



## SUMMARIES

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**AISHE EMIROVA**

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### SONG ABOUT THE KILLING OF THE KRYMCHAKS

Krymchaks are a small ethnic group, which began to form in Crimea in the late Middle Ages; they were Turkic speaking until recently (currently most of the Krymchaks are Russian-speaking), and are followers of Rabbinic Judaism. According to the latest Ukrainian population census (2001), the number of Krymchaks in Ukraine amounted to 406 people, among them 204 people lived in Crimea, the Krymchak population in Russia, following the census of 2002, made 157 people. An extremely low population of the Krymchak community is a result of the Holocaust during the Second World War, when 80% of Krymchaks in Crimea were extinguished by the Nazis.

The publication is about a mourning song from the Krymchak manuscript collection, known as “Jonk Bakshi” after S.H. Bakshi who compiled it. The first line – “On birinji aylarda gorundu dagler” (“On the eleventh month the mountains appeared”) – is taken from the folk song popular among Krymchaks and Crimean Tatars. The mention of the number “*on bir*” – ‘eleven’ became the reason for reminiscence, as it was the date of December 11, 1941 when the mass shootings of the Simferopol Krymchaks began (and continued until December 13) at the anti-tank ditch on the tenth kilometer of the highway Simferopol – Feodosiya.

After the war ended every year on December 11 in Simferopol Krymchaks commemorate Tkun – the Memorial Day of Krymchaks who were shot in 1941–1942. On this day they pray for their loved ones, sing

*pizmonim*, as well as songs and poems that tell about the tragic fate of the perished Krymchaks. It seems that the song we have studied performed the same functions. These compositions were an important part of the Krymchaks community life during the postwar years, being *the sites of memory* which united the Krymchaks who had survived.

## YURI RADCHENKO

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### “HIS BOOTS AND SS-MAN UNIFORM WERE BLOOD-STAINED:” GFP, AUXILIARY POLICE, AND SIPO-SD IN THE TERROR AGAINST THE KHARKIV JEWS, 1941–1943

This article is devoted to studying of the structure and contingent GFP, SD and part of auxiliary police, which was integrated into the above two organizations. Author tried to investigate their role in the Holocaust on the territory of Kharkiv. This study is also an attempt to describe the collective portrait members of anti-Jewish actions, demonstrate the interaction of GFP, the Security Police and SD together in Kharkiv and governing bodies. In the article author tried to answer about the motivation of Holocaust perpetrators

In Kharkiv structures of occupation apparatus, which actively participated in the murder of Jews, became the organ of Field Security Police (GFP), the Security Police and SD, and local auxiliary police. The activities of these three bodies in Kharkiv actively intertwined. Important role in the creation of the local Ukrainian police auxiliary played OUN (Melnyk fraction). The most part of the «local» staff (Ukrainian, Russian, Volksdeutsche), which were conscripted mainly from Soviet prisoners of war, served by turn in three structures – auxiliary police, GFP and bodies of the security police and SD. Staff Kharkiv’s Auxiliary Police took part in the killings, arrests and sending Jews to the staff of 560-th GFP group. The police also looted property they Jews murdered. In December 1941 the part of Kharkiv’s auxiliary police was integrated into 560-th groups of GFP as a special «Ukrainian group.» In this formation 52% were former Soviet prisoners of war, which were released by Germans from Stalags, 48% of employees were civilians and began the service voluntarily. In turn, among the employees of the Kharkiv security police and SD 71% of employ-

ees were also local employees – natives of the Eastern and Central Ukraine. All German employees GFP and SD in Kharkiv had completed secondary education, and many – higher (often legal). They came mainly from families of employees. Among the local participants in anti-Jewish actions dominated natives of Eastern Ukrainian cities. These people came from the workers and poor peasant families and had mostly secondary or even primary education only. GFP in Kharkiv took an active part in the arrests and killings of Jews who survived after the extermination action in December 1941 – January 1942.

In the murdering of Jews in Kharkiv distinguished bodies of the Security Police and SD. Bodies of Kharkiv's CD were searching for arrest Jews survived. Officers SD with "local" police Kharkiv's SD battalion participated in the execution of prisoners.

For German participants murders of Jews in Kharkov the political and ideological motivations played the first role. It is possible that members of the massacres did not feel a distinct hatred for the Jews or victims of other nationalities. It could play a role other factors – barbarization of war, total hardness, depreciation value of human life. In these circumstances, ordinary employees GFP, the Security Police and SD were just a tool in the Nazi "war of destruction." In author's judgment for local collaborators ideological anti-Semitism was not the primary reason for their participation in anti-Jewish actions. The main motivations why mostly former prisoners of war to become members of collaboration units and took part in the encirclement of the mass shooting places and simpliciter – in the shooting, was conformism and fear itself become a victim of the German penal institutions. GFP bodies, the security police and SD, together with the local auxiliary police killed about 1000 Jews of Kharkiv.

**ANNA WYLEGAŁA**

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REMEMBRANCE (OR LACK OF IT) ON THE RUINS. THE  
HOLOCAUST OF THE ZHOVKVA JEWS IN THE MEMORY OF  
NEW RESIDENTS OF THE TOWN

The article discusses Holocaust memory in Ukrainian Galicia (case study of Zhovkva near Lviv). Before the war Zhovkva was multinational and

multireligious: approximately one third of its population constituted Jews, Poles and Ukrainians. During the war it lost considerable part of its prewar inhabitants: Jews perished in the Holocaust, Polish and Ukrainian *intelligentsia* and prosperous peasants were deported by the Soviet to the East, last but not least – all but two Holocaust Survivors and most of the remaining Poles left the town after its final annexation to the Soviet Union. New inhabitants of Zhovkva became Ukrainians from neighboring villages, Ukrainians deported from Poland and Soviet people from various parts of the USSR.

The author focuses on the collective (social, cultural) memory of these newcomers – people who didn't experience Holocaust in Zhovkva themselves. In this understanding, term “memory” refers to opinions, emotions and knowledge rather than personal experience. Main question of the research was whether and how members of contemporary local community of Zhovkva remember Holocaust. Qualitative research methods (in-depth interviews in the generational family cycles and participative observation) allowed for an analysis of that memory on various levels and in relations to many factors. In general memory of Holocaust in Zhovkva developed as result of interaction between official politics of memory (during the Soviet time and after 1991) and informal (social and family) accounts. Key variables for understanding internal diversity of this memory are age of the respondents (belonging to the certain generation), their origins and – in case of the oldest generation – maintaining good contacts with the indigenous population immediately after the war. Memory of the Holocaust is quite vivid in the oldest generation, namely among people who came from Galicia and witnessed Holocaust in their homelands. The closer were their interactions with the local population, the more they got to know about the fate of Zhovkva's Jews. Respectively, migrants from the USSR present rather poor knowledge about this issue. As memory of the Holocaust was usually not transferred in the families, younger generations developed their knowledge mainly on the basis of the official accounts. People from both middle and young generations tend to have highly limited memory of the Holocaust, while many of them ignore the fact as such. With the exception of a few professionals interested in Jewish culture Holocaust is not perceived as important part of the town's history and does not constitute local historical identity, which is evident when analyzing local practices of commemoration.