyr (Dnipropetrovska)
 Novozhyvotiv (Vinnytska)
 Novo-Zlatopol (Zaporizka)
 Novyj Yarychiv (Lvivska)
 Nyzhnij Studenyj (Zakarpatska)
 Nyzhnij Veretskyj (Zakarpatska)
 Nyzhniv (Ivano-Frankivska)

O

Obertyn (Ivano-Frankivska)
 Obodivka (Vinnytska)
 Obukhiv (Kyivska)
 Ocheretuvate (Zaporizka)
 Odesa (Odeska)
 Okhtyrka (Sumska)
 Oleksandrija (Kirovohradska)
 Oleksandrija (Rivnenska)
 Oleksandrivka (Kirovohradska)
 Oleksandrivsk (Luhanska)
 Olesko (Lvivska)
 Olevsk (Zhytomyrska)
 Olhopil (Vinnytska)
 Olijev-Korolivka (Ternopilska)
 Olyka (Volynska)
 Onok (Zakarpatska)
 Orativ (Vinnytska)
 Orikhiv (Zaporizka)
 Oster (Chernihivska)
 Ostroh (Rivnenska)
 Otynija (Ivano-Frankivska)
 Ovidiopil (Odeska)
 Ovruch (Zhytomyrska)
 Ozaryntsi (Vinnytska)
 Ozeriany (Volynska)
 Ozeriany (Rivnenska)
 Ozeriany (Ternopilska)
 Ozutychi (Volynska)

P

Pavoloch (Zhytomyrska)
 Pechenizhyn (Ivano-Frankivska)
 Pechora (Vinnytska)
 Perejaslav-Khmelnyskyj (Kyivska)
 Perelety (Odeska)
 Peremyshliany (Lvivska)
 Pervomajsk (Mykolaivska)
 Pidhajtsi (Ternopilska)
 Pishchanka (Vinnytska)
 Pjatka (Zhytomyrska)
 Pjatyhory (Kyivska)
 Plebanivka (Ternopilska)
 Pliskiv (Vinnytska)

Pnivno (Volynska)
 Pochaiv (Ternopilska)
 Pohrebyshche (Vinnytska)
 Polohy (Zaporizka)
 Polonne (Khmelnyska)
 Poltava (Poltavska)
 Pomoriany (Lvivska)
 Pomortsi (Ternopilska)
 Popovtsi (Vinnytska)
 Porichchia (Mykolaivska)
 Povchyno (Zhytomyrska)
 Prijutnoje (Zaporizka)
 Probizna (Ternopilska)
 Prokhorovnia (Rivnenska)
 Pryluky (Chernihivska)
 Pryslup (Zakarpatska)
 Putyla (Chernivetska)
 Putyvl (Sumska)
 Pylypets (Zakarpatska)
 Pyriatyn (Poltavska)

R

Rachnyj-Lisiv (Vinnytska)
 Radekhiv (Lvivska)
 Radomysl (Zhytomyrska)
 Radyvyliv (Rivnenska)
 Rafalivka (Rivnenska)
 Rajhorod (Vinnytska)
 Rajhorodok (Zhytomyrska)
 Rakhiv (Zakarpatska)
 Rava-Ruska (Lvivska)
 Reni (Odeska)
 Ripky (Chernihivska)
 Rivne (Rivnenska)
 Rohachiv (Zhytomyrska)
 Rohatyn (Ivano-Frankivska)
 Rokosiv (Zakarpatska)
 Romanivka (Mykolaivska)
 Romny (Sumska)
 Rotmistrivka (Cherkaska)
 Rozdil (Lvivska)
 Rozhiv (Kyivska)
 Rozhniativ (Ivano-Frankivska)
 Rozhyshche (Volynska)
 Rudky (Lvivska)
 Ruzhyn (Zhytomyrska)
 Rzhyschiv (Kyivska)

S

Sadhora (Chernivetska)
 Sakhnovshchyna (Kharkivska)
 Sambir (Lvivska)
 Samhorodok (Vinnytska)
 Sarata (Odeska)
 Sarny (Rivnenska)
 Sasiv (Lvivska)
 Sasivka (Zakarpatska)

Sataniv (Khmelnyska)
 Savran (Odeska)
 Seliatyn (Chernivetska)
 Semenivka (Chernihivska)
 Semenivka (Poltavska)
 Serednia Buda (Sumska)
 Sevastopol (Krymska)
 Sharhorod (Vinnytska)
 Shchors (Chernihivska)
 Shchyrets (Lvivska)
 Shepetivka (Khmelnyska)
 Shostka (Sumska)
 Shpolia (Cherkaska)
 Shpykiv (Vinnytska)
 Shyshkivtsi (Chernivetska)
 Shumsk (Ternopilska)
 Simferopol (Krymska)
 Skala Podilska (Ternopilska)
 Skalat (Ternopilska)
 Skelivka (Lvivska)
 Skhidnytsia (Lvivska)
 Skole (Lvivska)
 Skvira (Kyivska)
 Slava (Mykolaivska)
 Slavyansk (Donetska)
 Slavuta (Khmelnyska)
 Slovichno (Zhytomyrska)
 Smila (Cherkaska)
 Sniatyn (Ivano-Frankivska)
 Sokal (Lvivska)
 Sokolivka-Justingrad (Lvivska)
 Sokil (Volynska)
 Sokolivka (Cherkaska)
 Sokyrnytsia (Zakarpatska)
 Sokyriany (Chernivetska)
 Solobkovtsi (Khmelnyska)
 Solotvyno (Ivano-Frankivska)
 Solotvyno (Zakarpatska)
 Soniashne (Vinnytska)
 Sorokotiaha (Cherkaska)
 Sosnove (Rivnenska)
 Sosnytsia (Chernihivska)
 Spichentsi (Vinnytska)
 Stanislavchyk (Vinnytska)
 Stara Kotelnia (Zhytomyrska)
 Stara Pryluka (Vinnytska)
 Stara Rafalivka (Rivnenska)
 Stara Sil (Lvivska)
 Stara Syniava (Khmelnyska)
 Stara Ulianiivka (Kirovohradska)
 Starokostiantyniv (Khmelnyska)
 Staro-Zakrevskyj Majdan (Khmelnyska)
 Saryj Chartoryjsk (Volynska)
 Saryj Sambir (Lvivska)
 Saryj Vyshnevets (Ternopilska)
 Stavyshe (Kyivska)
 Stepan (Rivnenska)

Storozhynets (Chernivetska)
 Strusiv (Ternopil'ska)
 Stryj (Lviv'ska)
 Stryzhavka (Vinnytska)
 Sudova Vyshnia (Lviv'ska)
 Sudylkiv (Khmelnyska)
 Sukha Balka (Mykolaiv'ska)
 Sukhovol'ia (Zhytomyr'ska)
 Sumy (Sumska)
 Supyn (Kyiv'ska)
 Svirzh (Lviv'ska)
 Svitlovodsk (Kirovohrad'ska)
 Synevir (Zakarpatska)

T

Talalaivka (Cherkaska)
 Talne (Cherkaska)
 Talne (Kyiv'ska)
 Tarashcha (Kyiv'ska)
 Tarasivka (Vinnytska)
 Tarutino (Odeska)
 Tatarbunary (Odeska)
 Tekehaza (Zakarpatska)
 Teplyk (Vinnytska)
 Terebovlia (Ternopil'ska)
 Terlytsia (Cherkaska)
 Ternivka (Vinnytska)
 Ternopil (Ternopil'ska)
 Ternova Balka (Kirovohrad'ska)
 Tetiiv (Kyiv'ska)
 Tiachiv (Zakarpatska)
 Tlumach (Ivano-Frankiv'ska)
 Tokmak (Zaporizka)
 Tomashpil (Vinnytska)
 Toporiv (Lviv'ska)
 Torchyn (Volyn'ska)
 Torhovytsia (Kirovohrad'ska)
 Torkiv (Vinnytska)
 Tovste (Ternopil'ska)
 Trojaniv (Zhytomyr'ska)
 Trojanivka (Volyn'ska)
 Trostianets (Vinnytska)
 Trypillia (Kyiv'ska)
 Tsmyny (Volyn'ska)
 Tuchyn (Rivnenska)
 Tulchyn (Vinnytska)
 Tulyholovo (Sumska)
 Turivsk (Volyn'ska)
 Turka (Lviv'ska)
 Tysmennytsia (Ivano-Frankiv'ska)
 Tyvriv (Vinnytska)

U

Uhniv (Lviv'ska)
 Ulaniv (Vinnytska)
 Uman (Cherkaska)
 Ustie (Ternopil'ska)

Ustiluh (Volyn'ska)
 Ustynivka (Kirovohrad'ska)
 Uzhhorod (Zakarpatska)

V

V. Annopil (Khmelnyska)
 V. Anno-Pokrovka (Odeska)
 V. Balalajchuk (Odeska)
 V. Bereziv Nyhnij (Zakarpatska)
 V. Berezova Rudka (Poltav'ska)
 V. Bobovo (Zakarpatska)
 V. Borivka (Vinnytska)
 V. Borshchi (Odeska)
 V. Brushintsi (Kherson'ska)
 V. Chankiv (Khmelnyska)
 V. Chkalovo (Kherson'ska)
 V. Chukiv (Vinnytska)
 V. Chumalevo (Zakarpatska)
 V. Dashiv (Vinnytska)
 V. Demjanivtsi (Khmelnyska)
 V. Demshyn (Khmelnyska)
 V. Dragovo (Zakarpatska)
 V. Honorata (Odeska)
 V. Ilnyia (Zakarpatska)
 V. Ivanivka (Odeska)
 V. Ivnytsia (Zhytomyr'ska)
 V. Kalininske (Kherson'ska)
 V. Kiliiv (Khmelnyska)
 V. Kodnia (Zhytomyr'ska)
 V. Kolodianska (Zhytomyr'ska)
 V. Kolodiivka (Khmelnyska)
 V. Korchyk (Khmelnyska)
 V. Koshelvo (Zakarpatska)
 V. Krasnostav (Khmelnyska)
 V. Krutne (Odeska)
 V. Krynychanka (Kherson'ska)
 V. Kurinivka (Vinnytska)
 V. Kutky (Khmelnyska)
 V. Losypivka (Kirovohrad'ska)
 V. Mala Semenukha (Kherson'ska)
 V. Manevychi (Volyn'ska)
 V. Manivtsi (Khmelnyska)
 V. Markovo (Kirovohrad'ska)
 V. Matijkiv (Vinnytska)
 V. Melnytsia (Volyn'ska)
 V. Mezhyriv (Vinnytska)
 V. Miziakiv (Vinnytska)
 V. Muravytsia (Rivnenska)
 V. Nankovo (Zakarpatska)
 V. Norinsk (Zhytomyr'ska)
 V. Nove Selo (Zakarpatska)
 V. Novi Velednyky (Zhytomyr'ska)
 V. Novo-Chartoryja (Zhytomyr'ska)
 V. Novo-Kotelnia (Zhytomyr'ska)
 V. Nyzhnie Selyshche (Zakarpatska)
 V. Oleksandrivka (Zakarpatska)
 V. Ostrozhets (Rivnenska)

V. Pavlinka (Odeska)
 V. Pishchana (Odeska)
 V. Radianske (Zhytomyrska)
 V. Rosolivtsi (Khmelnyska)
 V. Sednivka (Kirovohradska)
 V. Senkevychivka (Volynska)
 V. Silets (Volynska)
 V. Severynivka (Odeska)
 V. Sofiivka (Odeska)
 V. Sokoliv (Zhytomyrska)
 V. Stanislavchyk (Vinnytska)
 V. Stara Ushytsia (Khmelnyska)
 V. Stariy Chartoriysk (Volynska)
 V. Staryj Kryvyn (Khmelnyska)
 V. Torhovytsia (Rivnenska)
 V. Torun (Zakarpatska)
 V. Trojaniv (Zhytomyrska)
 V. Ushomyr (Zhytomyrska)
 V. Veliatyn (Zakarpatska)
 V. Vynohradne (Odeska)
 V. Vyshkiv (Zakarpatska)
 V. Yaltushkiv (Vinnytska)
 V. Yarmolyntsi (Khmelnyska)
 V. Yarun (Zhytomyrska)
 V. Zahnitkiv (Odeska)
 V. Zarichanka (Khmelnyska)
 V. Zelena Dibrova (Cherkaska)
 V. Zhuravnyky (Volynska)
 V. Zhovtneve (Khmelnyska)
 Vachnivka (Vinnytska)
 Vapniarka (Vinnytska)
 Varjazzh (Lvivska)
 Varkovychi (Rivnenska)
 Varvarivka (Zhytomyrska)
 Vashkivtsi (Chernivetska)
 Vasylykiv (Kyivska)
 Vcherajshe (Zhytomyrska)
 Velyka Kilhajlivka (Zaporizka)
 Velyka Kosnytsia (Vinnytska)
 Velyka Pysarivka (Sumska)
 Velyka Znamianka (Zaporizka)
 Velyki Komiaty (Zakarpatska)
 Velyki Kopany (Zakarpatska)
 Velyki Mezhyrichi (Rivnenska)
 Velyki Mosty (Lvivska)
 Velykyj Byshiv (Zakarpatska)
 Velykyj Dalnyk (Odeska)
 Velykyj Zhvanchyk (Khmelnyska)
 Verba (Rivnenska)
 Verbovets (Zakarpatska)
 Verbovets (Vinnytska)
 Verkhivnia (Zhytomyrska)
 Verkhnia Bystra (Zakarpatska)
 Vesele (Mykolaivska)
 Viktorivka (Mykolaivska)
 Vilok (Zakarpatska)
 Vilsk (Zhytomyrska)

Vinnytsia (Vinnytska)
 Vojnyliv (Ivano-Frankivska)
 Volkovyntsi (Khmelnyska)
 Volodarka (Kyivska)
 Volodarsk-Volynskyj (Zhytomyrska)
 Volodymyrets (Rivnenska)
 Volodymyr Volynskyj (Volynska)
 Volokitino (Sumska)
 Vorone (Cherkaska)
 Voronovytsia (Vinnytska)
 Voznesensk (Mykolaivska)
 Vuzlove (Lvivska)
 Vybranivka (Lvivska)
 Vynohradiv (Zakarpatska)
 Vyshnevets (Ternopilka)
 Vysokopillia (Khersonska)
 Vysotsk (Rivnenska)
 Vyzhnytsia (Chernivetska)
 Vzazivka (Zhytomyrska)

Y

Yahotyn (Kyivska)
 Yakushyntsi (Vinnytska)
 Yalta (Krymska)
 Yampil (Vinnytska)
 Yaniv (Lvivska)
 Yaromel (Volynska)
 Yaruha (Vinnytska)
 Yaseniv Polnyj (Zakarpatska)
 Yasinovo (Odeska)
 Yasnohorodka (Kyivska)
 Yastribunove (Mykolaivska)
 Yavoriv (Lvivska)
 Yenakieve (Donetska)
 Yosypivka (Zhytomyrska)
 Yulivtsi (Zakarpatska)

Z

Zabolotiv (Ivano-Frankivska)
 Zalishchyky (Ternopilka)
 Zaporizhzhia (Zaporizka)
 Zarudyntsi (Vinnytska)
 Zastavna (Chernivetska)
 Zbarazh (Ternopilka)
 Zdolbuniv (Rivnenska)
 Zelenyj Yar (Mykolaivska)
 Zhabokrychi (Vinnytska)
 Zhashkiv (Cherkaska)
 Zhezheliv (Vinnytska)
 Zhmerynka (Vinnytska)
 Zhornyshche (Vinnytska)
 Zhovkva (Lvivska)
 Zhovtneve (Mykolaivska)
 Zhuravno (Lvivska)
 Zhydachiv (Lvivska)
 Zhytomyr (Zhytomyrska)
 Zinkiv (Khmelnyska)

Zinkiv (Poltavska)
Znamianka (Kirovohradska)
Zolochiv (Lvivska)
Zolotonosha (Cherkaska)
Zolotyj Potik (Ternopilska)
Zoziv (Vinnytska)
Zvenyhorodka (Cherkaska)

Appendix II: Synagogues and Former Synagogues in Ukraine

Identification of synagogues and former synagogues was not a primary purpose of the commission cemetery and mass grave survey. However, during the course of the survey information was collected from various sources about surviving synagogue buildings in Ukraine. This useful information has been collated here. The information has been confirmed whenever possible, but some of the synagogues listed may no longer exist or maybe listed under more than one name. Since conditions change over the years, the condition and use of the some of these synagogues may now be different from when this list was compiled. The list includes synagogues, study houses (bet ha-midrash) and occasionally some other Jewish religious or community buildings.

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
Cherkaska	Cherkasy	Craftsmen's	Residence		Masonry
Cherkaska	Cherkasy	Shklovsky	Residence		Masonry
Cherkaska	Kaniv				Masonry
Cherkaska	Rotmistrivka				Masonry
Cherkaska	Shpola				Masonry
Cherkaska	Smila				Masonry
Cherkaska	Talne				Masonry
Cherkaska	Uman	Uman I	Factory	18 th C.	Masonry
Cherkaska	Uman	Uman II	Driving school		Masonry
Cherkaska	Uman	Bet ha-Midrash	School		Masonry
Cherkaska	Uman	Heder (school)	Offices		Masonry
Cherkaska	Uman	Rabbi's house	Technical school		Masonry
Cherkaska	Uman	Uman VI	Cafe, office building		Masonry
Cherkaska	Zolotonosha				Masonry
Cherkaska	Zvenyhorodka				Masonry
Chernivetska	Chernivtsi	Bet Tfila Benjamin	Synagogue	1923-28	Brick
Chernivetska	Chernivtsi	Bet Meyer	Residence		Brick
Chernivetska	Chernivtsi	Rabbi Bolner	Office building		Brick
Chernivetska	Chernivtsi	Choral Synagogue	Sports hall		Brick
Chernivetska	Chernivtsi	Hevra Tihillim	Church	19 th C.	Brick
Chernivetska	Chernivtsi	Kadoshim	Theater		Masonry
Chernivetska	Chernivtsi	Kiol Ereim	Store		Brick
Chernivetska	Chernivtsi	Lutinger	Office building		Masonry
Chernivetska	Chernivtsi	Rabbi Rabinowicz	Residence	20 th C., early	Brick
Chernivetska	Chernivtsi	Rabbi Schulsinger			Brick
Chernivetska	Chernivtsi	Salagurskaya	Residence		Masonry
Chernivetska	Chernivtsi	Shoarei Sulaim			Brick
Chernivetska	Chernivtsi	Rabbi Rager	Residence	1853	Brick
Chernivetska	Chernivtsi	Tempel	Cinema	1873-1878	Brick
Chernivetska	Chernivtsi	Two Cemetery Chapels		20 th C., early	Brick
Chernivetska	Chernivtsi	Chernivtsi XVII	Factory	19 th C., early	Brick
Chernivetska	Chernivtsi	Tzadikim Synagogue	Factory	19 th C., late	Brick

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
Chernivetska	Hertsia			19 th C.	Masonry
Chernivetska	Khotyn			19 th C.	Masonry
Chernivetska	Novoselytsia			19 th C.	Masonry
Chernivetska	Sadhora	Great	Factory	19 th C., early ?	Masonry
Chernivetska	Sadhora	New Bet ha-Midrash (Kloiz) of Rabbi Friedman	Ruins	1860-s – 80s	Brick
Chernivetska	Seliatyn		Ruins	1930s	Brick
Chernivetska	Storozhynets		Sports Club (1994)	20 th C.	Masonry
Chernivetska	Vashkivtsi			19 th C.	Masonry
Chernivetska	Vyzhnytsia	Vyzhnytsia I	Steam plant	20 th C., early	Brick
Chernivetska	Vyzhnytsia	Vyzhnytsia II	Cinema	19 th C.	Brick
Chernivetska	Vyzhnytsia	Vyzhnytsia III	Club	20 th C., early	Brick
Chernivetska	Vyzhnytsia	Vyzhnytsia IV	Sports hall	20 th C., early	Brick
Chernivetska	Zastavna				Masonry
Dnipropetrovska	Dnipropetrovsk	Ashkenazi	Residence	19 th C., late	Masonry
Dnipropetrovska	Dnipropetrovsk	Bet ha-Midrash		19 th C., late	Masonry
Dnipropetrovska	Dnipropetrovsk	Bet ha-Midrash	Sports hall	1852	Masonry
Dnipropetrovska	Dnipropetrovsk	Heder(school)	School		Masonry
Dnipropetrovska	Dnipropetrovsk	Golden Rose / Choral	Synagogue	1837-52	Masonry
Dnipropetrovska	Dnipropetrovsk	Jewish Community Building	Music school		Masonry
Dnipropetrovska	Dnipropetrovsk	Paley	Residence		Masonry
Dnipropetrovska	Dnipropetrovsk	Soldiers'	Shop		Masonry
Dnipropetrovska	Dnipropetrovsk	Bet Ya'akov	Residence		Masonry
Dnipropetrovska	Dnipropetrovsk	Derech Tfila	Office building	19 th C.	Masonry
Dnipropetrovska	Dnipropetrovsk	Oigel Matitياهو	Residence	19 th C., late	Masonry
Dnipropetrovska	Dnipropetrovsk	Mishkan David	Residence	19 th C., late	Masonry
Dnipropetrovska	Dnipropetrovsk	Dnipropetrovsk XIII	Residence	19 th C., late	Masonry
Dnipropetrovska	Dnipropetrovsk	Talmud Torah	Health center		Masonry
Dnipropetrovska	Inhulets				Masonry
Dnipropetrovska	Novozhytomyr			20 th C., early	Masonry
Donetska	Donetsk	Donetsk I	Synagogue		Masonry
Donetska	Donetsk	Donetsk II			Masonry
Donetska	Donetsk	Donetsk III			Masonry
Donetska	Donetsk	Donetsk IV			Masonry
Donetska	Donetsk	Donetsk V			Masonry
Donetska	Donetsk	Donetsk VI			Masonry
Donetska	Horlivka				Masonry
Donetska	Mariupol		Sports hall		Masonry
Donetska	Slavjansk				Masonry
Donetska	Yenakieve		Office building		Masonry
Ivano-Frankivska	Bilshivtsi		Cinema	19 th C.	Masonry
Ivano-Frankivska	Bolekhiv		Club	20 th C., early	Brick
Ivano-Frankivska	Broshniv			1931	Masonry
Ivano-Frankivska	Bukachivtsi				Masonry

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
Ivano-Frankivska	Burshtyn			19 th C.	Masonry
Ivano-Frankivska	Chernylytsia		Warehouse		Masonry
Ivano-Frankivska	Dolyna		Church	1925	Brick
Ivano-Frankivska	Halych	Halych I			Brick
Ivano-Frankivska	Halych	Halych II			Brick
Ivano-Frankivska	Halych	Halych III			Brick
Ivano-Frankivska	Horodenka		Sports hall	19 th C. (?)	Brick
Ivano-Frankivska	Ivano-Frankivsk	Tempel	Synagogue	1893-99	Brick
Ivano-Frankivska	Kolomyja	Bet ha-Midrash	Workshop		Brick
Ivano-Frankivska	Kolomyja	Kosover, Wizhnitzer, Schneideresche	Workshop		Brick
Ivano-Frankivska	Kolomyja	Yerushalayim	Synagogue		Brick
Ivano-Frankivska	Kosiv			19 th C., late	Masonry
Ivano-Frankivska	Rohatyn	Rohatyn I	Workshop	19 th C.	Brick
Ivano-Frankivska	Rohatyn	Rohatyn II	Hostel	19 th C.	Brick
Ivano-Frankivska	Sniatyn		Workshop	1930s	Brick
Ivano-Frankivska	Solotvyno		Workshop / warehouse	19 th C.	Brick
Ivano-Frankivska	Zabolotiv		Canteen	19 th C.	Masonry
Kharkivska	Kharkiv	Chebotaev	Police Station		Masonry
Kharkivska	Kharkiv	Mordvinovsky	Observatory		Masonry
Kharkivska	Kharkiv	Choral Synagogue	Synagogue (Bet Menachem)	1909-14	Masonry
Khersonska	Beryslav			19 th C., early	Masonry
Khersonska	Bobrovyj Kut	Bobrovyj Kut I			Masonry
Khersonska	Bobrovyj Kut	Bobrovyj Kut II			Masonry
Khersonska	Mala Semenukha		School		Masonry
Khersonska	V. Kalininske (formerly Velyka Semenukha)			20 th C., early	Masonry
Khersonska	Kherson			20 th C., early	Masonry
Khmelnyska	Chemerivtsi			19 th C. ?	Masonry
Khmelnyska	Hvardijske (formerly Felshtyn)			20 th C., early	Masonry
Khmelnyska	Khmelnyskyj	Khmelnyskyj I		19 th C.	Masonry
Khmelnyska	Khmelnyskyj	Khmelnyskyj II		19 th C.	Masonry
Khmelnyska	Iziaslav	Iziaslav I	Furniture Factory	19 th C.	Masonry
Khmelnyska	Iziaslav	Iziaslav II		19 th C.	Masonry
Khmelnyska	Iziaslav	Iziaslav III		19 th C.	Masonry
Khmelnyska	Iziaslav	Iziaslav IV		19 th C.	Masonry
Khmelnyska	Kamjanets-Podilskyj	Bet ha-Midrash	Restaurant	20 th C.	Brick
Khmelnyska	Kupyn	Kupyn I	Warehouse	19 th C., early	Masonry
Khmelnyska	Kupyn	Kupyn II	Prayer house		
Khmelnyska	Kuzmyn		Warehouse	19 th C., early	Masonry
Khmelnyska	Letychiv	Letychiv I		19 th C.	Masonry
Khmelnyska	Letychiv	Letychiv II		19 th C.	Masonry

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
Khmelnyska	Medzhybizh	Medzhybizh I	Fire Station	19 th C.	Masonry
Khmelnyska	Medzhybizh	Medzhybizh II			Masonry
Khmelnyska	Mykhajlivka		Office building		Masonry
Khmelnyska	Nova Ushytsia			18 th -19 th C.	Masonry
Khmelnyska	Polonne	Choral Synagogue	Office building		Masonry
Khmelnyska	Polonne	Polonne II	Club		Masonry
Khmelnyska	Sataniv		Warehouse	18 th C.	Masonry
Khmelnyska	Shepetivka		Sports center, one room given to Jewish community in 1991		Masonry
Khmelnyska	Slavuta		Synagogue		Brick
Khmelnyska	Solobkovtsi			19 th C.	Masonry
Khmelnyska	Stara Syniava			19 th C., late	Masonry
Khmelnyska	Starokostiantyniv	School with synagogue			Masonry
Khmelnyska	Starokostiantyniv		Bathhouse		Masonry
Khmelnyska	Sudylikiv				Masonry
Khmelnyska	Zinkiv	House and Bet ha-Midrash (kloiz) of Haim Heshel		19 th C.	Masonry
Khmelnyska	Zinkiv	Bet ha-Midrash (kloiz) of Moshe Heshel		20 th C., early	Masonry
Khmelnyska	Zinkiv	Bet ha-Midrash (kloiz) of Pinhas Heshel		20 th C., early	Masonry
Khmelnyska	Zinkiv	Zinkiv IV			Masonry
Kirovohradska	Oleksandrija				Masonry
Kirovohradska	Kirovohrad	Bet ha-Midrash			Masonry
Kirovohradska	Kirovohrad	Kirovohrad II	Sports complex	19 th C.	Masonry
Kirovohradska	Kirovohrad	Permska	Bakery		Masonry
Kirovohradska	Kirovohrad	Kirovohrad IV	Theatre		
Kirovohradska	Kirovohrad	Kirovohrad V	Synagogue		Brick
Krymska	Kerch		Synagogue		Masonry
Krymska	Sevastopol	Karaite		1896-1908	Masonry
Krymska	Simferopol	Karaite			Masonry
Krymska	Simferopol	Ner Tamid			Masonry
Krymska	Simferopol	Simferopol III			Masonry
Kyivska	Bila Tserkva	Bila Tserkva I	Residence		Masonry
Kyivska	Bila Tserkva	Bila Tserkva II	Residence		Masonry
Kyivska	Bila Tserkva	Craftsmen's	Factory		Masonry
Kyivska	Bila Tserkva	Bet ha-Midrash	Sport school		Masonry
Kyivska	Bila Tserkva	Great Synagogue	Technical school until 1993		Masonry
Kyivska	Bila Tserkva	Merchants'	Medical school		Masonry
Kyivska	Kyiv	Karaite	Club	19 th C., late	Brick
Kyivska	Kyiv	Baryshpolskis (Synagogue in Demievka)			Masonry
Kyivska	Kyiv	Soldiers-Craftsmen &			Masonry

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
		Chernobylski			
Kyivska	Kyiv	Gornostaypolski			Masonry
Kyivska	Kyiv	Ashkenazim			Masonry
Kyivska	Kyiv	Sha'arei Zion			Masonry
Kyivska	Kyiv	Bet Yaakov (Galician Landsmanschaft)			Masonry
Kyivska	Kyiv	Merchants'			Masonry
Kyivska	Kyiv	Brodsky Choral (Great)	Synagogue		Brick
Kyivska	Kyiv	Shchekavitskaya St. (Podol)	Synagogue		Masonry
Kyivska	Perejaslav-Khmelnytskyj		Office building		Masonry
Kyivska	Supyn	Great Synagogue			Masonry
Kyivska	Vasylkiv				Masonry
Luhanska	Alchevsk	Bet ha-Midrash			
Luhanska	Oleksandrivsk	Oleksandrivsk I			Masonry
Luhanska	Oleksandrivsk	Oleksandrivsk II			Masonry
Luhanska	Oleksandrivsk	Oleksandrivsk III			Masonry
Luhanska	Ivanivka				Masonry
Luhanska	Kadiivka	Bet ha-Midrash			Masonry
Luhanska	Krasnyj Luh	Bet ha-Midrash			Masonry
Luhanska	Luhansk	Heder (school)	Office building		Masonry
Luhanska	Luhansk	Jewish infirmary	Office building		Masonry
Luhanska	Luhansk	Bet ha-Midrash	Prayer house		Masonry
Luhanska	Luhansk		Bet Menachem Synagogue		Masonry
Luhanska	Luhansk	Rohr	Synagogue	Under construction (2004)	Masonry
Luhanska	Luhansk	Pervomaisk	Synagogue		Masonry
Lvivska	Bibrka	Bibrka I	Workshop		Brick
Lvivska	Bibrka	Bibrka II	Workshop		Brick
Lvivska	Brody	The Great Synagogue	Ruins	1742	Brick
Lvivska	Brody	Brody II			Brick
Lvivska	Busk		Warehouse	19 th C., late	Brick
Lvivska	Drohobych	Oseh Hesed	Sports hall	1909	Brick
Lvivska	Drohobych	Bet Yosef		19 th C., late	Brick
Lvivska	Drohobych	Choral Synagogue	Abandoned, now under restoration	1847-1865	Masonry
Lvivska	Drohobych	Bet ha-Midrash Hevra Kadoshim (?)			Brick
Lvivska	Drohobych	Bet ha-Midrah (kloiz) of Ishrei Lev (?)		19 th C.	Brick
Lvivska	Drohobych	Old Bet ha-Midrash "Na Lanie"	Bakery	18 th C.	Brick
Lvivska	Drohobych	Synagogue in Old-age House		19 th C., late	Brick

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
Lvivska	Drohobych	Synagogue in Orphanage		1913	Brick
Lvivska	Khyriv	Khyriv I	Warehouse	19 th C.	Masonry
Lvivska	Khyriv	Khyriv II	Warehouse	19 th C.	Masonry
Lvivska	Komarno				Masonry
Lvivska	Krakovets		Factory	18 th –19 th C.	Brick
Lvivska	Lviv	Bet Tsvi Zeev		1905	Brick
Lvivska	Lviv	Hevra Kadisha Melekheth Hanokh ve-Agudat Mordkhe May		1922	Brick
Lvivska	Lviv	Kol Rina Viy'shua		1905	Brick
Lvivska	Lviv	Shomrei Shabbat		1870	Brick
Lvivska	Lviv	Yankl Glanzer Shul (Hasidic)	Jewish club	1829 (1799-1801)?	Brick
Lvivska	Lviv	TaZ (David ben Samuel ha-Levi, Golden Rose)	Protected ruins	1582	Brick
Lvivska	Lviv	Hevra Tsori Gilod	Synagogue	1924	Brick
Lvivska	Lviv	Lviv VIII			Brick
Lvivska	Lopatyn				Brick
Lvivska	Maheriv				Brick
Lvivska	Mostyska		Residence		Brick
Lvivska	Nadyby				Brick
Lvivska	Nemyriv	Nemyriv I		19 th C., late	Masonry
Lvivska	Nemyriv	Nemyriv II		19 th C.	Brick
Lvivska	Nemyriv	Nemyriv III		19 th C.	Stone
Lvivska	Novi Strilyshcha				Brick
Lvivska	Olesko				Brick
Lvivska	Radekhiv		Workshop	19 th C., early	Brick
Lvivska	Rozdil			19 th C., late – 20 th C., early	Brick
Lvivska	Rudky		Warehouse	18 th C. (?)	Brick
Lvivska	Sambir	Sambir I	Warehouse	1730	Brick
Lvivska	Sambir	Sambir II	Workshop		Brick
Lvivska	Sambir	Sambir III			Brick
Lvivska	Skhidnytsia			19 th C., late	Wood
Lvivska	Skelivka				Brick
Lvivska	Sokal	Sokal I	Ruins	18 th C.	Brick
Lvivska	Sokal	Sokal II		20 th C., early	Brick
Lvivska	Staryj Sambir	Hasidic	None	18 th C.	Brick
Lvivska	Stryj	Stryj II	Ruins	19 th C., early	Brick
Lvivska	Stryj	Stryj II	Office building	19 th C., early	Brick
Lvivska	Tartakiv				Brick
Lvivska	Toporiv		Shop & warehouse		Brick
Lvivska	Turka		Workshop	1930s	Brick
Lvivska	Uhniv	Uhniv I	Office building		Brick
Lvivska	Uhniv	Uhniv II			Brick
Lvivska	Velyki Mosty		Ruins	19 th C.	Brick

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
Lvivska	Zhovkva	Great	In process of restoration for museum	1692	Brick
Mykolaivska	Berezhuvate			19th C., late	Masonry
Mykolaivska	Mykolaiv	Hatter	Residence		Masonry
Mykolaivska	Mykolaiv	Hiberman	Residence		Masonry
Mykolaivska	Mykolaiv	Bet ha-Midrash	Shop		Masonry
Mykolaivska	Mykolaiv	Privozaya	Theater		Masonry
Mykolaivska	Mykolaiv	Merzhinskaya	Residence		Masonry
Mykolaivska	Mykolaiv	Moisealito	Residence		Masonry
Mykolaivska	Mykolaiv	Synagogue of Lithuanian Jews	Industrial		Masonry
Mykolaivska	Nova Odesa			20th C., early	Masonry
Mykolaivska	Pervomajsk	Pervomajsk I			Masonry
Mykolaivska	Pervomajsk	Pervomajsk II			Masonry
Mykolaivska	Romanivka	Great Synagogue		19 th C.	Masonry
Mykolaivska	Romanivka	Small Synagogue		19 th C.	Masonry
Odeska	Bilhorod-Dnistrovskyj	Bet ha-Midrash	Sports hall		Masonry
Odeska	Bilhorod-Dnistrovskyj	Great Synagogue	Synagogue		Masonry
Odeska	Bilhorod-Dnistrovskyj	Bet ha-Midrash (Kloiz)	Sports hall		Masonry
Odeska	Odesa	Choral Synagogue	Synagogue	19 th C.	Masonry
Odeska	Odesa	Brodska		1840	Masonry
Odeska	Odesa	Odesa III		19 th C.	Masonry
Odeska	Odesa	Odesa IV		19 th C.	Masonry
Odeska	Odesa	Odesa V		19 th C.	Masonry
Poltava	Kremenchuk		Synagogue	2005 (opened)	Masonry
Poltavska	Poltava	Choral Synagogue		1856	Masonry
Poltavska	Poltava	Hospital Synagogue		19 th C.	Masonry
Poltavska	Poltava	Shabbat		19 th C.	Masonry
Poltavska	Poltava	Poltava IV	Shelter	19 th C.	Masonry
Poltavska	Poltava	Soldier's		19 th C., late	Masonry
Poltavska	Poltava	Synagogue in old-age home		19 th C.	Masonry
Poltavska	Poltava	Poltava VII		19 th C.	Masonry
Poltavska	Poltava	Poltava VIII		19 th C.	Masonry
Rivnenska	Berezhno			19 th C.	Masonry
Rivnenska	Radyvyliv (formerly Chervonoarmijsk)		Cinema		Masonry
Rivnenska	Dubno	Dubno I		1782-1784	Brick
Rivnenska	Dubno	Dubno II			Masonry
Rivnenska	Klevan				Masonry
Rivnenska	Mlyniv				Masonry
Rivnenska	Ostroh	MaHaRShA, (Edels,		1620s	Brick, Stone

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
		Samuel Eliezer)			
Rivnenska	Radyvyliv				Masonry
Rivnenska	Rivne		Jewish community center		Masonry
Rivnenska	Rivne				Masonry
Rivnenska	Rivne	Great Synagogue	Warehouse		Masonry
Rivnenska	Verba			20 th C.	Masonry
Ternopilska	Berezhany		Ruins	1712	Brick
Ternopilska	Buchach	Buchach I	Residence & warehouse	19 th C.	Brick
Ternopilska	Buchach	Buchach II	Ruins		Brick
Ternopilska	Chortkiv	Chortkiv I	Empty	1771	Brick, Stone
Ternopilska	Chortkiv	R. Friedman's (Synagogue and palace of the Friedmans, a Hasidic dynasty of Sadhora)	Youth technical club	20 th C., early	Brick
Ternopilska	Hrymajliv		Ruins	18 th C.	Masonry
Ternopilska	Husiatyn		Museum	17 th C.	Stone, brick
Ternopilska	Kopychyntsi			19 th C., late	Masonry
Ternopilska	Kremenets				Masonry
Ternopilska	Monastyriska			19 th C.	Masonry
Ternopilska	Pidhajtsi		Warehouse	17 th C., early	Stone
Ternopilska	Probizhna		Ruins (1994)		Masonry
Ternopilska	Skala-Podilska	Skala-Podilska I	Residence	1920s	Brick, wood
Ternopilska	Skala-Podilska	Skala-Podilska II	Workshop		Stone
Ternopilska	Skalat		Ruins		Masonry
Ternopilska	Strusiv		Workshop		Masonry
Ternopilska	Terebovlia				Masonry
Ternopilska	Ternopil	Ternopil I	Residence		Masonry
Ternopilska	Ternopil	Ternopil II	Workshop		Masonry
Ternopilska	Ternopil	Bet Tfila			Masonry
Ternopilska	Vyshnevets		Town Hall	20 th C.	Masonry
Ternopilska	Zalishchyky		Steam heat plant	1930s ?	Masonry
Ternopilska	Zbarazh		Factory	18 th C.	Brick
Vinnytska	Bershad		Synagogue	19 th C.	Masonry
Vinnytska	Brailiv	Brailiv I	Workshop	19 th C.	Masonry
Vinnytska	Brailiv	Brailiv II	Workshop	19 th C.	Masonry
Vinnytska	Chechelnyk		Ruins	18 th C.	Masonry
Vinnytska	Chernivtsi		Synagogue	19 th C.	Masonry
Vinnytska	Dzhuryn				Masonry
Vinnytska	Illintsi	Bet ha-Midrash	Veterinary office		Masonry
Vinnytska	Illintsi	Mikvah (ritual bath)	Factory		Masonry
Vinnytska	Illintsi	Illintsi III	Furniture factory	18 th C.	Masonry
Vinnytska	Illintsi	Illintsi IV	Workshop	19 th C.	Masonry
Vinnytska	Komarhorod	Komarhorod I			Masonry
Vinnytska	Komarhorod	Komarhorod II			Masonry

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
Vinnytska	Khmilnyk		Hospital		Masonry
Vinnytska	Kopajhorod				Masonry
Vinnytska	Mohyliv-Podilskyj		Baptist Church (1992)	19 th C.	Masonry
Vinnytska	Murafa	Bet ha-Midrash (kloiz)			Masonry
Vinnytska	Ozaryntsi		Ruins	20 th C.	Masonry
Vinnytska	Pishchanka	Pishchanka I		18 th –19 th C.	Masonry
Vinnytska	Pishchanka	Pishchanka II		18 th –19 th C.	Masonry
Vinnytska	Pishchanka	Pishchanka III		18 th –19 th C.	Masonry
Vinnytska	Pishchanka	Pishchanka IV		20 th C.	Masonry
Vinnytska	Sharhorod	Sharhorod I	Museum	18 th C.	Masonry
Vinnytska	Sharhorod	Sharhorod II	Workshop (1994)	16 th C.	Masonry
Vinnytska	Stanislavchuk				Masonry
Vinnytska	Trostianets				Masonry
Vinnytska	Tulchyn			20 th C.	Masonry
Vinnytska	Vapniarka				Masonry
Vinnytska	Verbovets				Masonry
Vinnytska	Vinnytsia	Vinnytsia I			Masonry
Vinnytska	Vinnytsia	Vinnytsia II			Masonry
Vinnytska	Vinnytsia	Vinnytsia III			Masonry
Vinnytska	Vinnytsia	Vinnytsia IV	Synagogue and Jewish community center		Masonry
Vinnytska	Vinnytsia	Vinnytsia V	Musical Society	19 th C.	Masonry
Vinnytska	Zhabokrych				Masonry
Vinnytska	Zhmerynka	Zhmerynka I		20 th C.	Masonry
Vinnytska	Zhmerynka	Zhmerynka II		20 th C.	Masonry
Vinnytska	Zhmerynka	Zhmerynka III		20 th C.	Masonry
Volynska	Berestechko		None	17 th C.	Brick
Volynska	Kovel		Factory		Masonry
Volynska	Lutsk	Lutsk I			Masonry
Volynska	Lutsk	Lutsk II			Masonry
Volynska	Lutsk	Lutsk III			Masonry
Volynska	Lutsk	Lutsk IV			Masonry
Volynska	Lutsk	Lutsk V	Sports hall	1626-1628	Brick
Volynska	Turivsk				Masonry
Zakarpatska	Ataky				Masonry
Zakarpatska	Berehovo		Synagogue	18 th C.	Brick
Zakarpatska	Khust	Khust I	None	18 th C.	Masonry
Zakarpatska	Khust	Khust II	Synagogue		Brick
Zakarpatska	Mukachevo		Military Warehouse	18 th C.	Brick
Zakarpatska	Rakhiv		Administrative building	19 th C.	Masonry
Zakarpatska	Tiachiv		None		Brick
Zakarpatska	Uzhhorod		Musical Society or	19 th C., late	Brick

Oblast (Region)	Town	Name of Synagogue or Jewish building	Current Use	Date of construction	Material
			administrative building		
Zakarpatska	Velyki Komiaty		Warehouse	19 th C., late	Wood
Zakarpatska	Velykyj Bychkiv		None	18 th C.	Brick
Zakarpatska	Vynohradiv		None	18 th C.	Masonry
Zaporizka	Mykhailivka			20th C., early	Masonry
Zaporizka	Novo-Zlatopol			20th C., early	Masonry
Zaporizka	Ocheretuvate			20th C., early	Masonry
Zaporizka	Polohy		Office building		
Zaporizka	Prijutnoje			20th C., early	Masonry
Zaporizka	Zaporizhzhia	Zaporizhzhia I			Masonry
Zaporizka	Zaporizhzhia	Zaporizhzhia II			Masonry
Zhytomyrska	Berdychiv		Synagogue		Masonry
Zhytomyrska	Berdychiv		Glove Factory		Masonry
Zhytomyrska	Novohrad-Volynskyj				Masonry
Zhytomyrska	Pavoloch		Museum		Masonry
Zhytomyrska	Ruzhyn		Administrative building	18 th C.	Masonry
Zhytomyrska	Zhytomyr		Synagogue		Masonry

Appendix III: Cemeteries and Selected Condition Information

Information in this table has been derived from survey forms completed between 1995 and 2000 by the Jewish Preservation Committee of Ukraine. This is the most complete list of Jewish cemeteries in Ukraine ever compiled; however, there may be other unidentified cemeteries in existence in the country. More information on each site can be requested from the U.S. Commission for the Preservation of America's Heritage Abroad at uscommission@heritageabroad.gov.

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA23190101	Cherkaska	Buky	20th C.	No wall or fence	No sign or marker	21 to 100	Jewish cemetery
UA23010102	Cherkaska	Cherkasy	1947	Continuous fence, no gate	No sign or marker	5000+	Jewish cemetery
UA23010103	Cherkaska	Cherkasy	1962	Continuous fence, gate with no lock	Jewish symbols on gate or wall	5000+	Jewish cemetery
UA23010101	Cherkaska	Cherkasy	1905	Broken fence, gate that locks	Signs or plaques in Ukrainian	21 to 100	Jewish cemetery; residential
UA23100101	Cherkaska	Horodyshe	18th C.	No wall or gate	No sign or marker	21 to 100	Agricultural, storage, waste dumping
UA23050101	Cherkaska	Kamjanka	1928	Broken fence, gate with no lock	Jewish symbols on gate	21 to 100	Jewish cemetery
UA23180101	Cherkaska	Konela	n/a	No wall or gate	No marker or sign	0	Jewish cemetery
UA23090101	Cherkaska	Korsun-Shevchenkivskyj	1944	Continuous fence, gate with no lock	No sign or marker	101 to 500	Agricultural, mass burial site
UA23090102	Cherkaska	Korsun-Shevchenkivskyj	18th C.	No wall or gate	No sign or marker	21 to 100	Agricultural, waste dumping
UA23020101	Cherkaska	Shpola	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA23040103	Cherkaska	Smila	20th C.	Hedges or trees, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA23040102	Cherkaska	Smila	20th C.	Continuous fence, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA23040101	Cherkaska	Smila	1918	No wall, gate with no lock	No sign or marker	101 to 500	Residential
UA23170101	Cherkaska	Sokolivka	n/a	No wall or gate	No sign or marker	0	Part under water, part used as vegetable garden
UA23170102	Cherkaska	Sokolivka	20 th c	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA23030101	Cherkaska	Uman	19th C.	No wall, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery, agricultural, waste dumping
UA23030102	Cherkaska	Uman	n/a	No wall or gate	No sign or marker	0	Residential
UA09150101	Cherkaska	Uman	18th C.	No wall or gate	No sign or	21 to 100	Jewish

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
					marker		cemetery, agricultural, waste dumping
UA23160101	Cherkaska	Vorone	Unknown	No wall or gate	No sign or marker	Unknown	Submerged beneath reservoir since 1950
UA23140101	Cherkaska	Zhashkiv	1927	Metal fence on concrete columns surrounds post-war part of cemetery, gate with no lock.	No sign or marker	101 to 500	Jewish cemetery
UA23070101	Cherkaska	Zolotonosha	1908	Hedges or trees, gate that locks	Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA24020101	Chernihivska	Bakmach	19th C.	Fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA24110101	Chernihivska	Berezna	1937	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA24040101	Chernihivska	Bobrovyia	n/a	Hedges or trees, no gate	No sign or marker	0	Agricultural
UA24030101	Chernihivska	Borzna	20th C.	Hedges or trees, no gate	No sign or marker	21 to 100	Jewish cemetery
UA24190101	Chernihivska	Brech	19th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA24150101	Chernihivska	Bykiv	Unknown	Unknown	Unknown	1 to 20	Residential, agricultural
UA24010101	Chernihivska	Chernihiv	1863	Fence, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA24120101	Chernihivska	Dmytrivka	19th C.	No wall or gate	No sign or marker	1 to 20	Residential
UA24220101	Chernihivska	Horodnia	1920	Broken fence, gate with no lock.	No sign or marker	101 to 500	Jewish cemetery
UA24200101	Chernihivska	Hremiach	n/a	No wall or gate	No sign or marker	0	Agricultural
UA24050101	Chernihivska	Ichnia	1947	Cemetery surrounded by hedges, no gate.	No sign or marker	1 to 20	Jewish cemetery
UA24140101	Chernihivska	Korop	1911	Broken fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA24130101	Chernihivska	Kozelets	n/a	Broken fence, no gate	No sign or marker	0	Jewish cemetery
UA24060101	Chernihivska	Mena	n/a	Broken fence, gate with no lock	No sign or marker	0	Jewish cemetery
UA24070101	Chernihivska	Nizhyn	18th C.	Hedges or trees, no gate	Inscriptions in Hebrew on gate or wall	501 to 5000	Jewish cemetery

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA24080101	Chernihivska	Novo Basan	n/a	Unknown	No sign or marker	0	Agricultural
UA24090101	Chernihivska	Novhorod Siverskyj	1919	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA24100101	Chernihivska	Oster	1916	Broken fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA24180101	Chernihivska	Pryluky	n/a	Broken fence and hedges or trees, gate with no lock	No sign or marker	0	Jewish cemetery
UA24180103	Chernihivska	Pryluky	1972	Broken fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA24180102	Chernihivska	Pryluky	n/a	Entirely enclosed	No sign or marker	0	Residential
UA24160101	Chernihivska	Ripky	n/a	Unknown	No sign or marker	0	Residential
UA24210101	Chernihivska	Semenivka	1930	Broken fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA24240101	Chernihivska	Shchors	1921	Broken fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA24170101	Chernihivska	Sosnytsia	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, agricultural
UA25020102	Chernivetska	Baniliv	19th C.	Fence, no gate	No sign or marker	501 to 5000	Agricultural
UA25020101	Chernivetska	Baniliv	1872	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA25130101	Chernivetska	Baniliv (Siret)	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA25080101	Chernivetska	Berehomet	n/a	No Fence or gate	No sign or marker	0	Industrial or commercial
UA25050101	Chernivetska	Chornohuzy	19th C.	Continuous fence, gate that locks.	Signs or plaques in Hebrew with mention of famous individuals buried in cemetery	501 to 5000	Jewish cemetery
UA25010101	Chernivetska	Chernivtsi	19th C.	Continuous fence, gate that locks	Jewish symbols on gate or wall	5000+	Jewish cemetery
UA25150101	Chernivetska	Hertsia	1766	Continuous fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA25170101	Chernivetska	Hlyboka (Adankata)	20th C.	Continuous fence, no gate	No sign or marker	1 to 20	Agricultural
UA25060101	Chernivetska	Khotyn	19th C.	Broken masonry wall, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA25070101	Chernivetska	Kitsman	19th C.	Broken fence, no gate	No sign or marker	101 to 500	Recreational (park, playground, sports); storage

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA25100101	Chernivetska	Putyla	19th C.	Continuous fence, no gate	No sign or marker	501 to 5000	Industrial or commercial
UA25010102	Chernivetska	Sadhora	19th C.	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Agricultural
UA25160101	Chernivetska	Sokyriany	18th C.	Continuous masonry wall, gate with no lock	Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA25110101	Chernivetska	Storozhynets	18th C.	Continuous fence, gate with no lock	Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA25030101	Chernivetska	Vashkivtsi	1892	Continuous fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA25030102	Chernivetska	Vashkivtsi	19th C.	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA25040102	Chernivetska	Vyzhnytsia	1863	Continuous fence, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA25040101	Chernivetska	Vyzhnytsia	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA25140101	Chernivetska	Zastavna	19th C.	Continuous fence, no gate	No sign or marker	1 to 20	Residential
UA03020102	Dnipropetrovska	Kryvyj Rih	n/a	No wall or fence or gate	No sign or marker	0	Residential
UA03020101	Dnipropetrovska	Kryvyj Rih	1946	Broken masonry wall, gate with no lock	Sign or plaque in Ukrainian	501 to 5000	Jewish part of municipal cemetery
UA03030102	Dnipropetrovska	Nikopol	n/a	Entirely enclosed, no gate	No sign or marker	0	Municipal parking lot
UA03030103	Dnipropetrovska	Nikopol	n/a	No wall or gate	No sign or marker	0	Rest home
UA03030101	Dnipropetrovska	Nikopol	n/a	No wall or gate	No sign or marker	0	Municipal warehouse
UA04030101	Donetska	Donetsk	20th C.	Broken fence, gate that locks	No sign or marker	5000+	Jewish cemetery
UA04010101	Donetska	Horlivka	n/a	Continuous fence, no gate	No sign or marker	Unknown	Jewish cemetery
UA04010102	Donetska	Horlivka	19th C.	Broken fence, gate that locks.	No sign or marker	501 to 5000	Jewish cemetery
UA04020101	Donetska	Makiivka	Unknown	Gate that locks	No sign or marker	501 to 5000	Jewish cemetery with pre-burial house
UA04040101	Donetska	Slavjansk	1946	No wall, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA08070101	Ivano-Frankivska	Bohorodchany	20th C.	No wall or gate	No sign or marker	1 to 20	Recreational (park, playground, sports); industrial or commercial; waste dumping

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA08170101	Ivano-Frankivska	Bilshivtsi	20th C.	No wall or gate	No sign or marker	1 to 20	Agricultural
UA08250101	Ivano-Frankivska	Bukachivtsi	1930	No wall or gate	No sign or marker	1 to 20	Fire station along railroad
UA08090101	Ivano-Frankivska	Burshtyn	19th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA08260101	Ivano-Frankivska	Deliatyn	15 th c	No wall or gate	No sign or marker	501 to 5000,	Agricultural, waste dumping
UA08180101	Ivano-Frankivska	Dolyna	1920	No wall or gate	No sign or marker	21 to 100	Agricultural
UA08080101	Ivano-Frankivska	Halych	19th C.	No wall or gate	No sign or marker	21 to 100	Agricultural
UA08280101	Ivano-Frankivska	Horodenka	18th C.	Broken fence, no gate	No sign or marker	501 to 5000	Agricultural, waste dumping
UA08010103	Ivano-Frankivska	Ivano-Frankivsk	1927	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery
UA08010102	Ivano-Frankivska	Ivano-Frankivsk	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA08060101	Ivano-Frankivska	Kalush	19th C.	Broken fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA08220101	Ivano-Frankivska	Kolomyja	n/a	Broken fence, no gate	No sign or marker	0	Recreational (park, playground, sports)
UA08220102	Ivano-Frankivska	Kolomyja	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA08220103	Ivano-Frankivska	Kolomyja	1930	No wall or gate	No sign or marker	1 to 20	Recreational (park, playground, sports)
UA08020101	Ivano-Frankivska	Kosiv	1742	Broken fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery, agricultural, waste dumping
UA08030101	Ivano-Frankivska	Kuty	1810	Broken masonry wall, no gate	No sign or marker	501 to 5000	Jewish cemetery, agricultural
UA08140101	Ivano-Frankivska	Lysets	18th C.	Broken fence, no gate	No sign or marker	101 to 500	Agricultural
UA08230101	Ivano-Frankivska	Nadvirna	1709	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, industrial or commercial
UA08130101	Ivano-Frankivska	Nyzhniv	1930	No wall or gate	No sign or marker	1 to 20	Agricultural
UA08210101	Ivano-Frankivska	Obertyn	n/a	Continuous fence, gate with no lock	No sign or marker	0	Industrial or commercial

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UA08040101	Ivano-Frankivska	Pechenizhyn	1810	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery, agricultural
UA08200101	Ivano-Frankivska	Rohatyn	19th C.	No wall or gate	No sign or marker	1 to 20	Agricultural
UA08200102	Ivano-Frankivska	Rohatyn	1930	No wall or gate	No sign or marker	1 to 20	Waste dumping
UA08110101	Ivano-Frankivska	Rozhnyativ	18th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA08270102	Ivano-Frankivska	Sniatyn	19th C.	Broken masonry wall, gate with no lock	No sign or marker	501 to 5000	Agricultural, waste dumping
UA08270101	Ivano-Frankivska	Sniatyn	n/a	No wall or gate	No sign or marker	0	Industrial or commercial, storage
UA08150101	Ivano-Frankivska	Solotvyno	Unknown	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery, agricultural
UA08120102	Ivano-Frankivska	Tlumach	n/a	No wall or gate	No sign or marker	0	Residential
UA08120101	Ivano-Frankivska	Tlumach	n/a	No wall or gate	Signs or plaques in Ukrainian mentioning Holocaust	0	Waste dumping, memorial site (mass grave)
UA08290101	Ivano-Frankivska	Tysmenytsia	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA08190101	Ivano-Frankivska	Vojnyliv	1930	No wall or gate	No sign or marker	1 to 20	Agricultural
UA08240101	Ivano-Frankivska	Zabolotiv	18th C.	No wall or gate	No sign or marker	501 to 5000	Agricultural
UA21030101	Khersonska	Beryslav	Unknown	No wall or gate	No sign or marker	Unknown	Industrial or commercial
UA21080101	Khersonska	Bobrovyj Kut	19th C.	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA21020101	Khersonska	Kakhovka	Unknown	Unknown	Unknown	Unknown	Unknown
UA21050101	Khersonska	Lvovo	n/a	No wall or gate	No sign or marker	0	Agricultural
UA21040101	Khersonska	Novo-Vorontsovska	n/a	No wall or gate	No sign or marker	0	Agricultural
UA21130101	Khersonska	V. Chkalovo	n/a	No wall or gate	No sign or marker	0	Agricultural
UA21110101	Khersonska	V. Kalininske	19th C.	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA21100101	Khersonska	V. Krynychanka	n/a	No wall or gate	No sign or marker	0	Agricultural
UA21090101	Khersonska	V. Mala Semenukha	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA22310101	Khmelnyska	Berezdiv	19th C.	Fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA22090101	Khmelnyska	Chemervitsi	1820	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural

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UA22220102	Khmelnyska	Derazhnia	1964	Continuous fence, gate with no lock	No Marker, no Sign	101 to 500	Jewish part of municipal cemetery
UA22260101	Khmelnyska	Dunaivtsi	n/a	No Walls, no gate	No Markers, no Signs	0	Industrial or commercial
UA22260102	Khmelnyska	Dunaivtsi	1891	Continuous fence, gate that locks	No sign or marker	501-5000	Jewish cemetery
UA22200101	Khmelnyska	Hrytsiv	1824	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA22020101	Khmelnyska	Kamjanets-Podilskyj	20th C.	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA22250101	Khmelnyska	Krasyliv	n/a	No wall or fence	No sign or marker	0	Airport
UA22170102	Khmelnyska	Letychiv	1880	Broken wall, continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA22170101	Khmelnyska	Letychiv	n/a	No wall or gate	No sign or marker	0	Residential
UA22360101	Khmelnyska	Medzhybizh	1845	Continuous masonry wall, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA22360102	Khmelnyska	Medzhybizh	1555	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA22350101	Khmelnyska	Mykhajlivka	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA22050101	Khmelnyska	Novo-Labun	1940	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA22030101	Khmelnyska	Novo-Polonne	1870	No wall or gate	No sign or marker	21 to 100	Agricultural
UA22040101	Khmelnyska	Polonne	1770	Broken masonry wall, gate that locks	Signs or Plaques in Yiddish	101 to 500	Jewish cemetery
UA22080103	Khmelnyska	Shepetivka	1900	Continuous fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA22080102	Khmelnyska	Shepetivka	1945	No wall or fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA22080101	Khmelnyska	Shepetivka	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA22190101	Khmelnyska	Slavuta	1902	Continuous fence, gate with no lock	No Sign, but Jewish symbols on gate or Wall	501 to 5000	Jewish cemetery
UA22190102	Khmelnyska	Slavuta	19th C.	No wall or gate	No sign or marker	21 to 100	Recreational (park, playground, sports)

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UA22330101	Khmelnyska	Staro-Zakrevskyj Majdan	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA22070101	Khmelnyska	Sudylkiv	19th C.	No wall or gate	Signs	21 to 100	Agricultural
UA22290101	Khmelnyska	V. Annopil	18th C.	Fence, locked gate	Plaques in Hebrew	21 to 100	Jewish cemetery
UA22140101	Khmelnyska	Velykyj Zhvanchyk	1852	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA22300101	Khmelnyska	V. Kilikiiv	19th C.	Continuous fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA22120102	Khmelnyska	V. Kolodiivka	1910	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA22120101	Khmelnyska	V. Kolodiivka	n/a	No wall or gate	No sign or marker	0	Jewish part of municipal cemetery
UA22210101	Khmelnyska	V. Korchyk	1910	No wall, no fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA22320101	Khmelnyska	V. Krasnostav	19th C.	Continuous fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA22230101	Khmelnyska	V. Kutky	1995	Continuous fence	Marked by Signs or plaques in local language	0	Jewish cemetery with mass grave site and memorial
UA22340101	Khmelnyska	Volkovyntsi	1970	Continuous fence, gate that locks	No sign or marker	21 to 100	Jewish cemetery
UA22110101	Khmelnyska	V. Stara Ushytsia	n/a	Continuous fence, gate with no lock	No sign or marker	0	Jewish and non-Jewish cemetery
UA22240101	Khmelnyska	V. Yarmolyntsi	1910	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA22130101	Khmelnyska	V. Zarichanka	1860	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA22180101	Khmelnyska	Zinkiv	1780	Continuous fence, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA10110101	Kirovohradska	Bereslavka	19th C.	No Fence, no gate	No sign or marker	21 to 100	Agricultural
UA10100101	Kirovohradska	Bobrynets	n/a	No wall or gate	No sign or marker	0	Agricultural
UA10200101	Kirovohradska	Dmytrivka	n/a	No wall, no gate	No Marker, no Sign	0	Agricultural
UA10130101	Kirovohradska	Dobrovelychkivka	n/a	No wall, no gate	No Marker, no Sign	0	Industrial or commercial and waste dumping
UA10060101	Kirovohradska	Holovanivsk	19th C.	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery

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UA10030102	Kirovohradska	Khashchevate	1946	Broken masonry wall, no gate	Signs or plaques Ukrainian mentions Holocaust	21 to 100	Jewish cemetery
UA10010102	Kirovohradska	Kirovohrad	1951	Continuous fence, gate with lock	No sign or marker	501 to 5000	Jewish part of municipal cemetery
UA10010101	Kirovohradska	Kirovohrad	n/a	No wall or gate	No sign or marker	0	Residential
UA10010103	Kirovohradska	Kirovohrad	n/a	No wall or gate	No sign or marker	0	Residential
UA10070101	Kirovohradska	Novhorodka	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA10020101	Kirovohradska	Novo-Ukrainka	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA10050101	Kirovohradska	Oleksandrija	19th C.	Broken fence	No sign or marker	101 to 500	Jewish cemetery
UA10040101	Kirovohradska	Oleksandrivka	19th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA10180101	Kirovohradska	Stara Ulianivka	19th C.	Continuous fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA10080101	Kirovohradska	Torhovysia	n/a	No Wall, Fence or gate	No sign or marker	0	Agricultural
UA10170101	Kirovohradska	V. Losypivka	19th C.	No wall or gate	No sign or marker	21 to 100	Agricultural
UA10240101	Kirovohradska	V. Sednivka	n/a	No wall, gate, or fence	No sign or marker	0	Agricultural
UA10190101	Kirovohradska	Znamianka	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA10190103	Kirovohradska	Znamianka	1945	Continuous fence, no gate	No sign or marker	101 to 500	Jewish part of municipal cemetery
UA10190102	Kirovohradska	Znamianka	1930	No wall or gate	No sign or marker	1 to 20	Recreational (park, playground, sports)
UA11020102	Krymska	Yalta	n/a	No wall or gate	Signs or plaques in local language	0	Jewish cemetery
UA09230101	Kyivska	Baryshivka	n/a	No fence, no gate	No sign or marker	0	Residential
UA09190101	Kyivska	Bila Tserkva	1960	Gate, no lock	No sign or marker	21 to 100	Jewish cemetery
UA09190102	Kyivska	Bila Tserkva	1980	Fence with lock	No sign or marker	101 to 500	Jewish cemetery
UA09190103	Kyivska	Bila Tserkva	1947	Masonry Fence, gate with lock	No sign or marker	501 to 5000	Part of municipal cemetery
UA09200101	Kyivska	Bohuslav	17th C.	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery

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UA09020101	Kyivska	Boryspil	1962	Continuous masonry wall, gate with no lock.	No sign or marker	1 to 20	Jewish part of municipal cemetery
UA09030101	Kyivska	Borodianka	1915	Broken fence, gate that locks	No sign or marker	21 to 100	Jewish cemetery
UA09040101	Kyivska	Bojarka	1900	No wall or gate	No sign or marker	1 to 20	Jewish cemetery in forest
UA09050102	Kyivska	Brovary	1950	Broken fence, gate with no lock	No sign or marker	1 to 20	Jewish part of municipal cemetery
UA09050101	Kyivska	Brovary	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA09060101	Kyivska	Byshiv	Unknown	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, agricultural
UA09220101	Kyivska	Dimer	19th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, agricultural
UA09250101	Kyivska	Hermanivka	20th C.	No wall or gate	No sign or marker	1 to 20	Agricultural, residential
UA09080101	Kyivska	Hostomel	n/a	No wall or gate	No sign or marker	0	Jewish cemetery
UA09330101	Kyivska	Hrebinky	Unknown	No wall or gate	No sign or marker	0	Industrial or commercial
UA09090101	Kyivska	Kaharlyk	1957	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA09100101	Kyivska	Kodra	n/a	No wall or gate	No sign or marker	0	Jewish cemetery in forest with mass graves
UA09310101	Kyivska	Kovshevata	n/a	No wall or gate	No sign or marker	0	Field
UA09010104	Kyivska	Kyiv (Timiriazevska Street)	Unknown	No wall or gate	No sign or marker	0	Unknown
UA09010102	Kyivska	Kyiv (Melnikova Street 44)	1920	Continuous fence, no gate	No sign or marker	1 to 20	Jewish cemetery, recreational, industrial or commercial
UA09010103	Kyivska	Kyiv (Stetsenka Street 18)	19th C.	Continuous fence, gate with no lock	Marked By Signs	5000+	Part of municipal cemetery, recreational
UA09110101	Kyivska	Makariv	Unknown	Continuous fence, gate with no lock	No sign or marker	1 to 20	Jewish cemetery

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UA09240101	Kyivska	Obukhiv	n/a	No wall or gate	No sign or marker	0	Residential
UA09210102	Kyivska	Perejaslav-Khmelnytskyj	20th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA09210101	Kyivska	Perejaslav-Khmelnytskyj	20th C.	Unknown	No sign or marker	1 to 20	Museum grounds
UA09280101	Kyivska	Pjatyhory	20th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA09130101	Kyivska	Rozhiv	Unknown	No wall or gate	Signs	0	Field
UA09120101	Kyivska	Rzhyschiv	Unknown	No wall or gate	No sign or marker	1 to 20	Agricultural
UA09340103	Kyivska	Skvira	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA09340101	Kyivska	Skvira	20th C.	Broken fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA09340102	Kyivska	Skvira	20th C.	No wall or gate	Signs or plaques in local language	1 to 20	Jewish cemetery
UA09290101	Kyivska	Stavyshche	20th C.	No wall or fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA09160101+	Kyivska	Talne	Unknown	No Wall, Fence or gate	No sign or marker	5	Jewish cemetery
UA09300101	Kyivska	Tarashcha	19th C.	No wall or fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA09300102	Kyivska	Tarashcha	n/a	No wall or gate	No sign or marker	0	Residential
UA09270101	Kyivska	Tetiiv	20th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, residential
UA09140101	Kyivska	Trypillia	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA09140102	Kyivska	Trypillia	1972	Broken fence, no gate	No sign or marker	1 to 20	Jewish part of municipal cemetery
UA09070101	Kyivska	Vasylkiv	1969	Broken fence, gate with no lock	No sign, but Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA09070102	Kyivska	Vasylkiv	n/a	Continuous fence, gate that locks	No sign or marker	0	Unknown
UA09260101	Kyivska	Volodarka	Unknown	No wall or fence, gate with no lock	No sign or marker	1 to 20	Industrial or commercial
UA09260102	Kyivska	Volodarka	n/a	No wall or gate	No sign or marker	0	Residential
UA09170102	Kyivska	Yahotyn	1939	No Wall, Fence or gate	No sign or marker	1 to 20	Jewish cemetery, agricultural
UA09170101	Kyivska	Yahotyn	1933	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA09180101	Kyivska	Yasnohorodka	n/a	No wall or gate	Signs	0	Field
UA12020101	Luhanska	Alchevsk	1905	Broken fence	No sign or marker	101 to 500	Jewish cemetery

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UA13540101	Lvivska	Bilyj Kamin	18th C.	No Wall, no gate	No sign or marker	1 to 20	Jewish cemetery, agricultural
UA13540102	Lvivska	Bilyj Kamin	n/a	No Wall, no gate	No sign or marker	0	Jewish cemetery, agricultural
UA13170101	Lvivska	Belz	1708	Fence, gate W/No Lock	No sign or marker	101 to 500	Jewish cemetery
UA13550101	Lvivska	Berezdovtsi	18th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA13190101	Lvivska	Bibrka	Unknown	No wall or gate	No sign or marker	1 to 20	Storage, waste dumping
UA13180101	Lvivska	Boryslav	1900	Continuous fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA13180102	Lvivska	Boryslav	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports); industrial or commercial
UA13210102	Lvivska	Brody	1802	Continuous fence	No sign or marker	501 to 5000	Jewish cemetery
UA13210101	Lvivska	Brody	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA13560101	Lvivska	Busk	15 c, end	Broken masonry wall, no gate.	No sign or marker	101 to 500	Jewish cemetery, agricultural (cattle grazing)
UA13100101	Lvivska	Chervonohrad	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA13270101	Lvivska	Dobromyl	Unknown	No wall or gate	No sign or marker	1 to 20	Agricultural recreational (park, playground, sports)
UA13640101	Lvivska	Dobrotvir (Staryi)	n/a	No wall or gate	No Marker, no Sign	0	Agricultural
UA13240102	Lvivska	Drohobych	1871	Broken masonry wall, no gate	No sign or marker	101 to 500	Jewish cemetery
UA13240101	Lvivska	Drohobych	n/a	No fence or gate	No sign or marker	0	Residential
UA13360101	Lvivska	Hlyniany	n/a	Continuous fence, gate that locks	No sign or marker	0	Jewish cemetery
UA13350101	Lvivska	Holohory	18th C.	No wall or gate	No sign or marker	1 to 20 (in new locations)	Jewish cemetery

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA13300102	Lvivska	Horodok	n/a	No wall or gate	No sign or marker	0	Storage
UA13590101	Lvivska	Kamjanka-Buzka	n/a	No wall or gate	No sign or marker	0	Residential, recreational (park with monument to A.Pushkin)
UA13590102	Lvivska	Kamjanka-Buzka	n/a	Metal fence, gate with no lock	No sign or marker	0	Residential
UA13590103	Lvivska	Kamjanka-Buzka	n/a	Continuous metal fence, gate with lock	No sign or marker	0	Agricultural or commercial (fodder factory)
UA13110101	Lvivska	Khodoriv	n/a	No wall or gate	No sign or marker	0	Waste dumping, residential
UA13280101	Lvivska	Khyriv	n/a	No wall or gate	No sign or marker	0	Agricultural
UA13280102	Lvivska	Khyriv	20th C.	Broken masonry wall, no gate	No sign or marker	1 to 20	Jewish cemetery, agricultural (cattle grazing)
UA13280103	Lvivska	Khyriv	n/a	Continuous fence, gate with no Lock	No sign or marker	0	Jewish cemetery, industrial or commercial (electric power station)
UA13040101	Lvivska	Komarno	1788	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA13510101	Lvivska	Krakovets	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, agricultural (cattle grazing)
UA13610101	Lvivska	Kulykiv	n/a	Continuous wooden fence, gate with lock	No sign or marker	0	Ground for future building
UA13390101	Lvivska	Liubin-Velykyj	1959	No wall or gate	Sign or Marker in Ukrainian	1 to 20	Jewish cemetery
UA13620101	Lvivska	Lopatyn	n/a	No wall or gate	No sign or marker	0	Agricultural (cattle grazing)
UA13010101	Lvivska	Lviv	1348	Continuous masonry wall, gate with no lock	No sign or marker	101 to 500	Industrial or commercial
UA13010103	Lvivska	Lviv	n/a	Continuous masonry wall, gate that locks	No sign or marker	0	Industrial or commercial

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA13010102	Lvivska	Lviv	n/a	No wall or gate	No sign or marker	0	Industrial or commercial, storage
UA13010104	Lvivska	Lviv	19th C.	Continuous fence, gate with no lock	No sign or marker	5000 +	Jewish cemetery
UA13320101	Lvivska	Lysiatychi	n/a	No wall or gate	No sign or marker	0	Jewish cemetery
UA13370101	Lvivska	Mykolaiv	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, agricultural (cattle grazing)
UA13020101	Lvivska	Mykolaiv	1826	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA13160101	Lvivska	Nemyriv	1672	Continuous fence, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA13290101	Lvivska	Nove Misto	19th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery; agricultural
UA13150101	Lvivska	Novi Strilyshcha	Unknown	No wall or gate	No sign or marker	1 to 20	Agricultural, road
UA13600101	Lvivska	Novyj Yarychiv	n/a	Metal fence, gate with no lock	No sign or marker	0	Residential
UA13450101	Lvivska	Olesko	17th C.	Continuous fence, gate with no lock	No sign or marker	Unknown	
UA13380101	Lvivska	Peremyshliany	18th C.	Broken fence, no gate	No sign or marker	1 to 20	Jewish cemetery
UA13460101	Lvivska	Pomoriany	20th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA13630101	Lvivska	Radekhiv	n/a	No wall or gate	No sign or marker	0	Waste dump, vegetable gardens
UA13140101	Lvivska	Rava-Ruska	1879	No wall or gate	Jewish Symbols on gate or wall	21 to 100	Jewish cemetery, agricultural
UA13060101	Lvivska	Rozdil	1686	Continuous fence, gate with no lock	Jewish symbols on gate or wall	101 to 500	Jewish cemetery
UA13480101	Lvivska	Rudky	n/a	No wall, fence, no gate	No sign or marker	0	Jewish cemetery, parking
UA13480102	Lvivska	Rudky	1991	Continuous fence, gate without lock	Sign or marker in Ukrainian and Hebrew	1	Jewish part of municipal cemetery
UA13480103	Lvivska	Rudky	18th C.	No wall or gate	Sign or marker in Ukrainian and Hebrew	100- 500	Jewish cemetery
UA13250101	Lvivska	Sambir	n/a	Broken masonry wall and broken fence, gate with no lock	No sign or marker	0	Jewish cemetery, agricultural

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UA13410101	Lvivska	Sasiv	n/a	Continuous fence, gate with no lock	No sign or marker	0	Jewish cemetery
UA13200101	Lvivska	Shchyrets	1836	Unknown	No sign or marker	101 to 500	Jewish cemetery
UA13500101	Lvivska	Skelivka	Unknown	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA13500102	Lvivska	Skelivka	1934	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, agricultural (cattle grazing)
UA13490101	Lvivska	Skole	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, gas station
UA13070101	Lvivska	Sokal	n/a	No wall or gate	No sign or marker	0	Residential
UA13330101+	Lvivska	Sokolivka-Justingrad	Unknown	No wall or gate	No sign or marker	Unknown	Agricultural
UA13260101	Lvivska	Stara Sil	1896	No wall or gate	No sign or marker	1 to 20	Agricultural
UA13310101	Lvivska	Staryj Sambir	19th C.	Broken masonry wall , no gate	No sign or marker	501 to 5000	Jewish cemetery
UA13220101	Lvivska	Stryj	n/a	Continuous fence, gate that locks	No sign or marker	0	Industrial or commercial, storage
UA13220102	Lvivska	Stryj	n/a	No wall or gate	No sign or marker	0	Residential
UA13430101	Lvivska	Sudova Vyshnia	n/a	Continuous fence, gate with no lock	No sign or marker	0	Jewish cemetery, industrial or commercial
UA13440101	Lvivska	Svirzh	n/a	No wall, fence or gate	No sign or marker	0	Jewish cemetery, agricultural economy (cattle grazing)
UA13440102	Lvivska	Svirzh	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, agricultural (cattle grazing)
UA13580101	Lvivska	Toporiv	n/a	No wall, fence or gate	No sign or marker	0	Agricultural
UA13580102	Lvivska	Toporiv	n/a	No wall or gate	No sign or marker	0	Agricultural (cattle grazing)
UA13080101	Lvivska	Uhniv	1869	No wall, Fence or gate	No sign or marker	1 to 20	Jewish cemetery, industrial or commercial, storage, waste dumping
UA13090101	Lvivska	Varjazh	1896	No wall or gate	No sign or marker	1 to 20	Agricultural

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UA13570101	Lvivska	Vuzlove	n/a	Continuous metal fence, gate without lock	No sign or marker	0	Kindergarten , redential
UA13400101	Lvivska	Vybranivka	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, agricultural (cattle grazing)
UA13470101	Lvivska	Yaniv	n/a	No wall or fence, no gate	No sign or marker	0	Jewish cemetery, residential
UA13520101	Lvivska	Yavoriv	18th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA13520102	Lvivska	Yavoriv	19th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA13230101	Lvivska	Zhovkva	1610	Continuous masonry wall, gate with no lock	Inscriptions in Hebrew on gate or wall	1 to 20	Industrial or commercial (market)
UA13120101	Lvivska	Zhuravno	1851	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA13130101	Lvivska	Zhydachiv	1806	Continuous fence, gate that locks	No sign, but Jewish symbols on gate or wall	101 to 500	Jewish cemetery
UA13410101	Lvivska	Zolochiv	n/a	Continuous fence, gate with no lock	No sign or marker	0	Jewish cemetery, industrial and commercial
UA14040101	Mykolaivska	Domanivka	1894	No wall, no gate	No Marker, no Sign	101 to 500	Jewish cemetery
UA14030101	Mykolaivska	Mosotve	1895	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA14020101	Mykolaivska	Nova Odesa	1952	Broken masonry wall, gate with no lock	No sign or marker	1 to 20	Jewish cemetery
UA14090101	Mykolaivska	Slava	n/a	No wall or gate	No sign or marker	0	Agricultural
UA14230101	Mykolaivska	Viktorivka	1941	Continuous fence, no gate	No sign or marker	21 to 100	Jewish part of municipal cemetery
UA14050101	Mykolaivska	Voznesensk	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA14050102	Mykolaivska	Voznesensk	1918	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA15170101	Odeska	Ananjev	1946	Fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery

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UA15020101	Odeska	Artsyz	1882	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA15130102	Odeska	Balta	n/a	No wall or gate	No sign or marker	0	Agricultural, residential
UA15130104	Odeska	Balta	1824	Fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA15130103	Odeska	Balta	19th C.	Fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery, mass burial site
UA15130101	Odeska	Balta	19th C.	No wall or gate	No sign or marker	Unknown	Residential
UA15220101	Odeska	Berezivka	1918	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA15030101	Odeska	Bilhorod-Dnistrovskyj	1904	Masonry Wall, gate with no lock	Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA15040101	Odeska	Bolhrad	19th C.	No wall, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA15160101	Odeska	Dolynske	Unknown	No wall, no gate	No sign or marker	0	Agricultural
UA15050103	Odeska	Izmail	1970	Continuous fence, gate that locks	Jewish symbols on gate or wall	101 to 500	Jewish cemetery
UA15050102	Odeska	Izmail	1922	No wall or gate	No sign or marker	1 to 20	Recreational (park, playground, sports), waste dumping
UA15050101	Odeska	Izmail	n/a	No wall or gate	No sign or marker	0	Waste dumping
UA15060101	Odeska	Kilija	1875	No fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA15070101	Odeska	Kodyma	19th C.	Broken fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA15150102	Odeska	Kotovsk	1910	Continuous fence, gate with no lock.	No sign or marker	501 to 5000	Jewish cemetery
UA15150101	Odeska	Kotovsk	n/a	Continuous fence, gate that locks	No sign or marker	0	Christian Cemetery
UA15390101	Odeska	Krasnyje Okna	19th C.	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA15190102	Odeska	Liubashivka	19th C.	No wall or gate	No sign or marker	0	Jewish cemetery, residential
UA15190101	Odeska	Liubashivka	1911	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA15190103	Odeska	Liubashivka	n/a	No wall or fence, no gate	No sign or marker	0	Newspaper office
UA15340101	Odeska	Mykolaivka-Novorosijjska	1880	No wall or gate	No sign or marker	101 to 500	Jewish cemetery

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UA15010103	Odeska	Odesa	n/a	No wall or gate	No sign or marker	0	Agricultural, recreational (park, playground, sports), residential
UA15010105	Odeska	Odesa	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA15010104	Odeska	Odesa	1892	Continuous masonry wall, gate that locks	No sign, but Jewish symbols on gate or wall	5000 +	Jewish cemetery
UA15010101	Odeska	Odesa	n/a	No wall or gate	No sign or marker	0	Jewish cemetery with pre-burial house
UA15210101	Odeska	Ovidiopil	n/a	Broken fence, gate with no lock	No sign or marker	0	Jewish cemetery
UA15080101	Odeska	Reni	19th C.	Continuous fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA15350101	Odeska	Sarata	19th C.	No wall or gate	No sign or marker	1 to 20	Agricultural
UA15200101	Odeska	Savran	1950	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA15330101	Odeska	Tarutino	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA15100101	Odeska	Tatarbunary	n/a	No wall or gate	No sign or marker	0	Agricultural
UA15300101	Odeska	V. Ivanivka	1890	No wall or gate	No sign or marker	1 to 20	Agricultural, industrial or commercial
UA15180101	Odeska	V. Yasinovo	1860	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery
UA15090101	Odeska	V. Krutne	18th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural, waste dumping
UA15120101	Odeska	V. Pishchana	1865	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA15360101	Odeska	V. Severynivka	19th C.	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery
UA15140101	Odeska	V. Zahnitkiv	n/a	No wall or gate	No sign or marker	0	Agricultural
UA16050101	Poltavska	Chornukhy	n/a	No wall or gate	No sign or marker	0	Agricultural, industrial or commercial
UA16100101	Poltavska	Hadiach	1813	No wall or gate	No Markers or Signs	101 to 500	Jewish cemetery
UA16090101	Poltavska	Hradisk	n/a	Hedges or trees, no gate	No sign or marker	0	Jewish cemetery

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UA16140101	Poltavska	Khorol	1940	No wall or gate	No sign or marker	101 to 500	Jewish part of municipal Cemetery
UA16110101	Poltavska	Kobyliaky	1899	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA16150102	Poltavska	Kremenchuk	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA16150101	Poltavska	Kremenchuk	1933	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish part of municipal cemetery
UA16150104	Poltavska	Kriukiv	1912	No wall or gate	No sign or marker	1 to 20	Agricultural
UA16150103	Poltavska	Kriukiv	1949	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish part of municipal cemetery
UA16040102	Poltavska	Lokhvysia	20th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA16040101	Poltavska	Lokhvysia	1971	No gate	No sign or marker	21 to 100	Jewish part of municipal cemetery
UA16030101	Poltavska	Lubny	1873	No wall or gate	No sign or marker	21 to 100	Waste dumping
UA16030102	Poltavska	Lubny	n/a	Continuous masonry wall, gate with no lock	No sign or marker	0	Jewish cemetery
UA16030103	Poltavska	Lubny	20th C.	Broken fence, gate with no lock	Sign or plaque in Ukrainian	5000 +	Jewish part of municipal cemetery
UA16030102	Poltavska	Lubny	n/a	Continuous masonry wall, gate with no lock	No sign or marker	0	Waste dumping
UA16120101	Poltavska	Myrhorod	19th C.	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA16010101	Poltavska	Poltava	Unknown	Unknown	Unknown	Unknown	Jewish cemetery
UA16060101	Poltavska	Pyriatyn	1894	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA16080101	Poltavska	Semenivka	n/a	No wall or gate	No sign or marker	0	Agricultural
UA16130101	Poltavska	Zinkiv	1896	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA17270101	Rivnenska	Berezhno	19th C.	No wall or gate	No sign or marker	1 to 20	Recreational (park, playground, sports)
UA17220101	Rivnenska	Berezhnytsia	Unknown	No wall or gate	No sign or marker	Unknown	industrial or commercial
UA17160101	Rivnenska	Boremel	n/a	No wall or gate	No sign or marker	0	Agricultural

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UA17030101	Rivnenska	Dubno	20th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA17230101	Rivnenska	Dubrovysia	n/a	No wall or gate	No sign or marker	0	Waste dumping, hospital
UA17320101	Rivnenska	Hoshcha	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, agricultural
UA17340101	Rivnenska	Hubkiv	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA17120101	Rivnenska	Klevan	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA17080101	Rivnenska	Korets	1896	No wall or fence, no gate	No sign or marker	101 to 500	Agricultural
UA17080102	Rivnenska	Korets	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA17040101	Rivnenska	Kostopil	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA17040103	Rivnenska	Kostopil	1994	No Walls or gate	No marker or sign	1 to 20	Recreational (park, playground, sports)
UA17090101	Rivnenska	Mizych	19th C.	No wall or gate	No sign or marker	21 to 100	Agricultural
UA17140101	Rivnenska	Mlyniv	Unknown	Continuous fence, gate that locks	Jewish symbols on gate or wall	1 to 20	Jewish cemetery
UA17170101	Rivnenska	Oleksandrija	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, agricultural, storage, waste dumping
UA17130101	Rivnenska	Ostroh	19th C.	Continuous fence, no gate	No sign or marker	1 to 20	Recreational (park, playground, sports)
UA17110101	Rivnenska	Ozeriany	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, agricultural
UA17050101	Rivnenska	Prokhorovnia	1993	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA17050102	Rivnenska	Radyvyliv	19th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA17300101	Rivnenska	Rafalivka	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery

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UA17010102	Rivnenska	Rivne	18th C.	No wall or gate	No sign or marker	21 to 100	Recreational (park, playground, sports)
UA17240101	Rivnenska	Sarny	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA17260101	Rivnenska	Stara Rafalivka	n/a	Continuous fence, no gate	No sign or marker	0	Agricultural
UA17260102	Rivnenska	Stara Rafalivka	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, waste dumping
UA17310101	Rivnenska	Stepan	18th C.	Broken fence, no gate	No sign or marker	1 to 20	Agricultural
UA17200101	Rivnenska	V. Torhovytsia	n/a	No wall or fence	No sign or marker	0	Industrial or commercial, storage; waste dumping
UA17350101	Rivnenska	Tuchyn	19th C.	No wall or gate	No sign or marker	1 to 20	Agricultural, waste dumping
UA17180101	Rivnenska	V. Muravytsia	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA17190101	Rivnenska	V. Ostrozhets	19th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA17060102	Rivnenska	Varkovychi	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, waste dumping
UA17060101	Rivnenska	Varkovychi	20th C.	Continuous fence, gate with no lock	Jewish symbols on gate or wall	1 to 20	Jewish cemetery and memorial
UA17070101	Rivnenska	Velyki Mezhyrichi	19th C.	Broken fence, no gate	Sign or plaque in Ukrainian and Yiddish	1 to 20	Jewish cemetery, agricultural
UA17020101	Rivnenska	Verba	19th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, agricultural,
UA17250101	Rivnenska	Volodymyrets	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA17210102	Rivnenska	Vysotsk	n/a	No wall or gate	No sign or marker	0	Agricultural
UA17210103	Rivnenska	Vysotsk	n/a	No wall or gate	No sign or marker	0	Agricultural
UA17210101	Rivnenska	Vysotsk	n/a	No wall or gate	No sign or marker	0	Agricultural, residential

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UA18070101	Sumska	Hlukhiv	1823	Continuous fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA18020101	Sumska	Konotop	1941	Wall, gate with lock	No sign or marker	501 to 5000	Jewish part of municipal cemetery
UA18020102	Sumska	Konotop	n/a	No wall or gate	No sign or marker	0	Jewish cemetery
UA18030101	Sumska	Krolevets	1893	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA18040101	Sumska	Romny	1918	Broken masonry wall, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA18010101	Sumska	Sumy	1894	Continuous masonry wall, no gate	No sign or marker	501 to 5000	Jewish part of municipal cemetery
UA19090101	Ternopil'ska	Berezhany	16th C.	No wall, no gate	Sign in Russian mentions Holocaust	101 to 500	Jewish cemetery, agricultural
UA19130101	Ternopil'ska	Borshchiv	n/a	No wall or gate	Signs or plaques in Ukrainian and Hebrew that mentions Jews and Holocaust	0	Recreational (park, playground, sports)
UA19160101	Ternopil'ska	Buchach	19th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA19140102	Ternopil'ska	Budaniv	1930	No wall or gate	No sign or marker	1 to 20	Agricultural
UA19140101	Ternopil'ska	Budaniv	19th C.	No wall or gate	No sign or marker	1 to 20	Recreational (park, playground, sports)
UA19120102	Ternopil'ska	Chortkiv	20th C.	Continuous fence, gate with no lock	Sign or plaque in Ukrainian and Hebrew that mentions Jews	101 to 500	Agricultural
UA19120101	Ternopil'ska	Chortkiv	1990	Continuous fence, no gate	No sign or marker	1 to 20	Recreational (park, playground, sports)
UA19120103	Ternopil'ska	Chortkiv	20th C.	Continuous masonry wall, gate with no lock	Inscriptions in Hebrew on gate or wall	21 to 100	Waste dumping
UA19150101	Ternopil'ska	Hrymajliv	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA19170101	Ternopil'ska	Husiatyn	1990	No wall or gate	No sign or marker	1 to 20	Recreational (park, playground, sports)
UA19050101	Ternopil'ska	Katerynivka	17th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery

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UA19180101	Ternopil'ska	Kopychyntsi	n/a	No wall, no Fence, no gate	No sign or marker	0	Industrial or commercial
UA19030101	Ternopil'ska	Kremenets	1604	Broken masonry wall, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA19020101	Ternopil'ska	Lanivtsi	18th C.	No wall, fence, gate	Signs or plaques in local language And Signs or Plaques In Hebrew	21 to 100	Jewish cemetery
UA19270101	Ternopil'ska	Melnytsia Podilska	1920	No wall or gate	No sign or marker	21 to 100	Agricultural
UA19260101	Ternopil'ska	Mykulyntsi	1920	No wall or gate	No sign or marker	21 to 100	Agricultural
UA19110101	Ternopil'ska	Olijevo-Korolivka	18th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA19190101	Ternopil'ska	Ozeriany	20th C.	Broken fence, no gate	No sign or marker	21 to 100	Agricultural
UA19190102	Ternopil'ska	Ozeriany	n/a	No wall or gate	No sign or marker	0	Waste dumping
UA19080101	Ternopil'ska	Pidhajtsi	16 th C.	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery, agricultural
UA19060101	Ternopil'ska	Pochaiv	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA19100101	Ternopil'ska	Pomortsi	19th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA19070101	Ternopil'ska	Shumsk	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA19210101	Ternopil'ska	Skala Podilska	16th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA19220101	Ternopil'ska	Strusiv	1930	No wall or gate	No sign or marker	1 to 20	Agricultural
UA19230101	Ternopil'ska	Terebovlia	n/a	No wall or gate	No sign or marker	0	Residential
UA19010102	Ternopil'ska	Ternopil	1903	Continuous fence, no gate	No sign or marker	101 to 500	Jewish cemetery, industrial or commercial
UA19010101	Ternopil'ska	Ternopil	n/a	Unknown	No sign or marker	0	Residential
UA19280101	Ternopil'ska	Toste	18th C.	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish part of municipal cemetery
UA19240101	Ternopil'ska	Ustie	n/a	No wall or gate	No sign or marker	0	Agricultural
UA19040101	Ternopil'ska	Vyshnevets	1583	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery
UA19040102	Ternopil'ska	Vyshnevets	1898	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery

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UA01480101	Vinnytska	Akymivka	Unknown	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA01480102	Vinnytska	Akymivka	Unknown	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, private farm
UA01230102	Vinnytska	Bar	1921	Broken fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery, agricultural
UA01230101	Vinnytska	Bar	n/a	No wall or gate	No sign or marker	Unknown	Residential
UA01880103	Vinnutska	Bershad	1824	No wall or fence	No sign or marker	1 to 20	Jewish cemetery
UA01880104	Vinnytska	Bershad	1897	No wall, gate with no lock	No sign or marker	5000 +	Jewish cemetery
UA01510101	Vinnytska	Borshchahivka	Unknown	No wall or gate	No sign or marker	1 to 20	Agricultural, waste dumping
UA01050102	Vinnytska	Brailiv	1945	Fence, gate with no lock	Sign or plaque in Ukrainian and Yiddish mentions Holocaust	1 to 20	Jewish cemetery
UA01050101	Vinnytska	Brailiv	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural, waste dumping
UA01240101	Vinnytska	Bratslav	1648	Broken masonry wall, gate with no lock	Sign or plaque Ukrainian that mentions Jews	501 to 5000	Jewish cemetery
UA01130101	Vinnytska	Chechelnyk	18th C.	Broken fence, gate no lock	No sign or marker	501 to 5000	Jewish cemetery
UA01070101	Vinnytska	Chernivtsi	18th C.	Broken wall and fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery, agricultural
UA01430102	Vinnytska	Dashiv	Unknown	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA01430103	Vinnytska	Dashiv	Unknown	No wall or gate	No sign or marker	1	Residential, vegetable garden
UA01300101	Vinnytska	Derebchyn	16 th C.	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA01310101	Vinnytska	Dzhuryn	16 th C.	Broken fence, no gate	Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA01930101	Vinnytska	Dzihivka	19 th c	Broken fence, gate with no lock	No sign or marker	500-5000	Jewish cemetery
UA01520101	Vinnytska	Dzunkiv	20th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA01100102	Vinnytska	Hajsyn	n/a	No Walls or gate	No sign or marker	0	Industrial or commercial
UA01100101	Vinnytska	Hajsyn	18th C.	Broken fence, gate with no lock	No sign or marker	5000+	Jewish cemetery

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UA01650101	Vinnytska	Hraniv	n/a	No wall or gate	No sign or marker	0	Agricultural
UA01110101	Vinnytska	Kalynivka	15th C.	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery, industrial or commercial
UA01260101	Vinnytska	Khmelnik	18th C.	Broken masonry wall, gate with no lock	Signs or plaques in local language that mention Jews	501 to 5000	Jewish cemetery
UA01060101	Vinnytska	Komarhorod	1826	Hedges or trees, no gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA01190102	Vinnytska	Kopajhorod	19th C.	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA01190101	Vinnytska	Kopajhorod	18th C.	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery; waste dumping
UA01120101	Vinnytska	Kryzhopil	1932	Gate with no lock	Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA01630101	Vinnytska	Kublich	n/a	Continuous fence, gate with no lock	No sign or marker	0	Private farm
UA01450101	Vinnytska	Kytaj Horod	n/a	No wall or gate	No sign or marker	0	Garden
UA01690101	Vinnytska	Ladyzhyn	1898	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA01690102	Vinnytska	Ladyzhyn	1922	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA01920101	Vinnytska	Luchynets	19th C.	No wall, but surrounded by ditch, gate with lock	No sign or marker	500-5000	Jewish cemetery
UA01280101	Vinnytska	Lypovets	17th C.	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery, waste dumping
UA01330101	Vinnytska	Miziakiv	n/a	No wall or gate	No sign or marker	0	Waste dumping
UA01960101	Vinnytska	Mohyliv-Podilskyj	n/a	Continuous fence, gate with no lock	Marked as stadium	0	Stadium
UA01960102	Vinnytska	Mohyliv-Podilskyj	1945	No wall or fence	No sign or marker	5000 +	Jewish cemetery
UA01960103	Vinnytska	Mohyliv-Podilskyj	18th C.	Broken fence, ornamental gate	No sign or marker	5000 +	Jewish cemetery
UA01290101	Vinnytska	Murafa	16th C.	Broken fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA01320101	Vinnytska	Nemyriv	17th C.	Broken fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery

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UA01580101	Vinnytska	Nova Pryluka	Unknown	No wall or gate	No sign or marker	101 to 500	Agricultural
UA01530101	Vinnytska	Novo-Fastiv	20th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, industrial or commercial
UA01490101	Vinnytska	Novozhyvotiv	n/a	No wall or gate	No sign or marker	0	Jewish cemetery
UA01040101	Vinnytska	Obodivka	19th C.	Continuous fence, gate with no lock	Signs	501 to 5000	Jewish cemetery, waste dumping
UA01140101	Vinnytska	Olhopil	19th C.	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA01470101	Vinnytska	Orativ	20th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, private farm
UA01910101	Vinnytska	Ozaryntsi	19th C.	Broken masonry wall, gate with no lock	No sign or marker	500-5000	Jewish cemetery
UA01600101	Vinnytska	Pechora	1905	No wall, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA01180101	Vinnytska	Pishchanka	20th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA01540101	Vinnytska	Pliskiv	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, private farm
UA01500101	Vinnytska	Pohrebyshche	1895	No wall, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA01150101	Vinnytska	Popovtsi	18th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA01710101	Vinnytska	Rajhorod	Unknown	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA01250101	Vinnytska	Sharhorod	16th C.	No wall, gate with no lock	No sign or marker	5000+	Jewish cemetery
UA01250103	Vinnytska	Sharhorod	1958	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA01250102	Vinnytska	Sharhorod	17th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA01160101	Vinnytska	Shpykiv	18th C.	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA01080101	Vinnytska	Soniashne	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA01550101	Vinnytska	Spichentsi	1907	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, waste dumping
UA01570101	Vinnytska	Stara Pryluka	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, two farms

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UA01900101	Vinnytska	Ternivka	1945	Wall and fence, gate with no lock	No sign or marker	1 to 20	Jewish cemetery
UA01900102	Vinnytska	Ternivka	20th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA01900103	Vinnytska	Ternivka	n/a	No wall or gate	No sign or marker	0	Agricultural (cattle grazing)
UA01030102	Vinnytska	Tomashpil	1928	Continuous masonry wall & fence, gate with no lock	Jewish symbols on gate or wall	501 to 5000	Jewish cemetery
UA01030101	Vinnytska	Tomashpil	1928	No wall or gate	Signs	501 to 5000	Jewish cemetery, agricultural, waste dumping
UA01210101	Vinnytska	Trostanets	19th C.	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery; industrial or commercial
UA01270101	Vinnytska	Tulchyn	16th C.	Broken fence, gate that locks	Signs or plaques in Ukrainian	501 to 5000	Jewish cemetery
UA01270102	Vinnytska	Tulchyn	1984	No wall or gate	No sign or marker	101 to 500	Jewish part of municipal cemetery
UA01560102	Vinnytska	Vachnivka	1921	Broken fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA01560101	Vinnytska	Vachnivka	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA01430101	Vinnytska	V. Dashiv	1933	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA01950101	Vinnytska	Velyka Kosnytsia	19th C.	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA01010102	Vinnytska	Vinnytsia	1747	Continuous fence, gate that locks	Signs or plaques in Ukrainian	5000+	Jewish part of municipal cemetery
UA01420101	Vinnytska	V. Mezhyriv	1880	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery
UA01420102	Vinnytska	V. Mezhyriv	n/a	Continuous fence, no gate	No sign or marker	0	Jewish cemetery
UA01590102	Vinnytska	Voronovytsia	1936	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA01590101	Vinnytska	Voronovytsia	1919	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, agricultural
UA01200102	Vinnytska	V. Stanislavchuk	17th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA01980101	Vinnytska	Yakushyntsi	20th C.	No wall or fence, no gate	Sign or marker in Ukrainian mentions Jews	1	Jewish cemetery
UA01940101	Vinnytska	Yampil	1932	Broken masonry wall and fence, gate with no lock	Jewish symbols on gates or wall	101 to 500	Jewish cemetery

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UA01890101	Vinnytska	Yaruha	19th C.	Broken masonry wall	No sign or marker	101 to 500	Jewish cemetery
UA01890102	Vinnytska	Yaruha	19th C.	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA01020101	Vinnytska	Zhabokrychi	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, agricultural
UA01170102	Vinnytska	Zhmerynka	18th C.	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA01170101	Vinnytska	Zhmerynka	1884	Broken masonry wall, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA01440101	Vinnytska	Zhornyshche	20th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, waste dumping
UA01440102	Vinnytska	Zhornishche	Unknown	No wall or gate	No sign or marker	1 to 20	Residential with vegetable garden
UA01460101	Vinnytska	Zoziv	Unknown	No wall or gate	No sign or marker	1 to 20	Waste dumping
UA02240101	Volynska	Bahiv	Unknown	No wall or gate	No sign or marker	Unknown	Agricultural
UA02100101	Volynska	Berestechko	n/a	No wall or gate	No sign or marker	0	Agricultural
UA02280101	Volynska	Chetvertnia	20th C.	Continuous fence and a gate with no lock	Sign or plaque in Ukrainian mentions Holocaust	1 to 20	Jewish cemetery with communal grave
UA02320101	Volynska	Horodok	20th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery, forest
UA02110101	Volynska	Horokhiv	n/a	No wall or gate	No sign or marker	0	Industrial or commercial, residential
UA02300102	Volynska	Kamin Kashyrskyj	20th C.	No wall or gate	Sign in Hebrew mentions Holocaust	1 to 20	Jewish cemetery
UA02160101	Volynska	Kolky	n/a	No wall or gate	No sign or marker	0	On grounds of hospital
UA02040101	Volynska	Kovel	Unknown	No wall or gate	No sign or marker	1 to 20	Industrial or commercial
UA02270101	Volynska	Kyselyn	n/a	No wall or gate	No sign or marker	0	Waste dumping
UA02330101	Volynska	Lishnivka	19th C.	No wall or gate	No sign or marker	1 to 20	Storage, waste dumping
UA02050101	Volynska	Liuboml	19th C.	Continuous fence, no gate	No sign or marker	1 to 20	Jewish cemetery, agricultural
UA02310101	Volynska	Lobachivka	19th C.	No wall or gate	No sign or marker	1 to 20	Agricultural, waste dumping

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UA02010101	Volynska	Lutsk	n/a	Continuous masonry wall, gate that locks	Marker	0	Jewish cemetery with pre-burial house, residential
UA02010102	Volynska	Lutsk	n/a	Continuous masonry wall, gate that locks	Sign	0	Residential
UA02130101	Volynska	Manevychi	n/a	No wall or gate	No sign or marker	0	Industrial or commercial, storage
UA02150101	Volynska	Olyka	n/a	No wall or gate	No sign or marker	0	Agricultural
UA02260102	Volynska	Ozeriany	n/a	No wall or gate	No sign or marker	0	Agricultural
UA02260101	Volynska	Ozeriany	n/a	No wall or gate	No sign or marker	0	Recreational (park, playground, sports)
UA02250101	Volynska	Ozutychi	n/a	No wall or gate	No sign or marker	0	Agricultural, industrial or commercial, storage
UA02300101	Volynska	Pnivno	20th C.	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA02060101	Volynska	Rozhyshche	19th C.	Broken fence, no gate	No sign or marker	21 to 100	Agricultural
UA02290101	Volynska	Sokil	n/a	No wall or gate	No sign or marker	0	Agricultural
UA02190101	Volynska	Staryj Chortoryjsk	19th C.	No wall or gate	No sign or marker	1 to 20	Storage, waste dumping
UA02020101	Volynska	Torchyn	18th C.	No wall or gate	No sign or marker	1 to 20	Agricultural
UA02220101	Volynska	Trojanivka	19th C.	No wall or gate	No sign or marker	1 to 20	Agricultural
UA02030101	Volynska	Turijsk	16th C.	Hedges or trees, no gate	No sign or marker	1 to 20	Jewish cemetery, agricultural
UA02140101	Volynska	Ustiluh	n/a	No wall or gate	No sign or marker	0	Recreational
UA02180101	Volynska	V. Melnytsia	n/a	No wall or gate	No sign or marker	0	Agricultural
UA02080101	Volynska	Volodymyr Volynskyj	18th C.	No wall or gate	Signs	1 to 20	Recreational (park, playground, sports), industrial or commercial
UA02070101	Volynska	V. Silets	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA02090101	Volynska	V. Zhuravnyky	19th C.	No wall or gate	No sign or marker	1 to 20	Agricultural, waste dumping

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UA06470101	Zakarpatska	Agris	n/a	No wall or gate	No sign or marker	0	Jewish cemetery
UA06630101+	Zakarpatska	Berehovo	Unknown	Some graves surrounded by metal fences	Sign mentions Holocaust	500-5000 / memorial markers	Jewish cemetery
UA06620101+	Zakarpatska	Berehy	1854	Fence seems to be part of adjacent properties, no gate	No sign or marker	21 to 100	Agricultural
UA06650101+	Zakarpatska	Bishtanie	19th C.	No wall or gate	No sign or marker	250-350	Jewish cemetery
UA06330101	Zakarpatska	Chepa	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA06250101	Zakarpatska	Chierna	19th C.	Continuous fence, gate that locks	Jewish symbols on gate or wall.	101 to 500	Jewish cemetery
UA06300101	Zakarpatska	Chornotysiv	19th C.	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA06580101	Zakarpatska	Danylovo	19th C.	Hedges or trees, no gate	No sign or markers	21 to 100	Jewish cemetery
UA06420101	Zakarpatska	Drotintsi	19th C.	Broken fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA06190101	Zakarpatska	Holiatyn	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06500101	Zakarpatska	Horinchevo	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06270101	Zakarpatska	Hudigai	20th C.	No wall or gate	No sign or marker	1 to 20	Agricultural
UA06210101	Zakarpatska	Iza	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06450101	Zakarpatska	Keretsky	n/a	No wall or gate	No sign or marker	0	Agricultural
UA06030101	Zakarpatska	Khust	19th C.	Continuous masonry wall, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA06150101	Zakarpatska	Kolachova	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06380101	Zakarpatska	Komiaty	19th C.	Continuous fence, gate with lock	No sign or marker	101 to 500	Jewish cemetery
UA06240101	Zakarpatska	Korolevo	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery, agricultural, road
UA06640101+	Zakarpatska,	Kosiny	20th C.	Continuous wall and fence	No sign or marker	150	Jewish cemetery
UA06200101	Zakarpatska	Majdan	19th C.	Broken fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA06430101	Zakarpatska	Matkiv	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06090101	Zakarpatska	Mizhhirja	19th C.	Broken fence, no gate	No sign or marker	21 to 100	Jewish cemetery

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UA06320101	Zakarpatska	Nevetlefalee (Diakovo)	19th C.	Continuous fence, gate that locks	No sign or marker	21 to 100	Jewish cemetery
UA06180101	Zakarpatska	Novoselytsia	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06170101	Zakarpatska	Nyizhnij Studenyj	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06230101	Zakarpatska	Nyzhnij Veretskyj	19th C.	Continuous masonry wall, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA06390101	Zakarpatska	Onok	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06120101	Zakarpatska	Pryslup	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06160101	Zakarpatska	Pylypets	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06070101	Zakarpatska	Rakhiv	19th C.	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA06480101	Zakarpatska	Rokosiv	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA06290101	Zakarpatska	Sasivka	19th C.	Continuous fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA06490101	Zakarpatska	Sokyrnytsia	19th C.	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA06020101	Zakarpatska	Solotvyno	Unknown	No gate	No sign or marker	501 to 5000	Jewish cemetery
UA06020102	Zakarpatska	Solotvyno	1970	Gate with no lock	No sign or marker	1 to 20	Jewish cemetery
UA06100101	Zakarpatska	Synevir	19th C.	Broken fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA06280101	Zakarpatska	Tekehaza	19th C.	Continuous fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA06050101	Zakarpatska	Tiachiv	18th C.	Continuous fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA06010101	Zakarpatska	Uzhhorod	18th C.	Broken masonry wall, gate that locks	Signs or plaques in local language And Yiddish	501 to 5000	Jewish cemetery
UA06010102	Zakarpatska	Uzhhorod	Unknown	Continuous masonry wall, gate that locks	Jewish symbols on gate, wall	500-5000	Jewish cemetery
UA06540101	Zakarpatska	V. Aleksandrivka	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA06520101	Zakarpatska	V. Bereziv Nyhnij	19th C.	Hedges, no gate	No sign or marker	21 to 100	Jewish cemetery
UA06350101	Zakarpatska	V. Bobovo	n/a	No wall or gate	No sign or marker	0	Agricultural
UA06570101	Zakarpatska	V. Chumalevo	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery

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UA06400101	Zakarpatska	Velyki Kopany	n/a	No wall or gate	No sign or marker	0	Agricultural
UA06440101	Zakarpatska	Verbovets	n/a	No wall or gate	No sign or marker	0	Agricultural
UA06140101	Zakarpatska	Verchnia Bystra	19th C.	Continuous fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA06080101	Zakarpatska	V. Ilnyia	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06360101	Zakarpatska	Vilok	19th C.	Continuous fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA06600101	Zakarpatska	V. Koshelvo	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06550101	Zakarpatska	V. Nankovo	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06370101	Zakarpatska	V. Nove Selo	19th C.	No wall or gate	No sign or marker	21 to 100	Agricultural
UA06560101	Zakarpatska	V. Nyzhnie Selyshche	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06060101	Zakarpatska	V. Torun	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06610101	Zakarpatska	V. Veliatyn	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06530101	Zakarpatska	V. Vyshkiv	19th C.	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA06220103	Zakarpatska	Vynohradiv	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA06220101	Zakarpatska	Vynohradiv	18th C.	Continuous fence, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA06220102	Zakarpatska	Vynohradiv	1952	Continuous fence, gate with no lock	No sign or marker	21 to 100	Jewish part of municipal cemetery
UA06040101	Zakarpatska	Yaseniv Polnyj	Unknown	No gate	No sign or marker	501 to 5000	Jewish cemetery
UA06310101	Zakarpatska	Yulivtsi	19th C.	No wall or gate	No sign or marker	101 to 500	Jewish part of municipal cemetery
UA07020102	Zaporizka	Huliaj Pole	20th C.	No wall or gate	No sign or marker	101 to 500	Agricultural
UA07020101	Zaporizka	Huliaj Pole	1879	Continuous fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA07080102	Zaporizka	Kamjanka-Dniprovska	n/a	No wall or gate	No sign or marker	0	Agricultural, waste dumping
UA07080101	Zaporizka	Kamjanka-Dniprovska	1944	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA07030101	Zaporizka	Melitopol	1892	Broken masonry wall, no gate	No sign or marker	101 to 500	Jewish cemetery
UA07090101	Zaporizka	Novo-Zlatopol	1953	No wall or gate	No sign or marker	21 to 100	Jewish cemetery

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UA07040102	Zaporizka	Orikhiv	1962	Unknown	Signs	1 to 20	Industrial or commercial
UA07040101	Zaporizka	Orikhiv	20th C.	Gate that locks	No sign or marker	Unknown	Jewish part of municipal cemetery
UA07050101	Zaporizka	Polohy	1944	No gate	No sign or marker	21 to 100	Jewish cemetery
UA07060101	Zaporizka	Tokmak	1884	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA07060103	Zaporizka	Tokmak	1917	No wall or gate	Signs	21 to 100	Jewish cemetery
UA07060102	Zaporizka	Tokmak	1949	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish part of municipal cemetery
UA07070101	Zaporizka	Velyka Znamianka	n/a	No wall or gate	No sign or marker	0	Residential
UA07010101	Zaporizka	Zaporizhzhia	1930	No wall or gate	No sign or marker	1 to 20	Residential
UA05440101	Zhytomyrska	Andrushivka	1920	Continuous fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA05010101	Zhytomyrska	Baranivka	1917	Broken fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA05020101	Zhytomyrska	Berdychiv	18th C.	Fence, gate with no lock	No sign or marker	501 to 5000	Jewish cemetery
UA05450101	Zhytomyrska	Bilylivka	1909	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA05530101	Zhytomyrska	Brusyliv	n/a	No wall or gate	No sign or marker	0	Agricultural
UA05530102	Zhytomyrska	Brusyliv	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA05250101	Zhytomyrska	Cherniakhiv	1903	No wall or gate	No sign or marker	101 to 500	Jewish cemetery, waste dumping
UA05180101	Zhytomyrska	Chervonoarmiisk	1911	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA05480101	Zhytomyrska	Chervone	1895	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA05390101	Zhytomyrska	Chopovychi	1916	No wall or fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA05210101	Zhytomyrska	Chudniv	1885	Hedges or trees, no gate	No sign or marker	101 to 500	Jewish cemetery, industrial or commercial
UA05040101	Zhytomyrska	Dzerzhynsk	1891	Broken fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA05050101	Zhytomyrska	Emelchyn	1921	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA05030101	Zhytomyrska	Horodnytsia	1906	Broken fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA05070101	Zhytomyrska	Kaminnyj Brid	1919	Continuous fence, gate that locks	No sign or marker	101 to 500	Jewish cemetery
UA05360101	Zhytomyrska	Khodorkiv	1870	No wall or gate	No sign or marker	21 to 100	Jewish part of municipal cemetery
UA05590101	Zhytomyrska	Kornyn	n/a	No wall or gate	No sign or marker	0	Agricultural
UA05370101	Zhytomyrska	Korostyn	n/a	No wall or gate	No sign or marker	0	Jewish cemetery
UA05370102	Zhytomyrska	Korostyn	1914	Continuous masonry wall, gate with no lock	No sign or marker	501 to 5000	Residential
UA05200101	Zhytomyrska	Korostyshiv	1897	Continuous fence, with no lock	No sign or marker	101 to 500	Jewish cemetery
UA05210102	Zhytomyrska	Korostyshiv	n/a	No wall or gate	No sign or marker	0	Residential
UA05200102	Zhytomyrska	Korostyshiv	n/a	No wall or gate	No sign or marker	0	Residential
UA05280101	Zhytomyrska	Ksaveriv	n/a	No wall or gate	No sign or marker	0	Jewish cemetery with mass grave
UA05230101	Zhytomyrska	Leshchyn	n/a	No wall or gate	No sign or marker	0	Agricultural
UA05230102	Zhytomyrska	Leshchyn	n/a	No wall or gate	No sign or marker	0	Agricultural
UA05090101	Zhytomyrska	Liubar	1925	Continuous fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA05400101	Zhytomyrska	Luhiny	1842	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA05460103	Zhytomyrska	Malyn	1908	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA05460101	Zhytomyrska	Malyn	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, agricultural
UA05460102	Zhytomyrska	Malyn	1939	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Bus station
UA05100101	Zhytomyrska	Myropol	1896	Broken masonry wall, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA05320101	Zhytomyrska	Narodychi	1914	Broken fence, gate with no lock	No sign or marker	21 to 100	Jewish cemetery
UA05110101	Zhytomyrska	Novohrad-Volynskyj	Unknown	No wall or gate	No sign or marker	1 to 20	Agricultural
UA05570101	Zhytomyrska	Olevsk	1906	Continuous fence, gate that locks	No sign or marker	501 to 5000	Jewish cemetery
UA05570102	Zhytomyrska	Olevsk	19th C.	No wall or gate	No sign or marker	1 to 20	Waste dumping

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA05350101	Zhytomyrska	Ovruch	n/a	No wall or gate	No sign or marker	0	Jewish cemetery
UA05350103	Zhytomyrska	Ovruch	1938	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Residential
UA05490101	Zhytomyrska	Pavoloch	n/a	No wall or gate	No sign or marker	0	Agricultural
UA05490102	Zhytomyrska	Pavoloch	1913	No wall or gate	No sign or marker	21 to 100	Agricultural, open market
UA05650101	Zhytomyrska	Pjatka	1864	No wall or gate	No sign or marker	21 to 100	Jewish cemetery with mass grave
UA05220101	Zhytomyrska	Radomysl	1910	Broken fence, no gate	No sign or marker	501 to 5000	Jewish cemetery
UA05660102	Zhytomyrska	Rajhorodok	1910	No wall or gate	No sign or marker	21 to 100	Jewish cemetery
UA05660101	Zhytomyrska	Rajhorodok	1882	No wall or gate	No sign or marker	21 to 100	Jewish cemetery with mass grave
UA05140101	Zhytomyrska	Rohachiv	20th C.	No wall or gate	No sign or marker	1 to 20	Agricultural
UA05300101	Zhytomyrska	Ruzhyn	1776	No wall or gate	No sign or marker	501 to 5000	Jewish cemetery
UA05410101	Zhytomyrska	Slovichno	1832	Broken fence, no gate	No sign or marker	101 to 500	Jewish cemetery
UA05290101	Zhytomyrska	Vcherajshe	1906	No wall or gate	No sign or marker	101 to 500	Jewish cemetery
UA05500101	Zhytomyrska	Vilsk	n/a	No wall or gate	No sign or marker	0	Jewish cemetery, agricultural
UA05060101	Zhytomyrska	V. Ivnytsia	1910	No wall or gate	No sign or marker	1 to 20	Agricultural
UA05080101	Zhytomyrska	V. Kodnia	1912	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA05470101	Zhytomyrska	V. Norinsk	1856	Broken fence, no gate	No sign or marker	21 to 100	Jewish cemetery
UA05130101	Zhytomyrska	V. Novo-Chartoryja	n/a	No wall or gate	No sign or marker	0	Agricultural
UA05120101	Zhytomyrska	V. Novo-Kotelnia	1909	No wall or gate	No sign or marker	101 to 500	Agricultural
UA05380101	Zhytomyrska	V. Novi Velednyky	1840	Continuous fence, gate with no lock	No sign or marker	21 to 100	Jewish part of municipal cemetery
UA05430101	Zhytomyrska	Volodarsk-Volynskyj	1918	Continuous fence, gate with no lock	No sign or marker	101 to 500	Jewish cemetery
UA05150101	Zhytomyrska	V. Sokoliv	1923	No wall or fence	No sign or marker	1 to 20	Jewish cemetery
UA05160101	Zhytomyrska	V. Trojaniv	1897	No wall or gate	No sign or marker	101 to 500	Jewish cemetery

Commission Survey Number	Oblast (Region)	Town	Oldest Stone	Walls/Gates	Markers/Signs	Approximate Number of Gravestones	Current Use
UA05340101	Zhytomyrska	Vzazivka	1929	No wall or gate	No sign or marker	1 to 20	Jewish cemetery
UA05190103	Zhytomyrska	Zhytomyr	n/a	No wall or gate	No sign or marker	0	Industrial or commercial
UA05190101	Zhytomyrska	Zhytomyr	1893	Continuous masonry wall, broken fence, gate with no lock	No sign or marker	5000+	Jewish cemetery
UA05190104	Zhytomyrska	Zhytomyr	1976	Continuous fence, gate with no lock	No sign or marker	501 to 5000	Jewish part of municipal cemetery
UA05190102	Zhytomyrska	Zhytomyr	n/a	No wall or gate	No sign or marker	0	Residential

Appendix IV: Mass Grave Sites

Information in this table has been derived from survey forms completed between 1995 and 2000 by the Jewish Preservation Committee of Ukraine. This is the most complete list of Jewish mass burial sites in Ukraine ever compiled; however, we know that there may be other unidentified mass graves in the country. More information on each site can be requested from the U.S. Commission for the Preservation of America's Heritage Abroad at uscommission@heritageabroad.gov.

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA23190501	Cherkaska	Buky	01.10.98
UA23190502	Cherkaska	Buky	01.10.98
UA23190503	Cherkaska	Buky	01.10.98
UA23190504	Cherkaska	Buky	01.10.98
UA23190505	Cherkaska	Buky	01.10.98
UA23180501	Cherkaska	Konela	01.10.98
UA23180502	Cherkaska	Konela	01.10.98
UA23090501	Cherkaska	Mliiv	05.02.98
UA23170501	Cherkaska	Sokolivka	01.10.98
UA23150501	Cherkaska	Sorokotiaha	01.10.98
UA23130501	Cherkaska	Talne	05.02.98
UA23160501	Cherkaska	Vorone	01.10.98
UA23140501	Cherkaska	Zhashkiv	01.10.98
UA23120501	Cherkaska	Zvenyhorodka	05.02.98
UA23080501	Cherkaska	Bilozirja	06.03.96
UA23220501	Cherkaska	Khrystynivka	10.06.99
UA23230501	Cherkaska	Ivanhorod	01.06.99
UA23300501	Cherkaska	Kaniv	07.06.99
UA23290501	Cherkaska	Lysianka	15.07.99
UA23290502	Cherkaska	Lysianka	15.07.99
UA23250501	Cherkaska	Monastyryshche	12.06.99
UA23250502	Cherkaska	Monastyryshche	12.06.99
UA23240501	Cherkaska	Talalaivka	02.06.99
UA23280501	Cherkaska	Terlytsia	17.06.99
UA23030501	Cherkaska	Uman	17.09.95
UA23060501	Cherkaska	V. Zelena Dibrova	13.09.95
UA23070501	Cherkaska	Zolotonosha	17.09.95
UA24110501	Chernihivska	Berezna	02.04.96
UA24010501	Chernihivska	Chernihiv	01.04.96
UA24010502	Chernihivska	Chernihiv	01.04.96
UA24220501	Chernihivska	Horodnia	13.03.96
UA24220502	Chernihivska	Horodnia	25.03.96
UA24140501	Chernihivska	Korop	16.04.96
UA24130501	Chernihivska	Kozelets	16.04.96
UA24060501	Chernihivska	Mena	01.04.96
UA24070501	Chernihivska	Nizhyn	02.04.96
UA24100501	Chernihivska	Oster	02.04.96
UA24180501	Chernihivska	Pryluky	12.03.96
UA24210501	Chernihivska	Semenivka	12.03.96

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA24240501	Chernihivska	Shchors	29.03.96
UA24170501	Chernihivska	Sosnytsia	16.04.96
UA24230501	Chernihivska	Borzna (V. Shapovalivka)	25.03.96
UA25190501	Chernivetska	Babyn	02.11.95
UA25010501	Chernivetska	Chernivtsi	02.10.95
UA25120501	Chernivetska	Chudyn	22.10.95
UA05620501	Chernivetska	Hlybochytisia	21.11.96
UA25180501	Chernivetska	Konstyntsi	02.11.95
UA25090501	Chernivetska	Novoselivka	18.10.95
UA25090502	Chernivetska	Novoselivka	20.10.95
UA25200501	Chernivetska	Shyshkivtsi	16.05.96
UA03040501	Dnipropetrovska	Apostolovo	05.06.95
UA03010501	Dnipropetrovska	Dnipropetrovsk	20.05.99
UA03020501	Dnipropetrovska	Kryvyj Rih	02.09.95
UA03030501	Dnipropetrovska	Nikopol	04.03.96
UA08300101	Ivano-Frankivska	Horodenka	2000
UA08220501	Ivano-Frankivska	Kolomyja	19.11.96
UA08020501	Ivano-Frankivska	Kosiv	28.06.95
UA08230501	Ivano-Frankivska	Nadvirna	19.11.96
UA08200501	Ivano-Frankivska	Rohatyn	18.11.96
UA08310101	Ivano-Frankivska	Semakovtsy	2000
UA08240501	Ivano-Frankivska	Zabolotiv	19.11.96
UA20040501	Kharkivska	Bohodukhiv	09.12.98
UA20070501	Kharkivska	Chuhuiv	25.12.98
UA20010501	Kharkivska	Kharkiv	28.10.98
UA20010502	Kharkivska	Kharkiv	02.11.98
UA20010503	Kharkivska	Kharkiv	31.10.98
UA20010504	Kharkivska	Kharkiv	31.10.98
UA20030501	Kharkivska	Krasnohrad	06.11.98
UA20020501	Kharkivska	Lozova	05.12.98
UA20050501	Kharkivska	Sakhnovshchyna	20.03.99
UA21030501	Khersonska	Beryslav	06.03.96
UA21080501	Khersonska	Borovyj Kut	12.09.95
UA21020501	Khersonska	Kakhovka	10.09.95
UA21020502	Khersonska	Kakhovka	10.09.95
UA21060501	Khersonska	Kujbyshevo	11.09.95
UA21040501	Khersonska	Novo-Vorontsovska	06.03.96
UA21120501	Khersonska	V. Brushintsi	13.09.95
UA21110501	Khersonska	V. Kalininske	12.09.95
UA21090501	Khersonska	V. Mala Semenukha	12.09.95
UA21070501	Khersonska	Vysokopillia	11.09.95
UA22090501	Khmelnitska	Chemerivtsi	31.08.95
UA22220501	Khmelnitska	Derazhnia	05.09.95
UA22200501	Khmelnitska	Hrytsiv	04.09.95
UA22390501	Khmelnitska	Huta Polonetska	06.03.96
UA22020501	Khmelnitska	Kamjanets Podilskyj	16.08.95
UA22020502	Khmelnitska	Kamjanets Podilskyj	17.08.95
UA22170501	Khmelnitska	Letychiv	06.09.95
UA22360501	Khmelnitska	Medzhybizh	08.09.95

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA22190501	Khmelnyska	Slavuta	04.09.95
UA22190502	Khmelnyska	Slavuta	04.09.95
UA22070501	Khmelnyska	Sudylykiv	30.08.95
UA22290501	Khmelnyska	V. Annopil	05.09.95
UA22290502	Khmelnyska	V. Annopil	05.09.95
UA22290503	Khmelnyska	v. Annopil	06.09.95
UA22160501	Khmelnyska	V. Chankiv	01.09.95
UA22100501	Khmelnyska	V. Demshyn	31.08.95
UA22150501	Khmelnyska	V. Demjanivtsi	31.08.95
UA22300501	Khmelnyska	V. Kilikiiv	06.09.95
UA22210501	Khmelnyska	V. Korchyk	04.09.95
UA22230501	Khmelnyska	V. Kutky	05.09.95
UA22270501	Khmelnyska	V. Manivtsi	05.09.95
UA22280501	Khmelnyska	V. Rosolivtsi	05.09.95
UA22110501	Khmelnyska	V. Stara Ushytsia	31.08.95
UA22380501	Khmelnyska	V. Staryj Kryvyn	06.03.96
UA22240501	Khmelnyska	V. Yarmolyntsi	06.09.95
UA22370501	Khmelnyska	V. Zhovtneve	06.03.96
UA22140501	Khmelnyska	Velykyj Zhvanchyk	31.08.95
UA22180501	Khmelnyska	Zinkiv	01.09.95
UA22080501	Khmelnyska	Shepetivka	30.08.95
UA10110501	Kirovohradska	Bereslavka	06.04.97
UA10100501	Kirovohradska	Bobrynets	06.04.97
UA10130501	Kirovohradska	Dobrovelychkivka	07.08.97
UA10120501	Kirovohradska	Dykivka	06.04.97
UA10140501	Kirovohradska	Hlyniane	07.08.97
UA10010501	Kirovohradska	Kirovohrad	07.08.97
UA10150501	Kirovohradska	Lypniazhka	06.08.97
UA10220501	Kirovohradska	Novo-Petrivka	08.08.97
UA10020501	Kirovohradska	Novoukrainka	07.08.97
UA10040501	Kirovohradska	Oleksandrivka	01.04.97
UA10180501	Kirovohradska	Stara Ulianivka	17.04.97
UA10090501	Kirovohradska	Svitlovodsk	04.04.97
UA10230501	Kirovohradska	Ternova Balka	08.08.97
UA10210501	Kirovohradska	Ustynivka	08.08.97
UA10170501	Kirovohradska	V. Losypivka	16.04.97
UA10160501	Kirovohradska	V. Markovo	16.04.97
UA10190501	Kirovohradska	Znamianka	07.08.97
UA09230501	Kyivska	Baryshivka	21.03.97
UA09200501	Kyivska	Bohuslav	14.03.97
UA09200502	Kyivska	Bohuslav	18.03.97
UA09330501	Kyivska	Hrebinky	06.03.97
UA09010501	Kyivska	Kyiv	27.01.98
UA09310501	Kyivska	Kovshevata	03.03.97
UA09320501	Kyivska	Medvyn	05.03.97
UA09320502	Kyivska	Medvyn	06.03.97
UA09210501	Kyivska	Perejaslav-Khmelnyskyj	20.03.97
UA09280501	Kyivska	Pjatyhory	25.03.97
UA09280502	Kyivska	Pjatyhory	26.03.97

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA09290501	Kyivska	Stavyshe	26.03.97
UA09290502	Kyivska	Stavyshe	27.03.97
UA09300501	Kyivska	Tarashcha	28.03.97
UA09300502	Kyivska	Tarashcha	31.03.97
UA09070501	Kyivska	Vasylkiv	04.08.97
UA09170501	Kyivska	Yahotyn	05.08.97
UA13270501	Lvivska	Dobromyl	13.08.97
UA13240103	Lvivska	Drohobych	2005
UA13340501	Lvivska	Holobutiv	10.11.98
UA13300501	Lvivska	Horodok	15.08.97
UA13590501	Lvivska	Kamjanka-Buzka	05.10.98
UA13040501	Lvivska	Komarno	11.08.97
UA13330501	Lvivska	Kurovichi	10.11.98
UA13010501	Lvivska	Lviv	13.08.97
UA13010502	Lvivska	Lviv	13.08.97
UA13410501	Lvivska	Sasiv	30.10.98
UA13030501	Lvivska	Skhidnitsa	10.08.97
UA13490501	Lvivska	Skole	09.11.98
UA13520501	Lvivska	Yavoriv	10.11.98
UA13230501	Lvivska	Zhovkva	14.08.97
UA13230502	Lvivska	Zhovkva	14.08.97
UA13130501	Lvivska	Zhydachiv	19.08.97
UA13420501	Lvivska	Zolochiv	30.10.98
UA14180501	Mykolaivska	Mariivka	02.12.96
UA14140501	Mykolaivska	Mykolaivka	28.11.96
UA14130501	Mykolaivska	Novo-Uman	02.12.96
UA14130502	Mykolaivska	Novo-Uman	27.11.96
UA14270501	Mykolaivska	Novo-Mykolaivka	02.12.96
UA14280501	Mykolaivska	Novo-Pavlivka	02.12.96
UA14240501	Mykolaivska	Porichchia	05.12.96
UA14090501	Mykolaivska	Slava	26.11.96
UA14120501	Mykolaivska	Sukha Balka	26.11.96
UA14150501	Mykolaivska	Vesele	28.11.96
UA14050501	Mykolaivska	Voznesensk	28.06.95
UA14070501	Mykolaivska	Yastribunove	26.11.96
UA14080501	Mykolaivska	Zelenyj Yar	26.11.96
UA14080502	Mykolaivska	Zelenyj Yar	28.11.96
UA14100501	Mykolaivska	Zhovtneve	26.11.96
UA14100502	Mykolaivska	Zhovtneve	26.11.96
UA15170501	Odeska	Ananjev	29.06.95
UA15170501	Odeska	Ananjev	30.06.95
UA15220501	Odeska	Berezivka	11.07.95
UA15030501	Odeska	Bilhorod-Dnistrovskij	29.06.95
UA15160501	Odeska	Dolynske	29.06.95
UA15300501	Odeska	Ivanivka	10.08.95
UA15300503	Odeska	Ivanivka	12.07.95
UA15070501	Odeska	Kodyma	29.06.95
UA15070502	Odeska	Kodyma	29.06.95
UA15150501	Odeska	Kotovsk	29.06.95

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA15110501	Odeska	Kozatske	29.06.95
UA15340501	Odeska	Mykolaivka-Novorosijska	13.07.95
UA15010501	Odeska	Odesa	03.12.96
UA15010502	Odeska	Odesa	28.06.95
UA15010503	Odeska	Odesa	28.06.95
UA15010504	Odeska	Odesa	28.06.95
UA15010505	Odeska	Odesa	28.06.95
UA15230501	Odeska	Perelety	11.07.95
UA15200501	Odeska	Savran	09.07.95
UA15330501	Odeska	Tarutino	13.07.95
UA15260501	Odeska	V. Anno-Pokrovka	11.07.95
UA15270501	Odeska	V. Balalajchuk	12.07.95
UA15250501	Odeska	V. Borshchi	11.07.95
UA15240501	Odeska	V. Honorata	11.07.95
UA15300502	Odeska	V. Ivanivka	12.07.95
UA15090501	Odeska	V. Krutne	29.06.95
UA15320501	Odeska	V. Pavlinka	13.07.95
UA15290501	Odeska	V. Sofiiivka	12.07.95
UA15280501	Odeska	V. Vynohradne	12.07.95
UA15180501	Odeska	V. Yasinovo	09.07.95
UA15140501	Odeska	V. Zahnitkiv	29.06.95
UA15310501	Odeska	Velykyj Dalnyk	12.07.95
UA16100501	Poltavska	Hadiach	14.11.95
UA16090501	Poltavska	Hradisk	25.07.95
UA16140501	Poltavska	Khorol	01.08.95
UA16110501	Poltavska	Kobyliaky	31.07.95
UA16150501	Poltavska	Kremenchuk	31.07.95
UA16030501	Poltavska	Lubny	14.07.95
UA16120501	Poltavska	Myrhorod	31.07.95
UA16060501	Poltavska	Pyriatyn	05.02.96
UA16080501	Poltavska	Semenivka	18.07.95
UA16070501	Poltavska	V. Berezova Rudka	15.02.96
UA16070501	Poltavska	V. Berezova Rudka	14.07.95
UA16130501	Poltavska	Zinkiv	05.03.96
UA17270501	Rivnenska	Berezhno	04.12.96
UA17160501	Rivnenska	Boremel	08.08.95
UA17150501	Rivnenska	Demydivka	08.08.95
UA17030501	Rivnenska	Dubno	06.03.96
UA17030502	Rivnenska	Dubno	06.03.96
UA17030503	Rivnenska	Dubno	06.03.96
UA17030504	Rivnenska	Dubno	06.03.96
UA17230501	Rivnenska	Dubrovysia	04.12.96
UA17280501	Rivnenska	Suhovolia (Hamlet)	04.12.96
UA17290501	Rivnenska	Kalynivka	04.12.96
UA17120501	Rivnenska	Klevan	01.12.94
UA17120502	Rivnenska	Klevan	01.12.94
UA17120503	Rivnenska	Klevan	01.12.94
UA17120504	Rivnenska	Klevan	01.12.94
UA17080501	Rivnenska	Korets	08.08.95

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA17040501	Rivnenska	Kostopil	28.11.94
UA17040502	Rivnenska	Kostopil	28.11.94
UA17040503	Rivnenska	Kostopil	29.11.94
UA17090501	Rivnenska	Mizych	20.12.94
UA17170501	Rivnenska	Oleksandrija	23.05.96
UA17130501	Rivnenska	Ostroh	08.08.95
UA17010501	Rivnenska	Rivne	08.08.95
UA17240501	Rivnenska	Sarny	04.12.96
UA17240502	Rivnenska	Sarny	04.12.96
UA17330501	Rivnenska	Sosnove	04.12.96
UA17330502	Rivnenska	Sosnove	04.12.96
UA17200501	Rivnenska	Torhovysia	09.08.95
UA17350501	Rivnenska	Tuchyn	03.12.96
UA17070501	Rivnenska	Velyki Mezhyrichi	05.12.96
UA17250501	Rivnenska	Volodymyrets	04.12.96
UA17210501	Rivnenska	Vysotsk	04.12.96
UA17100501	Rivnenska	Zdolbuniv	02.08.95
UA18110501	Sumska	Buryn	02.02.98
UA18110502	Sumska	Buryn	03.02.98
UA18080501	Sumska	Chervone	02.02.98
UA18160501	Sumska	Druzhba	20.08.97
UA18060501	Sumska	Herasymivka	08.09.97
UA18050501	Sumska	Hlynsk	02.02.98
UA18070501	Sumska	Hlukhiv	08.09.97
UA18020501	Sumska	Konotop	09.08.95
UA18030501	Sumska	Krolevets	10.08.95
UA18150501	Sumska	Okhtyrka	03.02.98
UA18150502	Sumska	Okhtyrka	03.02.98
UA18090502	Sumska	Putyvl	02.02.98
UA18040501	Sumska	Romny	20.08.97
UA18040502	Sumska	Romny	20.08.97
UA18040503	Sumska	Romny	08.09.97
UA18130501	Sumska	Serednia Buda	03.02.98
UA18140501	Sumska	Shostka	03.02.98
UA18140502	Sumska	Shostka	03.02.98
UA18010501	Sumska	Sumy	10.12.98
UA18170501	Sumska	Tulyholovo	20.08.97
UA18120501	Sumska	Velyka Pysarivka	03.02.98
UA18100501	Sumska	Volokitino	02.02.98
UA19090501	Ternopil'ska	Berezhany	20.12.96
UA19160501	Ternopil'ska	Buchach	10.12.96
UA19050501	Ternopil'ska	Katerynivka	29.09.95
UA19200501	Ternopil'ska	Khorostkiv	10.12.96
UA19030501	Ternopil'ska	Kremenets	27.09.95
UA19250501	Ternopil'ska	Plebanivka	10.12.96
UA19060501	Ternopil'ska	Pochaiv	11.12.96
UA19070501	Ternopil'ska	Shumsk	11.12.96
UA19040501	Ternopil'ska	Staryj Vyshnevents	28.09.95
UA01480501	Vinnytska	Akymivka	23.06.97

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA01360501	Vinnytska	Balanivka	04.03.96
UA01230501	Vinnytska	Bar	28.02.96
UA01800501	Vinnytska	Bilopillia	05.02.98
UA01880501	Vinnytska	Bershad	15.10.98
UA01610501	Vinnytska	Bortnyky	18.07.97
UA01050501	Vinnytska	Brailiv	30.01.98
UA01050502	Vinnytska	Brailiv	30.01.98
UA01240501	Vinnytska	Bratslav	17.07.97
UA01340502	Vinnytska	Chukiv	18.07.97
UA01430501	Vinnytska	Dashiv	09.06.97
UA01730501	Vinnytska	Diakivtsi	30.01.98
UA01970501	Vinnytska	Frankivka	15.10.98
UA01100501	Vinnytska	Hajsyn	15.07.97
UA01650501	Vinnytska	Hraniv	24.07.97
UA01810501	Vinnytska	Ivaniv	05.02.98
UA01100502	Vinnytska	Ivashkivtsi	10.05.99
UA01110501	Vinnytska	Kalynivka	26.02.96
UA01840501	Vinnytska	Koziatyn	06.02.98
UA01860501	Vinnytska	Khmilnyk	06.02.98
UA01860502	Vinnytska	Khmilnyk	06.02.98
UA01860503	Vinnytska	Khmilnyk	06.02.98
UA01860504	Vinnytska	Khmilnyk	06.02.98
UA01640501	Vinnytska	Krasnopilka	18.07.97
UA01690501	Vinnytska	Ladyzhyn	04.07.97
UA01720501	Vinnytska	Lityn	04.02.98
UA01720502	Vinnytska	Lityn	04.02.98
UA01720503	Vinnytska	Lityn	21.02.98
UA01720504	Vinnytska	Lityn	21.02.98
UA01660501	Vinnytska	Mykhajlivka	09.07.97
UA01960501	Vinnytska	Mohyliv-Podilskyj	15.10.98
UA01870501	Vinnytska	Nekrasovo	06.02.98
UA01870502	Vinnytska	Nekrasovo	06.02.98
UA01320501	Vinnytska	Nemyriv	29.07.97
UA01320502	Vinnytska	Nemyriv	29.07.97
UA01320503	Vinnytska	Nemyriv	30.07.97
UA01320504	Vinnytska	Nemyriv	30.07.97
UA01580501	Vinnytska	Nova Pryluka	11.07.97
UA01580502	Vinnytska	Nova Pryluka	15.07.97
UA01040501	Vinnytska	Obodivka	12.04.97
UA01470501	Vinnytska	Orativ	04.07.97
UA01910501	Vinnytska	Ozaryntsi	01.10.98
UA01600501	Vinnytska	Pechora	21.07.97
UA01600502	Vinnytska	Pechora	22.07.97
UA01180501	Vinnytska	Pishchanka	27.02.96
UA01540501	Vinnytska	Pliskiv	18.07.97
UA01540502	Vinnytska	Pliskiv	15.06.97
UA01500501	Vinnytska	Pohrebyshche	01.07.97
UA01500502	Vinnytska	Pohrebyshche	01.07.97
UA01500503	Vinnytska	Pohrebyshche	06.07.97

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA01500504	Vinnytska	Pohrebyshche	07.07.97
UA01500505	Vinnytska	Pohrebyshche	01.07.97
UA01380501	Vinnytska	Rachnyj-Lisiv	04.03.96
UA01710501	Vinnytska	Rajhorod	25.07.97
UA01850501	Vinnytska	Samhorodok	06.02.98
UA01200501	Vinnytska	Stanislavchyk	28.02.96
UA01570501	Vinniyska	Stara Pryluka	08.07.97
UA01820501	Vinnytska	Stryzhavka	05.02.98
UA01670501	Vinnytska	Tarasivka	25.07.97
UA01680501	Vinnytska	Teplyk	28.07.97
UA01620501	Vinnytska	Torkiv	29.01.98
UA01270501	Vinnytska	Tulchyn	15.07.97
UA01790501	Vinnytska	Tyvrviv	06.02.98
UA01750501	Vinnytska	Ulaniv	30.01.98
UA01370501	Vinnytska	V. Borivka	04.03.96
UA01340501	Vinnytska	V. Chukiv	04.03.96
UA01350501	Vinnytska	V. Kurinivka	04.03.96
UA01400501	Vinnytska	V. Matijkiv	04.03.96
UA01420501	Vinnytska	V. Mezhyriv	04.03.96
UA01330501	Vinnytska	V. Miziakiv	04.03.96
UA01410501	Vinnytska	V. Yaltushkiv	04.03.96
UA01560501	Vinnytska	Vachnivka	09.07.97
UA01560502	Vinnytska	Vachnivka	08.07.97
UA01390501	Vinnytska	Vapniarka	04.03.96
UA01010501	Vinnytska	Vinnytsia	28.01.98
UA01010502	Vinnytska	Vinnytsia	28.01.98
UA01010503	Vinnytska	Vinnytsia	28.01.98
UA01590501	Vinnytska	Voronovytsia	23.07.97
UA01590502	Vinnytska	Voronovytsia	23.07.97
UA01700501	Vinnytska	Zarudyntsi	18.07.97
UA01700502	Vinnytska	Zarudyntsi	18.07.97
UA01020501	Vinnytska	Zhabokrychi	15.01.97
UA01780501	Vinnytska	Zhezheliv	04.02.98
UA01440501	Vinnytska	Zhornyshche	09.06.97
UA02100501	Volynska	Berestechko	28.03.96
UA02210501	Volynska	Holoby	02.04.96
UA02210502	Volynska	Holoby	02.04.96
UA02110501	Volynska	Horokhiv	15.03.97
UA02110502	Volynska	Horokhiv	28.03.96
UA02110503	Volynska	Horokhiv	28.03.96
UA02300501	Volynska	Kamin Kashyrskyj	19.02.97
UA02160501	Volynska	Kolky	02.04.96
UA02270501	Volynska	Kyselyn	26.02.97
UA02270502	Volynska	Kyselyn	26.02.97
UA02010501	Volynska	Lutsk	11.03.96
UA02150501	Volynska	Olyka	30.05.96
UA02260501	Volynska	Ozeriany	13.02.97
UA02250501	Volynska	Ozutychi	13.02.97
UA02060101	Volynska	Rozhyshche	27.03.96

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA02060501	Volynska	Rozhyshche	28.03.96
UA02290501	Volynska	Sokil	14.02.97
UA02020501	Volynska	Torchyn	25.03.96
UA02220501	Volynska	Trojanivka	02.04.96
UA02200501	Volynska	Tsmyny	02.04.96
UA02130501	Volynska	V. Manevychi	28.03.96
UA02180501	Volynska	V. Melnytsia	02.04.96
UA02120501	Volynska	V. Senkevychivka	28.03.96
UA02190501	Volynska	V. Stariy Chartoriysk	20.12.96
UA02090501	Volynska	V. Zhuravnyky	28.03.96
UA02080502	Volynska	Volodymyr Volynskyj	28.03.96
UA02080501	Volynska	Volodymyr Volynskyj	28.03.96
UA02230501	Volynska	Yaromel	02.04.96
UA02230502	Volynska	Yaromel	21.11.96
UA06060501	Zakarpatska	V. Torun	06.06.96
UA07020501	Zaporizka	Huliaj Pole	27.06.95
UA07030501	Zaporizka	Melitopol	27.06.95
UA07030502	Zaporizka	Melitopol	27.06.95
UA07100501	Zaporizka	Mykhajlivka	27.06.95
UA07110501	Zaporizka	Molochansk	27.06.95
UA07110502	Zaporizka	Molochansk	27.06.95
UA07090501	Zaporizka	Novo-Zlatopol	27.06.95
UA07120501	Zaporizka	Prijutnoje	27.06.95
UA07060501	Zaporizka	Tokmak	27.06.95
UA07010501	Zaporizka	Zaporizhzhia	27.06.95
UA07010502	Zaporizka	Zaporizhzhia	27.06.95
UA07010503	Zaporizka	Zaporizhzhia	27.06.95
UA05440501	Zhytomyrska	Andrushivka	30.05.96
UA05440502	Zhytomyrska	Andrushivka	30.05.96
UA05010501	Zhytomyrska	Baranivka	23.04.96
UA05580501	Zhytomyrska	Barashi	21.11.96
UA05450501	Zhytomyrska	Bilylivka	30.05.96
UA05020501	Zhytomyrska	Berdychiv	15.08.96
UA05020502	Zhytomyrska	Berdychiv	16.08.96
UA05020503	Zhytomyrska	Berdychiv	26.02.97
UA05250501	Zhytomyrska	Cherniakhiv	26.06.95
UA05480501	Zhytomyrska	Chervone	31.05.96
UA05480502	Zhytomyrska	Chervone	31.05.96
UA05210501	Zhytomyrska	Chudniv	31.05.96
UA05550501	Zhytomyrska	Dovbysh	05.06.96
UA05550502	Zhytomyrska	Dovbysh	05.06.96
UA05550503	Zhytomyrska	Dovbysh	05.06.96
UA05040501	Zhytomyrska	Dzerzhynsk	26.06.95
UA05040502	Zhytomyrska	Dzerzhynsk	25.11.96
UA05050501	Zhytomyrska	Emelchyn	25.11.96
UA05030501	Zhytomyrska	Horodnytsia	26.02.97
UA05330501	Zhytomyrska	Ivanopil	25.04.96
UA05520501	Zhytomyrska	Kalynivka	01.06.96
UA05070501	Zhytomyrska	Kaminnyj Brid	25.11.96

Commission Survey Number	Oblast (Region)	Town	Date of Survey
UA05070502	Zhytomyrska	Kaminnyj Brid	25.11.96
UA05360501	Zhytomyrska	Khodorkiv	29.04.96
UA05370501	Zhytomyrska	Korostyn	17.05.96
UA05200501	Zhytomyrska	Korostyshiv	26.06.95
UA05200502	Zhytomyrska	Korostyshiv	24.04.96
UA05600501	Zhytomyrska	Kupishche	13.08.97
UA05090501	Zhytomyrska	Liubar	30.05.96
UA05710501	Zhytomyrska	Liubomyrka	26.02.97
UA05610501	Zhytomyrska	Marjanivka	21.11.96
UA05420501	Zhytomyrska	Meleny	21.05.96
UA05700501	Zhytomyrska	Myrnyj	26.02.97
UA05100501	Zhytomyrska	Myropol	25.11.96
UA05320501	Zhytomyrska	Narodychi	25.04.96
UA05130501	Zhytomyrska	Novo-Chortoryja	23.04.96
UA05110504	Zhytomyrska	Novohrad-Volynskyj	12.08.96
UA05110501	Zhytomyrska	Novohrad-Volynskyj	26.06.95
UA05110502	Zhytomyrska	Novohrad-Volynskyj	26.06.95
UA05110503	Zhytomyrska	Novohrad-Volynskyj	26.06.95
UA05350501	Zhytomyrska	Ovruch	29.04.96
UA05490501	Zhytomyrska	Pavoloch	01.06.96
UA05510501	Zhytomyrska	Povchyno	01.06.96
UA05650501	Zhytomyrska	Pjatka	02.11.96
UA05670501	Zhytomyrska	Radomyshl	13.08.96
UA05670502	Zhytomyrska	Radomyshl	13.08.96
UA05660501	Zhytomyrska	Rajhorodok	04.08.96
UA05140501	Zhytomyrska	Rohachiv	25.11.96
UA05140502	Zhytomyrska	Rohachiv	25.11.96
UA05300501	Zhytomyrska	Ruzhyn	25.04.96
UA05300502	Zhytomyrska	Ruzhyn	25.04.96
UA05410501	Zhytomyrska	Slovichno	21.05.96
UA05540501	Zhytomyrska	Stara Kotelnia	05.06.96
UA05540502	Zhytomyrska	Stara Kotelnia	03.06.96
UA05690501	Zhytomyrska	Sukhovolia	12.02.97
UA05160501	Zhytomyrska	Trojaniv	31.05.96
UA05080501	Zhytomyrska	V. Kodnia	25.11.96
UA05270501	Zhytomyrska	V. Kolodianka	24.04.96
UA05380501	Zhytomyrska	V. Novi Veleznyky	21.05.96
UA05680501	Zhytomyrska	V. Radianske	20.02.97
UA05240501	Zhytomyrska	V. Yarun	26.06.95
UA05560501	Zhytomyrska	Varvarivka	21.11.96
UA05290501	Zhytomyrska	Vcherajshe	26.06.95
UA05630501	Zhytomyrska	Verkhivnia	21.11.96
UA05430501	Zhytomyrska	Volodarsk- Volynskyj	30.05.96
UA05430502	Zhytomyrska	Volodarsk- Volynskyj	30.05.96
UA05340501	Zhytomyrska	Vzazivka	26.04.96
UA05640501	Zhytomyrska	Yosypivka	21.11.96
UA05190501	Zhytomyrska	Zhytomyr	23.04.96
UA05190502	Zhytomyrska	Zhytomyr	31.05.96

Appendix V: Partial List of Holocaust Memorials in Ukraine

Bila Tserkva (Kyivska). Rough hewn stone with plaque attached in Russian on stone. Erected 1991.

Berdychiv (Zhytomyrska). Stone obelisk with engraved Russian text in Jewish cemetery. (Figure 48)

Berdychiv (Zhytomyrska). Trapezoidal stone with engraved Russian text in memory of 3,000 children.

Bolekniv (Ivano-Frankivska).

Brailiv (Vinnytska). Stone monument and fence. Plaques with names of the victims are attached to the stone wall.

Bratslav (Vinnytska). Concrete tablets with plaques inscribed in Russian. Monument is behind small iron fence.

Brody (Lvivska). Large rectangular stone with engraved text in Hebrew, Russian, and English at one end of cemetery in forest.

Chernihiv (Chernihivska). Large stone obelisk with plaque in forest on stone.

Chernivtsi (Chernivetska). Square stone with engraved Russian text and two photos.

Chetvertnja (Volynska).

Derazhina (Khmelnyska).

Drohobych (Lvivska). Memorial plaque at mass grave site.

Dubno (Rivenska). Large metal sculpture at killing site with plaque of Russian text. Mounted on stones behind fence.

Dubrovysia (Rivenska).

Hertsia (Chernivetska).

Hlukhiv (Sumska). Large rough stone with plaque attached in English, Hebrew, and Russian is situated in forest.

Horokhiv (Volynska). Large black stone with engraved Russian text. Stone has angled top and is behind a fence. The monument is at the killing site of 2,000 Jews.

Horokhiv (Volynska). Two dark stones, one with Star of David and Russian text and the other with the engraved image of a woman and several crosses, mark the spot at which 3,000 Jews were shot by Nazis.

Horodenka (Ivano-Frankivska). Light stone, in shape of tombstone, rests in field and is inscribed in Hebrew and Russian.

Ivano-Frankivsk (Ivano-Frankivska). Large stone with engraved Hebrew text at killing site in forest. Set on raised platform behind fence.

Kalush (Ivano-Frankivska). Very large stone monument. Engraved Hebrew, Russian, and English text on black slab set in arched white stone.

Kamin Kashyrskyj (Volynska). Black stone monument in center of town. Engraved in Russian and Hebrew.

Kamin Kashyrskyj (Volynska). Large dark square stone at killing site. Engraved in Russian and Hebrew.

Kamin Kashyrskyj (Volynska). Large dark stone with “rough” edges. Monument appears to be in forest, behind fence. The stone is at a killing site.

Kamjanets-Podilskyj (Khmelnyska). Obelisk set upon sculpted base. Engraved Hebrew text.

Kamjanets-Podilskyj (Khmelnyska). Obelisk with Russian text engraved and with plaque in Russian. In cemetery, standing alone.

Kamjanets-Podilskyj (Khmelnyska). Square base with Hebrew plaque. Pyramidal peak. Monument is in cemetery, but stands alone.

Khmilnyk (Vinnytska).

Khmelnyskyj (Khmelnyska). Plaque in Russian and Hebrew. Set in stones arranged in brick-like manner. Monument stands alone in park.

Kyiv (Kyivska). Stone sculpture of figures with plaques at their feet. Monument is a few miles from actual killing site.

Kyiv, Babi Yar ravine (Kyivska). Sculpted metal menorah resting atop pyramidal steps at killing site. (Figure 38)

Kyselyn (Volynska).

Kodnya (Zhytomyrska). Two monuments on mass grave sites.

Kolky (Volynska).

Kolomyja (Ivano-Frankivska). Plaque in English, Russian, and Hebrew attached to roughly-hewn stone. Erected 1993. Memorial near edge of park/forest.

Korets (Rivnenska). Large reddish stone set atop pedestal is in the forest.

Kosiv (Ivano-Frankivska). Small light stone behind fence in cemetery. Inscribed in Hebrew.

Kremenets (Ternopilka). Stone arrangement in form of cylinder with plaque in Russian and Hebrew. Monument is set atop two layers of stones. (Same stones used for building monument.)

Liuboml (Volynska). Three-stone arrangement of grey stone with plaque engraved in Hebrew, Russian, and English text at killing site.

Lutsk (Volynska). Granite and marble monument with inscription in Yiddish and Ukrainian.

Lviv (Lvivska). Free-standing metal sculpture in memorial square, surrounded by smaller memorial plaques in Russian, Hebrew, Polish, and English.

Lviv (Lvivska). Roughly hewn stone engraved in Hebrew, Russian, and English text commemorating the Janowska camp in L’viv.

Mohyliv-Podilskyj (Vinnytska). Black stone with Russian and Hebrew text mounted on smaller grey stone with menorah. At site of ghetto.

Nemyriv (Lvivska). Small concrete monument with plaque in Russian.

Novohrad-Volynskyj (Zhytomyrska). Reddish stone pyramid with Hebrew engraved set atop triangle of black stone with engraving to form three-dimensional Star of David. Incorporated into red pyramid is stone sculpture of human figure. Monument is in park and dedicated on its own elevated ground.

Odesa (Odeska). Rough stone in center of Odessa with engraved Russian.

Ostroh (Rivnenska). Memorial plaque and round stone with attached plaque in Hebrew and Russian at killing site in forest.

Ozeriany (Volynska).

Pechora (Vinnytska). Stone monument with bust atop. Plaques in Russian and Hebrew. Erected 1970.

Polonne (Khmelnyska). Large stone obelisk with star atop and attached plaque in Russian at killing site in forest.

Polonne (Khmelnyska). Rectangular stone with engraved text. Monument is fenced off at edge of park/forest.

Putyla (Chernivitska). Large cylindrical, sculpted stone. Monument is reddish and engraved with faces, figures, and text in Russian and Yiddish.

Rava-Ruska (Lvivska). Monument is constructed of assembled tombstones supporting each other in an open area behind a small, blue fence.

Rivne (Rivnenska). Freestanding sculpted metal menorah. (Figure 39)

Rivne (Rivnenska). Freestanding stone sculpture of human figures inside/under large metal pieces and trees.

Rivne (Rivnenska). Monument in center of cemetery with engraved stone (Russian and Hebrew) set atop fragments of smaller stones.

Rivne (Rivnenska). Plaques in Hebrew mounted on stones surround the monument square in Rovno. The plaques list the names of Rovno's Jews who were murdered by the Nazis.

Sambir (Lvivska). Plaque on wall of Jewish cemetery in Russian in memory of Sambir's Jews murdered by Nazis.

Sarny (Rivnenska).

Semakovtsy (Ivavo-Frankivska). Marker at mass grave site.

Shepetivka (Khmelnyska). Large rectangular stone memorial set on stone behind fence at killing site.

Skalat (Ternopilska). Plaque in English and Russian on fence of Jewish cemetery in memory of martyred Jewish community of Skala.

Skala Podilska (Ternopilska). Large black stone with engraved Hebrew and Russian text set on stone in field at site of destroyed Jewish cemetery.

Skvira (Kyivska). Red stone with engraved image and Russian. Monument is set on stone blocks.

Starokostiantyniv (Khmelnyska). Large white stone with rectangular base and obelisk peak. On stone is mounted plaque in black with gold lettering. Monument is fenced off.

Stavyshche (Kyivska). Monument composed of three brown marble tablets engraved in Russian and Hebrew. Monument is in forest.

Talne (Kyivska). Square grey stone with white lettering on stone base. Monument is fenced.

Ulaniv (Vinnytska).

Vinnytsia (Vinnytska). Stone obelisk set on black stone monument with Russian plaque. Monument is fenced.

Volodymyrets (Rivnenska). Large square stone set in forest. Engraved in Hebrew and Russian. Monument is at killing site of 3,000 Jews.

Voznesensk (Mykolaivska). Large light stone set on block. Engraved in Russian and Yiddish. Monument is at killing site of 20,000 Jews.

Vysotsk (Rivnenska).

Zhytomyr (Zhytomyrska). Slab of red granite with Hebrew and Ukrainian inscription set on concrete Star of David shaped base. (Figures 1&2)

Zvenyhorodka (Cherkaska). Large, black, square stone with engraving. Monument is fenced.

Appendix VI: List of Useful Contact Organizations, Institutions and Individuals

JEWISH ORGANIZATIONS IN UKRAINE

Chief Rabbi of Ukraine

Address: Shchekavytska Str. 29
04071 Kyiv
Telephone: +(380 44) 463 7085
Fax: +(380 44) 463 7088
Internet: www.greatsynagogue.kiev.ua
E-mail: Kievrabbi@yahoo.com
Contact: Rabbi Y. D. Bleich

Federation of Jewish Communities of Ukraine

Address: Donetska Str. 11
49080 Dnipropetrovsk
Telephone: +(380 562) 325 574,
325 757, 326 400
Fax: +(380 562) 325 573
Internet: www.fjc.ru
Contact: Rabbi Meir Stambler

Jewish Council of Ukraine

Address: Nemanska Str. 7
01103 Kyiv 103
Telephone: +(380 44) 296 3961
Fax: +(380 44) 295 9604
Internet: www.jewish.kiev.ua

Jewish Foundation of Ukraine

Address: P.O. Box 6
01001 Kiyiv 1

International Centre of Jewish Community Programs “Migdal”

Address: Mala Arnautska Str. 46-a
65023 Odesa
Telephone: +(380 48) 237 212
Fax: +(380 48) 234 3968
Internet: www.migdal.ru
E-mail: migdal@tm.odessa.ua
Contact: Kira Verkhovskaya
Chairman of the Board

Regional Association of Jewish Communities

Address: Oktiabrskaya Str. 36
83086 Donetsk
Telephone: +(380 62) 345 00 51
Fax: +(380 62) 334 35 28
Contact: David Studenikin

Union of Jewish Religious Organizations of Ukraine

Address: Bestuzheva Str. 32, Apt.5
04123 Kyiv
Telephone: +(380 44) 434 7098
Fax: +(380 44) 463 7088
E-mail: inna@ioffe Rambler.ru
Contact: Faina Markovna Ioffe

Regional Association of Jewish Communities of South Ukraine

Address: Osypova Str. 21
City: Post Code: 65011 Odesa
Telephone: +(380 482) 21 88 90, 21 87 36
Fax: +(380 482) 49 63 01
Email: awolff@shomrei.farlep.net
Contact: Rabbi Avraham Wolf

All-Ukrainian Jewish Congress

Address: Mechnikova Str. 14/1
01023 Kyiv
Telephone: +(380 44) 235 7120
Fax: +(380 44) 235 1067
(Address was added from Internet)
Internet: [www.jewish.kiev.ua/
oldversion/index.htm](http://www.jewish.kiev.ua/oldversion/index.htm)
E-mail: vek@i.kiev.ua
Contact: Edvin Smelyanskiy
Executive Vice-President

Association of Jewish Culture

Address: Mala Arnautska Str. 46a
City: Post Code: 65011 Odesa
Telephone: +(380 482) 21 83 75
Contact: Aleksander Vinogradsky

Association of Jewish Organizations and Communities of Ukraine

Address: Kurska Str. 6
03049 Kyiv
Telephone: +(380 44) 276 3431
Fax: +(380 44) 271 7144

Association of Jewish Communities of Mykolaiv Region

Address: K. Libknekhta Str. 15
City: 54001 Mykolaiv *Post Code:*
Telephone: +(380 512) 35-55-39
Fax: +(380 512) 58 05 36
E-mail: shalom@gottlib.mk.ua
Contact: Rabbi Sholom Gottlib

Centre for Collecting and Preserving Jewish Heritage in Donetsk Region

Address: Oktiabrskaya Str. 36
83086 Donetsk
Telephone: +(380 62) 345 00 53, 334 36 52
Contact: Vyacheslav Verkhovsky

Federation of Jewish Communities of Zhytomyr and Region

Address: Mala Berdychivska Str. 5
City: 10014 Zhytomyr *Post Code:*
Telephone: +(380 412) 22 27 17
Internet: www.office@fjc.zt.ua
E-mail: chabad@com.zt.ua
Contact: Nochum Tamarin

Jewish Communities Coordination Center in Kherson

Address: Horkoho Str. 27
73025 Kherson
Telephone: +(380 552) 26 41 29, 26 28 14, 22 33 34
Fax: +(380 552) 32 53 67
E-mail: chabad1@selen.kherson.ua
Contact: Peisakh Eliezer Livshitz

Vinnytsia Region Jewish Community Center MISHPAKHA

Address: Kosmonavtiv Str. 8
21021 Vinnytsia
Telephone: +(380 0432) 468339
E-mail: mishpakha@vinita.com
Contact: Michail Eugene Zilbert

Babyn Yar Memorial Fund

Address: Nemanska Str. 7
01103 Kyiv
Telephone: +(380 44) 295 9604
Fax: +(380 44) 228 7272

INTERNATIONAL ORGANIZATIONS

Agudath Israel World Organization

Address: 84 William Str.
New York, NY 10038
USA
Telephone: +(1 212) 797 9000
Fax: +(1 212) 269 2843

American Jewish Joint Distribution Committee

Address: 711 Third Avenue,
10th Floor
New York, NY 10017
USA
Telephone: +(1 212) 687 6200
Fax: +(1 212) 370 5467

Union of Councils

American Jewish Organization for Human Rights

Address: P.O. Box #581
290054 Lviv
Ukraine
Telephone: +(38 0322) 622219
Fax: +(38 0322) 631133
E-mail: meylach@link.lviv.ua
Contact: Meylakh Sheykhet

Center for Jewish Art Hebrew University

Address: Mount Scopus
Humanities Building
91905 Jerusalem
Israel
Telephone: +(972 2) 5882281
Fax: +(972 2) 5400105

**Committee for the Preservation of the
Jewish Cemeteries of Ternopol and
Mickulintsy, Ukraine**

Address: 1452 55th Street
Brooklyn, NY 11219
USA
Telephone: +(1 718) 972 2210
Fax: +(1 718) 853 1633

Gesher Galicia

Special Interest Group for Galician Jewish
Family History

Internet: www.jewishgen.org/Galicia

European Council of Jewish Communities

Address: The Forum
74/80 Camden Street
London NW1 OEG
UK
Telephone: +(44) 207380 000
Fax: +(44) 207691 1780
Internet: www.ecjc.org
E-mail: info@ecjc.org

**International Association of Jewish
Genealogical Societies**

www.jewishgen.org/ajgs

International Survey of Jewish Monuments

Address: P.O. Box 201
120 Julian Place
Syracuse, NY 13210
USA
Telephone: +(1 315) 474 2350
Fax: +(1 315) 474 2347

**Jerusalem Center for Documentation of the
Diaspora Heritage**

Address: P.O.B. 39042
Givat Ram
91390 Jerusalem
Israel
E-mail: archives@vms.huji.ac.il

JewishGen Ukraine SIG

www.jewishgen.org/Ukraine/index.htm

National Conference on Soviet Jewry

Address: 1640 Rhode Island Ave., N.W.,
Ste. 501
Washington, DC 20036
USA
Telephone: +(1 202) 898 2500
Fax: +(1 202) 898 0822

Ukrainian Cemeteries Preservation Society

Address: 199 Lee Ave., Ste. 127
Brooklyn, NY 11211
USA
Telephone: +(1 718) 887 0961
Fax: +(1 718) 887 0977
E-mail: ukrainiancps@juno.com
Contact: Moshe Landau President

**Union of Councils of Jews in the Former
Soviet Union**

Telephone: +(1 202) 775 9770 x107
Fax: +(1 202) 775 9776
www.fsmonitor.com/frames/whoweare.shtml

World Jewish Congress

Address: 501 Madison Avenue
New York, NY 10022
USA
Telephone: +(1 212) 756 7570

**World Monuments Fund
Jewish Heritage Program**

Address: 95 Madison Ave., 9th Floor
New York, NY 10016
USA
Telephone: +(1 212) 517 9367
Fax: +(1 212) 517 9494

**ARCHIVES, LIBRARIES, MUSEUMS, AND
OTHER RESEARCH ORGANIZATIONS IN
UKRAINE**

Berdychiv Jewish Community Library

Address: 9 Sichnia Str. 3
13300 Berdychiv
Telephone: +(380 4143) 212 89
Internet: www.fjc.ru
Contact: Hana Taler

Instytut Yudaiky

(Institute of Jewish Studies)
Address: Kurska Str. 6.
03049 Kyiv
Telephone: +(380 44) 248 89 17
Fax: +(38 044) 248 89 17
Internet: www.judaica.kiev.ua
E-mail: finberg@irf.kiev.ua
judaica@svitonline.com
Contact: Director Leonid Finberg

Jewish Library of Odesa

Address: Vodoprovizna Str. 13-a
City: 65011 Odesa
Telephone: +(380 482) 728 66 16, 37 56 06
Contact: Larisa Verkhanova

Jewish Library of Zhytomyr

Address: Mala Berdyichivska Str. 7
City: 10014 Zhytomyr
Telephone: +(380 412) 37 34 28
Fax: +(380 412) 22 66 08

Merkaz Gutnick-Collel Chabad Library

Address: Oktiabrskaya Str. 36
83086 Donetsk
Telephone: +(380 62) 334 39 97, 334 36 52
Contact: Vyacheslav Verkhovsky

Museum of Kerchean Jews

Address: Tsiolkovskoho Str. 16
98300 Kerch
Telephone: +(380 6561) 28 136
Fax: +(380 6561) 20 356
E-mail: malka@kerch.com.ua

**Museum of Mykolaiv Jewish Community
Culture**

Address: Spaskyj Spusk 13
54001 Mykolaiv
Telephone: +(380 512) 47 40 84
Fax: +(380 512) 47 72 21
Internet: www.jewish.mk.ua/museum
E-mail: noek@comcent.mk.ua

**Museum of the Sevastopol Jewish
Community**

Address: Kulakova Str. 26
99001 Sevastopol
Crimea
Telephone: +(380 692) 554 490
Fax: +(380 692) 559141

**Museum of the History of Crimean Jewry
(at the Jewish Welfare Center “Hesed
Shimon”)**

Address: Millera Str. 58
95048 Simferopol
Crimea
Telephone: +(380 652) 519 353
Fax: +(380 652) 248 172
E-mail: Shimon@utel.net.ua

**Museum of the History of the Jews of
Odesa**

Address: Mala Arnautska Str. 46-a
65023 Odesa
Telephone: +(380 48) 7289743
Email: migdalmuseum@tm.odessa.ua
Contact: Mikhail Rashkovetsky
Director

Synagogue of Ivano-Frankivsk

Archive/Synagogue
Address: Strachenykh Str. 7
76000 Ivano-Frankivsk
Telephone: +(380 3422) 230 29, 348 94
Fax: +(380 3422) 753 04
Contact: Rabbi Moishe Leib Kolesnik

JEWISH COMMUNITIES IN UKRAINE

Note: Almost all of the Jewish communities listed in this directory can be located on the Internet at the site for the Federation of Jewish Communities of the CIS (www.fjc.ru). Communities for which an e-mail address is not given can generally be e-mailed from their page on the FJC site.

CIS Central Office

Address: 5A 2nd Vysheslavtsev Provulok
127055 Moscow
Russia
Telephone: +(7 095) 783 8472
Fax: +(7 095) 783 8471
Contact: Rabbi Avraham Berkowitz
Executive Director

CIS US Office

Address: 580 Fifth Ave., Ste. 800
New York, NY 10036
USA
Telephone: +(1 212) 262 3688

Alchevsk “Mishpacha” of Alchevsk

Address: Lenina Ave (Prospekt-DU). 5
94200 Alchevsk
Telephone: +(380 6442) 2 59 32
Contact: Mikhail Sorokin

Olexandria

Address: Lenina Str.26
27300 Olexandria
Telephone: +(380 5235) 2 60 46, 4 43 65
Contact: Anatoly Obukhovsky
President

Artemivsk

Address: Lermontova Str. 11-72
84500 Artemivsk
Telephone: +(380 6274) 6 37 32
Contact: Ilya Krichevsky

Balta

Address: Kotsiubynskoho Str. 10
66100 Balta
Telephone: +(380 4866) 2 29 91
Contact: Vadim Vinyarsky

Baranivka

Address: Dzerzhynskoho Str. 31-2
12700 Baranivka
Telephone: +(380 4144) 4 35 20
Contact: Svetlana Lataria

Bila Tserkva

Address: 1 Travnia Bulvar 10-5
09100 Bila Tserkva
Telephone: +(380 4463) 531 44
Fax: +(380 4463) 9 9800
E-mail: chabad_bel@magnus.kiev.ua
Contact: Rabbi Meir Holzberg

Bilhorod-Dnistrovskyj

Address: 67700 Bilhorod-Dnistrovskyj
Telephone: +(380 4849) 225 76
E-mail: chabad-bel@magnus.kiev.ua
Contact: Vladimir Krichevsky

Bilozerka

Address: Karla Marksa Str. 58-2
75000 Bilozerka
Telephone: +(380 5547) 2 23 93
Contact: Zakhar Vulakh

Berdyansk

Address: 8 Shevtshenko Str., Apt. 10
71100 Berdyansk
Telephone: +(380 6153) 4 32 91
Contact: David Praisman

Berdychiv

Address: 9 Sichnia Str. 3
13300 Berdichev
Telephone: +(380 4143) 212 89
Contact: Abram Gleiser

Berehovo

Address: Rozeshkert Str. 13
90200 Berehovo
Telephone: +(380 03141) 2 28 67
Contact: Ernst Goldberger

Bershad

Address: Jakira Str. 4-47
24400 Bershad
Telephone: +(380 4352) 2 35 78
Contact: Efim Vygodner

Beryslav

Address: Ostrovskoho Str. 29
74300 Beryslav
Telephone: +(380 5546) 3 21 85
Contact: Viktor Kovnackiy

Borodianka

Address: Komsomolska Str. 2-17
07800 Borodianka
Telephone: +(380 4477) 5 17 65
Contact: Elena Martenuk

Boryslav

Address: Hrushevskoho Str. 11-46
82300 Boryslav
Telephone: +(380 3248) 5 16 61
Contact: Leonid Milman

Brianka (Jewish Community “Derech Yehoshua”)

Address: Smolenska Str.3
94100 Brianka
Telephone: +(380 6443) 5 40 08
Contact: Valeri Yudovich

Cherkasy

Address: Blahovisna Str. 213
18000 Cherkasy
Telephone: +(380 472) 47 33 97, 45 99 41
Contact: Rabbi Dov Axelrod

Cherniakhiv

Address: Chervonoarmijska Str. 2-22
12300 Cherniakhiv
Telephone: +(380 234) 2 82 46
Contact: Mikhail Sitnyakovsky

Chernihiv

Address: Lenina Str. 27-9
14000 Chernihiv
Telephone: +(380 4622) 211 69, 719 58
Fax: +(380 4622) 7 56 63
E-mail: musikant@cn.relc.com
Contact: Semen Belman

Chernivtsi

Address: Shkilna Str. 16
58000 Chernivtsi
Telephone: +(380 372) 585 192
Fax: +(380 372) 585 280
Contact: Rabbi Menachem

Chortkiv

Address: Sichynskoho Str. 3-8
48500 Chortkiv
Telephone: +(380 3552) 2 37 64
Fax: +(380 3552) 2 36 66
Contact: Yakov Baranov

Chuhuiv

Address: Kharkivska Str. 155
63503 Chuhuiv
Telephone: +(380 5746) 2 39 91
Contact: Vladimir Golshtein

Derazhnia

Address: 32200 Derazhnia
Telephone: +(380 3856) 28 431
Contact: Alexandra Voloshina

Dniprodzerzhynsk

Address: Arsenecheva Str. 5
51900 Dniprodzerzhynsk
Telephone: +(380 5692) 535 075
Fax: +(380 5692) 778 33
Contact: Dmitriy Tarnopolsky

Dnipropetrovsk

Address: Sholom Aleikhema Str. 4
49000 Dnipropetrovsk
Telephone: +(380 562) 34 21 20, 34 21 30
Fax: +(380 562) 34 21 37
Internet: www.jew.dp.ua
Email: jewcom@e-mail.dp.ua
Contact: Alexander Fridkis

Donetsk

Address: Oktiabrskaya Str. 36
83086 Donetsk
Telephone: +(380 62) 345 00 51
Internet: www.jewish.donetsk.ua
E-mail: kelerman@ukr.net
Contact: Yeguda-Uri Kelerman

Druzhkivka

Address: Lenina Str. 28-56
84205 Druzhkivka
Telephone: +(380 6267) 4 51 06
Contact: Ehsfir Kolyada

Dubno

Address: D. Halytskoho Str. 29-41
35600 Dubno
Contact: Philip Kruchok

Dunaivtsi

Address: Shevchenka Str. 33-1
32400 Dubno
Telephone: +(380 3858) 21085, 21791
Contact: Tatiana Roizner

Dzerzhynsk

Address: Molodizna Str. 3
85295 Dzerzhynsk
Telephone: +(380 6247) 2 11 84, 4 80 71
Contact: Rimma Ponomareva

Fastiv

Address: Nekrasova Str. 16
08500 Fastiv
Telephone: +(380 4465) 54 901
Contact: Ella Sheinfayn
Telephone: +(380 4465) 69026
Contact: Vladimir Boroshenko

Hadiach

Address: 50-littia Zhovtnia Str. 2-15
37300 Hadiach
Telephone: +(380 5354) 2 32 11
Contact: Ivan Garansky

Hajsyn

Address: I. Franka Str. 57-3
23700 Hajsyn
Telephone: +(380 4334) 2 92 65
Contact: Yuli Doroshev

Henichesk

Address: Vorovskoho Provulok 4-2
75500 Henichesk
Telephone: +(380 5534) 2 40 74
Contact: Alexander Volik

Hlukhiv

Address: Shevchenka Provulok 31
41400 Hlukhiv
Telephone: +(380 5444) 2 47 85
Contact: Igor Shishko

Hola Prystan

Address: Kalinina Str. 11
75600 Hola Prystan
Telephone: +(380 5539) 2 33 25
Contact: Vladimir Kart

Horlivka

Address: Prospekt Peremohy. 100-39
84646 Horlivka
Telephone: +(380 6242) 2 17 94, 2 70 45
Contact: Edhuard Braslavsky

Horodnia

Address: Volkovycha Str. 16-2
15100 Horodnia
Telephone: +(380 4645) 2 18 71
Contact: Matvey Tcodtkovich

Horodok

Address: Smotrytska Str. 45
32000 Horodok
Telephone: +(380 3851) 3 13 81
Contact: Raisa Omelchenko

Irpin

Address: 1-j Ukrainskyj Provulok 8
08200 Irpin
Telephone: +(380 4497) 5 35 06, 5 80 34
Contact: Alisa Tevlina

Ivankiv

Address: 00720 Ivankiv
Telephone: +(380 4491) 5 22 09
Contact: Nelia Grigorovich

Ivano-Frankivsk

Address: Strachenykh Str. 7
76000 Ivano-Frankivsk
Telephone: +(380 3422) 230 29
Fax: +(380 3422) 753 04
Contact: Viktor Kolesnik

Iziaslav

Address: Nezalezhnosti Str. 21-3
30300 Iziaslav
Telephone: +(380 3852) 4 22 05
Contact: Leonid Lys

Izium

Address: Kravtsova Str. 26
64302 Izium
Telephone: +(380 5743) 9 42 91
Contact: Tamara Kostenok

Izmail

Address: Klushyna Str. 3, POB 32
68600 Izmail
Telephone: +(380 4841) 788 48
Fax: +(380 4841) 788 55, 221 22
Contact: Rabbi Shneur Alperovich

Kaharlyk

Address: 09200 Kaharlyk
Telephone: +(380 4473) 5 40 33
Contact: Lev Geisman

Kakhovka

Address: Dzerzhynskoho Str.4
74800 Kakhovka
Telephone: +(380 5536) 3 36 10
Contact: Grigoriy Dubovsky

Kalininske

Address: Sovetskaya Str. 171
74131 Kalininske
Telephone: +(380 5532) 3 03 62
Contact: Sima Starosvetskaya

Kalush

Address: Karakaya Str. 3-2
77300 Kalush
Telephone: +(380 3472) 2 76 55
Contact: Igor Kerner

Kamjanets-Podilskyj

Address: Hrushevskoho Prospekt 32-93
32300 Kamjanets-Podilskyj
Telephone: +(380 03849) 3 25 00, 3 43 87
Contact: Moisey Lam

Kaniv

Address: Vorovskoho Str. 75/3
19000 Kaniv
Telephone: +(380 4736) 4 73 09,4 20 58
Contact: Boris Zhitnitskiy

Koziatyn

Address: Lenina Str. 27, Apt. 4
22100 Koziatyn
Contact: P. Karznerman
President

Kharkiv

Address: Pushkinska Str. 12
61057 Kharkiv
Telephone: +(380 57) 712 80 31,712 65 26
Fax: +(380 57) 712 65 26
Internet: www.synagogue.kharkov.ua
E-mail: Kharkiv@fjc.ru
Contact: Alexander Kaganovsky

Khartsyzsk

Address: Mikrorajon Yuvilejnyj 3-23
86700 Khartsyzsk
Telephone: +(380 6257) 4 05 08
Contact: Semen Vainshtein

Kherson

Address: Horkoho Str. 27
73025 Kherson
Telephone: +(380 552) 26 41 29, 26 28 14
Fax: +(380 552) 32 53 67
E-mail: kherson@fjc.ru
chabad@selena.kherson.ua
Contact: Rabbi Yosef Ytzkhak Wolf

Khmilnyk

Address: 1 Travnia Str. 9-48
22000 Khmilnyk
Telephone: +(380 43388) 56 32
Contact: Mariya Koltonyuk

Khmelnyskyj

Address: Kaminetska Str. 58/1
29000 Khmelnytskyj
Telephone: +(380 382) 29 01 59
Fax: +(380 382) 29 01 59
Email: raskinyehoshua@walla.co.il
Contact: Rabbi Yehoshua Raskin

Khotyn

Address: Sviato-Pokrovska Str. 38-3
60000 Khotyn
Telephone: +(380 3731) 2 18 62
Contact: Yakov Postelnik

Khust

Address: Svobody Str. 23-21
90400 Khust
Telephone: +(380 31422) 20 35
Contact: Semen Repkin

Kirovohrad

Address: Dzerzhynskoho Str. 90
25000 Kirovohrad
Telephone: +(380 522) 32 16 58
E-mail: zakuta@romb.net
Contact: Rabbi Dan Zakuta

Kolomyja

Address: Fedkovycha Str. 16
78200 Kolomyja
Telephone: +(380 3433) 26 469
Contact: Alexander Babichenko

Komsomolsk “Menora”

Address: Molodizhnyj Provulok 52-17
39800 Komsomolsk
Contact: Oskar Rozenberg

Konotop

Address: Shevchenka Str. 33
41615 Konotop
Telephone: +(380 5447) 4 13 61
Contact: Arkadiy Konyavsk

Konstantynivka

Address: Horkoho Str. 18-7
85114 Konstantynivka
Telephone: +(380 6272) 4 51 57, 4 09 26
Contact: Boris Kozlov

Korosten

Address: Melnikova Str. 4-67
11500 Korosten
Telephone: +(380 4142) 479 09, 495 17
Contact: Ilya Korytny

Korostyshiv

Address: Radianska Str. 4
12500 Korostyshiv
Telephone: +(380 4130) 3 61 19
Contact: Zhanna Kozachuk

Korsun-Shechenivsky

Address: Shevchenka Str. 22
19400 Korsun-Shechenivsky
Telephone: +(380 4735) 2 05 04
Contact: Naum Goroisman

Kostopil

Address: Skliana Str. 2-29
35000 Kostopil
Telephone: +(380 3657) 2 15 07
Contact: Vladimir Dynkin

Kramatorsk

Address: Dvurtseva Str. 47
84300 Kramatorsk
Telephone: +(380 6264) 3 19 05
Contact: Ehduard Matveev

Krasnoarmijsk

Address: Stepana Tomanova Str. 10-19
85301 Krasnoarmijsk
Telephone: +(380 6239) 9 68 33, 2 73 13
Contact: Aaron Zak

Krasnodon “Ha-Tikva”

Address: Radianska Str. 3/135
94400 Krasnodon
Telephone: +(380 6435) 2 50 25
Contact: Yuri Litvinetz

Krasnyj Luch

Address: Komunistychna Str. 23
94500 Krasnyj Luch
Telephone: +(380 6432) 4 77 49
Contact: Yakov Basin

Krasyliv

Address: Kotsiubynskoho Str. 1-3
31000 Krasyliv
Telephone: +(380 3855) 21317
Contact: Tatiana Vengerovskaya

Kremenchuk

Address: Kvartalna Str. 3
39600 Kremenchuk
Telephone: +(380 5366) 251 71
Fax: +(380 5366) 201 01
E-mail: shlomo@vicard.net
Contact: Rabbi Shlomo David Solomon

Kryvyj Rih

Address: Mikrorajon Soniachnyj 25a
50026 Kryvyj Rih
Telephone: +(380 564) 90 45 52
Fax: +(380 564) 90 44 95
E-mail: ira@alba.dp.ua
Contact: Alexander Uchitel

Krolevets

Address: I. Franka Str. 2-2
41300 Krolevets
Telephone: +(380 5453) 9 77 80
Contact: Bella Dubrovskaya

Kyiv

Address: Oblonska Str. 35, Apt. 23
04071 Kyiv
Contact: Rabbi Berl Karasik

Letychiv

Address: Kalinina Str. 7-4
31500 Letychiv
Telephone: +(380 3857) 9 18 58
Contact: Zinaida Dres

Lysychansk

Address: Zhovtneva 4/18
93100 Lysychansk
Telephone: +(380 6451) 5 25 21
Contact: Boris Ershengoren

Lozova

Address: 64600 Lozova
Telephone: +(380 5745) 2 03 80
Contact: Serafima Sheshmilova

Lubny

Address: Lunacharskoho Str. 9
37500 Lubny
Telephone: +(380 53615) 6 94 62
Contact: Aleksander Lasutra

Luhansk

Address: Khersonskyj tupyk 7a
91053 Lugansk
Telephone: +(380 642) 50 13 36
Contact: Iosif Lovin

Lutsk

Address: Sobornosti Prospekt. 25a-35
43000 Lutsk
Telephone: +(380) (67) 7886835/ 3784111
Fax: +(380 3322) 2 80 00
Contact: Ashortiya Murabi

Lviv

Address: Brativ Mikhnovskych Str. 4
79018 Lviv
Telephone: +(380 3223) 83804
Fax: +(380 3223) 83804
Contact: Mordechai S. Bald
President

Makariv

Address: B. Khmelnytskoho Str. 12
80000 Makariv
Telephone: +(380 4478) 45235
Contact: Ekaterina Fraevich

Makiivka

Address: Lenina Str. 55-23
86100 Makiivka
Telephone: +(380 6232) 9 40 70
Contact: Aleksander Katz

Marhanets

Address: 53400 Marhanets
Telephone: +(380 5662) 4 90 13
Contact: Mikhail Bluvband

Mariupol

Address: Kharlampiivska Str. 6
87500 Mariupol
Telephone: +(380 629) 35 80 43
Contact: Moisey Kertzer

Melitopol

Address: Beliakova Provulok 24
72300 Melitopol

Telephone: +(380 619) 428 161

E-mail: kramer@mediana.net.ua

Contact: Rabbi Eliahu Kramer

Mohyliv-Podilskyj

Address: Staviskaya Str. 65-131
24002 Mogilev-Podolskyj

Telephone: +(380 4337) 2 31 06

Fax: +(380 4337) 2 51 56

Contact: Roman Trakhtengertz

Mukachevo

Address: Michurina Str. 1-13
89600 Mukachevo

Telephone: +(380 3131) 5 28 87

Contact: Avraham Leibovich

Mykolaiv

Address: K. Libknekhta Str. 15
54001 Mykolaiv

Telephone: +(380 512) 35 55 39, 35 30 72

Fax: +(380 512) 58 05 36

Internet: www.mkjcc.org

E-mail: nikolayev@fjc.ru

shalom@gottlib.mk.ru

Contact: Rabbi Shalom Gottlib

Nikopol

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53200 Nikopol

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Appendix VII: The Survey Form

Survey Instrument for Jewish Cemeteries

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The following survey questionnaire is divided into 12 sections.

I. The Town: Present Circumstances

Information needed to place the data in a contemporary context, and to help organize the collected material.

II. Contact People

Information needed to update information, to help monitor sites, and to use if site should be revisited, or should the possibility of restoration arise.

III. History

Information needed to place site and data in a historical context, and also have available to help encourage interest in protecting and preserving the site.

IV. Location, Markers, Access, Security

Information needed to assess current situation and, possibly, security needs of site.

V. Tombstones and Memorial Markers

Information needed to assess condition of cemetery, and historic and artistic value of remaining tombstones.

VI. Current Use of Cemetery Site

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

VII. Appearance and Condition of Cemetery

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

VIII. Care and Restoration of the Cemetery

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

IX. Structures

Information needed to assess condition of cemetery and restoration needs, prior to preservation planning.

X. Recommendations

An assessment of the most immediate dangers to the cemetery.

XI. Survey Background

Information concerning the completion of the survey needed should more work be required, if data needs to be checked, and if further questions need to be answered.

XII. Basis for Completing the Survey

Information concerning the completion of the survey needed to evaluate how complete and up-to-date the survey data is.

Note:

Please answer as many of the questions as possible. It is understood that not every question is applicable to each site. If a question is not applicable please answer n/a.

Please feel free to provide additional information about the site, its history and its condition if this information is available.

Thank you.

I. The Town: Present Circumstances

1. Name of town or village in which cemetery is located, or town/village nearest to cemetery
2. Address of cemetery or location vis-a-vis above named town or village
3. Alternate/former names of town or village
 - Yiddish:
 - German:
 - Hungarian:
 - Polish:
 - English:
 - other:
4. Province or region
5. Longitude and Latitude
6. Distance from larger towns or centers (specify)
7. Present total town population
 - a. under 1,000
 - b. 1,000 - 5,000
 - c. 5,000 - 25,000
 - d. 25,000 - 100,000
 - e. over 100,000
8. Present Jewish population
 - a. none
 - b. under 10
 - c. 10 - 100
 - d. 100 - 1,000
 - e. 1,000 - 10,000
 - f. over 10,000

II. Contact People

(Give as complete information as possible, with names, titles, addresses and telephone numbers)

9. Names of town officials (mayor, administrator, etc.) and offices (municipal office, records office, etc.) with addresses and telephone numbers
10. Names of local government, conservation, and religious authorities or offices responsible for site
11. Names of regional political, preservation, and religious authorities or offices responsible for site

12. Names of local or regional individuals, institutions, or organizations interested in site, even if they are not responsible for it
13. If the Jewish cemetery is locked, who has key? (Give address and telephone number)
14. If the Jewish cemetery has a caretaker, give name and address
15. List other individuals, offices, institutions or organizations who may have information about the cemetery

III. History

16. Date of earliest known Jewish community in town
17. Jewish population as of last census before the Second World War (Give date, if known)
18. Noteworthy historical events involving or affecting the Jewish community
19. Noteworthy individuals who lived in this Jewish community
20. Date Jewish cemetery was established
21. Tzadakkim and other noteworthy Jews buried in cemetery
22. Date of last known Jewish burial in cemetery
23. Type of Jewish community which used this cemetery
 - a. Orthodox (if Hasidic list branch): _____
 - b. Orthodox (Sephardic)
 - c. Conservative
 - d. Progressive/Reform
 - e. Neolog
 - f. other (specify)
24. Did communities from other towns and villages use this cemetery? If so, which communities?
25. Approximate distance of cemetery from congregations which used it
26. Is the cemetery listed and/or protected as a local, regional, or national landmark or monument?
 - a. yes
 - b. noIf yes, give details.

IV. Location, Markers, Access, Security

27. The cemetery location is
- a. urban
 - b. suburban
 - c. rural (agricultural)
 - d. rural (woods/forest)
 - e. between fields and woods
 - f. other _____
28. The cemetery is located
- a. on flat land
 - b. on a hillside
 - c. at the crown of a hill
 - d. by water
 - e. other _____
29. The cemetery is
- a. isolated
 - b. part of a municipal cemetery
 - c. separate, but near other cemeteries
 - d. other _____
30. The cemetery is marked by
- a. a sign or plaque in a local language (Specify language: _____)
 - b. a sign or plaque in Yiddish
 - c. a sign or plaque in Hebrew
 - d. inscriptions in Hebrew on gate or wall
 - e. inscriptions on pre-burial house
 - f. no sign, but Jewish symbols on gate or wall (Star of David, Menorah, etc.)
 - g. no sign or marker
 - h. inscriptions in other languages (Specify: _____)
- 30a. If you answered Question 30 by checking a, b, or c, does the marker mention
- a. Jews
 - b. the Holocaust
 - c. the Jewish Community
 - d. famous individuals buried in cemetery
 - e. other (Specify: _____)
31. The cemetery is reached by
- a. turning directly off a public road
 - b. turning directly off a private road
 - c. crossing other public property (Specify: _____)
 - d. crossing private property
 - e. other (Specify: _____)

32. Access to the cemetery is
- a. open to all
 - b. open with permission
 - c. entirely closed
 - d. other _____
33. The cemetery is surrounded by
- a. a continuous masonry wall
 - b. a broken masonry wall
 - c. a continuous fence
 - d. a broken fence
 - e. no wall or fence
 - f. a hedge or row of trees or bushes
 - g. other _____
34. The cemetery has
- a. a gate that locks
 - b. a gate that does not lock
 - c. no gate

VI. Appearance and Condition of Cemetery

35. Approximate size of cemetery before the Second World War in hectares
36. Present size of cemetery in hectares
37. Approximate number of gravestones in cemetery, regardless of condition or position
- a. no stones visible
 - b. 1 to 20
 - c. 21 to 100
 - d. 101 - 500
 - e. 501 - 5000
 - f. more than 5000
38. Approximate number of gravestones in original locations, regardless of condition
- a. none
 - b. 1 to 20
 - c. 21 to 100
 - d. 101 - 500
 - e. 501 - 5000
 - f. more than 5000
39. Approximate number of stones in cemetery, but not in original locations
- a. none
 - b. 1 to 20
 - c. 21 to 100
 - d. 101 - 500
 - e. 501 - 5000
 - f. more than 5000

40. Approximate percentage of surviving stones toppled or broken, whether or not in original locations

- a. none
- b. less than 25%
- c. 26% - 50%
- d. 51% - 75%
- e. more than 75%

41. Is the location of stones that have been removed from the cemetery known?

- a. yes
- b. no
- c. not known

41a. If the answer to 41 is (a), how many stones are

- a. in another cemetery (Location: _____)
- b. in a museum or conservation laboratory (Location: _____)
- c. incorporated into roads or structures (Location: _____)
- d. in private collections (Location: _____)
- e. elsewhere (Location: _____)

42. Vegetation overgrowth in the cemetery is

- a. not a problem
- b. a seasonal problem, preventing access
- c. a constant problem, disturbing graves
- d. a constant problem, disturbing tombstones
- e. a constant problem, damaging tombstones

43. Water drainage at the cemetery is

- a. good all year round (not a problem)
- b. a seasonal problem
- c. a constant problem

VI. Tombstones and Memorial Markers

(Note: Check as many answers as are appropriate)

44. Is the cemetery divided into special sections?

- a. yes
- b. no
- c. unable to determine
- d. impossible to determine

44a. If the answer to 44 is yes, which sections?

- a. men
- b. women
- c. unmarried men
- d. unmarried women
- e. rabbis
- f. Cohananim

- g. children
- h. women who died during childbirth
- i. suicides
- j. refugees
- k. other: _____

45. What is the oldest known gravestone in the cemetery?

46. Tombstones in the cemetery are datable from

- a. before 1500
- b. 16th century
- c. 17th century
- d. 18th century
- e. 19th century
- f. 20th century

47. Tombstones and memorial markers are made of

- a. marble
- b. granite
- c. limestone
- d. sandstone
- e. slate
- f. iron
- g. other _____

48. The cemetery contains tombstones that are

- a. rough stones or boulders
- b. flat shaped stones
- c. finely smoothed and inscribed stones
- d. flat stones with carved relief decoration
- e. double tombstones
- f. sculpted monuments
- g. multi-stone monuments
- h. horizontally set stones with Sephardic inscriptions
- i. obelisks
- j. other _____
- k. none of the above

49. The cemetery has tombstones

- a. with traces of painting on their surfaces
- b. with iron decorations or lettering
- c. with bronze decorations or lettering
- d. with other metallic elements
- e. portraits on stones
- f. metal fences around graves
- g. none of the above

50. Inscriptions on tombstones are in
- a. Hebrew
 - b. Yiddish
 - c. Polish
 - d. German
 - e. Czech
 - f. Slovak
 - g. Russian
 - h. Hungarian
 - i. other (specify _____)
51. The cemetery contains special memorial monuments to
- a. Holocaust victims
 - b. pogrom victims
 - c. epidemic victims
 - d. Jewish soldiers
 - e. other _____
52. The cemetery contains
- a. marked mass graves
 - b. unmarked mass graves
 - c. no known mass graves

VII. Current Use of Cemetery Site

(Note: Check as many answers as appropriate)

53. The present owner of the cemetery property is
- a. the local Jewish community
 - b. the national Jewish community
 - c. the municipality
 - d. a regional or national governmental agency
 - e. private individual(s)
 - f. unknown
54. The cemetery property is now used for
- a. Jewish cemetery
 - b. part Jewish and part _____
 - c. agricultural use (crops or animal grazing)
 - d. recreational use (park, playground, sports field)
 - e. industrial or commercial use
 - f. storage
 - g. waste dumping
 - h. residential
 - i. other _____

55. Properties adjacent to cemetery are
- a. recreational
 - b. commercial or industrial
 - c. agricultural
 - d. residential
 - e. other: _____

56. Compared to 1939, the cemetery boundaries enclose
- a. the same area
 - b. a larger area
 - c. a smaller area
 - d. not known

If answer is a, b, or d, skip to question 57.

- 56a. If the boundaries are smaller, they have been reduced as a result of
- a. new roads or highways
 - b. housing development
 - c. commercial or industrial development
 - d. agriculture
 - e. other _____

57. The cemetery is visited
- a. frequently
 - b. occasionally
 - c. rarely

58. The cemetery is visited by
- a. organized Jewish group tours or pilgrimage groups
 - b. organized individual tours
 - c. private visitors (Jewish or non-Jewish)
 - d. local residents
 - e. other _____

VIII. Care and Restoration of the Cemetery

59. The cemetery is known to have been vandalized (stones overturned, broken, or stolen; graffiti painted on walls or stones, etc.; graves desecrated)
- a. never
 - b. prior to the Second World War
 - c. during the Second World War
 - d. never in last ten years (1981-1991)
 - e. occasionally, between 1981 and 1991
 - f. frequently, between 1981 and 1991
 - g. between 1945 and 1981

60. What care has been taken of the cemetery?

- a. re-erection of tombstones
- b. patching of broken tombstones
- c. cleaning of tombstones
- d. clearing of vegetation
- e. fixing of wall
- f. fixing of gate
- g. no maintenance
- h. other _____

If answer to Question 60 is (g), skip to Question 63

61. If restoration has been carried out, who was responsible for the work?

- a. local non-Jewish residents
- b. other individuals or groups of non-Jewish origin
- c. local/municipal authorities
- d. regional/national authorities
- e. Jewish individuals within country
- f. Jewish individuals abroad
- g. Jewish groups within country
- h. Jewish groups abroad
- i. other (Specify: _____)

62. If restoration work was carried out, when was it done?

Specify: _____

62a. If restoration work was carried out, has there since been vandalism?

- a. yes
- b. no

63. How is the cemetery cared for now?

- a. not at all
- b. occasional clearing or cleaning by individuals
- c. occasional clearing or cleaning by authorities
- d. regular caretaker
- e. other _____

64. If there is a caretaker, how is he paid?

- a. not paid
- b. paid by the Jewish Congregation of _____
- c. paid by a local contribution
- d. paid regularly by Jewish survivors (specify: _____)
- e. paid by contributions from visitors
- f. paid by the government
- g. other _____
- h. n/a (no caretaker)

IX. Structures

65. Within the limits of the cemetery
- a. there are no structures
 - b. there is a pre-burial house
 - c. there is an *ohel*
 - d. there is more than one *ohel*
 - e. there is a well
 - f. there are other structures (Specify:_____)
66. If there is a pre-burial houses, its has
- a. a tahara (table)
 - b. a catafalque
 - c. wall inscriptions
 - d. a chimney
 - e. other distinctive features (Specify:_____)

X. Recommendations

Please rate the problems facing this cemetery, using the following code:

- 1 = no threat
- 2 = slight threat
- 3 = moderate threat
- 4 = serious threat
- 5 = very serious threat

- | | | | | | |
|--|---|---|---|---|---|
| 67. Security
(Uncontrolled access) | 1 | 2 | 3 | 4 | 5 |
| 68. Weather erosion | 1 | 2 | 3 | 4 | 5 |
| 69. Pollution | 1 | 2 | 3 | 4 | 5 |
| 70. Vegetation | 1 | 2 | 3 | 4 | 5 |
| 71. Vandalism
(Destruction or defacement
of stones and graves) | 1 | 2 | 3 | 4 | 5 |
| 72. Incompatible nearby
development (Existing) | 1 | 2 | 3 | 4 | 5 |
| 73. Incompatible development
(Planned or proposed) | 1 | 2 | 3 | 4 | 5 |

When possible, provide specific information on threats rated 4 (serious) or 5 (very serious)

XI. Survey Background

74. Name, address and telephone numbers of person or persons completing this survey

75. Date this questionnaire was completed

XII. Basis for Completing the Survey

76. What documentation was used to complete this survey?

77. Does other documentation exist?

77a ☐ yes
 ☐ no
 ☐ not known

77b If yes, why wasn't it used?

☐ it is too old
 ☐ it is too general
 ☐ it is not accessible
 ☐ it is not reliable
 ☐ other _____

78. Was the site visited for this survey?

☐ yes
 ☐ no

78a If yes, give the date(s) of the visit

78b Who visited the site? (name and address)

79. Were interviews conducted for this survey?

☐ yes
 ☐ no

79a If yes, give name(s) of person(s) interviewed, date(s) of interview and place(s) of interview

XIII. Recommendations:

XIV. Additional Comments:

Appendix VIII: Agreement Between the Government of the United States of America and the Government of Ukraine on the Protection and Preservation of Cultural Heritage

The Government of the United States of America and the Government of Ukraine,

Desiring to enhance the protection of cultural heritage and provide access to the treasures of national and world culture without discrimination,

Seeking to promote understanding, tolerance and friendship among all nations, racial, or religious groups,

Convinced that each culture has a dignity and a value which must be respected and preserved, and that all cultures form part of the common heritage belonging to all mankind,

Considering that destruction or disappearance of items of the cultural heritage of any racial, ethnic or religious group constitutes an irreparable impoverishment of any nation and mankind as a whole,

Reaffirming their determination to take steps to frustrate the objectives of those who sought or seek to eradicate the cultural heritage,

Seeking to promote knowledge of and respect for world cultures and national heritage,

Considering that the protection of cultural heritage can be effective only if organized both nationally and internationally among states working in close cooperation, and

Desirous of elaborating concrete steps in furtherance of the principles and purposes of the 1972 Convention for the Protection of the World Cultural and Natural Heritage with respect to items of the cultural heritage of the victims of genocide during the Second World War,

Have agreed as follows:

1. Each Party will take appropriate steps to protect and preserve the cultural heritage of all national, religious, or ethnic groups (hereinafter referred to as "Groups") who reside or resided in its territory and were such victims of the Second World War. The term "cultural heritage" for the purposes of this Agreement means places of worship, sites of historical significance, monuments, cemeteries, and memorials to the dead, as well as related archival materials.
2. The Parties shall cooperate in identifying lists of appropriate items falling within the scope of paragraph 1, particularly those which are in danger of deterioration or destruction. Such lists may be published jointly or by either Party.

3. Each Party will ensure that there is no discrimination, in form or in fact, against the cultural heritage of any groups or against the nationals of the other Party in the scope and application of its laws and regulations concerning:

the protection and preservation of their cultural heritage;

the right to contribute to the protection and preservation of their cultural heritage; and public access thereto.

4. In cases where the authorities and organizations concerned state that the Groups are unable, on their own, to ensure adequate protection and preservation of their cultural heritage, each Party shall take special steps to ensure such protection and preservation within its territory and shall invite the cooperation of the other Party and its nationals where assistance is required for this purpose.

5. Properties referred to in paragraph 4 that are of special significance shall be designated in a list of properties, publicly announced and communicated to appropriate local agencies. Properties so designated shall be protected, preserved, and marked with a special plaque. Public access thereto shall be assured. The Commission referred to in paragraph 6 may designate properties for inclusion in the list at any time, which list will be communicated to the Parties through Diplomatic and other channels, as appropriate.

6. (A) A Joint Cultural Heritage Commission is hereby established to oversee the execution of the Agreement. Each Party shall appoint one or more member(s) to the Commission who may be assisted by alternates or advisers. Decisions of the Commission shall require the assent of the members of both Parties. The Parties shall cooperate in supplying the Commission with access to properties and information necessary for the execution of its responsibilities.

(B) The Commission for the Preservation of America's Heritage Abroad shall be the Executive Agent for implementing this Agreement on the side of the United States of America. The authorities and organizations concerned, which are according to the applicable laws and regulations of Ukraine responsible for the protection of cultural monuments in accordance with this Agreement, shall be the Executive Agent for implementing this Agreement on the side of Ukraine. Either Party by diplomatic note to the other Party may change its Executive Agent.

7. Nothing in this Agreement shall be construed to relieve either Party of its obligations under the 1972 Convention for the Protection of World Cultural and Natural Heritage or any other agreement for protection of cultural heritage.

8. This Agreement shall be subject to the laws and regulations of both countries and the availability of funds.

9. Disputes concerning the interpretation or application of this Agreement shall be submitted to the Agents referred to in paragraph 6(B).

10. This Agreement shall enter into force upon signature and shall remain in force subject to termination upon one year's written notice by one Party to the other.

Done at *Washington* this *fourth* day of *March 1994*, in duplicate, in the English and Ukrainian languages, each text being equally authentic.

FOR THE GOVERNMENT OF THE
UNITED STATES OF AMERICA:

Warren Christopher

FOR THE GOVERNMENT OF
UKRAINE:

Anatoli Zlenko

Note: The signing was witnessed by U.S. President William J. Clinton and Ukraine President Leonid Kravchuk.

Appendix IX: List of Illustrations

1. Kamjanka-Buzka (Lvivska oblast), Ukraine. Broken gravestones at old cemetery. Photo: Sue Talansky 8/1997
2. Zhytomyr (Zhytomyrska oblast), Ukraine. Dedication of Holocaust memorial on site of mass grave. Speakers included U.S. Commission Member Irving Stolberg, Deputy Minister of Culture and Arts of Ukraine Leonid Novokhatko, and Rabbi Shlomo Wilhelm of Zhytomyr. Photo: Samuel Gruber 5/2000
3. Zhytomyr (Zhytomyrska oblast), Ukraine. Dedication of Holocaust memorial on site of mass grave. Speakers included U.S. Commission Member Irving Stolberg, Deputy Minister of Culture and Arts of Ukraine Leonid Novokhatko, and Rabbi Shlomo Wilhelm of Zhytomyr. Photo: Samuel Gruber 5/2000
4. Busk (Lvivska oblast), Ukraine. Jewish cemetery. Photo: Samuel Gruber 5/2000
5. Busk (Lvivska oblast), Ukraine. Jewish cemetery. Photo: Samuel Gruber 5/2000
6. Sokil (Volynska oblast), Ukraine. Ruined synagogue. Exterior. Photo: Eleonora Bergman 6/1995
7. Sokil (Volynska oblast), Ukraine. Ruined synagogue. Interior. Photo: Eleonora Bergman 6/1995
8. Brody (Lvivska oblast), Ukraine. Ruined synagogue. Exterior. Photo: Eleonora Bergman 6/1995
9. Brody (Lvivska oblast), Ukraine. Ruined synagogue. Interior. Photo: Eleonora Bergman 6/1995
10. Medzhybizh (Khmelnyska oblast), Ukraine. *Ohel* of Ba'al Shem Tov. Photo: Samuel Gruber 5/2000
11. Medzhybizh (Khmelnyska oblast), Ukraine. Re-erected gravestones. Photo: Samuel Gruber 5/2000
12. Sadhora (Chernivetska oblast), Ukraine. View of cemetery. Photo: Raymond M. Guggenheim 8/1999
13. Sadhora (Chernivetska oblast), Ukraine. Detail of grave of rabbis. Photo: Raymond M. Guggenheim 8/1999
14. Lviv (Lvivska oblast), Ukraine. Wall and fence of Old Jewish cemetery. Photo: Samuel Gruber 5/2000
15. Lviv (Lvivska oblast), Ukraine. Entrance gate to Old Jewish cemetery, now a marketplace. Photo: Samuel Gruber 5/2000

16. Lviv (Lvivska oblast), Ukraine. Market on site of Old Jewish cemetery. Photo: Samuel Gruber 5/2000
17. Lviv (Lvivska oblast), Ukraine. Market on site of Old Jewish cemetery. Photo: Samuel Gruber 5/2000
18. Lviv (Lvivska), Ukraine. New Jewish Cemetery. Typical post-war graves. Photo: Samuel Gruber 5/2000
19. Lviv (Lvivska), Ukraine. New Jewish cemetery. Recent encroachment of Christian burials. Photo: Samuel Gruber 5/2000
20. Ostroh (Rivnenska oblast), Ukraine. Synagogue. Photo: Eleonora Bergman 6/1995
21. Rivne (Rivnenska oblast), Ukraine. Former synagogue, now Jewish cultural center. Photo: Jonathan Finley 2/1996
22. Zinkiv (Khmelnyska oblast), Ukraine. Jewish cemetery. Photo: Samuel Gruber 7/1995
23. Sharhorod (Vinnytska oblast), Ukraine. Jewish cemetery. Photo: Samuel Gruber 7/1995
24. Chornotysiv, formerly Fekeardo (Zakarpatska oblast), Ukraine. Jewish cemetery. Photo: Abe Magid 10/1998
25. Kamjanets-Podilskyj (Khmelnyska oblast), Ukraine. Jewish cemetery. Photo: Samuel Gruber 7/1995
26. Rava-Ruska (Lvivska oblast), Ukraine. Monument on Jewish cemetery made out of recovered gravestones. Photo: Frank B. Jacobowitz
27. Derazhnia (Khmelnyska oblast), Ukraine. Jewish cemetery. Photo: 7/1995
28. Lutsk (Volynska oblast), Ukraine. Former synagogue, now a sports hall. Photo: 1990
29. Dubno (Rivnenska oblast), Ukraine. Synagogue. Photo: Eleonora Bergman 6/1995
30. Berdychiv (Zhytomyrska oblast), Ukraine. Half-built garage on periphery of Jewish cemetery – construction halted. Photo: Samuel Gruber 5/2000
31. Berdychiv (Zhytomyrska oblast), Ukraine. Garages built on land believed to be part of Jewish cemetery. Photo: Samuel Gruber 5/2000
32. Zhovkva (Lvivska oblast), Ukraine. Jewish cemetery used as marketplace. Photo: Samuel Gruber 5/2000
33. Zhovkva (Lvivska oblast), Ukraine. Wall of Jewish cemetery in disrepair. Photo: Samuel Gruber 5/2000

34. Belz (Lvivska oblast), Ukraine. Detail of fence and gate enclosing cemetery. Photo: Samuel Gruber 5/2000
35. Olesko (Lvivska oblast), Ukraine. Detail of new fence and *ohel*. Photo: Samuel Gruber 5/2000
36. Babyn Yar (Kyivska oblast), Ukraine. Remains of Jewish cemetery adjacent to massacre site prior to clearing and restoration. Photo: Albert Barr
37. Babyn Yar (Kyivska oblast), Ukraine. Remains of Jewish cemetery after clearing and restoration. Photo: Albert Barr
38. Babyn Yar (Kyivska oblast), Ukraine. Memorial at site of massacre. Photo: 1993
39. Rivne (Rivnenska oblast), Ukraine. Memorial to 17,500 murdered Jews. Photo: Jonathan Finley 2/1996
40. Sathora (Chernivetska oblast), Ukraine. Former synagogue. Interior. Photo: Raymond M. Guggenheim 8/1999
41. Sathora (Chernivetska oblast), Ukraine. Former synagogue. Exterior. Photo: Raymond M. Guggenheim 8/1999
42. Zhovkva (Lvivska oblast), Ukraine. Synagogue. Exterior.
43. Zhovkva (Lvivska oblast), Ukraine. Synagogue. Exterior.
44. Zhovkva (Lvivska oblast), Ukraine. Synagogue. Interior.
45. Medzhybizh (Khmelnyska oblast), Ukraine. Re-erected decorated gravestone with new synagogues/hostel in back. Photo: Samuel Gruber 5/2000
46. Belz (Lvivska oblast), Ukraine. One of the few surviving gravestones of the cleared and fenced cemetery. Photo: Samuel Gruber 5/2000
47. Berdychiv (Zhytomyrska oblast), Ukraine. Jewish cemetery. Holocaust memorial. Photo: Samuel Gruber 5/2000
48. Berdychiv (Zhytomyrska oblast), Ukraine. Jewish cemetery. Distinctive lion head memorial. Photo: Samuel Gruber 5/2000
49. Berdychiv (Zhytomyrska oblast), Ukraine. Lion head gravestone. Photo: Samuel Gruber 5/2000
50. Ostroh Rivnenska oblast), Ukraine. Jewish cemetery. Grave of the Maharshua Rabbi. Photo: Jonathan Finley 2/1996



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