

SOURCES FOR JEWISH GENEALOGY IN THE UKRAINIAN STATE ARCHIVES

by
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INTRODUCTION

Ukrainian archives have an enormous mass of documentary materials dealing with the history of the Jewish people during the many centuries they have lived in the territory of what is now independent Ukraine.

These numerous and historic documents have become the pride of both the Jewish people and the Ukrainian nation. For this reason, we welcome Jewish genealogists in all possible ways, and we seek to render assistance to all researchers in the field of Jewish genealogy. We realize that genealogy involves more than simply constructing family trees. In the history of each family, one may also find evidence of the sociopolitical life of a country.

People are simultaneously the subject of and the object of history. They create their own history and, at the same time, they directly experience its impact. The Jewish residents of Ukraine have not been an exception in this respect.

Before analyzing sources for Jewish genealogy in the Ukrainian archives, it is necessary to review the history of the appearance and settlement of Jews in the territory of Ukraine. Concrete research in the field of Jewish genealogy within the boundaries of our country depends upon an understanding of this history.

THE FIRST PERIOD IN UKRAINIAN-JEWISH HISTORY: 10TH–17TH CENTURIES

The history of Jewish life in Ukraine can be divided into three periods. The first period dates from the end of the tenth century to the first part of the seventeenth century. It is the most difficult period as far as Jewish genealogy is concerned, because the Ukrainian archives have almost no documents that could be useful in this research. Nevertheless, knowledge of the main processes of migration of the Jewish population during this period may be valuable to today's family historian. The meager data in our archives show that Jews were permanent

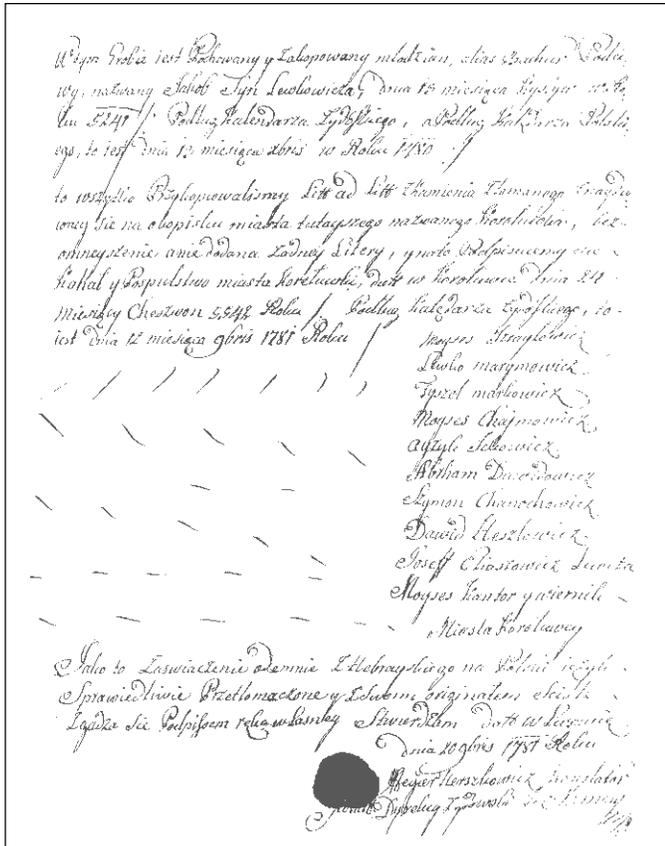
and deep-rooted residents in Kievan Rus, as ancient in origin as any other inhabitants of our country.

Because of their thousand-year history in Ukraine, Jews who have lived there may rightfully call themselves original residents of the country. The Jews played a great role in the socioeconomic life of the ancient Kievan people. During the reign of Grand Prince Sviatopolk II, the predecessor of Vladimir Monomakh, Jews enjoyed better economic conditions in Kiev, where they were engaged in crafts and trade. Soon there was a radical turn for the worse, however; during the interregnum after Sviatopolk's death, the Jews of Kiev were the victims of a terrible pogrom, and their property was looted.



Dr. Volodymyr S. Lozytskyi, deputy director of the Main Archival Administration, in his office in Kiev, 1998

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Report dated 1781 from the kahal in Korolovka, with a list of tombstones in the Jewish cemetery (tombstones dating from 1480)

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The following centuries saw a gradual migration of Jews from other countries to Ukraine, much of which was then under Polish rule. Jews were attracted to the territory because of its better economic conditions as well as the politics of the Polish ruling circles, which considered Jews useful citizens who could provide positive service to the country. As a result of their industry and modest lifestyle, the Jewish population accumulated great wealth and became a considerable force in Ukraine.

A mass migration of Jews to Ukraine took place during the late sixteenth and seventeenth centuries. Jewish well-being reached its peak at this time. The material situation of the Jewish merchants, craftsmen and landowners improved considerably; community organization progressed quickly; and a distinctly original culture arose, with the synagogue as the center of spiritual life.

The Jews' well-being, peaceful existence and way of life were endangered in the middle of the seventeenth century, when the national liberation struggle of the Ukrainian people against Poland began, under the leadership of Bogdan Khmelnytsky. The Jews found themselves caught between the despotic Polish aristocrats, who knew no limits in their passions and caprices, and the suffering, oppressed and downtrodden peasant masses longing for freedom.

Political and (primarily) military catastrophies affected the whole population of the country, and particularly the Jews. Nevertheless, the period may be characterized as the start of the mass immigration of the Jews from other European countries to Ukraine and their economic and demographic consolidation in its territory.

The history of the Jewish people is closely connected with the history of the people of Ukraine and other parts of Europe, in particular Poland. It is difficult to say how well the Polish archives have preserved documents relating to this first period of Jewish settlement in Ukrainian territory, but in the Ukrainian archives, Jewish genealogical material per se is nonexistent for the period. This can only be explained by the fact that in the times of Kievan Rus and the period of feudal disintegration of the country, archives were kept in monasteries and churches, the courts of the princes, and the castles of the local lords, magnates and voyevodas (district governors). The feudal wars, uprisings and disorders resulted in the widespread destruction of valuable documents.

DOCUMENTS IN THE KIEV AND LVOV HISTORICAL ARCHIVES

Despite the destruction of documents, two of our Central State Historical Archives (in Kiev and Lvov) hold some materials of Jewish genealogical value pertaining to the first period. A complete picture of Jewish settlement in the territory of Ukraine and Jewish genealogy is difficult to obtain because of the reasons mentioned above. The best sources of genealogical information are metrical books, which consist of birth, marriage and death registers; however, these no longer exist for this period (pre-seventeenth century). Some archives have scanty and fragmentary information about Jews, and only for the fifteenth and sixteenth centuries. For practical purposes, genealogical information may be found only in the fonds of the law courts.

For example, the Central State Historical Archive in Kiev holds the fonds of the castle court for the years 1473 to 1796. These fonds include books of laws written in Polish, Latin and Armenian. The oldest documents date from 1473; they concern sales, leases, tenancy, transfer or division of property, contracts, acts about mortgage and family, the life of citizens, notes on the laws of the Kiev and Volhynia regions, information on taxes paid (including head taxes) and lists of people and their duties in the specific region. Most documents cover the years 1473–1648.

Similar documents shedding light on Jewish genealogy may also be found in the Central State Historical Archive in Lvov. The only difference is that they inform us about the civil state of the Jewish populations of former Galicia (part of the Austro-Hungarian Empire) and part of the Polish lands. Other Ukrainian archives do not hold any documents that could serve as a source of Jewish genealogy for the earlier period.

THE SECOND PERIOD: 1650–1917

The second period, which dates from the middle of the seventeenth century until 1917—that is, the era when Ukraine was part of the Russian Empire—is more favorable for the research of Jewish genealogy in Ukraine. Ukrainian archives hold considerable numbers of documents of great value for Jewish genealogy from this time period.

After the annexation of Ukraine and Poland, each of which had many Jewish inhabitants, the tsarist government, under the pretext of defending the economic interests of the Russian population from so-called “Jewish dominance,” established the notorious Pale of Jewish Settlement. All of modern Ukraine actually was part of the Pale—Volhynia, Ekaterinoslav, Podolia, Taurida, Kherson, Chernigov and other guberniyas.

While doing genealogical research and other work in the archives, it is necessary to remember that Jews were forbidden to live in some localities within the Pale itself (such as the city of Kiev) at the same time that they were permitted to live in some selected places outside the Pale. For example, in the Pale itself, there were four cities (Kiev, Nikolayev, Sevastopol and Yalta) where permission to live was granted only to those Jews who were merchants of the first (richest) guild, retired soldiers or craftsmen. This fact, naturally, is reflected in archival sources for Jewish genealogists in the above-mentioned cities; only a limited quantity of such sources was created there during the first years of the Pale.

The Pale was established under the *ukase* (edict) of Empress Catherine II in 1786. It was occasionally enlarged or diminished, depending on the moods and views that dominated the highest governmental circles at any particular point in time. When the view prevailed in the tsarist government that the activities of the Jews were harmful, for example, the Pale was diminished in size. When Jews in one part of the empire were regarded as citizens who could be useful to the state (e.g., beneficial for the development of trade and handicrafts), however, then the Pale grew larger.

As early as 1804, a law had been promulgated that incorporated the concept of equalizing Jewish rights and merging the Jews into the rest of the population of the Russian Empire.

In 1835, a law was adopted that allowed Jews to purchase real estate (except for palaces) in the Pale of Settlement and to own factories. Lands belonging to the state were allocated for the establishment of Jewish agricultural colonies. The archives of Ukraine possess vast numbers of documents relating to these subjects.

In 1861, the Jewish merchants of the second guild were permitted to live in Kiev. Beginning in 1867, regularly conscripted Jewish soldiers who had served their term of recruitment, mechanics, winemakers, distillers, beermakers, craftsmen and masters were given permission to live anywhere they wished. According to a decree of January 18, 1879, the right to live outside of the Pale was granted to Jews who had

graduated from higher-education establishments as well as to apothecaries, dentists, doctors’ assistants and obstetricians. Beginning in the 1880s, Jews who were occupied in trade and industry were permitted to move outside the Pale of Jewish Settlement.

Thus, we see that the tsarist government was obliged to change its policies—if not to completely abolish the Pale of Jewish Settlement, then at least to soften restrictions on the Jews. This policy should hardly be regarded as a sign that the tsarist autocracy was becoming democratic; rather, credit should be given to the Jewish population itself, which by the nineteenth century had won a stable economic and social position in the southern and western regions of the Russian Empire. The regime was obliged to take that into consideration.

Guberniya commissions dealing with the Jewish question in Ukraine convened in 1881 in Ekaterinoslav, Poltava and Kherson, where a resolution was adopted calling for the immediate abolition of the Pale of Jewish Settlement. Unfortunately, the Pale continued in existence until 1917. In 1910, the population of the Pale of Settlement was 43 million, of which Jews constituted 6 million, or nearly 15 percent.



Shelves of Torahs in the Central State Historical Archive in Kiev, 1991



Vitaly Chumak (Miriam Weiner's colleague in Ukraine) in the State Archive of Zhitomir Oblast, with the 1850 list of inhabitants for Novograd Volynskiy, 1995

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I dwell in such detail on the Pale of Settlement in the Russian Empire in order to emphasize that the majority of the Jewish population lived, in fact, in a limited space in the territories of Poland and Ukraine and, with few exceptions, were not permitted by the tsarist government to move to the inner regions of the empire in the north. Because of these policies, it is natural that the archives of Ukraine possess an enormous amount of historical documents that are valuable sources for Jewish genealogical research.

MAIN FONDS AND SOURCES CONTAINING JEWISH RECORDS

Most important are the metrical books kept by the synagogues and rabbinate; the fonds of administrative offices; the bodies of municipal self-rule; the courts; the police and secret services; economic organizations and other enterprises; educational establishments, cultural societies and religious institutions; and family fonds and personal archives.

These titles, are, of course, general in nature, because it is virtually impossible to describe all the fonds of the 37 central and branch archives that hold information about the Jewish population. Here, I shall briefly characterize the main fonds and sources to be found in the Ukrainian archives.

From the mass of documents relevant to Jewish genealogists, the first and most important source is the synagogue metrical book. These registers include the civil acts of the Jewish people: birth, marriage, divorce and death records. All genealogical research starts with the metrical books. One must bear in mind, however, that although each rabbinate fond, as a rule, holds metrical books of the Jewish settlements within a given district, the title of any specific fond is taken from the name of the shtetl or town with the largest Jewish percentage within that district.

If a person was born and lived in a settlement with a synagogue, there is no problem with identifying and locating the relevant books (assuming, of course, that the metrical books for the time period are available). If a search is made for the roots of a person who was born and lived in a village that did not have a synagogue, however, then problems arise because that individual could not be registered in a local synagogue. In this case, the researcher must use a reference book of settlements to determine which nearby towns had synagogues, and then look through the metrical-book registrations of these larger towns.

In some archives, such as the Central State Historical Archive in Lvov, in the fonds of the Jewish religious communities, metrical books are arranged in alphabetical order according to locality. Within a single locality, records are arranged chronologically. This arrangement considerably facilitates genealogical research. In addition, the number of documents in the fond gives an idea about the concentration and size of the Jewish population in various Galician localities.

Even in Lvov, however, it is difficult to derive a comprehensive picture of a number of generations and to research one's genealogy from the birth registers alone. Many books are missing and probably destroyed. For example, the archive in Lvov has birth registers from the first decade of the nineteenth century, one or two marriage books for the same period, and a few birth and death registers for the 1860s.

The only exceptions to the foregoing are locations that are represented in the fond by a relatively large number of registers. These are the metrical books of the Lvov rabbinate: 56 metrical books (with three separate books of birth certificates); Ternopol, 26; Narayev, 28; Podgaytsy, 21; and a few others.

Although metrical books are very important—indeed, they are probably the main source for Jewish genealogical research—there are other valuable documents. I regret that many modern researchers limit themselves to metrical books and seldom utilize other essential sources.

Especially useful in this regard are records from the courts of law. In any country, the court is a body of state power that uses legislation to consider civil and criminal cases, personal and property rights of citizens and other questions to regulate interactions between citizens of the state. The State Archives hold documents associated with a great number of court cases on the territory of Ukraine from different periods. Most citizens, especially those engaged in trade, handicrafts, industry or other fields of economic activity, were in some way registered with various governmental offices. There were town courts, land courts, confederate courts (courts that settled issues between different jurisdictions in the Russian Empire), courts that considered cases involving minors, and courts to hear civil cases in disputes about property and nonpayment of debts.

When a case was considered in court, each participant was described in a detailed manner, including social status, domicile and members of the family. Often information was provided about parents and other relatives.

Часть 1.—0 родившихся.

№	Кто совершал обряд образования.	Число и место рождения и образования.			Состояние отца, имени отца и матери.	357 Кто родила • ему или • и др.
		Христианский.	Еврейский.	Др. религия.		
75	Земан суфран	14 9	14 9	14 9	Мать	
76	Израиль	17 12	17 12	17 12	Мать	
40		13 3	13 3	13 3	Мать	

Birth record of Mikhla Feiga Khazanov, daughter of Israel-Ber (son of Moishe) and Miril (daughter of Avram), born 1882 in Nezhin 691

colonies in Krivoi Rog, Pavlodar, Zaporozhe and Ekaterinoslav Guberniyas. The State Archive of Chernigov Oblast has a fond on the Second Department of the Guberniya Administration, which supervised the Jewish population from 1887 to 1911. Its 2,281 files include many Jewish surnames.

The rapid growth of industry and trade during the second half of the nineteenth century in Ukraine resulted in the growth of large industrial centers and the movement of much of the Jewish population to the cities. For example, in 1897, in Ekaterinoslav (now Dnepropetrovsk), Jews were the third most populous group, after Ukrainians and Russians. The archive in Dnepropetrovsk has statistical data about Jews from all the towns and districts of Ekaterinoslav Guberniya, including information on their distribution according to sex, age, profession, occupation and literacy.

Rich genealogical material is found in the fonds of Jewish educational establishments that are kept in Ukrainian archives. Ukraine was covered by a wide network of courses, schools, gymnasiums (high schools), institutes and colleges where Jewish young people received their education. The archives of the educational establishments have been well preserved and are of great value to genealogists; they contain not only accounts of the educational activities and class registers of progress but also information about the parents of each pupil and about contributions made by the Jewish population to the school.

For example, the State Archive of Vinnitsa Oblast holds fond number 351, “Zhmerinka Jewish School.” In the graduating-class documents for 1914 is the name Lazar Pekar. From recommendations made on his behalf to Zurich University, we learn that Lazar Pekar came from a family of physicians. His grandfather, Yefim Pekar, was an obstetrician in the Zhmerinka Jewish Hospital for the poor; his father, Moishe Pekar, had also worked there. Thus, one recommendation supplies names and data for three generations.

The same information may be found in the fonds of other educational establishments where Jews studied, such as the Zhitomir Jewish Teacher’s College and Teacher’s Seminary, Rabbinic College, Land Surveyors’ College, Commercial College, Ekaterinoslav Private Polytechnical Institute and the private Jewish Boys School of Romny.

Another important source for Jewish researchers is the fond of the governor’s offices and prison inspectors. Many Jews were active participants in antigovernment actions, especially of various political parties of the leftist (or socialist) type. For example, the ranks of the illegal Ekaterinoslav Committee of the Russian Social Democratic Workers’ Party (Bolsheviks) were 85 percent Jewish. For that reason, files kept by these offices are full of Jewish names.

THE THIRD PERIOD: 1917–TODAY

The third period begins in 1917 and continues to the present. As in the previous periods, this stage abounds in tragic events for the Jewish population in Ukraine, especially the years 1917



From left, Kamila Vtorushina, director of the Nezhin Archive (a branch of the State Archive of Chernigov Oblast), shows Marjorie Goldberg documents related to her Khaikin and Zavel'skiy ancestors, 1993. 692

to 1921 and 1941 to 1945. But pogroms against the Jews during the Russian Revolution and Civil War—when anarchy, destruction, banditry and crises of power reigned supreme in the Ukraine—did not resemble the pogroms of the tsarist period. In Podolia, the Jews were killed en masse—about 25,000 Jews were killed; approximately 19,000 Jewish children were orphaned. The Minister of Jewish Affairs of the Ukrainian People's Republic organized an All-Ukrainian Central Committee to help those who had suffered from pogroms. Its funds, kept in Kiev's Central State Archive of the Higher Bodies of Power and Administration, include many letters, complaints about pogroms, requests for help and registration books of people who suffered in pogroms.

In the State Archive of Vinnitsa Oblast, fonds include both lists of those killed during pogroms in the towns and villages of Podolia and lists of those who survived and subsequently received food, clothing or other assistance. (An active campaign to assist the Jewish population was carried out by the Committees of Help for the Jews.) All of this material, tragic in content but rich in genealogical information, is kept in our archives. In the State Archive of Vinnitsa Oblast, for example, there are nine fonds with 300 files. The documents basically concern issues of food and clothing, and a serious researcher will find many valuable pieces of information in them. For example, on the list of people who received clothing and food from the American Jewish Joint Distribution Committee (the "Joint") is the name Mottel Malid. Alongside a list of the food and clothing that he received, one reads that Mottel Malid was born in 1880, that he was a blacksmith and that he had three children: Pinya, 17; Zisya, 11; and Nyuma, 10. His mother, Sura Malid, was 75 and in the hospital. Thus, a single item provides information about an entire family. Unfortunately, although their genealogical and historical importance is considerable, not many genealogists have researched these fonds.

As mentioned earlier, most Jews occupied the left wing of the political spectrum. After the victory of the Bolsheviks in 1917, some Jewish parties and organizations (the left faction of the Bund, the Poalei Zion and the Jewish Communist Party) disbanded. Those remaining found themselves under rigid control from Soviet political organs and soon ceased their activities. Their records (lists and letters of these parties and organizations) are kept in the fonds of the corresponding guberniya party committees and the Central Committee of the Ukrainian Communist Party.

The 1920s were characterized by the beginning of socialist reconstruction, which was reflected adversely in the life of the Jewish people. A large number of petty owners (merchants) and craftsmen went bankrupt and their businesses were ruined. The number of unemployed grew and Jewish young people were in

an especially difficult position because of bleak prospects for the future. The protocols (memoranda), reports, accounts and certificates of that time held in local bureaus of the Jewish section of guberniya committees (and later of the committees of the Ukrainian Communist Party) give detailed information.

In the early 1920s, two national Jewish districts were established (Novozlatopol in Zaporozhe Okrug [District] and Stalindorf in Krivoy Rog Okrug). All the information on the demographic, economic and cultural developments of these regions is kept in the fonds of the Novozlatopol and Stalindorf departments of the Communist Party of Ukraine. Documents of these and other fonds in the Ukrainian archives testify most convincingly that Jews took an active part in the socialist reconstruction and the sociopolitical life of the Soviet Union. The archives have numerous questionnaires; lists of delegates

Lp	Imię i nazwisko	Wiek	Charakter rodzinny	zawód	data za - mieszkanie	Uwagi.
135	Sternberg r. Brett Itta	1868	gł.rodz.	grajzlerka	od ur.	
6	" Sara	1903	córka		"	
7	" Bina	1904	"		"	
8	" Józef	1906	syn		"	
9	" Zelman	1912	syn		"	
140	Wiksel Markus	1868	gł.rodz.	pośrednikhandl.	od ur.	
1	" Feiga	1872	żona		"	
2	" Dawid	1906	syn		"	
3	" Antonina	1907	córka		"	
4	" Berta	1909	"		"	
5	Deligtisoh Sluwe	1850	gł.rpdz.	grajzlerka	1866 1866	
6	Dr Deligtisoh Selig Uszer	1835	syn	adwokat	od ur.	
7	Hessel Anna	1877	córka	przy matce	od ur.	
8	Hessel Ernestyna	1906	wnuzka	przy babce	"	
9	Hessel Jerzy	1907	wnuk	przy babce	"	
150	Nacht Regina	1871	gł.rodz.	śliwniarna	1879	
1	" Herman	1893	syn	piekarz	od ur.	
2	" Ida Berta	1900	córka	przy matce	"	
3	" Debora	1906	"	"	"	
4	Forst Adolf		gł. rpdz.	przyw.urz.	1930	br.dat.ur.
5	" Hania		żona	--	"	"
6	Henne Jakób	1879	gł.rpdz.	zarobnik	1905	
7	" Rebeka	1880	żona	em.fabr.	od ur.	
8	" Salomea	1812	córka		"	
9	" Marja	1914	"		"	
130	" Oskar	1919	syn		"	
161	Raps Papa Maks	1894	gł.rodz.	dentysta	1927	
2	Kahane Maurycy Edmund	1889	gł.rpdz.	radjotechnik	1929	
3	" Elsa	1892	żona		"	
4	" Herbert	1920	syn		"	
5	" Rut	1922	córka		"	

List of Jews dated 1932, from villages in the Lvov region, with name, year of birth, relationship to head of household, occupation and length of residence in the village. Nos. 140–144 include five members of the Wiksel family: Markus, born 1868; his wife, Feiga, born 1872; son Dawid, born 1906; and daughters Antonina, born 1907, and Berta, born 1909.

	<i>дворко</i>						
	<i>Гринман</i>	24	<i>Арман</i>	<i>1904</i>	/	/	
67	<i>Брунел</i>						
	<i>Гринман</i>	53	"	"	/	/	
68	<i>Чана</i>						
	<i>Гринман</i>	33	<i>Арман</i>	"			
69	<i>Гестлер</i>	59	<i>Арман</i>	"	/	/	
70	<i>Гестлер</i>	59	<i>Арман</i>	"	/	/	
71	<i>Гестлер</i>	22	<i>Арман</i>	"	/	/	
72	<i>Готтсфелд</i>	63	"	"	/	/	
73	<i>Готтсфелд</i>	59	<i>Арман</i>	"	/	/	
74	<i>Готтсфелд</i>	31	<i>Арман</i>	"	/	/	
75	<i>Готтсфелд</i>	25	<i>Арман</i>	"	/	/	
76	<i>Готтсфелд</i>	22	"	"	/	/	
77	<i>Готтсфелд</i>	57	"	"	/	/	
78	<i>Готтсфелд</i>	24	<i>Арман</i>	"	✓	✓	
79	<i>Готтсфелд</i>	21	"	"	/	/	
80	<i>Готтсфелд</i>	35	<i>Арман</i>	"			

List of voters in Skala, Ukraine, 1928, including eight entries for the Gottesfeld family. Each entry includes the person's name, age and occupation.

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and deputies at different levels; lists of members of the bureaus of party bodies; and lists of participants in all sorts of congresses, conferences and meetings that were held in those days. All of these have valuable information for researchers.

Little research has been done on the documents of the period of German occupation (1941–1945). From the very first days after occupying Ukraine, German authorities began a registration of Jewish passports and a census of the Jewish population, allegedly with a view toward organizing ghettos, but in reality in preparation for the mass extermination of the Jews. Ukrainian archives have some of these documents, but this material is most fully represented in the fonds of the oblast commissions for the registration and calculation of the damage done (Extraordinary Commission to Document Nazi Atrocities on Soviet Territory) by the German invaders. These commissions, formed immediately after each community was liberated, did a great deal of work to document the tragedies

of the occupation. Materials that can help to locate data about individuals include transcripts of interviews with witnesses, testimonials of survivors, and information given by the Jews who were saved by some miracle.

Following a recent decision of the Ukrainian Parliament, our archives have just completed accessing the personal files of the NKVD camps kept in the KGB archives. This collection includes more than 1 million files—one for each person (typically not Jewish) taken to Germany by the Nazis. After liberation, each was required to undergo an investigation by organs of the NKVD (secret police). There are lengthy stories of the experiences of each person, including detailed autobiographies. Some of those interviewed were Jews.

The archive of the former Communist Party of Ukraine is the final major source for Jewish genealogists studying the period since 1917. This archive includes a great body of documents, with much genealogical information. The Communist Party controlled all spheres of the economic, socio-political, cultural and spiritual life of the entire population throughout the country. Virtually inexhaustible genealogical sources can be found in the personal files of Communists and in the materials of control and party committees.

For the time being, however, ethical and privacy considerations make these documents from the KGB and former Community Party archives inaccessible for genealogical research. However, by law, persons whom the documents concern directly, as well as the court procurator's office, may have access to these documents.

SUMMARY AND CONCLUSIONS

I wish to draw some conclusions and offer practical recommendations for research in Jewish genealogy in our archives. In volume and content, the Ukrainian archives possess rich and vast information about almost every person who ever lived in the territory of our state, including the Jewish population. Unfortunately, this information is scattered among many fonds and is not well developed from the viewpoint of genealogical research.

During the Communist years, the elaboration of the theoretical and methodological foundations of genealogy as a science had, in fact, ceased. Our historians did not study individuals but, rather, processes created by individuals. Alphabetical (by name) catalogs were made only at the initiative of archivists who understood professionally the importance of this kind of work. Nevertheless, these catalogs cannot help very much in genealogical research, because they contain very few names from the documents in the archives. Instead, a researcher working in the Ukrainian archives must have not only intuition but also must know the history of Ukraine, the

structure of the state organs of power and administration in each historical stage of its development, and the modern network of archives in the country.

A researcher studying the genealogy of workers, clerks, craftsmen, businessmen, and so forth has far fewer sources than a researcher searching the genealogy of the aristocracy. Our archives do not have private fonds of such "average" individuals from prerevolutionary times. The family fonds of merchants are poor also. Their lives were reflected only in documents of the state or countryside estates.

A researcher working in Ukrainian archives must carefully devise methods of extracting genealogical data and must determine their degree of reliability. These problems are still to be solved by the study of genealogical sources. Currently, the Ukrainian archives have few trained specialists in the field of genealogical research. We cannot produce the results that would be possible if genealogy were to be placed on a more professional basis throughout our archival system.

Since Ukraine's independence, our archives have received an increasing number of inquiries about doing genealogical research, especially about Jewish ancestors. As a result of this demand, we have made great strides toward training professional genealogists at Kiev State University and at the Kiev Cultural Institute. Such departments have been created

אל התבורה "קרן היסוד" בלבוב.

Do Towarzystwa Odbudowy Palestyny „Keren Hajesod” WE LWOWIE.

№..... מס'.

יש אה נפשי להסתם למסדמס מסר חבר רניל (בלה רניל) הנחריב לעלם
 Zgłaszam swe wstąpienie do Szan. Towarzystwa w charakterze członka zwyczajnego (nadzw.) i zobowiązuję się zapłacić

את המסום לעלם מס'.....
 kwotę.....
 במלום.....
 לעשה.....
 Na poczet tej kwoty składam równocześnie.....
 לעל המסום הנ"ל הנני משלם מס'.....
 את המסום אשלם ב.....
 w ratach.....
 miesięczych.....
 kwartalnych po.....
 półrocznych.....

מס'.....
 תאריך.....
 1908.....
 data.....

Podpis:.....
 Dokładny adres:.....

Application of Moses and Leiser Wasserman of Skala Podolskaya for membership in the Keren Hajesod society, 1938 695

ЧАСТЬ II. — О БРАКОСОЧЕТАВШИХСЯ.					התקן שני מן בשותין						
№	Дата.	Кто совершил обряд обручения и бракосочетания (хипу).	Число и месяц.	Главные акты или записи и обязательства между вступающими въ бракъ, и свидетели оныхъ.	Кто именно съ кѣмъ вступае въ бракъ, также имена и состояние родителей.	ס' המה בעל	הבשותין ושם אביו ובעל המשה ויה מסדום	כתובת בני בעל הבשותין בשנת התקובה היורה כה וכה התקובות: על אוה סך בותבו ויה דיה היורה	מסדום	ס' המה בעל הבשותין ושם אביו ובעל המשה ויה מסדום	
											Женца.
24	18	2	1872	Въ присутствіи Раввина Брандса, Шурки Чанне и свидѣтели.....	Свидѣннѣ уженъ върученнѣмъ Ел. Владиміра Со..... Супругъ Ара..... Супругъ..... въ присутствіи Рав- винско, доцентъ Ротомислѣна въ присутствіи Еврееванъ І. Гині Гині реуна Шавана бр. Д. еван.	24	18	2

Marriage of Josef Chernyak in Kiev, a student at St. Vladimir University, age 21, son of Aron, and Paulina Brodskaya, age 18, daughter of Isaak Brodskii, an honorary citizen and merchant in the first guild. The marriage was performed in 1872 by Rabbi E. Tsukerman and witnessed by Shumin Bogaturov and Yankel Alevskii. 696

there, and would-be archivists are being trained. Among other subjects, we plan to teach a course on genealogy as an auxiliary historical discipline. Specialists in the field of Jewish genealogy will be critical, particularly if we remember that approximately half of all the Jews in the Soviet Union counted in the 1970 census lived in Ukraine.

This situation brings to mind the need to computerize our archives and create a bank of information for facilitating research in the field of genealogy (some work is already being done). By order of the Ukrainian government, the Main Archival Administration has established a special department of archival computerization in the Ukrainian Research Institute of Archives and the Study of Documents. Our initial focus has been on people who were under reprisals in Josef Stalin's time and the

so-called *Ostarbeiter* (mostly non-Jewish Russians, taken as slave laborers to Germany during World War II). This is a colossal undertaking that will continue far into the future.

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From left: Irina Antonenko, archivist, and Boris V. Ivanenko, then the director of the Main Archival Administration, try out a fax machine presented by Miriam Weiner, 1991.

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