

S U M M A R Y

JERZY WYROZUMSKI

THE JEWS IN MEDIEVAL CRACOW

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The author assumes that the Jews came to Cracow in the end of the 11th c. when, because of persecutions, they had to leave Prague and part of them went to Hungary and the other part to Poland. The Jews and their connections with Cracow in 1173—1177 are mentioned in Wincenty Kadłubek's Chronicles. Some issues of Mieszko Stary's coins originating from the same time had Hebrew inscriptions. No information exists about the Jews in Cracow in the 13th c. but it is due to the lack of any sources. The municipal books take their origin as late as 1300.

Already the date 1304 tells us about ulica Żydowska (the Jewish Street), today St. Ann's Street which is an evidence of a bigger centre of the Jews. A similar situation was in Kazimierz, although the Jewish district was established after the town had been founded (1335) what is proved by the existence of the Jewish Gate described in 1389. The Jewish district in Cracow was situated more or less between Gołębia Street and Szczepański Square or St. Thomas Street; in Kazimierz it was in the region of Miodowa and Szeroka Streets. Both districts had their communities but neither of them was of the ghetto character. The old and new synagogues existed simultaneously in Cracow together with cemeteries and an orphanage, and there was also a Jewish bath. The synagogue in Kazimierz had already existed in the 14th c.

The main preoccupation of the Jews of Cracow was usury and some of them became almost bankers as the Jew Lewek (the 14th c.) who was a tenant of the Cracow salt-mines and mint what was forbidden by the church law. The king Kazimierz Wielki recommended Lewek together with his family and the rabbi of Cracow to a special care of the town council.

The author indicates the sources of bias and prejudice of the Christian population towards the Jews and he investigates the increase of these phenomena during the 14th and 15th centuries. He describes the anti-Jewish tumult of 1407 and other signs of hostility, he shows the tendencies of restricting the Jewish trade in Cracow and Kazimierz and he ends his reflections with the episode of the displacement of the Jews from Cracow to Kazimierz in 1495.

JAN M. MAŁECKI

THE JEWS IN THE ECONOMIC LIFE OF CRACOW IN THE 16th AND THE FIRST HALF OF THE 17th C.

SUMMARY

The king Jan Olbracht's act of 1495 resulted in removal of the Jews from Cracow to Kazimierz where a separate Jewish town was founded.

The Jews soon started broad economic activity. They developed trade and handicraft. In spite of the official bans they spreaded their activity out of the walls of the ghetto.

The problem became really serious as there were numerous complaints of the Christian guilds against the illegal economic activities (trade and handicraft in particular) of the Jews from Kazimierz in the area the Cracow city.

At that time the Jews also specialized in bank activities led on a large scale. The participation of the Jewish merchants in the trade in Poland was gradually increasing in the 16th and the 17th centuries and it became prevailing in the 18th c.

A similar situation was in Cracow. The Cracovian Jews were involved in small trade as well as in local, regional and even international market. It threatened the interests of the Christian merchants so there emerged numerous complaints and protests.

The custom registers of Cracow make it possible to get acquainted with the significant problems connected with the Jewish trade. They present all the imports and exports of goods as well as they allow to investigate the activities of the Jewish merchants the kind of the exchanged objects, the territorial scale of the exchange and the volume of transport.

In the 16th c. the Jews had the best trade contacts on the regional scale with Olkusz, Lelów, Będzin and also with Chęciny, Szydłów, Pińczów, Pacanów, Opatów, Nowy Korczyn and Przedbórz and in the 17th c. with Wodzisław and Jarosław.

The role of the Jewish merchants was very strong in the home trade on a broad scale. They kept the contacts with numerous places all over Poland, eg. with Warsaw, Piotrków, Łeczyca, Gniezno, Toruń and Gdańsk. The Cracovian Jews also took an active part in the trade with Lwów, Przemyśl and Lublin.

Foreign trade shows the scale of the trade operations undertaken by the Jewish merchants and their great initiative. In the 16th c. the Jews traded with Bohemia and Moravia and they monopolized almost entirely the trade on the Cracow—Prague route. They also had the contacts with Hungary, Vienna and Venice.

They imported first of all woollen cloth, linen, silk, wines, saffron, narrow goods, steel goods, fruit. They exported leather, furs, wax, lead, sulphur, feather and vodka.

In spite of numerous restrictions imposed on the Jews by the municipal authorities they managed to gain privileges which made it possible for them to conduct intensive trade activity. Such privilege was for instance a release from paying the customs (the same one concerned Christian merchants) or the royal privileges excluding them from the municipal jurisdiction.

THE JEWS OF CRACOW IN 1796—1939

SUMMARY

The last century and a half of the Jewish existence in Cracow was rich in social, economic, political and cultural changes. All of them constituted a part of the process of modernization of the Jewry taking place all over Europe. They became more dynamic in the sixties of the 19th c. when the legal equalization of the Jews with the other inhabitants of Cracow was established. Since that time their gradual coming out of the ghetto had lasted until the break of the World War II. It meant not only moving from the Jewish town in Kazimierz to Christian Cracow but also the assimilation of the European culture. As a result of the development of capitalist conditions the new social groups emerged characteristic for the modern nation as intelligentsia, middle class, lower middle class and proletariat. Apart of social divisions the new political orientations appeared in the end of the 19th and the beginning of the 20th c.: Zionism, socialism and liberalism; the orthodoxy of hasidic origin had also a strong position at that time. These orientations competed among themselves for influences in a community, the most important institution of the Jewish life. Besides the community there were many other social organizations, beginning from traditional brotherhoods, different secular and religious associations and ending on modern political parties. The community of Cracow belonged to the significant centres of Jewish life and culture until 1939. Cracow was not omitted by the increasing, in the 20th c. in particular, sharp rivalry between the Jewish and Christian inhabitants, there were many quarrels and conflicts but it is worth mentioning that the acts of violence had never, except one incident in 1919, taken place. Moreover, the integrational processes were much advanced. The number of the Jews taking part in the town life was constantly increasing and such personages as the rabbis Ber Meisels and Ozjasz Thon enjoyed the respect and fame not only in Cracow but far away from it.

JANINA BIENIARZÓWNA

THE STUDENTS — THE JEWS AT THE MEDICAL DEPARTMENT OF THE JAGIELLONIAN UNIVERSITY IN THE FIRST HALF OF THE 19th C.

SUMMARY

The Jews appear for the first time at the Jagiellonian University at the beginning of the 19th c. The first Jew who entered the Medical Department was Samuel Wolff. During half of a century it was possible to find generally 52 medical students and 14 students of so called „lower surgery” (chirurgia niższa) — the future surgeons with secondary education. The two level system was obligatory during the whole investigated period. At first, apart from the Jews from Cracow, from Kazimierz in particular, there were newcomers from so called West Galicia. In 1815—1846 the Cracovians prevailed but after the November uprisal a small number of students from Warsaw arrived who had started their studies at the Warsaw University. After 1846 the students from East Galicia, from Lemberg, entered the Jagiellonian University. As for the profession of the Cracovian students' parents their main preoccupation was trade: they were merchants, speculators and middlemen. The sons of the representatives of the health service

constitute the second large group. The sons of craftsmen and of the representatives of free professions constituted a small percentage. However the Jews entered the University from the very beginning of the 19th c. it was not easy to obtain a doctorate which made the private practice possible. The students willing to obtain this degree quite frequently moved to the German universities, most often to Berlin.

The second part of the article is devoted to the figures of outstanding representatives of the Jewish doctors. First of all the „clans” of the barber-surgeons (surgeons with the secondary education) of the Wolffs and Szancers were mentioned. The second rather numerous group contains short biographical notes on the Cracovian students who obtained doctorates in Germany. The first doctor who nostrificated his Berlin diploma in Cracow was Henryk Saul Rosenzweig. Usually the doctors who took their degrees in Berlin or Königsberg then settled in the Congress Kingdom of Poland. The list of the Cracovian students — the Jews who obtained doctorates at the Jagiellonian University is opened in 1843 by the two outstanding figures of the medical world: Józef Oettinger and Jonatan Warschauer who also played important roles in social and political life of the town. Oettinger was the first Jewish professor of the Jagiellonian University, Warschauer was a pioneer of Polish balneology and had a significant share in fighting against epidemics. Short biographical notes of Leon and Michał Rosenzweig, Konstanty Heumann, Fryderyk Braunstein and Jakub Drobner close the galaxy of the Cracovian doctors of Jewish origin who were educated at the Jagiellonian University in the first half of the 19th c.

ZOFIA WORDLICZEK

STUDENTS OF MOSAIC FAITH AT THE JAGIELLONIAN UNIVERSITY IN 1918—1939

SUMMARY

The article is based on the documents from the archives of Cracow. It consists of two parts: the first one deals with such problems as „*numerus clausus*” and „the desk ghetto”, the second one is devoted to the youth academic organizations focusing students of Mosaic faith.

The first part includes numerous lists and tables embracing the years 1921—22 and 1937—38. They indicate that there was no relation between the number of the accepted Jews and the percentage of the Jewish population. There were only general regulations defined in the bill of academic schools concerning this problem and detailed instructions or any indications had never been issued. If there was need of limiting the number of students of particular departments the decision belonged to the Department Councils which acted according to the 86 article of the bill of academic schools.

The problem of „the desk ghetto” for the first time emerged at the universities in 1931—32. During the next years until 1935 the incidents of this kind were not so frequent mainly thanks to the university authorities who reacted very strongly to such excesses. Unfortunately in November 1936 the Jagiellonian University became a scene of anti-Jewish incidents which took place at the Medical Department, Department of Law and Institute of Mathematics. The 24 hours lasting occupation of Collegium Novum ended with proclaiming a resolution in which Polish students demanded separate places in the lecture halls. According to the Senate's opinion that problem should be solved between the Polish and Jewish students and the lectures and classes should be suspended until November 30. The University started working on December 1 as the incidents did not repeat. November 1, 1937 did not belong to the quiet days of the University and the repeating incidents forced Władysław Szafer, the Rector, to issue regulations which would solve the problem of occupying places in lecture halls according to the

plan of the hall. In the academic year 1938—9 the Rector Tadeusz Lehr-Spławiński wanting to avoid the possible excesses connected with occupying the places in the lecture halls issued a special proclamation according to which Polish students organized in mutual aid societies had right to occupy the desks nearest the professor's one beginning from the first row and the rest of desks was to be left for the students who were not united in any associations. So the university authorities using their rights sometimes undertook the most severe steps as even suspensions of lectures and temporary closing of some schools in order to finish with anarchy and confusion. Unfortunately the situation often became difficult because of the attitude of the national social and political parties who did not realize the negative results of the struggles taking place at the universities and did not treat the incidents seriously what in turn made it impossible to achieve normal atmosphere.

The second part of the article deals with the academic organizations grouping the students of Mosaic faith in main university centres in Poland.

As early as in 1868 in Lemberg there was a Society of Assistant Professors (Towarzystwo Rygorystów), later on the following organizations were founded: The Union of the Jewish Students of the Institute of Technology (Związek Żydowskich Studentów Politechniki), The Medical Students Association (Towarzystwo Medyków) and the Law Students Association (Towarzystwo Słuchaczy Prawa). After 1918 these associations formed an Executive Committee constituting common headquarters for the East Małopolska (Little Poland).

In Warsaw the associations of the Jewish students were organized as the universities were being opened. All of them were focused in the organization of a general character called „The Jewish Academic Thatch” („Żydowska Strzecha Akademicka”) which constituted a part of the central organization „Auxilium Academicum Judaicum”.

In 1919 in Vilna a Mutual Aid Society of the Jewish Students (Stowarzyszenie Wzajemnej Pomocy Studentów Żydów) was founded. All the Jewish academic associations belonged to the common organization called „The Union of the Jewish Academic Associations in Poland” („Związek Żydowskich Stowarzyszeń Akademickich w Polsce”). Its chief organ was the Central Executive Committee. The monthly „Trybuna Akademicka” was the press organ of the union.

One of the oldest organizations in Cracow was The Association of the Jewish Students of the Jagiellonian University „The Fire” (Stowarzyszenie Żydowskich Słuchaczy UJ „Ognisko”), which replaced the Society of Assistant Professors (Towarzystwo Rygorystów) founded as early as 1897. The Statute of the Association was approved by the Senate on 13th of July 1920. „The Fire” was the owner of two estates: The Jewish Academic House in 3, Przemyska Street and the villa „Flora” in Zakopane. The association's activities were not limited only to Cracow but by its representative departments (there were 11 of them) they spreaded out of Cracow. According to data of January 1, 1939 there were 230 members of the Association. In 1922 the Union of Jewish Academic Youth of the Jagiellonian University „The Dawn — Hashahar” (Związek Żydowskiej Młodzieży Akademickiej UJ „Przedświt — Haszachar”) was founded. It continued its activity without any intervals. In the academic year 1937—38 it had 58 members.

The organization called The Society of the Jewish Socialist Youth „Union” (Stowarzyszenie Socjalistycznej Młodzieży Żydowskiej „Związek”) founded in January 1923 was dissolved in October 1933. Apart the ambitious plans the members of the Society did not perform any significant activities.

A similar case was with The Society of the Jewish Socialist Academic Youth „Jungt” — Youth (Stowarzyszenie Żydowskiej Socjalistycznej Młodzieży Akademickiej „Jungt” — Młodość) which, approved by the Senate on July 5, 1927, was dissolved on October 29, 1929.

In January 1933 the attempts of uniting The Association of the Jewish Academic Progressive Youth of the Jagiellonian University „Cheyruth” (Stowarzyszenie Żydowskiej Akademickiej Młodzieży Postępowej UJ „Chejruth”) founded in 1925 with the Union of the Jewish Academic Youth „Gordonia” founded in 1926 into one union called „The Academic Organization of the Zionists — Socialists” („Akademicka Organizacja Syjonistów — Socjalistów) were not approved by the Senate.

In March 1926 The Academic Society of Sightseeing Lovers (Akademickie Koło Miłośników Krajoznawstwa) was founded and, according to the Senate's wish in July 1926, it changed its name into the Jewish Society of Sightseeing Lovers (Ży-

dowskie Koło Miłośników Krajoznawstwa). According to data of January 11 1939 there were 43 members of the Society.

The attempts of organizing the Association of the Jewish Academic Youth of the Jagiellonian University „Achdut” (Stowarzyszenie Żydowskiej Młodzieży Akademickiej UJ „Achdut”) failed because of the sad excesses caused by the members of the General Meeting during which the authorities of the Association were to be elected.

In December 1933 The Association of the Jewish Students of the Jagiellonian University „Bar Kochba” (Stowarzyszenie Żydowskich Słuchaczy UJ „Bar Kochba”) was founded.

The Association of the Jewish Religious Students of the Jagiellonian University „Moriya” (Stowarzyszenie Żydowskich Studentów Religijnych UJ „Moriya”) founded in February 1934 had 23 members in the academic year 1938—39. The number of members was constant.

In March 1935 the Association of the Jewish Academic Youth of the Jagiellonian University „Arlosorovia” (Stowarzyszenie Żydowskiej Młodzieży Akademickiej UJ „Arlosorovia”) was founded. In the academic year 1937—38 and 1938—39 the number of members was not changed and it was 28.

In 1936 two students' organizations were founded: in March „Collaboration”. The Union of the Jewish Academic Youth of the Jagiellonian University („Współpraca”. Związek Żydowskiej Młodzieży Akademickiej UJ) which in the academic year 1937—38 had 20 members;

in May 1936 the Association of the Jewish Medical Students of the Jagiellonian University in Cracow (Koło Medyków Żydowskich UJ w Krakowie). It was most numerous organization after „The Fire” („Ognisko”) — in the academic year 1938—39 there were 65 members.

There were also two corporations of the students of Mosaic faith. The first one was The Jewish Academic Union (Corporation) of the Jagiellonian University „Emunah” (Żydowski Związek Akademicki (Korporacja) UJ „Emunah”) the statute of which was approved by the Senate in November 1926. 29 students belonged to this corporation in 1938—39. The second one was the Jewish Academic Union Corporation of the Jagiellonian University „Kadimah” (Żydowski Związek Akademicki Korporacja UJ „Kadimah”) founded in December 1927. In 1938—39 it had 18 members.

Among the students' associations of mutual aid The Library of the Lawyers the Jews of the Jagiellonian University (Biblioteka Prawników Żydów UJ) performed an important function. It was founded in 1937. Its supervisory body was the Senate of the Jagiellonian University.

All the associations were obliged (under the disciplinary responsibility) to a strict compliance with the regulations worked out by The Rectorate of the Jagiellonian University.

CZESŁAW BRZOZA

JEWISH PRESS IN CRACOW IN 1918—1939

SUMMARY

The Jews were the only significant national minority in interwar Cracow. The Jewish population, percentage of which was 21—28%, exercised a strong influence on many fields of the town's life, publishing press among others.

This paper deals only with these magazines which, according to a generally accepted definition, were edited by the Jews and destined for the Jewish readers. The number of these papers edited in prewar Poland was 74 but many of them were ephemera. The Jewish papers and magazines were of much differentiated character as for the editorial and political profile, destination for different circles of readers and the language of edition.

The publishing houses edited books mainly in Polish. The books in Polish were most numerous, durable and had biggest circulations. Press in Jewish language was also of crucial importance, however only one magazine edited in Yiddish survived longer than 10 years, moreover the number of readers was very small. The magazines in Hebrew were very scarce, all the initiatives to continue a Hebrew edition usually failed after publishing several issues.

Press of political parties, the Zionists in particular, who were most vividly present in this area, was of significant importance. The „Nowy Dziennik” was a typical example of the most popular Jewish newspaper of a wide circulation not only in Cracow but all over West Galicia. It was the only paper which was edited without any intervals during the whole 20 years of Poland's independence and in the last years before the war even twice a day. The „Nowy Dziennik” focused almost the whole of the Jewish intellectuals. The achievements of other groups were neither so big nor permanent. However press reflected the rich mosaic of the Jewish political life, beginning from the orthodox conservatives to the advocates of communist parties.

The Jewish press of Cracow reflected all the significant events from cultural, religious and professional life. That is why it is so important and sometimes the only one source of the history of the Jewish community in Cracow and the South of Poland.

MAREK NATKANIEC

THE JEWISH ARMED UNDERGROUND IN CRACOW AND IN THE REGION OF CRACOW DURING THE NAZI OCCUPATION

SUMMARY

The years of the World War II brought the Holocaust of the Jewish population within the borders of the Polish state. German politics of extermination reached a stage in which only about 125 000 Jews survived, i.e. 35% of the prewar population. The Jewish resistance was organized in extremely difficult conditions in different centres of Poland. Cracow became one of the most significant centres of the Jewish underground. The organized Jewish underground was formed there during 1942. At first there were two main underground centres which focused the Jewish youth: the group of „Akiba” and the group of „Hashomer Hatzair”. Both groups much differed in the ideological aspect, however they represented the Zionist trend in the Jewish social life. The leaders of the „Akiba” group were: Adolf Liebeskind, Abraham Leibowicz (Laban), the couple Szymazon and Gusta Dränger. The group „Hashomer Hatzair” was led by Hersz Bauminger and Bernard Halbreich. Gola Mire became also a member of the staff of this group; she was also a member of the Polish Workers' Party (PPR) in Cracow. By the person of Gola Mire the Cracow Jewish Underground co-ordinated its activities with the Polish resistance (Polish Workers' Party). In the autumn of 1942 the joint command of the Jewish underground organizations was founded, the name of the Jewish Fighting Organization (ŻOB) started to be used. The Jewish resistance organized many different actions out of the region of the Cracow ghetto. Coming out from the area of the ghetto with the armed actions was an exception on the scale of the whole country. The biggest operation was the attack on the German night club „Cyganeria” („Bohemia”) in the Szpitalna Street on 22nd of December 1942. After this action the Gestapo arrested many members of the Jewish Underground. In a couple of months all the leaders of the Jewish Underground in Cracow were eliminated from any kind of activity. Those who survived acted until the second half of 1943 in the different places of the region of Cracow (first of all in the region of Bochnia). There were also the attempts of reviving the organizational structures in the camp of Płaszów which existed till October 1944 but organization of the armed resistance was impossible. The fire of the Jewish Underground was extinguished together with the agony of the Jewish nation on the Polish land.

THE URBAN AND ARCHITECTURAL DEVELOPMENT OF THE JEWISH TOWN IN THE CRACOVIAN KAZIMIERZ

SUMMARY

In the 16th and the first half of the 17th century the Jewish town in Kazimierz was one of the most significant centres of the Jewish culture in Europe. This article is based on the historical and urban studies of Kazimierz led by the author on the grounds of broad research work of sources and in the region of the district.

The centre of the medieval village Bawół mentioned in 1198 was the original place where the Jewish town had been founded. Its plan (fig. 1) was fixed about 1276: a square was a centre (its relict is today Szeroka Street) reaching in the South the now nonexistent parish church of St. Laurence. The square was surrounded by the houses with gardens in their subsidiaries. This arrangement underwent small adaptations in 1340 in the result of incorporating Bawół into the town of Kazimierz founded in 1335; the most significant change was connected with the erecting of the fortifying wall surrounding the whole town (with the mentioned centre of Bawół).

As a result of the king Jan Olbracht's decision from 1494 the Cracovian Jews were removed to the region of former Bawół (the archives mention some earlier Jewish settlements in this region). Contrary to the opinions having hitherto been held the oldest part of the Jewish town (later called „vicus antiquus judaeorum”) embraced the whole area of today Szeroka Street: the fortified wall was the northern and eastern border, the today Józefa Street was the southern border (the former „platea Judaeorum”) and the western one was the today Jakuba Street (the former „platea transversalis judaeorum”), identical with the western border of the former Bawół. The next enlargings of the Jewish town (fig. 2) were properly interpreted by the investigators: in 1553—4 the Jews obtained the possessions in the South of the today Józefa Street, in 1583 they got the subsidiaries reaching the mouth of the contemporary Św. Wawrzyńca Street, in 1600 they moved to the today Nowy Square („area nova judaeorum”) taking over the non-existent manor house of the Jordans (for the first time mentioned in 1527) which until recent times has been wrongly identified.

The first period of the development of the Jewish town (1494—1553—4) is connected, among others, with erecting of the oldest synagogue (with the moment of building the next one called the Old Synagogue) which is mentioned in the contestation of the Cracovian synagogue from 1509 and 1619. Near the Synagogue, out of the fortifying wall, just by the pond belonging to the town moat there was founded the oldest Jewish cemetery mentioned in 1513 and 1524: „piscina magna circa cimiterium judaeorum” which was liquidated in favour of the Remuh cemetery in 1554. The building which probably was the women's synagogue known from the iconography and the archive plans of the town was situated by the wall. The late Gothic and Renaissance houses were built in the frontages of the Szeroka and Józefa Streets; the most impressive one was the house in Józefa Street known from E. Ekielski's drawing, erected in 1536 by the Italians representing the king's circle of the Wawel master-builders (Giovanni Cini from Siena and Philip from Fiesole).

The most flourishing period of the development started after enlarging of the town in 1553—4 and lasted until the beginnings of the 17th c. This is the period of erecting rich, late Renaissance brick dwelling houses with stone work details characteristic for the contemporary architecture of Cracow, however having functional programmes typical for the Jewish town. The architects came from the local circles; there were many Italians among them who settled in Kazimierz. The Poles are represented by Stanisław Baranek who in 1558 worked by erecting the second synagogue — Remuh (1553—8); at the same time the Italian Matteo Gucci worked on the shape of the today architecture of the Old Synagogue (1557—70). Between 1556 and 1563 the third synagogue called Wysoka (the High) was erected (in 1597 it was called „the new synagogue”).

Contrary to the recent opinions there were no bigger houses erected in the area joined in 1608; the building activities of that time meant erecting the next synagogues (Popera — Wolfa Bociana Synagogue, Izaaka Synagogue, Kupa — Szpitalna Synagogue). The stage of the buildings from before the Swedish invasion is shown by figure no. 3.

The Swedish invasion (1655—7) was a starting point of a deep fall of Kazimierz which was intensified by the political and economic situation in the 18th c. Many houses were ruined and the rubble was used for making the Swedish fortifications in the eastern and southern parts of the walls of Kazimierz. The urban arrangement within „vicus antiquus” survived (thanks to the prevailing brick buildings) but the area joined in 1608 covered with chaotic wooden buildings which made the earlier elements of the medieval design invisible in this region of Kazimierz. The terrible lack of room was the reason of erecting several storeys high wooden houses.

In the last years of independent Poland a process of settlement of the Jews in the „Christian” part of Kazimierz developed with the support of the king Stanisław August. This process temporally ceased by the Austrian authorities in 1799 had lasted until the 19th c. The year 1882 is a symbolic date when the Senate of the Free Town of Cracow decided to ruin the wall separating the Jewish town from the „Christian” Kazimierz. The 19th c. can be regarded as a realization of numerous urban plans (the eldest one concerning the Jewish town originates from 1806); but this problem does not belong to the subject of this article.

EUGENIUSZ DUDA

THE OLD JEWISH CEMETERY IN CRACOW. INVENTORY MATERIALS

SUMMARY

The article — the first one of the several parts series of articles on the results of the inventory of the tombstones of the old cemetery in Cracow — presents elementary facts from the history and the present stage of the object and the inventory description of the twelve tombstones.

The old cemetery by the Remuh Synagogue displayed a burial function in 1552—1800 and sporadically even in 1850. During the Nazi occupation in 1939—45 it was completely destroyed: the cemetery wall was ruined, the tombstones were broken and the area of necropolis was changed into a dumping ground and rubble. In the end of the fifties general works were undertaken in the area of the cemetery. In 1959 investigations of archeological character were made in its central part. They resulted in gaining rich monumental material; more than 700 tombstones from the second half of the 16th c., from 17th and the 18th and the first half of the 19th c. were founded again. The attempts of detailed reconstruction of the tombstones were not undertaken then. Only their general form was restored by filling the bigger losses with the new material. After the reconstruction of the hypothetic whole the tombstones were placed near the place where they had been found or in the places where they had been originally situated. All of them were founded on the rectangular, concrete bases which marked out new, regular rows of the monuments. Obviously only a small number of the monuments stood again in the places of the corresponding graves. Actually the old Jewish cemetery in Cracow is today a collection of stone monuments of the Jewish sepulchral art and it is not a sensu stricto necropolis. It does not mean that the monumental value of the cemetery is reduced. The number of the Jewish tombstones originating from before the 18th c. is so scarce that all the earlier ones, also those preserved only in fragments are invaluable.

This inventory of the old cemetery includes the tombstones of rabbis who were the superiors of the rabbinic court (av-bet-din) in the Community of Cracow and the rectors of the talmudic school (rish metivta). Each of the twelve objects mentioned in the article was described according to an inventory pattern including the following data:

- text of the epitaph in Hebrew original
- translation of the epitaph into Polish
- the parallels of the epitaph with the text of the Bible and other Hebrew texts
- the technical and historical description of the tombstone
- note about the dead person.

THE HISTORICAL MUSEUM OF CRACOW:

E. DUDA: Artistic handicraft

A. JODŁOWIEC: Painting and graphics

A. JAKLIŃSKA-DUDA: Photography

SUMMARY

Collecting judaica in the Historical Museum of Cracow started in 1958 when the Museum Department devoted to history and culture of the Cracovian Jews had been founded in the monumental Old Synagogue.

The article describes the following collections of judaica: artistic handicraft (exhibits from 1985—88), painting and graphics and photography representing Jewish themes. Moreover, the Jewish tapestries from the collections of the Historical Museum of Cracow were described in this issue in Barbara Kalfas's paper entitled „Monumental Tapestries and Jewish Embroideries in the Collections of the Museums of Cracow”.

Artistic handicraft (exhibits gained in 1985—88)

The author presented only the most interesting exhibits from the recent years as the exhibits gained earlier were described in the general description of the whole collection a few years ago („Krzysztofory” no. 11, p. 41—50, Cracow 1984) and in the catalogue of silver-ware Judaica. Silver, Historical Museum of Cracow, Cracow 1985).

Painting and graphics

After the artistic handicraft it is the second numerous part of the collection of judaica in the Museum. Generally speaking this collection is defined by the vast subject of the past and culture of the Polish Jews. That is why it includes the works of the Polish artists both of Jewish and non-Jewish origin who are connected with Cracow by the fact of being born or living in this town and studying there in the Academy of Fine Arts.

Presenting the collection in this article the author shows its specific character on the examples of the most representative and valuable objects classified in the following thematical groups:

- iconography of the Jewish district in Kazimierz in Cracow
- a portrait
- genre and satirical scenes
- religious ritual
- martyrology of the Jews during the Nazi occupation in 1939—45.

Photography

The photographic collection of the Historical Museum of Cracow contains about 25 000 photographs and negatives. The photographs on Jewish subjects constitute a small part of them: hardly 250. The earliest come from the seventies of the 19th c., the most recent from 1950—60. It is possible to indicate a few thematical groups of these photographs:

- the views: architecture (synagogues, cemeteries, buildings); streets of Cracovian Kazimierz; genre scenes
- Jewish characters from the seventies of the 19th c. by Ignacy Krieger
- the public characters
- sports
- festivities
- martyrology of the Jews in 1939—45.

STANISŁAWA ODRZYWOLSKA

JUDAICA IN THE COLLECTIONS OF THE NATIONAL MUSEUM IN CRACOW

SUMMARY

The National Museum of Cracow possesses in its collections different monuments connected with the history and culture of the Jews which do not constitute a separate group of judaica but, according to the structure of the collection, they are parts of many departments and sub-departments of the Museum. At first collecting judaica did not belong to the programme of the Museum so the collection was enlarging slowly and rather accidentally, depending on the gifts which came from the Poles and Jews. At first the purchases did not count at all. History of collecting judaica can be divided into three periods. **In the first period** (from founding the Museum in 1879 until the end of the World War I) the Museum obtained from the two different donors the pictures of the famous Jewish painter M. Gottlieb: „Ahaswerus” and „Portrait of Ignacy Kuranda”, the chairman of the community of Israelites in Vienna. Many pictures of the Polish painters purchased at that time present the Jewish characters. One should mention the collective portrait „The Jews” by P. Michałowski and the historical pictures of M. Stachowicz, J. N. Bliziński, H. Pilatti and Al. Lesser and the genre pictures of Al. Kotsis and W. Wodzinowski. In the 19th c. the Museum started collecting the objects of artistic handicraft and the drawings, mainly the portraits of the rabbis from different Polish towns. In 1903 the Museum obtained a big collection of E. Czapski and in 1908 it took over the House of Jan Matejko. The collection of Czapski contains the Polish medieval coins minted by the Jews and in the collection of Jan Matejko there are different elements of Jewish dress and a golden wedding-ring from the beginnings of the 17th c. **In the second period** (between the first and second world war) the National Museum received the next two big collections: Erazm Baracz's one in 1921 and F. Jasieński's in 1920. Baracz's collection has a few elements of the dress and in the Jasieński's there are pictures, sculptures, drawings and artistic handicraft. S. Wyspiański's pastel drawing „A Head of the Young Jew” and the pictures and drawings representing the Jews of Kołomyja by S. Dębicki belong to the most precious exhibits. In 1937—39 a big number of the exhibits of the Jewish handicraft was purchased thanks to a special ministerial subvention. Among the purchased judaica the essential part is constituted by the objects belonging to the decoration of the Torah scroll: breast plates, crowns,

indicators and so called pomegranates made of silver and other metals in the 18th and 19th centuries. The today unique objects from the end of the 18th c. are: a wooden aron ha-kodesh from Wysoka Litewska, a copper container for water from Wiśnicz and a wooden candelabrum covered with a synagogal sheet metal from Kopyczynice near Husiatyn. **The third period** embraces the Nazi occupation and the postwar years. In 1950 the National Museum was put under the State control and two separate to that time museum departments were joined to it: The Museum of Artistic Industry and the Czartoryski's Museum. The two collections possess not numerous but interesting exhibits of the Jewish artistic handicraft. The Museum also purchased many pictures on Jewish themes painted by S. Czajkowski, A. Grottger, W. Koniuszko, F. Kowarski, and A. Markiewicz. The works of the Jewish artists: J. Stern and Erna Rosenstein bringing to memory the times of Holocaust belong to the most interesting exhibits. In 1960 the numismatic department was enriched by Z. Zakrzewski's collection of the coins with Hebrew letters and in 1971 the Museum received a deposit containing among others a silver Viennese hanukah lamp from the half of the 19th c. **Characterization of the judaica.** Judaica of the National Museum in Cracow are classified in 3 groups of exhibits: artistic, historical and depicting customs. The works of painting, sculpture and graphics represent the life of the Jews in different aspects, coins are the eldest proof of their presence in Poland and their participation in the economic life and, at last, the exhibits of the artistic handicraft connected with the synagogal cult and Jewish customs belong to the sensu stricto Jewish art. If we classify the judaica from the collections of the National Museum the first place belongs to the exhibits of artistic handicraft because of their known provenance and vast differentiation of types and forms.

BARBARA KALFAS

MONUMENTAL JEWISH TAPESTRY IN THE COLLECTIONS OF THE MUSEUMS OF CRACOW

SUMMARY

The Jewish tapestry can be seen in the following museums of Cracow: the collections of the National Museum (The Czartoryskis' Collection — Department of Tapestry, The House of Jan Matejko) and of the Historical Museum of Cracow (Department in the Old Synagogue).

Tapestries from the Old Synagogue originate from mainly the 18th and 19th centuries. The Historical Museum of Cracow possesses also the tapestries from the 20th c. but majority of them is deprived of significant artistic value.

The biggest and richest tapestry of the synagogue is the curtain. There are three curtains in the Old Synagogue. The oldest one consists of many fragments, ebroideries from the 17th and 18th c. and tapestries from the 18th and 19th c. which are characteristic of a symmetrical composition used frequently in the Renaissance curtains. The embroidered eastern tapestry (the 19th c.) comes from the same collection. The Department of Tapestry of the National Museum possesses two curtains consisting of two fragments of French tapestry from the 18th c.

A mantle for the Torah is another commonly used tapestry in the synagogue. The oldest one originates from the seventies of the 18th c. It is kept in the Department of Tapestry of the National Museum of Cracow. The two embroidered mantles from the beginning of the 20th c. belong to the Historical Museum of Cracow. A piece of the deep-red embroidered velvet (the 18th c.) could be also a part of the mantle for the Torah.

The exposition of the Old Synagogue possesses also other synagogal tapestries. These are the two velvet cloths for a desk decorated with a plain embroidery and a pelmet made of many combined pieces of silk tapestries from the 18th c.

The elements of dress constitute a significant part of the collection of the Jewish tapestry in the museums of Cracow. First of all these are parts of the men's prayer dress and the elements of women's dresses characteristic for the Jewesses.

Men's prayer dress consisted of a tallit, yarmulka (worn everyday) and tephilin tied to the left shoulder and forehead. There are cotton and woollen tallits in the collection of the Old Synagogue and a silk one in the Department of Tapestry of the National Museum of Cracow.

The tallits were decorated with atarachs of which the biggest collection belongs to the Historical Museum of Cracow, several ones belong to the Department of Tapestry of the National Museum of Cracow. First of all these are the atarachs woven of silver and tinselled plate creating different compositional motives. A part of them comes from the biggest centre of producing atarachs in Sassów.

Decorative collars of the kittels worn on Yom Kippur played a similar function as atarachs. The preserved ones (in the collection of the Department of Tapestry, The Czartoryskis' Collection, The House of Jan Matejko and the Old Synagogue) originate from the 18th c., they are richly embroidered on a relief base of cotton thread, with silver and gold plates and threads, metal thread and sequins. Sometimes semi-precious stones constituted additional decorative elements.

Wearing decorative girdles and richly decorated yarmulkas was connected with the same festival. The embroidery on them is made in the same way as the one on the collars. The girdles for Yom Kippur are in the Department of Tapestry of the National Museum of Cracow and in the House of Jan Matejko. The yarmulkas, apart the collections mentioned above, can be seen in the Old Synagogue. The yarmulkas were also made of tinsel and tapestry decorated with metal thread and colourful silk imitating embroidery. The ones destined for everyday use were sewn mainly of black satin and velvet.

Jewish women were dressed according to obligatory fashion but of course traditional elements always characterized this dress: a cap with a hairband, bindas, brusttuch and an apron.

Brusttuchs are most numerous — a big collection of them is in the House of Jan Matejko, four brusttuchs are in the Department of Tapestry of the National Museum of Cracow and single ones in The Czartoryskis' Collection and in the Old Synagogue.

All of them are decorated with the plain or relief embroidery of gold and silver plates, sequins, metal, silver and gold threads. Some of them were additionally decorated with a tinselled edging.

The caps worn by the Jewesses resembled these used by the middle class women. They were made of light brocade often decorated with rich embroideries and tinselled laces. Two such caps belong to The Czartoryskis' Collection, several are in the Department of Tapestry of the National Museum of Cracow. The most characteristic one originates from the 18th c., it is decorated with a hairband and imitates a wig.

The bindas were parts of caps. Two bindas belong to the Collection of Jan Matejko, they are made of black velvet decorated with numerous little white beads imitating pearls.

The bags for matzah and the Sabbath cloths are the most characteristic tapestries used in Jewish houses. Several tapestries of this kind belong to the collection of the Old Synagogue. They are decorated with a colourful embroidery or they are printed (the Sabbath cloths in particular).

AN INTERVIEW WITH MAREK SOSENKO

SUMMARY

Marek Sosenko was born in 1948 in Cracow. He is a medical-doctor. He additionally studied religions and numismatics. Since 1983 he has been a member of the Cracovian Club of Collectors and now also a member of its board. He also belongs to the Numismatic Section of the Polish Archeological and Numismatic Society. In 1987 he obtained two medals: of a person actively engaged in cultural work and of a Protector of the Places of the National Memory.

Sosenko can be called a versatile collector. His main collections are: postcards (a unique collection in Poland), toys, religious pictures, artistic objects in Art Deco style, engravings, banknotes. The other collections are famous of ten to twenty sepets (special boxes for jewelry), patriotic telegrams, notes. He also possesses a rich collection of books on the subjects mentioned above.

Among the great ammount of the exhibits belonging to M. Sosenko many of them are connected with the history of Cracow eg. almost 10 000 post cards. Graphic art is represented by famous artists known all over the world.

Sosenko often lends his collections to the temporary exhibitions organized by the museums and other institutions. He himself also organizes exhibitions on different subjects presented in the Club of Collectors and in the schools in Cracow.

Several Polish museums possess valuable exhibits — his gifts. He also delivers many lectures connected with his collections.

M. Sosenko's collections can be an important source of a research work in history and history of art.

