

Tetiana Batanova,
*Head of Judaica Department
of Institute of Manuscript
of Vernadskyi National Library of Ukraine*
ORCID: 0000-0001-8407-9649
e-mail: batanova@nbuv.gov.ua

DOCUMENTS ABOUT ACTIVITY OF JEWISH POLITICAL PARTIES IN UKRAINIAN CENTRAL RADA IN KYIV ARCHIVES AND COLLECTION OF JUDAICA DEPARTMENT OF VERNADSKYI NATIONAL LIBRARY OF UKRAINE: CUSTODIAL HISTORY, STRUCTURE AND CONTENT

The aim of the research is to review custodial history, structure and content of documents about the activity of five Jewish political parties in the Ukrainian Central Rada (1917–1918), which are now preserved in several Kyiv state archives (the Central State Archives of Public Organizations of Ukraine, the Central State Archives of Supreme Bodies of Power and Government of Ukraine, the State Archives of Kyiv Region) and Judaica Department of the V. I. Vernadskyi National Library of Ukraine. **The methodology** of the research includes historical-chronological, historical-systematic, and historical-typological approaches. The aforementioned methodological approaches allow to trace the complicated custodial history of the complex of documents and to determine structure, content, and types of documents. **The scientific novelty** of the paper. The analysis of documents of the Jewish political parties as a complex, introduces rare documents from the history of the Jewish representation in the Ukrainian Central Rada and revolutionary period in Ukraine into the scientific circulation, also covers development of archival studies, establishment of new archives and principles of archival work. **Conclusions.** The documents of five Jewish political parties about their activity in the Ukrainian Central Rada (1917–1918) are now distributed in several Kyiv state archives (the Central State Archives of Public Organizations of Ukraine, the Central State Archives of Supreme Bodies of Power and Government of Ukraine, the State Archives of Kyiv Region) and Judaica Department of the V. I. Vernadskyi National Library of Ukraine. Analyzing their custodial history, structure and content, it might be argued that the majority of the documents used to be one complex, a part of one collection from Kultur-lige archives. The further custodial history of these documents might be topic for case study in history of Soviet archival institutions, collections and archival studies in general.

Key words: documents, archives, Jewish political parties, Ukrainian Central Rada, revolution, Kultur-lige.

Relevance of the research. Documents of five Jewish political parties about their activity in the Ukrainian Central Rada (1917–1918) are now dispersed and preserved in several Kyiv state archives such as the Central State Archives of Public Organizations of Ukraine (TsDAHO), the Central State Archives of Supreme Bodies

of Power and Government of Ukraine (TsDAVO), the State Archives of Kyiv Region (DAKO) and Judaica Department of V. I. Vernadskyi National Library of Ukraine (NBUV). Review of the custodial history, structure and content of the documents will not only bring better understanding of 1917 revolution, its Ukrainian and Jewish aspects, for history and policy researches, but also show history of archival institutions during and after the revolution, as well as creation, fending process of the documents, and respect des fonds in Kyiv archives in the post-revolutionary, Soviet period.

Analysis of researches and publications. The history of 1917 'Russian Revolution' or revolution in former Russian Empire has been widely covered in various researches and documentary publications. The Ukrainian aspect of the revolution, political and state changes in Ukraine, as well as the activity of the Ukrainian Central Rada and its documentary heritage was studied by different scholars, mainly Ukrainian. There is a separate academic department in the Institute of History of Ukraine of the National Academy of Sciences of Ukraine, videlicet the Department of History of Ukrainian Revolution (1917–1921), the Head of the Department Prof. V. Verstiuk and his colleagues published various researches, including official documents of the Ukrainian Central Rada [1] and a biographical guide [2] about Rada's members. Pre-1917 organizational history and further revolutionary activity of various Jewish parties and associations of Ukraine in 1917–1925 was surveyed by O. Naiman in his monograph [3]. The period of Ukrainian Central Rada is covered in Chapter 2 [3, pp. 42–71] which gives an overview of all of the political events of the period, general political situation in Ukraine and at the Ukrainian Central Rada's sessions, Kyiv and local Jewish political and communal events. However, the activity of five Jewish political parties in the Ukrainian Central Rada is not the main object of the book and the Yiddish documentary sources are scarcely covered. The first comprehensive research of Ukrainian-Jewish relations in the revolutionary times was made by Dr. Henry Abramson in his two works on the topic: an article "Jewish Representation in the Independent Ukrainian Governments of 1917–1920" [4] and a book "A Prayer for the Government: Ukrainians and Jews in Revolutionary Times, 1917–1920" [5], the Ukrainian translation of which was published in 2017 [6]. Various aspects of collection, study and fate of Jewish documentary heritage in Ukraine in 1920–1990 was extensively studied by Efim Melamed in his articles [7; 8], recent conference proceedings [9] as well as editorial work in "Project Judaica" [10].

The aim of the research is to review the custodial history, structure and content of documents of five Jewish political parties about their activity in the Ukrainian Central Rada (1917–1918), which are now preserved in several Kyiv state archives (TsDAHO, TsDAVO, DAKO) and Judaica Department of NBUV.

Presentation of the main material. Before speaking about the documents of the Jewish political parties about the activity in the Ukrainian Central Rada (1917–1918), a short historical background is to be done. The very concept of 1917 'Russian

Revolution' is established and widely used in numerous researches and documentary publications. Centennial of the revolution caused many new publications, attempts at reinterpretation and thus contesting the established concept. Historian Serhy Yekelchuk in his essay "Searching for the Ukrainian Revolution" [11] argues that the term "Ukrainian Revolution", commonly used by the revolutionary public figures of Ukraine, is quite suitable for naming and analyzing the revolutionary historical events in Ukraine due to significance of the national factor. Looking retrospectively at the Ukrainian Central Rada's democratic policy towards national minority cultural and civil rights, the author of this article agrees with Dr. Larysa Bilous that "the "Ukrainian" revolution was also a Jewish one" [12, p. 949]. The revolutionary period of 1917–1918 in Ukraine not only brought abolitions of right restrictions for Jews of former Russian Empire, who gained equal civil rights after the February Revolution, but also substantial development of Jewish political, cultural, educational and community life.

During the activity from March 1917 until April 1918, the Ukrainian Central Rada practically transformed itself from a municipal organization of Ukrainian intellectuals, party and public figures in Kyiv to the representative supreme executive and supreme legislative body of the whole population of Ukraine, as it was stated in the Declaration of the General Secretariat from June 27, 1917 [13, vol. 1, p. 157]. The General Secretariat was an executive government of the Ukrainian Central Rada established on June 15, 1917, as one of its departments it also contained the Secretariat in International Affairs (for the affairs between nations; soon it was renamed in Secretariat in National Affairs). Under the guidance of the Secretary in National Affairs three assistant secretaries (in Russian, Jewish, and Polish affairs correspondingly) were appointed and granted right for the competent speech and the deciding vote in the matters of their nations in the General Secretariat.

In order to legitimize itself as a representative supreme body of power for whole multi-national population of Ukraine, on June 23, 1917, the Central Rada adopted the decision to attract the representatives of the non-Ukrainian ethnic groups to its work and include them in the special commission in preparation of the statute for an autonomous Ukraine. The preference was given to 'joint national organizations', national revolutionary organizations and socialist parties of national minority groups. On July 3, 1917 the Ukrainian Central Rada announced and published its Second Universal in four languages (Ukrainian, Russian, Polish, and Yiddish) with an appeal to representatives of the nationalities of Ukraine to join the Rada as permanent members and fill 30 % of the Rada seats. Out of 202 granted seats 50 seats were given to the Jews (representatives of five Jewish political parties). Representatives of the national minorities also participated in the work of the Mala Rada (*Small Council*), an executive committee and permanently functioning body during the breaks between Ukrainian Central Rada big assembly plenary sessions.

From July 1917, when the Ukrainian Central Rada was recognized by the Provisional Government of Russia as the legitimate authority and the representative of the Provisional Government in Ukraine, till the end of April 1918, when the Ukrainian Central Rada fell after upheaval, five Jewish parties were representing Jewish nationality in Ukraine and participating in legislative and executive state activity: the Zionists, the General Jewish Workers' Union in Lithuanian, Poland, and Russia (Bund), the United Socialist Jewish Workers' Party (Fareynikte), the Poaley Tsion ("Workers of Zion") and the Jewish People's Party (Folkspartey). The Jewish parties were different in ideological sense, but actually by 1917 all of them developed their positions concerning Jewish autonomy and Jewish language (Yiddish or revived Hebrew). Socialist and diaspora nationalist parties (Bund, Fareynikte, Folkspartey, and Poaley Tsion) strived for the national-personal (or 'national-cultural') autonomy of Jews in contemporary diaspora lands; the Zionists strived for re-establishment of 'Zion', a Jewish state or autonomy in Palestine (however, they later agreed with the Jewish autonomy concept in diaspora as a temporary measure).

The concept of Jewish autonomy was implemented in 1917–1918 Ukraine by the Jewish parties, practically, for the first time in history. Later there were also attempts to implement Jewish national autonomy in full or partly in Estonia, Latvia, Lithuania [14], and Poland [15; 16]. Autonomism was considered as a solution for dealing with national minority rights problems in multi-national countries of Central and Eastern Europe after the World War I. For the majority of parties the objective for Jewish autonomy was only a plank among other planks [17, p. 268] in their political programs. For example, Zionists and Poaley Tsion mainly aimed to establish Jewish national territorial autonomy (or even a state) in Palestine. Bund strived for the fulfillment of proletarian revolution and the ideas of Marxism and only after 1906 included national-cultural autonomy as an objective of the general program. Only Folkspartey and Fareynikte considered the idea of Jewish national-personal (national-cultural) autonomy as a central one.

The relations between the five Jewish parties in the Ukrainian Central Rada were strained because of socialist and Zionist parties' confrontation. The Jewish socialist parties, which had less support among Ukrainian Jewry than the Zionists, had more physical representation, influence and power in the Rada. It might have happened due to long-term Jewish-Ukrainian political friendly relations between Jewish and Ukrainian social democrats [18, pp. 173–202], as well as the perception of socialist parties as representatives of 'revolutionary democracy' of the Jewish people. Fierce discussions concerning Jewish life matters arose quite often between the Jewish parties' representatives during Central Rada meetings and concerned such matters as choice between assimilation, nationalism or Zionism, Yiddish or Hebrew languages, secularity or religiousness of the Jewish community and individuals. Each party conducted discussions around a reform of Jewish community structure and

functions, educational matters (discussions around community religious or secular schooling, languages of teaching – Yiddish or Hebrew) and the issue of creating separate Jewish fighting squads to safeguarding the Jews from pogroms.

Despite political confrontation, owing to the activity of the Jewish parties in the Ukrainian Central Rada, the Law about the Establishment of Jewish Community Councils and Elections to These Councils and the Law about National-Personal Autonomy were adopted, the Vice Secretary of Jewish Affairs (later a minister and General Secretary of Jewish affairs) was appointed and later the Ministry of Jewish affairs was established (for the first time in the history). During its activity from July 1917 to April 1918 the staff of Vice-Secretariat of Jewish affairs (later the Ministry of Jewish Affairs) consisted of approximately a hundred of officers and included several departments such as Education Department, Department in the Affairs of Communities and National Self-Government and Department of General Matters [19, p. 33, 98]. On request of M. Zilberfarb, member of Fareynikte and the Vice-Secretary in Jewish Affairs, the Democratic Circle of Jewish Teachers got a state loan of 50,000 Karbovanets from the state treasury for the publication of textbooks in Yiddish. Later on in April 1918 the Central Rada should have granted 500,000 Karbovanets more, out of which 370,000 should have gone for the publication of textbooks and the rest 130,000 for the establishment of the state Jewish publishing house [20, p. 27]. It was also planned to open ten Jewish teachers' seminaries and institutes in Ukraine [21, p. 48–49]; nevertheless, the Central Rada managed to adopt only one law about the establishment of one Jewish teachers' seminary in Kyiv [22, p. 97–105] before the upheaval and change of state political power in Ukraine on April 29, 1918.

The short sketch of the activity of Jewish political parties in the Ukrainian Central Rada in general and Rada's executive branch (Vice-Secretary in National Affairs and the Ministry in Jewish Affairs) demonstrates that study of the documents may broaden historical reconstruction of the revolutionary events in Ukraine, as well as legislative and executive policy of the Ukrainian Central Rada striving to build a new, democratic multi-national state. Besides that research of the documents is a valuable case study in history of post-revolutionary archival institutions, collections and archival science.

The very fact of existence and preservation of the the documents of five Jewish political parties about their activity in the Ukrainian Central Rada (1917–1918), which are now preserved in several Kyiv state archives and Vernadskyi National Library of Ukraine is not that expectable, but more a good historical luck. Because as scholars of archival studies I. Matiash and H. Papakin acknowledge, the archival materials from Ukrainian Central Rada activity, proceedings of meetings, official documents General Secretariats and Ministries, are not well and fully preserved and partly were destroyed by Bolsheviks [23, p. 341] already in February 1918 when

Red Guards occupied Kyiv. As William G. Rosenberg concludes, “almost immediately after 1917, Russia’s revolutionary archives became institutions of Soviet historical truth” [24, p. 414]. In Soviet Russia the new state archives became the Central State Archive of the October Revolution, founded in 1920. In Soviet Ukraine the first new state archive became the Central Archives of Revolution, founded in Kharkiv in 1921. In newly created Soviet archives and centralized state archival system filing, fending and classification of document were not only parts of new archival system and science, but also means of creating new revolutionary truth, glorifying only one revolution – the October Bolshevik revolution. The Soviet archives would frequently use pertinence principle (and not provenance) to the new archival acquisitions in order to arrange and group not Soviet, not Bolshevik, not communist archival records and then disperse them in various topical collections (fonds) which would be mainly preserved under secret seal in special fonds. It could even happen that ideologically and politically undesirable archival documents could be practically reused for recycling or wastepaper matters. Archivists and historians may reconstruct and trace the institutional history of the Ukrainian state archives; nevertheless, the custodial history of the archival materials is not that obvious due to lack of evidence in the state archives or fending process of archival documents in Soviet archives without respect des fonds.

Looking back in 1918–1920 pre-Soviet period of revolution in Ukraine, democratization of all spheres of life and emergence of new civil organizations and structures, libraries, archives, scientific and cultural associations and institutions we may try to reconstruct early custodian history of documents of Jewish political parties and Ministry in Jewish Affairs. It might be argued that the majority of the documents used to be one complex, a part of archival and library collection gathered and kept by *Kultur-lige*. *Kultur-lige* (English translation from Yiddish – Culture League) was founded as a Jewish Yiddishist cultural non-party organization in January 1918 as a cause of civil, cultural and political post-revolutionary democratic atmosphere in Ukraine during the Ukrainian Central Rada activity. It aimed at fostering contemporary Yiddish culture in all spheres, such as education, literature, art, theatre, publishing, library and archival activity. As a non-party non-governmental organization it united well-known Jewish artists, writers, educators, as well as political figures from different political parties (Jewish socialist parties, Folkspartey, Poaley Tzion etc.). Moyshe Zilberfarb was elected the head of the executive bureau. As researcher Dr. Hillel Kazovsky noted, after liquidation of Ministry of Jewish Affairs during the government of Hetman Pavlo Skoropadsky, *Kultur-lige* not only inherited the ministry’s financial assets, the cultural institutions it had created, and many of its duties, but, practically, began to function as an organ of Jewish autonomy in Ukraine [25]. In 1918–1919 the structure of Kyiv *Kultur-lige* consisted of

several sections such as sections for education, publishing, library, music, theatre, literature, art, Jewish statistics and archives (in some other Kultur-lige documents called as 'historical' [26]). Till 1920 Kultur-lige was independent, non-party and non-governmental organization with more than 100 branches in Ukraine, as well as Kultur-lige organizations in Russian, Belorussian, Lithuanian, Romanian cities and towns. Soon in 1920–1921 Soviet Ukraine Kultur-lige branches were communized by the government authorities and their premises nationalized libraries and archives closed. As organization Kultur-lige was liquidated by 1925, the publishing house was functioning as Soviet cooperative till 1930.

The archives of Kultur-lige is considered to be lost, nevertheless, researchers strive to trace its fate, as well as structure and content of documents. The archival section of Kultur-lige was founded the last one, in 1919. At the time Kultur-lige planned to establish the Central Jewish Archive within the structure of its Central Jewish Library Reading-Room, founded in 1918. Already in December 1923 the library was completely taken out of Kultur-lige structure, nationalized and renamed into Morris Winchevsky Central Jewish Library. The archival materials already kept in Winchevsky Library were examined by worker of the Kyiv Central Historical Archives I. N. Yaroslavskiy in February 1925. He made draft of a report and compiled thematic lists of archival materials. The first list included "Materials from the archives with revolutionary-political and socialist content" [27, p. 112–113] and stated that the archives consisted of documents of Bund, Fareynikte, Poaley Tsion, Folkspartey, Zionist organizations, Ukrainian People's Republic, Jewish National Secretariat, Ministry in Jewish Affairs, various documents about Jewish community elections, Union of Jews-Soldiers, Association for Research of Jewish Workers' Movement History, as well as other smaller socialist groups. It should be noted that the first compiled list specially mentioned minute-books of General Secretariat meetings, Mala Rada meetings and Ukrainian Central Rada big assembly plenary sessions, Universals of the Central Rada, materials of Secretariat and Ministry in Jewish Affairs, posters, leaflets, appeals and proclamations of the Jewish parties. The second list included 'not revolutionary' organizations. Doing the lists, the aforementioned Soviet archivist, as he reported, took out from archival files and folders all the documents with 'revolutionary' content, put aside and piled in stacks according to political organizations and institutions to do so-called fonds. Later the selected and dissected archival documents from Kultur-lige archives might have been transferred to the Jewish Section in Kyiv Central Historical Archives, then, after 1936, to the Jewish department of Kyiv Region Historical Archive. After the World War II and another restructuring of the Soviet state archival system, the documents of Kultur-lige archives ended up in at least three Kyiv archives (the archives are currently named TsDAVO, TsDAHO and DAKO), and in Soviet times were mainly kept in

'special fonds' closed to researchers [28, p. 112–114, 117]. However, such selection and arrangement of records methodologically did not include respect des fonds, puzzled the initial custodial history and could also disregard the documents which had been treated as bourgeois, not ideologically correct or not important from the point of Soviet ideology.

So, as it was mentioned above, Kultur-Lige archives included an artificial collection of documentary heritage of the Jewish political parties which participated in the Ukrainian Central Rada, various documents of the Rada itself (not only about 'Jewish matters'), as well as documents of the Secretariat and Ministry in Jewish Affairs. Then the documentary material was dispersed among several different archival institutions, as well as Judaica Department of V. I. Vernadskyi National Library of Ukraine.

Important official state documents concerning the activity of the Jewish parties in the Central Rada and the work of the Ministry in Jewish Affairs are preserved in the Central State Archives of Supreme Bodies of Power and Government of Ukraine (TsDAVO)– in particular in the five fonds no.1115 (Ukrainian Central Rada), 1748 (Ministry in Jewish Affairs of the Ukrainian People's Republic), 1063 (Council of People's Ministers of the Ukrainian People's Republic), 1854 (Ministry of Jewish Affairs of the Ukrainian State), and 2592 (General Secretariat of International Affairs). Many archival documents from fond 1115 were already published [1]. The 1063 fond contains: correspondence on the use of Yiddish in office work (including the seals of the Ukrainian People's Republic), the law on the establishment of a Jewish Teachers' Seminary in Kyiv, projects on the state language and the rights of national minorities, information on pogroms [29–31].

Fond 1854 has quite ambiguous title, since it contains documents from the period of the Ukrainian Central Rada, as well as documents from the period of the Ukrainian State of Hetman Pavlo Skoropadskyi when the Jewish national-personal autonomy and the Ministry were abolished. The fonds no. 1748 and 1854 might have been artificially arranged during dissection of Kultur-lige archives. They are both directly linked to the Jewish national political representation in the Ministry of Jewish Affairs and include documents from various departments of the Ministry, minutes of meetings of the Secretariat (later the Ministry) in Jewish Affairs in Yiddish [32, 33], its circulars and decrees, appeals of the Bund and Poaley Zion to the Jewish population, and the Law about Elections to the Provisional Jewish National Assembly of December 2, 1917 [34], report of the Ministry of Jewish Affairs to the Council of People's Ministers on the allocation of 500,000 karbovanets for the publication of school textbooks for Jewish schools [35].

The fond 2592 contains appeals of the General Secretary of National Affairs O. Shulgin about the prevention of Jewish pogroms and statements of a member of the Fareynikte, Vice-Secretary (later Minister) M. Zilberfarb on the organization of national and cultural life of Jews, instructions of the General Secretariat of the Ukrai-

nian Central Rada to the Korostyshiv regional administration with a demand to adjust in the interests of the Jewish population the decision to ban trade on holidays and Sundays [36].

The Central State Archives of Public Organizations of Ukraine (TsDAHO) contains the collection (record group) no. 41 "Jewish Political Parties and Organizations". The Archives (which used to be the central Communist party archive of Ukraine) artificially unified various documents of various parties (of more than 14 separate fonds) in a so-called unified record group [obiednanyi arkhivnyi fond] under the title "Jewish nationalist parties and organizations". The fond contains: minutes of the joint meeting of the Poaley Tzion, the Zionist Socialists (later part of Fareynikte party), the Bund, the RSDLP(b), the RSDLP(m) and the Ukrainian Socialist Democratic Party dedicated to the national self-determination of Ukraine and the national-cultural autonomy of the Jews of Ukraine [37]; appeal of the Kyiv Regional Committee of the Bund to the Jewish population (November 1917)[38]; protest of the Central Committee of the Fareynikte addressed to the chairman of the Central Rada M. Hrushevsky against the violence committed on April 28, 1918 against the Rada by the German troops documents containing information about the agitation of Jewish parties in provincial towns [39], etc. The published primary sources contained in the fond, the political programs of the parties, in particular the Bund [40] and Poaley Tzion [41], are important, as they give understanding of the party ideology that influenced all their activities in the Central Rada.

Materials from the two previous archives can be supplemented by documents from the fond of the State Archives of Kyiv Region f. 1786 "Kyiv Executive Bureau of the Central Committee of the United Jewish Socialist Workers' Party". Archival documents of Fareynikte are quite informative concerning the activity of the Jewish parties (not only Fareynikte) in the Ukrainian Central Rada. Big information value lies in minutes of mid-July 1917 of the plenary meetings of the party Central Committee with discussions concerning Jewish representation in the Rada and possible election of M. Zilberfarb as a Vice-Secretary in Jewish Affairs [42], as well as the list of members of Fareynikte. However, the amount of documents is not big (only 20 files for the period of 1917 – April 1918) and not well structured.

Collection of the Judaica Department of Vernadskyi National Library of Ukraine also traces back its history [43] to revolutionary years of 1918–1919. Partly it also consists from materials (books, periodicals, press, documents) from M. Winchevsky Central Jewish Library in Kyiv which inherited the materials from Kultur-lige library [44]. The historical documents (publications) concerning the activity of the Jewish political parties in the Ukrainian Central Rada include publications of Jewish political figures Moyshe Zilberfarb, Moyshe Rafes, Avrom Revutsky, Elias Tcherikower and the parties' Yiddish press organs, such as Fareynikte's *Der Yidisher Proletarier*, *Naye Tsayt*, Bundist *Folks-tsaytung*, Poaley Tzion's *Der Sotsial-Demokrat*, Folkspartey's

Yidishes Folksblat, *Zionist Yudishe Naye Lebn*, *Der Telegraf*, *Oyf der Vakh*. In 1920 direct participants of 1917–1919 events such as M. Grosman, Y. Grinfeld, E. Tcherikower, Y. Z.-V. Latsky (Latsky-Bertoldi) and J. Schechtman gathered and published a documentary collective work about the Jewish autonomy and National Secretariat in Ukraine [45]. Although mainly it covers the period of 1918–1919, but it shows the history of emergence of Jewish autonomy institutes, reform of Jewish communities and Jewish political representation in the Ukrainian Central Rada. It also contains a bibliographical guide to Yiddish and Russian periodicals, brochures and books published in 1917–1918 on the topic of Jewish community, its reform and relevant political discussions.

Today, Yiddish-language documents, unpublished archival and published during the revolution of Ukraine in 1917–1920, are almost not introduced into scientific circulation and are little known to researchers as important historical documents of the revolutionary time. Their further scientific bibliographic study can supplement the repertoire of revolutionary political publications and be of use in studies of Jewish and Ukrainian political life in 1917–1920.

So **the scientific novelty lies** in the analysis of documents of the Jewish political parties as a complex which shows the development of archival studies, establishment of new archives and principles of archival work in post-revolutionary time.

Conclusions. The documents of five Jewish political parties about their activity in the Ukrainian Central Rada (1917–1918) are now distributed in several Kyiv state archives (TsDAVO, TsDAHO, DAKO) and Judaica Department of V. I. Vernadskyi National Library of Ukraine. Analyzing their custodial history, structure and content, it might be argued that the majority of the documents used to be one complex, a part of one collection from Kultur-lige archives. Archival materials include universals, laws, bills, resolutions of the Central Rada, minutes of meetings of the General Secretariat and the Council of Ministers, appeals of the General Secretariat and Jewish parties to the population, documents of the Ministry of Jewish Affairs, correspondence, internal and published documents of the Jewish parties. The further custodial history of these documents might be topic for case study in history of Soviet archival institutions, collections and archival studies in general.

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Тетяна Олександрівна Батанова,
завідувачка відділу фонду юдаїки
Інституту рукопису
Національної бібліотеки України імені В. І. Вернадського
ORCID: 0000-0001-8407-9649
e-mail: batanova@nbuv.gov.ua

Документи про діяльність єврейських політичних партій в Українській Центральній Раді в архівах Києва та зібранні відділу фонду юдаїки Національної бібліотеки України імені В. І. Вернадського: історія формування та зберігання, склад і зміст

Мета роботи: здійснення огляду історії зберігання та формування, складу і змісту документів про діяльність п'ятох єврейських політичних партій в Українській Центральній Раді (1917–1918), які зараз зберігаються в декількох державних архівах м. Києва (Центральному державному архіві громадських об'єднань України, Центральному державному архіві вищих органів влади та управління України, Державному архіві Київської області) та відділі фонду юдаїки Національної бібліотеки України імені В. І. Вернадського. **Методологія дослідження** включає історико-хронологічний, історико-системний та історико-типологічний методи. Вищезазначені методологічні підходи дозволяють прослідкувати складну історію формування та зберігання комплексу документів і визначити склад, зміст і типи документів. **Наукова новизна.** Аналіз документів єврейських політичних партій як комплексу залучає рідкісні документи з історії єврейського представництва в Українській Центральній Раді та революційної доби в Україні до наукового обігу, а також розкриває розвиток архівознавства, утворення нових архівів і принципів архівної роботи. **Висновки.** Документи п'ятох єврейських політичних партій про їхню діяльність в Українській Центральній Раді (1917–1918) зараз розподілені в кількох державних архівах Києва (Центральному державному архіві громадських об'єднань України, Центральному державному архіві вищих органів влади та управління України, Державному архіві Київської області) та відділі фонду юдаїки НБУВ. Проаналізувавши історію їх формування та зберігання, склад і зміст, можемо стверджувати, що більшість документів була єдиним комплексом, частиною однієї колекції з архіву Культур-Ліги. Подальша історія зберігання цих документів може стати предметом для тематичного дослідження з історії радянських архівних установ, колекцій і архівної справи в цілому.

Ключові слова: документи, архіви, єврейські політичні партії, Українська Центральна Рада, революція, Культур-Ліга.

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