

# The Galitzianer

A Publication of Gesher Galicia

Vol. 9, No. 4

August 2002

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## CD-ROM: Ten Years of The Galitzianer A Call for Volunteers

We are planning to celebrate next year's tenth anniversary of Gesher Galicia by making available, probably as a fund raiser, CD-ROMs containing all the issues of *The Galitzianer* ever published. The CD will be electronically searchable.

Some of the older issues unfortunately do not exist in electronic form and will have to be reconstructed from the paper copies. This process will require planning, scanning, OCR processing, proofing and conversion to PDF format. With the work shared among a team of capable volunteers it should be fairly easy.

If you have skills in any of these processes, and especially if you are willing to lead the project, please get in touch with me at [Edward.TheG@verizon.net](mailto:Edward.TheG@verizon.net). Your reward, in addition to satisfaction, will be a free copy of the CD.

## Coordinator's Column

Shelley Kellerman Pollero

The IAJGS Conference in Toronto has just ended! Galitzianers, welcomed by the warm and hospitable JGS of Toronto, enjoyed a fun-filled, informative week learning, networking, and greeting friends and relatives. Geshet Galicia (GG) members **Peter Jassem**, **Florence Kellam**, and **Henry Wellisch** were important players on the Toronto team that organized and directed the conference, anxious to please over 700 attendees. We thank them and their cadre of helpful volunteers for all their hard work.

GG activities were very well attended. At the SIG meeting, GG Steering Committee members **Ed Goldstein**, *The Galitzianer* (*The G*) Editor, **Peter Zavon**, *GGFF* Editor, **Sylvia Gordon**, Treasurer, and **Joyce Field**, Liaison to JewishGen/Yizkor Book Project, gave updates. **Mark Halpern**, Coordinator of the JRI-Poland AGAD Indexing Project, shared the latest information and later held a session on the Eastern Galicia AGAD records. We thanked Galicia Discussion Group Moderator **Beverly Shulster**, Associate Editor of *TheG*, **Eva Rosenn** and retiring GGSC members **Melody Katz**, Research Coordinator, and **Roni Seibel Liebowitz**, At-Large, for their dedicated service to GG.

**Joyce Field** reported the existence of a number of Galicia files at Yad Vashem; as soon as we have a project coordinator and volunteers, the extraction of information and/or indexing of these records will get underway. One of these files consists of 4000 records of Galician doctors during the Holocaust. Contact **Joyce**.

**Shelley** reminded everyone of the Geshet Galicia 10th Anniversary Gala to be held at the DC conference in July 2003. Along with the Anniversary CD, we will have T-shirts, a video of member visits to Galicia, and a special GG luncheon or dinner. Contact **Sam Eneman** as soon as possible to contribute your videoclips or still photos for the video. ([seneman@mindspring.com](mailto:seneman@mindspring.com))

At our highly successful Galicia BOF session, over 65 Galitzianers shared their surnames and towns, town groups broke off into small groups in the room, and **Peter Zavon** helped people locate their towns on maps of Galicia.

Very special congratulations to member **Joyce Field** who was awarded the IAJGS Achievement Award for Outstanding Contribution to Jewish Genealogy for the JewishGen Yizkor Book Project. Congratulations also to **Stanley Diamond**, Jewish Records Indexing-Poland, who received the IAJGS Lifetime Achievement Award.

Thanks to perfect Toronto summer weather, friendly security police, and dedicated volunteers, the conference was a huge success!! See you in DC in 2003!!!

## From the Editors' Desks

Edward Goldstein and Eva Rosenn

### Meet Our New Electronic Distribution Manager

More than 100 of our members now receive *The Galitzianer* by electronic distribution. Back in May, we called for volunteers to take over the job of emailing the PDF files to these members and handling any problems they may encounter. We want to thank the five people who responded to that call.

We were fortunate to have had an exceptionally well-qualified individual among these volunteers. Edward Rosenbaum is the president of the JGS of Bergen County, New Jersey, the webmaster for the Belarus SIG, and webmaster for the AGAD portion of JRI-Poland. He has been researching his family for almost 15 years, and has located over 4000 ancestors dating as far back as circa 1690 Poland and circa 1720 Belarus. When he is not researching his ancestors, he is a software developer in Northern New Jersey.

We welcome him as *The Galitzianer's* new Electronic Distribution Manager. Edward can be reached at [erosenbaum@yahoo.com](mailto:erosenbaum@yahoo.com).

### May Issue Problem

When our printer collated the May issue, an unknown number of copies ended up with four pages missing and another four pages duplicated.

Only a handful of you complained, which suggests several possible explanations: (1) Only a handful of copies were affected (which I hope is true), (2) only a few of you actually read *The Galitzianer* (which I hope is not true), or (3) some of you did not want to put us to any trouble.

If you received one of the bad copies and have not yet notified us, please do. Send an email to [Edward.TheG@verizon.net](mailto:Edward.TheG@verizon.net) or snailmail to 24 Euston Street, Brookline, MA 02446, and we'll get our printer to send you a brand-new copy.

### August Issue a Few Days Late

You may have noticed that this issue arrived a few days later than usual. That was because we held it open until the end of the Toronto conference.

### Slight Format Change

You will notice a little more white space on the pages of this issue. We just think it looks better and is easier to read.

# Town Research Groups and Historians

Shelley Kellerman Pollero

*Editor's Note: Shelley compiled the information in this article for a hand-out at the JGS Toronto 2002 conference. Because of the information in it, we have decided to publish it in lieu of the usual town updates. We will resume their publication in the next issue of The Galitzianer.*

Gesher Galicia Town Research Groups and Town Historians collect and share information relating to families that once lived in their focus towns or administrative districts (A.D.). The groups acquire data and raise funds for the indexing of archival and other records and for the translation of records and Yizkor books. When costs are funded and databases are complete, these indices are searchable on the JRI-Poland, Yizkor Book, or Databases web sites on JewishGen. Several groups have already created websites for their towns of interest. New members are both welcomed and encouraged. To make a contribution, assist with a project, or for more information, contact the Coordinator or Town Historian of your town or A.D. Note: A.D. is the Administrative District where towns were located in 19<sup>th</sup> century Galicia. Town names appear as they were under the Austrian administration. Many of the towns in Ukraine now use the Ukrainian spelling of their names.

## Town Research Groups

### **Bobrka**

Town in Bobrka A.D. (Ukraine)

Coordinator: Beverly Shulster [bbevvy@012.net.il](mailto:bbevvy@012.net.il)

Web: [www.shtetlinks.jewishgen.org/Bobrka/default.htm](http://www.shtetlinks.jewishgen.org/Bobrka/default.htm)

Yizkor Book: [www.jewishgen.org/yizkor/bobrka/bobrka.html](http://www.jewishgen.org/yizkor/bobrka/bobrka.html)

- Translation and listing of 887 entries on the Yizkor Book website
- AGAD record indexes online: Births 1863-1899; Marriages 1866-1876

### **Brody**

Town in Brody A.D. (Ukraine)

Coordinator: Ben Solomowitz [benjaye@aol.com](mailto:benjaye@aol.com)

Web Site: [www.shtetlinks.jewishgen.org/Brody](http://www.shtetlinks.jewishgen.org/Brody)

Projects: ongoing

- Inventory of Brody holdings in the Lviv Archives
- Brody school records
- Holocaust memoirs
- Brody section of 1897 Galicia Business Directory
- Brody Land Tax Records – translation of typical column headings

### **Drohobycz/Boryslaw**

All Towns in Drohobycz A. D. (Ukraine)

Coordinators: Carole Glick Feinberg [feincgs@cs.com](mailto:feincgs@cs.com) ,

Valerie Shatzker [syringa@sympatico.ca](mailto:syringa@sympatico.ca) and Alex Sharon

[a.sharon@shaw.ca](mailto:a.sharon@shaw.ca)

Web: [www.shtetlinks.jewishgen.org/Drohobycz\\_District/](http://www.shtetlinks.jewishgen.org/Drohobycz_District/)

Discussion Gp: BDS&V [www.jewishgen.org/listserv/sigs.htm](http://www.jewishgen.org/listserv/sigs.htm)

Projects: JRI-Poland AGAD Indexing BMD Records and other projects

- Boryslaw (15,089 records) B 1878-1889, 1894-1899, D 1878-1899 (Jan. 2003)
- Drohobycz (12,185 records) B 1877-1899, M 1877-1899, exc 4 yrs (Sep. 2002)
- Drohobycz (13,564 records) D 1852-1899 (one year missing) (Feb. 2003)
- Boryslaw Holocaust Era Water Bills (completed), soon on JG Holocaust database
- Boryslaw Holocaust Era Forced Laborers database (in progress)

- Boryslaw: Index 1,539 records, B and D 1900-1901, M 1896-1901 (future)

- Drohobycz: Index 1,812 records, BMD 1900-1901 (future)

- Yizkor Books in translation for Boryslaw and Drohobycz

### **Kolomea**

Towns: 83 towns and shtetls in Kolomea A.D. (Ukraine)  
Kolomea Research Group (KRG); members in 68 countries worldwide

Coordinator: Alan Weiser [alanboy@erols.com](mailto:alanboy@erols.com)

Web: [www.shtetlinks.jewishgen.org/kolomea/kolomad.htm](http://www.shtetlinks.jewishgen.org/kolomea/kolomad.htm)

Projects: JRI-Poland AGAD Project

- Birth indexes 1865-1880 now online at JRI-Poland
- Index remaining births through 1899 (in progress)
- Index marriages and deaths and 1900-1902 Vital Records (future)
- Origin and meaning of member surnames
- Accounts of life and lifestyles in Kolomea and Jewish Cemeteries
- Kolomea Holocaust Survivors Translations of German Documents
- Kolomea Surnames in Business Directories, Ghetto & Concentration Camps

### **Krakow**

Towns: **Krakow** in Krakow A.D. and **Podgorze** in Wieliczka A.D. (Poland)

Towns Leader/Kraków Archive Coordinator: Judie Goldstein [wg@panix.com](mailto:wg@panix.com)

Web: [www.jewishgen.org/jri-pl](http://www.jewishgen.org/jri-pl)

Ongoing Projects: JRI-Poland Kraków Archives Indexing

- Kraków (city) Index data entry for the years listed below:

- Births: 1861-1871, 1891, 1893, 1895, 1897-1898
- Marriages: 1889-1899 and Deaths: 1855, 1889-1899
- Photocopy /index records of Bochnia, Klasno, Ksiaz Wielki, Nowy Wisnicz and Podgórze

## **Krosno A.D.**

All Towns in Krosno A. D. (Poland) including **Krosno, Dukla, Korczyna** and other towns (until other homes can be found for them): Jedlicze, Jaslo, Domaradz, Jasienica Rosielna, Haczow, Brzozow, Besko, Zarszyn, Rymanow, Iwnicz-Zdroj, Chorkowka

Coordinator: *Phyllis Kramer* [Phylliskramer1@att.net](mailto:Phylliskramer1@att.net)

Web: [www.shtetlinks.jewishgen.org/krosno/krosno.htm](http://www.shtetlinks.jewishgen.org/krosno/krosno.htm)

Krosno Projects completed:

- Photographs of Krosno's Cemetery
- List of 3000 Jews from Krosno, before/after World War II
- The Krosnoer Mutual Aid Societies, NYC Landsmanschaften
- Jaslo:** The Cemetery, the Synagogue and a wonderful, detailed story and description of shtetl life of "The Jewish Community in Old Jaslo."

•**Dubiecko**—Excerpt from Yizkor Book, the Cemetery and NY Landsmanschaften

Dukla Web:

[www.shtetlinks.jewishgen.org/zmigrod/zmigroddukla.htm](http://www.shtetlinks.jewishgen.org/zmigrod/zmigroddukla.htm)

Dukla Projects completed:

- Dukla Cemetery and A Listing of Gravestone Names; list of Dukla Holocaust victims
- Over 300 birth, death and marriage records from Dukla
- Records of Dukla trade membership certificates (1906-1927)

Korczyna Web:

[www.shtetlinks.jewishgen.org/krosno/krosnokor.htm](http://www.shtetlinks.jewishgen.org/krosno/krosnokor.htm)

Korczyna Projects completed: The Yizkor Book translation

## **Lwow/Lviv/Lemberg**

Towns in Lwow A.D. (Ukraine)

Coordinator: *Errol Schneegurt* [ESLVIV@aol.com](mailto:ESLVIV@aol.com)

Web: [www.shtetlinks.jewishgen.org/Lviv/Lviv.html](http://www.shtetlinks.jewishgen.org/Lviv/Lviv.html)

Discussion Group: Lviv [www.jewishgen.org/listserv/sigs.htm](http://www.jewishgen.org/listserv/sigs.htm)

## **Przemysl**

Town in Przemysl A.D. (Poland)

Przemysl Networking Group (PNG) since 1998 – for Members of Geshet Galicia only

Coordinator: *Barbara Urbanska-Yeager*

[Barbara-and-marty@msn.com](mailto:Barbara-and-marty@msn.com)

Przemysl Archive Coordinator: *Roberta Jainchill*

[riainchill@yahoo.com](mailto:riainchill@yahoo.com)

Web: [www.shtetlinks.jewishgen.org/przemysl](http://www.shtetlinks.jewishgen.org/przemysl)

Projects:

- Yizkor Book Translation Project – translators and proofreaders needed
- Yizkor Book Surname Index on the web site
- Przemysl Polish State Archives Project (with JRI-Poland) to index Jewish records for Przemysl, Oleszyce, Radymno, Jaroslaw, and Sieniawa.
- Searchable Przemysl Surname Index on the web site

## **Rohatyn**

All Towns in Rohatyn A.D. (Ukraine) **Burshtyn, Stryy, Peremyshlyany, Podkamien, Berezhany, Striatyn, Bobrka, Kalush, Bukowsko, Lipica Gorna**

Coordinator: *Phyllis Kramer* [Phylliskramer1@att.net](mailto:Phylliskramer1@att.net)

Web: [www.shtetlinks.jewishgen.org/rohatyn/rohatyn.htm](http://www.shtetlinks.jewishgen.org/rohatyn/rohatyn.htm)

Projects completed:

- Index of Vital Records: over 500 names from the 1800s
- Rohatyn Landsmanschaften; 1500 names in the Rohatyn Landsmanschaften NY/NJ Cemetery Database

## **Rzeszow**

Towns: **Rzeszow, Niebylec, Sokolow Malopolski, Tyczyn** in Rzeszow A.D. (Poland)

Research Group Rzeszow (pronounced zhe-show)

Coordinator: *Marian Rubin* [merubin@aol.com](mailto:merubin@aol.com)

Rzeszow Archive Coordinator: *Eden Joachim* [edensara@aol.com](mailto:edensara@aol.com)

Rzeszow website: [www.shtetlinks.jewishgen.org/Rzeszow](http://www.shtetlinks.jewishgen.org/Rzeszow)

Projects: JRI-Poland Indexing (Polish State Archives records)

- Birth records 1866-1900 (in progress) (18,000 records so far, more in 2002)
- Death records 1842-1883 (in progress); 1894-1901 (future)
- Translation of the Rzeszow Yizkor book and index

## **Stanislawow/Ivano-Frankivsk (SIF)**

All Towns in Stanislawow A.D., now **Ivano-Frankivsk** (Ukraine):

Coordinators: *Denise Azbill* [Famaz1@hotmail.com](mailto:Famaz1@hotmail.com) and *Susannah Juni*

Web: [www.shtetlinks.jewishgen.org/stanislawow/](http://www.shtetlinks.jewishgen.org/stanislawow/)

Member mailing list: [Stanislawow-subscribe@topica.com](mailto:Stanislawow-subscribe@topica.com)

Ongoing: JRI-Poland AGAD indexing project, 19th century vital records

On-line: Births 1881-1892; In progress: AGAD births: 1864-1874, 1877-1899

Future: AGAD marriages 1872-1876, 1889-1897, deaths 1863-1887, 1890, 1896

## **Strzyzow**

Towns in Strzyzow A.D. (Poland), including **Frystak**

Coordinator: *Phyllis Kramer* [Phylliskramer1@att.net](mailto:Phylliskramer1@att.net)

Strzyzow Web:

[www.shtetlinks.jewishgen.org/strzyzow/strzyzow.htm](http://www.shtetlinks.jewishgen.org/strzyzow/strzyzow.htm)

Frystak Web: [www.shtetlinks.jewishgen.org/frystak/frystak.htm](http://www.shtetlinks.jewishgen.org/frystak/frystak.htm)

Projects completed:

- Sefer Strzyzow*, the Yizkor Book: Table of Contents, Name Index and stories from the English version of the book at: [www.shtetlinks.jewishgen.org/strzyzow/StrzyzowHolo.htm#YIZ\\_KOR](http://www.shtetlinks.jewishgen.org/strzyzow/StrzyzowHolo.htm#YIZ_KOR)
- Listing of 109 gravestones in the cemetery (on the website)
- Strzyzower Mutual Aid Society, a NYC Landsmanschaften, information

## **Voynilov**

Towns: **Voynilov** in Kalush A.D., **Bolshovtsy** and nearby towns (Ukraine)

Coordinator: *Jonathan L Eisenberg* [jeisenberg@mn.rr.com](mailto:jeisenberg@mn.rr.com)

Web: [home.mn.rr.com/jleisenberg/Voynilov/Voynilov.html](http://home.mn.rr.com/jleisenberg/Voynilov/Voynilov.html)

Projects:

- Networking among town researchers
- Contacted Rabbi Kolesnik about his materials concerning Bolshovtsy
- Jointly hire a researcher in Ukraine to locate records (future)

## Zmigrod

**Coordinator:** *Phyllis Kramer* [Phylliskramer1@att.net](mailto:Phylliskramer1@att.net)

**Town** located in Jaslo A.D. (Poland)

**Web:** [www.shtetlinks.jewishgen.org/zmigrod/zmigrod.htm](http://www.shtetlinks.jewishgen.org/zmigrod/zmigrod.htm)

**Projects completed:**

- Stories of life, postcards, prints of the town and its synagogues
- Surname List, with over 750 Birth, Death and Marriage Certificates
- Over 200 Landsmanschaften Organizations in NY and NJ
- The Holocaust in Zmigrod and Surrounds; lists of victims and survivors

## Town Historians

**Buczacz** Buczacz A.D. (Ukraine)

*Norbert Porile* [porile@purdue.edu](mailto:porile@purdue.edu)

**Web:**

[www.shtetlinks.jewishgen.org/Suchostav/Buchach/buchach.html](http://www.shtetlinks.jewishgen.org/Suchostav/Buchach/buchach.html)

**Projects:** Yizkor Book translation in progress

**Brzesko** Brzesko A.D. (Poland)

**Chrzanow** Chrzanow A.D. (Poland)

*Anne Bernhaut* [AnneBernhaut@bigpond.com](mailto:AnneBernhaut@bigpond.com)

**Dolina** Dolina A.D. (Ukraine)

**Nowica** Gorlice A.D. (Poland)

**Landestreu** Kalusz A.D. (Ukraine)

**Zawadka** Kalusz A.D. (Ukraine)

*Sophie Caplan* Contact *Shelley Pollero*, GG

Coordinator, [rkpollero@comcast.net](mailto:rkpollero@comcast.net)

**Fryszak** Strzyzow A.D. (Poland)

*Phyllis Kramer* [Phylliskramer1@att.net](mailto:Phylliskramer1@att.net)

**Web:** [www.shtetlinks.jewishgen.org/frysztak/fryszak.htm](http://www.shtetlinks.jewishgen.org/frysztak/fryszak.htm)

**Horodenka** Horodenka A.D. (Ukraine)

*Mark Heckman* [MRHeckman@yahoo.com](mailto:MRHeckman@yahoo.com)

**Web:** [www.shtetlinks.jewishgen.org/gorodenka](http://www.shtetlinks.jewishgen.org/gorodenka)

**Kolbuszowa** Kolbuszowa A.D. (Poland)

*Susana Leistner Bloch* [bloch@mts.net](mailto:bloch@mts.net)

**Web:** [www.shtetlinks.jewishgen.org/kolbuszowa](http://www.shtetlinks.jewishgen.org/kolbuszowa)

**Lancut** Lancut A.D. (Poland)

*Peter Jassem* [peter.jassem@primus.ca](mailto:peter.jassem@primus.ca)

**Web:** Lancut ShtetLinks page to be developed; web master and coordinator needed

**Lezajsk** Lancut A.D. (Poland)

**Pruchnik** Jaroslaw A.D. (Poland)

**Przeworsk** Lancut A.D. (Poland)

**Rozborz** Lancut A.D. (Poland)

*Leon J. Gold* [LJG218@worldnet.att.net](mailto:LJG218@worldnet.att.net)

**Rozhnyatow** Dolina A.D. (Ukraine)

Tom Weiss

**Web:** [www.shtetlinks.jewishgen.org/Rozhnyatov/Rozhome.html](http://www.shtetlinks.jewishgen.org/Rozhnyatov/Rozhome.html)

**Projects:** Yizkor Book translation in progress

**Sambor** Sambor A.D. (Ukraine)

*Carole Glick Feinberg* [feincgs@cs.com](mailto:feincgs@cs.com)

**Stryj** Stryj A.D. (Ukraine)

*Stan Ostern* [Stanstryj@aol.com](mailto:Stanstryj@aol.com)

**Web:** [www.shtetlinks.jewishgen.org/stryj](http://www.shtetlinks.jewishgen.org/stryj)

**Suchostaw** Husiatyn A.D. (Ukraine)

*Joan Baronberg*

**Web:** [www.shtetlinks.jewishgen.org/suchastov](http://www.shtetlinks.jewishgen.org/suchastov)

**Tarnobrzeg** Tarnobrzeg A.D. (Poland)

*Gayle Schlissel Riley*

**Web:** [www.shtetlinks.jewishgen.org/tarnobrzeg](http://www.shtetlinks.jewishgen.org/tarnobrzeg)

**Tluste** Zaleszczyki A.D. (Ukraine)

*Renee Steinig* [rsteinig@suffolk.lib.ny.us](mailto:rsteinig@suffolk.lib.ny.us)

**Web:**

[www.shtetlinks.jewishgen.org/Suchostav/Tolstoye4850/Tolstoye4850.html](http://www.shtetlinks.jewishgen.org/Suchostav/Tolstoye4850/Tolstoye4850.html)

**Ulanow**

Nisko A.D. (Poland)

*Melody Katz* [melodykatz@aol.com](mailto:melodykatz@aol.com)

**Web:** [www.shtetlinks.jewishgen.org/ulanow](http://www.shtetlinks.jewishgen.org/ulanow)

**Zolynia** Lancut A.D. (Poland)

*Michael Miller* [Mamnvs@aol.com](mailto:Mamnvs@aol.com)

## Above and Beyond

We are grateful to the following members who have made donations to Gesher Galica above their membership dues:

Asher Bar-Zev

Margaret Bayer

Jeanette Bersh

Carole Gene Waldman Cohen

Mervin A. Fahn

Carole Glick Feinberg

Susan Fifer

Mitchell P. Goldstein

Carol Slutsky Hanig

Martin Isserlis

Erik Hirschfeld

Linda Kamerman

Michael S. Kreindler, M.D.

Norm D. St. Landau

Susan Leibenhaut

Max Lazega

Sampson F. Metz

Leo Reitner

Charlie Roberts

Gerrie Shapiro

Arlene Raab Shykind

Jeffrey Silbiger

Pamela Weisberger

Nadine Wagner

Bruce York

## Oil in Galicia

Valerie Schatzker

From the middle of the nineteenth century, the area around Drohobycz, Boryslaw, Tustanowice, Schodnica and other towns in the Drohobycz Administrative District became known as the Galician California. The discovery of black gold attracted hundreds of speculators and people seeking their fortunes just like the gold rush in California. But long before the derricks cluttered the landscape and the smell of oil permeated the air, the oil that seeped into holes in the ground in Galicia had been noticed and used.

The Carpathian Mountains in Poland abound in oil seeps, and Carpathian oil, hand dipped from pits dug in front of the seeps, was burned in street lamps, as early as the 1500s, to provide light in the Polish town of Krosno. The seep oil was a dark, viscous liquid that stuck to everything. It also burned with a foul smell and gave off more smoke and soot than other lamp oils, most of which were rendered from animal fat. (San Joaquin Geological Society, *The History of the Oil Industry*)

Peasants in the Drohobycz area would collect the crude oil in wooden buckets and sell it in the market in Drohobycz. The thick oil, called *ropa*, was used to lubricate wagon wheels, while thinner oil was used to treat leather. Although foul-smelling, it was also used by quack healers in homemade medicines.

A related geological resource in the area was ozokerite, a natural byproduct of the crude oil cracking process found in relatively few places on earth. It was first discovered in Boryslaw by Abraham Schreiner, who used it for the manufacture of candles. Ozokerite was more economical than beeswax and soon large and small candle factories began to be established in Boryslaw and Drohobycz, delivering their products as far as Vienna and Prague (Ibid.).

Rocks and soil extracted from the primitive ozokerite mines were deposited in large hills, known in Polish as *wysypy*; since those days, the manmade hills remain a characteristic of the town's landscape.

Between 1810 and 1817, two men in Drohobycz, Joseph Hecker and Johann Mitis, attempted to create a business to distill oil for lamps from crude oil. In 1817 the Town Council of Prague ordered a large quantity from them for use in lighting the streets for the city; however, because of the poor state of the roads in Galicia, which made reliable delivery impossible, and the difficulty of finding investors, the business failed.

In 1849 Dr. Abraham Gesner, a Canadian geologist, produced clear kerosene from smelly seep

oil. His experiments inspired others. One was Abraham Schreiner (1810-1870), who had developed the candle industry using ozokerite in Boryslaw. He also experimented with the distillation of petroleum. (Leopold Held, *The Tysmienica Still Flows*, 1978) Ignacy Lukasiewicz (1822-1882), a pharmacist in Lemberg (Lwów), and Johann Zeh conducted further experiments around 1850:

The European oil industry was born on a dark night on July 31, 1853 when Lukasiewicz was called to a local hospital to provide light from one of his lamps for an emergency surgery. Impressed with his invention, the hospital ordered several lamps and 500 kg of kerosene. Lukasiewicz enlisted the aid of a business partner and traveled to the Vienna, the capitol city of the Austro-Hungarian Empire, to register his distillation process with the government on December 31, 1853. (San Joaquin Geological Society, *The History of the Oil Industry*) By 1855 the hospital in Lemberg was lit with oil lamps and soon, following the initial steps made in Galicia, many places throughout the Austro-Hungarian empire installed lamps lit with kerosene. By 1858 the north train station of Vienna was lit with oil from Drohobycz.

To provide oil for his kerosene business, Lukasiewicz initially collected a thick, sticky crude from shallow, hand-dug wells in the Gorlice region, an area in the Carpathians about 50 miles west of the Polish town of Bóbrka. The following year, he teamed up with Titus Trzeciecki and Mikolaj Klobassa to establish an "oil mine" in Bóbrka which pumped crude oil from hand-drilled, 30- to 50-meter deep wells. Later, wells as deep as 150 meters were drilled that produced a lighter, better-quality crude from which to distill kerosene. Other entrepreneurs dug their own wells and a thriving Polish oil industry developed, which was followed in 1857 by the drilling of wells at Bend, northeast of Bucharest, on the Romanian side of the Carpathians. A full two years later, Colonel Edwin Drake, who perhaps had knowledge of the Polish developments, drilled his famous well in Pennsylvania, an event wrongly labeled by many in the industry as the drilling of the 'first oil well' (Ibid.).

In 1858 Lukasiewicz moved to the town of Jaslo; in the town of Ulaszowice he built an oil refinery in 1859.

After oil had been discovered in America, the product began to be shipped to Europe. Now the search for oil began in earnest. Digging for oil began in West Galicia but it was in East Galicia that the largest fields were discovered. Lukasiewicz's mines in Gorlice were the first to operate; then wells in Schodnica were developed. But the largest oil fields were located in Boryslaw:

The mines of Boryslaw stretch over 150 morgs [1 Morg = 5.985 sq m] in the area of Boryslaw and Wolanka. They are in a broad valley closed off by forested hills, quite flat but broken here and there by small, rolling hills. This

whole valley is excavated in its length and breadth, has thousands of holes, and is filled with piles of stones and mud among which rise small wooden sheds which cover the wells and the numerous distilleries which are lining the road to the neighboring Drohobycz. The atmosphere is filled with coal gasses. In the year 1873 this mining area contained 12,000 oil derricks which exploited the oil and ozokerite (Słownik Geograficzny Królestwa Polskiego i Innych Krajów Słowiańskich [Geographic Dictionary of the Polish Kingdom and other Slavic Countries] Wydany pod redakcją Bronisława Chlebowskiego, Warszawa, 1892)

Drohobycz succumbed to oil fever as people rushed in to find wealth and employment. At first, these enterprises were entirely in the hands of Jews. Initially, the industry provided work for thousands of Jewish laborers, both men and women, who lived in the Drohobycz/Boryslaw area or commuted from villages further away.

In this early period, the enterprises were in the hands of many small entrepreneurs. They would buy small plots of land and dig for wax or oil by the primitive means described above. Their labor was not well rewarded and the appearance of Boryslaw, with its primitive houses and muddy streets, reflected the poverty of the great majority. The work was also very dangerous:

Many of these early wells were laboriously dug by hand. Others were drilled with spring poles, in which a springy wooden pole was stuck in the ground at an angle and a heavy metal drill bit attached by a cable to the head of the pole. Operators would bounce up and down on stirrups attached to the pole, causing the bit to literally chop a hole into the hard ground. The hole was cleaned by lowering into the hole a specially designed bucket, called a bailer, which was similarly bounced up and down until it filled dirt and cuttings to be hauled to the surface. (Peter Mackenzie-Brown, Gordon Jaremko, and David Finch, *The Great Oil Age*)

Dr. N.M. Gelber described other methods.

They dug pits forty to seventy meters deep without safety devices and brought out the wax by lowering men in large buckets into the pits to dig and bring up whatever they found. Everything was done in a primitive manner, without machinery or tools. The excavated rocks were then dispersed on the ground and poor people would extract wax from them. These [workers, who extracted wax from the stones] were called *lepakys*. (Memorial to the Jews of Drohobycz, Boryslaw, and Surroundings)

Two excerpts from the above-cited Geographic Dictionary describe the extraction of oil and natural wax around 1870 in even greater detail:

The oil from the rocks is extracted here as well as in other areas by the making of wells in areas which obviously allow the oil from the deep deposits to well up. These wells which measure between 1 and 2 meters in diameter, either fenced off or reinforced, are dug until oil is struck and gathers at the bottom of these wells. The oil

is raised to the surface by means of buckets and winches which are erected above the wells. The productive wells are protected from the elements by means of wooden barracks which allow the workers to extract the oil also during the winter months. After a variable period of time, since some wells produce only for a few days and some weeks, the wells have to be dug deeper and some are abandoned when further digging does not produce more oil. Some wells which are not adequately braced collapse and some fill with water and the owners are forced to seek other places to dig. Thus the whole valley of Boryslaw is studded with productive wells as well as abandoned, half filled wells and depressions filled with water. The number of these abandoned wells is steadily growing. The same method is used to get the wax out of the ground. The mines of Boryslaw produce currently more wax than oil. The softness of the wax as well as its abundance causes it to ooze out of crevices and fall into the wells.

The digging as well as the deepening of the wells is not without danger. From the ground soaked with oil rise toxic deadly gases. This has led to the introduction of ventilators or "the air-mills" to clean the air. The miners work in pairs. The one who is digging always fastens himself to a strong line which is tied to a post driven into the ground next to the well. The other watches him above in order to pull the digger to safety should he lose consciousness.

Steam was first used in Poland in 1867 to drill a well at Kleczany, 60 kilometers west of the Bóbrka field. Steam-powered drilling made its debut at Bóbrka a few years later, some time between 1870 and 1872, and enabled operators to drill to about 200 meters, much deeper than they had been able to previously. Within a few years virtually all oil wells, in both the United States and Europe, were being drilled mechanically.

Mechanization increased oil fever. In 1873 there were about 900 enterprises and about 12,000 workers.

In the better, more mechanized mines which are worked by professionals, as for instance the Bobrecki mine, the deepening of the wells as well as digging beyond certain depths is done by means of steam driven drills. The oil is not raised by means of buckets, but by steam driven pumps which deliver the oil by means of special conduits to large reservoirs. These mechanized and advanced means of extraction exist only where the extraction of oil is plentiful over a wide area or where the installation belongs to a wealthy industrialist or a large concern which has the necessary funds for it. Such is the Bobrecki mine. (Ibid.)

It was, however, the so-called Canadian rig that effected the greatest progress in the Galician oil industry. A Canadian entrepreneur W.H. MacGarvey helped develop the rig in the 1860s or '70s that made Canadian drilling technology and the Canadian driller famous around the world. MacGarvey

came to Galicia in 1883 and a year later was able to bore holes of 700 to 1,000 meters. By 1904 there were thirty boreholes in Boryslaw of over 1,000 meters. MacGarvey established a company called *MacGarvey and Bergheim* and made a fortune from his Galician properties.

By the end of the nineteenth century, the enormous economic potential of the oil industry had become apparent throughout the world. Wealthy interests and large British, Belgian and German companies moved into Galicia to invest in the industry. By 1884, the number of enterprises had shrunk from 900 to 484; by 1890, it had decreased to 285 manned by 3,700 workers. However, the number of oil refineries increased from thirty-one in 1880 to fifty-four in 1904.

The great success and expansion of the industry inspired the establishment of training schools and university courses for oil workers and engineers throughout Galicia. In 1896 a mining school was opened in Boryslaw.

By 1909 production reached its historic peak—over 2 million tons or 4% of worldwide output. The oil fields of Boryslaw and nearby Tustanowice accounted for over 90% of the national oil output of Austria. At the turn of the century, Galicia was fourth in the rank of oil producers of the world.

With the great profits to be earned from the mechanized industry and the consolidation of the small enterprises, came a social upheaval that devastated the Jewish community. In his memorial book, Dr. N.M. Gelber describes how the purchase of the tiny holdings by the large international firms resulted in discriminatory hiring practices that robbed hundreds of Jewish workers of their livelihood. The situation became so urgent that the international Jewish Community had to come to the rescue with aid and assistance for emigration to Palestine.

After 1910, the oil fields started to dry up and production started to slow down. During the First World War, Imperial Russia invaded eastern Galicia and their forces occupied the oil fields. Many Galicians, especially Jews, fled during this period to spend most of 1914 and 1915 in Vienna or safer zones of the Austrian Empire. It was during this period that MacGarvey and his partners lost their business and their fortune. At end of war, the newly independent country of Poland engaged

actively in the exploitation of the oil fields of eastern Galicia.

In 1918, when Poland became an independent country, oil production was only 822,940 tons, or 40% of the peak of production in 1909. The main task of the Polish government in the 1920's was to conduct a serious and systematic geological survey of the Carpathian region and establish new wells.

In 1939 the German army briefly occupied the area around Drohobycz and the Boryslaw oil fields but they left in late September 1939 when the Ribbentrop-Molotov non-aggression pact was signed in August, 1939. The Russians then confiscated the oilfields from their owners.

Boryslaw native and JewishGen Town Leader for Boryslaw Alex Sharon relates that in Israel in the 70's he met an old Jewish chap, originally from Riga, Latvia. This man told him that, as a young engineer, he had arrived in Boryslaw in early October 1939 with the Soviet military and occupation authorities to take possession of the newly acquired "energy resources," such as the oil fields. Some of the local technical specialists were sent to the Gulag work camps in the Soviet Union with Polish and Jewish "bourgeoisie," that is rich landowners, businessmen, intelligentsia and other potential "enemies of the state."

The oil industry worked in full swing during the Soviet occupation of 1939-1941. Because during the inter-war period Poland had introduced updated refining technology unknown in the Soviet Union, many Russian specialists from the Baku and Grozny oilfields came to Boryslaw to learn the latest technology.

When Germans occupied Boryslaw in June, 1941, many people managed to escape to the USSR. In his book, Leopold Held writes about his life in Kazakhstan during the Second World War where numerous specialists in drilling and refining survived during the war.

The Germans kept drilling and refining operations throughout the war. Many Jews employed in this industry managed to survive the Holocaust, as "workers needed for the defense industry of the Third Reich." Dr. Berthold Beitz, a young German engineer and director of the oil industry managed to save the lives of many Jews under this regulation. Dr. Beitz became chairman of Krupp Industries after the Second World War and was honored with the title of "Righteous among Nations" by the state of Israel.

Following the war, the oil industry in the Boryslaw area was a priority of the Soviet Union and continued to dominate life in this area. Alex Sharon writes that as a young child he and the other children used to ski on the *wysypy* (man made hills of tailings from the ozokerite mines) until they could ski in the mountains. His friends' parents worked in the ozokerite mines or drilling for oil in the Mraznica, Schodnica or Tustanowice oil fields. Local trade schools produced the artisans for the oil and gas industry and the local technical college produced technologists for the oil fields and workshops serving the oil and gas industry. Many local Russian and Ukrainian high school graduates went to the Lwow (Lviv) Polytechnic Institute or the Moscow Specialized Petroleum Technical Institute (called the *Kerosinka*) to return to the town

25 June 2002  
Dear friends and landspersons:

as petroleum engineers. His male cousins, his elder brother and he himself also followed this profession.

During his childhood he remembers the Tysmienica River and other small streams always full of the *mazut*, the crude oil leaking from the pipelines in the oilfields and the piping systems of the refineries. The rivers were virtually black without traces of fish or any life below the water or on the surface.

Today, the oil fields of Boryslaw are still exploited. Recently Alex was working in the rich oil fields of the Komi Republic of Usinsk and was pleased to meet Ukrainian crews from the Boryslaw oil fields. They shared many memories of the town, schools, teachers, familiarity with the skiing hills, and the sports' personalities of the past. to the "old country." They kept close contacts with the municipality of the towns, thus managing to

## Letter to Former Residents of Drohobycz, Boryslaw and Surroundings

Dr. Shimon Barak [simonb@netvision.net.il](mailto:simonb@netvision.net.il)

A new Board of Directors has been elected for the Association of Former Residents of Drohobycz, Boryslaw and Surroundings, and they wish to open their doors to anybody willing to take part in the Association's activities, regardless of place of residence. For those who had no idea that such a body even exists, let me tell a little bit about it. It was founded towards the end of the *Shoah* to help in the absorption of former residents of these towns that made *Aliyah* to Palestine and later Israel. Although from the beginning it was an Israeli institution, abiding by the judicial rules regarding non-profit organizations in Israel, it always kept strong ties with *landsmen* abroad. Unfortunately, as years went by, many of the ties were cut by the death of relatives and childhood friends. Today the number of "first generation B&D Residents" is small and their average age (*tfu, tfu, tfu...*) is seventy five or more.

At its peak the Association was very active. Among other activities, it published a Yizkor Book (*Memorial to the Jews of Drohobycz, Boryslaw, and Surroundings*, edited by Dr. N.M. Gelber, [www.jewishgen.org/Yizkor/Drohobycz/Drogobych.html](http://www.jewishgen.org/Yizkor/Drohobycz/Drogobych.html)). It repatriated ashes from the Nazi Extermination Camp of Belzec (were the majority of the B&D Jews were murdered) for burial in Israel (see picture at [drohobycz-boryslaw.virtualave.net/](http://drohobycz-boryslaw.virtualave.net/)). They arranged journeys with members of the "second generation"

repair the falling fence around the cemetery, arranging for a proper Remembrance plate in the place where the Jewish Community Centers once stood and many other things.

Now that young blood is being infused into the Association, plans are being made for the revival of part of these activities, in particular the reprint of the Yizkor Book, and planning a World Reunion in Drohobycz and Borislav (in the last few years activities were limited to an annual remembrance day for the martyrs on the anniversary of the Nazi *Aktion* in March).

We in Israel are witnessing a revival of interest by members of the second and third generation. A number of young third-generation B&D "*landspersons*" (the undersigned among them) have taken the initiative to do something about it.

The new Board wishes to create a new status of "honorary member" or "overseas member" that will allow on one hand to offer participation in the activities and receipt of information yet on the other won't clash with the rules of the Association and will not force, for example, the collecting of fees or the attendance at meetings as a *sine qua non* condition for membership.

As a first step, please inform me by email if you or any of your relatives would be interested in joining.

*Dr Shimon Barak for Mr. Eithan Burg, President*

## Nach Galizien

### Review of a Book by Martin Pollack Edward Goldstein

This book is available only in German (*Nach Galizien*) and Polish (*Po Galicji*). If you read either of these languages, I suggest you do as I do and ask your local library to obtain it for you via their Inter-Library Loan system. My German is somewhat rusty, as you will no doubt be able to deduce from the quality of the translations that follow, but the effort was well worth it for me. I did wish, however, that the author had included an index.

The full title of the book is *To Galicia: Of Chasidim, Huzules, Poles and Ruthenians: An imaginary journey through the vanished world of Eastern Galicia and Bukovina*. (Ruthenians and Huzules are basically Ukrainians.) It describes an imagined trip, mainly by railroad, around the turn of the last century, from Tarnow to Lemberg (I'm using place names as they appear in the book) via Przemysl, Drohobycz, Stryj, Stanislau, Zabie, Kolomea, Czernowitz, Brody and places in between. A quick look at the map will show you that this is far from a linear journey, involving as it does various side trips.

For each waypoint, the author draws on contemporaneous accounts for lyrical and (sometimes) not so lyrical descriptions of the lives of Jews, Poles and Ukrainians. The overall impression is of "a rich land of poor people" (in the words of the title of another book by the same author). Among the poorest of these poor people are the majority of its Jewish population.

The following passage quoted in the book, excerpted from a description of an emigrant from Dobromil to the USA, puts it as follows:

Gewen is das shtetl, in a tol, arumgeringlt mit schene  
hojche grine berg, mit fruchtn un blumen gertner, a  
schmekende gute frische luft. Nor ejn sach hot gefelt:  
parnose.

(If your knowledge of Yiddish isn't quite up to translating from a transcription into German, here is what this says: "There was a shtetl, in a valley, surrounded by beautiful high green mountains, with fruit and flower gardens, delicious good fresh air. Only one thing was missing: a way to make a living.")

But the author does not shrink from presenting some of the less pleasant aspects of Galicia, including accounts of the grinding poverty of its inhabitants and the squalid circumstances in which many of them lived.

The description of the Drohobycz oil fields and the conditions in which its workers, most of them Jewish, lived is appalling. Here is an excerpt from *Among Jewish Proletarians*, by Saul Raphael Landau, cited in the book:

Among the 9,000 workers from Boryslaw more than 6,000 are [Jewish]: men, girls and children—children as workers. Some live in nearby Drohobycz, from where they arrive on Monday mornings, to return on Thursday nights; others have made themselves at home in the village of Dzwiniacz, the rest in Boryslaw, where they work all day and partly during the night. Boryslaw is, like no other place in the entire world, the classic seat of Jewish industrial laborers; their most typical representative is that old, broken Jew who for 35 years in one and the same place turns a crank for 12 hours each day—for a daily wage of 48 Kreuzers ... Jewish industrial laborers also exist by the thousands in England and America, but nowhere are the wages so low, and therefore living so miserable, for such heavy, health afflicting, yes life-threatening work; nowhere carries a whole production process the stamp of laborious Jewish manual labor as here in Boryslaw.

(I tried to get an idea of what 48 Kreuzers would buy. The best I could come up with is that in 1856 the first class postage for a letter within Austria was 9 Kreuzers.)

There is also humor, mostly somewhat grim. For example, here is a quote from the author Karl Emil Franzos on the subject of a meal in the restaurant at the Przemysl railroad station:

... I, myself, have eaten the most peculiar veal cutlet of my life in Przemysl. It was a stuffed veal cutlet and I found in it: one nail, strongly rusted, one steel pen nib and a bunch of hair. When I held the corpora delicti under the restaurateur's nose, he responded with the greatest equanimity: "I don't know why you are getting so excited. Did I tell you you were supposed to eat the old iron? You're supposed to eat the meat!"

The account goes on to tell about the law suit filed and won by the restaurateur.

But Pollack also describes the occasional bright spot. Here is an excerpt from a description of Stanislau, the town where I was born:

Stanislau was the next largest town after Lemberg. There electric trains served the suburbs, there was the garrison of the 58<sup>th</sup> Infantry Regiment ... The town looked like a doll house. There were beautiful multi-story white houses and parks and gardens and flowers and tree-lined streets, a clean, large marketplace and rich business establishments; and in the evening there burned the electric lights, and it was bright as day, only much merrier. ... [On the main street] the young folk met. Well dressed pretty girls walked up and down with students and sharp officers, chattering and laughing. There were coffee houses with music and a shopping arcade where people met, and restaurants. There was wealth and mer-

riment and laughing enthusiasm. There were dance halls and entertainment facilities ....

Such was the impression of a baker's apprentice, Alexander Granach, when he first came to Stanislau from the backwaters. But, as Pollack points out, his enthusiastic description covered only a small part of the town. In the outlying districts, in the suburb of Halicz, "there burned no electric lights and there were no paved sidewalks, there the filth reached above the ankles and garbage was just thrown from the doors of houses, into the gutters, where the often raging sewage had drowned many a careless chicken. In October of the year 1911 an eight year old girl living in the suburb of Halicz fell into the wide gutter in front of her parents' house and drowned miserably in the murky flood. The local Polish weekly newspaper wrote that it bordered on a miracle that someone would drown in a street in the middle of the town. In Stanislau such wonders were possible."

A few Jews tried to make a living by tilling the soil. Here is Pollack: "Five kilometers south of Stanislau, on the road to Nadworna, there existed a small colony of Jewish peasants: Czerniejow. Smallholdings of two, three Hectares, a couple of animals, fruit gardens and a few vegetables, on which the whole family labored in order to squeeze out the necessities of life. The Jewish peasants lived no better than their Ruthenian neighbors, the children were illiterate because they had no time to go to school, and the fields so small that one could barely turn the plow without the oxen trampling the neighbor's field. So one lived. But dogs live too, as the poor Jews used to say with resignation."

One could go on quoting from this rich and varied volume, but the foregoing should give you an idea of its contents.

*("Nach Galizien" by Martin Pollack, published by Edition Christian Brandstätter, Vienna and Munich, 1984. Apparently, only 3,000 copies were printed and the book is now out of print. According to a communication from the author, a new edition is in preparation.)*

## 22nd IAJGS Conference

### A Preliminary Report

Edward Goldstein

In her column on page 2, Shelley reported on the Gesher Galicia aspects of the conference. In this short article, I want to give you a flavor of the various topics of special interest to Galician research presented.

Presentations were offered in seven venues from 8:15 in the morning to 6:15 in the late afternoon. In addition, there was *Breakfast with the Experts*, beginning at 7:15 am and evening programs and films.

Presentations of special interest to Gesher Galicia included:

- *Jewish Surnames in Galicia*, by Dr. Alexander Beider.
- *Ukraine: Archive Holdings and Town Visits*, by Miriam Weiner
- *19<sup>th</sup> Century Jewish Life in Eastern Galicia*, by Joel Kurtz and Sara Kelman

The following presentations were scheduled, but cancelled. We hope to report on their contents in a future issue of *The Galitzianer*:

- *Sources for Jewish Genealogical Research in Western Galicia*, by Dr. Leszek Hondo
- *Jewish Cemeteries in Western Galicia*, by Dr. Leszek Hondo

In addition, I was particularly interested in several more general presentations of interest, including:

- *A Perspective on Polish Jewry: Changes and Assimilation*, by Dr. Julian Busgang
- *Jewish Records Indexing - Poland*, by Stanley Diamond
- *Genetic Genealogy: Another Tool in the Arsenal*, by Bennett Greenspan
- *Deadly Triangle: Ukrainians, Jews & Poles in the Summer of 1941*, by Marco Carynyk (see also his book review in this issue)
- Three presentations/discussions of unusual depth, totaling 5 1/4 hours, on the *Millenium of Polish Jewry*, with Dr. Piotr Wrobel, Dr. Antony Polonsky, Dr. Franklin Bialystok and Dr. Agata Tuszynska

We are looking forward to drawing on this extensive material for future issues of *The Galitzianer*.

## Together and Apart: Poles, Jews, and Ukrainians, 1919–1945

### A Review of Shimon Redlich's Recent Book Marco Carynnyk

Galicia, the land in the basin of the Dniester River between the foothills of the Carpathians and the great plateau of Podillia.

For Poles it was *Malopolska Wschodnia*, Eastern Little Poland, or the *kresy*, the borderlands. It had been part of the Polish realm since 1386. Polish poets wrote odes to the *kresy*. This land was not—never would be—anything other than Polish.

For Ukrainians it was *Halychyna*, but not *Ostgalizien*, Eastern Galicia, not a part of Poland. They had lived here for a thousand years; they had always constituted the majority of the population; their prince had founded the town of Halych for which the land was named. Its destiny was to be united with the “greater Ukraine” across the border.

Jews had lived in Galicia for half a millennium; they had a religion and a language—in fact, two languages—of their own, but their relation to the land was more ambiguous, the choices more difficult. Bundists argued that Jews should develop their community where they were. Assimilationists urged them to become Austrians or Poles. Zionists said that they were a nation, a people, and could fulfill their destiny only in Eretz Israel.

The Second World War swept away these conundrums of identity. The Jews of Galicia were annihilated. Galicia became what the Poles had feared—“Western Ukraine,” a part of Soviet Ukraine and thus of the indivisible Soviet Union. Population transfers—Poles to the west, Ukrainians to the east—established an almost total ethnic purity. The few Jews who survived the war followed the Poles to the new Poland and then went on to Israel and the Americas.

After the war, out of loyalty to its Soviet protector, the Polish regime forbade its citizens to express nostalgia for the *kresy*. Then Polish communism collapsed. Today every bookstore in Warsaw has shelves labeled “Kresy” and crammed with memoirs, guidebooks, and photo albums.

The nostalgia seeped across Poland's western border. Germans had been settling in Galicia since the fourteenth century. Then came a hundred fifty years of Habsburg rule. Every educated person spoke German. All Galicians were Germanophiles. Today parts of the city still look more German than Slavic. After the war the task for Germans was to deal with the perpetrators among them. By the late

1980s young German scholars concluded that they could turn their attention to the east. The studies of the Holocaust in Galicia that they wrote are more thorough than those in any other language.

The Ukrainians who fled to the West in 1944 never lost interest in their homeland. They published hundreds of memoirs and dozens of regional studies, one on almost every city and town in Galicia. None of these books found much room for the Jews and Poles who had also lived there.

For all their differences with the émigrés, Soviet Ukrainian historians colluded in the silence and busied themselves churning out treatises on the benefits that the “golden September” of 1939 had brought: the number of schools and hospitals that had been established, the tons of beets that collective farms were producing.

Then in 1991 Ukraine became independent. Historians started documenting the war that the NKVD had waged against civilians for ten years after victory over fascism was proclaimed. They even made timid efforts to study the Holocaust.

On this continent, Irving Howe's 1976 book *World of Our Fathers* made genealogy and the old country fashionable. Stories of how young American Jews set off to learn what had happened to their ancestors' *shtetl* became a staple of Sunday supplements, books, and television documentaries. Free-lance researchers let it be known that they would accept a few dollars for finding family records in the archives of Eastern Europe.

But nobody talked about how Ukrainians, Jews, and Poles once lived side by side in every city and town of Galicia. Nobody, that is, until an Israeli scholar wrote a book about the Polish-Jewish-Ukrainian town of his childhood.

Shimon Redlich was born in Berezhany, eighty kilometers southeast of Lviv, in 1935. His father and grandparents were killed there during the German occupation. Shimon and his mother survived because they were first assisted by a Pole and then hidden by a Ukrainian woman. They left for Poland in 1945 and five years later emigrated to Israel. Redlich did graduate work in the United States (his dissertation was on Jews under Soviet rule during the war) and now holds the Solly Yellin Chair in Lithuanian and East European Jewry at Ben-Gurion University. He has produced articles on Jewish-Ukrainian relations and books on the Jewish Anti-Fascist Committee in the USSR.

To write *Together and Apart in Brzezany* Redlich drew on his own memories, interviews that he conducted in Israel, Poland, the United States and

Ukraine, and an impressive list of testimonies and depositions, books, articles, archival documents, and records of postwar German trials. The story that he tells is fascinating, and the quotations from the testimonies and interviews that he weaves into it are vivid and revealing.

One Polish interviewee told Redlich that Jews welcomed the Soviets and helped the NKVD. He recalled his uncle being arrested by “two NKVD officers accompanied by three young Jews wearing red armbands.” A woman expressed the Polish prejudice against Ukrainians by insisting that only Ukrainians welcomed the Germans: “there was celebrating and shooting in the center of town for twenty-four hours straight... Windows in Polish and Jewish houses were shattered, and people feared for lives. Ukrainians celebrated and caroused the whole night, imagining that they would finally have their... independent Ukraine. From that moment on, they felt superior.”

The Jews Redlich talked to had their own biases. One woman advised him not to present Poles too favorably “for the sake of our martyrs.” A man who was six years old in 1941 demonized Ukrainians by relating what he must have heard from his elders: “The Ukrainian peasants were led into the town and opened up the prisons where Ukrainians had been incarcerated. They released those people from prison, and then they caught as many Jews as they could and massacred them. Then they caught other Jews and forced them to bury the dead, apparently with their bare hands. It was so typically Ukrainian. The Ukrainians don’t just kill, they want to have a good time.”

Redlich’s Ukrainian witnesses vented their own prejudices. A woman revealed her bad faith when she talked about the Jewish militia: “I was amazed how people could do it to their own... I never saw Ukrainian militiamen arresting Jews.” A man declared that Jews were outposts for Soviet intelligence and collaborated with the Soviets in 1939–1941.

Scholars will question some of the factual statements in *Together and Apart in Brzezany*. In the one paragraph that he devotes to the Soviet deportations Redlich repeats the old estimate that 1,500,000 people were deported. Newer evidence suggests a figure of 320,000. He states that the arrests and deportations “affected mainly Poles and Ukrainians.” In fact, 52 percent of the deportees were Poles, 30 percent Jews, and 18 percent Ukrainians and Belarusians.

Redlich’s writing is at times perfunctory. He strings together passive constructions and lards

them with sociological jargon. He calls integral nationalists “integrationist nationalists.” He throws in “utraquistic” without explaining that it refers to bilingual education.

The publisher and the copy editors must be held responsible for some of the failings. They do not handle Polish, Ukrainian, and Russian references well. They consistently capitalize “Gimnazjum,” which is like writing “the High School.” They omit most (but not all) Polish diacritics and misspell the occasional Polish word. They give many Ukrainian personal names in Russian forms. They cite Polish and Ukrainian titles in the original, but give Russian and Hebrew titles in English. And although Galicia has not been Polish for more than sixty years, the book uses, without explanation, the Polish forms of place names.

The essential conflict in interwar Galicia was between Ukrainians and Poles. Jews encountered anti-Semitism, of course, and their opportunities for education were restricted, but, as Redlich observes about Berezhany—and this can be applied to all of Galicia—“there was never a pogrom-like atmosphere.”

What changed during the war years? What brought about the enmity and slaughter? What shaped the charges that Jews, Poles, and Ukrainians have been exchanging ever since?

Redlich does not come to grips with these questions. He offers his testimonies and interviews for the most part without comment, and he seems not to realize that we construct our memories, that conscious and more often unconscious assumptions shape the simplest account.

Shimon Redlich has assembled evidence on an important issue: how Poles, Jews, and Ukrainians have perceived each other. Now we will be waiting for him to tell us what he makes of that evidence.

Shimon Redlich. *Together and Apart: Poles, Jews, and Ukrainians, 1919–1945*. Bloomington: Indiana University Press, 2002. xi, 191 pp.

Marco Carynnyk is a Toronto writer and editor of Ukrainian background. His most recent publication (with Karel C. Berkhoff) is “The Organization of Ukrainian Nationalists and Its Attitude toward Germans and Jews: Iaroslav Stetsko's 1941 Zhyttieypys.” With support from the Canada Council and the Memorial Foundation for Jewish Culture in New York he has been working on a book entitled *Furious Angels: Ukrainians, Jews, and Poles in the Summer of 1941*.

## The Center for Jewish History

Rachel Fisher

*Editor's Note: Rachel Fisher is Director of the Genealogy Institute of the Center for Jewish History, located in New York City. (See the end of the article for address and contact information.) In this article, she describes the resources of the Center, especially those relevant to Galician genealogy. Readers living near, or visiting, New York City may find a visit to the Center worthwhile.*

The Center for Jewish History opened officially in October of 2000. It embodies a partnership of five major institutions of Jewish scholarship, history and art: the American Jewish Historical Society, American Sephardi Federation, Leo Baeck Institute, Yeshiva University Museum, and YIVO Institute for Jewish Research. The Center serves the worldwide academic and general communities with combined holdings of approximately 100 million archival documents, a half million books, and thousands of photographs, artifacts, paintings and textiles—the largest repository documenting the Jewish experience outside of Israel.

The Center and its partners created a family history department, the Genealogy Institute, to assist family historians in identifying and accessing relevant materials in the libraries and archives; to educate the public about Jewish family history research; and to create programming on family history and its connections to the broader sweep of Jewish history.

The genealogical resources at the Center are too vast to list here in entirety. To learn what is available for genealogists, one can consult the collection of Genealogy Institute fact sheets, available on the Center's website at [www.cjh.org/family](http://www.cjh.org/family). Fact sheets list the major genealogical resources at the Center and provide answers to common questions about genealogical research, such as "How do I find my ancestral town?" On the website, you will also find a virtual exhibit of genealogical resources at the Center, a complete list of the Genealogy Institute reference collection and electronic resources, and answers to Frequently Asked Questions about genealogical research at the Center.

To learn what resources are available at the Center, a researcher can also consult the catalogs of the partner organizations, a combination of online and printed catalogs. Online catalogs and finding aids, including the full catalogs of the American Sephardi Federation and the Leo Baeck Institute, and a partial catalog of the YIVO Library, can be

found at [www.cjh.org](http://www.cjh.org) (click on "Academic Resources and Archives"). Offline catalogs, such as the Guide to the YIVO Archives and the American Jewish Historical Society card catalogs, can be consulted at the Center. If you are unable to travel to the Center, write to the Genealogy Institute at [gi@cjh.org](mailto:gi@cjh.org) and someone will check the printed catalogs for you.

The Center is home to some expected and some unexpected resources for those with ancestors from Galicia. Many researchers with roots in Galicia are no doubt familiar with the holdings of the YIVO Institute for Jewish Research, founded in Vilna in 1925. YIVO is devoted to the history, society, and culture of Ashkenazic Jewry, and the influence of that culture as it has developed in the Americas. In addition to its well-known landsmanshaftn collections, the YIVO Archives is home to record groups with information about Galician communities, such as:

- Record Group 13. Ostrowo Jewish Community Council, 1824-1919: Collection includes materials on communal leaders, marriage registers, and birth records.
- Record Group 14. Krotoszyn Jewish Community Council, 1824-1919: Partial community archives mainly concerning communal administration. Includes some marriage and death records.

Other archival collections at YIVO include materials from Galician towns, such as the Territorial Photographic Collection, with photos from over 65 countries, including Poland and Ukraine; the AJC Landsmanshaftn Department Collection, including correspondence with landsmanshaftn in the U.S. regarding aid to hometowns in Europe; the Gershom Bader Collection, including source materials for his Hebrew lexicon of Jewish writers in Galicia (the published work is mentioned below); and the Joseph Tenenbaum Collection, including notes for his memoir of Galicia (the published work is mentioned below).

Of course, many of these records are handwritten in Yiddish and other non-English languages, and some may be fragile and not suitable for photocopying. The records are now preserved in optimal conditions in the stack space at the Center for Jewish History.

The YIVO Library is justly famous for its collection of yizkor books. But the library collection reaches well beyond yizkor books. Of course, there are many scholarly works—even some in English—with contextual information that is relevant to genealogists. These can be identified with the

YIVO Library catalog on the Center's website. A few examples of other books with relevance to researchers with roots in Galicia:

- Bader, Gershom. *Medinah ve-Hakhameha*. Vienna: Appel and Co., 1934. An illustrated encyclopedia of noted Jewish personalities who contributed to Galicia's progress during its existence. In Hebrew.
- Hodl, Klaus. *Vom Shtetl and die Lower East Side: Galizische Juden in New York*. Wien: Bohrlau, 1991. A history of Galician Jewish immigrants on the Lower East Side of New York. In German.
- Sharvit, Uri. *Chassidic Tunes from Galicia*. Jerusalem: Renanot, Bar Ilan University, 1995. An overview and analysis of Hasidic music from Galicia.
- Wunder, Meir. *Meore Galitsyah: Entsiklopedyah le-Hokhame Galitsyah*. Yerushalayim: Makhon le-Hantsahat Yahadut Galitsyah, 1978. An encyclopedia of Galician rabbis and scholars, including genealogical tables. In Hebrew, with a table of contents in English.

Perhaps a less expected resource for those with roots in Galicia is the Leo Baeck Institute (LBI). LBI was founded in 1955 to document the history and culture of German-speaking Jewry, a remarkable legacy that the Nazis sought to destroy. Its archives and library offer the most comprehensive collection of documents, memoirs, photographs and books dealing with the life and history of Jews in German-speaking lands from earliest times until the present. The materials are mostly in German, with some in Hebrew, and many in English. In the LBI archives, one finds the Przemysl Jewish Community Collection, consisting of 13 photos of the synagogue. The LBI library is home to memoirs and other books written by immigrants from Galicia, such as:

Miller, Saul. *Dobromil: Life in a Galician Shtetl, 1890-1907*. A memoir in a series of letters written by Saul Miller to his youngest son.

Tenenbaum, Joseph. *Galitsiye, Meyn Alte Heym*. Buenos Aires: Union Central Israelita Polaca el al Argentina, 1952. A Yiddish memoir of life in Galicia by an immigrant to Argentina.

Many scholarly works in German on the Jews of Galicia can also be found in LBI, such as *Darstellung der Gesetzlichen Verfassung der Galizischen Judenschaft*, by Michael Stoeger (Lemberg: Kuhn und Millikowski, 1833).

Even the American Jewish Historical Society (AJHS), whose mission is to foster awareness and

appreciation of the American Jewish experience and serve as a national scholarly resource for research through the collection, preservation and dissemination of materials relating to American Jewish history, possesses the Bader and Tenenbaum books mentioned above. AJHS also has a copy of a 1916 report by the American Jewish Committee, entitled *The Jews in the Eastern War Zone*, which provides the context for what Galician ancestors may have experienced during WWI.

All are welcome to visit the Center for Jewish History to use its electronic resources, libraries, and archives, and to visit the exhibits of the partner organizations, including the Yeshiva University Museum. Those who cannot visit are invited to use the online resources, which can be found at [www.cjh.org](http://www.cjh.org). For genealogy, click on "family history." If you identify resources that may be relevant to your research, you must visit the Center to do the research. You can also contact the relevant partner organization to learn whether it is possible to obtain copies from afar. For assistance with researching the printed catalogs, please e-mail the Genealogy Institute with the pertinent information and they will be happy to consult the catalogs for you.

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## Genealogy for Moral Support

Edward Gelles

*Editor's Note: The following article has been adapted from the author's introduction to his collection of genealogical sketches. Some of those sketches have appeared in previous issues of The Galitzianer.*

A study of lineage has been of importance to the Jewish people since biblical days; at different times it appears to have assumed greater or lesser religious and mystical significance. The 18<sup>th</sup> century enlightenment and gradual emancipation led many in succeeding generations to look towards assimilation as a way of escaping from their historical sufferings. They continued to remember their past, but they did not see family lineage as the moral support it could become in evil times. The aftermath of the Chmielnicki massacres in the mid-17<sup>th</sup> century stimulated the need to study and cherish one's roots. So it is today after the catastrophes of the century which has just ended.

I grew up with only a dim awareness of my ancestry. It was perhaps inevitable that I should turn sooner or later to a serious study of my family origins. This study has convinced me that I have been shaped to a considerable degree by what my ancestors have passed down to me. It has also strengthened my belief that it is the duty of succeeding generations to cherish their inheritance and to seek inspiration from it for their own lives.

The rabbinical clans that emerged in the Middle Ages inter-married for centuries to produce an elite fitted for its tasks through breeding and education. There is no doubt that it was this caste that held the Jewish people together for so long. They provided spiritual guidance and leadership, and while there was a measure of communal self-government, they were the interpreters of Jewish law and the guardians of Jewish ethics.

My ancestors wandered in Europe from Portugal to France, Italy, Germany, Poland, and Austria-Hungary. Their migrations, following on persecution, economic pressures, and periodic expulsions, are themselves an integral part of European history.

From the days of the biblical scholar Rashi of Troyes, who flourished in the 11<sup>th</sup> century, the network of descent has been so close-knit that a connection to any rabbinical family possessing an established pedigree opens up the possibility of tracing one's ancestry back to the distant past.

I have a rabbinical family background, but more of my forebears were inevitably involved in a

variety of secular pursuits. My family history is in a way a microcosm of the Jewish contribution to the story of Europe. Some positive aspects of this contribution may not have been adequately recognized. We have all been shaped by more than a thousand years of a common European culture, and if a future is to be built on this foundation, it must be secured through a better understanding of our roots. My old family tree had innumerable worthies who were unremarkable rabbis in distant provincial towns, but every so often the tree bore remarkable fruit. From so many generations there remains much to cherish and much can still be learnt.

When I determined to find out more about my ancestry, I had just a couple of documents and a few fading childhood memories. I decided to record my progress in the form of a series of short articles. It was my intention to demonstrate how I went about finding my forebears. At first, I made many mistakes and traveled up more than one blind alley, an almost inevitable consequence of the dearth of primary source material.

I have been concerned not only with the discovery of ancestors and the methodology of genealogical research, but with understanding the connection between the fortunes of individuals and families and the great movements of European history, from the period the crusades, to the discovery of the new world and expulsions from the Iberian peninsula, religious wars, Renaissance and Reformation, the rise of modern states and money economies, the Thirty Years War, the rise of Russia, the decline of the Ottoman Empire, the consequences of the 18<sup>th</sup> century partitions of Poland between Prussia, Russia, and Austria, emancipation, assimilation, nationalism, modern anti-Semitism and Zionism, two world wars and the Holocaust, a world-wide dispersion of the survivors and the creation of the State of Israel.

Dynasties that produced rabbis for centuries exemplify the continuity of a great inheritance within a historically special environment. Equally remarkable is the extraordinary resilience and adaptability of many families through countless persecutions and reversals.

## Names from Meorei Galicia

*In the three pages following this introductory article (written by Chaim Freedman of Petah Tikvah, a noted Israeli genealogist and author), you will find the names contained in the index for Meorei Galicia, the five-volume encyclopedia of Galician rabbinic families.*

### What is Meorei Galicia?

The full name of the five-volume set is *Meorei Galicia - Encyclopedia Lekhakhmei Galicia* [*Encyclopedia of Galician Sages*]. It was authored by Rabbi Meir Wunder of Jerusalem between 1978 and 1997 and published by The Institute for Immortalization of Galician Jewry. Volumes may be purchased from the author (13 Panim Meiroth Street, Jerusalem 94423, Israel. Fax: 972-2-5372014).

The volumes contain detailed genealogies of Galician rabbinical families. They are arranged alphabetically by surname. Most family sections include a genealogical chart. For prominent rabbis of each family, biographical material is included, in particular rabbinical compositions, responsa correspondence, and photographs. There is updated information on generations contemporaneous to the writing of the book. Many sources are quoted for each family and there is an extensive bibliography. This scholarly work is the most extensive and reliable source of rabbinical genealogy written in the twentieth century.

### The Author

Rabbi Meir Wunder was born in Haifa to a family that originated in Jaroslaw, Galicia. He obtained rabbinic education at the Ponevezh Yeshiva in Bnei Brak. He also qualified as a rabbinical lawyer. The principal part of his career was spent as a senior librarian at the National Library at the Hebrew University. It was there that he had the essential access to the sources for his rabbinical genealogical research.

Since his recent retirement, Rabbi Meir Wunder continues to engage in his scholastic pursuits in Jerusalem, which include the compilation of many additions to the material presented in the five volumes of *Meorei Galicia*.

### The Work

*The following paragraphs are adapted from Rabbi Wunder's introduction to the first volume of the work.*

The inhabitants of the towns and Jewish villages of Galicia were loyal to the leadership of famous rabbis and Chassidic Rebbes, who perpetuated Jewish tradition from generation to generation. There was hardly a place that did not have a rabbi or scholar. In the cities, famous Gaonim officiated whose reputations were recognized throughout world Jewry. There was a relatively high proportion of rabbis amongst Galician Jewry compared to other Jewish centers.

The Chassidic movement took hold strongly in Galicia and hundreds of Chassidic Rebbes held their courts in the towns of Galicia, where they were supported by hundreds of thousands of loyal adherents. Even in the business and manufacturing world, many scholars found time from their daily occupations to study and to write compositions of Jewish learning. Many of the authors of the treasury of Jewish literature left little or no information about themselves, save their names as authors of the books.

The spiritual shepherds of Galicia were not systematically recorded in the annals of Jewish history. The scholars of other communities such as Germany and Hungary had biographies written about them. Therefore there arose the need to fill the void by creating a tool which would be a guide and point of reference for all those who enquire about Galician rabbis and their familial relationships.

Rabbi Wunder decided to include not only well-known rabbis who held important positions in the rabbinate or who authored famous books would be included, but every rabbi whose name was recorded somewhere among the sources, even if his name alone was all that was known of him. Therefore *Meorei Galicia* includes rabbis, *dayanim* (judges) teachers, *maggidim* (preachers), and heads of yeshivas who officiated in any town or village in Galicia (with the exception of Reform rabbis). So would *admorim* (Chassidic leaders) of well known dynasties or of self-merited leadership, scholars who authored any book of scholarship in one or other of the disciplines of Jewish learning, as well as publishers and editors of books. These were the categories defined for inclusion in the work; if someone were famous but did not fall within these categories, he was not included.

As well as those whose entire career was spent in Galicia, those who were born in Galicia and then functioned elsewhere or who were born elsewhere and functioned in Galicia were included. The geographic understanding of the term Galicia was

that territory which existed under the Austro-Hungarian Empire until the First World War.

The sources used by Rabbi Wunder were principally those books written by the subjects of the entries in *Meorei Galicia* themselves. These were considered to be the primary source of authentic information. A secondary source was considered to be those books or articles written *about* Galician scholars or references to them in the *Responsa* (correspondence between rabbis in the form of questions and answers to Halakhic matters), various tables, introductions to books, *Prenumeranten* lists, and books about the Jewish communities in Galicia. In addition, Rabbi Wunder conducted a wide survey of the Jewish press and journals in many languages, as well painstaking searches through archives and libraries, including unpublished manuscripts. Countless conversations and correspondence with people throughout the world were needed to realize the author's self-appointed mission over many years.

The current Hebrew spelling of names of people and places is used as the primary access to information. Alternative spelling in Yiddish or other languages is included secondarily. The entries are by surname, within which the order is that of personal names. Also included are those scholars who either lived prior to the adoption of surnames or whose surnames were not noted in the sources.

Of particular genealogical value are the details included with the earliest entry for each family, which often results in the inclusion of genealogical data going back hundreds of years. In many cases Rabbi Wunder strove to include genealogical charts to facilitate understanding of the relationships. Where they are known, details are given of dates and places of birth and death, positions held in the rabbinate of communities, movements from place to place, influence and allegiance to political or religious movements, published books and articles, unpublished manuscripts where they were preserved, biographical details of various stages and events in the life of the scholar, details of the familial connections of the wife of the scholar, a list of their children and subsequent generations, often down to the period contemporaneous with the writing of the *Meorei Galicia*. For many of the entries detailed lists of all the *responsa* in which the particular scholar appears, as well as his inclusion in *Prenumeranten* lists are included. Each entry is accompanied by a list of sources.

In addition to the individual entries, each volume includes various indices by surname, personal

name, place name and bibliography. Whilst the text is in Hebrew, an English list of surnames is included although its order is according to the Hebrew alphabet. A highlight of the book is the many photographs and facsimiles of documents and handwritten letters which are dispersed throughout the volumes.

#### A Sample Entry

The following example will give an idea of the kind of material provided in the five volumes. The example shows the information for the most eminent member of the family. Additional information, not shown here is provided for other known members of the family.

**Auerbach:** The glory of the family was the Gaon Rabbi Arye Leib Auerbach. Born about the year 5470 [1710], to his father Rabbi Mordekhai Mardush from Kremnitz, ABD Yazlowitz and Bamberg, son of Reb David ABD Rawa whose sister was the mother of Rabbi David Oppenheim, son of Reb Avigdor, husband of the sister of the *Ta"z*, daughter of Reb Shmuel of Ludmir, son-in-law of Reb Yitskhak son of Reb Betzalel ABD Ludmir. The wife of Reb A.L. was Leah Dreizel, daughter of Nekhameh-Neitshe who was the daughter of Rabbi Arye Leib from Amsterdam, son-in-law of the *Khakham Tsvi*, and wife of Reb Moshe of Zolkiew *Pu"m* Lwow, father of Reb Mordekhai Zev father of Rabbi Yaakov Ornstein. Sheintsi the sister of Reb A.L. was the mother of Rabbi Meir Margolis, who was a student of his uncle and afterwards also his son-in-law.

Close to the year 5500 [1740] he was accepted as rabbi of Buczacz, but he was aggravated by men of no values and did not remain there. Until the Holocaust in that city they used to point out the chain of disabilities which struck those families who conspired against him, until eventually no remnant of them survived. Ten years he presided as rabbi of Stanislaw, and was called by his name. Died 10<sup>th</sup> (and some say 6<sup>th</sup>) Kheshevan 5510 [1750]. Despite his young age he was considered as one of the Geonim of his generation, and the *Nodah Biyehudah* refused to release a deserted wife if he did not participate with him (141, *Even Haezer*, 29). The *Besht* used to always stay with him, and said that he had the soul of Abaye. He left a manuscript of a book *Beit Tzadikim* on the *Shas*. Some of his innovations were printed by his relatives in the book *Meir Netivim*, item 5, and in the book *Zikaron Yehudah* by his grandson Reb Yehudah Brod., His student the author of *Meshiv Kehalakhah* refers to him as: "my uncle and teacher" in item 5, 192, and the answer of Reb A.L. to him is there, item 6.

He had a son Rabbi David Tsvi and daughters: Reizel the wife of Rabbi Meshullam Zalmen Ashkenazy ABD Pomeran, and when he died at the age of 25 she married Rabbi Tsvi Hersh Margolis ABD Lublin (and some say Rabbi Betzalel Margolis ABD Ostroah, and there is a third opinion); the wife of Rabbi Naftali Herz Broda ABD Mikolinitz; the wife of Rabbi Khaim ABD

Slopkowitz son of Reb Uri of Zolkiew; and there are those who say also the wife of Rabbi Nakhman of Horodenska.

*Kitvei Hageonim* 53, 95; *Eshkol*, A, 849, 851; *Melitsei Esh*, B Kheshvan, page 122-123; *Sefer Buczacz*, 51; *Sefer Busk*, 83; *Sha"y Agnon*, *Ir Umelo'oh*, 304-309.

### Names from the Index of *Meorei Galicia*

Abend	Bienstok	Chodrow	Erenberg	Freiman	Goldstoff
Ackerman	Billig	Choiz/Choze	Ermer	Freindel	Goldtzweig
Adler	Bindiger	Cinnamon	Ernsberg	Freminger	Goldwasser
Adlersberg	Binnenfeld	Cohen/Kahan	Etkes	Frenkel	Gotima
Alster	Binnenstock	Cohen-Zedek	Etinger	Frenkel-Thumin	Gotlieb
Altberg	Birbrauer	Cytran	Even	Freulich	Gottesdiner
Altein	Birnbaum	Dachner	Faber	Freund	Gottesman
Alter	Bisliches	Dam	Falk	Fried	Gottfried
Altfest	Blandwein	Damesek	Falkenfeld	Friedberg	Green
Altkern	Blank	Danzig	Fallik	Friedfeld	Greenbaum
Altman	Blaugrund	Darlich	Farb	Friedlender	Greenberg
Altstadt	Blaustein	Darshevitz	Farber	Friedman	Greenfeld
Amarant	Blech	David	Farbiaz	Friedrich	Greenstein
Amkraut	Bleich	Dembitzer	Fass	Frish	Greher
Antman	Bleicher	Deutsch	Faust	Frisherman	Greisman
Apfelbaum	Bloch	Deutscher	Favel	Frishwasser	Greiver
Apteiker	Bloom	Diamond	Faver/Paver	Fromer	Griss
Apter	Blumenfeld	Dichtwald	Fecher	Frowirth	Grobin
Aptowitz	Blumenkranz	Dickman	Feder	Fruchthandler	Gronick
Arak	Bochner/Buchner	Dienstag	Federbush	Fuchs	Grosfeld
Asatanowicz	Bodek	Diller	Feier/Feuer	Fusman	Gross
Ashkenazy	Bogen	Dim	Feigenbaum	Fuss	Grossman
Auerbach	Bombach	Dinner	Feingold	Futernik	Grosswax
Auerbuch	Bornstein	Dixler	Feirstein	Galanti	Grumer
Aug	Brachfeld	Domb	Feit	Galler	Gutstein
Avigdor	Braf	Dominitz	Felder	Ganz	Gutwein
Babad	Brand	Dreifuss	Feldman	Gartenhaus	Gutwillig
Backal	Brander	Drilich	Feldstein	Gasenbauer	Gutwirth
Bader	Brandes	Drimmer	Feller	Gebert	Haas/Hass
Baer	Brandis	Drucker	Felner	Gebli	Haber
Bak/Beck	Brandwein	Duhl	Felsen	Gefen	Haberman
Balchover	Braude	Eberstark	Felsker	Geizler	Hafter/Hefter
Balmet	Brauer	Ebner	Fenster	Gelbard	Hager
Balsam	Braunfeld	Eckhaus	Ferkouf	Gelbwax	Halberstam
Banner	Braunstein	Eckner	Fern	Geldwort	Halbertal
Bannis	Brawer	Eckstein	Fihrrer/Fuhrer	Geldzeller	Halbreich
Barabash	Brecher	Edel	Filler	Gelerenter	Halperin/Halpern/H
Barb	Breish	Edelstein	Filsh	Gellis	eilpern/Heilperin
Barg	Breit	Ehrlich	Filwahr	Gemeiner	Hamburger
Baron	Breitman	Eibeshitz	Fink/Funk	Gerstel	Hammer
Basseches	Brenner	Eichenstein	Finkel	Gertler	Hartman
Baumgarten	Bretshneider	Eichhorn	Finkler	Gertner	Hasenlauf
Bauminger	Brettszneider-	Eiger	Finsterbush	Gewirtz	Hasten
Baumol	Kassirer	Einhorn	Fish	Gewirtzman	Hauberger
Baumwal	Brezitzer	Einlegir	Fishbein	Gintzig	Hauptman/Haufma
Baurer	Brill	Eisen	Fishels	Gintzler	n
Becker	Brinner	Eisenbach	Fisher	Ginzburg	Hauser
Beer	Brodman	Eisenberg	Fishler	Glantz	Hausman/Houseman
Begon	Bruckstein	Eisenstadt	Fishman	Glantzberg	Hebenstreit
Berger	Brumer	Eisland	Flachs	Glantzter	Hecht
Berglass	Burstein	Eisner	Flam	Glass	Heilfur
Bergman	Burstein	Elberg	Flanzgraben	Glatt	Heilig
Beri	Buxbaum	Elfenbein	Fleisher	Glazer	Heiman/Hyman
Bernfeld	Cenzer	Ellenberg	Flug	Glick	Heiselberg
Bernkopf	Cenzor	Ellenbogen	Fogel	Gold	Heitner
Bernstein	Chachkes	Elovitz	Fogelman	Goldbaum	Heizler
Bernzon	Chajes/Chayes	Engel	Forchtgot	Goldberg	Held
Berstein	Chalfan/Halfan	Engel-Horowitz	Fortgang	Goldes	Helfenbein
Bertram	Chameides	Engelmeir	Frاند	Goldfeld	Heller
Bibelman	Charak/Charag	Engelstein	Frank	Goldfisher	Hellman
Bick	Charap	Englard	Frankfurter	Goldman	Hemerling
Biderman	Charif	Englender	Franzos	Goldreich	Hendler
Biegeleisen	Cheshinower	Episdorf	Freiberg	Goldsnieder	Hene/Hana
Bieler	Chiel/Chill	Epstein	Freier	Goldstern	Herbst

Herbstman	Kahn	Klein	Kworgil	Lichstein	Meridik
Herman	Kaiser	Kleinberg	Labin	Licht	Merker
Hermele	Kalanda	Kleiner	Ladier	Lichtenstein	Merzel
Hermelin/Harmelin	Kalib	Kleinhandler	Lahr	Lichtig	Messer
Hershtal/Hershtal	Kalcheim	Kleinikeit	Lakman	Lichtman	Mesuse
Hershfeld	Kalech	Kleinkaufman	Lamdan	Liebes	Meth
Hershkowitz	Kalir	Kleinkop	Lamm	Likover	Mihlstock
Hertz/Hartz/Herz	Kalitzer	Kleinkremer	Lampin	Lilinfeld	Milch
Hertzberg	Kalk	Kleinman	Landau	Lindenbaum	Miller
Herzog/Herzig	Kalmankes	Kleinzaler	Lander	Lindner	Milzagi
Heschel	Kalter	Klig	Landman	Linker	Mindlish
Hibner	Kamelhar	Kliger	Landrer	Lipiner	Mintz
Hiller	Kamenetzky	Klingberg	Landsberg	Lipowitzky	Mintzberg
Hirsch/Hirsh/Hersh	Kaminker	Kluger	Langenauer	Lippa	Mischel
Hirschfeld/	Kampf	Klugman	Langer	Lipschitz	Modlinger
Hershfeld	Kanarick	Klyghaupt	Langerman	Litman	Montner
Hirschman	Kanarvogel	Knebel	Langner	Litvin	Morgenstern
Hirshhorn/	Kandel	Kneller	Langrock	Londner	Moser
Hershhorn	Kanengisser	Knipel	Langsam	London	Moses
Hirshman/Hershman	Kanner	Knobler	Langenberg	Lorberbaum	Moshtzisker
Hirshprung	Karger	Knobloch	Lanzman	Lowe	Moskowitz
Hirshthal/Hershtal	Karmel	Knoll	Lasser	Lubasz	Moss
Hister	Karniol	Knoller	Last	Lubiner	Motzner
Hitter	Karo	Koler	Laschowder	Ludmer	Mund
Hochbaum	Karp	Kopel	Lauber	Luft	Muschell
Hochberg	Karpin	Kopilates	Laufbahn	Lusthaus	Nacht
Hochgelernter	Karwan	Kopler	Laufer	Lustig	Nadel
Hochner	Kashe	Korb	Lauterbach	Lustman	Nartzizenfeld
Hochstein	Kasherwey	Korn	Lautman	Lutvak	Natal
Hochwald	Kastelman	Kornbaum	Lax	Luvianiker	Nathanzohn
Hoffen	Kastenber	Kornblit	Laxner	Lvuv	Natowitz
Hofner	Kastenbrun	Kornela	Lebwohl	Mach	Nebenzahl
Holeschitzer	Katz	Korngold	Lechowitz	Machler	Neiger
Hollech	Katzbach	Korngut	Lederberger	Madfes	Neigershel
Hollender	Katzenelenbogen	Kornitzer	Lefcowitz	Madn	Neighbohr
Holler	Katzenelson	Kornmehl	Lehman	Mahler	Neihof
Holles	Katzian	Kornreich	Lehrer	Maimon	Neiman
Holtzer/Holzer	Kauf	Kovler	Leiband	Malter	Neimintz
Horn	Kaufman	Kramer	Leiberman	Maltz	Nemirover
Hornberg	Kaufteil	Kramper	Leiberwort	Mandel	Nemlich
Hornik/Harnik	Kaveh	Krantz	Leiberzon	Manes	Netzach
Horodner/Oreuder	Kegil	Kraut	Leiblein	Mansfeld	Neuberger
Horowitz/Hurvitz	Keller/Kaller	Krauthammer	Leibler	Manson/Monzon	Neuhaus
Horshowsky	Kellerman/	Kred	Leiblich	Mantel	Neustat
Hushpal	Klahrman	Kreimer	Leibowitz	Manuel	Neuwirt
Hutterer	Kelman	Kreisel	Leichtag	Marder	Niestempower
Huziger	Kempler	Kreiswirth	Leichter	Marfeld	Nirnstein
Igra	Kenig	Kreitner	Leifer	Margel	Nottman
Irom	Kenigsberg	Kreitstein	Leiner	Margolies	Nusbrauch
Isserles	Kerner	Kreizimla	Leinvad	Margoshes	Nussbaum
Ittinga	Kernkraut	Kremenitzer	Leiser	Marilles	Nussenbaum
Itzinger	Kerstick	Kremner	Leisner	Mark	Nusskern
Jaffe	Kess	Krengel	Leistner	Markshnit	Orenstein
Jakelesh	Kessler	Krieger	Leiter	Markus	Orshitzer
Jakubovitz	Kezis	Krill	Lemberski	Matish	Oster
Javetz	Kiel	Krim	Lentz	Matkiver	Osterer
Jeret	Kimmel	Kris	Lerner	Mazal	Pack
Jeruchem	Kinderman	Krischer	Letner	Mazor	Packhouse
Jetches	Kinstlinger	Kristianpoler	Lev	Mehr	Padenhecht
Johanes	Kirschbaum	Krochmal	Levcovitz	Mehudar	Padwa
Jolles	Kirschberg	Krohn	Levertov	Meier/Mayer	Palibaum
Josephsberg	Kirschner	Kronznick	Levi/Lewi	Meir	Panet
Juker	Kirsh	Kroushar	Levinstein	Meirson	Panzer
Jung	Kirshenbaum	Kuperberg	Levinthal	Meisel	Paper
Jungwirt	Kislowitz	Kuperman	Levlowitz	Meisels	Papigaya
Jupiter	Kister	Kupersmidt	Lewin	Meises	Pardes
Just	Kitigorodesky	Kuperstein	Lezegeld	Meitzel	Parizer
Juttes	Kitzes	Kurtz/Koretz	Liber	Melamed	Parnes
Kadish	Klagsbrun	Kurtzman	Liberman	Meller/Maler	Pasberg
Kahana	Klahrfeld	Kurzer	Liberwort	Meltzer	Pasner
Kahl	Klang	Kutten	Liberzon	Menkes	Pasos
Kahlenberg	Klapholtz	Kuzernick	Liblich	Mentchel	Pasternak

Pasweg	Reich	Sandler	Schneibalg	Spandorf	Teich
Patishmacher	Reichenberg	Santer	Schneider	Sperber	Teichberg
Pechter	Reichman	Sapir	Schneier	Sperling	Teicher
Peltz	Reif	Sasover	Schneiersohn	Spiegel	Teichner
Pener	Rein	Schachner	Schneiweis	Spiegler	Teichtahl
Perl	Reiner	Schafornick	Schnepf	Spielman	Teitelbaum
Perlberger	Reinhold	Schafran	Schnid	Sprinner	Teller/Tahler
Perlman	Reinman	Schalit	Schnirrer	Spritzer	Templer
Perlmutter	Reis	Schalita	Schnitz	Sprung	Tene
Perlow	Reiser	Schamir	Schnitzer	Stampel	Tenenbaum
Perlstein	Reisman	Schamrat	Schnur	Stand	Tenenhaus
Pesler	Reisner	Schantzer	Schock	Starck	Tenenzaft
Pessel	Reiter	Schapira/Spiro	Scholl	Starckchahl	Tenenzap
Peterfreund	Reitler	Scharf	Schorstein	Starzgovski	Tenzer
Pfefer	Reitzes	Scharfberg	Schos	Steg	Tepich
Pferna	Rezler	Schatz	Schostek	Steger	Terner
Philiv	Richter	Schatzberg	Schotland	Steichel	Tevuot-Shor
Phillipp	Ridling	Schatzkes	Schotz	Stein	Tifenbrun
Piasker	Rimalt	Schauman	Schotzwan	Steinberg	Tirer
Pickholz	Rinder	Schechter	Schraut	Steiner	Tirhaus
Piltz	Rineck	Scheibel	Schreiber	Steinfeld	Tirkel
Piltzer	Ringel	Schein	Schreier	Steinger	Tish
Pinelles	Rinstein	Scheinbaum/ Scheinblum	Schrenzel	Steinhart	Tisser
Pinsker	Rishel	Scheindlinger	Schulzinger	Steinkahl	Titch
Pinter	Ritiner	Scheiner	Schusheim	Steinmetz	Tobias
Plaster	Ritterman	Scheinert	Schwadron	Steinwurtzel	Trau
Podhortzer	Robinson	Scheinorn	Schwager	Stempler	Traub
Pohrille/Pohorilles	Rockach	Scheinman	Schwalb	Stern	Traugot
Pollak	Rocker	Scheir	Schwarz	Sternbach	Treister
Pomerantz	Rogenfish	Schenberg	Schwarzbach	Sternberg	Treiver
Poppers	Rohatyn	Schenkel	Schwarzbord	Sternfeld	Treller
Posner	Rok	Schencker	Schwarzer	Sternhel	Treshnover
Postol	Roll	Schendorf	Schwarzman	Sternklehr	Tropper
Potasher	Roller	Schenfeld	Schwebel	Sternzehr	Tuchman
Preger	Rosanes	Schengut	Schweber	Stetiner	Tuchner
Preis	Rosemund	Schenhut	Schweitzer	Stieglitz	Tumim
Preszel	Rosen	Scherlif	Schwerd	Stier	Turm
Printz	Rosenbach	Scherman	Schwerdschaf	Stikler	Turman
Prochnick	Rosenbaum	Schibber	Swab	Stiler	Turner
Prost	Rosenberg	Schickler	Segal	Stimpler	Twerksi
Pshemish	Rosenblatt	Schif	Segel/Zegel	Stippel	Uhri
Puderbittel	Rosenblum	Schiffer	Seginer	Stocker	Ulman
Pultrak	Rosenfeld	Schifman	Segner/Zegner	Stockhammer	Umanski
Pundak	Rosenheck	Schilia	Sehman/ See- man/Zehman	Stockman	Unger
Punkas	Rosenheim	Schilling	Seidman/Zeidman	Stolper	Wachs/Wax
Pura	Rosenkrantz	Schimmel	Setzinbaum	Stoltzer	Wachsberg
Pustman	Rosenreich	Schimonowitz	Sheffer	Storch	Wachskertz
Raab	Rosenstadt	Schindler	Shoham	Stotzer	Wachskerz
Rabi	Rosental	Schissel	Shor	Strasberg	Wachsman
Rabinowitz	Rosenzweig	Schitler	Siegel	Strasfeld	Wagner
Rakower	Rosner	Schitz	Silberg/ Silverberg	Straus	Wagshal
Ralles	Rosset	Schizzel	Silberfarb/Silverfarb	Streisand	Wahl
Ramraz	Rothfeld	Schlaf	Silber- man/Silverman	Strelisker	Wahrhaftig
Rand	Rotner	Schlager	Silberschuetz	Strom	Wahrman
Rap	Rotstein	Schleicher	Silberstein/ Silverstein	Strosnitz	Wald
Rappaport	Rottenberg	Schleifer	Silver/ Zilber	Stub	Waldberg
Rath/Roth	Rottenstreich	Schlein	Sim	Stubenhauz	Walder
Rathause	Rottman	Schlesinger	Singer	Sturm	Waldman
Rathaus	Roze	Schlichter	Sippel	Sturmlauer	Walkenfeld/ Wolkenfeld/Wulkan
Ratz	Rozes	Schlissel	Sitsamer	Suchman	Wallach
Ratzer	Rubin	Schlomer	Slutzker	Suchostov	Wallerstein
Rauch	Rubinfeld	Schloser	Sobel	Suess/Ziss	Waltuch
Ravner	Rubinstein	Schlosman	Sofer	Sussman	Warschauer/ Warschower
Rawer	Rupin	Schmelkes	Sokol	Tabber	Wasserman
Rawicki	Safran	Schmelner	Somerstein	Tanis	Weber
Rawitz	Safrin	Schmeltzer	Sonnenschein	Tappel	Wechsler/Wexler
Rebhun	Salat	Schmerler	Sosesh	Tartint	Weg
Rechels	Salomon	Schmerlinger	Spalter	Taub	Weg
Reches	Salomon	Schmidt		Taubenfeld	Weidberg
Recht	Samborer	Schmirrer		Taubes	Weiden
Rechtshafen	Sandhaus	Schne		Tauster	Weidenfeld
Redlich	Sandhedrai				

Weiger/Weger	Weissbach	Widawsky	Wolowitz	Zeliger/Seliger	Zizner
Weikslbaum/Wechselbaum	Weissbart/Weissbrot	Wiederker	Wolteich	Zellenfreund/Sellenfreund	Zlates
Wein	Weissberg	Wiederman	Wolusky/Woloski	Zeller/Zahler	Zlatkes
Weinberg	Weissberger	Wigler/Wegler	Wrubel	Zeltenreich	Zoberman
Weinberger	Weissblum	Wilk	Wunder/Wander	Zeltzer/Seltzer	Zomerstein/Sohmerstein
Weindling	Weissburg	Wilk	Wurmbrand	Zemel/Semel	Zuchman
Weiner	Weisser	Willer/Weiller	Wurtzel	Zetler	Zucker
Weinfeld	Weisshaus	Willig	Yagid	Zicherman	Zuckerberg
Weingarten	Weissman	Wilner	Yampel	Zieder	Zuckerbrod
Weinig	Weisstein	Wind	Yener	Zieger	Zuckerman
Weinles/Weinlez	Weiteles/Vitales	Winkler	Yugend	Ziegler/Siegler	Zunz/Zins/Cinc
Weinman	Weitz	Winter	Zafrin/Safrin	Zif	Zuslack
Weinreb/Weinryb	Weitzen	Wirt	Zalet/Dzalet	Zigler	Zusman
Weinreich Weinselbaum/Winzelbaum	Weitzenblum	Witkover/Witkawer	Zaller	Zimmer	Zweig
	Weitzenfeld	Wittmeyer	Zaltz/Saltz	Zimmerman	Zwibel
	Weitzman	Woidnik	Zanger	Zimmet	Zwikel
	Weitzner	Wolf	Zauchyk/Zeichick/Saichek	Zimmetbaum	
Weinstein	Wenkert	Wolfgang	Zeckler/Seckler	Zindler	
Weinstock	Werfel	Wolfish/Wallfish	Zeif	Zinger	
Weintraub	Wertheimer	Wolfsberg	Zeiger	Zisskind	
Weiselberg	Westreich	Wolgelernter	Zeinwirth	Zitronenbaum	
Weiser	Wettstein	Woller/Waller	Zeldowitz	Zizler	
Weiss	Wexler	Wolmuth			

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