

The Galitzianer

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Jews in Haller's Army

For a forthcoming article in The Galitzianer I would appreciate hearing from anyone who has information on the above subject.

The Editor (Edward.TheG@verizon.net)

Mark Your Calendars
22nd International Conference on Jewish Genealogy
August 4 to 9
Sheraton Center Hotel, Toronto
 See Coordinator's Column on page 2 of this issue

Coordinator Column

Shelley Kellerman Pollero

I have a potpourri of things to share with you. First, let us welcome our new Treasurer, GG member **Sylvia Gordon**. A former bookkeeper residing in Wantagh, NY, Sylvia is actively researching her Galician roots and subscribes to the Galicia and JewishGen Discussion Groups.

It continues to be a successful year for Geshher Galicia. Over 45 new members have joined for 2001-2 and there are 881 subscribers to the Galicia Discussion Group. Over 125 members have opted for electronic delivery of *The Galitzianer*, and 22 paid their GG dues using PayPal.

Research opportunities continue to expand. We thank GG member **Mark Halpern**, AGAD Indexing Project Manager for JRI-Poland, and to GG members who head fundraising projects to index AGAD and other Galicia records. Kudos to **Howard Fink** and **Stanley Diamond** of JRI-Poland, to JewishGen, and to our own **Roni Seibel Liebowitz** for getting Phase One (Towns) of the 1929 Polish Directory online. See Howard's article in this issue.

The GG web site will soon host the Galicia Given Names Data Base, created by **Professor G. L. Ester-son**, listing Hebrew, Yiddish, local, and European secular given names used by Galicia Jews from 1795-1925 and the corresponding vernacular names adopted by European emigrants to other countries. Visit the main JG web site from which all 15 of the GNDBs can be accessed:

www.jewishgen.org/databases/GivenNames/.

Preparations for the 2002 Toronto AJGS Conference are well underway, and GG Member **Peter Jasssem**, Program Chairman, plans a wide variety of sessions, including Galicia. Plan to attend the GG annual meeting, Birds-of-a-Feather session, and Galicia networking! Save the dates—**August 4-9, 2002**. Details will be available soon at www.jgstoronto.ca.

We'd like to recognize long time GG member **Phyllis Goldberg**, an inspiration to many in the Jewish genealogical community. Phyllis' dedication and service to GG, to JewishGen's Yizkor Book Translation Project (YBTP), to the JGS of Greater Washington, and as a volunteer at the U.S. Holocaust Memorial Museum have been exemplary and unwavering for years. In her Mielec and Kolbuszowa YBTP work and her hunt for Galicia materials at the USHMM, Phyllis has always exuded warmth and spirit, always positive, even in the face of devastating personal and family illnesses. We salute you, Phyllis Goldberg!

From the Editors' Desks

Edward Goldstein

Eva Rosenn

As we write this column we have just completed editing all the other articles in this issue. In each case, the first thing we have had to do was to convert the submitted copy to the format you see printed here.

Many of you make the conversion job relatively easy for us ... and we thank you. You submit your article as an attachment to an email. You pay attention to punctuation and paragraphing. You don't put double spaces after a period. Your quotation marks are in the right spots. Converting such copy takes a few minutes and is a pleasure.

Some of you, however, write your copy in the body of emails. This copy is not a pleasure to convert. It is fussy work and takes time.

We realize that not everyone has the latest word processing software, but, if you have it and know how to use it, we will be forever grateful to you if you adhere to the following guidelines (if you don't we'll accept it any way you can get it to us):

- Submit articles in Word or ASCII, preferably as an email attachment.
- *The Galitzianer* is not a scholarly journal. Attribute information and quotation sources within the body of the text, not by footnotes.
- If convenient, use the following format settings: Times New Roman, 11 pt for body text; Arial, 8 pt for website and email addresses; Arial, 16 pt bold for titles of articles; Arial, 9 pt bold for authors' names; line spacing at Exactly 13 pt.
- While we acknowledge the Editor's technowizardry, charts, tables, figures, photos, and maps are preferred in final format.
- Italicize all foreign language words and translate them into English.
- Write place names as they are in the Geshher Galicia Family Finder, followed by the Yiddish name if relevant. Do not to use diacritical marks.
- Italicize titles of books; put titles of articles in quotation marks.
- Please double-check spellings, particularly of names and foreign words, and punctuation. The Associate Editor has an eagle eye, but often the copyediting gets lost in cyberspace.

We thank you in advance ... and our families thank you.

Drohobycz AD Website

Valerie Schatzker

The Drohobycz Administrative District web site has recently been linked to Shtetlinks and can be seen at: www.shtetlinks.jewishgen.org/Drohobycz/

The site may be of interest to all Geshet Galicia members, even those who have no personal genealogical interest in this area, because it contains written and visual material of general interest to students of Jewish history in this part of the world. A detailed history of Galicia with emphasis on the history of the Jews in this area has been included and will be expanded as more material is found.

The most remarkable aspect of the Drohobycz Administrative District southwest of Lvov is the history of the development of the oil industry, which in the latter part of the nineteenth century and the early part of the twentieth contributed significantly to world oil production. This industry, as you will see from the web site, was founded and developed by the Jews of this region.

Our site is far from complete. In the next couple of months material will be added about the town of Boryslaw, where the most productive oil fields in Galicia were located. Boryslaw, dirty, muddy, studded with oil derricks and reeking of petroleum, was an oil town in every sense of the word, a town of quick riches and sudden losses, many poor oil workers and a few wealthy owners.

The photographs and most of the information on the petroleum industry for these web pages were supplied by Alex Sharon, an engineer who was born in Boryslaw and who works in the oil industry. Without his generous help, these pages could not have been realized.

For further information on the petroleum industry in this area, see also the Yizkor book site where two books are in the process of being translated. One, by the late Leopold Held, also an engineer from Boryslaw, deals specifically with the history of the oil industry in that town. The other, edited by Dr. N.M. Gelber, has two excellent chapters on the same subject.

We welcome comments and suggestions from all who visit the site and are hoping that those whose roots are in this area may even have material to submit. If you have personal experiences of life in the towns of this district, please write to me about them. Copies of photographs or old postcards would be especially welcome.

Please address your comments to me at syninga@sympatico.ca.

Kolomyya

Alan Weiser (alanboy@erols.com)

Our Kolomea Research Group (KRG) membership continues to grow. Our 59 members reside in the USA, Canada, Israel, England, Sweden, Switzerland, Scotland, Italy, United Kingdom, Poland, and Australia. Some are somnolent, some active.

We failed to meet our 75% AGAD project/Kolomyya funding contribution goal by December 31, 2001 in order to obtain a 25% donation from an anonymous benefactor. We are trying to get this benefactor to extend the deadline.

We have several ongoing research projects but due to various personal commitments and illnesses progress has been slowed. The research questions under study remain:

- *Who were some of the victims of the Holocaust in Kolomyya and what were the circumstances of their murders?* KRG member Paul Auster continues his translations of German-language documents of war crime hearings. A few new postings have been made to our web site under Holocaust Facts. Only reports on those surnames of interest to KRG members are being posted.
- *What clues may be provided about our forebears by their surnames?* KRG member Saul Zeichner continues researching this question. The meanings of new surnames added since our last report have been added to our web site.
- *What happened to the Kolomyya Jewish cemeteries that existed prior to W.W.II?* No new information has been obtained since our last report. The information on hand will be posted on our web site probably in late January or February 2002. Research of this question including information on where Jews from the Kolomyya area are currently being buried will continue.
- *Why do some siblings from Kolomyya have different surnames from each other and from their father?* KRG member Saul Zeichner is preparing a final report on this question which we hope to post sometime in February or March 2002.

For additional information, please see our web site at <http://www.shtetlinks.jewishgen.org/kolomea/kolomad.htm>.

What's in a Name?

KRG member Garry Ramler reported on a possible origin of our Town name KOLOMYJA (Polish spelling of Kolomea). According to his father, a past resident of Kolomyja, the name KOLOMYJA is comprised of two Polish words. *Kolo* meaning *wheel* and *myje* meaning *wash*. Kolomyya (current Ukrain-

ian spelling) is located near the River Prut, and wagons used to be run through the river's water in order to clean the mud off the wheels. According to Peter Jassem, "Change from E to A makes it more like a name-sounding noun rather than a sentence from which it was derived. The story sounds quite credible to me."

Ramler's story was routed over the Galicia/ JewishGen message board and to all KRG members to either authenticate it or to offer other possibilities. Here are some of the replies received:

1. The origin of the town name was a corruption of the Latin word *columba*, meaning dove or pigeon. This was derived from the thousands of wood pigeons which frequented the forests of the region. These pigeons were also a staple of the local diet during medieval times. As the area was staunchly Catholic from at least the mid-eighth century, it is likely the name was given by one of the local clergy.
2. KRG member Aliya Middleton submitted a translation from an article by Dr. N.M. Gelber about the history of the Jews in Kolomea dealing with the town's name. Some name origin possibilities reported by Dr. Gelber were:
 - There was in ancient times a Roman settlement, *Colonia*; hence the name Kolomea.
 - The town may have been named after the Hungarian King Koloman, who reigned at the beginning of the 13th century and whose kingdom included Halich (Eastern Galicia).
 - The Polish author and poet, Wincenti Pol, mentions the *gorale* (Polish mountain inhabitants) whose name for the river Prut was Myja and thus the town acquired the name Kolomyja, meaning "near the river Myja." In Polish *kolo* can mean *near* as well as *wheel*.

So what's in a name? Alan Weiser welcomes any input to support any of the town name origins discussed here or to suggest alternatives. Eventually we will post selected town name origin stories on our web site.

Lvov

Errol Schneegurt

The Lviv Area Research Group concentrates their efforts in the 15-mile area that surrounds the city Lwov/Lviv in current day Ukraine. Since our inception about 2 years ago we have grown to 276 members and have developed own website, www.Shtetlinks.jewishgen.org/Lviv/Lviv.html.

2001 was an exciting year in that volunteers from this and other groups pulled together to compile and present the data contained in the 1929 Business directory for the city of Lviv. The 12,540 lines include

the following information: Surname, Given name, Ownership designation, Address, English and Polish business types, and, if applicable, any business relationship with others. The data can be accessed on the Lviv web site.

We updated the 1938 city map that appears on the site so that the it has easy to use coordinates, improved magnification, and increased clarity.

2002 looks to be an equally satisfying year. A project will soon be underway to record the burial records for the years 1941-42 in the city of Lviv. JewishGen secured this information through an agreement with Yad Vashem. This project will be done by volunteers from several organizations, including members of the Lviv Group, and will become part of JewishGen's searchable databases.

We continue to try and make a difference to researchers, and to search and locate new and interesting sources of information to present to our members.

If you wish to become a member you can do so through the Lviv website or directly through JewishGen Discussion Groups-Special Interest Groups.

Rzeszow

**Eden S. Joachim, Archive Coordinator
Rzeszow Branch, Polish State Archives**

The indexing of the birth, marriage and death records for the city of Rzeszow is progressing at a swift pace now, after having encountered numerous problems and slowdowns in the last several months.

Staff working directly for JRI-Poland in the Rzeszow Archives have already indexed the birth records for the years 1866 through 1893 and 1897 through 1900. They are reviewing the records for quality control assurance. Several questions have been raised during this quality control review, and we are in the process of clarification by archive staff. We should have completed all reviews by the time you receive this publication. The indexing of the death records has just begun and will cover records for the years 1842 through 1893. www.jewishgen.org/JRI-PL/psa/rzeszow.sum.htm lists all surnames found in the Rzeszow records.

Indexing for the shtetl Niebylec has been partially done, and includes BMD records for 1879, 1884, 1885, 1888-1890, 1892, 1895 and 1898. The staff in Rzeszow will continue the indexing for 1877, 1880-1883 and 1887.

Also included in this project are Sokolow Malopolski and Tyczyn. BMD records for Sokolow will span the years 1869 through 1900. Birth records for Tyczyn run from 1876 through 1893, death records for 1876.

To read more about the project, visit: www.jewishgen.org/JRI-PL/psa/psastat.htm and choose Rzeszow.

Feel free to contact me at EDENSARA@aol.com.

Krakow

Judy Wolkowitch

Krakow Marriage and Banns Indexing Project

The Krakow Marriage and Banns indexing project has been an overwhelming success. Generous donations from researchers have enabled the Jewish Historical Institute to microfilm the unwieldy books so the books themselves can be preserved and so researchers can obtain the records they want with greater ease. An example of a double page from one of the registers can be seen in the picture at the bottom of the page.

The feedback from researchers has been very positive. Peter Jassem was extremely happy because it was only when the Krakow records came on-line that Peter found his family; he learned the married names of many lost relatives, including Sonderling, Haas, Hubler and Schneeweiss. The information he received triggered a great deal of new research for his family tree. Peter wrote to say, "Your project has triggered new energy and enthusiasm for my further research. Thanks a lot!"

Another researcher, Desiree Gil, wrote, "The information on the records is incredible." She was able to confirm an address in the census and found two other previously unknown sons of the Geller, Schanzer and Lilienthal families. She found one person listed in the Krakow Ghetto database and is eagerly awaiting the file from the Holocaust Museum in Washington.

Other Krakow Databases

Krakow researchers are very lucky people. They have an enormous amount of data available that they can tap from a computer. Besides the records listed on the

JRI-PL there is the Krakow Ghetto Register at www.jewishgen.org/databases/KrakowGhetto.htm, the Shtetlinks project at www.shtetlinks.jewishgen.org/Krakow/ and all sorts of interesting Census, Rabbinical and miscellaneous data at www1.ics.uci.edu/~dan/genealogy/Krakow/.

This last site contains the censuses for 1790 and 1795. As Dan Hirschberg writes: "The progress of inferring surnames has been enhanced by the contributions of many genealogists. There are 1971 individuals in the 1790 census, 1916 individuals in the 1795 census, and 1793 births listed 1798-1809. As of June 2001, 65% of the 1795 census families, 46% of the 1795 census entries, and 83% of pre-1810 births, have an identified surname. As of November 2001, 40% of the 1795 census entries have been found in the 1790 census." Dan would be happy to receive any extended vital data from the LDS films and will add it to the searchable database.

JRI-Poland's Krakow Archive Project

JRI-Poland's Krakow Archive project is also under way and we will shortly be hearing about indices to late 19th-century Krakow city records in the Polish State Archives. An order has been placed to photocopy indices of Krakow records not previously micro-filmed by the Mormons. The indices for the following types/years are being copied:

- Births: 1855-1867 and 1890-1899
- Marriages: 1852-1876 and 1889-1899
- Deaths: 1855

All the following need to be indexed in Krakow as the registers cannot be removed from the Archives:

- Births: 1867-8; 1871; 1875; 1892; 1896;
- Deaths: 1798-1808 and 1855-61.



Partial scan of a large double page from one of the registers - Fond 991.

Przemysl

Barbara Yeager

To date, group members of the Przemysl Networking Group received over 270 messages with genealogical information regarding Przemysl. Surname Index to all PNG messages is available on the Przemysl website at www.shtetlinks.jewishgen.org/przemysl. Due to space limitations, the following is only a brief summary of the information shared since last update:

Holocaust Victims from Lubaczow Living in Przemysl

Eva Floersheim has sent us information that Yad Vashem holds Pages of Testimony for Holocaust Victims who were born in Lubaczow but lived in Przemysl.

Przemysl Related Anthology

Przemysl w oczach pisarzy : antologia xx wieku ([Przemysl In The Eyes Of The Writers: A 20th Century Anthology], edited by Stanislaw Józef Wiater, Przemyslaw Wiater, London : Oficyna Poetów i Malarzy, 1994) is an anthology of excerpts from memoirs/writings by various Przemysl personalities or those who may have had some connection to Przemysl. The book does not have a Jewish focus but there are several excerpts by Jewish authors, including the following:

- Feliks MANTEL, “*Wachlarz Wspomnień*” [“A Collection of Memories”];
- Helene DEUTCH, “Confrontations with Myself” (originally published in English);
- Herman LIEBERMAN, “*Pamiętniki Hermana Liebermana*” [“Memoirs of Herman Lieberman”] (unpublished). The manuscript can be found at the Polish Institute and the Sikorski Museum in London (Kol. 167/I);
- Bronislaw SZATYN, “*Na Aryjskich Papierach*” [“On Aryan Papers”]. Szatyn’s book has also been published in English: Szatyn, Bronislaw. *A Private War: Surviving in Poland on False Papers 1941-1945*.

Dr. Hartman’s Book Update

I have received information from Dr. Hartman that the Polish edition of his book, *I Remember Every Day: the Fate of the Jews of Przemysl During World War II*, has been published and is available in Poland. The English edition is nearing completion and Dr. Hartman expects that it will be available in March. According to Dr. Hartman, all proceeds from this book will go to the renovation of the new Jewish Cemetery in Przemysl.

For more information please contact: Dr. John Hartman, Remembrance and Reconciliation, Inc., 514 E. William, Ann Arbor, MI 48104 (jjhart@umich.edu)

Names of Jews Murdered in 1939

Group members have received the names of 102 Jews murdered in September 1939. The names are listed on a memorial plaque erected in 2000 at the Przemysl Jewish Cemetery.

For other lists of Holocaust victims see our website at www.shtetlinks.jewishgen.org/przemysl. Also see Przemysl Yizkor Book Translation (www.jewishgen.org/Yizkor/przemysl/przemysl.html), section Five (Shoah and Destruction), Chapter One – From Outbreak of WWII until the Liberation.

Przemysl ShtetLinks Website Update

The Przemysl website on ShtetLinks (www.shtetlinks.jewishgen.org/przemysl) has been updated. Photos are now accessible through an array of thumbnails. This makes it easier to access them. New photos will be added soon.

Yizkor Book Update

I am sorry to inform you that Jessica Cohen has resigned as our translator. We thank Jessica for the wonderful job that she has done.

What Jessica and I have experienced is that this translation has required more time than we had anticipated. The original Hebrew text contains no vowels or other diacritical marks, therefore special effort needs to be made to ensure proper name spelling and general accuracy of the translation.

Since the editorial process is time consuming, I need some help. I am looking for a person who could help prepare the translation for publication. Ideally, this person should have a working knowledge of Hebrew and Yiddish, and have some understanding of the historical and cultural aspects of the area. Since all the work is done in electronic form, this person should be an experienced computer user, and have access to e-mail. If anyone is interested, please let me know as soon as possible. Our first task will be to find a new translator.

Przemysl Census Data

Barbara Yeager

We have not been able to locate the Przemysl census records from the period of Austrian hegemony. It’s possible that none of those records survived. However, we may be able to infer some of the census data through historical writings and other publications. I have recently been able to glance through a book by Leopold Hauser, *Monografia Miasta Przemysla* [*Monograph of the city of Przemysl*], originally published in 1883, and reprinted in 1991 by Poludniowo-Wschodni Instytut Naukowy in Przemysl.

According to the book’s preface, Leopold Hauser was a well-known lawyer, writer and community ac-

tivist. Starting in 1879, he was also the archivist in Przemysl. He writes quite extensively about the holdings of the archives in general but relatively little about Jewish records. According to the author, the Jewish records were kept by the Jewish community and the archivist did not have access to them.

Interestingly, Hauser quotes a privilege by King Stefan Batory of 1576 that required that all Jewish records be "held at a synagogue or a school, locked up in a trunk, and nowhere else". The author admits: "I did not search for those [Jewish records] because I knew that access to them would have been very difficult [to obtain]."

The kinds of records that Hauser was able to find at the archives seemed to be mostly "general" historical documents, such as rights and privileges, royal decrees, or various complaints which were filed with the municipal authorities against or by the Jewish community during the years 1568-1781.

The 1880 census data that Hauser introduces in his book should be of interest to us. His information mostly consists of general statistical data about the city of Przemysl and its population. This is not strictly "genealogical information," but it provides us with some historical background and gives an interesting perspective on the lives of our ancestors.

Below is a selection from the census categories.

Population

- 1830: 7,538
- 1850: 9,500
- 1860: 10,140 (of which 3,860 were Roman Catholic, 2,075 Greek Catholic, 4,180 "Israelites" [*Izraelitow*], 25 others)
- 1870: 15,185 (of which 6,297 were Roman Catholic, 2,858 Greek Catholic, 5,962 "Israelites", 68 others).

1880 Census, December 31, 1880

- 20,667 inhabitants listed in Przemysl. There were 9,958 men (plus 1,314 army personnel), and 10,709 women.
- The population lived in 1,208 houses.

Religion

- 9,099 Catholics
- 3,868 Greek-Catholics
- 2 Armenians
- 74 Protestants
- 18 Calvinists [*wyznania helweckigo*]
- 7,614 "Israelites."

Every-Day Languages

- Polish: 18, 617
- Ukrainian [*malo-ruski*]: 1,132
- German: 887
- Czech: 27

- Slovenian: 1
- Hungarian: 3

Note that Yiddish is conspicuously absent on this list.

Nativity

The population declared themselves native to the following "homelands":

- Galician counties and districts other [than Przemysl]: 11,531
- Higher Austria: 64
- Lower Austria: 10
- Styria: 13
- Kraina: 2
- Czech: 208
- Moravian: 89
- Austrian Slask: 98
- Bukowina: 15
- Hungary: 83.

Education

- Those who could read and write: 7, 764 (4, 292 men, 3,472 women).
- Those who could only read: 828 (353 men, 475 women).
- Those who couldn't read or write: 12,075 (5,313 men; 6,762 women, minor children included).

Disabled and Old

- Blind: 13 men, 10 women
- Mute and deaf: 7 men, 9 women
- Mentally disabled: 8 men, 3 women
- Crazy [*oblakanych*]: 3 men, 60 women (not all of them may have been Przemysl residents)
- The oldest man was born in 1791, woman in 1784.

Professions

- Clergy: 152 men, 36 women [*sic*]
- Local, district and national government officials: 149
- Army personnel: 1,373
- Teachers: 56 men, 19 women
- Writers and editors: 3
- Actors, musicians, singers, dance masters: 20 men, 3 women
- Painters and sculptors: 9 men, 1 woman
- Architects, civil engineers, land-surveyors: 7
- Lawyers and notaries: 22
- Doctors: 27
- Lower-level medical personnel: 1 man, 13 women
- Civil servants serving locally, district wise or nationally: 59 men, 1 woman.

If anyone is interested in the whole list, please let me know. I will refer you to the original material.

I would like to thank Peter Jassem and Shelley Pollero for helping me clarify the terminology..

Tarnobrzeg

Gayle Schlissel Riley

The Tarnobrzeg shtetlink page has been updated twice in 2001. Since my trip there in July, wonderful things have been added. There are new photographs of the town square and the cemetery. I was able to purchase photographs of the inside and outside of the synagogue before it had been turned into a library. The synagogue once had many beautiful murals inside.

When I was in Krakow, I used the Tarnowski family archive, located at the Wawel castle. Among those records were several sets of census-like documents. One set is already posted, and the other set will be posted shortly. The 1791 inventory contains last names for the first time.

The best news of all was the death register for the years 1903-1928 that I found in the town, and which I photocopied. ALL those records are indexed and up on the webpage.

I wish to thank Lazlo and Joachim in the Netherlands for all their help. If there are a few of you planning to come to Toronto, we could meet and I will bring the many books I have. I can be reached at key2pst@pacbell.net.

1929 Polish Business Directory Project

Howard Fink

Phase 1 of the JRI-PL/JewishGen project to index all of the towns in the 1929 Polish Business Directory is complete.

Consisting of over 34,000 towns, the index provides two unexpected benefits:

- a town locator resource similar to the JewishGen ShtetlSeeker, and
- a useful way to access Directory pages online even without the surname and business name data.

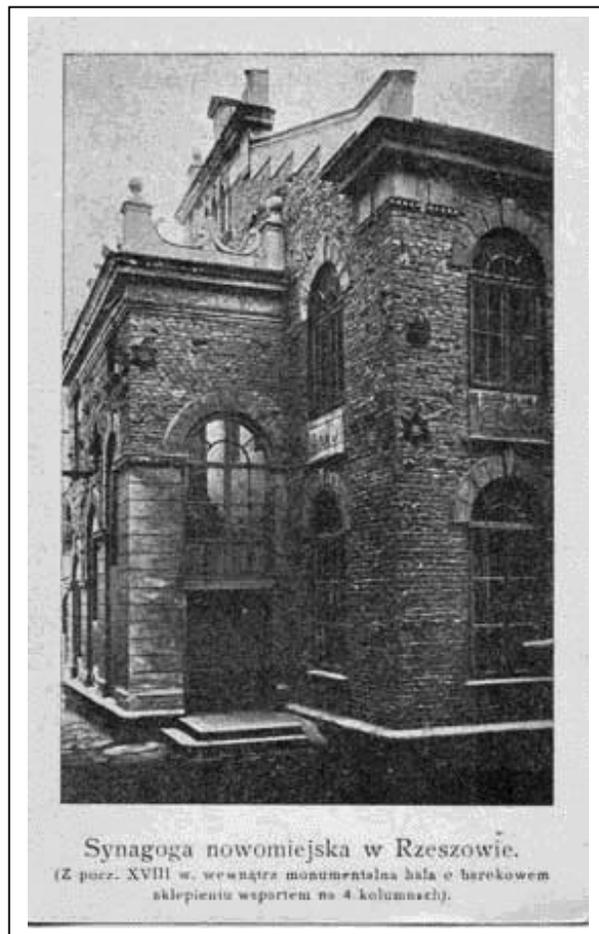
Phase 2 will involve the entry of all business names (typically named after the owner), and other details into an online searchable database. We recognized that there would be great value in the town and district data, even without the use of names. To make this possible, images of the actual Directory pages were put online immediately, accessible by town name and cross-referenced by page number.

Just knowing the name of the town of interest now allows you to do the equivalent of flipping right to the appropriate page. The nearly 3000 directory pages have been scanned, converted into Adobe PDF files, and made accessible through the JewishGen servers. Thanks to quick work by Michael Tobias and

Warren Blatt, you can now search by town name or district name and click on the resulting links to see high resolution images of actual directory pages. Search options include support for matches via the Daitch-Mokotoff Soundex system, so that even knowing the approximate spelling will enable you to find likely towns. In addition, major and minor towns are differentiated through a slightly different font, giving users a visual clue to the most likely results. Once you are viewing any page, you can also navigate backwards and forwards, as well as jump to specific page numbers.

For more details about this project, and to learn about how you can volunteer for Phase 2 data entry, please refer to <http://www.jewishgen.org/JRI-PL/bizdir/start.htm>.

Howard Fink is Database Manager, 1929 Polish Business Directory Project, JRI-Poland in association with JewishGen. Jewish Records Indexing - Poland, Inc. is an independent non-profit 501(c)3 U.S. tax-exempt organization and is hosted by JewishGen.



The Great Galician Indexing Race ... An Update

Mark Halpern, AGAD Coordinator <willie46@aol.com>

It was just last May that I introduced *The Great Galician Indexing Race* to readers of *The Galitzianer*. The Jewish Records Indexing – Poland AGAD project is indexing the Jewish vital records for 86 Administrative District towns in the eastern portion of the former Austrian province of Galicia. The first phase of this project, Tarnopol and eleven nearby towns, has been completed. The second phase for the remaining 74 towns is *The Great Galician Indexing Race*.

Since the *Race* started, significant progress has been made as a result of many JRI-Poland volunteers and contributors. 48 of the 74 towns have been successfully listed on the indexing priority list. Of these 48 towns, 22 have been completely indexed and the indices are now searchable on the JRI-Poland database (www.jewishgen.org/jri-pl/jriplweb.htm). Seven more towns are currently being indexed and will be completed shortly.

I have recently returned from a trip to Poland where I had the pleasure of visiting the AGAD Archives and meeting the archivists who are indexing the records for the AGAD towns. These individuals work on behalf of JRI-Poland after regular Archive hours and will be indexing about 10,000 records per month.

The AGAD project currently includes over 600,000 records of which over 160,000 have been indexed. Some quick math tells us that the indexing will continue for another three years. Furthermore, every year vital record registers are transferred from the Warsaw *Urząd Stanu Cywilnego* (Civil Records Office) to AGAD once all their contents are over 100 years old. It is estimated that there are over 1 million more vital records covering years up through 1942 that will be transferred.

To be listed on the indexing priority list requires that researchers for a district town contribute funds equal to 50% of the estimated cost of indexing. Reaching 75% of the estimated cost guarantees that indexing will commence once the town's priority list number is reached. Volunteer town leaders are responsible for fundraising activities. The following district towns still do *not* have a town leader: Jagielnica, Janow, Jaworow, Kosow, Krzywczce Gorne, Lubycza Krolewska, Nawarya, Olesko, Rawa Ruska, Rudki, Tartakow Miasto, Uhnów, Zabie, Zniesienie, and Zydaczow.

If you are interested in being a town leader, please contact me directly at willie46@aol.com.

The following towns are still short of the funds needed to be added to the priority list: Bolechow, Budzanow, Bursztyn, Horodenka, Kamionka Strumilowa, Krakowiec, Skala, Skole, Sokal, Stara Sol, and Zolkiew. And the larger district towns of Lwow, Kolomea and Stanislawow still require support to entirely index their records.

If you are interested in ensuring that any of these towns are listed on the indexing priority list, please contact the respective town leaders.

The accompanying table lists information about all 86 District towns. Jewish vital records of towns listed as *Towns on the Indexing List* will be indexed in order and those indices will be added to the JRI-Poland online database when funding is complete. All towns on the list showing less than 100% completion need your support.

To contribute to your town, send your cash, bank draft or money order contributions or questions concerning donations to: Jewish Records Indexing - Poland, Inc. • c/o Sheila Salo, Treasurer • 5607 Greenleaf Road • Cheverly, MD 20785 USA • Tel/Fax: (301) 341-1261 • email: ssalo@capaccess.org.

Visa and MasterCard are also accepted at the above phone number between 8AM and 8PM Eastern Time (USA). Please be sure to identify your contribution by writing the name of the town on your check or correspondence.



Mark Halpern (JRI-Poland), Rafal Jankowski (AGAD), Rafal Dygus (AGAD), Monika Michalska (AGAD), Stawomir Postek (AGAD), Dariusz Racki (AGAD), Krzysztof Malczewski (JRI-Poland), Michael Tobias (JRI-Poland)
Missing: Dorota Lewandowska and Malgorzata Osiecka (AGAD)

Table on next page

Town	Cost to Index	Funds Raised	% Raised	Town Leader Email
PHASE I				
Brzezany	\$1,606	\$1,606	100%	jill@brunswick.co.nz
Kozlow	\$425	\$325	76%	Willie46@aol.com
Kozowa	\$228	\$228	100%	jhackin@hotmail.com
Mikulince	\$754	\$350	46%	leslie@safran26.freeseve.co.uk
Narajow	\$362	\$362	100%	flash@zzapp.org
Podwoloczyska	\$544	\$335	62%	leslie@safran26.freeseve.co.uk
Skalat	\$1,473	\$1,473	100%	Zach4v6@actcom.co.il
Tarnopol	\$4,837	\$4,645	96%	Willie46@aol.com
Trembowla	\$245	\$245	100%	rabbigans@home.com
Zalozce	\$875	\$876	100%	Zach4v6@actcom.co.il
Zbaraz	\$1,447	\$1,447	100%	Zach4v6@actcom.co.il
Zborow	\$429	\$429	100%	rickiz@mindspring.com
GREAT GALICIAN INDEXING RACE (PHASE II)				
Towns Indexed as of 31 Jan 2002				
1. Obertyn	\$941	\$941	100%	stachel@buphy.bu.edu
2. Bialy Kamien	\$380	\$380	100%	Ada.greenblatt@worldnet.att.net
3. Bobrka	\$74	\$74	100%	bbevy@012.net.il
4. Ulaszkowce	\$63	\$50	80%	
5. Nadworna	\$1,301	\$1,301	100%	asparagiri@dca.net
6. Bukaczowce	\$97	\$97	100%	bbevy@012.net.il
7. Gorodek	\$652	\$652	100%	mkalt@nc.rr.com
8. Sokolowka	\$40	\$40	100%	
9. Gologory	\$434	\$388	90%	mamnys@aol.com
10. Podhajce	\$864	\$864	100%	mervinr@hal-pc.org
11. Husiatyn	\$489	\$489	100%	jhoadley@erols.com
12. Zurawno	\$145	\$145	100%	Zach4v6@actcom.co.il
13. Zablotow	\$533	\$533	100%	rschechter@adelphia.net
14. Kopyczynce	\$885	\$800	90%	jhoadley@erols.com
15. Uscie Biscupie	\$209	\$209	100%	isternberg@attglobal.com
16. Strzeliska Nowe	\$247	\$199	81%	bmegdal@caltech.edu
17. Rohatyn	\$1,100	\$1,100	100%	Alan.Greenberg@mcgill.ca
18. Kudrynce	\$87	\$87	100%	bothast@earthlink.net
19. Szczerzec	\$306	\$306	100%	Sand3410@aol.com
20. Mosciska	\$366	\$366	100%	sdition@yahoo.com
21. Rozdol	\$877	\$668	76%	Zach4v6@actcom.co.il
29. Oleszyce	\$75	\$75	100%	ncarbeiter@aol.com
Towns on the Indexing List in Priority Order				
22. Jaryczow Nowy	\$156	\$156	100%	
23. Stratyn	\$68	\$68	100%	bmegdal@caltech.edu
24. Komarno	\$269	\$269	100%	Zach4v6@actcom.co.il
25. Gliniany	\$950	\$703	74%	mamnys@aol.com
26. Mielnica	\$1,214	\$960	79%	bothast@earthlink.net
27. Wielkie Oczy	\$369	\$369	100%	Stephen.landau@att.net
28. Swirz	\$62	\$62	100%	srosenwasser@beachnet.com
30. Gwozdziec	\$30	\$30	100%	
31. Okopy	\$11	\$11	100%	
32. Winniki	\$23	\$23	100%	
33. Zawalow	\$12	\$12	100%	
34. Stanislawow Births	\$2,144	\$1,786	83%	Famaz1@hotmail.com
35. Stryj	\$2,470	\$1,350	55%	mkalt@nc.rr.com
36. Sambor	\$2,141	\$2,141	100%	rokap@hotmail.com
37. Sasow	\$296	\$296	100%	hverb@compuserve.com
38. Stary Sambor	\$732	\$732	100%	dathaler@fibertel.com.ar
39. Kolomea B	\$3,226	\$2,411	75%	alanboy@erols.com
40. Lwow 1889-99B	\$2,656	\$2,085	79%	Josef@jaherz.com
41. Drohobych B&M	\$1,828	\$1,828	100%	feincgs@cs.com
42. Zloczow	\$1,837	\$1,475	80%	Rgordon123@aol.com
43. Czortkow	\$1,057	\$763	72%	jill@brunswick.co.nz
44. Chorostkow	\$670	\$650	97%	rlatzer@iname.com
45. Boryslaw	\$2,263	\$2,263	100%	a.Sharon@shaw.ca
46. Drohobycz D	\$2,035	\$1,830	90%	feincgs@cs.com
47. Strusow	\$150	\$105	70%	Bar945@hotmail.com

48. Borszczow	\$942	\$494	52%	gmfields@aol.com
49. Mosty Wielkie	\$442	\$225	51%	jjbecker@erols.com
Towns Not Yet on Priority Index List				
Bolechow	\$976	\$375	38%	gottdenk@optonline.net
Budzanow	\$612	\$178	29%	jill@brunswick.co.nz
Bursztyn	\$1,531	\$170	11%	Alan.Greenberg@mcgill.ca
Horodenka	\$1,834	\$300	16%	Mrheckman@yahoo.com
Jagielnica	\$1,526	\$343	22%	Town Leader Needed
Janow	\$145	\$25	17%	Town Leader Needed
Jaworow	\$2,313	\$50	2%	Town Leader Needed
Kamionka Strumilowa	\$1,498	\$625	42%	gsmichau@aol.com
Kolomea M&D	\$2,832	0	0%	alanboy@erols.com
Kosow	\$943	0	0%	Town Leader Needed
Krakowiec	\$430	0	0%	knitsafghans@yahoo.com
Krzywcze	\$206	\$50	24%	Town Leader Needed
Gorne Lubycza Krolewska	\$67	0	0%	Town Leader Needed
Lwow #2-#6	Over 13,000	0	0%	Josef@jaherz.com
Nawarya	\$65	\$24	37%	Town Leader Needed
Olesko	\$161	0	0%	Town Leader Needed
Rawa Ruska	\$1,776	0	0%	Town Leader Needed
Rudki	\$882	0	0%	Town Leader Needed
Skala	\$1,200	\$375	31%	Famaz1@hotmail.com
Skole	\$754	\$250	33%	Zach4v6@actcom.co.il
Sokal	\$1,480	\$210	14%	Josef@jaherz.com
Stanislawow M&D	\$1,845	0	0%	Famaz1@hotmail.com
Stara Sol	\$41	0	0%	dathaler@fibertel.com.ar
Tartakow	\$374	0	0%	Town Leader Needed
Uhnów	\$619	0	0%	Town Leader Needed
Zabie	\$164	0	0%	Town Leader Needed
Zniesienie	\$1,113	0	0%	Town Leader Needed
Zolkiew	\$1,958	\$275	14%	brains@superhwy.com
Zydaczow	\$418	\$50	12%	Town Leader Needed



Krakow's "New" Cemetery

This is one of the two photographs omitted from Alan Weiser's article, "Crying in Krakow" in the November 2001 issue of *The Galitzianer*.

Open, Sesame!

William F. "Fred" Hoffman

Editor's Note: The original article, titled Sezámie, otworz sie! (Open, Sesame!), by William "Fred" Hoffman, appeared originally in the November 2001 issue of Gen Dobry, the publication of PolishRoots. (Volume 2, No. 11. 30 November 2001. Copyright (c) 2001, PolishRoots(tm), Inc. Editor: William F. "Fred" Hoffman, E-mail: WFHoffman@prodigy.net.)

Because the original article was written for individuals of primarily Polish Catholic heritage, it contains references that do not apply to Polish Jewish records. Comments were added to the original article by Jewish Records Indexing – Poland (Stanley Diamond, Project Coordinator) with permission of the author; these comments are in double square brackets [[like this]].

The on-line publication, Nu? What's Nu? recently published additional information of special interest to Jewish researchers; it is appended with permission. You will want to make up your own mind with respect to its conclusion.

Among the more interesting web sites of potential value to Polish genealogists is the SEZAM database, entry to which can be found on the Polish State Archives website at www.archiwa.gov.pl/sezam/index.eng.html. I gather from notes posted online that some researchers are familiar with it, but I get the impression that a lot of folks still don't know about it. Or perhaps some have tried to use it, but have been frustrated by its lack of user-friendliness. I thought it might be worthwhile to say a little about it, so that you can judge for yourself whether it may help you.

The name is interesting: *sezam* is Polish for "Sesame," and no doubt this name was chosen to evoke associations with the story of "Ali Baba and the Forty Thieves" in the Arabian Nights collection—specifically, the magic treasure cave which opened whenever someone came up and said "Open, Sesame!" (in Polish "*Sezámie, otworz sie!*" pronounced roughly "seh-ZAHM-yeah, OT-voozh sheh"). The hope surely was that researchers who go to the bottom of the page mentioned above and click on SEZAM will feel they've entered a place where great treasure is stored.

I'm not sure users will be overwhelmed by an impression of being surrounded by riches beyond belief—especially since the site is not as easy to use as it might be. I have a fair amount of experience navigating around web sites, plus I have the advantage of reading Polish fluently, yet I find it frustrating to search SEZAM. Sometimes I enter the information I want in the various fields, and wham! I get what I want. Too often, however, I designate search parameters that I expect to work beautifully, yet the response is "No records found."

Still, being stubborn by nature, I vary the parameters, widening or narrowing the search, and I usually end up finding what I'm looking for. There is a lot of good information to be found here, if you're patient and persistent enough to find it.

What Sesame Opens To Reveal

So what information does this site offer? It does NOT show you documents (do I hear a lot of you saying "Rats!" or something even more colorful?). What it offers is info on the holdings of the State Ar-

chives—what records they have, what specific fields of activity are included, what years they cover, which Archive they are held in, and so on.

In other words, it won't serve up your g-g-grandfather's baptismal [[or birth]] record on a platter. But if you know when and where he was born, it will tell you whether a given Archive has records for that period, so you can decide if writing to the Archive may help you get your hands on them. This can save you a great deal of time—especially since many of the records involved come from the time when the LDS Family History Library was not allowed to microfilm, i. e., records less than 100 years old at the time of filming. In other words, you can't get at them in the U.S. or Canada; one way or another, you have to contact the right place in Poland. SEZAM can help you determine if the State Archive is the right place. [[Of course, JRI-Poland has indexed hundreds of thousands of these records not filmed by the LDS and the indices can be searched in our database.]]

Suppose, just for instance, your ancestor was born sometime after 1890 but before World War I, in Kolno in the province of Lomza (under the 1975-1998 setup). The FHL doesn't have those records on film, covering only 1784-1870—always be sure to check the FHL Catalog first:

familysearch.org/Eng/Library/FHLC/frameset_fhlc.asp

Let's say you've had no luck writing the parish (remember, I'm supposing all this, by way of illustration; for all I know the pastor of Kolno's church may be a genealogist's best friend). So far you're having trouble finding the records you need. The question is, would it be a waste of time writing the Archive, or not? You could spend weeks waiting for an answer to a letter; or you could go to Lomza, drop by the Archive, and hope for the best (which is almost always a lousy idea). Or you can give SEZAM a chance to save you a little time and effort.

Once you've entered the SEZAM database itself by clicking on its icon, you click on "Archives," and from the drop-down list select the specific Archive to search—in this case "*Archiwum Panstwowe w Białymstoku Oddział w Lomży*" (State Archive in Białystok, Lomza branch). Under "Category" you select

"*urzedz stanu cywilnego i akta metrykalne*" (civil registry and metrical records). Under "Initial date" you enter "1890," and under "Final date" you specify, say, "1918." You click on "Search," and up comes a list of all records that fit your search parameters.

The search returns 28 "*Fonds*" (archival record collections) of registry records at that branch. You scan down till you see mention of "Kolno"—in fact it says "*Akta stanu cywilnego Parafii Rzymskokatolickiej wKolnie*" (registry records of the Roman Catholic parish in Kolno). For more information click on the blue "Card" at the far right. This brings up a page giving archival details on the available records for Kolno. What interests you is the information that the Lomza branch Archive has such records for 1890-1899; that same page gives you the address of that Archive. [[The same procedure applies for Jewish vital records.]]

Thus within minutes you can determine whether the records you need are there (probably—no database is 100% error-free, so the results of this search still need to be verified when you contact the Archive). If they're not, you go to plan B. If they are, you know exactly where to write and what to ask for. You might even print out the page with your results, so you can enclose it with your letter and thus show the Archive staff exactly what you're looking for, in a form that should make it extremely easy for them to locate it.

Read the Instructions!

My wife and I have an ongoing feud—she never under any circumstances reads the instructions to anything, whereas I always do. (Probably because I long ago accepted that I'm a hopeless dork and can't figure anything out for myself; I need all the help I can get). In your first tries with SEZAM—unless you're my wife—I strongly recommend reading the instructions at www.archiwa.gov.pl/sezam/index.eng.html.

Some of it is pretty hard going, but when they start talking specifics they give good pointers, in English, on how the database is organized and how to search it. Even when you've read them, the database can be a little balky; but a good grasp of those instructions will save you time and frustration and make your search more productive.

Consider, for instance, what they say about spelling. The database was set up by Poles for Poles, so it expects correct spellings, with the various Polish characters (the dotted *z*, slash *l*, *a* and *e* with tails, accented *c*, *n*, *s*, and *z*). The compilers knew, however, that many English-speakers would be using the site, and they had mercy on us: they set it up so that you can ignore the Polish diacriticals. You can tell it to search "Lodz," or you can spell it correctly with slash-*L*, accent-*o*, normal *d*, and accent-*z*; either spelling works.

But if you do input the Polish characters, you must get them all! If you use those characters, the

search engine expects you to spell the names right. So a search for "Lomza" is fine," or a search for *L/omz*a* is fine (slash *L*, dotted *z*)—but *L/omza* or *Lomz*a* will fail. Be consistent! Ignore the Polish letters, or else use them correctly.

This brings up another spelling point. A lot of the questions I receive from researchers feature misspelled Polish place names. If you're going to search this or any other Polish database for a given place, you really need to spell the name right. Searching for "Biatystok" when you need "Bial/yستok" will get you nowhere fast. So please do everything you can to verify spellings. One site that might come in handy in locating places and confirming the correct spellings of their modern names is the ShtetlSeeker:

www.jewishgen.org/ShtetlSeeker/loctown.htm. There are other sites that will help you, of course, but this is the one I tend to use most. It is particularly useful because a search using the Daitch-Mokotoff Soundex may let you find the right place in spite of spelling errors.

[[JRI-Poland will shortly make available a downloadable file of all the 34,244 place names indexed in Phase I of the 1929 Polish Business Directory project. www.jewishgen.org/jri-pl/bizdir/start.htm.]]

Beyond Birth, Marriage & Death Records

I'm not going to go into more detail on using SEZAM—your best bet is to plunge in and start experimenting with it yourself. Be a little patient; you may have to fiddle around with it a little. But for the serious researcher, it can be a big help.

There's one more point I want to make about SEZAM. On the introductory page mentioned above they give you a chance to download a word processor file called "class.rtf". You might want to do so and take a look. It details the classifications of various administrative entities that generated records held in the Archives. Familiarity with these classifications can help you choose the right categories to search.

But the point I want to stress is that "*urzedz stanu cywilnego i akta metrykalne*" is only one of 22 different basic categories the database searches. [[Jewish records typically have the word *mojzeszowego* (Moses' faith) in the description. Example: "*Akta stanu cywilnego wyznania mojzeszowego...*"]]

In other words, the birth, marriage, and death records that obsess most researchers are only a few of many kinds of records to be found in the State Archives. Here are the other 21 basic categories:

- *administracja ogolna* - general administration
- *administracja specjalna* - special administration
- *archiwa prywatne i spuszczny* - private archives and posthumous works
- *archiwa rodzinno-majatkowe* - archives of families and estates
- *cechy, zwiazki rzemieslnicze* - craft guilds and unions
- *instytucje finansowe* - financial institutions

- *instytucje gospodarcze* - economic institutions
- *instytucje kultury* - cultural institutions
- *instytucje nauki i oswiaty* - scientific and educational institutions
- *instytucje ochrony zdrowia i opieki społecznej* - health and social care institutions
- *instytucje wymiaru sprawiedliwosci* - administration of justice
- *instytucje wyznaniowe* - religious institutions
- *organy ustawodawcze panstwa* - legislative organs of the State
- *partie polityczne i podlegle organizacje, ruchy społeczne* - political parties and dependent organizations, social movements
- *samorząd gospodarczy* - economic self-government
- *samorząd zawodowy* - trade self-government
- *spółdzielczosc* – cooperatives
- *stowarzyszenia i związki* - associations and unions
- *wojsko* – Army
- *zbiory i kolekcje* – collections
- *związki zawodowe* - trade unions

Granted, just from the names you can tell some of these records are going to be boring beyond belief. But the point is that the Archives have a lot more to offer than most of us are using; and these categories give us an idea just how much! Those sources are admittedly harder to use than vital records. But then the only reason vital records are accessible now is because people created a demand for them, and a means of supply followed. If we start thinking about what's waiting for us, undiscovered, in these archives—censuses, guild membership records, voting lists, draft board records—we'll find a way to get at them!

Just as an example, the next issue of *Pathways & Passages*, the Journal of the Polish Genealogical Society of Connecticut and the Northeast (now at the printer) includes an article by University of Warsaw Professor Michal Kopczynski on genealogical use of draft records created by draft boards in the Russian partition. Kopczynski points out that these records can be a great source, but few people know about them and use them; his article tries to remedy that. It includes an editorial note on how to search SEZAM for such records. Getting SEZAM's archival info on them is the first step in accessing and using them. And that's only one of many kinds of records held at Archives that might fill in the gaps left by birth, marriage, and death records!

Conclusion

To sum up, SEZAM is a source that dedicated researchers should know about. It isn't your one-stop shopping source for records—it doesn't have everything you want, and it can be a little balky to use. But anything that tells you what records are available, and where, is worth a look. You have to approach your search with a strategy. SEZAM is a tool that may help you put your strategy into effect and find what you're looking for.

From Nu? What's New?

Warren Blatt of JewishGen notes that another good keyword to search for Jewish holdings is "*bozniczego*," a form of the Polish word for "synagogue." This search term yields additional 112 fonds in the Polish archival collection.

Blatt also indicated that when searching by town name use the locative form of the town name. Many fonds contain the name of the town only in the locative case, a Polish declension used in certain grammatical situations. For example, searching for the town of "Losice" yielded 49 hits, while "Losicach" produced an additional 37. Searching for "Checiny" yielded no hits, while "Checinach" gave 14. Searching for "Bialystok" finds 105 fonds, while the locative form of the name, "Bialymstoku," displays 294.

Both Warren and I have discovered that known fonds do not seem to appear in the SEZAM database. The problem may be more the requirement of knowing how to spell Polish words than the fact that the fonds are not documented. For example, I wanted to locate the Jewish vital records of Bialystok, which I know exist at the archives. Using "Bialystok" as a keyword, I could not find them. Armed with the knowledge supplied by Blatt, I searched for "Bialymstoku" and found 294 listings. Not being able to read Polish, I focused on the "Dates" column looking for a fond from the 19th century. I found Jewish vital records only because of Blatt's comment about the Polish word for synagogue. The entry in SEZAM is *Akta stanu cywilnego Okregu Bozniczego w Bialymstoku* ("Civil Record Documents of the Synagogue of Bialystok"). Note that a Polish friend translated *bozniczego* as "Jewish community."

Another problem with the database was discovered. The archives claims you can use either the correct Polish spelling with diacritical marks or without the marks, yet searching for *zdów* (dot above Z, acute over the o) and *Zydow* (no diacritical marks) produced different results.

The conclusion is that a thorough knowledge of Polish is required to use this valuable database. It is located at www.archiwa.gov.pl/index.eng.html.

Capitalists and Rabbis

Edward Gelles

My maternal ancestors prospered in the Galician province of the Austro-Hungarian Empire from the time of the 18th-century partitions of Poland to the outbreak of the First World War. Censuses, tax lists, birth, marriage, death, and other municipal records, memorial books, as well as biographies and literary works, have provided information to link a number of families sharing a similar cultural and economic background. Generations flourished in towns like Brody, Stanislaw, Nadworna, Kolomea, Tarnobrzeg and Szediszow.

Jews were quite mobile in those days. Branches of prominent families were often found in more than one town. Marriages were frequently arranged on the basis of kinship or business connections that might span the entire province.

This article is concerned with the Griffel, Wahl, Safier, Loew, and Taube families, their marriages, their commercial enterprises, and their religious allegiances.

They had close connections with the land, in the sense that they were involved in the management of estates and dealt in landed property. Jews were not permitted to own freeholds until the second half of the 19th century, but there were several categories of exceptions to this rule. For example, a Taube family, based at one time in Belz, owned substantial estates in the early 1800's. In any case, Jewish merchants who had accumulated some capital from trading with farmers or managing the estates of aristocratic landowners became increasingly involved in the exploitation of the land's natural resources, such as timber, oil, and minerals. They would lease land, negotiate concessions, buy the standing wood, and so on. They would plow back the profits from their activities into loans to estate owners. Some remained timber merchants and the like, others went on to acquire estates of their own; later their mortgage lending might grow into more broadly based merchant banking.

The Wahls

Wahls are recorded in the Tarnobrzeg archives from the beginning of the 19th century. The town received a royal charter in 1593. This was during the reign of Zigmund III and in the heyday of Saul Wahl, the Jewish community leader who played a leading role in the Polish-Lithuanian state at the time. Families descended from Saul Wahl were to be found in numerous Galician towns. Thus, Zvi Aryeh Wahl, the chief rabbi of Nadworna in the 19th century, had a pedigree going back to Saul Wahl and his Katzenellenbogen forebears, who had been chief rabbis of Padua and Venice in the 16th century.

Leiser Wahl was born in Tarnobrzeg in 1815 and married Zlate Roisel of Nisko, who was born in 1819. The bare facts recorded in the town archives, including data from the 1880 census, can be supplemented by a graphic description of Leiser's commercial activities as set down in the memoirs of Jan Slomka, the contemporary mayor of the town. We are told that he obtained the liquor monopoly from Count Tarnowski and later began to deal in timber, buying the standing forest and shipping the wood by raft to Danzig. He was able to set up his sons and give his numerous daughters dowries of tens of thousands of gulden. He remained banker to many tradesmen in trouble; the probate to his will came in at 300,000 gulden, mostly in mortgages on peasant and gentry properties.

Leiser Wahl's occupation is given in the archives as "timber merchant." However, his son Shulim Wahl, born in Tarnobrzeg in 1838, is described as a "capitalist." His wife was Sarah Safier, born in 1842, and they had six children.

The Safiers

There are scattered references to the Safiers of Tarnobrzeg from the 18th century to the outbreak of the Second World War. A Safier is listed in the taxation records of 1822; there are about a dozen families in the Tarnobrzeg census lists of 1880 and 1925, and numerous entries in the birth and death records kept in the near-by town of Sandomierz, in the records of high school graduates up to 1939, and in the Dzikow-Tarnobrzeg Memorial Book. The latter refers to two brothers by the names of Chayim and Elimelech Safier, who were apparently among the wealthiest people in the town during the period between the two world wars. They owned forests and were prominent in the timber trade, as indeed had been their forebears a century earlier.

A collection of Chasidic stories includes the tale of Reb Ahron Safier, a timber merchant from Cracow, who benefited from the blessing of Rabbi Yechezkel Halberstam of Siniawa. The Radziechow Memorial Book refers to an Isaac Safier who owned an estate at Shtruvitz and was a follower of the Chasidic Rabbi Yehoshua Rokeach of Belz. There were Safiers also in Opatow, a town not very far from Tarnobrzeg.

Sarah Safier may have been the daughter of Samuel and Chaya Safier of Tarnobrzeg, recorded in the 1880 town census as having been born there in 1823 and 1827. The census lists also confirm the birth dates of her children. Three daughters married into families who were involved in the same kind of merchant venturing and had a similar social background, with rabbinical antecedents and Chasidic connections.

The Loews

Blume Wahl, the eldest daughter of Shulim Wahl and Sarah Safier, married Lazar Loew, a son of Nathan Nata Loew, who owned estates and was the president

of the Jewish community of Sedziszow. He and his brother were successively mayors of that town. Their father Jacob YOSHUA Loew was already well established there. As leaders of the community they would have many poor families to dine with them on Saturdays and festival days. Their paternalism was also evidenced by marrying off orphan girls of the community at their expense.

Although the rabbi of Sedziszow was a Horowitz related to them by marriage and to the Chasidic Horowitz dynasty of Tarnobrzeg, the Loews gave their religious allegiance to the Rabbi of Chortkow, who belonged to the famous Friedman dynasty of Ruzhin, Sadegora, and Chortkow. Old Loew used to take his carriage with four horses, flying the Ruzhin flag, to drive to the Rabbi for the festivals. In the days of his sons, the Rabbi visited the area of Sedziszow with his entourage, and the Loews bore the entire cost of the visit.

The Friedmans

The majority of the Chasidic rabbis adopted a simple lifestyle. The Friedmans by contrast lived in great splendor, in a quasi-regal style supported by their ecstatic followers. Some rabbis of the Gelles family had collateral connections with the Chortkow "wonder-rabbis" and with the celebrated sage Phineas Shapiro, known as Pinchas of Koretz, whose lives and works are described in Martin Buber's *Tales of the Chasidim*.

My grandfather, Rabbi Nahum Uri Gelles, and the Chortkower Rebbe Israel Friedman coincidentally both died in Vienna in 1933/34. My grandfather had many responsa addressed to him by leading rabbis of his day. One of these refers him sitting as a judge of a rabbinical court at Szediszow. The Chortkow connection may have had something to do with that particular appointment.

Taube

Blume Wahl's sister Rachel married Abraham Taube, who was a Talmud scholar of independent means. His father Josef Taube was a rich jute merchant with an international business. Abraham and Rachel knew that they were cousins, and this is a pointer to the connection of their families with the ancient Wahl-Katzenellenbogen family tree.

The Griffels and Chayes

A third sister, Chawa Wahl, married David Mendel Griffel, who was named after his grandfather and was one of the numerous children of Eliezer Griffel and Sarah Chayes. The Griffels claimed descent from a 17th century Chief Rabbi of Lvov, David Halevi Segal, known as Taz from the title of his principal work. Eliezer, born in Nadworna in 1850, was the son of David Mendel and Taube Griffel. His wife Sarah was the daughter of Isaac Chayim Chayes of Kolomea,

who belonged to the family of that name based in Brody. Sarah survived until 1940.

The Chayes had been distinguished rabbis for centuries, culminating in Dr. Hirsch Perez Chayes, who was Chief Rabbi of Vienna from 1919 to 1927. They also produced community leaders and men of affairs. A branch flourished in Livorno and Florence from the 18th to the 20th centuries. They became rich in the coral trade, and ran a successful merchant bank in Florence called Berenstein, Chayes & Co. One of their number, Guido Chayes of Livorno, was made a Count by the King of Portugal in 1904.

Eliezer Griffel (known as Zeida) was a man of energy and vision. He built up an empire based on the two basic commodities of the area, timber and oil. He owned sawmills and ran a large timber export business. He and his sons and partners owned oil wells in the areas of Nadworna, Stanislau, Kolomea, Piasieczna, and further afield in Austria, at Korneuburg near Vienna. He was the largest employer of labor in Nadworna. He had a dominant economic, social, and political influence in his native town. While the Wahls were rabbis of Nadworna, Eliezer was a follower of the Chasidic Rabbis of Otoniya, who were of the Hager family. The Griffels and Hagers were also linked by marriage. David Mendel and Isaac Chayim Griffel and their children succeeded to different parts of the family enterprise, which later included a bank.

The family was ultra-conservative in religion, paternalist in Jewish communal affairs, and monarchist in their sentiment towards Austrian rule. It is said that Eliezer got on famously with Kaiser Franz Joseph during one of the Emperor's visits to his distant province.

Conclusion

These entrepreneurs flourished for a brief period. The pillars of support were a benevolent Imperial regime and social cohesion backed by strong Chasidic faith.

The favorable economic climate certainly helped, but I believe that given a different picture, such as a more rapid industrialization, these people would have had no difficulty in adapting to changing circumstances, as their surviving descendants have done in other parts of the world. The pillars crumbled at the time of the First World War. Economic and political circumstances were very different in the Poland of the inter-war years. The intellectual currents of the 19th and early 20th centuries, the rise of nationalism, assimilation and Zionism, weakened the hold of the ancestral faith, although some branches of these families have maintained their unqualified Chasidic adherence. Their descendants have entered the 21st century as inheritors of a historical tradition, with the chance of full integration into our great western culture to which their ancestors contributed so much. It is surely our duty to preserve the memory of this almost forgotten world of faith, kinship, and community.

Galicia 1880

Editor's Note: This is a translation of excerpts from the article written by Bronislaw Gustawicz for the gazetteer *Słownik geograficzny Królestwa Polskiego*. Gustawicz, a teacher at St. Anne's Gimnazjum in Krakow, wrote this about 1880; so it should offer insights into the state of affairs in Galicia at roughly the time our ancestors were leaving it for America. Space limitations precluded printing the whole article much has been omitted. "Galicia," the standard form in English, is used throughout; in the original the author used the form "Galicya," and one also sees "Galicja" (common in Polish) and "Galizien" (the German version). The name comes from the Latinized form of Halicz, a town in Ukraine, in the I Ith-12th centuries capital of the Duchy of Halicz and a military center in the 14th-17th centuries.

This translation, by William F. Hoffman, first appeared in the August 1996 issue of "Rodziny, The Journal of the Polish Genealogical Society of America"

I. Location, size, borders.

Galicia, since 1772 a crownland [*Translator's Note*-a kraj koronny, a Polish rendering of the German term Kronland] joined with the Austro-Hungarian monarchy and formerly part of the Commonwealth, lies between 36°36'50" and 44°6'40" east longitude (per the Ferro meridian), and between 47°35'30" and 50°48'20" north latitude. [See note in the *East Prussia* entry regarding longitudes based on Ferro] ... The country is 531 km. long from west to east at latitude 49°40'. At its western border it is 91.03 km. wide, at the eastern border about 151.72 km., and in the center of the country 227.58 km. It is widest, 341.37 km., at longitude 42°35'.

To the west Galicia is bordered by Austrian and Prussian Silesia; to the north and northeast by Russia and, primarily, the Kingdom of Poland, Volhynia, and Podolia; to the southeast by Bukowina; to the south by Hungary... The country is most exposed from the north, toward the Kingdom of Poland, because for a distance of 531 km., from the mouth of the San to the sources of the Zbrucz, there is no barrier in the form of a river or significant elevation.

In these boundaries Galicia covers 1,364.06 square Austrian miles or 78,496.77 sq. km. [1 *mila austriacka* = about 7.6 km.]. It is the largest of all the monarchy's crownlands represented in the national council. [Omitted: Sections II "Formation," and III. "Hydrography."]

IV. Climate.

Galicia lies in the very center of the northern temperate zone, in the band of summer rains. Galicia's northernmost point lies in the very middle of the Wisla between the village of Chwalowice in Tarnobrzeg powiat and Zawichost in the Kingdom of Poland, at 50°48'20" north and 39°32' east (from the island of Ferro), almost even with Opatów, Checiny, Luck, Zytomierz, Kiev, Brussels, Calais, etc. Its southernmost point, at the source of the Bialy Czermosz at 47°45'40" north, is almost even with Komorne and Estergom in Hungary, Hallein in Solny Gród district [*now in Slovakia*], Zurich in Switzer-

land, Besançon in France, and Jassy w Multany. Despite this position its weather is incomparably harsher than in other regions, not only those located at the same latitude as Galicia but also those farther north, especially in the western areas. This is because the Carpathian Mountains deflect the influence of southern air from Galicia, and to the north and east it is exposed not only to the influence of harsh northern winds but also to the deflection of winds around the Carpathians; for this reason Galicia has a harsher climate than the Kingdom of Poland.

Winter usually begins, as in all of Poland, in mid-November, and lasts to the end of March. Spring is short and cold; the flora's growth is delayed because of the ground-frosts that usually predominate in April and often in May. Summer, which is difficult to distinguish from spring except for the lack of frosts, is exceptionally hot in the second half of July and first half of August; it is, however, mostly rainy. This is because all of Poland is in the summer rain band. These rains begin around the 8th to 15th of June and last to the end of the month or to mid-July. In general there are up to 90 rainy days a year; during summer heat the temperature usually reaches +24°C [75°F], and the summer heat from 15° to 20°C [59° to 68°F]. Fall is most often sunny but cool. In October the temperature falls to +4°C [39°F]. The strongest frosts usually last from 15 December to 15 January, then diminish; but they return in the first half of February, due to northern winds, and often recur a third time for a few days in the first half of March.

There are, on average, 65 cold days, 25 less cold, and 15 without frost; during the winter there is snow 100-120 days from 1 December to 15 March. In all there can be up to 75 sunny days a year.

The eastern part of Galicia has milder weather. In the northwest part of the country moist northwest, north, and northeast winds prevail during spring and summer; in the southern part dry eastern and southern winds prevail.

In view of the country's varying elevation above sea level and the various climatic conditions and consequent natural systems, we divide Galicia into three

climatic regions: the mountain region, the region of cool and wet Baltic plains, and the region of dry steppe Black Sea uplands.

The first region includes the mountains and foothills with valleys cutting through them. They are characterized by a lower annual average warmth than in the plains; springs are later, cool, and wet; summers are short; summer days are hot and the nights cold; the falls are sunny with morning mists; the winters are early, long, and frosty. There are more cloudy and wet days than clear in the summer, and more snowy ones in the winter. It is a region of forest pasturage. We divide it by elevation into three sections: 1) the Alpine section, of high mountains and mountain meadows (fir and spruce forests; cultivation of oats and potatoes); 2) the section of medium-height mountains (forests with pasturage clearings; cultivation of spring rye and flax); and 3) the section of areas between the mountains-valleys, fairly large rivers, and foothill watersheds (mixed woods and beech trees, cultivation of winter rye, wheat, fruit trees).

The second region includes the whole Baltic flank and the Styr's Black Sea drainage basin. It is characterized by prevailing northwest, north and northeast winds, wet and cool, and wetter and cooler summers than in the third region. It is a land of meadows and forests. The soil here is mainly sandy and poorly drained, divided by fertile clays and dirt. Beneath the surface layer of dirt at various depths are deposits of loams and marl impermeable to water; that is where the bogs, peat-beds, and brownish swamps come from. The overflowing of rivers onto coarse-grain and finer-grain sandy soil leaves rich silt and forest mud and creates fertile soil deposits. On sandy ground pine forests take root, and on clayish ground hornbeam and beech trees mixed with oaks. All this moisture is favorable for pasturage vegetation; the cultivation of rye and potatoes predominates; and wheat can be grown in fertile areas and on clayish soil.

We divide this region into three areas by its various soils: 1) an area of light, unfertile soil with pine and fir forests; 2) an area of sandy soil, bogs, wet forests, fertile riverside spots, poorly drained soil and rubble; and 3) an area of fertile clays.

The third region is formed by the Black Sea flank with the drainage basins of the Dniestr and Danube. It is characterized by prevailing dry winds bringing little moisture, fog, clouds, or rain. Thus the dry, hot summers and cold, sunny winters. Characteristic of this region are: a scarcity of forests—those that do exist consist exclusively of deciduous trees (oaks), and a lack of water sources and less abundant irrigation than in the western and northern plains regions. On the other hand, there is an abundance of grass and broad-leafed green flora. It is a region of agriculture,

winter crops, the cultivation of wheat, corn, buckwheat, sugar-beets, hemp, tobacco, anise, and broad-leafed gourd-bearing plants. [*Omitted: V. Mining Production, VI. Crop Production; VIII. Livestock Breeding.*]

XIII. Industry

Industry in Galicia is still at a low level. In 1857 Galicia had in all 102,189 industrialists, i. e., factory owners and their working crews; so only 2.2% of the population worked in industry. By 1870 the number had risen to 179,626, or 3.3% of the population. Factory-based industry has begun to grow in recent times. Today Galicia has several dozen major factory plants of various kinds, not counting distilleries and breweries, but there are still too few of them in relation to the production of raw materials. Galician factories cannot consume all the raw material the country produces or satisfy the needs of its craftsmen and inhabitants in general. So a significant portion of this material goes to foreign factories and returns to us as a foreign product, in which process the country obviously loses out, since it sells the raw produce cheaply and buys it back, processed, at a higher price.

Among the more important branches of factory industry, the following are best represented in Galicia: distilling, brewing, sugar production, milling, production of matches and various products from mineral oil and wax. Unsufficiently represented are: production of machinery and paper, tanning, and especially the manufacturing of cloth and fabrics, even though the Galician people has the most aptitude for the latter two branches, and the country supplies an abundance of material. Galician factories process either minerals and non-organic products of the earth, or forest products, or products of agriculture....

The handicraft industry is more developed in Galicia than that of factories. The products of the best craftsmen are in no way inferior to anything foreign, and it is only due to inadequate factory production, which compels them to buy materials from abroad, that they cannot compete with foreigners. The trades best represented are: baking, butchering, hulling, weaving, tailoring, tanning, dyeing, coopering, carpentry, turning, woodworking, masonry, smithing, metalwork, tinsmithing, printing, and the crafts of making candy, cloth, rope, shoes, furs, gloves, saddles and harnesses, brushes, combs, soap, varnish, pottery, cutlery, and jewelry. Clock and watch making are limited to selling and repairing products made abroad and imported. What Galicia has least of is engravers, wood-carvers, sculptors, mechanics and opticians.

IX. Population:

According to the 1869 census Galicia had 5,418,016 inhabitants; that is 3,972 souls per square Austrian

mila, or 69 per square km. But the western part is more densely populated than the eastern; in the west there are 4,905 people per square Austrian *mila*, in the east 3,596. The plains are more densely populated than the mountains, and in the mountains the part belonging to the Baltic flank is more populous than that of the Black Sea flank. Finally, the western and eastern ends of the country are more populous than the middle.

A look at the degree of population in individual *powiaty* gives the following numbers in the north-western part of the country: Wieliczka 7,444 per square *mila*, Biala 7,144; Tarnów 6,542; in the eastern part of the country, Sniatyn 6,079, Czortków 5,714 per square *mila*. The least populous *powiaty* in western Galicia are Nowy Tag (2,934 per sq. *mila*) and Nisko (3,303 per sq. *mila*). In eastern Galicia they are Nadworna (1,618), Kosów (1,811), Lisko (2,122) and Turka (2,154).

The population of Galicia is scattered in 11,373 settlements, of which 6,134 are villages and hamlets, 4,925 are manorial estates, 230 are small towns, and 90 are cities. With annual population growth at 1.49%, by the end of 1880 we would have 6,311,986 souls. Since the last census in 1869 the average growth in population is over 11 years is 893,970. The census taken at the end of December 1880 will soon show the actual population of the country.

In terms of ethnic origin, Galicia's population consists of natives and foreigners. The native or original population consists of Poles and Ruthenians. Poles comprise 45.9% of the country's entire population, Ruthenians 42.6%. The Poles live primarily in the western part, west of the San, and the Ruthenians in the eastern part; however in western Galicia there are Ruthenian settlements in the mountains up to the Nowy Sacz area on the Poprad river, and in the eastern part there are Polish settlements.

The foreign population accounts for about 12% of the whole. Among them are Germans who settled as farmers in colonies scattered in various regions of the country (see Zehlicke's article "Die deutschen Kolonien in Galizien" in the periodical *Im Neuen Reich*, 1876, vol. I) and in cities as officials, industrial workers, tradesmen, and factory workers. They account for about 1% of the whole population. Next come the Armenians, kinsmen of the Slavs, of whom there are 2,400, settled-besides in Lwów-mainly in Pokucie [*Translator's Note: Pokucie, in Ukraine on the upper Pruth and Czeremosz rivers, was the southeastern corner of Poland's territories*]. Then there are: the Mennonites, who immigrated from Friesland long ago and settled in the *powiaty* of Lwów (Einsiedel, Falkenstein, Mostki) and Gródek (Neuhof and Kiernica); the Jews, who comprise 10% of the population

and live mainly in the cities and small towns, but in the villages as well; the Karaites, a Jewish agricultural sect in Halicz; and the Gypsies, bands of whom wander the borderlands of Bukowina and Hungary.

In terms of religion the entire population, except for the Jews, Karaites, and Gypsies, is Christian. The Poles are Roman Catholic, the Ruthenians Greek Catholic, and the Armenians have their own Armenian Catholic rite. The Germans are primarily Protestant. The Mennonites are a Protestant sect that left Friesland with the Anabaptists in the 16th century. The Karaites comprise a separate sect of Judaism, rejecting the Talmud and its traditions. The percentage of Catholics is 46%, Greek Catholics 42%, Jews 10%, Protestants .73%, and other faiths about 1%.

In terms of occupation the Galician population is agricultural. Those living by agriculture and from agricultural income comprise 83.5%; those employed in industry and trade 9%; those employed in personal services 4.8%; owners of homes and possessions of pensions 1%; and those supporting themselves on acquired learning and devoting themselves to the sciences only 1.5% (!).

The Galician people, Polish and Ruthenian, are generally well-proportioned, robust, handsome, with engaging facial features and indefatigable strength and endurance. The Galician is characterized by a clear, healthy, inborn intelligence and circumspect courage. By nature possessing more good than evil inclinations when not subjected to depraving influences, he is religious, loyal, obliging, and hospitable. He is attracted to those who have treated him well and knows how to be grateful, but is, on the other hand, rarely vengeful. These good qualities are tarnished by sloth, indolence, a lack of liking for and persistence in work, a lack of education, and the often nasty habit of drunkenness. He only works as much as he must to satisfy his most essential needs, very few in number; he cares little about the elevation and improvement of his farm, about a more orderly, comfortable and healthy dwelling, about saving money or securing grain reserves. Thus when the expected harvest proves disappointing, or a natural catastrophe afflicts the area, he falls victim to need, hunger and illness, incurs usurious debt, and often gets into such a plight that, dispossessed of his house and land, he becomes a proletarian. He preserves old customs and manners, and does not like change of any sort, whether in life style or in the way he runs his farm, and most often rejects with suspicion and mistrust the most salutary advice, allowing himself with child-like gullibility to be exploited by leaseholders and usurers.

Under the influence of different living conditions dictated by nature itself, different styles of living and earning a living, and the influence of neighbors of

different ethnic origins and contact with various foreign influences, the Polish and Ruthenian people has divided into many groups differing in dress, customs, and even dialect, and bearing various names, adopted from nature or from the names of their dwellings or from certain characteristic traits of dress or speech, as well as from other circumstances that are hard to make out today. We distinguish two main ethnographic groups, the *góral*, i. e., the mountain-dweller, and the *podolak* or *równiak*, the plainsman. The *góral* peoples are the Zywczyki, Babiogórcy, Rabczanie or Zagórzanie, Kliszczaki, Podhalanie, Nowotarzanie, Pieninski and Sadecki Górnice, Spizaki or Gardlaki, Kurtskis or Czuchoncy (the Lemkes and Rusnaks), Bojkos (Werchowynicy), Tucholcy, and Huculs (Czarnogórcy). The most prominent peoples of the Galician plainsdwellers are the Krakowiacy, Mazury—including the Grebowiacy (Lisowski or Borowcy), Gluchoniemy, Belzanie, Buzanie (Lapotniki and Poleszuki), Opolanie, Wołyniacy, Poberezczy or Nistrowianie. The reader will find detailed descriptions of these tribes under their respective entries.

X. Division of the country.

Galicia is divided into 74 *powiaty* named for the towns which serve as their seats: Biała, Bóbrka, Bochnia, Bohorodczany, Borszczów, Brody, Brzesko, Brzezany, Brzozów, Buczacz, Chrzanów, Cieszanów, Czortków, Dabrowa, Dobromil, Dolina, Drohobycz, Gorlice, Gródek, Grybów, Horodenka, Husiatyn, Jarosław, Jasło, Jaworów, Kalusz, Kamionka Strumilowa, Kolbuszowa, Kolomyja, Kosów, Kraków, Krosno, Lancut, Limanowa, Lisko, Lwów, Mielec, Mosciska, Myslenice, Nadwórna, Nisko, Nowy Sącz, Nowy Targ, Pilzno, Podhajce, Przemyśl, Przemyślany, Rawa Ruska, Rohatyn, Ropczyce, Rudki, Rzeszów, Sambor, Sanok, Skalat, Sniatyn, Sokal, Stanisławów, Staremiasto, Stryj, Tarnobrzeg, Tarnopol, Tarnów, Tlumacz, Trembowla, Turka, Wadowice, Wieliczka, Zaleszczyki, Zbaraz, Złoczów, Zólkiew, Zydaczów, Zywiec. [Omitted: XI. Road systems and XII. Trade].

XIII. Administration.

Galicia, as one of the constitutional crownlands of the Austro-Hungarian monarchy, has the same administrative institutions as the other crownlands of the Austrian half of the monarchy... The representatives and autonomous authorities are: 1) the national *sejm* and bureau; 2) the national council and delegates; 3) *powiat* councils and bureaus; 4) *gmina* councils and authorities; 5) trade and industrial houses. The Emperor summons the *sejm* yearly. The *sejm's* sphere of activity—part legislative, part administrative, part supervisory—includes all matters regarding the crownland ... in general everything connected with the welfare and needs of the country, to the extent it

does not infringe on the imperial council. The Galician *sejm* consists of eight clerical authorities, two doctors from the Universities of Kraków and Lwów, and 141 delegates ... elected for a term of six years; the country's president is appointed from among them by the Emperor himself for the same term.

XIV. Spiritual authorities and institutions.

In Galicia, as throughout the Austro-Hungarian monarchy, there is complete freedom of conscience and religion. Every citizen of age is free to convert from one faith to another. Every legally recognized religion can celebrate its rites publicly and administer its own religious affairs independently. The legally recognized religions are: Catholics of all three rites, Greek non-Uniates, Protestants, Unitarians, and Jews. Adherents of every legally recognized religion have equal civic and political rights. Christian faiths: the Roman Catholic church is under the authority of the Archbishop of Lwów and the three bishops of Kraków, Tarnów, and Przemyśl. The Greek Catholic Church is under the authority of the metropolitan in Lwów and the bishop of Przemyśl. The Armenian Church is under the authority of the Armenian Archbishop. The Augsburg and Swiss denominations are under the authority of the Galician Superintendent in Lwów, whose jurisdiction also includes Bukowina. The Augsburg Protestant Superintendent's office is divided into three *senioraty*: the western (7 parishes), the central (10 parishes), and the eastern (5 parishes), primarily covering Bukowina. The Reformed Protestant Superintendent has four parishes: Andrasfalva, Koenigsberg, Josefsberg, Kolomyja. There is a Greek oriental chaplaincy in Lwów.

The Jewish faith has a national rabbinate in Lwów and 26 *powiat* rabbinates. In addition, each Jewish community has its own *szkolnik* [*sexton*]...

[Omitted: Sections XV. Education, XVI. Social institutions, XVII. An Overview of Galicia's History, and XVIII. Bibliography.]

[For more information on Galicia see Genealogical Gazetteer of Galicia, Brian J. Lenius (Box 18 Group 4 R.R. #1, Anola, Manitoba, CANADA R0E 0A0), and Gerald Ortell's Polish Parish Records of the Roman Catholic Church, just re-published by the PGSA].

Source: *Słownik Geograficzny Królestwa Polskiego* - Warsaw [1881, vol. 2].

<p>2002 FEEFHS Convention 19 July – 21 July 2002 Regina, Saskatchewan, Canada For details see http://feefhs.org/conf/02reg/02reg-hp.html</p>

Highlights of Galician History

Suzan Wynne

- 1772: First Partition of Poland: Austria's Empress Maria Theresa takes a long swath of southern Poland and names the Crownland "The Kingdom of Galicia and Lodmeria" after ancient regional designations. Galicia includes Bukowina. Lwow is renamed Lemberg and is made the seat of government. Special taxes are imposed on Jews: marriage permits, kosher meat, synagogues, protections, etc. Marriage is restricted to the oldest son and there are quotas on the number of Jewish families that can reside in an area. Restrictions on Jews: occupational, when Jews can shop, be on the street, etc. These restrictions had been in place in parts of the Austrian Empire prior to 1772 but are extended to Galicia by Maria Theresa.
- 1775: Empress Maria Theresa and her co-Regent and son, Joseph, participate in the second Partition but no territory is added to Galicia.
- 1776: *Judenordnung* is issued; it reestablishes a Kehillah system for self governance of the Jewish community.
- 1780: Maria Theresa dies and Joseph assumes the throne as Joseph II. He proposes massive reforms to encourage assimilation of Jews throughout the Empire. Although the reforms are either never implemented or eventually fail, Joseph is perceived by the Jews as a benign ruler.
- 1781: Edicts are issued to centralize Austrian rule over Crownlands; first attempt to dismantle the feudal system; Jewish *Leibmunt* or "body tax" is abolished; decrees establishing Jewish rights to education, military service and professions. But the edicts leave marriage restrictions intact.
- 1782: First Toleration Patent in which civil marriage is mandated but marriage restrictions remain in place.
- 1783: Austria legislature confirms mandated civil marriage and creates Catholic registration of Jewish births, marriages and deaths. Tax on kosher meat is increased.
- 1787: Herz Homberg is appointed head of the Jewish school system. Homberg attempts to close Yeshivas. The vast majority of Jews are opposed to mandated schooling under Homberg.
- 1788: January 1 deadline for surname adoption. Jewish military service is mandated but controversy causes later modification.
- 1789: May 7 *Judenpatent* (Patent of Toleration) establishes 141 Jewish communities in Galicia and two in Bukowina but also reduces the scope of Jewish autonomy. Although modified from time to time, this structure stays in place until 1918. The kosher meat tax is further increased.
- 1790: Joseph II dies and is replaced by his brother, Leopold II. Leopold begins to reverse his brother's reforms.
- 1792: Leopold II dies and is replaced by his son, Francis Ferdinand I, who immediately moves to dismantle Joseph II's reforms, replacing them with harsh and restrictive laws, such as numerous special taxes. He rules until 1835.
- 1795: Third Partition of Poland adds West Galician territory north of Lublin; Krakow is declared a city-state.
- 1797: Secular education for Jews is again mandated to encourage assimilation. Sparked a small movement toward German-language schools in Galicia, as elsewhere in the Empire, along with encouragement of liberal synagogues in some cities.
- 1800: Census in Galicia shows 250,000 Jews, the largest Jewish community in the Empire.
- 1804-1815: Napoleonic period, which affects the region quite heavily. One result is that "West" Galicia becomes the Duchy of Warsaw in 1809. After 1815, the Duchy becomes part of Russia. Krakow becomes the ward of Austria, Prussia and Russia.
- 1806: Francis Ferdinand concedes defeat over mandated education for Jews after massive refusal to comply. Chassidism firmly entrenched in Galicia. Jewish secular education, except in a few cities, remains moribund until 1849.
- 1810: Herz Homberg, a strong opponent of Talmudic Judaism and an extreme reformist, writes *Bene Zion*. A close associate of Moses Mendelssohn, he is well educated and well traveled. Out of an earnest desire to improve the lives of Jews, as he saw the situation, he is attracted to the Austrian government's stated desire to bring Jews closer to the status of the dominant populations of Austria. In 1787, he had been made head of the government-sponsored German-Jewish school system. He establishes 107 schools and a teachers' seminary, but the schools are shunned by the Jews; in 1806, the government abandons the effort. In *Bene Zion*, he rails against the fact that religious marriages continue to constitute ninety percent of Jewish marriages in Galicia. He convinces the government that Jews wishing to marry legally should be required to pass an exam on the contents of the book to qualify for permission. This mandate remains in place until 1869 in Galicia. Homberg himself was appointed as the inspector of Jewish schools in Prague from 1816 to his death in 1841. Before his death, four of his sons were baptized.
- 1814: Prohibition against publishing or importing Hebrew or Yiddish books.
- 1816: Candle and kosher meat taxes increased.

- 1827: Of the 115,000 Jewish males in Galicia, 50,000 are of working age. Less than 60 percent are gainfully employed.
- 1829: Galician Jews had been prohibited from participating in occupations of medicine and pharmacy. One result of Emancipation in 1869 is that, by 1890, Jews comprise 25 percent of physicians and 48 percent of lawyers in Galicia.
- 1831: Krakow comes under full Austrian control.
- 1835: Francis Ferdinand dies. His retarded son, Ferdinand, becomes Emperor. A regent is appointed. Jews are targeted for continuation of harsh and restrictive laws.
- 1836: Galician Haskalah movement is established.
- 1840: The Hungarian Diet voids existing restrictions on Jewish residency; Jews begin emigrating in large numbers to Hungary.
- 1845: Austria rejects the proposal of the Sejm of Estates to end feudalism.
- 1846: Peasant uprising in Krakow results in the deaths of 2,000 Polish nobles.
- 1848: Revolution throughout Empire results in official end of feudalism; Sejm grows in power. Ferdinand abdicates to his eighteen-year old cousin Franz Joseph in December; he and members of the Metternich government flee Vienna. Revolutionary Parliament emancipates the Jews through a revised Constitution. When Franz Joseph returns to Vienna, he refuses to recognize the new Constitution.
- 1849: Bukowina becomes a separate Crownland. Hungarian Parliament emancipates Jews living in Hungary. Franz Joseph institutes new legislation designed to encourage assimilation of Jews, including universal education for ages 7-14; some restrictive and harsh measures rescinded.
- 1851: Compromise Constitution developed by Austria that continues some restrictions on Jews, including a bar on owning land. The latter provision is not well enforced.
- 1857: 450,000 Jews in Galicia.
- 1859-1872: Period of tremendous societal change in Galicia as well as the rest of the Empire. A railroad connects Galicia with Bukowina and Russia. Residence restrictions are lifted except in a few large cities; Galician Jews emigrate to Hungary in increasing numbers.
- 1861: Galician governance is reorganized to increase power sharing. This means more local control. Four Jews elected to the Galician Diet.
- 1863: Effective January, Jewish vital records include maiden names, witnesses and midwives.
- 1865: Polish language school for Jewish children opened in Przemysl.
- 1867: Dual monarchy of Austro-Hungarian Empire created. Jews are emancipated everywhere in Empire but Galicia. Galicia is given more autonomy to quell unrest. Polish and Ukrainian language can be officially used in public schools. Unions forming as labor unrest grows
- 1869: Emancipation of Jews declared in Galicia. Orthodox Jews begin political involvement. Of the 820,000 Jews residing in Austria, 575,433 live in Galicia, about 10.6 percent of the total population. Jews comprise the third largest religious group after Roman Catholics and Greek Catholics.
- 1874: Zionism movement begins in Przemysl and spreads rapidly in Galicia after Russian pogroms of 1880-2.
- 1875: Austrian legislation passed mandating that, by 1877, Kehillot appoint official rabbis to collect and maintain registration of birth, marriage and death records. Rabbis also become civil agents for officiating at marriages. 1877 publication of law sets forth Jewish district composition.
- 1880: Jewish population of Austria reaches over 1 million; the majority live in Galicia. In the city of Przemysl, one of the largest in Galicia, 60 percent of Jewish children attended Jewish schools, with the rest in Polish and Catholic schools.
- 1882: Kehillah resolution gives full voting rights only to those who follow the *Shulkan Arukh*. German becomes official language of prayer. Blood libels trigger pogroms in Western Galicia, most notably in Sanok District in 1898, with resulting loss of life and growing uneasiness with the Poles.
- 1885: Emigration to the US begins in earnest, but Jews are also emigrating to Hungary, Vienna, and Berlin because of language and cultural issues.
- 1890: The Progressive Temple in Przemysl opens.
- 1900: Poles and Ukrainians unite in Galician Diet to prohibit Jewish sales of agricultural products.
- 1905: Goldmann schools in the German language founded.
- 1910: The census does not include Yiddish as a choice of primary language but one half of Jews register the language in protest.
- 1910: Galician Jews are prohibited by Galician Diet from selling alcoholic beverages; 15,000 Jews lose their source of income.
- 1911: Galician Jews are excluded from salt and wine occupations; 16,000 families lose their livelihood.
- 1916: Franz Joseph dies; Charles I assumes the throne until 1918 when the Treaty of Versailles dismantles the Empire, declares Austria a republic.

A Visit to Galicia

Saul Lindenbaum

My wife and I journeyed to Poland and Ukraine in August 2000 to visit the villages in which my father and grandparents had lived before emigrating to the United States. Our trip was planned with the patient help of Joanna Fletcher of *ShtetlSchleppers*, who guided us through the many details involved. What follows is an account of the most important part of our trip.

Our Lot airliner landed in Warsaw on Saturday, August 19, after a comfortable trip from New York. We were met at the airport by Alex Dunai who would be our translator and driver for the next eight days. A remarkable young man, fluent in Ukrainian, Russian, Polish and English, he is informed about and sensitive to Jewish culture and religion. He also has a wonderful sense of humor. He made our trip a success.

The next day we drove south and east through Poland via Radom, Ostrowiec, Rzeszow, Lancut and Jaroslaw to Oleszyce (near the border with Ukraine), the small town in which my maternal grandparents had lived. The deeper we drove into Galicia, the more the beauty of the area struck me. It is a region of rolling hills, broad valleys, small farms, rivers, streams and woods. Oddly enough, it reminded me of northern Baltimore County, in Maryland, where we live.

The border crossing into Ukraine went quickly and smoothly. As soon as we entered the country we saw that the houses were in worse condition than those in Poland. The people, especially the older ones, were poorly dressed in styles (Stalinist caps and *babushkas*) that were decades behind the times. For the first time, we saw horse-drawn wooden wagons on the main road. Suddenly, we knew that we were really in Eastern Europe. In about an hour we entered Lviv.

After two nights in Lviv, we drove east to Ternopil, a pleasant looking city with a big, man-made lake. Then we turned south towards Chortkiv (Czortkow), where we made a brief stop. Moving south from Chortkiv, we headed toward Ozeryany, by way of Ulaszkowce.

Just a mile or two south of Ozeryany we passed Kozaczyzna, and immediately arrived at Lanivtsi (Lanowce), where my father had lived as a refugee from 1915-1920. The setting is beautiful, on the banks of the Nieczlawa, a big stream that runs south for 15 more miles and empties into the broad Dniester River in the town of Ustya (Uscie Biskupie), my paternal ancestral village.

Lanivtsi was our first encounter with what a *shtetl* must have looked like. There is no obvious center to

it, no streets, and no stores that we could see. Instead, it consisted of a series of very narrow (wide enough for one car and one cow, as we soon discovered), interconnecting dirt lanes. The lanes are lined with chest high fences, behind which are the houses. Beyond the lanes and houses are the fields. Sugar beets and tobacco are major crops, and many houses had tobacco leaves hanging from the eaves to dry—in at least one case incongruously placed next to a satellite television dish.

Leaving Lanivtsi, we made our way south on dreadful roads through an increasingly hilly and beautiful countryside. We crossed the Dniester at Zaleschiki, where the cliffs are very high. It's a magnificent spot, somewhat reminiscent of the American southwest. Exhausted, we finally arrived at dusk at our hotel in the city of Chernivtsi, in the former province of Bukovina.

The next morning we turned north, recrossed the Dniester at Zhvanets, and drove west to Ustya, my father's birthplace. The village is idyllically located on a bend of this wide and scenic river. The 1870s map was still accurate for this village, which, like Lanivtsi, is mostly a series of interconnected dirt lanes. We easily found the former marketplace, around which most of the Jews, including my father's family, had lived. The houses are long gone and the marketplace is overgrown with trees and grass now, but there is a tiny store there, with the grand name of Astoria. Villagers helped us to find the old communal well (long since filled in with stones) which had figured so largely in my father's childhood stories. An older man spontaneously told us a story he'd heard as a child about a man falling into the well on a cold winter's night. Incredibly, it was the same story that my father used to tell!

We walked up a path towards the Jewish cemetery. When we asked for directions, a woman working near her barn stopped what she was doing to show us a shortcut. She told us of a massacre in this cemetery. One little girl was told by her father to fall down and play dead when the shooting started. She was the only survivor, and apparently lived through the war.

The Germans had knocked down the tombstones, and the Soviets later took them to pave the barn in the collective farm. Only one tombstone was still legible and amazingly, it bore a family name: Szarfszteyn (Scharfstein). The village woman was utterly astounded that we cared enough to come from America to see her village. I explained that it was *my* village, too. She struggled with this idea for a while, not quite getting it. Finally she exclaimed, "So your roots are here!" I answered, "Right here". With tears in her eyes she blessed our journey and us. She would not

hear of our leaving until we accepted a basket of her tomatoes as a gift.

From Ustyia, we drove further north to Borschiv, via Melnitsa (Mielnica), where cousins of mine had lived. But Borschiv was a priority, because I wanted to visit the cemetery where my paternal grandmother had been buried in 1919. Borschiv is a large town. The cemetery is on a hill, the road to which was in a remarkable state of disrepair, even by local standards. We found the site of the cemetery, but were shocked to see that at least 90% of it has been leveled, and is now the town soccer field. It is a bitter insult, especially as a Holocaust memorial sits just outside one of the walls of the soccer field, on a strip of land perhaps 25 feet wide by 200 feet long. It is the site of a mass grave, possibly of the massacre of several thousand people from Borschiv and surrounding towns (including Ozeryany and Melnitsa), during Passover 1943. For me, this was the most painful moment of the trip, partly because of the desecration, partly because it is highly likely that some of my cousins are in that mass grave, and partly because the place, and the view, felt so familiar from the old photograph. The Holocaust felt very, very personal at that moment. We were all deeply affected, and no one spoke much on the ride back to Chernivtsi.

The next day we returned to Melnitsa to see if I could find any trace of my Lindenbaum cousins. In Melnitsa, we stopped in the post office to ask for directions. The young lady in charge told her assistant to take over, and left her duties to spend the next several hours with us. She took us to her 75-year-old grandmother who lives across the lane from the Jewish cemetery. When we explained our quest to the grandmother, she began to tell us about the Second World War. With mounting emotion, she told us of a massacre she had apparently witnessed in this very cemetery. She described how the Jews were first made to dig a ditch. Then a board was placed across the ditch. Then, in small groups, Jewish men, women and children were marched up onto the board, where they were shot, their bodies falling into the ditch. By the end of her narrative she was in tears, and the rest of us were not in such great shape, either. The way the story poured out of her, without prompting, it felt to me as though she had been waiting for 60 years for someone to show up and ask, “What happened to the Jews?”, so that she could unburden herself.

And yet, I couldn't help wondering, “How about your brothers, uncles and father—where were they that day, and other days?” I felt guilty for thinking that at that moment, and yet...

We spent several hours in Melnitsa as the young postal worker and her grandmother took us to meet their neighbors, and other elderly people in town. We found another tombstone with a family name, and talked to two women who recalled a classmate named Lotte Lindenbaum, but whether these were actually relatives is not clear. We were fed *latkas* and again received gifts: two beautiful eggs painted in Ukrainian folk style, and a lovely vase, both made by the grandmother's talented neighbor.

When we left Melnitsa, we were emotionally spent. To relax, and also because my great grandfather may have come from there, we drove east to the small city of Kamenets Podilskiy. There we visited the striking 17th-century Turkish castle, located high on a cliff above the Smotrich River. It was interesting, but not without its own reminders of the Holocaust.

Leaving Chernivtsi the next day, we took a more westerly route back to Lviv, via Sniatin, Kolomyia, Ivano Frankivsk and Halicz. In the distance, way off to the west, we could see the gray outline of the Carpathian Mountains. It was wonderful to be seeing the places that for decades had been only strange names on an old map. Yet there was a real sadness, too. I marveled at the determination of the Germans to reach into these towns and villages, remote even today, with the sole purpose of killing every Jewish man, woman and child. What dedication and planning it had taken. So many resources: trucks, trains, guns and bullets; and so many people to plan it and to do it. Seeing town after town which had once contained vibrant Jewish communities and were now totally devoid of Jews, I was struck in a new way by the enormity of the Holocaust, and what had been lost—not only the people, but an entire way of life. Sure, I knew this intellectually, but it was something altogether different to experience it on the ground. I realized that our visit had become more than personal, and that as many of us as possible need to go back there to show that the descendants of the victims are still around—and that we still remember.

As our plane took off from Lviv the next day, I was experiencing conflicting feelings: exhilaration for having realized the dream of a lifetime; sadness over the fate of our people; and gratefulness for the hospitality and kindness we had experienced. But most of all, I felt a profound sense of gratitude and respect for my father and my grandparents who had had the wisdom and courage to uproot themselves from their villages to make the long and difficult journey to America.

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In Memoriam

Gesher Galicia recently learned that Charlotte Weisstein Title, member #296, of Beverly Hills, CA, passed away on 8 November 2001. She had been a member since 1994. We extend our sincere condolences to her family and friends.

Gesher Galicia Website
www.jewishgen.org/galicia