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Synagogues in Drohobych

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The History of the Jews of Drohobych

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The city of Drohobych (Дрогобич [Drohobych] in Ukrainian, Дрогобыч [Drogobych] in Russian, Drohobycz in Polish, Drohobycz [Drohobits] in German, דראהביטש [Drobich] in Yiddish) is the district (*rayon*) center of the Lwow province (*oblast'*) of the Ukraine. This historical region, known as Eastern Galicia since the end of the 18th century and Czerwona Rus previously, is situated in the middle of Eastern (or East Central) Europe. This region, part of the proto-Russian (or proto-Ukrainian, depending on political viewpoint) State of Kiev Rus and after that of the Galician-Volynian Duchy, was incorporated into the Polish Kingdom in the early stages of its development, the mid-14th century. After almost five centuries of being part of Poland, Czerwona Rus was annexed at the end of the 18th century by the Austrian Empire where it formed the Kingdom of Galicia and Lodomeria. After the collapse of the Hapsburg State in 1918 and the short period of an independent Western Ukrainian Republic in 1919, the region was incorporated into the revived Polish State. With the outbreak of the Second World War in 1939, Eastern Galicia was annexed by the Soviet Union and incorporated into the Soviet Ukrainian Republic. In 1991, as a result of the collapse of the Soviet Union, the Ukraine became an independent state.

Czerwona Rus/Eastern Galicia, like all of Eastern Europe, was a multinational region during the largest part of its history. For centuries, three nations lived there: Ukrainians (called Ruthenians in the 19th century), Poles and Jews. Only today, after the mass emigration of Jews and the annihilation of Jews in the Holocaust, the deportation of Poles to Poland following World War II, the region has become almost completely Ukrainian.



The history of the Jews in Drohobych does not differ greatly from the history of Jews in other Eastern Galician cities. Drohobych was one of the “second rank,” middle-sized cities, not playing a pivotal role in history, Jewish or otherwise. On the other hand, it had two features distinguishing it from many other cities. First, salt mines, which formed the basis of the Drohobych economic development during the Polish era; second, the oil industry, which, from the second half of the 19th century, made the city more prosperous than its counterparts in Eastern Galicia.

The Early Period

The exact date of the establishment of Drohobych is unknown, although this name is mentioned in the “List of Russian Cities,” which is supposed to comprise of cities existing in the period of the Kiev Rus in the 11th or 12th centuries. Archeological excavations have shown that settlement on this site existed in the 12th and 13th centuries. In the mid-14th century, after the disappearance of the Galician-Volynian Duchy, the lands of Czerwona Rus, including Drohobych, were part of the Polish Kingdom and formed the “Russian province” (*województwo Ruskie*).

The origin of the name of the city is also unclear. One theory claims that it comes from the Slav name Dorohobyt; another claims that it means “Other Bych,” since the city emerged after the destruction of the city called Bych in 11th or 13th centuries.

The Polish Period

The first reference to Drohobych as a place of salt mining in the 1370s was made in a letter signed by Pope Bonifacius IX (1389-1404). In 1392 the foundations of a Catholic church were laid on the territory of a fortress. Salt mines in Drohobych and in the surrounding towns of Borislav, Dolina and Stryi already existed at that time. The administration of these mines was situated in Drohobych. From that point in history, Drohobych has been closely connected to the mining and boiling of salt, which was the main source of the city’s economy until the 19th century.

Indications of the city’s rapid development are evident in references to members of the City Council in documents from Lwow in 1407, 1408 and 1419. In 1422, the



Polish King Wladyslaw Jagiello granted autonomy to Drohobych in accordance with the Magdeburg Law, the main model for cities in Eastern Europe. In 1460, King Kazimierz IV Jagiellonczyk confirmed this decree and gave the city's inhabitants the right to fell trees in the king's forests.

The first Jew mentioned in Drohobych is Wolczko, the banker to whom King Jagiello granted the lease of the salt mines in the city in 1404. It should be noted, that Drohobych was the third place in Czerwona Rus where Jews were mentioned (after Lwow and Lubomol). In 1425, the lease of the Drohobych mines, the largest in Czerwona Rus, was in the hands of a Jew named Detko or Dzatko of Drohobych, a rich international merchant and the banker of the royal court. In the years 1452-1454, the mines were leased by Natka (Nalka) from Lwow, one of the richest Jews of that time and a close official of the king Kazimierz Jagiellonczyk. He paid 3,000 *grziwna* for two years of leaseholding. In 1471-1474, the lease of the mines was in the hands of a famous Jewish entrepreneur from Zydzaczow, Samson. He had to pay the king 2,363 *grziwna* to collect customs in Lwow and Grodek and for the lease the mines of Drohobych. In addition, he had to supply a package of Turkish silk to the king's court and the archbishop of Cracow.

In the 16th century, while Jews continued to manage the mines of Drohobych, it is probable that a small Jewish community of subcontractors and mine officials developed, among them religious functionaries. In 1564, a merchant and leaseholder of Drohobych's mines, Jakob Ihudycz, purchased the rights to farm revenues of the alcohol production in the city (*propinacia*) from King Zygmunt-August. In 1569, leasing was consigned by the king to Samuel Markowicz of Chelm and Itshak Jakubov of Lwow for 15 years. The City Council, however, disputed this right of the king and, ultimately, the king canceled this arrangement. The leasers took the municipal authorities to court, but it was ruled that the right to farm out revenues belongs to the city and not to the king. This conflict was probably used as a basis for obtaining a city decree "*de non tolerandis Judaeis*." Indeed, King Stefan Batory granted such a municipal decree in 1578: Jews were forbidden to live in Drohobych and its surroundings, to hold leases and to manage businesses, as well to trade, except



in fairs. A Jew who would stay in the city more than three days was to be fined 1,000 *grziwna*.

Despite this radical stand, Jews Itshak and Naftali, together with nobleman Wojciech Bochrei, managed the Drohobych salt mines in the 1570s. As was usual in Poland, however, Jews did not leave the city altogether but remained on land nearby, which was not under the city's jurisdiction. We can suppose that such a development occurred immediately after the expulsion, but have no proof. Only in 1634 do we have a document from Jan Mikolaj Danilowicz, the *starosta* (holder of the royal land grant limited in time) of Drohobych, which confirmed that Jews can live and build a Jewish quarter on the land called Lan (in Polish, cornfield, field). This area was located close to Drohobych and the king's mines, which were not under the jurisdiction of the city of Drohobych. The only restriction was that Jews had no right to establish a cemetery there. Jews were obliged to pay 100 *zlotys* for rent of this land. This right to live in Lan was confirmed by Kings Kazimierz IV and Wladyslaw IV.

In the uprising of 1648, the Cossacks of Bogdan Khmelnitskii destroyed Drohobych. Although we do not have any information about its impact on Drohobych Jews, we can assume that the community escaped to the town of Stryi. As soon as the Cossacks returned to the east, the Jewish community of Drohobych revived.

In the census of 1663, fifteen Jewish households were found in Lan. According to Jakub Wikler, it means that thirty to forty families dwelt there, in possession of shops and taverns. The city of Drohobych complained that Jews cause losses and damage to the city and asked to expel them also from the Lan. This plea was rejected on the basis of the decree that had been granted in 1634. Reassurance was given that the Jews did not belong to the jurisdiction of the city's authorities but to their own court and to the court of the king's officials. Simultaneously, the city of Drohobych complained against the local leaseholder, Aron Izakowicz. In a counter-complaint, Aron Izakowicz insisted that the City Council had not honored their debt to him of 2,511 *zlotys*.



In 1664, the city and the Jewish community signed a contract according to which Jews purchased the right to lease specific city businesses, including two taverns and ten shops for six years at 200 *zlotys* per year. The contract was renewed in 1672 and 1678. In 1682, the contract's terms were changed due to the increase in the number of Jewish taverns to eight and Jewish shops to 40. In the same period, a number of rich Jews began to build their homes within the city itself.

In 1682, a new contract was signed between the Jewish community and the city of Drohobych which established a rent payment of 300 *zlotys*. In 1685, 1688 and 1690, various conflicts over leasing were resolved by King Jan III Sobieski.

At the end of the 17th and beginning of the 18th centuries, Drohobych Jews were engaged mainly in the leasing of the salt mines, as well as in the production and sale of alcohol, both in the municipality and surrounding villages. They were also engaged in many kinds of trade, especially in international wholesale trade. One could find merchants from Drohobych at large fairs in German cities.

One of the businesses primarily in Jewish hands was the salt trade. Drohobych Jews brought salt from excavated mines to other cities. And if in Lwow they met with hard competition amongst local merchants and owners of salt mines of other localities, in Valachia, sales went well. They also engaged in the wholesale trade of bulls and textile, as well as in banking and currency exchange. The famous memoirist Dov-Ber from Bolechow wrote that, previous to his first trip to Hungary, he came specifically to Drohobych to change his Polish money into Hungarian.

In the field of artisanship, Jews met strong opposition on the part of Christian artisans, united in guilds. In 1716, there were some Jewish tailors, three bakers, two goldsmiths, a tinsmith, a furrier, a bookbinder, a painter and a decorator. In 1728, there were already six tailors, three bakers, two goldsmiths and two decorators. From the *pinkas* (book of records) of the Drohobych community we know, that Jewish artisans in the 18th century were also united in professional unions which were under



attack by Christian guilds. Another occupation of Drohobych Jews was working as officials of the Jewish leaseholders of local salt mines.

Because of its convenient location on the trade roads from Poland to Germany, Austria, Hungary and Valachia, Drohobych became an important trade center and attracted many Jews to settle. In 1716, the number of Jewish families in the city reached 200. The document of 1769 reports, “Jewish heads of the community, merchants, shopkeepers, artisans and simple Jews in Drohobych live in the city itself and in the *Lan*. They have in their hands almost every branch of trade and live also in the Christian part of the city.”

The organized Jewish community was probably established in the 16th century, but there is no information about the existence of a synagogue, cemetery, rabbis, a community board and other institutions until the end of the 17th century. The only information we have is the prohibition to establish a cemetery on *Lan* in the decree of 1634. However, there is no doubt that there existed a synagogue and, with the growing number of Jews in the second half of the 17th century, a cemetery as well.

A synagogue is mentioned in 1680 as the site of a rabbinical court and of elections of members of the community administration. In 1711, the bishop of Przemyśl, Jan Kazimierz, gave permission to renovate the existing wooden synagogue, but in 1713 the synagogue burned down. When the bishop of Przemyśl, Aleksander-Antoni, gave permission to build a new synagogue in 1726, it was stipulated that the synagogue be “not higher and not bigger than the old one.” For construction of this building, the community borrowed money from Catholic churches. In 1743, a stone synagogue had been built in the place of the former wooden one.

In 1733, the clergy allowed Jews to put the Jewish cemetery in order (meaning probably to build a fence). In turn, Jews were obliged to supply new glass for the church’s windows.



The first known rabbi of Drohobych was Yekutiel-Zalman Segal Harif, from a very famous rabbinical family. He held this position in 1670-1680. In 1680, Tsvi-Hirsh, the son of Haim, the rabbi of Kolomya, became the Drohobych rabbi. Afterwards, he became the rabbi of Tyszmenicz. In 1696, Yehuda-Leib, son of Jacob, was the rabbi of Drohobych. He gave his approval (*haskama*) for the book *Daat Yekutiel* by Yekutiel-Ziskind Ha-Levi. In 1736, Tsvi-Hirsh's son Israel is mentioned as the rabbi of Drohobych. He had lived in Kamenets-Podolskii and engaged in international trade. In 1736, he became the agent of King August III and in 1755, a treasurer (*neeman*) of the Council of Four Lands (the autonomous organization of all Jewish communities in Poland). He owned a house in Drohobych and may have had influence in the city's Jewish community. Another son of Tsvi-Hirsh, David Kliger, is also mentioned as rabbi of Drohobych. In 1766, the rabbi of Drohobych was Naftali-Hirsh, who gave his approval (*haskama*) to the book *Ohel Mo'ed* by Yosef Yaski. In the second half of the 18th century Hirsh's son Jacob and Israel's son Tsvi held the position of Drohobych rabbi. In the first quarter of the 18th century, the famous rabbi, kabbalist and fighter against Sabbatianism, Itshak Haiot (1660-1726), lived in Drohobych.

Concerning the Board of the community, we have names of ten heads of the community who signed the contract of 1664 and seven men who signed the contract of 1668. In 1685, the head of the community, Itshak Jozefowicz, leased the collection of alcoholic beverage tax (*propinacia*) of the city. The preserved *pinkas* (minute book) of the Drohobych community gives us information about the structure of the community administration. The community board consisted of two *alufim roshiim*, four *parnasim*, and three *tovim* (whose functions are unclear). The community maintained two courts and four commissions - dealing with the synagogue, collecting money for the Jews living in the Land of Israel, overseeing the Talmud Torah, and protecting widows and orphans. The community of Drohobych sent two representatives to an autonomous Jewish organization, the Council of Czervona Rus, part of the Council of the Four Lands.



In 1718, a blood libel was made against one of the inhabitants of Drohobych. Adel, the daughter of the head of the community of Lwow, Moshe Kikinish, and the daughter-in-law of the businessman leasing the Drohobych salt mines. At Passover, her gentile servant had hidden a body of a Christian boy and told the clergy that Adel had killed him on behalf of the Jews. Adel and many of Drohobych Jews were arrested, but Adel claimed that she alone had killed this boy. As soon as the other Jews were released, she was sent to Lwow for execution, despite the servant's admission that her own testimony was false.

In spite of the election-based organization of the community, it was sometimes ruled by despots. The first such man in Drohobych was Jojne from Kropywnik. He succeeded in 1717 to be elected as the only head of the community for life and to change the law in such a way that two of his relatives could be elected as members of the Board (out of the four *parnasim*). As a result, he ruled the community without any opposition whatsoever.

In the 1730s, Zelman Wulfowicz took over leadership of the community. He was born in Drohobych in 1711 to a poor family and became a cashier in the salt mines. In 1729, he was accused of stealing money and exiled from the city. He succeeded, however, to gain the trust of the Drohobych *starosta*, after whose death he won the trust of his young wife and leasing rights of all their villages, of all the salt mines, alcohol revenue and other leasing controls in Drohobych. Eventually, he became the head of the Jewish community, his son Anshel-Leib became his deputy, and his son-in-law Shmuel, son of Leib Segal, was elected as rabbi. In 1746, Zelman and his son-in-law became the heads of the entire Jewish district, including such large communities as Dolina and Sambor. His power was unlimited and he ruled over Jews as well as gentiles in Drohobych, appointed all the officials of the city, extorted money, put people in jail without due process, and so on. Only in 1754, the Jewish community, the municipality of Drohobych and its surroundings succeeded in accusing him before the court. He was sentenced to death, but was redeemed by the Jewish community the very last moment before his execution and put in jail. He then converted to Christianity and was imprisoned in a monastery, where he died in 1757.



The Drohobych community, as all Polish Jewish communities, was heavily burdened by various debts, which it borrowed during the second half of the 17th and in the 18th century. In 1754, after the rule of Zelman Wolfowicz, the debt of the Drohobych community reached 121,574 *zlotys* (89,174 to various churches and monasteries and 32,400 to magnates). The need to pay off these debts caused the continuous growth of inner community taxes (*krupka*). The *pinkas* of the community preserved the list of the taxes from 1742. All kinds of activities and all professions were taxed (with a total of 64 paragraphs of taxes). Only the rabbi and Zelman Wolfowicz had been free of taxation. However, after successful years between the 1750s-60s, the community's debts were reduced by 1772, to 26,968 *zloty*.

In the census of 1765 in the community of Drohobych and small nearby communities, 1,923 Jews over one year old were recorded. In Drohobych itself, 979 Jews lived in 200 houses. The community of Drohobych was second in size among Jewish communities of the Przemysl district.

Drohobych is connected to the establishment and development of the Hassidic movement through Rabbi Itshak of Drohobych. Two stories about him appear in the *Shivhei Besht* - the first printed collection of stories about the Baal Shem Tov, the founder of Hassidism, and others preserved in Hassidic literature. Few historical facts are known about his life, however. Rabbi Itshak was one of the elite of the mystics and kabbalists from which the Baal Shem Tov's Hassidism emerged. In the first half of the 18th century, he served as a preacher in Drohobych for some years; then became one of the leading figures in the Ostrog Klotz, and later served as a preacher in several communities. He was one of the "colleagues-pupils" of the Baal Shem Tov and belonged to the first generation of Hassidim. His son is the famous Hassidic leader and closest pupil of Besht, Yehiel-Michel from Zloczow.

The Hapsburg Period

In 1772, all Czerwona Rus, including Drohobych, was annexed by Austria during the first partition of Poland. From this year on, the region was named Galicia (the



Kingdom of Galicia and Lodomeria) and became part of the Hapsburg's monarchy. The soft semi-constitutional Polish regime based both on old decrees and powerful half-independent magnates was changed to "Enlightened Absolutism," with strong centralized administration.

The first measures of the new administration were painful to Drohobych Jews. The Austrians revived the city's monopoly on alcoholic beverages that had been usurped by *starosta* throughout the 17th and 18th centuries. The second measure was to install state monopolies on the production of salt and the salt mines that had existed in Austria. From now on, being limited to the retailing of salt from state mines only, Jews faced a considerable drop in their incomes. In addition, international trade in Galicia, especially amongst Jews, was almost completely shut down due to new borders. At the same time, state taxes on kosher meat, candles and on marriage were introduced.

In 1783, the city council tried to revive the old decree "*de non tolerandis Judaeis*," and in 1784, all Drohobych Jews were forced to leave the city and to concentrate in the Jewish quarter, the Lan. Immediately afterwards, a number of disputes over lease rights and over houses arose between the Jewish community and the city.

In 1788, in accordance with the Herz Homberg plan, and as in every city in Galicia, a Jewish primary school was established in Drohobych. The first teacher was Frenkel Eidliz. In 1793, the teacher was Moshe Zekendorf, one of the radical *maskilim* (adherents of Jewish Enlightenment), who prepared and sent to the authorities a project of radical changes in Jewish life.

Unfortunately, details of the first Austrian censuses were not preserved; the first preserved census of Drohobych Jews was taken in 1812. In Drohobych at that time, there were 636 Jewish families, i.e., 2,492 souls of which 1,237 were men and 1,255, women.



In the first half of the 19th century, the rabbis of Drohobych were Yosef-Zvi-Hirsh in 1822-1825 and Avraham-Yaakov Horschowsky, in 1825-1841. Thanks to the latter's influence, the fight between traditional Jews and the *maskilim* in Drohobych was not as harsh as in other cities of Galicia. For example, in 1849, the "Hevra Kadisha" (burial organization) built a special catafalque with a coffin that was received calmly and without the storm experienced in Brody. In fact, from 1831, a small Hassidic community existed in Drohobych, headed by Israel-Dov.

In 1841, after Avraham-Yaakov Horschowsky, Eliezer-Nisan Teitelboim (1786-1856) was elected the rabbi of Drohobych. He was the son of Moshe Teitelboim (1759-1841), the famous rabbi and Hassidic *rebbe* in Northern Hungary. He had served as a rabbi in several places and in 1834, with the assistance of his father, he was elected the rabbi of Sighet in Maramures (Eastern Hungary). However, due to the resistance of the powerful Vizhnits Hassidic dynasty, he was forced to leave in 1840 and to return to his father. In 1841, he became the rabbi of Drohobych (and probably a Hassidic *rebbe*) where he served until his death in 1856. Although he took a small part in the city's life, during the time of his office, the position of the Hassidim in Drohobych became stronger. After him, his son Yekutiel-Yehudah (1806-1883) was elected as the Drohobych rabbi, but left this position in 1858 to become the rabbi of Sighet and Maramures, as well as being the *rebbe*; thus fulfilling the dream of his grandfather. His grandson was the famous Hassidic *rebbe* of the second half of the 20th century, Rabbi Yoel of Satmar.

The third son of Eliezer-Nisan, Nahum-Tsvi, stayed in Drohobych, where he had a small Hassidic court which was inherited by his two sons, Mordekhai-David and Aharon. From Drohobych emerged several important Hassidic leaders of the 19th century: Mordekhai of Drohobych, the author of *Maamar Mordekhai*, Avraham-Aba from Drohobych (d. 1835), the author of *Beer Avraham* – a commentary on the Zohar, Israel Nachman from Drohobych, famous Hassidic leader in Poland and the Land of Israel.



In 1858, Eliyahu Horschowsky, son of the previous rabbi, Avraham-Yaakov, was elected rabbi of Drohobych. Like his father, he was known for his moderate stand in the war between the Enlightenment (*Haskala*) and orthodoxy. His election was influenced by the local *maskilim*, who preferred a neutral rabbi, neither Hassidic nor anti-Hassidic. After his death in 1883, no municipal rabbi was appointed, but the position was divided into two. At the turn of the century, the rabbis in Drohobych were Eliezer Rokeah, the author of *Ginzei Itzhak*; Yosef Panzer (1866 - 1919, rabbi from 1897), the author of *Pri Yosef*, a commentary on the Talmud, and Zeev-Volf Nusboim, the author of *Kvod Halevanon*. From 1879 to 1888, Alter-Noakh Kaiser (1852-1920), a famous and problematic Hassidic *rebbe*, who was thought to create miracles, preached in Drohobych. He was the author of *Chen Mordekhai* and *Darkei Chen*. A prominent talmudic scholar, Tzvi Itzhak Schnep (1810-1889) lived in the city. Drohobych was the center of Kolel Galicia, the organization supporting Galician Hassidic settlement in the Land of Israel. Its secretary was Yaakov-Yosef Friedman (d. 1936). By the 1860s, two synagogues and 24 *batei-midrash* (synagogues where religious studies were conducted as well) existed in Drohobych.

The 1840s were a turning point in the history of Drohobych. Avraham Schreiner (with the help of Lukaschewicz, a pharmacist from Lwow), made a series of primitive experiments on a strange liquid found on his land near Drohobych. This liquid had been previously known to local peasantry and was used for lubrication of their wagons and boots. It happened to be petroleum. Immediately, a quest for new sources of oil began and a large oil field, a large proportion of which belonged to Drohobych Jews, was discovered all around Drohobych, especially in the village of Borislav. With the development of oil-extraction and oil refining, the oil industry expanded and many Jews made a fortune and became millionaires (Gartenberg, Farger, Freilich, Hirsch Goldhammer, Marmelstein, Liberman, Zelig Lauterbach, R.H. Pitsla, Fichman, Waldinger, Lewenthal, Zakharia Hendil, Kreisberg).

In the 1860s, the oil industry was almost entirely in the hands of Jews (e.g., the extraction of oil was almost completely conducted by Jewish workers in ten out of a total of 12 Jewish-owned factories). In addition, the paraffin and stearin industry was



established by Benjamin Landsberg. The oil industry developed very fast. In 1865, there were 2,500 oil mines and 5,000 workers, and in 1872 - 4,500 mines and 10,500 workers. Then in the 1880s, modernization of the industry took place, with the involvement of international capital, and the number of Jewish workers diminished. It was a common trend in Eastern Europe that with modernization and mechanization of the factories, Jewish manual workers were replaced by non-Jewish workers. Such changes were usually accompanied by ethnic tensions. In 1884, a Jewish pogrom by the miners occurred, the only anti-Jewish violence in Drohobych before the 20th century.

The oil-industry, however, was only one of the many areas of economic activity of Jews. A leather factory, established in 1792 by Leib Josephberg, existed for 150 years. Jews owned seven breweries for the production of beer and vodka and a large number of Jews were engaged as artisans. Notably, about 40% of Drohobych Jews engaged in trade.

Probably, the building of a new synagogue on Lan in 1844–1863 is connected to the oil boom and to the new level of income enjoyed by certain Jews from the oil industry. Although the building was started in 1844, at the very beginning of the oil industry development, its huge size, its enormous cost – 50,000 gulden, and the fact that its construction lasted for almost twenty years, make such an assumption acceptable.

After the revolution of 1848 and the discovery of oil, a growing number of Drohobych Jews tried to purchase houses in the city itself, as well as to acquire Drohobych citizenship, which included the right to participate in city elections. Despite the opposition of the City Council to granting Jews these rights, the constitution of 1867 ensured equal rights to all Austrian subjects, and Jews too were qualified to participate in elections.

In 1869, 16,880 inhabitants lived in Drohobych, of them 3,931 Poles, 4,844 Ruthenians (Ukrainians) and 8,055 Jews (47.7% of total population). Therefore, it was



not suprising that in 1874, the 36 seats of the City Council were occupied by eight Poles, 12 Ruthenians and 16 Jews. From then on, one of the Deputy-Mayors was always a Jew.

With the introduction of the 1867 constitution, Galicia received a home rule, dominated by the Poles. This caused tensions among the Poles, Ukrainians and Jews, reinforced by their growing national consciousness and national movements. The Poles aimed at full control of the province, the Ukrainians demanded equal national rights, and the Jews were forced to join one of the sides or to develop their own national approach. Eventually, two strong movements emerged among Galician Jewry – one to assimilation/acculturation in the Polish culture (instead of the previous trend to “German” acculturation), the second to develop a separate Jewish national identity. The Ukrainians, being mainly a rural population, could not offer a cultural model for Jews, as was the case in other places in Eastern Europe.

In 1873, in the first elections to the Austrian *Reichsrat*, strong resistance by Drohobych Poles failed to prevent the election of Herman Mizsh, one of three Jewish deputies from Galicia. However, by the next and in all following elections until 1906, Drohobych was represented in the *Reichsrat* by a Pole. The reason for this change can be traced to a decline in the city’s Jewish population. If, at the beginning of the oil industry, the number of Jews in Drohobych grew, the workers in the more modernized and mechanized industry were increasingly non-Jews, as was the case in Eastern Europe. Likewise, the percentage of Jews in the city’s population shrunk. According to Austrian censuses, 9,181 Jews (50.4%) lived in Drohobych in 1880, 8,708 Jews (48%) in 1890, 8,683 Jews (44.7%) in 1900 and 15,313 Jews (44.2%) in 1910.

In the mid-19th century, a circle of *maskilim* emerged in Drohobych, led by oil businessmen and heads of the community: Asher Zelig Lauterbach (1826-1904), Shmuel Avraham (Abel) Apfel (1831-1892), Alexander Haim Shor (d. 1913), son-in-law of Lauterbach, and Aharon Hirsh Zupnik (1848-1917). All of them were active in community affairs, such as the hospital for the poor and a public Jewish library, established by Lauterbach in 1860. Zupnik established a German weekly printed in



Hebrew letters, “Drohobycher Zeitung,” in 1883; in 1886 and again from 1896-97, he published the Hebrew monthly, “Zion.” In addition, they all were Hebrew publicists who published their articles in the Hebrew press.

Due to its dedication to the enlightenment of Jews and expanding horizons, this *maskilic* circle fought against traditional Jewish schools (*heders*), where Jewish children only studied Torah and Talmud. However, this group was against assimilation and tried to prevent the alienation of Jewish youth who studying in the Drohobych Polish gymnasium. In 1860, the Drohobych *maskilim* succeeded in opening up a Jewish school where Hebrew, German, Polish, mathematics and Talmud were taught and in establishing a position for a teacher of Jewish religion at the gymnasium.

At the end of the 19th and beginning of the 20th centuries, a national-minded Jewish intelligentsia emerged from this *maskilic* circle. It was reflected in the establishment of several organizations. The “Einigkeit” (“Unity”) society for fighting against assimilation was founded in 1887; “Haivri” (“The Hebrew”) society headed by Moriz Fachtman was established in 1890; “Zion” society for settlement of the Land of Israel was formed in 1893. Its head was the famous artist Efraim Moses Lilien; it expanded quickly (71 members in 1894, 280 members in 1897), and with the convocation of the World Zionist Organization, the society joined in.

Zionist activity in the city continued into the beginning of the 20th century and Drohobych played a significant part in the “Zionist map” of Galicia. In 1901, a Zionist-oriented club of trade assistants was established in Drohobych.. In 1902, Dr. Max Rosenfield, one of the “Poalei Zion” leaders, settled in the city. By 1912 he had become the editor of the party publication, *Nasze Hasła*, and from that time, it was published in Drohobych. In 1906, the society for Jewish history, “Ezra” (“Help”) established a Hebrew school, which existed until 1914. In 1911, there were 121 pupils and one teacher in the school. In 1909, a female Zionist society was established in Drohobych. In 1911, a Drohobych branch of “Tseire Zion” (“The Youth of Zion”) was formed with 70 members. In 1908, the second conference of the society of



religious Zionist youth, “Hashahar” (“The Dawn”), was held in Drohobych. In 1910, a Zionist-oriented credit society was established. It numbered 1,003 members (one third of all of its members in Galicia) in 1913. In the 1910s, the student Zionist organization, “Makabia,” (32 members) also existed in the city, as well as the students’ corporation, “Hevrunia.” In 1912, the conference of student corporations and organizations of Galicia was held in Drohobych.

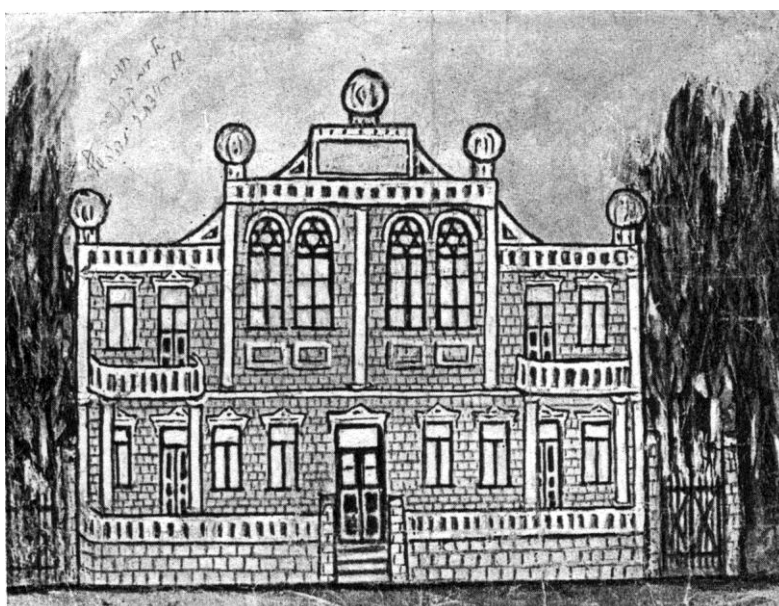
The position of those believing in assimilation was also strong in Drohobych. One of the leaders of the assimilation trend in Galicia – Yaakov Feuerstein – was the head of the Drohobych community and the Deputy Mayor of the City Council. In the 1907 elections to the Austrian Reichsrat, the assimilationist Nathan Löwenstein was elected; in the Reichsrat he joined the Polish deputies faction. In the next elections in 1911, Feuerstein again wanted to secure the election of Löwenstein and he tampered the elections to achieve this goal. The crowd, Jewish as well as Christian, gathered around the building where the balloting took place, protesting against manipulations and demanding normal participation in the elections. To quell the people, police and troops were called in and started shouting. As a result, 26 Jews were killed and 55 wounded. But Löwenstein was indeed elected to the *Reichsrat*.

In the Hapsburg period, along with the construction of several synagogues, the Jewish community established modern charitable institutions. In 1860, the Jewish hospital was founded with the help of Asher Zelig Lauterbach. In the 1870s the oil magnate Moses Gartenberg established the Jewish Home for the Aged where 16 old people were placed at the beginning (see documentation of the building). After the “bloody” elections of 1911, Yaakov Feuerstein raised funds for the construction of a special building for a Jewish orphanage. The project was done by architect Franciszek Jelonek and the orphanage for 13 children was opened in 1913. The luxurious building housed also the Board of the Community (see documentation of the building).

The most famous and popular Hassidic *rebbe* in Drohobych was Haim-Meier-Yehiel Shapira (1864, Sadagora–1924, Jerusalem). He was a descendant of one of the



founders of Polish Hassidism, the *Maggid* from Koznits. His grandfather (his mother's father) was Avraham-Yaakov of Sadagora, and Haim was born and educated in the Sadagora court. After his father's death in 1885, he moved to Drohobych and established his court and *beit-midrash*. Modern research on Sadagora Hassidism allows us to assume that Haim was "deputy-tsadik" of Sadagora, i.e., he represented the "main" tsadik for his Hassidim living in the locality. Therefore, the *beit-midrash* of Rabbi Haim was called "Sadigorer Kloiz" where the Sadagora Hassidim prayed.



The Beit-Midrash of Rabbi Haim-Meier-Yehiel Shapira [From N.-M. Gelber (ed.), Sefer zikaron le-drohobich, borislav ve-ha-svivah (Tel-Aviv, 1959), plate XIX].

Rabbi Haim's court was similar to the Sadagora court. The court complex consisted of two houses ("old" and "new") where the family of the *tsadik* lived, the garden where the *tsadik* took a walk (very typical of Sadagora itself and other courts of the Sadagora dynasty), the *beit-midrash*, the ritual bath (*mikveh*) and the bath. Contemporaries described the fine furniture and wallpaper-covered walls of the *beit-midrash* – beauty and elegance were among the Sadagora characteristics. On the eastern wall of the *beit-midrash*, there was a spot without plaster on which was written "Remembrance of the ruin" (*Zekher hurban*). As in Sadagora, there existed a special room where the *tsadik* prayed alone or with his closest Hassidim.



Like many in the Sadagora dynasty, Rabbi Haim was pro-Zionist, but he went further and joined the orthodox Zionist movement, "Mizrahi," assuming a position of leadership. At the beginning of the First World War, he left Drohobych, which had been occupied by Russian troops, and fled to Vienna. There, in 1918, he initiated the appeal to settle the Land of Israel, signed, among others, by Drohobych rabbis Yosef Pantzer and Zeev Nusboim. In 1922, he moved with his family and with 30 of his Hassidic families to Jerusalem. His son Avraham-Yaakov (Sadagora, 1884-Jerusalem, 1962) was also known as the "*rebbe*-artist of Drohobych" who probably drew the only existing picture of Haim's *beit-midrash*. The grandson of Rabbi Haim is the Hebrew poet S. Shalom.

Drohobych was the birthplace of a number of other prominent Jewish figures. A famous Zionist artist, Efraim Moses Lilien, was born in Drohobych in 1874, and lived there until 1895, when he left for Munich. Three artists were born to the family of Izhak Gotlieb, one of the first oil businessmen: the famous Mauricy (1856-1879, Cracaw) and Leopold (1883-1934, Paris) and their less known brother, Martin (1867-1931).

Also born in Drohobych were one of the Polish Zionist leaders, Leon Reich (1879-1929), famous classic linguist Prof. Leon Sternbach and German-speaking poet and translator Herman Sternbach (1880-1940s).

The First World War

One month after the beginning of the First World War, in September 1914, Drohobych was taken by the Russian army. Masses of Jews, among them both Drohobych rabbis and the *tsadik* Haim Shapiro, escaped to Vienna. The Russian soldiers, especially the Cossacks, plundered the city. The Russian authorities closed the institutions of the Jewish community and began to implement the anti-Jewish measures similar to those existing in Russia itself. The city was heavily damaged during the fights between Russians and Austrians in May-June 1915. On the third of June 1915, Austrian troops entered Drohobych and city life began to return to normal.



After the downfall of the Austrian-Hungarian Empire in 1918, Drohobych became part of the independent Western-Ukrainian Republic. The old community board was dispersed and a Jewish National Committee (part of the Western-Ukrainian Jewish National Council) was established instead. During the short period of Ukrainian independence, the weekly *Dos Yiddishe Wort* ("The Jewish Word") was published and the election to the city's Jewish National Committee was held. In May 1919, during the fights between Ukrainian and Polish armies, the Ukrainian soldiers insulted the Drohobych Jews, stating that they disposed towards Poles. After 19 May 1919, when the Polish army entered the city, Polish soldiers started anti-Jewish pogroms. In June 1919, Drohobych finally became part of independent Poland and was incorporated into the *województwo* (province) of Lwow.

The Polish Period

The social structure of the Drohobych Jews in the period between the wars did not change significantly. In 1921, according to the first Polish census, there were 11,833 Jews (45.0%) in Drohobych. In the beginning of the 1920s, there were 159 Jewish enterprises with 1,493 workers, 30.7% of whom were Jews. The Jews constituted 34.3% of hired workers. In 1931, according to the second Polish census, 12,931 Jews (40.1%) lived in Drohobych, 32.2% of them engaged in trade, 29.0% - in artisanship and industry, 13.9% - in cleric work, and 9.9% - in free professions.

An interesting statistical study on Drohobych Jews, based on unique data from the catalogue on the Drohobych Jewish community destroyed in the Holocaust, was conducted by Dr. Benjamin Tsvi Gil (Frilichman) and published in the *Memorial Book of Drohobycz and Boryslaw*. This research shows that in the first half of the 20th century, Drohobych stopped being an attractive place for Jewish migration, but emigration from the city was also small. This research also includes data on age, family, occupation, and education of the Jewish population. Thus, for example, the average number of persons in a family was 4.1; one quarter of the families were headed by women; the average number of children in the family diminished significantly from 3.5 in the 1900s to 2.9 in the 1930s; 75.2% of men and 10.9% of



women were among the working force; 10% of adult men and 13% of adult women were analphabets (probably in Polish, but not in Yiddish); 19% of men and 12% of women studied in secondary schools; 7% of men and 1% of women studied in universities.

Economic conditions of the Drohobych Jews worsened during the Polish period as a result of industrialization and competition with the Poles supported by the state. The Jews established many organizations for mutual help: the union of merchants, the unions of artisans “Yad Harutsim” and “Central Union,” artisans’ “People’s Bank,” merchants’ “Trade Bank,” “People’s Trade Bank” and many credit cooperatives. About 25% of the Jewish working force was unemployed in the 1930s. An important indication of the economic situation of the Jews is their applications for help for celebrating Passover. About 500 families applied for help in 1925 and 1,031 families in 1937.

The inter-war period saw the expansion of Jewish politics and political organizations. In Drohobych of the 1920s-1930s, there were branches of all the Zionist parties: general Zionists, radical Zionists, socialist Zionists “Poale Tsion,” Revisionists, religious Zionists “Mizrahi,” etc. Every party and organization had its own youth movement: “Gordonia,” “Hashomer Hatsair,” “Bnei Akiva,” “Beitar,” “Hatikva,” “Ahva Hevrutia,” “Theodor Herzl,” WIZO, “Hehaluts,” etc. In 1938, the umbrella organization “Merkaz Noar” (“Center of Youth”) for all the Zionist youth organizations was established.

Parallel to Zionists, political anti-Zionists forces had their adherents in Drohobych: the religious parties “Mahzike Hadat” and “Agudat Israel” with its youth organization “Tseire Agudat Israel,” the socialist party “Bund” and its youth organization “Zukunft,” and many Jews were members of an illegal communist party. The last remnants of assimilationists were united in the organization “Ihud” (“Union”).

The Jewish parties fought among themselves in the elections to the community Board, but in 1920s-1930s the Zionists usually won the majority of votes. In the City



Council, Jews had between nine and 11 seats out of 36, and Leon Tanenbaum was Deputy Major in the 1930s.

There was a private Jewish school in Drohobych with 900 pupils, and the teaching language was Polish. Religious education was available in traditional private *heders*, in the Talmud Torah, run by the community, and in the girls school “Beit Yaakov” – one of a nation-wide network of the “Agudat Israel” sponsored schools. In 1919, Russian refugee brothers Rabbis Rafael and Avraham Kitigorodesky established a yeshiva in the Lithuanian style in the women's gallery of the abandoned *beit-midrash* of Haim Shapira. In 1921, the yeshiva moved to the building of the Great Synagogue. Although, the majority of Jewish children studied in the non-Jewish schools: the state boys’ gymnasium, the merchant gymnasium and two private girls gymnasiums.

In spite of diminishing resources, the community continued to maintain the orphanage, the Old Age Home, the Jewish hospital and kindergartens. In the 1920s, the community repaired the bathhouse and established a new Jewish cemetery. From 1934-1938, it carried out repairs and improvements to the Jewish hospital.

The official rabbi of Drohobych in the 1920s was Dr. Yaakov Avigdor, writer and scientist, the author of *Abir Yaakov*. At the same time a number of other rabbis (orthodox rabbi, Wolf Nussbaum, reform rabbi Dr. Margoliot, and Schreier after him) continued to give religious services to the Jewish population. Many Galician Hassidic *tsadikim* settled in the city and established their courts there. Most of them perished in the Holocaust: Eliezer, son of Todros of Nemirow from the dynasty of Belz; Eliezer Rubin (1863-1943), son of Haim-Yehiel from the dynasty of Rufshits; Moshe of Stanislaw (d. 1943), from the dynasty of Karlin-Ludmir; Avraham Heshel of Stanislaw, from the dynasty of Zbaraz (1888-1943); Israel David Rokeach (1880-1943) and his son Efraim Arie (1909-1942), called the *rebbe*s from Kotov (Banja-Kotowska); Nisan Haim from the dynasty of Przemyśl-Nedvorna. Meir Fenster, called the *rebbe* from Lwow, was very popular among the common people especially among poor women. His court was situated in Lan near the “Old Beit-Midrash,” and later it



moved to Kominarska St., close to the salt boiling factory. He had the *beit-midrash* and mikveh in his court.

More than 20 synagogues existed in Drohobych in the 1920s and 1930s. The synagogues may be divided into different types according to their situation in the city or kinds of people praying there. At first, synagogues were concentrated in the old Jewish quarter Lan, where at least four synagogues existed:

- The Great or Choral Synagogue (see documentation). This synagogue was crowded only during the Holidays. Prayers were held according to *Nusah Ashkenaz*, with a cantor and chorus (but without an organ). This information allows us to assume that it was a “progressive” synagogue, similar to other synagogues in most of the large cities of Central Europe. In two rooms on both sides of a corridor (*pulish*) there were two small prayer halls (*shulelekh*) for tailors and shoemakers; due to lack of space, cabmen and wagoners who wanted to pray there too, had to pray in a private house next door using Torah scrolls from the synagogue.
- The Old *Beit-Midrash* of Lan (see documentation). It stood next to the Great Synagogue and was probably the one built in 1743. Fish merchants prayed there in the 1920s, and studies of Torah took place there, too.
- The Lan-Kloiz Synagogue also stood in the Lan district, in a side street, opposite to the *mikveh*. According to the Hassidic tradition, Rabbi Itshak of Drohobych prayed there, and in the 1920s it belonged to one of the Hassidic *rebbes*. The building was destroyed before the Second World War.
- The *Beit-midrash* of Meir Fenster, the *rebbe* from Lwow (see above).

The next place with a concentration of synagogues was around the market place, the center of the city’s economic activity. Based on our findings, there were at least five synagogues there:

- The “Yishrei Lev” Kloiz (see documentation). Established by Zelig Lauterbach, it stood in a courtyard near the market square. In the 19th century it was a synagogue for the *maskilim*, while in the 1920s the rich Zionist-oriented intelligentsia prayed there.



- The *Beit-Midrash* “Hevrat Kedoshim” (see documentation). It stood on Podwalna St., also near the market square. In the 1920s assimilated Jews prayed there.
- Zidachever Kloiz was also situated near the market square. It was a wooden building, narrow and long. In spite of its name, people from the market prayed there and not the Zidaczow Hassidim.
- The “Reb Mordkhele Reb Jonches Kloiz” was situated near the “Zidachever Kloiz.” It had a dirt floor.
- “The Old City *Beit Midrash*” was situated in a side street near the “Hevrat Kdoshim.” Poor old people prayed there in the 1920s and 1930s.

The Hassidic synagogues were dispersed through the city and belonged to the different Hassidic communities and Hassidic *rebbe*s:

- The “Sadigorer Kloiz” in the court of Rabbi Haim of Drohobych.
- The “Reb Nahum-Hirsh Kloiz” on Zawalna St. of Belz Hassidim.
- The “Komarner Kloiz” of Komarna Hassidim.
- The “Zidachever Kloiz” of Zidachow Hassidim.
- The “Sambor Kloiz” of *rebbe* Yehoshua-Heshel Samborer on Shkolna St. It was destroyed in the Holocaust, since it was situated within the ghetto.
- The *Beit-Midrash* of Meir Fenster on Kominarska St., next to the salt boiling factory.
- The “Boianer Kloiz” of the Boian Hassidim.
- The “Kotover Kloiz” of the Kotov Hassidim.
- The Synagogue on Garbarska St.
- The “Beit Yosef Synagogue” on Stryiska St. (see documentation).

Another type of synagogues was the modern reform synagogues established by the intelligentsia:

- The “Osei Hesed” Synagogue on Stryiska Street (see documentation). There rich Jews prayed, including the city’s rabbi, Dr. Y. Avigdor.



- The reform “Temple” in the building of the Old Age Home on Mickewicz St. The reform rabbis, Dr. Margoliot and Schreier preached there in Polish. It also contained a library.
- The second reform “Temple” was established in the 1930s in the building of the Orphanage.
- The synagogue in the Zionist “Jewish House Beit Yehudah” on Grunwaldska St. was the center for Zionist activities.

The Holocaust

In 1939, Drohobych, together with the eastern part of Poland, was annexed by the Soviet Union. Hundreds of Jewish refugees from the western part of Poland, occupied by Nazi Germany, fled to the city. The Soviet authorities nationalized all enterprises, closed most of the Jewish organizations, stopped any political activity and started the deportations of former political and religious activists, owners of factories, shops, etc. From 1940 to the first half of 1941, close to 6,000 people were exiled from Drohobych and Borislav, of them, 3,600 Jews. However, two Jewish schools (in Yiddish), a library, and a club remained open in Drohobych. The Jewish hospital, orphanage and old age home, as well as polyclinics, became state organizations.

Drohobych was occupied by the German army on the 30th of June, 1941. Pogroms by the local population, helped by German troops, started in the first days of the occupation. Jews were killed on the streets or taken from their homes to the prison building where they were beaten. Four hundred and sixty Jews, mainly from the intelligentsia, were taken to the Jewish cemetery and killed there. From the 15th of July, all Jews were obliged to wear white badges with the blue Star of David. On the 22nd of July, the *Judenrat* and Jewish police were established and Jews were forced to provide a payment to the German authorities. Jews were prohibited from visiting the marketplace and restricted in using main streets. Work camps for large factories were established.



At the end of November, 1941 a new “action” was carried out during which 300-400 Jews were killed in the Bronica forest. Amongst them were friends of Bruno Schulz, the painters Anna and Marc Zwillich.

In February 1942, the idea that Jews could be saved from deportations to work camps brought the Judenrat to establish a number of different workshops. There, hundreds of Jewish artisans and specialists were set up to work. About 1,500 Jews worked in the oil factories.

At the end of March 1942, a mass “action” was carried out and about 2,000 Jews were sent to Belzec. In the second mass action from the 8th to the 17th of August 1942, about 2,500 Jews were sent to death camps, among them poets, writers and painters: Heinrich Weber, Artur Zeczica (Buchsbaum), A. Brawn, G. Kuperman, S. Acht. About 600 were killed in their homes.

In September 1942, the ghetto was established; it included the following streets: Czacki, Kobalska, Garbarska, Kraszewski, Rybia, Skutnicka and part of Szinkewicz. About 9,000 Jews lived in the ghetto, among them 1,000 from nearby villages.

On the 23rd and 24th of October 1942, in a new “action,” about 2,300 Jews, including the personnel of the *Judenrat* and the Jewish police, were deported to Belzec, and all 300 patients of the Jewish hospital were killed on the spot. In the ghetto, about 1,500 Jews died from hunger. In November, another action was launched and went on uninterruptedly for an entire month: more than 1,000 Jews were sent to Belzec. On the 11th of November, after an attempt by a Jewish pharmacist to kill one of the Gestapo, a “wild action” was carried out, during which 186 Jews were killed on the streets, amongst them the famous writer Bruno Schulz. At the end of 1942, about 5,000 Jews remained in the ghetto. In the beginning of 1943, Jews working in oil factories were concentrated into separate labor camps –one on Borislawska Street and the other on Jagellonska and Garnczarska streets. In the suburb of Hirawka, an agricultural work camp was established. Another three work camps existed in the city.



In the "action" of the 15th of February 1943, 450 Jews, including the *Judenrat*, were killed in the forest in Bronica. Till the 20th of May, the Drohobych ghetto held 2,300 Jews. From the 21st to the 30th of May, the ghetto was liquidated and all the Jews were killed in Bronica. The remaining Jewish policemen were killed on the Jewish cemetery on the 6th of June 1943. During the rest of 1943, almost all workers at the labor camps were murdered in the Bronica forest. The more essential specialists were sent to Plaszow camp.

The Red Army liberated Drohobych on the 6th of August 1944.

Post-war period

After the liberation of Drohobych, only 400 Jewish survivors emerged from their hiding places. Some Jewish survivors from other concentration camps and from the inner Soviet Union also returned to the city. Most of them emigrated in the end of the 1940s to Poland (as former Polish citizens) and from there to Israel, the USA and other countries.

The Jewish population of Drohobych during the Soviet regime came primarily from eastern parts of the Soviet Union. In 1959, there were 800 Jews (1.9% of the total population), and in 1970, there were 3,000 Jews. The Jewish public and religious activities were completely prohibited by the authorities. With *Perestroika*, when the gates of the Soviet Union opened, the Drohobych Jews started to emigrate, primarily to Israel. It is estimated that there were about 1,000 Jews in 1994 and about 200 Jews in 1997. At the same time Jewish activity was revived, mostly with support from abroad. In 1993, the religious Jewish community received the building of the Great Synagogue, where a congregation was reestablished.

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State Archive of the Lviv District:

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Coll. 1, inv. 14, file 3077 (HM2/8860.1)
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Coll. 1, inv. 52, file 1182 (HM2/8855.2)
Coll. 1, inv. 52, file 1194 (HM2/8855.3)
Coll. 1, inv. 52, file 1364 (HM2/8682.3)
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Coll. 1, inv. 52, file 1375 (HM2/8855.16)
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State Archive of Ivano-Frankovsk District:
(The signature in parentheses – microfilm in CAHJP)
Coll. 2, inv. 1, file 281 (HM2/8653.4)



The Choral (Great) Synagogue.

(Philip Orlik St.)

Built in 1842-1865.

During the Soviet regime, it was a furniture warehouse and altered accordingly. In 1993, the building was returned to the Jewish community.



Choral (Great) Synagogue

The Great Choral Synagogue is the most impressive of the Jewish structures in Drohobycz. Built in 1842-65, the three story brick structure towers over the street. Its style is a variant of the then popular Rundbogenstil. The facade is well organized: massive pilasters surmounted by a decorated gable frame the entry which, despite its monumental treatment is a relatively simple doorway, with two windows placed above it vertically. A larger gable decorated in a similar but slightly larger-scaled fashion surrounds the entry treatment. It is crowned by the tablets of the law, and supported again on pilasters capped by decorative towers. Vertical rows of three windows are inserted between the pilasters. The edges of the building's main facade are framed again by pilasters and topped by towers --slightly smaller than those closer to the center-- whose decorative treatment is a variant of that of its neighbors. Again, a set of windows fills the space between the pilasters. This motif is repeated on all the facades, though on the N and S facades, the three windows are replaced by a single, three-story tall, round-headed window; and on the E facade, backing the Torah ark, the center window of the three is round.

In fine Austro-Hungarian tradition, the facade of the building presents a grander appearance; the two outer bays of the facade are stair towers, the building is actually only as wide as the three central bays. A small entry hall mediates between the exterior and the main sanctuary space and gives access to the stair towers of the two women's galleries, both of which are located above the entry way. The main sanctuary is what some have identified as being of the "nine-bay type." That is, four supports arranged in a square in the center of the space visually divide it into nine, generally equal, units. The Bimah stood in the center between the four supporting pillars.



The Choral Synagogue: view from west



The Choral Synagogue: view from west



The Choral Synagogue: western facade



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The Choral Synagogue: western facade, detail



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The Choral Synagogue: eastern facade



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The Choral Synagogue: northern facade



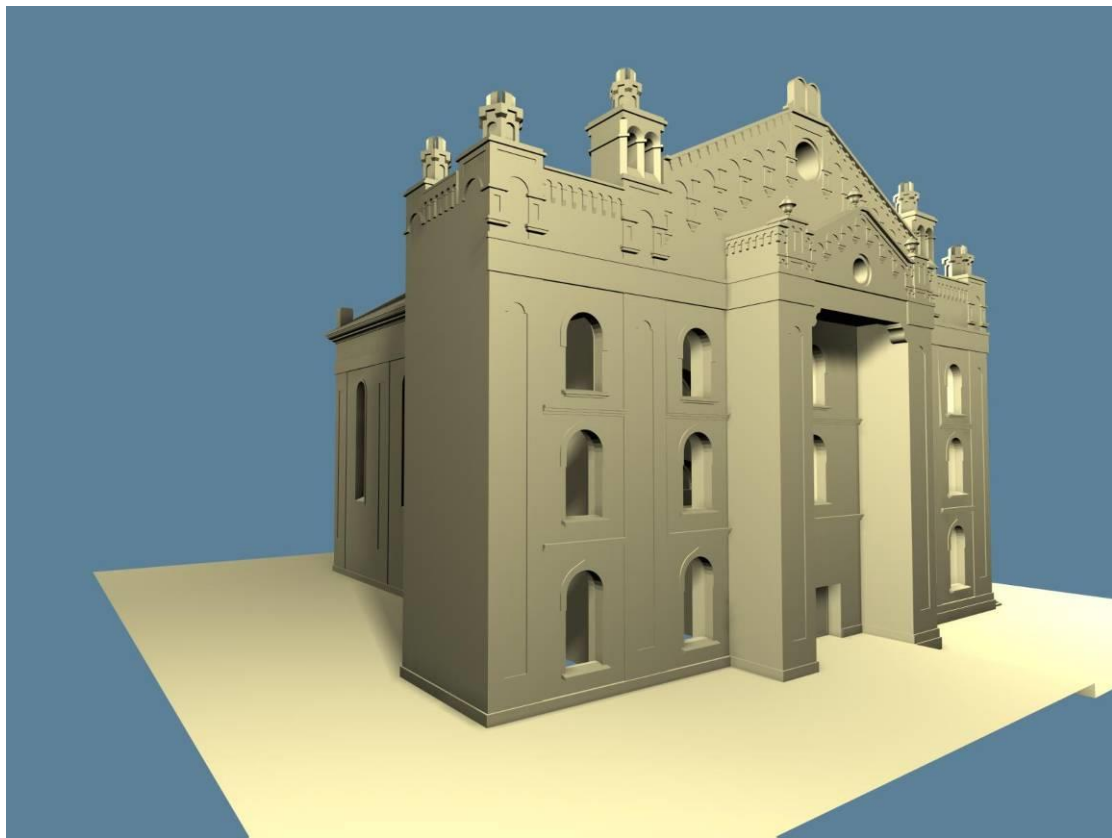
The Choral Synagogue: northern facade and northern tower



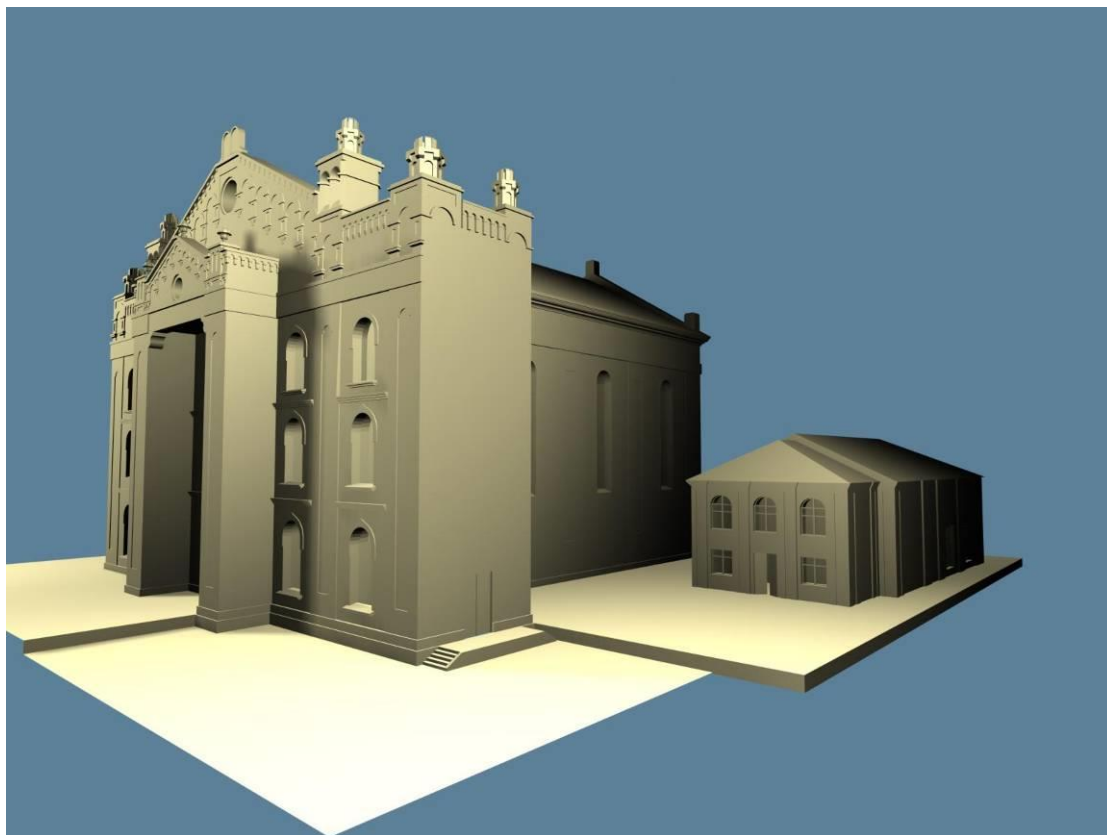
The Choral Synagogue: southern facade



The Choral Synagogue: interior, second floor women's gallery



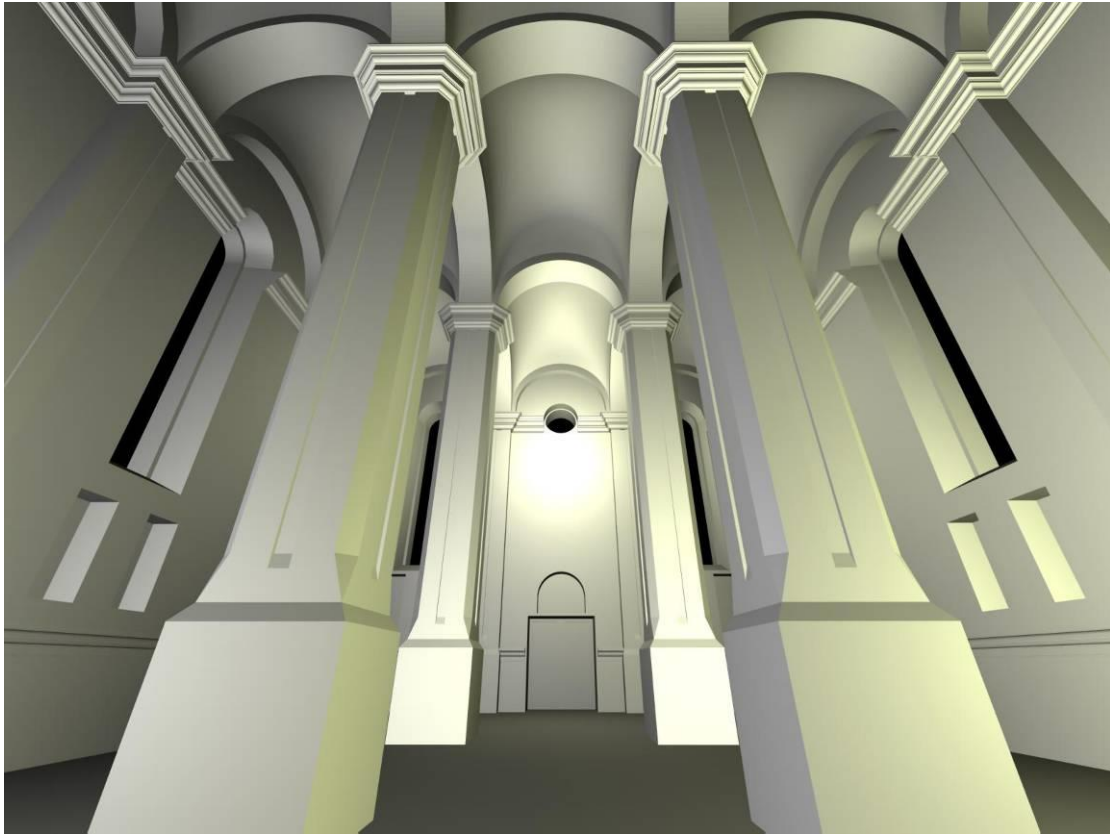
The Choral Synagogue—computer model: view from northwest



The Choral Synagogue—computer model: view from southwest



The Choral Synagogue—computer model: view from northeast



The Choral Synagogue – computer model: interior view towards east



The Old Beit Midrash of "Lan" (Probably the Old synagogue)

(Philip Orlik St.)

Built probably in 1743.

Today used as a bakery.



Old Beit Midrash of “Lan”

As with many building in Ukraine, the religious origins of the Small Synagogue of Drohobycz located next to the Great Choral Synagogue are evident only in the fabric of the building, upon close examination. The building, currently a bakery, has been heavily renovated --seemingly none of the original interior fabric remains. From what does remain, as well as a knowledge of the origins of the building, a reasonable description of the original synagogue can be deduced, though essentially only for the exterior. Three bays wide, the facade faces out to the street on which the Great Choral Synagogue is located. The pilasters which separated and framed the three bays are still evident, as are those of the sides.

The precise location of the entrance doorways is, at the moment, unknown. While two doorways, one for men, one for women, placed symmetrically on the facade is likely, the possibility of a single entryway, probably centered in the facade can not be excluded.

In the case of two doors, one would lead to stairs to the Women’s Gallery. With the main entrance in the center of the facade, access to the stairs leading to the Women’s Gallery would be internal. Currently a single narrow doorway leads to the main congregation hall; extensive destructive renovations do not allow for any theorizing about the internal organization, though the upper two stories are definitely a later addition.



The Old Beit Midrash of "Lan": view from west



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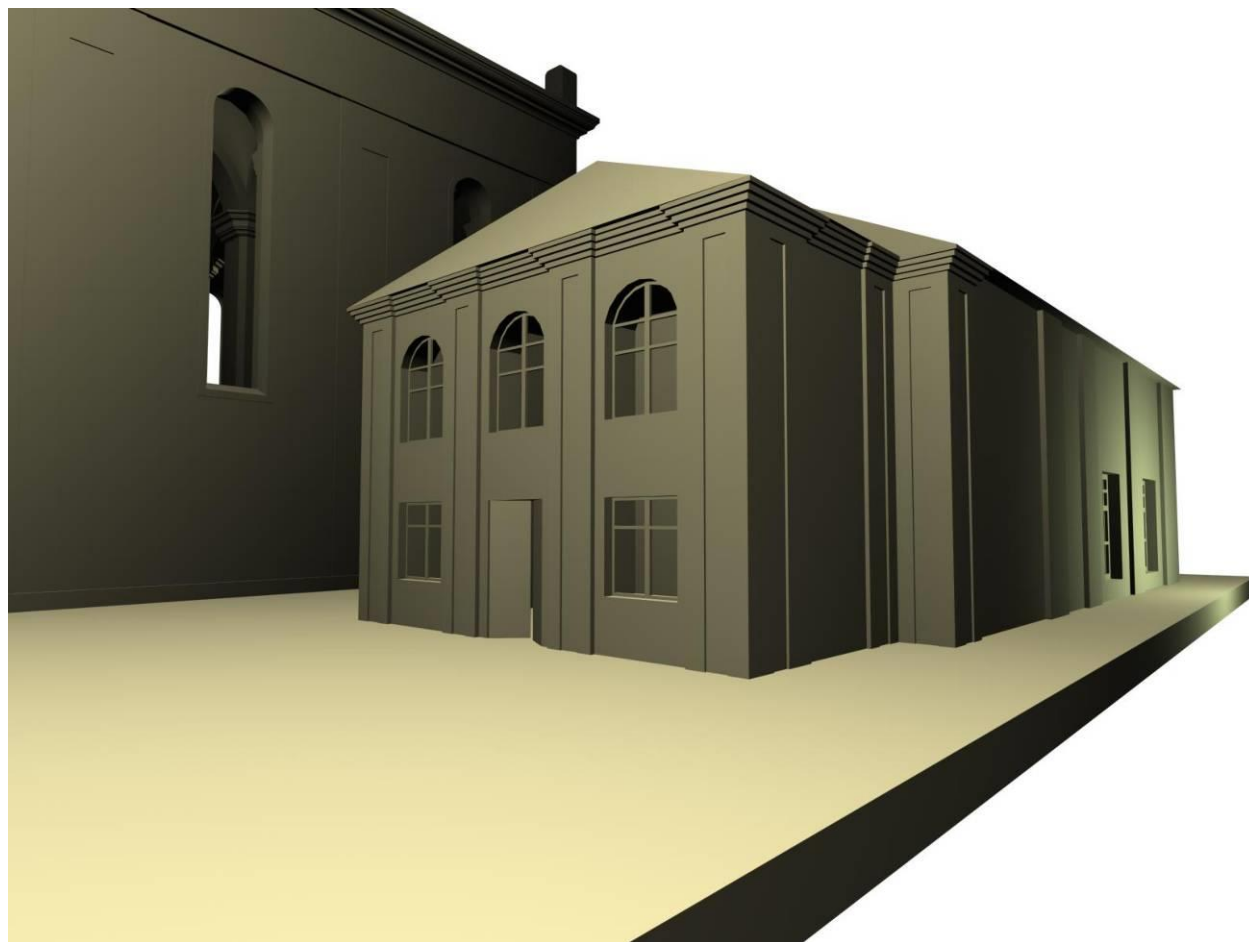
The Old Beit Midrash of "Lan": view from west



The Old Beit Midrash of "Lan": interior view



The Old Beit Midrash of "Lan": interior view



The Old Beit Midrash of "Lan"-computer model: view from southwest



The Osei Hessed Synagogue

(The corner of Mazepa, formerly Zamkova St. and Sholem-Aleikhem St.)

Built in 1909, architect unknown.

Today used as sport hall.



Osei Hesed Synagogue

Despite extensive alteration --the building has been essentially gutted-- the beauty and sophistication of design which the New Synagogue of Drohobycz built in 1909 once presented to the populace remains evident.

Closely hewing to its slightly irregular lot, the building itself is a slightly irregular parallelogram, the non-right angles disguised by the corner treatment. Both street facades present a stylized and intelligent facades. The W facade, the smaller of the two, is framed by two small towers, rising only slightly above the cornice line, stylistically related to the Viennese Secession, though, as the architect is currently unknown, the exact relationship remains elusive. The towers, strongly and smoothly rusticated on the lower portions, are capped by strongly styled pediments flanked by rich plaster decoration. The entire cornice of the building --masking the true roofline-- is punctuated by small towerettes which reiterate the rhythm of the facade. The SW tower window is blind, paralleling that of the SE corner and reflecting the interior organization of the building.

Between the towers of the W facade are three windows; the northernmost is divided through by a floor, as is the tower window, reflecting the location of the Woman's Gallery in the interior. Both windows extend slightly lower. Separating the center windows are Secession-style pilasters, which extend to just below the rustication of the towers.

The S facade, having a fourth window, has a more complex rhythm. Rather than the simple (1)-2-1-2-(1) of the W facade, it has a 1-2-1-2-2-1-2-1 with fractional pilasters framing either side. On both facades, the rhythm of the pilasters is repeated in the attic level. The E facade, relatively plain, features the entrances, originally separate ones for Men and Women, though one has now been closed up. The S corner has a risalite with a blind window, paralleling that of the W facade. The northern door was originally the Women's entrance while the southern door, now closed, was



the Men's. Presumably, both original doors were identical, though only one elaborately-worked wood and metal creation remains.

Due to the extensive interior alterations --the building has been gutted and converted into a gymnasium, little factual can be said of the interior design. Scant evidence of the original function remains' a small depression centered on the southern, Jerusalem-facing wall, located opposite the center pair of pilasters on the S facade, though not marked from the exterior was probably the Torah niche. This contention further supported by the presence of two blind windows on the E and W facades, which would render the interior lighting more pleasant. The location in the N of what appears to be the Women's Gallery would also support this conjectural internal organization, but the substantial alterations to the interior render the significance of any interior organization speculative.



The Osei Hesed Synagogue: view from southwest



The Osei Hesed Synagogue: southern facade, detail



The Osei Heshed Synagogue: southern facade



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The Osei Heshed Synagogue: view from southeast



The Osei Hesed Synagogue: view from southeast of eastern facade



The Osei Hesed Synagogue: western facade



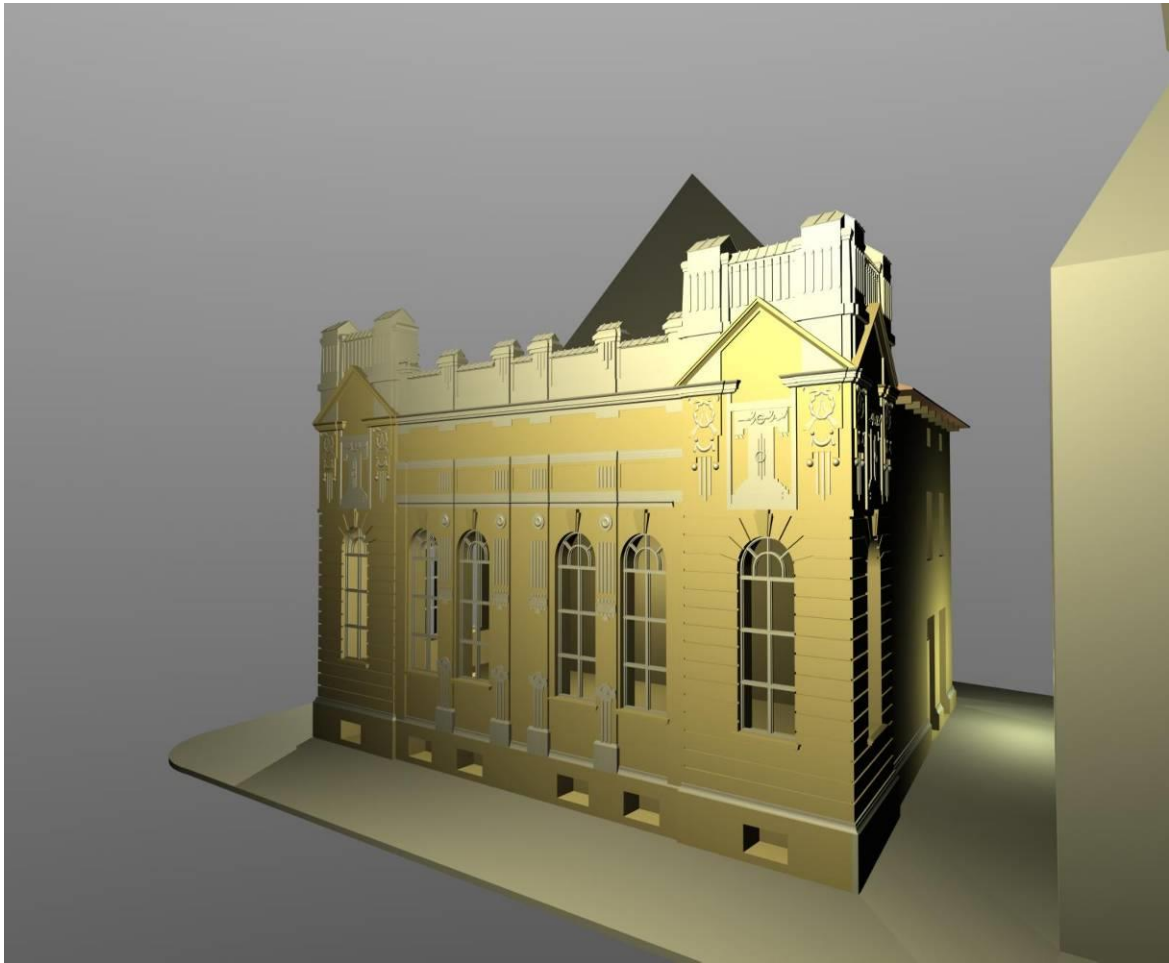
The Osei Hesed Synagogue (western facade) and Sholem-Aleikhem Street



The Osei Hesed Synagogue and Mazepa Street



The Osei Heshed Synagogue-computer model: view from southwest



The Osei Hesed Synagogue-computer model: view from southeast



The Jewish Old-Aged Home.

(Shevchenko, formerly Mickewicz St.)

Built in last quarter of 19th century.

Today used as a city library.



The Jewish Old Age Home

A typical Austro-Hungarian official building, the Drohobycz Old Age home which incorporates a synagogue has a central portion of 2 ½ stories flanked by two wings of a single story each. The central slightly more elaborate portion is divided into three bays with the outer two identical. On the slight base, which runs beneath the entire building, the first floor of the central pavilion has two round-headed windows --with a central one extended to a doorway-- each topped with heavy keystones. Pilasters separate the windows. Demarcating the first from the second floor is a row of three lozenges in relief, one over each window. The second story windows are smaller, square windows, the central one blind. They too are separated by pilasters. Small rectangular attic lights are in the level above them and the whole central pavilion is surmounted by a strong cornice, above which the peak of the roof appears. Plasterwork quoins mark the edges of the central portion and their pattern is repeated by the rustication of the flanking wings.

Significantly lower, the flanking wings each have four equally-spaced triangular headed windows, each surmounted in turn by a small attic light. This continues around the sides and the back, where, because of the slope of the land, the windows appear to be higher. Though still visually predominant, the rear of the central bay is treated far less monumentally: though the round-headed window surmounted by a square window motif is repeated, the decorative plasterwork which renders the front facade so impressive is lacking. A railed porch connects the interior walls of the wings with the central pavilion.

The interior layout is rather confused, with a number of rooms joining one another with no clear organizational scheme. The synagogue, marked visually on the exterior, is now the study room of the library to which the building has been converted. The central doorway has been closed off --entrance is now gained from



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the side door. A small women's gallery still remains.



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The Jewish Old Age Home: view from north



The Jewish Old Age Home: southern facade, central part



The Jewish Old Age Home: northern facade, central part



The Jewish Old Age Home: southern facade, western part



The Jewish Old Age Home: interior, northern wall



The Jewish Old Age Home: northern facade, eastern part



The Jewish Old Age Home: southern facade, western part, detail



The Jewish Old Age Home: interior, northern and eastern walls



The Jewish Old Age Home: northern facade, central part



The Jewish Orphanage

(Lesia Ukrainka, formerly Sobieski St.)

Built in 1913 by Franciszek Jelonek.

Today used as pedagogical college.



The Jewish Orphanage

The 1913 Sobieski street orphanage, by the architect Franciszek Jelonek, is an exceptionally well-designed institutional building. The street facade features a central part, set slightly forward, flanked by two wings containing bedrooms and office space, which run deep into the lot.

The entire building rests on a rubble basement, which counteracts the slight slope of the lot. The next floor is smooth rustication, probably over a rubble base. The upper two stories of the building are of brick with ashlar trim; quoins mark the corners of both the main part and the side wings. A simple brick-work cornice caps the two side wings while the central part has a slightly more elaborate cornice, though also of brick. The roofline of the central part rises slightly higher than that of the flanking wings, underscoring its importance.

The central part is organized in three vertical bays: two identical bays flanking the central one. Each flanking bay has a pair of windows: a light over a 2x2 in the rubble story, two round-headed windows in the rusticated story and again in the lower portion of the brick story and a large rosetted-window in the upper portion. The center bay has a double door surmounted by a round-headed light in the lower portion, within an ashlar frame extending to just above the level of the brick stories. Above the door frame is a large window composition, of two 2x2 windows surmounted by a round-headed transom and separated by a column. Smaller quoins mark the edges. An ashlar arch caps the entire window composition.

The flanking wings, of one and a half bays, follows the same general organization as the central part: square windows in the rubble base, round-headed in the smoothly rusticated portion. In the upper levels, however, the subsidiary positions of side pavilions is expressed through the fenestration. Rather than fully round-



headed windows, there are windows under flat arches. The two upper stories of the wings are divided by an ashlar course.

The interior organization of the building is relatively straightforward. Behind the central part is a stair tower which gives access to the single-loaded corridors of the two flanking wings.

Of particular note in the interior is the small synagogue located in the upper story of the central part, demarcated on the exterior by the large window of the upper stories. Oriented east-west, with the woman's gallery in the upper portion of the western end, the synagogue occupies the physical and spiritual center of the orphanage.



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The Jewish Orphanage: southern faade, central part



The Jewish Orphanage: northern facade



The Jewish Orphanage: southern facade, central part



The Jewish Orphanage: interior, a window of the woman's gallery



The Jewish Orphanage: view from north



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The Jewish Orphanage: view from southeast



The Jewish Orphanage: interior of the synagogue, western wall with women's gallery



The Jewish Orphanage: southern and western facades



The Jewish Orphanage: interior of the synagogue, northwestern corner



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The Synagogue on Rynok Square, 32

probably

Yishrei Lev Kloiz

Built at the end of the 19th century

Today used as apartment building



The Synagogue on Rynok Square

A three-bayed, two storied building on a small base, which counteracts the slight slope of the site, the Rynok synagogue betrays no outward signs of its original use. The building is visually unified by a simple rhythm. The upper stories of each of the three bays contains a pair of round-headed windows (the square headed window now present is an obvious alteration --the outline of the former, original window can be seen in the plaster) while the bays on the first floor are differentiated by their fenestration. The northern bay has two large six-paneled doors topped by transoms; one leads to a staircase to the upper floor, the other gives onto the major room of the first floor. The central bay has two square-headed windows, with three horizontal lights across the top and two pairs of three vertical lights. The southern bay has another window of the type in the central bay located next to a door, which now gives onto a narrow room which runs the depth of the building and has a bricked-up doorway giving onto the main space of the floor.

The original utilization of space is unknown, but it seems likely that the first floor was used as a sanctuary space, while the upper floor was a study room. The presence of a niche in the E wall would support this contention, but the doorway on the S wall remains inexplicable.



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Kloiz Yishrei Lev: view from southwest



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Kloiz Yishrei Lev: view from northwest



The Synagogue on Podvale Street, 3
probably
KLoiz of Nahum Hirsh of Belz Hasidim

Built at the end of the 19th century

Today used as apartment building



Podvale Street Synagogue

The Podvale synagogue is a small 4 x 2 bay building which today bears no evidence of its former use. Sited on a low basement, the building consists of a single large room (though the basement, about a third of the size of the hall, has been divided into several smaller rooms). Little can be gleaned about the original organization of the building, though the stepped interior roof would suggest a southern--towards Jerusalem-- prayer orientation, not uncommon in Ukraine, but this, in the face of the lack of evidence, remains primarily speculative. No evidence, interior or exterior, seems to remain of a Torah niche.

The street facade is plain, with a pair of windows on each of the two courses. On the E facade are four large round-headed windows, whose forms are repeated on the upper course of the N facade.

Because of the extensive renovations and current poor state of the building, its history remains problematic.



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The Beit Yosef Synagogue

(Stryiskaia St.,118)

Built at the end of the 19th century.

Today used as a workshop.



Beit Yosef Synagogue

This building, currently used as a workshop, again shows the architectural footprint of its original use as a prayer hall. The brick building, with its stepped facade reminiscent of North German Brick Gothic, has been heavily altered. The north facade of the narrow building has had a car entrance cut into it, destroying all evidence of the original form. Hypothetical reconstruction would place an entrance in either the center, flanked by two round-headed windows, or two separate entrances, with a central window.

The E facade of the building shows two visually distinct portions. The main hall is a low long one story structure and attached to that, currently accessible though the hall and two stories tall is the second portion. Whether these were constructed at the same time is, at present, unknown though further archival research should resolve the question. The distinction between the two parts is underscored by the different roofs and the different fenestration. The roof of the long hall is peaked, that of the larger hall is slanted. On the E facade, the two-story hall has four windows with flat arches; the lower two have been almost completely bricked up. The lower hall has round-headed windows, arranged in two groups of three, centered on a half light. The W facade of the entire building is unfenestrated.

The interior organization of the building is puzzling. To the east of the entrance is a small room, of indeterminate use. Of the two-story portion of the building, the upper floor is offset by only about half a floor, while the space below it, now only accessible from the exterior, is less than a full floor. The spatial organization no doubt reflects the alterations to the building since its conversion from a synagogue.



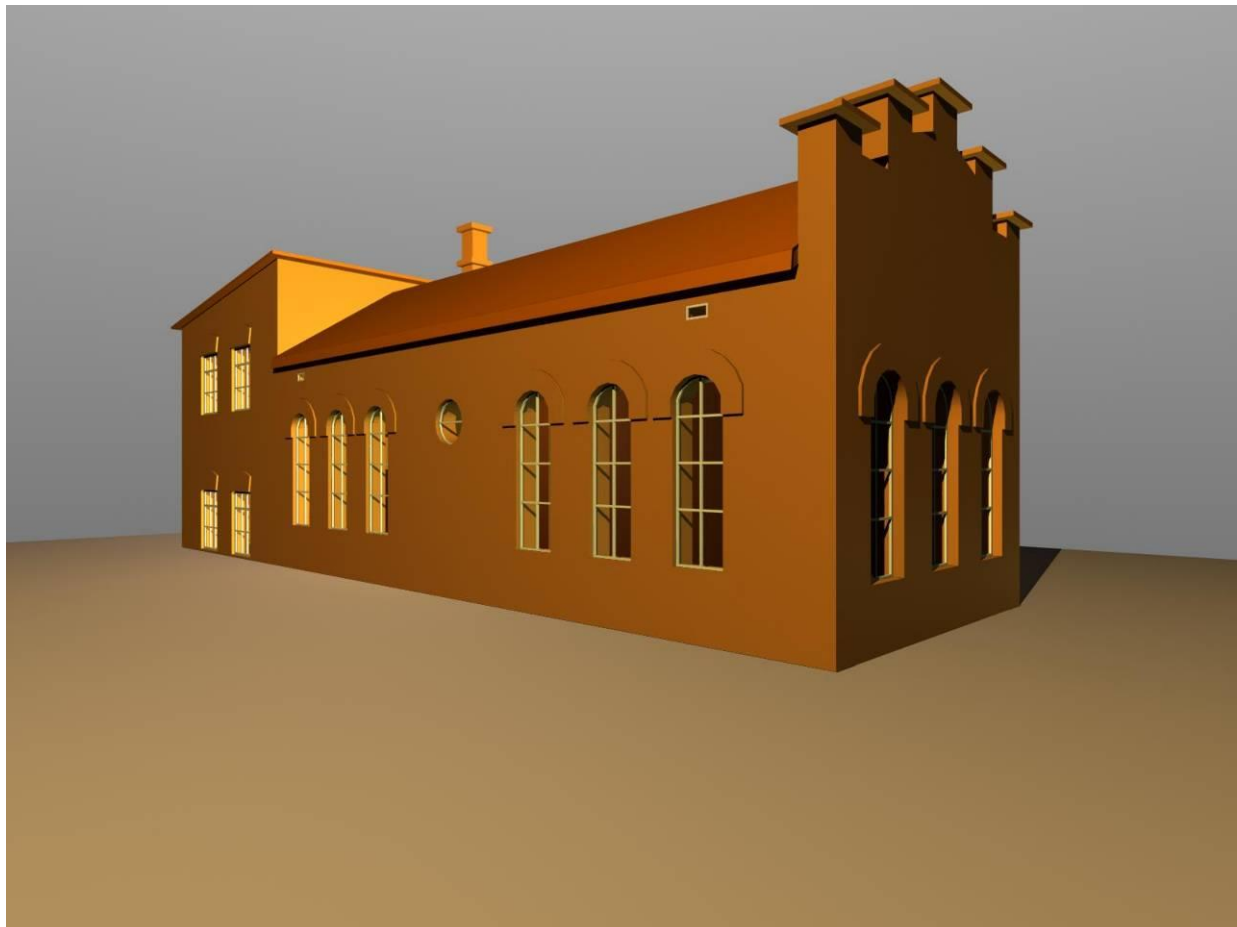
The Beit-Yosef Synagogue: view from northwest



The Beit-Yosef Synagogue: interior view, eastern wall, the Torah Ark place



The Beit-Yosef Synagogue: view from southeast



The Beit-Yosef Synagogue-computer model: view from northeast