

2010

# Jewish Heritage Sites and Monuments in Moldova

Samuel D. Gruber

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

Follow this and additional works at: <https://surface.syr.edu/rel>



Part of the [Religion Commons](#)

---

## Recommended Citation

Gruber, Samuel D., "Jewish Heritage Sites and Monuments in Moldova" (2010). Full list of publications from School of Architecture. Paper 96. <http://surface.syr.edu/arc/96>

This Report is brought to you for free and open access by the College of Arts and Sciences at SURFACE. It has been accepted for inclusion in Religion by an authorized administrator of SURFACE. For more information, please contact [surface@syr.edu](mailto:surface@syr.edu).

# **JEWISH HERITAGE SITES AND MONUMENTS IN MOLDOVA**



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

**2010**



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

**Warren L. Miller, Chairman**  
McLean, VA

**Members:**

**Linda L. Addison**  
New York, NY

**Michael B. Levy**  
Washington, DC

**Ned W. Bandler**  
Bridgewater, CT

**Rachmiel Liberman**  
Brookline, MA

**Ronald H. Bloom**  
Beverly Hills, CA

**Harley Lippman**  
New York, NY

**William C. Daroff**  
Washington, DC

**Michael Menis**  
Inverness, IL

**Tyrone C. Fahner**  
Evanston, IL

**Larry Pressler**  
Washington, DC

**Emil Fish**  
Pasadena, CA

**Jonathan J. Rikoon**  
Far Rockaway, NY

**Jules Fleischer**  
Brooklyn, NY

**Harriet Rotter**  
Bingham Farms, MI

**Martin B. Gold**  
Washington, DC

**Lee R. Seeman**  
Great Neck, NY

**Peter Hawryluk**  
Zionsville, IN

**Lawrence E. Steinberg**  
Dallas, TX

**Andrew M. Klein**  
Parkland, FL

**Robert Zarnegin**  
Beverly Hills, CA

1400 K Street, N.W., Suite 401  
Washington, DC 20005  
Tel.: (202) 254-3824, Fax: (202) 254-3934  
[uscommission@heritageabroad.gov](mailto:uscommission@heritageabroad.gov)



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

WARREN L. MILLER  
CHAIRMAN

November 24, 2010

## 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, Eastern and Southern Europe associated with the cultural heritage of U.S. citizens, especially endangered sites. The purpose is to help enable efforts to restore and preserve the properties. The Commission also seeks assurances from the governments of the region regarding the protection and preservation of these cultural heritage properties and encourages their restoration and maintenance.

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 Communist Party governments that succeeded the Nazis throughout most of the region were insensitive to concerns about the preservation of the sites. Properties were converted to other uses or encroached upon by development. Natural deterioration was not counteracted. Vandalism sometimes went unchecked.

The Governments of the United States and Moldova entered into a Commission-negotiated agreement regarding the protection and preservation of places of worship, historic sites, cemeteries, and memorials in 2001. The agreement covers sites identified in this report. The report provides an overview of the condition of Jewish cemeteries, synagogues, and Holocaust sites within the borders of present-day Moldova.

I hope that this report will enable American Jews who trace their roots to Moldova to connect with their cultural heritage.

Warren L. Miller  
Chairman

## **Table of Contents**

<b>Acknowledgements.....</b>	<b>1</b>
<b>How to Use This Report.....</b>	<b>2</b>
<b>Jewish Monuments in Moldova.....</b>	<b>6</b>
<b>Table of Sites Identified and Visited by Survey.....</b>	<b>9</b>
<b>Jewish and Holocaust Sites in Moldova.....</b>	<b>14</b>
<b>Other Jewish Sites in Moldova.....</b>	<b>21</b>
<b>Bibliography .....</b>	<b>81</b>

Front cover photo: Remains of the Rashkov synagogue, a Baroque-style building.

## **Acknowledgements**

This report is a compilation and summary of material collected as part of Commission-sponsored survey of Jewish historic sites and monuments within the Republic of Moldova. To accomplish this work, the Commission worked closely with Moldovan representatives of the Joint Distribution Committee (JDC). Research collecting information about the possible location of Jewish sites, and the subsequent organization of site visits for documentation and description, was carried out by Igor Teper of Chişinău and assisted by Efim Goldschmidt.

The Commission thanks Hebert Block, Assistant Executive Vice President of the JDC, and Stuart Saffer, JDC Country Director in Moldova, for helping to organize and oversee this project. In Moldova, special thanks go to Mr. Teper and the JDC staff.

Commission Research Director Dr. Samuel D. Gruber worked with the JDC to establish the parameters of the survey and its methodology. Dr. Gruber collated the material submitted to the Commission and edited this report. He was assisted by Justin Rhea of the Jewish Heritage Research Center (Syracuse, NY). Their efforts were supplemented by Commission Executive Director Jeffrey L. Farrow and Program Manager Katrina A. Krzysztofiak, all under the direction of Chairman Warren L. Miller.

## How to Use This Report

This report is written in several sections, the most important of which is the catalogue of places of Jewish heritage sites and the descriptions of those sites. Place names are generally given in Moldovan. Russian remains a commonly spoken language in Moldova. In this report, alternate names in Russian are frequently given, especially when the places in question are well known by those names. Street names are usually still given in Russian, as Russian remains most commonly used in street designations. All places visited for this survey are listed with basic information in a table on page 9.

With the exception of sites in the capital, Chişinău (Kishinev), which is listed first, sites are described in alphabetical order. Districts or regions (*raioane*, singular *raion*) – of which there are 32 in Moldova – are provided to help locate smaller sites. Moldova also has three municipalities (Bălţi, Chişinău, and Tighina) and two autonomous regions (Găgăuzia and Transnistria) which have their own legal status. In addition, the status of Transnistria is unresolved. This large territory east of the Dniester River is recognized by the international community as part of Moldova. It is not, however, under the control of the central government but is administered by a breakaway authority known as the Pridnestrovian Moldovan Republic.

This report describes over 100 known Jewish and Holocaust-related historic or religious sites in Moldova, the result of research and site visitation undertaken during a 12-month period in 2003-2004. While it is believed that this is the largest and most detailed list of sites yet compiled, it is recognized that the survey is not a comprehensive inventory of all such places throughout Moldova. Further research in years to come will continue to expand this list through the rediscovery of important cultural sites and monuments.

Some Hebrew and specialized terms are used in this report, but the meaning of these is made clear in the context of the phrase. When considering cemeteries, it is important to remember that for Jews the burial is sacred, not the grave marker. Thus, even when gravestones have been removed from a cemetery, assuming human remains are still buried in graves, the site remains sacred for Jews, and is required to be protected and inviolate. A cemetery where only a few gravestones are visible still may be the resting place of hundreds of Jews.

Also, when describing cemeteries, we have used the term “gravestone,” to denote any kind of grave marker – whether it consists of a single stone or more. This corresponds to the Hebrew *matzevah*. While these are often referred to as tombstones, this is not accurate as Jewish law requires burial in graves not tombs. Occasional, there are tomb-like structures in cemeteries, sometimes marking graves. In these cases, too, the body is buried below ground according to Jewish religious law. Generally, in the second half of the 19<sup>th</sup> century in Moldova as elsewhere, Jewish gravestones often became more and more elaborate, so they in essence became monuments of complex design – or at least more complex than the traditional single stone set upright at the head of the grave (Ashkenazi custom), or a single slab laid flat over the grave (Sephardi custom).

## Moldova



Source: <http://www.state.gov/p/eur/ci/md/>



## **Jewish Heritage in Moldova**

The Republic of Moldova covers approximately 13,500 square meters and has a population of about five million. In 1998, the total Jewish population in the country was estimated to be between 35,000 and 40,000. About 20,000 Jews are believed to live in the capital city of Chişinău (Kishinev). Historically, most Jews lived in Chişinău and the towns of Beltsi, Faleşti, Kalarash, Orgeyev, Otachi, and Soroki.

The status and borders of Moldova frequently shifted throughout the 19<sup>th</sup> and 20<sup>th</sup> centuries. According to the United States Department of State:

The Republic of Moldova occupies most of what has been known as Bessarabia. Moldova's location has made it a historic passageway between Asia and southern Europe, as well as the victim of frequent warfare. Greeks, Romans, Huns, and Bulgars invaded the area, which in the 13<sup>th</sup> century became part of the Mongol empire. An independent Moldovan state emerged briefly in the 14<sup>th</sup> century under celebrated leader Stefan the Great but subsequently fell under Ottoman Turkish rule in the 16<sup>th</sup> century.

After the Russo-Turkish War of 1806-12, the eastern half of Moldova (Bessarabia) between the Prut and the Dniester Rivers was ceded to Russia, while Romanian Moldavia (west of the Prut) remained with the Turks. Romania, which gained independence in 1878, took control of Russian-ruled Bessarabia in 1918. The Soviet Union never recognized the action and created an autonomous Moldavian Republic on the east side of the Dniester River in 1924.

In 1940, Romania was forced to cede Bessarabia to the Union of Soviet Socialist Republics (U.S.S.R.), which established the Moldavian Soviet Socialist Republic by merging the autonomous republic east of the Dniester and the annexed Bessarabian portion. Stalin also stripped the three southern counties along the Black Sea coast from Moldova and incorporated them in the Ukrainian Soviet Socialist Republic. Romania sought to regain Bessarabia by joining with Germany in the 1941 attack on the Soviet Union. On June 22, 1941, German and Romanian troops crossed the border and deportations of the Jews from Bessarabia began immediately. By September 1941, most of the Jews of Bessarabia and Bukovina had been transported in convoys and force marched to concentration camps in Transnistria. About 185,000 Jews were in the Transnistria area in concentration camps by 1942 in abysmal conditions. Very few were left alive in these camps when the Soviets reoccupied Bessarabia in 1944.<sup>1</sup>

Despite gaining independence in 1990, Moldova remains divided along historic lines. The separatist movement in Transnistria, where approximately half of the population is Russian or Ukrainian, has pitted this Russian-oriented population against the Romanian-speaking Moldovan majority.

---

<sup>1</sup> Department of State website: <http://www.state.gov/r/pa/ei/bgn/5357.htm>

The first Jewish settlers in the area of modern Moldova were Sephardi. Ashkenazi Jews arrived in the 16<sup>th</sup> century, emigrating south from Germany and Poland. By the end of the 19<sup>th</sup> century, the Jewish population in the region had reached 230,000, about 12 percent of the total population.

Bessarabia gained international infamy in 1903 when 49 Jews were murdered in a pogrom in Chişinău (Kishinev). This led to demonstrations in London, Paris, and New York, and prompted a letter of rebuke from President Theodore Roosevelt to the Russian Tzar, and international fund-raising efforts to assist the victims, including many in the United States. Nonetheless, additional pogroms took place in Bessarabia in 1905. Today, there are several new monuments commemorating the pogrom victims noted in this report. These events provided a powerful impetus to the nascent Zionist movement, and they also contributed to a great increase in emigration from the region to Palestine, and an even greater migration to the United States. In 2003, Israeli President Moshe Katsav visited Chişinău on the 100<sup>th</sup> anniversary of the pogrom.

In 1917, Soviet power was proclaimed in the area, but in 1918 Bessarabia became part of Romania. Anti-Semitism in the area remained strong, but Jewish culture thrived in Chişinău and elsewhere, connected to the Jewish communities of Romania, and particularly the former Austrian region of Bukovina, which had also become part of Romania in 1918. In addition to traditional Jewish communities in urban and village settings, there were also numerous Jewish agricultural settlements. The 1930s were the high point of organized Jewish life in Bessarabia. In 1935, 40 Jewish settlements united to form the Union of Jewish Communities of Bessarabia, but their success was short-lived. In 1940, Bessarabia was reclaimed by the Soviet Union, and all Jewish institutions were closed. On June 13<sup>th</sup>, 1941, many Jewish leaders and wealthy Jews were exiled to Siberia, and then in July, the Nazis arrived with their killing squads. The level of oppression of Jews increased dramatically with a series of massacres, deportations, and death marches beginning in July 1941 that killed most of Bessarabia's Jews. They were either murdered in Bessarabia or were deported to Transnistria where over 148,000 Bessarabian Jews (and many other Romanian Jews) died on death marches, or in the abysmal conditions of the ghettos and concentration camp.

Prior to the Russian and German occupations and the Holocaust, Jews lived in over 350 distinct localities throughout present-day Moldova, but many of these were very small settlements of only a few families. Most Jews lived in Chişinău (Kishinev), but there were Jewish populations of over 1,000 people in the towns of Bălţi, Benderi, Bricani, Bricheva, Calarasi, Capreşti, Causani, Faleshti, Hanceşti, Leova, Lipcan, Marculeşti, Colonie, Orhei, Otachi, Parlita, Rascani Targ, Rashkov, Rezina, Romanesti, Sculeni, Soroca, Teleneşti, Tiraspol, Ungheni, Valea lui Vlad, Vertiujeni, and Zguritsa. Smaller villages probably did not usually maintain their own cemeteries or synagogues, but depended on larger towns nearby. Holocaust related sites, however, can be found throughout the entire country.

Today, The Jewish population of Moldova has been re-constituted into an active community. There are about 28,000 Jews in the country with approximately 18,000

believed to be living in the capital. Many, however, are elderly and are living on small fixed incomes and just barely survive. The Joint Distribution Committee plays a major role supporting the Jewish community with basic services, as well as religious, communal, educational, legal and cultural programs. Chabad is also active in Moldova, with centers in several towns. An important center of Jewish cultural and communal life is the Jewish Cultural Center (4 Diorditsa Street) in Chișinău, where the community has also installed a small museum.

## **Jewish Monuments in Moldova**

Prior to the Holocaust, the area that is present-day Moldova was home to a thriving Jewish culture that built and maintained a large number of community buildings for religious, educational, and charitable purposes. In addition, there were many Jewish cemeteries throughout the country serving Jewish communities. The second half of the 19<sup>th</sup> and the early 20<sup>th</sup> centuries witnessed the greatest growth of organized Jewish institutions and that is the period from which most surviving buildings date. These include synagogues and community buildings such as schools, hospitals, and old age homes. Some of these institutional buildings are the Jewish sites that have survived best because the facilities have been most easily adapted and reused by successor institutions, often providing services similar to the original.

The destruction wrought during the Holocaust, when German and Romanian occupiers destroyed many synagogues and other Jewish sites, was severe. Further destruction continued during the nearly half century of Soviet rule when scores of buildings were either demolished outright, or were destroyed over time by neglect; and when hundreds of buildings were confiscated by the state and adapted to new uses. It is only in the past several years that efforts have begun to identify all these sites. One important reason is to negotiate the return of many community properties to the Jewish community, or to arrange for proper financial compensation for many others which are not easily returned. Before the Second World War, there were more than 70 synagogues and prayer houses in Chișinău. Most of these and other communal properties have been inventoried by the Joint Distribution Committee as part of an ongoing effort separate from the survey this report concerns.

The purpose of this survey, which was carried out over a period of one year, was to collect as much information as possible over the location and condition of historic Jewish sites in Moldova – particularly what might be called “sites of memory” – those places where the lost Jewish culture and its destruction can be most closely encountered and best remembered. These places especially include former synagogues, extant cemeteries, and Holocaust-related sites, such as places of execution, mass graves, and post-Second World War commemorative monuments.

Most cemeteries were founded in the 19<sup>th</sup> century, though there are a few older ones, including the important sites of Dubosari, Lipcani, Markulești, Nisporeni, Orhei, Otachi, Rashkov, Rezina, Telenești, and Zguritsa. The cemeteries of Chișinău and Bălți are very large – approximately 100 hectares each – and each probably has more than 20,000

graves. These are the largest recognizable and self-identifying Jewish sites in Moldova. Some Jewish cemeteries, such as Ungheni, are adjacent to, or part of, municipal cemeteries. Some cemeteries, such as Markulești, are in very bad condition.

Many older cemeteries still preserve scores – and even hundreds – are beautifully carved gravestones. All have carved epitaphs and many include distinctive decorative reliefs, including favorite motifs of paired rampant lions, the blessing hands of the *kohanim*, menorahs and rosettes. These carvings are the most typical examples of Eastern European Jewish folk art, and are related in form to other traditional craft representations – particularly those of synagogal wood carving and synagogue and domestic paper cutting. While many stones have been stolen or destroyed in the past half century, the Commission's survey shows that many survive – unrecorded and also unprotected. Photographs of many lost carved stones survive in the work of David Goberman, who recorded Jewish cemeteries in the region during the 1950s and 1960s.

The newer cemeteries have many more graves, and the monuments at these sites are often more ornate and include multi-stone constructions which combine horizontal and vertical elements. Cemeteries also contain other elements – metal fences around graves, remains of pathways, and in some cases the remains of pre-burial halls where the body of the deceased was prepared for burial, and where mourners could gather to prayer.

There are few surviving pre-Second World War synagogue buildings, and the most impressive, the Baroque-style synagogue at Rashkov, is in ruins. The 18<sup>th</sup> century synagogue of Zguritsa still stands, but is in poor condition. Other, more recent synagogue buildings, when they could be identified, were also found to be in perilously bad condition. The small former synagogue in Gershunovka was transformed into a school during the Soviet period. It is now abandoned, neglected, and in very bad condition.

Vandalism of Jewish cemeteries has continued to be a problem in Moldova, although it appears that there are fewer incidences now than in the 1990s. The worst recorded vandalism was in Tiraspol, capital of the Transnistria breakaway region. In April 2001, the synagogue was attacked with pipe bomb, and then again with a Molotov cocktail in 2004. Also in 2004, the cemetery was the target of vandals who painted 70 gravestones with anti-Semitic graffiti. Local authorities were not helpful in the aftermath.

There is evidence of vandalism in nearly all the Jewish cemeteries in Moldova, but it is impossible to know exactly when and why this was carried out. Most often, destruction seems random, or to be related to the theft of stones – presumably to be reused elsewhere are either re-cut gravestones or for construction material. This is a situation that has been common throughout all of Central and Eastern Europe for many years. It is hoped that the identification, description and photography that was part of the Commission's survey will help to control this vandalism, and will also provide basic information about protective and conservation needs at many sites. Already, more cemeteries are being regularly cleared of trash and overgrowth. While this does better expose many sites – including historic gravestones – for both visitors and potential vandals, it is generally believed that the effort to care for long-neglected cemeteries helps to inform local communities

(Jewish and non-Jewish) of the value of these places, and encourages local people to better monitor the sites.

According to the Stephen Roth Institute, several Jewish cemeteries have been desecrated since the period of this survey. In early May 2006, 11 gravestones were broken at the Jewish cemetery in Bander, and other cases were reported in Tiraspol, Soroca and Orhei. Nazi symbols and anti-Semitic insults were painted on some graves.

The number and location of the execution sites and mass graves of Jews from the period of the Second World War is still being researched. Often, the location of these sites is known only to a few elderly residents, who either personally remember the events, or who heard of them in the post war period. In many cases, such as at Alexandreni, there are no markers.

## Table of Sites Identified and Visited by Survey

(alphabetical by location)

Village/Town	Region	Site	Site type	Current use	Condition
Alexandreni	Bălți	Jewish house	former building of Jewish institution	not in use	very poor
Alexandreni	Bălți	execution site	killing site	field, site not marked	very poor
Alexandreni	Bălți	Jewish cemetery	cemetery	not in use	very poor
Bălți	Bălți	Jewish Welfare Center "Hesed"	building of Jewish institution	JWC "Hesed"	good
Bălți	Bălți	Chabad Synagogue	synagogue	synagogue	excellent
Bălți	Bălți	Jewish cemetery	cemetery	Jewish cemetery	poor
Bălți	Bălți	monument to Holocaust victims	killing site	memorial	good
Benderi (Bendery)	Benderi	monument to Holocaust victims	killing site	memorial	excellent
Benderi (Bendery)	Benderi	plaque at execution site near Benderi Fortress	killing site	memorial	good
Benderi (Bendery)	Benderi	Salesclerks' Synagogue	synagogue	synagogue	poor
Benderi (Bendery)	Benderi	Habad House "Sadigurer Kloiz"	former synagogue	Boxing school	very poor
Benderi (Bendery)	Benderi	Old synagogue	former synagogue	Christian Orthodox Church	good
Benderi (Bendery)	Benderi	Jewish hospital	former building of Jewish institution	medical school	good
Benderi (Bendery)	Benderi	Jewish cemetery	cemetery	Jewish cemetery	fair
Berlintsi	Briceni	monument to holocaust victims	killing site	memorial	good
Besarabasca	Comrat	Jewish cemetery	cemetery	Jewish cemetery	fair
Besarabasca	Comrat	synagogue	former synagogue	dwelling house	good
Besarabasca	Comrat	prayer house	former building of Jewish institution	private shop	good
Briceni	Briceni	Jewish cemetery	cemetery	Jewish cemetery	poor

Village/Town	Region	Site	Site type	Current use	Condition
Briceni	Briceni	monument to the victims of fascism	monument	memorial	fair
Bulaeshti	Orhei	execution site	killing site	forest, site unmarked	very poor
Cahul	Cahul	Jewish cemetery	cemetery	Jewish cemetery	fair
Cahul	Cahul	synagogue	former synagogue	Jewish Community, Chamber of Commerce	poor
Camenca (Kamenka)	Camenca	Jewish cemetery	cemetery	Jewish cemetery	poor
Ceadir Lunga (Cheadyr Lunga)	Ceadir Lunga	Jewish cemetery	cemetery	Jewish cemetery	fair
Chimishliya	Chimishliya	Jewish cemetery	cemetery	Jewish cemetery	poor
Chinishliya	Chimishliya	synagogue	former synagogue	sports school	fair
Chişinău (Kishinev)	Chişinău (Kishinev)	old Jewish cemetery	cemetery	Jewish cemetery	fair
Chişinău (Kishinev)	Chişinău (Kishinev)	monument to the victims of fascism	monument	memorial	excellent
Chişinău (Kishinev)	Chişinău (Kishinev)	Talmud Tora	former building of Jewish institution	offices	Very good
Chişinău (Kishinev)	Chişinău (Kishinev)	monument to Chişinău pogrom victims	monument	memorial	good
Chişinău (Kishinev)	Chişinău (Kishinev)	The Synagogue of the Glaziers	synagogue	synagogue	good
Chişinău (Kishinev)	Chişinău (Kishinev)	"Lemnaria" Synagogue	former synagogue	health center	fair
Chişinău (Kishinev)	Chişinău (Kishinev)	"Hay" Synagogue	synagogue	synagogue	good
Chişinău (Kishinev)	Chişinău (Kishinev)	Choral Synagogue	former synagogue	Chekhov Russian Drama Theatre	excellent
Chişinău (Kishinev)	Chişinău (Kishinev)	monument to prisoners of the Chişinău Ghetto	monument	memorial	excellent
Chişinău (Kishinev)	Chişinău (Kishinev)	Jewish College for Women	former building of Jewish institution	publishing house	good
Chişinău (Kishinev)	Chişinău (Kishinev)	Jewish almshouse	former building of Jewish institution	not in use, ruin	very poor
Chişinău (Kishinev)	Chişinău (Kishinev)	Chişinău Jewish hospital	former building of Jewish institution	hospital	very poor
Comrat	Comrat	Jewish	cemetery	Jewish	very poor

Village/Town	Region	Site	Site type	Current use	Condition
		cemetery		cemetery	
Doibani	Dubăsari	execution site	killing site	memorial	good
Dubăsari (Dubossary)	Dubăsari	memorial complex to the victims of fascism	killing site	memorial	good
Dubăsari (Dubossary)	Dubăsari	Jewish cemetery	cemetery	Jewish cemetery, animal grazing	fair
Dubăsari (Dubossary)	Dubăsari	synagogue	former synagogue	office of local electricity supply network	poor
Faleșty	Faleșty	old Jewish cemetery	cemetery	not in use, in area of local hospital	poor
Faleșty	Faleșty	Jewish cemetery	cemetery	Jewish cemetery	good
Florești (Floreshty)	Florești	Jewish cemetery	cemetery	Jewish cemetery	fair
Florești (Floreshty)	Florești (Floreshty)	former Jewish building	former building of Jewish institution	notary's office	good
Gershunovka	Rybnitsa	Jewish cemetery	cemetery	cemetery	very poor
Gershunovka	Rybnitsa	synagogue	former synagogue	not in use	very poor
Grigoriopol	Dubăsari	Jewish cemetery	cemetery	Jewish cemetery	fair
Grimancauti (Grimankautsy)	Briceni	Jewish house	former Jewish building	private house	good
Grimancauti (Grimankautsy)	Briceni	execution site	killing site	field, site not marked	very poor
Gura Kainarului	Florești (Floreshty)	execution site	killing site	field, site not marked	very poor
Hincești (Hynchesty)	Hincești (Hynchesty)	Jewish cemetery	cemetery	Jewish cemetery	poor
Isakovo	Orhei	execution site	killing site	field, site not marked	very poor
Kalarash	Kalarash	synagogue	former synagogue	not in use	very poor
Kalarash	Kalarash	Jewish cemetery	cemetery	Jewish cemetery	fair
Klimautsi	Dondușeni	execution site	killing site	destroyed memorial	very poor
Kolbasnoe	Rybnitsa	memorial	killing site	since 2003	good
Leova	Leova	Jewish cemetery	cemetery	Jewish cemetery	very poor
Lipcani (Lipkani)	Briceni	Jewish cemetery	cemetery	Jewish cemetery	poor



Village/Town	Region	Site	Site type	Current use	Condition
Lipcani (Lipkani)	Briceni	site of former synagogue	site of synagogue	high school	good
Markulești (Markuleshty)	Florești	Jewish cemetery	cemetery	not in use	very poor
Nisporeni (Nisporeny)	Nisporeni	Jewish cemetery	cemetery	Jewish cemetery	poor
Orhei (Orgeev)	Orhei	Jewish hospital	former building of Jewish institution	hospital	good
Orhei (Orgeev)	Orhei	house of Haim Rappoport	former Jewish building	private house	very poor
Orhei (Orgeev)	Orhei	Jewish cemetery	cemetery	Jewish cemetery	poor
Otachi (Ataki)	Otachi (Ataki)	Jewish cemetery	cemetery	Jewish cemetery	fair
Otachi (Ataki)	Otachi (Ataki)	synagogue	former synagogue	not in use	very poor
Pepeni (Pepeny)	Telenești	execution site	killing site	field, site not marked	very poor
Plopi (Plopy)	Dondușeni	execution site	killing site	field, site not marked	very poor
Prodaneshti	Soroca	Jewish cemetery	cemetery	not in use	very poor
Rashkov	Camenca	Jewish cemetery	cemetery	not in use	very poor
Rashkov	Camenca	old Synagogue	former synagogue	not in use, ruins	very poor
Rezina	Rezina	Jewish cemetery	cemetery	Jewish cemetery	good
Rezina	Rezina	old Jewish cemetery	cemetery	not in use	very poor
Rybnitsa (Rybnita)	Rybnitsa	memorial to the martyrs of Ribnita Ghetto	monument	memorial	good
Rybnitsa (Rybnita)	Rybnitsa	Jewish cemetery	cemetery	not in use	very poor
Soroca (Soroky)	Soroca	Jewish cemetery	cemetery	Jewish cemetery	good
Soroca (Soroky)	Soroca	Jewish hospital	former building of Jewish institution	not in use	poor
Soroca (Soroky)	Soroca	monument to the victims of fascism	monument	memorial	excellent
Soroca (Soroky)	Soroca	monument to Holocaust victims	killing site	monument	good
Soroca (Soroky)	Soroca	Hasidic synagogue	synagogue	synagogue	good
Soroca	Soroca	synagogue	former synagogue	fire station	fair

Village/Town	Region	Site	Site type	Current use	Condition
(Soroky)					
Telenești (Teleneshty)	Telenești (Teleneshty)	execution sites (two sites)	killing site	forest, site not marked	very poor
Telenești (Teleneshty)	Telenești (Teleneshty)	Old Jewish cemetery	cemetery	animal grazing	very poor
Telenești (Teleneshty)	Telenești (Teleneshty)	Jewish cemetery	cemetery	Jewish cemetery	fair
Teleshovka	Dondușeni	execution site	killing site	field, site not marked	very poor
Tiraspol	Tiraspol	Jewish cemetery	cemetery	not in use	fair
Tiraspol	Tiraspol	"Hesed Hana" Synagogue	former synagogue	Welfare Culture Jewish Center Hesed Hana	excellent
Tiraspol	Tiraspol	Synagogue	synagogue	synagogue, Jewish canteen and library	good
Tiraspol	Tiraspol	monument to the victims of fascism	killing site	memorial	good
Tsybulevka (Tsybuliovka)	Dubăsari	Holocaust memorial	monument	memorial	excellent
Ungheni	Ungheni	Jewish cemetery	cemetery	Jewish cemetery	very good
Vertiujeni (Vertyujeny)	Soroca	Jewish houses	former Jewish buildings (shtetl)	private houses	Very poor, good, and very good
Vertiujeni (Vertyujeny)	Soroca	Jewish cemetery	cemetery	not in use	very poor
Voroshkovo	Rybnitsa	monument to participant of WWII	memorial/monument	memorial	good
Zguritsa	Drochia	Synagogue	former synagogue	not in use	very poor
Zguritsa	Drochia	Jewish cemetery	cemetery	not in use	very poor

## **Jewish and Holocaust Sites in Moldova**

### **Chişinău (Kishinev)**

#### **Choral Synagogue**

The Choral Synagogue in Chişinău (also known as Choral Temple or “Templul Coral” in Romanian) was built in 1913 as a part of the Talmud Tora (community-run Jewish school). The building was constructed of brick and *kotelets* (local natural construction material), and has a metal roof. Nearby, there were five one-story brick buildings with tiled roofs that belonged to the synagogue and which served as housing. While the synagogue initially served exclusively as a prayer house for pupils of the Talmud Tora, it later became the preferred synagogue in Chişinău available to the broad Jewish public. During the Soviet period, the synagogue building and the adjacent houses were placed under state control. Following the Second World War, the synagogue was reconstructed, its area was expanded, and the adjacent houses were demolished. The building was transformed into a theater and has since served as the home of the Chekhov Russian Drama Theatre.

*Address:* Vlaicu Pyrcalab Street (formerly Sinadino Street)

#### **Hay Synagogue**

The “Hay” Synagogue in Chişinău was established in 1886. The brick building is situated at the crossing of the former Benderskaya Street and Leovskaya Streets (now Tigina and Shchusev Streets). Until 1940, fairs were held to sell cattle and hay in the nearby square, hence the synagogue’s name. During the Second World War, the building was transformed into a prison. It was taken over by the state after the war and was used as an office for various administrative and economic organizations. In 1992, the city authorities returned the building to the Jewish community.

*Address:* Tihina Street (formerly Benderskaya Street)

#### **Former “Lemnaria” Synagogue**

The “Lemnaria” Synagogue was a two-story building with a *Mikveh* (ritual bath) in its cellar. Its name was derived from that of a nearby wood market. After the Second World War, the synagogue was taken over by the state and transformed into an office building. Today it serves as a local health center.

*Address:* Renashterii Street 5 (formerly Pavlovskaya Street)

### **Synagogue of the Glaziers (Gleizer Sheel)**

The construction of this synagogue, opened in 1888, was funded by the Jewish Society of Glaziers and Bookbinders. It is the only synagogue that remained open during the Soviet period, and is one of only two synagogues in Chişinău still in active use. The building has been repaired several times, but is essentially unchanged. Inside there is a large prayer hall with a raised gallery.

It is a modest two-story building. The main façade faces directly on the street, and is flanked by a gated alley on one side, and a one-story building on the other. The doors of the street entrance are set in a large double-story arched bay. The rest of the facade is marked by four tall, narrow arched windows which illuminate the prayer hall. Each window is divided in two, the division indicating the presence of a raised womens' gallery within. Inside, the well-lit main prayer hall maintains its traditional appearance. The Ark is flanked by twisted columns and surmounted by a segmental pediment out of which rises a Decalogue (Tablets with Ten Commandments). A slightly raised platform surrounded by a wooden railing is set in front of the Ark, and a square raised *bimah*, also surrounded by a wooden railing and containing the reader's table, stands in the center of the hall, facing the Ark. The womens' gallery, which is on three sides of the hall, is supported by cast-iron columns. The coffered ceiling is decorated with Jewish symbols and depictions of the signs of the Zodiac.

*Address:* 8 Chabad Lubavitch Street, off Vasile Alecsandri (former Yakimovsky Street)

### **Monument to Chişinău (Kishinev) Pogrom Victims**



The Chişinău pogroms (more commonly known as the Kishinev pogroms) took place in 1903 and 1905. The victims were buried in the Jewish cemetery, but in 1959, this part of the cemetery was destroyed to make way for a park facing Calea Iesilor Street. On the 90th anniversary of the pogrom, the community erected a red granite memorial designed by architect Simeon Shoihet (b. 1931). In 2003, on the 100<sup>th</sup> anniversary, a gray granite

block was added. The inscription reads: “We will bear your memory in pain forever and you will always be in our hearts.” This stone memorial is divided into two parts by a *Magen David* (Star of David). The inscription – in Hebrew, Yiddish, Romanian, and Russian – reads: “In memory of the victims of the Kishinev pogrom 1903-1993.”

### **Monument to the Victims of the Chişinău (Kishinev) Ghetto**



The Chişinău Ghetto was established in 1941. On April 22, 1993, a monument to those imprisoned there was placed on the border of this ghetto at Jerusalem 3000 Street. The monument, designed by sculptor Naum Epelbaum (b. 1927) and architect Simeon Shoihet (b. 1931), consists of a large bronze standing figure of a praying Jew, with his left hand on his heart and his right hand holding Scripture, symbolizing the suffering of the prisoners. The figure is on a pedestal, and set against a broken red granite wall, at the center of which is a void in the shape of a shattered *Magen David* (Star of David). Memorial ceremonies are held here on Yom ha-Shoah (Jewish Memorial Day for Holocaust victims) and at other times.

### **Monument to Nazi Victims**

The monument designed by A. David and F. Naumov was erected in 1991 on the site of mass executions near the stone quarry where Jews were forced to work during Second World War. The monument, set on top of the small grassy mound, displays two extended arms reaching up with the hands breaking the barbed wire and swastika. At first the design appears to be abstract, but as one moves around the monument the arms reveal themselves.

*Address:* Near the Orhei Highway

## Old Jewish Cemetery



The very large Jewish cemetery in Chișinău, then the single largest Jewish site in the country, is still in use and it is frequently visited. The approximately 100 hectare area is surrounded by a continuous masonry wall with a gate. It contains more than 20,000 graves, which date back to the 17<sup>th</sup> century. Gravestones and markers are made of marble, granite, limestone, sandstone, slate and other materials. Some graves are marked with ornate structures in the form of mausoleums. Many graves have metal fences around them; others have portraits applied to the stones, as well as other decorative items. There is a monument to the victims of the Holocaust, and the ruins of a pre-burial house.

Several restoration efforts, including re-erection of stones and clearing of the vegetation, have been carried out here in past years. Several Jewish groups from Moldova and abroad have participated in caring for the site.

*Address:* Milano Street 1



## **Talmud Torah**

This brick school was built in the second half of the 19<sup>th</sup> century. From 1872 to 1922, the *Talmud Torah* was funded by the Jewish Charity Society of Kishinev. Beginning in the 1920s, part of the building was used by the Jewish Makkabi sport club at the end of the 1930s. The school was closed after the Second World War, when the building was taken over by the state. It has since been used as offices by various state organizations.

*Address:* Vlaicu Pyrceleab Street 69, (formerly Sinodino and 28<sup>th</sup> of July street)

## **Public Professional Jewish College for Women**

Established in February of 1895 by the teacher S. P. Rashkovich, this two-story brick building was built for the prominent Jewish merchant-patron I. L. Michnik and his wife, F. A. Michnik. Their daughter, D. I. Litvak, transferred ownership of the school to the Girl's Professional Education Society, established in May 1907. Poor Jewish children aged between five and 20 could receive both general and vocational education at this school. It had two libraries (one for pupils and the other for teachers), a museum, and a playground. The building was taken over by the state after the Second World War and turned into a newspaper printing-house.

*Address:* Alexadrune cel Bun Street 117  
(formerly Stefan cel Mare and Kharlampiyevskaya Street)

## **Former Jewish Almshouse (Ruin)**



The two-story Jewish hospital and home for the elderly known as the Almshouse is now a ruin. Two brick buildings, one for men and one for women, accommodated about 60 people. The ground floor of the larger building was used as a warehouse. The Almshouse provided accommodations for the elderly, as well as free hot meals, clothes, and medical help.

## Former Jewish Hospital



The Jewish Hospital was established at the beginning of the 19<sup>th</sup> century. It was originally a two-story brick building that occupied a large area along the slope between the southern part of Nicolayevskaya Street and the northern part of Andreyevskaya Street. Initially, it was a branch of the Zamsky Hospital, managed by the Social Welfare Service of the Ministry of Internal Affairs (of Russia). In 1870, the Jewish Hospital became a separate medical institution with its own administration. The hospital constitution was approved on July 3, 1899 by the General Secretary of the Ministry of Internal Affairs of Russia, Prince A. Obolencky. It stated that the hospital's mission was "to provide medical help for the patients of Jewish nationality, both men and women, the residents of Chişinău, and if there are free places medical help can be granted for the Jews living in other towns and settlements, and also for patients of other religions." The hospital was officially designed for 110 beds (50 for men, 55 for women, five reserved), but overall it accommodated up to 200 patients. Hospital services expanded in 1906, when an emergency room was opened and midwifery classes and a school for nurses were set up under hospital supervision. They continued until 1917.

The hospital buildings were erected at the expense of the Jewish population of Chişinău. The building complex occupied a large area along the slope between Nicolayevskaya Street (Southern part) and Andreyevskaya (Northern part). There was a small garden behind the buildings. The main building was a two-story brick structure. On the second



floor were the therapeutic department and the living quarters for nurses, while on the ground floor were the hospital ward, first aid rooms, and lodgings for doctors.

The surgical department was also situated in a similar two-story brick building. On the second floor were rooms for patients with 30-40 beds, and two operating rooms; on the ground floor there was a reserved room for 10-12 patients and dwelling rooms for nurses.

After 1906, the emergency department was located in a one-story building designed to accommodate 12-15 patients. In summer, two wooden barracks could also hold 32 patients. Two additional pavilions were used for classes for midwives and as lodgings for the service staff.

The administration building housed the head physician, and had spaces allocated for administrative services, laboratories, a pharmacy, the commissary, and the servants' room. Another one and a half-story building held the kitchens, the room for washing the kitchen utensils, and the food storehouse. A separate one-story building was used as a morgue, laundry and storehouse. The hospital also had three ice storage pools with food storehouses attached to them.

After the Second World War, the hospital was taken over by the state. The buildings are now in very poor condition.

*Address:* Nikolaevskaya Street 172-174, (formerly Stefan Cel Mare and Frunze Street)

## Other Jewish Sites in Moldova

### Alexandreni (Bălți region)

#### Jewish Cemetery



The cemetery occupies a site about 1,500 square meters in size and contains more than 700 extant gravestones. The oldest gravestones date from the 18<sup>th</sup> century. The cemetery is no longer in use and is only rarely visited. There is no caretaker, and there has been no care for the site for many years. Although the condition is poor, less than a quarter of the surviving stones are toppled or broken. Water drainage and vegetation overgrowth are constant problems disturbing graves in the cemetery.

## Execution Site



The Jews of Alexandreni were murdered in June 1941, when they were rounded up and marched to fields outside the village and executed. There are no signs or markers to indicate the execution site, and only few local residents can show its location.

## Bălți (Beltsy)

According to the website of the Jewish Community of Moldova: “In 1580, the locality later named Beltsy was formed around a small Jewish tavern. During the second part of the 19<sup>th</sup> century, Jews made up more than 50% of the population in Beltsy and small surrounding settlements. Since 1989, the Beltsy Jewish community has been the second biggest Jewish community in Moldova. The Jewish population is 2,000 (plus about 600 from Beltsy periphery). Since 2000, the Beltsy community has a twinning program with the Jewish Federation of Greensboro, NC that supports the main projects of the local Jewry.”

The Association of the Jewish Organizations of Bălți, the “*Hesed Yakov*” Welfare Center, JCC and regional offices of organizations that serve the local community.

## Jewish Cemetery



The enormous Jewish cemetery in Bălți is one of the largest and most impressive Jewish sites in Moldova. On a site of 100 hectares, it is approximately the size of the cemetery in Chişinău. It contains a monument dedicated to the victims of the Holocaust and more than 20,000 gravestones. The gravestones are made of a variety of materials, and are fashioned in many styles. The cemetery is surrounded by a broken fence. The site is frequently visited and it has a regular caretaker. Restoration work, including cleaning of the stones and clearing of vegetation, are regularly carried out on the site.



## Holocaust Monument



The Holocaust monument was erected in the late 1990s on a site where more than 1,000 Jews were killed. The monument is in two parts. In front is a vertical stele in the shape of the menorah, with a commemorative inscription. Behind is a tall stele in the shape of a round-headed gravestone. In the center is a Star of David, through which runs a crack. On one side of the crack is the date “1941.” The monument and site are recognized as a protected historical site and are kept in good condition.

*Address:* Independentsei Street

## Chabad Synagogue

Originally built for another purpose, the synagogue is in a building purchased by the Jewish Community in 1980. It is kept in good condition.

*Address:* Kishinevskii most Street

## Jewish Welfare Center “Hesed”

This building, originally built for another purpose, was bought for the Jewish welfare center “Hesed” by the American Jewish Joint Distribution Committee in 1998. The building is in good condition.

*Address:* Pushkina Street 6

## Benderi

### Old Synagogue

The Old Synagogue was famous for its kosher charity canteen. On Saturdays and holidays throughout the First World War and afterwards, free meals were distributed from the synagogue courtyard to the poor, as well as to Jewish soldiers serving in Benderi. This service was organized by Rabbis Ihil Goldfarb and David Gurfel. After the Second World War, the synagogue came under state ownership and was transformed into a Trade Union centre. The building is now owned by the Christian Orthodox church, which recently funded its restoration.

*Address:* Suvorov Street 53

### Chabad House “Sadigurer Kloiz”

A School for Boxing is located in the former Chabad Synagogue, otherwise known as the *Sadigurer Kloiz*, after a Hasidim *tzaddik* (sage) from the city of Sadigura (now Ukraine). The building survived the Second World War because the Germans used it as a horse stable. After the war, the synagogue was cleared, repaired, and consecrated by Jewish soldiers returning from the front. It was furnished by cabinetmakers Motia Belenkis and Ihil Vodovoz, and re-opened in 1946. During the 1950s, Communist Party authorities stopped services from taking place, and the building was taken over by the state. Worship was instead held in secret in a rented house.

*Address:* Suvorov Street 28

### Salesclerks Synagogue



This two-story building was constructed early in the 20<sup>th</sup> century. After the Second World War, a plan to turn it into a warehouse for the storage of pork was successfully

opposed by local Jewish leader Perets Leonid and the building was instead used by a bicycle club and rented out as flats. Following the reestablishment of the Jewish community in 1989, the building was returned to its original purpose. Today, it serves as Benderi's only synagogue.

*Address:* Suvorov Street 30

### **Holocaust Monument**



Built in 2002, the monument is located on the bank of the Dniestr River where about 1,000 Jews were killed and then thrown into the river. The area is designated as a historical and protected site and is accessible from a public road. Volunteers from the community occasionally clean the area around the monument which is still in excellent condition.

### **Execution Site near Benderi Fortress**



In June 2001, a memorial plaque was established at a spot where more than 600 Jews were executed between July and September 1941. The plaque reads: “Here, in the fortress ditch, during the Fascist-Romanian occupation in 1941-1945, people of peace from Benderi were shot merely because they were Jews.”

### **Jewish Cemetery in Benderi**



Benderi’s large Jewish cemetery contains over 5,000 gravestones, and is protected by a continuous stone wall with a lockable gate. The stones are in poor condition with more than three-quarters of the stones toppled or broken. Even though the cemetery has a regular caretaker and has been cleaned several times in recent years, vegetation remains a continuous challenge. Restoration work was carried out in 2001. Over the last ten years, the cemetery has suffered from several acts of vandalism. The earliest gravestones date from 1913. There is also a monument to the victims of the Holocaust. The site is visited frequently.



## Former Jewish Hospital



The former Jewish Hospital was constructed in 1889 in the typical style for official institutions of the time. The long main building has Italianate elements common in palace and villa architecture – including rows of large arched windows with decorated moldings, and a balustrade at the roof level. The hospital served as a free medical institution, run by the Jewish community, until 1939. After the Second World War, the building was taken over by the state. It now contains a medical school. The site is in good condition overall, and has retained its original form despite several renovations.

*Address:* Gagarin street

## Berlintsy (Briceni region)

### Monument to the Victims of Holocaust



On July 7, 1941, the entire Jewish population of Berlintsy was executed in the fields outside the town. In 1952, a memorial obelisk was established on the site of their deaths. Semion Katerberg, whose family was killed in the execution, cares for the monument and, thanks to his efforts, it is kept in good condition.

While the creation and maintenance of the monument indicates the site of the massacre, further commemorative work is needed to protect the site of the nearby graves of the Holocaust victims.

## **Besarabasca (Comrat region)**

### **Former synagogue**



The former synagogue, a small one-story building, was built at the beginning of the 20<sup>th</sup> century. It was later sold for use as private housing. The current owner maintains the former synagogue and only minor changes have been made to the building.

### **Former house of prayer**



The prayer house was reestablished in the private home of the town rabbi after the Soviet authorities banned services in the local synagogue. A special room for religious ceremonies was set up in the house. The current owner has transformed the house into a grocery shop. The interior and the façade have been significantly changed.

## **Jewish Cemetery**



The cemetery occupies an area about 20,000 square meters in size, and contains up to 5,000 gravestones and a monument to the Holocaust victims. The gravestones date to the 18<sup>th</sup> century and about half of them are toppled or broken. Cleaning and restoration efforts are often carried out at the cemetery and there is a regular caretaker who maintains the site.

## **Briceni**

### **Jewish Cemetery**



The cemetery, which occupies an area of about 5,000 square meters, is still in use, but it is poorly maintained. There are more than 500 extant gravestones, some dating from the 18<sup>th</sup> century. The cemetery is surrounded by a broken fence that needs to be restored. More than a quarter of the stones are toppled or broken, and significant amounts of vegetation cover the site.



## **Monument to the Victims of Fascism**



This is a prominent monument in Briceni, erected in a park setting that commemorates the victims of fascism between the years of 1941 and 1945. The monument consists of a tall stone figure of a sorrowful woman, with left hand over her breast, set upon a tall pedestal marked with the dates 1941-1945. The monument and site are open to the public and are designated as a protected, historical landmark. The monument is in very good condition, and is maintained by the municipality.

## **Bulaești (Orhei region)**

### **Execution Site**



The Romanian army seized the village of Bulaești in August 1941 and killed the Jewish population. The executions took place in the forest to the south of the town. According to documents and witnesses, there were two places in the forest where about 10 Jews were killed. Their remains were reburied in the Jewish cemetery in Orhei in November, 1944. There is nothing to mark the sites and few people still know their locations.

# Cahul

## Former Synagogue



After the Second World War, the synagogue served as a shop and a local school. The Jewish community regained control of the building in 1990, and since then it has been used as a Jewish community center and chamber of commerce.

*Address:* Eminesku 43a

## Jewish Cemetery



The cemetery occupies an area of about 10,000 square meters and is surrounded by a continuous masonry wall with a gate that can be locked. The cemetery contains about 1,500 gravestones, but more than 75% of them are toppled or broken. The earliest gravestones date from the 19<sup>th</sup> century, but there is also a fairly large section of new graves, many of which have portraits of the deceased engraved upon the large polished

marble stones. There is also a monument to Holocaust victims. The cemetery has a regular caretaker and is also occasionally cleared and cleaned by individuals.

*Address:* Karl Marx Street

## **Camenca (Kamenka)**

### **Jewish Cemetery**



The cemetery occupies an area of about 15,000 square meters and there are probably close to 5,000 gravestones on the site, but more than 50% of them are toppled or broken. The oldest gravestones date to the 18<sup>th</sup> century. The cemetery was once surrounded by a wall, which is now broken in many places. There is no caretaker and the cemetery is completely neglected.



## Ceadir Lunga

### Jewish Cemetery



This fenced cemetery occupies an area of approximately 5,000 square meters and has about 500 extant gravestones. About three-quarters of these are toppled or broken. The oldest graves are from the early 20<sup>th</sup> century. The cemetery is maintained by a regular caretaker, but vegetation overgrowth still causes seasonal problems and can make access to individual tombs difficult. The local Jewish community helps take care of the cemetery. In 2002, restoration of the fence was funded by former inhabitants of the town now living in Israel.

*Address:* Sergey Lazo Street



## Chimishliya

### Former Synagogue



Constructed in 1924, the synagogue is a strikingly exotic element in the townscape. Its red and white striped façade is marked by two large square crenellated towers which protrude toward the street, with a wide stairway ascending between them to the building's triple entranceway.

The building was taken over by the state after the war, when it became a “Palace of Culture.” In 1960, the building became a sports academy. In spite of the demolition of some internal walls and other original elements, the building is in overall good condition.

*Address:* Vasile Alexandri Street

## **Jewish Cemetery**



The cemetery occupies an area of about 2,000 square meters and contains around 250 extant gravestones. There is also a monument to the victims of the Holocaust. More than half of the stones are toppled or broken. The oldest stones date from the 19<sup>th</sup> century. The site's only protection is a broken wall; it has no regular caretaker. Vegetation poses a serious threat to this cemetery.

*Address: Zoya Kosmodemianskaya Street*

## **Comrat (Komrat)**

### **Jewish Cemetery**



The Jewish cemetery in Comrat is less than 1,000 square meters in size. It was surrounded by a chain-link fence – but almost all sections of this, except a broken gate,

have been stolen. The cemetery contains about 50 gravestones, about 25% of which are broken or toppled. The oldest stones date from the 19<sup>th</sup> century. Many have small oval portraits attached, but in most cases these portraits have been damaged or completely removed. Some of the burial plots are surrounded with little metal fences – though many of the fences have been broken. The site is overgrown, and it has obviously been frequently vandalized. There is no regular caretaker.

## **Doibani (Dubăsari region)**

### **Execution Site**



On September 3, 1941, fascists from Dubăsari arrived in the village of Doibani and rounded up the Communist Party members, village leaders and Jews, all of whom were taken to the edge of the village and executed. After the execution, the people from the village buried the corpses in an anti-tank ditch. The remains of the bodies were reburied some time after the war.

The monument on the site was built in the 1970s for these war victims, and it is a designated as a protected historical site. Although local residents and authorities keep the area around the monument clean, it needs basic repairs.



## **Dubăsari (Dubossary, Dubasari)**

### **Former Synagogue**



Built in the second half of the 19<sup>th</sup> century, this was one of six synagogues in Dubăsari until 1933. The two-story, hipped-roof building retains no Jewish identifying elements. It is now the office of the Eastern Electricity Supply Network. Some interior changes were made in 1993. The Jewish community of Dubăsari is trying to have it restituted.

### **Jewish Cemetery**



The cemetery is over 30,000 square meters in size and it is surrounded by a fence with a gate. It contains more than 500 stones, many of them finely carved. There is also a monument to the famous Hasidic rabbi Mendel Mabbar, and a memorial plaque for the old Jewish cemetery of Dubăsari. Although most of the older stones are toppled, the

cemetery has a regular caretaker and its overall condition can be described as fair. Since 1993, restoration work has been done every year.

At the time of the survey, funds are needed to finish a restoration project by local architect Semion Shoihet, which was to include a monument to the old Jewish cemetery in Dubăsari.

### **Execution Site / Holocaust Monument**



In the beginning of September, 1941, German Commandant V. Keller ordered that the local Jewish population from the nearest villages – Lunga, Magal, Korjevo, Bolishoi Fontan – and Jews from the Dubăsari Ghetto, dig pits (14 meters in length and four meters deep). An eyewitness to these events, local resident Petr Ignatiev, remembers that “...for nearly all of September of 1941 Jews by groups of 10-20 were undressed to their underwear, and urged along from the tobacco factory to the prepared pits... After this the Nazis forced them to their knees and, by command of the chief, shot them...”

The monument was established in 1989 to commemorate the 18,000 Jews who were killed by the Nazis on its site. The site is regularly maintained.

## **Falești: (Russian: Faleshty)**

### **Old Jewish Cemetery**



The old Jewish cemetery in Falești is marked by a sign in Hebrew, and is surrounded by a continuous fence, which is entered through an arched gateway. The 60,000 square meters area contains up to 5,000 gravestones, nearly half of which are broken or toppled, and a monument dedicated to the victims of the Holocaust. The stones date to the 19<sup>th</sup> century. The cemetery is no longer in use and its borders were narrowed by housing construction and commercial development following the Second World War. The present area is approximately one third of its pre-War size. There is no regular caretaker, but the cemetery is occasionally cleaned by local individuals. Overgrowth remains a seasonal problem.

### **New Jewish Cemetery**



The new Jewish cemetery in Falești was established in the 1970s as a part of the municipal cemetery. The 7,500 sq. meter area is surrounded by a fence. It contains more



than 500 gravestones and a monument to the fallen soldiers of the Second World War. The monument consists of a large free-standing statue of an erect soldier in Russian uniform, set on a high pedestal. The cemetery has no regular caretaker, but the site is occasionally cleaned and cleared by city authorities or individuals.

## **Florești**

### **Jewish Cemetery**



The Jewish cemetery of Florești occupies an area of approximately 7,500 square meters and is surrounded by a broken masonry wall. It contains over 1,500 gravestones, but more than 75% of them are broken or toppled. The oldest stones are from the 19<sup>th</sup> century. The cemetery is still in use and it is frequently visited, but some of the gravestones have been destroyed by vandalism, and overgrowth is a seasonal problem. Local authorities and individuals occasionally clean the site, but there is no regular caretaker.

### **Former Jewish Building**



The house used to be owned by a local Jewish resident, Doctor Frikeutsan Boris Zinovievich, was constructed in the 19<sup>th</sup> century. A notary's office is located there today. The building is in good condition.

*Address:* Lenina Street 54

## **Gershunovka (Rybnitsa region)**

### **Former Synagogue**



The single-story former synagogue, built in 1910, was converted into a school after the Second World War. It is in very poor condition.

### **Jewish Cemetery**



The cemetery occupies an area of approximately 10,000 square meters, and contains more than 500 gravestones, the oldest of which date from the 19<sup>th</sup> century. Fewer than



25% of these are toppled or broken. The cemetery is not protected by a fence or a wall. The site is not maintained and the major threat to the site is vegetation overgrowth.

## **Grigoriopol (Dubăsari region)**

### **Jewish Cemetery**



The cemetery is located in Krasnogorka, in the northern part of Grigoriopol. It contains about 100 stones, as well as a monument to the victims of the Holocaust and Jewish soldiers. The area is protected by a fence with a gate. A nearby housing development has encroached upon the cemetery. The cemetery does not have a regular caretaker, but it is occasionally cleaned by locals. The vegetation overgrowth is only a seasonal problem which prevents access to some of the graves.

*Address:* Krasnogorka, northern part of Grigoriopol

## Grimancauti (Briceni Region)

### Execution Site



Grimancauti is a village in the Briceni region, located four kilometers north of Briceni. About 2,000 people live in the village today.

The entire pre-Second World War Jewish population of Grimancauti, about ten families, was executed in 1941. Before the war, the Jewish families in the village had good relations with the local population. Nina Dmitrievna from the village Dumitrash told the survey team that: "...before the war the Jews were mainly petty traders and craftsmen. Usually women were seamstresses, men were craftsmen, such as smiths and turners, and they did the heaviest jobs. They were very good craftsmen. Our peasants who learned from the Jews, knew the crafts perfectly."

The Romanians came to the village in the beginning of the war, in June and July, 1941. They took all the Jews to the center of village near the house of Nikolay Stepanovich Shmatok. They were forced to dig a hole, to undress and to line up near the trench, then all the Jews were shot. The Romanians did not allow the local population to approach the place until after they had left. Chernei Feodor Petrovich, who witnessed these events, said: "...the soil boiled on that place where the Jews were killed ... all the day the ground was moving." Bandalak Vasily Ivanovich, another witness, said that the Romanians also tortured the Jews, including the rape of a 12 year-old girl in front of her mother.

There is no marker to indicate where Jews were killed and where they were buried by villagers. The remains of the victims were exhumed and transferred to the Jewish cemetery in Briceni following the Second World War. But the site of the killings is still known to some residents.

## **Jewish House**



The only surviving house built by Jews in Grimancauti is still in good condition. Jews in the village were mostly craftsmen, and the designs of their houses differed from those of other rural dwellings. This house is divided into two parts, with a door in the middle, and with half the floor serving as a living area and the other half as a workshop. There were also cellar storerooms for fruit and vegetables – whereas Moldovans tended to store these in holes dug in their courtyards. The roof of the house is decorated with traditional Jewish carvings. Despite several small changes, the house has mostly kept its Jewish characteristics.

## **Gura Kainarului (Florești region)**

### **Execution Site**



The Jews of Gura Kainarului were executed by Romanians in June 1941. The site is unmarked and few people know its exact location.

# Hincești

## Jewish Cemetery / Holocaust Monument



The area of the Jewish cemetery in Hincești covers an area of 40,000 square meters and contains more than 500 gravestones, about half of which are toppled or broken. The oldest stones are datable to the second half of the 19<sup>th</sup> century. The cemetery is surrounded by a fence and has a gate that can be locked. The site is occasionally cleaned, but vegetation overgrowth is a constant problem. Some restoration work, including repairing broken stones and clearing of vegetation, has been carried out.

There is a monument to victims of the Holocaust located in the cemetery.

*Address:* Mira Street



## Isakovo (Orhei region)

### Execution Site



When Isakovo was captured by the Romanians in July, 1941, 60 Jewish inhabitants of the village were forced to dig a large hole, and then they were executed at the site. Local townspeople Guzhuman Paraskovia Dmitrievna and Guzhuman Anna Trofimovna can still point out the location of the mass grave. In 1944, the remains of the bodies were reburied at the Orhei Jewish cemetery in a communal grave, where a monument was erected. In Isakovo, there is no marker commemorating the massacre. The killing site is in an unmarked area about 100 square meters, located in a small ravine at the edge of the village. There are plans to build new roads and housing on the site.

## Kalarash

### Synagogue



The attractive, classical-style synagogue was built in the middle of the 19<sup>th</sup> century and it served the Chabad community until 1940. After the war it was used as an archive and warehouse, and it was returned to the Jewish community in the early 1990s. The building is in very poor condition and it is continuing to deteriorate. Still, most of its original exterior plaster decoration remains intact and can be saved. The local Jewish community does not have the means to restore it.

*Address:* Alexandre cel Bun 161



## Jewish Cemetery / Holocaust Monument



The Jewish cemetery is about 60,000 square meters, and is surrounded by a broken fence. It contains over 500 gravestones, almost half of which are toppled or broken. The oldest stones date from the 19<sup>th</sup> century. There is a monument to the Holocaust victims, which was recently restored with private funds. The cemetery is still in use, but receives little maintenance. It is occasionally cleared by local residents, but overgrowth is a constant problem. The site is also in a landslide zone, where there is constant erosion and the threat of earth slides.

*Address:* Donich Street

## Klimautsi (Donduşeni region)

### Execution Site



After the village of Klimautsi was seized in July 1941, the Jews of the village and of the nearby districts of Brichani and Edinets were imprisoned in two buildings. According to eyewitnesses, they were held there for a couple of days and then beaten to death on the outskirts of the village. Local residents were then forced to dig a mass grave for them. An American journalist built a monument to the 70 Jews in the early 1990s, but it has since become neglected. It has fallen down and many of its plaques are broken. It sits in an abandoned field, covered in vegetation.



## Kolbasnoe (Rybnitsa region)

### Monument



A memorial monument commemorating fifteen Jews killed here during the Second World War was inaugurated in 2002. It is a protected site and there are regular commemorative ceremonies.

## Leova

### Jewish Cemetery



The 1,500 square meter area of the Jewish cemetery in Leova is surrounded by a fence with a gate. There are more than 1,000 extant gravestones; the oldest from the 17<sup>th</sup> century. More than half of the stones are broken or toppled and vegetation overgrowth prevents easy access. There is no caretaker and the cemetery is rarely visited.

## **Lipcani (Briceni region)**

### **Site of Former Synagogue**

The synagogue of Lipcani was destroyed during the Second World War and an elementary school has been built on the site.

### **Jewish Cemetery**



The substantial Jewish cemetery is still in use, but it is poorly maintained, with only occasional clearing or cleaning. The masonry wall that surrounds it is broken in many places. The cemetery's size is about 10,000 square meters and there are more than 100 gravestones still visible, but more than a quarter of these are toppled over or broken.

The oldest gravestones are datable to 18<sup>th</sup> century. They are large rectangular slabs, mostly flat, with neatly carved Hebrew inscriptions filling much of the space, but often decorated with low relief carving of Jewish symbols or various vegetal and geometric decorative patterns filling the upper quarter of the stone.



## Markulești (Florești region)

### Jewish Cemetery



The 5,000 square meter area of the Jewish cemetery in Markuleshti is surrounded by a broken masonry wall. The cemetery contains more than 1,500 stones which date from the 18<sup>th</sup> century. The site has been neglected, however, and more than 75% of the stones are broken or toppled. The cemetery is rarely visited and there is no regular caretaker. The area is overgrown and the site has had some vandalism in recent years.



# Nisporeni

## Jewish Cemetery



The cemetery occupies an area of approximately 20,000 square meters with more than 100 gravestones still visible, with fewer than 25% toppled or broken. The oldest gravestones on the cemetery are datable from the second half of 19<sup>th</sup> century. The cemetery is surrounded by a broken fence and row of bushes. There is no permanent caretaker, and no maintenance or restoration work has been done in recent years. The remaining three Jews in the town do not have the means to tend the site. The vegetation overgrowth is a serious threat to the graves.

*Address:* Varzareshti district

# Orhei

## Jewish Cemetery



The cemetery is approximately 400,000 square meters and it is surrounded by a broken fence with a gate. The cemetery contains monuments to Jewish soldiers and Holocaust victims, as well as about 3,500 grave stones, of which more than half are toppled or broken. Some of the stones date back to the 17<sup>th</sup> century. The cemetery is still in use, but is only occasionally cared for. There has been frequent vandalism and problems with vegetation overgrowth. The site is located on a soil slip zone as well, so there is the constant problem with soil erosion and the possibility of landslides. A project was undertaken by municipal authorities to strengthen the slope at one point, but it was cut short due to lack of funding.

*Address:* Uniria Street

## House of Haim Rappoport



The building, which presently needs extensive restoration, was constructed in the first half of the 20<sup>th</sup> century by local Jewish resident Haim Rappoport for his family. The story of the Rappoport family parallels the history of the Jews in Bessarabia in the last century. In 1941, the Rappoport family was deported to the concentration camp in Dumanovka, Romania where they were kept until 1944. Four of Rappoport's sisters died in the camp, but he and his brother survived. After the war, Rappoport returned to Orhei, where he faced repression and false accusations. In April, 1949 until 1956, the family was exiled to Irkutsk (Siberia) by the Soviet government, and the house was requisitioned by the state. Since Moldovan independence, Rappoport's son Semeon has managed to successfully reclaim the property and it was returned to the family in 2003. The building is not in use at the moment and needs fundamental repairs.

*Address:* V. Lupu Street, 96



### **Former Jewish Hospital**



Construction of the Jewish Hospital complex began in September, 1934 on the site of the former Jewish hospital, which burned down in 1933. In between 1935 and 1940, the complex operated as a Jewish hospital but served the entire community. Today, the building serves as a regional hospital. It is in fair condition, and is maintained. For the most part, the main buildings have preserved their original exterior form and appearance, but inside they have been remodeled and modernized several times.

### **Otachi (Ataky)**

#### **Former Synagogue**



The Ataky synagogue was built in the middle of the 19<sup>th</sup> century. The building is now owned by the Jewish community but it is no longer in use. After the Second World War,

it became the local culture center (“Palace of Culture”). The building is in very poor condition.

### **Jewish Cemetery / Holocaust Monument**



The Jewish cemetery in Otachi is 160,000 square meters and contains more than 500 gravestones, as well as a monument dedicated to the victims of the Holocaust. The oldest gravestones are from the nineteenth century. The cemetery is surrounded by a broken masonry wall; fewer than 25% of the stones are toppled and broken. The site has a regular caretaker, but the vegetation overgrowth is a constant problem. Restoration work to patch the broken stones and clear the vegetation was carried out between the years 2000 and 2004.

## **Pepeni (Telenești region)**

### **Execution Site and Mass Grave**

On July 13<sup>th</sup>, 1941 the Jewish population of Pepeni, along with some Jews from neighboring villages, was brought to the local mayor's office. Approximately 300-350 people were kept in the building for three days without food or water. On the third evening, under the order of the Post-Chief, Ion Bordei, the captives were murdered with grenades and rifles. The corpses were buried about four kilometers southeast of the village. According to the eyewitnesses, the corpses were buried in four mass graves.

In 1971, thanks to the initiative of *kolkhoz* (collective farm) Chairman Aron Zaslavsky, the residents of Pepeni decided to erect a monument on the location of the massacre. The monument was to be erected on July 10<sup>th</sup>, 1971, the 30<sup>th</sup> anniversary of the tragedy, but the ceremony was not allowed by the Communist Party authorities. Since then, the



monument has remained in the *kolkhoz* warehouse. The Jewish community of Balti is currently trying to have it erected.

## **Plopi (Donduşeni region)**

### **Execution Site**

The village of Plopi was home to several Jewish families and two Jewish-owned businesses before the Second World War. In July of 1941, Plopi was seized by Romanian forces. The Jewish population of the village was executed 1.5 km from the suburbs in Valea Baranovschi. Today, nothing marks the field where 10 Jewish families were killed and buried.

## **Prodaneşti (Soroca region)**

### **Jewish Cemetery**



The Jewish cemetery is surrounded by a broken masonry wall. It contains more than 500 gravestones dating back to the 19<sup>th</sup> century and approximately 25% are toppled or broken. The cemetery is no longer in use, and is only rarely visited by local residents. There has not been care for the site in a long time. Constant overgrowth threatens the condition of the gravestones.

## Rashkov (Camenca region)

Founded in 1402, Rashkov is one of the oldest Jewish settlements in Moldova. About 2,000 Jews (50% of the town's population) lived there before the Second World War. Today, there is only one Jewish resident – Aranchuk Michail Maksimovich – a historian and former director of the school.

### Former Synagogue



The impressive Baroque-style synagogue, built in 1749, is only a ruin with its outer walls and part of the *Aron ha-Kodesh* (Holy Ark) intact. This synagogue – even in its ruinous state – is architecturally the most impressive Jewish building in Moldova. There has been discussion of removing parts of it, especially the *Aron ha-Kodesh*, for installation at the Jewish Museum in Chişinău.

There are two other former synagogues in Rashkov. One now serves the primaria (mayor's office), and another is a warehouse.

## Jewish Cemetery



The 20,000 square meter cemetery is surrounded by a ruined stone wall. The cemetery contains more than 5,000 extant gravestones that date from the 18<sup>th</sup> to the 20<sup>th</sup> centuries. The site is now deserted and overgrown and more than half of the stones are toppled or broken.



## Rezina

### Old Jewish Cemetery



It is almost impossible to locate the cemetery's borders today, as there are no walls or fence and nearby housing developments have encroached upon the cemetery. New building continues to be a problem. There are approximately 500 gravestones still visible, but more may be toppled and out of view. The site does not have a regular caretaker and it has been neglected in recent years. The vegetation overgrowth is a constant problem which threatens the condition of the gravestones. The cemetery has also been a target of vandalism.

## Jewish Cemetery



The new Jewish cemetery in Rezina was established in the late 1950s. It is 1,500 square meters in size and contains approximately 300 gravestones. The site has a regular caretaker. Regular conservation and restoration work has taken place, but because the cemetery has been vandalized several times in recent years, the local Jewish community does not have means to continue to repair the damage.

*Address:* Matrosov Street



## Rybnitsa

### Jewish Cemetery / Holocaust Monument



The cemetery covers an area of 16,000 square meters and is surrounded by a new stone wall with a gate. It contains about 5,000 extant gravestones. More than half of these are toppled or broken. The oldest stones are from the 18<sup>th</sup> century. Restoration efforts started in 2001 and are still underway. At the time of the site visit for this survey, more than 100 stones had been restored.

A monument to the victims of the Holocaust was also created in conjunction with the cemetery restoration project. Prior to the restoration project, the cemetery was under the constant threat of demolition and it was vandalized several times. The cemetery now has a regular caretaker.

Funds are still needed to support the efforts of the local Jewish community to restore another 200 graves and to establish a monument over the mass grave, which holds the remains of more than 500 people.

*Address:* Neudobia district

## Memorial to the Martyrs of Rybnitsa Ghetto



A memorial was dedicated on April 4<sup>th</sup>, 2004 to commemorate the victims of the Nazi persecution in Rybnitsa. The monument was constructed on the site of the pre-war Jewish district, which was transformed into a Jewish ghetto during the war, and where 5,000 Jews were murdered by the Nazis. The district has since then been transformed into commercial zone.

Former ghetto prisoners, eyewitnesses, officials and guests from abroad attended the dedication ceremony. The monument consists of free-standing twinned brick piers, which are linked at the top by a menorah. A commemorative plaque is affixed midway up the monument. The monument is surrounded by a fence of brick and metal. The site is approached by a paved walkway.

Construction of the monument was financed by the Rybnitsa Jewish community, the JDC, and the Moldovan Jewish Congress. The leaders of the Rybnitsa Jewish community would like to improve the area surrounding the monument and turn it into a park.

*Address: Gorky Street*

## **Soroca (Soroky)**

### **Hasidic Synagogue**



Constructed in 1804, the synagogue has been returned to the Jewish community of Soroca. The building is in good condition.

### **Former Synagogue**



Constructed in the beginning of the 20<sup>th</sup> century, the former synagogue is currently owned by municipal authorities who have turned it into a fire station.



## **Jewish Cemetery**



The Jewish cemetery in Soroca is 1500,000 square meters, and is surrounded by a broken wall with a gate that needs to be repaired. It contains a monument to Holocaust victims and about 20,000 gravestones. The oldest gravestones are from the 18<sup>th</sup> century and more than half of them are toppled or broken. The cemetery is still in use and it has a regular caretaker. It is occasionally vandalized, but the site is cleaned, cleared, and restored twice a year. The cemetery is visited frequently.

## **Former Jewish Hospital**



The Jewish Hospital was constructed in the middle of the 19<sup>th</sup> century. The building is currently owned by municipal authorities and is no longer operational. It is in very poor condition.



## **Monument to the Victims of the Second World War**



The monument to the Victims of the Second World War is a protected historical landmark. Municipal authorities maintain the site.

## **Holocaust Monument**



The memorial was established in June 2002 in a forest near the location where more than 6,000 Jews were killed. The site is a protected historical landmark and it is currently maintained by the Jewish community in Soroca.

# **Telenești**

## **Old Jewish Cemetery**



The Old Jewish cemetery in Telenești is about 40,000 square meters. It is now an open field, used by grazing animals. There is no fence or wall, and only scattered broken gravestones indicate that this is a burial ground. The site is frequently vandalized, it is overgrown, and there is no regular caretaker.

## **Jewish Cemetery / Holocaust Monument**



The Jewish cemetery is large, covering approximately 150,000 square meters. It is surrounded by a fence with a gate, and the cemetery contains more than 500 stones, most of them arranged in neat rows with large horizontal slabs on the ground and smaller vertical stones set upright at the head of the grave. The oldest graves are from the 19<sup>th</sup> century. More than half of the stones are broken or toppled, and vegetation overgrowth is a constant problem. The site does not have regular caretaker, but restoration efforts are occasionally carried out and local individuals sometime clean the cemetery.

There is a monument to Holocaust victims.

## **Execution Sites**



The Jewish population of Telenesti was murdered July 14-15, 1941. The two execution sites are located near the town, where according to eyewitnesses, more than 400 people were killed or buried alive. The first mass execution of about 250 people was carried out near Telenesti in the direction of Inesti and Ratus. The other executions were carried out one and a half kilometers from Telenesti, in a ravine towards the village of Budei. According to the local residents, about 150 people were killed at the top of the ravine and the corpses were dumped down below. The next day the local residents buried them in three mass graves. On March 22<sup>nd</sup>, 1945 the corpses in both mass graves were exhumed, but authorities were not able to identify the bodies. Both sites are currently neglected. No signs or monuments commemorate the terrible events. Now the sites are used for animal grazing and dumping of waste.

## **Teleshovka (Donduşeni region)**

### **Execution Site**

The village of Teleshovka was occupied by the Romanian army in June, 1941. The Jews and some Soviet officials were rounded up and taken out of the village. They were brought to a road in Otachi called Soroci where they were executed, and residents looted the belongings of the victims. The site of this massacre of about 50 people is now an agricultural area. It is unmarked and unprotected, and its exact location is only known to a few individuals.

## Tiraspol

### “Hesed Hana” Synagogue and Jewish Center



Since 2001, the former synagogue building has served as the Jewish welfare and cultural center called “Hesed Hana.” The building was recently renovated and is now in very good condition. Following the Second World War, the synagogue was rented for apartments. It was returned to the Jewish Community in 1995. The reconstruction was funded by JDC and the Pozner Foundation.

### Chabad Synagogue



A new building was erected in 1997 to serve as a synagogue and local canteen for patrons of *Hesed Hana*, as well as a library and venue for cultural programs and children’s programs. The building was funded by Chabad Lubavich and Rabbi Zalman. A local donor paid for the furnishings.



## **Jewish Cemetery**



The cemetery contains around 2,000 gravestones from the 19<sup>th</sup> and 20<sup>th</sup> centuries. There are also monuments to the victims of the Holocaust and to the repressions that took place between 1937 and 1938. The cemetery is surrounded by a broken masonry wall.

A restoration project was carried out in 2001, but in March 2004, more than 70 tombstones were vandalized. Some were smashed and anti-Semitic slogans and swastikas were painted on others. The cemetery is not in use and has no regular caretaker.

## **Monument to the Victims of Fascism**



The memorial monument to the victims of fascism was established to commemorate about 1,000 men, women and children who were killed in Tiraspol during the retreat of the German army from the town. The area is designated as a protected historical site and

commemorative ceremonies are regularly held there. The monument is in good condition.

## **Tsybulevka (Dubăsari region)**

### **Monument to War and Holocaust Victims**



In 1980, local authorities established a monument to the victims of fascism on the river bank of the village of Tsybulevka. The monument consists of several parts. There is a free-standing wall on which are listed the names of residents who died in battle, along with the resident Jews who were killed during the war. In front of this, is a statue of a grieving mother and young son. There is also a five-pointed Red Star placed in the ground in front of the wall and a free-standing heroic statue of a helmeted soldier carrying a gun. The memorial is maintained by pupils of a nearby school where the war museum is situated.

## Ungheni (Ungeny)

### Jewish Cemetery



The new Jewish cemetery in Ungheni is now part of the municipal cemetery. Approximately 100 gravestones are located on the 2,400 square meters, which was designated for Jewish burials in 1958, after the old Jewish cemetery in the town was closed and signs of it demolished. The stones at the new cemetery are all in good condition. The cemetery has no regular caretaker, but the area is occasionally cleaned and cleared by local individuals. Vegetation overgrowth is only a seasonal problem.



## **Vertiujeni (Soroca region)**

### **Jewish Cemetery**



The Jewish cemetery has approximately 500 gravestones. Fewer than 25% of these are toppled or broken. The oldest gravestones date from the 18<sup>th</sup> century. The cemetery is no longer in use and is rarely visited. There is no regular caretaker and there has been no restoration work in recent years. The vegetation overgrowth is a seasonal problem which prevents access to much of the cemetery.

### **Jewish Houses**

With more than 5,000 Jews residing there, Vertiujeni was a densely populated and well defined Jewish pre-war “shtetl.” A few private houses are remnants of the physical fabric of this mostly Jewish town. Most of the houses were built at the end of the 19<sup>th</sup> or the beginning of the 20<sup>th</sup> centuries. All of them are now owned and occupied by non-Jews.



## **Voroshkovo (Rybnitsa region)**

### **Monument to Second World War Soldiers**



The monument for Voroshkovo soldiers who died in the Second World War is a protected historical site. Commemorative ceremonies are held there annually and the site is well maintained.

## Zguritsa (Drokiya region)

### Former Synagogue



The former synagogue, which may date to the late 18<sup>th</sup> or early 19<sup>th</sup> century, is a rectangular building, two stories tall, with an exterior articulated with wide, flat, full-height applied pilaster strips. The entrance is through a small rectangular door set in the narrow central bay. The building appears to have been constructed in at least two phases, with the front (street) block abutting another large rectangular section to the rear. Three round-head arched windows are set in the upper portion of the street façade, one over the entrance in the narrow central bay the other two at the same level in the narrow corner bays. The building is owned by the village cooperative but is not in use. After the Second World War, the building was turned into a warehouse, but since the collapse of the Soviet Union it has been deserted. It is in very poor condition, with several visible cracks running through the façade.



## Jewish Cemetery



No longer in use, this 2,000 square meter cemetery is surrounded by bushes and trees. It contains more than 1,000 gravestones, some dating from the 18<sup>th</sup> century. Almost three-quarters of the stones are toppled or broken. The cemetery does not have a regular caretaker and has not recently been maintained. Vegetation contributes to its decay.

## Bibliography

- Gidwitz, Betsy. "The Jews of Moldova, 1998," *Jerusalem Letter*, No. 390 (15 September 1998). <http://www.jcpa.org/jl/jl390.htm>
- Goberman, David. *Jewish Tombstones in Ukraine and Moldavia*. (Moscow: Image Publishing House, 1993).
- Goberman, David. *Carved Memories: Heritage in Stone from the Russian Jewish Pale*. (New York: Rizzoli, 2000).
- Granovsky, D.L. "These we shall remember". *Dubossary Memorial Book*, ed. Y. Rubin, Tel-Aviv: Association of Former Residents of Dubossary in Argentina and Israel, 1965.
- Hecht, Esther. "The Jewish Traveler: Kishinev," *Hadassah Magazine*, Vol. 86, No. 3 (November 2004) [http://www.hadassah.org/news/content/per\\_hadassah/archive/2004/04\\_NOV/traveler.asp](http://www.hadassah.org/news/content/per_hadassah/archive/2004/04_NOV/traveler.asp)
- JCC of Kishinev. Friends of Kishinev Jewry, 2007. <http://www.kishinev.org/>
- "Jewish History of Moldova". Dokumentations-Archiv für jüdische Kultur und Geschichte. <http://www.juedisches-archiv-chfrank.de/kehilot/moldova/moldova.html>
- "Jewish Moldova – Synagogues". Kosher Delight. [http://www.kosherdelight.com/MoldovaSynagogues.htm#CHISINAU%20\(KISHINEV\)](http://www.kosherdelight.com/MoldovaSynagogues.htm#CHISINAU%20(KISHINEV))
- Jordan, Michael J. "Despite emigration, Moldova's Jews create revival," *Jewish Telegraphic Agency* (May 5, 2000). [http://www.jewishsf.com/content/2-0-/module/displaystory/story\\_id/13612/edition\\_id/263/format/html/displaystory.html](http://www.jewishsf.com/content/2-0-/module/displaystory/story_id/13612/edition_id/263/format/html/displaystory.html)
- "Moldova Country Page". NCSJ: Advocates on Behalf of Jews in Russia, Ukraine, the Baltic States, and Eurasia. <http://www.ncsj.org/Moldova.shtml>
- Penkower, Monty Noam. "The Kishinev Pogrom of 1903: A Turning Point in Jewish History," *Modern Judaism*. 24 (2004): 187-225
- Solonari, Vladimir (September 2006). "Model province": Explaining the Holocaust of Bessarabian and Bukovinian Jewry". *Nationalities Papers* 34 (4): 471-500.
- Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism. Tel Aviv University, 1997 – 2007. <http://www.tau.ac.il/Anti-Semitism/>
- Weiner, Miriam. *Jewish Roots in Ukraine and Moldova*. Secaucus, NJ: Miriam Weiner Routes to Roots Foundation, Inc. and New York, NY: YIVO Institute for Jewish Research, 1999.
- Weiner, Miriam. Routes to Roots Foundation. <http://www.routestoroots.com> 1997-2006.





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

**1400 K Street, NW, Suite 401  
Washington, DC 20005  
Phone: (202) 254-3824, Fax: (202) 254-3934  
[uscommission@heritageabroad.gov](mailto:uscommission@heritageabroad.gov)  
[www.heritageabroad.gov](http://www.heritageabroad.gov)**