

The Galitzianer

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Gesher Galicia's 10th Anniversary Gala
Washington, DC July 2003
Volunteers needed for committees.
Contact Shelley Pollero

Coordinator Column

Shelley Kellerman Pollero

I've been a little busy lately! My son, Eric, was married on March 24 in Scottsdale, AZ and my daughter, Bonnie, on May 11 in Annapolis, MD. My school year will be over in June and my thoughts have finally turned to the summer and the IAJGS International Conference in Toronto (August 4-9).

According to conference planners, the program will be "unique and innovative" and "useful, entertaining, and educational." A major emphasis of the program is on the historical and social context of the Jewish experience that motivated the emigration of our relatives from the "Old Country." A variety of topics, presented by internationally known historians and experts, will allow us to better understand the historical context and background that affected our family histories.

Among the speakers of interest to Galicia researchers are **Professor Piotr Wróbel**, Chair of Polish Studies, University of Toronto, whose article, *The Jews of Galicia under Austrian-Polish Rule, 1867-1918*, was published in the May, August, and November (2001) issues of *The Galitzianer*; **Alexander Beider**, Names Adopted in Galicia; **Marko Cyrzynyk**, *Relations between Poles, Jews, and Ukrainians in Eastern Galicia*; **Stanley Diamond**, Jewish Records Indexing-Poland; **Leszek Hondo**, Institute of Jewish Culture, Jagellonian University (Poland), *Sources of Jewish Genealogical Research in Western Galicia and Jewish Cemeteries in Western Galicia*; **Professor Antony Polonsky**, Brandeis University, *Poland and Polish Jewry*; **Yale J. Reisner**, Director, Lauder Foundation Genealogy Project, Jewish Historical Institute (Poland), *Recovering Jewish Memory in Poland*; **Teresa Swiebocka**, Curator, Auschwitz Museum; **Miriam Weiner**, author and Eastern European expert, her works and new initiatives; GG members **Fay** and **Julian Bussgang**, and **Gayle Riley**.

The Gesher Galicia annual meeting will take place at the Conference. GG Steering Committee members will report on SIG activities and **Mark Halpern**, Coordinator of JRI-Poland's AGAD Indexing Project will update *The Great Galician Indexing Race*. Come to our Birds-of-a-Feather (BOF) networking session to meet and share information about our surnames and towns in Galicia and make connections. Bring a copy of your family tree! Check the Conference Bulletin Board daily for times and places of BOF sessions.

See you in Toronto!

From the Editors' Desks

Edward Goldstein

Eva Rosenn

We recently obtained a review copy of *Polin: Studies in Polish Jewry, Volume 12 – Focusing on Galicia: Jews, Poles, and Ukrainians, 1772-1918*. It was published in 2000 by the Littman Library of Jewish Civilization for the Institute for Polish-Jewish Studies and the American Association for Polish-Jewish Studies.

The *Polin* series was established in 1986 for the purpose of publishing "authoritative material on all aspect of Polish Jewry. Contributions are drawn from many disciplines: history, politics, religious studies, literature, linguistics, sociology, art, and architecture and from a wide variety of viewpoint." The series won one of the year 2000 National Jewish Book Awards.

Volume 12 was edited by Israel Bartal, Professor of Modern Jewish History and Director of the Centre for Research on the History and Culture of Polish Jews at the Hebrew University of Jerusalem and Antony Polonsky, Albert Abrahamson Professor of Holocaust Studies at Brandeis University.

As its name implies, the volume focuses on the one and a half centuries during which Galicia was part of the Austrian Empire. Topics covered include historical overviews of the Jewish community; perceptions of the Jews by others; consequences of Austrian reforms, and of Galician autonomy; Jewish land owning; and Jewish migration to Vienna. There is also a Book Review section.

This is a book for serious students of Galician history. It won't tell you where to obtain vital records or what to expect if you decide to visit your great-great-grandparents' *shtetl*. But if your research extends to the political, cultural and economic context of our ancestors' lives, you will probably find it useful.

The 396-page paperback book lists for \$29.95.

In Memoriam
Phyllis Goldberg
Member #371 since 1995
passed away on February 15, 2002
following a long illness.
We extend our heartfelt condolences
to her family and friends.

Kolomyya

Alan Weiser (alanboy@erols.com)

Our Kolomea Administrative District (KAD) web site continues to attract new members. We now have 67 members, up 8 from our last report.

JRI-PL AGAD Project

As of this writing it appears that we have run a bit short of meeting our JRI-PL AGAD Project/ Kolomyya goal for indexing of birth records. We have collected \$3,036 toward a goal of \$3,210. The Kolomea Town Leader is trying to close the gap before we lose our place in the priority list. Indexing of Birth records was to begin in April, IF we had met 100% of goal. We have ZERO percent towards indexing of our marriage and death records goal. We need donors to raise \$1,400 to get marriage and death records on the priority list and another \$1,400 to get them indexed.

Research Projects

A new section, "Research Projects," has been added to our KAD web site. There you will find a listing of our ongoing projects and projects needing researchers to get them going. A notice was sent to the Galicia Message Board asking for researchers and translators to help on our research projects. No responses yet. Everyone is invited to assist on our research — you do not have to be a KRG member. Do you have research results from past efforts looking for a place to be posted? If the research results pertain to the KAD and/or Galicia in general, submit a summary of your material to the KRG Coordinator for possible posting on the KAD web site. To assist us on research, just go to our web site, select a project you would like to work on, and contact the KRG Coordinator.

Surnames and Marriage

Have you ever asked a question like, "Why does my grandfather's brother have a different surname than my grandfather?" or "Why can't I find my father's brother's birth records?" Refer to a recent report added to our web site by clicking on the link "Surnames and Marriage" under the heading SURNAMES OF INTEREST on our web site. Included in this report is an image of a 1911 Ketubah executed in Kolomea and one of a 1957 Ketubah executed in Washington, D.C. Some historians date the ketubah back some 2,500 years.

Przemysl

Roberta Jainchill, Przemysl Archives Coordinator
Ilan Blech, Przemysl Town Leader

Researchers with an interest in the Jewish vital records of Przemysl have reason to be excited.

The indexing of all available records in the Przemysl branch of the Polish State Archives has now been completed by the Archivist working for JRI-PL and, of course, on behalf of all researchers with an interest in this large Galician town.

When the project was announced in January 2001, the Przemysl registers in the Przemysl branch of the PSA included only records up to 1893. Since that time, additional volumes have been delivered to the archives from the town civil records office. As a result, births have now been indexed up to 1900 and marriages and deaths up to 1899. In addition, it was discovered that the earliest birth register started in 1789 and not in 1790! The net result is 21% more indices for Przemysl than included in the original inventory. The new grand total is 44,161 index entries.

Moreover, because the indices were created by the Archivist from the original registers, it became possible to arrange for extended index entries with far more data than typically included in JRI-PL files (father's and mother's names, mother's maiden name, ages, towns born and living, and remarks). While this increased the cost of the project, the benefit to researchers is clear and dramatic.

With the combination of additional years of records and expanded indices, the cost of the completed Przemysl project is \$7,285.65. Only \$5,333.00 has been raised to date.

Przemysl researchers are urged to contribute to cover the cost of indexing. Only when the project is fully funded will the indices be released into the JRI-PL online searchable database. But those contributing a minimum of \$100 to this project will receive an Excel file with all index entries.

Contributions in US dollars may be mailed to:
Jewish Records Indexing – Poland
Sheila Salo, Treasurer
5607 Greenleaf Rd., Cheverly, MD 20785, USA

Visa and Mastercard contributions may be phoned or faxed to Sheila Salo at 301-341-1261 (8 a.m. to 8 p.m. Eastern time only). A form for faxing or mailing credit card contributions can be found at <http://www.jewishgen.org/jri-pl/contrib-non-us.htm>. Contributions should be marked "Przemysl Archives – Przemysl Town Indexing Project."

Invitation to Skalat

Shamai Segal, Henik Weinberg & Chaim Braunstein

To Our American Brothers, Former Residents of Skalat:

Nearly sixty years after our liberation, we are returning to Skalat for the second time, in order to fulfill the testaments of the martyrs who commanded us to live: "Remember Us."

And so, we do remember. We have erected a memorial site on the mass graves in Novosilka and there, six years ago, we gathered to remember our loved ones. These past few years we have been dedicating our efforts to surround the memorial site with a fence and a lovely grove of trees.

But this is not all. Recently, we have invested much energy in gathering up the tombstones that had been ripped out of our cemetery and used as fences, steps, even a sidewalk, these past sixty years. All told, we have managed to collect more than 110 tombstones from all over the city and have used them to construct a cenotaph on the very small piece of land in the cemetery that we have been given. (Hundreds of tombstones—perhaps more—are spread all through the surrounding villages and cannot be located.)

Dear former residents of Skalat, many of our brethren have passed away; many are exhausted and are incapable of understanding the immensity and importance of what we have done. Nevertheless, we believe that this is a great, historic moment. The Minister of History commands us to act and we are fulfilling the testament of those who were murdered. Please, join us in

this historic journey and please help in the years that remain to maintain both memorial sites that we have established. For many of us, the financial burden is hard to bear.

We depart from Israel to Warsaw early in the morning, on July 7, 2002; from Warsaw we will continue to Ternopil. By the morning of July 8, all of us will have arrived at the Ternopil Hotel. From there we will travel to Skalat by chartered bus, and that same day, at Novosilka, at the memorial site, we will commune with the memory of our dearly departed. Later that day we will take part in an organized tour of the city and even meet with the city fathers.

On Tuesday, July 9, a memorial service will be held alongside the new cenotaph, with the participation of representatives of the city and its institutions. Preceding this, we will continue our tour of the city that began the previous day.

Wednesday, July 10, will be a free day set aside for private visits to places to which each of us is connected. We will return to Warsaw the following day, July 11, in preparation for our flight back to Israel.

It is nearly certain that for all of us, this will be our last visit, our last chance to take leave of the city where we were born, spent our childhood and endured the horrors of the Holocaust. Both to the living and dead we will bid farewell.

Our belief is tenacious and firm that the cenotaph dedicated to our loved ones and to us will forever remain.

We are looking forward to seeing you.

For more information you may call Chaim Braunstein in Israel at 972-3-618-3213



The Memorial
(Photo by Betty Lee Hahn)

Tarnobrzeg

Gayle Schlissel Riley

Just a few weeks ago, I asked Marek Duszkiewicz of the Tarnobrzeg discussion group on the Internet to help me locate photographs of the destroyed Jewish cemetery in that town. He posted my request, in Polish, on the Tarnobrzeg discussion group. (See below for the picture.)

The next morning, I had an email message from Wacek Pinal, a press photographer from Tarnobrzeg. He told about a tombstone with Hebrew writing located on a wall of an irrigation ditch down by the Vistula River. The next message contained pictures. It was very difficult for us to communicate, but we did. I speak a handful of Polish words but he did not speak English.

After a week of conversation, Wacek, Tedeusz Zych (the deputy mayor) and I have decided that the tombstone or a plaque will be erected in the new cemetery. Tedeusz had a city employee take down the tombstone.

The Tarnobrzeg weekly newspaper, the "Nadwislanski," wrote up the story of this stone, mentioning JewishGen and me.

Although I have yet to find a photograph of the old cemetery, I feel as if my family is once again alive in Tarnobrzeg.

Other Tarnobrzeg News

The 1791 inventory is up on the web page, as well photos of the tombstone; many other things have changed in the last couple of months.



Skala Podolskaya

Tony Hausner

I am providing this only as information to fellow researchers, as I have nothing to do with the production or distribution of the video.

The Skala Benevolent Society (Skala Podolskaya, now in the Ukraine, near Lviv, formerly called Galicia) has recently released a video "Skala on the Border." This video gives a history of the Jewish community from the 15th century through the Holocaust.

It "is an inspiring and moving documentary about our once vibrant *shetl*, its people, the environment they lived in, their hopes, dreams and struggles for survival. Their story is told through a melange of old photos, recent video footage taken in Skala, documents, paintings, graphics and interviews of survivors in the US and Israel. The video captures and brings back to life the memories and images of the vanished world - our precious legacy we all want to bequeath to our children and to posterity."

For those who don't know, the Society also produced a Yizkor book in 1978. Copies are available at jewishgen.org and can also be found in a number of libraries.

For further information, please contact: Tony Hausner at tthausner@yahoo.com or at 203 Brewster Ave, Silver Spring, MD 20901.

More Records For AGAD

Mark Halpern, AGAD Coordinator, willie46@aol.com

Before I mention the new records from the AGAD Archives that will become available for indexing to Jewish Records Indexing – Poland, let me just update the status report I provided in the last edition of *The Galitzianer*.

Number of Administrative Towns to Index	86
Towns Fully Indexed as of April 15	46
Towns Partially Indexed as of April 15	2
Towns Qualifying for Future Indexing	14
Towns Not Yet Qualifying	24

To find your town and check the status, the AGAD Webmaster, Edward Rosenbaum, has created an easy to use status report that can be found on the JRI-Poland website at www.jewishgen.org/JRI-PL/agad/agadtowns.html.

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. Recently, registers with records up through 1901 have been transferred. (See accompanying Table.) These registers cover 36 Administrative towns and over 33,000 records. The Jewish Communities of these Administrative towns were also required by law to register the vital events of smaller nearby towns and villages. If your ancestral town or village was very close to one of the 86 towns listed on our web site status report, please contact the Town Leader for that town or email a message to me.

For those researchers with interest in these 36 towns, this is great news. However, I am sorry to report that there are no new Administrative towns to add to the existing list of 86 AGAD towns.

Before these new registers are available to JRI-Poland, they must go through a preservation process that includes microfilming of all the records. This will take some time. We expect that these records will not be available until at least September. While we wait for the registers, a plan for raising the funds necessary to pay for the indexing and to prioritize the indexing is being developed.

Recently Transferred Vital Record Registers				
Town	Births	Marriages	Deaths	Total Number of Records
Borszczow	1898-1901	1877-1900		1,070
Boryslaw	1900-1901	1896-1901	1900-1901	1,539
Brzezany	1898-1900		1896-1900	1,200
Czortkow	1898-1901			720
Drohobycz	1900-1901	1900-1901	1900-1901	1,812
Grodek	1893-1901			1,800
Jaryczow Nowy	1900		1900-1901	184
Jaworow	1900			90
Kolomyja	1900-1901	1899-1901	1900-1901	2,598
Kosow	1896-1900			700
Lwow	1900-1901	1900-1901	1900-1901	5,100
Mielnica	1896-1900			700
Mikulince	1900		1900-1901	255
Nawaria	1901	1900-1901	1901	56
Obertyn	1896-1901			670
Podhajce	1900-1901	1900-1901	1900-1901	612
Podwoloczyska	1897-1901			500
Rawa Ruska	1897-1900		1898-1900	900
Rozdol	1897-1900			600
Sambor	1900-1901			695
Skala		1882-1901	1893-1900	1,440
Skalat	1900-1901		1898, 1900-01	536
Skole	1900-1901	1900-1901	1900-1901	957
Sokal	1900-1901	1900-1901	1900-1901	684
Stanislawow	1899-1900		1897-1900	2,400
Strusow			1877-1901	750
Stryj	1900-1901	1900-1901	1900-1901	1,446
Szczerzec	1901	1900	1900-1901	197
Tarnopol	1901	1900-1901	1900-1901	1,450
Tartakow	1898-1900		1877-1901	990
Ulaszkowce			1900	19
Winniki	1900-1901	1900-1901		62
Zbaraz	1900-1901			369
Zloczow			1898-1900	750
Zolkiew	1901	1900-1901	1900-1901	578
Zniesienie	1900-1901	1900-1901	1900-1901	815

Your Video Clips of Galicia Wanted
To make a Galicia video
for the 10th Anniversary Gala in 2003.
Contact Sam Eneman, member #227
(See GGFF)

A Guide for New Researchers

Shelley Pollero

New researchers are often confused about how to get started. Many have found the following information quite helpful.

Some of the books I suggest are available at large and/or Jewish libraries or bookstores.

Use the resources of JewishGen www.jewishgen.org to answer some of your general research questions. Browse around and select web pages of interest. Go to:

- JewishGen FAQ (Frequently Asked Questions) on JewishGen, or by email faq@jewishgen.org.
- JewishGen InfoFiles www.jewishgen.org/infocfiles for information on many topics.
- JewishGen ShtetlSeeker to locate a particular town or shtetl.
- JewishGen ShtetlLinks to link to researcher-created web pages for many towns. For Galicia, check the list of towns for both Poland (Western Galicia) and Ukraine (Eastern Galicia). Galician towns are marked with a "G".
- JewishGen Family Finder to trace a surname or ancestral town. Researcher contact information is listed. If you haven't already done so, enter your own family data!
- JewishGen and/or SIG Discussion Group messages archives to see if the topic has been asked and answered in the past.
- Jewish Records Indexing - Poland (JRI-Poland) www.jewishgen.org/jri-pl.

Then, read *From Generation to Generation* by Arthur Kurzweil, available from the publisher Avotaynu at www.avotaynu.com or major Jewish bookstores.

Find a local Jewish Genealogical Society near you. They usually have very informative programs and meetings, and are open to the public. I learned a lot at my local JGS. There is a list on www.jewishgen.org.

Subscribe to the Galicia SIG Discussion Group www.jewishgen.org/listserv/sigs.htm, click on Galicia (and other SIGs you wish) and post a message on it about your surnames/towns. You will receive instructions when you subscribe.

Suzan Wynne has written *Finding Your Jewish Roots in Galicia--A Resource Guide* published by Avotaynu in 1998. This is a real primer for Galicia research. Quite useful. At www.avotaynu.com.

Miriam Weiner has written two acclaimed books: *Jewish Roots in Poland* and *Jewish Roots in Ukraine and Moldova*. Visit her web site at www.rtrfoundation.org.

There is no one place to get information on towns, and for some small towns very little is available.

The 1891 Galicia Business Directory is one of the databases on JewishGen. Check out the Database section, select this, and type in your family name and see if anything comes up.

Also check these web sites: www.ancestry.com, www.ellislandrecords.org, www.rootsweb.com, and www.familysearch.org, among others.

Good luck in your research.

Book Review

"In the Beginning" by Chaim Potok

Alan Weiser

In The Beginning (Knopf, 1975) is one of several best sellers by Chaim Potok. Other books by Potok include *The Chosen*, *The Promise*, and *My Name Is Asher Lev*. I found this treasure of a book by chance in the discard basket of our local public library's used book store. I thank the good-book fairy for guiding me to it. The book is a work of fiction based on historical facts. There is no love interest or sex. There is no high adventure or mystery. Mr. Potok tells a story of Jewish life that often had me saying, "My goodness, that could have been me or my family he was talking about."

The book helped me to better understand the anguish my father, May He Rest In Peace, must have felt when he left his parents, siblings, aunts, uncles, and cousins in once what was Galicia to immigrate to America in 1922. It helped me to understand the dread he must have felt at the outbreak of WWII and the cessation of letters from his dear ones in then occupied Kolomyia. For seven years he had no knowledge of their fate. Finally, it helped me to understand his grief when he discovered all his loved ones in the old country, perhaps fifty or more, had perished in the Holocaust. I didn't understand any of those things at the time, for I was only four years old at the outbreak of WWII and eleven when it ended.

If you are Jewish, if you had a parent from old Galicia, if you had relatives in Galicia who suffered first from the anti-Semitic pogroms and then the Nazi Holocaust, if you grew up in America and ever had run-ins with anti-Semites in your youth, if you were too young to understand what was happening to Jews in what is now Poland and the Ukraine, as well as in America, during the Depression Years of 1920s and 1930s, this book may help to fill in the blanks of Jewish lives like yours during those times and events.

Galicia Administrative Districts

Shelley Kellerman Pollero

In 1877, the Austrian government assigned to 73 Administrative Districts (ADs), and their sub-districts, the Galician towns where Jews were known to have lived at the time of the 1870 census. This AD system provided for the collection and maintenance of Jewish birth, marriage, and death records for Galicia towns.

After the First World War, Galicia no longer existed and most of its territory became part of Poland.

After the Second World War, Western Galicia remained in Poland, while Eastern Galicia became part of Ukraine. Most town names in Eastern Galicia were changed from Polish to Ukrainian.

The table on the right shows 1877 Galicia Administrative Districts listed under the country where they are found today. Western Galician town names are shown in Polish; Eastern Galician names in both Polish and Ukrainian.

Krakow

Judy Wolkovitch

The original 23,000 Krakow Marriage and Banns records have proven to be a windfall for many people. A new project is about to begin; it will add another 11,700 records that should also be of interest to many Krakow researchers.

The records come from Podgorze, which is a suburb of Krakow, and was also the location of the so-called "Krakow Ghetto" during WWII. The years involved are:

Birth: 1804-1899

Marriage: 1877-1899

Death: 1825-1898

Most of the years do not have indices; therefore much of the work will be done in Poland, some of it by volunteers. A Town Leader is needed to raise funds for Podgorze. If you are able to help with this outstanding project please contact Judie Goldstein at wg@panix.com or Judy Wolkovitch at judy-wolk@mindspring.com. If you cannot send a donation, helping raise the funds is a very practical way of moving the research forward.

Don't forget that the KRG can be reached by going to: www.shtetlinks.jewishgen.org/Krakow/ and clicking on Research Forum.

Western Galicia (Poland)	Eastern Galicia (Ukraine)	
	Polish	Ukrainian
Biala	Bobrka	Bibrka
Bircza	Bohorodczany	Bogorodchany
Bochnia	Borszczow	Borshchev
Brzesko	Brody	Brody
Brzozow	Brzezany	Berezhany
Chrzanow	Buczacz	Buchcach
Cieszanow	Czortkow	Chortkov
Dabrowa	Dolina	Dolina
Gorlice	Drohobycz	Drogobych
Grybow	Grodek Jagiellonski	Gorodok
Jaroslaw		
Jaslo	Horodenka	Gorodenka
Kolbuszowa	Husiatyn	Gusyatin
Krakow	Jaworow	Yavorov
Krosno	Kalusz	Kalush
Lancut	Kamionka	Kamionka Bugskaya
Lesko (Lisko)		
Limanowa	Kolomea	Kolomyya
Mielec	Kossow	Kosov
Myslenice	Lwow (Lemberg)	Lviv
Nisko	Mosciska	Mostistka
Nowy Sacz	Nadworna	Nadvorna
Nowy Targ	Podhajce	Podgaytsy
Pilzno	Przemyslany	Peremyshlyany
Przemysl	Rawa (Rawa Ruska)	Rava Russkaya
Ropczyce	Rohatyn	Rogatin
Rzeszow	Rudki	Rudki
Sanok	Sambor (Altstadt)	Sambor
Tarnobrzeg	Skalat	Skalat
Tarnow	Sniatyn	Snyatyn
Wieliczka	Sokal	Sokal
Wadowice	Stanislawow	Ivano-Frankivsk
Zywiec	Stryj	Stryy
	Tarnopol	Ternopol
	Tlumacz	Tlumach
	Trembowla	Terebovlya
	Turka	Turka
	Zaleszczyki	Zaleshchiki
	Zbaraz	Zbarazh
	Zloczow	Zolochev
	Zolkiew	
	Zydaczow	Zydachov

Jews in Haller's Army

Edward Goldstein

When my brother and I were growing up in Germany my father would sometimes tell us about his military service. He had been born and raised in Galicia, then part of the Austro-Hungarian Empire. In 1913, he was drafted into a Polish-speaking unit of the Austrian Army and, during the first World War, fought on the Italian front. In 1917 he became an Italian prisoner of war along with tens of thousands of his comrades. In late 1918 he was recruited into Haller's Army as an *adjutant* and sent first to France for training and then to newly independent Poland to fight against Ukrainians and the Red Army. (In the American Army, "adjutant" is a job description but, as I found out during my research, in the French and Polish Armies it designates a military rank above that of a non-commissioned officer, but below a second lieutenant.)

I now regret greatly that neither my brother nor I ever took much interest in these stories. They seemed like ancient history and of no great relevance to the turmoil we experienced during the Hitler years. We did not ask him many questions, but I remember clearly the pride he felt in his years as a soldier, especially those as an officer in Haller's Army. In his later years, he shared a few military documents and a medal with his grandchildren.

About a year or two ago, having reached an impasse in tracing my parents' family lineages, I decided to look into that part of my father's life and began to research Haller's Army.

An Internet search produced a great deal of material, some of it greatly disturbing. For among the information about its origins and its uniforms and battles there were numerous reports of pogroms and other anti-Semitic activities perpetrated by members of that organization.

I checked the Encyclopedia Judaica and found that its definition begins as follows:

"HALLER'S ARMY ("Blue Army"), force of Polish volunteers organized in France during the last year of World War I, responsible for the murder of Jews and anti-Jewish pogroms in Galicia and the Ukraine..."

How was I to reconcile these reports with my father's obvious pride at having been a *Hallerczyk* (informal Polish for a member of Haller's Army)? I decided to dig deeper.

What Was Haller's Army?

During the last quarter of the 18th century Poland, once one of the strongest and largest countries in Europe, was divided among Russia, Austria and Prus-

sia and ceased to exist as a country until its reconstitution at the end of the first World War.

During that war, a number of "Polish" military units fought on both sides of the conflict. Russia fielded the army known as the Polish "Lancers." Austria provided training for Pilsudski's "Legions." And France provided support for the creation of a well-trained, well-equipped, modern army, the equal of any army afield in those days. It became officially known as the Polish Army in France. When General Jozef Haller, who had commanded one of Pilsudski's "Legions," was appointed its commander its popular name became Haller's Army.

Haller's Army was financed and organized by the French government, as well as Polish émigré organizations. Most of its 100,000 or so soldiers were recruited from among Poles who had emigrated to the United States. It also contained remnants of the Polish Legion that had made its way from Russia to France with General Haller, as well as Poles from other countries.

In April 1919, Haller and his army went to Poland and, between 1919 and 1921, fought both the Ukrainians in Eastern Galicia and the Bolsheviks in Eastern Poland, Lithuania and Belarus. These battles were instrumental in keeping the Bolsheviks out of Poland and in making eastern Galicia a part of Poland rather than Ukraine.

It was during this period that the reported anti-



Semitic incidents occurred. To put things in context, however, I should note that there are also several reports of *Hallerczyki* attacking Ukrainian civilians. In fact, some of the attacks on Jews seem to have been justified by the allegations that they had collaborated with the Ukrainian (and Bolshevik) military units that at various times had briefly occupied parts of Galicia and whom Haller's Army had expelled.

Sources of Recruits

Before the Armistice in November 1918, the bulk of Haller's Army came from:

- Tens of thousands of volunteers from among Poles living in the United States.
- Remnants of the Bayonne Legion, consisting of Polish members of the French Foreign Legion; this unit had suffered severe casualties earlier in the war
- Remnants of one division of the Polish Legion under Haller's command; it had fought on Germany's side, then participated in the chaotic warfare that followed the Bolshevik revolution. With British help, they made their way to France via Murmansk.
- Poles from South America, predominantly Brazil.
- Volunteers recruited in Allied POW camps.

After Haller's Army made its way to Poland. It filled its ranks with:

- Poles conscripted by the government of newly independent Poland.
- Other units of the Polish Army, mainly those manned by Polish soldiers who had served in other armies during the war.
- Volunteers from within Poland.

As a result, during the time it did its fighting in Poland — between 1919 and 1921 — Haller's Army was far from homogeneous. Its officers and soldiers had come from factory and farm, from university and tailor shop, from shtetl and metropolis. They had been raised under the Czar or the German or Austrian Kaiser, or even abroad. Many had served under the military discipline of the German or Russian or Austrian armies or of none.



Haller's Army Cap Eagle

Some of its units had been trained by French officers using the most up-to-date military doctrine, others hardly deserved to be called military. Some of its soldiers had been bloodied in severe fighting, others were green recruits.

Other Jews in Haller's Army

In order to find out if my father had been unique as a Jewish *Hallerczyk* I searched the Internet using a variety of search terms. I could find no reference to the general subject of Jews in Haller's Army. But I did find biographies of two Jews who were incidentally identified as having served as *Hallerczyki* (plural of *Hallerczyk*):

- Juliusz Pawel Schauder was born in Lwow on September 25, 1899 as a son of Regina and Zygmunt Schauder. His father was a lawyer in Lwów and also in Rohatyn where Juliusz attended primary school. In 1917, at the regular age of 18, Juliusz finished secondary school in Lwów and immediately afterwards was drafted into the Austrian army. He was sent to the Italian front and fought there until he was captured by the Italians as a prisoner-of-war. After the armistice 27,000 of the Austrian prisoners-of-war of Polish nationality in Italy volunteered to join the Polish Army organized in France, and among them was Juliusz Schauder. With this army, the so-called Haller's Blue Army, he returned to Poland in 1919. His military service ended the same year, and in the fall he started to study mathematics and physics at the Jan Kazimierz University of Lwów.
(From "Juliusz Schauder—Personal Reminiscences, by R. S. Ingarden" at <http://www.mat.uni.torun.pl/~tmna/htmls/mem1.html>)
- David Baldinger was the screenwriter and film director Billie Wilder's favorite uncle. The Baldinger family came from the area of Zakopane in the extreme western part of Galicia. Billie's father's family was from eastern Galicia. David, trained as an engineer and fought in Haller's Army during the war of independence for Poland.

I then posted queries on various bulletin boards dealing with Jewish and Eastern European genealogy. I received one response, from a Holocaust survivor named Joe Sachs. Following are two excerpts from our email correspondence:

It may come as a surprise to many, but this is fact. Inasmuch as the Haller army had a reputation of virulent anti-Semitism, Jews did serve in that branch of the Polish Army on the Eastern Front, my father [Jakob Saks] being one of those. He was drafted right after the declaration of independence and sent off to fight in 1920 and '21.

... my fathers' initial service in the Haller unit I obviously did not witness for I was born in 1926 nearly four years after he returned from the Eastern Front in Poland. I do recall vividly his annual trips to unit reunions and victory celebrations that took place in the larger cities, to one of which he

brought me. On 2 September 1939, as we were fleeing to the east away from our home in Sosnowiec, my father packed and carried his military gear along for the rendez-vous with his unit, until the advancing German army overwhelmed the train we were on, which was when he rid himself of all Polish military I.D's

Here was obviously one other Jewish *Hallerczyk* who had taken pride in his service. How else would one explain “his annual trips to unit reunions and victory celebrations” and the fact that he took his small son to one of them?

Jews on Regimental Casualty Lists

The PolishRoots web site at www.polishroots.org contains much material of interest to genealogical researchers; you may have seen references to it in past issues of

I had previously corresponded with Paul in connection with an article in *The Galitzianer*. He had mentioned that his grandfather had served in Haller's Army and I had told him about my father's service. I now asked him if he had any information about Jews who had been *Hallerczyki*. He had no direct information but told me that he thought some of the names in the casualty list sounded “Jewish.”

I decided to take a look at these names myself. I found that it is possible to display all the information about the 1,381 names on that list by simply leaving the search fields blank and clicking the SEARCH button.

I extracted all the names from the list and visually scanned them. I eliminated all the names I did not think were Jewish taking account of both last and first

"Jewish" Names in Haller's Army - Polish Regimental Casualty Database							
Surname	First	Surname	First	Surname	First	Surname	First
Ajzenberg	Pinkus	Holstein	Abram	Migdal	Berek	Szmulewicz	Hersch
Altfeld	Szymon	Ickowicz	Matys	Milbaum	Herszko	Szofer	Jozef
Birnbaum	Michal	Jakubson	Abusz	Moszer	Franciszek	Szpiro	Srul
Biterman	Szlama	Jungerman	Nojech	Nagler	Dawid	Sztejn	Michal
Blic	Dawid	Kilmlat	Lejba	Radusinski	Pejsach	Sztern	Iloza
Chendler	Symcha	Klotzel	Jakob	Rajs	Benjamin	Tajtelbaum	Berko
Ejzenberg	Pinkus	Kogut	Szloma	Rapel	Majer	Taugetman	Jakob
Fajfer	Jan	Kohn	Nathan	Reiss	Selig	Topf	Mojzesz
Figiel	Chaim	Kolszewski	Baruch	Rezenbaum	Jozek	Weidenfeld	Leon Leib
Fuks	Bernard	Kontor	Stanislaw	Rozenberg	Abraham	Wertman	Salomon
Gluckman	Chaskiel	Korensztajn	Jutka	Rozenbaum	Hersz	Wilman	Abraham
Gotnajer	Emil	Krajsmidt	Dawid	Ruch	Leon	Wolsztein	Judka
Grausz	Kazimierz	Kraus	Kauma	Singer	Josek	Zilberger	Ela
Grzebeniarz	Chaim	Leipzig	Moriz	Slomski	Aron	Zucker	Jankiel
Hein	Tygel	Lejzerowicz	Samuel	Stern	Michal		
Hering	Mojzesz	Liberman	Henryk	Szmul	Piotr		

The Galitzianer. One of its databases is titled “Haller's Army: Polish Regimental Casualty List.” It was compiled by Paul Valasek.

The introduction to the database describes its contents as follows:

This list of casualties is extracted from Polish Regimental Histories written within 10 years of the end of the Polish-Soviet war of 1918-1920. These casualties are of men who were killed or died from wounds in battle both on the Western and Eastern Fronts. Some data includes casualties sustained in units fighting in France up to the Armistice of November 11, 1918. Many others are casualties that occurred after the French campaigns and include fighting in Poland, Ukraine, and Volhynia (Wolynia) [i.e., Eastern Galicia], up to 1921.

names in these judgments.

Now, as every researcher knows, the definition of what constitutes a “Jewish” name is a slippery one. Individuals with “Jewish” names often turn out to be anything but Jewish, and vice versa. But it is hard to imagine that names like Schmul Salcman and Pinkus Ajzenberg belonged to anyone but Jews. (I asked Fred Hoffman, author of *Polish Surnames: Origins and Meaning*, to identify those names he thought might be “Jewish”; his list overlapped mine almost completely.)

You can make up your own mind on that subject. The individuals whose names I judged to be probably Jewish are listed in the table above. Note there are 62 of the total 1,381 individuals, or about 5%, on that list. If the ratio of Jews to non-Jews is roughly the

same for the entire organization and if we assume the size of Haller's Army to have been roughly 100,000, we can reasonably conclude that it had several thousand Jewish members.

Some Troubling Questions

Based on the evidence I have considered I conclude that: (1) individual *Hallerczyki* and probably units of Haller's Army committed anti-Semitic atrocities while in Poland, and (2) thousands of Jews served in Haller's Army.

Troubling questions arise regarding what these Jewish *Hallerczyki* were doing while their comrades were committing anti-Semitic atrocities.

First of all we have to ask if any of them were present when these atrocities occurred.

Lacking any evidence to the contrary, I will assume that the units to which the two Jewish *Hallerczyki* about whom we know some details—Jakob Saks and my father—did not commit any of these atrocities. (Obviously, I may not be entirely objective here.)

But for the others we can speculate about many possible scenarios: Perhaps units containing Jews were, for one reason or another, less likely to commit such atrocities; perhaps the number of atrocities committed by *Hallerczyki* has been exaggerated; perhaps *Hallerczyki* were sometimes blamed for atrocities committed by other units of the Polish army or the various paramilitary gangs infesting the countryside.

But I don't think that we can reasonably assume that *none* of the units that included Jewish *Hallerczyki* engaged in these atrocities. Or that *none* of the Jewish soldiers were present on any such occasions.

Did any that were present participate, either willingly or unwillingly? Did they look the other way? Did they try to stop their fellow soldiers? How did they feel? How did they relate to their comrades afterward? Were they also victimized by their comrades?

And what did the Jewish officers and non-commissioned officers feel and do under these circumstances? (Among the names I had identified as "Jewish" on the casualty list there was one Lieutenant and one Sergeant. My father was an officer. It is reasonable to assume that quite a few other Jews were also.)

The Pogrom at Lida

Lida is located in Belaruss. In 1921 it had a population of 13,400 individuals, of whom 5,419 were Jews.

Lost Jewish Worlds—Lida, published by Yad Vashem reports the following incident:

On Passover eve in 1919, the Polish army entered Lida and the soldiers of General Haller mounted a pogrom in which thirty-nine Jews were murdered.

In 1921, Passover eve occurred on 14 April. But Stanley R. Pliska, in an authoritative account of the history of Haller's Army (*The "Polish-American Army" 1917-1921*), states:

...it was not till April 1919, that this army ... was finally moved [from France] to Poland.

It is legitimate to speculate whether, after its long journey, Haller's Army would have been ready to commit this atrocity or whether perhaps someone else bore responsibility for it.

I cite this incident only to provide some support for my earlier speculation that *Hallerczyki* might at times have been blamed for crimes carried out by others. When recalling the horrific facts of a pogrom, perhaps years after the fact, a narrator might be excused not accurately recalling the specific military affiliation of its perpetrators.

Conclusion

When I finished the research for this article I had answered many of the easy questions with which I started—the facts and figures. But new—and more difficult—questions appeared with each draft as I tried to put the things that I had learned into context.

What I found out from diligent internet research, trips to libraries, and email discussions with several individuals familiar with published sources on modern Polish history was that the subject of Jews who served in Haller's Army is apparently virgin territory as far as historical research is concerned.

If any of our readers have additional information, especially contemporaneous documentation or stories they may have heard from relatives, about the Jews who served in Haller's Army, I ask them to get in touch with me at Edward.TheG@verizon.net. If any significant new material turns up I promise to publish it in a future issue of *The Galitzianer*.

I am grateful to the following individuals who helped with information and advice for this article: Dr. Paul Valasek VP of PolishRoots.org, a director of the Polish Museum of America and a past president of the Polish Genealogical Society of America; William F. (Fred) Hoffman, author (among other works) of Polish Surnames: Origins & Meanings, published by the Polish Genealogical Society of America, and editor of Gen Dobry!, the e-zine of PolishRoots™; and Professor Piotr Wróbel of the University of Toronto, author of nine books and over 50 scholarly articles, including The Jews of Galicia under Austrian-Polish Rule, 1867–1918 that appeared in recent issues of The Galitzianer.

Economic Background to “Some Family Links”

Edward Gelles

In two preceding articles I introduced some of my mother’s relatives. They included a number of families that flourished in Galicia, particularly during the period of Austrian rule. The Griffels of Nadworna and the Chayes of Kolomea, as well as the Wahls and Safiers of Tarnobrzeg, all came from branches of widespread clans. The Loew cousins in Szediszow and Taube from Lemberg (now called Lviv) were also mentioned.

Continuing research has revealed a pattern of links with other families, such as the Lamms, who prospered in the Nadworna and Stanislau area, and the Hausers of Tarnobrzeg.

My ongoing research is demonstrating the strength of these Galician entrepreneurs, which seemed to derive from a high degree of religious, social, and economic cohesion. They thrived on inbreeding, hard work and frugal living, and using all their resources, including family manpower, to the full. They were capable businessmen, but no doubt luck also played a part in their success. They managed to maintain their positions through the ups and downs of political, social, and economic change to the eve of the First World War, and indeed in some instances well into the interwar years.

Factors determining the economic fortunes of Galician Jewry were manifold. First, the Polish partitions, which led to a century and a half of Austrian rule. Second, the geography of the region and its natural resources. To the south were the Carpathian Mountains, to the west and east the rivers that could serve as political boundaries and that were vital trade routes. The timber of great forests, iron and coal, grain and salt, sugar beet and oil were some of the commodities in which our ancestors were involved for centuries. The relatively liberal Austrian regime, emancipation, favorable taxation to encourage trade, the pace of industrialization, and the coming of the railways, all have to be considered in their influence on the fortunes of regions, individual towns, and different industries.

The border town of Brody at the eastern extremity of the province flourished as an entrepot for the Russian trade and was favored with the status of a “free city.” The town of Tarnobrzeg on the Vistula in western Galicia had some basic industries such as sulphur mines. There was an active trade across the river into Russian Poland, which became very profitable when

ever punishing duties on commodities such as sugar could be evaded. The river was also the lifeline along which quantities of timber were floated down to the Baltic coast for export. As the 19th century progressed, the oil fields of southeastern Galicia were increasingly exploited; they brought wealth to the Griffels of Nadworna and Stanislau, who had been in the timber business for a long time.

The names of Wahl and Safier appear in the early 19th-century lists of alcohol sellers. Leiser Wahl became the richest business man in the town by obtaining an alcohol license from its overlord, Count Tarnowski; Leiser then went on to prosper in the timber trade. As he grew wealthy, he became essentially a merchant banker, giving mortgage loans to local farmers and gentry. His son Shulim Wahl is described in the census of 1880 as a capitalist. He and his wife Sarah Safier were the parents of Blume, Rachel, and Chawa, who married into the Loew, Taube, and Grif-fel families.

Moses Hauser became *Arendar* to Count Tarnowski. This term is generally understood to refer to the lessee of fixed assets or of prerogatives, such as land, mills, inns, breweries, distilleries, or of special rights such as the collection of customs duties and taxes. The background to the *Arenda* system is discussed in Hillel Levine’s book *Economic Origins of Anti-Semitism* (Yale 1991).

Hauser was the Count’s estate manager and man of business. In the process he amassed a fortune and acquired two estates. He was a prototype of the successful *Arendar*, and would even have founded a dynasty but for the First World War. At any rate he was the patriarch of a clan that survived in Tarnobrzeg until the Second World War.

It was to be expected that the two richest Jewish businessmen in town would arrange marriages between their offspring. Leiser Wahl’s daughter Frieda married Hirsch, one of Moses Hauser’s numerous sons. Moshe’s youngest daughter, Bracha Hauser, became the wife of Shlomo Lamm, who was from a wealthy family based in southeastern Galicia. He and his brothers were involved in various enterprises ranging from distilleries and sugar refineries to a mortgage lending business. Shlomo settled in Tarnobrzeg and in due course succeeded his father-in-law as *Arendar*.

It was interesting to meet a descendant of one of these ancestral overlords in London recently. Andrew Tarnowski has kindly shown me a manuscript history of his ancient family, which touches on the period of Counts Jan Dzierzyslaw and Jan Zdsislaw. The latter

was the last lord of Dzikow, and the Hauser son-in-law was the last *Arendar*. The vicissitudes of outrageous fortune suffered by both our families during the Second World War have largely transformed attitudes that had been entrenched for centuries.

Eliezer (Zeida) Griffel of Nadworna and Sarah Chayes of Kolomea had ten children. These included my grandfather David Mendel Griffel, who married Chawa Wahl of Tarnobrzeg and settled in Stanislaw, and my great-aunt Zissel Griffel, who married Zygmunt Lamm of that town.

The precise connection between the Lamms of Nadworna and Tarnobrzeg was not immediately apparent. When I tracked down the widow of Zissel's son, Dr. Arnold Lamm, I discovered that he had been born in Nadworna, and that Lucy Hauser-Auerbach of Cracow was descended from the Hausers of Tarnobrzeg. The links between Wahl, Hauser, Lamm, Griffel, and Wahl were now evident.

The background to the business empire built up by Eliezer Griffel can be found in the Nadworna Memorial Book and in *Arim ve-Imahot be-Israel (Mother Communities of Israel)*, vol. 5, on Stanislaw. To quote a passage from the Nadworna Memorial Book:

The leader of the Jewish community Reb Zeida Griffel was the owner of oil wells, refineries, and a saw mill employing a large number of hands.

Extracts from the Stanislaw book include:

[Zeida Griffel's sons] Isaac Chaim Griffel and David Mendel Griffel were elected to the Council of the Jewish community as representatives of the Agudas Israel party. All six [council members of that party] were wealthy businessmen. Eliezer Griffel and Sons owned major saw mills exporting large quantities of timber. The following were owners of oil refineries and related industries: Haber Brothers with Eliezer Griffel, Eliezer Griffel & Sons of Nadworna, Eliezer Griffel of Pasielna, Isaac Chaim Griffel at Skavina near Cracow, Kurneiburg near Vienna in partnership with Herman Adlersberg, and at Kolomea in partnership with Dr. Karl Halpern and Isaac Geller.

Many family members were involved in one or another of these enterprises, which over the years included a bank and diverse businesses such as a leather

factory. Isaac Chaim's son, Dr. Jacob Griffel, who later became famous for his wartime rescue efforts, was an oil expert who lived at Boryslaw in the Galician oil fields.

Chawa Wahl was close to her sister Rachel, who married Abraham Taube of Lemberg. Abraham's father was Josef Taube, an international jute merchant who had a numerous progeny dispersed in several parts of the Austrian Empire. As late as the 1930's there were records of numerous estate and forest owners of that name in the Lvov area.

It seems that some members of the Taube clan looked towards Belz, the ancient seat of a famous Chasidic dynasty, as their spiritual home. Feivel Taube was president of that community around 1817. His family became substantial landowners long before freehold ownership was generally allowed to Jews. These Taubes apparently appended the letters BG after their name; it has been suggested that the suffix stood for *Gutsbesitzer* (estate owner).

Some of the less fervently Chasidic made an early move to the Lemberg area. I have recently come across another Feivel Taube of Lemberg, who flourished as a property developer in the late 19th century. He and his wife Golda Ginsberg had a large family. Their daughter Sarah married Isaac Safier, the son of Chaim Safier of Tarnobrzeg. They made their home in Przemysl, where Feivel Taube owned property. Isaac Safier was a timber merchant like so many of his family. He also had much Jewish learning and was an accomplished violinist, having studied at the Conservatoire in Vienna. The Tarnobrzeg Safiers included his father Chaim and uncle Elimelech Safier and their progeny. They were wealthy forest owners and had other business interests. Their father was Moses Safier, a cousin or perhaps even a brother of Sarah Safier, who was the wife of Shulim Wahl and mother-in-law of Abraham Taube.

There was clearly a close triangular connection between the Wahl, Safier, and Taube families.

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Panoramic View
of
Stanislawow
(Ivano Frankivsk)
1912

Ashkenazic Family Names: Origin & Development

Isaac Goldberg

Editor's Note: The following article was adapted from a talk presented by Isaac Goldberg to the 9/16/96 meeting of the Sisterhood of the Arlington-Fairfax Jewish Congregation.

It is safe to say that throughout Jewish history, until the French Revolution and the ensuing breakdown of ghetto walls, most Jews had no family name as we know the concept. The Mishnah and Talmud sages were known by their "first name *ben* father's name." So in the Middle Ages: Judah ben Samuel, ha-Hasid; Baruch ben Samuel, of Mainz; etc. *Ashkenaz* is the name applied to the Jewish communities of Germany, France and Bohemia. Ashkenazi Jewry also included the Jews of Poland and Russia, most of whose ancestors migrated there from Germany.

In German Ashkenazi documents, few family names occur. In Hebrew official documents (such as a *get*, "divorce"); only names used by Jews among Jews were admissible, i.e. making the *get* "kosher." When persons having the same Hebrew names (a strong possibility!) were involved in the divorce, family names supplemented the Hebrew names. Accordingly, family names in North European documents are sporadic before the second half of the 18th century.

With the new order, governments (of duchies, petty kingdoms and other political entities) were faced with the problem—financial as well as administrative—of adding these new "citizens" to local tax rolls. This created a serious name problem. For example, how to handle several households where the heads had the same name—Isaac ben Jacob.

It is an irony of Jewish history that the Austrian Emperor Joseph II, the son of the arch anti-Semite Maria Theresa, a bigoted and fanatic ruler who could not stand Jews, was a very tolerant and liberal ruler. He permitted Jews to study handicrafts, to engage in agriculture and wholesale commerce, and to enter universities and the army. In 1787, he issued an edict ordering the Jews of Galicia and Bukovina to adopt permanent family names, the first such law in Europe. Prussia occupied Warsaw from 1794-1806 and imposed German-sounding names on its Polish Jews. Laws ordering Jews to assume fixed family names were passed also in Frankfurt, Baden, Westphalia and others. In 1808, Napoleon decreed a similar requirement for all Jews in his empire. In the Russian Empire, the Czar Alexander initiated this policy in 1804,

finalizing it in 1845. These new regulations were intended to expedite the levying of taxes and the conscription of Jewish soldiers.

For the government officials in charge, the granting and registering of names proved a new way of extorting money from Jews. Fine-sounding names derived from flowers and gems such as Rosenthal, (valley of roses), Lilienthal (valley of lilies), Edelstein (beautiful stone), Diamant (diamond), Saphir (sapphire) came at a high price. Those who could not afford to pay were stuck with names like Schmalz (grease), Singmirwas (sing me something), Eselkopf (donkey's head), etc. The policy was to "Germanize" the names.

Where Jews could manage by some device or other to escape the interference of the authorities and choose their own names, they resorted to several methods:

1. Caste or Function

A popular procedure was to draw on their religious caste or function, i.e. *Kohen* and its various forms such as:

- Cohen Katz (from *kohen tzedek*).
- Kaplan, Kagan, Kahan, Kahn, Kohnstamm.

A popular belief concerned Kohanim and curly-haired people being quick tempered, giving rise to names such as:

- Kraushaar (German for curly hair).
- Duchan, Duchen, Duchin (from *dukhening*, the Yiddish for the Kohanim ritual blessing).

Levi and its various forms:

- Levy, Levin, Levine, Levinsky, Levitansky, Levitsky, Levinson, Levitt.
- Segal (an abbreviation for *Segan Levi*, "assistant of the Levites"), and its variations Zoegell, Chagall, Segalowitch.

2. Profession

Occupations were an important source for forming new family names:

- Cantor, Kantor, Singer.
- Fleischer, Fleischmann (butcher).
- Beck, Becker, Backer, Baker (baker).
- Breuer (brewer).
- Weber (weaver).
- Kramer (merchant).
- Wechsler (money changer).
- Goldschmidt (goldsmith).
- Brenner (distiller).
- Gerber (tanner).

- Shub, from *Shohet-u-Bodek* (slaughterer & inspector/tester), Schechter (ritual slaughterer), Resnick (Slavic for slaughterer).
- Lehrer (teacher).
- Schneider (tailor).
- Saltzmann, Saltman (spice merchant).
- Farber (painter).
- Sandler, Schuster (shoemaker).
- Fiedler (fiddler), Grajek in Polish, Geiger in German.
- Gottesdiener (God's server), Hegedus in Hungarian.
- Wassermann, Watterman (waterman)

3. Patronymics & Matronymics

The simplest way of choosing a family name was to create a patronymic by adding the suffix *-sohn* in German, *-vitch* in Russian. Also *-ov*, *-off*, *-eff*, and *-kin* to denote "descendant of."

From the father:

- Isaac—Isaacs, Isaacson, Itzik, Eisen.
- Jacob—Jacobs, Jacobsen, Jacobson, Jacobowitz.
- Abraham—Abrams, Abramson.
- Mendel—Mendelson.
- David—Davidson.

From the mother

- Sarah—Sarasohn, Sarlin, Sarkin.
- Greta—Gretz, Graetz.
- Rivka (Rebecca)—Rivkin.
- Batya—Baskin, Basin.
- Hora (Czech for mountain)—Horovitz.
- Man, Manis, Manes, Mannes—Manischewitz.
- Margaret—Margaretten.

Sometimes a man would forsake both his parents to go with his wife:

- Dienesman ("husband of Dinah"), Hodesmann ("husband of Hadassah"), Perlman ("Husband of Perl").

4. Place of Origin

Many Jews took family names from their place of origin, so we find innumerable provinces, cities, villages all over Germany, Austria, western Russia, Hungary and other countries among Jewish surnames:

- Auerbach, Bamberger, Baumberger, Brody, Dreyfuss (Alsatian corruption of Treves), Dresner (Dresden), Spiro (Speyer from Speyer, whence also Shapiro), Lasker, Horowitz (Slavic: Gurovitz), Frankfurter, Wiener (from Vienna), Landau from London, Pinsky, Pinsker (from Pinsk), Frank (from Franconia), Weil, Schwab

from Swabia, Pollack from Poland, Littauer from Lithuania, Schlesinger from Silesia.

It is not always easy to determine whether a particular name stems from a town or not. Thus, Steinberg, Goldberg, Greenberg, and Rosenberg happen to be names of real places, but Levinstein and Aronthal are not. Nor need the possession of a place name mean that the bearer actually came from there. The family name Berlin has, in most cases, nothing to do with the German city. It is a patronymic of Ber or Berl. Berlin simply means "the son of Berl." And the family name London is really the Hebrew word "lamden" (scholar) by which the bearer was known in the Jewish community. But the naming authority confused Lamden with London.

An outgrowth of place names were names based on house-signs. Since in many towns, streets were not named and not numbered, houses bore signs based either on the owner's first name:

- Wolf.
- Lion, Lyon, Leon.
- Fruits (apple, Apfel).
- Flower (Blum, Bloom, Blumenfeld).
- Mirror (Spiegel).
- Eagle (Adler)
- The most prominent, of course, was Rothschild (red shield).

5. Acronyms from Hebrew letters

Examples:

- Schach, from Shabbetia Kohan Bach, from *Beth Chadash* (a book by Joel Sirkes).
- Malbim, from Meir Leib ben Jehiel Michel (rabbi and bible commentator).
- Brann, from Ben Rabbi Nahman.
- Braff, from Ben Rabbi Feivel.
- Bash and Basch, from Ben Shimshon.
- Brasch, from Ben Rav Shimshon.
- Metz and Matz, from *Moreh (Moshe) Tsedek* (teacher of righteousness).
- Schalit and Shalit, from *Sheyihye le-orekh yamim tovim* (May he live long and good times).
- Wallach, from *Veahavta le-reyakha kamocho* (love your neighbor as yourself).

6. Vernacular

Sometimes the Hebrew first name was translated into the vernacular: The idea of "peace" from Solomon and Shalom was carried over into the name Fried and Friedman; so you'd get:

- Shalom—Friedman.
- Gedaliah—Grossman.

- Itzik—Lachman.
- Tuviah—Goodman.
- Shimshon—Starkman (strength).
- Meir—Lichtman (light)

Other names of interest are:

- Gross or Grois—big; Grosz or Nagy (Hungarian); Duzy (Polish).
- Gold and its derivatives—Zlato (Rus/Polish); Aranyi (Hungarian).
- Einstein—patronymic of Ein (Hayyim).
- Einhorn—unicorn (German).
- Rubin and its derivatives—ruby (stone of tribe Reuben).
- Pomerantz—orange /bitter orange (Russian & Polish).
- Margolis (Margalit)—Pearl.
- Frank or Frankel—sobriquet for Ephraim.
- Okin or Okun—(Russian for perch)

The name Alter and Altman (old man) comes from a secondary name given often to a child born posthumously or born after a sibling dies, to fool the evil eye.

In some cases, names were simply invented out of whole cloth; in others they were taken from characters in the popular literature of the day (Sternberg, Morgenthau). In many communities in Hungary, the Jews were divided into four groups, and each group was assigned the name Weiss (white), Schwartz (black), Gross (big), and Klein (small) respectively. Even the United States Immigration and Naturalization Service had a hand in changing and Americanizing these European surnames. Many Cohens are not really Cohanim. If the original name sounded too foreign or too difficult to pronounce or write, the clerk at Ellis Island wrote down "Cohen" if the name began with a "K" sound. So also for Levi/Levy for difficult names that began with an "L." In many cases, where the original name had many syllables, the clerk just wrote down the first syllable of the name and left it truncated.

Hollywood too had its negative influence on Jewish names. Many performers changed their names to attract a larger audience and to avoid discrimination against their Jewishness. Performers transformed

themselves from Milton Berlinger to Milton Berle, Fanny Borach to Fanny Brice, Isser Danielovitch to Kirk Douglas, Julius Garfinkle to John Garfield, Emanuel Goldberg to Edward G. Robinson, Joseph Levitch to Jerry Lewis, Judith Tuvim to Judy Holliday, Asa Yoelson to Al Jolson, Theodosia Goodman to Theda Bara, Sonia Kalish to Sophie Tucker, Isidor Iskowitch to Eddie Cantor, Irving Lahrheim to Bert Lahr, Israel Baline to Irving Berlin.

7. Israeli Family Names

After discussing Diaspora family names, let's turn to the Holy Land and explore the make-up of common Israeli names. Many Diaspora names underwent some cosmetic changes, either by Hebraicisation, i.e. translating, or shortening, i.e. dropping the Diaspora suffix such as *-vich*, *-witz*, etc. The most prominent and familiar personage is of course David Ben-Gurion, whose original name was Green. He used the consonants "g," "r," and "n" and chose the name of an ancient Palestinian leader, Gurion. The second Israeli prime minister, Isaac Ben-Zevi, was originally Isaac Shimshelwitz, son of Zevi Shimshelwitz. He changed to Isaac Ben-Zevi, using his father's forename. Moshe Chertok, first Minister of Foreign Affairs, used the consonants of his surname and became Moshe Sharett (server). A former Prime Minister, Levi Eshkol, was born Levi Shkolnik. A well-known historian, Michael Friedman, became Michael Ish-Shalom (Man of Peace). The name Goldberg has many permutations: Har-Zahav, Harpaz, Ophir, Pazy, Zahavy. Shimon Peres was originally Shimon Persky. Morgenstern became Shahar (dawn) or Ben-Shahar, Gottesman became Yedidyah (God's friend or man of God). So Jewish family names are still evolving and adapting to fit the times. But with the state of Israel and a more civilized world, Jewish names are changing naturally, for meaningful reasons, not from external forces or internal fears, not bent or forced into strange shapes and meanings.

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Polish Surnames and Suffixes

Fred Hoffman

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I realize that some of you have my book, *Polish Surnames: Origins & Meanings*, and may feel I'm just repeating what you already paid to read. But there's a lot of info in that book, perhaps too much for many folks to absorb. A short, sweet review of some basics might benefit even those enlightened folks who regard my book as the Last Word on the subject (bless all of you!—you know who you are).

So let's look at some basic issues connected with surnames and suffixes.

-ski

At one time *-ski* indicated nobility. But that ceased to be true, oh, a good 300–400 years ago. When the use of surnames of any sort stopped being exclusive to nobles, so did the forms of the names themselves.

What does *-ski* mean? In Polish it's an adjectival suffix, meaning simply "of, from, connected with, pertaining to." The form *X-ski* is an all-purpose way of saying "somehow associated with X." Thus Warszawa means "Warsaw," and Warszawski means "of Warsaw." The noun *piekarz* means "baker," and the adjective *piekarski* means "of the baker, the baker's."

In surnames, *X-ski* usually began as a short way of indicating some close connection with X. Thus Piekarski would generally mean either "kin of the baker," or "one from the place of the baker." There are subsets of the *-ski* names that are especially likely to refer to place of origin—we'll look at them in a minute—but clearly a name such as Warszawski would mean "one from Warsaw," or in a broader sense, "one connected with Warsaw in some way clear enough that calling this guy Warszawski makes sense." Similarly Bydgoski, literally "of Bydgoszcz," would mean "one from Bydgoszcz, one connected with Bydgoszcz."

Please notice: when *-ski* is added to a noun, a letter or two at the end of the noun may disappear: Piekarz → Piekarski, Warszawa → Warszawski. Sometimes the change is even greater, as in Bydgoszcz → Bydgoski. Poles tended to add *-ski* to what they regarded as the base form of the noun in question, and clear away final suffixes or consonant combinations that weren't essential parts of the name.

The practical consequence of this is that a lot of *-ski* names referring to places are ambiguous; they may refer to a number of different places with names

derived from the same base form. Thus you can't be positive that Warszawski must refer to the capital of Poland. There may be another place, or two, or five, with names beginning *Warszaw-*; the surname, by itself, gives no clue which one it's referring to in a given instance. There's a Warszawa in former Zamosc province; there's a Warszawice in Siedlce province; and a Warszawiaki in former Lublin province. It is POSSIBLE the surname Warszawski could refer to any of them.

Obviously most of the time Warszawski would refer to the nation's capital. My point is that you can't take that for granted! The moment you assume that, it will surely turn out YOUR Warszawski was the one in 100 who came from Warszawa in Zamosc province. That's why even surnames that refer to place names MUST be interpreted in light of a specific family's history—it's the only way to make sure you're focusing on the right place.

Of course, a lot of *-ski* names don't refer to places at all. Piekarski might refer to a place named Piekary or something similar; but most of the time it probably started out meaning "the baker's kin." Kowalski would usually mean "the smith's kin" (from *kowal*, "smith"). Szczepanski would usually mean "kin of Szczepan (Stephen)." Nosalski can mean simply "kin of the big-nose" (*nosal*). This suffix can be added to all kinds of roots, whether they refer to an ancestor's place of residence or origin, his occupation, his first name, his most obvious physical feature, and so on.

-ski vs. -ska

As basic as this is, I still get asked a lot: why does my great-grandmother's name end in *-ska*? The answer is simple: Polish adjectives have different forms for the genders. Surnames ending in *-ski* are regarded as adjectives, so they, too, reflect gender with different endings. Thus Janowski is the nominative form for a male; Janowska is the same form for a female. The endings differ in the other cases, too: "of Janowski" is Janowskiego if referring to a male, Janowskiej if referring to a female. But the nominative forms are the ones we encounter the most, and you can save yourself some wear and tear if you just realize that *X-ska* normally means "Miss X-ski" or "Mrs. X-ski."

Now nothing's ever too simple, and there is one factor that can throw a wrench into the works: names derived from nouns than end with *-ska*, e. g., *deska*, "board," *maska*, "mask," *troska*, "care, worry" These have to be handled on a case-by-case basis. But the rule of thumb is as stated above. When you see *-ska*, replace the *-a* with *-i* and you'll usually have what we regard as the standard form of the name.

-cki and -zki

What about names ending in *-cki/-cka* and *-zki/-zka*? Essentially, these are just variants of *-ski/-ska*. Certain words end with consonants that, when combined with the basic ending *-ski*, produced a pronunciation change. Thus Zawadzki comes from *zawada*, "obstruction, fortress" + *-ski*. The final *-a* in *zawada* drops off, giving Zawadzki. But it's hard to say "d" followed by an "s" (notice, in "gods" or "wadswe always pronounce that final *-s* as a *-z*). Zawadzki seemed the more accurate way to spell this name.

But, just to complicate things, the combination *-dz* in that instance is actually pronounced like *-ts*, which Poles write with the letter *c*. So Zawacki is another way of spelling that same name. Either way, Zawadzki or Zawacki, it's pronounced roughly "zah-VAHT-skee," and just means "of the obstruction or fortress," or "from the place called Zawada or Zawady because at one time there was an obstruction or fortress there."

My advice is, treat *-cki* and *-zki* as variations of *-ski*. You don't really need to know why they're spelled differently. It's enough to recognize the difference, note the spelling variation, and move on.

-ski vs. -sky

Lord, am I sick of this one! People are always asking things like "If it's spelled *-sky*, isn't that a Jewish name?" or "Can I conclude my Jablonsky was Czech instead of Polish?"

Historically the spellings of Eastern European surnames have varied so much—even back home in Europe, let alone in North America—that you can't lay out a hard and fast rule for this *-ski/-sky* business. The rule of thumb, however, is that *-ski* usually is associated with Poles; *-sky* may be associated with Czechs, Ukrainians, Russians, etc. There are jillions of exceptions, but if you want a basic rule to go by, that's it.

That's because Polish spelling rules say *-k-* can never be followed by *-y*, only by *-i*. Well, Poles arrived in this country writing their names in the same alphabet we use. Some of the special Polish letters caused problems, but the *-ski* ending was easy enough to copy and use. So as a rule Poles tended to spell their names *-ski* even after they came to America.

Religion was not really a factor. Jews tended to use whatever spelling was regarded as correct where they lived. As I say, in Polish *-sky* is incorrect, *-ski* is correct, so Jews living among Poles usually spelled it *-ski*. Jews living among Czechs spelled it *-sky* because that is correct in Czech. If they lived in what is now Belarus or Russia or Ukraine—as millions did—their names were written in the Cyrillic alphabet, and could

be rendered in our alphabet as *-ski*, *-sky*, *-skiy*, *-skyi*, *-skyj*, *-skij*, and so on. Most often it ended up as *-sky*, so that spelling seems to predominate among Jewish immigrants. But there were and are plenty of Jews in America who spell their names *-ski*.

There seems to be a tendency among German- and English-speakers to spell this Slavic suffix as *-sky*, to the point that even Polish immigrants quit fighting it and accepted that spelling. I'm not sure what accounts for that tendency, but I have a theory: Czech influence. In Czech *-sky* (actually with an accent over the *y*) is the correct spelling. Over the centuries Germans have dealt a lot with Czechs, and that experience may have convinced them *-sky* is the right way to spell this suffix. And when Poles immigrated to the U.S., they often found sizable Czech communities already flourishing here; in many cities Poles went to Czech churches and social events, until they were numerous enough to establish their own. Since the Czechs had come first, and the Poles often mixed with them, it's understandable that Americans became familiar with the Czech spelling first, and regarded it as standard. That may explain why, in Europe and especially in America, the *-sky* often shows up in instances where it was not "correct."

-owski/-ewski and -inski/-ynski

Surnames ending in *-owski* or *-ewski* or *-inski* or *-ynski* usually were derived from place names. That isn't true all the time, but it tends to be true more often than not. So *X-owski* or *X-ewski* or *X-inski* or *X-ynski* generally started out meaning "one from X." That X may or may not have various suffixes added to it; Jankowski could indicate a family connection with Jankow or Jankowo or Jankowice, and Debinski could come from Debiny or Debno, and so on.

The difference between *-owski* and *-ewski*, and between *-inski* and *-ynski*, need not concern you too much. For our purposes *-owski* and *-ewski* are slightly different versions of the same thing; the same is true of *-inski* and *-ynski*. The distinction is due to the hardness or softness of the consonant or consonant cluster at the end of the name's root—and if you're smart you'll nod and say "OK, that's enough of that, on to something else." (The alternative is to take a graduate class in Slavic linguistics and orthography).

The essential point is that *-ow/-ew* and *-in/-yn* are basic Slavic suffixes indicating possession. Janow or Janowo means literally "Jan's," and Debin or Debina or Debino or Debno means literally "the oak's." Add *-ski* and you have Janowski, literally "from, of, connected with Jan's," and Debinski, literally "from, of, connected with the oak's." So Janowski can mean "of Jan's [kin]," but most often it will mean "from Jan's

[place]." And that place could have been called Janow or Janowo or Janowice or Janowka, and so on.

As I said earlier, surnames derived from place names are usually frustrating. Once you remove the *-ski* from *X-ski*, almost any place with a name beginning X must be regarded as a possible source of origin. Relatively few Polish place names are unique. So it's essential to combine analysis of the surname with details on the family's past. Otherwise you have no clue which of the jillion places with names beginning Janow- your particular Janowskis came from.

-owicz or -ewicz

This suffix simply means "son of." Here, too, the difference between *-owicz* and *-ewicz* is of no great importance to non-linguists; some names tend to show up with one or the other, and some show up with both. But the basis meaning of *X-owicz* or *X-ewicz* is "son of X."

What happened here is that the possessive ending *-ow/-ew* had the suffix *-icz* tacked onto it. That suffix *-icz* or *-ycz* is how Poles once said "son of," so that "son of Jan" was Janicz or Janycz; "son of Kuba" was Kubicz or Kubycz. But as time went on the Poles were influenced by the tendency of other Slavs to use *-owicz* or *-ewicz* instead of plain *-icz*.

By the way, *-owicz* is just the Polish way of spelling the suffix we see in many other Slavic names as *-ovich* or *-ovic*[^] (using [^] to indicate the so-called *hac[^]ek* in Czech—it looks like a little *v* sitting on top of the letter in question). The spelling varies from language to language, but it almost always means "son of."

-ak/-ek/-ik/-ka/-ko/-uk/-yk

Suffixes with a *-k-* generally began as diminutives. In other words, Jan is the Polish form of "John," and Janek or Janko is much like "Johnny." English, however, typically has only a couple of diminutive suffixes, *-y* or *-ie*. Polish (and the other Slavic languages) have tons of them. Most have a *-k-* in there somewhere, or the *-k-* has been modified by the addition of further suffixes (e. g., *-czak*, *-czyk*). As a rule, in surnames a suffix with *-k-* means something like "little" or "son of."

Thus Jan is "John," Janek or Janko is "little John, Johnny," Jankowicz is "son of little John," Jankowo is "[the place] of little John" (or "of John's son"), and Jankowski is "from the place of little John or John's son." You see how different suffixes can combine to add layers of meaning to the basic name?

The original usage of these suffixes was to indicate a diminutive form. But they also came to be used in other ways, usually meaning "associated with, related to, exhibiting the quality of." Nowak comes from *nowy*, "new" + *-ak*, to mean "new guy in town,"

and Stasik means "one associated with Stas" = "kin of Stas."

Also, these suffixes were often added to nouns to serve as a term for a person or object perceived as related to whatever the base root meant. Thus Bartek started as a nickname from Bartłomiej (Bartholomew), and meant "little Bart, son of Bart." But once Bartek existed as a name, it could come to be used more loosely as the noun *bartek*, which means "yokel, peasant, hick from the sticks." This happened because folks perceived Bartek as a name popular primarily among people in rural areas, so it came to be used as a common noun for such a person. We have done similar things in English; you might refer to a redneck in general as a "Billy Bob" or any other name perceived as common among rural folk.

-anke, -ina/-yna, -owa/-ewa, -owna/-ewna

Finally, these suffixes differ from the others I've mentioned in that they're not intrinsic parts of the surnames. Jankowski is a different name from Jankowicz; Jankowiczowa is not a different surname from Jankowicz, but merely a special form of it. These suffixes all mark feminine versions of surnames that take the form of nouns, not of adjectives ending in *-ski* or *-cki* or *-zki*. To arrive at the standard form of the name you have to remove the suffix (and sometimes add an ending): Jankowiczowa = Mrs. Jankowicz, Kosciuszkowa = Mrs. Kosciuszko.

In standard Polish *-owa* or *-ewa* indicates a married woman, and *-owna/-ewna* an unmarried one. As I said, Jankowiczowa is Mrs. Jankowicz, but Jankowiczowna is Miss Jankowicz; Kowalewa = Mrs. Kowal, Kowalewna = Miss Kowal. In records we often see *-owna/-ewna* forms as maiden names.

The suffixes *-ina/-yna* are added to noun-derived names ending in *-a*, and usually indicate a married woman; the corresponding form for unmarried women was *-anka* or *-ianka* (sometimes *-onka* or *-ionka*). So Mrs. Zareba is "pani Zarebina," and Miss Zareba is "panna Zarebianka."

I must add, however, that in regional dialects you sometimes see *-anka* or *-onka* added to adjectival surnames, and even used for any female, so that a Mrs. Kowalski might appear as "Kowalszczanka." That is not correct in mainstream Polish; but you may run into in records from some regions, especially north-eastern and southeastern Poland.

Conclusion

I could go into a LOT more detail—I have oversimplified things grossly. But a basic outline should stick with basics, so I'll end here. I hope it helps you make a little more sense of the names you're looking for. Of course, if you're saying "Hey, now I don't need Fred's book"—well, maybe I've outsmarted myself!

Jewish Genealogy: More than a Family Tree?

Valerie Schatzker

Technically, this magazine, we who subscribe to it, and the eminently successful enterprises of the Jewish Genealogy web site, JRI-Poland, and a host of other similar resources and organizations are dedicated specifically to the pursuit of Jewish genealogy. Yet the relatively recent explosion of interest in this topic, undoubtedly encouraged by the ease of communication provided by the Internet, would seem to indicate that more than the curiosity and family pride motivates many amateur genealogists in this field.

Jewish genealogy is dominated and complicated by the matter of the Holocaust, which annihilated not only millions of individuals but also most of European Jewish society. Thus, as people search for great-grandparents and second cousins, they may find their names and a few important dates in their lives but know so little about them. Sources of information on Galician Jewish life are scarce, scattered or non-existent. Much of this is can be blamed on the destruction of war and the annihilation of Jewish social structure and institutions. Synagogue and community records were lost, libraries obliterated, monuments and cemeteries leveled. However this is not the only explanation for the paucity of material. The thousands of books, articles, stories, and biographies that would have been written, the many films, documentaries and TV programs that would have been made by people from these lost societies were never written, never produced, because the spokesmen for this lost world are ashes.

Are we seeking these lost relatives to enumerate them and trace their lineage, to put names to the anonymous millions who are known to us only as statistics or through photographs and accounts of mass slaughter? Or do we also have an obligation to resurrect them as living people, to see them not only as lists of victims but also as vital and vigorous participants in the life of their own societies.

Genealogy can provide a window to history. As I began to search for my husband's family, I found references in the vital records of the town of Drohobycz to professions like "owner of petroleum factory" or "refinery." This profession certainly did not fit in with anyone's stereotype of Galician Jewry. I knew that my husband's family was not typical, but I had no idea, as I later discovered, that Galicia had been the site of an oil boom in the mid nineteenth century, that the early foundations of the industry were established

by Jews, that many Jews depended on the industry for their livelihood, that some were highly skilled oil workers and a few made huge fortunes from it or from subsidiary industries.

As I unearthed more information the dry records of births, marriages and deaths came to life, the picture of the town of Drohobycz became more complex and real. As I searched for more information I realized how little was available and how little time was left to gather what we can from survivors. I have mentioned my experience to urge members of Geshet Galicia to consider extending their efforts in genealogy to include material relevant to Galician Jewish history. I am convinced that the most worthy result of this work will be not just the record of the names of the dead and their lineage but the recreation of the life of the Jews of Galicia in all its variety and richness.

An entire society was silenced by the Holocaust and those who have family connections to this area should not allow it to be buried. Until the catastrophe began, all the people whom we discover in the records lived their lives, many in poverty, some in the lap of luxury; they danced and sang, loved and squabbled with each other, prayed and argued; they wrote, created, invented, schemed, taught; they followed the traditions of their ancestors or rebelled; they spoke many languages; they practiced professions or toiled in backbreaking labor. As we move further back to generations that had no knowledge of the catastrophe, we begin to learn about the place of the Jewish community in the economic and political life of Galicia. We learn what forces impelled emigration in different periods, both within Europe, and to Palestine or North America. We gain further understanding of the waves of anti-Semitism that destroyed and uprooted Jews and the moderating forces that at times allowed them to live productively and even become powerful and wealthy.

The story of this lost world is many faceted and rich. I know from my own experience with my husband's family that members of his and your family trees would not want to be remembered only as statistics, bodies in a mass grave, ash in the wind, or only as victims. They would want us to know them in all their complexity and, I am certain, they would consider this effort the greatest memorial to their existence and a kind of triumph over those who tried to annihilate any trace of the Jews of Galicia.

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