



“Sharsheret Hadorot”

The Israel Genealogical Society Journal





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Society's website: www.isragen.org.il

E-Mail: info@isragen.org.il | anafa-e@zahav.net.il

Mail address: 11 Chativat Kiryati , Rishon LeZion, 75329

Chief Editor: Dr. Leah Teicher

Editorial bord: Ester Levinson, Meriam Haringman, Eli Melitz

Translation: Sonia Horowitz

Graphic design: Einat Bonshtein

Print production: D.C.P Haifa Ltd.

Desk address: anafa-e@zahav.net.il

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Back round Galicia map.

Part of a picture of the Jewish Soldier Szymon Schrencel in Ander's Army, picture was taken in India.

Part of a list of Bukachivsi Jewish land owners.

Book cover photo of the scholar Moshe Perl.

Back cover:

Back round Galicia map.

Part of Skalat cadastral map.

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Dear Readers,

"Er iz a Galitsianer", my father used to say about a Galician Jew, and that said everything about a person: he had a sense of humor; he was cunning, a survivor, a reader, a fan of music, musicians and culture; a religious person, and mostly, a Yiddish speaker and a Holocaust survivor.

For years, Galicia had been a part of Poland. Its scenery, woods and rivers had been our parents' memories.

A Jewish culture had developed in Galicia, the Yiddish language was created there, customs established, unique Jewish foods cooked, the figure of the "Yiddische Mame" developed, inspiring a good deal of genealogical research; "Halakhot" and Rabbinic Laws made; an authoritative leadership established in the towns, organizing communities on their social institutions - Galicia gave birth to the "Shtetl" - the Jewish town, on all its social-historical and emotional implications. All this was deeply engraved in the hearts of our grandparents and parents. They, their parents, grandparents, great-grandparents and great-great grandparents, some 40 generations back, had lived in Poland. Galicia played a significant role in the lives of a large part of our people, who had lived and created there for some thousand years. That Galicia had perished and no longer exists.

Galicia's influence on our heritage has been great. Many towns constituted educational, commercial, cultural and religious centers: Leviv, Nowy Sącz, Kraków, Krosno, Brzesko, Bucac, Kołomyja, Drohobycz, Ternopil, Ivano-Frankivsk, Sanok, Belz and Brody as well as many others. The Jewish enlightenment Movement developed there, preceded by "Hasidut", which had swept so many Jews. Galicia produced S.Y. Agnon, Shmaryahu Imber, U.Z. Grinberg, Goldfaden, Gershom Shofman and Gebirtig; journalists, politicians, teachers, musicians and artists in all domains. It had artisans, who engaged in crafts which had perished from the face of the earth, and around whose crafts, a unique culture evolved.

The center of the Zionist Movement developed in Galicia. That is where our people's new, nationalist way was mapped. The "Hovevei Zion" movement built branches in Galicia where it operated for many years. Later, the pioneer youth movements spread all the way to countries beyond the sea.

I am happy that the society can publish the fruit of genealogical research engaging in Galicia on the occasion of the conference, where the association will host Jews from Lviv and its surrounding communities, as well as the Lviv Jewry Association. The articles present commemoration methods as well as research tools developed by genealogical researchers.

This time in "Sharsheret Hadorot":

Dr. Leah Haber-Gedalia describes the lives of Polish Galicia Jewry from the historical-geographical-demographic-cultural perspectives, on all the political and social revolutions the area and its Jews experienced over the years. She emphasizes the many changes in government in the region. Awareness of this detail may help researchers realize where they can find documents pertaining to their families.

Pamela Weisberger heads the "Gesher Galicia" association, and describes the association's ability to assist in Galicia research: new lists cross-referencing information from a variety of sources, regarding the Jews' economic capabilities, their places of residence based on periodical maps and lists of residual areas and families living in them. The article provides a detailed description of materials available to "Gesher Galicia" researchers and materials about to be uploaded.

In his parents' family photo album, Dr. Eli Brauner found a photograph of his uncle; an ordinary event. The photograph led to Anders' Army, which consisted of Poles and Jews, and fought the Germans in World War II. The photograph and Anders' Army led Eli to new information about his uncle and a variety of research tools.

Ami Elyassaf is a descendant of a Brody Rabbinical family. Ami initiated two projects directed at uncovering this important city's genealogical levels. He worked with a crew of researchers from different parts of the world, and together they decoded thousands of Jewish names from the Brody cemetery. This team of researchers developed research tools that can serve social science as well as art and genealogy researchers.

Amnon Atzmon wanted to gather people from his father's town, Yahil'nytsya (today in the Ukraine) on Holocaust Memorial Day. From a small list of survivors, he developed a file documenting all living survivors. Amnon recorded survivors' testimonies, researched, read relevant research literature and collaborated with the education system to build a website with a good deal of information and materials about the town. The article presents the insights generating from such research.

We have added a list selected websites for reading, researching or any other use by Galicia researchers. Naturally, we could not include all websites on the list, but we have included the most prominent ones, which provide extensive research possibilities.

Finally- This issue of "Sharsheret Hadorot" could not be published if not for the help from our editorial board members-using their original thinking, sharing their knowledge with us, helping in editing the journal, correcting and proofreading. All was done with a good will and with the joy of doing genealogy. Thanks!

The readers are hereby invited to publish their research, so as to enrich genealogical research conducted in Israel.

Yours,
Dr. Leah Teicher, Chief Editor
anafa-e@zahav.net.il



Chairperson's Note // Dr. Leah Haber-Gedalia

Dear Friends,

This issue of "Sharsheret Hadorot" is dedicated to Galicia, a region where enlightened philosophers and "Hassidim" lived and operated.

This region produced such writers as Agnon and Barash, poets like Hirsch Lasar Teller, Uri Zvi Grinberg and Shimshon Meltzer, painters like Bruno Schulz, Leo Roth and Mordechai Ardon, and philosophers like Joseph Perl and Solomon Buber.

In contrast, thousands of Hassidim from Belz, Stratin, Bojan Sanz, Wiznitz and Czortkow (Chortkiv) adhered to tradition, meticulously abiding by all "Mitzvoth", using accurate language and abiding by their dress codes.

Galicia - each of us, readers, can find a source of identification in it.

We are here in the beginning of summer, and are already planning the winter events - the 2012 Annual Conference Steering Committee began its work, the new Israel Genealogical Association's Website is in high motion. The society's Face book page has more than 800 friends and the number keeps growing, and not in vain - members keep uploading relevant materials for family research of the different parts of the world, and you are more than welcome to add your materials.

A genealogical fair is planned for early 2013...

There is a lot to look forward to.

I am calling you to help us introduce family research in to the Israeli discourse and consciousness, as each and everyone's story is a link in our history.

Always at your service,

Dr. Leah Haber-Gedaliah

Chairperson of the Israel Genealogical society

chairperson@isragen.org.il, info@isragen.org.il



Jewish Galicia

Geography, Demography, History and Culture

By: Leah Haber-Gedalia

The name Galicia referred to a region in Eastern Europe, north of the Carpathian Mountains, which turned into a geo-political entity when annexed to Austria (1772 - 1918). In 1919 the region was restored to Poland.

Few are the countries whose borders were drawn on a map by diplomats, as was the case of Galicia, according to Prof. Brawer¹. However, in terms of the Galician Jews, the region had become the home of a large Jewish collective with unique markers, created by the fact that Galician Jews were, on the one hand, part of the history of Polish Jewry, and on the other hand, had lived for generations under Austrian rule influenced by its language and culture which brought them closer to the culture of central Europe.

When Did the Jews Arrive in Galicia?

The first Jewish settlement in Galicia was in the times of Ruthenian (Ukraine) Grand Dukes' Volodymyr-Halych Duchy regime in Galicia's eastern territory and under the jurisdiction of Polish kings in the western parts of the region.²

Since the 14th Century, Jewish settlements expanded in the eastern region known as Rus Czerwona, where Jews constituted a major factor in a broad settlement initiative of Polish high nobility, and took part in the establishment of towns on their lands.

The Jews in these "private" towns enjoyed the autonomy to practice their religious lives according to their customs and to engage freely in crafts and trades.³

1) A.J. Brawer, *Galicia and Its Jews, Studies in the History of Galicia in the 18th Century*, (Jerusalem, 1968) [Hebrew] p. 11

2) About Jewish settlement in East Galicia -The Settlement of Jews in West Galicia probably began in the 12th-13th centuries in Kraków or Rzeszów, where Jews lived until Rus was annexed to the Polish Kingdom in 1340 -1348. The first settlers mostly arrived from Česko and Moravia, or from Silesia, and former Rus cities. Some Jews arrived from the eastern Volodymyr-Halych Duchy, Włodzimierz and even Kievan Rus. Danuta Dąbrowska Abraham Wein and Aharon Weiss (Eds.) "Eastern Galicia" *Pinkas Hakehilot Encyclopaedia of Jewish Communities*, Part IV vol. 2 (Jerusalem, 1980).

3) The region north of the Carpathians has remained a passageway between Polish and Ukrainian population. The eastern part of Galicia was occupied by Ruthenians, the majority, and the Polish, a large minority, occupied the western part, beyond the San River, and were a definite majority there.



Partition Map - between East Galicia and West Galicia

Galicia had been alternately governed by the kings of Poland and the Rus Dukes (Ruthenian), until in the mid-14th century, during the reign of Kazimir the Third, Poland established control. Since Galician Jewish communities lived between two large population groups, the Ukrainians and the Poles, the relationship between these two groups determined the economic grounds for Galician Jews' living.



King Kazimir III granted the Jews privileges in 13674

4) According to Polish and Jewish tradition, the king had a Jewish mistress called Esther'ka, and several sites in Poland are named after her.

Much like in other regions in Poland and Lithuania, the Jews had become a crucial factor in production and business: they had leased alcohol distilleries, beer breweries, flour mills and sawmills; marketed agricultural produce and imported luxury products to supply the needs of the nobility; they loaned money and collected taxes.

In Polish kingdom's feudal society, the Rus Czerwona Jews constituted a separate, unique group with religious practices and customs that were different from those of the other groups. Whereas the Poles mostly belonged to the Catholic Church, and most of them (except for city people) were members of the nobility and enjoyed the rights on lands, and the Greek-Catholic Ruthenians were primarily serfs and had no rights in land assets - the Jews were land leasers and had rights which resembled those of the city residents. Jews and the Polish nobility had common interests, and hence the latter protected the Jews from urban hostility, from the rage of Ruthenian peasants which often erupted in riots, and from persecutions on the part of the Catholic Church.

Hate waves and serf persecution caused the central government to issue an edict in 1485, forbidding the Jews from engaging in their occupations. To establish the status of Polish Jewry, the kings formalized the Jews' residence in cities and towns, and privileges granted by the kings. Defined occupations which Jews were allowed to practice, and determined community representatives would attend to all community issues.

In the 16th Century, Jews enjoyed religious autonomy. They engaged in the development of their day-to-day language - Yiddish - and "Leshon Hakodesh" (the sacred language) - Hebrew. Jews were free to open "Batei Midrash" (study halls), and Yeshivot for Torah studies. In the framework of their autonomy, Jews were allowed to form a central Jewish authority, based on Poland's geographical regions.

The "Council of Four Lands" ("Va'ad Arba' Aratzot") was the central Jewish authority in Poland from 1580 to 1764⁵ and constituted a major factor in making laws and regulations. The council received questions and answers from all around the Polish Kingdom. The "Council of Four Lands" was the highest conflict resolution authority, and the councils' rulings were binding to all Polish Jews. As for interaction with the Poles, the council handled direct tax collecting and engaged in resolving the Jewish community's daily problems and internal affairs. "The Council of Four Lands" activity came to an end in 1764 after as a result of Polish government decided to collect taxes directly from all Pole citizens.

The Cossacks' uprising in the mid-17th century and the decline of security in the Kingdom of Poland influenced the Jewish community, and consequently the regional city of Lviv (today in the Ukraine) lost its economic strength and influence on the smaller Rus Czerwona communities. Jews left the city to settle in "private cities" where they enjoyed the nobility's protection. The communities of Brody, Zolkiew, Buczacz, Tarnopoll and Komarno even challenged Lviv's spiritual and religious authority.

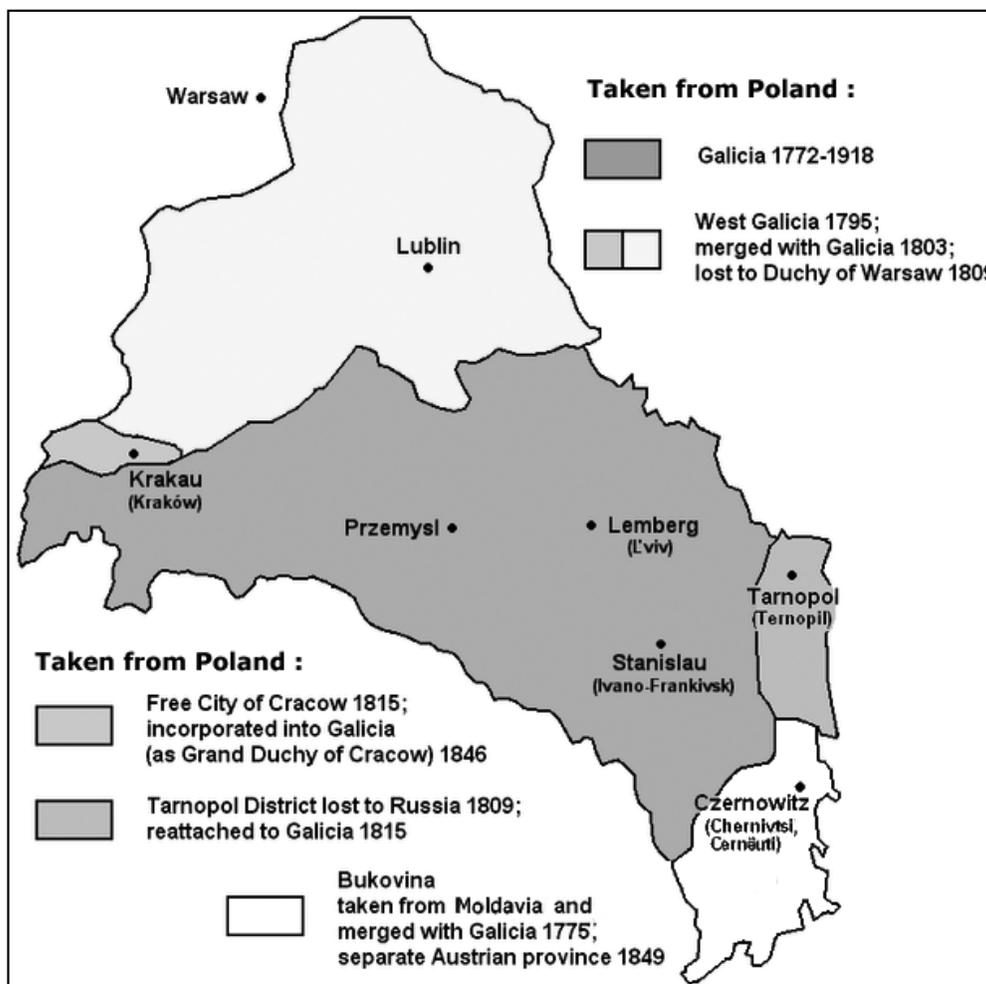
The appearance of messiah claimant Jacob Joseph Frank in Poland (1726 - 1790) uncovered the impact

5) The Council of Four Lands' composition: 1. Poznań, the capital of called Greater Poland Voivodeship; 2. Kraków and Lublin, major cities in the Lesser Poland Voivodeship; 3. Rus (Rus Czerwona or East Galicia and Podolia) with the capital - Lviv; 4. Wołyń with the major cities of Włodzimierz and Krzemieniec; 5. Lithuania (withdrew!) with major cities of Brześć and Grodno; 6. Wilno - an independent city-state at the time. The number of "lands" changed from time to time and the council's title did not always smatch the number of participating lands" (Editorial note).

of Kabbalah in Rus Czerwona and the spiritual relationships between Galicia Jews and Spanish Jewry living across the border with the Ottoman Empire. These events indeed diminished the economic resilience of Jewish communities, but did not halt the increase in population.

A.J. Agnon, who was born in Buczacz wrote (free translation):

“Once the land had quieted from the havoc, and riots, and killings, some of the war remnants returned to their cities and their places. The people of Buczacz did the same. They built their houses and shops, and before that (they built) - houses for Torah and prayer. They sat peacefully for a number of generations, except for years of war and revolt, first under the Kingdom of Poland, and then under Österreich Kingdom. Then came the poles, seized the Kingdom made some conquests and boycotts until their enemy arrived and finished them all.”⁶



Map of partition of Poland

Under the rule Joseph the second

In 1772, Austria annexed the districts of Kraków, Sandomierz and Lublin in "Little Poland"⁷ and a large part of Rus Czerwona under the name "Galizie". In the same year, Galicia's Jews totaled 171,851

6) S.J. Agnon, *A City and the Fullness Thereof*, (Jerusalem and Tel Aviv), 1973, p. 13.

7) "Little Poland"- a historical expression which describes geographic area of South East Poland. Until WWII parts of Ukraine's areas were included in that area. (such as Galicia). L'viv and Krakow were two main towns in "little Poland". Hundreds of years Jews used to live there. Representatives of the region were one part of "Va'ad Arba Ha'Aratzot, which was the representative body of Poland Jewry. (Editor's note).

constituting some 6.5% of the population, spread in thousands of villages and 280 towns and cities; in 15 of them (including Brody and Belz), the Jews constituted the majority.

Until the end of World War I, The eastern part of Galicia (with the exception of territories which were part of the Russian empire during the Napoleonic Wars), was under Austrian rule. During that time, the character of East Galicia Jewry was determined and remained the same until it perished during the Holocaust.

“Between the tongs’ arms of two foreign peoples, Jewish communities eroded in the meager towns... worldwide spiritual movements spread their arms, as if seeking to make up for material poverty with the richness of spirit and thought, knowledge and Torah. Hasidism and “Haskala” (enlightenment), like currents of fresh water, fed the joy of spiritual creation, in the mystery of experience on the one hand, and informed rationalism on the other. The young intelligence, whose roots are well grounded in the people’s culture ...turned to assimilation on the one hand and longing for national Zionist revival on the other. The sparkling young Intelligentsia combined the hesitant steps of wandering in a foreign world, buds of thinking which begot influential movements and ephemeral ideas.”⁸

The history of Jews in East Galicia under the reign of Joseph II can be divided into two periods, which differed in terms of the relationships with the authorities and relationships with the nations in the region.

The First Period: from Annexation to Austria to “Spring of Nations” (1848)

The Jewish population was constantly pressured by the authorities, and at the same time began acultural and political approach to the Imperial center in Vienna started budding. During these years, Austrians treated Galician Jews in ways and methods which characterized absolutist regimes in Europe, seeking to gain maximum economic benefits and reduce the number of “useless” Jews: special taxes were imposed, occupations connected to retail sales and trade, peddling and leasing assets and production means were restricted, marriages were supervised and beggars were banished. Nevertheless, during Joseph second’s regime (the 1780s) another approach was added - “Enlightened Absolutism” seeking to formulate laws regulating the moral and political status of the Jews in Austria, so as to integrate the Jews as worthy residents. To reach this goal, state schools were established for Jewish children [supervised by Jewish enlightenment Movement member, Hertz Homberg (1749 - 1841)]; the broad autonomy which Jews had enjoyed before was abolished, Jews were recruited to the army, attempts were made to set up Jewish agricultural communities. Secondary schools and academic institutions opened to Jews, and certain professionals (doctors, for instance) were encouraged and supported.

When the Napoleonic Wars ended, and the Congress of Vienna convened (1815), Joseph II’s reforms were discontinued. Restrictions placed on Jews lost their “enlightened” nature in the beginning of the 19th century. Economic restrictions brought about the detachment of Galicia from the Polish Kingdom,

8) D. Horowitz, *My Yesterday* (Jerusalem and Tel Aviv, 1970) p. 12 (David Horowitz was born and grew up in Drohobyč, and Lviv)

meaning, cutting the region from the trade routes, which connected Galicia to the north and the west. Galicia started lagging behind the other parts of the kingdom, and imported products from regions where the industrial revolution had already been under way. Apart from some thriving centers such as Brody, which enjoyed economic privileges, the beginning of the 19th century marked the decline of trade centers which had existed prior to the partition of Poland.

“Hassidism” and “Mitnagdim” (Opposition)

Hassidism spread in Europe in times of increasing economic distress. Within decades, the movement swept the small and medium sized communities and had become a crucial factor in the region’s social and religious life.

Hassidic groups evolved around charismatic leaders, who were the focus of alternate leadership mechanisms abolished by the government. The “Tzadikim” dynasties developed from a few Hassidic families: Rokach of Belz, Friedman of Rozhin Sadgora, Husiatin, Czortków, Hager of Wiznitz - all preserved the traditional life style, on its garments and language, in the attempt to prevent the authorities from “Germanizing” the Jewish population.

Many leaders of the Jewish Enlightenment movement arrived from large communities that had trade connections with the cities of Germany and Austria (Lviv, Brody and Tarnopil) and considered Hassidim to be enemies of the enlightened regime. Their leaders opposed the rapidly spreading religious movement, but could not stop it. One of the opposition representatives was Joseph Perl (1773 - 1839) of Tarnopil, a wealthy man who had good relationships with the Austrian authorities. In 1813, Perl established a modern school in the spirit of the Enlightenment. Perl submitted detailed reports to the authorities, in which he listed the damage caused by Hassidim’s irrational behavior. His main literary contribution was the creation of sharp satires where he ridiculed the Hassidim’s beliefs and customs.



Joseph Perl and his book “Revealer of Secrets” (Megalleh Temirim)

The Second Period: from the "Spring of Nations" (1848) to World War I

The "Spring of Nations" revolutions constituted a highlight in the political, social and cultural development of East Galician Jews, especially in Lviv. Leaders of the Jewish population took an active part in the political struggle, while identifying with the claims of the Polish population, although many of them did not support the Poles' nationalist attitudes and took a pro-Austrian stand.

Already in 1848, the Poles revealed a strong anti-Jewish attitude, and there were attempts at violent riots ("pogroms") against the Jews. Unlike in other parts of East Europe' since the "Spring of Nations" Jews integrated into the state's political activity at all levels. In Galicia, where the Poles enjoyed a good deal of autonomy under Austrian rule, Jews faced two options of political identification with government, and indeed they deliberated between identifying with the German-Austrian culture and the Polish one.

In East European countries of the early 19th century, Galicia preceded the Russian Empire in the organization of modern political schools of thought even with the traditional aspects of their society included. Already in 1849 equal rights were given to members of all faiths, but in practice, all the legal differences between Galician Jews and the rest of the population were finally erased only in 1868.

Despite the slow pace of guaranteeing the Galicia Jews equal rights, an intensive process of embracing German culture began, and at the same time, cultural contacts with the Poles intensified. The pro-Polish trend increased with the completion of the emancipation process in the late 1860s, and decreased during the 1880s, when the Poles, in the spirit of modern anti-Semitism, started manifesting hostility towards the Jewish minority.

Those who were pro-Austrian German culture oriented, established the "Shomer Yisrael" association in Galicia (1867), constituting the "go ahead" of modern political activity in Galicia. The members of the association spread German culture in the attempt to integrate Jews into the local, regional and imperial political systems. They issued a newspaper in German, *Der Israelit*, set up a club and a library in Lviv, and supported the "restored" synagogue in the city. However, on the political level, they cooperated with Polish organizations.

A second group which consolidated in those years was strictly pro-Pole, and its members established an association named "Dorshei Shalom", which begot the Polish-Jewish association of "Agudat Achim" (Union of Brothers, 1880), which advocated Jewish assimilation and even turning the Jews into "Poles of the Mosaic Persuasion" ("Dat Moshe"). Opposite these trends, Orthodox Jews also organized under the leadership of Rabbi Shimon Sofer, Chief Rabbi of Kraków, and Rabbi Yehoshua Rokach the Rabbi of Belz, who had also embraced modern political strategies, issued their paper, "Kol Machzikei Hadas" and cooperated with the Poles supporting delegates to the Austrian Parliament.

Freedom of assembly granted to the Galician Jews, together with opening the gates of general education institutions, and their integration into government systems, begot, in the second half of the 19th century, three ways of integrating into local cultures:

There were those who chose the imperial culture and migrated to Central Europe, especially to Vienna,

so as to engage in autonomous professions; others integrated into Polish culture, and there were those who combined Orthodox Judaism and openness towards the European spirit, and sought to establish co-existence between the traditional way of life and the Polish or German culture.

Nevertheless, alongside all those, thousands of Galician Jews preserved the old lifestyle, made their living on their farms or by practicing occupations suitable for village or small town life, and suffered from the region's economic poverty.

The first decades after the 1848 revolutions were characterized by a flow of literary and journalistic activity, in which members of the second and third generation of the Enlightenment Movement in Galicia took part. During those years, Lviv was an important European printing center, among other things because already in 1836, Russia restricted publication of books in Hebrew or Yiddish. Still, during the revolution, newspapers in Yiddish such as the "Zeitung" were published.

The fact the majority of Galician Jews had no inclination towards cultural integration as the desired by Poles, together with an increase in the influence of anti-Semitism on Poland's political life, constituted the background for the emergence Jewish nationalism.

As early as 1875, in Przemyśl (now in Poland), on the border between East and West Galicia, "an association for the advancement of Jewish settlements in the Land of Israel" was established. From the 1890s on, Galicia was filled with "Hovevei Zion" associations.

In the beginning of the 20th century, Zionists took part in political campaigns and were involved in the Austrian elections for Parliament. The Poles strongly objected to the Jews' organized political independence and supported the pro-Polish circles in Jewish communities.

Together with the growth of the nationalist movement, a workers' movement also formed in Galicia. The movement evolved from the craftsmen unions and continued in Jewish associations adjacent to the Polish Social Party.

The Galician "Poale Zion" movement was established in 1903. Much like in other parts of East Europe, national and social radicalism joined hands thus creating an infrastructure for the politization of the Jewish street. On the eve of World War I, East Galicia had network of Jewish political parties, associations and organizations, engaging in a variety of political and cultural activities: Zionists, socialists, members of the intelligence, speakers of German and Polish, Orthodox Jews and members of the Enlightenment movement in towns and cities.

Lviv became one of the thriving centers of Jewish activity in East Europe, together with Odessa, Warsaw and St. Petersburg. It hosted "Cheders" of the old style, as well as schools of the different ideologies, public libraries and even a Yiddish theater (1890). Cultural interaction was expressed in the great number of Jewish students in the University of Lviv (In 1897, some 205 of the students were Jewish). Others went to study in Universities in Central Europe.

Along with periodicals published in Hebrew and Yiddish, Jewish newspapers were published in Polish. Hebrew writers such as Yosef Haim Brenner (1881 - 1921) and Gershom Shoffman (1880 - 1972) lived and created together; in other cities, scholars studied and researched Polish literature and classical languages in the local universities.

The encounter between Jewish culture and a long tradition of intimate community life on the one

hand, and the influence of European culture on its German and Polish expressions, made Lviv the cradle of modern historical research of the Jews of the Polish-Lithuanian Kingdom.



Administrative Division of the Kingdom of Galicia, 1914

World War I

During World War I, East Galicia was a battlefield. Once again, the armies of Russia and Austria engaged in war. The region changed hands a number of times and thousands of Jewish refugees abandoned their homes and fled to regions in the Austro-Hungarian Empire.

Those who remained became victims of Russian soldiers' molestations, killings, rapes, pillaging and destruction. Jews were also exiled to Russia. Hunger and epidemics resulted in numerous deaths.

Help was given to war casualties by committees set up in the communities, with the help of Russian Jewish committees, who had attempted to ensure the Russians would not riot against the Jews. Author S. Ansky, who took an active part in this activity, described the fate of Galician Jews during World War I in his book "The Destruction of Jews in Poland, Galicia and Bukowina":

"An outrageous thing which the human mind cannot perceive happened in Galicia. A large territory hosting one million Jews, who, until recently enjoyed all human and civil rights, is surrounded by a chain of fire, blood and steel, separated from the world, and subject to the rule of beastly "paritzim" in the figures of Cossacks and soldiers. This felt as if a whole tribe was cut off from the people of Israel".⁹

9) S. An-sky, *The Destruction of Jews in Poland, Galicia and Bukowina*, (Berlin-Wilna 1929), Part I p. 14.

The war influenced the East Galician Jewish population's economic infrastructure, and shattered their demographic resilience. The number of Jews in many communities was small, and their ratio in the rural settlements decreased. If that was not enough, when the battles were over, the Jews were between the hammer Poles who win political independence, and Ukrainian anvil, who established an independent republic in the region.

Between Two World Wars: Back to Polish Rule

Upon the war's end, East and West Galicia Jews made the transition from living under a multi-national regime, whereby they enjoyed political equality and tolerance on the part of government, to living under the rule of a national state with an acute minority problem. The economic role the Jews played in the region was now assumed by the majority population and the Polish regime removed them from government positions.

The Jewish community in Galicia between the two World Wars was not healed of the wounds of war. The Jews' economic situation became even worse due to Poland's taxation policy, which hurt trade and craftsmanship, and due to the increasing competition on the part of Polish and Ukrainian Cooperatives.

The economic boycott of Jewish businesses expanded in the 1930s, and their admission to high schools and universities was restricted.

Anti-Jewish propaganda increased on the part of Ukrainian right-wing parties, and student riots in Lviv caused damage to Jewish businesses. Restrictions on migration to western countries tightened reducing chances of immigrating to Palestine, and thus migration was no longer a genuine solution for the Jews' distress.

However, as in other parts of independent Poland, distress and hostility enhanced Jewish activity: a diverse system of welfare organizations, help and economic support was set up in Galician cities. Associations helped craftsmen and traders cope with the restrictions and difficult conditions.

Jewish political activity also expanded, and thousands of members joined the various parties.

The National-Hebrew "Tarbut" and "Agudat Yisrael" education networks operated dozens of schools all over east Galicia. Unique Jewish political and cultural activity increased where "Polanization" trends decreased in times of increasing Polish alienation towards the Jews.

Lviv became the center of activity, and between the two World Wars, the city was one of the most prominent cultural centers in independent Poland. Everything in the city was an expression of the neighboring towns' and cities' political and cultural life. This life was multi-lingual, and used Polish, Yiddish and Hebrew, which in turn, added to the variety of educational institutions, literary works and journalism.

Apart from the different schools, the city also hosted a Hebrew College, a Jewish vocational high school, teachers' seminaries and even a "Folks' University" (established in 1926) was founded by the "Tarbut" Association, where they taught Judaism. Many of the educational activists later immigrated to Israel and integrated into the education system here.

Lviv hosted a large concentration of Jewish academicians and philosophers, some of whom were connected to the University of Lviv. An association of "Hebrew University Friends" also operated

in Lviv together with University of Lviv professors. Thanks to this association's activity, dozens of students from East Galicia enrolled in the Hebrew University. All this was doomed to cease upon the soviets' entry of East Galicia in the beginning of World War II.

In conclusion, The Galicia region has undergone numerous historical-social-political-economic changes. These changes influenced cultural, economic, political and Zionist Jewish life as well as the Jews spiritual heritage.

For these reasons it is recommended that researchers of Galicia families start their quest trying to find exactly in which state the origin town or city of their family was, and its exact location in light of today's political changes (for instance, Lviv and Brody are now part of the Ukraine, whereas Przemysl and Nowy Sącz are now in Poland).

To make research more efficient, we recommend the use of the "Gesher Galicia" website: <http://www.jewishgen.org/Galicia/> and the All Galicia Database website: <http://search.geshergalicia.org/>

Recommended References:

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<http://www.jewishgalicia.net/>

<http://galiciantraces.com/blog/>

Dr. Leah Haber-Gedalia is the Chairperson of the Israeli Genealogical Society, born in Israel and graduated from the Hebrew University - Ph.D in International Relations. In the past, Dr. Haber-Gedalia managed human resources and taught in the university. Dr. Haber-Gedalia is married, a mother of three, grandmother of four and lives in Atlit.

leahgedalia@gmail.com



Galician Genealogy: Researching Your Roots with Gesher Galicia

By: Pamela A. Weisberger

Gesher Galicia ("Bridge to Galicia") is the special interest group for people researching their Jewish roots in the former Austrian province of Galicia. Its goals are to promote a forum for researchers to share information and to promote individual and group research of Galicia, the former province of the Austro-Hungarian Empire from 1772-1918.

We host a website: www.GesherGalicia.org along with two searchable databases: The ALL GALICIA Database at www.search.geshergalicia.org and the Cadastral Map & Land-Owner Records Inventory at: <http://tinyurl.com/MapsofGalicia>.

Gesher Galicia - Cadastral Map and Landowner Records Inventory
Central State Historical Archive -- Lviv, Ukraine
(As of January, 2011)

KEY:

Content that has been **ACQUIRED** by the project is listed in **dark blue bold text**. Content that has been **REJECTED** -- the item was viewed but determined to not be of useful value -- is listed in **red bold text**. Content that has been **EXAMINED** -- the item is potentially useful but was not copied -- is listed in **green bold text**. Content that has not been seen yet is listed in regular black text. As of January 2011, this constitutes the majority of the records.

SEARCH BY TOWN NAME: Display records at a time

Fond	Opys	Sprava	Part	Place ▲	Administrative District ▲	Geographic Area ▲	Item Type	Year	Scale	Size	Pages / Leaves / Parts	Description	Status
186	1	1902	a.	Hlyniany (Gliniany)	Przemyslany	(Zolochiv okr.)	Text	1845			--	Book of lands & landowners of Hlyniany. [Lenius notes: Grund Parzellen Protocol. List of land parcels in land parcel number order showing parcel numbers, class of land, house numbers, names, status of landowner, place of residence, & land parcel area. No images.]	Examined
186	1	1902	b.	HLNYNIANY (Gliniany)	Przemyslany	(Zolochiv okr.)	Text	1845			142 ark.	Book of lands & landowners of Hlyniany. [Lenius notes: Alphabetisches Verzeichniss. Alphabetic landowners' list includes house numbers, names, and a summary list of building parcel & land parcel numbers. Digital Images.]	Acquired
186	1	1902	c.	Hlyniany (Gliniany)	Przemyslany	(Zolochiv okr.)	Text	1845			--	Book of lands & landowners of Hlyniany. [Lenius notes: Definitive Grenzbeschreibung. Description of the borders of the cadastral community. No names, house numbers or references to individual parcels of land or houses. No copies.]	Rejected
186	1	1902	d.	HLNYNIANY (Gliniany)	Przemyslany	(Zolochiv okr.)	Text	1845			14 ark.	Book of lands & landowners of Hlyniany. [Lenius notes: Herrschaftliche Verzeichnisse - Alphabetisches Verzeichniss. Alphabetical householders' list includes house numbers, names, status, & place (does not include building or land parcel numbers). The Herrschaftliche Verzeichnisse were lists created from existing information in the community at the start of the cadastral survey. Digital Images.]	Acquired

Cadastral Map Inventory Overview

Shows what a page looks like on our website when you search for records

What does it mean to do Galician research? Where should one begin? The usual process was to start with researching vital records - births, deaths and marriages. The indexes of JRI-Poland, hosted by the JewishGen website, provide a good start in that direction, but they only represent records held in

AGAD - the Polish State Archives, and not the Jewish records held in Lviv.

Gesher Galicia's new "All Galicia Database" (AGD) search engine currently features close to 200,000 records from 70 different data sources, and is growing daily, including the Lviv archive records. It covers everything from Galician birth, death, marriage and divorce records to phonebooks, school and landowner records and can be searched by given name, surname (and "kinnui" or Jewish nickname) with data sorted by town, or record source. Most of the records on this search engine have never been online before. Gesher Galicia is actively involved in research in Poland, Ukraine and Austria. We photograph and scan records on site, or index information directly at the archive. The data eventually finds its way to the AGD and the images are also housed on our site.

HOW TO SEARCH IN THE NEW:

The All Galicia Database

Latest News & Corrections:

28 July 2011: All Lviv birth, marriage, and death records have been updated, and several hundred newly transcribed records have been added to those databases.

24 July 2011: Added 164 records for *Pilzno Industrial Permits (1938)*. Added 161 records for *Ropczyce Industrial Permits (1938)*.

Enter your search: Given Name: Surname:

Record Types

- Birth (79,993)
- Death (75,008)
- Divorce (42)
- Holocaust (1,494)
- Landmenschafte (971)
- Marriage (4,749)
- Permit (800)
- Phonebook (729)
- Property (7,578)
- School (1,444)
- Yearbook (148)

Welcome!

Hi, and welcome to Gesher Galicia's all-new All Galicia Database!

This search engine currently features **172,954 records** from **41 different data sources**, covering everything from birth, death, marriage and divorce records to phonebooks, school and landowner records, all from the former Austro-Hungarian province of Galicia, which today is part of eastern Poland and western Ukraine. Although Gesher Galicia's focus is researching Jewish roots in this region, the diverse community sources of information in this database also contain names that span all the ethnic and religious groups who lived in the area, so not everyone listed in this database will necessarily be Jewish.

CLICK ON THE + SIGN AND THE RECORD DETAILS WILL DROP DOWN →

Results found: 3 (showing 1 to 3)

- Mordko [no surname]** 1840
son of Zsman GRÜNHAUT
- Rechel GRÜNHAUT** 1865
daughter of Marcus & Sara FUND
- Reisel GRÜNHAUT** 1867
daughter of Marcus & Sara FUND

TOP SURNAMES FOUND IN BRODY BIRTH RECORDS:

Current Filter

X Record Source: **Brody Jewish Birth Records (1815-1861)**

Record Types

Birth (36,184)

Top Surnames

- Heilpern (344)
- Katz (273)
- Margulies (226)
- Landau (182)
- Schapira (166)
- Horowitz (162)
- Schapiro (152)
- Schwarz (140)
- Kahane (126)
- Unreich (125)
- Zoller (113)
- Balban (112)
- Goldenberg (106)
- Rosenfeld (106)
- Harmelin (105)

CLICK ON A RECORD GROUP TO GET AN ALPHABETICAL LISTING: Here is the 1831 Zbaraz Homeowners List

Click on the + sign to reveal house number

Current Filter

X Record Source: **Zbaraz Homeowners List (1831)**

Results found: 1,032 (showing 1 to 20)

Record Types

Property (1,032)

Top Surnames

- Romanczuk (16)
- Adamowicz (14)
- Awerbach (8)
- Potocki (8)
- Dziedzic (7)
- Kinach (7)

- Etizyk AWERBACH** 1831
- Chaim AWERBACH** 1831
- Josel ALTSTADTER** 1831

www.search.GesherGalicia.org

**The AGD Instruction Guide illustrates
Types of searches you can do on this new database**

But what about moving beyond vital records? Suppose that type of record for your town can't be found? That question motivated Gesher Galicia to investigate more unusual types of records that would also provide useful genealogical information and lead us to "thinking outside of the

(genealogical) box.”

We are especially proud of the Cadastral Map and Landowner Records Project, which began in 2007 as a long-term initiative to inventory and obtain cadastral maps and property records from archives in Ukraine and Poland and to index the information contained therein to further family history research. Why this sudden interest in map? Part of the reason might be that for so long Jewish researchers felt that their ancestors did not own land. This is far from the truth. Not only did Jews own land, they had renter's contracts from the Polish magnate landowners that allowed them to operate taverns, mills, and inns. All of this information is documented in these records.

And as Galician researchers accumulate records containing house and parcel numbers, their interest in cadastral maps has also grown. As described by Brian J. Lenius, author of the book, *The Genealogical Gazetteer of Galicia*: “Three distinct property land surveys were conducted for all of Galicia during the Austrian period of the 18th and 19th centuries. These consisted of detailed records showing the size of land parcels, type of land, crops grown and more. The Austrian Stable Cadastral Survey of the 1830s to 1860s consisted of records and extremely detailed maps showing the smallest parcels of land, individual yards, houses, barns, roads, field plots, cemeteries, churches and synagogues.

At least three versions of these maps were created at the time including a field sketch, a preliminary drafted version and the Cadastral Map in full color. At least one or more versions of these maps still exist for most villages and towns.”

By matching details and the information in the land record books to the maps - along with comparing the maps to house numbers on vital records - you can see exactly where in town your ancestors once lived and draw conclusions about possible relatives.



Bukachivtsi Comparison shows two cadastral maps for a single town from different time periods showing the evolution of the towns, buildings erected, etc.

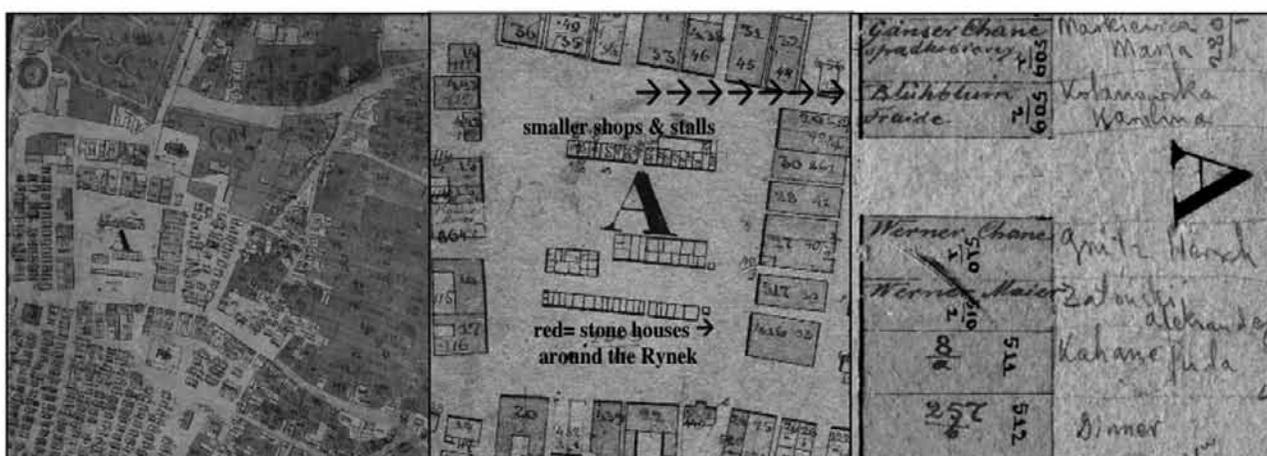
Many houses were handed down through marriage.

Details on Jewish families, who owned buildings in the market square, where they conducted business, were often hand-written on cadastral maps. The merging of these new data sources with traditional metrical records will offer Galician researchers a more comprehensive portrait of the lives their ancestors lead. Taking birth records—and the house numbers listed on them - and linking them to online maps, will be one of the new features on the Gesher Galicia website as will annotating maps with information about the town gathered from a variety of sources so the shtetl can “come alive” to the researcher.

See this example of the annotated map of Grzymalow in the Tarnopol district.

Portrait of a Market Square in a 19th Century Shtetl

The small shops of the Rynek (town square) on this 1875 map of Grzymalow, represented by the letter **A** are detailed with the names of the building owners in the accompanying larger scale drawing.



Names in ink are: Chane Ganser, Fraide Bluhblum, Chane Werner, & Maier Werner (note that their building parcel #510 has been split into two separate establishments, 510/1 and 510/2. Next to them are names in pencil, including Hersch Gritz, Juda Kahane, Dinner...with a smattering of Polish names

Several of our members have undertaken “House Numbers Projects” which trace the occupants of a single dwelling over hundreds of years. In this way one can discern inheritance and family patterns, and women, who are often lost to history once they get married and they change their name, can be found this way.

A. & Przyński Dawid
 B. & Obad Łopiat Hos Schman
 C. & Franczyj Mikołaj
 D. & Hajduk Piotr
 E. & Prubliński Wasył, John
 F. & Nowakowski Michał (ber Doman)
 G. & Kleinfeld Schulim
 H. & Schwarz Lummer
 J. & Glaser Ainsil
 K. & Schenker Daniel
 I. & Dickmann Altas
 m. 199 Sewel Arond Sewel Strick Luyfalk
 N. & Spanski Roman

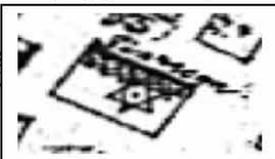


Alphabetic landowners' list includes house numbers, names, and a summary list of building parcel & land parcel numbers.

Handwritten names & details on 1853 Map ->

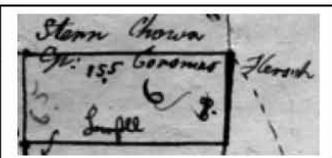
Stobody
 A. & Przyński Dawid
 B. & Obad Łopiat Hos Schman
 C. & Franczyj Mikołaj
 D. & Hajduk Piotr
 E. & Prubliński Wasył, John
 F. & Nowakowski Michał (ber Doman)
 G. & Kleinfeld Schulim
 H. & Schwarz Lummer
 J. & Glaser Ainsil
 K. & Schenker Daniel
 I. & Dickmann Altas
 m. 199 Sewel Arond Sewel Strick Luyfalk
 N. & Spanski Roman
z. 2000 Roman

Synagogue Close-Up



JEWISH NAMES ON MAP

- G. Kleinfeld, Schulim
- H. Schwarz, Lummer
- J. Glaser, Ainsil
- K. Schenker, Daniel
- I. Dicker, Altman



Above: Bukachivtsi Names shows the names of the building owners written on the side of the black and white map

Below: Buckaczowce & Jewish Names (Another version of the Bukachivtsi map. One is the Polish, the other Ukrainian name. (Same town.)

Gesher Galicia has also expanded its research to include voter, tax and school records, spanning the nineteenth through twentieth centuries. There is much useful information to be found in this type of record that sometimes goes beyond what metrical records can tell us. Often the “town of birth” is noted on these documents. We tend to forget that people moved around. A man who married might leave his village and his family. If you are only searching in one place, finding a record for a relative that identifies a town where his relatives lived could open new doors for you. (And keep in mind that women were voting in Galicia before they had the right in many other countries!) We are also covering Lviv (Lwow) newspapers, now available online, in which many Jewish names are mentioned and often from as far afield in Brody. Note the interesting text on this 1874 notice in the paper:

SUMMONS

The city council (magistrate) of the free Hanseatic Town of Brody asks the following people to register:
 All individuals due for military service but absent during the recruitment of 1846 on the “Usenplatz” must register within six weeks and must explain why they did not show up. Otherwise they will be treated according to the current rules as “draft dodgers.”

And from there we have a list of mostly Jewish residents of the town obviously not eager to join the Austrian army:
 Baleisen, Jossel - House 44
 Papuscher, Marcus - House 131
 Rozin Recte Rutin, Dawid - House 302 (Note the “Recte” means that he had his mother’s name because his parents had only a religious marriage, not a civil one, but his father’s name is also listed.)

The image contains two main documents. On the left is a table of landowner records from 1883, and on the right is a birth record from 1897. Below the table is a small map of Brody showing house numbers.

№	Imię i nazwisko właściciela	№ domu	Wzrost	Wiek
460	Sander, Sander Brody A. p. 460 w. 460 w. 460	122	172	17
	Bernstein, Markus	123		
463	Klinghaupt, Sal Brody A. p. 463	57		
	Klinghaupt, Sal			
467	Herschman, Israel Brody A. p. 467	23		
	Herschman, Israel			
469	Safir, Chaim Tobias Brody A. p. 469	65		
	Safir, Chaim Tobias			

Birth Record (1897):
 Ojciec: Ozjasz
 Matka: marta
 Dzień: 28
 Miesiąc: Syczeń
 Rok: 1897
 Miejscowość: Brody
 Nr domu: 465
 Imię i nazwisko: Ozjasz
 Imię i nazwisko matki: marta
 Urodzone w: Słobnie
 Imię i nazwisko ojca: Sander, Sander Brody
 Imię i nazwisko matki: Sander, Sander Brody

Map: A small map of Brody showing house numbers 460, 463, 467, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500.

Annotated Brody Landowner Records – 1883 – linking the house owned by Chaim Tobias Safir, #467, to the birth Of Ozjasz Scheer in that same house in 1897, 14 years later, although his parents resided next door at #465. These records can assist with placing people in a timeline and determining whether families sharing dwellings were related by birth, marriage or business relationships. (note: left, above – houses as they appear on 1844 map of Brody.)

Brody Overview - with captions

This is a common problem when doing Galician research. If a couple did not register their marriage with the State, they were not considered legally married and their children were registered as "illegitimate," something that all Galician researchers should keep in mind. Often the children of the same couple were registered under a variety of names, so using logic comes in handy when doing genealogical research.

Gesher Galicia has also conducted research in the Austrian State Archives where many interesting community records are held, many of which contain intimate details of shtetl life and bear the signatures of your ancestors. Many of these documents reflect complaints filed with the government in Vienna including disputes with the rabbi over his salary, the town scribe being upset over not getting a work room promised to him, or the towns' elders being upset because they were slandered by another group. The arguments voiced are reminiscent of life today and humanize our relatives who toiled in Kahal or governmental work. Imagine finding a record that has the signature of your ancestor! Rather miraculous...but, then again, not really when you expand your Galician research beyond names and dates, births and deaths. We have also acquired tables showing the rabbis, cantors and sochets for every Galician Jewish community that had a synagogue for a variety of years, as well as a listing of Jewish school teachers, created in 1788.

Tabula registers also exist for many Galician towns and held in the Lviv State Historical Archive - the "Tabula Krajowa", or Tabula Registers (Fond 166, 1780-1891). In 1780 the State Registrar Department--established by the Austrian Emperor Joseph the 2nd --began documenting the purchase and sale of real estate and land, property leasing, testaments, deeds, money-lending agreements, promissory notes, and public sale for debts, etc. Because Jewish people were active in commerce - it was one of those areas in which the government allowed them to work - many families had occasion to participate in some kind of business relationship and sign a contract, which often contained names of both the husband and wife, represented in the deal as one participant. Other documents, like testaments and public sales for debts, frequently contain information on several generations. In order to give you an idea of how important and universal were the documents kept by the Department, it's enough to mention that there were about 300 volumes of various indexes to the records and ALL the landownership registers after 1874 were arranged basing on the Tabula registers.

The Tabula registers consist of 4 parts:

1. Tabula registers for the city of Lemberg. There are 932 volumes of registers dated 1787 - 1886 that include registers of realty owners, books for registration of deeds & contracts, books for registration of wills.

2. Tabula registers for the towns in the vicinity of Lemberg:

Basiowka, Bilogorszcze, Brzuchowice, Hamulets, Grzybowice, Hodowice, Horodowice, Holosko Wielkie, Holosko Male, Zydatice, Zawadow, Zamarstynow, Zarudce, Zaskow, Zboiska, Zimna Woda, Rudno, Kaltwasser, Zniesienie, Zubra, Kleparow, Kosiejow, Krzywczyce, Persenkowka, Sichow, Sknilow, Jaryczow, Jaryczow Nowy.

3. Tabula registers for the villages and towns of Galicia:

- Arlamow
- Bandrow
- Bania Kotowska
- Belz (15 volumes)
- Berwinkowa
- Bialoberezka
- Bialogora
- Biały Kamien
- Blyszczywody(included into Mokrotyn)
- Bolechow
- Bolehowce
- Brody (32 volumes dated 1794-1884)
- Bronica
- Brzegi Dolne
- Brzezany(12 volumes)
- Buda(included into Wysoka)
- Busk (5 volumes)
- Cholojow
- Chorocowa
- Chyrow
- Czajkowice
- Dobra
- Dobrohostow
- Dobromyl (16 volumes)
- Dobrzanica (included into Uszkowice)
- Dolhopol
- Dolina (10 volumes)
- villages of Dolina area(included into Lopianka)
- Drohobycz with suburbs(81 volumes)
- villages of Dunajow vicinity
- Dynow (3 books 1780-1825)
- Engelsbruk
- Falkenberg
- Falkenstein
- Folwarki Wielke and Folwarki Male
- Gaje Starobrodskie
- Gerynia (included into Witwica)
- Gleboka
- Gliniany (8 voumes)
- Grodek Jagiellonski (11 volumes dated 1797-1880)
- Halicz (10 volumes 1753-1886)
- Holowy
- Hoszow
- Hoszow (included into Stankowce)
- Hrusatycze (included into Strzeliska)
- Hubice
- Huczko
- Jagielnica
- Jaroslaw (50 volumes 1792-1892)
- Jasien
- Jasienica
- Jasienica Solna
- Jaworow (9 volumes 1792-1893)
- Jozefow
- Kalusz (7 volumes 1758-1822)
- Kamionka Strumilowa(21books)
- Katyna
- Kimirz
- Kniahinin (4 volumes 1801-1885)
- Kniazpol
- Kobasz
- Kolomyja (30 volumes)
- Kolpiec
- Komarno
- Korostow
- Kotacin
- Krakowiec
- Krasnoila
- Krechow
- Kropiwnik Nowy and Stary
- Krystynopol (7 volumes 1792-1883)
- Kulczyce
- Kulikow
- Kurowice
- Kuty (18 volumes 1781-1888)
- Kwaszenina
- Lacke
- Liskowate
- Liszczyzny

- Lisznia
- Lopianka
- Lodyna
- Lopuszanka
- Lopusznica
- Lubycza Krolewska
- Makow
- Mariampol (3 volumes 1807-1855)
- Migowo
- Mizun
- Modrycz
- Mokrotyn
- Mokrotyn with Smerekow, Przedzrymichy and Blyszczywody
- Muzylowice
- Nadziejow (included into Lopianka)
- Nahujowice
- Nanow
- Narajow
- Neudorf (included into Bolechowce)
- Niedwedza
- Nojdorf (included into Zawidowice)
- Nowe Miasto(1 volume)
- Obersdorf
- Olesko (3 volumes 1798-1882)
- Orow
- Paprotno
- Plebania
- Polana
- Potylicz
- Powitno
- Prochnik (14 volumes 1814-1874)
- Przedzrymichy(included into Mokrotyn)
- Przemysl with suburbs (56 volumes 1799-1894)
- Przemyslany (11 volumes 1816-1881)
- Radziechow (2 volumes 1827-1874)
- Raniowice
- Rawa Ruska (12 volumes 1796-1882)
- Rodatycze
- Rogozno
- Rozenburg
- Rozen Maly and Rozen Wielki
- Roztoki
- Roztoczki (included into Witwica)
- Rudawka
- Rudki (4 volumes)
- Rybno with Slobodka
- Rybotycze
- Rymanow with neighbouring villages (6 volumes 1782-1888)
- Sambor with neighbouring villages (69 volumes)
- Sielec
- Smereczna
- Smerekov (included into Mokrotyn)
- Slobodka
- Smolnica
- Smolno
- Sniatyn (volumes 1791-1832)
- Sokal (volumes with index)
- Solec
- Sopotnik
- Stainfeld
- Stanila with Stebnik and Kolpets
- city of Stanislawow with suburbs (99 volumes 1784-1882)
- Stankowce with Hoszow
- Stare Miasto
- Stary Sambor
- Starzawa Sanocka
- Stebne with Dolhopol
- Stebnik
- Strzeliska Nowe and Stare
- Sulukow (included into Lopianka)
- Szmankowce
- Tarnawa
- Tartakow (1 volume 1817-1883)
- City of Tarnopol (50 volumes).
- Trebowla (12 volumes 1803-1886)
- Truskawiec (included into Tustanowice)
- Tudiow
- Tustanowice (1802-1889)
- Tyzlow
- Uhnów
- Ulyczno

- Untervalden (included into Uszkowice)
- Ustrzyki Dolne (1855-1880)
- Uszkowice
- Warez
- Wierzblany
- Witkow Nowy
- Witwica including Roztoczki and Gerynia
- Wojnilow (3 volumes 1652-1839)
- Wolica
- Wysocko
- Wysoka & Buda
- Wyzniany & vicinity
- Zablotow (3 volumes)
- Zaleszczyki(4 volumes)
- Zawidowice & Nojdorf
- Zbadyn
- Zbaraz(8 volumes)
- Zloczow (50 volumes)
- Zolkiew (24 volumes)
- Zoltantce
- Zurawno (2 volumes)
- Zydaczow (8 volumes)

4. Tabula registers for entire Galicia arranged by counties:

Brzezany, Bochnia, Wadowice, Zolkiew, Zloczow, Kolomyja, Lwow, Nowy Sacz , Jaslo

And beyond these Lwow/Lember records, there are many more for a huge number of Galician towns. The list is detailed on the Gesher Galicia website here, as compiled by the researcher, and Gesher Galicia advisory board member, Alexander Dunai:

One of Mr. Dunai's translations of a record provides a wonderful example of the precise, and unexpected information contained here:

Contract of purchase #124. Kalusz April 29, 1816

Today, in the end of the day, between a realty owner Ester Glanz on the one side and her son Moses Glanz on the other side there has been agreed and declared next :Ester Glanz sells a house #327 (which she has inherited according to the Will dated Iyar 5, 5567 issued by her husband Izaak Glanc who died because of fire) and a parcel of land within the known boundaries between the neighbours Osias Hausner and Dawid Lemonim , to her son Moses Glanz for the amount of 1400 florins which she has received in advance.

This contract has been signed by witnesses: Berl Frankforter & Jakob Rudolf.

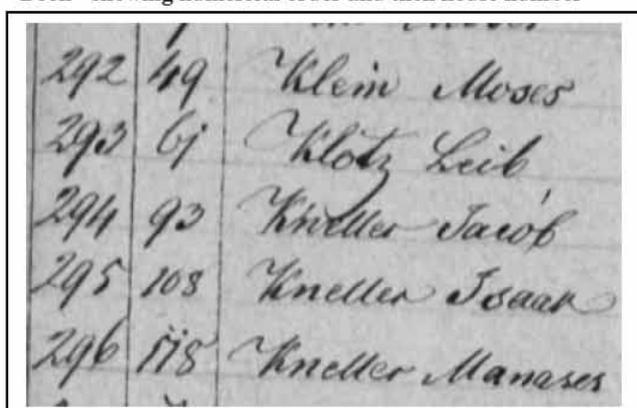
Although it would be impossible to photograph every Tabula register, we are starting to acquire the name indexes to these books, and the information will be on the AGD in coming years.

Polish magnate landowner records, which detail the holdings of these nobles, also contain a wealth of information about the Jewish residents of the towns. Leasing contracts and inventories of the Jews who worked for the magnates are often quite details and can date back to the mid 1700s. These documents are usually found in special libraries, like the Stefanyk Library in Lviv, and first require doing the research to determine which magnate owned your town during the years your ancestors lived there. This is a complicated—but manageable task.

Two more exciting projects debuting soon:

1. **The Geshet Galicia Map Room** will display high-resolution cadastral maps, offering you the ability to zoom in for a close look at your ancestral shtetl.
2. **Our “Voices of Galicia”** web page will be a dedicated memorial to survivors of the Shoah. We will display actual, full-length video testimonies of survivors from Galician towns, taken from the Shoah Foundation collection. Our members will be able to sponsor a testimony so it can be viewed by anyone online and the words of an eyewitness to historical events occurring in that town will bring history alive to a worldwide online audience.

Alphabetical “K” names from Gliniany 1845 Landowner Book - showing numerical order and then house number



Belz: two synagogues & Jewish Community Buildings: colors denote wood v. stone buildings and grass yards



Gliniany & Belz - examples of close-up map views from these two towns with captions

Of course, all of this work requires financial support! Although we have a strong corps of volunteers, including our tireless web designer, Brooke Schreier Ganz, who created the program for the All Galicia Database and designed the new web site, we must cover the costs of the different researchers we employ in Eastern Europe. How can you help? The answer is simple. Become a member!

Geshet Galicia is a membership organization with annual dues, which include a subscription to “The Galitzianer,” a scholarly, quarterly journal focused on Galicia covering topics of interest to Jewish family historians. (Members and nonmembers contribute articles and suggestions for articles on a variety of subjects on Galician history and society, travel experiences, photos, research results, advice on obtaining records, and stories from their own Galicia family history.)

Soon there will be a member’s only research area, providing record images, access to keyword-searchable articles, and the Geshet Galicia Family Finder where you can locate others researching your towns and names.

We invite you to join us and to donate to the projects that mean the most to you. (Click Join GG on our website home page: www.GesherGalicia.org.) Your contributions enable us to maintain our free-to-all databases and continue funding research. And you can contribute to ongoing town projects or - if you don't find your town represented - you can fund your town's projects and be awarded matching funds from our grant program. We feel a sense of urgency with this research because at any time archival access could change or records could be destroyed in floods or fire. Right now, while the archives are cooperative with Jewish researchers, we need to take advantage of the situation and get as much data as possible. Each day we hear of a research breakthrough someone has made using our resources. Perhaps it will be you!

We look forward to taking you further on your Galician journey back in time, and forward in time to discovering new relatives throughout the world.

Pamela Weisberger

Pamela Weisberger is president and research coordinator for Gesher Galicia, the special interest group for people researching their Jewish roots in Galicia. She is also program chair for the Jewish Genealogical Society of Los Angeles, and was a co-chair of the 2010 IAJGS International Conference on Jewish Genealogy. She has traveled throughout Eastern Europe conducting research in Polish, Ukrainian, Austrian and Hungarian archives with a specialty in newspaper research and cadastral maps. She regularly speaks at international venues on genealogical topics and is a professional researcher.

Pamela curated the IAJGS Film Festivals from 2006-2010 and was program chair for "Limmud Los Angeles 2012". She wrote and produced the videos "I Remember Jewish Drohobycz," and the satirical look at genealogical research, "Who Cares Who You Think You Are?"

Pamela is documenting her family's history for over thirty years, holds a B.A. from Washington University in St. Louis in English and Education and an M.S. from Boston University in Broadcasting.

pweisberger@gmail.com

www.GesherGalicia.org

www.search.geshergalicia.org



My Journey in the Footsteps of Anders' Army

By: Dr. Eli Brauner

Introduction

In a Holocaust Survivors' family album, characterized by a lack of historical depth, beginning with my parents marriage in Germany, 1945, after each of them had lost their partner there were some strange photographs of a young man wearing uniforms, on Oriental background. Most curious was the photograph of the same person with a group of uniformed men wearing turbans, and a camel.



**My uncle (standing third on the right), Szymon Schrencel during his service in Anders' Army
The photograph was taken in India.**

It was found the man was my uncle, my mother's only brother, born in Lviv.

What was a Pole from Lviv do in the Far East?

My mother and her brother survived the horrors of total destruction in Lviv, each in his way (of some 150,000 Jews, only 300 remained). My mother, Bronya/Branislava of the Schrencel family, had lost her first husband, fled from the Ghetto and found refuge with a local family, where she was employed as a servant. Her brother, Szymon Schrencel, was a soldier in the Soviet Army. When the army retreated from Lviv upon Nazi invasion, Szymon, a tank crewman, retreated with them. Since then, they had lost touch with each other.

Only after the war did my mother find out her brother was alive and living in Israel.

The oriental photographs gave no peace to the genealogical researcher in me. Relatives' explanations that the photograph was taken in India corresponded with the turbans worn by the soldiers. How did Szymon Schrencel end up in India and later Palestine?

Over time, a decision was made to set out on a new genealogical research that would help unravel the mystery.

Further conversations with family members revealed my uncle served as a soldier in a military unit, which arrived in Palestine during the war. Surprisingly, the soldiers spoke Polish, and were known as "Anders' Army".

Research Goal

This research had a twofold goal: to provide a brief account of family history, but mostly to serve as a guide to genealogical researchers seeking to follow family events in the time and situation described in this article. Hence, first of all, the goal is to list research tools and relevant applications.

These two goals will be accompanied by a third goal: to enrich the readers with details of an important historical chapter in the history of establishing the Jewish Defense Force, and the rescue of Jews who had survived the horrors of Soviet regime.

From the above, it seems that Anders' Army had indeed spent time in India. That is how the oriental photograph (showing my uncle with India soldiers), the motive for this research, was connected to Anders' Army. The inevitable conclusion was that I had to look for information with bodies holding documents about Anders' Army.

Mapping Facts and Data

Any research, including genealogical research, begins with mapping the research and setting its boundaries. First, research questions arise such as "What is the goal of this research?" "Where are the research materials to be found?" "Where will the information come from?" "Who is to be included in the research?"

The research question was "Did my uncle actually serve in Anders' Army?" And if he did, I sought to confirm it by locating his military record, while leaning on the assumption that, I would also find additional information about the man and his life.

Anders' Army

Władysław Anders (August 11th 1892 - May 12th 1970) was a Polish Army General during World War II, commander of what is known as "Anders' Army"¹.

Władysław Anders was born in 1892 in a village near Warsaw, studied in the Riga Technical University and served as an officer in the Russian Tsarist army of World War I. After the war, Anders joined the

1) "Władysław Anders", based on Wikipedia the free Encyclopedia.

armed forces of the newly independent Poland, and fought as a battalion commander against the Red Army in the Polish-Soviet War (1919 - 1921). In the 1930s, Anders was promoted to General.

With the outbreak of World War II, on September 1st, 1939, Anders was in command of a cavalry brigade. The Polish cavalry were hardly a match to German Armed Forces and had to retreat. Anders was later taken prisoner by Soviet forces and was jailed later in the infamous Lubyanka prison in Moscow, interrogated and tortured by NKVD.

Anders destiny changed after the Nazi invasion of the Soviet Union. Anders was released by the Soviets with the aim of forming a Polish Army to fight alongside the Red Army. Anders was appointed commander of this new armed force, whose formal title was the Polish II Corps, but was known as "Anders' Army" which consisted of Polish civilians and soldiers who had been released from the Gulags in Siberia, Kazakhstan and other regions in the Soviet Union.

When Anders first inspected his troops, he found weak, hunger-stricken, ragged men. Of some 1.5 million Polish citizens, including over 200,000 Polish prisoners of war deported from Soviet-occupied Poland by the NKVD to the Gulags, only a few people survived. Anders rehabilitated his soldiers and turned them into an organized army. Polish refugees, women, children and the elderly, and the soldiers' families accompanied Anders' Army, and were fed with the soldiers' field rations. Negotiation between Stalin, Churchill Polish forces enabled Anders' Army with its 100,000 soldiers and the accompanying civilian refugees to make its way through the Persian Corridor into Iran, which was then under British influence. In Iran, Anders trained his men. The allies gave Anders the mission of fighting in the Italian Front. After a few months in Iran, Anders led his troops towards the Mediterranean on his way to Italy.

Iraq and Turkey refused to allow the troops passage, and Anders' army and his refugees were forced to travel by sea via Karachi (then India, now Pakistan) to Port Said in Egypt, which they then left by train, reaching Palestine on February 18th, 1943.

Jews joined Anders' Army on his journey to Palestine, and with them 716 "Teheran Children". When they arrived in Palestine, some 3,000 Jewish soldiers deserted and remained in Palestine as illegal immigrants. Those soldiers joined the Jewish resistance movements which operated here during the struggle against the British mandate, thus strengthening the Jewish defense forces. Some of the deserters joined the British Army.

One of the soldiers in Anders' Army was Menachem Begin, who later became Prime Minister of Israel, who was released from labor camps in the north Soviet Union. When they arrived in Palestine, Begin obtained permission from Anders to leave their military units and became chief commander of the "Irgun" in the stead of Ya'akov Meridor who was commanding the "Irgun" after the chief commander David Raziell had been killed in Iraq.

Anders' Army turned into a major combat force. In 1944 they arrived in Italy, where he participated in the Battle of Monte Cassino on 17-18th of May 1944. The abbey was captured by Anders' army after the Allies' three failed attempts with heavy losses. Later on, Anders' Army engaged in battles on the Adriatic coast cleansing the Po Valley. Anders' Army liberated the cities of Ancona and Bologna. In the outskirts of Bologna, a cemetery was built for the Polish soldiers who had been killed in those

battles, in addition to the Monte Cassino cemetery. Anders received honorary citizenship in both cities as a token of respect for his actions.

After the war Anders lived in England, though he had never been made a British citizen. He opposed the communist Polish government and regarded himself a political exile. He was one of the leaders of the Polish community in England. Anders passed away in 1970. At his request, he was buried in the military cemetery in Monte Cassino next to his soldiers. Once the communist regime fell, Anders became a national Polish hero. He received 33 war decorations in 10 different states including the American Legion of Merit decoration.

In the beginning of my research I found details about Anders' Army in Palestine.

"In their first encounters with the Eretz Yisrael people in Iran and in Iraq, and with their relatives and acquaintances in Palestine, the possibility arose to immediately leave the Polish Army on its anti-Semitism and integrate into the Jewish settlements... but at the same time, summer and autumn of 1942, the German Army was close at the gates of Palestine, and due to the gravity of the situation, it seemed in appropriate to leave...

When the danger of German invasion under Rommel's command decreased, the Jewish "Yishuv" Authorities prepared for absorption of Jewish soldiers from Anders' Army. The head of "Aliya" in the Histadrut, Israel Karmi, offered the help of the cooperative settlement movement ("Hahityashvut Haovedet") in the absorption of the soldiers, providing them with identity cards, clothing, Hebrew names and mainly, recruiting them to the Jewish units of the British Army, or to the "Notrim" (Jewish Policemen in the British Police) or to the "Hagana".

Soon before the High Holydays ("Yamim Noraim") of 1943, Anders' soldiers were given leave, which was used to recruit them to the underground organizations and the British army. In October of that year, the number of deserters reached a peak. Altogether there were 3,000 Jewish deserters from Anders' Army."²

Who Were Anders' Soldiers?

Every modern researcher's friend is, naturally, the Internet. I started an intensive Internet search in order to find information about those mysterious times following the agreement between the Polish government-in-exile and the Soviet regime.

The agreement, leading to the release of thousands of Polish prisoners from the Gulags and remote labor camps all over the Soviet Empire, allowed them to resume their Polish identity. This population did not only include Polish soldiers who had been captured, or Polish citizens who had lived in territories conquered by the Soviets, but also many Jews who had been exiled by the Nazis to Soviet territory, and thus, their lives were saved.

In the end of 1939 and the beginning of 1940, there were still some Jews living outside the Ghettos. Some fled to the Soviet Union in the east, and the Germans were interested, as it corresponded with Nazi Germany's racist interests. The Germans had "encouraged" Jewish migration by deporting Jews to the Soviet Union, whereas the latter objected. Germany, in an attempt to avoid conflict with the Soviets, ceased.

2) Dov Levin, "Anders' Soldiers", *Et-Mol* (June 1993) Vol. 18, 5 (109).

In June 1940, even “Kosher” Jewish refugees were arrested and deported from Lviv and neighboring communities. The refugees’ deportation took place throughout the month of June into July 1940. The highlight was on June 29th, when comprehensive searches were conducted all over the West Ukraine and Belarusian, in every community where even one refugee was living. Hundreds of thousands of refugees, mostly Jewish, but also Polish, were arrested and deported in that Aktion. According to an official Polish source, some 100,000 people were arrested only in Lviv, and the city became a ghost-town.

The NKVD³ prepared for massive deportations. It had lists of candidates, arrest procedures, public places were designated for searches and kidnapping, hundreds of trains and thousands of wagons were prepared, and destinations were set for deportations. Prison staff and guards escorting deportees’ convoys were recruited and instructed of what to do with the deportees. The prisoners and the deportees were spread all over the vast regions of Siberia, North European Russia and Kazakhstan. The Soviet Union was not prepared for the absorption of some million refugees, who had arrived from Poland to Siberia’s concentration camps. Refugees were offered a chance to build their own living accommodations.

The war between the Soviet Union and Germany broke in June 1941. It was then that the situation of Polish deteriorated considerably. Many were saved by the clemency of 1941. On August 12th 1941, The Soviet Union granted “amnesty” to “Polish citizens whose freedom was deprived as war prisoners or for other reasons”. Two days later, on August 14th, 1941, an agreement was signed in Moscow regarding the formation of the Polish Armed Forces. Most refugees were in a terrible state. They were released from their imprisonment/exile places with nothing to their name, hunger stricken, sick and wearing rags. More than anything, they wished to get out of the harsh climate in the north and reach the neighboring republics of the south, because of their warmer climate.

The Polish Army, stationed Uzbekistan in the summer of 1942, “attracted” thousands of Jews and Poles attempting to flee to the evacuated units. These units made their way to the east and reached Iran, India and even Palestine.⁴

Where Would I Find Information?

From this point, the issue of mapping became complex.

- Would it be available in the archives of Soviet government or army?
- Would it be available in the archives of the Polish government and army?
- Would it be available in British archives? After all, negotiations for the establishment of Anders’ Army were held in London, and agreements were signed in 1942 by General Sikorsky, Prime Minister of the Polish Government in Exile and Ivan Maisky, Soviet ambassador in London, in the presence of Winston Churchill and British Foreign Office diplomat Anthony Eden. The Army operated as part of the British Army: the Polish II Corps.
- Would it be available in the resistance groups’ archives in Israel? Many of Anders’ Soldiers had deserted and joined the resistance groups operating in Palestine.

3) The ministry of Interior Affairs was actually the former secret police of the former Communist Regime, In the former Soviet Union (Editor’s note).

4) Joseph Litvak, Jewish Refugees in the soviet Union 1939 - 1948, (Hebrew University in Jerusalem, Institute of Contemporary Jewry, 1988).

Had the research reached a dead-end already at that point?

It was clear that preliminary research had to be conducted in order to locate the details about Anders' Army and the soldiers' personal files.

The www.kresy-siberia.org website engages in all Polish citizens who had left the Soviet Empire after the 1941 amnesty. The website contains lists of those who had joined General Anders, arrived in Iran and moved on from there. Some joined the different British units; there are also various sources for the research of the history of the Polish nation in World War II. No fewer than 18 sources of information pertaining to Polish soldiers in World War II were found in the website. The question was where to start.

In a situation like that, one is required to focus and make a list of search priorities. However, a search in the website's forum yielded 1,798 messages. There was only one option - to consult an expert who would sift through the sources and identify the ones that would be relevant to finding details about the soldiers of Anders' Army and rank them according to their order of importance. But where would I find such an expert?

The inevitable stop of any Jewish genealogical research is the JewishGen website - an amazing American organization seeking to gather all possible sources of information about the history of the Jewish people. Special interest groups (SIG) operate in the website's framework, which have experts on a particular region or issue. A search revealed that among the discussion forums, there is a group engaging in Jewish communities in Britain: JCR-UK - Jewish Communities and Records - United Kingdom.

A question posted to the group regarding where I could find Anders' Army documents brought about extensive responses. **AIG experts pointed to the following sources:**⁵

- 1. Sikorski Archives** - 20 Princess Gate, London SW7 1PT, Great Britain. Where it was stated: The majority of the documents held by the Archives relate to the Polish Government in France (Angers), in Great Britain (London) and the Polish Armed Forces.
- 2. Ministry of Defense (Polish Section)** - DR2c, Bourne Avenue, Hayes, Middlesex UB31RF, England;
- 3. The National Archives** - Officers or Soldiers whose services ended before 1921.
Ruskin Avenue, Kew, Richmond, Surrey, TW9 4DU.
- 4. Regimental Headquarters** - Officers and Soldiers of the Foot Guards Regiments
Wellington Barracks, Birdcage Walk, London, SW1E 6HQ.
- 5. Army Personnel Centre** - Officers and Soldiers whose regular or reserve service ended after 1997
HQ Secretariat Disclosures Section 1.
Mail Point 520, Kentigern House, 65 Brown Street, Glasgow, G2 8EX.
- 6. PMA (ewc) IM 1b, Room 5, Building 248a, RAF Inns worth, Gloucester, GL3 1EZ**
Officers whose service ended in 1920 or later.

5) All of the following records are to be found in the Public Records Office (PRO). The archives include millions of documents from the days of the British Empire. Not long ago, the archive posted some of the documents, which do not invade privacy, online (Editor's note).

Airmen whose service ended in 1928 or later.

7. The national Archives, Ruskin Avenue, Kew, Richmond, Surrey, TW9 4DU

Officers whose service ended in 1920 or earlier.

Airmen whose service ended in 1928 or earlier.

8. Ministry of Defense, APC Disclosures 5 (Polish)

Building 28 B, RAF Northolt, West end Road, Ruislip, Middlesex HA4 6NG.

Finding Details of My Uncle, Szymon Schrencel's Military Service

An outcome of finding the above sources of information was issuing notarized certificates of the family relationship and posting payment to those bodies which requested payment for the search. These notarized certificates were attached to a series of letters sent to the above listed bodies, asking for the information.

At the same time, an appraisal was made as to where I would be most likely to find the required information. Indeed, in research, apparently, one cannot rely on approaching one source of information/archive only; these archives have to deal with numerous requests, and there is no guarantee that one would get a response, or benefit from a meticulous search. An appraisal was made there was a fair amount of likelihood the information would be found in a specific archive, and the best would be to visit the archive personally and search for the information.

Appraising the above listed sources of information and consulting experts led to the conclusion that the chances of finding the information in the Polish Institute and Sikorsky Museum in London. This estimate was based on the museum contains materials pertaining to the two major commanders of the Polish Armed Forces in the West: General Sikorsky and General Anders.

When the war had ended, and the Communist Polish Government was formed, most Poles who had served in the Polish Armed Forces in the West and were Polish citizens chose not to return to their country, which was now behind the "Iron Curtain". That is how a large Polish community was formed in exile. One of their first goals was to collect all available information about the Polish struggle, organize it and enable research, including materials pertaining to the Polish Armed forces. This collection of materials was stored in an especially acquired private house, where the Sikorsky Museum now resides.

After the fall of the communist regime, the museum has continued to act as a research facility and a cultural center.

And so I headed to London. A visit in the museum led to the conclusion the people in charge are amazingly kind, but research possibilities are rather limited due to lack of computerized materials and indices. It was possible to read through key materials, but not to engage in serious research. It was agreed the Institute would try to trace information and would cost me £30.

After a short while the institute wrote **"Regrettably, No information has been found about Szymon Schrencel a soldier in Ander's Army"**. This route had ended, and all I could do was to wait for responses from the other bodies I had approached.

One by one, replies arrived, all expressing sorrow for not being able to find the required information. Had the great investment of time and a considerable amount of money, reached a dead-end?

And then, on May 5th, 2009 a reply arrived from the British Ministry of Defense, APC Disclosures 5 (Polish) at the RAF Building - marked No. 8 in the list of potential archives for research - the letter opened with the Ministry's gladly confirming the following details about Lance Corporal Szymon Schrencel: born November 24th in Lviv, Poland.

The letter confirmed the details of his parents, my grandparents, and included an interesting and surprising piece of information: during his military service, my uncle was married...here is a topic for future research...and the evidence of the significance of family research, as this piece of information may open a route to a whole unknown branch of the family.

It was also found that Szymon had served in Anders' Army for a short time, from April 1942 to November 1942' and had not deserted like many others, but discharged honorably. It was confirmed that when he was a Polish citizen, he was transferred to the Soviet Union with the retreat of Soviet forces, and joined the Polish Armed Forces based on the Soviet-Pole Pact known as the Sikorsky-Maisky Agreement.

The document also reveals that Szymon Schrencel had crossed the Soviet-Iranian border, was stationed in Iran, where his unit was under British command. After a medical examination on April 1, 1942, he was declared unfit for military service and was discharged on November 21st, 1942.

The RAF reply reaffirmed a story he would tell about dropping bombs from airplanes. The medical certificate attached to the letter listed the medical reasons for his discharge, as well as hospitals in which he had been treated.

The story ends with another surprising detail: the British authority announced that Szymon Schrencel was eligible for the War Medal (1939 - 1945) which had never been claimed. It was stated that if the family wished to receive the medal, a form had to be filled. Of course it was immediately filled and mailed. After a short while, a package arrived with the medal in it. The



The British War Medal Awarded to the family of Lance Private Szymon Schrencel

Epilogue

Genealogical research is often perceived as a quest for getting critical information as birth, marriage and death, and the construction of a family tree. Indeed, this is the heart of such research. However, it is also important to learn details of the family's daily life, or else the research ends up in a table and nothing more. When we enrich the family tree with details, we paint it with intense vivid colors. The tree has leaves. Records become complex figures. We can learn about their studies, occupations, income and taxes, building their houses, relationships with their neighbors, relationships within the family and their consequences, and obviously, their military service, which may uncover unknown details.

Indeed, the research described here has yielded critical information that was unknown to the family about a significant family member. The man was painted in new colors. It was found how he had survived the Holocaust, and at the same time, as is the case in such an investigation, a chapter in the history of the Jewish and Polish people as well as World War II unraveled.

The research described here presents a practical aspect of introducing an interesting family story. The research sets the stepping stones for genealogical research about Anders' Army.

It is my hope this research will help many others locate details about their family members who had served in Anders' Army. It may also motivate the identification of other issues which will enrich any family research.

Dr. Eli Brauner has an M.A. degree in Public Administration from the Hebrew University in Jerusalem, and a Ph.D in the field of Non Profit Organizations.

Dr. Brauner has been an intensive genealogical researcher for seven years. When he started he had but a few details about his family, and now has a family tree with thousands of details. He specializes in complementary research of the daily lives of family members and the history of their housing.

Eli is married and has three daughters.

elibs@bezeqint.net



Decoding Civil Registry and Mapping the Brody Community Cemetery

By: Immanuel (Ami) Elyasaf

This article presents two important decoding projects recently conducted in the city of Brody in East Galicia, today in the Ukraine. The decoding work was done with the support of the "Gesher Galicia"¹ organization headed by Ms. Pamela Weisberger.

The first project, which ended in 2011, engages in decoding the Jewish community's civil registry in the 19th century. The work included registration of births, deaths, marriages and divorces. Some 75,000 registry entries were decoded, and a search engine allowing for free access to the information was constructed.

The second project nearing its end (2012) has to do with decoding tombstones in the "new" Brody cemetery. About 6,000 tombstones were photographed (some from both sides); three quarters of those are readable and were decoded. All tombstones were catalogued (location - GPS coordinates; row and serial number; tombstone position - headstone/gravestone/broken; and reading ability). This information, as well, will soon be online and accessible to all.

Brody was a city with a Jewish majority of some 80%. It reached its thriving peak in the first half of the 19th century, when it was a free trade city in the easternmost end of the Austro-Hungarian Empire.

Brody was famous for its Kloiz "Beit Midrash" and Rabbis, the most famous being Rav Yechezkiel Landa, and Rav Shlomo Kluger.

Brody - A City with A Jewish Majority

Brody, a city with a Jewish majority at the easternmost part of Galicia, is now a part of the Ukraine (Photograph 1).

1) <http://www.jewishgen.org/Galicia/index.html>



Photograph 1: Galicia Map

When land transport was based on horses and carriages, Brody was a significant passageway due to its topographical advantages, since it is located in the center of the east European plain, in a junction of roads leading (north, south, east and west) to the major cities of Leipzig, Moscow, Danzig and to the Black Sea. Hence, Brody was a crossroads and a Jewish trade center.

After the first partition of Poland in 1772, and Austria's invasion of Galicia, it became clear that custom rates between Russia and Austria were too high, thus causing the prices of goods to rise and the residents to complain. Hence, in 1773, Brody was removed from the Galician customs zone and became a free trade area. Abolishment of customs resulted in a state where trade in Brody exceeded all of Galicia's trade.

Upon Napoleon's victory and the implementation of the Treaty of Schönbrunn (or Vienna)², Austria lost its entire coastline, and Brody was the only open route for the trade between east and west.

Brody's Jews status can be seen in Table 1³: the number of Jews increased from 7,627 in 1764 to a peak number of 19,060 in 1849. Later there was a gradual decrease in the number of Jews to 7,200 in 1939. Events such as "Spring of Nations", World War I and waves of immigration to the west played a significant role in the changes in the number of Jews in the city.

2) Treaty of Schönbrunn (or Vienna) was a peace treaty made between France and Austria on October 14th 1809. The treaty was signed after the Austrian defeat in the Battle of Wagram which resulted in heavy casualties for the Austrians, and thereby forced them to sign that harsh treaty. Austria had to surrender Tirol and Salzburg to Bavaria, West Galicia to the Grand Duchy of Warsaw, and Tarnopol to the Russians as well as other territories which were surrendered to France. (Editor's note).

3) "Brody", Pinkas HaKehillot, (Jerusalem, 1980) Volume II.

Year	Jews	% of the entire Population
1764	7,627	
1799	14,105	86%
1820	16,392	88%
1830	16,000	86%
1840	16,159	87%
1849	19,060	77%
1852	17,627	84%
1869	15,138	81%
1880	15,316	76%
1900	11,854	72%
1910	12,150	68%
1939	7,200	

Table 1: Jewish population in Brody

Most of the city's residents earned their living from crafts and trade. Trade mostly supported export and import passing through Brody.

Brody was famous for its Rabbis of the Katzenelbogen family, Babad, Rokach, Horowitz, Kristianpoller and many more; scholars, "dayanim" (religious judges) and "maggidim". Among the famous Brody Kloiz scholars were Rabbi Haim Zonser, Rabbi Ephraim Zalman Margolis and the "Noda Biyhudah".⁴

Decoding the Civil Registry

About the Civil Registry

Upon the first partition of Poland (1772) and the publication of Joseph II's "Edict of Tolerance", defining the demands from Jewish communities and subjects of the empire, the Austrian administration demanded that Jews have family names and keep records such as the public registry. These records were handwritten in large, respectable books. They have been preserved and can be found in the Lviv archives.

The public registry was saved on microfilm by the Mormons. Table 2 contains all the information available about Brody.

The project described in this article, is about the decoding of all the Brody records found in the Lviv Archives. The records include information about births, deaths, marriages and divorces in the Jewish community of Brody between 1815 and 1861. Records' officials in Lviv maintain there are no available records of Brody from earlier or later periods due to the destruction of archives in wars.

The records are handwritten in German; some in Gothic script (Photograph 2). The quality of writing changes over time. Evidence of this can be seen on the pages where decoders left numerous question marks, in contrast to pages that were all clear, with hardly any question marks on them. A small

⁴ Aviv Meltzer, *An Eternal Light: Brody, in Memoriam* (Ramat Gan, 1994), herein: "Ner Tamid", p. 67.

number of records were destroyed due to moisture and inappropriate maintenance.

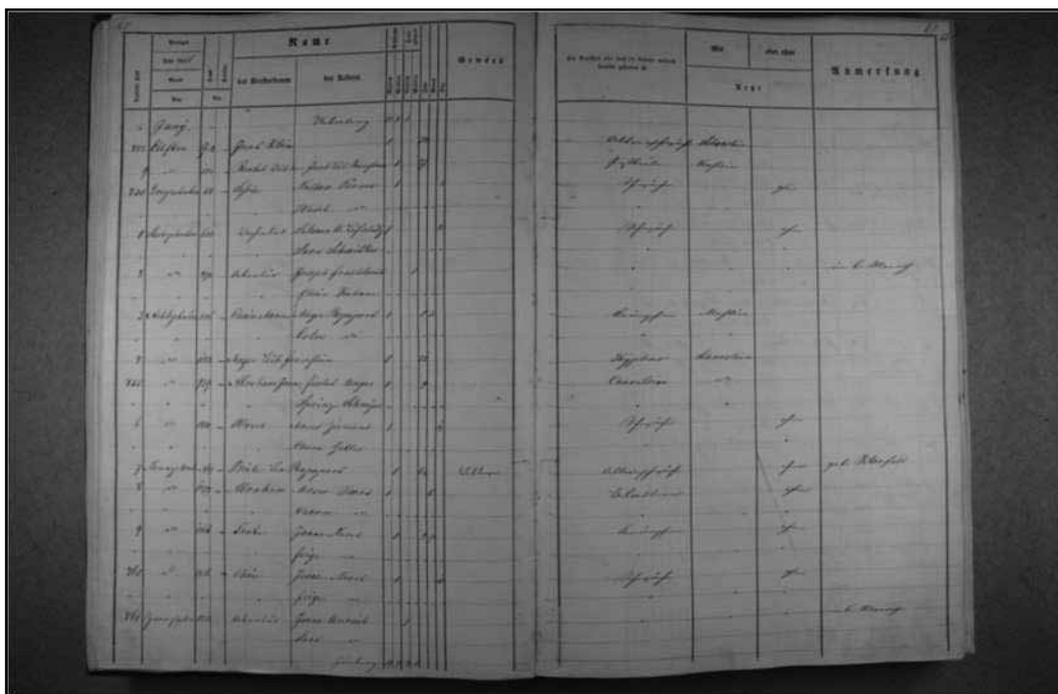
Mormon microfilming missed a few pages (whereas others were photographed twice). Most of the missing pages were located in Lviv.

The page structure depended on the type of registration (births, deaths and so forth), and changed over time. If, in the beginning some 30 names of deceased persons were crowded onto one page, at the end of the period, each record of the dead spread over two pages and the number of deaths per page decreased to 10 - 15. However, towards the end of the period, each record contained such additional information as the names of both parents in birth records, names of spouses in death records, comments and so forth.

The archive year begins on November 1st and ends on October 31st the following year. An annual summary of the records is presented after the October 31st record. Some of the records have serial numbers. Serial numbers begin at "1" every November 1st.

On the Decoding Project and Its Findings

The decoding project took place in 2009 - 2010. It was preceded by numerous fund raising activities, a process of obtaining the photographs, writing a manual for the decoders and recruiting a decoding team. The decoding team included 12 researchers from North America and South America, Europe and Israel. The goal was to decode names, dates, places, house numbers, and significant notes. Notes that have not been decoded were minor, such as the name of the doctor who determined time of death, or the midwife and so forth.



Photograph 2: A page of the Brody Civil Registry

The project findings are available at the "Geshher Galicia" website⁵ and are supported by a user friendly search engine. Each record has links to its sources (Table 2). It is possible to approach the Lviv archives or the various centers of the Mormon Church and ask for a photocopy of the requested page.

5) <http://search.geshhergalicia.org>

				Birth			Death			Marriage			Divorce			total records
				dates		records	dates		records	dates		records	dates		records	
LDS #[1]*	Item	Vol.[2]**	p.	from	to		from	to		from	to		from	to		
2405310	5	701-1/11	187	7-Nov-1815	31-Oct-1819	3,264	5-Nov-1815	30-Oct-1819	2,561	29-Nov-1815	4-Oct-1819	127				5,952
2405310	6	701-1/12	188	1-Nov-1819	30-Dec-1826	5,287				4-Nov-1819	28-Dec-1826	191				5,478
2405310	7	701-1/13	176				2-Nov-1819	30-Dec-1826	5,933							5,933
2405310	8	701-1/14	83	01-Jan-1827	16-Mar-1829	1,530				09-Jan-1827	08-Jan-1833	81	27-Jul-1827	28-Jan-1831	8	1,619
2405310	9	701-1/15	304				17-Mar-1829	30-Jul-1831	4,393							4,393
2405311	1	701-1/16	201	18-Mar-1829	21-Jan-1833	2,713				27-Dec-1830	25-Aug-1871	622	14-Jan-1821	1872	34	3,369
2405311	2	701-1/17	335				1-Aug-1831	31-Dec-1837	4,927							4,927
2405311	3	701-1/18	285	02-Nov-1831	31-Oct-1840	7,619										7,619
2405311	4	701-1/19	352				1-Jan-1838	14-Nov-1844	5,241							5,241
2405312	1	701-1/19 (cont.)	307				1-Nov-1844	30-Sep-1848	4,351							4,351
2405312	2	701-1/20	667	1-Nov-1840	31-Dec-1854	11,117										11,117
2405313	1	701-1/20 (cont.)	32	27-Dec-1854	18-Feb-1855	116										116
2405313	2	701-1/21	566				1-Oct-1848	4-Aug-1855	6,284							6,284
2405313	3	701-1/22	374	19-Feb-1855	30-Jul-1857	1,752										1,752
2405314	1	701-1/22 (cont.)	102	31-July-1857	8-Feb-1858	431										431
2405314	2	701-1/23	472				04-Aug-1855	31-Mar-1861	3,829							3,829
2405314	3	701-1/24	396	10-Mar-1858	11-Nov-1860	2,164										2,164
2405315	1	701-1/24 (cont.)	59				4-Nov-1860	29-Mar-1861	322							322
Total			5,086			35,993			37,841			1,021			42	74,897

Table 2: Brody Civil Registry

*LDS and Item numbers refer to Mormon microfilm.

**Volume is the Number of Volume in Lviv Archive.

Civil registry information reflects many facts and may be of use not only for genealogical researchers (Table 3):

- Birth of twins.
- Percentages of newborn deaths.
- Women who died in labor.
- Years with high death rates (cholera epidemics - 1831, 1848 and 1855).
- Life expectancy.
- Percentages of marriages and divorces.

Years	Births	Deaths	**Marriages	**Divorces	Miscarriage/ Death***
1816-1820	4038	3373	161	0	340
1821-1825	3686	4159	122	2	630
1826-1830	3487	2792*	95	9	424*
1831-1835	4917	6032	91	13	1208
1836-1840	4280	3745	61	2	833
1841-1845	4294	3892	55	8	796
1846-1850	3980	5037	38	1	658
1851-1855	3425	5368	37	5	1009
1856-1860	3892	2870	76	0	685
1861-1865	192*	165*	130	0	42*
1866-1870			132	0	

Table 3: Number of births, deaths marriages, divorces, miscarriages and deaths during or after childbirt

* Records of deaths from January 1, 1827 to March 16th, 1829 and births and deaths from April 1st on are missing.

** Unlikely numbers, possible explanation - not all couples bothered to inform the authorities of marriages and divorces performed by the city Rabbi.

*** The reported numbers, both births and miscarriages or newborn deaths before a name was given. No option was examined of dual registry of the same newborn both on the births page and on the death pages.

Brody Cemeteries

The Brody community has existed since the 16th century⁶.

Three cemeteries operated in the city (Photograph 3)⁷

1. The ancient cemetery - near the synagogue in the center of the city between 1600 - 1625.
2. The old cemetery - in the center of town, today a football court, between 1625 - 1830.
3. The new cemetery - in the north of the city, between 1830 - 1941.

Of the three cemeteries, only the last one was preserved after the war, and is documented in the present project. Dr. Nathan Michael Gelber argued that the ancient cemetery near the synagogue had been used only for a few years.⁸

In the appendix of the Brody Book⁹, "From the Ancient Cemetery" (1699 -1841)", he copied the old cemetery's books which he had found in 1912, and in comment number 1 there, he wrote he had relied

6) N.M Gelber, Arim VeImahot BeIsrael: Brody, (Jerusalem, 1955), herein, "Gelber", p. 13.

7) Gelber, p. 47.

8) Ibid.

9) Ibid p. 336.

on a previous copy of 1778, which had also relied on old, lost records. The oldest tombstone is from 1625.¹⁰ In 1935 Gelebr found out the records had been lost in World War I.

Professor Dov Sadan, born in Brody, tells that engineer Ernst Mach¹¹ took pictures of the cemetery, and these photographs are kept by Rabbi Joseph Leiner-Parvari. I have tried to locate them in the past year, but they are neither with his son nor with any of second generation Brody families. Perhaps Mr. Parvari, who was one of the editors of the Brody Yizkor Book¹², deposited them in some archive. Two photographs from this collection are in the Brody book.¹³

Sadan¹⁴ tells about a rumor he heard in post World War II Palestine, pertaining to the old cemetery's fate. The rumor said the old cemetery had been destroyed by a Jew appointed by the Soviet administration (After the Molotov-Ribbentrop Pact) to tend to the affairs of the Jews in Brody, and that he had built a park on the cemetery, while some of the tombstones were transferred to the new cemetery. Today the place is a football court.



Photograph 3: The Brody Cemeteries

In 1996, Dr. Neil Rosenstein, Dr. Ben Solomowitz and Rav Dov Weber, all of the U.S.A. initiated a project

10) Ibid, Footnote 1.

11) Dov Sadan, MiMehozot Hayaldut (Tel Aviv, 1981) herein "Sadan - Mehozot Hayaldut", Dov Sadan, Mima'agal Haneurim (Tel Aviv, 1981), Dov Sadan, Ir Va'em Be'einei Baneiha, (Tel Aviv, 1981), here in "Sadan - Ir Va'Em", pp. 143 - 144.

12) Meltzer, "Ner HaTamid".

13) "Gelber", table no. 5 in his book.

14) Sadan, "Ir Va-Em" p. 143.

of photographing and documenting the cemetery. Information about this project was uploaded to the JewishGen website¹⁵

Since photography was done on film, which meant complex and hard decoding work, the “Gesher Galicia” steering committee decided to return and photograph the tombstones of the new cemetery, and this time it was done digitally, and included the recording of each tombstone’s location (including GPS coordinates).

The decoding project took place in 2012 and was preceded by fundraisers and photographing the tombstones.

The New Cemetery

The cemetery is located in the north of the city on a 200 X 500 meters area and is surrounded by a fence; woods surround it on three sides (west, north and east). In the eastern part of the cemetery, there is a monument in memory of the Brody Jews killed in the Holocaust (Photograph 4). The inscriptions on the tombstones are on their west side, meaning a person standing in front of the tombstone and reads the inscription is looking east, and the inscription faces west. The city is in the south. A dirt road separates the city from the cemetery.

No official body cares for the cemetery. In the summer, vegetation grows wild, and the place is filled with mosquitoes and other pests which made the photography crew’s work very hard. Some of the photographs reveal that natural fires are rather common there.



Photograph 4: Memorial in memory of the Jews Killed in the Holocaust

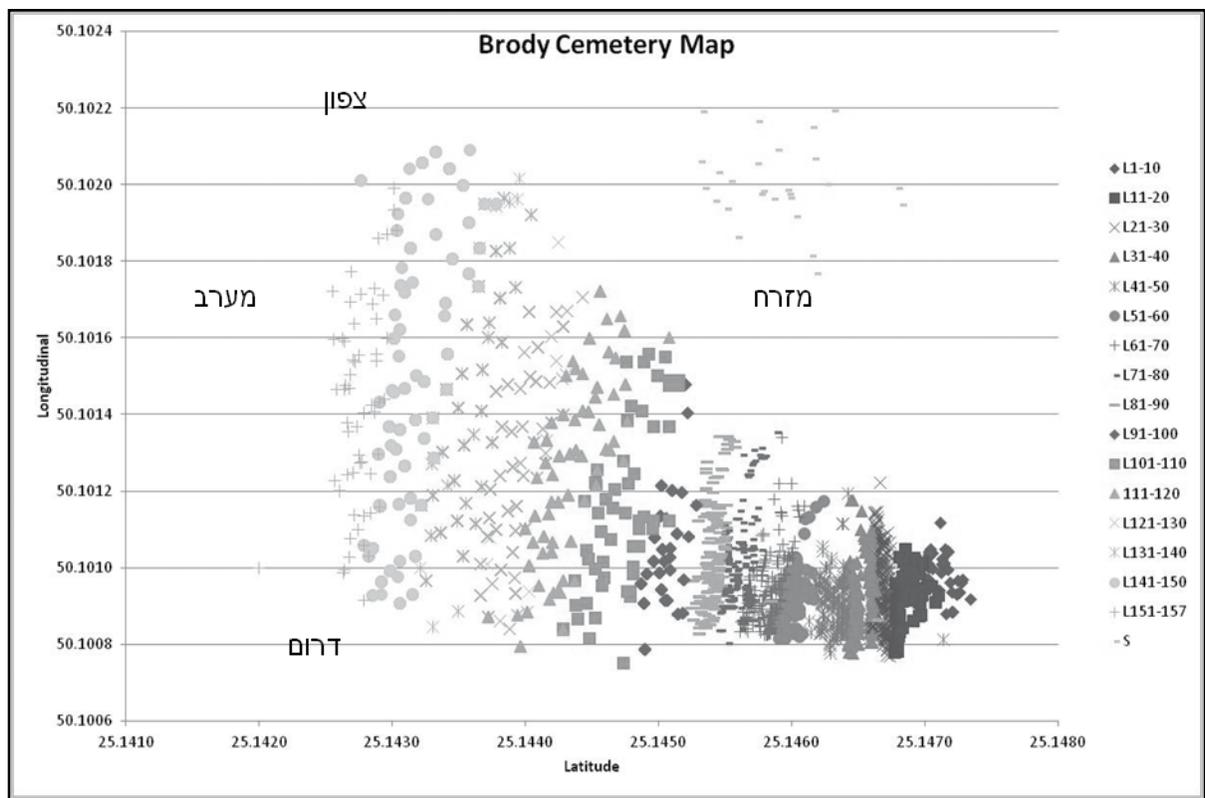
¹⁵ http://kehilalinks.jewishgen.org/Brody/brody_cemetery_project.htm

Photograph 5 shows a general view of the cemetery from south to north.



Photograph 5: General view from south to north

Photograph 6 presents the locations of all the photographed and documented tombstones in the current survey. The ledger clusters the tombstones according to rows, whereby L1-10 represents rows 1 - 10. The S mark represents a cluster of tombstones which could hardly be assigned to a specific row, so they were marked separately.



Photograph 6: Map of graves in the cemetery

Most tombstones are readable, but most likely, in the north east area, there are gravestones covered by mud, and the same may be true for the area in the center of the cemetery.

Photographing the Tombstones and Findings in the Field

Tombstones were photographed by Mr. Alex Denisenko of Lviv, who provides Jewish genealogical research services in the Ukraine, and guides tourists in the local Jewish communities. From the spring of 2011 until November 2011, Mr. Denisenko methodically photographed the cemetery, according to rows and blocks. Tombstones with inscriptions on the back were photographed from both sides, and tall tombstones were photographed twice.

Tombstones are 2 meters tall (see photographs 7,8) and are usually divided into three parts: the upper part is decorated in meaningful engravings such as hands in a blessing gesture for a "Kohen", a washing cup ("netilat yadayim") for a Levy, and lions for important figures, rabbis and philanthropists. Many of the women's tombstones were decorated with candles or fruit trees. The middle part of the tombstone presents the engraving of the deceased's name, "Yichus" and date of death. The bottom part is usually dedicated to a eulogy with the acrostic of the deceased person's name.



Photograph 7
The Tombstone of Rav Meir^{*} Ben Rav Yechiel, Michal Kristianpoller, Av Beith Din Brody, Died 1886

* This Rabbi Meir is the grandson of Rabbi Meir Kristianpoller the first Av Beit Din Brody in this dynasty, died 5545 (1785).



Photograph 8
The tombstone of Rav Yechiel, Michal son of Rav Meir Kristianpoller Av Beith Din Brody, Died 1863

Since the obligation to have a family name was decreed by Austrian administration, most tombstones, are only engraved with the deceased person's name and the name of the father, without a family name. Family names usually appeared on the tombstones of the respectable families who had had family names hundreds of years before such as Rappaport, Horowitz and so forth. "Cohen" and "Levy" are usually engraved with a preceding definite article "The Cohen" etc. The family name commonly appears on the back of the tombstone as well as the Georgian date and inscription in local language.

As for married women, the tombstone has her name and her father's name. The husband's name and the family name after marriage appear only on a small part of the tombstones. The date of death is always in Hebrew according to the Jewish calendar. Sometimes the date appears in Gematria, and interwoven into a verse which is meaningful to the deceased. Men's and women's graves were usually separated, except for members of families who had bought graves while still alive for the all family members to be buried next to each other, so a son could be buried next to his mother, and a husband, next to his wife.

There are a number of double capacity graves, most of them literally the same grave, where a family member who had died later was added. The one tombstone (not double) carries the two names and two dates of death.

On Decoding and Findings

The decoding work lasted about four months. The researcher was helped by a team of four people, for translating names into foreign script, and translating Hebrew dates into Georgian ones, authenticating materials and organizing the files. The information will soon be uploaded onto the "Gesher Galicia" website (see footnote 5), and the JewishGen website.¹⁶ Of 8,130 photographs of 6,175 tombstones, 4,580 were perfectly readable (74%), 1,510 were either broken or impossible to read (25%) and about 80 tombstones were impossible to read due to the photography quality (1%).

Some of the tombstones' inscriptions could not be read for a variety of reasons: some are broken, some are covered by fungi, some have eroded by nature and some were damaged by man. As for the latter group of tombstones, it is evident that some were deliberately broken or damaged by shooting or debris, some were stripped of their metal signs, and others damaged by Hebrew readers who had attempted to clean the inscriptions and destroyed them¹⁷ or they had erased names and honorary titles without damaging the rest of the inscription (Photograph 9).

¹⁶ <http://www.jewishgen.org/databases/Cemetery/>

¹⁷ It is recommended that families and researchers seeking to restore their family members' tombstones consult with experts specializing in the restoration of old tombstones. Careless cleaning with chemicals may cause irreparable damage to the tombstone. The activity has to be suited to the type of stone and its condition.



Photograph 9: A tombstone where the father's name was scratched with a knife by a Hebrew reader

Table 4 shows the number of tombstones with readable inscriptions. As mentioned before, the new cemetery started operating in 1830. There are a few older tombstones, which had probably been relocated from the old cemetery to the new one. Evidence of that can be found in Sadan's statement. It is likely there are more ancient tombstones, but they had not been erect, but rather leveled on the ground or totally unreadable.

Tombstones	Years
60	1826-1840
104	1841-1850
119	1851-1860
144	1861-1870
221	1871-1880
462	1881-1890
966	1891-1900
991	1901-1910
505	1911-1920
494	1921-1930
386	1931-1941

Table 4: Tombstones according to year

It is interesting to compare the data in this table and the deaths records in the registry (Table 2). Since the other table ends in 1861, the most interesting research information is that of the Cholera epidemic in 1846 - 1850. The civil registry reports 5,037 deaths, whereas in the ten years 1841 - 1850 there are 104 tombstones. Perhaps the explanation is that people were then buried in mass graves, or no tombstones were placed, or they were made of crisp stone that did not last

The Tombstones

The tombstones may be classified into different categories: gender, social and occupational status, years and so forth, and so we can learn from the tombstones about the city's residents. This is a topic for additional research. Many tombstones are unique, and I would like to present two examples: one has exceptional decorations and the other is the last tombstone in that cemetery:



Photograph 10: The tombstone of Malka Bat-Yitzhak Babad - traveled to the Land of Yisrael and returned.

This tombstone for Malka Bat-Yitzhak Babad (died December 10th 1834). She traveled, so they decorated her tombstone with a boat (Photograph 10)



Photograph 11: Tombstone of Moshe Ben Shmuel Frankel, May 1, 1941 - the last tombstone.

The tombstone for Moshe ben Shmuel Frankel (Died May 1st 1941) is the last tombstone in the cemetery. There is no doubt that they continued to bury the dead in that cemetery, except there were no tombstones. According to the Ashkenazi custom abroad, tombstones are placed about a year after death, meaning this tombstone was probably placed on the grave in the spring of 1942.

To understand the full meaning of this tombstone, and the dedication of whoever built it, we must note that Operation Barbarossa began on June 21st 1941, and Germany invaded the Soviet Union, including territories which were transferred to the Soviets according to the Molotov-Ribbentrop Pact. 10 days later, on July 1st, 1941, Germans invaded Brody and in the spring of 1942 they already gathered the Jews in Ghettos. A year later, on Lag Ba'Omer of 1943 Brody was declared "Judenrein".

There are two tombstones from 1940 and only three from 1941, compared to a few dozen per year in the years before the war.

Conclusion

As a descendant of three generations of the Rabbis of Brody, the Kristianpoller family, I have initiated the two projects described above so as to uncover the genealogical aspect of this important city, which has already been discussed in numerous articles and books. However, this information was rather neglected.

The product of this research is available to all and may serve as grounds for academic research in the domains of society and art, and for people who search for their roots.

To succeed in the decoding work one needs a dedicated team and work methods. The team was recruited from the city's researchers' pool, and so it is important that researchers register in JGFF on the JewishGen website and list the names of the towns in which they are interested. The working methods include instructions to decoders, the tools for predicting the meeting of deadlines, appropriate database construction, identification of team's strong points and weaknesses and providing proper solutions in the course of work. This topic is worthy of another article in the future.

Acknowledgements

My gratitude goes to the decoding team in the two projects. Their names are listed in the "Gesher Galicia" Website.

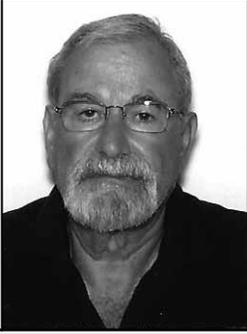
I would also like to thank the Gesher Galicia management for the support and joint thinking during both projects.

Immanuel (Ami) Elyasaf (Kristianpoller) - Physicist in the field of Electrooptics, works as a project manager in a Hi-Tech firm; lives in Rehovot, Israel. Mr. Elyasaf has been engaging in genealogical research for 20 years. His research includes his roots in Galicia and Hungary and engages in thousands of names from the 11th century to these days. Information is available at:

<http://sites.google.com/site/elyasaffamily>.

In the course of researching his father's father's family - the Kristianpoller family of Rabbis originating from Brody, Galicia, the author initiated two projects for decoding the Brody civil registry in the 19th century and decoding the tombstones in the "new" Brody cemetery. The information is available at:

<http://search.geshergalicia.org,ami.elyasaf@gmail.com>



The Town of Yahil'nytsyal Memorial Website

By: Amnon Atzmon

The town of Yahil'nytsya (formerly Poland now in the Ukraine²) is my father's place of birth. My father immigrated to Israel in the early 1930s, and since he had passed away when I was very young, and my relatives had not provided any information, I had not heard much about the town until recently.

This article presents the insights generated from my research, which engaged in the documentation of the community - the place, the people and the events constituting its life. All this was done to help those who research Galicia or those who document it to set up a memorial website for one of the towns that had been destroyed in the Holocaust, as a tool for researching the Jewish world of our family, a world that had perished.

My research started when I tried to organize a meeting of Yahil'nytsya survivors on Holocaust Memorial Day near the town's memorial in the Nahalat Yitzhak Cemetery, Tel Aviv.

A short list of survivors was the beginning. Step by step more survivors were added, as the information was passed around. I found the townspeople, who had been saved, and their offspring, members of the second and third generation. I made a file with their personal details so as to be able to contact the survivors and their families. I sent them all invitations to attend the memorial service of the Yahil'nytsya survivors in the cemetery. For over a decade, my friend, Avi Schneebaum and I have been organizing these memorial services for the townspeople who were killed in the Holocaust.

Avi, a historian by education, whose occupation is in the field of printing, had shown me a decoded collection of photographs he kept. To find all those names, Avi would ask survivors to identify people in the photographs, and so with the questions he had asked, he got most of the names, and our list of townspeople was enriched. The decoded photographs are on the website.

Chapter 1 - Collecting Survivors' Testimonies

I still had no idea what this research would be like. I knew I needed evidence to preserve and remember those who had lived in the community and the community's lifestyle. Testimonies of survivors living amongst us constituted the first step.

I believed research of maps, records and documents would come after the stage of recording the

1) The town Yahil'nytsya is in the Ukraine. In the past it was under Polish rule and was called Jagielnica.

2) Yahil'nytsya is in the Tarnopil County, Province: Chortkiv East Galicia.

testimonies.

Sadly, most people of the older generation had passed away. Those still living amongst us were 16 - 18 years old during the Holocaust, meaning they had understood the events, and in most cases I could rely on their memories, as the trauma is engraved in the victims' hearts.

I have compiled a file with the details of all the adults connected to townspeople and arrived at the number of 330 people (I listed men, women, ages, names of family members and contact information). These people constitute the remains of 44 families who had lived in the town. Among them I found 14 living survivors. There are three written testimonies of survivors who had passed away. The rest of the townspeople's families had perished in the Holocaust, with no trace.

I traveled the country from Ein HaMifratz in the north, through Jerusalem in the center and to Be'eri in the south. I recorded survivors' testimonies. At first the survivors "could not remember" details and events. In our attempt to reject the "do not remember" claims, I asked such informative questions as "Can you tell me about the water supply to your home?" Soon memories returned and details were provided about the locations of water barrels, wells near the homes, water management on Shabbat and many details about the daily life, all around the issue of water.

Survivors provided details about their lives. These were bits of information, pictures of memories, brief descriptions of events and stories about their families - not always complete. With the details provided by the survivors, I could try and reconstruct the life in the town before the Holocaust. This insight led me to phrasing questions about the various life domains: community life, youth movements, holiday customs, public figures, school memories about teachers and friends, family events and services. Eight domains of questions were determined, which were divided into sub-questions, so as to get as many details as possible and enrich the town's story.

In some cases I heard different descriptions and stories about the same topic. I did not reject one version for another, but rather accepted them both. I realized survivors had remembered the same event from different perspectives. Variations added information, and so we ended up with a rather rich description of a vivid town, with many faces and a situation where everyone is right...

Chapter 2 - What Was to Be Done with the Information?

Having collected the testimonies of all of the survivors known to us, the materials accumulated had to be sorted. I wanted to share the wealth with the survivors, with the members of the second and third generations and with researchers and other people who may be interested, and did not have any personal part in the story of the town. I knew we wanted to preserve the materials.

The big question was: how was the information to be preserved?

I will not write much about the significance of value of preservation. I thought those values had to be relevant to the members of the second and third generations. Hence, when we faced two preservation options - to write a book in memoriam of the town or to construct an Internet website, we chose the latter.

A website has its advantages; it is forever available to all, and its cost is much cheaper than that of publishing a book. We thought if the website was translated into English, it would be accessible to second and third generation representatives all around the world.

I soon found myself immersed in deep research seeking to build a memorial site for the town. We have probably been right. More than 10,000 visitors have reviewed the website, and the mean page entry is seven.

Chapter 3 - The Yahil'nytsya Website Is Online

Once I had decided to build the website, I also decided to get some help. I thought the project would be of some educational value to the education system and was proven right.

I approached Ms. Yaffa Lehavi, principal of the Ra'anaan Ostrowski High School, communicated my thoughts and ideas, and immediately gained a partner, willing to realize my ideas.

I asked Ms. Lehavi for help in two domains: building a website and translating its contents into English. She referred me to Ms. Simcha Sidon, coordinator of computer science. I asked them both to suggest a student who could do the work voluntarily. Roy Bajaio, a lovely 15 year-old boy, built the Yahil'nytsya website maintenance system that operates smoothly by using a free hosting service.

As stated earlier, the school volunteered to help with translation, and a group of the gifted students translated some of the materials into English, but not before I talked to them about the website and the town, Yahil'nytsya, and its destruction in the Holocaust. The Website is active and can be accessed in: <http://users6.nofeehost.com/Jagielnica/>

Chapter 4 - What is on the Website?

The Town of Yahil'nytsya's Geographical Location

Yahil'nytsya is located in East Galicia (today the Ukraine), about 120 kilometers from Lviv, south south west to Ternopil; from there, some 60 kilometers to the south to the town of Chortkiv, and 10 kilometers to the south is the town of Yahil'nytsya. The town is located on the bank of the Czerkaska River. A main road passes through the town, as well as a railway from north to south

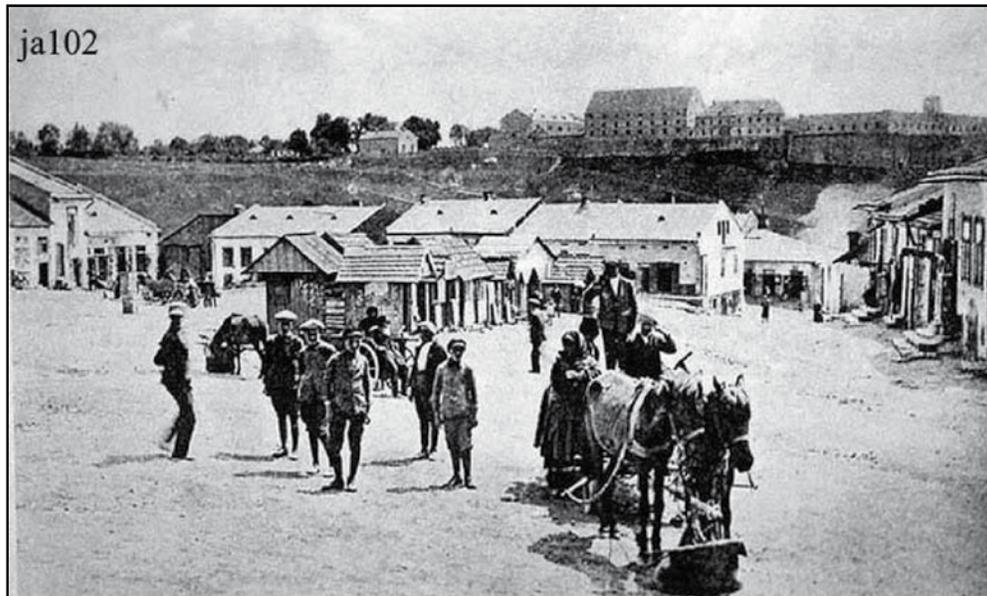


Map with the town of Yahil'nytsya on it

Readers are invited to visit the "Neighboring Towns" section, which includes a list of some 70 towns which hosted about 100 Jewish institutions. Quite a few of them were literally "erased".

On the map we can see four Stars of David ("Magen David") and two crosses.

A long "snake" of settlements lies from the town northward, and they are all connected. Yahil'nytsya is located in a valley, and there is a neighborhood to the south of the valley (today) called Nagorzanka. In the center of that neighborhood, stands the Palace of Count Lanckoronski



Rynek - the Center of Yahil'nytsya (Yahil'nytsya website)

Count Lanckoronski (I) and the Mansion

In the course of collecting the evidence, survivors kept telling about Count Lanckoronski. I decided to research the history of Count Lanckoronski and his connection to the town and the Jewish community which had developed in the place. One of the mansions owned by the count's family was in a place called Lanckorona, and hence the name of this noble family, who owned the town of Yahil'nytsya.

The Lanckoronski family was a Polish nobility family based in Poland in the 14th century. In 1425 two branches of the family were created: the older one, "Jagielnicka", and the younger one - "Wodzislaw".³

Yahil'nytsya is mentioned in Polish Royal documents in 1488. It was given the status of a town in 1517, and upon Poland's partition in 1772, it became a town under Austrian rule.

The Lanckoronski family became wealthy by wielding estates received from the king. Merchants, debt collectors and Jewish craftsmen helped the noble family manage their estate. The family, in turn, was interested in the Jews' work, so a large interdependent group of Jews ("Minyan", "Mikveh", Synagogue) gathered around the manor, and so small townships, or in their Jewish name "Shtettles" developed around the Manor. Count Lanckoronski was a descendant of the "New Christians" (followers of messiah claimant Jacob Frank).⁴

3) A town in that name near Lviv.

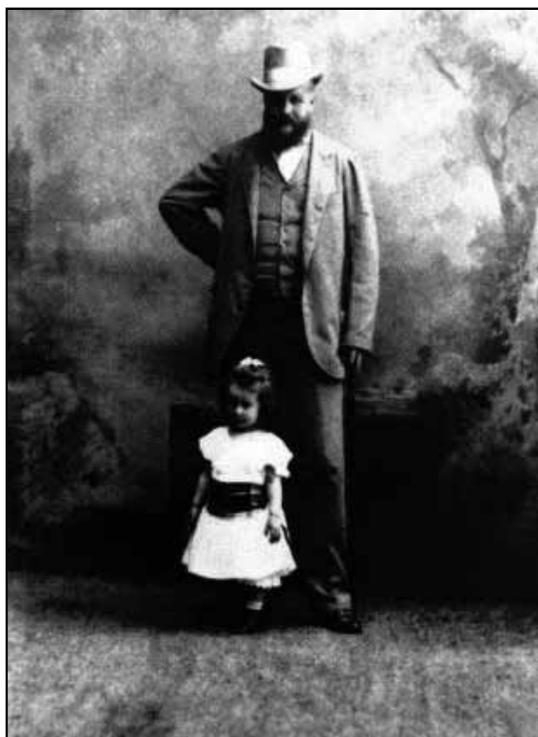
4) "New Christians" refers to all Christians who had been pagans or Jewish in their past, and accepted the Christian Faith and were baptized. Jacob Frank, a messiah claimant, also claimed to be the reincarnation of the self-proclaimed messiah Sabbatai Zevi, was an anti-Talmudist and led his followers unto a new religion different from Judaism, called Frankism. Frankists converted to Christianity in 1759, but in fact, they rejected Christianity as well. After his death in 1791 they integrated into Christian communities (Editor's note).

The last of the manor's counts was Karol Lanckoronski (4.11.1848 - 15.7.1933).

Due to the family's high status and the political-economic relationships between Poland and the Austro-Hungarian Empire, Karol was appointed a member of the Vienna Parliament. He built a city palace in Vienna, engaged in art collecting and became a patron of artists. He also traveled around the world.

There is no evidence of his ever having visited the town of Yahil'nytsya. The town was managed by his representatives. The estate management kept a meticulous archive with receipts for payments, contracts and different notations pertaining to the management of the manor. Family documents and those of the manor are kept in the family's archives in Kraków, and copies are kept in the Central Archives of the History of the Jewish People (CAHJP) in Jerusalem.

With the outbreak of World War II in 1939, Count Lanckoronski's art collection was seized and transported to a hiding place in Germany. Hermann Wilhelm Göring⁵ was a notorious art plunderer all over Europe. He seized two of the Lanckoronski paintings and appropriated them. The Palace in Yahil'nytsya was evacuated and turned into a tobacco factory. In Vienna, the Lanckoronski palace was burnt during the war and the headquarters of the Austrian "Motorola" company are now built on its ruins.⁶



Count Karol Lanckoronski and his daughter, Karolina Lanckorońska

5) One of the leading members in the Nazi Party, commander-in-chief of the Luftwaffe (Air force), was convicted of war crimes and crimes against humanity at the Nuremberg Trials. He was sentenced to death by hanging, but committed suicide (Editor's note).

6) <http://www.wawel.krakow.pl/en/index.php?op=36>
http://pl.wikipedia.org/wiki/Karol_Lanckoro%C5%84ski
<http://www.poland.pl/archives/ww1/article,,id,284221.htm>
http://en.wikipedia.org/wiki/Palais_Lanckoronski

Yahil'nytsya Jews

Jews settled in Yahil'nytsya at the beginning of the 18th century. Rabbi Dovid, author of "Brachot David" (David's Blessings) was the town's first Rabbi. Sons of the Sahpira family followed starting with Rabbi Zvi, his son, Rabbi Israel, his grandson, Rabbi Shmuel Ze'ev and his great grandson, Rabbi Zvi. At the beginning of the 20th century, Rabbi Menachem Melamed served as the town's rabbi.⁷

At the beginning of the 20th century, the Jewish Yahil'nytsya population was 1366. Most Jews made their living through trade, peddling and religion-related occupations. In the period between the two World Wars, and because of the political and economic changes in Poland, many of the community members immigrated to the United States, other countries in Europe and other cities in Poland so as to find a safer future for them and their offspring. The town aged fast, and most of its youngsters left. In that same period, townspeople experienced poverty, but the community maintained institutions in its attempt to alleviate the Jews' suffering. Movements such as "Hapoel HaMizrachi", "Achdut" and "Hashomer Hazair" were founded. A Jewish school was established in Yahil'nytsya, where teaching was conducted in Hebrew, and another school was established by Baron Hirsh. Jewish social and cultural associations like "Tarbut" also operated in the town.⁸

During the Holocaust, many Jews from the neighboring towns fled to Yahil'nytsya. With the advent of Soviet regime, the town had some 2000 Jews from other towns, whereas before the Holocaust the town's population was 1,066.

The German occupation of the Soviet Union in 1941 resulted in the banishment of Jews, arrests by the Gestapo, torture and killing. Others who were craftsmen, had to work for the Nazi war machine.

Young people, including women, were forced to work in Kaouchuck plantations in the rubber industry. Those Jews had a collective kitchen, and since there was no ghetto in the town, they could smuggle food out of their workplace and cared for each other.

A Judenrat was appointed in Yahil'nytsya and its members had permanent connections with Judenrats in other places, and that is how they were informed about what was happening outside the town. The Judenrat obeyed German orders to hand over jewels, gold and furs to the Germans. Jews who refused to comply were killed.

The Jews' major suffering was due to the Ukrainians collaboration with the Nazis. "Aktions" began in the autumn of 1942-1943. Most Jews who were caught were sent to Belzec extermination camp. Others escaped or were shot in farms, mainly because Ukrainians turned them in. A few found refuge in

7) Significant information about the town's rabbis can be found in Rav Meir Wonder, Meorey Galicia: Enciklopaedia Le'Chachmey Galicia - Toldoteyhem VeKorot Yemeyhem shel Chachmey Galicia Mi'shnat 1772 Ve'Ad LaShoah, (Jerusalem, 1978) 6 Vo. In my site commemorating the shtetl of the shtetl Yahil'nytsya I paid attention to the rabbis of the town, and realized that "Kosher" (of food). Divirces and "Eruv" were the main issues they dealt with.

8) A unique story appears on the website under the link "The Book of Harvest".

On the eve of Purim, February 22, 1939, the Principal of the Hebrew school in Yahil'nytsya, the poet Avraham Dov Werbner, assembled his students instructing each of them to compose an essay on a subject of their choice. The essays were bound together and sent to the United States to Moshe Herzog, philanthropist and chairman of the Yahil'nytsya Landsmanschaft Committee, on the occasion of his 60th birthday. Many years later the manuscript was rescued by an alert Jew who retrieved it from a rubbish bin. The manuscript was brought to Israel. Reading these essays amazes the reader as the pupils expressed deep thoughts (we have to remember that Hebrew was not their mother tongue).

farms until the town was liberated by the Soviets in March 1944.

Conclusion

This article briefly describes the construction of the Yahil'nytsya memorial website and its contents. The site contains a great deal of materials: description of the town, community customs of daily life and of holidays, stories of families and individuals, memoirs, photographs, documents, sources for community research which have not yet been exhausted, a memorial list of townspeople killed in the Holocaust, a list of survivors and more.

Here are a few insights from the data collection stage to the stage of uploading materials to the website:

The journey for locating the survivors and their offspring was fascinating. Survivors provided information about their families and friends, and they made sure to make contact and provide information. The survivors have taught me a good deal about many families who had lived in the town and were lost.

Listing survivors in an Excel file, and then recording their testimonies helped organize the materials and process them. Each survivor's information and story was recorded. I have tried to make them talk in a number of ways, among them asking questions about the tiniest daily life details, which was rather fruitful. This method proved to be useful later on, as testimony details were divided according to domains and the names of the witnesses.

Survivors had witnessed and remembered events from different perspectives. I have realized survivors remember bits and pieces better than the entire story. Perhaps this has to do with their past trauma, the time distance, and their wish to live their life without the troubling memories interrupting their daily routines.

Successful cooperation with the education system led to the construction of a "living" Internet website which can be updated at any time, which is accessible to all, and I, for one, prefer it over a book.

I have also learnt that when constructing a website, one must be careful and not upload data to a free hosting service, as if the service stops working, you lose the website and have to reconstruct it.

Amnon Atzmon, born in Israel, married, father of three, retired from the I.D.F. Amnon used to work in a bank and has a degree in Criminology, Sociology and Political Science from Bar-Ilan University. Amnon is the head of Ra'anana branch of the "Israel genealogical Society". He lives in Ra'anana.

amnonatzmon@013.net

Galicia – Selected Web Pages

Search engine of Gesher Galicia

<http://search.geshergalicia.org/>

www.search.GesherGalicia.org

<http://sites.google.com/site/elyasaffamily/>

There:

<http://sites.google.com/site/elyasaffamily/galician-families>

<http://sites.google.com/site/elyasaffamily/brody-data>

<http://sites.google.com/site/elyasaffamily/biegeleisen>

<http://sites.google.com/site/elyasaffamily/kristianpoller>

Directory for Galicia is now full-text

www.genealogyindexer.org:

<http://genealogyindexer.org/directories>

Searchable page:

<http://genealogyindexer.org/?PHPSESSID=e27f2dd2a474b835d8f13008f121c425>

Krakow and vicinity (half part free and half part paid)

<http://www.shoreshim.org/en/default.asp>

Jewish History in Galicia and Bukovina

<http://www.jewishgalicia.net/>

<http://galiciantraces.com/blog/>

http://jewishwebindex.com/ukrainian_shtetls.htm

Miriam Weiner's web site: Documentation and Archives in Poland

<http://www.rtrfoundation.org/Archdta1.html>

Jewish Shtetles:

<http://www.sztetl.org.pl/en/city/jagielnica/>

<http://www.polishroots.com>

<http://www.kresy.co.uk/galicja.html>

Pictures uploaded by Polish friends of Jews who perished in the holocaust (part are with explanations who's who in the pictures, some are unknown)

<http://www.zydzipolscy.pl/>

Instructions for writing articles to be published in "Sharsheret Hadorot"

Articles in English should accepted based on the following criteria:

- Articles are suitable for the "Sharsheret Hadorot" magazine.
- Articles have to engage in research methods and methodology of genealogical research.
- History of Genealogy.
- A unique investigation of an event / photograph / document.
- The article must be original and composed by the researchers.
- The article has not been published elsewhere.
- Articles and their translations will not be published elsewhere without the expressed consent of the "Sharsheret Hadorot" editor.
- The editor has the right to determine if and when an article is published, based on professional editorial considerations.
- Articles should be submitted in Word for Windows documents as an attached file.
- **Spaces between lines** - 1.5 lines.
- **Spacing between paragraphs** - 1.5 lines.
- **Word combinations** - the writer has to use full words without short forms (such as U.S. or U.K.).
- Writers should not add diacritic marks.
- **Photographs** should be sent as jpg or gif files. The editor reserves the right to publish photographs according to need.
- **Tables** - should be added into the body of the article.
- **Length** - the article should be 6 - 12 pages long. The editor will consider splitting a long article into two parts, if the article is of special interest, all in coordination with the writers.
- **Foreign family names** should be written in Hebrew and in their foreign language spelling (e.g. גורנשטיין Gorenshtein/Gorenstejn).
- **Names of places** should be written in Hebrew and in their foreign language spelling (e.g. רובנה Rowno/Rivne).
- **Names of Places (geographical/political)** should be written according to the state to which they belonged in the discussed period and today (e.g. Rowno, then Poland, now Ukraine).
- **Font:** "David" in Hebrew and "Times New Roman" in English.
- Quotes from books/articles will be written in inverted commas from the beginning of the quote to its end. The quoted part will appear in a new paragraph, but the first words will be written after three spaces.
- References should be written as follows (examples):
- Attention has to be given to the components of the reference, spaces between words, commas, full stops, inverted commas, underline, brackets and capital letters in English when writing names, places and so forth.
- **References** - should be written at the bottom of the page and will carry a numerical identification on the same page where the item to be explained appears.
- **Book:** Anita Shapira, Yigal Alon: Native Son, (University of Pennsylvania Press, 2008) pp. 52-80,

- "Shapira".
- **A number of writers:** Anita Shapira (Editor), Moti Golani, "The Haifa Turning Point" - Britain and the Civil War in Israel December 1947 - May 1948 in A State Evolving (Jerusalem, 2001) pp. 7 - 13.
- **Article** - Daphna Zimhoni, "The Mandate Government and the Status of Religious Groups in Israel", Cathedra, 80, (Jerusalem, 1996) pp. 150-175, "Zimhoni".
- **A newspaper article:** Neta Peleg, "Karmiel: A Jewish-Arab-American encounter", "Yediot Karmiel", p. 46.
- **Repeating References** at the bottom of the page with the identical mark on the page "Shapira"/"Zimhoni", pp. 28 - 59.
- **Interviews:** Name of the interview, date of the interview and its place: Interview with Rabbi Yust Meir, Haifa 21.4.2008.
- Archives - the name of the archive, its location, the number of the document as it is listed on the document or in the archive.
- Internet sites - full URL.

Writers are invited to present their questions and discuss any issue.

anafa-e@zahav.net.il