

**RG-50.632\*0003**

Interview conducted on July 16, 2005 by S. N. Amosova, S. V. Nikolayeva  
Language: Russian

Interview Summary:

Galina Iosifovna Mogilevskaia, born circa 1925 in Saratov. She was five years old when her family moved to Vinnytsia. The mayor of Vinnytsia was Jewish. She came to Tulchin as an adult with a family. Her husband was a teacher for 38 years. Her son and daughter married Russians. She has lived in Tulchin for 55 years. Before the war many tradesmen in Tulchin were Jewish. During the war there was a Jewish ghetto in Tulchin. Jews whose trade was of use to the Germans remained in the ghetto; the others including the children and the elderly were sent on a "Road of Death" to Pechora concentration camp. She has written an article which will be published in a book about the holocaust.

Her grandfather, Moisei Davidovich - Moyshe, was very religious; he was a kosher butcher. He studied at a cheder and knew Hebrew very well. He was from a village named Gayvoron. He had 12 children – 9 survived. One of his sons fought at the front. He prayed on Shabbat and wore a prayer shawl tallit. He died at the beginning of the war. The whole family sat together on Shabbat; the door was left open for strangers to enter. They prayed on bread and four glasses of wine. They made their own wine from grapes. For Shabbat her grandmother baked white bread challah; rye bread was for week days. Her father was arrested in 1937. Before the war both Jews and non-Jews were arrested. After the war mostly Jews were arrested. Her mother's name was Anna Moiseyevna; she was born in 1908. She was arrested in 1938. Her grandmother's name was Elizaveta Samsonovna. Her father's family is from Vinnitsa. Her parents were from Gaysin. Her father is from Gaysin district – village named Vakhrovka. Her father was arrested in 1935 as "enemy of the people." Her husband was also from Gaysin district. Her grandfather's home was a peasant's hut covered by straw with tiny kitchen and tiny windows with big Russian stove in the kitchen. It had wooden benches. There was a small dining room and bedroom. Her father bought matzo in Kiev. Her mother baked with matzo. She lost a lot of relatives in the war. Her husband fought in the war.

When she was little, there was a Jewish school, a German school and Polish school. All national schools were later closed. She studied at a Ukrainian and a Russian school.

She spent a month in Israel in 1995. She could not live in Israel – does not like the climate.

Her husband died in 1988; he is buried at a Russian cemetery by the school where he worked - not a Jewish cemetery. She is a medical doctor. Her son has a high-level position with Council of Ministers.

Geographic Name:

Tulchin (Ukraine)

Gaysin (Ukraine)

Interview conducted on July 12, 2005 by A. Kushkova and A. L'vov

Interview Summary:

**Galina Iosifovna Mogilevskaia**, born around 1925 in Saratov. She is now carrying out research on who died at the front and who is still alive. She works with publishing house "Kniga pamyati" (Book of remembrances).

There was one Jewish school and a ghetto in Tulchin. All Jews were taken to that school before they were taken to the camp. Specialists who were needed were separated from the others. Conditions at the ghetto were better than at the Pechora camp. The director of the shoe factory was hacked into pieces by drunk workers who then drove him around in an open carriage.

Jews who survived the camp received assistance from the Ukrainians. Some gave food, some hid Jews. One Ukrainian woman was a child during the war. She and other children were sledding with other children. She saw a train at the train station with three wagons with Jews from Odessa. They were exhausted, hungry and dirty. She and the other children ran home for some food and gave it to the Jews. She brought one exhausted Jewish man on her sleds home to her mother. He lived with them the entire war. His name was Sania.

One old woman told her a story – After people were taken to the camp, some Ukrainians started to bring them food. To punish them, two three-year boys were taken and sat down near the church in the heat, without food or water. The children cried all the time but no one was allowed to approach them. In the night, she heard one of the two boys crying in her yard. She took him in, fed and washed him and hid him. Sometime later a Jewish woman from a different village came and took him away. Many years later this boy – now a young man came to visit her.

The road to Pechora was called “The road of death”. There were warehouses called “kagats.” Four people were buried there alive; no one knew their names.

She became aware of her Jewish nationality after the war. It was said that Jews did not fight the war; they were in evacuation at the “Tashkent front.” This was in 1952 – 1953. It became somewhat better under Khushchev. The Jewish Committee (the Jewish Anti-Fascist Committee) played a big role and Stalin did not like competition. The Committee members traveled the world and raised a lot of money. In the Soviet Union for a long time visitors to Pechora were not allowed. Only recently they acknowledged what had taken place. A memorial was opened in 1990s under independent Ukraine. Passover matzo is now delivered to her Jewish community. She is now a member of the community.

**Geographic Name:**

Tulchin (Ukraine)

Vinnytsia (Ukraine)

Vinnyts’ka oblast’ (Ukraine)

Pechora camp

Interview conducted on July 23, 2005 by A. N. Kushkova

**Interview Summary:**

**Galina Iosifovna Mogilevskaya**, born around 1925 in Saratov.

She says that Jews name their children after deceased relatives. Until 1935 or 1936 there was a Jewish school. Her husband had studied at a Jewish teachers’ school in Vinnytsia. He also studied at Moscow pedagogic institute. Her husband spoke both Hebrew and Yiddish. He taught in both languages. Boys received more Jewish education than girls. Girls were taught housekeeping at home.

During the first world war there was a priest who saved many Jews from a pogrom in Tulchin by preventing an attack by gangs; he stood in front of them to pacify them. That’s how he was able to prevent a pogrom in Tulchin. This priest had a Jewish daughter-in-law. His son fought at the front. The priest died in 1924 or 1926. There was an article about him in the Jewish newspaper “Forward.”

She has a collection of Jewish LP records. She says that now about 200 Jews live in Tulchin. Ukrainians consider Jews to be best husbands. There is a Jewish saying that father loves his children so long as he loves their mother.

She is a member of local literary society "Obereg." Her husband had been director of school and she was a medical doctor – They both had "yiches" in the community (respect in Yiddish). Klezmer musicians also had "yiches." "Shmotkes" referred to cheap clothing.

Geographic Name:  
Tulchin (Ukraine)  
Vinnytsia (Ukraine)

Interview conducted on July 12, 2006 by N. Evseyenko and A. Kushkova

Interview Summary:

**Galina Iosifovna Mogilevskaya**, born around 1925 in Saratov. Lived in Dushanbe when the war started. Has lived in Tulchin for 56 years. She and her husband –a medical doctor and a teacher and had "groyse yiches" (Yiddish) (were well respected) in the community. A woman from the community comes in to cook for her for a week.

A woman named Oleynikova a former nurse was in concentration camp and then at the front. Her husband was Russian. Her maiden name was Dvorkes.

Before the war there were many Jewish tradesmen in Tulchin. They were carpenters, tailors, shoe makers, tradesmen. Each specialty lived separately.

Her son is an academic in Mosco; despite a diploma, he had difficulty at first in obtaining a position as a Jew.

In Tulchin there was a fellow named Bartik who organized the Jewish society. He worked in shoe factory. He and his wife as children had been at Pechora camp. When he left Tulchin, Rita Genekhovna became the head of the Jewish society. Rita was at the Pechora camp when she was 6 years old. Her parents died there. She was at a children's home at the camp. Sofia Iosifovna is a rabbi. She took a special course in Moscow. The women members of the Jewish society are without higher education. When she was at a conference at Chernigov she met a Jewish woman-writer who is a rabbi; she had been born in Ukraine but now lives in America. She is a reformed rabbi. Hasidic Jews don't recognize the reformed religion.

Her cousin's brother-in-law is the head of the Jewish community in Vinnytsia. They invited her there for Passover this year. Now the older Jews in Tulchin receive assistance packages of provisions but fewer and fewer and less and less.

Here at the Jewish cemetery are buried many important Jewish rabbis and scientists including Rampan. Overseer of Jewish cemeteries by the name of Israel Meyer Gabay resides in Uman. She called him and he and she visited the Jewish cemetery in Tulchin. He left money with Rita to look after the cemetery.

Geographic Name:  
Tulchin (Ukraine)  
Vinnytsia (Ukraine)  
Dushanbe (Tajikistan)  
Chernigov (Ukraine)  
Uman (Ukraine)