

The Galitzianer

A Publication of Gesher Galicia

Volume 10, Number 2

February 2003

GG Matters	
2	Coordinator's Column Shelley Kellerman Pollero
2	From the Editors' Desks Edward Goldstein & Eva Rosenn
3	New Research Projects Joyce Field
7	In Memoriam: Josef Feuer Mike Kalt
Towns	
3	Kolbuszowa Susana Leistner Bloch
3	Kolomyya Alan Weiser
3	Sedziszow Malopolski Susana Leistner Bloch
4	Kolbuszowa Region Research Group Susana Leistner Bloch
5	Przemysl Yizkor Book Joyce Field
JRI-Poland	
8	AGAD Update Mark Halpern

Feature Articles	
5	Gold Chains Edward Goldstein
9	Yom Kippur of the Villagers Chaim Dov Armon Kestenbaum
11	The Wohls of Krakow Edward Gelles
13	Jewish War Cemeteries in Western Galicia Adam Bartosz
Family Album	
8	Hollander Cousins from Gorlice Chana Saadia
12	My Family in Bobrka Penny Herbst Newman
15	Indianer Family from Chodorow Marcia Indianer Meyers
Names	
16	Names from Lancut Yizkor Book Peter Jassem

23rd IAJGS International Conference on Jewish Genealogy

20-25 July 2003 at the J.W. Marriott Hotel in Washington, DC

Don't Miss Reduced-Price Early Bird Registration (through May 15 only)

Visit the Official Web Site at www.jewishgen.org/dc2003/index.html

Online Registration at <https://www.yesevents.com/jgs/jgs.register.asp>

Downloadable Registration Form Will be Available Soon at the Web Site

Many Events of Interest to Galician Researchers!

Coordinator's Column

Shelley Kellerman Pollero

GG Web Site Has New Look

Check out the new look of the GG web site at www.jewishgen.org/galicia! Thanks to GG Webmaster Mark Heckman, we now have a more inviting, updated, easier to read and navigate format. A new Research section includes Databases, Towns (Research Groups and Web Sites), Political and Town Maps and Other Links (GG Member Web Sites, Books, Other Galicia Research Organizations, Vendors). We are in the process of updating the content and welcome new additions. Contact Shelley Pollero.

23rd IAJGS Conference July 20-25, 2003

Save the dates and plan to attend the Conference at the J.W. Marriott Hotel in Washington, DC. Join us at our annual GG meeting, at the All-Galicia Birds-of-a-Feather session, and this year, to celebrate our 10th Anniversary, at the Galicia Gala Luncheon on Tuesday, July 22. We plan other activities, including a GG table for displays, fact sheets, face-to-face GG/Galicia research Q & A, and networking. Send photos, videoclips and music to Sam Eneman (seneman@mindspring.com) for the Galicia video!

The Conference web site is now on-line at www.jewishgen.org/dc2003, where you can register for the conference (and the luncheon), make hotel and travel arrangements, register for special D.C. area excursions, tours, events, and activities.

A preliminary list of Speakers & Topics related to Galicia research includes (*indicates GG members): Asher Bar-Zev*, *The Wandering Jew: A One-Thousand Year Journey from France & Italy to Galicia to North America & Israel*; Alexander Beider, *Jewish Surnames in Russia, Poland and Galicia: Common Features and Differences*; Fay Bussgang*, *Polish Pronunciation and Basic Grammar*; Stanley Diamond, *Jewish Records Indexing-Poland*; Mark Halpern*, *Understanding Your Galician Vital Records*; Peter Jassem*, *Discovering Jewish Roots in Poland*; Shimon Redlich, *Together and Apart in Brzezany: Poles, Jews, and Ukrainians 1919-1945*; Yale J. Reisner*, *Jest-esmy/Mir zaynen do - Registration of Holocaust Survivors in Poland 1944-2003* (with Anna Przybyszewska-Drozd); Gayle Schlissel Riley*, *Magnate Landowner Records of Eastern Europe*; Marsha L. Rozenblit, *Dilemmas of Jewish Identity: The Jews of Austria-Hungary, 1867-1918*; Henry Wellich*, *The Austro-Hungarian Empire: Conventional and Unconventional Sources*.

From the Editors' Desks

Edward Goldstein & Eva Rosenn

Putting out a new 24- or 28-page issue of *The Galitzianer* four times a year takes teamwork. Currently, our team consists of three people:

- Ed Goldstein, the editor, who is responsible for the contents of each issue, selects and solicits material to be published, edits each piece for length and contents, lays out each issue using Microsoft Word, transmit the electronic file for the issue to the printer, prepares a PDF file for electronic distribution, and takes care of mailing the paper copies to our non-US members (mailing to US members is done by the printer).
- Eva Rosenn, the associate editor, who goes over each article with a remarkably keen eye and makes sure that every issue is as free from errors as possible.
- Ed Rosenbaum, the electronic distribution manager, who makes sure that the PDF file for each issue is delivered by email to those members who have chosen the electronic distribution option.

More people than I can mention here also help. Peter Zavon, for example, carefully prepares, each quarter, an up-to-date list of members with their email addresses and other relevant information, and prints out mailing labels for the distribution of paper copies. Others provide articles and ideas for them.

We are now considering adding another associate editor to the team. That individual would share all the activities of the current editor, essentially "backstopping" him.

It's not that the work is particularly onerous, but we know that *The Galitzianer* is an important part of what *Gesher Galicia* does and want to make sure that more than a single individual is capable of filling in as necessary.

So, if you are a member of *Gesher Galicia*, can volunteer a few hours every three months, are reasonably skilled in using MSWord and would like to help, please let us know at Edward.TheG@Verizon.net.

Kolbuszowa

Susana Leistner Bloch

In collaboration with JewishGen Online Worldwide Burial Registry (JOWBR) our membership helped fund the Kolbuszowa Cemetery Project. Jacek Proszyk, a brilliant Jewish Polish historian, was hired to take digital photographs of all the *matzevot* (about 300), translate the inscriptions, and create a spreadsheet for JOWBR. The spreadsheet with the translations can be viewed on the Kolbuszowa webpage:

www.shtetlinks.jewishgen.org/Kolbuszowa/kolbuszowa2/kolbuszowa2.html

The data records and the photographs of the *matzevot* are being incorporated into the online searchable JOWBR database, which is not yet live.

Kolomyya

Alan Weiser (alanboy@erols.com)

Our Kolomea Research group (KRG) continues to grow in numbers, if not in participants. The KRG now has 77 members scattered around the world. We need active members. My aim has always been that the Group shall be greater than the sum of its numbers. Simply put, if we all pitch in on joint research projects and come to the assistance of Group members needing help, we'll be much more successful in genealogy research.

I wish to award the Legion of KRG Merit to three members who have contributed on a continuing basis through the past year.

- To Saul Zeichner for his research of surname meaning and origin that we post on our web site (www.shtetlinks.jewishgen.org/Kolomea/kolomad.htm).
- To Paul Auster for his assistance to KRG members and nonmembers by translating documents in German to English.
- To Ron Lahav who provides unlimited humor and insight into historic and genealogical events. New members are always welcome and can join by completing the Member Data Form on our web site.

Contributions to JRI-PL AGAD Project/Kolomyya have risen to US\$7,753. We have \$1,695 towards the \$3,000 needed to get the 1900-1901 vital records indexed. The need for contributions is an ongoing requirement. As vital records reach 100 years old, they become eligible for indexing and eventual posting on the JRI-PL web site hosted by Jewish-

Gen. They will only be indexed if we have reached the required levels of funding.

At the suggestion of *The Galitzianer's* Editor, I have undertaken the conduct of research on the Polish *arenda* system. The *arenda* system was a form of land and rights leasing by Polish nobles to *arendars*, who were most often Jews. The *arendar* paid a fee for the lease, and then went about producing income from the lease to make a profit. Many of the leases covered land that was once in Galicia. Many pertinent web sites and archive documents are in Polish. I need assistance by anyone with Polish/English language skills in order to obtain information from these sources. If you can help, please contact me at the above email address.

Sedziszow Malopolski

Susana Leistner Bloch

Judith Kalter Ritter has kindly sent a copy of a video made from a film taken in 1935. It is a short video but it captures the faces and images of the shtetl before the Holocaust.

We are hoping that some of the faces will be recognized by descendants of Sedziszow families. If anyone is interested in receiving a copy of this video, please contact me at: 817 Montrose Street, Winnipeg, Manitoba, Canada R3M 3M5, FAX: 204-488-9006, email: bloch@escape.net

New Research Projects

Joyce Field

Two interesting JewishGen Research Division data-entry projects will shortly appear in the Holocaust Database—Galician forced laborers (about 1100 records) and a list of Kolomyya residents who paid dues (1938) to the *kehilla* (about 1300 records). These data files will be added to the Holocaust Database at www.jewishgen.org/databases/Holocaust/. The 1933 list of dues payers may be done soon. Records are available for other years; however, the microfilms are not sufficiently legible to permit volunteers to work from copies.

Another project may be undertaken by the Research Division—1939 census of Stanislawow from records at USHMM, United States Holocaust Memorial Museum. A lot of preliminary work needs to be done before this can become an official project. An announcement will be made in the Geshet Galicia Digest when the project plans are final and a request for volunteers will be made at that time. The project will be coordinated by John Hoenig.

Kolbuszowa Region Research Group (KRRG)

Susana Leistner Bloch (bloch@mts.net)

The Kolbuszowa Region Research Group collects and shares information about the Jewish people and their way of life in towns and *shtetlach* within a radius of about 30 miles from Kolbuszowa. Kolbuszowa is in Rzeszow Province and was part of Galicia before WWI. It became part of Poland after World War I, and remained in Poland after World War II.

The Holocaust cut short the lives of thousands of men, women and children who called this small section of Western Galicia home. The public records attesting to their and their ancestors' lives, have been all but destroyed. Compiling what does remain—aged memories, old photographs, stories, and documents and finding family links—is the purpose of our group.

Why research many *shtetlach*?

Shtetlach were woven together like a tapestry; the Jewish people of neighboring *shtetlach* were linked by marriage and commerce. They shared schools, cemeteries, kosher butchers, bakers and more. Smaller *shtetlach* registered their births, marriages and deaths in a nearby larger *shtetl* or town. To understand the way people lived and interacted and to find family links one must research the neighboring area as well as an individual *shtetl*.

Why a 30-mile radius?

Since in the 18th and early 19th century people traveled by horse and cart, a 30-mile radius seems a reasonable distance to work with. We had initially considered a 25-mile radius, but this cut off parts of Administrative Districts (ADs). To comply with *Gesher Galicia* guidelines that a group should include a whole AD, we extended our “borders” to include the following ADs:

- Kolbuszowa
- Lancut
- Mielec
- Nisko (*The town of Ulanow and all research related to it is coordinated by Melody Katz at Melodykatz@aol.com.*)
- Pilzno
- Ropczyce
- Rzeszow (*The town of Rzeszow itself and all research related to it is coordinated by Marian Rubin at merubin@aol.com.*)
- Strzyzow

- Tarnobrzeg (*The town of Tarnobrzeg itself and all research related to it is coordinated by Gayle Riley at key2pst@pacbell.net*)

KRRG and the above town groups collaborate with each other and share all relevant information; people researching these *shtetlach* also join KRRG to research the area around their *shtetlach*.

Our website is up as a work in progress. We gathered a tremendous amount of information—books (including *Yizkor* books), articles, photos, archival documents, etc.—from all our members. We are always adding new material, so be sure to visit it often:

www.shtetlinks.jewishgen.org/Kolbuszowa/.

We have cross-indexed all our information in lists by: membership, surname being researched, *shtetl* being researched and resources available. We are currently “matchmaking” members who are researching the same surname with very good results; several of our members have found new family links.

Following is a list of *shtetlach* KRRG members are researching. New *shtetlach* are added as members expand their research. We hope to create web pages dedicated to every *shtetl* in our group, if and when material is donated for a particular *shtetl*. The *shtetlach* in italics already have web pages.

*Albigowa, Alfredowka, Baranow Sandomierski, Biala (Tyczyn), Bialoboki, Blazowa, Biesiadka, Blizna, Boguchwala, Bojanow, Borowa, Brandwica, Brzezowka, Brzostek, Brzozowa, Charzewice, Chmielow, Chmielnik, Chodaczow, Cholewiana Gora, Chorzelow, Chwalowice, Cierpisz, Cmolas, Czajkowa, Dabrowa, Dabrowica, Domaradz, Drabinianka, Debica, Debno, Gac, Gawluszowice, Giedlarowa, Glogow Malopolski, Gora Ropczycka, Gorki, Gorno, Grebow, Groble, Grodzisko, Gumniska, Gwozdziec, Husow, Jagiela, Jaslany, Jata, Jawornik Polski, Jelna, Jezowe, Jodlowa, Judaszowka, Kakolowka, Kamien, Kamyszyn, Kanczuga, Klapowka, Kliszow, Kolbuszowa, Kolb. Gorna, Kolb. Dolna, Kopcie, Krasne, Krzemienica, Krzeszow, Kurylowka, Lancut, Lezajsk, Lukawiec, Majdan Krolewski, Manasterz, Markowa, Matysowka, Medynia, Mielec, Mrowla, Niebylec, Nienadowka, Nisko, Niwiska, Nowa Wien, Nowosielce, Ostrow, Pantalowice, Pilzno**,

Plawo, Podkosciele, Pogorzalka, Przeclaw, Przedborz, Przedmiescie, Przeroty Bor, Przeworsk, Przylek, Przybyszowka, Pysznica, Radomysl Nad Sanem, *Radomysl Wielki*, Rakszawa, *Ranizow*, *Ropczyce*, *Rozwadow*, Ruda, Rudnik, Rusinow, Rzedzianowice, Sadkowa-Gora, *Sedziszow*, Siedlanka, Sietesz, Slocina, Slotowa, Smykow Maly, Sobow, Sokol, *Sokolow Malopolski*, Stalowa Wola, Staroniwa, Straszecin, *Stryzow**, Tarnawka, Tarnowska Wola, *Trzebos*, Trzebuska, Turka, *Tyczyn*, *Ulanow**, Wadowice, *Wampierzow*, Widelka, Wielopole, Witkowice, Wydrze, Wolica Lugowa, Zabratowka, *Zagorze*, Zbydniow, Zielonka, *Zolynia*, Zupawa, Zyrakow
*Web pages not created by KRRG

Kolbuszowa Region Research Group membership is free; we welcome anyone researching family from our *shtetlach*. KRRG is an all-volunteer effort coordinated by Susana Leistner Bloch. Members contribute information that is freely shared with others. With over 400 members from around the world, including Argentina, Australia, Austria, Belgium, Brazil, Canada, Denmark, UK, France, Israel, Poland, Switzerland, Uruguay and the US, KRRG is a truly international group of persons interested in exploring and understanding their ancestry and heritage.

Correction: Credit to EEGS

Due to an editorial oversight, we omitted mention of the fact that some material published in the article entitled "The Archives of Ukraine: Some Q & As from their Web Site" in the last issue of *The Galitzianer* (November 2002) contained a number of questions and answers from an interview with Dr. Hennadii Boriak by John Pihach.

This interview was conducted for, and first published in, the *East European Genealogist* 10 (Spring 2002): 6-11. The East European Genealogical Society later granted permission to the Ukrainian Archives to publish content from that article on their website www.scarh.kiev.ua. We regret the omission and are grateful to the East European Genealogical Society for the chance to correct our error.

Przemysl Yizkor Book

Joyce Field, Yizkor Book Project Manager

We regret to report that Barbara Yeager has resigned as the coordinator of the Przemysl Yizkor Book Translation Project. Barbara has done a fantastic job as coordinator and her breadth of knowledge about Przemysl will be missed. We wish to thank Barbara for her many years of hard work on this project. You can find the translation at www.jewishgen.org/Yizkor/przemysl/przemysl.html.

If you are willing to volunteer to take over this role, contact Barbara at png42@hotmail.com. Barbara has kindly offered to introduce her successor to the project and to explain her experience and information about resources. A large portion of the book remains to be translated and although there are sufficient funds in hand currently to have a considerable portion of the book translated, more funds will be needed to complete the work.

Funds are needed. Make a tax-deductible donation to all the Yizkor Book fundraising projects at <http://www.jewishgen.org/JewishGen-erosity/YizkorTrans.ihtml>



Gold Chains

Edward Goldstein

The pictures of Marlene Bishow's and Joyce Eastman's great-grandparents triggered a lively thread of postings in the Galicia SIG mailing list on the subject of gold chains. Below, we publish excerpts from some of these postings.

Ric Cooper of Gosport, UK, wrote:

I was intrigued to see in the latest 'Galitzianer' ... that not one but two contributors had great-grandmothers who had long, heavy gold chains. My great-grandmother ... also had such a chain; she gave it to her youngest, my grandmother (Fanny), who in turn gave it to my mother. But alas it was stolen in a burglary in 1975.

I wonder whether such chains were an especial feature of 19th-century Galician Jewish life & culture? Were they like the head-dresses of gold coins that (I think) Yemenite women wear, to indicate their value as brides? Or was it just the fashion?

This from Elvire Rosemont, Paris:

I remember in my souvenirs a family quarrel between my father and his brothers about my grandmother's wedding gold chain. I never saw it because it went to my father's brother who is not anymore alive and maybe he sold it. On the chain was hanging a medallion, which contained a photograph of my grandmother when she married in 1896 in Viznitza (Bucovina) neighbor town of Kutu (Galicia) wherefrom she came. This quarrel was in the late 50's. I have the medallion which is oriental style although it was in Galicia.

Linda Cantor of New York wrote:

I have enjoyed this thread on gold chains. I have a photograph of my great-grandmother hanging on the wall across from my computer and she is wearing a long, reasonably heavy gold chain. And yes, she was a Galitzianer. She lived in Bukaczowce, which is about an hour outside of Lviv.

I guess that style and, perhaps, status symbols, were important even in the small *shtetlach* of Galicia.

Jeanne Blitzer Andelman of Cleveland, OH, quotes from Molly Picon's autobiography:

"Every time my grandmother remembered how it used to be, the meals seemed to get better, the house got bigger, the town got grander. Even my grandfather was much better.

"In Rezhshishtchov, when you went to the synagogue, you wore a gold chain around your neck at the end of which there dangled a gold watch. I'm sure that it was only my grandmother who wore such a chain and such a watch, having received it as a wedding present. But as the story was repeated, after a while it was every woman in the village who wore a gold chain and gold watch to synagogue.

"I recall how one day my grandmother came into the house in a state of great agitation. My uncle Daniel was visiting, with his wife Goldie, and my grandmother was taking them to her synagogue. At the last moment, she realized that this was absolutely impossible.

"Malkele. I don't know what to do. How can I take Goldie in with me? It's out of the question."

"What did she do?" I ask, quite surprised. She had looked fine to me when she had walked out the door."

"What did she do? She didn't do anything."

"Then why can't she go?"

"Why? I'll tell you a good reason why. She doesn't have a gold watch and a gold chain, that's why!"

"But, Bubba," I protested. "She has a beautiful diamond watch. I saw it with my own eyes. Uncle Daniel gave it to Aunt Goldie for the wedding anniversary. She wears it on her wrist all the time."

"My grandmother shook her head at me.

"Children," she sighed. "What do they understand? Who sees a wristwatch?"

Suzan Wynne of Kensington, MD, wrote:

Gold chains with watches and medallions were a European custom, not just a Galician custom. Photos of both men and women in the late 19th and very early 20th centuries often displayed gold chains. Men's vests had little watch pockets sewn in and these photos sometime displayed side views of men with the chain hanging from the vest pocket. Women wore long chains around their necks. Presumably, due to the cost involved, this custom reflected an outward display of family wealth. These photos were sent around to family members after all.

My step-mother's family came from Germany and they are pictured with such chains. My grandmother treasured but didn't wear, her family's chains. I have several books of photo collections depicting late 19th century European Jews and it would seem that the wealthier folks displayed heavy chains.

When Europeans came over to the US, they brought their jewelry and their customs with them and so the custom continued here. Chains and the watches and medallions can still be found at antique shops and shows. I imagine that, over time, most of those heavy gold chains got melted down since the custom went out of fashion during the first world war.

Judy Floam of Baltimore, MD, contributed:

To add a funny note to the discussion of gold chains: my husband's mother has a photograph of her mother's mother on the wall—it is a formal portrait, as all photographs were in those days—and she is wearing a gold chain and watch—painted onto the picture! Apparently if you weren't wealthy enough to own your own gold chain and watch, the photographer would add it after the picture was taken...

Peter Zavon of Penfield, NY, reminded us:

You might want to keep this in perspective by remembering that not all watches were costly, nor were all chains gold, even if they had a golden color. That helped less prosperous people give the appearance of greater prosperity.

From the 1880's or thereabouts, for example, *very* inexpensive watches were exported throughout the world from factories in Waterbury, CT. In fact the term "Waterbury watch" became synonymous with "cheap watch." These were pocket watches for men and the smaller equivalent for women. The wristwatch came later.

Susana Leistner Bloch of Winnipeg, Canada, may have provided an answer to some of the questions raised in this thread:

Intrigued by this subject I asked my mother, almost 95 years old, born in Suchostaw, Galicia, if this was something often seen in the *shtetlach*.

Her answer was that most *shtetl* Jews never owned such jewelry. Only the wealthy did and a thick chain and watch was part of a bride's dowry (a rich father's daughter...). The usual dowry most managed to give their daughters was a featherbed (similar to a duvet but without the "pockets") and brass candlesticks (silver if they were a bit better off) . . .

So, *mame*, I asked, how about the gold chains in the photos? With a reminiscent smile she replied that the photographer had all the necessary paraphernalia, including, fancy hats, gold chains and even "rich looking" clothes. The price of the portrait was calculated on the amount of "props" used.

That is not to say, of course, that many of the gold chains in photographs are not real. Many were. And many were real but not owned by the person wearing it at the moment the portrait was taken.

In Memoriam

Josef Feuer, 1925-2002



It is with great sorrow that we note the passing of Josef Feuer, the last surviving pre-World War II Jew living in Stry.

Josef was born in Stry in 1925. His father, Israel Feuer, was chief accountant at the "Sabor" sawmill in Stry. In June 1941, Josef escaped Stry on one of the last trains before the German occupation of the town. During the German occupation, both of his parents and his sister were killed.

Josef served in the Soviet army and returned to Stry in 1948. In 1954 he graduated from Lviv University and served as a law adviser until 1967. After that time, he was manager of an agency for the sale of newspapers and magazines, retiring in 1991. He is survived by a daughter who lives in Odessa, Ukraine.

Josef's apartment was a regular stop for Jews from around the world making visits to Stry, and he served as a gracious tour guide for many of us. In his later years, realizing that he was the only remaining pre-war Jew in Stry, he frequently referred to himself as "the Last of the Mohicans." Those of us who had the good fortune to visit him will always remember his friendliness, enthusiasm, humor, and interest in our genealogical and historical studies of Stry.

Josef Feuer will be deeply missed, both by those who were fortunate enough to meet him as well as by those who indirectly benefited from the knowledge and stories he passed on.

Mike Kalt

Family Album: Hollander Cousins from Gorlice

Chana Saadia

This photo was taken around 1915 in Gorlice, at the wedding of Yehiel Hollander's daughter, Leah, to Beirish Freund. (According to the Gorlicer

Yizkor book and my family, Yehiel was one of the leaders of the Jewish community until his death in 1936.) The girl seated on the left (in a dark dress) is unidentified, and may be a friend. Standing to the left is Chaya Hollander and seated in the center is Rivka Hollander—they are sisters of the bride. Standing second from the left is Chaya Bergman, whose mother Sarah was Yehiel's sister. Standing in a dark dress is Nichale Zitronenbaum, standing to her right is Dora Goldman & seated to the right is Ella Goldman; their grandfather was Hershel Hollander, brother of Yehiel. Dora & Ella were my mother's older sisters.



What happened to these girls? My mother's parents immigrated to the US with their children in 1920. Nichale married Shlomo Freund, had 3

children, and died in Tel Aviv in 1975. Of her family, only she and one sister survived the Holocaust. None of the Bergman family (parents, seven siblings, spouses, grandchildren) survived. Yehiel Hollander had six children. By 1942 they were all married with children of their own. To the best of our knowledge, none survived the Holocaust except for two of Leah Hollander Freund's nine children—Sam Freund

(US) & Dora Freund Waldhorn (Israel)—my source for the identity of the girls in the photo.

AGAD Update

Mark Halpern willie46@aol.com

As of January 31, 2003

- 54 of the 86 towns have been fully indexed,
- another 5 towns are partially indexed,
- 67 of the 86 towns have a level of researcher contributions to guarantee indexing of those towns' records.

That means there are still 19 towns vying to be the next town added to the Indexing Priority List. To check on your town, go to the AGAD Status Report at www.jewishgen.org/JRI-PL/agad/agadtowns.html.

Our experience with this project tells us that a Town Leader must be in place for fundraising to be successful. Recently a researcher has volunteered to be Town Leader for Rawa Ruska. Please help Jeanne Rubin Jeannerubin@jiiirm.org to be successful. Town Leaders are still needed for the following towns: Janow (Ivano Frankovo), Kosow, Lubycza Krolewska, Nawarya, Jaryczow Nowy (Novyy Yarchev), Olesko, Rudki, Tartakow, Uhnov (Ugnev), Krzywczze (Verkhneye Krivche), Zabie (Verkhovina), Jagielnica (Yagelnitsa), Jaworow (Yavorov), Zydaczow (Zhidachov), and Zniesienie.

In addition, your support is needed to complete the indexing of vital records for the city of Lwow. This is a massive undertaking and will require the indexing of over 150,000 records. Almost all researchers with family from the shtetlach of eastern Galicia had a relative who lived and had children in Lwow. We need the support of everyone to complete the indexing. Please make a contribution.

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

Visa contributions may also be telephoned to Sheila Salo. (Only between the hours of 8:00 am to 8:00 pm Eastern Daylight/Standard Time, please).

Jewish Records Indexing – Poland, Inc. is a non-profit 501(c)(3) organization. Contributions to Jewish Records Indexing – Poland are tax-deductible in the U.S. to the extent permitted by law.

Yom Kippur of the Villagers

Chaim Dov Armon Kestenbaum

A third of Jewry was murdered, old communities were destroyed, among them *Kehilat Przeworsk*. The community was established during the wanderings from west to east in the 13th century, when our people escaped from Germany and France during the persecutions of the crusaders.

Many years ago lived in Przeworsk *Hagaon* Rabbi Moshe Sofer, the author of "*Or P'nei Moshe*," a book about *Tora* and *Midrashim*. He was a pupil and friend of Rabbi Moshe "The Great" and many other great Scholars and *Zadikim*.

"*Vaad Arba Arazot*" (the Council of Four Lands) met annually in Jaroslaw to confer about current problems. Usually they moved to Przeworsk when they wanted to discuss secret matters away from the vigilant eyes of the authorities. They explained this move with the wish to pray at the graves of the *Zadikim*.

To the honor of this holy community and others, these memories are dedicated.

At the beginning of 1920 I arrived in Przeworsk (from Berlin) to visit two of my sisters (Lea & Gitel-Gisa Gams-Kestenbaum). Everyone, young and old, received me with great love and affection. Something which I shall never forget: I had the honor to speak before the congregation in the Great Synagogue. This was immediately after the San Remo conference, where the decision of allocating the mandate of Palestine to Britain was made. I spoke about the future of our National Home and in a more distant time about our Jewish State. The synagogue was full—men, women and children.

Before leaving Przeworsk in the summer of 1920, the Zionist Youth Movement gave a warm farewell party for me. This took place in the upper floor of R' Elimelech Fliegelmann's house. I scolded the young people for not being more enthusiastic in public matters. I told them about the "curse" of an old rabbi "that there will never be a fire."

I will try as far as the "Angel of Forgetfulness" will not interfere, to recall some people from those days. Where shall I begin?

For the High Holidays, Rosh Hashana & Yom Kippur, we the villagers from the nearby villages, old, young and children came to the town of Przeworsk in order to pray together with a big congregation, as the saying goes: "with a great *Kahal* you honor the King."

The children of the town, "the white crowd," received us when we arrived in our carts from our village, Debow-Dembow, with the cries "here come the sour pears." Those are the small pears that all the year are hard as stone and sour as vinegar, but in the autumn become soft and sweet as honey. This apparently was symbolic of the village children, who during the whole year live among the peasants and hardly pray a solitary prayer, but at the Time of Mercy and *Slichot*, come into town and become soft and dedicated to everything holy and G-d fearing like all *Adat Israel*. We crowded into the long and narrow rooms of R' Moshe Leib Brunner, a thoughtful and kindhearted man. The members of his family received us with great warmth and we, the guests from the nearby villages, knew to appreciate the kindness of this noble family.

Before the last meal before the beginning of the fast, our father, Hersh Zwi Kestenbaum, went to pray the afternoon prayer *Mincha* in the Chassidic *Klois*, and to say "*Al Chet*," also to receive the traditional "thrashings." Grandfather R' Mordechai Gams (father of my mother Kreindel Gams) went to the Great Synagogue for the *Mincha* prayer and to receive the "thrashings" from R' Jossel the Long. Also to pay the *Nedarim* which had accumulated during the past year, and to distribute coins in the charity bowls. At the same time Grandfather "planted" a large candle in the sandbox. In the same sandbox stood a large Chanukah menorah, made of brass crafted by an artisan.

At the meal, before the fast, we all, grown-ups and children, spoke only softly. The meal was salted sparsely, in order not to make us thirsty during the fast. After the meal and the blessing grandmother D'vora and Mother lighted the candles and said the blessing with tears in their eyes and prayed for a Good New Year and *Chatima Tova* for the whole family. Immediately after the candle lighting Grandfather, and after him Father, blessed us children (according to age) with a long blessing, which included the sentence "May G-d light your eyes with Torah."

Before *Kol Nidre*, Father accompanied us to the Great Synagogue in order to receive the blessing of Rabbi Chaim Zwi Ashkenazi, blessed be his memory. After receiving the blessing Father went to the Chassidic *Klois*, where the prayers were held in the Sephardic version. We stayed on in the Great Synagogue in which we prayed in *Nussach* Ashkenaz.

In the Great Synagogue the atmosphere of the Holy Day was almost electrifying, sort of holy in-

nocence. The lighted candles shining from the candelabra that hung from the high ceilings and the burning *yahrzeit* candles added to this atmosphere. A thick layer of straw was spread on the floor. All the men wore white *kittels*, *talitot* and white *yarmulkes*. Each *yarmulke* had a silver band, which added to the festive air.

Suddenly the voice of the old Rabbi was heard, as he announced, with the Torah-scroll in his arms "*or zarua l'zadik ule'jeshire lev simcha*". This sentence was his opening to the traditional *Kol Nidre*.

The old *Chasan*, R' Leibush Nachum, a scholar who had finished several times the *Shass*, the whole Babylonian Talmud, started first with a low and trembling voice "*Kol Nidre - Nidrana lo Nidrei v'Assarna lo Assarai u'Shvuatna lo Shvuot*" and R' Idel and his choir helped the old *chasan*. The second time the *chasan* raised his voice an octave and you can already hear the violin-like sound, together with the choir, who sing like musical instruments. The third time the voice is high and strong, the wonderful repeat of *Kol Nidre* and finally, like a victorious hymn "*W'nislach l'kol Adat Jisroel ki l'chol ha'am b'shgaga*."

At the entrance of the synagogue one can see some of the gentile *intelligenza*, dressed in festive clothes, who have come to see and hear the prayers of the Day of Atonement.

At the tables on the West Side of the synagogue sit the "simple" people, the coachmen, the porters, the peddlers. The family of the coachmen and at their head R' Yoel, are *Cohanim* and next day they will, all together—almost like a troop of soldiers—ascend the pulpit to "bless your people Israel with love." A little late arrive the two academics of the town, the lawyer Dr. Alexander Karp, a man with a sharp mind, whom the gentile lawyers envy, and the physician Dr. Joseph Silberstein, both draped in silk *talitot*, on their shoulders. A place near the Eastern Wall is vacated for these respected men.

Who can still remember all the lovable people of bygone days? Everything was so intimate and romantic.

After finishing four chapters of the Psalms, we go to the old *Beth Hamidrash*, next to the synagogue, and there we hear R' Simcha Shochat finish the prayer with a fresh and young voice, even though he was already an elderly man. Here we meet public figures of those who pray *Nussach Ashkenaz*: R' Sisha Weissberg, R' Abraham Herbstmann, R' Jaacov Haas and many others.

From the *Beth Hamidrash* we continue to the Chassidic *klois*, where you can still hear R' Moshe Shochat say the "*Yaalot*" with great devotion.

In the *klois* the congregants stay awake all night. Some say chapters from the Psalms, some study *Gemara*, some *Mishnayot Yuma* and some read in the Holy *Zohar*.

R' Gimpel Rothenstreich concentrates on *Keter Malchut* and *Shir Hayichud*, the liturgical hymns of the poets who lived in the "Golden Period" in Spain.

R' Eisick Engelrad, elder of the town, studies *Mishnayot Yuma*. R' Shmuel Engel, together with his sons, studies a difficult problem in *Massechet Sukkah*. R' Shmuel and R' Zecharia Adolf study *Mishnayot*.

On Yom Kippur morning one can hear R' Jossel "the Long", call "to the synagogue." Together with Grandfather we hurry to the Great Synagogue, which is still almost empty. R' Neta Spielmann stands already before the pulpit and reads "*Nussach Sinai*," the Torah blessing. I stand and my thoughts rise high above through the rounded ceiling. I see how up there they sit and discuss each one of Israel. I hear clearly the rushing of angels' wings ... only the strong blow of the Shamash on the leather pillow, he did so apparently on the request of R' Itsche Mendel Adler, the chief *gabai*, releases me from all these lofty thoughts and bring me back to reality.

And what do I hear? R' Mordechai Yoel Ashkenazi, the brother of R' Chaim Zwi Ashkenazi, starts with the blessing: "*Baruch Hashem Elokenu hanoten la'shechvi Bina*." His voice is hoarse, but the version is from Sinai.

It is my strong desire to commemorate all the holy, honest and innocent souls. The souls who come nightly to pray in the Great Synagogue and because of them I had great fear to pass from the old market to the narrow Jewish street.

May their pure souls be bound together with the life of our people forever.

Editor's Note: This article was taken, with permission, from a chapter of the book Ozar Gnasai: Reminiscences And Other Writings, which was written and published in Hebrew in Israel by the author Chaim Dov Armon-Kestenbaum z"l. It was translated into English by his daughter Kate-Atara Flatow (Kestenbaum) of Ramat-Gan, Israel in memory of her late father. We have made some slight editorial emendations to the text.

The Wohls of Krakow

Edward Gelles

My maternal grandmother was Chawa Wahl. When I was a child in Vienna I often heard the tale that her family was descended from Saul Wahl, the legendary “One-day King of Poland.”

Just a few years ago I began a serious study of my family background. I made a start with my grandmother, who had spent most of her married life in Nadworna and Stanislau. These towns were some distance to the south of Lemberg in Austrian Galicia, which reverted to Poland in 1918. How I finally traced her family to the little town of Tarnobrzeg is described in a recent article in the magazine *Avotaynu* (Summer 2001).

The genealogy of Saul Wahl’s family has been the subject of much study. This is the family of the Katzenellenbogens from Hesse-Nassau in Germany who became distinguished Rabbis of Padua and Venice. The best-known reference book on the subject is Neil Rosenstein’s *The Unbroken Chain* (CIS Publishers, 1990).

My essay in *Judaism Today* (Winter 1999-2000) dealt with the facts and legends surrounding Saul Wahl, set against the history of the Polish-Lithuanian Kingdom in the 16th century. Not least among Saul Wahl’s later progeny is a Samuel family, whose chronicler published some interesting material just before the First World War. In *The History of the Samuel Family* (Philadelphia 1912) by J. Burnford Samuel, reference is made to a Meir Wohl of the Krakow banking house, A. Holzer & Co., who was supposed to have an unassailable pedigree going back to Saul Wahl. I knew that we had a cousin called Artur Wohl, who owned a private bank in Zurich in the 1930’s. But it was not until many decades later that I established the connection with the Wohl mentioned in Samuel’s book. We do not know what documentary evidence of Wahl descent was available to that author, referring as he does to an unpublished manuscript, but his book at least confirms that these claims had been around for a long time.

When I found my long lost cousin Eric Griffel recently, he confirmed that his mother was the granddaughter of Meir Wohl and Feigla Holzer of Krakow. By this time more genealogical records were becoming available through the *JRI-Poland* project on the Internet. I have managed to dovetail my findings from these birth and marriage records for Krakow with the anecdotal information from my cousin. Thus the connection between two separate

Wahl families became apparent, one based in Krakow and the other in Tarnobrzeg, some distance to the northeast of that capital city. My story illustrates what can sometimes be achieved by this kind of Internet search.

Salomon Meir Wohl married Feigla Holzer, who was heiress to a large fortune. He took over the running of the Krakow family bank, which established a branch in Vienna some time before the First World War. His son Artur inherited his father’s business acumen. He became a partner in the Zurich bank, Wohl & Landau. After the Second World War his family moved to Brazil, where his son Steven Wohl still lives.

Salo and Feigla also had three daughters, Sidonie, Anna, and Eugenia. When I began to look for them in the Krakow records, I found apparent inconsistencies which a little knowledge of contemporary Jewish customs and civil regulations easily resolved. Thus, we have an entry for the marriage of Salomon Meir Wohl and Feigla Holzer in 1893, and a record for the birth in 1881 of a Sarah Wohl/Holzer.

The marriages are also listed of Sarah Wohl, Anna Wohl, and Eugenia Wahl (sic) in the years 1899, 1914, and 1921 respectively. There is no mention of a Sidonie Wohl or Holzer in the available birth or marriage records. The explanation must be that Salo and Feigla had a rabbinical marriage around 1880, and that their eldest child was recorded under her Jewish name of Sarah and described as Wohl/Holzer. She was the issue of this rabbinical marriage and the civil marriage ceremony came much later. This was not an uncommon occurrence at the time. The indicated date of the parents’ religious marriage is compatible with that of Feigla’s parents, Aaron Holzer and Rachel Karmel of Krakow, which is given as 1850.

We gather from the marriage records that Salomon Meir was the son of Moses Wohl and of Malka Cypres of Krakow. Their eldest child Sarah (Sidonie) married Bendet or Benedikt Suesser of Krakow, and they had several children, including Maryla, born in 1909. The Suessers were a prominent Jewish family in Krakow. Maryla married my uncle Zygmunt Griffel, and their offspring is my first cousin Eric Griffel of Washington, D.C.

Salo and Feigla’s only son Artur married firstly, Teresa Mieses, and secondly, Gisa Steiglitz, having issue from both unions. Artur’s sister Anna perished in the Holocaust with her husband Leon Wald. The youngest sibling, Eugenia, married Leon Raab and

their surviving children are Stefanie Mach of London and Riane Gruss of New York.

The Griffels who were descended from Eliezer Griffel of Nadworna spread to Stanislaw, Lemberg, Krakow, and beyond (see the *Nadworna Memorial Book* and *Arim Ve- Imahot be-Israel*, vol.5 on Stanislaw). There were Wahls in Nadworna whose lineage undoubtedly went back to 16th century Padua, as I related in *Shemot* (September 2000), but my grandmother, who married David Mendel Griffel of Nadworna, came from the Tarnobrzeg Wahls and was not immediately related to them. It is not surprising that descendants of Saul Wahl were to be found in many Polish towns, as this ancient clan multiplied over the centuries.

A research grant from Tad Taube and the Taube Family Foundation is gratefully acknowledged

Notes

My favoured derivation of the name Wahl is from medieval German for “the Italian”; traditionally it was supposed to be derived from the German word meaning “the Chosen,” referring to Saul’s legen-

dary election as *Rex Pro Tempore* of Poland in 1587. Wahl is also rendered as Wohl, meaning “ox” in Polish, and might relate to an ancient house or inn sign. The Hebrew word for “ox” is *Shor*, which was the name of a related family.

The Wahls of Tarnobrzeg

Leiser Wahl (b.1815) *m.* Zlate Roisel of Nisko (b.1819)
Shulim Wahl (b.1838) *m.* Sarah Safier (b.1842)
Chawa Wahl (1877-1941) *m.* David Mendel Griffel of Nadworna (1875-1941)
Regina Griffel (1900-1954) *m.* 1921 Dr. David Gelles of Vienna (1883-1964)
Edward Gelles (b 1927)

The Wohls of Krakow

Moses Wohl *m.* Malka Cypres
Salomon Meir Wohl *m.* circa 1880 Feigla Holzer
Sidonie Wohl (1881-1940) *m.* 1899 Benedikt Suesser (- 1918)
Maryla Suesser (1909-1975) *m.* 1928 Zygmunt Griffel (1897-1951)
Eric Griffel (b.1930)

Family Album: My Family in Bobrka

Penny Herbst Newman



Attached is a photo of my family born in Bobrka who were killed in the Holocaust. It is likely that this photo was taken in Mikolajow, and depicts my family in a Succah. My great-uncle Berl Herbst was a *shokhet* (ritual slaughterer), and according to *Yad Vashem*, he died at the age of 55, possibly in the Przlmyslany Ghetto, possibly in the Lvov Ghetto. The name of his wife was Beila Altman Herbst, and the three daughters were Esther Herbst (age 25 at her death), Lajcia Herbst (age 23 at the time of her death), and Adela Herbst (age 19 at her death). I cannot as yet provide you with any information about the two brothers.

My grandfather Sam Herbst came to New York alone at the age of 17 in 1905, and like so many others, worked to bring the rest of his family over. My great-grandmother and his sisters came (his father Yitchak died in Bobrka long before the war), but for reasons unknown to me, his brother and entire family did not.

Jewish War Cemeteries in Western Galicia

Adam Bartosz

In the multinational Austrian army there were, of course, Jewish soldiers. They fought on all fronts of the First World War and were killed with their comrades in arms of other nationalities and regions; but if identified as Jews they were buried separately. All other soldiers, regardless of religion, were buried in common cemeteries or common graves, according to a law derived from Emperor Joseph's 1784 regulations on burying the dead.

In western Galicia, bloody battles between Austrian and Russian armies lasted until May 1915. There are hundreds of military cemeteries, and military sections in parish cemeteries, in this area. The greatest number of casualties were near Krakow, in the battles against the Russian army: in its advance from the east (4-10 December 1914), in its retreat from Limanowa (5-19 December 1914), and especially in the Austrian army's spring penetration of the front under the command of General August Mackensen. This Austrian offensive began with a fierce attack on Gorlice and pushed the Russians eastward; it was only the Russians' summer offensive under General Aleksei Brusilov (June-September 1916) that pushed the Austrians back towards their original positions. Apart from these offensives, there were periods of positional warfare lasting many months and destroying entire platoons from both armies. The dead were buried on the battlefield, predominantly in shallow common graves.

The Austrians started to clean up the battlefields after driving the Russians out of western Galicia in the spring of 1915. In spite of continuing war (there were battles in eastern Galicia and in Bukovina), a systematic burial of the dead at newly established cemeteries began. It was carried out by the War Graves Division (*K. u. k. Kriegsgraber-Abteilung*) established in the spring of 1915 and located in Krakow. The division consisted of specialized units for design, surveying, construction, statistics, and so on. It employed prominent painters, sculptors, and architects of Polish, Czech, German, and other nationalities. The workforce consisted mainly of Russian prisoners of war, but there were also Italian prisoners of war and civilian workers from factories and small ventures.

The area of western Galicia was divided into ten cemetery regions (*Kriegsgraber-Bezirke*), named after the main town of the region (the number of cemeteries is given in parentheses): 1. Zmi-

grod (31); 2. Jaslo (31); 3. Gorlice-Grybow (54); 4. Luzniany-Ciezkowice (27); 5. Pilzno (26); 6. Tarnów (62); 7. Dąbrowa Tarnowska (15); 8. Brzesko (50); 9. Bochnia (40); 10. Nowy Sącz-Limanowa (29).

Between summer 1915 and autumn 1918, the War Graves Division designed and constructed 365 cemeteries. In addition other units (e.g. the regional commands) built war cemeteries too; all in all in western Galicia 378 were built, with an additional twenty-two established in the area of the Krakow fortress. Of these 400 war cemeteries in this part of Poland, some were not completed, since in the meantime the Austro-Hungarian state had ceased to exist. At those 378 cemeteries built by the War Graves Division, 60,829 dead were buried. They were soldiers of both the Austrian and the Russian armies, as well as civilians killed during war activities. The builders were driven by an ideal of treating the dead equally, regardless of nationality.

A catalog published in 1918 by H. Broch and H. Hauptman lists the 400 cemeteries built by the War Graves Division under their command and by other military units active in western Galicia and the area of Krakow. Among these 400 cemeteries the catalogue lists fifteen located at local Jewish cemeteries. Among the war cemeteries housing the dead of other religions, some are sections of already existing local cemeteries; in the case of Jewish war cemeteries, however, all but one are sections of local Jewish cemeteries. The exception is Zakliczyn, which will be discussed later.

The national composition of the Austrian army was as follows: Austrians 24 %, Hungarians 23.3%, Czechs and Moravians 12.6%, Serbs and Croats 9.2%, Poles 7.9%, Ukrainians 7.8%, Romanians 7%, Slovaks 3.6%, Slovenians 2.5%, Italians 1.3%, Bulgarians 0.03%. Military statistics did not list Jews, but according to the numbers given in the data on religion, around 3% were Jews. In the units fighting in western Galicia, Poles and Ukrainians predominated, along with the Austrians; and the percentage of Jews was undoubtedly higher than average in the whole empire.

Of the dead in all 400 cemeteries, Jews make up 3.72%, which is close to the percentage of Jews in the Austrian army—though among the Jews buried were also some Jewish soldiers from the Russian army. It is also the case, however, that all

unidentified corpses were buried in non-Jewish graves, so a number of Jewish dead were buried in common graves at non-Jewish cemeteries.

According to Broch and Hauptman's catalogue, there were Jewish military cemeteries, or, more precisely, war sections at Jewish cemeteries, in fifteen towns: Biecz (cemetery no. 107), Bobowa (no. 132), Bochnia (no. 313), Brzesko (no. 275), Gorlice (no. 90), Grybow (no. 306), Jaslo (no. 241), Krakow (no. 387), Krakow-Podgorze (no. 385), Myelence (no. 327), Niepolomice (no. 328), Olpiny (no. 35), Tarnow (no. 201), Tuchow (no. 162) and Zakliczyn (no. 293). The war cemetery in Zakliczyn is exceptional because it is a separate site, while others are parts of existing local Jewish cemeteries.

Unlike other war cemeteries presenting unique, often interesting, architectural designs, Jewish sections do not have elaborate designs; they are simple, designed with a minimum of architectural elements. The traditional *matsevah* was used most often: a vertical stone tablet with a flat or semicircular top and on it the Star of David. It is possible that these small graveyards for soldiers were arranged this way because of Jewish religious customs, which are different from Christian traditions for commemorating the dead. Also, by placing the sections for fallen soldiers in already existing Jewish cemeteries, the designers had limited options regarding the outlook, composition within the landscape, or spatial layout of the cemeteries, which were often already crowded with existing tombstones. These sections apparently got only marginal attention from those responsible for designs in their areas. Broch and Hauptman's brief chapter dealing with the architecture of the cemeteries does not mention military sections within Jewish cemeteries.

Jewish war cemeteries are in seven cemetery areas of the War Graves Division's regions: in the second region (Jaslo), there are cemeteries in Jaslo and Olpiny; in the third (Gorlice-Grybow), in Biecz, Gorlice, and Grybow; in the fourth (Luzniany-Ciezkowice), in Bobowa; in the sixth (Tarnow), in Tarnow and Tuchow; in the eighth (Brzesko), in Brzesko and Zakliczyn; in the ninth (Bochnia), in Bochnia and Niepolomice; in the tenth region (Nowy Sacz-Limanowa), a cemetery in Myelence. There are also two cemeteries within the city of Krakow, outside the area of the War Graves Division.

Of fifteen Jewish war sections, five have not survived. In Biecz, Myelence, Olpiny, and Tuchow, they have been destroyed together with the

whole surrounding cemetery. At one still existing, albeit devastated, cemetery in Jaslo, no traces of the war sections can be found. Remnants of such sections (several tombstones, some of them knocked over) are at the cemeteries in Gorlice and Grybow; in a better state of preservation are sections in Bobowa, Brzesko, Krakow, and Tarnow, distinctly discernible in the terrain and with partly or wholly preserved gravestones. The best-preserved is the little cemetery in Zakliczyn, incidentally the most interesting of all Jewish war cemeteries.

Jewish cemeteries, like other war cemeteries and war sections of cemeteries, had different designers in each region. However, because their designers did not treat them with particular care, they differ only in the form of their grave stelae, which derive in all cases from traditional *matsevat*. Only in two preserved cemeteries, Bochnia and Brzesko (other than Zakliczyn, which is a special case), did designers go beyond standard tombstones and add accents in the form of taller central elements in the rows of stelae. The other sections, which do not exist any more, were probably similar to known cemeteries and were small or had only a few gravestones (for example Niepolomice).

Two cemeteries deserve special attention. In Tarnow the war cemetery is not a separate section. The characteristic war tombstones made of concrete are gathered in one place, but among them there are regular civilian *matsevat*. Single war tombstones are also scattered in other places nearby. Those killed in the war and those who died as civilians were buried in chronological order of their deaths.

Most interesting is the cemetery in Zakliczyn (no. 293), which is the only separate Jewish war cemetery. Although Broch and Hauptman's catalogue describes it as located at the local Jewish cemetery, Zakliczyn never had a Jewish cemetery. Thus the Zakliczyn war cemetery is an exception among the cemeteries we are dealing with.

It is a small cemetery designed by Robert Motka. Rectangular in shape, its area is 130 square metres. The back wall is made of limestone. Against this background there is a stone stela in the shape of a *matsevah* with a shallow niche containing the inscription

UNS TOTEN IST NUR DEREN SCHRITT
WILLKOMEN DIE WÜRDIG SIND DER
FRÜCHTE UNSERER SIEGE

(We, the Dead, welcome only the step of those who are worthy of the fruits of our Victories).

There is additional information in the guide (together with the information on the war cemetery in Nowy Wienicz (no. 311) that the local Jewish cemetery is supposed to have a few military graves marked with stelas. I did not manage to find them. Outside the area covered by the guide, however, another Jewish war grave has been found at the cemetery in Rymanow. The existence of a military grave at that cemetery is probably not unique in that part of Galicia. The grave is located at the western upper end of the cemetery and is marked by a single limestone stela with semicircular top. It faces west and is engraved with the inscription

HIER RUHEN
JÜDISCHE SOLDATEN
GEFALLEN 1915

(Here lie Jewish soldiers who fell in 1915).

Above the inscription, in the crown of the *mat-sevah*, there is a bas-relief of lions lying facing towards the center.

We do not know about the organisation of the burial services in eastern Galicia. In any case, there was no equivalent there of the War Graves Division of western Galicia. Probably the dead were buried according to basic burial rules, with Jews probably

being buried separately. It is possible that there are some war graves at Jewish cemeteries there; their identification, however, is not possible because there is no catalogue. Thus only chance discoveries are possible.

This article is based on an essay by Dr. Bartosz and is published with his permission, for which we are grateful. Dr. Bartosz was born in 1947 in Zielona Góra (formerly Grunberg in western Poland). In 1972 he received an Ethnology diploma and in 1976 Museology diploma from the Jagiellonian University in Krakow. In 1995 he received a scholarship to the Oxford Centre of Hebrew and Jewish Studies, and in 1996 he was the recipient of a stipend from the Memorial Holocaust Museum in Washington, DC.

He has been a director of the Regional Museum in Tarnow since 1980. Dr. Bartosz has specialized in national minorities of Central Europe—mainly Gypsies and Jews, the culture of the Carpathian region, and Polish folklore. He is the author of several publications about Gypsies and Jews in Galicia.

Family Album: Indianer Family from Chodorow

Marcia Indianer Meyers

The photograph of the Indianer family was taken circa 1911 in Chodorow, Galicia. The photo shows my grandfather Simon Indianer and his wife Nesie Stein and several of their children. Standing from left to right are Sima Leah, Usher Zelig, Ester and Nehemya. Seated are Moishe (my father with the Napoleonic pose) and Yosef.

At the time, Bernhard who was the eldest son was married and playing in an orchestra in L'viv. The eldest daughter Sara was married and living in New York. A son Ide had also left for the U.S.

My grandfather Simon sold insurance and steamship tickets. Because grandfather Simon was well educated and spoke and wrote many languages, he also wrote letters for others. This is the only picture I have of my grandmother and grandfather. I'm also fortunate enough to have ten letters from 1910-1920 written to his daughter Sara and an eleventh to a friend in Vienna.



Names from the Lancut Yizkor Book

Peter Jassem, Lancut Shtetl Research Leader, pjassem@rogers.com



The Four-Pillared Synagogue in Lancut

This synagogue was built in 1726 to replace a wooden synagogue that had been destroyed in a fire. During World War II and for a few years after the war, it was used as a store. The building was restored and has been a museum since the 1960s. The above picture was reproduced from the *Lancut Yizkor Book*.

Below, you will find the index of names from the 500-page Lancut Yizkor Book, *Lanzut – The Life and Destruction of a Jewish Community*, published in Israel in 1963 in Hebrew, Yiddish and English.

I received a copy of this precious book from Mr. Benjamin Sauerhaft of New York, president of the Lancut *Landsmannschaft*. He has granted permission to the JewishGen Yizkor Book Project to translate the book and to publish the translation and, informally, to *The Galitzianer* to publish the index.

We have been fortunate to find Mr. Moshe Beigel from Israel, who has kindly volunteered to translate the index of the book.

I have made some changes in Polish surnames, given names and geographic names (some had to be left with question marks) as well as some other names with which I was familiar with through my research. The late Ella Golvin (born Elzbieta Szumska in Krzemieniec), who knew Polish and Hebrew, also reviewed the index and

made some important suggestions.

The list, as it stands, is far from perfect. For one thing, there are inherent difficulties in presenting transliterations and translations of names originally provided in Hebrew or Yiddish. For another, there are many names in the list that obviously do not belong in it, e.g., those of kings and other historical figures. I decided to release it in this imperfect form, however, so that our researchers can benefit from it right away. The list will be continuously improved as reliable data and comments from our fellow Galitzianers, in particular from Lantzuters, become available.

In the meantime, we urge researchers to try alternative spellings when checking names of interest.

The project is in desperate need of funds. If you want the project to proceed, please make a donation so that we can make full use of this important resource in the near future. Donations can be made online at www.jewishgen.org/JewishGen-erosity/YizkorTrans.ihtml.

I am also looking for a volunteer to become the translation project coordinator. The coordinator will receive a complete photocopy of the book. Should someone volunteer to take over Lancut research leadership I will make all other files available as well.

Achad Ha'Am	
Adler	Itka
Adler	Bella
Adler	Yitzhak
Adler	Machtshie
Adler	Shlomo
Adolf	Feivel (Fajwel)
Adolf	Yoel
Agnon	S.Y.
Aharon	Leib, Rabbi from Laskowce
Aharon	HaSheni, Rabbi from Karlin
Akan (Graff)	

Alter	Hania
Altman	Volvela
Altman	Rafael
Altshiller	Moshe
Ament	Esther
Andreiyeve	
Anfagen	Chana
Anfagen	Yaakov
Anfagen	Melech
Anfagen	Miriam
Anfagen	Karsel
Anfagen	Shimon
Anfung	Chaya

Anmott	
Anmott	Esther
Anmott	Hanna
Anmott	Zeishe
Anmott	Chaim
Anmott	Yisrael
Anmott	Leib
Anmott	Pessel
Anmott	Rachel
Anski	Shlomo Rappaport
Antoine	De Borboigne (Graff)
Appelinski	Lukasz

Apter	Malkah
Arie Leybush	Rabbi,
Ariyan	
Arlozoroff	Chaim, Dr.
Arnfreund	Leah
Artal	Chaim
Asch	Shalom
Ascheim-Weksler	
Ashkenazi	Yehuda Yerucham
Atlasovich (Rottfeld)	Shoshana
August	Stanislaw
Avigdor	Rabbi

Avner	
Avner	Chaim, Dr.
Avner	Yitzchak
Avraham	Yehoshua Heschil, Rabbi
Avraham	Yosofovich (Jozefowicz)
Avraham	David, Rabbi from Buczacz
Avraham	Moshe from Przeworsk
Avraham	Mordechai, Rabbi from Mosciska
Avrahamel	Melamed
Avrahamtzi	Rabbi from Ulanow
Badek	Moshe
Badek	Shalom
Bakon	Yehuda
Balaban	Meir, Prof.
Baleslaur	Makalish
Balfer	Eliyahu
Balfour	
Balicki	Wladyslaw, Dr.
Balzam	Yehoshua
Bank	Yizchak
Bar	Dov, Rabbi from Mazritsch
Barbara	
Bargales	Yoseph
Basachas	
Baszemshtock	Eliezer
Bauer	Tzvi
Baul	Adam
Baum	Nacha (Zauerhaft)
Baut	Belah (Baila)
Baut	Yaakov
Baut	Leibish
Baut	Rifka (Fas)
Baut	Shlomo
Beigel	
Beller	Barchu
Belz	Yehuda Yaakov
Ben-Asher	
Berdetzki	Prof.
Berenstein	Shaul
Berger	Herzel, Dr.
Bergner	Yossel (artist)
Berkowitz	Chaim
Bernstein	Moshe Aharon
Berver	
Bialik	Chaim Nachman
Bialobrzeger	Yaakov
Biberberg	Leib
Bilogrei	Moshe
Binder	Menachem
Birenbojm	Yechezkel
Birenbojm	Yisrael

Birenbojm	Meir
Birenbojm	Nathan, Dr.
Birenbojm	Zvi
Blank	Ephraim
Blaskiewicz	
Blier	
Blitzer	Zygmunt
Blitzer	Yisrael
Blumenfeld	Rabbi
Blumenfeld	Diana
Bodner	
Bogin	Moshe Chaya-Eideles
Bojmel	David
Bojmel	Menachem
Bonim	Rabbi
Bontzel	David
Bornicki	Emil
Borochoy	Ber
Brand	Binyamin
Brand	Hillel
Brandys	Marian
Braun	Aharon
Brostin Bernstein	T
Broydah	M, Dr.
Buber	Martin, Prof.
Buch	Betty
Buch	David
Buch	Harry
Buch	Chaim
Buch	Tovah
Buch	Nachman
Buch	Kalman (Charles)
Buch	Shalom
Buch	Simcha, Rabbi
Bugolski	
Bulwah	Dr.
BuSh"t	(Bal Shem Tov)
Carmel	Moshe
Cetnarski	Jan
Cetnarski	Stanislaw
Chadzirilah	Stanislaw
Chaim	from Sacz, Rabbi
Chain	
Chamat (Chomt)	Avraham, Dr
Chat"am Sofer	
Chelner	Chaim
Chelner	Yoseph
Chelner	Yitzchak
Chener	Minkah
Chines	Leib
Chorgel	Moshe
Chrzanowski	(Regional Governor)
Czarnaty	

Czarnowitzer	Chaim, Rabbi
Czartoryska	Elzbieta
Czartoryski	(Graff)
Czartoryski	Adam
Czechowicz	Eugeniusz
Czerniakow	
Czernichowski	Shaul
Damb	Hania
Damb	Beiresh
Damb	Yehuda
Dambitzer	Zalman
Dametroise	
Danilevich	Gabriel
Dashkovski	
David	Shimon
David	Yonah (melamed)
David	Rabbi in Chrzanow
David	L, (melamed)
David	Moshe, Rabbi in Czortkow
Dawidowicz	David, Inge
Dawidowicz	Mshulam
Deisha	Elazar
Deisha	Yehuda (Leon)
Dimov	Osip
Dostoevski	
Drafler	Esther
Drafler	Yaakov
Drafler	Leibish
Drafler	Zvi
Dreiblatt	Yoel, Dr.
Drillman	Yisrael
Drucker	
Drucker	Avraham David (Dolek), Dr.
Drucker	Getzel
Drucker	Rut
Drucker	Rachel
Dubielawa	
Dubielawski	
Dubnov	
Ehrenfreind (Oszrowska)	Leah
Ehrenfreiz	Mordechai, Dr.
Ehrlich	
Einhorne	Eliyahu
Einhorne	Baruch
Einhorne	Benyamin
Einhorne	Beirish (melamed)
Einhorne	Tama
Einhorne	Rachel
Einhorne	Shmuel
Einhorne (Milrud)	Scheindel
Elazar	Rabbi Weissblum from Rzeszow
Elazar	Rabbi from Lezajsk

Eliezer	Rabbi
Elimelech	Rabbi from Lezajsk
Elimelech	Rabbi from Rudnik
Engelberg	Gedalia
Engelberg	Lutka
Engelberg	Mania
Enrico	Da Pas
Estlein	
Estlein	Avraham
Estlein	Gedalia
Estlein	Getzel
Estlein	Hirsch
Estlein	Tony
Estlein	Meyer
Estlein	Moshe
Estlein	Moshe (Brand)
Estlein	Shalom
Estlein	Sheindel
Estreicher	Yitzchak
Estreicher	Shlomo
Ettinger	Mordechai, Rabbi
Fas	Eliezer
Fas	Baruch
Fas	Michael
Fas	Malka
Fas	N.
Fas	Reizel
Fas	
Fast	David
Fast	Yaakov
Fast	Motel
Fast	Michael
Fast	Feiga
Fast	Pinchas
Faughter	Avraham
Faust	Naftali
Fayer	Devorah
Fayer	Chava
Fayer	Lala
Fayer	Mendel
Fayer	Sarah
Feder	Prof.
Feigenbaum	Leibish
Feigenbaum	Rivka
Feilschuss	Yehuda
Feilschuss	Mina
Feilschuss	Mania
Feilschuss	Moshe
Felber	Esther
Felber	Menachem
Felber	Shmuel
Felber	Sarah
Felchik	(Major ?)
Feld	Yehoshua Nisan

Feldman	Eliezer (Major ?)
Feldstein	Zelig
Feldstein	Shlomo
Feller	Dr.
Felner	Abraham
Felner	Feiga
Fenichel	
Fenig	Yehoshua
Fenig	Yoseph
Fershtendig	Reuven
Fertig	Zelig
Feurdah (Fiord)	
Filtzky	Auton
Filtzky	Jan
Filtzky	Stanislaw
Filtzky	Krzysztof
Fine	Max
Finkel	Kreindel
Firer	Bat Sheva, (Rabbanit)
Firrer	Ben-Zion, Rabbi
Firrer	Bat-Sheva, Rabbanit
Firrer	David, Rabbi
Firrer	Shmuel, Rabbi
Fisch	
Fisch	Naftali, publisher
Flaschin	Esther
Flaschin	Beila
Flaschin	Bertha
Flaschin	Chava
Flaschin	Yaakov
Flaschin	Yocheved
Flaschin	Yitzchak
Flaschin	Moshe
Flaschin	Mordechai and Yehoshua
Flaschin	Sam
Foderbeitel	Elkah
Foderbeitel	Chaim
Foderbeitel	Yoel
Foderbeitel	Leib
Fogel	Sigmund (artist)
Folgher	
Frاند	Yaakov, Dr.
Franz Yoseph	
Freiling	Leibish
Freiling	Shmare'l
Freiz	Sam
Frenkel	Eliahu
Frenkel	Yitzchak Yedidya, Rabbi
Freulich	
Fried	Ignutz
Fried	Moshe
Fried	Sabina

Fried	Bernard
Friedberg	Yechezkel
Frieder	Tovah
Frieder	Mordechai
Frieder	Moshe
Frieder	Zvi Shlomo
Frieder (Kachtaucher)	Sheindel
Friedman	Yoseph
Friedman	Mannis
Friedman	Yitzchak
Friedman	Moshe
Friedrich	Walwish
Friedrich	Lancucki
Friedrich	Mina
Friedrich	Sarah
Friedwald	Bronislaw
Fry	Yehoshua
Fuchs	
Fuhorilla	Marcus, Dr.
Fuster	Mordechai
Fuster	Feiga
Gajer	Ephraim
Gartenhaus	Alter
Gartenhaus	Yechezkel
Gartenhaus	Louis
Gartenhaus	Lipa, M.O" tz
Gaster	Moshe
Gayserawau	
Gazaszysz	Andrzej
Gelber	Elazar
Gelber	Wolf
Gelber	Yaakov
Gelber	Levi
Gelber	N.M.Dr.
Gelzer	Eliyahu
Gersten	Hinda
Gersten	Yishayahu
Gersten	Yisrael
Gersten	Menachem (Mandel)
Geshory	M.Sh.
Glantzberg	
Glantzberg	Getzel
Glantzberg	Yehoshua
Glantzberg	Naftali
Glantzer	Leib
Glantzer	Moshe
Glicksman	Gizela
Goebbel	Joseph Antony Hanush
Goldberg	Pesach
Goldblatt	Berl
Goldblatt	Zvi
Goldblatt	Shlomele
Goldman	Rachel

Goldman	Ephraim
Goldman	Baruch
Goldman	Golda
Goldman	David
Goldman	Menachem
Goldman	Pinchas
Goldstein	Emil
Goldstein	Dov
Goldstein	Moshe
Goldstein	Naftali
Goldstein	Natan
Gordon	Yehuda Leib
Gotsdiner	Avraham, Dr.
Gottlieb	Pessach
Grad	Arieh
Graetz	Dr.
Graff	Yoseph
Granowska	Elzbieta
Granowski	Wincenty
Graubart	Alter
Greck	Dr.
Greiyyer	Baila
Greizman	Benyamin
Greizman	Hania
Greizman	Mina
Greizman	Frida
Greizman	Rachel
Greizman	Shmuel
Grinbaum	Dina
Grinbaum	Yehuda
Grinbaum	Yitzchak
Grinbaum	Shlomo
Grinberg	Uri Zvi
Grinberg	Chaim
Grinberg	Pesach
Grinfeld	Yehuda
Grinman	Ajzyk
Grinman	Baruch
Grinman	Yitzchak
Grojanski	Stanislaw, Dr.
Gross	Eliyahu
Gross	Yoseph
Guttman	Aharon Moshe
Guttman	David
Guttman	Hadass
Guttman	Hersch
Guttman	Wolf
Guttman	Wital
Guttman	Yehudit
Guttman	Yaakov Yehoshua
Guttman	Lejzer Itzik
Guttman	Melech
Guttman	Feiga (Har)
Guttman	Rachel

Guttman	Raizel
Haar	Gittscha (Jassem)
Haar	David
Haar	Yisrael
Haar	Yoseph
Haar	Moshe
Haar	Feivel
Haar	Shraga
Haar	Zeisha
Habenshtock	Kuba
Habenshtreit	Chaim
Habenshtreit	Sarah
Hager	Yisrael, Rabbi from Wisnicz
HaGeRaH	
Halberstam	Baruch, Rabbi
Halberstam	Yechezkel, Rabbi
Halbertal	Moshe, Rabbi
Halpern	Avraham
Halpern	Chaya
Halpern	Yehoshua
Halpern	Yecheil, Dr.
Halpern	Yisrael
Halpern	Yissachar Beirish, Rabbi
Halpern	Mordechai
Halpern	Moshe
Halpern	Rav
HaMagid	David from Makov
Hamburger	
Hammerling	Moshe
Hammersfeld	Zeinwall
Handlau	Yozef
Hartzaf	Michael
Hauchman	Hadassah
Hauptman	Ovadiah
Hauss	
Hauzerman	Alex
Hayehudi	HaKodesh
Hecht	M.
Helela	Bronislawa
Heller	Zvi, Dr.
Hellman	Moshe
Helmereich	Yitzchak
Helzinger	Efraim
Helzinger	Chana
Henig	Chaim
Herbest	Alexander, Dr.
Herzberg	Chaim
Herzberg	Chana
Herzberg	Yisrael
Herzl	Theodor, Dr.
Hieronim	Augustin
Hilinger	Ruth
Hillel	ben Rabbi Yitzchak (sh"b)

Hirsch	Baran
Hirsch	Shimon
Hirshman	Beiresh
Hiter	Aharon, Dr.
Hiter	Zalman
Hiter	Zalman (Brazil)
Hiter	Chaya
Hiter	Yehoshua
Hiter	Mordechai, (Marcus)
Hiter	Simcha
Hochfeld	(Lawyer)
Holzberg	Mendel
Homberg	Hertz
Hornick	Hersch
Horowitz	
Horowitz	Avraham Simcha
Horowitz	Dr.
Horowitz	Yaakov, Yitzchak,(Rabbi) from Lublin
Horowitz	Yaakov, Rabbi
Horowitz	Leibish
Horowitz	M
Horowitz	Naftali, Rabbi
Horowitz	Azriel Halevi, Rabbi
Horowitz	Shloimeleh, Rabbi
Horowitz	Naftali Zvi, Rabbi from Ropczyce
Horowitz	Shmelkah, Rabbi from Ryczkow (?)
Horowitz (Ish Horowitz)	Shmelkah HaLevi, Rabbi
Horowitz	Baila
Inglot	Andrzej
Isaac	Yitzchak (Ajzyk)
Itzikel Hat-zadik	from Drohobycz
Jabotinsky	
Jagiello	Wladyslaw (king)
Jagiellonczyk	Kazimierz (king)
Jan	Kazimierz (king)
Jan	from Reisha
Januszewski	Jan
Jassem	Avraham
Jassem	Alte
Jassem	Benyamin
Jassem	Breindel
Jassem	Gizah
Jassem	Hertz
Jassem	Hersch
Jassem	Wolf
Jassem	(Levdi) Zeinwell
Jassem	Zalman
Jassem	Chaya
Jassem	Mindel
Jassem	Sarah

Jassem	Tehilla
Jassem (Le-vadi)	Shlomo
Jozef II	
Kabbak	
Kabbak	Nushka
Kaganavitch	Feiga
Kahana	
Kahana	Phillip
Kahana	Maurycy and Leon
Kaiser Yoseph II	
Kalman	
Kaltar	Alter
Kaltar	Zalka
Kaltar	Yoseph
Kaltar	Laizer
Kaltar	Shmuel
Kaltar	Aharon
Kaner	Ephraim Asher
Kaner	Arieh
Kaner	Heige
Kaner	Zelda
Kaner	Yentah
Kaner	Gittel
Kanish	Stanislaw
Kannengeiser	Chana
Karfiol	Avraham
Karfiol	Eliezer
Karfiol	Pinchas
Karniel	Shalom
Karo	Rabbi Yoseph
Kase	Avraham
Kase	Mandel
Kashan	Walenty
Kashan	Tadeusz
Kashitza	Wladyslaw
Kasztan	Avraham
Kasztan	Berel
Kasztan	Hadass
Kasztan	Batya
Kasztan	Yehoshua
Kasztan	Yoseph
Kasztan	Melech
Kasztan	Feivel
Kasztan (An-mot)	Leah
Katyushka	
Katz	Avraham
Katz	Avrahamben An-schill
Katz	Anschill
Katz	Betty
Katz	Wolf
Katz	(Shteiman) Chaya
Katz	Yitzchak
Katz	Moshe

Katz	Paschiya
Katz	Shlomo
Katz	Sarah
Katzbach	BenTzion
Katzizna	Alter
Katznelson	Yitzchak
Kzaschmincer	Herschel
Kazimierz the Great	
Kellerman	Aharon
Kenig	Nissan
Kenispel	Naftali
Keren	Yassel
Keren	Leibish
Keren	Mahtel
Keresh	Leib
Kerner	
Kerner	Aharon
Kerner	David
Kerner	Zelig
Kerner	Meir
Kerner	Miriam
Kerner	Shaul
Kerner	Schifra
Kerush	Eliezer
Keshtcher	Eliezer
Keshtcher	Benek
Keshtcher	Devorah
Keshtcher	David
Keshtcher	Chaya
Keshtcher	Chaim
Keshtcher	Yaakov
Keshtcher	Yisrael
Keshtcher	Minkah
Keshtcher	Monek
Keshtcher	Melech
Keshtcher	Nathan
Keshtcher	Zvi-Hirsch
Keshtcher	Shmuel
Kesselman	Arieh
Kestenbaum	Aharon
Kestenbaum	Elka
Kestenbaum	Nachman
Kestenbaum	Golda
Kimche	Dov
Kinderfreund	Nathan
Kipnis	
Kirschner	Leib
Kisch	Colonel
Klacheim	Hannah
Klaristenfeld	Israel
Klaristenfeld	Wolf
Klaristenfeld	Yaakov
Kleigheuft	Uri
Klein	

Kleinberg	Manusia
Kleinberg	Nunio
Kleinman	Dr.
Klieger	Meshulam, Rabbi
Knapel	Yehoshua, Dr.
Kneller	Ethel
Kneller	Itchek-Lazar
Kneller	Wolf, Rabbi
Kneller	Moshe
Kneller	Shlomo
Knobloch	Chaim-David
Knoler	and son
Kociura	Piotr
Koenigsborg	
Kohel	
Kohler	Alexander, Dr.
Kohler	Dov, Dr.
Kollataj	
Komorovski	
Konstantine	
Konstreich	
Koppelovitch (Almog)	Yehuda
Korkis	Avraham
Kornbleu	Ephraim
Kornbleu	Dina
Kornbleu	Chaim Leib
Kornbleu	Yehoshua and Rachel
Kornbleu	Lippa
Kornbleu	Moshe
Kornbleu	Pessel
Kornbleu	Shmuel Hirsch
Kornbleu	Shasha
Kornbleu (Fennick)	Ada
Kornbleu (Hecht)	Bluma
Kornbleu (Lianner)	Amaliya
Kozlowski	Pinchas
Kragolski	
Kramer	Gitkeh
Kramer	M, Dr.
Krantzler	Ephraim
Krantzler	Leib
Krasicki	
Krautshinski	Dr.
Krautwirt	Inge
Kriegsfeld	
Kroll	Sigmond
Kroll	Zvi
Kromholz	
Kroyt	Aharon
Kroyt	David
Kroyt	Feiga
Krug	Mordechai

Kudish	Nathan, Dr.
Kun-Belah	
Kurtis	
Kwalkawa	
Kwiatek	
Lach	Dr.
Lam	
Landau	Barak
Landau	Yechezkel
Landau	Yishayahu
Landau	Yitzchak
Landau	Leib, Dr.
Landau	Leivish Mendel
Landau	Mattel
Landau	Mundek
Landau	Akiva
Landau	Tzvi
Landau	Regina
Landkotch(Rechav)	Shlomo
Langiewicz	Marian
Langsam	
Langsam	Aharon
Langsam	Aida
Langsam	Eliyahu
Langsam	Zlata
Langsam	Zelig
Langsam	Yaakov
Langsam	Leah
Langsam	Pesach
Langsam	Pesach from Moworniki (?)
Langsam	Shalom
Langsam	Sarah
Lanuss	Sh.Dr.
Latriss	
Latteiner	
Lauder	Zvi Simcha
Laufben	Naftali
Laufben	Rachel
Laufer	Aaron Moshe, Rabbi
Laufer	Bracha
Laufer	Yoseph, Rabbi
Laufer	Yaakov, Rabbi
Laufer	Sima
Lazarovich	Levko (Levi ben Eliezer)
Lederman	Avraham
Lederman	Henya
Leiberman	Chancia
Leibman	David
Leigzah	Mikolai Spotek
Leistenah	Bernard
Leiwick	H.
Leizack	Lawyer/Attorney

Lejbusz Arieh	Rabbi
Lerner	Ze'ev, Rabbi
Lerner	Mordechai
Lev	Hanz
Levanon	Chaim
Levanon	Miriam
Levenhertz	
Levi -Yitzchak	Rabbi from Berdyczow
Levin	Yitzchak, Rabbi, Dr.
Lichtgarten	Dr.
Lichtgarten	Nusia
Lichtman	Dr.
Lilliane	Charles
Lilliane	Moshe
Lindbleet	Breindel
Lindbleet	Yoel
Lindebaum	Chaim
Lippelholz	
Lipshitz	A.M
Lipshitz	Yoel
Lipshitz	Yisrael
Lipshitz	Moshe, Rabbi
Lipshitz	Naftali
Lipshitz	Shoshana
Lipshitz	Sarah
Livni	
Lokietek	Wladyslaw
Lorentz	Mariah
Lourberfeld	Benyamin
Luberfeld	Esther
Lubianitzky	Pawel
Lubish	Alexander
Lubomirski	
Lubomirski	Stanislaw
Lubomirski	Teodor, Dr.
Ludwig XVIII	
Luftman	BenTzion
Luftman	Mania
Lutringer	Aida
Lutringer	David, Dr.
Lutzto	Chaim-Moshe, Rabbi (R"MCbL)
Luxembourg	Chaim
Machlovitch	Maniek
Machlovitch	Munkah
Machlovitch	Shoshana
Madame de Stahl	
Magenheim	Yoseph
Magenheim	Shlomo
Mahell	Avraham
Mahell	Shlomo
Mahler	Rafael, Dr.
Maimon	Rabbi, Y.L.HaCohen

Malan	Leibish
Malan	Shalom
Malecki	Jan Kazimierz
Maliniak	Prof.
Malter	Nathan
Mandel	Beiliss
Mandel	Rabbi from Przeworsk
Mandel	Rabbi from Fryszak
Mann	Leizer
Mann	Nathan
Mannheimer	Rabbi,
Mapu	
Margalit	Gittel
Margel	Avraham
Margel	Leah
Margel	Lazer Nisan
Margel	Regina
Markel	"the Lady"
Markel	Otek
Markel	Tchinka
Markel	Leon, Dr.
Maryah	Theresa
Marzel	Benny
Marzel	Berel
Marzel	Genya
Marzel	Moshe
Masaryk	Prof.
Maurer	Eduard, Dr.
Mayarkawa	Rozchkah
Medd	
Meir	Abba, Dr.
Meir	Adam
Meir	Rabbi from Przemysl
Meiral	Rabbi from Opotow (Apt)
Meislisch	Shimshon, Rabbi
Meislisch	Zvi Hersch, Rabbi
Meislisch	Rabbi,
Meizess	Mordechai
Meizess	Roizeh
Menachem Mendel	Rabbi from Lisko
Menachem Mendel	Rabbi from Ryma-now
Merder	Utchkah
Merder	Hela
Merder	Yehuda
Merder	Lazar
Merder	Mandel
Merder	Nissan Esther
Merder	Natan
Merder	Rachel
Michna	Stefan
Mikolajczyk	

Milech	Beirish
Miliekovsky	Nathan
Miller	
Milrad	Avraham
Milrad	Aharon
Milrad	Ethel
Milrad	Eliezar
Milrad	Bronya
Milrad	Drajah
Milrad	Hadassah
Milrad	Hannah
Milrad	Hersch
Milrad	Wolf
Milrad	Chaim
Milrad	Chana
Milrad	Yaakov
Milrad	Yisrael
Milrad	Yisrael Yehoshua
Milrad	Meir
Milrad	Melech
Milrad	Moshe
Milrad	Feiga
Milrad	Pinchas
Milrad	Perl
Milrad	Scheindel
Mindel	Daughter of Rabbi Meir Meshulam
Mipplev	Nachman
Miril	Daughter of Rabbi Elimelech
Mondshein	Ahuva
Mondshein	Aharon
Mondshein	Moshe Yassel
Mondshein	Bracha
Mondshein	Rivka
Mordechai	Rabbi from Nieszkwice (?)
Morgenstern	
Mowak	Maria
Mund	Chaim Yisrael
Mund	Moshe
Mushel	Aharon
Mushel	Yoseph
Nachman	Rabbi from Wroclaw (Breslau)
Napolean	
Natansohn	Yoseph Shaul, Rabbi
Nedel	Reuven
Neustadt	Melech
Neventzal	Yitzchak
Nezimek	Jan
Niziyolova	
Nussbaum	David
Nussbaum	Jassel
Nussbaum	Yecheil
Oichel	Jan

Ophner (Of-ner)	Herman B.
Ophner (Of-ner)	Chaim
Orenstein	Yehuda. Dr.
Ormiyan	Chaim. Dr.
Ost	Malka
Oster	David
Oster	Henrich
Ostreicher	Shlomo
Oygenbraun (Avigenbrojn)	Aaron
Oygenbraun (Avigenbrojn)	Eliyahu
Oysavil (Av-isajbel)	Hanan
Pasternak	
Pasternak	David
Paszkowski	
Peltz	Jan
Peltz	Leizer
Peretz	Y.L.
Peretz	Kazimierz
Perlmutter	Abba
Perlmutter	Yoel
Perlmutter	Yoseph
Perlmutter	Mintcha
Perlmutter	Melech
Perlmutter	Rivka
Perlmutter	Roiza
Persky	Daniel
Peterzeil	Yaakov
Phoniatowski	Stanislaw August
Pilsudski	
Piltzky	
Pinchas	Rabbi from Korich
Popiol	Ollie
Popiol	Eliyahu
Popiol	Yitzchak
Popiol	Laizar
Popiol	Rivka
Popiol	Raizel (Shoshana)
Popiol	Shlomo
Popiol	Shmuel
Popiol (Porat)	Menachem
Popiol (Porat)	Pnina
Poritzek	
Potocki	Alfred
Potocki	(Graff)
Potocki	Alfred Jozef
Potocki	Antoni
Potocki	Artur
Potocki	Walentyn (righteous-convert)
Potocki	Jan
Potocki	Jerzy
Potocki	Lidia
Potocki	Roman

Putchar	Osiach
Putchar	Franciszka
Rabeinu-Tam	
Rabin	Avraham David, Rabbi
Rabin	Chana, Rabbanit
Rabin	Yisrael Leib, Rabbi
Rabin	Shalom, Rabbi
Rackotchi	
Radkinsahn	Michael Levi
Radziwill	
RaM"aH	
RaM"BaM	
Ramer	
Ramer	Avraham
Ramer	Alfred Josef
Ramer	lena
Ramer	Zvi-Hirsch
Rappaport	Mindzau, Rabbi
RaSH"l	
Rauch	Melech, Wolf
Rautt	Moshe
Rautt	Shmuel
Ravhon	Marcus
Rawicz	Melech
Razimiarski	Jan
Reich	Eliyahu
Reich	Leon, Dr.
Reich	Eliyahu from Re- ischa
Reich	Yaakov
Reich	Menachem
Reich	Naftali
Reich	Perel-Roiza
Reichman	Dr.
Reiff	Baruch
Reiff	David
Reiff	Moshe
Reiff	Nachah
Reigenboigen	Eizik
Reigenboigen	Devorah
Reigenboigen	Dov
Reigenboigen	Shevah
Reigenboigen	Tzvi
Reigenboigen	Shlomo
Reiss	Anchill, Engineer
Reiss	Yissachar
Reizner	Chaim
Richter	Moshe
Rieger	Eliezer, Dr.
Ringel	Chaim-Leib
Ringel	Yoseph
Rokach	Hirsch-Melech, Rabbi
Rokach	Todros, Rabbi
Rokach	Yoseph, Rabbi

Rokach	Yischar-Bar, Rabbi
Rokach	Moshe
Rokach	Shalom from Belz, Rabbi
Rosenbach	David
Rosenbach	Yoseph
Rosenbach	David
Rosenbaum	Michael
Rosenberg	
Rosenblit	Reuven, Dr.
Rosenblit	David
Rosenblit	Yecheil
Rosenblit	Moshe
Rosenblit	Kalman
Rosenblit	Shimon
Rosenblum	David
Rosenblum	Yisrael
Rosenblum	Louis
Rosenblum	Moshe
Rosenblum	Shlomo
Rosenfeld	Max, Dr.
Rosenthal	Dr.
Rosenzweig	A.
Rosthal	A.
Rothchild	
Rotter	Eliash
Rottfeld	
Rottfeld	Pinchas
Rozmarin	Aharon
Rozmarin	Eliezer
Rozmarin	Dov
Rozmarin	David-Shalom
Rozmarin	Yoseph-Meir
Rozmarin	Yaakov-Chaim
Rozmarin	Leib-Arieh
Rozmarin	Meir
Rozmarin	Michael
Rozmarin	Moshe
Rozmarin	Pinchas
Rozmarin	Shalom
Rozwadowski	
Rubin	Elazar
Rubin	Leon
Rubinstein	Benzion
Ryb	Yoseph
Ryb	Mendel
Rybarczyk	Ludwig
Salk	Mordechai
Salpeter	Binak
Salpeter	Leon
Samek	Yaakov
Sandoar	Esther
Sandoar	Emanuelle
Sapir	Aharon
Sapir	Gezah

Sapir	Henrya
Sapir	Nechama (Chumamah)
Sapir	Pinchas
Sapir	Simcha
Sapir	Leah
Sapir	Rachel
Sapis	
Satzin	(Reformator)
Schanz	Avraham
Schanz	Max, Dr.
Scharff	Shmuel
Schatz	M.
Schatzki	Yaakov, Dr.
Schechter	Yoseph
Schechter	Leib
Schechter	Moshe
Schechter	Ruchama
Schechter	Manya
Schefel	Harry
Schenkowitz	
Schenman	Avraham
Schenman	Gittel (Feilschoss)
Schenman	Gershon
Schenman	Chava
Schenman	Yoseph
Schenman	Menachem
Schenman	Pinchas
Schenman	Shifra
Schfarber	Prof.
Schickler	Yisrael Leib
Schiffer	Chaya
Schiffer	Yitzchak, Dr.
Schiffer	Liebisch
Schiffer	Michael
Schiffer	Nathan Be'er
Schiffer	Sam
Schifman	Michael
Schimmel	Yaakov
Schlechterman	Leizer
Schleichkoren (Hallman)	Esther
Schleiffstein	Asher
Schleiffstein	Chana
Schleiffstein	Moshe
Schlossberg	David
Schmaleck	Michael
Schmelkah	Rabbi from Sassow
Schmelkah	Shmuel, Rabbi
Schmerel	der Shamesh (the Beadle)
Schmieder	
Schnerer	Sarah
Schnir	Paflowski
Schorr	M,Dr.

Schoval	Gustav
Schatz	
Schatz	Avraham, Engineer
Schatz	Marcel
Schpinatt	Yoseph
Schpinatt	Shaul Bar
Schpunar	Dr.
Schreiber	Dr.
Schreiber	Berl
Schreiber	Tzvi
Schrotter	
Schtayer	Chana
Schtienschat	Nachum, Rabbi
Schtiessel	Hellah (Sarah)
Schtiessel	Hersch
Schtiessel	Yehuda-Leib
Schtiessel	Chaim
Schtiessel	Yudel
Schtiessel	Yaakov
Schtiessel	Louis
Schtiessel	Moshe
Schtusser	Golda
Schulz	Martin
Schuss	Yisrael
Schussheim	Bronya
Schussheim	Yisrael
Schussheim	Rachel
Schust	Zanaan
Schwartz	Yehoseph, Rabbi
Schwartzbard	Yitzchak, Dr.
Schwartzman (Shechter)	Manya
Sebastian	Litwin
Sebastian	Kalamarez
Segal	Yechezkel
Segal	Yitzchak
Segal	Naftali Yehuda
Shalom	Asch
Shalom	Rabbi from Belz
Shalom	Rabbi from Kamionka
Shalom Aleichem	
Shapira	Dr.
Shapira	Elimelech, Rabbi
Shapira	Elimelech, Rabbi from Blazow
Shapira	Elazar, Rabbi
Shapira	Elazar, Rabbi
Shapira	Arieh-Leib
Shapira	Benjamin-Zeev
Shapira	Bartzy
Shapira	Chaim, Rabbi
Shapira	Yoseph (Gottesman)
Shapira	Yeshayahu-David
Shapira	Meir, Rabbi

Shapira	Meir Meshulam, Rabbi
Shapira	Mendele, Rabbi
Shapira	Menachem Pinchas, Rabbi
Shapira	Moshe
Shapira	Tzvi Elimelech, Rabbi
Shapira	Rivka
Shapira	Shlomo(Gottesman), Rabbi
Shapira	Shlomo, Rabbi from Munkasz (?)
Shapira	Shmuel, Rabbi
Shapira	Simchaleh,Rabbi
Shertik (Sharett)	Moshe
Shindler	Szprinca
Shlomo	Rabbi from Luck
Shlomo	Rabbi from Munkacz (?)
Shmuel	"HaMuxsen"from Vilna
Shneohr	Feivish from Bolchow
Shprintza	
Shtreitfeld	Ettel
Shtrum	Avraham
Shtrum	Shimon
Sierakowski	Waclaw
Silber	Mojesz
Skarnet	Wladislav
Skladkowski	
Smolenski	Peretz
Sniadecki	Jan
Sobieski	Jan
Sokolow	Nachum
Soroki	
Springer	Fanie
Sprung	Shlomo
Sprung	Simcha
Stadnicki	Stanislaw
Stager	M,
Stand	Adolf
Stanislau	Heraklash
Stein	K.
Steindeling	Yitzchack
Steindeling	Rivka
Steiner	Melech
Steinereich	Henya
Steinmann	Eliezer
Stelzer	Chava
Stelzer	Tova
Stempel	Inga
Stempel	Eliezar
Stempel	Golda
Stempel	Chaim
Stempel	Yitzchak
Stempel	Yishayahu

Stempel	Menachem
Stempel	Feiga
Stempel	Sheindel
Stern	Dr.
Sternheim	Elazar
Sternheim	Betzalel
Sternheim	Devorah
Sternheim	Yitzchak
Sternheim	Levi
Sternheim	Manya
Sternheim	Michael
Sternheim	Menachem Mendel
Sternheim	Moshe and Pessal
Sternheim	Nachum
Sternheim	Naftali
Sternheim	Sima
Sternheim (Lieber)	Rachel
Sternlicht	Eliyahu from Briegel (?)
Svovodah	
Szarmentowski	Eugeniusz
Szokolnik	Klara
Szydlowski	
Tahon	Yehoshua, Dr.
Tamari (Teitelbaum)	Kalman
Tannenbaum	David
Tannenbaum	Hersch
Tannenbaum	Yehoshuah
Tannenblatt	M.A
Tantz	Louis
Tantzer	N. Dr.
Tarlah	
Tausug	Yonah (melamed)
Tchuper	Michal
Tchuper	Pinchas
Teiger	
Teitelboim	Zelig
Teitelboim	Yechezkel
Tokarz	V.
Tolstoy	
Torkov	Yones
Torteltaub	Alter
Torteltaub	Dov
Torteltaub	David
Torteltaub	Sarah
Torteltaub	
Tovah Chavah	Rabbanit
Trauring	Chaim
Trauring	Naftali
Trompeter	Elazar
Trompeter	Dolek
Trompeter	David Leib
Trompeter	Hersch
Trompeter	Yaakov

Trompeter	Levi
Trompeter	Moshe
Trompeter	Kalman
Tuchfeld	Esther
Tuchfeld	Blimah
Tuchfeld	Wolf
Tuchfeld	Yoseph
Tuchfeld	Yisrael
Tuchfeld	Tzviah
Tuchfeld	Devorah
Tuchfeld	Lipshitz
Tuchman	
Twarog	Franciszek
Twerski	
Tzur	Zvi
Tzweibel	Ephraim
Tzweibel	Leib
Tzweibel	Melech
Tzweibel	Pinchas
Tzweibel	Rivka
Tzweibel	Shimon
Tzweibel (Moberman)	Devorah
Ulman	
Uri	Urieli
Uri	Rabbi from Strzelce
Ussishkin	
Vagshal	Alter M"VTz
Vagshal	Chaim,Reuven Mo"TZ
Vahal	
Veber	Aharon
Von Rodheim	
Wahal	Mordechai
Wahal	Shaul
Waksman	Mania
Waksman	Shevah
Wald	(Yaari) Moshe, Dr.
Wald	N.
Waldowski	Antoni
Walkenfeld	Aharon
Walkenfeld	Esther
Walkenfeld	Beirish
Walkenfeld	Batya
Walkenfeld	Chaim
Walkenfeld	Moshe
Walkenfeld	Kalman
Walkenfeld	Shimon
Waltzer	Chayah
Waltzer	Michael
Waltzer	(Phas) Malka
Waltzer	Nachman
Waltzer	Shimon
Walwish	Lancuter Rabbi
Walwish	Zbarazer Rabbi

Wanger	Gitel
Wanger	Yechezkel
Wanger	Yisrael
Wanger	Mordechai
Wanger	Shlomo
Warchold	Franciszek
Wasch	Valenti
Wasser	Berel
Wasser	Malka
Wasser	Peretz
Wassertstein	Yehoshua
Weichert	Michael,Dr.
Weichselbaum	Melech
Weichselbaum	Zvi
Weiden	Tuvia
Weiden	Ruchama
Weinbach	Avraham
Weinbach	Yitchak
Weinbach	Sarah
Weinbauch	Beirish
Weinberger	Marcus
Weiner	Avraham, Rabbi
Weiner	Esther
Weiner	Yitzchak ben Yehoshua
Weiner	Leib-Arieh
Weiner	Miriam
Weiner	Yehoshua
Weiner	Leah
Weinrab	Yechiel
Weinroitz	Mayor
Weintraub	Dr.
Weiss	Avish
Weiss	Alter
Weiss	Shmuel Tzvi, Rabbi
Weissman	Baruch
Weissman	Julius, Dr.
Weissman	Yitzchak
Weissman	Yitzchak
Wenig	Eve
Weret	Moshe
Werhaftig	Natan
Westreich	Shmelka from Kanczuga
Wiaczewski	Roman
Wialtecki	

Wiesenfeld	Moshe
Wilkovsky	
Wilner	Shlomo
Wintergrin	
Wladislaw	Opolski
Wladislaw IV	The King
Wolf	Baal HaTehilim
Wolfman	David
Wolfman	Chaim
Wolfman	Yehoshua Mendel
Wolfman	Pinchas
Worm	Aaron
Worm	Benzion
Worm	Choma
Worm	Sara and Frim
Yaakov Yitzchak	Rabbi,"the holy Jew"
Yaari	Avraham
Yadlinski	Dr.
Yakehaly	Rabbi
Yakovovich	Aharon ben Yaakov
Yarish	Wladyslaw
Yazshie	Sebastian
Yechiel	Meir HaLevi from Ostrowce
Yechiel	Rabbi Michael ben Avraham
Yehoshua	Heshil, Rabbi from Opatow
Yehoshua	Heshill, Rabbi from Dukla
Yehuda HaLevi	Rabbi
Yekutiel	Yehuda, Rabbi from Kloisenberg
Yekutiel	Shmelkah, Rabbi from Sanok (?)
Yisrael	Rabbi, from Torczyny
Yisrael	Rabbi, from Lublin
Yisrael	Rabbi, from Koziniec
Yisrael	Leibel
Yisrael Leib	Rabbi from Buczacz
Yitzchak	Shmelkiss RAB"D Przemysl
Yochanan Ben Zakai	Rabbi
Yosli	Rabbi from Ryma-now
Youst	Esther

Youst	David
Youst	Naftali
Youst	Pnina
Youst	Yisrael
Yukal	Golda & Malka
Zagan	Shachnah
Zalpin	
Zaltz	Avraham, Dr.
Zamoyski	Jan
Zapolska	G.
Zardecki	Boleslaw
Zashimirski	Jan
Zauer	Esther
Zauer	Batya
Zauer	Gitel (Gitsheh)
Zauer	Devorah
Zauer	Yoseph
Zauer	Yehuda
Zauer	Yaakov
Zauer	Yitzchak
Zauer	Motel
Zauer	Moshe
Zauer	Sheindel
Zauer	Shimon
Zauer	Abba
Zauerhaft	Bluma
Zauerhaft	Benyamin
Zauerhaft	Yitzchak
Zauerhaft	Pnina
Zauerhaft	Zvi
Zavishski	Henrik
Zawada	Avraham, Rabbi
Zawada	Shmuel
Zawada	Yitzchak
Zawada	Tzvi Hersch
Zawada	(Stampel) Sheindel
Zegil	Pesil
Zeiden	Simcha
Zeidman	Chaim
Zeifert	Yoseph
Zeiger	Aida
Zeiger	Hilah
Zeiger	Shoshana
Zeitchick (Zajczyk)	Shimon, Dr.
Zelerkroit	Chanah

Zeligman	Artur
Zeligowski	
Zelinski	(Faust)
Zelishinski	
Zhitlovski	Chaim, Dr.
Ziegel	Moshe
Ziegel	Romek
Ziegmund Luxenburg	King
Ziegmund the III	King
Zigrovski	Jan
Zilinkovski	
Zilphin	Benyamin
Zinger	M.
Ziss	Dr.
Zissafel	Efraim
Zissafel	Berel
Zissafel	Gittel
Zissafel	Nissan
Zissafel	Naomi
Zisseleh	Sofer
Zonnenblik	Dov
Zonnenblik	Wolf
Zonnenblik	Chaya
Zonnenblik	Yishayahu
Zonnenblik	Mascha
Zonnenshine	Moshe
Zonneshine	Menachem (Mendel)
Zucker (Cukier)	Benyamin
Zucker (Cukier)	Tillah
Zucker (Cukier)	Yisrael
Zucker (Cukier)	Moshe
Zunshine	Tuviah
Zuscha	Rabbi
Zvi	Domb, Rabbi
Zvi Elimelech	Rabbi from Dinow
Zvi Hersch	Rabbi from Zydaczow
Zvi Hersch	Rabbi from Ryma-now

GG Steering Committee

Coordinator: Shelley Kellerman Pollero
549 Cypress Lane
Severna Park, MD 21146
(410) 647-9492
rkpollero@comcast.net
rpollero@umd5.umd.edu

Membership Chair: Leon Gold
P.O. Box 31093
Santa Barbara, CA 93130-1093
LJG218@worldnet.att.net

Treasurer: Sylvia Gordon
Hanale@attglobal.net

Editor, *The Galitzianer*: Edward Goldstein
24 Euston Street
Brookline, MA 02446
(617) 232-9166
Edward.TheG@verizon.net

Editor, *Family Finder*: Peter Zavon
pzavon@rochester.rr.com

Research Chair: Vacant.
Volunteer needed

Webmaster: Mark Heckman
mrheckman@yahoo.com

Yizkor Book/JewishGen Liaison: Joyce Field
jfield@nlci.com

JRI-Poland Liaison: Peter Jassem
pjassem@rogers.com

At Large: Barbara Krasner-Khait
bkhait@aol.com

At Large: Nelson Pollack
Pollackn@home.com

At Large: Melody Katz
melodykatz@aol.com

© 2002 by Gesher Galicia. *The Galitzianer* is intended to provide a venue for the free exchange of ideas, research tips and articles of interest to Gesher Galicia members researching Jewish family history in the communities that in 1872 were part of Galicia, a province of the Austro-Hungarian Empire. *The Galitzianer* welcomes articles, lists, book reviews and other relevant contributions from its readers, whether they are members or not.

A Plea to Contributors

Your editors would appreciate it very much if you obeyed the following simple rules when you submit material for publication:

- If you have it, use Times New Roman 11 pt font for text.
- Use a word-processing program if at all possible to prepare written material; then attach it to an email. Text in the body of emails requires additional work.
- Do use a *single* space after a period or comma ... two spaces are for typewriters, not computers.
- Do not use multiple spaces instead of tab characters.
- Watch for spaces at the beginning of a paragraph ... they don't belong there and can be difficult for the editors to find and eliminate.

Thank you.