

SOURCES FOR JEWISH GENEALOGY IN THE UKRAINIAN STATE ARCHIVES

by
Dr. Volodymyr S. Lozytskyi

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

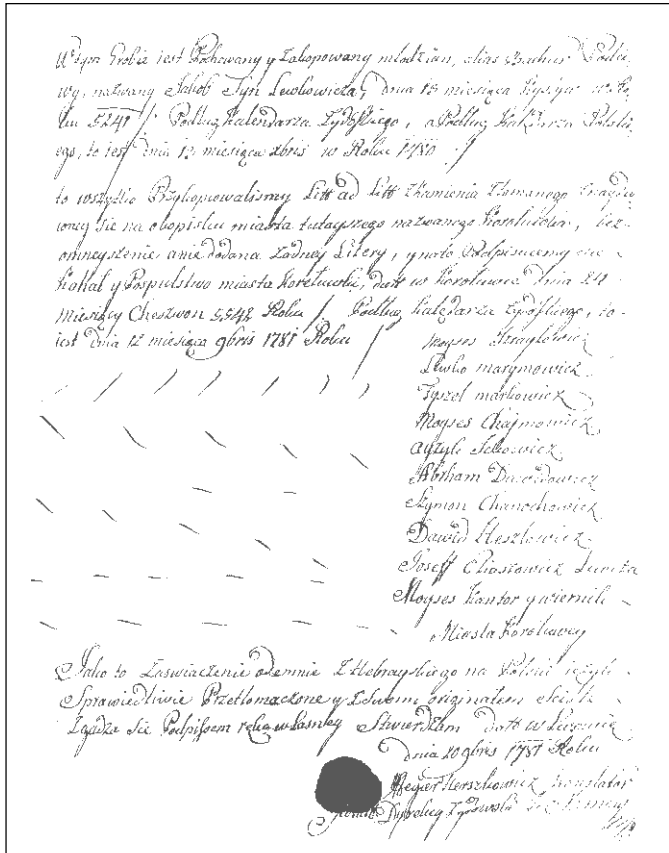
and deep-rooted residents in Kievan Rus, as ancient in origin as any other inhabitants of our country.

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

686



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

687

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

689

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.

In addition, court fonds include contracts; regulations about giving gifts; wills; and receipts for money, land plots and cattle. Some courts have documents about censuses of the Jewish population. For example, there are documents about censuses of the Jews in towns, villages and kahals (Jewish community councils) in Volhynia, Podolia and Kiev Guberniyas during the period 1767 to 1791 in the "Fonds of the Town Courts" and "Land Courts" of the Central State Historical Archive of Kiev—a very important source of genealogical data.

The foregoing fonds include Vinnitsa, Vladimir Volynskiy, Dubno, Zhitomir, Kamenets, Kiev, Letichev, Lutsk and Ovruch. Town courts have acts on purchases, leases, transfers in Kiev, Volhynia, Zhitomir, Podolia and Bratslav Districts; and taxes per household and per capita. A large number of names are given in these documents—many of them Jewish.

The most important source in these fonds relevant to genealogy includes documents on the censuses of the Jews in towns, villages and kahals about marriages and everyday life of the town dwellers in Volhynia, Podolia and Kiev Districts, from 1567 to 1731. In all, there are 1,043 such files.

Another important source for researching Jewish history and genealogy is land courts from the right bank (west of the Dnieper River) of Ukraine. Eight such fonds date from the

period 1521 to 1799. Acts on debts, purchases, sales, gift giving, exchanges, testaments and wills, and affirmations of rights; acts on collections of taxes from Jews; lists of towns, villages, estates and castles; lists of houses; and the census of the Jews of Podolia are represented in these fascinating documents.

Yet another important source for Jewish genealogists is the fonds of administrative and economic offices and city and town governments. They include information about the administration; sale and lease of lands, forests, inns, mills, breweries and distilleries; and vast data about foreign settlers in the southwest of Russia, many of whom were Jewish.

Documents on the history of Jewish colonization of Novo Rossiya (New Russia) for the period 1790 to 1878 are represented in the fonds of the Central State Historical Archive in Kiev under the title "Committee of Foreign Settlers of the Southern Territory of Russia, the City of Odessa, the Office of Trusteeship of Foreign Settlers of Novo Russia, the City of Konotop, Chernigov Guberniya." The State Archive of Dnepropetrovsk Oblast has a fond called "Ekaterinoslav Office of Foreign Matters," with documents about Jews, lists of settlers, and the development of Jewish colonies (Naharav, Efengar, Ingulots, Kamenka, Bobrovy Kut and Krailivka). A massive collection of documents sheds light on life in the agricultural

Budzet 28199/04 1907

ixracz szkolny chłopców i dziewcząt w Brodzie na rok 1907.

I. Szkoła nauzyjalska:

№	Imię i nazwisko nauzyjalskiej lub nauzyjalski	płaca za służbę	Kwota na nauzyjalski		Kwota na nauzyjalski		Kwota na nauzyjalski	Kwota na nauzyjalski	Kwota na nauzyjalski
			z %	z %	z %	z %			
1.	Dyrektor P. Leopold Haxzel	44	1600	600	—	—	2200		
<u>Nauzyjalska organizacja i inne:</u>									
1.	z p. Cechowicz Antoni	30.	1200	500	120	200	2020		
2.	z p. Friedmann Arnold	27.	1200	400	120	—	1720		
3.	z p. Spate Amalia	24.	1200	300	120	—	1620		
4.	z p. Gaurin Josef	34.	1200	500	120	200	2020		
5.	z p. Vogel Engelbert	30.	1200	500	120	200	2020		
6.	z p. Wildholz Josef	25.	1200	400	120	—	1720		
<u>Modzi nauzyjalski i nauzyjalski:</u>									
1.	z p. Beer Regina	2.	720	—	72	—	792		
2.	z p. König Rozalia	4.	300	—	30	—	330		
3.	z p. Kowalski Arnold	2.	720	—	72	—	792		
4.	z p. Krasbaum Engelbert	15.	800	100	80	200	1180		
5.	z p. Krasbaum Hanna	15.	1200	100	120	—	1420		
6.	z p. Krasblatt Sabina	11.	800	100	80	200	1180		
7.	z p. Wildholz Rebecca	16.	1200	100	120	—	1420		
<u>Nauzyjalska i nauzyjalska z języka hebrajskiego:</u>									
1.	z p. König Beer	17.	900	200	90	100	1290		
2.	z p. Cecher Nachum	18.	900	200	90	100	1290		
3.	z p. Spate Engelbert	12.	900	100	90	—	1090		
4.	z p. Krasblatt Joachim	3.	700	—	70	—	770		
Kwota na nauzyjalski i nauzyjalski									
Wg. 26224									

First page of the budget of the Jewish community of Brody, 1907 690-A

Podsumowanie:

I.	Dochód z probierania, dodatku, Amizy i korekcyjnego	W. 8500	-
II.	" " " " " "	4200	-
III.	Subwencja krajowa	4200	-
IV.	" " z funduszu szkolnego	3300	-
V.	" " " " " "	3000	-
VI.	" " z podatku Bierona i Hroscha	6500	-
VII.	" " gminy miasta Brody	2000	-
VIII.	Dotacje z legacji Handlucha	328	-
		Wg. 36328	

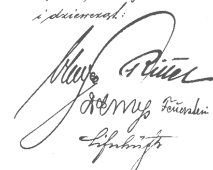
Wydatki W. 38084

Dochody 36328


Deficyt W. 1256

Brody, dnia 16 września 1906


Inspektor nac. szkoły chłopców i dziewcząt:
Dyrektor nac. szkoły chłopców i dziewcząt:



Leopold Haxzel



BRODY



Regina Beer

Second page of the Brody Jewish community budget, 1907 690-B

Часть 1.—0 родившихся.

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

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

691

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

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.



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 Zaveltskiy 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.	pośrednik hand.	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.	domniyna	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 Maurycyj 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>Гринману</i>	24	<i>Армавир</i>	1904	/	/	
67	<i>Грунман</i>	53	"	"	/	/	
68	<i>Грунман</i>	33	<i>господ.</i>	"			
69	<i>Гестлер</i>	59	<i>Купище</i>	"	/	/	
70	<i>Гестлер</i>	59	<i>господ.</i>	"	/	/	
71	<i>Гестлер</i>	22	<i>Купище</i>	"	/	/	
72	<i>Готтесфелд</i>	63	"	"	/	/	
73	<i>Готтесфелд</i>	59	<i>господ.</i>	"	/	/	
74	<i>Готтесфелд</i>	31	<i>Купище</i>	"	/	/	
75	<i>Готтесфелд</i>	25	<i>господ.</i>	"	/	/	
76	<i>Готтесфелд</i>	22	"	"	/	/	
77	<i>Готтесфелд</i>	57	"	"	/	/	
78	<i>Готтесфелд</i>	24	<i>Купище</i>	"	✓	✓	
79	<i>Готтесфелд</i>	21	"	"	/	/	
80	<i>Гольдсхейн</i>	35	<i>Купище</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.

694

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 את הנשי להסתיים למסדס מסר חסר רגיל (בלו רגיל) חסדוה לעסם
 Zgłaszam swe wstąpienie do Szan. Towarzystwa w charakterze
 członka zwyczajnego (nadzw.) i zobowiązuję się zapłacić

את הסכום של.....
 במלים.....
 לשנה.....

Na poczet tej kwoty składam równocześnie.....
 את הסכום הנ"ל הנו משלם כולו
 a resztę zapłacę w ratach.....
 את הסכום אולם כ.....
 w ratach.....
 miesięcznych.....
 kwartalnych po.....
 półrocznych.....

עד.....
 1908.....
 date.....

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 בשואין					
№	Дата.	Кто совершил обряд обручения и бракосочетания (хипу).	Число и месяц.	Главные акты или записи и обязательства между вступающими в брак, и свидетели оных.	Кто именно с кѣм вступаѣт в брак, также имена и состояние родителей.	ס' המה בעלי הבשואין ושם אביו ובעל הדמשה ויה מסדסם	כחבוים הבשעוים כין בעלי הבשואין בשעה התקובה היורה כה ובוה התקובות: על אוה סך בוצרו וכו' דוד הנדום	מסדסם	מסדסם	מסדסם
24	18	2	1872	Видный гражданин Шумин Яковлев и священник Янгол Алевский.	Свидетель ужен вступил в брак с Paulina Brodskaya Isak 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.	24 18 2	1872	1872	1872	1872

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.

Dr. Volodymyr S. Lozytskyi is deputy director of the Main Archival Administration of Ukraine. Dr. Lozytskyi teaches at Kiev State University of Culture and Art, where he is the chairman of the archival department and teaches a newly established course in genealogy for archivists and researchers. He holds a doctorate in history and is the author of more than 30 works on the history of Ukrainian national culture.

Editor's Note: This article was adapted from an earlier version that appeared in *Avotaynu*, vol. 10, no. 2 (Summer 1994): 9–14.



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.

**MAIN ARCHIVAL ADMINISTRATION
UNDER THE CABINET OF
MINISTERS OF UKRAINE**

by
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Long before Ukraine became a newly independent state in 1991, the Ukrainian people could celebrate a rich history. Ukrainians' outstanding achievements are reflected in the numerous sources found in the country's archival fonds—a part of its national and world historical-cultural heritage. At present, these fonds consist of more than 50 million items of different types of archival documents.

State archival services have a strict and established structure regulated by the law of Ukraine entitled "About the National Archival Fond and Archival Regulations" (1993).

Seven central state archives are the national repositories of valuable archival documentation, organized by certain historical periods and by the kinds of institutions and documents that are stored there.

The Central State Archive of the Higher Organs of Power and Management of Ukraine preserves the documents of the administration of the president, the Supreme Rada, the Cabinet of Ministers, ministries and administrations of Ukraine. It also holds documents of institutions and organizations that have sought state power in Ukraine (since February 1917).

The Central State Archive of Public Organizations of Ukraine was established from the archive of the former Communist Party. It houses documents of public societies founded after 1917 whose activities were of national importance, including materials of political parties and movements, volunteer societies and social organizations.

The Central State Historical Archives of Ukraine in Kiev and Lvov hold unique sources that reflect the national history from the fourteenth century until February 1917 (in Lvov, until 1939).

The fonds of the Central State Cinema and Photo Archives of Ukraine contain videotapes, photographs and audiovisual materials.

Scientific-technical documents that characterize major developments in agriculture, science and technology are kept at the Central State Scientific-Technical Archive of Ukraine, located in Kharkov.

Materials on Ukrainian culture are stored at the Central State Archive and the Museum of Literature and Arts of Ukraine. Valuable items related to famous cultural figures are kept also at other museums, including the one in Plyuti (a branch of the Museum of Literature and Arts of Ukraine).

State archives at the Ministry of the Autonomous Republic of Crimea, state regional archives, and archives of the cities of Kiev and Sevastopol also store national archival fonds and are the executive bodies of archival management. Together with 485 archival departments of regional state administrations and 146 local archives, they preserve documents of regional history and fonds of famous Ukrainians.

The archival system employs more than 3,000 archivists and other staff members who ensure the safety of some 49 million files, 74,000 video documents, more than 1 million photo documents, 30,000 audio documents and 613,000 items of scientific-technical documentation. Archivists work on the improvement of the storage system, the preservation of archival sources and the utilization of retrospective information for the benefit of the country and the people. Archival workers have their own organization—The Society of Archivists. The National Archival Services of Ukraine is a member of the International Society of Archives, under the leadership of UNESCO.

Researchers are welcome to write to or visit our archives at the above-listed address.

Dr. Ruslan Y. Pirig was born in 1941 in Poltava region. He is a graduate of Kharkov State University, with a degree in history. Upon graduation, he became a teacher. Dr. Pirig has published more than 200 articles on the modern history of Ukraine. In March 1997, the president of Ukraine appointed Dr. Pirig to his current position as director of the Main Archival Administration of Ukraine.



Dr. Ruslan Y. Pirig, director of the Main Archival Administration, in his office with a map of Ukraine, 1998

698

CENTRAL STATE HISTORICAL ARCHIVE OF UKRAINE IN KIEV (KYIV)

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The Central State Historical Archive of Ukraine located in the city of Kiev is one of the oldest archival repositories in the country. The foundation of the documentary collection consists of the fonds of the Kiev Central Archive of Ancient Acts, Kharkov Central Archive of the Revolution and the State Archive of Kiev Oblast. The collection in this archive increased substantially upon receipt of documentary materials from a branch of this archive, located in Kharkov, that was liquidated in 1971. At the present time, more than 1,600 fonds and approximately 1.5 million files are kept at the archive in Kiev.

Unique written documents kept at the archive reflect the long history of Ukraine, with items dating from the fourteenth century until 1917. They are preserved in fonds of central and local institutions that operated during the occupation of Ukrainian lands by the Great Lithuanian Principality and Polish *Shliakh*ta (nobility), institutions of the Cossack administration and the tsarist institutions established after Ukraine was annexed by Russia.

The most valuable part of the documentary collection of the Central State Historical Archive of Ukraine in Kiev consists of record books of the courts and estate institutions of the right-bank Ukraine (west of the Dnieper River); city, district

and confederate courts (which resolved issues between jurisdictions within the Russian Empire); and city governments. This collection is a priceless resource for studying the history of Ukraine in general and, more specifically, the Jewish history of Ukraine.

The most important resources for studying Jewish genealogy in Ukraine are the metrical books of synagogues of Kiev Province, kept at the archive. Unfortunately, many towns were able to preserve only fragments of books (for certain years). They total approximately 1,500 units dating from the mid-nineteenth century to 1917.

In addition to the foregoing, some archival fonds contain information regarding specific topics. For example, fonds of the administration office of the Board of Education include information about Jewish education and lists of students; fonds of the administration office of governor and governor-general include census information for certain towns and estates; and fonds of police and prison documents include information about pogroms against the Jews (including lists of names of victims and perpetrators).

Unfortunately, research for specific last names for the purpose of genealogy is very difficult because of the absence of research tools. The creation of a name index (made possible by the development of computerized databases at the Central State Historical Archive of Ukraine in Kiev) is a matter to be considered in the future.



Olga Marushak, director of the Central State Historical Archive in Kiev, with one of dozens of Torahs in the archive's collection, 1998

699

Olga Marushak (née Muzichuk) is the director of the Central State Historical Archive in Kiev. She was born in 1965 in Kiev. In 1987, Ms. Marushak graduated from Shevchenko University in Kiev with a degree in history. That year, she also began working as an archivist in the Central State Historical Archive and continued her studies. She then became chief of her section. Ms. Marushak studied archival procedures in France, where she graduated from the International Technical Archive School in Paris. In addition to her duties in the archive, she is now a postgraduate student in the Hrushevskii Institute in the subject of ancient documents.

**CENTRAL STATE HISTORICAL
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The Central State Historical Archive of Ukraine in Lvov has a large collection of historical documents about the Jewish people who have lived in the territory of Western Ukraine for many centuries. Related documents can be found in nearly all of the collections of this archive. However, they are scattered, and thus the research is tedious and very time-consuming. Most of the material is not indexed, so a researcher looking for information based upon specific family names in specific towns would need to research many different files. To further complicate the matter, these files are arranged not by town name but by subject matter.

There are more than 30 fonds (some 12,000 files) for the period from the mid-seventeenth century through the early twentieth century, including documents about religion, science, culture, art and education among the Jewish population of Galicia. The largest collection (and least studied as of December 1998) is the documents of town and local courts as well as the city administrations of Lvov and other towns (1,382 fonds dating from the early twentieth century), in addition to hundreds of other fonds. Almost all of these fonds contain interesting materials about the Jews of Galicia and its environs. Important documents for genealogical research are kept not only in our archive but also in most oblast archives in Ukraine.

In our archive, Fond 701 is of great interest to Jewish genealogists. It is the largest Jewish collection in the archive and includes birth, marriage and death registrations for towns throughout Galicia. The earliest records in the fond date from 1784. These registers (commonly known as metrical books or *kehillah* records) are not indexed. One must search page by page and line by line to find specific names.

Miriam Weiner has undertaken a gigantic project in collecting information and compiling inventories about documents in the archives throughout Ukraine. It is not an easy task because most of the materials regarding the Jewish population were inaccessible during Soviet times.

Ms. Weiner's book will promote the study and use of these documents and will be of great help for those people searching for relatives or information about relatives who were dispersed and scattered throughout the world as a result of World War II and the Holocaust.

We have worked with Ms. Weiner since her first visit in 1991. Most recently, we have verified the material that she has collected; at the same time, we have added new material to

the inventories. When we first discussed this many years ago, I made arrangements for one of my archivists (a specialist in Jewish documents) to travel to Ternopol, Chernovtsy and Ivano-Frankovsk in connection with this survey, and he was able to collect inventory data from these archives as well.

I fully endorse this research project and the publication of this book, which represents the most comprehensive description of the documents in our archives to date.

Orest Y. Matsuk was born in 1932 in the town of Truskavets, in Lvov Oblast, to a teacher's family. In 1955, he graduated from the Economic Department of the Lvov Agricultural Institute. He then attended and graduated from the Moscow Historical-Archival Institute; thereafter he was employed as an economist in the town of Zolochevo. Since 1960, Dr. Matsuk has occupied various positions at the Central State Historical Archive in Lvov; in 1991, he was appointed its director. He is a member of numerous professional organizations and societies and the author of more than 200 scholarly works, including eight monographs.



Dr. Orest Y. Matsuk, in his office at the Central State Historical Archive of Ukraine in Lvov, 1998

700

JEWISH DOCUMENTS IN THE KAMENETS-PODOLSKIY CITY-STATE ARCHIVE

by
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The Kamenets-Podolskiy City-State Archive in Khmelnytskyi Oblast holds many documents about the Jewish residents of Podolia Guberniya from 1793 to 1917. There are also many documents from the Soviet period, including information about education, the occupations of the local population and other documents that describe the social, political and economic life before World War II. Most of the documents from the Soviet period are located at the State Archive of Khmelnytskyi Oblast. In the Kamenets-Podolskiy City-State Archive, we have documents describing events in both the city and region prior to 1941.

Statistics on the Jewish population of Podolia Guberniya can be found in different files. Only a small quantity of metrical books survive, primarily those for Kamenets-Podolskiy and Starokonstantinov (Volhynia Guberniya) for the period 1870 to 1913, and for the town of Zbarizh and a few others. According to the laws of the Russian Empire, Jews were permitted to settle only in shtetls and to work as craftsmen or merchants. They were generally not allowed to work on the land; to do so, it was necessary to have special permission from the governor. Jewish agricultural colonies were established in only specific regions. There were a few in the Balta and Vinnitsa regions as well as Letichev region. However, agricultural colonies survived for only 10 years, regulated by a specially established Jewish migration committee. A few documents (with general information) from the committee fonds have survived, such as petitions from Jews for permission to join the colonies and lists of farmers and their families (in Podolia Guberniya and other regions of the Russian Empire).

Jews worked primarily in commercial businesses. They rented land and owned mills, inns and shops. Sometimes they were stewards at landowners' estates, plants and factories, or were professionals, such as doctors and lawyers.

Most of the documents can be found in the following fonds:

- Fond 228 Podolsk governor (passport desk)
- Fond 227 Podolsk City Hall (metrical books of births, marriages, deaths and divorces)
- Fond 226 Podolsk Treasury (economic department and inventory reports)

The inventory reports have information on family members, family lists and lists of Jewish soldiers in the Podolsk

region. However, prior to 1840, the last name of the father was not always mentioned. It was only in the early nineteenth century that the emperor issued a law that required the use of last names in metrical books. Therefore, it is often difficult to follow relationships between generations during the research process.

Information on births and lists of Jewish citizens of towns and shtetls are kept in different fonds. For example, regional courts and city-hall fonds hold various criminal files, purchase agreements and petitions for different years. The Podolsk City Hall also kept information on elections, the opening of prayer houses and schools, and the assignment of rabbis in small towns.

Many Jews came from other lands. Therefore, they had to obtain permission to live in and become citizens of the Russian Empire. In this situation, a petition would be sent to the governor of Podolsk requesting permission to enter the city boundaries and to obtain a residence permit.

All citizens were listed in the inventory reports (revision or census lists) for tax purposes, but many people tried to avoid registration (in an attempt to evade the draft), resulting in incomplete census lists. Accordingly, supplementary revision lists were created. By law, these revision lists were to be created every 10 years, but in reality, that schedule was not adhered to.

Although Jews had permission to rent property, they could do so only in specified regions. Often a family was registered in one place but lived somewhere else. Very often the family record was incomplete (for example, the wife and small children were reported in one place, while the father and older children, usually sons, were registered in another location). In most of the revision lists, men and women are listed separately, on facing pages.

This archive also has documents about Jewish families in the military lists until 1917. There were many cases of males avoiding military service (because of the 25-year term and harsh conditions). In this situation, the parents had to pay a fine in money or in kind. If the family did not have the money, the court could confiscate their house or other property in order to satisfy the fine.

Although Jews were not legally permitted to live in villages, but only in towns or shtetls, there were many violations of this rule. For example, a shtetl would be divided into several sections, and one section would resemble a village. If a Jewish

family settled in that section, the neighbor might send a letter to a judge, and the Jewish family would be ordered to leave. Such cases could last for years, as the Jewish families might be able to bribe the authorities and thereby avoid expulsion.

Until the mid-nineteenth century, the majority of the shtetl population was Jewish. There were many disputes between the Jews and other nationalities, resolved by the Podolsk County Board, Podolsk Treasury Department, county courts and the townships themselves.

Thousands of files bear Jewish surnames. In almost every record book of the Podolsk County Board, it is possible to find information about the life of the Jewish community. There is also a great deal of information in the fonds of the Podolsk court, notary offices, records of public colleges, boys' and girls' gymnasiums (high schools), the Proskurov and Kamenets City Halls, the Kamenets and Proskurov townships and the city boards of these towns.

Jews were allowed to settle no closer than 30 miles from the borders of the Russian Empire. Podolia and Bessarabia Guberniyas were considered frontier guberniyas. Jewish colonization of the Russian Empire began from the southwest, which is why most violations of the settlement law took place in this region. The same kind of violations also occurred during the census registration.

Kamenets-Podolskiy was the center of Jewish population from where Jews spread north through the Russian Empire. Many Jews resided in Podolia Guberniya as foreigners. They, as opposed to citizens, could change the place of their residence as often as they wanted, which resulted in significant migration within the guberniya.

Many Jews obtained passports and consequently moved abroad. About 300 emigration documents of Jewish families have survived.

Research in the Jewish documents of Podolia Guberniya is just beginning. There is a wealth of information to be discovered about the Jews and Jewish life in the region among these many records.

Zinaida M. Klimishina was born in 1953 in the village of Kosikovtsy, in Novaya Ushitsa region, Khmel'nitskiy Oblast. From 1976 to 1984, Ms. Klimishina was a teacher at various levels in the school system. Since 1984, she has worked for the state archive.

Sergei A. Borisevich was born in 1959 in Kamenets-Podolskiy. He worked as a history teacher in the local high school for eight years. In 1993, Mr. Borisevich began working in the Kamenets-Podolskiy City-State Archive, where he is now the director.



From left: Vitaly Chumak, Miriam Weiner's associate, in Ukraine and Moldova; Zinaida M. Klimishina, archivist; and Sergei A. Borisevich, director of the Kamenets-Podolskiy City-State Archive; 1995

701

JEWISH DOCUMENTS IN THE STATE ARCHIVE OF VINNITSA OBLAST

by
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and
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The State Archive of Vinnitsa Oblast holds documents dating from the eighteenth century to the present. Among these documents are 5,900 fonds, consisting of 1,433,573 files. Due to the former administrative-territorial division of Vinnitsa Oblast, documents in this archive cover towns from other districts, including Cherkassy, Kiev, Zhitomir, Khmelnytskyi, Odessa and Kirovograd, along with some areas of the Republic of Moldova.

The history of Jewish settlement in the eastern part of Podolia (Bratslav region) dates back to the end of the fifteenth century. The settlers were Ashkenazi Jews, persecuted by Emperor Maximilian and forced to move to Poland and Lithuania. Thus, an intensive Jewish settlement of Bratslav region began only in the second half of the sixteenth century, in connection with the rapid growth in farming.

A considerable part of the Jewish population was annihilated during the liberation war of the Ukrainian people against the Polish gentry in 1648–1654. In the postwar period, the survivors emigrated to Poland.

Eastern Podolia was populated by Jews from the beginning of the eighteenth century. The archival documents include 300,000 files (which include information about Jews) and cover the period from 1725 to the present time. The number of strictly Jewish fonds is comparatively small. There are fonds of some synagogues, educational establishments, Jewish societies and national town councils. The fonds of the Jewish public committees contain information about the pogroms of 1918–1920, the political views of the participants, the number of victims and the results of the pogroms. For example, the testimony of a witness of the pogrom in Trostyanets in May 1919 describes the events, participants and number of deaths. The testimony also reports where victims were buried. From a genealogical viewpoint, these documents are valuable in doing research on pogrom victims and on those people given subsidies by the American Jewish Joint Distribution Committee and other public organizations.

The fonds of the town councils of Ladyzhin and Samgorod for 1920 to 1930 shed light upon the so-called “small town problem” (Jews had no work because of the bad economy and, therefore, had to move somewhere else). They deal with the migration of Jews to the southern regions of Ukraine and to Birobijan. The many electoral rolls and lists of those who

lost electoral rights, immigration records and other official documents in Yiddish are also resources for genealogists.

More than 600 metrical books of birth registrations by state rabbis contain valuable genealogical material. There are records of births, marriages, divorces and deaths that are not evenly preserved in different populated areas. The birth registrations of Vinnitsa and Yuzvin date back to 1834. There are also birth registrations for Khmelnytskyi region (Izyaslav, Novyi Konstantinov, Staraya Sinyava) and Rashkov (in Moldova).

The majority of the Jewish documents can be found in the general fonds as follows:

1. The documents of the state councils, local authorities, and financial, tax and military-service organizations (Bratslav vice-regency, the town dumas, police departments, public fonds and revision committees). Among them are the revision lists (1795–1858), family lists (1874–1913), tax lists on Jewish property, and lists and photographs of men called up for military service in the late nineteenth and early twentieth centuries; documents about synagogues, schools and home construction; and electoral rolls to the State



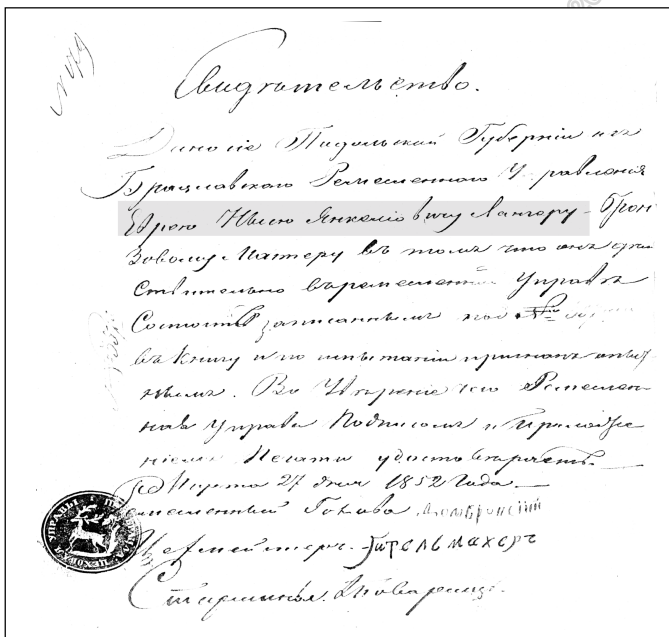
Oleksander S. Petrenko, vice-director of the Research Department in the State Archive of Vinnitsa Oblast, with Miriam Weiner, explaining the difficulty of making photocopies from a book of this size, 1993

- Dumas (1905–1907). The earliest documents, dating from 1795, consist of the revision lists from Eastern Podolia covering Skvira, Lipovets and Mogilev Districts.
- The documents of legal-administrative and notary offices (regional courts and magistrates from 1796 to 1872), Vinnitsa regional court of 1909–1920 and notary records from 1880 to 1920. Numerous documents, among them the decree of Prot Pototskii about the Jewish settlement in Yampol in 1792 and the names of those who wished to move there, are represented. The traditions and customs of the Jews of Podolia region can be found in the testaments and marriage contracts. One can find interesting information about pogroms before World War I and the October Revolution, such as the judicial-inquiry documents about the pogrom in Bogopol in 1905.
 - The documents of educational establishments—especially non-elite ones—in the late eighteenth and early nineteenth centuries. For example, one can find documents from the Mogilev Podolskiy specialized commercial school, where Jews were the overwhelming majority. Lists of advanced pupils and their personal files are displayed here.
 - The fonds of various state and public organizations (local authorities, regional and district executive committees) contain numerous documents about Jewish life for the period 1920 to 1930, a time of national cultural revival. The documents that contain the lists of electors and those who lost electoral rights testify to the social origin and status of adult Jews. Materials about the political campaign of the 1920s

in Vinnitsa, Tulchin, Gaysin and Mogilev Podolskiy are also kept in the State Archive of Vinnitsa Oblast.

- Documents of Jewish agricultural cooperatives include membership lists of the collective farm of Shpikov, the cooperative FJAC, the collective farm Khliborob in Yanov, the Komintern in Khmelnik and others.
- Jewish migration to southern Ukraine and to Birobijan is reflected in the documents of the regional executive committees and in the fonds of the regional agricultural departments and the Society of Jewish Migration Assistance. For instance, in Illintsy, a society for migration to Dzhankoy (Crimea region) was organized in 1929. The full list includes 57 members. The fonds of administrative departments (*administrativnyi otdel*) of the regional executive committees are other important sources of genealogical information. They contain registration files of the Jewish religious communities, including lists of synagogue members (with personal signatures) and personal files of rabbis and cantors of the synagogues.
- The activities of the Jewish National Schools and the Pedagogical Technical School are reflected in the documents of Podolia Province and the district educational inspections. The judicial-inquiry documents on the reprisals against Jews from 1920 to 1950, especially those arrested as members of the underground Zionist organization in Tulchin District in July 1924, represent an interest for academic research.

The State Archive of Vinnitsa Oblast contains a massive number of documents on the Holocaust (see Chapter 7). These are of great genealogical significance and deserve extensive research.



Application for a business license (bronze worker) by Aron Nison Langer, son of Yankel, living in Bratslav, 1852

703

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