

The Galitzianer

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GG Matters	
2	Coordinator's Column Shelley Kellerman Pollero <i>Includes news about a reduction of dues for those members who opt to have The Galitzianer delivered electronically</i>
2	The Research Corner Pamela Weisberger <i>Includes news about research projects being funded by Gesher Galicia</i>
23	Gesher Galicia Steering Committee <i>Contact Information</i>
23	Key Staff Volunteers
24	Update to the Gesher Galicia Family Finder <i>New Members and Their Research Interests AND Current Members: Corrections to Contact Information</i>
Town Updates	
3	Kolbuszowa Region Research Group Susana Leistner Bloch
5	Kolomyya Alan Weiser
6	Podhajce Jean Rosenbaum
6	Rzeszow Marian Rubin

7	Suchostaw Region Research Group Susana Leistner Bloch
Feature Articles	
8	Guide to Navigating Allegro – Polish Auction Site Shelley Kellerman Pollero
9	My Ultimate Roots Trip Mark Halpern <i>Mark reports on his trip to Jerusalem in connection with the IAJGS conference</i>
12	Central Archives for the History of the Jewish People Mark Halpern
14	Polish Place Names and (Horrors!) Grammar Fred Hoffman <i>A summary of the different grammatical forms that Polish place names can take</i>
18	Kolomyya Jewish Cemeteries Alan Weiser
19	Galicia and Ruthenia Matthew Bielawa <i>What the terms "Galicia" and "Ruthenia" meant during different times in history</i>
20	The Galicia Jewish Museum <i>A new museum in Krakow</i>
21	Treasure Hunt at the Lviv Historical Archive Pamela Weisberger

Important Information on Electronic Delivery of *The Galitzianer*

The Coordinator's Column, inside, contains an announcement of a dues reduction for those members who choose electronic delivery of *The Galitzianer*. Before you select that option you should be aware that the PDF file for an issue might be as large as 1.5 MB. If you do not have a fast access line, you may find the delivery time to be quite long. Some Internet Service Providers also limit the size of files they will accept as email attachments — so check! (Also, see box on page 7.)

Coordinator's Column

Shelley Kellerman Pollero

New Dues Structure for 2004-5

In response to requests made at the 2004 Jerusalem Conference and the desire to increase membership, Geshher Galicia has reduced dues for those who opt for electronic delivery of *The Galitzianer* (TheG).

Members may choose to receive either electronic or paper delivery of TheG. Our pilot program of electronic delivery (eD) has been very successful for those who are comfortable with that format. Beginning October 1, 2004, the annual Geshher Galicia membership dues are:

- U.S./Canadian residents: \$30 (paper), \$25 (eD)
- Residents elsewhere: \$37 (paper), \$30 (eD)

The *Geshher Galicia Family Finder* will continue to be published in paper only and mailed to all dues paying members.

The GG Membership web page and printable membership form have been updated to reflect the recent changes:

www.jewishgen.org/Galicia/join_gg.html. For questions about membership, contact Leon Gold (LJG218@worldnet.att.net). For PayPal questions, contact Shelley Pollero (geshergalicia@comcast.net).

Although GG volunteers donate their time, our expenses include the publications, conferences, and an annual contribution to JewishGen, which makes possible the Galicia online mailing list and the GG web site. GG's commitment to supporting research includes the funding of small research grants to members' research projects.

In addition to the publications, benefits of membership include: listing your town research group on the GG web site, in TheG, and in the annual Conference GG Handout; a link from the GG web site to your own family/town web site; financial support of your town's research project with a GG Research Grant. Join us as we begin our 12th year of service to promote Galicia research and networking on behalf of *Galitzianer*.

GG web site update

The GG web site is being updated with some new links and listings, including a new section on Life in Galicia. Send me your suggestions for additions to this site. We hope you will visit the GG web site from time to time for updated research information, databases, lists of town research groups, town historians, and links to many other related organizations and web sites.

www.jewishgen.org/Galicia

The Research Corner

Pamela Weisberger

GG Research Grant Program Update

The program recently awarded its fourth grant this year to Alan Weiser's Kolomea Project. Its goal is to index civil records held in the Lviv Historical Archives, beginning with Kolomea school records from 1934-35. The intent of our grant program is to provide start-up money to get a project rolling, with completion funds to be donated by interested members. These projects can range from acquiring birth, death and marriage documents, to having translations of Yizkor books performed, cemeteries surveyed, etc. To be equitable to all our members, who have such varied research interests, it is necessary for the project manager to make a good-faith effort to enlist financial support from other donors as their projects move along.

Below is an update on ongoing projects. You can go to Geshher Galicia's JewishGenerosity page www.jewishgen.org/JewishGenerosity or to JRI-Poland's website www.jri-poland.org to learn how to contribute. Remember, however, that there are other ways to further Galician research. One can hire a professional research privately in an Eastern European archive, or travel to one's ancestral shtetl see what documents and records exist, and then share the results with others. One can also volunteer to work on current JewishGen projects by translating records or doing data entry. Whatever form your effort takes, all Galician researchers will benefit.

JewishGen Projects - Volunteers And Fundraising

Our research program has contributed funding to the Stanislawow 1939 Census project, which is in its early stages and still in need of funds. Details at: www.jewishgen.org/JewishGenerosity/projectdesc/DB_Stanislawow.html.

Joyce Field, Research Coordinator for JewishGen is requesting more volunteers to translate from *Pinkas Hanitzolim*, volumes 2 and 3, which cover Galicia. More information can be found on the following links:

www.jewishgen.org/Yizkor/pinkas_poland/pinkas_poland2.html

www.jewishgen.org/Yizkor/pinkas_poland/pinkas_poland3.html

Additional coordinators are also needed to translate Yizkor books from their ancestral towns and thus make available to all their *landsleit* the precious memories of these places. If you are not well versed enough in Hebrew to assist with it, you may also donate money for these translations. Pro-

jects most in need of funds are: Bolekhov, Ivano-Frankivsk, Rozhnyatov, Rzeszow.

Information on other JG projects can be found at: www.jewishgen.org/JewishGen-erosity/projectdesc/CP_East_Poland.html.

The JewishGen Online Worldwide Burial Registry needs people willing to index Jewish cemeteries and translate headstones for inclusion in this growing and invaluable database. This need goes beyond Eastern Europe. There are many *landsman-schaft* plots in large cities that need to be indexed. Wherever you live, there is—no doubt—a Jewish cemetery, old or new, that has never been indexed. Consider starting this type of project, or any of the others listed above, to make a lasting contribution to preserving Galician history. Info at: www.jewishgen.org/databases/cemetery/.

JRI-Poland Update

In June, Gesher Galicia announced its second contribution to the JRI-Poland Matching Funds challenge. Five AGAD towns received direct contributions from GG, and four more towns — Sokal, Brzozow, Lezajsk and Sanok — have now been fully funded. Because not all of the allocated funds have been matched to date, JRI-Poland can match the next \$326 of contributions to any of the towns that have not yet reached fully funded status. The few towns that are quite close — needing donations of \$200 or less are: Mostiska, Radymno, Dabrowa, Szczucin, Tarnow, Wosnicz and Zabno. For details go to: www.jri-poland.org.

Mark Halpern will soon be announcing new volumes for forty existing AGAD towns that have recently been transferred to AGAD from the Warsaw USC, which will mean new records becoming available to Galician researchers in the near future.

New York City Regional Meeting

As this issue goes to press, Gesher Galicia is planning to hold its first regional meeting on Sunday, November 14 at the Center For Jewish History in New York City. The program will include material for both beginning and experienced members, with opportunities afterwards for Bird-of-a-Feather Groups to lunch and networking. A full report on this meeting will be presented in the next issue of “The Galitzianer..”

Kolbuszowa Region Research Group (KRRG)

Susana Leistner Bloch, Coordinator (bloch@mts.net)

Change of e-mail address

KRRG Newsletters go out periodically. “Match-making” e-mails putting you in touch with other members researching the same surname or information that relates to your personal research is sent out from time to time.

Many of our members have not updated their e-mail addresses and are missing out on valuable information. If you have not heard from me in the last 3 months it is a sign that our recipient list has an outdated e-mail or your SPAM filter is blocking mail from my address.

Please make sure to let me know if you changed your e-mail address or have not heard from me for some time.

Personal Events

As you have seen on our Newsletters we always acknowledge events such as births, marriages, deaths and other milestones. If you want an event acknowledged please let me know.

KRRG

We continue to grow in numbers and in strength. Our membership numbers over 570 members with family roots in 185 shtetlach in our area!

Our members are a truly international group. They live in Argentina, Australia, Austria, Belgium, Brazil, Canada, China, Denmark, England, France, Hong Kong, Israel, Poland, Scotland, Switzerland, Uruguay, the US and, I am sure, in other countries. With only e-mail and no address, it is difficult to tell.

The Website

www.shtetlinks.jewishgen.org/Kolbuszowa/

A reminder that we are looking for material for our *shtetl* pages. Please contact me if you have any photos of people or the shtetl, articles, anecdotes, etc. Please let us include it in the relevant *shtetl* page.

JewishGen ShtetLinks

Our website is hosted by JewishGen ShtetLinks at no cost to us. But no cost does not mean free. The equipment and bandwidth required to house our website, as well as everything else JewishGen has to offer, costs a large amount of money. JewishGen is supported by donations.

Please say THANK YOU to JewishGen for hosting our website by making a contribution so that they can continue in their mission of “Preserving Our History For Future Generations.” Go to the

JewishGen-erosity page Wall of Honor:
www.jewishgen.org/JewishGen-erosity/Honors.ihtml.

Here you can donate online and honor a family member, a *shtetl*, a whole family or anyone else you wish, including a living person. The memorial will live in perpetuity in the Wall of Honor.

Projects and Research

Krzeszów: Jewish Records Indexing - Poland is working on the records from Krzeszów. If you are interested in this towns please contact Susanne Waxman (sswnola@earthlink.net).

Radomysl Nad Sanem: JRI - Poland is working on the records from Radomysl Nad Sanem. If you are interested in this town, send an email to Radomysl_nad_sanem@JRI-Poland.org.

Tarnobrzeg: The 1880 census and delayed birth records for Tarnobrzeg are now being indexed. For details contact: Gayle Schlissel Riley (Key2pst@pacbell.net).

On-line database of Polish Citizens detained by Soviets: Adam Teitelbaum found a resource on the Internet that might be of interest:

www.indeks.karta.org.pl/wyszukiwanie.asp.

It is a searchable database put together by a Polish NGO called Karta. It contains the names and a few vital details of Poles and other Polish Citizens (i.e. Jews) detained by the Soviets in the 1940's, after the Soviets invaded the western half of Poland. It is based on information recently released from Soviet archives. The database includes many who later were in Ander's Army.

You can search by any of the following:

- *nazwisko* - Last Name
- *imie* - First Name
- *imie ojca* - Father's First Name
- *data urodzenia* - Date of Birth
- *Kategoria* - Category of Repression
- Other useful terms are:
- *Shukaj* = Find
- *Wyczysc* = Reset
- *proste* = Simple
- *zaawansowane* = Advanced
- *wyniki* = Results
- *szczegoly* = Details
- *pomoc* = Help (in Polish)
- *wyszukiwanie* = search

The Advanced (*zaawansowane*) search form allows you to search along some additional fields:

- *Nazwisko* (last name)
- *Nazwisko panienskie* (maiden name)
- *Imie* (first name)
- *Drugie imie* (middle name)
- *Imie ojca* (father's first name)
- *Imie matki* (mother's first name)
- *Data urodzenia* (date of birth Y - M - D)

- *Miejsce urodzenia* (place of birth)
- *Stopien wojskowy* (army rank)

Plus some others. Note however that only some of the records include these fields, e.g., it seems many people in the database have no listing for place of birth. This is because the records were gathered and transcribed from different sources. Also be aware that some search entries will not register without special Polish characters. For those who may not be able to generate those characters it may be possible to get around this obstacle by using wildcards. *Steven Spielberg Jewish Film Archives:* Arnie Schlissel and Eden Joachim have pointed to a new resource, viz., the Steven Spielberg Jewish Film Archives at the Hebrew University of Jerusalem. The films available on-line. Of particular interest a film that included footage of Kolbuszowa, Raniżów, Sokolow Malopolski and Rzeszów.

The website for accessing these films, and learning more about the archives is www.spielbergfilmarchive.org.il/

Yizkor Books

Members often ask me where they can buy Yizkor Books. Dan Wyman Books recently advertised that they have several Yizkor Books on sale. You can view the online book catalog at: www.danwymanbooks.com

I have no financial interest in this firm and make mention of it solely in the interest of any members who are searching for Yizkor Books

The Kolbuszowa Region Research Group

The KRRG includes the following Administrative Districts (ADs) and towns:

ADs: Kolbuszowa - Lancut - Mielec - Nisko - Pilzno - Ropczyce - Rzeszów - Strzyżów - Tarnobrzeg
Towns: Albigowa, Alfredwóka, Baranów Sandomierski, Biała (near Tyczyn), Białoboki, Blazowa, Biesiadka, Blizna, Boguchwała, Bojanów, Borowa, Brandwica, Brzeżówka (Kolbuszowa), Brzeżówka (Ropczyce), Brzeżówka (Rzeszów), Brzostek, Brzozowa, Charzewice, Chmielów, Chmielnik, Chodaczów, Cholewiana Gora, Chorzelów, Chwałowice, Cierpisz, Cmolas, Czajkowa, Dabrowa, Dabrowica, Domaradz, Drabnianka, Debica, Fryszak, Gac, Gawluszowice, Giedlarowa, Glogów Malopolski, Gora Ropczycka, Gorki, Gorno, Grebów, Groble, Grodzisko, Gumniska, Gwozdziec, Hussów, Jagiela, Jaslany, Jata, Jawornik Polski, Jelna, Jezowe, Jodlowa, Burakówka, Kakolówka, Kamien, Kamyszyn, Kamyszyn (near Swilcza), Kamyszyn (Kanczuga), Klapówka, Kliszów, Kolbuszowa, Kopcie, Krasne, Krzemienica, Krzeszów, Kuryłówka, Lancut, Lezajsk, Lukawiec, Majdan Krolewski, Manasterz, Markowa, Medynia, Mielec,

Mrowla, Niebylec, Nisko, Niwiska, Nowa Wies, Nowosielce, Ostrów, Pantalowice, Pilzno, Plawo, Podkosciele, Pogorzalka, Przedzel, Przeclaw, Przedborz, Przedmiescie, Przeclaw, Przerity Bor, Przeworsk, Przylek, Przybyszowka, Pysznica, Radomysl Nad Sanem, Radomysl Wielki, Rakszawa, Ranizów, Ropczyce, Rozwadów, Ruda, Rudnik, Rusinów, Rzedzianowice, Sadjkowa-Gora, Sedziszów, Siedlanka, Sietesz, Slocina, Slotowa, Smyków Mały, Sobów, Sokol, Sokolów Malopolski, Stalowa Wola, Staroniwa, Stroza, Strzyzów, Tarnawka, Tarnobrzeg / Dzików, Tarnowska Wola, Trzebos, Trzebuska, Trzesowka, Turka, Tyczyn, Ulanów, Wadowice, Wampierzów, Widelka, Wielopole, Witkowice, Wydrze, Wolica Lugowa, Zabratowka, Zagorze, Zbydniów, Zielonka, Zolynia, Zupawa.

Kolomyya

Alan Weiser (alanboy@erols.com)

KRG Membership

KRG membership has risen to 90, up from 88 last quarter.

Our Town's Spelling

To avoid confusion, within this column you will find various spellings for our District and town of focus:

- *Kolomea* will be used to designate the formal name of our Research Group and to refer to the town or district of same name during the period it was part of Galicia under Austrian rule.
- *Kolomyja* will be used in discussions when the town was under Polish rule, about 1917 to 1945.
- *Kolomyya* will be used during discussions when the town became part of the Soviet Union and under Ukrainian rule. Although JewishGen has proclaimed the modern day spelling as Kolomyya, I have received official government correspondence from the Ukraine where a different spelling is used. To be consistent with JewishGen, the Kolomyya spelling will be used for the period from about 1945 to present day.

Research Projects

Arenda: This project remains on hold due to lack of volunteer researchers. In my call for help on the Galicia Message Board three promising volunteers, none of them KRG members, responded. Two of them, college professors, refused to sign Shtetlinks Donor Agreements and dropped out. The third donor signed the Agreement, but has not produced any input. Volunteer researchers are still needed to carry this project forward.

1929 Polish Business Directory: I continue to develop a surname-searchable database for the Kolomyja portion of the Directory. About 400 entries have been made with several thousand more to go. Contact has been made with Howard Fink, JRI-PL Business Directory Project Data Coordinator, investigating the possibility of posting this database online. Currently scanned pages of the entire Directory are on the JewishGen web site, but these are not computer-searchable. When the Kolomyja portion database is completed it will be submitted to Howard for consideration.

Surname Origins And Meanings: This project continues to add new surnames of interest under the very able direction of KRG member Saul Zeichner.

Kolomea/Kolomyja Civil Records: This project has progressed through several administrative twists and turns, giving me a righteous headache. I submitted a 6-page application to obtain a Geshet Galicia (GG) Research Grant to pay for the acquisition, translations, and database development of civil records of interest to the KRG. GG approved the project, but it granted only about 60% of the funds requested for Part 1 with the explanation that it was start-up funds and that KRG would have to raise the remaining funds privately. Funds for Part 2 would be considered after Part 1 was completed. Considering the lengthy time and difficulty I had raising funds for the JRI-PL AGAD Project/Kolomyya, I am examining a different approach to acquiring the school records. The alternate approach would have the researcher prepare the database in EXCEL format by extracting the data from the records. This approach will avoid the costs of purchasing the records outright. This is the approach that JRI-PL uses with the AGAD project. I am continuing to negotiate with the researcher in Lviv to see what can be set up for the funds allocated by GG.

Timeline: This project has had no new additions. Anyone who has knowledge of significant events in the evolution of Kolomea and its Jewish community that is not now in our Timeline should submit the information to me. The information should briefly describe the significance of the event and the date(s) of its occurrence.

The Clans of Kolomea: As caretaker of the list of KRG surnames of interest I have from time to time observed that several members list the same surnames of interest or sometimes have a surname that is a surname of interest to another member. To stimulate intra-group activities I have started communicating with members that share a common surname of interest with the objective of finding possible family relationships. The first three Groups

that have been contacted are listed below. Others will be contacted soon.

- The Zeichners
- The Feuermanns
- The Weisers

As clan leaders develop relationship information they will prepare reports. These reports may be posted on our Group's web site. You never know when or where a distant relative will pop up. For example, while doing research on Jewish law pertaining to Jewish cemeteries, I came in contact with Rabbi Chaim Feuermann of New York. He was put in contact with KRG member Elias Kupfermann who had Feuermann as a surname of interest. The results were astonishing and will be included in Elias' report that may be posted soon on our web site or perhaps in the next issue of *The Galitzianer*.

Everyone is welcome to visit our web site (www.shtetlinks.jewishgen.org/kolomea/kolomad.htm) and connect to our Surnames of Interest page. If you see a surname that is of interest to you, follow directions on the page to see how you can investigate further any possible family connections.

Life in Kolomyja: We continue to search for sources of information that will tell us about our people and their lives in our focus town. Through Rabbi Feuermann I learned of a Mr. Suchman in Israel who had written a book about Kolomyja. Mr. Suchman originally came from Kolomyja and returned to make a video about the town. KRG member Channa Levi, who lives in Israel, has made contact with Mr. Suchman on my behalf. We are in the process now of obtaining a review of Mr. Suchman's book. When we have sufficient information about the book and video, it will be posted on our web site and perhaps a review will be published in a future issue of *The Galitzianer*.

Kolomea News Clippings: KRG member Paul Auster responded to my call for help in translating from the German articles about events and people in Kolomea during the 1880s. Summaries of all relevant articles will be posted on our web site. A couple of examples:

- In *Die Welt 1897*: Dr. Bloch was elected by Kolomea as district judge.
- In *Jeschurun (Alte Folge) 1885*: The (Jewish) population of Galicia is about 700,000 representing 9% of the population. They practice all sorts of trades and run 300 large goods stores and 600 farms.

Podhajce

Jean Rosenbaum

Some new additions to the Podhajce website (www.shtetlinks.jewishgen.org/Podhajce):

- Link to the 1923 Poland Business Directory
- Memoir of Fruma Klass. Her essay won a 2004 Power of Purpose Award.
- Pictures of two Podhajce Synagogues in New York

There are also two new items from the Podhajce Yizkor book at

www.jewishgen.org/Yizkor/Podhajce/podhajce.html

One is the translation of the Table of Contents done by Jonathan Boyarin. The second is the English portion of the Yizkor Book.

Rzeszow

Marian Rubin (merubin@aol.com)

You can now purchase a copy of the Rzeszow Yizkor Book from the National Yiddish Book Center, which has digitized many *yizkor* books and which prints them to order. Visit their website at www.yiddishbookcenter.org and click *Buy Yiddish books*. Then click *Yizkor books*.

The *Reishe* (Yiddish for Rzeszow) Yizkor Book is currently being translated through JewishGen's Yizkor Book Translation Project; translations for approximately half of the Hebrew section of the book appear on the Yizkor Book Translation page at www.jewishgen.org/yizkor/rzeszow.html

Identification of every person appearing in photos has been transliterated into English, though the photos are not online. The very rich and moving section of family memorial tributes in the Yiddish section has been translated into English; the translation appears in the online Table of Contents as "In Memoriam."

Some members of Gesher Galicia have not listed their Rzeszow family surnames in JewishGen's Family Finder (online). I urge you to register the names there to greatly increase your chances of "being found" by an unknown cousin who is just beginning an Internet search for the family.

The Rzeszow Research Group urgently needs a webmaster for our Rzeszow ShtetLinks website. If you have HTML skills or have a web editing program, and can volunteer to help about one hour per month, please contact me. I want to keep our website current, and we have some catching up to do.

Suchostaw Region Research Group

Susana Leistner Bloch, Coordinator (bloch@mts.net)

Change of e-mail address

SRRG Newsletters go out periodically. "Matchmaking" e-mails putting you in touch with other members researching the same surname or information that relates to your personal research are sent out from time to time. Many of our members have not updated their e-mail addresses and are missing out on valuable information. If you have not heard from me in the last 3 months it is a sign that our recipient list has an outdated e-mail or your SPAM filter is blocking mail from my address. Please make sure to let me know if you changed your e-mail address or have not heard from me for some time.

Personal Events

As you have seen on our Newsletters, we always acknowledge events such as births, marriages and deaths and other milestones. If you want an event acknowledged please let me know.

SRRG

We continue to grow in numbers and in strength. Our membership numbers over 335 members with family roots in eighty *shtetlach* in our area!

Our members are a truly international group. They live in Argentina, Australia, Austria, Belgium, Brazil, Canada, China, Denmark, England, France, Israel, Poland, Scotland, Switzerland, Uruguay, the US and, I am sure, in other countries. If you do not see your country listed it is simply that you did not answer my request for your location. With only e-mail and no address, it is difficult to tell.

The Website

www.shtetlinks.jewishgen.org/Suchostaw/SRRGhome.html

Since our last update our Webmaster Edward Rosenbaum created the following web pages for the following *shtetlach*: Baworów, Borki Wielkie, Cygany, Kolodziejówka, Kotówka, Molczanówka, Nagorzanka, Stryjówka, Tekłówka, Wasylkowce. Please make a point of regularly visiting our website and *shtetl* pages to see the new material that is added on an ongoing basis.

Tarnopol

I have sent e-mails and posted messages to the Geshet Galicia list and the JewishGen Discussion Group asking for someone to come forward and create a webpage for Tarnopol. To date no one has responded.

Tarnopol is an important city. It is the capital of the province where our *shtetlach* are located. Many

members of our group have family roots in Tarnopol. It seems a pity that such a town not be represented in JewishGen ShtetLinks. We have decided to create a Tarnopol webpage and, hopefully it will be up by December 2004.

Ideally the Tarnopol webpage should have someone dedicated to collecting material and information and if you feel you can do this please contact me at bloch@mts.net. Since the technical part of creating the page is being looked after by our wonderful Webmaster Edward Rosenbaum HTML knowledge is not a prerequisite.

Please help us create a very "special" Tarnopol webpage by sending us all the material and information you have.

Projects and Research

On-line database of Polish Citizens detained by Soviets: Please refer to the update for the Kolbuszowa Region Research Group in this issue.

Yizkor Books: Please refer to the update for the Kolbuszowa Region Research Group in this issue.

JewishGen ShtetLinks: Please refer to the update for the Kolbuszowa Region Research Group in this issue.

The Suchostaw Region Research Group

The SRRG includes the following Administrative Districts (AD) and Judicial Districts (JD):

- Buczacz AD, Czortków AD, Husiatyn AD, Skalat AD, Trembowla AD, Zaleszczyki AD, Tarnopol AD, Borszczów JD, Skala JD, Zbaraz JD

Some of our *shtetlach* (original Galician spelling):

- Barysz, Baworów, Beremyany, Bilcze, Borszczów, Borki Wielkie, Buczacz, Budzanów, Burakówka, Chorostków, Cygany, Czortków, Darachów, Dolina, Grzymalów, Hadynkowce, Horodnica, Husiatyn, Jablonów, Jagielnica, Janów, Kaczanówka, Klvince, Kobylowloki, Kolodziejówka, Kopyczynce, Kosmezhin, Kotówka, Korolówka, Kosmierzyn, Kosów, Krzyvoluka, Kujdance, Ladyczin, Lanowce, Losyacz, Mikulince, Molczanówka, Monasterzyska, Myshkovtse, Myszkowice, Nagorzanka, Ostapie, Ostra, Ozeryany, Palashevka, Podwoloczyska, Jazlowiec, Potok Zloty, Probuszna, Romanówka, Romano Siolo, Skala, Skalat, Snowidów, Sosolówka, Strusów, Stryjówka, Suchostaw, Suszczyn, Swierzkowce, Swidowa, Tarnopol, Tarnoruda, Tekłówka, Trembowla, Tluste, Trybuchowce, Tolstoye, Tudorów, Ulaszkowce, Wasylkowce, Wygnanka, Worwolince, Zaleszczyki, Zazdrosc, Zbaraz

Guide to Navigating Allegro - Polish Online Auction Site

Shelley K. Pollero

A Polish version of eBay provides the opportunity to see and/or purchase items, including old postcards and photos from towns in Poland. I managed to find my way around the website to a certain extent and was able to find many items for towns in Galicia.

You will need to have some idea of the Polish spelling of the town to search on the website, but most of the town names are recognizable in some form. Some Polish letters and characters did not show up on my screen and are not used in this article, for example, [?] instead of the [slashed l].

For postcards and photos:

On the home page, <http://www.allegro.pl/>:

- See *Kategorie* (Categories) on the left,
- Select *Antyki i Kolekcje* (Antiques and Collectibles)
- Select *Pocztowki* (Postal)
- Then, see *Wyswietl [z calej Polski]* for all of Poland, which is on the top left of the page, and an arrow to select other areas.
- Use the arrow to select *[z malopolskiego]* (Galicia).
- Click on *Zmien'* to enter your selection..
- On the left, find *Kategorie* and a subheading *Pocztowki*
- Under *Pocztowki*, there are several subtitles. Click on these to see the list of items offered:
- *Kresy Wschodnie* lists quite a few postcards for Galicia towns, including Stanislawow, Bursztyn, Zaleszczyki, Lwow, Tarnopol, Jaroslaw, Brody (There are non-Galicia towns here also.)
- *Malopolska* - for Galicia. Listings for Krakow,

Tarnow, Rzeszow, Nowy Sacz, Sanok, Przemysl, Brody, Lesko, and Chrzanow, for example. There may be several pages of listings.

- *Pozostale Miasta i Regiony*. I saw some Galicia towns here, including Nadworna.

For a wide variety of items, including Judaica:

You can also enter your town name or keywords (*synagoga, Judaika*, for example).in the search box in the upper right corner of most pages (*Szukaj*.)

There are a few other boxes; the default is *[jako tekst I obrazki]* text and images; *[wedlung daty/nazwy/ ceny/liczby ofert]* by date, name, price, offer number. I used the default for all the boxes on this screen. I entered Brzozow and saw 4 postcards. For Sanok, there were 12 items. For Lezajsk, there was a postcard, a baseball cap, beer glasses and related items, etc. For some towns, there was nothing but a template to look for your items elsewhere on the site.

For all items:

Click on the item you wish to see. Make note of the title. Scroll down to *OPIS* (in black lettering on a yellow band). Below this is the photo and its description in Polish. Save the title and the descriptive phrase and later find someone to translate it. Voila!

Remember that this is an active commercial web site. A listed item may be gone in a few minutes, hours, or days. I saw a Mielec postcard the other day. It was not there today.

If you read Polish, you might wish to explore this website and see if there are any other items or Polish language keywords that might be useful to Galitizians, possibly Yizkor books or other Judaica. Those of you who have a ShtetLink page or plan to start a ShtetLink page may find some material for your pages on this useful website.

Opening PDF Files Requires Adobe Reader!

Optional electronic delivery (eD) of *The Galitizianer* will be by means of a PDF file attached to an email message. To open a PDF file you will require a relatively new version of *Adobe Reader*. A copy of that application probably resides on your computer already. If not, you can download the latest copy, free, from Adobe at www.adobe.com/products/acrobat/readstep2.html. Also, please see the box on the front cover.

My Ultimate Roots Trip

Mark Halpern

I have been on this earth for nearly 60 years and had never been to the Land of Israel. I had frequently talked about going, but one thing or another always got in the way. The announcement by the IAJGS that their annual International Conference on Jewish Genealogy would be in Jerusalem in 2004 convinced me this was my time. Although tourism has declined substantially since the *Intifada* began in 2000, I was going. Persuading my wife was more difficult. It was *besheret* (meant to be) that violence inside Israel was almost non-existent from February through July 2004. My wife decided to join me.

While in Israel, I spent time researching at Yad Vashem and the Central Archives for the History of the Jewish People; I visited genealogical friends; I attended the Jerusalem Conference; I visited with cousins; I visited with Holocaust survivors from my mother's town of Bialystok; I stood on the borders with Lebanon, Syria, and Jordan; I wandered through many Cemeteries in Israel seeing the gravesites of Abraham and Sarah, Golda Meir, Yitzhak Rabin, and my grandmother's sister Fania; I floated in the Dead Sea; I rafted down the Jordan River; I prayed at the Western Wall; I enjoyed Israeli food; and much more.

But this is not a travelogue. Many Jewish genealogists trace their family back to Russia, Poland, Germany, Spain, Romania, Hungary and call these places their ancestral home. Before my trip the Eretz Yisrael, one of my Israeli genealogy friends called a trip to Israel the *Ultimate Roots Trip*. Thinking this way made my trip more spiritual and more special. Traveling in Jerusalem and around Israel is like walking through and experiencing a history book of MY people.

I wish I could share my entire trip with everyone. Anyone with Jewish heritage should visit Israel at least once in his or her life. I will provide you with only a few observations and experiences. Nothing in contemporary Israel is black or white. Diaspora Jews need an open mind and a good ear to understand the situation on the ground.

The Conference

The program at the Conference and the Conference-sponsored tour we took provided an overview of the "melting pot" that is the culture of Israel. Where most Conferences in North America seem to concentrate on the history and culture of the Jews of



Zion Gate Mezuzah

central and Eastern Europe, this Conference had many programs about other Diaspora Jews. I learned about Jews from Algeria, Babylonia, Bukhara, China, Egypt, Ethiopia, Greece, India, Italy, Morocco, Netherlands, Spain, Syria, Yemen and many more places unfamiliar to many Ashkenazi Jews.

Jerusalem

Jerusalem is a Holy place for Jews, Christians, and Muslims. As a Jew, just the sight of the hills of Jerusalem while on the road from Ben Gurion Airport was both exciting and spiritual. Walking into the old city through the Zion Gate and kissing the *mezuzah* on the arched entry felt like a coming home.

I learned about the First Temple built by Solomon and destroyed by the Babylonians in 586 BCE. I learned about the Second Temple built by Herod and destroyed by the Romans in 70 CE.

The Western Wall is the most sacred spot in Jewish religious and Israeli national consciousness. It is a center of mourning and of religious memory of Israel's former glory and the hope for its restoration. Monday is *Bar Mitzvah* day. I participated in the *Bar Mitzvah* of a young man from Amsterdam and saw many other ceremonies that reflect the eth-



The Cave of the Patriarchs

Hochbaum, Director of Tourism and originally from Brooklyn, was our guide.

Hundreds of Jews now choose to live in Hebron, the second holiest site to the Jewish people, second only to Temple Mount in Jerusalem. Hebron was the first Jewish City in the Land of Israel, where King David began the Kingdom of Israel before moving to Jerusalem. These families live in fear every day of attacks from the Arab community, but the land where Abraham and his descendants lived, farmed, and were buried is sacred to these people. It is very hard for a less observant Jew to understand. I suspended judgment while in Israel. I only tried to understand the

nic makeup of the Jewish people. Praying at the Western Wall was an experience I will never forget.

I also learned about plans for the Third Temple. I visited *The Temple Institute*, which is dedicated to the Biblical commandment to build the Holy Temple of G-d on Mount Moriah. Their goal is to do as much as possible to bring about the building of the Holy Temple in our time. My mind cannot deal with the issues surrounding this plan.

Still within the city limits of Jerusalem, but outside the Old City, our guide took us to what looked like an upper middle class Jewish community. We stood on a road with an elementary school on one side and a concrete barrier with a beautiful mural on the other. Why did this barrier exist? On the other side of the barrier are an open field and an Arab community. This wall was built by the residents and the government to protect the children from snipers, who frequently took target practice at any Jewish target. Now, in the distance, I could see the much-politicized Separation Barrier being built to protect the children of Israel. Being there, seeing it first hand, and talking to the people provide a better prospective.

Hebron and the West Bank

The ultimate genealogical trip is to the Tomb of the Patriarchs in Hebron in the West Bank. Here are the tombs of Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. Hebron is now a divided city – 20% Jewish and 80% Arab. Rabbi Simcha

situation on the ground.

I spent Shabbat with an observant family in Gush Etzion, a community about half way between Jerusalem and Hebron. Gush Etzion is considered in the West Bank and some consider it a “Settlement.” However, after my visit to Israel, I am not sure how to define “Settlement” or “Jewish Community.” Land was purchased and Jews first settled this land in 1932. The War of Independence resulted in these lands being occupied by Jordan. Following the Six Day War, some of the children of the original settlers returned to once again build a life. Over 20,000 people now live in this community.

Scroll of Fire by Nathan Rapoport

In Israel, the memory of the Holocaust is a central theme and monuments to the Holocaust can be found in many locations. In Philadelphia, many of us are familiar with the *Monument to the Six Million Jewish Martyrs* at 16th and the Parkway. This exceptional monument was sculpted by Warsaw born Israeli Nathan Rapoport (1911-1987).

In Israel, Rapoport’s *Scroll of Fire* is one of the most important and beautiful Holocaust sculptures. It is located in the single largest memorial to the Holocaust in the world, the Martyrs Forest and tells the story of the rebirth of the nation from the Holocaust up to the Six Day War. The Martyrs Forest is comprised of six million trees - four and half million pine trees symbolize the adults who perished in the Holocaust while a million and half cypress trees symbolize the children who perished.



Scroll of Fire

This monument is beautiful and moving. The sculpture is on two scrolls representing a Torah. The scroll on the right focuses on the Holocaust and its survivors while the scroll on the left deals with the struggle to establish a new homeland. The inscription inside the scrolls from Ezekiel 37 says it all:

*Thus saith the Lord God;
Behold, O my people I will open your graves,
and cause you to come up out of your graves,
and bring you into the land of Israel.
And shall put my spirit in you and ye shall live,
And I shall place you in your own land.*

Clandestine Immigration

During the British Mandate, many Jews from Europe attempted to make *aliyah* when immigration quotas were severely limited. Many Americans know about this from the Leon Uris novel and movie *Exodus*. The Exodus was not fiction, but the celluloid story was. The Exodus was turned away by the British and sent back to Hamburg, Germany with more than 4500 passengers. The next ship to try and break the British blockade was the aptly named *Af Al Pi Chen* (Nevertheless in English). This ship with 435 Jewish passengers was also

turned back and the passengers were interred in Cyprus.

Of the 116 ships used in the clandestine immigration of European Jews to Israel, referred to as *Aliyah Bet*, only the *Af Al Pi Chen* survived into the 1960s. This ship was turned into the Clandestine Immigration and Naval Museum in Haifa.

In addition to visiting this museum, we traveled up the coast to Atlit, the location of the infamous detention camp used to hold “illegal” Jewish immigrants by the British before deportation. This camp was later used as a prisoner-of-war camp during the Israeli War of Independence and subsequent Arab-Israeli wars. My cousin Zvi was a guard at Atlit during the Six Day War.

A special treat at Atlit was meeting Avi Livni, a Jewish volunteer from America, who served on the Exodus. He accompanied the ship from Baltimore to Europe to Mandate Palestine and back to Hamburg. Avi made *Aliyah* in the 1970s and has lived in Israel since then.

There were many other interesting places and people we met in Israel. Hopefully, these few snippets will whet your appetite to visit the Jewish homeland, whether it’s your first visit like mine or a repeat visit.

Central Archives for the History of the Jewish People

Mark Halpern

Editor's Note: Even though this article reflects mainly the non-Galician research interests of its author, we believe our readers will be interested to learn about this unique institution. Some material has been omitted.

As Rabbi Shalom Bronstein points out in his article, *Genealogical Research in Israel – An Overview*, there are many opportunities for research in Israel. One Archive that is sometimes overlooked by Genealogists is the *Central Archives for the History of the Jewish People (CAHJP)* in Jerusalem.

CAHJP was founded in 1938 as the Jewish Historical General Archives and changed its name to the current one in 1969. CAHJP has a website at sites.huji.ac.il/archives/, which states their goal as “the reconstruction of an unbroken chain of historical documentation, reflecting the collective past of the Jewish people: a Jewish National Archives.” The Archives consist of three major sections: original material, inventories of archival material on Jews in non-Jewish archives and microfilms. The material in each section is catalogued geographically.

I arrived in Jerusalem five days before the start of the Conference to allow adequate time for research and to visit with friends and family. On my first full day in Jerusalem, I chose first to call CAHJP and ask about research in their Archives. In very good English, the research procedure was explained and I was welcome to come right over. I arrived at the Reading Room about 30 minutes later and asked for help. A young lady from St. Louis, interning at CAHJP for the summer, took me out into the hall and showed me how to use the card files. Separate card files exist for “Original Materials” and for “Microfilm Materials.” Cards are organized alphabetically by country and then by town.

The only problem is that the cards are written in the language of the underlying document and, although the CAHJP staffers are very helpful, they do not have the time to translate every card for researchers.

Since my mother was born in Bialystok and I am the Coordinator for BIALYGen, the Bialystok Region Jewish Genealogy Group, I searched the “Original Materials” card catalog for Bialystok. I found some very interesting holdings. The index cards were written in Polish and/or English, both languages with which I have some familiarity. I found the following amongst 30 or more holdings:

PL5 - Books of Marriage – Rabinat - 1923-1924
PL433 - Kahal Birth, Marriage, and Death Records - 1896-1939
PL619 - Fotograf Macewa Jewish Cemetery z 1850-1929

I spent two and a half days at CAHJP searching through these files, indexing some records, photocopying other records, and taking digital photos of still other documents. There were forms for ordering the files and for ordering photocopies. Each request of mine was completed promptly, courteously, and efficiently. The staff even placed these files away for the evening and provided them to me the next morning when I returned.

PL619 contained over 500 photocopies of original documents from the State Preservation Authority in Bialystok, which has responsibility to preserve the remaining tombstones in part of the Bialystok Jewish Cemetery. Apparently, after the Authority was given responsibility for preservation of the Cemetery in the mid 1980s, they took photos and had the tombstone inscriptions translated from Hebrew to Polish. The photocopies included a photo of the tombstone along with a Polish translation of the tombstone inscription. The copies of the photos were worthless, but the translations of the inscriptions could be very valuable to Bialystok researchers. I indexed all these inscriptions, will transfer the indices to an Excel spreadsheet and donate the resultant database to Jewish Records Indexing-Poland.

PL433 contained fragments of the actual book maintained by the Jewish Community in Bialystok – the local Kahal – containing *Protokolarne oswiadczenie* or Declaration Report for 1929 marriages. These documents include the name of the bride and groom, their occupation, town and address of residence, place and year of birth, parent's names including mother's maiden name, and their signatures. These are original documents and cannot be found anywhere else. The example shown here is the intent to marry for Hirsz RABIN, foreman and a bachelor, born 1903 in Bialystok and living at 16 Rynek Kosciusko in Bialystok, the son of Mojzesz and Szejna nee CHAIMOWICZ and Mary KLEIN (citizen of US) born 1900 in Sokoly and living in Philadelphia, the daughter of Szloma and Chane Rochla nee KARACHOW.

While I was at CAHJP, another Jewish Genealogist from New York arrived, searched the microfilm index card for his ancestral shtetl in Galicia and found list of Jewish residents for many Galician towns from the late 1700s. This is a period before civil records existed and could provide important genealogical information about families living in

these towns. One big problem is that most Jews did not have surnames in Galicia until 1797.

The above are just a few examples of the materials available at CAHJP for genealogists. There is no catalog of the holdings of CAHJP other than the card catalogs at the Archives. It would be worthwhile to work with others interested in your town or country and create such a catalog. Avotaynu re-

cently published a catalog of holdings for Poland (CAJHP uses the boundaries between the World Wars). See www.avotaynu.com/books/cahjp.htm.

CAHJP is located at 46 Jabotinsky Street, Jerusalem. Telephone number is (972)-2-5635716. They do speak English. Research hours are Sundays through Thursdays: 8:15 - 15:15, closed on Fridays.



Festive Meal in a Galician Household

Polish Place Names and (Horrors!) Grammar

Fred Hoffman (wfh@langline.com)

Some time ago Tina Ellis of the Polish Border Surnames list sent me a note with an excellent suggestion. She'd noted that researchers are often thrown by the various endings you see with Polish place names. She knew those endings are dictated by grammar, and wondered if I might be able to write a brief summary of what's involved.

I felt perhaps I should take a swing at this. I write a lot about surnames, but there's no denying that recognizing the correct form of place names is at least as important. If you think your ancestor's name was Jasinskiego, sooner or later you're likely to run across something that tells you to drop the -ego because that's dictated by grammar, and the standard form of the name does not include it. But if you have a document saying your ancestors lived in "Stawiskach," you might spend your whole life searching for such a place, and find nothing. You might get really frustrated when you notice there's a place with a similar name, Stawiski — "Close, but no cigar," you think. In fact, it's the same place; the -ach is dictated by grammar, and Stawiski is the standard form.

Of course, a decent explanation of why this is so could fill a pretty good-sized booklet. But I can give you at least a few pointers that may prove helpful.

Place Names: A Practical Matter

When we confront Polish names, they occur in a context that seems bizarre and chaotic to us — the Polish language, rich with sounds we find hard to pronounce and forms that seem to change with no rhyme or reason. Yet there is rhyme and reason to it; once you become familiar with the language, Polish names are every bit as sensible and practical as English names.

After all, there are lots of places in Poland named *Piaski* — that just means "sands," and suggests the village was located in a sandy area. *Góra* means "hill, mountain," and suggests a place was located right by a hill. *Dęby* means "the oaks," and we wouldn't be baffled by an English place name "The Oaks," would we? To us "Newtown" doesn't seem like an odd name; that's exactly what *Nowe Miasto* means.

A name's meaning, however, is usually of no great import to researchers. What is of great import is that so few place names are unique! "My ancestors came from Piaski," you say. "Why do there have to be more than 50 village by that name in Poland?" There are at least 5 places in the U.S. called

"Sands," but that's better than 50. There are at least 40 places in the U.S. called "Newtown," but just 5 places in Poland with "Nowe Miasto" as part of their name. On the other hand, there are well over 100 villages called *Nowa Wieś*, "new village" (which, functionally if not literally, might actually match "Newtown" better).

Americans weren't trying to frustrate genealogists when they named 40 different places "Newtown"; and Poles aren't trying to break your spirit with their 100 *Nowa Wieś* towns, either. It's just that when people were busting their rears trying to get a new settlement up and running, giving that settlement an original name did not always rate high on their list of priorities. If they decided "Nowa Wieś" was a good name, it seemed irrelevant that another *Nowa Wieś* lay just 50 miles away. Practically speaking, for most folks the horizon just didn't extend that far.

You can understand this logic by looking at your own town. Chances are it's got a Main Street and an Oak Street and a Pine Street and so on. Most places in America do. Does anybody gripe, "Jeez, what a lack of originality?" Not usually. When you're talking about Main Street, you're talking about the one in your town — or else you specify otherwise up front. What's the problem? That's kind of how the Poles saw the matter of naming places. Everybody knew which *Nowa Wieś* they were talking about, and clarified it if there was any question.

So point one is, few place names are unique, whether you're talking about England, the U.S., or Poland. Unless you luck out and your ancestors came from a place with a unique name, you really need to dig for more than just that name. That name's meaning is generally not all that helpful, though it may be interesting. The name of the nearest large town, or the parish your ancestors attended, or something like that, is a huge help in tracking down your family, whether from "Nowa Wieś" or "Newtown."

World Without Endings: Amen!

"Newtown" is "Newtown," whether you live in it, or come from it, or sack and pillage it. But in Polish "Nowa Wieś" is the form only if the name is used as the subject of the sentence ("Nowa Wieś is a great place to live!"). Another form is used if you're from *Nowa Wieś* (*z Nowej Wsi*) or live in it (*w Nowej Wsi*). If you sacked and pillaged it, it's *Nową Wieś* (the *ą* has a hook under it, indicating it's the nasal vowel pronounced somewhat like "on" in French *bon*). And if you describe something as of or from *Nowa Wieś*, often it will be expressed with the adjective form, *nowowiejski* — which can have 11

different endings (there are 36 cases, but many endings are used for more than one case).

Yes, this is very different from how we do things. Is it hard? Sure! Is it hopeless? Of course not. You just need practice. There are 5-year-olds running around Warsaw who speak this language; I think you can handle small doses of it.

I do have a practical suggestion that cuts the problem down somewhat. Concentrate on three case forms, and the basic adjectival form. They're the ones you'll see most often in documents. The case forms are:

- ▶ the nominative — used for the subject of the sentence, also regarded as the standard form of any name
- ▶ the genitive — used with prepositions such as *z* and *od*, "from, of"
- ▶ the prepositional — used with prepositions such as *w* and *na*, "in, at"

The adjectival form is often very easy to spot, even though in Polish text they don't usually capitalize it. It doesn't take a genius to recognize that *krakowski* can mean "of, from Kraków," and *warszawski* is usually "of, from Warsaw." Some adjectival forms are a little off the wall, and I'll show the worst offenders in a minute.

This does help a little, but it still leaves a lot to cover. Polish place names can be singular or plural in form; they can be masculine, feminine, or neuter in gender; and they can be nouns or adjectives. These distinctions involve enough differences that I can't give you a short, sweet summary that tells you everything you want to know. But let's not give up in despair just yet — maybe we can make some sense of this.

Nominative: The nominative form is the one you see on maps. It's sort of pointless trying to figure out why it ends the way it does — it is what it is. You will note that nominative nouns ending in *-a* are most often feminine in gender, and nouns ending in *-o* or *-e* are neuter. Names that are adjectival in form will typically end in *-i* or *-y*, *-a*, or *-e*.

Genitive: The genitive is like our possessive, used much the way we use [s] in English; we'd say "Ostrołęka's history," Poles say *dzieje Ostrołęki*. It's also used after prepositions such as *z* and *od*, "from." Since the documents we look at often involve where someone came FROM, you can see why genitive forms abound. Endings typically seen with genitive forms are:

- ▶ for masculine and neuter nouns *-a* (from *Włocławek* = *z Włocławka*)
- ▶ for feminine nouns *-y* (from *Łomża* = *z Łomży*) or *-i* (from *Górka* = *z Górki*)

- ▶ for adjectival names, *-ego* or *-ej* if singular, *-ych* or *-ich* if plural

Prepositional: The prepositional is always used with a preposition (duh!), and the ones most relevant to our purposes are *w*, "in," and *na*, "at, on, in." A record may state that it was drawn up in such-and-such a place, or a questionnaire may ask what town or village a person was born in; you can see why the prepositional shows up a lot in documents. The endings most often appearing are:

- ▶ for masculine and neuter nouns, *-e* (in *Kraków* = *w Krakowie*) or *-u* (in *Włocławek* = *w Włocławku*)
- ▶ for feminine nouns, *-e* (in *Górka* = *w Górcie*) or *-y* (in *Łomża* = *w Łomży*)
- ▶ for plural nouns, *-ach* (in *Suwałki* = *w Suwałkach*)
- ▶ for adjectival names, singular *-em* or *-ym* or *-ej*, plural *-ych* or *-ich*

One really annoying habit of this case is that adding *-e* usually changes the last consonant of the name's stem. Sometimes that change is minor and easy to deal with: in *Piła* = *w Pile*, or in *Kraków* = *w Krakowie*. But sometimes the change will throw you: in *Górka* = *w Górcie*, in *Góra* = *w Górze*, in *Birwicha* = *w Birwisze*, in *Nowe Miasto* = *w Nowym Mieście*(!). To the Poles these changes are second nature; to non-Poles they're a pain in the *dupa*!

A List of Typical Examples

Have your eyes glazed over? Probably. But if you want a little help recognizing a name when its form might fool you, you have to deal with these changes.

In such cases, what seems advisable is not droning on about grammatical rules. I find it best to provide lots of examples, and let you just look at them, at your own pace. So I've drawn up a list of some typical place names — some famous, some obscure, but all illustrating some pattern. I've grouped the list by category to make the patterns a little easier to spot.

DON'T TRY TO MEMORIZE THEM! Just refer to them, now and again, whenever you have a question about a place name. You'll start to note similarities, and patterns will begin to emerge. You won't master the language, by any means; but you will start to find yourself coping with this problem a little better.

By the way, if you find errors, let me know. And you will — I didn't grow up speaking Polish, and these endings aren't second nature to me. I've tried to verify them, but it's too much to hope I haven't let some mistakes slip by me. What the

heck, you know I'm not infallible; bear with me and I'll bear with you.

Each of these names is given in the nominative (with a grammatical description of whether it's a noun or adjective, and what gender and number). On the next line are given the genitive form (after *z* to illustrate it better), then the prepositional (after *w* for the same reason). The last form is the adjectival version. I've used the Polish letters (ą, ć, ę, ł, ń, ś, ź, ż) because the distinctions can be important, in some instances.

Name

"from X" — "in X" — adjectival form

Masculine Nouns

Elbląg (singular)

z Elbląga - w Elblągu - elbląski

Gdańsk (singular)

z Gdańska - w Gdańsku - gdański

Kalisz (singular)

z Kalisza - w Kaliszu - kaliski

Kąty (plural)

z Kątów - w Kątach - kącki

Konin (singular)

z Konina - w Koninie - koniński

Lublin (singular)

z Lublina - w Lublinie - lubelski

Orłów (singular) *[see below]

z Orłowa - w Orłowie - orłowski

Poznań (singular)

z Poznania - w Poznaniu - poznański

Przemysł (singular)

z Premyśla - w Przemysle - przemyski

Tarnobrzeg (singular)

z Tarnobrzega - w Tarnobrzegu - tarnobrzewski

Wałbrzych (singular)

- z Wałbrzycha - w Wałbrzychu - wałbrzyski

Wałcz (singular)

z Wałcza - w Wałczu - wałecki

Włocławek (singular)

z Włocławka - we Włocławku - włocławski

Zamość~ (singular)

z Zamościa - w Zamościu - zamojski

Feminine Nouns

Bydgoszcz (singular)

z Bydgoszczy - w Bydgoszczy - bydgoski

Chelmża (singular)

z Chelmży - w Chelmży - chelmżyński

Częstochowa (singular)

z Częstochowy - w Częstochowie - częstochowski

Dąbki (plural)

z Dąbek - w Dąbkach - dąbecki

Dobrzany (plural)

z Dobrzan - w Dobrzanach - dobrzański

Gliwice (plural)

z Gliwic - w Gliwicach - gliwicki

Góra (singular)

z Góry - w Górze - górski

Górka (singular)

z Górki - w Górcie - górecki

Kartuzy (plural)

z Kartuz - w Kartuzach - kartuski

Kazimierówka (singular)

z Kazimierówki - w Kazimierówce - kazimierowski (?)

Kielce (plural)

z Kielc - w Kielcach - kielecki

Łomża (singular)

z Łomży - w Łomży - łomżyński

Ostrołęka (singular)

z Ostrołęki - w Ostrołęce - ostrołęcki

Piaski (plural)

z Piask - w Piaskach - piasecki

Piła (singular)

z Piły - w Pile - pilski

Przysucha (singular)

z Przysuchy - w Przysusze - przysuski

Suwałki (plural)

z Suwałk - w Suwałkach - suwalski

Wizna (singular)

z Wizny - w Wiz~nie - wizneński

Neuter Nouns

Chlewiska (plural)

z Chlewisk - w Chlewiskach - chlewiski

Gniezno (singular)

z Gniezna - w Gniez~nie - gniez~nieński

Grodno (singular)

z Grodna - w Grodnie - grodzieński

Kowno (singular)

z Kowna - w Kownie - kowieński

Krosno (singular)

z Krosna - w Krośnie - krośnieński

Leszno (singular)

z Leszna - w Lesznie - leszczyński

Orłowo (singular) *[see below]

z Orłowa - w Orłowie - orłowski

Piaseczno (singular)

z Piaseczna - w Piasecznie - piaseczyński

Pilzno (singular)

z Pilzna - w Pilźnie - pilzeński

Adjectives

Dobra (feminine singular)

z Dobrej - w Dobrej - dobrski

Obryta (feminine singular)

z Obrytej - w Obrytej - obrycki

Obryte (neuter singular)

z Obrytego - w Obrytem - obrycki

Okrągłe (neuter singular)

z Okrągłego - w Okrągłym - okrągły

Podróżna (feminine singular)

z Podróżnej - w Podróżnej - podróżny

Poryte (neuter singular)

z Porytego - w Porytem – porycki

Combinations

Biała Podlaska (adjective + adjective, both feminine singular)

z Białej Podlaskiej - w Białej Podlaskiej - białskopodlaski

Białystok (adjective + masculine singular noun)

z Białegostoku - w Białymstoku - białostocki

Bielsko-Biała (compound, neuter noun + feminine singular adjective)

z Bielska-Białej - w Bielsku-Białej - bielski or bielsko-bialski

Jelenia Góra (adjective + feminine singular noun)

z Jeleniej Góry - w Jeleniej Górze - jeleniogórski

Kazimierz Biskupi (masculine singular noun + adjective)

z Kazimierza Biskupiego - w Kazimierzu Biskupim - kazimierski

Kazimierza Wielka (feminine singular noun + adjective)

z Kazimierzy Wielkiej - w Kazimierzy Wielkiej - kazimierski

Nowy Sącz (adjective + masculine singular noun)

z Nowego Sącza - w Nowym Sączu - nowosądecki

Stara Wieś (adjective + feminine singular noun)

z Starej Wsi - w Starej Wsi - starowiejski

A Few More Pointers

- Notice above that Orłów and Orłowo have exactly the same forms once you get away from the nominative. This is one of the most confusing things you run into — different names can end up with the same forms, and you can't tell them apart. That's just one more reason why it's essential to find a source of info that gives you more to work with than just the name.
- In fact, Poles can be confused by this, too. Sometimes, to avoid this confusion, they will not change the name's form, but will precede it with the applicable noun such as *miasto* (town) or *wieś*, and only decline that noun. Thus you may see *do Orłowa*, "to Orłów/Orłowa," or you may see *do wsi Orłowo*. If the place name itself doesn't have the ending you'd expect, it means that's the nominative form. When you run across something like this, thank the wonderful Pole who went the extra mile to avoid confusing you!
- One way they distinguish different places with the same names, or even similar ones, is by adding the name of the nearest big town after the abbreviation *k.* or *k/*, short for *koło*, "near." The name after *k.* is in the genitive case.

"*Morawica koło Kielc*," for instance, specifies the Morawica near Kielce, as opposed to the one a little west of Kraków (*Morawica koło Krakowa*).

- An adjective or qualifying phrase can also distinguish places with the same name. There's a Nowe Miasto Lubawskie, "new town near Lubawa"; a Nowe Miasto n. Pilicą, "new town on the Pilica river"; and a Nowe Miasto n. Wartą, "new town on the Warta." These additional words weren't always preserved in documents; but if you do run across something like that, don't ignore it!
- Note that compound names often have the elements flipped — these days the official name might be Łososina Górna, but don't be surprised if you sometimes see it called Górna Łososina. Always take a moment to check the alternative order, just to be sure.
- You may see the adjectival form of a place name capitalized and used by itself as a short way of referring to the parish or district or province associated with that place. Thus saying a village is *w Katowickiem* meant it was "in Katowice province."
- Another interesting twist I've seen in Polish-American newspapers and parish histories is forming a name for a parish by taking the root of the name and adding *-owo*. Thus, *na Trójcowie*, from *św. Trójca* ([Parish of the] Holy Trinity), means "at Holy Trinity parish" (see, for instance, <http://www.trojcowo.com>). I'm not sure whether this turn of phrase is used in Poland, but I saw it used repeatedly in the *Dziennik Chicagoski* in reports on parish activities.
- Find a Polish-language Website that talks about the place you're interested in. Just browse through it, noting the different forms that show up. If you have access to the *Słownik Geograficzny Królestwa Polskiego* gazetteer, it can also be worth browsing through. This can acquaint you with the specific versions of the name you need to look out for.

Conclusion

I've probably loaded you down with too much to digest, so I'll have mercy and end. But I'd like to encourage you to approach place names with an open mind; don't let the endings throw you. If you can just remember that endings change, and if you spend a little time looking at the examples I gave above, you might spot something that tips you off!

Kolomyya Jewish Cemeteries

Alan Weiser

Several months ago I received an email inquiring about sources of information. The purpose behind the inquiry was to support the efforts of one Meylakh Sheykhet to restore the Jewish cemeteries in Kolomyya. Being untutored in Jewish law on cemeteries I initially felt this was some kind of scam letter that would later ask for donations. Why? Because, according to a U.S. Commission report, there are no traditional Jewish cemeteries left in Kolomyya. The report is posted on the Kolomea Research Group's web site.

There were three traditional cemeteries at one time up to the German occupation around 1939. From that point on, first by the occupying Germans and later by the occupying Russians and native Ukrainians, all three cemeteries were destroyed. No fences, no signs, no tombstones or plaques existed. The cemeteries became athletic fields, landfills and overgrown fields of weeds. There is no trace of burial records to indicate who was buried in these cemeteries and how the plots were laid out. There is one mass grave cemetery for victims of Holocaust executions in the nearby Sheparovtsy forest. A memorial plaque is there to identify the site. What was there to restore for these other sites?

According to Meylakh, Jews who have died in Kolomyya were buried in Christian cemeteries without any distinguishing information. It was the Communists way to oppress Jews and divest them of their Jewish traditions. I set out to determine just what view Jewish law (Halacha) took of Jewish cemeteries without regard to the state such cemeteries were in. I searched the Internet for answers. These are some excerpts from sources on the Internet:

- "In the cemetery, in Hebrew called the, "House of Eternity" and the "House of Life", the dead are to have entered eternal rest. The cemetery must never be dissolved."
- A letter from Rabbi Goodman Rose (rabbi of Beth Shalom in Pittsburgh from 1923-1950) to Professor Louis Ginzberg, Chairman, Committee on Interpretation of Jewish Law inquired what was Jewish law on the reinterment of Jews from one cemetery to another. The reply, "The answer to this question could only be that under the circumstances described, Jewish Law would not permit disinterring the bodies. As long as the bodies are buried in the Jewish cemetery it would be against Jewish law to disturb them. Jewish communities have a clear responsibility

in Jewish law to maintain their burial grounds as sacred places in perpetuity."

- From a memo by Dr. Sharman Kadish, Project Director, Select Committee on Environment, Transport and Regional Affairs, The United Kingdom Parliament, "For Jews, cemeteries are a sensitive area, given their status as sacred places in perpetuity according to Jewish law. Disturbing the dead, however long ago they were buried, is forbidden in Jewish law. Jewish communities have a clear responsibility in Jewish law to maintain their burial grounds and the Board of Deputies is conscientious in regard to so-called "orphaned" grounds-those often of historic importance, which no longer have Jewish congregations living close by."

Simply stated, once a Jewish cemetery always a Jewish cemetery, regardless of its condition. It is the goal of Meylakh Sheykhet and his organization, Union of Counsels of Soviet Jews in Ukraine, to restore the Jewish cemeteries to a place of respect for the Jews that have been buried there. It is our understanding that Meylakh sued in court to have the Kolomyya cemetery lands returned to the Jewish community and his case was won.

Unfortunately the local government refuses to obey the court order. The case is under appeal. If the land is returned to the Jewish community, restoration may be limited to clearing the lands and erecting a suitable sign or monument.

Galicia and Ruthenia

Matthew Bielawa

Editor's Note: This article combines information in two articles — The Term Galicia and An Understanding of the Terms 'Ruthenia' and 'Ruthenians' — by Matthew Bielawa. Both were published at www.halgal.com.

Galicia

The term *Galicia* is often misunderstood, misinterpreted or simply not known by many genealogists ... even those researching their roots there!

First, *Galicia* is an English term. In Polish it is known as *Galicja*; in Ukrainian it is known as *Halychyna*.

When North American genealogists use the term *Galicia*, they are usually referring to a region of the Austro-Hungarian Empire. (In German, the term is *Galizien* or the full name of the province *Galizien und Lodomerien*.) This region was the most northeastern province of the Empire, stretching from roughly Kraków/Krakiv in the west to roughly Tarnopol/Ternopil in the east. Today, this area would be South-Eastern Poland and Western Ukraine.

The ethnic background of the Austro-Hungarian province of Galicia was mixed. Roughly speaking, the western half was predominately Polish and Roman Catholic while the eastern half was predominately Ukrainian and Greek Catholic. This boundary, which was far from clear-cut, is roughly the border between today's Poland and Ukraine. To simply state, however, that there was a predominance of any one ethnic group in either half is a poor generalization. Each half had a sizeable minority of the other ethnic group. Additionally, there were Jews, Germans, Slovaks, Ruszns, and Armenians.

Historically speaking, however, the concept of *Galicia* goes back beyond the naming of the Austrian province in 1772. The term *Galicia* historically refers to what the Austrian Empire considered the eastern half of Galicia. The western boundary of this *Historic Galicia* is the Wislok River, its eastern boundary is the Zbruch River.

Galicia was first a Ukrainian (Eastern Slavic) principality from 1141-1340. The term comes from the name of the city Halych (in Polish Halicz), which was the capital of this early principality. Starting in 1340, the region was fought over and changed hands several times between Hungary, Poland and the Ukrainian princes. In 1349, the Polish King Kazimierz the Great took control of the city. It remained in Polish hands until 1772 when the region was lost to the Austrian Empire during what is

known as the First Partition of Poland. (Other parts of Poland were divided up between other neighboring empires: Prussia and Russia.)

Terminology of Eastern Galicia/Western Ukraine During Different Historical Periods

For historical context, following is a list (incomplete) of various names used to describe the region over the centuries.

- Medieval period: *Red Rus* (English), *Rus Czerwona* (Polish), *Rus' Chervona* (Ukrainian)
- Medieval period/ Polish-Lithuanian period: *Galician Rus* (English), *Halyts'ka Rus'* (Ukrainian)
- Polish-Lithuanian period: *Rus palatinata* (or province) (English), *Województwo Ruskie* (Polish)
- Austrian period (1772 – 1918): *East Galicia* (English), *Ost-Galizien* (German), *Wschodnia Galicja* (Polish), *Skhidna Halychyna* (Ukrainian)
- 1918-1919: *Western Ukrainian People's Republic* (English), *Zakhidno-Ukrains'ka Narodna Respublyka* (Ukrainian)

Ruthenia and Ruthenians

The terms *Ruthenia* and *Ruthenians* are quite complex to understand. The confusion comes from the fact that different authors have at different times used the terms to mean different things.

You'll often see the terms *Ruthenia* and *Ruthenians* to mean what we now know as *Ukraine* and *Ukrainians* in popular genealogical resources such as naturalization papers, immigration records, passenger lists, and census returns. A basic understanding of history is in order to understand these various terms.

In the Middle Ages, there was a large East Slavic principality called *Rus* or *Kyivan Rus* (*Kievan Rus*) — *Kiev* is Russian, *Kyiv* is Ukrainian — on the territory of what is today Ukraine. In the 14th century, Poland took control of the western principality of Halich. Over a period of time, another East Slavic principality to the north, called Muscovy, grew to dominate the region including the central and eastern principalities of Kyivan Rus. Later, Muscovy adopted the name Russia taking advantage of the great legacy of the powerful and influential Kyivan Rus.

Thus, the Ukrainian people were split between Poland and Russia. The term *Ruthenian* (coming from a Latin translation of *Rus*) was used for the western Ukrainian people. Russia, however, did not want to equate Ukrainians to the former great principalities of *Rus*, so settled on the term *Ukrainian*,

which means "on the borderland". (It should be noted that Russia formally accepted Ukrainians as a unique and separate ethnic group only in the early 20th Century. Up to that time they were often called derogatorily "Little Russians.")

There was a conscious effort on the part of Poland, then subsequently the Austrian Empire, to keep the Ruthenians from acknowledging their common ties with the millions of Ukrainians living across the border in the Russian Empire. The Austrian Empire, being a multi-national empire, often played the Poles and Ruthenians against each other to keep both in check thus maintaining its own control in the region.

To make matters more confusing, there is yet another meaning. The term Ruthenians is also used for a group of people living in the Carpathian Mountains. These East Slavic peoples are also referred to as Rusyns or Carpatho-Rusyns. You'll also see terms like Lemko, Hutsul and Boyko.

So, for people in the immediate region of the Carpathian Mountains, the term *Ruthenian* would mean Rusyn or Carpatho-Rusyn. For those in what is today Ukraine but not in a mountainous region, the term *Ruthenian* would mean the same as Ukrainian.

As a final note I must add the following (which I sincerely hope doesn't create too much confusion). Please keep in mind that there are some who believe that Rusyns (aka Carpatho-Rusyns, aka Boyko, aka Lemko, aka Hutsul) are simply a regional variation of Ukrainians. The scholarly debate continues between the two camps (one states that Rusyns are a unique and separate ethnic group, the other states that Rusyns are essentially Ukrainian who were cut off from Ukraine proper by mountains and politics thus creating unique regional traits.)

The over-simplification above is meant to teach you about the terminology and is not intended to be a complete history. For more information on this subject, including references for further study, please refer to www.halgal.com/ruthenian.html.

The Galicia Jewish Museum

The Museum, housed in a renovated former Jewish factory in Krakow, Poland, opened to the public on April 17th 2004 and officially opened on June 27th, 2004.

Within a specially renovated and designed post-industrial building of 920 square meters, there is a large exhibition area and a café that can seat forty people. The Museum has a bookshop concentrating—in Polish, English and German—on Jewish life and culture, as well as books on the Holocaust, Jewish thought, identity and literature. There is a small Museum Shop and a lecture room that holds sixty people.

The Museum was founded and set up by Chris Schwarz. For over 12 years, with the assistance of the Wingate Foundation, he photographically documented the physical remains of Jewish culture and civilization in Polish Galicia. These photographs now have a permanent home in Poland, where the pictures originated.

The main exhibition, called *Traces of Memory - A Photographic Exhibition in Tribute to the Jews of Galicia*, consists of 150 large format color photographs depicting what remains today in Poland of the one-time great Jewish culture of Polish Galicia.

Other Museum activities:

Concerts: The Museum will present regular weekly concerts demonstrating the influence of Jewish musicians in Polish classical music.

Lectures/talks/workshops: A series of lectures, debates and discussions on a range of topics from theological discourse to the history of Polish Jewry and interfaith dialogue will be presented in English and Polish.

Education program: The Museum is awaiting the results of a grant application before starting an extensive educational program.

Hebrew Lessons: In response to requests from Polish university students Hebrew classes will be offered.

Traveling Exhibition: Contact is being made with other Jewish Museums world-wide to tour a smaller version of our *Traces of Memory* exhibition. Plans are also in hand to tour to the towns and villages in Galicia where the pictures were taken.

Upcoming Events

The Museum is fundraising to enable it to maintain its existing program and to facilitate expansion. It is a registered charity both in Poland and in the UK. (www.galicjamuzeum.org/en/)

Treasure Hunt at the Lviv Historical Archive

Pamela Weisberger

An example of the fruits of private research comes from my own trip to the Lviv Historical Archives in July 2002, where I spent two days (and almost 14 hours) in a small, private reading room looking through more than ten metrical books and census records for the towns of Grzymalow (Grimaylov), Zbarazh, Skalat and Podvolochisk. It's perplexing, and frustrating, to learn how vital records for these towns have been scattered between various archives—and countries—with no apparent rhyme or reason.

For example, if your grandfather was born in Skalat in 1897, records for that one year—and one year only—are held in Lviv, while AGAD has the records for all the other years between 1859 and 1901. If you had searched through the JRI-Poland indexes for this one illusive ancestor you could never find, perhaps this is why!

Interestingly, the 1890 census for Ternopol is held in Lviv, while the 1910 census is kept in Ternopol! (In Ternopol I was able to “glance” at this important record, but the director would not allow me to look through it.)

The atmosphere in the Lviv archive was more welcoming, and I came prepared with a list of books to request, thanks to Miriam Weiner's Routes to Roots website (www.rtrfoundation.org) where I looked up the exact locations of the records I was seeking, including fond numbers. Here's just one example:

Locality/Town Grimaylov
Oblast/District Ternopol
Archive Name Central State Historical Archives Of Ukraine In Lviv
Document Type Marriage
Year List 1919-1940
Fond 701/1/33-34

This precise information made it easy to request several books at a time. I began my search in earnest, with the assistance of my translator, Alex Dunai, plowing through dusty pages and jotting down names and dates as fast as I could. At a cost of \$10 to “look” at each book and \$10 per photocopy, hand-writing the bulk of the information was the most financially feasible method. Nonetheless, it was a productive, if exhausting, two days.

Here is a page from this book (*ksiega*) of Jewish (*izraelickiego*) wedding/marriage (*zaslubin*) district (*okregu*) records (*metrykalnego*). I have translated this entry, using my “best-guess” transliteration technique, as follows:

Jacob Horovitz, born in Grzymalow in 1879 to Maima and Reiny Horovitz (Heller) was married to Malia Grunhaut, born in 1880, to Aaron Isaak Grunspan and Rosi Grunhaut, from Kolodziejowka, by Rabbi J. Weidenfeld. Witnesses were Josef Gabel and Josef Bernstein.

Although I am researching the Grunhaut surname, these names were not familiar to me. It is possible that they may become known to me in the future—isn't that the ballad most genealogists croon?

Because of Jacob and Malia's advanced ages—49 and 50—I assume that this was either a second marriage for them or a late civil marriage, occurring years after a religious marriage. In the second case, a legal marriage may have been necessary so that

144

70

Ksiega zaslubin izraelickiego okregu metrykalnego
na rok 1920

1	Liczba porządkowa.	15
2	Narzeczonego	Jacob Horowitz urodzony w Grzymalowie w powiecie Grzymalowski z domu Maima i Reiny Horowitz z domu Heller i Grzymalowie
	Wiek	urodzony dnia 1879
	Stan: wolny, wdowiec	wolny
3	Narzeczonej	Malia Grunhaut f. Grunspan urodzona w Kolodziejowce w powiecie Grzymalowski z domu Aaron Isaak Grunspan i Rosi Grunhaut z Kolodziejowca
	Wiek	urodzony dnia 30/4 1880
	Stan: wolny, wdowa	wolny
4	Zaslubin	Dzień, miesiąc: 5 października
	Rok	1920
	Miejsce	Grzymalów
5	Własnoręczny podpis z wyrażeniem miejsca zamieszkania	Funkcjonującego przy zaslubinach rabina (Szkołnika): Rabbi J. Weidenfeld
6	Świadków i ich zatrudnienie	Josef Gabel Josef Bernstein

podpisany na sprawozdaniu zaslubin

Należy mieć potrzebne dokumenty zostaty przedłożone

12

1

Ksiegowa

W A G A

the couple's children could become "legitimate" in the eyes of the government, or perhaps in preparation for immigration.

From a 1897 Skalat birth document, I learned that Pinkas Zelig Grunhaut was born on 22 January to Rivka Grunhaut (daughter of Fiszal and Nechamie Jawor from Podvolycyska) and Josef Grunhaut. One family of midwives must have had a monopoly on that profession in Skalat, because their names came up in almost every birth: Beile, Taube and Jochwed Szarf!

Although the archive listed this record book as "Jewish Marriages from 1890-1940," a quick glance at the dates told me that it was actually for marriages taking place from 1920 onwards, although many of the brides and grooms had been born in the 1890s! (Although the pre-printed pages read: "In 192__" it actually appeared that most of these marriages took place in 1930. Interestingly

there is another book of marriages for Grzymalow held in Warsaw from 1905-1931, so there may be some overlap between these two sets of records. Who knows the why and wherefore?

I also gleaned much useful information from the birth and death records for Podvolochisk and Zbarbazh; in the few hours I had left to scan through the 1890 Tarnopol census, I copied as many surnames as I could, to use in future research.

It was obvious that these Lviv records were the missing link in much of our Galician research. Because this is such a user-friendly archive, compared to some others in Ukraine, it is my hope that through additional private research, new member-sponsored grant proposals, or an organizational effort using the JRI-Poland model of indexing data, we will be able to make information from these records available to all genealogical researchers in the near future.

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