

# The Galitzianer

A Publication of Gesher Galicia

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## In This Issue

Two articles in this issue are of special import to the future of *The Galitzianer* and of Gesher Galicia. The first, Shelley Pollero's column on page 2, explains the reasons that the Steering Committee has felt it necessary to raise Gesher Galicia's dues ... mainly the increased costs of publishing *The Galitzianer* and the *Gesher Galicia Family Finder*. The second, on page 3, describes a proposed electronic option for distributing *The Galitzianer* via email to those who want to receive it that way. It also asks a couple of questions about this proposal on which the Steering Committee needs your advice..

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## Coordinator's Column

**Shelley Kellerman Pollero**

Gesher Galicia (GG) continues to grow as opportunities for networking and research expand worldwide. The SIG faces new challenges, including the need to raise membership and organizational dues, the possibility of offering members an electronic option to pay dues and/or receive *The Galitzianer* newsletter, changes in leadership roles, and plans for the GG Gala in 2003. The GG Steering Committee (GGSC) continues to emphasize the goals of GG: to broaden the way we communicate with each other and to continue to promote individual and group research of Galicia.

At the London Conference, GG members and Galicia researchers networked with members of the Galicia group of the JGS of Great Britain (JGSGB) at the annual GG SIG meeting. Chaired by Error! Bookmark not defined., the program featured presentations on the history, geography, and research of Galicia, and a GG update. Presenters were **Ric Cooper**, Chair of the JGSGB Galicia group, **Mark Halpern**, AGAD Coordinator, JRI-Poland, **Joyce Field**, Yizkor Book Project Translation Manager, and Error! Bookmark not defined., Registrar, Town Index Volunteers, 1929 Polish Business Directory Project. Look for more information about these projects elsewhere in this issue or on our web site <http://www.jewishgen.org/Galicia>

### Dues Increase

For the first time since 1995, the GGSC has voted to increase membership and organizational dues. Beginning with the 2001-2002 membership year, dues will be US\$30 for addresses in the U.S. and Canada, US\$37 for all others. The decision to raise dues was not made lightly, and reflects the increased publishing and mailing costs and administrative expenses necessary to produce *The Galitzianer* quarterly and the *GG Family Finder* annually. Unfortunately, we have found that the revenue from dues has not been enough to cover the costs of the publications, and that it has become increasingly necessary to draw from our reserve funds dedicated to help fund research projects. The GG website and our membership renewal forms (to be mailed in September) will reflect the new dues structure. We regret the short notice for the dues increase and any hardship it might cause. If you have any questions or concerns about your membership, please contact Error! Bookmark not defined. or **Shelley Pollero**.

### Innovations

We are currently looking at options for payment of membership dues via the Internet, using a personal credit card, partly in response to feedback from our overseas members and partly because we can no longer afford the high fees assessed by our bank for processing checks on foreign banks, even in US dollars. An optional electronic version of *The Galitzianer* is also being investigated. (See Edward Goldstein's article in this issue.) There is no plan for an electronic version of the *GG Family Finder*.

### GG needs Treasurer and Moderators

Error! Bookmark not defined., Treasurer, and **Beverly Shulster**, Error! Bookmark not defined. Moderator, are leaving their respective positions after almost three years of dedicated service to GG. We offer them our sincere thanks and our appreciation for jobs well done. We now actively seek a new, experienced Treasurer and two or three discussion group moderators from among our GG members. The Treasurer, a voting member of the GGSC, maintains our bank account, writes checks, prepares an annual budget, and provides a quarterly financial report. The moderators share the responsibilities of moderating our popular on-line discussion group. Prospective moderators should be somewhat knowledgeable about Galicia and genealogical research, and have participated in the **Error! Bookmark not defined.** Moderation experience is helpful, but not required, as moderators will be trained. GG members who would like to be part of the GG leadership team are asked to me.

### GG Gala 2003

Plans for the GG Gala 2003 in D.C. are still in their formative stage. We hope to produce a Galicia videotape, cookbook, and tee shirt for the event and to schedule a GG Tenth Anniversary luncheon or dinner at the Conference. We need your help to make this a reality. GG member **Sam Eneman** has offered to integrate your amateur video clips from your Galicia trips into a GG video. Contact Sam at [seneman@mindspring.com](mailto:seneman@mindspring.com) ASAP—he'll tell you what you need to do! Re the cookbook, many volunteers are needed: editor-in-chief, copy editors, testers (yum!), and, above all, members to submit at least one or more of your favorite Galitzianer recipes. Contact **Shelley Pollero** [rkpollero@home.com](mailto:rkpollero@home.com) Although the D.C. Conference is two years away, we must get organized now!

## An Electronic Version of *The Galitzianer*?

Edward Goldstein, Editor

We are considering offering our members an *option* to have *The Galitzianer* delivered as an email attachment. We are *not* considering discontinuing the printed version.

Our primary motivation is to reduce cost. As Shelley explains in this issue, printing and mailing costs have gone up to the point that a dues increase is now needed. We think the electronic option could help us avoid or postpone additional increases in the future.

But, quite apart from financial considerations, some of you may prefer the electronic option. For one thing, you will get it faster. Also, you will have more flexibility in printing and filing your issue.

The attachment will be in Portable Document Format (PDF). To read or print the attachment you will need the Adobe Acrobat Reader software that is included with most computers. You can also download it free from the Internet, e.g., from [www.adobe.com/products/acrobat/readstep.html](http://www.adobe.com/products/acrobat/readstep.html).

The size of the PDF file for an issue as long as the one you are now reading is about 1 MB.

### Try it out, it's free

To give you an idea of how electronic delivery would work, you can request delivery of the PDF version of this issue of *The Galitzianer*. Just send an email to me at [Edward.TheG@verizon.net](mailto:Edward.TheG@verizon.net). In the Subject line, write "Electronic Delivery."

If you have a slow Internet connection delivery of the file may be too slow for your taste. Please let me know if that is the case; I will then send the PDF file to you in three sections.

### We need your input

Before the Steering Committee makes a decision on this matter it wants to hear from you. Please email me your choices among the following alternatives:

- I am interested in receiving electronic delivery of *The Galitzianer*: (a) Yes or (b) No
- In order to accept electronic delivery I would require a reduction in my (new) dues of (a) none, (b) \$5, (c) \$10 or (d) \$15.

## In Memoriam

Gesher Galicia sadly announces the passing of one of our members.

Sumner J. Haber of Anchorage, Alaska, member #779 who joined GG 1998, passed away in 1999, according to family members who contacted us recently. We extend our most sincere condolences to his family and friends.

## Kolomyya

Alan Weiser

Apparently Spring showers bring more than Summer flowers. Kolomea Research Group (KRG) membership spurted from 43 to 51 members since last reporting.

We have posted on our web site a list of victims and witnesses/survivors who were named in the 168 documents translated from the German covering war crimes in Kolomea. The listing can be found under Holocaust Facts, Section II, War Crimes in Kolomea During World War II. We found that several victims and witnesses had the same surname as those of interest to several KRG members. KRG member Paul Auster is now working on preparing summaries of those documents which named victims or witnesses, so we will learn more about those persons and what happened to them. As these summaries become available they will be posted at the web site ([www.shtetlinks.jewishgen.org/kolomea/kolomad.htm](http://www.shtetlinks.jewishgen.org/kolomea/kolomad.htm)). KRG member Aliyah Middleton is researching the history of Kolomea; the results of her research will be posted when the research is completed. KRG member Barbara Jacobson is surfing the web to create a bibliography of web sites with relevance to Kolomea Administrative District towns and shtetls.

We need help in obtaining sufficient funding to get the pre-1900 Kolomea vital (births, marriages and deaths) records posted online under the JRI-PL AGAD Program. Kolomea has about 40,000 records waiting in the old archives to be extracted and entered online. The cost for this effort is about \$6,000. Solicitation emails and letters were sent out about two months ago, but we have received only \$645 in donations to date. If you wish to make a donation or acquire information about this program, please contact me at [alanboy@erols.com](mailto:alanboy@erols.com). Please note those making donations of any amount will be listed on our Kolomea web site as KEY-CONTRIBUTOR, and you will have the option to make your donation in 'memory of' or 'in honor of' any people of your choosing.

## Lwow

Josef Herz

I recently volunteered to be the JRI-Poland town leader for Lemberg/Lwow/Lviv a city that had the third-largest Jewish population in Poland prior to WW II.

There is no current inventory of the number of records that AGAD might have for Lwow (it is being conducted now). Based on information from the JRI-POLAND effort for Tarnopol, we can assume a factor of 6x based on population difference. We can therefore "guesstimate" about 200,000 records from the 19<sup>th</sup> century and a cost of about \$20,000.

I will provide progress reports as we get additional information from AGAD.

If you have any questions, please do not hesitate to contact me at josef@jaherz.

## Sokal

Josef Herz

I am the new JRI-Poland town leader for, an administrative center located 46.6 miles NNE of Lwow.

A recent inventory from AGAD indicates that there are about 5,000 records and the estimated cost of indexing is \$1,480. These records will not be indexed or made available until the money is raised to perform this task

Following is a list of the towns (with alternative names and distance from Sokal) in the Sokal Administrative District:

Baranie Peretoki (Peretoki) - 7.7 miles NE
Chorobrow (Pravda) - 6.2 miles NW
Cielaz/Cieladz (Tselenzh) - 2.4 miles NNW
Horodlowice GORODLOVITSE - 5.8 Miles N
Ilkowice Il'Kovitse - 2.7 miles NNE
Konotopy - 1.9 miles NW
Opulsko/Opolsko (Opul'sko) - 3.1 miles WNW
Poturzyca (Potuzhytsa) - 2.3 miles S
Sawczyn (Savchin) - 5.3 miles WSW
Skomorochy/Skomorokhy (Skomorokhi) - 3.7 miles NNE
Steniatyn (Stenyatin) - 5.0 miles NE
Switarzow Svitazhev (Svitazev) - 3.2 miles NE
Ulwowek/Ulwowek (Lankovoye) - 4.7 miles N
Wojslawice ??
Sawczyn (Savchin) - 5.3 miles WSW
Kristinopol' (Chervonograd) - 7.2 miles SSW

## Przemysl

Barbara Yeager

The Przemysl Networking Group (PNG) communicates through private e-mail. If anyone would like to join PNG, please contact me. We have shared a lot of material since the last update. However, space limitations allow me to include only brief information here.

### Przemysl Website on New Server

The Przemysl ShtetLinks website is being updated and moved to a new server. The new address is [www.shtetlinks.jewishgen.org/przemysl](http://www.shtetlinks.jewishgen.org/przemysl). I particularly encourage everyone to visit our Przemysl Surname Index, which includes the surnames that have appeared in our PNG messages.

### Yizkor Book Update

The translation is progressing nicely. See [www.jewishgen.org/Yizkor/przemysl/przemysl.html](http://www.jewishgen.org/Yizkor/przemysl/przemysl.html).

### WWI Draft Registration

Carole Feinberg has sent in World War I Draft Registration information for Max POLLER and Max PROBSTEIN. You can find more information about the World War Draft Registration Cards at [www.jewishgen.org/infofiles/wwidraft.htm](http://www.jewishgen.org/infofiles/wwidraft.htm).

### Austrian Census Records

Mike Finlay has learned that the Przemysl Archives do not hold the returns for the Population Censuses from the period of the Austrian hegemony. The Austrian State Archives in Vienna were also unable to locate the 1910 census for West Galicia. Apparently, census returns did not have to be retained once the data had been processed

### 1935 Business Directory

Eva Floersheim has sent us the Przemysl surnames from the 1935 Business Directory entitled *Ksiega adresowa Malopolski Lwow, Stanislawow, Tarnopol rocznik 1935 – 1936*, Published in Krakow in 1935. The book is available on microfilm at the National Library (Biblioteka Narodowa) in Warsaw. The microfilm # is 87068.

### Home Owners Lists

Group members received a list of surnames from nine streets from a 1932 list of Przemysl homeowners. I received this material from Jack Fields. The list comes from *Wykaz Ulic, Placow i Domow w Miescie Przemyslu* [A List of Streets, Plots and Buildings in the City of Przemysl], 1932 The book is organized by street and is available at the Przemysl Archives Library. The library also holds copies of similar books for 1895 and 1910.

## Przemysl Archives Indexing

Roberta Cohen Jainchill

Indexes to the Jewish vital records of towns in the Przemysl branch of the Polish State Archives have started to arrive. They include records for three smaller nearby towns, Jaroslaw, Oleszyce, and Radymno.

There are almost 40,000 records for the years 1790 to 1899 in the Jewish registers of Przyemysl. These were not filmed by the LDS (Mormons). Data entry started with the last years in the century and the first group of Przemysl indices to be completed will be from 1893 to 1899.

You can find a list of surnames contained in Jewish civil records of the town of Przemysl in the Przemysl Archives project at the JRI-PL web site ([www.jewishgen.org/jri-pl/psa/przemsylurn.htm](http://www.jewishgen.org/jri-pl/psa/przemsylurn.htm)).

Current plans are to complete the indexing of the 1880 to 1899 Przemysl indices and then shift the data entry to the other towns. Work will resume on Przemysl when the other towns, with much fewer records have been fully indexed.

I am the coordinator for this project (email: [rjainchill@yahoo.com](mailto:rjainchill@yahoo.com)). Town leaders are:

- Ilan Blech ([ibelch@hotmail.com](mailto:ibelch@hotmail.com)) Przemysl city
- Marcia Meyers ([marciarthur@msn.com](mailto:marciarthur@msn.com)) Jaroslaw,
- Nancy Levin Arbeiter ([ncarbeiter@aol.com](mailto:ncarbeiter@aol.com)) Oleszyce,
- Jeff Levin ([jdmalevin@aol.com](mailto:jdmalevin@aol.com)) Radymno

Researchers who are interested in participating in this project should contact the Town Leaders or me for additional information.

Funds are still needed to complete the projects. Please refer to the JRI-Poland web site ([www.jewishgen.org/JRI-PL/](http://www.jewishgen.org/JRI-PL/)) for details of how to contribute and privileges that come with your contribution.

## The Great Galician Indexing Race Continues...

Mark Halpern, AGAD Coordinator, JRI-Poland

In the May Galitzianer, I introduced Phase 2 of the JRI-Poland AGAD Project -- *The Great Galician Indexing Race (GGIR)*. Significant progress has been made as a result of JRI-Poland and Geshet Galicia volunteers. The GGIR incorporates 75 Administrative District towns where the vital events of many East Galician towns were registered. As of 25 July 2001, 51 of these district towns have Town Leaders, who are responsible to raise the funds to pay for the indexing of that district town's records. The GGIR requires that 50% of the estimated cost of indexing be raised to gain a spot on the Indexing Schedule. There are now 28 district towns on that list and 26 of them have met or exceeded that estimate. Phase 1 indexing should be completed very soon and Phase 2 indexing will have commenced with the indexing of Obertyn and Bialy Kamien records.

I am sorry that we do not have enough space to publish the priority listing here. You can check the status of your district town on our web site. Go to [www.jewishgen.org/JRI-PL/galicia/index.htm](http://www.jewishgen.org/JRI-PL/galicia/index.htm) and click on the "90 towns" hyperlink in the first paragraph. This will bring up an Excel spreadsheet with information about the status of all 87 towns in the project. However, you will need Microsoft Excel or an Excel Viewer to see this table. Or you can contact me directly.

In order to make more progress in the GGIR and to ensure that all district towns are in the competition, we need volunteers as Town Leaders for the 24 remaining towns shown below. If you are interested, please contact me at [willie46@aol.com](mailto:willie46@aol.com).

Chorostkow	Krzywcze Gorne	Tartakow Miasto
Czortkow	Lubycza Krolewska	Torchin
Gwozdziec Miasto	Nawarya	Uhnów
Jagielnica	Okopy	Winniki
Janow	Olesko	Zawalow
Jaworow	Oleszyce	Zabie
Kosow	Rawa Ruska	Zniesienie
Krakowiec	Rudki	Zydaczow

## Krakov Marriage and Banns Registers at the JHI

Stanley Diamond, Project Coordinator, Jewish Records Indexing - Poland

Judy Wolkovitch, Town Leader, Krakow Marriage and Banns project at the Jewish Historical Institute.

### The Project

It has been the dream of the Jewish genealogical world to tap the vast resources of mission of the Jewish Historical Institute in Warsaw (JHI). Through the generosity of the Jewish Genealogical Society, Inc. (New York), Jewish Records Indexing - Poland has launched a project to index all records of genealogical value in these holdings.

The first of many planned projects has finally come to fruition and detailed extracts to more than 23,000 Krakow marriages and banns records were posted to the JRI-Poland database in May 2001. This is just the tip of the iceberg. (The initial plan was to include only indices but because the original registers are large, unwieldy, and difficult to photocopy, and because a flood of orders for photocopies could overwhelm the staff at the JHI, it was decided to increase the project budget and fully extract all the records. To get some idea of the size of the registers go to [www.jewishgen.org/jri-pl/jhi/jri-jhi-krakow.htm](http://www.jewishgen.org/jri-pl/jhi/jri-jhi-krakow.htm))

Because such a major holding for Krakow was selected to launch the project, other holdings were placed next on the schedule so as to be considerate of researchers with interests in other areas. However additional Krakow holdings will be indexed later this year.

There is a large collection of Krakow material but careful examination will be needed to ensure that the indexing meets the qualifications set out by JRI-Poland - that the indices should include dates of either birth, marriage or death. Alex Kerner, who works at the Israeli Embassy in Warsaw, made a list of Krakow files at the JHI and he commented that "Most of the files do not answer to the definition of 'vital records' but they allow the researcher to locate documents relevant to their ancestors' life. He wrote in particular about three files as follows:

- Krakow signatures 1016-1019 covering years 1900-1920 which consists of receipts given by the Jewish community accountant for payments in order to obtain a permit to erect a "matzeva." The receipts give the name of the deceased and the date of death.
- Krakow signature 637/1 for the years 1934-1936 that contain a list of all deaths for the years 1934-1936
- Krakow, signature 1160-1166 & 174-1231 which cover the years 1840-1901 and 1849-

1909 respectively. These are registers of the Jewish Hospital of Krakow. They include name, gender, diagnosis, treatment and results.

The extracts of the 1877-1939 Krakow Marriage and Banns have been a gold mine for many researchers because they not only include the names and ages of the brides and grooms, but also in many cases, parents' names, maiden names of the mothers and the towns where they resided. With maiden names and towns included, researchers are provided with more clues for further research.

### The Institute

The mission of the JHI is to study the history and culture of Polish Jews. The foundation of the Institute was laid shortly after the Second World War when the Central Jewish Historical Commission was established to gather material about the Holocaust. Gradually the collection expanded; the JHI now consists of five divisions: Archives, Library, Museum, Research and Documentation of Monuments. A comprehensive article about the Institute can be found in Miriam Wiener's book "Jewish Roots In Poland" pp 163-168. The genealogical section of the JHI is the Ronald S. Lauder Foundation Genealogy Project established in 1994 under the leadership of American-born archivist Yale Reiser.

The archives of the JHI consist of three major collections: old documents up to 1939, Holocaust materials 1939-1945 and files of Jewish organizations in Poland after World War II. The first group contains the files of the Jewish Communities of Krakow and Wroclaw.

### Acknowledgements

Adriana Choros, JRI-Poland's full time transliterator at the Jewish Historical Institute, carried out data entry. Unfortunately not all registers survived but even during the course of the transcription, Adriana discovered a previously uncatalogued volume that was included in the project.

Will there be other Krakow Marriage or Banns registers? Not likely but if there are, they too will be extracted. Researchers with an interest in Krakow should also refer to another Krakow website that has a great deal of related information - [www.ics.uci.edu/~dan/genealogy/Krakow/](http://www.ics.uci.edu/~dan/genealogy/Krakow/). (See other article in this issue.) When used in conjunction with the JRI-Poland website, it is possible for genealo-

gists researching Krakow to reconstruct families with a large number of generations.

The Krakow Marriage and Banns register project is another example of the partnering of JRI-Poland with holders of valuable collections of Jewish records to benefit the genealogical community. Vital to the success of this project was the interest and cooperation of Professor Feliks Tych, Director of the Jewish Historical Research Institute and the assistance of Yale Reisner, Director of the Ronald S. Lauder Genealogy Project at the JHI. The basic data was handled most ably and efficiently by Howard Fink who did the extensive database manipulation to prepare the file for uploading and Michael Tobias who moved quickly to make the data live. Another essential aspect of this project was the generous financial support of a number of researchers.

It is hoped that the success of this project will encourage more support through the genealogical community.

(For a minimum donation of \$100, researchers can obtain the full Excel spread sheet with all the information in the database.)

## Austrian Military Recruitment in Galicia

PolishRoots, "The Polish Genealogy Source" ([www.polishroots.org](http://www.polishroots.org)) contains much information of potential value to readers of The Galitzianer. Take a look at it.

One of the interesting things you will find ([www.polishroots.org/austrian\\_recruit.asp](http://www.polishroots.org/austrian_recruit.asp)) is a searchable database, called "Austrian Military Recruitment within Galicia." When you enter the town and year in the appropriate search fields you will be presented with a list of units that recruited in that town during that year. If you enter only the town name, the database will return this information for all the years for which records exist. One caution: you must enter the *German* version of the town's name, e.g., Stanislau (not Stanislawow, Ivano-Frankovsk, or Ivano-Frankivsk) or Lemberg (not Lvov or Lviv).

The unit names are abbreviated. You can find the definitions of almost all of these abbreviations at [www.polishroots.org/austrian\\_regiment.asp](http://www.polishroots.org/austrian_regiment.asp).

For more information on the subject, go to "Austro-Hungarian Land Forces 1914-1918" at [www.glenn.jewison.btinternet.co.uk/](http://www.glenn.jewison.btinternet.co.uk/).



**Jewish Officers (Lieutenants) of the K.u.K. Forces  
and their Wives  
Lemberg 1915**

## JRI – Poland 1929 Business Directory Project

By Stanley Diamond and Howard Fink

Jewish Records Indexing – Poland in association with JewishGen - has formally launched the project to create a new, searchable source of 20th century genealogical data on the Internet, using the Polish business directory *Directory of Poland (including Gdansk) for trade, industry, handicraft and agriculture*, Warsaw, 1929. Galician researchers are invited to participate in this massive indexing project.

The JRI-Poland Business Directory Project was announced at the Annual Conference on Jewish Genealogy in July, 1998. However, due to unanticipated administrative difficulties and associated costs with the original plan, the decision was made – following the Jewish Genealogy Conference in August, 1999 – to create a more efficient distribution system by converting the microfilms of the directory to CD-ROM, from which the graphic files can be made available to. This will eliminate the need for costly and cumbersome photocopying and snail-mail distribution of pages to volunteers around the world.

The directory has almost three thousand pages of information about people in Poland in 1929. Note that inter-war Poland included all of Galicia, i.e., the Województwo of Kraków, Lwów, Stanislawow and Tarnopol. (The latter three are now Lviv, Ivano Frankivsk, and Ternopil oblasts in Ukraine.) These listings not only tell us how our families earned their livings, but often they are the only accessible source of 20th century information about them.

The directory is organized by province, then by town, then by occupation within each town. Entries typically include the name of the business or proprietor, and the address or street name. The directory has an occupation section with translations from English to Polish, French to Polish, German to Polish, and Russian to Polish. Within the directory pages, occupations are listed alphabetically in Polish with a French translation, and range from doctor and banker to midwife and stall-operator. Each town listing starts with information about the town – the larger the town, the more comprehensive the description.

### Information in Business Directory Searches:

As sections are completed, the Business Directory database will be searchable online, using Daitch-Mokotoff Soundex on the following fields or combinations of fields:

- Surname
- Given Name Surname with Given Name
- Occupation
- Street/Town
- Województwo (province)
- Powiat (district)

A *województwo* (voivodie) was a geographic designation of Poland, used between World War I and World War II, roughly equivalent to a state in the United States or province in Canada. *Powiats* were districts, similar to U.S. counties. *Powiats* were divided into *uchastoks*, more or less equivalent to U.S. townships.

### Table of Occupations

Using the official translations provided in the directory, JRI-Poland has created a Polish/French/English “Table of Occupations” with more than

3400 different occupations or types of businesses. These are defined into sub-groups. For example: there are a number of categories for tailors such as: Gentlemen's Tailors, Ladies' Tailors and Military Tailors. Aluminium is divided into Aluminium in Blocks, Aluminium Sheet, Aluminium Ware Manufacturers. and Aluminium Ware

The table may be downloaded for personal research or used for the data entry referred to below.

#### **Procedures**

For a detailed description of the procedures please consult the project web site at [www.jewishgen.org/JRI-PL/bizdir/start.htm](http://www.jewishgen.org/JRI-PL/bizdir/start.htm)

#### **Volunteer**

The JRI-Poland Business Directory project depends upon volunteers and participation from a large

number of researchers will be necessary to complete the work. Gesher Galicia members are being counted on to handle the data entry for Galicia.

To volunteer for data entry, contact the JRI-Poland Business Directory Registrar at the address listed on the web site. To volunteer, you will need internet access. While volunteers may choose consecutive pages that include at least one town of their interest, groups of ten pages will be assigned on a first come, first served basis. Please help and participate in this effort.

*Howard Fink is Database Manager, JRI-Poland Business Directory Project. Stanley Diamond is Project Coordinator, Jewish Records Indexing - Poland*



**Ladies' and Men's Clothing Cutting Course  
Organized by the Union of Artisans of the Republic of Poland  
Branch of Tarnow, under the Leadership of Prof. C. Papier of Warsaw**

## Matching Patronymics to Surnames in Krakow

Dan Hirschberg  
Julian Schamroth

A few years ago, Dan Hirschberg, a professor in the Information & Computer Science Department at the University of California at Irvine, began research into his ancestry. He knew that his father had been born in Antwerp, Belgium; so, on a vacation trip to Europe, he made a detour and searched for his father's vital records. That's how he found out that his paternal grandparents had been born in Krakow.

As it turned out, the Family History Library in Los Angeles, an hour's drive from Dan's home, contained a complete set of microfilms of Krakow's vital records. In spite of the language difficulties and several false starts, Dan had soon compiled a pretty complete family tree for his paternal grandfather reaching back to the beginning of the 19<sup>th</sup> century. And there he got stuck.

Among other problems he found, as so many Jewish researchers have found, that around 1805 the Jewish inhabitants of Krakow changed their patronymic naming customs to the civil ones, e.g., from Yitzchak ben Abraham to Isaac Goldberg.

Then he received an email message from Julian Schamroth, a researcher living in Israel. Julian's interest in Krakow genealogy was really spurred on by Judie Goldstein about 5 years earlier. They started sharing their ideas and research with each other and with Dan Hirschberg and Ben Weinstock. These four individuals were the 'seeds' of the "Krakow Research Group", an email group that today has about 40 members.

Julian said that he had found one of two volumes of the 1795 census of the Jewish population of Krakow. It contained a wealth of information, such as names (patronymic, of course), age and relationships, all arranged by house number and family. Furthermore, Julian had extracted most of the information and assembled it in an Excel spreadsheet, which he sent to Dan and other researchers as an email attachment. He asked the researchers if they could not use this information to match the patronymics of these individuals with the civil names that they had found in their research.

Although matching patronymics to surnames may seem a tedious task, it is relatively easy and most rewarding. (See *An Example* on the next page.)

A group of Krakow researchers has, for the past few years, been working with the 1795 Krakow

census and managed to infer surnames for about 45% of all individuals.

Then came another coup. In the course of unrelated research, one of the researchers had discovered that a copy of the 1790 census exists in Krakow, and that this one was complete, containing information for almost 2,000 individuals! Julian went to Krakow and extracted the important information from it, copying it by hand.

The 1790 census has now been released for general viewing and we encourage anyone who may have an interest in this field to join other Krakow researchers in inferring surnames. In less than one month after this document appeared on the Web, more than 700 of about 2000 census individuals were matched with the subsequent 1795 census.

To follow this interesting research, please go to [www.ics.uci.edu/~dan/genealogy/Krakow](http://www.ics.uci.edu/~dan/genealogy/Krakow) and then follow the link to 'LDS Microfilms and Early Records.' A few images of this census, although of poor quality, can also be viewed at this site.

This research is a unique effort dealing with Krakowans who were born a quarter of a millennium ago. Although it is of particular relevance to Krakow researchers, the techniques employed in surname inferences will prove to be of benefit to all genealogists.

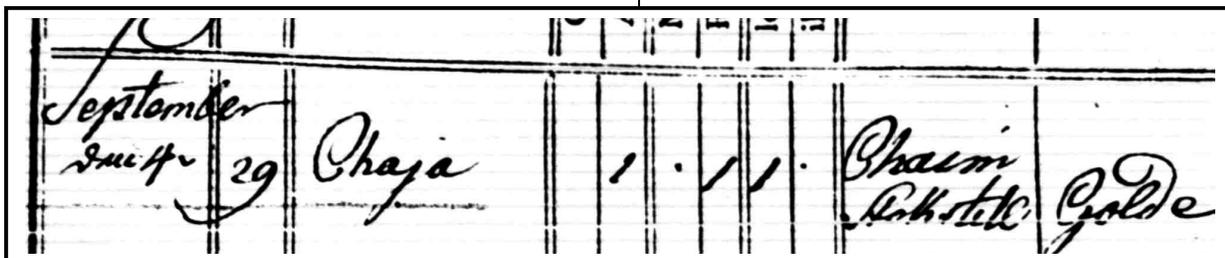
## An Example

The first image, below, is taken from the 1804 Jewish Birth Registry for Krakow, a period when individuals were only beginning to take on surnames. It shows the birth, on 4 September in house number 29 of Chaja, daughter of Chaim STOCKSTILL and his wife Golde.

We now turn to the 1795 Census of Krakow's *Judenstadt*. (see image, below). This census was

corroborated by other documentation or naming patterns.

We can also make a 'minor inference': There is a strong possibility that their son, Samuel Juda, also took on the surname STOCKSTILL (although we find many cases where children took on their own individualistic surnames). In the absence of further corroborating documents, the son would be given



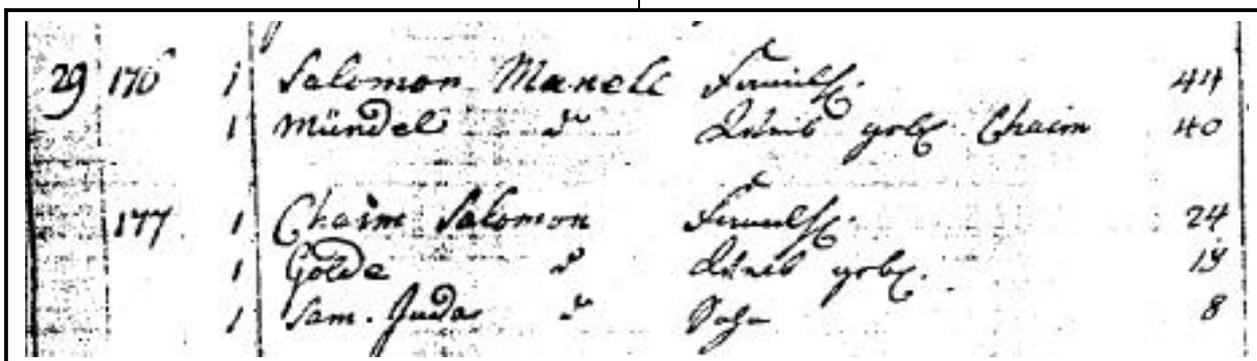
taken during the 'patronymic era', and the document is completely devoid of surnames. Since the above birth was in house number 29, we logically turn to house 29 in the census document. The second image (sorry about the poor quality) shows the first 2 of 4 family units in house 29. (From the census, we know that as many as 12 family units often lived in a single house). Here we see that the second family (numbered 177), comprises the following:

Chaim, son of Salomon	Family Head	Aged 24
Golde	Wife	Aged 18
Samuel Juda	Son	Aged 8

the inferred surname [STOCKSTILL???]. (By convention, a minor surname inference is bracketed and has 2 or 3 question marks as a suffix).

The 1795 census has been placed on a spreadsheet, and is available for viewing at [www.ics.uci.edu/~dan/genealogy/Krakow/](http://www.ics.uci.edu/~dan/genealogy/Krakow/). It has all the inferred surnames, has additional columns showing how the inference was made, and also lists links to later birth, marriage, and death records.

The earlier census, taken in 1790, presents additional problems, since the family units were not numbered. Nevertheless, a similar process of sur-



We can now make a 'major inference': Since the house numbers and first names in these two documents correspond, and since the mother's age is compatible with having a child in 1804, we can infer that this is the same family, and we can give the father the surname [STOCKSTILL]. (By convention, inferred surnames are always bracketed). This inferred surname is usually accurate, especially if

name inference is possible. In addition to a column showing the inference method, the 1790 census spreadsheet has an extra column showing links to the 1795 census.

## My Journey to Bukaczowze

Linda Cantor

My maternal grandmother left her home shtetl, Bukaczowze, in what was Austria-Hungary and is now Ukraine, in 1910. When my friend and fellow genealogist, Lucille Gudis, suggested a trip to Ukraine together, I jumped at the chance to finally investigate my maternal roots.

After posting a message on JewishGen asking for recommendations for guides and receiving many replies, we decided to employ the services of Alexander Dunai, from Lviv. Alex met us at our first stop, Krakow, which was a sightseeing rather than genealogical stop for us.

From Krakow, we drove to Ukraine, passing through Rzeszow and Jaroslaw on our way to Lviv. Despite reading and hearing horror stories about Ukrainian border crossings, we went ahead after assurances from Alex that it would be fine. He recommended crossing on a Sunday when truck traffic would be light; the crossing, including leaving Poland and entering Ukraine, took twenty minutes. The entire trip took us about four and a half hours. It was a pleasant drive (in Alex's comfortable VW station wagon) and much easier than the alternative of flying from Krakow to Warsaw and then Warsaw to Lviv. (there are no direct flights).

Roads in both Poland and Ukraine, usually two lane but occasionally four lanes, are, for the most part, in reasonable repair. We were pleasantly surprised to discover that there were many modern service stations, which offered cafes, modern bathrooms, and, of course, gasoline and other car services, along the main roads. We did not encounter any of the travel troubles described by the pioneer genealogical travelers, such as police stops, no place to eat, no gasoline, and so on. (Our only encounter with less than wonderful plumbing, i.e., outhouses, was in the really small towns that were off the beaten track.)

Lviv is a lovely old city and I had no trouble visualizing the Lemberg of my grandmother's youth while looking at all the old turn-of-the-20<sup>th</sup> century buildings. There isn't much of a Jewish community left but we did visit the one remaining active synagogue as well as the ruins of the "Goldene Royz" synagogue, destroyed by the Germans during World War II.

Our next Galician stop was Ivano-Frankivsk, Stanislaw in my grandmother's time. We used it as a base since it had a nice hotel. From there, we drove

through Burstyn and Rohatyn on our way to my grandmother's town of Bukaczowze.

My mother's first cousin, Sol Mandel, a survivor, had drawn a map of Bukaczowze for me; as we drove into town, the first thing I saw was the school that Sol had attended. The children were on their lunch recess and we, of course, became an instant object of interest and curiosity. They were all studying English and were able to answer a few simple questions. Since there was now a mob around us, the adults came to see what was happening and when Alex told an older woman why we were there, she immediately told him that the Mandels had been in the meat business. Bingo! She even remembered that one of the Mandels who survived had moved to Poland after the war. Right again. She told us to wait till she had led her cow home and then she would come with us and show us around.

Hanna took us to the site of the Jewish cemetery, which was destroyed by the Soviets, who had removed the stones to use for other purposes, and also pointed out where most of the Jewish families had lived. Most of the old houses were gone as they had been destroyed by Russian bombing during the war. The town was very run down and its population was now 2200. It had been 3000 before the war, when it was from 1/3 to 1/2 Jewish. We asked at the town hall if there were any records but they told us that they were all in Lviv. In fact, some records are in the Archives in Lviv and some 20<sup>th</sup> century records are located in the Archives in Warsaw. (Alex had found a few vital records and some school records at the Lviv Archives. Although they were few in number, they did bring me back to my great-great grandfather and great-great grandmother.)

The rest of our trip took us through Volhynia, and to Kiev, where we did some more sightseeing.

In Kiev, we visited Babi Yar, where thousands of Jews were killed during the Holocaust, several synagogues, and all the usual sightseeing, including souvenir purchases on picturesque Andriyefsky Street.

During our trip we found people to be very friendly and helpful. Few people spoke English and we would not have fared well without Alex's assistance. His English is excellent and he has an abundance of good humor and patience. But even the few times when we were on our own, we functioned with sign language, our Ukrainian phrase book, and a lot of laughter and smiles, which worked rather well.

We stopped in two archives, both times without previous appointments. Yet the archivists in both Kiev and Zhitomir were friendly and helpful and more than willing to show us what records they had available.

I was quite pleased with Alex's research for me. He provided estimates of cost ahead of time, asked for permission to proceed and gave me beautiful professional reports, including copies of the originals as well as translations. He was a wonderful guide who understood our interests as genealogists, knew his way around, was a pleasure to spend time with, and generally looked after our every need and care. (You can contact him at [dunai@dunai.lviv.ua](mailto:dunai@dunai.lviv.ua).)

Hotel prices varied greatly in Ukraine. Prices in the smaller cities were quite low while in Lviv and Kiev, they matched prices in American cities. Over all, this was a reasonably inexpensive trip, even with airfare, my half of Alex's fee, all travel expenses, hotels, food, and entertainment. You can go for less if you want to stay in inexpensive hotels but we chose to stay in the best available, and therefore, most expensive hotels. Interestingly, Ukraine hotels have a two-tier system of prices. So while we might have paid \$75 a night for a room for ourselves, we paid \$45 for Alex's room in the same hotel. That made for substantial savings for us.

Food was quite good, plentiful and inexpensive by American standards. The three of us were able to eat a lovely dinner in the nicest restaurant in town for under \$20. And we had a good time eating all the things that we grew up thinking of as Jewish food -- kasha, borsht, blintzes, stuffed cabbage, latkes. Of course, these dishes are native to the country and were readily available on all menus. The only precaution we took was that we did not drink local water. Instead we relied on bottled water and restricted our consumption of fresh fruit and vegetables. We stayed healthy and had a ball.

After a wonderful trip I went home appreciating even more than I had before I left, just how lucky I was that my grandparents had gone to America.

## FEEFHS 2001 Convention

The Federation of East European Family History Societies will hold its International Convention 2001 from 5 to 7 October 2001 at the Ramada Inn, South Airport, 6401 South 13<sup>th</sup> Street, Milwaukee, Wisconsin.



FEEFHS promotes research into the ancestral past of east and central Europe regardless of distinction by ethnic, religious, or social group. It provides a forum for individuals and organizations

focused on a single country or group of people to exchange information and be updated on developments in the field. Gesher Galicia is a member.

Topics to be discussed at the convention include:

- How to Find 19th Century Polish Language Records and Unlock Their Secrets / Frazin
- Austria-Hungary for Genealogists: Sources, History, Geography / Gardiner
- Research in German, Russian and Austrian Poland / Schlyter
- Polish Genealogy: Demonstrating the Process Through a Case Study / Schlyter
- Jewish Research in Eastern Europe / Edlund
- Starting Your Jewish Research/ Hilton
- Locating and Using the Jewish Records of the Family History Library / Hilton
- Researching your Jewish Ancestry in the Austro-Hungarian Empire / Schlyter
- Genealogical Information Found on Jewish Headstones / Sher
- Finding Places in Russia and Ukraine / Mehr
- Using Maps and Gazetteers in Your Research / Obee
- American Geographical Society Collection / Ristic
- Field Trip to the American Geographical Society Collection / Ristic

You can find additional information about FEEFHS and its 2001 convention at the FEEFHS web site at <http://feefhs.org/conf/01mil/01mil-hp.html>

## The Jews of Galicia under Austrian-Polish Rule, 1867-1918: Part II

Professor Piotr Wróbel

*Editor's Note: This is the second of three articles.*

### Professional Profile and Economic Situation

Galician Jewry had an easier path to emancipation than other Jews in Eastern Europe, but the poverty of the Jews of Galicia made them similar to their co-religionist in Russia. The Austrian government was unreceptive to the idea of the industrialization of Galicia. Vienna came to conclusion, that it would be unwise to develop industry in the militarily jeopardized border province. Consequently, Galicia did not have its own railway system for a long time; it lagged behind Bohemia in terms of industrial production and behind Hungary in terms of agricultural output. On the one hand, Galicia was separated from the Austrian provinces by unfavorable railroad rates; on the other hand advantageous tariffs on the border with Russia made it cheaper to buy several agricultural products in the Ukraine.

The introduction of Galician autonomy in 1867 improved the situation only slightly. Polish leaders were more interested in politics than in economic matters and they did not abandon their conservative attitude towards the economy for a long time. The Galician Diet was afraid of any expenses and maintained an economically detrimental taxation system. The Polish Club in the *Reichsrat* supported the central government and did not fight against its economic policy, which, in the end, only handicapped Galicia. The economic crisis, which started in the early 1870s seriously affected Austrian industry. The Viennese government introduced protective tariffs to save it. The move limited foreign competition but—at the same time—facilitated cartelization, which was economically disadvantageous for the Galician weak industry.

Finally, the Galician Diet changed its conservative attitude toward the economy, tried to work out its own economic program and started an intense development of public education. In 1883, the Galician Bank (*Bank Krajowy*) was established, in 1887 the Galician Drainage Bureau was organized and in 1888 the Industrial Committee. Unfortunately, all these institutions supported mostly small industry, incapable of competing with Austrian and foreign mass production. Numerous economists and politicians protested against this situation and insisted that the Galician administration should terminate overtaxation, introduce a liberal economy, protest against the policy of Vienna, and develop credit

and transportation. Simultaneously, a portion of the jobless from the overpopulated villages and small towns emigrated, successful emigrants started to send or bring back money, which enlivened the economy and helped peasants to buy land. A slow evolution started. Credit became available, tax-exemptions were more frequent, local self-government worked better, a workers' movement was organized and labor legislation initiated. Landowners finally understood that the development of Galician industry could be favorable to them. Industrial production grew, more and more labor was transferred from agriculture to other sectors of economy.

The Jews, who owned most Galician enterprises, participated in this evolution. A relatively large group of Jews derived its livelihood from agriculture and food production. In 1890, there were already six wealthy Jewish capitalists among the 45 richest landowners, who like the Czartoryskis and the Lubomirskis owned more than 10 000 *Joch* (one Austrian *Joch* = 1.408 acres). In 1897, Jews working in agriculture were almost three times more numerous in Galicia than in the Congress Poland. In 1902, Jews constituted 50% (8,000 persons) of all the citizens of Galicia, who leased farms or estates. That activity offered employment to 1200 Jewish clerks. According to Arthur Ruppin, a Zionist economist and sociologist, 13.6% of all Jews in Galicia worked in agriculture before World War I; however other scholars cite smaller numbers. More than two thirds of Galician Jewry was involved in trade, handicraft and small industry. Several branches of production were almost entirely in Jewish hands. This was the case with flour-mills, alcohol distilleries, small oil-refineries, sawmills, tanneries, brick-yards, soda water factories, and plants producing celluloid and talliths (Jewish prayer shawls). Jews were especially well represented in the liquor trade (before 1911), and they dominated also in trade in cattle, horses, poultry, feathers and bristles.

The majority of Jewish enterprises, led by owners and their families, were economically very weak. Nevertheless, Jewish commerce had no serious competitor until the last years of the nineteenth century, especially in Eastern Galicia. Ukrainians prevailed there in agriculture and Poles in public service, from administration officials at the top to janitors at the bottom.

In 1885, a Polish Society of Farmers' Associations (*Towarzystwo Kolek Rolniczych*) was established, and three years later Ukrainians founded their National Trade Association (*Narodna Tarhowla*). Both these institutions organized credit unions to ease the credit situation of the peasants and created cooperative shops to eliminate the Jewish middlemen. Peasant cooperatives remained, however, mostly weak and usually landed in private hands.

The Galician administration supported the cooperative movement financially and by enacting laws unfavorable to Jews in regard to Sunday rest, the salt monopoly and liquor trade. In 1893, an economic boycott of the Jews in Galicia was proclaimed during a Catholic convention in Cracow. The boycott lasted until the First World War. Galician authorities tried to create a Polish bourgeoisie by limiting Jewish participation in trade and industry. Special licenses were necessary for peddling, old-clothes trade, transportation, running an employment agency and owning pharmacy. Persons selling colonial articles and spices, oils and paints had to obtain individual "proof of capability" from the local administration. A new veterinarian law limited Jewish participation in the cattle trade. In 1910, Jews were forbidden to sell alcoholic beverages. By 1900 foreign capital, mostly German and British, started to create competing enterprises and big landowners themselves engaged in trade. The economic crisis of 1912 also weakened Jewish businesses, mostly in terms of credit, which was waning during the pre-war international tension.

Jewish enterprises went, therefore, through a crisis in the years 1900-14. The number of "helping family members" and overstaffing in commerce was constantly growing. The Jews were also forced out of non-commercial branches of industry. In the 1890s, there were 6,000 Jews among 9,000 workers of the Boryslaw oil-fields. In the last years before the First World War, Jewish oilers were replaced by cheaper, Christian labor. The financial help of the Baron de Hirsch Foundation, the *Hilfsverein der deutschen Juden* and of other organizations could not stop the replacement of Jewish workers by Polish and Ukrainian peasants. The occupational structure of the Jewish community in Galicia (Table 6) was less oriented towards commerce and handicrafts than in Russia, but the economic situation of Galician Jewry, nevertheless, grew worse and worse, descending towards poverty.

The Jews of Galicia lived under very difficult housing and health conditions. Jewish city districts,

densely built over, were usually dirty and dark. Their inhabitants, subsisting on an unhealthy diet, fre-

**Table 6. Occupational structure of Jews and Christians within a group of 1,000 persons working in a given profession in 1900.**

Profession	Christians	Jews
Agriculture, gardening, raising of cattle	990	8
Forestry	935	50
Fishing	915	85
Mining and metallurgy	987	8
Stonebreaking	943	51
Blacksmithery, locksmiths and foundry	897	85
Fabrication of articles of gold, silver, tin and lead	676	320
Fabrication of machines, tools and instruments	824	146
Chemical industry	825	136
Building enterprises	926	69
Printing enterprises	822	169
Weaving	910	58
Leather and paper industries	788	200
Timber industry	931	56
Food industry	596	396
Hotelmen and innkeepers	377	619
Fabrication of clothes	743	249
Working in industry without a specific profession	844	126
Trade	186	810
Credit and insurance	693	298
Transportation	909	81
River transportation	919	81
Other trade and transportation enterprises	332	663
Servants and day laborers	771	229
Army officers and soldiers	957	24
Clerks	883	113
Learned professions	638	351
Retired persons and welfare	893	99
"Living in closed institutions"	937	60
Without given profession	713	271
Servants living in their masters' houses	888	106

quently suffered from various diseases. Even in the capital of Lwow there were only a few paved roads and streets by the late 1860s. A majority of city streets was covered alternately with drift sand and sticky mud. People unaccustomed to city life were choked by the stench from open sewers and gutters. Cholera epidemics threatened Galician townlets in 1873 and 1894.

#### Religious Life

The every-day routine of the majority of Galician Jewry was precisely regulated by religious customs. Their execution was supervised by rabbis, who

solved, according to the Talmud, all questions and conflicts or administered an oath on the Torah. Rabbinical courts' verdicts were almost always binding. Rabbis had, however, a powerful weapon in extraordinary cases: the act of excommunication. A Jew who had been excommunicated was automatically excluded from Jewish society, which could mean a total pauperization or even death. The religious community was the most influential local institution. It cared for its members, arranged their lives in ways different from Christian or secularized society. Prayers and religious customs fixed daily and weekly timetables, ways of dressing, eating and all other activities. Work stopped in shtetls every Friday night as Jews gathered around Sabbath tables. All stores and workshops remained closed on Saturdays. Daily life returned slowly and cautiously to a Jewish district on Sunday, because officially all work places had to be closed on Sundays and Christian holidays. Work was back to normal on Monday. The 1890 law about *Judische Kultusgemeinden* (see above) defined precisely the competencies of a *kahal*, which was responsible for the ritual slaughter houses, the ritual bath, the registration of births, marriages, divorces and deaths, the main synagogue and the hospital. A community council controlled the community's incomes (mainly from taxes), paid wages to the *rav* (rabbi), the *shames* (beadle), the *soifer* (scribe), the *shoikhet* (ritual slaughterer), the *chazan* (singer), and bath attendants. Most Galician communities, including Cracow and Lwow, had constant financial problems and asked for help from American and West European Jewish organizations. Almost every meeting of a community council was devoted to tax problems, debts and the expenses of a *Gemeinde*, which was frequently supported and, consequently, controlled by a group of rich members. There was also a long list of less important occupations tied up with religious life and every shtetl maintained, among others, musicians, a *badchen* (jester), who officiated at Jewish festivities, a *shadchen* (matchmaker), *batlunim* (idlers) who recited psalms or *kaddish* (prayer for the dead), gravediggers and a *winkelschreiber*, who wrote petitions in Polish or German.

Anti-Semitism and political and economic oppression provoked a feeling of solidarity among Jews and many charitable organizations operated in every shtetl. The *Chevrah Kadisha* (Holy Burial Society) arranged funerals, *Chevrah Ner Tamid* (Perpetual Light Society) made sure that there was always a light burning in the synagogue, *Malbish Arumim* (Clothing the Naked) collected used cloth-

ing from the rich and distributed it to the poor, *Tomchei Yesoymim* (Help the Orphans) cared for the well-being of orphans. By 1900, ten *chevras* worked in Limanowa, a small town of a few thousand people, researched by Franciszek Bujak. "All these organizations," wrote Bujak, "do a lot of good things. We have to admit that it is much more bearable to be a poor Jew than a poor Christian in Limanowa."

Every community maintained several *chederim*—religious schools that began at age three. A *cheder* consisted usually of only one room, employed one *melamed* (teacher) and sometimes a *belfer* (helper). The *chederim* also played the role of a kindergarten, since many parents were too busy to stay with their children during the day. *Chederim* got their students used to learning and since they taught Torah with commentaries, they provided their pupils with basic knowledge of Hebrew and some elements of history and geography.

Galician Jewish communities were not homogeneous. Ethnographic differences and local antagonisms existed between West and East Galician Jews, who also spoke different dialects. Cultural differentiation within Jewish society, unknown until the middle of the eighteenth century, grew throughout the next century. Consequently, conflict between progressive and conservative forces in Galician communities became sharper. The Enlightenment schools of Joseph II existed for only 20 years (1787-1806) but they managed to create a group of *maskilim* who were Jewish intelligentsia fascinated with German-Jewish *Haskalah*. In 1826, a progressive synagogue was established in Vienna, in the early 1840s the so called temple was founded in Tarnopol (Ternopil') and a group of progressives started to collect money to build a reformed synagogue in Lwow. In 1842 the Austrian administration helped the supporters of modernization to become a majority in Lwow's community *Vorstand* (Board of Directors), and in 1845, as mentioned earlier, a progressive *Deutsch Judisches Bethaus* was opened in the capital of Galicia. Lwow, an important center of the *Haskalah*, included the largest (until the 1880s) Jewish community of the Habsburg Empire. Jews organized around Lwow's temple continued to reform religious life, sent to the Austrian government several plans for the Europeanization of Galician Jewry and tried to establish a *Gemeindebund*, which would unite progressive community boards. Both *Shomer Israel* and *Aguda Akhim* were organized in Lwow, where the whole of public life of Galician Jews was concentrated.

Similar changes occurred in Cracow's smaller and more conservative community. Since the 1840s several modern Jewish institutions were created there, like *Klub zur Forderung der geistigen und materialen Interessen der Israeliten*, established in 1848 and politically pro-Polish in spite of the fact, that the older generation of its members did not speak Polish. Both progressive and orthodox Jews competed in 1848 during the election to the parliament. In 1862, a larger temple replaced the small reformed synagogue, founded in the 1840s. In 1865 a group of supporters of modernization acquired for the first time seats on Cracow's community board. Galician enthusiasts of *Haskalah* spread its principles into Russia. A tsarist ukase of 1803 permitted merchants to store imported goods in Odessa without paying taxes and tolls. About 300 Jewish merchants from Brody transferred their main offices to Odessa and established there a big community of Galician, progressive Jews. In 1841, they founded in Odessa their Brody Synagogue, the first in Russia "maintained according to the model of German temples."

The conservative Jews of Galicia were not able to stop the modernization and growing influences of the relatively small number of *maskilim* for many reasons. Conservative forces were divided: rabbinical orthodoxy had to fight against Hassidism, which appeared in Galicia in the last decades of the eighteenth century. In 1785, *misnagdim*, the "opponents" of Hassidism, fiercely attacked Rabbi Klonymus Kalman Epstein of Cracow, whose son, Aron, founded the first Galician Hassidic synagogue in the city. At the same time, important centers of Hassidism were created by Rabbi Jehiel Michael of Zloczow (Zolochiv) (died in 1786), Rabbi Elimelekh of Lezajsk (died in 1786) and Rabbi Meir of Przemysl (1782-1850). Hassidism spread despite efforts to stop it on the part of the Austrian government and the excommunication of Hassidism by the rabbinical authorities in Cracow. The country was divided among local *tsaddiks*: Shalom Rokeah founded the Belz dynasty in 1816, Haim Halberstam established the dynasty of Nowy Sacz (Zenz or Sandz in Yiddish) in 1830. Other dynasties emerged in Brody, Lwow, Husiatyn, Czortkow (Chortkiv) and Ryma-now. The struggle between *Haskalah* and Hassidim reached its peak in the years 1815-1848 and by the middle of the nineteenth century Hassidim dominated Galicia, where 6 out of every 7 Jews were adherents. Numerous *tsaddikim* started to occupy rabbinic posts. In the 1830s, a new trend appeared among Baal Shem Tov's admirers; a group of

*chidushim* (innovators) amalgamated Hassidism with rules of rabbinical orthodoxy. This unification proved to be very important in the period of modernization as Hassidim and orthodox *misnagdim* were fighting together against *maskilim*. In 1882 a conference of orthodox rabbis and Hassidic *tsaddiks* excommunicated all the progressive Jews in Galicia.

#### Political Life

By the end of the nineteenth century, advocates of assimilation were challenged by an additional adversary—Zionism. Its development was stimulated by three factors: (1) a religious belief in messianic Redemption and the Return to Zion; (2) news about pogroms in Russia; and (3) disappointment with assimilation. The rabbinical "Zionist" tradition was very strong in Central Europe, where rabbis like Jehuda Alkalay, Elijah Gutmacher and Hirsch (Zwi) Kalischer formulated programs of Jewish colonization of Palestine. The first booklets on these plans were published in Austria and Germany decades before the Zionist movement was established. After 1881, when pogroms started in Russia and the tsarist administration assumed a severe anti-Jewish position, a wave of Russian-Jewish emigrants moved west. A part of them went through or remained in the Habsburg Empire. Numerous Russian Jews believed that since the emigration was necessary, the land of Israel would be the most natural destination for Jewish refugees. This idea was accepted by numerous Jews living in Austria, where a new, modern anti-Semitism was born in the years 1875-1882, causing a deep disappointment among assimilated Jews. They realized that their attempts to assimilate into the Austrian, German-speaking society had failed and they started to look for a new solution to the Jewish problem. In May 1882, the first Austrian association for the colonization of Palestine was established. Named *Ahawath Zion* (Love of Zion) it resembled the Russian *Hovevei-Zion* (Lovers of Zion) organizations and beside modernized Jews it also assembled a group of orthodox rabbis. In 1893, several young, non-orthodox members of *Ahawath Zion* founded a new organization called *Kadimah* (Eastward). It was active among Jewish students and professionals of the Austrian capital.

Most founders of *Kadimah* came to Vienna from Galicia. Some of them preserved connections with their native province. In 1883, a group of Galician *Kadimahner* organized in Lwow the first Jewish-national association *Mikra Kodesch* (Sacred Thing). In 1888, it was renamed *Zion* and became a center of the Jewish national movement in Galicia. In the late

1880s, it was represented by local organizations in most larger Galician towns and it attracted a group of young people, a generation of "sons," who rebelled politically against their "fathers," who were tied to assimilation. The first Galician Zionists, Ozjasz Thon, Marcus Braude, and Alfred Nossig went back to the traditions of *Haskalah*. The adherents of Zionism assumed, however, a different attitude towards Hebrew culture. They were fascinated with German culture but they wanted to modernize Jewish life not in a Polish or German but in a European way, with references to the tradition of Judaism.

In 1892, *Ojczyzna (Homeland)*, published by assimilationists, ceased to appear. It was replaced by *Przyszlosc (Future)* and, from 1900, by *Wschod (East)*, the Zionist newspaper in Polish. Editors of *Wschod* called *Aguda Akhim* "a treason against Judaism." The *Syjon* society's publishing house issued the *Program of Jewish Youth*, advocating a return to Palestine and declared: "Jews of all countries unite! Down with an easy disguise of assimilation! Down with the servile musician Yankel and his admirers!"

The program aroused enthusiasm among the Jewish intelligentsia, which was attested by the creation of Zionist "circles" in the large cities and small shtetls. Activists operated in the country creating libraries, organizing lectures and holding celebrations. The movement was growing very fast, but it was divided into two trends. In 1893, Lwow's members of *Zion* association founded a "Jewish National Party in Galicia", which emphasized Jewish national emancipation within the Habsburg Empire. Two years earlier, Dr. Abraham Salz, an attorney from Tarnow and a former *Kadimahner*, established a branch of *Ahawath Zion* in his city. The organization concentrated on a program of Jewish colonization of Palestine. In 1892, Dr. Salz bought a piece of land in Palestine and founded a Galician colony named *Machnayim* (Camps, also a name of an ancient city east of the Jordan). By the year 1895, representatives of both trends were active in most larger Galician Jewish communities. The appearance of Theodor Herzl and his formula of "political" Zionism caused additional divisions in the Jewish national movement in Galicia, which eventually was overcome in the last years of the nineteenth century. Herzl, who was considered in Galician shtetls to be a national hero, stimulated the rapid development of Zionism. As Wilhelm Feldman wrote in 1907:

Masses which did not know about the existence of Lwow's Diet, become excited electing delegates to the Zionist Congress in Ba-

sle. People, who have no idea about the topography of their homeland, rack their brains for details of international diplomacy and colonial policy.

After the Second Zionist Congress of 1898, which created the basis of the World Zionist Organization, two and than three districts were founded in Galicia: around Cracow, Lwow and Stanislawow. Their representatives belonged to the most important leaders of Austrian Zionist Federation and, in 1907, they occupied three seats in Greater Actions Committee, which headed the entire Zionist movement. Dr Salz was elected a vice-president of the First Zionist Congress, about 10,000 Galician Jews contributed to the Zionist common fund, many more sympathizers, too poor to pay the *shekel*, also participated in political life. As the movement grew, Zionist organizations and newspapers sprang up in almost all of the larger towns of Galicia.

Zionists surpassed other Jewish political organizations in initiative and mobility. In 1905, a leader of Ukrainian caucus in the Viennese parliament proposed the creation a Jewish electoral curia. Jewish socialists and Zionists supported the idea but the Polish Club, assimilationists, *misnagdim* and leaders of religious communities opposed it, and finally the Austrian government rejected the plan. In 1905, Zionists disturbed celebrations of the January Uprising in Lwow's temple. A few months later, they arranged a conference in Cracow to establish an Austrian Federation of Jewish-national parties and associations. The plan came to nothing, but in 1906 the Zionists gathered in Cracow and at the "Cracow Conference" they formulated a new platform called *Gegenwartsarbeit* ("work of the present time"). In the same year, a general franchise was introduced in the Danubian Monarchy. Jewish politicians intensified their activities. Zionist candidates were put up in 20 electoral districts during the 1907 *Reichsrat* election. Thirty thousand Galicians voted for Zionists, who offered the program of fighting against assimilation, anti-Semitism and anti-Jewish persecutions. Three Zionist delegates from Galicia entered the parliament and created there, together with a Zionist from Bukovina, the first Jewish parliamentary club ever, fighting for the recognition of Jewish nationality. The Zionist caucus in the *Reichsrat* was opposed by three other elected Jewish deputies from Galicia who were tied traditionally to the Polish Club. Galician Jews had their representatives in the *Reichsrat* during its whole history. Initially, Jewish deputies belonged to the Liberal German *Verfas-*

*sungspartei* (Constitutional Party) but then they shifted to the Polish Club.

In 1904, the *Poale-Zion* (Worker of Zion) party was organized in Austria and Galicia. *Poale-Zion* groups grew quickly and district organizations were soon established in Brody, Rzeszow, Brzezany (Berezhany), Zolkiew (Zhovkva), Stanislawow and Przemysl. Favorable conditions for their activities were created earlier by the Jewish workers' movement. The first Jewish trade unions were founded in Galicia in the 1880s. Initially, they were of religious character, centered around their "own" synagogues and their members swore by the Torah. In 1892, a trade union of tallith weavers in Kolomyja organized the first strike of the Jewish workers in Galicia. Jewish trade unions activists were attracted by the Polish Social-Democratic Party of Galicia, founded in 1892. A group of Jews or Poles of Mosaic faith, notably Hermann Diamand, Hermann Liebermann and Max Zetterbaum, was among the Party's leaders, but most of them opposed Jewish "clericalism" and national separatism. They believed that class ties were more important than national consciousness and that the future triumph of the workers' movement would also solve national questions. Polish socialists published newspapers in Yiddish directed at Jews, though, eventually, membership in the Polish Social Democratic Party itself was connected with assimilation.

Nevertheless, the idea of an independent Jewish socialist party was introduced during the 1897 congress of the Polish Social Democratic Party in Przemysl. In the same year, the *Bund* was created in Russia, and organizers of *Poale-Zion* started to be visible in the shtetls. A formal resolution to create a Jewish socialist party was moved during the 1904 congress of the Polish Social-Democracy in Cracow. After a discussion a compromise was reached: Jewish committees were to be created in the cities, where the Polish Social-Democracy had its district organizations. The first Jewish committees were organized in Lwow and Cracow. Their leaders started to publish a weekly *Yiddishe Arbetertsaytung* and they established a Galician Jewish Council.

This palliative did not satisfy the "separatists", who walked in the footsteps of the *Bund* with greater frequency. In 1905, Jewish socialists, who officially were still members of the Polish Social-Democracy, organized an independent May Day celebration, started to publish a Yiddish paper in Lwow (*Der Yiddishe Sotsialdemocrat*), which became the organ of the "separatists," and finally, in the same year 1905, they established the separate Jewish Social-

Democratic Party of Galicia. Its supporters claimed that the Jewish socialist movement was only an addition to the Polish party and that Polish leaders did not understand the special needs of Jewish workers. Poles tried to stop the separatism of the Jewish socialists. Polish Social-Democracy's leadership founded a Jewish section within its party and blocked the entry of the Jewish socialists into the Austrian federation of social democratic organizations. The Jewish Social Democratic Party overcame these difficulties and organized its first convention in Lwow in June 1906. Eighty delegates represented 20 Galician towns and 4,000 members. The representatives of the *Bund* were invited and their program was taken as a model. The convention rejected the "Palestinian platform" and announced cultural autonomy as the only solution to the national question in Austria.

Initially, Jewish Social-Democracy competed with *Poale-Zion*. During the 1912 economic crisis, both parties faced serious problems and the idea of unification emerged as mutually beneficial. Unification failed, however, partly due to the fact, that already in 1911 a compromise was achieved with the Polish Social-Democratic Party, which permitted its Jewish members to join the Jewish Social-Democrats. The leaders of the Polish Party owed their election to the *Reichsrat* partly to Jewish votes and were afraid that a growing conflict would strengthen the Jewish National Party. As a result the Jewish section of the Polish Social Democratic Party joined the Jewish Social Democrats shortly before the war.

At the beginning of the twentieth century, several smaller Jewish political organizations were active in Galicia. A new cultural trend appeared in Warsaw at that time. Its supporters referred to it as neoassimilation and postulated that a complete external Europeanization and participation in the political life of a country should be combined with Jewish culture and reformed religion. Cracow's adherents of this stream established the academic association named Unification (*Zjednoczenie*) and the Berek Joselewicz Society, comprising "Polish youth of Mosaic faith" from high schools and the Jagiellonian University. Simultaneously, a group of "Independent Jews" existed in Cracow. They rejected assimilation and all kinds of party ideologies but demanded the introduction of real democracy and equal rights for the Jews. Since 1900, these "independents" published a newspaper called *Tygodnik (Weekly)*. During the 1900 *Reichsrat* election and during the 1901 *Sejm* election, their candidate won

against the assimilationist president of Cracow's Jewish community, who was supported by Polish conservatives.

### Culture and Language

Galicia was a major center of traditional Torah education and Talmudic scholarship throughout its entire history. At the beginning of the nineteenth century, the *Haskalah* began to flower in Galicia, but the changes of the second half of the nineteenth century reshaped Jewish culture in a way uncomparable to any previous transformation. The liberal arts and literature constituted an arena of confrontation between the new and the old worlds. Galicia was located far from the political and cultural capital of Austria but Galician elites followed Viennese trends and Galician shtetls formed an important center of Jewish literature.

The Hassidic campaign against *misnagdim* and *maskilim* caused an increase in journalism and political writings, both in Yiddish and in Hebrew. At the same time, however, Hassidim were creating their own literature: stories about Baal Shem Tov and his students, philosophical and religious treatises. Their authors showed the way for more modern writers, who followed West European patterns or just adapted all kinds of literary works from western literature. Numerous authors of minor significance were active in Galicia during the first half of the nineteenth century. They published novels about shtetl life, letters and satirical works (Joseph Perl) or poetry based on folk tradition (Berl Broder). The *Haskalah*, present in Galicia until the end of the nineteenth century, stimulated studies in Jewish history, focusing on antiquity, Talmudic and linguistic research of a serious caliber.

The most interesting literary phenomenon of Galicia was formed, however, by a neo-romantic stream of authors, writing in Yiddish and called *Jung Galizia*. The trend appeared at the very beginning of the twentieth century under the influence of a corresponding movement existing in Vienna. Shmuel Jacob Imber, Jacob Mestel, Melech Ravitsch, Uri Zwi Grinberg and David Konigsberger worked mostly in Lwow. Some of them were attached to the *Lemberg Togblat*, the first Yiddish daily established in 1904. They wrote poetry, plays and prose, they followed or translated into Yiddish Stanislaw Przybyszewski, Knut Hamsun, Oscar Wilde and Selma Lagerlof. During World War I they escaped, like a majority of educated Galician Jews, to Vienna, the city of their dreams.

The development of Yiddish, demeaned by Western Jews as a disgraceful "jargon," occurred on a broader scale outside of literature. Jewish political movements tried to find the common language with the masses and addressed them in Yiddish, which became a language of journalism and political life. Jews started to defend their mother tongue. In August 1908, a conference in Chernovtsy in Bukovina was devoted to the state and development of Yiddish. It was recognized as a native tongue of Jews and ideas for its linguistic development were introduced. In relation to the census of 1910, Jewish political organizations demanded that Yiddish should be recognized as one of the "official" languages of the Empire. Special committees called upon Jews to declare Yiddish as their native tongue in the census. Orthodox leaders opposed this action but more than half the Jews in Galicia, Vienna and Bukovina wrote down Yiddish in the census documents. They were penalized later with fines.



Pruchnik

## Pruchnik Yad Vashem Listings

### Leon Gold

Following is a listing of pre-WWII residents of Pruchnik for whom Yad Vashem has pages of testimony. I have arranged the list alphabetically for easier use. There are names that appear more than once which could mean that more than one page of testimony was submitted for the same individual or that there were two residents with the same name living in Pruchnik at that time. An asterisk after a name indicates that the name was shown in Hebrew.

Individual pages of testimony can be obtained from Yad Vashem. A small donation is usually requested to cover costs. You can contact Yad Vashem by either e-mail at [archives@yad-vashem.org.il](mailto:archives@yad-vashem.org.il) or by regular mail to P.O. Box 3477, Jerusalem, 91039, Israel.

Abeles	Tauba	Goldman	Frimet	*	Pelzner	Moses	
Abelis	Chone	Goldman	Rachel		Ringelheim	Hersch	
Abelis	Feiga	Goldman	Simon		Rosenman	Beila	*
Abelis	Leibysz	Goldstein	Miryam		Rosenthal	Smerel	
Abend	Feiga	Goldstein	Sara		Sak	Eliezer	
Abend	Regine	Goldstein	Zipora		Schiffman	Ita	
Abend	Yosel	Gottlieb	Abraham		Schiffman	Jacob	
Alecksandrovich	Miriam	Gottlieb	Lazar		Schlachet	Herman	
Blasser	Elimelech	Gottlieb	Feiga		Schlachet	Pola	
Czipper	Rische	Gottlieb	Golda		Schoenblum	Adolf	
Endzweig	Eleizer	Haras	Salamon		Schonblum	Mosche	
Endzweig	Malka	Hauben	Esther		Szneider	Josef	
Endzweig	Riwka	Hauben	Jakob		Szopz	Adela	
Endzweig	Zvi	Hozer	Chava		Taubenfeld	Meir	*
Epstein	Ester	Katz	Israel		Tuchmann	Haim	
Epstein	Juda	Katz	Markus		Turm	Beila	
Epstein	Rachel	Katz	Serka		Unger	Mozes	
Epstein	Sima	Kestenbom	Mindla		Vaserman	Ratzeh	
Epstein	Szajndl	Klejn	Mnasze		Wachs	Hersz	
Epstein	Yehuda	Kotler	Elimelech		Wacs	Riwka	
Epstein	Yehuda	Kotler	Israel		Waks	Abracham	
Erenraich	Awracham	Kotler	Jaske		Waks	Awraham	
Erenraich	Bernard	Kotler	Meilech		Waks	Blima	
Erenraich	Bernard	Kotler	Mirel		Waks	Blimlia	
Erenraich	David	Kotler	Mirjam		Waks	Bluma	
Erenraich	Dawid	Kotler	Nachman		Waks	Herman	
Erenraich	Herman	Kotler	Sobel		Waks	Herman	
Erenraich	Herman	Kotler	Sobel		Waks	Israel	
Erenraich	Herman	Kotler	Ysrael		Waks	Jacob	
Erenraich	Leibus	Kottler	Miriam		Waks	Janek	
Erenraich	Leibusz	Kramaizen	Moniek		Waks	Laibis	
Erenraich	Libis	Kramaizen	Peska		Waks	Leibus	
Erenraich	Riwka	Kramaizen	Moniek		Waks	Leibush	
Erenraich	Riwka	Kramaizen	Peska		Waks	Malka	
Erenraich	Symcha	Kramer	Schaindil		Waks	Malka	
Ernireieh	Rywka	Kremerman	Yosef		Waks	Srulek	
Feit	Dawid	Krimerkop	Meir		Waks	Srvlik	
Feitt	Toba	Krumerkopf	Esther	*	Waks	Yanek	
Feldman	Efraim	Malina	Lieba		Waserman	Henia	
Fellner	Chana	Mandel	Reizla		Waserman	Rivka	
Felner	Mirem	Mehrkreps	Saul		Wasserman	Avraham	*
Firer	Berisz	Meirkarps	Pashe		Wasserman	Dwora	
Fischler	Abraham	Meirkarps		*	Wasserman	Dwora	
Fischler	Wolf	Melawer	Ides		Wasserman	Malka	
Fromer	Sheindla	Merkreps	Ers		Wasserman	Meir	
Fuss	Chaja	Nadel	Mordekhai		Wasserman	Mendel	
Geiger	Chaya	Nadel	Risia		Wasserman	Mirjam	
Geiger	Miriam	Orvachel	Munek		Wasserman	Moshe	*
Geiger	Moses	Pasternak	Bernard		Wasserman	Roiza	
Geiger	Moshe	Pasternak	Debora		Wiener	Chaim	
Geiger	Regina	Pasternak	Debora		Wisberg	Avraham	
Geiger	Riva	Pellenberg	Yudit		Wisberg	Chaja	
Goldberg	Chana	Pelzner	Aron		Zipper	Moishe	
Goldman	Berisch	Pelzner	Chana		Zipper	Sarah	
Goldman	Ester	Pelzner	Frimeta		Zipper	Schimen	
Goldman	Ester	Pelzner	Gisela		Zsarne	Ele	

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