

Buchach

שם בפולנית: Buczacz

שם בגרמנית: Butschatsch

שם באוקראינית: Buchach (Буґаґа)

שם ברוסית: Buchach(Буґаґа)

שם בעברית: 'בוצ'אץ

שם ביידיש: בעטשאטש (Bitshutsh)

District	Province	State	Years	היסטוריה מנהלית:
	Rus Voivodship (<i>Województwo ruskie</i>)	Polish-Lithuanian Commonwealth: Kingdom of Poland	Until 1772	
	Kingdom of Galicia and <i>Königreich Lodomeria</i> (<i>Galizien und Lodomerien</i>)	"Hapsburg Empire", since 1804 - Austrian Empire	1772-1867	
cz , Galicia	Kingdom of Galicia and <i>Königreich Lodomeria</i> (<i>Galizien und Lodomerien</i>)	Austro-Hungarian Monarchy	1867-1914	
	General-Government Galitsia	Under Russian occupation	1914-1915	
	Kingdom of Galicia and <i>Königreich Lodomeria</i> (<i>Galizien und Lodomerien</i>)	Austro-Hungarian Monarchy	1915-1918	
		West-Ukrainian People's Republic	1918 - May 1919	
t Buczac woTarnopol	województwo Stanisławów	Republic of Poland	May 1919 - September 1939	
	oblast' Stanislav	USSR: Ukrainian Soviet Socialist Republic	September 1939 - June 1941	
	Galizien Distrikt	Under German occupation: General <i>Das Government</i> (<i>Generalgouvernement für die besetzten polnischen Gebiete</i>)	June 1941 - July 1944	
	Stanislavov since <i>oblast'</i> ;(Stanislaviv) 1962 renamed Ivano-Frankovsk <i>oblast'</i> (Ivano-Frankivs'k)	USSR: Ukrainian Soviet Socialist Republic	1944-91	
n Buchach	oblast' Ternopil	Republic of Ukraine	Since 1991	

Year of Jews	Jews	Total	Year	נתוני אוכלוסייה:
-	14 families	?	1552	
	1,286	?	1765	
67.8%	6,077	8,959	1870	
62.8%	6,976	11,096	1890	
54.4%	7,777	14,286	1910	
51.3%	3,858	7,517	1921	
	4,439		1931	
		ca. 12,500	2001	

[Buchach in JewishGen site](#) קישורים חיצוניים:

הערות:

[Suchostaw](#) Buchach is a small city located on the Strypa river (a tributary of the Dnestr river) in the of western Ukraine. It is the administrative center of the Buchach district and rests 135 km [region](#) south east of Lvov and about 55 kilometers south of Ternopil

The town's topographic location is one of the points of passage from east to west in the geographic range north of the Dniester River, and the curving of the Strypa River in the area provides protection to the town from several directions. Due to these geographical circumstances, the members of the Buczacki family, a Polish aristocratic family who were the first owners of the town, fortified it with century, when it was still defined defensive walls and a complete defense system already in the 14th as a large village. Buczacz is known as a settlement already from the Neolithic period, and served as century. Duringtha fort already in earlier times, but was recognized as a city only at the end of the 15 century, the town became a center of trade between the Ottomanth times of peace, during the 16 Empire in particular, and the East in general, and Poland. Similarly, the fertile agricultural lands around the town provided plentiful grain, potato and legume crops, as well as grazing grounds for the raising of cattle and horses. The raising and marketing of quality horses was one of the town's commercial trademarks.

In times of war the town saw several difficult campaigns. In battles against the Cossacks in 1648 the town successfully withstood the siege under which it was placed, as it did in the battles against the in 1672. In 1675, however, the Ottomans completely destroyed Ottoman sultan Muhammed the 4th the town and even slaughtered those townsmen who did not manage to escape to the town stronghold. These Ottoman forces were in turn defeated by the Polish king, John Sobieski, and finally routed from the area.

century the town was passed on as an inheritance from the Buczacki In the beginning of the 17th family to the noble Potocki family, which developed the town and built several public buildings in it whose impressive facades stood out in the region. During the 1760s a municipality building and an outstandingly grand catholic church were built in the city, and the Jewish synagogue which was erected in the city, with the support of its noble lords, was also unusually magnificent.

The Jews of Buczacz

We know of Jews living in Buczacz already in 1500, when it was still just a feudal estate. In 1552 there were 14 Jewish families residing in Buczacz, the members of whom were involved in trade century between Turkey and Poland, apparently on a very large scale. From the middle of the 16th Polish nobles from Eastern Galicia, Wołyń and Podolia began encouraging migration to the private cities they built and developed in these areas. Many Jews, who received rights and comfortable conditions for economic development from these nobles, began to migrate from Western Poland to these areas, including to Buczacz. Thus, similarly to many other Eastern Galician cities, we find the century. Jews participated in thJews forming a majority of the city's inhabitants beginning in the 17 the defense of the city from the incursions of the Tatars, the Cossacks and the Ottomans throughout

century, and fought shoulder to shoulder with the Polish citizens of the city. The Polish nobility requested that the king release the remaining Jews of Buczacz from the poll tax after the destruction of the city in 1676, as part of their efforts to rehabilitate the population of the city. This century, following a fire that broke out in the city, the phenomenon repeated itself at the beginning of the 18th century. The great Jewish synagogue of the city was also damaged in the fire, and was renovated with the help of the Polish nobility.

The employment rights of the city's Jews were also adjusted, by the Potocki family, to equal those of centuries. This adjustment and beginning of the 18th the Christian residents at the end of the 17th included the extension of the right to vote in the municipal elections, to purchase real estate and to build different shops and workshops. The Jews even garnered special conditions in the realm of local property taxes and were subject, not to the adjudication of the municipal court, but rather to the palace governor. Jews received the right to appeal judgements before the owners of the city, and it was forbidden to place them in the city jail outside of criminal cases. The right to adjudicate internal disputes between Jews was granted to the Jewish courts, as was the running of the Jewish community with regards to tax collection. In addition, a Jewish representative took part in the collection of city taxes, and various city regulations were made with special consideration of Jewish custom: It was forbidden to hold the weekly market day on Saturday, and Jews were exempt from appearing in court on this day as well. In 1723 the Potockies established city guards in order to maintain security and order during these market days. Each of the guard units was composed of four sentries – two of ' was built, and, with the support *Beit Midrash* them Jews. It was in this period that the so-called 'Old of the Potockis, the Central Synagogue was built as well. This synagogue, which was inaugurated in 1728, was planned by an Italian architect and was one of the most magnificent ones in the region. The Jews also received additional lands for the expansion of their cemetery, a tax dispensation for the cemetery guard, and more.

Stefan Potocki and his heir Mikolai Potocki saw the Jews as the main reason for the improved economic standing of the city, and therefore initiated those conditions which would bring additional Jews to the city. The economic conditions provided for the Jews, the exemptions from various taxes, the granting of equal rights and the sense of increased security for the Jewish inhabitants of the city led to a significant increase in the number of Jewish inhabitants in the city, beginning in the 18th century.

Beginning with the Austrian occupation, the condition of the Jews throughout the region took a downturn. This was particularly true for the Jews of Buczacz. The Jewish community of Buczacz continued to grow, not due to any improvement in their living conditions, but rather to the prohibition on their living in villages without engaging in farming activity. The curtailing of employment opportunities for the Jews caused great harm, until equal rights were again granted in 1848. The relationship between the Potockis and the Jewish community also changed during this period, with various disputes springing up between Peter Potocki and the Jews and being brought before the Austrian rulers.

From 1848, when the rights of the Jews were made fully equal to those of the general population, Jews also began purchasing lands and agricultural estates in the city's environs, and by the century the number of estate-holding Jews around Buczacz had grown beginning of the 20th significantly, reaching a peak in which 20% of the surrounding lands were owned by Jews. This obviously led to a rise in the Jews' economic situation and their influence, but also contributed, at the century, to a rise in anti-semitic sentiment in the region. The Jews, who beginning of the 20th comprised about two thirds of the local population in the year 1870, also played significant roles in the management of the city, and in 1874 twelve of the thirty city council members were Jews, nine were Poles and nine were Ukranian. Five years later, in 1879, Berish (Bernard) Stern was elected mayor of the city, a position he filled until 1921. During this period various Jewish community an upper yeshiva, a *batei midrash*, institutions were established, including twelve synagogues and soup kitchen, a Baron Hirsch school, a chicken slaughterhouse, a home for the elderly and an century and was the ' hospital (which had existed already in the 17th *hekdeshorphanage*, and the ' only hospital in the city) was re-fitted with modern conveniences.

century, brought The economic growth of the Jewish community, beginning in the middle of the 17th to a rise in the community's standing in the internal Jewish politics of the region. As is well known,

century until the Jewish communities of Poland-Lithuania were run, from the beginning of the 16 century, the Jewish community of Buczacz, together with other communities of the region, was subordinate to the community of Lvov, including their subordination to the rabbi of Lvov, who was the rabbi of the county. Beginning in 1648 and following the Cossack pogroms, the Buczacz community absorbed many refugees from communities that were destroyed during the pogroms, including refugees from Szarogrod and the rabbi of that community, Rabbi Yaakov Eliyahu b. Moshe Mack, who was appointed the first rabbi of Buczacz. The community elder of that period, Rabbi David Preger, turned the community into one of the significant forces in the regional Council in particular, and in the history of the autonomous institutions of Polish Jewry in general. From the beginning of the 18 century, the Jewish community of Buczacz played a more central role in the political activity and spiritual-scholarly creativity of the Jews of Poland. During the appearance of the Sabbatian movement in Eastern Europe, the sect also garnered some believers from amongst Buczacz's Jews, and likewise during the great controversy surrounding Jacob Frank and his followers, until their conversion to Christianity in 1759.

Several key figures, whose writings have become inalienable assets in the Jewish culture of Eastern Europe, were raised in Buczacz or spent significant amounts of time there. Amongst these are Rabbi Yehoshua Falk (1680-1756), author of the well-known work 'Penei

, who lived in the city Yehoshua Igra Rabbi Meshulam Igra (1752-1801), author of the ' while filling the post of rabbi of the region', a book of responsa and commentary on the Talmud, was born and raised in the city. Rabbi Ramah', was one of the notable Neta Sha'ashu'im Zvi Hirsch Karro, author of the book of responsa ' century, and his son-in-law, Rabbi Avraham Ezer David Wahrman, author of several treatises in halakha and Hassidic thought, including the ' ', a collection of Birkat David), 'Shulkhan Arukh (Lvov, printed as a commentary on the Mikodesh' and 8 other treatises, served as the city's rabbi during the first Mahaze Avraham Hassidic thoughts, ', is Shut Maharsham century. Rabbi Shalom Mordechai Shvadron, author of the ' half of the 19 century and the beginning of the ' considered one of the central adjudicators of the latter half of the 19 century. Responsa directed at him originated from all over the Jewish world: America, Japan, the 20 Australia and China, in addition to many European Jewish communities.

members of the East ' century and through the beginning of the 19 Toward the end of the 18th (Enlightenment) movement began operating in Buczacz. Rabbi Pinchas Eliyahu Haskala European', was one of the first to disseminate the general Sefer Ha-Brit Horwitz, author of the popular ' Enlightenment movement in Eastern Europe. His aforementioned book, which presented secular sciences to its readers in laymen's terms, was translated to Ladino and was also printed in Saloniki, century. It is important to note that the ' and in many editions throughout the beginning of the 20 and beginning of ' different social trends which operated in Eastern Europe from the end of the 18 ', those opposed to the Hassidim centuries did not lead to significant tensions between ' the 19 century the Zionist ' Hassidic movement and Enlightenment Jews in Buczacz. At the end of the 19 movement 'Zion' began operating in Buczacz, counting among its members the leader of the Jewish ' and a Beit Midrash community and the mayor of the town, Abba Stern. A municipal library, called ' ', which served as a meeting-place and home for authors, poets Keshet community center named ' and intellectuals, were founded in the city. It was in the latter institution that the well-known author and noble laureate, Shmuel Joseph Agnon (Czaczkes), who was born and raised in the city, first recited his poetry. The stories of the city and its Jewish community, both at its cultural peak and during its decline, are reflected in many of Agnon's stories, and two of his compositions were ', Jerusalem 1940), which Ore'ah Noteh Lalun specifically devoted to it: "A Guest for the Night" (describes the conditions of the Jewish community of Buczacz between the two World Wars, and his ("A City and the Fullness Thereof", Tel Aviv 1973), in which he collected many Ir Umeloah book stories of the city and its Jews.

מקורות:

משה ברור, 'בוצ'אץ': רשימה גיאוגרפית, בתוך: ספר בוטשאטש: מצבת זכרון לקהילה קדושה, בעריכת ישראל כהן, תל אביב 1956, עמ' 39-44.

נתן מיכאל גלבר, 'תולדות היהודים בבוצ'אץ', בתוך: ספר בוטשאטש: מצבת זכרון לקהילה קדושה, בעריכת ישראל כהן, תל אביב 1956, עמ' 45-74.

אהרון ויס ואהרון יעקבוביץ, 'בוצ'אץ', פנקס הקהילות, ב, עמ' 83-89.

שמואל יוסף עגנון, עיר ומלוואה, תל אביב 1973.

שמואל יוסף עגנון, אורח נטה ללון, ירושלים 1940.

[Buczacz gallery](#) See site

[Photos, Documents and personal memories of Jewish Buchach](#)

[The Buchach Yizkor book](#)

[English Translation of the Buchach Yizkor Book](#)

קואורדינטות: 49°05' N, 25°24' E

אזור היסטורי-תרבותי: Eastern Galicia - Priкарпаття

פריטים רלוונטיים לקהילה

שנה	סוג הפריט	כותרת
עד 1936	מאגר שמות מאגר שמות	...Son of Shmuel ...Daughter of Yitzhak Shruga Ginsberg ha-Levi
עד 1762	מאגר שמות מאגר שמות	...Daughter of Yehuda Leib ... Yona Katz
עד 1919	מאגר שמות	... Son of Zvi Hirsh ha-Levi
עד 1710	מאגר שמות	... Son of Zvi
	מאגר שמות	... Son of Yoel
עד 1807	מאגר שמות	... Son of Yitzhak Segal
עד 1914	מאגר שמות	... Son of Yaakov ... Son of Moshe David

[פריטים נוספים](#)

<http://www.jgaliciabukovina.net/he/node/110703?order=title&sort=desc> **Source URL:**