

**COMMITTEE FOR THE PRESERVATION
OF THE JEWISH CEMETERIES
OF TERNOPAL AND MICKULINTSY,
UKRAINE**

וועד למען הצלת
קברי ישראל של
ערי טארנופאל ומקולניץ
גאליציה

בס"ד

GOVERNING COMMITTEE
RABBI Y. I. LIEBES
CHIEF JUSTICE
OF THE RABBINICAL COURT
RABBINICAL ALLIANCE OF AMERICA

Judah Gribetz
Special Master
in Re Holocaust Victim Assets Litigation
c/o Richards & O'Neil
885 Third Avenue
New York NY 10022

RABBI SHLOMO HERBST
CHIEF JUSTICE
OF THE RABBINICAL COURT
BETH DIN ZEDEK OF AMERICA

Dear Mr. Gribetz:

DR. BERNARD LANDER
PRESIDENT TOURO COLLEGE

Re: Holocaust Victim Assets Litigation

We are submitting for your consideration a proposal for distribution of part of the settlement fund in the Swiss Bank Settlement case.

RABBI NAFTALI BABAD
CHIEF JUSTICE OF THE
RABBINICAL COURT OF TARTIKOV

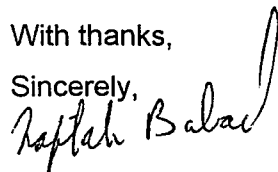
The suggestion we make may be unusual, but we believe it is entirely appropriate, as it goes to the very heart of benefiting the actual victims of Nazi persecution themselves—specifically, those who were murdered. The work we propose to do with any funds allocated for this purpose is of the essence of according them dignity and respect, in keeping with deeply-held Jewish beliefs and traditions.

If you require a referee who is familiar with our organization, its principals and its work, please feel free to contact Professor Harry Reicher of Agudath Israel World Organization (Tel: 212.797.9000).

Your sympathetic consideration would be greatly appreciated.

With thanks,

Sincerely,



Rabbi Naftali Babad

Chairman

COMMITTEE FOR THE PRESERVATION
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UKRAINE

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THE HOLOCAUST: MASS GRAVES AND
CEMETERIES

GOVERNING COMMITTEE
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RABBI NAFTALI BABAD
CHIEF JUSTICE OF THE
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The following is a proposal for special allocations of Holocaust restitution funds for a project that will directly benefit the victims themselves rather than only the survivors.

1. The Issue of Mass Graves

During the Holocaust, the Germans slaughtered six million Jews. Many of them went up in smoke in concentration camp crematoria, and these victims are clearly beyond burial. But in the Ukraine and in the Galician district of Southern Poland, many victims were shot down indiscriminately by the German occupation troops or executed in large numbers by the *Einsatzgruppen* who accompanied the Wehrmacht.

When the Nazis entered a Galician or Ukrainian town, they would first murder individuals or small groups to demoralize and disorient the Jewish population. As days and weeks passed, the groups being executed became larger. Ultimately, they liquidated the entire town by mass executions.

The mass executions by the *Einsatzgruppen* often took place in the Jewish cemetery, and the victims were buried in huge mass graves that were then plowed over. Babi Yar in Kiev, Ukraine, is the most infamous instance of these mass executions, but it also happened on a smaller scale all over Galicia and the Ukraine. In fact, the liquidation of the Jewish population of Galicia and the Ukraine almost always followed this pattern.

A very graphic and deeply disturbing description of the mass slaughter appears in a sworn statement submitted by a German civilian to the International Military Tribune in Nuremberg. A translation of the document appears in *Encyclopedia Judaica* (p. 867; copy attached). The following is an excerpt:

At that moment the SS man at the pit shouted something to his comrade. The latter counted off about 20 persons and instructed them to go behind the earth mound. Among them was the family which I have mentioned. I well remember a girl, slim and with black hair, who, as she passed close to me, pointed to herself and said, "23." I walked around the mound and found myself confronted by a tremendous grave. People were closely wedged together and lying on top of each other so that only their heads were visible. Nearly all had blood running over their shoulders from their heads. Some of the people shot were still moving. Some were lifting their arms and turning their heads to show that they were still alive. The pit was already two thirds

myself confronted by a tremendous grave. People were closely wedged together and lying on top of each other so that only their heads were visible. Nearly all had blood running over their shoulders from their heads. Some of the people shot were still moving. Some were lifting their arms and turning their heads to show that they were still alive. The pit was already two thirds full. I estimated that it already contained about 1,000 people. I looked for the man who did the shooting. He was an SS man who sat at the edge of the narrow end of the pit, his feet dangling into the pit. He had a tommy gun on his knees and was smoking a cigarette. The people, completely naked, went down some steps which were cut into the clay wall of the pit and clambered over the heads of the people lying there, to the place to which the SS man directed them. They lay down in front of the dead or injured people; some caressed those who were still alive and spoke to them in a low voice. Then I heard a series of shots.

This was the order of the day in Galicia and the Ukraine where most victims perished in their towns and cities directly at the hands of the Germans, either individually or by mass executions.

What happens to these victims? How will they ever find peace and eternal rest as long as they lie in unmarked mass graves? Respect for the dead is a central tenet in Jewish religious life, and it would undoubtedly be a matter of great importance to the victims to be buried and memorialized in a proper Jewish way. Furthermore, how can we ensure that their rest is undisturbed and that their remains are not destroyed, unwittingly or deliberately, through industrial and land development or vandalism?

Clearly, any effort to even begin to make some form of restitution to the victims of the Holocaust must also address the issue of the mass graves.

For a number of years, a number of concerned individuals have been actively involved with this problem. One of these is Rabbi Naftali Meir Babad, a scion of a rabbinic family in Galicia which traces its lineage back twenty generations. Ever since October of 1990, he has been visiting these lands. He has already discovered mass graves and erected proper Jewish monuments over some of them.

The search for mass graves is a major and difficult undertaking, because information about the sites is not readily available. The best source of information would be the memories of eyewitnesses, but that resource is rapidly shrinking as the ranks of the elderly grow ever thinner. A concerted effort must be made quickly to locate old people who have useful recollections and elicit the information while they are still alive.

Significantly, a number of mass graves were in Jewish cemeteries or adjacent to them (see letter from Yad Vashem attached). In fact, it is very likely that most of the old Jewish cemeteries contain mass graves full of victims of the Holocaust. Unfortunately, many of these cemeteries have simply disappeared in the aftermath of the Holocaust, and many that remain are seriously threatened. In these cases, the most promising avenue seems to be through locating and identifying the borders of these cemeteries. Once the search is confined to the limited area of a cemetery and its immediate surroundings, it will be easier to locate the mass graves.

2. The Issue of Holocaust Victims in Cemeteries

In addition to the mass graves, the Jewish cemeteries of Eastern Europe are the burial site of innumerable Holocaust victims who had the great privilege of being buried in individual but unmarked graves. There was simply no time or opportunity to erect headstones.

Individual victims shot by the Germans before the mass slaughter began were usually buried by the townspeople in the cemetery, but there was obviously no time or opportunity to make lasting markers. The following is an excerpt from David Kahane's *Lvov Ghetto Diary* (p.23):

Burial department. This particular agency of the Judenrat was never short of work. . . . After the establishment of the Janowski camp, cartloads of bodies of those shot or tortured to death were brought in daily. The morgue at the old graveyard at Rappaport Street was always full. The courtyard was permanently strewn with corpses covered with canvas sheets, waiting their turn. Carts shuttled from morning till night between the Rappaport Street cemetery and the Pilichowska cemetery. These were simple carts or flatbed wagons, laden with corpses covered with canvas sheets, most of them without coffins, which for most mourners remained an inaccessible luxury. It was impossible to bury each body in a separate grave. The rabbinate allowed mass burials, one body on top of another.

Once again, locating and identifying the borders of the old cemeteries is the first step toward addressing the problem of the unmarked graves. Fences must be erected around the cemeteries to protect and preserve the hallowed ground. These victims in unmarked graves will never be identified, and therefore, no headstones can ever be placed upon their graves. However, a monument should be erected in the cemetery in the memory of all those unfortunate victims who must lie forever in unmarked graves, never to be visited by relatives or friends. A monument in honor of the victims would be a focal point at which mourners could pray and pay their respects.

3. The Issue of Desecrated Cemeteries

Furthermore, these cemeteries, as venerated symbols of Jewish peoplehood, were themselves direct victims of the Holocaust. When the Nazis invaded the great Jewish population centers of Eastern Europe, they wasted no time in vandalizing and desecrating Jewish cemeteries.

First of all, they needed the scrap metal and other materials they appropriated from the cemeteries for their war effort. This policy is documented in the following extract from *The Anti-Jewish Legislation of Nazi Germany 1933-1945* (prepared by the United States Holocaust Memorial Museum, Washington, D.C.):

December 24, 1942. On behalf of the German government, the Economics Ministry for the state of Wurttemberg orders the confiscation of all metal from Jewish cemeteries (including graves, fences and gates).

But more important, the Germans knew how vital a role the cemetery plays in Jewish life. The Jewish people believe that the body of the deceased must be treated with respect and sanctity, that it finds peace when it is properly buried and a fitting headstone is erected. The body must be buried as soon after death as possible, and the burial must conform to a set of stringent requirements designed to safeguard the dignity of the dead. Jewish families keep the gravesites of their relatives neat and clean, and they visit them on momentous occasions. They believe that the cemetery is a holy place. By destroying the Jewish cemeteries, the Germans shook the communities to their very core and demoralized them, as mentioned before.

Even the most basic research indicates that desecration and destruction of Jewish cemeteries was common Nazi practice. Numerous Yizkor books of towns and cities in Galicia and the Ukraine record such atrocities (see attached List of Activities). Witnesses at the Eichmann trial testified that cemeteries in Plaszow and Kovno were systematically destroyed (copy attached). In fact, immediately after Kristallnacht, all the Jewish cemeteries of Vienna were vandalized and desecrated (see attached citation from *Encyclopedia Judaica*).

Thus, it can be assumed that this occurred in most towns and cities occupied by Germans. There are admittedly a few towns in which the cemeteries escaped untouched, but even these were ultimately and indirectly brought down by the Germans. By slaughtering and deporting the Jewish populations, the Germans in effect left the cemeteries defenseless against malicious vandalism. And this is exactly what happened. Over the years, hoodlums and vagrants have ransacked the cemeteries so that hardly any retains its former dignity.

In this respect, the cemeteries themselves and all the people buried in them for hundreds of years were brutally victimized by the Germans. In addition, this was also a further attack on the Holocaust victims themselves. Not only were they shot or gassed, but the ground they held sacred was trampled into dust and the eternal rest their beloved families and ancestors was violated.

Clearly, the process of restoration and memorialization must encompass not only mass graves and unmarked graves of victims but also the entire desecrated cemeteries.

4. What can be done about restoring the cemeteries?

What is the condition of the desecrated gravesites and neglected cemeteries, and what can be done about it?

Rabbi Babad has been very active in restoring desecrated and vandalized cemeteries. He has found that structures, such as buildings, private homes or garages, have been built on countless Jewish cemeteries. Some have been made into parks. Ironically, *perestroika* itself was responsible for the desecration of many Jewish cemeteries. The entrepreneurial

spirit released by *perestroika* led to a rush of real estate development, and the ruined Jewish cemeteries that were destroyed in the Holocaust were pushed aside.

The cemeteries are under serious threat. In Tarnopol, for instance, construction crews exhumed and discarded Jewish remains from the cemetery. Only Rabbi Babad's timely intervention prevented the cemetery from being totally obliterated. In Tartakov, Rabbi Babad discovered that earth was being carted from the Jewish cemetery to a nearby brick factory. He examined a sample of the earth and discovered that it contained bone fragments. This is a danger that threatens many Jewish cemeteries, that industrial and commercial development will disturb the eternal rest of the Holocaust victims and even the actual destruction of their remains.

Rabbi Babad and his associates are doing everything in their power to ameliorate the situation. They are working together with Mr. Meylakh Sheykhet, Director of the American-Ukrainian Bureau on Human Rights in Lvov, who is already caring for 58 cemeteries (see attached list). With help of concerned Jewish patrons, these activists are building fences around the old cemeteries and marking the mass graves. Rabbi Babad himself has taken personal responsibility for 6 cemeteries and is planning to undertake responsibility for a number of others as well.

The greatest problem is dealing with squatters. Technically, they can be evicted. According to the agreement the Ukraine signed with the American representatives of the United States Commission on the Preservation of American Heritage Abroad, all Jewish cemeteries are considered historical sites and are off limits to the general public. In reality, however, the prospect of evictions is very remote. Since mayors are now popularly elected, no mayor will risk his office to defend the rights of foreigners by evicting his own constituents.

The only solution, therefore, is to offer the squatters compensation. In Belz, a woman had built a stable on the old Jewish cemetery, and Rabbi Babad had no choice but to build her a new stable in a different location. In Mikulince, thirteen peasants had constructed a ramshackle garage on the Jewish cemetery, and Rabbi Babad is in the process of building them an American-style garage on a different site (see photographs attached). Otherwise they cannot be dislodged. In other towns, garages, stalls and even a vegetable garden had to be moved to different locations.

Furthermore, even when a cemetery is restored, steps have to be taken to prevent vandalism. This usually requires hiring a local as a caretaker.

Clearly, there is considerable expense in restoring old cemeteries. One, the cost of labor and materials for erecting a fence. Two, the cost of compensation to squatters. Three, the cost of a caretaker to prevent vandalism. The average cost: \$30,000-40,000.

5. Locating Old Cemeteries

Innumerable Jewish cemeteries have simply disappeared as a result of the Holocaust. Other cemeteries have shrunk significantly through uncontrolled encroachment over the years. There is, therefore, a real danger that the victims who lie in mass graves and unmarked graves will never enjoy the peace of a proper remembrance. But lost cemeteries can be found, and the shrunken boundaries can be reestablished. The simplest method is to question older local people who remember where the cemeteries were and the extent of the boundaries. This method has led to the discovery and restoration of quite a few cemeteries. However, as time goes on there will be fewer and fewer people who can recall where things were in the 1930s. Therefore, we must turn to more sophisticated methods.

Photographs and documents in the archives of the local governments have produced some results.

American aerial photographs taken during the Second World War present the most promising solution. Indeed, careful studies of enhanced images have already pinpointed a number of cemeteries. They have also shown very clearly the extent of the original boundaries. Surveyors armed with this information should be able to identify many more cemeteries and old boundaries.

The total number of destroyed Jewish cemeteries that need to be restored is believed to be about 2,000. Thus far, about 1,000 have already been identified but their boundaries have not yet been restored. Considering the cost of finding the cemeteries, compensation for squatters and the actual costs of restoration and placing clear markers, the total cost could run well into the millions of dollars.

6. The Solution

Funds would be allocated for locating lost cemeteries, identifying the original boundaries of all Jewish cemeteries, restoring fences, marking mass graves, dislodging squatters, appointing caretakers to safeguard cemeteries from encroachment and vandalism. Once we are adequately funded, we can form an International Commission for the Restoration of Desecrated Jewish Cemeteries which would bring together and coordinate people and organizations working on restoration projects. Operations would be centralized, costs streamlined and priorities set.

These are our obligations to the Jewish martyrs of the Holocaust, to give them the dignity to which they are entitled by restoring protected boundaries around the cemeteries in which so many victims and their families and ancestors are interred and by erecting appropriate memorial monument over the mass graves, contiguous with the Jewish cemetery or otherwise.

The deliberate damage done by the Nazis to the hallowed ground of the Jewish people is incredibly vast, and the work of restoration must go forward undaunted by the immense magnitude of the task.

If the Holocaust victims themselves could speak to us today, what would they ask for themselves? How would they want the monies they left behind to be spent on their behalf? There is no question that preserving the respect and integrity of their remains and the remains of their loved ones would be among the requests closest to their hearts. They perished in the most dreadful violence, but at least they can rest in peace.

INDEX OF ATTACHMENTS

Pictures:

- Mass Graves
- New Barriers Surrounding Desecrated Cemeteries.
- Removing Squatters from Cemetery.

List of Activities

- mass graves
- cemeteries.
- list of Jewish cemeteries restored by Mr. M. Sheykhet.

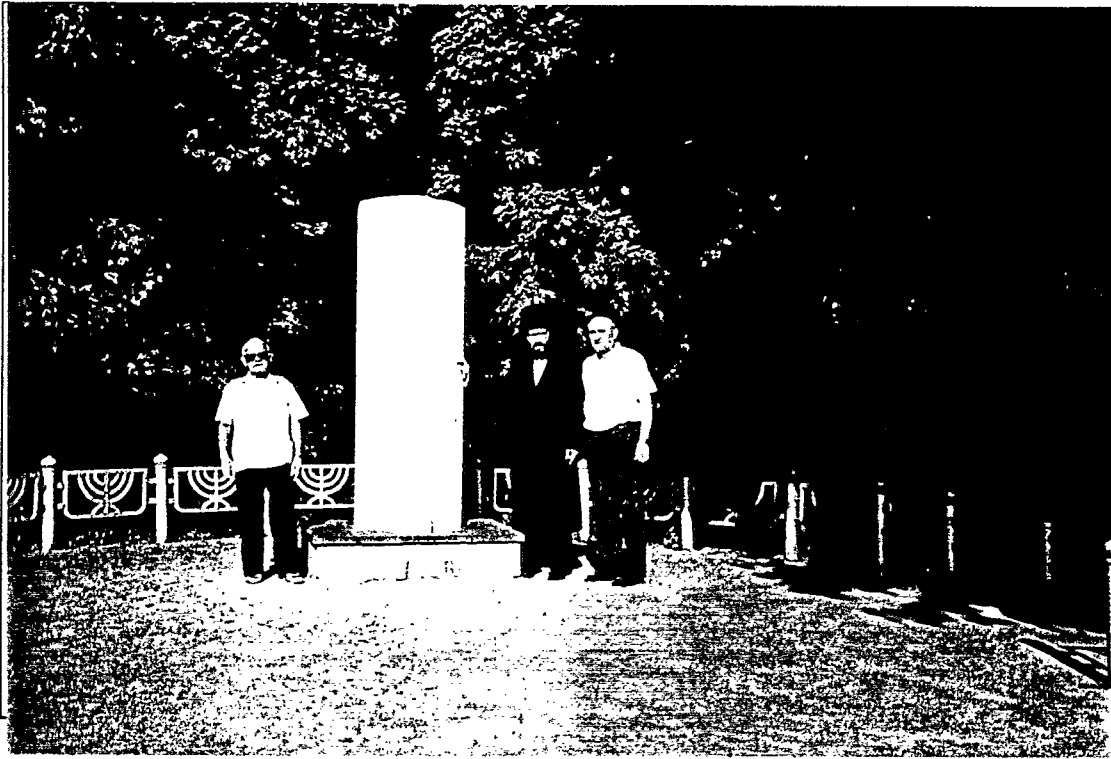
Documents

- power of attorney, to Mr. Meylekh Sheykhet, as director of Ukrainian-American Bureau on Human Rights.
- letter from Yad Vashem stating that Jewish cemeteries were sites of mass murder of Jews.

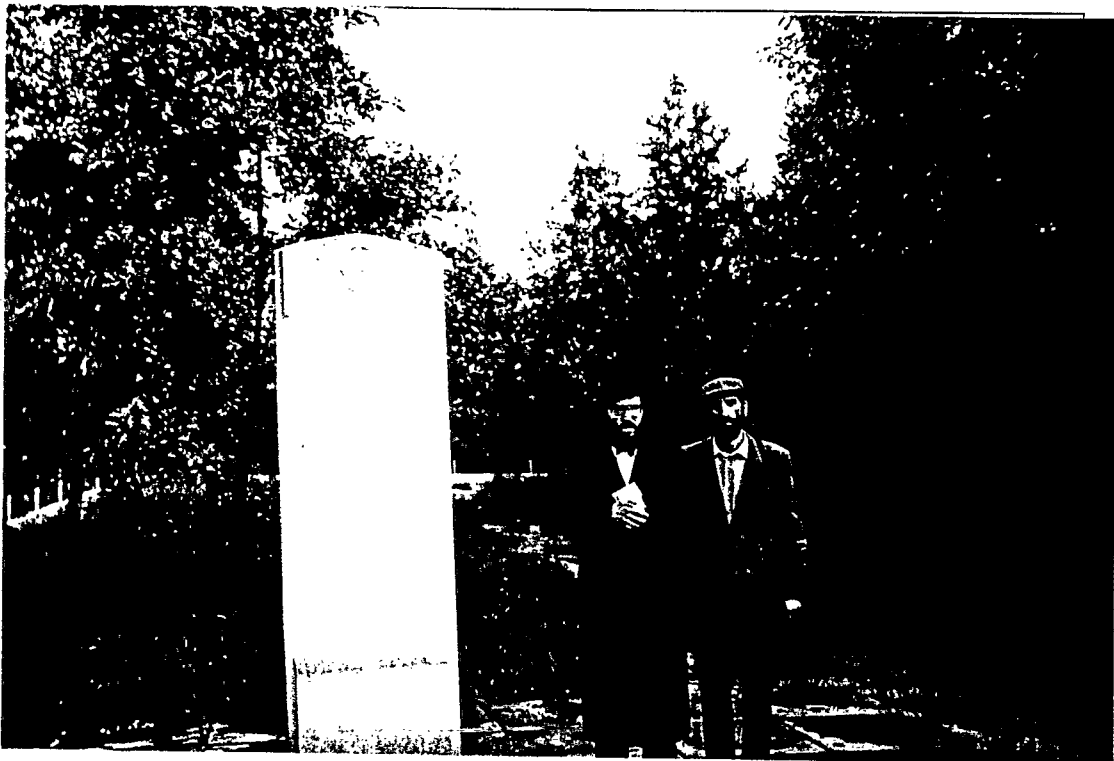
Reference

- copy from Judaica Encyclopedia, Vol. 8 p. 867-8, with testimony regarding shootings and mass graves.
- copy from Judaica Encyclopedia, Vol. 1 p. 899, regarding systematic desecrations of Jewish cemeteries.
- copy of David Kahane's "Lvov Ghetto Diary" regarding the Burial Department of the Judenrat.
- excerpts from transcripts of the Eichmann trial.

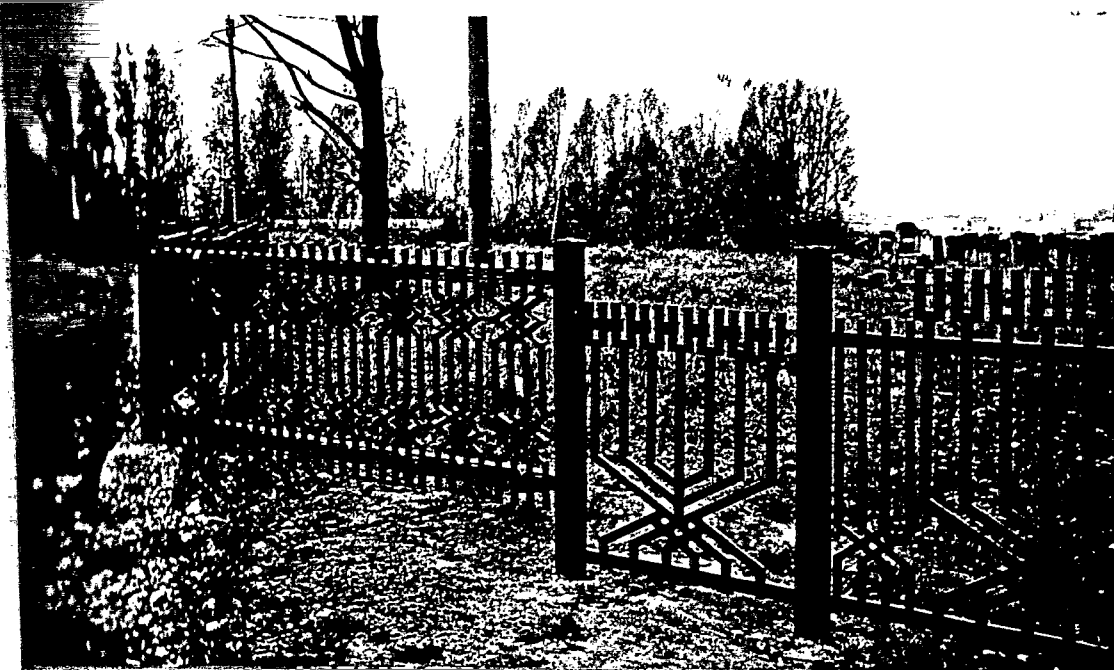
Mass Graves



Rabbi Babad and two Holocaust survivors at mass grave in Petrikov



Rabbi Babad and Mr. Sheykhnet at mass grave in Sosnivka



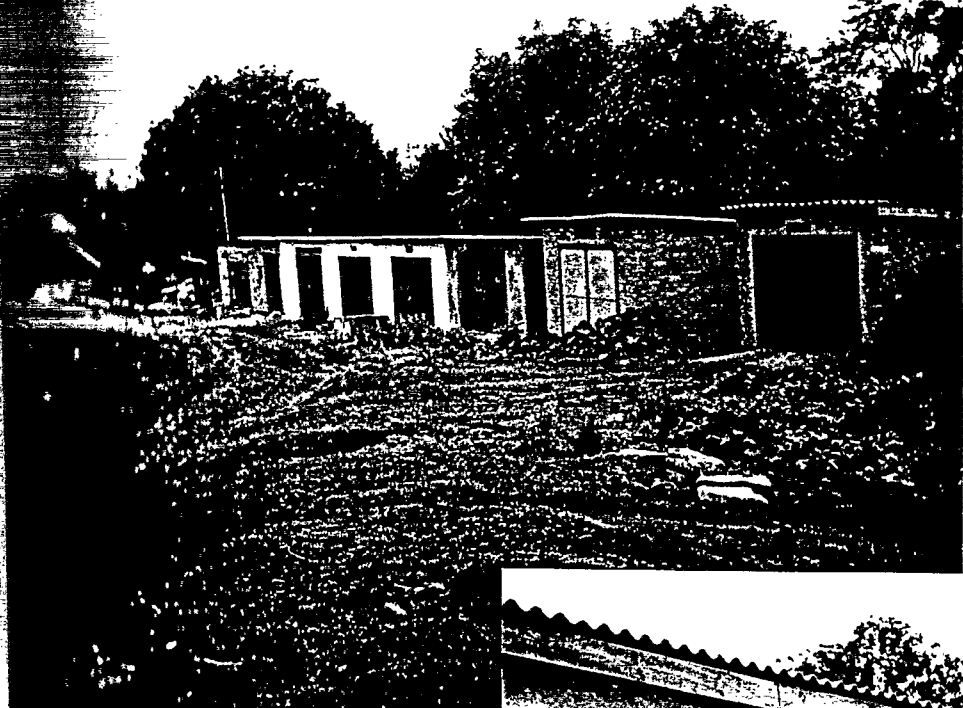
◀ Tarnopol Cemetery with only a few of the tombstones still intact.

New Barriers Surrounding Desecrated Cemeteries

Podwolocyska Cemetery with demolished tombstones.



◀ Brody Cemetery.



◀ Garages built on site of old Jewish cemetery.

Removing Squatters from Cemetery



▲ Rabbi Babad provides a replacement in another location.



◀ Original garages being removed from cemetery.

List of Activities

The following is a list of activities undertaken by Rabbi Naftali Meir Babad in conjunction with Mr. Meylakh Sheykhet, whose activities in this regard are listed separately.

Mass Graves

Sosnivka: A hamlet near Chervonograd (a.k.a. Kristnopolya), East Galicia, now Ukraine. 5000 Jews were shot and buried in this mass grave. We erected a monument on the mass grave, and we marked the whole area.

Petrikov: A hamlet near Tarnopol, East Galicia, now Ukraine. Various *aktionen* against Jews from Tarnopol and other towns resulted in victims being brought to this site. It is estimated that approximately 20,000 victims are buried here. We erected a monument on the site of the mass grave.

Cemeteries

Tarnopol: Second largest town in Eastern Galicia, now Ukraine. The Jewish population was 18,000 before the Holocaust. The following facts about the Tarnopol cemetery during the war were gleaned and translated from the Encyclopedia of the Jewish Diaspora, Tarnopol Volume, Jerusalem-Tel Aviv, 1955:

- During the Holocaust, Jewish victims of pogroms by Germans and Ukrainians were buried in this cemetery. The following is an excerpt from the Tarnopol Commission investigation "of Nazi atrocities in the city of Tarnopol and surrounding areas, where mass graves were opened": "... the Gestapo and the police drove the people to the Jewish cemetery, where they were brutally beaten and ordered to dig a grave. The victims were tied up with barbed wire and tortured mercilessly. Eyes were cut out, and ears and fingers were cut off. Thereafter, they were thrown into the pits and covered with earth."
- Nazis forced Jews to "pluck out tombstones from the cemetery, break the barriers that surrounded it and use these stones to pave new roads." In the Book of Sokal (Israel, 1968), survivor Zvi Abors writes that "for the time being we were forced to destroy the tombstones in the cemeteries of Zbarow Ozarna and Tarnopol."

After the Holocaust, structures were erected on two thirds of the cemetery. The entire cemetery was about to be demolished, but at last moment, we were able to intercede and save the remainder. Currently, a garage is on this part of the cemetery, but we are actively negotiating with the squatters, offering to compensate them with a new garage elsewhere. A fence has been built around the remnant of the cemetery we managed to rescue.

Cemeteries (cont'd)

Mikulince: Town in Eastern Galicia, now Ukraine. In 1939, the Jewish population was 1890, but that figure was swollen by refugees who streamed into the town after the outbreak of war and during the two-year period of Soviet rule. The following facts about the cemetery during the war were gleaned from the Mikulince Yizkor Book, Israel, 1985:

- During the Holocaust, Jewish victims of pogroms by Germans and Ukrainians were buried in this cemetery.
- The following is quoted: "At the beginning of 1942, the big synagogue... was destroyed... the stones were taken for use in road construction. The same was done with headstones from the Jewish cemetery."

After the Holocaust, squatters erected garages on cemetery property. Although the law requires them to leave, the municipality refused to enforce the law unless the squatters were compensated. New, modern, state-of-the-art garages being built for them are near completion. After they are relocated, a fence will be constructed around cemetery.

Brody: Large town in Eastern Galicia, now Ukraine. In 1939, the Jewish population was 7200, but that figure was swollen by refugees who streamed into the town after the outbreak of war and during the two-year period of Soviet rule. The following facts about the Brody cemetery during the war were gleaned and translated from *Arim v'Imahot b'Yisrael*, Jerusalem, 1955:

- During the Holocaust, Jewish victims of pogroms by Germans and Ukrainians, as well as people who perished in the Brody ghetto, were buried in this cemetery.
- There is a mass grave adjacent to the cemetery.

After the Holocaust, occupants of nearby buildings encroached on the cemetery. One of them planted a vegetable garden there. We compensated the "owner" with a new garden. The entire cemetery, including mass grave, is now being fenced in.

Tartakow Miasto: Town in Eastern Galicia, now Ukraine. In 1939, the Jewish population was 1040, but that figure was swollen by refugees who streamed into the town after the outbreak of war and during the two-year period of Soviet rule. During the Holocaust, the cemetery was desecrated; not a single tombstone remained. The following facts about the Tartakow cemetery during the war were gleaned and translated from the Book of Sokal, Israel, 1968:

- Victims from pogroms are buried in the cemetery.

After the Holocaust, a veterinary hospital was erected on part of the cemetery. When we arrived in 1990, we found that cartloads of earth and sand containing human remains were being taken from the cemetery to a nearby brick factory. We put a stop to this practice. A fence and gate were built to protect remainder of cemetery.

Cemeteries (cont'd)

Podwoloczyska: Town in Eastern Galicia, now Ukraine. IN 1939, the Jewish population was 2275. The following facts about the cemetery during the war were gleaned from *The Book of Podwoloczyska*, Haifa, 1988:

- Victims from pogroms are buried in the cemetery.
- The following is quoted: "With great sorrow, I listened as they related the oppression that our town had endured during the Holocaust. We went together to our parents' graves, which were not there. How sad I was to see the sidewalks paved with tombstones, and in the cemetery, only a few tombstones strewn about."

When we arrived in 1990, a construction project was getting under way, with the foundation being dug on cemetery grounds. Because of our intervention, construction was halted, and a fence and gate were built to protect remainder of cemetery. There is a mass grave here, and we plan to build a monument on it and a fence around it.

Belz: Town in Eastern Galicia, now Ukraine. The following facts about the cemetery during the war were gleaned and translated from *Belz: Sefer Zikaron*, Israel, 1974:

- Holocaust victims are buried in a mass grave in the cemetery.

During the Holocaust, the cemetery was desecrated. After the Holocaust, occupants of adjacent buildings encroached on the cemetery. One local peasant built a barn there. As compensation, we built him a new barn. A fence and gate were built to protect remainder of the cemetery.

Attn. Rabbi N.M. Babad, Sheketa!

9"02

Nov. 21, 1999

The list of the Jewish saint sites (cemeteries) and places investigated, researched or restored by Mr. M. Sheykhet

1. Annopil	30. Peremysliany
2. Belz	31. Petryki
3. Berdichev	32. Pinsk
4. Brody	33. Podhaytsy
5. Brest	34. Podvolochisk
6. Berezhany	35. Pomoryany
7. Busk	36. Rohatin
8. Cherkassy	37. Rozdil
9. Chernivtsy (Sadgora)	38. Sambor
10. Chortkiv (Chortkow)	39. Sasiv(Sassow)
11. Drohobich	40. Snyatin
12. Hornosteipol	41. Sokal
13. Horochiv	42. Sosnivka
14. Husiatyn	43. Stratin
15. Ivano-Frankivsk (Stanislaw)	44. Stryi
16. Kaliningrad	45. Tartakiv (Tartakow)
17. Kamienka Bugskaya(Kamionka Strumilowa)	46. Ternopil (Tarnopol)
18. Kolomiya	47. Toporow
19. Komarno	48. Toykut (Nesuchoyizh)
20. Kopichintsy	49. Turka
21. Lviv(Lwow, Lvov, Lemebrg)	50. Ustia Zelene
22. Lutsk	51. Vinogradovo (Selishch)
23. Mikulintsy	52. Volodimir-Volynsky (Ludmir)
24. Mliniv(Mlinow)	53. Zalozhtsy
25. Mostyska	54. Zborow
26. Nadworna	55. Zhidachow
27. Novy Strilishcha	56. Zlochow
28. Olesko	57. Yampol
29. Olyka	58. <i>Petukov</i>



UNION OF COUNCILS FOR SOVIET JEWS

Prof. J. Altmanowitz
President

Micah H. Naftalin
National Director

POWER OF ATTORNEY

I, Micah H. Naftalin, National Director of the Union of Councils (UCSJ), hereby authorize Meylakh G. Sheykhet, Director of UCSJ's Ukrainian-American Bureau on Human Rights, to serve as the permanent UCSJ representative in charge of all business affairs in Ukraine on behalf of the Union of Councils organization.

ATTEST:

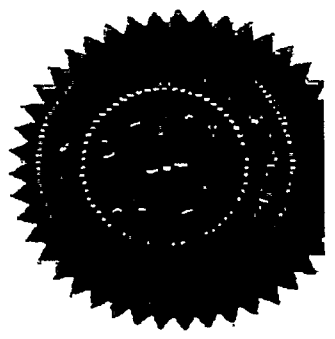
Micah H. Naftalin
National Director

November 19, 1999

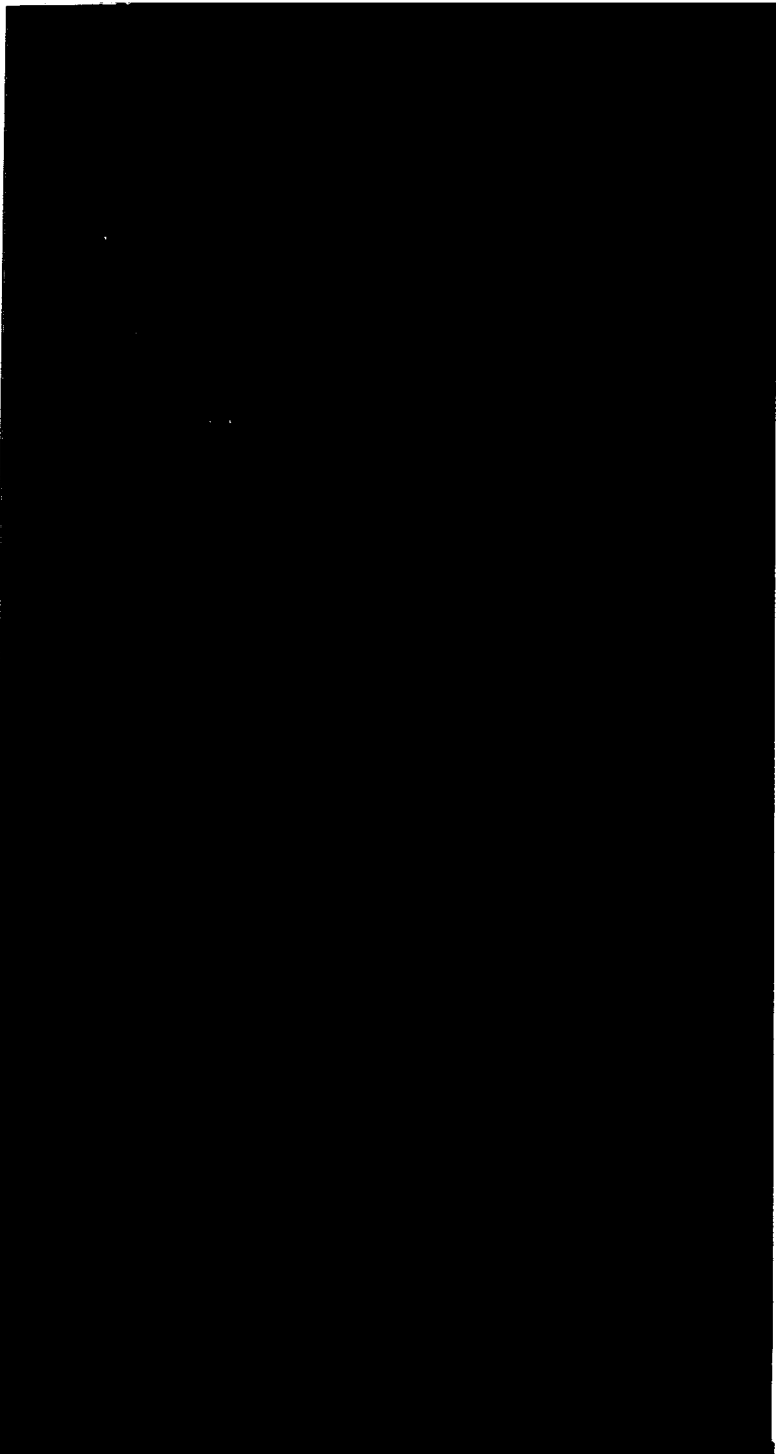
Subscribed and duly sworn to before me on
this 19th day of November, 1999
at Washington, DC.

Notary Public

My Commission Expires on September 30, 2004



"The Voice of Emigration, Jewish Survival, and Human Rights in the Former Soviet Union Since 1970"



List of Activities

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Tarnopol: Second largest town in Eastern Galicia, now Ukraine. The Jewish population was 18,000 before the Holocaust. The following facts about the Tarnopol cemetery during the war were gleaned and translated from the Encyclopedia of the Jewish Diaspora, Tarnopol Volume, Jerusalem-Tel Aviv, 1955:

- During the Holocaust, Jewish victims of pogroms by Germans and Ukrainians were buried in this cemetery. The following is an excerpt from the Tarnopol Commission investigation "of Nazi atrocities in the city of Tarnopol and surrounding areas, where mass graves were opened": ". . . the Gestapo and the police drove the people to the Jewish cemetery, where they were brutally beaten and ordered to dig a grave. The victims were tied up with barbed wire and tortured mercilessly. Eyes were cut out, and ears and fingers were cut off. Thereafter, they were thrown into the pits and covered with earth."
- Nazis forced Jews to "pluck out tombstones from the cemetery, break the barriers that surrounded it and use these stones to pave new roads." In the Book of Sokal (Israel, 1968), survivor Zvi Abors writes that "for the time being we were forced to destroy the tombstones in the cemeteries of Zbarow Ozarna and Tarnopol."

After the Holocaust, structures were erected on two thirds of the cemetery. The entire cemetery was about to be demolished, but at last moment, we were able to intercede and save the remainder. Currently, a garage is on this part of the cemetery, but we are actively negotiating with the squatters, offering to compensate them with a new garage elsewhere. A fence has been built around the remnant of the cemetery we managed to rescue.

Cemeteries (cont'd)

Mikulince: Town in Eastern Galicia, now Ukraine. In 1939, the Jewish population was 1890, but that figure was swollen by refugees who streamed into the town after the outbreak of war and during the two-year period of Soviet rule. The following facts about the cemetery during the war were gleaned from the Mikulince Yizkor Book, Israel, 1985:

- During the Holocaust, Jewish victims of pogroms by Germans and Ukrainians were buried in this cemetery.
- The following is quoted: "At the beginning of 1942, the big synagogue... was destroyed... the stones were taken for use in road construction. The same was done with headstones from the Jewish cemetery."

After the Holocaust, squatters erected garages on cemetery property. Although the law requires them to leave, the municipality refused to enforce the law unless the squatters were compensated. New, modern, state-of-the-art garages being built for them are near completion. After they are relocated, a fence will be constructed around cemetery.

Brody: Large town in Eastern Galicia, now Ukraine. In 1939, the Jewish population was 7200, but that figure was swollen by refugees who streamed into the town after the outbreak of war and during the two-year period of Soviet rule. The following facts about the Brody cemetery during the war were gleaned and translated from *Arim v'Imahot b'Yisrael*, Jerusalem, 1955:

- During the Holocaust, Jewish victims of pogroms by Germans and Ukrainians, as well as people who perished in the Brody ghetto, were buried in this cemetery.
- There is a mass grave adjacent to the cemetery.

After the Holocaust, occupants of nearby buildings encroached on the cemetery. One of them planted a vegetable garden there. We compensated the "owner" with a new garden. The entire cemetery, including mass grave, is now being fenced in.

Tartakow Miasto: Town in Eastern Galicia, now Ukraine. In 1939, the Jewish population was 1040, but that figure was swollen by refugees who streamed into the town after the outbreak of war and during the two-year period of Soviet rule. During the Holocaust, the cemetery was desecrated; not a single tombstone remained. The following facts about the Tartakow cemetery during the war were gleaned and translated from the Book of Sokal, Israel, 1968:

- Victims from pogroms are buried in the cemetery.

After the Holocaust, a veterinary hospital was erected on part of the cemetery. When we arrived in 1990, we found that cartloads of earth and sand containing human remains were being taken from the cemetery to a nearby brick factory. We put a stop to this practice. A fence and gate were built to protect remainder of cemetery.

Cemeteries (cont'd)

Podwoloczyska: Town in Eastern Galicia, now Ukraine. IN 1939, the Jewish population was 2275. The following facts about the cemetery during the war were gleaned from *The Book of Podwoloczyska*, Haifa, 1988:

- Victims from pogroms are buried in the cemetery.
- The following is quoted: "With great sorrow, I listened as they related the oppression that our town had endured during the Holocaust. We went together to our parents' graves, which were not there. How sad I was to see the sidewalks paved with tombstones, and in the cemetery, only a few tombstones strewn about."

When we arrived in 1990, a construction project was getting under way, with the foundation being dug on cemetery grounds. Because of our intervention, construction was halted, and a fence and gate were built to protect remainder of cemetery. There is a mass grave here, and we plan to build a monument on it and a fence around it.

Belz: Town in Eastern Galicia, now Ukraine. The following facts about the cemetery during the war were gleaned and translated from *Belz: Sefer Zikaron*, Israel, 1974:

- Holocaust victims are buried in a mass grave in the cemetery.

During the Holocaust, the cemetery was desecrated. After the Holocaust, occupants of adjacent buildings encroached on the cemetery. One local peasant built a barn there. As compensation, we built him a new barn. A fence and gate were built to protect remainder of the cemetery.

Attn. Rabbi N.M. Babad, Skuta!

9'02

Nov. 21, 1999

The list of the Jewish saint sites (cemeteries) and places investigated, researched or restored by Mr. M. Sheykhet

1. Annopil	30. Peremyshliany
2. Belz	31. Petryki
3. Berdichev	32. Pinsk
4. Brody	33. Podhaytsy
5. Brest	34. Podvolochisk
6. Berezhany	35. Pomoryany
7. Busk	36. Rohatin
8. Cherkassy	37. Rozdil
9. Chernivtsy (Sadgora)	38. Sambor
10. Chortkiv (Chortkow)	39. Sasiv(Sassow)
11. Drohobich	40. Snyatin
12. Hornosteipol	41. Sokal
13. Horochiv	42. Sosnivka
14. Husiatyn	43. Stratin
15. Ivano-Frankivsk (Stanislaw)	44. Stryi
16. Kaliningrad	45. Tartakiv (Tartakow)
17. Kamienka Bugskaya(Kamionka Strumilowa)	46. Ternopil (Tarnopol)
18. Kolomiya	47. Toporow
19. Komarno	48. Toykut (Nesuchoyizh)
20. Kopichintsy	49. Turka
21. Lviv(Lwow, Lvov, Lemebrg)	50. Ustia Zelene
22. Lutsk	51. Vinogradovo (Selishch)
23. Mikulintsy	52. Volodimir-Volynsky (Ludmir)
24. Mliniv(Mlinow)	53. Zalozhtsy
25. Mostyska	54. Zborow
26. Nadworna	55. Zhidachow
27. Novy Strilishcha	56. Zlochow
28. Olesko	57. Yampol
29. Olyka	58. Petukov



UNION OF COUNCILS FOR SOVIET JEWS


Josef I. Abramowitz
President

Micah H. Naftalin
National Director

POWER OF ATTORNEY


I, Micah H. Naftalin, National Director of the Union of Councils (UCSJ), hereby authorize Meylakh G. Sheykhet, Director of UCSJ's Ukrainian-American Bureau on Human Rights, to serve as the permanent UCSJ representative in charge of all business affairs in Ukraine on behalf of the Union of Councils organization.

ATTEST:

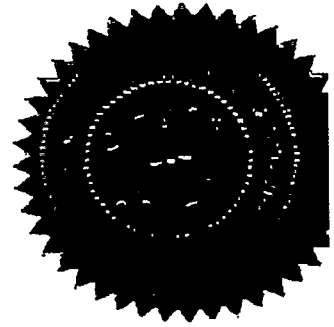

Micah H. Naftalin
National Director

November 19, 1999

Subscribed and duly sworn to before me
this 19th day of November, 1999
at Washington, DC.


Notary Public

My Commission Expires on September 30, 2004



'The Voice of Emigration, Jewish Survival, and Human Rights in the Former Soviet Union Since 1970'

YAD VASHEM



יד ושם

The Holocaust Martyrs' and Heroes' Remembrance Authority רשות הזיכרון לשואה ולגבורה

November 21, 1999

Mr. Meylakh Sheykhet
Union of Councils of Sowjet Jews
Director of American Ukrainian L'viv based
Bureau on Human Rights and Rules of Law
Fax: 0038-03226-31133

Dear Mr. Sheykhet,

In response to your inquiry we would like to inform you that we have consulted with experts on the subject.

It is a known historical fact that in certain places Jewish cemeteries were used as a site of mass murder of Jews.

Such atrocities took place on Ukrainian soil within the borders of 1939.

Sincerely

Avner Shalev

Avner Shalev
Chairman of the Directorate

Translation of document 2999-PS submitted to the International Military Tribunal, Nuremberg.

I, Hermann Friedrich Graebe, declare under oath:

From September 1941 until January 1944 I was manager and engineer in charge of a branch office in Sdolbunow, Ukraine, of the Solingen building firm of Josef Jung. In this capacity it was my job to visit the building sites of the firm. Under contract to an Army Construction office, the firm had orders to erect grain storage buildings on the former airport of Dubno, Ukraine.

On 5 October 1942, when I visited the building office at Dubno, my foreman Hubert Moennikes of 21 Aussenmuehlenweg, Hamburg-Haarburg, told me that in the vicinity of the site, Jews from Dubno had been shot in three large pits, each about 30 meters long and 3 meters deep. About 1500 persons had been killed daily. All of the 5000 Jews who had still been living in Dubno before the pogrom were to be liquidated. As the shootings had taken place in his presence he was still much upset.

Thereupon I drove to the site, accompanied by Moennikes and saw near it great mounds of earth, about 30 meters long and 2 meters high. Several trucks stood in front of the mounds. Armed Ukrainian militia drove the people off the trucks under the supervision of an SS man. The militia men acted as guards on the trucks and drove them to and from the pit. All these people had the regulation yellow patches on the front and back of their clothes, and thus could be recognized as Jews.

Moennikes and I went direct to the pits. Nobody bothered us. Now I heard rifle shots in quick succession, from behind one of the earth mounds. The people who had got off the trucks—men, women, and children of all ages—had to undress upon the orders of an SS man, who carried a riding or dog whip. They had to put down their clothes in fixed places, sorted according to shoes, top clothing and underclothing. I saw a heap of shoes of about 800 to 1000 pairs, great piles of underlinen and clothing. Without screaming or weeping these people undressed, stood around in family groups, kissed each other, said farewells and waited for a sign from another SS man, who stood near the pit, also with a whip in his hand. During the 15 minutes that I stood near the pit I heard no complaint or plea for mercy. I watched a family of about 8 persons, a man and woman, both about 50 with their children of about 1, 8 and 10, and two grown-up daughters of about 20 to 24. An old woman with snow-white hair was holding the one-year old child in her arms and singing to it, and tickling it. The child was cooing with delight. The couple were looking on with tears in their eyes. The father was holding the hand of a boy about 10 years old and speaking to him softly; the boy was fighting his tears. The father pointed toward the sky, stroked his head, and seemed to explain something to him. At that

moment the SS man at the pit shouted something to his comrade. The latter counted off about 20 persons and instructed them to go behind the earth mound. Among them was the family, which I have mentioned. I well remember a girl, slim and with black hair, who, as she passed close to me, pointed to herself and said, "23." I walked around the mound, and found myself confronted by a tremendous grave. People were closely wedged together and lying on top of each other so that only their heads were visible. Nearly all had blood running over their shoulders from their heads. Some of the people shot were still moving. Some were lifting their arms and turning their heads to show that they were still alive. The pit was already 2/3 full. I estimated that it already contained about 1000 people. I looked for the man who did the shooting. He was an SS man, who sat at the edge of the narrow end of the pit, his feet dangling into the pit. He had a tommy gun on his knees and was smoking a cigarette. The people, completely naked, went down some steps which were cut in the clay wall of the pit and clambered over the heads of the people lying there, to the place to which the SS man directed them. They lay down in front of the dead or injured people; some caressed those who were still alive and spoke to them in a low voice. Then I heard a series of shots. I looked into the pit and saw that the bodies were twitching or the heads lying already motionless on top of the bodies that lay before them. Blood was running from their necks. I was surprised that I was not ordered away, but I saw that there were two or three postmen in uniform nearby. The next batch was approaching already. They went down into the pit, lined themselves up against the previous victims and were shot. When I walked back, round the mound I noticed another truck-load of people which had just arrived. This time it included sick and infirm persons. An old, very thin woman with terribly thin legs was undressed by others who were already naked, while two people held her up. The woman appeared to be paralyzed. The naked people carried the woman around the mound. I left with Moennikes and drove in my car back to Dubno.

On the morning of the next day, when I again visited the site, I saw about 30 naked people lying near the pit—about 30 to 50 meters away from it. Some of them were still alive; they looked straight in front of them with a fixed stare and seemed to notice neither the chilliness of the morning nor the workers of my firm who stood around. A girl of about 20 spoke to me and asked me to give her clothes, and help her escape. At that moment we heard a fast car approach and I noticed that it was an SS-detail. I moved away to my site. 10 minutes later we heard shots from the vicinity of the pit. The Jews still alive had been ordered to throw the corpses into the pit;—then they had themselves to lie down in this to be shot in the neck.

suicide. In addition, street attacks and brutal persecution became daily occurrences in the lives of Austrian Jews of all social classes. In March alone, 311 cases of suicide were registered in the Viennese community, and in April, 267. During these two months, at least 4,700 Jews escaped from Austria. Systematic deportation of Jews and the confiscation of their property began in several Austrian provinces. The ancient Jewish communities of *Burgenland were deported over the Czech border. A group of 51, who were returned to Austria, was sent up and down the Danube for four months and denied entry to all the countries bordering on the river. As a result of the persecutions, a stream of Jews from the provinces, most of them destitute, began to flow to Vienna. In May 1938 the Viennese Jewish community renewed its activities and several of its leaders were released from prison in order to help organize mass emigration which the Nazi authorities encouraged. The Zionist Palestine Office in Vienna was permitted to organize both legal and "illegal" emigration to Palestine. In the same month, the Nuremberg Laws were officially enforced in Austria. In August 1938, under *Eichmann's aegis, the "Zentralstelle fuer Juedische Auswanderung" was established in Vienna. This organization was to be responsible for the "solution of the Jewish problem" in Austria. Its "efficient" methods of persecution and deportation were later copied in Germany and in several of the Nazi-occupied countries. A special body, the Vermoegensverkehrsstelle, was responsible for the transfer of Jewish property to non-Jews. With the help of the major Jewish welfare organizations in the world, the community and the Palestine Office were able to assist in the emigration of thousands of Jews. The importance of this aid grew with the straitened circumstances of Austrian Jewry; as against 25% of the emigrants who needed financial assistance in May and July 1938, 70% needed assistance in July and August 1939. Between July and September 1938 emigration reached a monthly average of 8,600. Hundreds of training courses were organized to prepare emigrants for new occupations in the countries of immigration. (In Vienna, these had 31,306 participants up to the end of 1939.) Thousands of young people received agricultural training at the farm owned by the *He-Halutz Zionist movements (in August 1939, there were 1,801 people in 18 training camps) and *Youth Aliyah wards received special agricultural and technical training. The community also took care of those whose education had been interrupted by their expulsion from educational institutions, and of the thousands of Jews whose livelihoods had been taken from them and who were in urgent need of assistance. In October 1938 anti-Semitic riots again broke out and Jews were once more deported from various places. On the eve of the Day of Atonement (October 5) thousands of Jewish families were evicted from their homes in certain districts of Vienna and elsewhere, and ordered to leave the country, though this decree was subsequently canceled through the intervention of Eichmann. On October 10, Hitler gave personal instructions "to act for the deportation of 27,000 Viennese Jews of Czech nationality." On October 28, thousands of Jews who were Polish nationals were deported into the no-man's-land on the German-Polish border. Of these, only 1,300 were able to cross the frontier. The rest remained in Austria as stateless persons (see *Germany). During the pogroms of November 10 (see *Kristallnacht), approximately 8,000 Jews were arrested, and of these 5,000 were sent to Dachau. Six hundred and eighty others committed suicide or were murdered that single night. In Vienna alone, 42 synagogues were burned and 4,038 Jewish shops were looted. Almost all Jewish homes were destroyed and cemeteries desecrated. Synagogues were also destroyed in Graz, Salzburg, Klagen-

furt, Linz, Innsbruck, Baden, Eisenstadt, Berndorf, and Bad Voeslau. In Linz, all the Jewish inhabitants were arrested, and all Jews in the district were ordered to move to Vienna within three days. One-third of the fine of a billion marks (\$83,300,000) imposed on the whole of the German Reich Jewry was levied on Austrian Jews. During the November Pogroms employees of the Jewish community and the Palestine Office were released from prison and ordered to continue organizing emigration. Shortly afterward, they began publication of the official Jewish newspaper, *Juedisches Nachrichtenblatt*, under the supervision of the Gestapo. The paper appeared until the end of 1943, and was intended to inform the Jewish public of official decrees. Most of those arrested during the pogroms were released before the end of April 1939, having agreed to leave the country as soon as possible. At the end of April 1939, under a special law, almost all Austrian Jews were evicted from their homes, and most were gathered into certain streets in selected districts of Vienna. By the eve of World War II 109,060 had succeeded in emigrating and only 66,260 Jews were left in Austria. Only 438 still lived outside Vienna while whole regions, such as Salzburg and Carinthia were devoid of Jews. With the exception of isolated cases, all were deprived of a livelihood and all 25,898 factories and places of business belonging to Jews had been confiscated and shut. With the outbreak of war in September 1939, emigration opportunities lessened, and 17,000 Jews possessing entry visas to enemy countries were forbidden to use them. In the new wave of arrests, hundreds of Austrian Jews were sent to concentration camps. All Jews lived under martial law and additional restrictions were imposed upon them. On October 20, 922 Viennese Jews were exiled to Nisko on the San River. (Some of the Nisko deportees succeeded in crossing the border into the Soviet Union; the remaining 152 were returned to Vienna in April 1940.) In November 1939 Eichmann informed the leaders of the community that all Jews who did not emigrate within one year would be exiled to occupied Poland. During the first four months of the war, 11,240 Jews succeeded in emigrating to neutral countries. Of the 53,403 persons registered with the Viennese community at the end of 1939, 45,140 were dependent on social welfare. However, the community continued to arrange technical training in preparation for emigration, and 5,017 children of school age studied in its 14 educational institutions. Among the community's projected activities for 1940 was its own gradual dissolution, so that, by the end of that year, it would be merely an institution for the care of 24,000 aged and infirm, who were unable to emigrate.

(2) 1940-1945. Between February and March 1941, desperate attempts to continue limited emigration resulted in the deportation of 5,000 Jews to five places in the *Lublin district. It is assumed that all met their death within the year, being murdered either locally or in the gas chambers of *Belzec. From October to the beginning of November, another 5,486 Jews were deported to the *Lodz Ghetto. After the official prohibition on emigration, there remained approximately 40,000 Austrian Jews. Very few could leave the country after this date. Of the 128,500 who had emigrated up to that time, 30,800 had gone to England, 24,600 to other European countries, 28,600 to the United States, 9,200 to Palestine, and 39,300 to 54 other countries. At the end of 1941, with the Nazi occupation of territories in the Soviet Union, 3,000 Austrian Jews were deported to the ghettos of Riga, Minsk and Kovno; many were put to death upon arrival in the vicinity of these ghettos. After the Wannsee Conference, Eichmann announced to the Viennese community his general *Aussiedlung* ("evacuation") program under which 3,200 more Austrian Jews were

DAVID KAHANE

Lvov Ghetto Diary

Translated by Jerzy Michalowicz

Foreword by Erich Goldhagen

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9. *Social Welfare Department* This department operated under conditions identical to those of the Health Department. It received no outside assistance and subsisted on sporadic locations of several thousand zloty from the Judenrat board and on whatever funds it managed to raise among the Jewish populace.

Within ghetto bounds, the Social Welfare Department cooperated with an independent Jewish association for mutual assistance, *Yidische Soziale Alzephief* (YSA), with headquarters in Krakow. These two bodies did their utmost to ease the hardships of their clients, some of whom received permanent assistance, while others were given only occasional support. Public kitchens and tearhouses were set up. These two institutions, however, were incapable of answering the needs of the hungry and suffering population. There was a bottomless well of needs.

10. *Justice Department* This department dealt with legal matters within the Jewish community. A special court of law was set up for the Jews, with Jewish notaries and other legal institutions operating in the ghetto. The Justice Department also processed requests and other applications addressed to the German authorities and handled general legal and civil cases, as well as other matters that could not be taken care of within the ghetto. The Justice Department handled these issues through liaison officers who worked with appropriate German institutions.

11. *Statistics Department* This department kept accurate records of the Jewish population. The number of bread coupons provided an exact indication of how many Jews resided in the ghetto, as well as the number of those who disappeared after an *Aktion*. From its inception until the liquidation of the ghetto, this department was headed by Dr. Frederyk Katz, a former director of the Statistics Department of the Lvov municipality, a very congenial and civilized man.

12. *Construction Department* This department handled the demolition and removal of Jewish-owned buildings and synagogues that had burned. As it performed no constructive work, it was a construction department in name only.

13. *Education Department* At first the Jews believed that the Germans would allow at least one elementary school to operate, or would permit some form of group tutoring. No one could have imagined the satanic plan to carry out a total extermination of the Jews, a general liquidation. Despite a strict ban on teaching and education, a small

number of pupils received clandestine religious and secular instruction under conditions of great peril for the staff.

14. *Burial Department* This particular agency of the Judenrat was never short of work. No other department was as busy as this one. People died in great numbers from hunger, cold, typhoid, epidemics, poverty, and loneliness. After the establishment of the Janowski camp, cartloads of bodies of those shot or tortured to death were brought in daily. The morgue at the old graveyard at Rappaport Street was always full. The courtyard was permanently strewn with corpses covered with canvas sheets, waiting their turn. Carts shuttled from morning till night between the Rappaport Street cemetery and the Pilichowska Street cemetery. These were large simple carts or flaked wagons, laden with corpses covered with canvas sheets, most of them without coffins, which for most mourners remained an inaccessible luxury. It was impossible to bury each body in a separate grave. The rabbiniate allowed mass burials, "one body on top of another."

With the gradual reduction of the ghetto area, the Burial Department moved from one location to another, from Rappaport Street to Kleparow Square and from there to Rekdzizianicza Street. It was the only department that continued to function after the community was dispersed, until the liquidation of the ghetto.

15. *Religious Affairs Department* This department was entrusted with the supervision of religious matters within the Jewish population. The Soviet government had abolished the legally incorporated Jewish religious community (*kehilla*) and the rabbiniate ceased to exist as an official body. Rabbi Dr. Levi Freund passed away in April 1941. Rabbi Lewin was murdered, as I have already mentioned, on July 2, 1941, in the Brygidki prison.

With the reorganization of the religious community under way, the chairman, Dr. Parnas, sought to revive its religious institutions. Like other Jews, he believed that the current wave of persecutions would end sometime and that Jewish life and stability would gradually be restored. Acting on this assumption, he set about reorganizing the rabbiniate. All the Orthodox rabbis active in the interwar period were still alive. They included Rabbi Moshe Elhanan Alter, a former president of the rabbinical court holding jurisdiction within the city limits; Rabbi Israel Leib Wolsberg, president of the rabbinical court holding jurisdiction outside the city limits; and the rabbi of Zalozycz, Rabbi Nathan Nure Letter. The following served as religious judges: Rabbi Shmulke Sam-

Excerpts from the transcripts of:
The Adolf Eichmann Trial
Paragraphs regarding cemeteries are in bold.

Attorney General: What functions did the Jewish communal organs fulfil in these countries?

A. The synagogue was protected by public law ever since ancient times. . . . **The same thing applied to cemeteries. At all times there were sadists of various kinds who wanted to wreak vengeance on the Jews, on dead Jews, where they could not take revenge on living Jews. . . . In the period between the two Wars, there were numerous desecrations and destruction of holy tombstones in Jewish cemeteries, and here again Germany was in the lead and committed vandalism in Jewish cemeteries.**

Attorney General: I would like to ask you [about] the camp at Plaszow. . . . Where was Plaszow?

Witness Beisky: It was a suburb of Cracow. The precise locality of the camp was the old Jewish cemetery. **There was a new Jewish cemetery, in the center of the Jewish district, and this here was the old Jewish cemetery.** The whole camp consisted only of a few huts . . . nearly one hundred people were already at that camp at Plaszow, and they were already destroying the cemetery, that is to say, actually removing the graves.

Q. Who was the commander of the Plaszow camp?

A. At that time the commander was Obersturmfuehrer Mueller. . . . He was the commander of "Judenlager I" and of the Plaszow camp . . . **It was there they demolished the cemetery. . . .**

Attorney General: Now I shall call the witness Dr. Aharon Peretz. . . .

Dr. Aharon Peretz: When the German-Soviet war broke out, you were in Kovno?

A. That is right.

Q. What were the first weeks of the German occupation like, from the point of view of the Jews?

A. The Germans entered Kovno on 24 August 1941. Already in the early days they began something we called pogroms. . . Three to four days after the occupation . . . there was a pogrom in the streets of Kovno, where they assembled the Jews in a garage. They placed hose pipes into their mouths, and they burst from the water. . . . **Thereafter they collected Jews at the cemetery and killed them there.**