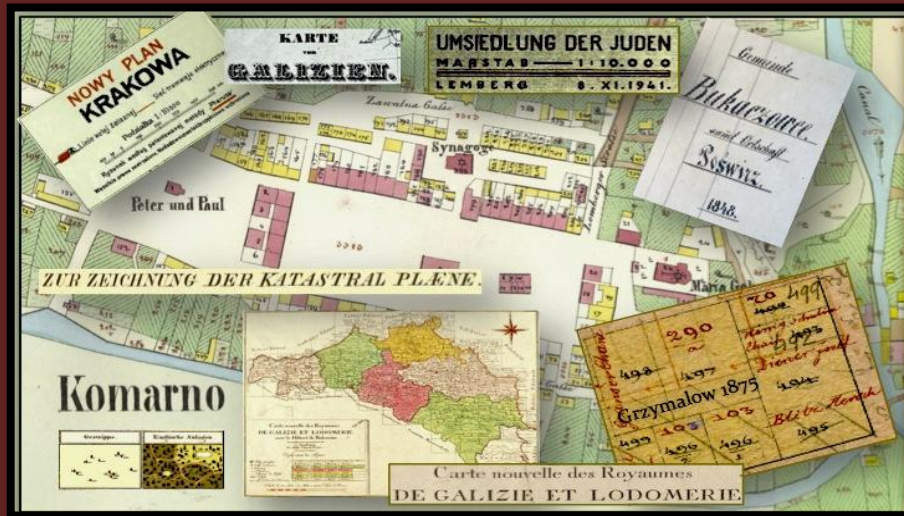


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THE GALITZIANER

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Gesher Galicia

Gesher Galicia is a 501(c)(3) non-profit corporation that promotes and conducts Jewish genealogical and historical research for Galicia, a province of the former Austro-Hungarian Empire, which is today part of southeastern Poland and western Ukraine.

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Submissions Policy

The *Galitzianer* accepts material broadly linked to Galicia (1772–1918), which may also include topics pertaining to earlier (before 1772) or later periods (post 1918). This includes family stories, information about unique records, tutorials regarding genealogy research, history and geography of Galicia, book reviews, etc. The Editorial Committee reserves the right to accept the submission with no changes or with revisions (e.g., length, grammar), reject, or defer publication until a later date. For more detailed information about the submission policy of the journal and for instructions for authors, please consult: <http://www.geshergalicia.org/the-galitzianer/#submissions>.

From the Editor's Desk

Together with contributors to this issue, I invite you to join us for a visit to a shtetl. You will quickly discover that the place, which we feature, shared common themes with many small Galician towns. Unlike larger Lwów/Lemberg, Kraków, or nearby Stanisławów, there was nothing remarkable about Rohatyn's architecture. No imposing old wooden synagogue or a newer one built in a trendy Moorish style ever stood there. In World War I, Rohatyn was heavily damaged during an offensive against Russian forces. And yet, there was an inescapable similarity of Rohatyn to other shtetls—a nearby meandering river (Gniła Lipa), fields mixing with residential areas, a market square surrounded by simple shops and stalls, and the roads that transected the town from all directions, highlighting its past and current strategic location.

It was said that a Jewish cattle trader made a deal at the town's market in 1463. By the early seventeenth century, a royal decree granted Jews of Rohatyn rights to a synagogue and cemetery; they were permitted to engage in commerce without prejudice, though trading days could easily become heated affairs. In the aftermath of a brutal Cossack rebellion, another Polish king acknowledged the sufferings of Rohatyn's Jews and reaffirmed their rights. They mainly dwelled around the market square; those butchers, tailors, goldsmiths, cooks, brewers, and a barber-surgeon lived in simple wooden buildings. When Jacob Frank appeared on the scene in the mid-eighteenth century, his anti-Talmudic apostasy splintered Rohatyn's Jews—for those who joined the sectarians, the breach became irreparable. Throughout the next century, Jews continued to be a permanent fixture of this multiethnic town (reaching 61% of its population by 1890). But unlike Brody, Tarnopol, and other better recognized Galician cities, Rohatyn never claimed a famous son making a literary debut or stirring up passionate discourse during the Jewish Enlightenment. Nonetheless, its community continued to evolve.

On a personal note, my grandmother Regina was born on the outskirts of Rohatyn in 1879. It was her grandfather Sender Dub who was a transformative figure in the family—a draft dodger and cattle trader in his early years, turned a successful businessman and later landowner. According to family lore, Sender would often break the ice to take a dip in the freezing river to keep healthy. Perhaps, he was right—the man outlived his wives (we still debate how many) and lived to be 100 years old! Unquestionably, there was a paradox about nondescript Rohatyn, the place was always teeming with human stories.

Don't miss this unique journey, you won't regret it.



Research Corner

by Tony Kahane
Gesher Galicia Chair
and Research Coordinator

TO REFLECT THE THEME of this issue of the *Galitzianer*, we will look at the town of Rohatyn and its significant close neighbors, along with the available genealogical material on their nineteenth and twentieth-century Jewish populations. The towns to be considered are shown in Table 1. All are within a radius of about 35 kilometers (or 22 miles) of Rohatyn.

Table 1. TOWNS WITH FORMER JEWISH POPULATIONS IN THE ROHATYN AREA

Town (Polish/Ukrainian)	Population	Jews (%)
Rohatyn/Rohatyn	5,616	61
Bołszowce/Bilshivtsi	3,481	59
Brzeżany/Berezhany	6,028	66
Bukaczowce/Bukachivtsi	2,162	55
Bursztyn/Burshtyn	4,209	52
Chodorów/Khodoriv	2,787	51
Halicz/Halych	3,887	32
Kozowa/Kozova	4,337	37
Narajów/Narayiv	1,870	50
Podhajce/Pidhaitsi	5,646	69
Podkamień/Pidkamin	1,265	13
Przemyślany/Peremyslyany	4,278	63
Stratyn/Stratyn	768	72
Strzeliska Nowe/Novyye Strelishcha	2,652	61
Świrz/Svirzh	2,066	18

Żurawno/Zhuravno	2,716	61
Żurów/Zhuriv	723	26

Note: total population data and percentages of Jewish inhabitants are derived from the 1890 census.

Most of the known Jewish vital records from eastern Galician towns from the late eighteenth century to 1942 are held either at AGAD in Warsaw or in the Ukrainian Central State Historical Archives in Lviv (TsDIAL). There are also some records from eastern Galicia in the Przemyśl state archive, and a single fond from an eastern Galician town (Dobromil) in the Rzeszów state archive.

Readers can easily check for themselves what Jewish Galician records exist, by inspecting Gesher Galicia's online inventories. They are as follows:

AGAD, Warsaw: Fond 300
<https://tinyurl.com/y87rastq>

AGAD, Warsaw: Fond 424
<https://tinyurl.com/y7jwe8g7>

Przemyśl state archive: Fond 154
<https://tinyurl.com/yaav2w3f>

TsDIAL, Lviv: Fond 701/1
<https://tinyurl.com/ycwmqg4n>

In this table of 17 towns, all the towns listed except one—Podkamień (the one in present-day Ivano-Frankivsk oblast)—have known and currently accessible Jewish vital records.

Table 2 shows the number of bound registers (or files of loose documents, in the case of Fond 424 at AGAD) with vital information for towns in the vicinity of Rohatyn. This does not always, of course, reflect the number of records. Some books of files have few records. Many of the Bołszowce, Narajów, and Podhajce registers, for instance, are for single years, whereas some of the other

registers, such as those for Brzeżany, cover multiple years.

Table 2. JEWISH VITAL RECORD BOOKS FROM THE ROHATYN AREA, WITH THE NUMBER OF BOOKS OR LOOSE FILES IN EACH ARCHIVE INDICATED

Town	AGAD (300)	AGAD (424)	Lviv (701)	P (154)
Rohatyn	26	2		3
Bołszowce	11			
Brzeżany	29	1	5	2
Bukaczowce	8		1	
Bursztyn	22	2		
Chodorów	1	1		
Halicz		1		
Kozowa	6	2		
Narajów	4		28	
Podhajce	78	10	23	
Przemyślany		1		
Stratyn	2			
Strzeliska	9	1		
Świrz	1		1	
Żurawno	1			2
Żurów				1

Abbreviations: Lviv: TsDIAL (Lviv); P: Przemyśl; fond numbers are provided below the name of each archive.

AGAD Fond 300

Most of the Rohatyn-area books in this large collection of Jewish Galician vital records are accessible (a few are not), and many of those that are have been indexed by JRI-Poland and put on their online database. Many of the scans of the original books exist and are on AGAD's website, and there are also links to them from Gesher

Galicia's inventory of Fond 300. The earliest Rohatyn-area records in Fond 300 are a set of birth records from Bursztyn from 1848, while the Rohatyn records start in 1859. The latest ones are death records from Rohatyn from 1939, though these are not yet publicly accessible, being due for release only in early 2020.

AGAD Fond 424

This fond includes documents such as birth certificates, marriage bann certificates and death certificates, as well as various types of community records. Because they are in loose form, the files with vital record certificates are not necessarily complete. For the Rohatyn area, as with Fond 300, the records are generally from the second half of the nineteenth century and first four decades of the twentieth century. Gesher Galicia has indexed nearly all these Rohatyn area-records. Their scans (as with those for much of the rest of Fond 424) will be uploaded to the website soon, for exclusive access by Gesher Galicia members.

TsDIAL Fond 701/1

Generally speaking, the records in this fond extend back further than those at AGAD. For the Rohatyn area, there are death records from Brzeżany from 1820 onwards, and birth records from Świrz from 1822. There are no records from the town of Rohatyn in this fond. All the Rohatyn-area records here, except for those from Podhajce, have been indexed by Gesher Galicia, and their indexes can be found on the All Galicia Database.

Przemyśl State Archive

All the Rohatyn area records in this archive are from Fond 154—a fond with Jewish vital records from a mix of many towns, from both eastern and western Galicia. Many of the books in this fond

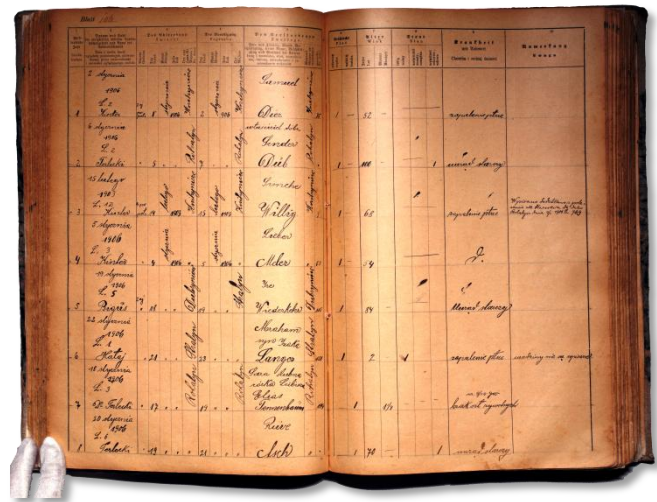
are index books. There are also other Jewish fonds in Przemyśl, but none contains records from the Rohatyn area. The records from Rohatyn town are: birth index books 1859–1875, 1886–1890; and a marriage index book for 1935–1937. All the record books in this fond are accessible.

Newly Added Records

None of the above fonds is static. Fond 300 at AGAD has seen a rapid growth over the years, as previously withheld record books have been transferred from the Civil Registration Office (USC) in Warsaw to AGAD. In 2017, some 760 further vital record books were acquired from USC and are being added to Fond 300. Many of them are marriage and death registers from the period 1916–1936, which were permitted to be publicly released under the change in the law in 2015 relating to Civil Registration Offices and their record books. Among the newly transferred registers are the Jewish death records from Rohatyn for 1899–1935, with over 2,200 records.

Table 3. TRANSFERS FROM USC TO AGAD IN 2017 FOR TOWNS IN THE ROHATYN AREA

Town	Marriage Records	Death Records
Rohatyn		1899–1935
Bołszowce	1901–1924	1901–1935
Brzeżany	1914–1929	1910–1922
Bursztyn	1908–1924	1902–1925
Chodorów	1916–1929	
Halicz	1923–1931	1923–1936
Kozowa	1914–1934	1908–1934
Narajów		1896–1935
Podhajce	1911–1921	1911–1925
Przemyślany	1920–1932	1908–1920



A page from the Rohatyn death records transferred from the USC to AGAD. It lists Samuel Dier, Sender Dub, Simche Willig, Lieber Meler, Ire Wiederkehr, Abraham Langer, Sara Tennenbaum, and Rive Isch, age 2 to 100 years—all deceased in January 1906.

All these recently acquired books are being digitally scanned and will be made publicly accessible within the next few months. Another transfer from USC to AGAD, of about 120 books in all, is expected in March or April 2018.

USC (Civil Registration Office)

We have already mentioned the Civil Registration Office in Warsaw (USC, using its abbreviation in Polish). Even though over 4,000 Jewish registers have been transferred in the past 20 years from USC to AGAD (Fond 300), there is still a reduced number of books at USC—perhaps 300 or 400, virtually all from eastern Galicia—of which around 100 are birth, marriage or death records from 1941–1942.

Marriage and death record books can now be transferred to AGAD when they are more than 80 years old. The remaining ones, which go no further than 1942, should therefore come to AGAD and be accessible for researchers within the next five years. The birth registers, unfor-

tunately, remain held at USC for up to 100 years from the date of the last record in them. Individuals can apply to see specific records at USC, if they can provide details with a name and approximate date of the event, and state that they are closely related to the person whose record they are seeking.

Table 4 on this page shows the Holocaust-period vital record books held at USC Warsaw from towns close to Rohatyn. Note that there is now a book of births, though only covering 1942, from Podkamień, in Rohatyn district.

With many new books from towns in the Rohatyn area (as well as from throughout eastern Galicia) about to be made available at AGAD, and with a smaller number expected to be transferred soon, there will be much for Galitzianers—including those from around Rohatyn—to research over the coming months.

Table 4. HOLOCAUST-PERIOD RECORDS (1941–1942) FOR ROHATYN-AREA TOWNS, HELD AT USC, WARSAW

USC Fond no.	Town	Record Type
563	Rohatyn	B, D
502	Bołszowce	B, D
507	Brzeżany	B
510	Bukaczowce	B, M, D
511	Bursztyn	B, D
557	Podkamień*	B
561	Przemysławany	B, D
581	Strzeliska Nowe	D
584	Świrz	B, D

Abbreviations: B: birth, M: marriage, and D: death records;

*denotes the town of Podkamień in Ivano-Frankivsk oblast.

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“Archives and Jewish Records”

Tuesday, August 7, 2018, Warsaw, Poland

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- Galician 19th and 20th century records at AGAD
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- Panel discussion on developments in the Polish and Ukrainian archives
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- Holocaust-period records
- Maps and cadastral survey records
- Individual presentations from Gesher Galicia members

The Symposium will take place at the AGAD building, Długa 7, Warsaw, from 8:15 am to 6:00 pm.

The evening buffet reception will be from 7:00 pm to 9:00 pm.

Registration is now open:

For more information, and to register, please go to:

<https://www.geshergalicia.org/agad-gesher-galicia-joint-symposium/>

Family of Musicians

The Sounds of Rohatyn

by Alexander Feller
Gesher Galicia Member

THIS ICONIC PHOTOGRAPH of an early twentieth-century Eastern European Klezmer ensemble is the only known picture of my maternal grandfather's ancestors who lived in Rohatyn. I grew up with this picture in my house and have heard the tales of the "famous Faust klezmers." I remember my grandfather imitating their songs by puffing up his cheeks and making the sound of a trumpet. My mother's house was adorned with this image of the musicians on various media, including postcards, record albums, posters, and books. Even the book, "Jews of Chicago" (University of Illinois Press, 2008), included this picture, which was surprising because my parents were from Brooklyn and had no history of being in the Chicago area until the year before I was born. Every time the photograph appeared in an article or book without a caption denoting the names of the musicians, letters would be written to the publisher to make sure the Faust name was associated with the picture in their next edition. Here in this article, I do the same.

My great-great-grandfather, **Moses Faust**, sits on the left, holding his violin. Moses was the *Kapelmester*, the leader and conductor of the band. His four sons stand behind him holding their instruments. My great-grandfather, **David Faust**, is positioned at the far right with his violin tucked under his chin and his bow on the strings as if in mid-song. David's younger brothers stand to his right and are also holding their instruments, ready to play. Itzik Hersch stands with the flute.

Jacob, who was only known as Yankel, holds his trumpet raised to his lips. Mordechai Shmuel Faust has his fingers placed on his clarinet to play a specific note.



The Orchestra of Rohatyn in 1912 including members of the Faust family. My great-great-grandfather Moses Faust (c. 1850–1937) is seated on the left. (The Faust Family Photo Collection.)

Some members of the group adopted different surnames to reflect the instrument or role they played. Wolf Schwarz, who sits beside Moses Faust with his viola, but also played the *tsimbl* (cimbalom), became also known as Wolf Zimblar. He was said to be related to Moses' maternal side of the family. Alter Brandwein (a.k.a. Alter Marshalik) was the *badchan* or the entertainer who brought energy, laughter, and knowledge to a wedding party. Alter was married to Moses's sister Perl and stands in the back row without an instrument. A hired musician, Mendel Dauber (a.k.a. Mendel Bass), stands dwarfed by his bass violin. At the time this photograph was taken in 1912, these musicians comprised **the Orchestra of Rohatyn**.

Yehoshua Speigel contributed a beautiful tribute to the Faust musicians for the publication of the Rohatyn Yizkor Book in 1962, which was recently translated into English and published as *Remembering Rohatyn And Its Environs* by Leah Zahav:

“There was not a person in our city that did not know the musicians of our orchestra. And in none of the other towns was there such a unique group as this father [Moses] and his four sons—the well-known members of the Faust family. After the father's death, the four sons remained. David Faust, the eldest son, was the fiddle player, and also used to call the tune at anybody's wedding. The second son, Itsik-Hersh, a small and delicate man, played the flute, and his lips seemed to have been molded to fit his instrument. The third son, Yaakov Faust, stout and powerful, was the trumpeter, and as such his cheeks were always puffed up from trumpeting. He was a quiet man, with an endearing smile. When he had time, between festivities, he earned a living selling ‘tsayg’ suits (similar to our khaki suits). The fourth son, Mordechai-Shmuel, a young, bearded, bespectacled man with a cultivated demeanor, could read music and conducted and led the orchestra on his instrument—the clarinet. He earned his living on the side giving private music lessons. He pounced on every new and modern melody and incorporated it into the program of his orchestra, and fit his melody to the tastes of each individual. In short, it may be said of them from Psalm 119: ‘Thy statutes have been my song, in the house of my pilgrimage.’”

The Faust musicians were not confined to only playing in Rohatyn. In agreement with ensembles in neighboring towns like the Gutenplan family musicians in Brzeżany and the Brandwein family musicians in Przemyślany, the Rohatyn Orchestra covered the musical needs of nearby locales. In Bursztyn, it was noted that for two generations, the Rohatyners Klezmerim led brides and grooms to the *khupe*. Sometimes the Faust musicians were hired to play at weddings in Podhajce, town about 25 miles away. On other occasions, musicians were hired from other towns to join the orchestra of Rohatyn, as in the case of the bassist Mendel Dauber from Podhajce. The Faust's

musicians themselves went to learn new instruments or brought new tunes from neighboring ensembles.

One story mentioned in our family claims that clarinetist Naftule Brandwein came from Przemyślany to Rohatyn to increase his musical skills with Moses Faust. However, Moses sent him away because he was unruly and a womanizer. The impression that Moses Faust was strict is consistent with other stories told about him. He insisted his sons learn to read and write music. Contradicting a popular notion that klezmers were musically uneducated and played mostly by ear, Moses demanded that his musicians played from sheet music.

The Beginnings of the Faust Musicians

I am fortunate that members of my grandfather's generation had taken their time and energy to write down stories about the family history and to leave them to their descendants to ponder. My great-uncle, **Jack Faust** (1902–1983), was the eldest son of David Faust (*see the family picture on the next page*), and had become a journalist and, subsequently, the family historian of his generation. In his letter to the editor of “The Jewish Catalog” (Jewish Publication of America, 1973), which published this picture of the Faust musicians without a caption, he identified the musicians for the benefit of future publications and wrote a story on the beginning of the Faust musical profession.

This story begins with Jack's ancestral family living in Rohatyn for many generations spanning over 200 years. The only son of religious parents became the first Faust musician. He was a smart and nice child with blond hair and blue eyes; he had performed well in a local Hebrew school, earning high marks in all his subjects. His parents had dreamed of their son becoming a great rabbi

and decided to save money to send him to a yeshiva.

One day, his mother found him making a violin out of a piece of wood. She became very angry at his desire to be a musician, as the story was told, and exclaimed that they had worked hard to save money in order to send him to school to become a great rabbi.



The Faust family in a photograph taken circa 1911. Pictured top from left to right: Jack (Jacob), Dvora, Bertha (Beila), and David. Seated on the floor: Max (Markus) and Leon (Leib). (The Faust Family Photo Collection.)

When that day finally came, he boarded the train to Lemberg to catch another train to Vienna—there he would attend the yeshiva. On the train, the young man heard beautiful music coming from one of the compartments. He followed the sound of the music and found a man playing an interesting violin with the head carved as a man's face. He asked the violinist where did he learn to play violin and who gave him such a rare violin. The violinist explained: it was given to him by his teacher, the famous violinist Paganini.

In awe of this music and violin, Faust decided to go to Italy to study music instead of going to Vienna to become a rabbi. After two years, he returned to Rohatyn with this special violin and formed the Orchestra of Rohatyn. The violin was passed down from generation to generation. Jack remembered the violin with the carved face of a man; it was only for display on the wall of his childhood home in Rohatyn.

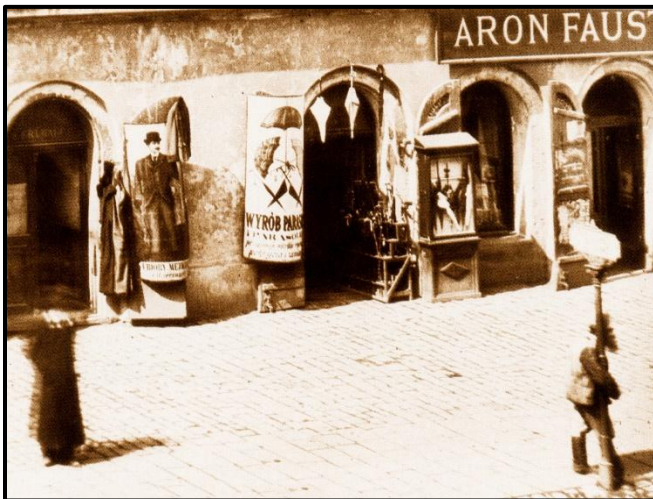
My grandfather, **Max Faust** (1905–1982), also wrote in his memoir his version of the beginnings of the Faust musical profession as he knew it. Max's version was different in that he states his ancestors originally had the surname Schwarz and were from Russia. He wrote how one of these ancestors went to Italy to become a rabbi. Every night as this rabbinical student walked home from the yeshiva, he would pass by a house and hear beautiful music being played. One night, he approached the owner of the house and asked to be taught to play the violin and read notes. Every night after attending rabbinical school, he took music lessons.

When his skills became proficient, he left for Krakau (Kraków) to start a musical group and changed his name to "Foust." Later, he moved to Rohatyn, where he changed his name to Faust, and taught each of his sons to play a different instrument. They eventually became the Orchestra of Rohatyn.

Fact versus Fiction

It is easy to read these family stories that have been passed down from generation to generation and regard them as myth. With each reiteration, it could become slightly altered to where the family story may be further from actual truth. With lack of formal, past documentation, it becomes impossible to verify many of the details. Indeed, my great-uncle Jack was known to embellish personal stories and make claims that even his own siblings and children often found unrealistic. However, during my trip to Eastern Europe in 1998 with another story of Jack's in hand, I had discovered that there may be some truth in the stories he told.

Jack wrote that before leaving Rohatyn for Kraków to attend Jagiellonian University to study chemistry in 1923, his grandfather told him to visit a cousin there by the name of **Aron Faust**. When he arrived in Kraków, he looked up Faust



Aron Faust's bookshop on 13 Krakowska Street in Kraków circa 1900. (Source: "Krakowski Kazimierz" by Stanisław Markowski, Kraków, 1992.)

in the directory and found a listing for an Aron Faust who was a bookseller at a given address. Upon visiting the bookseller shop, Jack found that Aron was no longer alive but that a descen-

dant still worked there, and they exchanged family stories. During my visit to Kraków 75 years later, I mentioned this story to our tour guide. Strangely, she seemed to recall the Faust surname.

While visiting a store, our guide located a book with turn of the century photos of Kraków and found a photograph from 1900 showing the name "Aron Faust" on a building at the same address provided by Jack. We were completely surprised to find some truth in his story and excited at the possibility of finding more family connections. My interest in genealogy after that trip became more serious and I became obsessed with finding the truth in these stories.

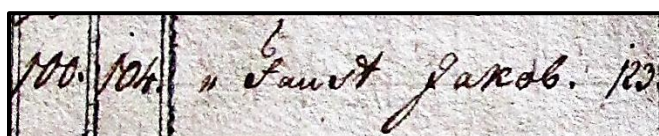
Researching Faust Ancestors

Upon reviewing the notes of my great uncle Jack, I attempted to trace the Faust tree back to the time of Paganini with a list of first names and possible dates of their birth in order to match the story with Paganini's life span. Nicolo Paganini was born in Genoa, Italy in 1782 and died in 1840. His fame in Europe grew when he began touring Austria, Congress Poland, Germany, and Bohemia between 1828 and 1831. In 1836, he auctioned off his instruments to recoup his financial losses from a casino business venture. Although violins like my great uncle described do exist, I have found no mention that Paganini owned one with a carved man's face.

It has also been hard to establish whether a Faust would have been his student. The association of klezmer musicians with Paganini is not so uncommon. Referenced in the Book of Klezmer by Yale Strom, klezmer musicians claimed to be influenced by Paganini and play his music. In one instance, a descendant claimed their ancestral klezmer played with Paganini as well. Another possible brush with a famous musician may have come in 1805. In that year, Xavier Franz Mozart,

the son of Wolfgang Amadeus Mozart, became the court composer for a Polish nobleman in Podkamień, a town only seven miles from Rohatyn.

The earliest documentation that I can find of the Faust surname in Rohatyn occurs in the 1820 Franciscan land survey [Editor's note: for the role of cadastral surveys in genealogical research, see the *Galitzianer*, September 2017, page 9]. The Rohatyn list of house owners contained a resident named **Jacob Faust** owning house number 123 (see the image below). This mention might support the family claim that my Faust ancestry had been living in Rohatyn for at least 100 years, if not longer, prior to World War II.

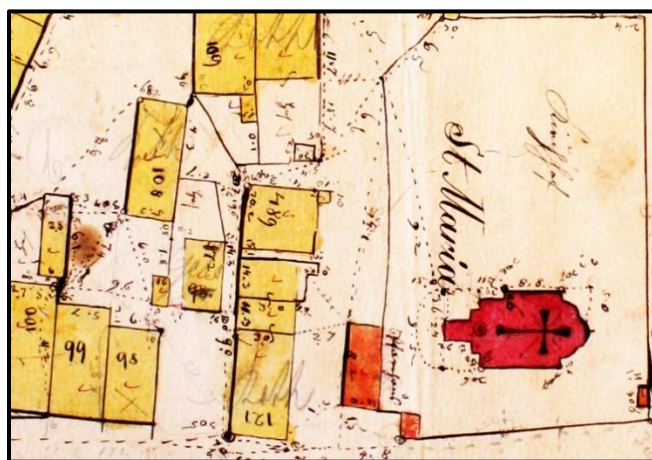


The next documentation of a Faust in Rohatyn occurs in the 1846 cadastral survey, also acquired by Gesher Galicia. In this survey, the list of property owners mentions an Abraham Faust as owner of house number 123. Abraham and Jacob Faust are apparently related to each other given that they are were both linked to the same home, but I have not been able to connect them to my Faust ancestry. Using information found in notes provided by my grandfather and his siblings, my Faust family tree starts with my great-great-great grandfather, David Faust; not to be confused with his grandson by the same name who is pictured in the klezmer photo earlier. The older David was born about 1820 in Rohatyn and perhaps he was the first musician in the family, as told in the stories. He married Golde Cirl and had at least three children born around the 1850s, Moses, Perl, and Marcus.

The earliest documentation of the younger David Faust, my earliest known direct Faust ancestor,

occurs in the 1870 voter list of Rohatyn. The originals are in the Wawel Archive in Krakow, while a copy of this list was acquired by the Rohatyn Shtetl Research Group from the Central Archive for the History of the Jewish People in Jerusalem. By 1870, David owned and lived with his family in house number 98, which according to the 1846 Cadastral Map was located a few homes west of the Greek Catholic church in the center of Rohatyn. [Editor's note: for details on the Rohatyn map, see the Map Corner on page 22.]

Also in 1870, the earliest existing vital record of a descendant of David Faust occurs. Chaskil Faust was born January 30, 1870 in house number 98 to Marcus Faust. A date written in the farthest right-hand side of this record indicated that Chaskil



The 1846 map of Rohatyn showing house no. 98 (the third building from the left), east of the Greek Catholic church, which was close to the center of town.

died on August 5, 1873, at the age of three. The vital records of Rohatyn were indexed by Jewish Records Indexing–Poland, and its website provides links to images of the records. Researching various records for the Faust family reveals the story of births and deaths that occur in the Faust family home of house number 98. It would be in this house that Moses would marry the daughter of Isaac Hersch and Chaye Elke Leuchtling, raise a family, and teach his sons to play instruments

and read and write music. It would also be in this house that musician Marcus Faust would die at the age of 34 on October 22, 1883 from what was diagnosed then as the inflammation of the bowels (*zapalenie kiszek*), leaving behind a wife and children. It is in this house number 98 that the children and then the grandchildren of my great-great-great-grandfather David Faust would grow up with the sound of music until the house was ransacked of its violin family heirloom and then burned to the ground by the Russian Army in World War I.

The vital records also revealed a startling surprise and contradiction to my family tree. All the notes from my grandfather and his siblings state that my great-grandfather and violinist, David Faust, was the son of Moses Faust. His presence in the picture of the Faust klezmers make this connection seem obvious. However, the only birth record for a David Faust occurs when twins David and Mechel Faust are born in July 1874 in house number 98 to Marcus and Ruchel Faust. The birth month of July is consistent with information provided by my great aunt Rosette Halpern. The year of birth as 1874 is confirmed in a listing of wounded soldiers of Austrian Army during World War I. David Faust was indeed close with his "first cousin" Alter Faust. David and Alter were in the lumber business together and a story about David Faust states that he joined the army so that Alter would not have to.

It seems very likely that Moses adopted this nephew David when his brother Marcus died when David was only nine years old. Looking back and staring at the photograph of the Faust Klezmers, it does seem that David has a different appearance than his "brothers."

The Photograph Revisited

A story on the origin of this photograph, as told to my great-uncle Jack by his grandfather, Moses

Faust, was written in his unpublished autobiography titled "In And Out Of Hell." Jack states that in 1910, Moses Faust had sent copies of his own music compositions to a friend in New York by the name of Hersch Gross. Hersch Gross was a member of the Gross family musicians of Bóbrka, a town near Rohatyn. Hersch had immigrated from Bóbrka to America in 1909 and had become the leader of the Boibriker Kappella in New York. Hersch then forwarded Moses' music to the music critic of the *Jewish Daily Forward* who was impressed by the penmanship and the caliber of the sheet music. Abe Kahan, the then editor of the *Jewish Daily Forward*, was also impressed with the sheet music and ordered a correspondent in Vienna to travel to Rohatyn and take a picture of the band of musicians in 1912.

A slightly different story was presented by my grandfather, Max Faust, in his notes. He stated a reporter for the *Jewish Daily Forward* happened to be visiting Rohatyn to attend a wedding when he took this picture and sent it back to New York. It is also possible the photograph was taken by a photographer for the family and then brought to America by one of the daughters of Moses Faust. Clara Suslak née Faust immigrated to the United States in 1914 and Esther Zucker née Faust immigrated in 1920. In any event, the photograph was not first published until eleven years later, where it appeared in the Arts Section of the New York edition of the *Forverts* newspaper on October 7, 1923. The caption to the photo read:

AND SO THEY HAVE MUSIC WHEREVER THEY GO. A Jewish band of Rathin [sic], Galicia.

Neither sheet music nor audio recordings of the Faust musicians exist. During World War I, Moses Faust and Wolf Schwarz were deported by the Russian Army with the rest of the men of Rohatyn to the Penza province in Russia, about 1,000 miles from Rohatyn. The absurdity of thinking that these two old musicians would be a

threat to the Russian war effort was noted in a correspondence written to Vienna by Rubin Glucksmann in Rohatyn on July 5, 1915, which listed the advanced ages of Moses and Wolf. Wolf likely died during this deportation, as I found a grandson named after him in 1917. Moses Faust made it back to Rohatyn at the end of the war but had become sick with kidney disease and died in the 1930s.

In 1941 when the Nazis invaded Rohatyn, David, Itzik Hersch, Yankel, and Mordechai Shmuel were forced to live in the ghetto. Itzik Hersch was killed on March 20, 1942. Yankel and his wife and children were shot and killed on December 8, 1942. When David was in the ghetto, he was approached by an Ukrainian woman to teach her daughter music. David pleaded with the woman to employ his daughter Rose instead of him. On June 6, 1943, David and his wife were beaten and shot.

Rose survived the Holocaust and lived to the age of 97. Through her, we heard the sounds of the Faust musicians from her impressions of the music she heard growing up. We determined the song she was remembering was "Tosca Po Rodine." When the band at my daughter's Bat Mitzvah played this song for us, I imagined the Faust Klezmerim playing the Tosca as they marched through Rohatyn leading the bride and groom to their celebration.

Editor's note: *Dr. Alex Feller, a former board member of Gesher Galicia, is credited with establishing the Rohatyn Shtetl Research Group, a group of descendants of the inhabitants of Rohatyn and surrounding smaller communities. Alex lives with his family in the Chicago area. In his free time, he is a frequent attendee and contributor to various genealogy conferences.*

FACES of GALICIA



The Steinmetz family from Rohatyn in 1918. Standing (left to right): Esther, Bertha (Blume), Julius (Yehuda), Mendel, and likely Rose. Sitting: Feige Steinmetz née Schwarz, Mincha, and Wolf (Zeev) Steinmetz. (From Howard Steinmetz Photo Collection, courtesy of Alex Feller.)

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Interview with Eleonora Grad

From Rohatyn to Kazakhstan

We continue a series of interviews that collect recollections of prewar Galicia. Memories of Lwów and the escape from Poland were presented in the journal, in June and September 2017. In this issue, we feature an interview with Eleonora Grad conducted by Alex Feller (Gesher Galicia member), Chaya Rosen, and Steven Turner (Gesher Galicia Board member). Eleonora recalls her childhood memories of Rohatyn and harrowing experiences in the Soviet Union during the war. She emigrated with her parents to the US in 1950. The interview was conducted in Newton, MA, in August 2013. The text of the interview was adapted with the assistance of Steven Turner.

Alex (A): When were you born, Eleonora?

Eleonora: I was born on October 6, 1927, in Rohatyn. My mother's first cousin, who was the first lady doctor in our town, delivered me and she gave me the name Eleonora; my Hebrew name is Leah. And, do you know why she chose Eleonora? My parents wanted to give me the name Chayka, but the cousin jokingly said to my mother: "How could I put a shingle up in front of an office and expect to get non-Jewish patients with a name like that?" Little did she know how my life would turn out.

Steven (S): Were you the first born?

Eleonora: No, I was the third and the youngest of three girls.

A: What kind of work did your father do?

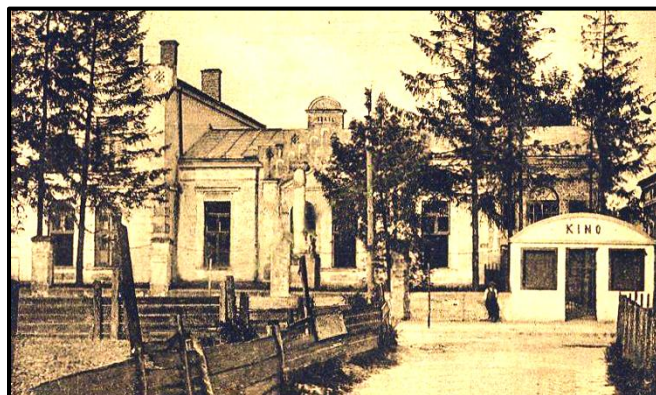
Eleonora: My father had a department store. We lived above the store and we also had a house in a different part of town. The customers of the store were a mix of the general population of Jews, Ukrainians, and Poles.

A: So, you lived in a house. Where was it?

Eleonora: It was in the middle of town, by the market square. I remember that Steinmetz had a fish stand in the middle of the market.

A: What was your mother like?

Eleonora: She was a businesswoman, who was not much for cooking or housekeeping. Strictly business. We had some servants to help with chores around the house.



Prewar Rohatyn: "Sokol" gymnastic association and a movie theater (courtesy of Alex Feller)

A: Can you tell us more about your father? What were the kind of things he would do?

Eleonora: He was very charitable. I remember once a neighbor came in and asked my father if he could lend him some money for a chicken for *shabbos*. My father opened the cash register, gave him 5 or 10 *złoty* and said to the man: "you don't have to pay me back."

A: Did he attend synagogue a lot?

Eleonora: Every Saturday; and he took me with him. I recall, he used to bring someone to dinner afterwards—it never failed.

Chaya (C): Can you tell us about the synagogue in Rohatyn?

Eleonora: I remember the downstairs for the men and the upstairs for the women because we couldn't mix together.

A: What was a typical Shabbat in your house like? Anything special?

Eleonora: Yes, we had cholent, chicken soup with noodles or matza balls. My grandmother, may she rest in peace, made challah.

C: Do you remember holidays in Rohatyn?

Eleonora: Yes, I remember Passover. For the first time I took a sip of Manischewitz wine, my head fell on the table and I had to be walked upstairs to take a nap. Since then I have never drunk that wine (*with laughter*).

C: What other holidays do you remember?

Eleonora: New Years and Yom Kippur. That I remember because I was crying: I wanted some bread. To this day just give me a good slice of bread and I'm happy. As a child, I was told "you can't have food today," so one of the Ukrainian girls that my parents employed couldn't stand my crying and she took me up to the attic and gave me a piece of bread.

C: Do you remember Chanukah at all?

Eleonora: Yes, presents: a new dress, scarf, or something else we would enjoy. We loved Chanukah!

A: How about Purim?

Eleonora: Oh, yes. *Hamantaschen* that my grandmother made.

A: Would you dress up for Purim?

Eleonora: Yes, in something special, which we didn't wear all year long. People would come and sing in costumes.

S: Did you have a *succah* and did you eat in it?

Eleonora: Practically every Jewish house in Rohatyn had one. I remember when my grandfather came to visit he would ask for a *glazele* tea. And he would ask for syrup in it, not just tea. Oh, those were the days!

S: And during the holiday of *Shavous* would you eat blintzes?

Eleonora: Yes, we ate only dairy on *Shavous*.

S: What kind of school did you go to in Rohatyn? Was it mixed?

Eleonora: Very much. Boys and girls; Jews, Poles, and Ukrainians.

S: Did you feel as a Jew you were treated differently from the Poles and Ukrainians?

Eleonora: No. I was lucky because my parents only spoke Polish with us at home. I didn't know Yiddish and I didn't have a Jewish accent.

S: What was the main mode of transportation around the town? Was it horse and carriage? Did you have a motor car?

Eleonora: It was mainly horse and carriage. We did not have a car. When we would take a trip, we would hire a carriage and coachman.

S: Did you have a refrigerator or an icebox?

Eleonora: No. I remember when there were left-overs they were taken down to the basement where they were left overnight. We didn't have refrigerators or telephones...

S: And electricity?

Eleonora: Yes, that we did have and on Shabbat nobody touched the switch, only the Ukrainian girl did. Every Saturday, I remember, my mother packed a dinner, whatever we ate, and I used to bring it to a poor woman who sat in a cold room with her daughter and didn't have anything to eat. That was my job.

A: Did you have a radio growing up and what did you do for fun?

Eleonora: No, I don't remember that luxury. On Saturdays, we used to take a walk in the park by the square; there was walkway, which led to a train station. We had a very quiet sheltered life. There was no fun (*laughing*).



*Prewar Rohatyn: the town's train station
(courtesy of Alex Feller)*

S: Did you used to go to the river for a swim? Were you allowed to do that?

Eleonora: (*with hands raised into the air*) G-d forbid! Once I bought a sundress that had a little bolero with it. The dress just had straps and my mother said to me this was too revealing: "put that bolero on." Swimsuit? That was out of the question! My parents were very strict.

C: How did the women dress for Shabbat?

Eleonora: Usually, they wore something they didn't wear every day. They never wore slacks and covered their hair.

S: Did your Mom have a *sheitel*?

Eleonora: No, my grandmother did but not my Mom. She was a blue-eyed blonde.

A: Did your father and grandfather have beards?

Eleonora: My grandfather did but not my father.

C: Most people talking about Rohatyn before the war talk about it with a lot of love. Why?

Eleonora: Because I think it was a community of people that cared for each other. We all felt like family, not just friends or neighbors, but to us every Jew in Rohatyn was like family.

S: Did you ever have a desire to go back and visit?

Eleonora: No, it would be too painful for me. I lost aunts, uncles, cousins. I have nobody there.

A: Do you have any prewar photos of your family in Rohatyn?

Eleonora: No, they are all gone.

War Comes to Rohatyn

A: Do you remember the start of the war?

Eleonora: I remember when the bombs started falling when the Germans invaded. [In September 1939 Eleonora was 12 years old.] I was coming home from school and didn't know where to hide. I ran because I was scared and hurt my knee; it was badly bleeding. I don't know how I made it home. Fortunately, two Polish officers who deserted from the Polish Army were there. One of them was a surgeon who fixed my knee. Somebody gave them my father's name because they wanted civilian clothes as they didn't want to be recognized.

C: What did you hear at home after that event? Did you hear your parents discussing what they would do next?

Eleonora: They were discussing running to Romania. The plan was that my Dad would take me, the youngest, and would later send for the mother and the two sisters. But soon, they got information that in Romania things were not so good either and that they were already killing Jews, so that plan was out.

S: Do you remember if before the war there was an anxiety of what was going on?

Eleonora: Jews were very concerned; that's all I remember. My father's friends, neighbors, they were all wondering what to do and where to go but nobody had the answer. But then the Russians came [the Soviet invasion of eastern Poland began on September 17, 1939]. The Russians occupied Rohatyn and they took my father.

S: Was there any charge against your father other than being a businessman? Did they say that he stole?

Eleonora: There was a charge that he overcharged someone who went to the Russians. Overcharged on something he bought but that wasn't true (*crying*). My father was such an honest man; he gave so much to charity. We were the only Jewish family deported from Rohatyn, with 1,500 Poles. No other Jewish family. He would never overcharge. That was not true. A Ukrainian lawyer who was a customer of my father offered to defend him at the trial, but the Russians said no. "We don't accept," they said, "he doesn't need a lawyer." And that was it. They sentenced him, I don't even remember, for how many years and deported him to a labor camp. I don't know, how he survived.

A: They deported him first before you?

Eleonora: Yes, before us. They just took him, and he was gone.

S: When the Russians came in were your friends different to you? Did they treat you differently?

Eleonora: Yes, they stopped seeing me. We were afraid to go out. We were so frightened. My parents wouldn't let us out of the house.

Deportation to Kazakhstan

A: Can we go on now to discuss the time the Soviets deported you? Do you want to tell us about that?

Eleonora: The Russians came to our house. It was in the middle of the night [when] they surrounded the house with guns. Russian soldiers woke us up and they said: "Get dressed. You're going out." "Where are we going?" we kept asking. They answered, "you'll find out." They would tell us nothing; no destination. They shipped us on a cattle train. [The journey] took us 11 days—we were just allowed to get water under an escort. And, we landed in the Republic of Kazakhstan.

C: What about food?

Eleonora: They gave us once a day like you would feed a dog. I don't even know what it was.

S: Who were there other people on the train with you?

Eleonora: They were Polish people, mostly families where husbands had some sort of governmental jobs. We were the only Jews.

S: Did the Russians know you were Jews?

Eleonora: They must have known. The Russians did not make such a big deal—Jews, Ukrainians, Poles. They told us we would be treated as political prisoners. Can you imagine little kids

and women? They separated the men. They took us to a forsaken place—Sahara Desert looks like that— sand and sky, no trees, nothing. There was no rain for seven years!

C: You arrived what season?

Eleonora: Summer. If you put a raw egg in the sand it hard boiled in a minute. Horses, cows, sheep were falling down because of heat. Nothing could live there. If we needed water, we had to tie a rope to the pail, go to the well and a very small amount of dirty water came out. We didn't have a shower, we didn't have a towel. We didn't have a stove. We had to make a fire if you wanted to cook something, but we didn't have anything to cook. Starvation was terrible and because of unsanitary conditions an epidemic of typhoid fever and dysentery broke out. I was hit with both and I landed in the hospital. My mother and sisters came to visit. I didn't even recognize them; my fever was so high. I just remember they were pushing quinine into me and I lost my hearing completely. I had long braids, but they shaved off my hair completely. I didn't know it and when I woke up and took a look in a mirror I fainted and fell on the floor. Anyway, winters were just as severe as summers, there was a lot of ice.

S: Where did you live?

Eleonora: First of all, it wasn't a house it was a hut. After coming home from going through typhoid fever my mother had a little barrel with cabbage sauerkraut. I was so hungry that during the night I woke up and I ate it all. Next day, my temperature zoomed up. They had to ship me back to the hospital. But I'm here. I survived!

A: And what was in the hut?

Eleonora: Nothing. We slept on the ground. There were no beds and no table; no utensils to eat or cook with.

S: And to go to the bathroom you went out to like an outhouse or something like that?

Eleonora: We had to go out and look for a place—there was no such thing as an outhouse. In the winter time, we had to dig tunnels to get out of the hut.

C: What did people do during the day?

Eleonora: You worked in the fields gathering the harvest. They also made us lug bricks. Each brick was 10 to 15 pounds. When I lifted one I felt something snap inside me (*crying*).

C: Were there rules of behavior?

Eleonora: Yes, if they caught us stealing food we would go to prison. We were afraid to be caught. We were so hungry, always hungry. Today, you can imagine being late for a meal and being hungry maybe for a few hours, but imagine being hungry all the time for seven years. We suffered.

S: Were there men or just women and children?

Eleonora: No, women and children only.

C: How long were you there?

Eleonora: Close to seven years. Polish government-in-exile under General Sikorski formed an agreement with the Russians that they would let the Polish citizens go back to Poland after the war. That's what saved us. Otherwise, we would all have perished.

S: You had to stay there after the war?

Eleonora: Yes. Well, I think we were let go in 1947.

S: While you were there, did you get news of the war?

Eleonora: No, we were completely cut off.

S: Nothing from your father?

Eleonora: Somebody who knew we were deported saw my father and told him where we stayed. We were reunited, but I didn't recognize my father. He was like a skeleton (*crying*). My father got very sick in the labor camp.

S: Were your grandparents with you there?

Eleonora: My father's father and my mother's mother. My grandfather died in Kazakhstan at the age of 105. He was 6 feet tall and so healthy, but he died because we starved. That was our biggest enemy. We couldn't even give him a decent funeral.

S: If you wanted food you had to look for it. How else were you able to get food?



Toni Grad (Eleonora's mother) and Saul Grad awaiting emigration to the United States, August 1950. The picture was taken in a refugee camp in Germany.

Eleonora: We were lucky. One Russian woman who worked in a bakery used to hide some bread and give it to my mother. She would say: "Tanya, give it to your children." By the way, most of the neighbors were Kazakhs. We couldn't understand their language and they didn't speak Russian. They used to sit all day and drink *chai* (tea)— they would sit with their legs crossed and drink their tea from morning to night and if you refused to join them they would get very insulted. If we had a package of *chai* we would

have given away everything for bread or rice. Kazakhs would sometimes invite me, but I would say, no thank you, and I would walk away. We were so afraid of them. We didn't know what they were going to do to us.

C: So, their living conditions were much different from yours.

Eleonora: Oh, much better. They didn't starve.

S: Were there other Jews there?

Eleonora: No synagogue. No Jews. The difference between the Nazis and the occupation I was under that the Germans killed, whereas the Russians let us live and suffer.

A: Was there any physical abuse? Did the Russians beat anybody or your family?

Eleonora: I was not beaten, but believe me, I suffered. People tell me after they hear what I went through that I don't look like I went through something like that. How am I supposed to look? I don't know...



Above: Eleonora Grad with Steven Turner (left) and Alex Feller in August 2013. Readers who would like to view the entire unedited interview are requested to contact Steven Turner at: docsst@gmail.com.

My First Galician Map: Rohatyn

by Jay Osborn
Gesher Galicia Digital Map Manager

THE 1846 CADASTRAL sketch of Rohatyn in eastern Galicia was the first map I digitally assembled for web display (pre-dating the Gesher Galicia Map Room). It documents one of my wife's ancestral towns in Galicia (*see Marla Raucher Osborn's article on page 32 of this issue*), so it remains special for me among the more than 125 cadastral maps in the growing online collection. Thanks to additional research by Rohatyn descendants and others, the map is also a good example of the several ways these unique graphical records can support genealogical and family history research, historical demographic studies of neighborhoods and towns, and investigations to anchor modern heritage preservation efforts of many types by local and international organizations.

Beginning of the Idea

The roots of the Map Room are in a past Gesher Galicia project created by the organization's late president, **Pamela Weisberger**, and focused on cadastral maps and landowner records. Gesher Galicia raised funding to research selective inventories of archives in today's southeastern Poland and western Ukraine and then to collect property tax registers and detailed maps of towns and villages surveyed by the Austrian Empire, primarily in the nineteenth century. After beginning to collect record data in image format, Pamela realized she had opened a window into an unusual and valuable resource for genealogists, but she was stumped in her efforts to make the maps easier to use. Original Austrian cadastral

maps were sketched and drafted at high scale, so they cover large expanses of paper; even maps for small villages were usually divided into several large sheets, and some large cities cover more than 50 separate sheets, a dizzying puzzle to reassemble for modern use.

Meanwhile, the founder of the Rohatyn Shtetl Research Group, Dr. Alex Feller, had organized a fundraising campaign among Rohatyn descendants to support Gesher Galicia's acquisition of images of the 1846 cadastral records for the town from the Central State Historical Archive of Ukraine in Lviv. In early 2011, those images were delivered, including a good set of building and land parcel registers along with an alphabetical property owner register which helped to relate people to numbered properties. Together with the text records were color photographs of the individual sheets of what we now understand is a field sketch of the town. These preliminary survey maps were sketched at the time the initial land measurements were being made, in order to indicate the relative locations of numbered measurement points. Cadastral field sketches are rough and typically quite distorted compared to the actual geography; once the complete land measurements had been made and a final cadastral map had been drafted and lithographed, an early sketch no longer served any further purpose. But for Rohatyn, this sketch was all we had.

Recreating the Image

What to do with the map sheet images? There are more than 20 individual large sheets in the Rohatyn cadastral sketch, covering a mid-nineteenth-century town with an estimated population of 4,000 people (more than 50% Jewish), as well as the surrounding farm fields.

Next page: Excerpt from the **1846 cadastral sketch of Rohatyn**, showing the town center and Jewish quarter.

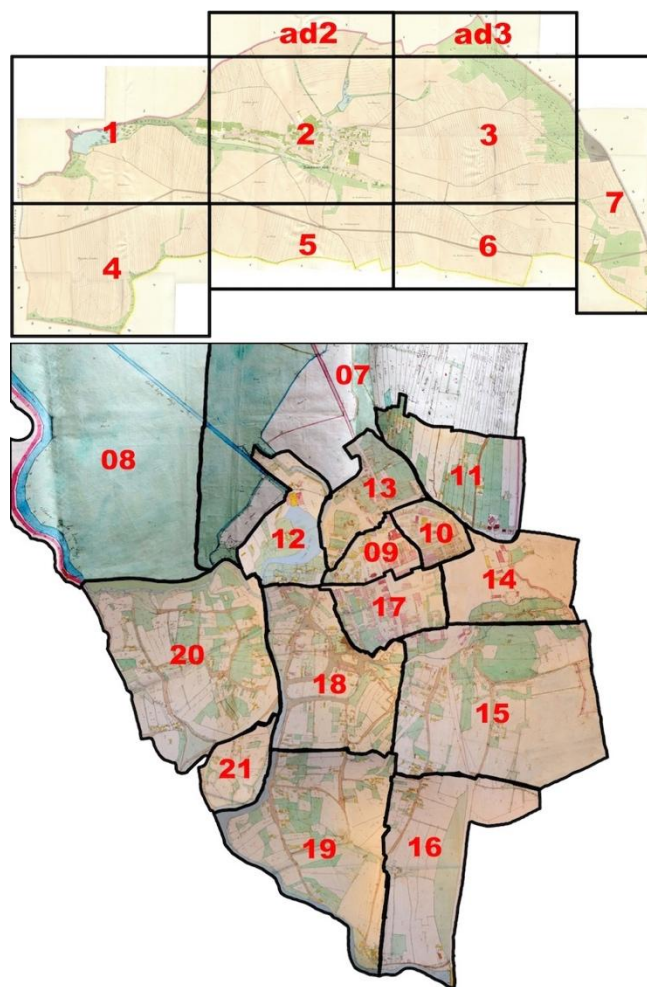


Alex experimented with available internet tools, including Google Maps and Google Earth, creating overlays of the historic map sheets on satellite images of the modern town, and with these tools he was able to identify where each sheet should fit in a kind of digital jigsaw puzzle. But the distortions in the sketched sheets made it impossible to assemble a coherent image of the complete historical town; in many places, geographic errors in the initial sketch caused sheets to overlap each other. The tools Alex experimented with permitted some simple distortions, but not enough to make the full map easily understandable.

So we shifted gears and I began to disassemble and reassemble the map sheets using an inexpensive graphics editing program. We also purchased satellite images of Rohatyn from commercial services, which we used as a base reference for some portions of the graphic work; many roads and other features of the historical town are easily recognizable in the town today. My image distortion capability was still limited, but now I could cut each map sheet into hundreds of small pieces, stretch the pieces to fit the underlying satellite data, and then reassemble and blend the pieces to make a reasonably smooth whole. In the end, it took over 100 hours to assemble a single rectified composite image of the entire map from thousands of digital fragments, resulting in a 250-megapixel file over 80MB large even in compressed JPEG format. This is too large for most of us to effectively load in Google Earth, so I turned to tiled mapping methods (like Google Maps) to render the map in internet browsers, and uploaded it to a personal web-hosting server. Finally, we were able to share the rectified complete map with Rohatyn descendants and others.

Pamela then proposed to assemble and share other cadastral map images acquired by Gesher Galicia, and to see if we could create a virtual map room from the records. We quickly learned

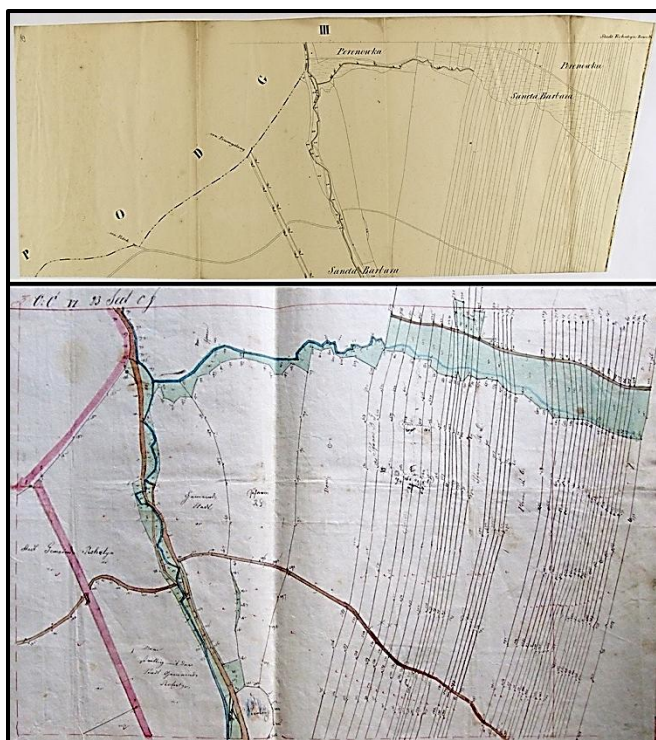
that the Rohatyn field sketch was perhaps the worst possible image set to start with; nearly all lithographed final-state cadastral maps are precisely drafted to very accurate measurements, and small residual distortions in the scan images are typically introduced during modern digitization rather than in the 150-year-old cartography.



Comparing the complexity of map assembly: A lithographed map of Romanowe Sioto (top) vs. the Rohatyn sketch (bottom).

So while some maps still required 20 or more hours to assemble, production proceeded quickly with the backlog of acquired map images. The **Map Room** was launched in 2012 with a handful of first cadastral and regional maps, and continues to grow as new research progresses.

After this initial introduction to Galician cadastral maps, we continued to learn more about how they were made, used, and stored. A large portion of the maps preserved in Polish and Ukrainian archives are field maps, either sketches like the Rohatyn map or lithographed maps which were brought back to the towns for new updates to the original surveys; these latter maps show red-line revisions indicating changes (added or modified buildings, land parcel splits, etc.). Imperial surveyors returned to some towns multiple times over nearly a century, marking old maps and making new ones. Yet for other towns, no cadastral maps of any development stage have survived in archives, a testament to the fragility of the paper maps and the many government changes the region has seen since the outbreak of World War I.



The single surviving scrap of a lithographed historical cadastral map of Rohatyn (top image).

A few years ago, Alex found a single scrap of a lithographed cadastral map of Rohatyn at the

archive at Wawel Castle in Kraków. It is tantalizing, because it means there was once a full and accurate cadastral map of Rohatyn, but the surviving fragment covers only a small agricultural area outside of the main town area.

Learning About the Town

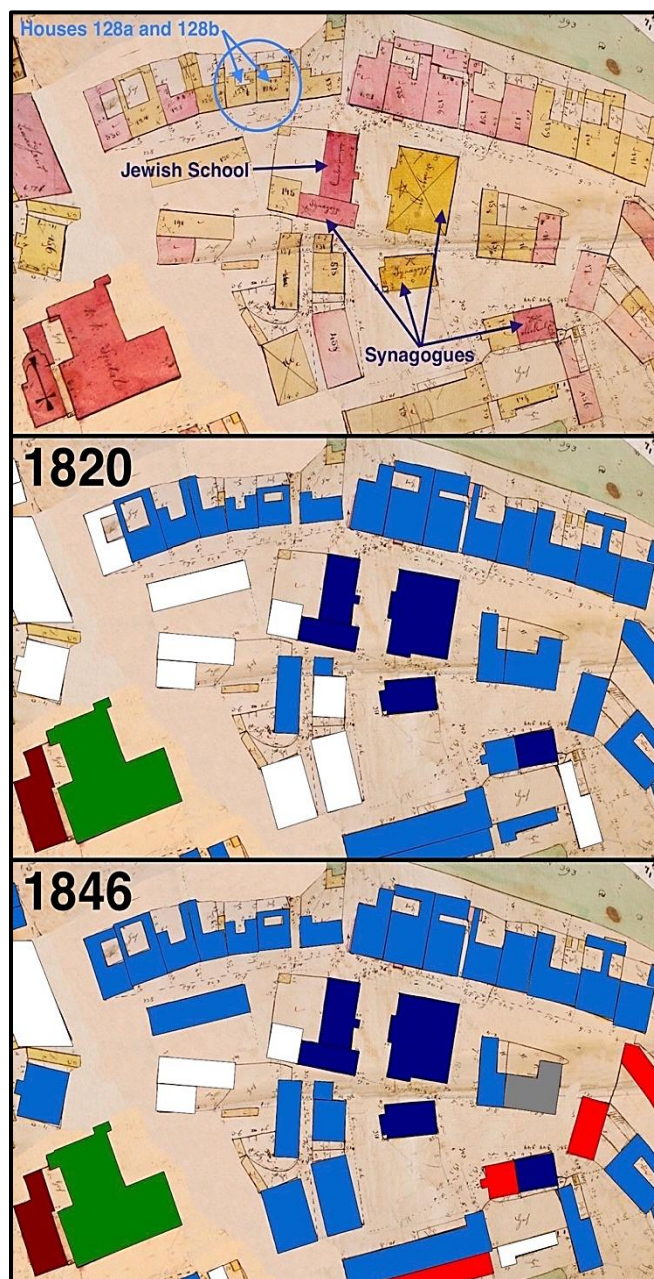
Even with its flaws, the Rohatyn field sketch is a remarkable asset for Rohatyn descendants. Annotations on cadastral maps changed from initial sketches through intermediate stages to the final-stage lithographed map. Final-stage maps are marked with parcel numbers (both building and land), a kind of tax ID number which is only recorded in property registers and legal documents. But initial field sketches were marked with house numbers—the effective address system of the nineteenth century and still in use in some smaller villages here and there in the former Empire. This means that vital records which record birth and death places before World War I can often be used to learn where families lived, simply by looking for the house number on the field sketch. For families with farm holdings outside the town center, some will be fortunate to find their names written directly on parcels on the sketch. (The beautiful and accurate final-state maps can also be used to locate family houses in those towns, but they require a two-step records process, as described in the Map Corner column in the March 2017 issue of the *Galitzianer*.)

While the 1846 map is a snapshot in time of the development of Rohatyn, the house numbering system pre-dated the map (it also underlies the 1787 and 1820 cadastral surveys) and persisted for several decades after the 1846 survey, extending the map's usefulness. Earlier and later vital and other records which reference house numbers can also be tied to locations in the town, if the numbers are included in the more than 500 buildings detailed on the 1846 sketch.

These characteristics mean that family historians can trace where in town their ancestors lived, how they moved over time, where their children made homes, and more. Context to personal and family histories can be gleaned from the relative locations of homes with the market square; Jewish community features including **five synagogues, the religious school, and the cemetery**; but also the river and mills, a monastery, and several churches, some already hundreds of years old when the town was first surveyed. Family stories about the cattle market in Rohatyn can be tied to a specific place on the 1846 map, giving historical meaning to what is today just a common street intersection.

The same map and text data can be aggregated for larger research into the historical demographics of multicultural Rohatyn. Working from the property registers plus supplemental records and analysis, historians can map the diversity of Rohatyn neighborhoods or the entire town at one point in time. The same analysis over several points in time can help depict the evolution of those neighborhoods and the informal borders between communities.

As an example, Marla and I have studied the "**Jewish quarter**" of Rohatyn northeast of the market square, where houses ringed four synagogues and other Jewish community buildings, in 1820 and 1846 when property surveys were made (no map from 1820 survives). In the adjacent figure, the top image shows the original 1846 map with our highlighting of the community buildings and one of my wife's family houses (from property and vital records). In the middle image, we have colored the buildings based on analysis of 1820 property records and some assumptions about ethnic naming systems: dark blue represents Jewish community buildings, light blue Jewish family houses, dark red is a Polish community building, green is an Austrian hospital, and white represents buildings



Spatial analysis of Rohatyn's historical demographics: the Jewish quarter in the first half of the 19th century.

which did not exist in 1820 or for which no ownership was specified in the records.

A generation later, in 1846 as shown in the bottom image, the neighborhood was changing. Polish families, indicated by medium red color, had moved into some formerly Jewish houses.

More houses had been built in the quarter, mostly by Jews. For one building indicated by grey color, we were unable to determine the social group of the house's new owner.

A similar analysis of the market square in 1846 shows the density of homes and businesses there linked to Jewish families, a trend which (from other records review) continued after World War I even though much of Rohatyn was destroyed during that war. Further analysis can be performed to embrace the entire town, which for most of the Galician era had significant populations of Ukrainians, Jews, and Poles. Understanding the dynamics of the diverse settlement can help raise recognition of the town's land and building features by local history museums and place-focused historians.

Historical research into physical features shown on detailed cadastral maps can also inform heritage preservation efforts. For example, the field sketch of Rohatyn shows that in 1846, both the Christian and Jewish cemeteries were smaller in area than they are today; 170 years ago, the Jewish community had already purchased land to extend the cemetery, but the future extension of the Christian cemetery was in use as grazing and farm land. Nearby the Jewish cemetery on the 1846 map is a hilltop parcel of land labeled "Jerusalem" and marked with a large cross; in 2012 we were alerted in Rohatyn of a possible displaced Jewish headstone outside the cemetery, but when we excavated around the stone with friends, we discovered it was in fact the base of the former landmark cross on the Jerusalem hill.

The old Jewish cemetery in Rohatyn, which closed in the 1920s, and the new cemetery which then opened north of the town, are protected and cared for by the city today and are key parts of our heritage projects in the town, but in some other locations in Poland and Ukraine, visible indicators of prewar Jewish cemeteries (and some

Christian cemeteries as well) were erased by Nazi and/or Soviet actions, then forgotten by all but the oldest town residents. Where historical cadastral maps exist, they can sometimes be used to guide visitors and heritage workers to locate the original cemetery boundaries. Marla and I have used old Galician cadastral maps to identify early boundaries of Jewish and Polish cemeteries in Galician Ukraine, and Jewish and Lemko cemeteries in Galician Poland; similar study can help locate cemeteries of displaced people throughout the former Austrian Empire.



The old Jewish cemetery (top), future expansion of the cemetery by the Jewish community (bottom), and the Jerusalem hill with cross (bottom left).

In summary, the 1846 cadastral sketch of Rohatyn is an example of the art of Austrian surveying and cartography, but even in its roughness and simplicity it can serve as a valuable guide to the history of the town and its people. I am glad that most of the maps now in the Gesher Galicia Map Room are not so difficult to reassemble, but that early effort was worth the effort to make this still-useful artifact accessible to all.

Retracing Lost Traces

by Norberto Volij

FOR AS LONG AS I can remember, I have known that my mother—along with her parents and older sister—had left Poland when she was a child, right before the outbreak of World War II and, thus, saved their lives. It seemed from what they conveyed as if the family's past and everything tied to Europe formed part of "another life," an earlier life to which it was impossible to return. Mention might be made of an important family member—though no details were given—but barely anything was said about the place itself. Any reference to those earlier years was tinged with disdain and bitterness, and tied to the anti-Semitism of the time and the almost wholesale extermination of the family. The Holocaust seemed the culmination of a long period of intense anti-Semitism.

For my mother, there was no way to make peace with Poland, with the Polish people, land, culture, or language. Though it was her mother tongue and the only language she spoke when she arrived in Argentina at the age of nine. Yet, Polish was also a language she wanted to forget—though she never managed to forget it entirely—and my grandparents never spoke it again. After leaving Rohatyn in 1938, the language that my grandparents spoke to one another, to their daughters and neighbors, was Yiddish, a language familiar to me as a child because I heard it often but also incomprehensible, which meant that I was left out of stories and conversations.

I always wanted to learn more about their life in Europe. There were a few objects they had brought over, and some family photos that I liked

looking at, asking my grandmother who those people were. It was in those photos that I saw her mother—my great-grandmother, Braine Rechter—and some of her siblings.



Braine Rechter in a photograph from 1919

Sometimes I would ask my grandmother to rattle off in order the names of her ten brothers and sisters. The only one I ever met in person was Dvoire, the sole surviving sibling. They found each other in the late 1950s while Dvoire was living in Lviv. After much involved paperwork, my grandparents were able to bring her over to Argentina.

Well into my childhood, I would look at maps to try to trace where my family had come from. I

learned that after the war, their region of Galicia ended up on the Ukrainian side, then part of the USSR. The whole thing was distant, foreign, impenetrable.



My grandmother's sisters in the 1930s

From Galicia to the Argentine Pampas

Korzelice is the place of birth that appears on the passports of my mother, Sara Ehrlich (born in 1928), and of my aunt Ewa Ehrlich (born in 1926). My grandmother, Taube Mühlberg (1899–1988), was from Podbereż (near Bolechów), and my grandfather, Symcha Ehrlich (1895–1980), was born in Tarnopol. Many other relatives lived in neighboring villages and towns; much of the family resided in Lwów, in the same region.

My grandfather was the second of five children. His family was more secular, better educated, and more worldly than my grandmother's family. She was the fifth of eleven children born to a more modest and observant family. None of them was born in Rohatyn, but they lived there for the years prior to 1938.

The period after the death of Marshal Piłsudski in 1935 was rough for Jews in Poland. During his tenure, Jews had enjoyed a measure of protection, but after his death anti-Semitism soared. My mother remembered how my grandfather would

receive anonymous death threats against his daughters. He worked as an overseer or laborer at some local farms. The family's departure was triggered by the refusal of local farmers to keep employing my grandfather because he was Jewish—a hateful act of discrimination that inadvertently saved their lives since otherwise they would have stayed, and I would not be here writing this article.



My grandparents Taube and Symcha Ehrlich (center) with her brothers in 1936

A cousin of my grandmother's who was living in Argentina by that time was a point of reference as they decided to immigrate there. Over the course of the 1930s, many Jews from the region had gone to Argentina, a country that had had an Eastern European Jewish population since the end of the nineteenth century. In late February 1938, my grandparents, aunt, and mother left Rohatyn for good. They took a train from Lwów to Warsaw. My mother and aunt would always remember

with stark clarity how Uncle Shíe, one of my grandfather's brothers, went to the station to see them off. He ran after the train, quickening his pace as it sped up—a known movie image of love and separation that is, nonetheless, deeply moving. Shíe is an angelic figure in the family's memory, since he offered the financial support that allowed the family to make the move.



The passport that carried the Ehrlich family from Rohatyn to Argentina (my mother on the left)

In Gdynia, they boarded a ship heading for Le Havre, where they landed on March 15, 1938. The next day, they boarded the steamer *Massilia* in Bordeaux, which took them to Argentina. My mother was nine and my aunt eleven. They reached Buenos Aires on April 1, 1938 and quickly headed to Colonia Montefiore in the northeastern section of Santa Fe province, some 430 miles away. They were among the last settlers to reach the town.

My grandfather didn't take a liking to Argentina at first, and he wanted to go back. For someone like him—he spoke many languages and was used to visiting old elegant European cities like Lwów, with Austro-Hungarian style, cities with magnificent architecture and culture—the vast and monotonous plains of a still largely rural Argentina must have been quite disappointing.

The Jewish Colonization Association allotted my grandfather some 250 acres of land. With the help of his experience in agriculture, he worked in cattle ranching and dairy farming. He prospered and kept working well into the seventies, almost up to the end of his life. As an old man with ailing health, he and my grandmother moved to Buenos Aires in 1978 to be near their daughters. He died on May 24, 1980, at the age of 85.



My mother (Sara), grandparents, and aunt (Ewa) in the 1940s (Colonia Montefiore, Argentina)

My grandmother lived eight more years. When she would hear a song in Yiddish that she recognized and liked, she would sway her hands and feet to the beat the way old people do. I now understand that she had first encountered that music in Europe. I would sometimes ask her to light *Shabbat* candles, a tradition that was observed less and less in Argentina. Something profound was happening when she put on her headscarf, lit the candles, moved her hands in circles over the flames, and then held them over her eyes while saying a prayer to herself. She had learned that age-old ritual in her native Galicia. She died October 16, 1988 at eighty-nine.

First Time in Rohatyn

My first journey to Galicia was in February 2007 during a day-long stopover in Kraków. I had the chance to visit and admire the stunningly beau-

tiful city, but I left with a great sense of sorrow after having visited the Galicia Jewish Museum. Before World War II, 25 percent of the population of the city whose streets I was strolling down had been Jewish; now, the Jewish community is tiny. I had expected the place to seem vaguely familiar, to have some sense of rootedness there. What I felt, keenly, instead was that there had been some sort of rupture. I understood, at least partly, what had led my mother and grandparents to break with the place. But that day I decided to visit Rohatyn—only a word to me then—some day.

In 2013, I visited Rohatyn. I thought it was important to make the trip while my mother was still alive, less because I wanted to share my impressions with her (her health and memory were beginning to falter) than because I wanted the experience to be steeped in joy at being alive rather than in nostalgia. In my preparations, I came upon the Rohatyn Shtetl Research Group. I was moved to learn of people from different parts of the world with ties to Rohatyn trying to salvage something of their ancestors past—a virtual family that I began to make my own as we exchanged information.

On the evening of April 1, 2013, I arrived in Lviv, a city that plays a special role in my family's history since Lwów was where part of the family—my grandmother's mother and some of my grandfather's siblings, all of whom my mother and grandparents would visit often—lived during those years. After the war, my grandparents learned through letters from neighbors that some of them had died tragically. It was purported that they were killed by locals (most likely in 1941)—news that only heightened the family's resentment of Poles and Ukrainians.

The following day, I went to Rohatyn with my guide from Lviv. I thought about all the times my family had traveled those forty-some miles in train. It was colder than usual for that time of

year, and everything was covered with snow. There was something harrowing about the landscape and the climate, something that brought to mind the feather duvet my grandparents had brought to Argentina, where the winters are very different.

The first place we visited was the North Jewish Mass Grave Memorial, where the remains of thousands of Jews murdered by the Nazis in 1942 are buried. I often criticize people who arrive at a place and start taking pictures immediately, before connecting to where they are. That has never been my style. Yet, this time my video camera was on before I stepped foot out of the car, filming as I made my way through the site. The sound of my breathing can be heard in the recording. Evidently, the camera allowed me to take the distance I needed from something so powerful and overwhelming. Though I already knew what I was going to see, that first contact produced a raw and hard-to-describe feeling.

We explored the town. In the Orthodox church in the square, we came upon a choir singing at a funeral. Though I had seen recent photos of the town, everything looked prettier than I had imagined. My family's negative accounts of life there had made me imagine an inhospitable and hostile place, somewhere poorer and more rural than this town. What I found was a quaint town surrounded by lovely hills with years and years of history where different religions had existed side by side before. Neither my mother nor aunt could remember the address of their childhood home. The only specific location from their past that I was able to find was the Polish school, "the red schoolhouse" that my mom attended. It was larger and in better shape than I had imagined it.

I saw the sites that had housed the *Judenrat* and the Gestapo headquarters, and the old cemetery. I didn't know what role Rohatyn had played in World War II; when I learned that Galicia had

been one of the deadliest regions during the Holocaust, that it had one of the lowest survival rates anywhere in Europe, I felt that my life was a miracle. All life is, of course, a miracle, but my life is tied to the miracle that my grandfather survived the two world wars—the first as a deserter and prisoner in Italy, and the second by having left with his family, at the insistence of my grandmother, just in time. I thought, as I looked at the World War I monument to Turkish soldiers and the Turkish cemetery in Rohatyn, that for my grandfather those places would have a special meaning.

Despite that presence of death, I was able to sense Rohatyn's spirit of life and to imagine my family walking down those streets. I thought more about my grandparents than about my mother. They were the ones who, as adults, had lived in Galicia for longer, the ones who had made the decision to leave and who lost their immediate families.

Returning to Rohatyn

When I showed my mother the images of Rohatyn I had taken, I didn't get the sense that any of them resonated with her. Nor did she seem to want to remember anything—the resistance that had always protected her was entirely intact. She told me that all the Jews were killed there, not a single one was left. For the first time, I was beginning to understand something that might seem obvious, something that I had heard her say time and again my whole life—I was beginning to understand her.

My mother had gone to Poland in 1993 to take part in the March of the Living to commemorate the 50th anniversary of the uprising in the Warsaw Ghetto. She even took some Polish classes to pull out of oblivion her mother tongue, which she had buried away for some 45 years. Still, she could muster neither reconciliation nor

forgiveness. I felt that I was the one who had to take a step in that direction.

My second trip to Rohatyn was July 27, 2014. This time, I went with Marla Raucher Osborn and Jay Osborn, founders of the Rohatyn Jewish Heritage. **[Editor's note, please refer to the article on page 32].**

In addition to conversing extensively with them and visiting the cemeteries together, I accompanied them to a meeting with the mayor of Rohatyn where they presented projects underway with researchers and volunteers from different parts of the world. Mykhailo Vorobets was also at the meeting. A resident of Rohatyn roughly the same age as my mother, he is an educator and witness of the town's past and major contributor to current restoration efforts—a true gem.

Maybe because it was my second visit, or maybe because I was surrounded by people who know and love the place, I was able, this time, to connect even more to what life might have been like there. I understood that this place belonged to me, that I had to re-appropriate it in order to honor the memory of my ancestors who had lived there for centuries in this life, not another, and that I had to do that, to build bridges with the local population. Never returning and turning one's back would, in the end, mean declaring victory for the hateful ideology that wanted to exterminate all the Jews in Europe.

The task of ordering my feelings, and the images, stories, and family characters that I have encountered all this time, is slow and never-ending. Besides, there are many gaps in the stories. This is just the tip of the iceberg that has to be reconstructed. It's painstaking work, and you can't let yourself get discouraged. It's like putting together an enormous incomplete puzzle that that will provide a glimpse of an image.

Rohatyn Jewish Heritage

Update and Looking Forward

by Marla Raucher Osborn
Gesher Galicia Advisory Board Member

THE PUBLICATION OF this article marks an anniversary: Ten years ago, I made my first trip to western Ukraine to visit Rohatyn in the Ivano-Frankivsk Oblast, about an hour and a half drive south of Lviv. That winter 2008 trip was my husband Jay's idea. It was time, after years of researching my family history, and with the recent passing of my Rohatyn-born grandmother, to walk the streets of my ancestors. I had no idea then that I would be confronted by local Ukrainians asking me to advise them what "we" (i.e., Jewish descendants of Rohatyn living abroad) wanted to do with the Jewish headstones appearing under Rohatyn roads when they were opened for utility service. When people ask me today how I got started in Jewish heritage preservation in Rohatyn, I tell them that heritage found me—I did not go looking for it.

Once home from the 2008 trip, I had a growing sense that, with few Jewish descendants visiting Rohatyn, it was up to me to serve as a contact point for current residents, acting as a steward of "our" heritage. With no Jewish presence in the town today, recovery of headstones and protection of surviving Jewish sites fell exclusively on the city administration and one self-designated caretaker named Mykhailo Vorobets, a retired teacher. For more than 20 years, Mr. Vorobets had been the local Ukrainian resident that Jewish visitors were sent to see for information about the town's Jewish history and heritage. He nudged



A candid photo of my grandmother "Annie" (Chaje) Horn (1911–2003) born in Rohatyn. The photograph was taken in New York in the 1930s.

the city to periodically clear shrubs and grasses from the two Jewish cemeteries, he seasonally planted flowers at the two Jewish mass grave sites, and he kept track of Jewish headstones pulled from the roads. He was present at the 1998 event organized and funded by Holocaust survivors to erect stone markers and memorials in memory of Rohatyn's destroyed Jewish community. Mr. Vorobets continues today to be our primary local ally and advocate.

Discovering Our Heritage

In 2011, we took an apartment in Lviv. This permitted us to plan and make regular visits to Rohatyn and to work with Mr. Vorobets. We stepped into the role, now vacant, that survivors had played a dozen years earlier. We used our visits to forge new relationships, meeting with church officials and library staff, and speaking with teachers and students. From time to time, we also sought guidance from Rabbi Kolesnik of nearby Ivano-Frankivsk, the provincial capital known as Stanisławów before the war. We also provided financial support to cover a variety of expenses connected with the recovery of headstones and the upkeep of the 1998 memorials and heritage sites, expenses that had for a decade



An iconic photo Rohatyn's Jewish heritage (with permission of Christian Herrmann)

impeded work or been borne by Mr. Vorobets. We simultaneously cultivated contacts in Lviv working in the fields of preservation, Jewish studies, community activism, and urban heritage, many of whom we work with today and turn to for advice and assistance. I wrote articles for heritage journals and genealogy quarterlies (including the *Galitzianer*) and gave interviews to various media outlets (see the article in the [Tablet](#)) about our efforts to preserve the surviving heritage in Rohatyn and engage descendants.

Over the last six years we have had to make a lot of decisions, and many unexpected and difficult issues have presented themselves. In 2012, we were alerted to human remains (likely Jewish) discovered in a tunnel below the Ukrainian church. Immediately, several questions arose: should they be buried in the Jewish cemetery? Who should be involved in the burial? And, how can we commemorate these victims? There have been at least three occasions when we were confronted with the gruesome evidence of illicit excavation and digging near one of the Jewish mass grave sites: how to document this desecration? To whom should the crime be reported? How do we better protect these sites against future violations?

When a former synagogue building, now a school, was remodeled and hundreds of miscellaneous prewar and wartime papers were discovered hidden from sight behind a cabinet, we needed to come up with a plan for what to do with these precious surviving documents. The ragged and moldy scraps included hand-written notes in Polish, business receipts, German language newspaper clippings, pages of Hebrew prayer books, and even Rohatyn Judenrat stationary. I continued to ask myself: should they be donated to a foreign Jewish organization or kept in Ukraine? If there are family data in this collection, how best to share that information with Jewish descendants dispersed throughout the world? I wondered if it was enough to make digital copies or should steps be taken to preserve the originals. In the fall of 2017, the papers found their home in Rohatyn's new regional museum, part of a larger collaborative project creating an exhibition on the town's prewar Jewish history.



*Jewish headstones uncovered in a Rohatyn street
autumn 2017*

In the background of these transient issues, though, are always the headstones. Each year, often several times per year, new stone fragments continue to be uncovered and brought to Mr. Vorobets' attention, pulled out of Rohatyn's roads, walkways, walls, and private gardens. Today more than 600 fragments have been



Headstones recovered in the former Gestapo headquarters parking area

collected at Rohatyn's old Jewish cemetery, returned from places around town since 2011.

Launching New Initiatives

In 2015, we launched [Rohatyn Jewish Heritage](#), with its website providing not only detailed information on ongoing and planned projects, upcoming visits, and updates and documentation of headstone recoveries, but also timelines of significant historical events, the Jewish presence in Rohatyn, and resources related to heritage preservation, Holocaust research, and genealogy. There are individual pages covering specific historical events of interest to descendants and genealogists. Many posted documents could be valuable to other researchers and historians—examples of broader topics include a brief Ukrainian-Jewish political cooperation in the 1907 elections in Galicia, and Austrian and Polish censuses that included information about the Jewish population. We also cover aspects of Jewish tradition and culture which help explain the significance of our projects and which can be useful for Jewish descendants as well as Rohatyn teachers and students: burial and mourning practices; motifs and symbolism on headstones recovered in Rohatyn; and sensitivity in matters of language when discussing Jews in western

Ukraine. The Rohatyn Jewish Heritage site is continually updated, with more pages planned for addition throughout 2018. With its interactive maps, the website is also useful for tourists interested in Rohatyn's sites of Jewish heritage: the old and new Jewish cemeteries, surviving Jewish community buildings, Holocaust sites, and elements of family histories around the town. The website is now nearly entirely bilingual to inform and educate both English and Ukrainian-speaking visitors.

In December 2016, we took the important step of legally registering Rohatyn Jewish Heritage as an NGO (Ukrainian non-governmental organization), similar to a non-profit entity in the US. This move served to assign official status within Ukraine to the work we are doing in Rohatyn, which until then was essentially only a personal project of two foreign-born individuals. While Jay and I continue to be the sole operators of Rohatyn Jewish Heritage, registering the entity has opened doors for us to officially work with other Ukrainian NGOs and institutions. It also laid the foundation for a formal letter of cooperation signed by the NGO and the city of Rohatyn a few months later. In a short period of time, the city invited us to contribute to a permanent exhibition on Rohatyn's Jewish history for a new regional museum. This became a major opportunity to bring Jewish memory back to the town 75 years after it was erased, first by the Nazis and then by the Soviets. The exhibition helps Ukrainian residents to learn about their city's multicultural past and creates a place for Jewish presence in the official historical narrative of the museum. The museum is expected to open in spring 2018, and aims to be a hub for visitors and tourists. It also plans to develop maps and city tours covering Rohatyn's heritage (Jewish and non-Jewish); we look forward to contributing to those projects.

A record number of tourists made heritage trips to Rohatyn in 2017, some because of their Jewish roots in Rohatyn, others simply out of curiosity and interest in our projects. Last year, Jay and I made more than 15 visits there, ranging from one to ten days in duration; among those was a solemn memorial event at the south mass grave in March, marking the 75th anniversary of the destruction of Rohatyn's Jewish community, the largest and deadliest of four "aktions" during WWII in the town. The event, led by Rabbi Kolesnik, included Mr. Vorobets, Rohatyn residents, a representative from the city administration, and friends from Lviv and elsewhere. It was the first Jewish commemoration in Rohatyn since the 1998 event organized by Holocaust survivors.



May 2017, 75th anniversary memorial ceremony at the south mass grave site

During May and June of last year, we commissioned a professional non-invasive archaeological survey at three WWII-era sites of Jewish execution and mass burial in Rohatyn; this was the largest and most expensive project we have undertaken to date. The survey was conducted by Dr. Caroline Sturdy Colls and her archaeology team from Staffordshire University in the UK. Uncertainty about the physical boundaries of the 1942–1943 execution sites has been a subject of concern for both Jewish descendants and Rohatyn residents.

Work in areas adjacent to the suspected sites has brought human remains to the surface. We made this survey a priority after learning in 2016 that the Rohatyn municipal administration was initiating plans to develop one of the sites (currently an industrial yard) into a city park and memorial. The final report of the survey is now online. It summarizes the methodology and the findings, and is intended to serve as both a scientific record and an educational aid to raise awareness of the crimes perpetrated in Rohatyn during WWII. Protection and commemoration of the sites will be one of our projects, working in partnership with the Rohatyn city administration.



Our 2018 priority project is to begin rehabilitation of **Rohatyn's old Jewish cemetery** (the image above), a forlorn place where we are gathering hundreds of headstone fragments to become part of a planned space of memory, with details of the project posted online. Working with the Lviv Volunteer Center of Hesed-Arieh and the Matzevah Foundation of Atlanta, Georgia, the old cemetery, established in the seventeenth century, will finally get its first professional clearing in summer 2018. We invite readers to learn more about all the projects by frequently visiting the <http://rohatynjewishheritage.org/category/news/> website.

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