

1 Tallinn Old Jewish Cemetery as part of the heritage of the Estonian Jewish minority

The Jewish cemetery on Magasini Street, i.e. the Old Jewish Cemetery (Magasini Str. 27) is the first known Jewish burial site in Tallinn. According to some sources, Jews who served here in the Russian Empire army were on the cemetery area buried as early as 1790. There are solid records of Tallinn Old Jewish Cemetery from the 1840s. The community considers 1856 to be the year of its official formation, when the cemetery was officially established and the burial society, i.e. *Chevra Kadisha* was formed. The money was raised by the soldiers themselves. They sold their bread and other foodstuffs and gave up everything else. The demarcated cemetery is clearly visible on the general map of Tallinn dated 1865.

In 1880, the architect Nikolai Thamm Sr. designed the cemetery guardhouse, auxiliary buildings and the cemetery gate. Tallinn Old Jewish Cemetery was the site of the mausoleum of Shaye Levinovich (deceased in 1906), the initiator of the establishment of the synagogue and the leader of the Jewish community, which was designed by the Tallinn architect Jacques Rosenbaum.

Most of the deceased were still buried here in accordance with Jewish custom, only in a shroud, without a coffin. Tallinn Old Jewish Cemetery was closed for burials by the then City Duma's decision as of October 1, 1910. This was demanded by neighbouring residents who were unhappy with the "malodorous miasma" emanating from the cemetery. The cemetery was located in a marshy area and the abundant surface water made burial difficult. The last funeral with a special permit took place at Tallinn Old Jewish Cemetery probably in 1936. The cemetery's burial lists have only partially survived. The Old Jewish Cemetery was finally liquidated in 1963. An automobile depot was built on its site in 1967. Some of the gravestones were used in the construction of the beach defences between Russalka and the Old Town harbour, and others were simply demolished. However, the gate building with its wing buildings was demolished only in 1979. Even at the beginning of the 21st century, the parking lot and the abandoned workshops and garages of the car depot were still located on the territory of the cemetery. They were finally demolished in the second decade of the century.

On the initiative of the Tallinn City Central District Authority and in cooperation with Tallinn City Council members, the Jewish Community of Estonia, the Jewish Religious Community of Estonia and local residents, the renovation of the cemetery area was started. In 2019, the NGO Archaeological Center conducted preliminary archaeological survey. Based on the results of the survey and taking into account the previously received input from the Jewish Community of Estonia and local residents, the architects of Loovmaastik OÜ prepared a renovation project. The reconstruction works started in November 2021 and were carried out by Mefab OÜ. The Magasini Street Cemetery Park was built on the site of the Old Jewish Cemetery. This exhibition provides an opportunity to view historical documents, maps and pictures of the cemetery.

The Estonian Jewish Museum has developed a tour route in the Magasini Street Cemetery Park.

The exhibition has been prepared with support of Eesti Kultuurkapital and in cooperation with Linked OÜ and Lingote OÜ.
Print: OÜ Livret.



Webpage
„Old Jewish cemetery”

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Emergence and expansion of the cemetery

A permanent community in Tallinn as well as in other Estonian cities was created by the so-called Nicholas soldiers, or Cantonists, i.e. Jewish soldiers of the Russian army who, after 25 years of service in the Tsarist army, were allowed to freely choose their place of residence on the territory of the Russian Empire. Quite a lot of Cantonists also served in Tallinn and were allowed to start a family during their service. According to Nosson Genss, a researcher of Estonian Jewish history, Jews began burying their dead in a sandy area on the outskirts of the city near gunpowder warehouses.

1. The first mention of the Jewish cemetery in the Tallinn Raad (city government) documents. Extract from the minutes dated July 14, 1844: *"The mayor's treasurer Mr. (Heinrich Joachim) Alstadius' announcement to the city auditor Georg Gustav Stroch that the Hebrews, who have been using an area of 330 (Russian) square cubits as a burial place for 60 years already, submitted a registered request to surround this place with a fence."* A drawing of the cemetery area is attached to the minutes drawn up on July 28 of the same year. The minutes state that the cemetery is located between the hospital and the gunpowder warehouses.

In the minutes of May 30, 1849 is noted, that a plot of 7 square cubits is added to the burial place registered in the minutes of 14 July 1844, resulting in a walled cemetery of 337 square cubits. The lengths of the fence sections are also indicated on the drawing. The total is 67 fathoms, i.e. 142.7 m. Currently, the area of the cemetery is considered to cover an area of 0.36 ha. *Estonian State Archives ERA.2282.1.17 pp 39-40.*

2. The surviving part of the cemetery fence from the 19th century before the cemetery park was established. *www.hange.eelaadi-alla44027*

3. Jewish cemetery (Juden Kirschhof) on the 1856 city map. *Carl-Dag Lige. Tallinn Old Jewish Cemetery. 2008, Estonian Jewish Museum archives.*

4. Jewish cemetery (Juden Friedhof) on the 1865 city map. *Estonian History Archives EAA.2072.9.3 p 8*

5. Scheme for the expansion of the Jewish cemetery (Kirschhof der Hebräer). The drawing was prepared for the meeting of the Tallinn City Government Urban Development and Roads Committee on September 3, 1879, which granted the application submitted by Abraham Hirschkoff on behalf of the Jewish community at its meeting on October 4 of the same year. The need for expansion arose due to the rapid growth of the Jewish population, which is why the community leaders wanted to ensure the availability of burial sites in the future. However, it so happened that 31 years later the cemetery was closed and this additional area remained mostly unused. *Tallinn City Archives TLA.195.1.184 p 5, Estonian State Archives ERA.2282.1.17 p 41*

New facilities.

Shaye Levinovich and his mausoleum

In the 1870s and 1880s, Tallinn's Jewish population grew, mainly as a result of the "Permit" issued by the Russian Emperor Alexander II in 1865, which somewhat eased restrictions for Jews to settle outside the Pale of Settlement created at the end of the 18th century in the western provinces of the Russian Empire. The port trade and participation in the construction of the railway facilitated the growth in the wealth of Tallinn Jewish Community, which resulted in the construction of a large and imposing new synagogue on Maakri Street designed by architect Nikolai Thamm Sr., as well as facilities in the Magasini Street cemetery.

1. The cemetery guardhouse, outbuildings and cemetery gate with a horseshoe-shaped arch (architect Nikolai Thamm Sr., 1880). The architectural style of the guardhouse made of limestone in a style typical of historicism has direct architectural parallels with the building of the Great Choral Synagogue in Tallinn, designed by the same architect three years later. Both buildings have strong Middle Eastern architectural influences. The guardhouse consisted of the cemetery keeper's apartment block and the mortuary and laundry block. The two parts of the building were connected by an impressive main gate with oriental decoration, consisting of a large wrought iron gate and a decorative pediment rising above it. *Archives of Tallinn Urban Planning Department. Magasini 27, file No. 344, Police folder No. 27.*

2. After the cemetery was closed in 1910, a cemetery keeper lived in the guard house. He used the unused part of the cemetery as his garden. A photo from 1962 shows that the guard house and gate remain, but in ruins and partially rebuilt. After the cemetery was liquidated in the mid-60s of the 20th century, the guard house was rebuilt and later demolished together with the gate. *Estonian Jewish Museum archives.*

3. Shaya (Yeshayohu) Leib Levinovich with his wife Hanna Levinovich (Gutman). Shaya Levinovich holds an important place in the history of Tallinn's Jewish community. He was born in 1838 and moved to Tallinn in 1847. It is highly probable that his father Yehuda Leib was a "Nicholas soldier", i.e. one of the young Jews who were taken into the Russian crown in the first half of the 19th century under the ukase of Tsar Nicholas I and whose military service lasted 25 years outside the Pale of Settlement. Sh. Levinovich was a merchant of the 2nd guild, which gave him the right to become a permanent resident of Tallinn. He was elected the head of the Tallinn Jewish congregation in 1873-1876, 1880-1891 and 1894-1900. Under his leadership, the Great Choral Synagogue of Tallinn was built on Maakri Street in 1882-1885. *Estonian Jewish Museum archives.*

4. On February 18, 1886, the request of the Revel Jewish Congregation to the City Government to approve the elections of the congregation's leadership, signed by Rabbi Rafael Gurevich of the Revel congregation. The merchant Shaya Levinovich was elected as the elder of the congregation (gabbai in Hebrew). *Tallinn City Archives TLA.195.1.690 p 3*

5. Excerpt from the record book of the Tallinn Jewish Community dated 1906. Record of the death of Shaya Leib's son Levinovich, merchant of the 2nd guild, at the age of 68, which occurred on February 18, 1906, the 6th day of the month of Adar according to the Jewish calendar. The cause was a heart attack. Excerpt from the record book of the Tallinn Jewish Community dated 1905. Record of the death of Hanna Levinovich, wife of a merchant of the 2nd guild, which occurred on March 15, 1905, the 21st day of the month of Adar according to the Jewish calendar, when she was 52 years old. The cause is stated to be diabetes.

6. Shaya Levinovich's contribution to the development of Tallinn Jewry was so great and important that after his death it was decided to build a mausoleum on his and his wife's grave, designed by the Tallinn architect Jacques Rosenbaum. The building was completed in the autumn of 1910. A mausoleum in the pseudo-Moorish style may have been the only example of this art style in Estonia. The mausoleum also stood out for its technical solution, because the dome of the building was cast in concrete. The building was demolished in the 1960s during the destruction of the Old Jewish Cemetery. *Estonian Jewish Museum archives.*

7. Panorama of the cemetery with Levinovich's mausoleum. Coloured photo. Tallinn City Central District Authority. *Estonian Jewish Museum archives.*

Cemetery closure

Tallinn Old Jewish Cemetery was closed for burial by decision of the then City Duma (Council) from October 1, 1910. This was demanded by neighbouring residents who were unhappy with the "malodorous miasma" emanating from the cemetery. The cemetery was located in a marshy area and the abundant surface water made burial difficult. The last burial with a special permit took place in Tallinn Old Jewish Cemetery probably in 1936. The lists of those buried in the cemetery have only partially survived. There is also no location plan of the graves.

1., 2. On March 3, 1910, Revel (Tallinn) City Duma agreed to the City Government's proposal to allocate city land for a cemetery for Jewish residents during the review of item 8 of the agenda. It is recorded in the minutes that in 1909, the house owners of Magasini Street appealed to the City Government to close the Jewish cemetery in their neighbourhood, on the grounds that burials were taking place without coffins and at a depth of 2-3 feet (0.61-0.90 m), which meant that the gases from the decomposition of the corpses were polluting the surrounding area with miasma. A survey carried out by the city sanitary committee and the city surveyor in the presence of representatives of the Jewish residents revealed that the level of surface water in the cemetery is quite high, with 4 feet (1.22 m) of surface water at the entrance to the cemetery and 3.5 feet (1.07 m) at the back of the cemetery. In this respect, the burial method used at a depth of 2-3 feet is not practical. The committee proposed to allocate a new plot of land for a cemetery at a site with better sanitary conditions for the Jewish community, and to oblige the community to cover the graves of the last year with soil 4 feet (1.22 m) thick, not less than 10 feet (3.0 m) long and not less than 7 feet (2.13 m) wide. The committee recommended the allocation of 1,500 square cubits (0.68 ha) of urban land to the left of the road leading to the new "Rahomägi" cemeteries (so in the original), opposite the cemeteries of the Swedes and nursing homes.

The City Duma agreed to the proposal of the sanitary committee and decided with 42 votes in favour and 3 against to close the Jewish cemetery on Magasini Street from October 1, 1910, and to allocate a plot of city land on Rahumäe for a new cemetery. The Jewish community was obliged to carry out the work assigned by the committee in covering the graves with soil. *Tallinn City Archives TLA.195.4.33 pp 75-76*

3. Copy of the record book of the rabbi of Tallinn from 1910, which reveals that the last person buried in the Jewish cemetery on Magasini Street was 85-year-old Yankel Gleser, a former soldier of the Russian crown. He died of chronic myocarditis on September 15 (September 28 according to the new calendar), 1910, i.e. the 24th day of the month of Elul according to the Jewish calendar.

Tallinn City Archives TLA.1387.3.137 p. 336

4. Extract from the minutes of Revel (Tallinn) City Government No. 8616 dated August 31, 1915, granting special permit to organise the burials of 3 persons (Movsha Tschapkovski, Movsha Biek and Schimschelevitsch's widow) on the basis of the acquisition of a burial plot before the cemetery was closed on October 1, 1910. The permit was granted on the basis of an order of the Governor of Estonia, which required the Tallinn rabbi to submit proof of the purchase of burial plots before October 1, 1910. The rabbi was also obliged to ensure that the burial takes place in waterproof chambers and that it is recorded in the police report submitted to the medical department of the Estonian Governorate.

There is no information about the death of Movsha Tschapkovski. However, Movsha or Moses Biek died at the age of 88 on May 22, 1930 (death notice in Waba Maa newspaper on 24.05.1930). Since his name is not in the register of the Rahumäe Jewish cemetery, it can be assumed that he was buried at the Magasini cemetery with a special permit.

Schimschelevitsch's widow, Sara Schimschelevitsch, died only in 1927 at the age of 76. Based on the City Government's decision dated August 31, 1915 to grant permission for three additional burials in Magasini Street, the Mayor of Tallinn granted permission for the burial of Sara Schimschilewitsch at the Magasini Street cemetery on April 29, 1927. Since her husband was buried at the Magasini cemetery in 1896, Sara Schimschelevitsch was probably buried next to her husband.

Tallinn City Archives TLA.1387.1.104, Tallinn City Archives TLA.82.1.899, p 1

5. A view of the Magasini cemetery after the cemetery was closed. The doors of Sh. Levinovich's mausoleum are open, and gravestones covered with wooden boxes can be seen. *Archive of the Estonian Jewish Museum (Leo Gens's collection)*

Cemetery in record books, and remaining stones

The lists of those buried at the Tallinn Old Jewish Cemetery have only been partially preserved. Tallinn City Archives have death records of the Tallinn Jewish Congregation from the period 1878–1899. During this period, 264 people were buried in the cemetery, although this figure does not include the data for the years 1880, 1888 and 1889. It is estimated that there were about 400 deceased buried there. The location plan of the graves is also unknown. The footage mainly shows Levinovich's mausoleum, which became the dominant feature of the cemetery. After the cemetery's destruction in the 1960s, the gravestones were thought to have been lost, but some were found in the 21st century in the coastal fortifications between the Russalka memorial and the Old Harbour and during the construction of Reidi Road. One tombstone was found during the renovation of the cemetery area. All gravestones found are displayed in the cemetery park designed on the cemetery grounds.

1. The 1878 death registration record book of the Tallinn Jewish Congregation. According to the procedure in force at the time, entries in the book were made in Russian and Hebrew. Separate accounts were kept for women and men. The place of burial is marked as Revel (Tallinn) Jewish cemetery. The date of death is given according to the Christian and Jewish calendars, as well as the age at death and the cause of death. The last column contains information on the origin of the deceased. In the Hebrew part, the same information is repeated from right to left.

Tallinn City Archives TLA.1387.3.3 p 15

2. The pinkas, i.e. chronicle book of Tallinn burial society Chevra Kadisha for 1873. All community events and burial activities were recorded in the book. Unfortunately, all the pinkases were lost during the bombing of Tallinn, when part of Tallinn City Archives burnt down. Only prints of the covers of some books have survived.

Genss, Nosson. Zur Geschichte der Juden in Eesti. I. Die Revaler Synagoge in Zusammenhang mit der Geschichte der Juden in Reval. Tartu, 1933

3. One of the few remaining images of the cemetery gravestone. A text in Hebrew and German states that Ben-Zion Berkovich (1844-1908) and his son Abram (1881-1909) are buried here. In the Hebrew text, the date of death according to the Jewish calendar is the 6th day of the month of Tevet in the year 5668. However, it corresponds to November 28, 1907 (December 11 according to the Gregorian or new calendar) of the Julian calendar then in force in the Russian Empire. The year of death of Abram, son of Ben-Zion, is also wrongly stated. In the Hebrew text, it is the 28th day of the month of Cheshvan 5669, which corresponds to November 8 (November 22 according to the new calendar), 1908.

The picture also gives some idea of the grave markers in Magasini cemetery. In terms of grave markers, the Tallinn Old Jewish Cemetery was characterized by massive stone tombstones familiar from other Jewish cemeteries and grave sites lined with wrought iron. In the background, to the left of Berkovich's gravestone, two chapels can be seen. The first and smaller one has a round roof. The second is larger, the foundation of which was discovered during archaeological excavations in 2019. A white grave marker with balls is visible on the right. A grave marker with such decoration can be seen on the oldest preserved tombstone in the Rahumäe Jewish cemetery. *Archives of the Estonian Jewish Museum, Lige, Carl-Dag. Tallinn Old Jewish Cemetery. Tallinn Urban Planning Department, 2008*

4. The lower part of Berkovich's gravestone found during the construction of Reidi Street. *Archives of the Estonian Jewish Museum*

5. This gravestone was found during the renovation of the cemetery area. The Russian text contains many errors. Although the first name Chana suggests that the deceased was female, the verbs underneath are male. There are also errors in the Russian names of the months. The year of death is listed as 1907. The woman lived quite a long life, because she died at the age of 90.
Archives of the Estonian Jewish Museum

6. Image of the 1907 death registration record book of the Tallinn Jewish Congregation. Here are two entries side by side. Under the registration number 3 of women's deaths, there is an entry dated November 18 (December 1, according to the new calendar), i.e. the 26th day of the month of Kislev according to the Jewish calendar, according to which Feiga Hirschkovitsch originating from the settlement of Shkudy in Telshiai county, Kaunas Governorate (currently the city of Skuodas in Lithuania) died of old age at the age of 90. In the database of Estonian Jews, her name is Feiga Chana. It was her grave stone that was found during the renovation of the cemetery area. On the same page, Meier Ben-Zion the son of Yakov-Koppel Berkovich originating from the village of Smorgon (Minsk Governorate), who died of heart failure at the age of 64, is entered next under the registration number 9 of men's deaths on November 28 (December 11 according to the new calendar), i.e. the 6th day of the month of Tevet according to the Jewish calendar.
Tallinn City Archives TLA.1387.3.137 p 329

7., 8. Gravestones from the Jewish cemetery on Magasini Street found during the construction of Reidi Street. *Archives of the Estonian Jewish Museum*

9., 10. Jewish cemetery gravestones found in the coastal fortifications near the Old Harbour fence (before the construction of Reidi Street).
Archives of the Estonian Jewish Museum

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Liquidation of the cemetery and use of the area

The beginning of the Soviet occupation brought changes in the ownership of the cemetery. On April 2, 1941, a deed of transfer of the cemetery was drawn up, according to which representatives of the Tallinn Jewish Congregation, M. Rogovsky and M. Pikarevitsh, transferred the cemetery closed for burial on Magasini Street (0.38 ha) and the cemetery located on Rahumäe (0.94 ha) to the Tallinn Municipal Department of Communal Management. P. Riistop, the guard of the Magasini Str cemetery, was also present at the handover (*Tallinn City Archives TLA.1148.1.16, pp 13, 13/2*). The Soviet regime did not leave the old Jewish cemetery alone even after the war. The demolition of the cemetery began already in the 1950s; by 1963 the mausoleum and the chapel also disappeared, and the burial area was finally destroyed in 1967, when a car depot began to be located there. The limestone residential building, the wooden household outbuilding and the gates were demolished, and in its place, auxiliary buildings made of silicate bricks of the car depot were built. The cemetery area was asphalted. With the regaining of independence, the car depot disappeared, and a car repair workshop operated in the premises. When this business was exhausted, the homeless used the vacant premises. The area was also used as a parking lot. In 2007, the area was cleared of rubbish and the buildings that had become ruins were demolished. It was only in 2014 that the use of the cemetery area was abandoned, and it started to become overgrown.

- 1.** Inventory of land holdings at 27 A. Tisleri (Magasini) Street carried out in 1952. This document shows the dimensions of the mausoleum and the limestone chapel. *Tallinn City Archives TLA.R-413.1.884*
- 2.** The picture, probably taken before 1963, shows that there are no more gravestones around the mausoleum. The Star of David, which used to be at the top of the dome, has also disappeared. *Tallinn Urban Planning Department Archive No. 12, file 249-a*
- 3.** Photos of the cemetery fence and Levinovich's mausoleum from 1957. *Laane, Karl. Tallinn Cemeteries. Maalehe Raamat, Tallinn, 2002.*
- 4.** The layout diagram of the cemetery drawn up in 1953, which was deleted in 1963, because there no longer was either the mausoleum or the chapel (crossed out on the diagram). *Tallinn City Archives TLA.R-413.1.884*
- 5.** The picture was probably taken in the early 1960s. The former household outbuilding is already used as a garage. *Tallinn City Archives TLA.1508.1.476*
- 6.** Car depot car park on A. Tisleri (Magasini) Street. The buildings of the cemetery have already been demolished, only the outer walls remain. *Estonian Film Archive EFA.683.0.205444*
- 7.** View of the car depot. *Tallinn Urban Planning Department Archive No. 12, file 249-b, Cultural Monuments Design Institute*
- 8., 9., 10.** Abandoned premises of the car depot and car repair workshop before demolition. *Pictures: No. 8 Carl-Dag Lige (19.06.2007), pictures no. 9,10 Estonian Jewish Museum (May 2007)*
- 11.** Parking lot in the cemetery area (2005-2014). *Picture: Oliver Orro (17.12.2005)*
- 12.** The cemetery area before the renovation began. *Picture: Estonian Jewish Museum (22.05.2022)*

Cemetery renovation

The vacant cemetery area began to turn into an illegal landfill. The limestone fence built in the first half of the 19th century fell into disrepair. The existence of the former cemetery was only commemorated by a memorial plaque installed at the end of the 20th century. The Jewish Community of Estonia and the Jewish Religious Community of Estonia drew the attention of Tallinn city authorities to the poor condition of the cemetery. The rapid development of real estate in the area brought many new residents, who also began to demand that the territory be put in order. The proposal to turn the former cemetery area into a park was supported by both the Tallinn Council and the Tallinn City Government, because of which money was allocated from the city budget. The City Central District Authority organised public procurement, and the reconstruction work was carried out by Mefab OÜ. The author of the project is Toomas Pöld from Loovmaastik OÜ. The proposed works were based on a landscape architecture master plan, which considered the results of archaeological research carried out on the cemetery site and the opinions of the Jewish Community of Estonia and local residents. The city of Tallinn got a new and beautiful cemetery park.

1. Site plan for the renovation of the cemetery area. The former cemetery area is divided in half. As a result of the archaeological survey, the locations of the cemetery area, the mausoleum and the small chapel were determined. This part of the cemetery will become a green area, separated from the park area by a low wall. The locations of the mausoleum and chapel will be marked.

Toomas Pöld (Loovmaastik OÜ)

2. Beginning of the renovation of the cemetery area. It was celebrated on November 30, 2021. That year, the day fell on the 2nd day of the Jewish holiday of Hanukkah. At the ceremony organized by Tallinn City Central District Authority, two candles were lit on Hanukkah menorah (nine-branched candelabrum) according to Jewish custom.

Archives of the Estonian Jewish Museum

3. During the reconstruction work of the first stage of the cemetery, a cobblestone road came to light in the immediate vicinity of the gate portal. The finding has been reviewed and documented by specialists. Since it is no longer possible to change the main project, this small section of the road remained under the new construction.

Tallinn City Central District Authority Facebook page, 28.03.2022

4. A view of the foundation excavated during the archaeological survey of Shaye Levinovich's mausoleum. *Arheoloogikeskus MTÜ [Archaeological Center NGO]*

5. Fragments of decorative tiles used in Sh. Levinovich's mausoleum were found during the archaeological survey.

Arheoloogikeskus MTÜ [Archaeological Center NGO]

6. Remains found during the excavation of the cemetery. As a result of the survey, the boundary of the burial area was determined, which is now marked by low masonry.

Arheoloogikeskus MTÜ [Archaeological Center NGO]

7. On the initiative of Shmuel Kot, the Chief Rabbi of Estonia, and with the support of the Jewish Community of Estonia, a memorial prayer was organized at the cemetery every year before the fast of Yom Kippur, i.e. the Day of Atonement. The picture shows the participants in the memorial prayer on October 2, 2022.

Archives of the Estonian Jewish Museum

8. The first phase of work on the cemetery.

Estonian Jewish Museum archive (4.08.2022)

9. On 15.11.2022, the first stage of the cemetery area was finished, during which a representative square and gate portal were built, limestone walls were restored, landscaping was installed, and outdoor furniture and lighting were installed. Two information boards with Hebrew and Estonian text were installed in the gate portal. The English and Russian versions of the text can be read with the QR code. The builder was Mefab OÜ. The cost of the first stage was 792,687 euros.

Archives of the Estonian Jewish Museum

10. On May 4, 2023, Alla Jakobson, the Chairperson of the Jewish Community of Estonia, Vladimir Svet, the Deputy Mayor of Tallinn, and Monika Haukanõmm, the City Central District Elder, opened a commemorative plaque in the park section of the former cemetery, which was installed in honour of the 35th anniversary of the restoration of Jewish community life in independent Estonia. Placing the memorial plaque was carried out at the initiative of the Jewish Community of Estonia and the Jewish Religious Community of Estonia and with the support of the Tallinn City Central District Authority. *Archives of the Estonian Jewish Museum*

11. The grave markers of the Old Jewish Cemetery found during the construction of Reidi Street were kept at the Rahumäe Jewish Cemetery in Tallinn until the completion of the renovation works. The transfer and installation of the stones took place on September 28, 2023. *Archives of the Estonian Jewish Museum*

12. On October 12, 2023, a ceremonial opening of the renovated area of the former Old Jewish Cemetery took place, which was attended by (from left to right) Shmuel Kot, the Chief Rabbi of Estonia, Boris Oks, the Chairman of the Jewish Religious Community of Estonia, Alla Jakobson, the Chairperson of the Jewish Community of Estonia, Vladimir Svet, the Deputy Mayor of Tallinn, and Monika Haukanõmm, the City Central District Elder. The work of the second stage cost 805,764 euros.

Archives of the Estonian Jewish Museum

Cemetery Park

The Old Jewish cemetery area has become a cemetery park. After years of misuse, the former cemetery has become a real attraction in the city centre of Tallinn. The remains of more than 400 Tallinn Jews buried there finally received peace and respect. Both residents of the city and guests of the capital can come to rest here to learn more about this place and the history of Tallinn's Jews. The creation of the Magasini Cemetery Park is a good example of preserving the heritage of the Estonian Jewish minority with the creation of a new attraction.

1. During the restoration of the gate portal, the original project of N. Thamm Sr. was followed. *Mefab OÜ*
2. The forged metal gates with the Star of David (*Magen David*) at the top were restored. *Mefab OÜ*
3. There are two information boards at the gate portal: when looking from the street, the one with Hebrew text on the left, and the one with Estonian text on the right. *Archives of the Estonian Jewish Museum*



QR code for the information board in English



לוח מידע בעברית

4. Pergolas with climbing plants and bench swings have been built on the park side on the Magasini Street, with the attached stylized stars of David, symbols of Judaism. In the centre of the park, a landscaped area is planned, surrounded by paved walkways. Fragrant herbs are planted on the lawn.
5. Benches mark the foundation line of the former auxiliary buildings of the cemetery.
6. Bench swings have been installed in the eastern part of the park, along the boundary wall.
7. During the hours of darkness, the cemetery grounds and facilities are illuminated.
8. The footpath-bed is bordered to the east and west by tree-shaped lampposts in the form of mourning, which mark the approach to the burial area.
9. Above the former Sh. Levinovich's mausoleum is a pedestal lined with low masonry, on top of which there is a large information board with a picture of the mausoleum and an explanatory text. The place of the small chapel at the entrance to Magasini Street is also marked. Between them is a low masonry with parts of grave stones. Behind it is a green area that remains unmowed and is off-limits because of the graves underneath.
10. Lighted cemetery park area.