

## Gathering and Exhibition for Greatest Living Yiddish Poet

# Sutzkever's 90th Birthday Celebrated at YIVO



Abraham Sutzkever

The YIVO Institute has joined other individuals, societies, communal organizations and academic institutions around the world in celebrating the 90th birthday of distinguished Yiddish poet Abraham Sutzkever. This anniversary in the calendar of Yiddish letters was marked publicly by YIVO at a commemorative gathering and through an exhibition documenting his life and works to date.

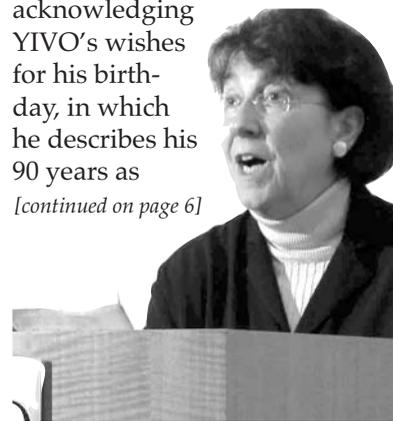
On October 21 a scholarly and artistic program in Sutzkever's honor was presented to a packed auditorium of listeners, readers and students of Yiddish literature and poetry. The main address was delivered by Professor Ruth Wisse, Martin Peretz Professor of Yiddish Literature and Comparative Literature at Harvard University, who has written extensively about Sutzkever and the Yiddish literary circle at Vilna. In her tribute, Wisse described the poet's literary development before, during and after the war and the Holocaust.

Afterwards, a musical program was presented by YIVO sound

archivist Lorin Sklamberg, based on verse by Sutzkever. Former YIVO staff member and Vilna native, David Rogow, a near-contemporary of Sutzkever, recited the moving poem *Dos grezl fun Ponar* in the original Yiddish. In it, the poet strikingly rhymed *goyses* (moribund) with *oysyes* (letters of the alphabet) and *Har* (God) with *Ponar* (the place where Vilna Jewry was slaughtered during the Holocaust). The evening was chaired by Dr. Paul Glasser, Associate Dean of the Max Weinreich Center, who read a recent letter from Sutzkever

acknowledging YIVO's wishes for his birthday, in which he describes his 90 years as

[continued on page 6]



Ruth Wisse, Martin Peretz Professor of Yiddish Literature and Comparative Literature at Harvard, pays tribute to Sutzkever.

### Hold the Date

79th Annual Benefit  
May 17, 2004  
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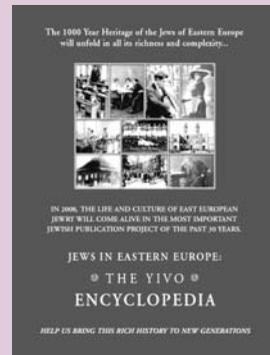
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## Yale University Press to Publish Encyclopedia

Yale University Press has formally agreed to publish *The YIVO Encyclopedia of Jews in Eastern Europe*. YIVO Executive Director Dr. Carl Rheins was notified at the end of July that Yale University Press's faculty acquisitions panel had accepted the project. This means that the encyclopedia will be published by one of the premier academic presses in North America, confirming the work's status as a significant contribution to scholarship. Jonathan Brent, editorial director of Yale University Press, said that everyone at the press considers the encyclopedia "a major project."

*The YIVO Encyclopedia of Jews in Eastern Europe* will be the definitive reference work on all aspects of the history and culture of Jews in Eastern Europe from the beginning of their settlement in the region to the present. Such a scholarly endeavor is unprecedented. The published volumes will comprise approximately two million words, over 1,000 illustrations, and more than 100 maps. It will draw on the most current scholarship in all relevant fields. Although contract negotiations have yet to be finalized, publication of the multivolume print edition as well as an online electronic edition is scheduled for 2008. (See related article on page 11.)



Brochure on the coming publication of the YIVO Encyclopedia.

## *YIVO News*

Founded in 1925 in Vilna, Poland, as the Yiddish Scientific Institute and headquartered in New York since 1940, YIVO is devoted to the history, society and culture of Ashkenazic Jewry and to the influence of that culture as it developed in the Americas. Today, YIVO stands as the preeminent center for East European Jewish Studies; Yiddish language, literature and folklore; and the study of the American Jewish immigrant experience.

A founding partner of the Center for Jewish History, YIVO holds the following constituent memberships:

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## *From the Chairman of the Board* **A Time for Rededication to Working Together**

It is not enough to simply remind people to “remember their roots.” Rather, we must open our doors at YIVO and reach out to those who are seeking answers by engaging them in this process of discovering, honoring and celebrating their heritage.

Especially at Hanukkah — a time for rededication — we think of our history, of resistance to tyranny, of light in the darkness.

For almost 80 years YIVO has been key to preserving Jewish history by collecting and preserving the rarest of books, photos and community records, as well as the documentation of everyday Jewish life in Eastern and Central Europe, and in the United States. Today, YIVO is the central repository of all these treasures, and we are working to improve access and to showcase the YIVO Archives and Library.

Those of you who have been with us over the years know the great changes happening at YIVO. We welcome you to come and visit us. The new YIVO offers a great variety of Public Programs (such as our Distinguished Lecture Series, which this Fall featured such eminent intellectuals as Israeli writer Amos Oz and Lithuanian poet Tomas Venclova, films, exhibitions and colloquia), the Educational Program on Yiddish Culture (EPYC), research fellowships, adult education and language classes. We take pride in our scholarly endeavors, such as *The YIVO Encyclopedia of Jews in Eastern Europe*, and in the YIVO web site [www.yivo.org](http://www.yivo.org).



**Bruce Slovin**

I cannot help but feel the excitement when I am at YIVO. Whether we are scheduling events for 2004, planning major publications, awarding fellowships, assisting researchers and scholars, preserving and cataloguing rare books and archival collections, or raising funds to

support our panoply of programs and services — YIVO is alive with new energy and new ideas!

As I light the Hanukkah candles with my family, I will take this time to rededicate myself to the new YIVO and to the Jewish community it both embodies and creates. Although some of those who knew YIVO in Eastern Europe are no longer with us, YIVO remains true to the founders' original vision and mission.

We are here to help our youth understand the world of their parents and their grandparents. We have so much to share and, with your help, YIVO will continue and grow, reaching out to our children and to their children.

**“We are here to help our youth understand the world of their parents and their grandparents.”**

## **Remember *YIVO* in Your Will.**

For information on YIVO planned giving options, please visit the YIVO web site at [www.yivo.org](http://www.yivo.org), or call Ellen Siegel at (212) 294-8293.

*From the Executive Director*

## European Paradox: New Anti-Semitism Amid Fascination With Things Jewish

In the Fall 2003 issue of *Perspectives*, the official organ of Paideia, the European Institute for Jewish Studies in Sweden, Barbara Lerner-Spectre, the Institute's Director, points to the intriguing paradox taking place in Europe. As many participants at YIVO's recent international conference on anti-Semitism, "Old Demons, New Debates: Anti-Semitism in the West" argued, there is an emergence of a "new," virulent anti-Semitism in Europe "that would deny to the Jews as a people the right of statehood to which other peoples are entitled."<sup>1</sup>

At the same time, another phenomenon is taking place across Europe. As she notes, "there is a palpable interest in things Jewish... so profound that some have labeled it 'Philo-Semitism.'"<sup>2</sup> Several examples serve to illustrate this point: the establishment of new Jewish museums in Paris, Berlin, Vilna and Kiev; the restoration of synagogues in Poland and the former Soviet Union; and the emergence of strong new Jewish Studies programs in the United Kingdom, Germany, Russia, Lithuania and Poland, among others.

According to Lerner-Spectre, "some would claim that the two seemingly opposing trends are merely two manifestations of the same underlying phenomena: fear and hatred of Jews. The interest in things Jewish... is to be understood as a 'Phantom Limbs' Syndrome. By virtue of a Jewish culture vanished, a diseased appendage amputated, non-Jews can safely long for a culture vanished, and thus assuage their guilt for an anti-Semitic past of their own making."<sup>3</sup>

Others would argue for a more nuanced view. This would include a "desire by many Eastern Europeans to reclaim their own national identities and in so doing reappropriate the Jewish culture that was once inextricably a part of their societies." One could add to this category a new generation of scholars in Germany who have established strong programs in Yiddish Studies at Dusseldorf, Trier, Munich and Potsdam.

Although we have witnessed in the last two years the creation of two new endowed chairs in Yiddish Studies in the United States (Indiana University and the Jewish Theological Seminary of America), the ultimate irony is that it is in Germany where there is the greatest fervor for the academic study of Yiddish.

From September 22 through 24, 2003, for example, the University of Trier hosted the Sixth

Symposium for Yiddish Studies in Germany. This annual interdisciplinary Yiddish symposium is organized alternately by the Yiddish programs at the Universities of Trier and Dusseldorf and is intended

to offer students and scholars from all over the world the opportunity to present their research, exchange ideas and put forward questions for discussion. This expansion of Yiddish Studies in Germany is further evidenced by the publication at the University of Trier of the journal *Jiddistik Mitteilungen*.

As I have argued in this column before, this phenomenon illustrates the dramatic "globalization" of Eastern European Jewish Studies as well as the need for closer cooperation between European and North American scholars on projects of common concern. No better example is the forthcoming *YIVO Encyclopedia of Jews in Eastern Europe*, which includes 73 Americans, 86 Israelis, 18 Poles and three Germans among its contributors.



Dr. Carl J. Rheins

**"The ultimate irony is that it is in Germany where there is the greatest fervor for the academic study of Yiddish."**

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<sup>1</sup>Barbara Lerner-Spectre, "Contradictions", *Perspectives* (Nr 3, 2003), p. 2.

<sup>2</sup>*Ibid.*

<sup>3</sup>*Ibid.*, p. 3

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# The Challenge of Preserving our Legacy

by Ella Levine, Director of Development and External Affairs

The events at YIVO this past year exemplified the many ways in which Eastern European Jewish culture is displayed throughout the world. Be it by architects, poets or authors, the roots we share color our world views by shaping the spaces people live in and the words they use to express themselves. Study of Jewish culture is a central part of our Western intellectual life and Judaism has been important to world culture as its major contributor. The world-renowned Israeli author Amos Oz, spoke in our Distinguished Lecture Series, which presented Israel through its literature. Our Film Series highlighted Eastern European Jewish immigration to Central and South America and gave us a glimpse into the lives of our fellow Jews in other areas of the world.

This past fall I was in Israel for Rosh Hashanah, which is usually a wonderfully joyous celebration. The State of Israel, however, was subdued and quiet. People do not go out and enjoy life as they once did — the isolation of the country and its people is overwhelming. Seeing how Israelis live made me realize anew that we all share the same roots, no matter where or under what conditions we live. Our heritage binds us together and must be preserved if we are to remain strong. As

another calendar year ends, preserving our heritage becomes ever more important. We need a place where Jewish life will be documented and preserved, where unique scholarly works, such as the only copies of important texts in Yiddish or Hebrew printed in Europe before the Shoah, will be available to generations to come. Only if the culture created in Europe is properly preserved, can modern Jewish artists and scholars make it more contemporary to enable it to thrive and prosper.

All of our books, musical recordings and pictures make YIVO the premiere source for the study of Eastern European Jewry, but the maintenance of these treasures requires vast resources. To properly maintain an archive or even a book we must be staffed with specialists — not just academics, but also preservationists. We continually receive material that must be properly catalogued, researched and housed. Your donations allow us to maintain wonderfully cared for and documented archives and library collections. We must provide rich documentation and preservation to ensure that our history and culture is passed down to future generations. This is our challenge.



Ella Levine

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## Sutzkever's 90th Birthday [continued from page 1]



Abraham Sutzkever in Amsterdam (April 1947).

*nayntsik shteyner* (90 stones).

A new exhibition at YIVO, on view in the mezzanine gallery of the Center for Jewish History, has been dedicated to this anniversary of the greatest living Yiddish poet. The exhibition, prepared by Aviva Astrinsky, head of the YIVO library, with assistance from the curator-designer

Krysia Fisher, displays books published by Sutzkever over the course of nearly seven decades, beginning with his first book of poems published in Warsaw in 1937. The Yiddish PEN Club issued this volume at the recommendation of the famous Austrian Jewish writer Joseph Roth, who visited Vilna in 1936 and heard Sutzkever recite his own verse. Included in the exhibit are translations of Sutzkever's works into other languages, among them Hebrew, English, French, German, Polish, Dutch, Swedish and Russian. Also on display are more than a dozen photographs of Sutzkever from youth through maturity. They include pictures with family and literary colleagues (Shmerke Kaczerginski, Leyzer Wolf, Joseph Opatoshu, Chaim Grade, H. Leivick, Itsik Manger and Isaac Bashevis Singer), as well as artists Marc Chagall and Samuel Bak.

Abraham Sutzkever's association with YIVO began before the war, and his association with YIVO's founder, Max Weinreich, started long before that. In 1930 he joined the Vilna scouting organization, *Di Bin* (The Bee), founded by Weinreich. In the late 1930s he was a member of YIVO's *Pro-aspirantur*, devoting himself to the study of Old Yiddish literature under Weinreich's tutelage. Sutzkever's research at YIVO deeply influenced his poetic sensibilities.

During this time he wrote a volume of poems in stylized Old Yiddish, the manuscript of which was lost during the upheavals of the war years. He also translated into modern Yiddish 90 stanzas of the classic work of early Yiddish literature, the *Bove-bukh* by Elye Bokher (Elias Levita), written in Italy in the early 16th century and first published in Germany in 1541. The original Yiddish epic was based on an Italian version of an Anglo-French romance, *Sir Bevis of Hampton*, which had been written before the age of Chaucer. A sole copy of the first edition of the *Bove-bukh* survived the centuries. It was studied by Weinreich, from whom Sutzkever became familiar with this early monument of Yiddish literature.

During the days of the Vilna ghetto, Sutzkever was enlisted by the Germans to sort books and papers in the YIVO building, then used as a German military barracks and depot for confiscated libraries and collections before shipment to Germany. Together with Yiddish poet Shmerke Kaczerginski and other scholars who formed the so-called *Papir-brigade* (Paper Brigade), Sutzkever smuggled thousands of valuable books and documents out of the YIVO building and into the ghetto, preventing their pillage or destruction during the war. The YIVO building at 18 Wivulskiego Street was destroyed by Soviet artillery fire in 1944. Treasures hidden by the brigade in its attic were lost, but many of the unique books and materials rescued by Sutzkever survived the war and the ghetto. They were eventually restored to the reestablished YIVO in New York in 1947. Those literary and historical manuscripts now comprise the Sutzkever-Kaczerginski collection in the YIVO Archives. After the war Sutzkever wrote a book-length account of the Vilna ghetto, first published in truncated version in Moscow in 1946 and more fully in Paris after he left the Soviet Union that same year. (Kaczerginski wrote an equally important account entitled *Khurbm Vilne*, published in New York in 1947. An *index nominum* to Kaczerginski's volume, prepared at YIVO, has not yet been published.) A history of the Paper Brigade by Professor David Fishman, *Embers Plucked From the Fire*, was published by YIVO in 1996.

Readers of Yiddish will forever appreciate the inspirational genius of Abraham Sutzkever. Generations of students and scholars at YIVO will be indebted to Sutzkever's heroic rescue of cultural treasures from the Vilna YIVO during the final catastrophe of East European Jewish civilization. The staff and friends of the YIVO Institute and all who cherish the Yiddish word wish Abraham Sutzkever many years of health and creativity, *biz hundert un tsvantsik*. (see page 21 for related material.)

Cover of a collection of Sutzkever's poetry and prose, *Fun alte un yunge ksav-yadn* [From old and new manuscripts] (Tel-Aviv: Farlag "Yisroel-bukh," 1982), illustrated by Yosl Bergner.



# EPYC Launched in Classrooms



**Project Director Dr. Adina Cimet presents the Educational Program on Yiddish Culture (EPYC) package to Knesset Member Gila Finkelshtein (National Religious Party). A former high school teacher, Finkelshtein visited YIVO during a week-long lecture tour of the East Coast and Midwest. Finkelshtein expressed interest in promoting the history and culture of Yiddish-speaking Jews to Israeli youth.**

Two years in development, EPYC, YIVO's groundbreaking Educational Program on Yiddish Culture, has been officially launched. Its materials range from essays for teachers to lesson plans for the classroom, supported by an array of documents and pictures. Eighteen teachers and principals from the United States, Israel and Mexico participated in the first training session in June and were given traveling libraries of EPYC materials. These educators are now testing the program in their classrooms in private and public schools; and in Orthodox, Reform and Conservative Jewish (day and afternoon) schools.

"The EPYC program reflects careful planning and thorough preparation," commented Dr. Robert Moses Shapiro of Ramaz School, a participant in the training program from Ramaz School in New York City. "It enables teachers to become confident about the 800-year East European Jewish experience ... An excellent set of suggested lesson plans ... assist teachers in making the choices suitable to their own classrooms."

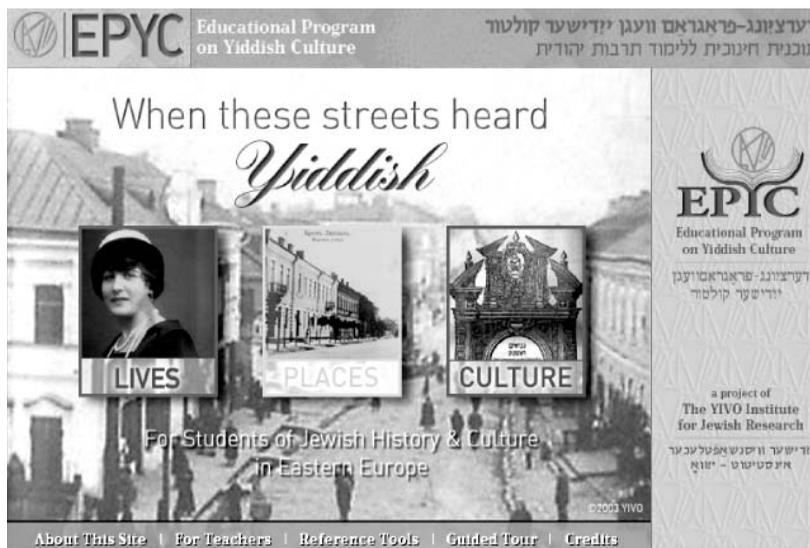
The EPYC web site, entitled "When these streets heard Yiddish," the final component from the original EPYC package, was slated to be operational by the end of 2003. It will offer an expanded view of Eastern European Jewish life and culture through sound, music, maps, a timeline and many other interesting tools for the student. This wider "lens" will encompass not just Lublin, but also information about Vilna, Warsaw, Lodz and others Polish cities, as well as smaller towns (*shtetlekh*) and tiny settlements, all

of which shared in a vibrant Jewish culture. The voices of adolescents who lived in the interwar period will introduce their world to today's students: their interests, dreams, activities, fears and hopes. Through them, as well as through the presentation of expanded information on Jewish culture, the life of Polish Jewry should take form with vibrant realistic images.

Eastern European Jewish culture grew and flourished in the millenium that Europe offered them. That experience has left its mark on current Jewish life in the Diaspora, and

in Israel. The "When these streets heard Yiddish" web site will offer an interactive lens from which to start to look at the Yiddish culture of European Jews.

Education has always been a fundamental form of care for our youth. The EPYC program, now in its pilot stage, will require further support from *Yedies* readers and friends to expand and offer a traveling library kit and training to all interested teachers. This, in turn, will help build and support a worldwide network of students and teachers of Yiddish culture and education.



**The "When these streets heard Yiddish" web site will soon offer an interactive lens into East European Jewish culture.**

*Leading Israeli Novelist*

## A.B. Yehoshua Prescribes Zionism As Cure for Diaspora "Disease"



A.B. Yehoshua

Author A.B. Yehoshua maintains that Zionism's mission is to recast a historic Jewish fear of national sovereignty and power. Participating in YIVO's Distinguished Lecture Series at the Center for Jewish History, the Israeli novelist and intellectual prescribed

Zionism as the medicine to treat what he sees as the Jewish disease called Diaspora. "Ultra Orthodox and Modern Orthodox, liberals and socialists, nationalists and bourgeois ... the medicine has to be adjusted to each of them with regard to dosage, but basically the same medicine for everybody."

Addressing the topic "The Future of the Zionist Revolution," Yehoshua insisted that the Jews' 2000-year exile from Israel was not imposed on them by non-Jews, but reflected instead "a neurotic choice that, despite the danger, anguish and humiliation it entailed, helped alleviate the Jews' identity conflict."

For Yehoshua that conflict — between universal religious faith in the creator of the cosmos and the narrow demands of nationalist identity — began at Mount Sinai. The challenge for Zionism, he

contends, is "to correct the aspiration that was established at Sinai, an aspiration full of pain and contradictions."

**The challenge for Zionism is "to correct the aspiration that was established at Sinai."**

citizenship — now being granted to increasing numbers of Christians, especially from Russia — over religious faith. Conversely, in the Diaspora, he maintains, increasing numbers of ethnic non-Jews are being drawn to universal elements of Jewish religious tradition, such as *Kabbalah*.

Some audience members felt Yehoshua was advocating divorcing religion from nationality, and a future in which all Jewish nationalists in Israel would be known as Israelis, while Jewish spiritualists in the Diaspora — both ethnic Jews and non-Jews — would be called "adherents of the Jewish faith."

The lecture was the author's sole public appearance during his recent visit to the United States.



Olga Litvak

## Litvak Focuses on Jews in Russian Military

In 1865, a group in Sebastopol, Russia, led by Osip Rabinovich, began raising funds for a memorial to Jews who fell in the Crimean War. Fraught with irony, the event was the focus of a lecture on Jews in the Russian military, delivered by Princeton University Professor of History Olga Litvak as part of YIVO's Distinguished Lecture Series. Her talk, entitled "Martyrs for the Empire: Russia's First Jewish Soldiers," centered on the myths and realities related to conscripted soldiers in Russia's Crimean region. Litvak noted that, unlike other Russian memorials, this one celebrated a defeat — the Russians lost the Crimean War. Also, Sebastopol essentially had no Jewish community. The only Jews allowed to live there were in the Navy and therefore, as she states, "the only legal Jews were dead Jews." This statement is exemplified by the monument's proximity to the town's Jewish cemetery.

To explain this odd placement, Litvak points to the Jewish tradition of *kidesh-hashem* (sanctification of the divine name): the notion that Jews are

bound together by collective sacrifice and that they are living in a constant state of "as if," always ready to give their lives to God. The memory of martyrdom, she noted, helped them endure persecution and such abuses as collective discipline. "The memory of death ensures Jewish collective life," Litvak argued. According to Litvak, the strange presence of this Jewish war memorial in Sebastopol might also be an attempt to create a sense of community without a real community.

Conscription of Jews into the Russian army began in 1827 with a decree by Nicholas I, who was despised for separating young children from their parents and frequently forcing them to convert to Christianity. The monument was erected during the reign of Nicholas I's son Alexander II, whose many reforms included the emancipation of the serfs and the relaxation of anti-Jewish policies.

Litvak appeared courtesy of a special 2002-2003 collaboration between YIVO and the Center for Advanced Judaic Studies, University of Pennsylvania.

*Focus on Folklore*

# YIVO Bleter Includes Songs, Theater and More

The new issue of *YIVO-bleter* (New Series, Volume IV) is here! It contains 13 chapters of scholarship on Yiddish folklore. Included are analytical papers and annotated ethnographic and bibliographic materials by leading American researchers and folklore collectors. Volume IV discusses Jewish folklore traditions in Eastern Europe: folk songs, theater performances (*purim-shpiln*), children's folklore, jokes, wordplay, wartime legends, and riddles and laments in Yiddish. These are accompanied by "kosher" illustrations of American Jewish life and ads for kosher products of non-Jewish companies printed in the Yiddish press.

Chana Mlotek's annotated publication of 42 folk songs, collected by the classical Jewish writer I. L. Peretz (mostly love songs and ballads) opens the volume. Mlotek, renowned folklorist and Music Archivist at YIVO, explores the history of the collection, analyzes the style of I. L. Peretz and provides a detailed bibliography and comments for each song. This is the first publication of Peretz's little-known folk song collection.

Folklorist Bina Silverman Weinreich researched Jewish riddles. She argues against the popular, but mistaken, opinion that riddles have never been accepted in Jewish folklore tradition. Based on comprehensive bibliographical research, and after analyzing more than 700 Jewish riddles from different sources, including the Bible, Weinreich establishes a systematic classification of this genre in Jewish oral tradition.

A series of materials dedicated to *purim-shpiln* represents a fraction of Moyshe Beregovsky's "Jewish Folk Music Theater Performances," which was

supposed to conclude his five-volume anthology of Jewish music folklore. In his article, Dr. Mark Slobin of Wesleyan University describes how Beregovsky collected all available versions of Purim performances in the territories of Ukraine and Belarus in the form of manuscripts and phonocylinders. Slobin's article serves as an introduction to the first chapter of Beregovsky's historical research. It is followed by a rare version of "Akeydes Yitskhok" ("Sacrifice of Isaac").

Dr. Itsik Gottesman's article, based on the materials of the YIVO ethnographic commission of 1928, relates to five structural elements of Jewish laments. His approach to this little-known subject provides methods of researching related genres of Jewish folklore, such as ballads, songs about death, orphan songs and other material.

Dr. Robert Rothstein of the University of Massachusetts, writing about macaronic songs, as well as Rabbi Shimen Huberband's "Wartime Folklore" and Hyman Sheskin's "Children's Folklore in Grodno," also address significant research. They reveal previously unpublished rare songs, short stories and wordplay, contributing to our knowledge of religious and secular *shtetl* life in Eastern Europe in general and in Poland in particular.

Two articles present Jewish life in America as seen through the mass media. Brukhe Lang Caplan focuses on Zvee Scooler, the famous WEVD on-air personality, who was called the "grammayster" ("rhyme master"), thanks to his ability to deliver the latest news in improvised

poetic form. Shulamith Berger, in "Eat, Mama, It's Kosher," shows how advertisements for American products, mostly in *Forverts* and *Morgen-zhurnal*, moved Yiddish-speaking women from recently immigrated families toward assimilation, while focusing on their Jewish identities.

Rabbi Mark W. Kiel analyzes the book *Principles of Jewish Realism*. Its author, Nokhem Oyslender, believed that Jewish folklore and the creative work of the masses should serve as a basis for Jewish realism in the new Soviet society. His book was considered to be ideologically valuable and helped determine development of Yiddish literary



Yiddish ad for Maxwell House Coffee illustrates an article on mass media.

criticism and folklore studies in the 1910s and 1920s.

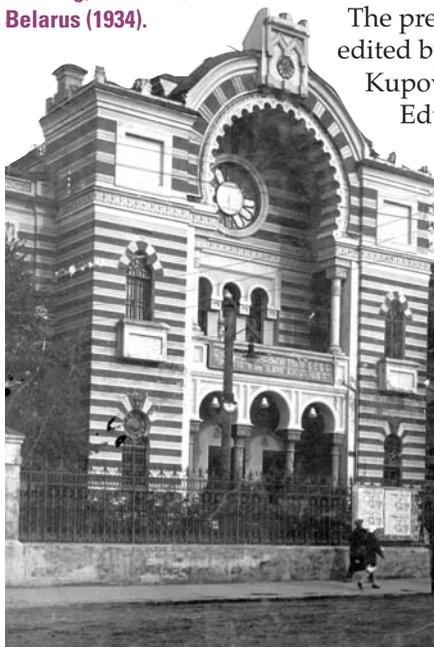
A useful index to "Leyendermonen zikh lider" ("Readers Recall Songs"), a regular column in the *Forverts* since 1970, compiled by David Rogow and Samuel Goldenberg, summarizes the folkloristic work of Chana and Joseph Mlotek in their intensive communication with *Forverts* readers.

The new *YIVO-bleter* can be purchased at:  
**Jewish Book Center of the Workmen's Circle**  
 45 E. 33 St. New York, NY 10016  
 (212) 889-6800 ext. 285 or (800) 922-2558 X285  
[www.jewishbookcenter.com](http://www.jewishbookcenter.com)  
[book@circle.org](mailto:book@circle.org), or  
**The Center for Jewish History Bookstore**  
 (917) 606-8220

# Jewish Documentary Sources in Belarus Now Accessible Through New Finding Aid

Documents chronicling more than six centuries of Jewish history, culture and religion can be found in nearly all archival repositories in Belarus. Until now, however, those documents were inaccessible or difficult to track down. A new Russian-language publication is making Jewish historical records in 54 national and local archives in Belarus available to researchers. *Dokumenty po istorii i kulture evreev v arkhivakh Belarusi - Putevoditel* (Jewish Documentary Sources in the Belarus Archives: A Guide, Moscow 2003, 608 p.) was published jointly by the Russian State University for the Humanities (Rosiiskii Gosudarstvennyi Gumanitarny Universitet – RGGU) and Project Judaica, a joint program of the Jewish Theological Seminary of America and YIVO. The guide is the second in the series of finding aids to the Jewish documentary sources in the post-Soviet archives. The preceding volume, published in 1997, was devoted to the Jewish documentary sources in the Moscow archives.

State Jewish Theater (former Choral Synagogue building) in Minsk, Belarus (1934).



The present book, edited by Mark Kupovetsky, Eduard Savitsky and Marek Web, was printed by the RGGU Publishing House. It includes information on practically all known collections of Jewish origin. These include

records of Jewish communities, organizations and institutions, political parties and private papers. Also documented are records of governmental and public bodies, as well as private collections not of Jewish origin whose creators were involved in matters affecting or pertaining to Jews.

The history of Jews in the territories that comprise today's Belarus goes back to 1388, when Grand Duke Vytautas of Lithuania granted privileges to the Jewish communities in the towns of Grodno and Brest-Litovsk. Their Jewish populations grew to 900,000 or 12.8 percent of the total population in 1914. At various times the Jews in these lands were the subjects of the Grand Duchy of Lithuania, the Commonwealth of Poland, the Russian Empire, and after World War I, of Poland in the western provinces and the Soviet Union in the east. Under the Nazi rule 510,000 Jews were murdered. After the war the provinces belonging to Poland fell into Soviet hands, and by 1970 the Jewish population of Soviet Belarus stood at 148,000. In 1989, on the eve of independence from Russia, the new Belarus had a Jewish population of 112,000.

Until the end of the 1980s the Jewish collections in Belarus's repositories were kept under lock and key, practically inaccessible to researchers. "The rehabilitation of the 'archival gulag'" says the book's introduction, "began only in the early 1990s.... Despite the emergence during the last few years of



(L-R) Peretz Hirschbein, playwright and poet, and Mendel Elkin, author and distinguished YIVO librarian, taken in Bobruisk, Belarus (1910).

relatively hospitable conditions for researchers in the various fields of Judaica, archival work on Jewish materials is progressing rather slowly... The main factor against the timely publication and dissemination of Jewish materials from the archives of Belarus is the nearly total absence of a consistent scholarly apparatus which would lead the researchers to the primary sources relevant to their research."

Work on the present volume began in 1992 under an agreement between the Belarus Government, the RGGU and Project Judaica. It was carried out by the Jewish Archival Survey, a Project Judaica task group.

For more information on *Jewish Documentary Sources in the Belarus Archives*, visit the website of the RGGU publishing house: <http://publisher.rsuh.ru/price.htm> or e-mail: [admin\\_izdat@hotmail.ru](mailto:admin_izdat@hotmail.ru).

## Yale University Press to Reprint Two YIVO Classics: *History of the Yiddish Language* and *Harkavy Dictionary*

A new and complete two-volume translation of Max Weinreich's monumental work, *History of the Yiddish Language*, is to be published in 2005 by Yale University Press. Weinreich was one of the founders of the YIVO Institute in Vilnius and was its research director after YIVO's headquarters were moved to New York in 1940. Published by YIVO posthumously in 1973, the original four-volume Yiddish-language edition included text and extensive notes. In 1980, the University of Chicago Press published a one-volume English translation of the main text, prepared by Shlomo Noble, a colleague of Weinreich's at YIVO; the notes, though translated, were never published.

The 1980 translation, long out of print, will be reissued together with the English-language notes, which have been edited by YIVO staff member Dr. Paul (Hersh) Glasser.

*History of the Yiddish Language* is organized in two main parts: a cultural history of the language, tracing its origins and roots in Jewish tradition; and a technical, linguistic portion, discussing the chronological and regional development and spread of Yiddish. The introduction to the 1980 English edition notes, "This is not an ordinary scholarly work; it is a life work" representing the culmination of Max Weinreich's career. On that edition, Professor Marvin Herzog of Columbia University said it was "much more than a history of the language — it is a socio-cultural history of Ashkenazic Jewry." Professor Edward Stankiewicz of Yale University noted, "The true achievement of Weinreich's book for general linguistics is his integration of the structural, geographic and socio-linguistics approaches."

Plans are also under way for Yale University Press to reprint another YIVO work, Alexander Harkavy's *Yiddish-English-Hebrew Dictionary*. It was originally issued by the Hebrew Publishing Company in 1925, with an expanded edition in 1928. Schocken Books, a division of Random House, last reprinted the dictionary in cooperation with YIVO in 1988, but that edition has been out of print since 1990. The Harkavy dictionary is one of the best-known Yiddish-English dictionaries; the other is Uriel Weinreich's *Modern English-Yiddish Yiddish-English Dictionary* (YIVO, 1968; reprint 1990). The Weinreich dictionary, however, emphasizes modern Yiddish; as a two-way dictionary, the number of entries is also more limited. The Harkavy dictionary includes more material from older literature and contains more entries in general, making it an essential tool for serious students and scholars of Yiddish literature.

Yale's agreement to reprint these works represents a unique commitment to the study of Yiddish language and literature.

### Article Invitations Issued for *YIVO Encyclopedia*

The first 60 articles for *The YIVO Encyclopedia of Jews in Eastern Europe* have been submitted and invitations have gone out to more than 400 scholars around the world to write 1,700 of the approximately 1,800 articles currently planned. Formal acceptances with signed contracts have been received for almost 1,100 of the articles, with more arriving daily. The project is therefore on target to meet its goal of commissioning all articles by the end of 2003.

"Dozens of the most distinguished scholars have agreed to take time from their own research projects to prepare articles," noted editor-in-chief Gershon Hundert.

Most manuscripts are due in 2004. The articles submitted so far include major essays on the Bund, religious reform, relations between Jews and non-Jews, and Poland from 1939 to 2000. The articles are being sent to members of the project's editorial collegium; Hundert will also personally review all manuscripts.

Commenting on the acceptance of invitations, Hundert said, "There has been a remarkable response of great enthusiasm for *The YIVO Encyclopedia* from the entire scholarly community. The participation of the leading experts in every field will lend this encyclopedia enormous authority and make it the most important work of reference in Jewish Studies to be published in many decades. *The YIVO Encyclopedia of Jews in Eastern Europe* will occupy a unique place, reflecting and recovering the vast heterogeneity of the East European Jewish experience from the early Middle Ages to the end of the 20th century."

*The YIVO Encyclopedia* is to be published in 2008 by Yale University Press (see related article on page 1).



(R-L) Editor in Chief Gershon Hundert, Editorial Assistant Julie Draskoczy, and Project Director Jeffrey Edelstein review project status and article assignments at an October meeting at YIVO.

2003 Jan Karski & Pola Nirenska Prize**YIVO Honors Dr. Michal Jagiello  
Director of Polish National Library****Dr. Michal Jagiello**

Dr. Michal Jagiello, Director of the National Library (Biblioteka Narodowa) of Poland, has been awarded the 2003 Jan Karski and Pola Nirenska Prize. Endowed by Professor Jan Karski at the YIVO Institute for Jewish Research in 1992, the \$5,000 prize goes to authors of published works documenting Polish-Jewish relations and Jewish contributions to Polish culture. The award ceremony was held on September 29, at the Jewish Historical Institute in Warsaw.

Jagiello, 62, was recognized for his support of Jewish cultural initiatives and for promoting tolerance toward national minorities in present-day

Poland. He is also known for promoting Polish-Jewish dialogue, especially among the Catholic clergy, and has been active as a board member of the ecumenical foundation "Tolerance."

Anti-Semitism and anti-Judaism are the subjects of Jagiello's recent work, *An Attempt at Discourse (Próba rozmowy. Szkice o katolicyzmie odrodzeniowym i "Tygodniku Powszechnym," 1945-1953)*. Published in Warsaw in 2001, the book traces the history of several formations of Polish Catholic intelligentsia from the prewar years until the 1950s. It examines the anti-Jewish attitudes that permeated the thinking of political and intellectual Catholic circles in Poland prior to the Second World War.

Jagiello has been involved in determining the new democratic Polish government's policies on national minorities. He graduated from the Jagiellonian University in Cracow, and until 1981 he held various posts in cultural institutions and in the government. With the introduction of marshal law in December 1981, he resigned from the government and joined the democratic opposition. As Communist rule unraveled, and the first Solidarity-led government was installed in 1989, Jagiello was named Deputy Minister for Culture, a post that he held until 1997. Since 1998 he has served as Director of the Polish National Library.

With his encouragement the National Library has organized exhibitions on Jewish topics, promotions of new Jewish books and research projects on Jewish life in Poland in the interwar period. He lectures at Warsaw University on national minorities in contemporary Poland and has published a volume of essays on this topic titled *Partnership for the Future* (Warsaw 1995, 2000).

The 2003 award committee consisted of Prof. Jozef Gierowski, Jagellonian University, Cracow; Prof. Czeslaw Milosz, University of California at Berkeley; Prof. Jerzy Tomaszewski, Warsaw University; Prof. Feliks Tych, Jewish Historical Institute, Warsaw; and Marek Web, Senior Research Scholar, representing the YIVO Institute *ex-officio*.

The late Professor Jan Karski, who established the prize at YIVO, was the envoy of the Polish government-in-exile during World War II. He brought to the West firsthand testimony about the conditions in the Warsaw Ghetto and in German death camps. The prize is also named in memory of Professor Karski's late wife, choreographer Pola Nirenska.

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Warsaw, October 13th 2003

Dr. Carl J. Rheins  
YIVO Institute for Jewish Research  
15 West 16<sup>th</sup> Street  
New York, NY 10011  
USA

Dear Dr. Rheins,

Thank you very much for granting me the Jan Karski & Pola Nirenska Award. It is an honor to me, but also a commitment for the present day, as well as for the future.

I sincerely hope to be able to show you that you have placed your trust well.

Yours truly

Michał Jagiello

**Letter of appreciation from Karski-Nirenska Prize recipient.**

# YIVO Music Archivist Chana Mlotek Honored by Milken Archive and JTS

Known as the Sherlock Holmes of Yiddish Music (a title bestowed upon her by Isaac Bashevis Singer), YIVO's longtime Music Archivist, Chana Mlotek, has received the Lifetime Achievement Award from the Milken Archive of American Jewish Music and the Jewish Theological Seminary. The award was presented at a November 10 luncheon during the Milken Archive's "Only in America: Jewish Music in a Land of Freedom" international conference in New York. Officials at Milken noted that the 81-year-old Mlotek had been instrumental in their research into Yiddish melodies and lyrics.

Mlotek was born in Brooklyn in 1922 and started working at YIVO in 1944. She has served as music archivist since 1984. Chana is perhaps best known for a biweekly column about poetry and song that she and her late husband, Joseph Mlotek, wrote for the *Jewish Forward* until his death in 1999. Entitled *Perl fun der yiddisher poezye* (Pearls of Yiddish Poetry), the column is still written regularly by Chana and her son Zalmen. One of Chana's fondest musical memories relates to a column about the song "Yidishe Mama" written by Jack Yellin and Lew Pollack in 1925. Shortly after

the Mloteks' column appeared, a Holocaust survivor wrote to them, saying that a concentration camp guard who heard a young boy sing the melody was so moved that he gave all of the inmates an extra bowl of soup. A few weeks later, recalls Mlotek, they received a second letter — this time from the boy who had sung the song.



Chana Mlotek

Together with her late husband, Chana has compiled three anthologies of Yiddish music, the latest of which is *Songs of Generations* (1997).

Reacting to the award, YIVO Chairman Bruce Slovin said, "While we speak about the treasures in the YIVO collections, it is the talented people at YIVO who bring those treasures to light and make them available to scholars and the general public. Chana Mlotek has put generations of Jews in touch with their roots through song."

The 81-year-old sleuth termed the award "a great honor" and made it clear that she has no intention of slowing down. "Every day, there's something new that comes up," she explained. Indeed, in every issue of *Yedies*, Chana Mlotek answers letters to the editor from readers seeking to identify or find copies of childhood melodies.

## Successful Summer Series for YIVO's Chicago Branch

In cooperation with the Public Libraries of Chicago, Evanston, Wheeling, and for the first time Northbrook, the Chicago YIVO Society's Summer Festival held 14 one-hour noontime programs (all free and open to the public). These events were held in a variety of libraries.

The total audience, estimated at 2,800, was treated to solo performances by klezmer harpist Annette Bjorling and storyteller Susan Stone, Yiddish songs sung by Cantor Stewart Figa accompanied on the piano by Ilya Levinson, the Chicago Klezmer Ensemble, humorist Stephen Z. Cohen, Russian Women's Melody Choir, Professor Jeffrey Mallow exploring "America: The Center of Modern Yiddish Poetry — REALLY!" and much more. Prof. Jan Schwarz (2003 Vivian Lefsky Hort Memorial Fellow at the YIVO Max Weinreich Center in New York and member of the Chicago YIVO Executive Board) addressed "The Politics of Yiddish in America" as part of the Summer Festival. In mid-November he will be speaking in Skokie on another related topic, "The Yiddish Poet Speaks! Historic Recordings from the 1950s."

All events were planned, scheduled and introduced by Frieda Landau, Festival Chair.

## "Jewish Entertainment Hour" Tapes Find A New Home at YIVO

The Gary Wagner Collection of over 600 videotapes of "The Jewish Entertainment Hour" is now at YIVO. Mrs. Ilse Wagner was present at the July dedication ceremony at the YIVO Photo and Film Archives, where a plaque was unveiled. The Manhattan cable television program was produced and hosted by the late Gary Wagner in New York for more than 30 years.

The Dean of the YIVO Library, Brad Sabin Hill, noted, "YIVO already held a number of films in its archive, many of them without sound. The newly acquired Wagner collection represents YIVO's largest collection of 'sound' film, a trove of both voice and music."

The television show featured famous musicians, and cultural and political figures. Wagner's hundreds of television guests included Jackie Mason, Abba Eban and Shlomo Carlebach. A professional photographer of celebrities and political figures, Wagner also hosted a Jewish radio program, the "Gary Wagner Freilich Time," before launching his television show.



Ilse Wagner

## Japanese-American Citizens League Members Visit YIVO for "Light One Candle" Exhibition Reception



Photo by Melinda Billings

Japanese-American Citizens League members with Solly Ganor at reception for the "Light One Candle" exhibition. (L-R) Stanley N. Kanzaki, Sumiye Okoshi Mukai, Lillian C. Kimura (past-National President), Sumi Mitsudo Koide (President, NYC Chapter), Solly Ganor, George Mukai and Steve Wada.

Members of the Japanese-American Citizens League attended a reception at YIVO for the "Light One Candle" exhibition, which ran through September. The photos, many of which appeared in a book entitled *Light One Candle: From Lithuania to Jerusalem* by Solly Ganor, were taken secretly by George Kadish in the Kovno Ghetto during the war. He was liberated by the Japanese-American 522 Field Artillery Battalion on May 2, 1945.

### **Awakening Lives... Now available for the Visually Impaired**

In late December 2003, *Awakening Lives: Autobiographies of Jewish Youth in Poland before the Holocaust* (Yale University Press in cooperation with the YIVO Institute for Jewish Research, 2002) is now available to the visually impaired in an audio version prepared by the JBI (established in 1931 as the Jewish Braille Institute).

Edited by Jeffrey Shandler, this historic volume contains a selection of autobiographies chosen from hundreds submitted for contests conducted by YIVO, then based in Vilna, in the 1930s. They reflect the great diversity of interwar Polish Jewry: secular and religious, educated and self-taught, impoverished and middle-class. This collection provides unique testimony of Jewish life in the final years before the Holocaust.

*Awakening Lives* and other books of Jewish interest on tape, in Braille, and large-print, are available free of charge to the visually impaired, physically disabled, and learning disabled. Contact JBI at (212) 889-2525 or toll-free at 1-800-433-1531 or [www.jbilibrary.org](http://www.jbilibrary.org).



### **YIVO Institute for Jewish Research**

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- \$100 – A set of postcards from YIVO's collections.
- \$180 – A set of holiday cards from YIVO's collections.
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*One of 500 Yizker-Bikher in the YIVO Collection*

## Jedwabne: City and Synagogue Remembered

*Jedwabne, in the Lomza province of northeast Poland, became a city in 1736. Its Jewish community included shoemakers, barrel makers, carpenters, tailors, wheelwrights, saddlers, smiths and makers of wheels for spinning wheels. The town was the subject of Professor Jan T. Gross's award winning book, *Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland* (Princeton University Press, 2001), which describes the destruction of the Jews of Jedwabne in the Summer of 1941 by the local Polish population. The community, dating to the early 18th century, is remembered in one of the 500 Yizker-Bikher (memorial books) in the YIVO library. Most of the books are in Hebrew and Yiddish. Some also have English sections. The following is an abstract from a chapter written by Abraham Blumowicz, a former resident.*

It was a very old, strange, and mysterious-looking wooden building, black with age, but still keeping erect and firm like some old man who, though white and wrinkled with years, still holds himself upright. How old it was no one could tell. Some thought 300, others 500, and a few ventured as much as 1,000 years.

Even the oldest inhabitants never remembered it looking any newer. Nor was it known who the builder was, where he was born or died. Maybe his bones lay buried in one of the nameless graves of the not-far-off cemetery, wherefrom the upper part of this structure could be distinctly seen and sometimes even the reverberation of the prayers from it plainly heard. Judging by its fine and impressive outlines and practical design, he must have been a man of rare artistic abilities and sound common sense.

Though it was not built in the usual fashion of a synagogue, a stranger could never mistake it for other than it was ... Three times a day, morning and evening without fail, every member of the community laid aside his daily task and hastened into its walls to join in common prayer, their mixed plaintive voices filling the atmosphere ...

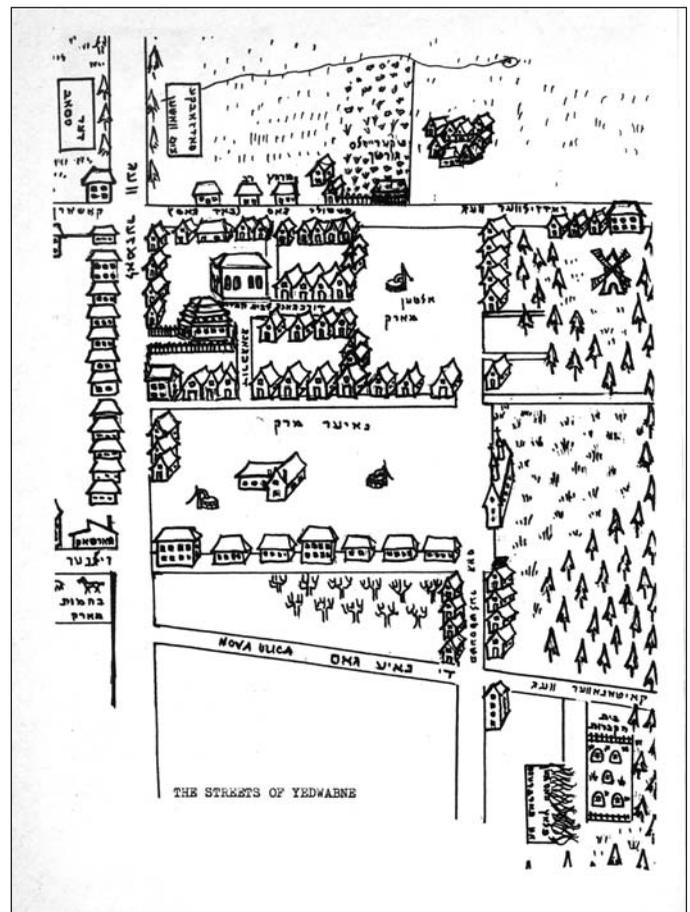
It stood on an open ground surrounded ... by dilapidated wooden houses, which formed themselves into crooked and narrow little streets with alleys constituting the principal part of the so-called town. It was square ... with two sloping wings; ... a

flat fantastic roof, projecting all around like an umbrella, protected it from the rain. The inside did not greatly differ from the exterior — the same shapes but hollow like a shell; only its walls were not so black.

It looked serene and impressive during the day, yet mysterious and awe-striking at night. Even the thickest darkness could not hide its black shapes — they stood out sharply, staring at you with their weather-beaten and dusty windows like the persistent and vacant eyes of a corpse. At that late hour only a few cared to come near it, but not one would ever dare to go within. It was believed that the spirits of the departed, from the not-far-off cemetery, assembled there at midnight for their prayers. Some had seen them, some had heard their wailings, others had noticed lights in the windows, a few, even while passing near it, had been called by their names. Once a man who fell asleep during the evening prayer and was left behind, was suddenly awakened by a voice calling him by his name. When he opened his eyes he found the whole place filled with strange human beings wrapped in white. One of them had been reading from the scrolls — he was invited to join

in the prayers, and he did. He died the same year. This and many other weird stories used to be told at the late hours of the night. They used to make me shiver, yet I loved to listen to them.

Many years have passed since then. In my wandering over the world I have visited many temples, many places of worship,



Yiddish map of Jedwabne from the memorial book.

some grand, others beautiful, but none equaled the one I remember so well.

[continued on page 17]

# YIVO's Judezmo Collection To Be Included in Israeli Bibliography

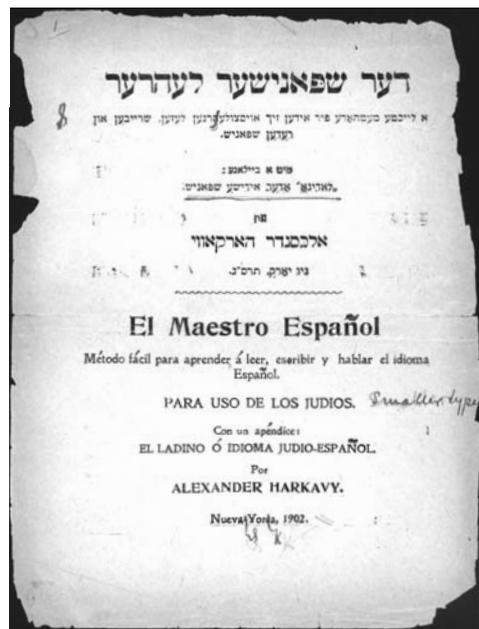
Known for holding the world's largest collection of books and manuscripts in Yiddish, the YIVO Library also has an important collection of books in Judezmo (also known as Ladino, or Judeo-Spanish), the vernacular language of Balkan Sephardic Jews. It was assembled by linguist William Milwitzky, whose archive of research on Judeo-Spanish, conducted in the Balkans at the end of the 19th century, is also preserved in the YIVO Archive. (Milwitzky authored the survey of "Judeo-Spanish Literature" in the *Encyclopedia of Literature*, New York, 1946.) Other important collections of Judezmo

books are held in the Library of Congress, at Harvard, at the Jewish Theological Seminary in New York, in the Es Haim Library in Amsterdam, at the Royal Library in Copenhagen, as well as in Jerusalem.

A typescript catalogue of the Milwitzky collection was prepared over 20 years ago by Judezmo linguist and bibliographer David Bunis, now professor at the Hebrew University of Jerusalem.

Bunis's studies, *Problems in Judezmo Linguistics* and *The Historical Development of Judezmo Orthography*, were both published as YIVO working papers in the 1970s. His volume *Sephardic Studies: A Research Bibliography*, published in collaboration with YIVO in 1981, remains a definitive tool in this field. Bunis's card catalogue of Milwitzky's collection is available in YIVO's reading room. Records for all Judezmo books in the YIVO Library are also available online in the automated YIVO catalogue (searchable by the term 'Ladino' in the 'notes' or 'subject' field), with romanized bibliographic data.

Dov Cohen, a research associate of the Institute for Hebrew Bibliography at the Jewish National and University Library in Jerusalem, recently examined the Judezmo books in the Milwitzky collection for inclusion in a comprehensive bibliography of Judezmo printed books, which is in preparation in Israel. To date, more than 2,500 titles from libraries around the world have been incorporated in the new bibliography,



Corrected proof of the title page for Alexander Harkavy's planned *Der shpanisher lehrer* [*El Maestro Español*], a Yiddish textbook for learning Spanish, with an appendix on Judezmo (New York, 1902).

more than three times as many as were included in the preliminary *Reshimat sifre ladino* (*Catalogue of Judaeo-Spanish Books in the Jewish National and University Library, Jerusalem*) published by the Hebrew bibliographer Abraham Yaari in 1934. Cohen confirmed that nearly 20 items in YIVO's collection are *unica*, i.e., unique copies, held in no other library in the world. Microfilms of these YIVO volumes have now been prepared for the National Library in Jerusalem.

Most of those unique items are books printed in Istanbul (Constantinople) in the late 19th century; there are also a few from the printing centers of Vienna and Jerusalem. Among these books are novels (usually translated from the French), poetry, liturgies, and historical treatises. One rarity is a children's reading primer, *Silavaryo espanyol*, issued in Istanbul in



Title page of the *Livro de Instruksiyones* ["Book of Instructions"] for the Singer Sewing Machine (New York, 1894), in Judezmo, for use by Balkan Sephardim.

## Judezmo [continued from previous page]

1884, with a printing license in Ottoman Turkish on the title page. Another curiosity is an instruction manual for the Singer Sewing Machine known as the “Vibrating Shuttle.” Printed in New York in 1894, the manual was meant either for Jewish immigrant workers from the Balkans or for distri-

compiled by YIVO associate Jacob Shatzky). It is probable that it was never printed, and it is even possible that the said appendix was never written! Thus Harkavy’s planned treatise on Judezmo,

### Nearly 20 books in YIVO’s collection are *unica*, i.e., unique copies, held in no other library in the world.

bution in the Ottoman Empire.

By happy coincidence, an apparently unknown curiosity of Judezmo studies was uncovered in the YIVO Archive shortly after Cohen’s visit. Among the papers of the Yiddish philologist Chaim Ginyer is a manuscript Yiddish grammar of Spanish, apparently prepared around the turn of the last century by the famous American-Yiddish lexicographer Alexander Harkavy. It seems that this work, entitled *Der shpanisher lehrer [El Maestro Español, i.e. the Spanish teacher]*, was in preparation for publication in 1902. A proof copy of its title page was set in type that year, but the rest of the book wasn’t published. According to the title page, the volume was to include an appendix on *Ladino, oder idische shpanish* (Ladino or Judeo-Spanish), of which there is no other trace. Nearly 30 years later, Harkavy did edit a work entitled *Der shpanisher lehrer* by one Prof. Saul Roso (P. S. Rodriguez), but this handsome vermilion-bound volume — issued by the Hebrew Publishing Co. in 1929, and now very rare — includes no appendix on Ladino. There is no mention of this apparently unpublished Yiddish introduction to Ladino in *Harkavy’s bibliografye* (New York, 1933,

of which the only relic is the printed title page of a never-finished book, remains a bibliographic phantom.

The fresh examination of the Milwitzky collection this past year is a reminder of the broad scope of YIVO’s work on the philology and bibliography of Jewish languages. Work by YIVO scholars on Judezmo and other Jewish languages was surveyed by David Bunis in the introduction to his *Sephardic Studies*. More recently, the former head of the YIVO Library, Zachary Baker, published (in *Judaica Librarianship* vol. 9, 1994-1995) a guide to the romanization, or transliteration, of Judezmo for bibliographic purposes. Also, nearly an entire volume of Max Weinreich’s *Geshikhte fun der yidisher shprakh (History of the Yiddish Language)* was devoted to the history of other Jewish languages, and YIVO associate Zosa Szajkowski published the most important study of Judeo-Provençal. The Strashun and Vilna collections contain interesting examples of various Jewish languages (including Judeo-Arabic, Judeo-Persian and Judeo-Italian), and YIVO even holds an original Samaritan manuscript, acquired by



*Silavaryo espanyol* (Constantinople [Istanbul], 1884), a children’s alphabet book for Judezmo.

Max Weinreich’s brother Alexander during a visit to the Samaritan community in Palestine in 1927.

## Jedwabne

[continued from page 15]

Fate brought me to my native place. With a beating heart I hurried my steps to that dearly beloved spot, but to my despair only a few stones, half-buried in the ground, met my bewildered gaze. It had been burned to the ground some years ago by a fire, which suddenly broke out. It disappeared together with the flames, it was said, before the people had time to regain their breath. It went straight up into heaven. An old man told me it was taken away from us because we were no longer worthy of it.

On the same spot, and at the same hour every night, the souls of the departed from the not-far-off cemetery met together and pray and weep over the loss of the grand old synagogue. People have seen them with their own eyes, and some have heard their wailing, but no one has ever since seen any lights.

# Uriel Weinreich Summer Program Celebrates Double *Khay* (36 years)



Sheva Zucker

The Uriel Weinreich Program in Yiddish Language, Literature and Culture has celebrated its 36th, or double-*khay* (two times life) consecutive year. At the *siyem-hazman* (completion ceremony), the *zumer-program* presented its first Lifetime Achievement Award to Dr. Mordkhe Schaechter, who had taught in nearly all of the previous 35 sessions.

Keynote Speaker Sheva Zucker, Lecturer in Yiddish and Holocaust Studies in the Department of Germanic Languages and Literatures at Duke University and longtime instructor in the *zumer-program*, exhorted the students to create their own connection to Yiddish by integrating it into their lives. She also spoke at length about the blooming of the language among Hasidim.

Valedictorian Hannah Pollin of the Advanced class addressed the question, "Why study Yiddish?" Through quasi-Talmudic twists and turns, she argued for the value of learning Yiddish grammatical rules, along with their exceptions, and of discussing the oft contradictory themes found in Yiddish literature. Describing herself as "a 21-year-old, liberal, half-goyish college student," Pollin noted that the academic classroom environment allowed her and an older, Orthodox Jewish man to amicably discuss the theme of intermarriage as found in Sholom Aleichem's *Tevya's Daughters*.



Hannah Pollin

Pollin first became interested in Yiddish as a high school student, when she worked at the National Yiddish Book Center. At Columbia College, she designed an independent major in Yiddish Studies; she and one other student will be the first to earn undergraduate degrees in Yiddish Studies at Columbia.

Of the 65 students who completed the summer program, many demonstrated their achievements by reading essays, reciting poems and performing skits in Yiddish for their fellow *zumer-programmniks*, teachers and family. The class of 2003 distinguished itself for its high proportion of musical talent as the audience was treated to soloists, duetists and foursomes, often featuring ubiquitous accompanist Yosl Berland. The concluding piece of the student program was an uproarious

[continued on following page]



Yankl Salant, YIVO Director of Yiddish Language Programs, presents Lifetime Achievement Award to Dr. Mordkhe Schaechter.

## CALLING ALL ZUMER-PROGRAM ALUMNI!

See our alumni newsletter, *Zumer in nyu-york/Yiddish Summer Times*, on our website [www.yivo.org](http://www.yivo.org). Click the link "courses" at the bottom of the home page, then "Uriel Weinreich Program" for further links to issues of *Zumer in nyu-york* and the alumni questionnaire which can be submitted directly on line. A third newsletter will be on the web early in January.

If you did not receive the first issue of our alumni newsletter, *Zumer in nyu-york/Yiddish Summer Times* (the only printed issue), contact Yankl Salant at (212) 294-6138, fax: (212) 292-1892, e-mail: [ysalant@yivo.cjh.org](mailto:ysalant@yivo.cjh.org).

### Morning Yiddish Instructors

Hanan Bordin, Anna Gonshor, Naomi Kadar, Rebecca Margolis, Dr. Sheva Zucker

### Afternoon Conversation Instructors

Alisa Braun, Brukhe Caplan, Dr. Hershl Glasser, Rivke Margolis, Perl Teitelbaum

### Folksinging Workshop Leaders

Adrienne Cooper, Michael Fox, Binyumen Schaechter

### Traditional Dance Workshop Leader

Jill Gellerman

### Translation Workshop Leader

Dr. Jeffrey Shandler

### Theater Workshop

Hy Wolfe

# Summer Program

[continued from previous page]



Students performing a number adapted from the *Yidisher Mikado*.

performance of a number adapted from the *Yidisher Mikado*, with a special cross-dressing twist of which Gilbert & Sullivan surely would have approved.

As in previous years, the summer program included two distinct series of lectures, one scholarly and the other popular. The weekly series "*Aspektn fun der yidisher kultur in mizrekh-Eyropo* (Facets of Jewish Culture in Eastern Europe)" consisted of presentations by a distinguished group of scholars. Lectures included Ellen Kellman with "An Overview of Secular Yiddish Culture in Interwar Poland: Focus on the Role of Libraries"; Jeffrey Shandler with "The Way (Back) to Our Youth: YIVO's Polish Youth Autobiographies Project"; Hasia Diner with "The Set Table and the Empty Bowl: Jewish Food in Eastern Europe and Background to Emigration"; David Braun with "*Forshung un problemen fun der yidisher lingvistik in tsvishnmilkhomedikn Poyln* (Research and Problems of the Yiddish Linguist in Interwar Poland)"; Eliyana Adler with "Educational Options for Girls in 19th-Century Eastern Europe"; and Jack Jacobs with "*Bundishe 'kegnkultur' in tsvishnmilkhomedikn Poyln* (Bundist "Counter-culture" in Interwar Poland)."

The series "*Shtimen fun undzer folk* (Voices of Our People)" consisted of talks by Yiddish speakers who are active contributors to contemporary Yiddish culture. The speakers included Khayelevsky with "*Mayn lebn in shtetl alt-Sventsyan* (My Life in the Shtetl of Old Sventsyan)"; Beyle Schacter-Gottesman with "*Mayn veg fun kinderlider tsu zinglider* (My Path from Children's Songs to Lyrical Songs)"; and Shifra Lerer with "*Zikhroynes fun yidishn teater iber der velt* (Memories of Yiddish Theater Around the World)."

## Students Learn of Jewish Lodz From Polish Zumer-programnik

Piotr Piluk, a student in the Intermediate I class, gave a presentation for the *zumer-program*, called "Jewish Life in Lodz." Piluk came to New York prepared to share images and information he has accumulated as a journalist and documentary photographer of Jewish life and history in his native Lodz and the rest of Poland.



Essentially a slide show of Piluk's photographs, the presentation included images — some archival, but most his own — taken in Lodz of synagogues and other buildings of Jewish interest and in Jewish cemeteries. It was introduced with a concise history of the city's Jewish settlement, including its economic development and demographic changes. While showing the photographs, Piluk described the fate of Jewish-owned homes and factories and the Jewish quarter in general. He touched on the symbolism found on tombstones, the upkeep of the cemeteries and current Jewish life in Lodz.

Piluk donated to the YIVO Archives a photo album of contemporary Jewish life in Lodz and a disc of a PowerPoint slide show called "Jewish Cultural Heritage in Poland." He is an officer and events organizer in the Social and Cultural Association of Jews in Lodz. He also teaches Yiddish classes for the association. Piluk's photographs of synagogues, shtetls and Jewish cemeteries have been exhibited throughout Poland.

Max Weinreich  
Center

## Zumer in New York, Summer 2004!

Uriel Weinreich Program  
in Yiddish Language,  
Literature and Culture

6-week intensive summer program  
at Columbia University, June 28-August 6

Contact: Yankl Salant [ysalant@yivo.cjh.org](mailto:ysalant@yivo.cjh.org)  
Tel: (212) 294-6138, Fax: (212) 292-1892

# Zumer-program Alumni Become Leaders in Jewish Studies

Since its inception, *The Uriel Weinreich Summer Program in Yiddish Language, Literature, and Culture at Columbia University*, also known as the *zumer-program*, has played an important role in the development of emerging scholars. Some of today's most prominent experts in the field of Yiddish literature, linguistics, and Jewish history attended the *zumer-program*. Its intensity and high level of instruction continue to draw a diverse and skilled student body, including a significant number of Ph.D. candidates. The knowledge that these scholars gain from participating in the *zumer-program* enables them to utilize original Yiddish materials in YIVO's archives and elsewhere. The program also provides an essential foundation for continued independent study of Yiddish, a particular benefit for those students from regions where regular Yiddish classes are not available. Many alumni of the *zumer-program* use their increased Yiddish skills to perform research, to write articles and books, and to become experts in a variety of academic fields. Years after their participation, former students return as instructors and guest lecturers, and a new generation of scholars benefits from their expertise. Following are profiles of a few prominent alumni.

**Dr. Kathryn Hellerstein** is Ruth Meltzer Senior Lecturer in Yiddish and Jewish Studies at the University of Pennsylvania. Her translations of women's writing in Yiddish into English include *Paper Bridges: Selected Poems of Kadya Molodowsky* (Wayne State University Press, 1999). A poet, she was a major contributor to *American Yiddish Poetry: A Bilingual Anthology* (University of California Press, 1986). Other publications include a translation and study of Moyshe-Leyb Halpern's poems, *In New York: A Selection* (Jewish Publication Society, 1982) and *Jewish American Literature: A Norton Anthology*, of which she is co-editor (W. W. Norton, 2000).



Dr. Irena Klepfisz

**Dr. Neil Jacobs** is Associate Professor at Ohio State University in the Department of Germanic Languages. He received his Ph.D. from Columbia University. Jacobs's publications include *Economy in Yiddish Vocalism: A Study in the Interplay of Hebrew and Non-Hebrew Components* (1990), as well as articles on the Hebrew-Aramaic component in Yiddish; Yiddish phonology and morphology; history of the Yiddish language; and Yiddish linguistic geography. Once a *zumer-program* student, Jacobs has returned as a guest lecturer.

**Dr. Irena Klepfisz** is known for her work as a poet, essayist and translator. She is currently Adjunct Associate Professor of Women's Studies at Barnard College. Klepfisz is the author of *A Few Words in the Mother Tongue* (1990) and *Dreams of An Insomniac* (1991), both published by Eighth Mountain Press, and was co-editor of *The Tribe of Dina* (Beacon Press, 1989). She served as coordinator of the 1995 conference "Di Froyen: Women and Yiddish," and wrote the introduction to the award-winning *Found Treasures: Stories by Yiddish Women Writers* (Second

Story Press, 1994). After one year as a student, Klepfisz has served as an instructor, guest lecturer and translation workshop leader in the *zumer-program*. She was also the editor of *Yedies fun YIVO/YIVO News* for several years.

**Dr. Steven J. Zipperstein** is The Daniel E. Koshland Professor in Jewish Culture and History, and co-director of the Taube Center for Jewish Studies, at Stanford University. He has published and lectured widely, with an emphasis on Russian and East European history. Zipperstein is the author of *The Jews of Odessa* (Stanford University Press, 1985) and *Imagining Russian Jewry: Memory, History, Identity* (University of Washington Press, 1999). He also serves as co-editor of the Stanford Studies in Jewish History and Culture Series (Stanford University Press), and of the journal *Jewish Social Studies* (Indiana University Press).



Dr. Steven J. Zipperstein

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# A Half Century Ago in Yedies

In 1942, the Nazis looted YIVO's Vilna library and archives and shipped them to Germany. Three years later, American forces found the materials in a cave near Frankfort-on-the-Main and notified YIVO's New York office. It took several years for the treasures to be returned to their rightful owner. The momentous arrival of the library in New York was announced in a banner headline across the top of the March 1951 issue of Yedies fun YIVO/News of the YIVO, which is reproduced below.

*Yedies fun Yivo*

## NEWS OF THE YIVO



No. 40

March, 1951

Yiddish Scientific Institute—YIVO, 535 West 123rd Street, New York 27, N. Y.

### YIVO LIBRARY IS BACK HOME

One of the first enterprises launched by Yivo immediately after its founding in 1925 was the building up of a library and archives. With very moderate means but great persistence and enthusiasm Yivo proceeded step by step until in 1939 it boasted a library of some hundred thousand volumes and archives possessing over 1,000,000 units.

With the entry of the Nazis into Vilna, Yivo was marked for destruction. Shortly thereafter "the archives, book collections and other materials were cast like dung into the basement of the building. . . . Hitler's expert came hurriedly to the institute . . . opened the safe . . . and seizing the manuscripts of Sholem Aleichem and Peretz, hurled them to the ground and trampled on them."

Early in 1942 a change of heart came over the Nazis. It was decided to remove the library to Germany. Twenty Jewish men and women were drafted to do the crating and shipping of the vast number of books. Simultaneously, the Yivo office in New York received word through underground channels of the transfer of the Vilna library to Germany. The New York office thereupon sent a memorandum to the Department of State apprising it of the fact and adding the conjecture that the library was incorporated in the notorious Nazi

Institute in Frankfort-on-the-Main. The Department promised its cooperation.

In June 1945, Corporal Abraham Aaroni notified Yivo that in a cave in the vicinity of Frankfort-on-the-Main he had identified a considerable part of the Vilna library.

Similar information came to Yivo from Chaplain Isaac Klein and others. On July 23, 1945, the State Department officially informed Yivo that General Lucius D. Clay had informed the Department of the discovery of Yivo materials. On July 24, 1945, Chaplain Judah Nadich, advisor on Jewish affairs to General Dwight D. Eisenhower, wrote to Yivo about the discovery of the Vilna materials and suggested that Yivo request the return of its library. General Clay, according to information received from Chaplain Nadich, was fully in favor of returning the Yivo library to New York, but required a directive from Washington to that effect.

Yivo, with the aid of Colonel Murray C. Bernays, presented another memorandum to the Department of State, pointing out that it was the rightful owner of the discovered Vilna materials. In a letter, dated May 7, 1947, Yivo was informed in the name of the Secretary of State that it was recognized as the rightful

(Continued on p. 2\*)

THE TITLE-PAGE OF A BIBLE



The title-page of a Bible printed in Mantua, Italy, in 1742, containing eight biblical scenes, such as the exodus from Egypt, the judgment of Solomon, the giving of the Decalogue, Daniel in the lion's den, David and his harp, the vision of the dry bones, Esther before King Ahasuerus, and Joshua's stopping of the sun.

This issue of Yedies introduces a new feature that will unlock for our readers some of YIVO's vast and varied collections — materials on all aspects of Jewish life, history and culture.

**Eyewitness Accounts of the Holocaust Period (Record Group 104)**

In April 1945, an appeal was published in the *Yedies/News of the YIVO* announcing the creation of a new division of the YIVO Archives called "Archive On Jewish Life Under the Nazis." The authors of the appeal expressed the belief that little evidence of Jewish life in occupied Europe had survived the Holocaust. They asked readers to send YIVO their letters and eyewitness accounts received from Europe during the Holocaust years.

Collecting testimonies from the Holocaust period has been one of YIVO's primary goals ever since. The attempt to reach out to all possible sources of Holocaust evidence was most intense from 1945 to the 1950s. In those years, before the founding of Yad Vashem, and before the establishment of Holocaust museums, YIVO was one of the few Jewish organizations that

devoted extensive resources to locating and preserving documentary evidence on the annihilation of European Jewry. A network of YIVO collectors was organized which included prewar YIVO *zamlers* who had survived and were living in the displaced persons camps, Jewish chaplains and soldiers in the United States

Army and workers at Jewish relief organizations active in Europe.

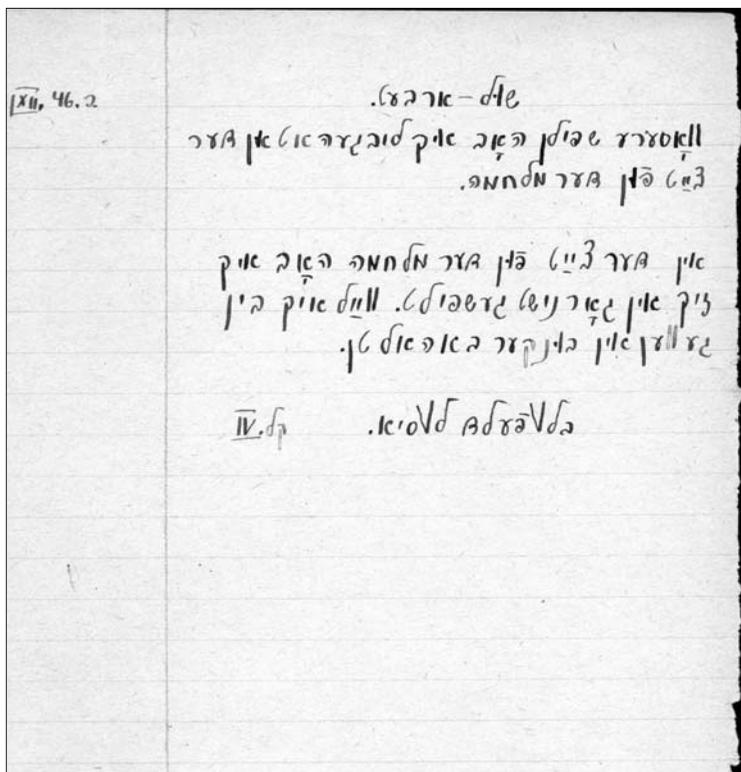
YIVO envoys were sent to Europe to coordinate the search. Helpers were recruited in displaced persons camps in Germany, Austria and Italy, and in Poland and other East European countries.

This effort led to the creation of

YIVO began interviewing former ghetto inmates, concentration camp prisoners, partisans and others about their experiences in Nazi occupied countries. These efforts yielded 500 more testimonies.

The YIVO Archives has been acquiring new materials continuously from individuals who

wished to place their written accounts in a public repository. The collection now holds nearly 2,300 eyewitness accounts. They document Jewish experience in all countries under Nazi occupation from September 1939 through May 1945. Included are accounts relating to ghettos and camps; testimonies of Jews on the Aryan side and in hiding; memoirs of Jewish partisans and underground fighters; and testimonies of children. Children's testimonies are generally brief, but speak volumes. For example, Lusya Blufeld, who was a



**Responding to the question, "What games did you play during the war?", Lusya Blufeld, a 6th grade student, wrote, "During the war I did not play games because I was hidden in a bunker." (Poland, 1946).**

YIVO's collection on the Holocaust, which included, among other items, 1,143 eyewitness accounts.

In 1954, YIVO entered into an agreement with the new Yad Vashem Holocaust Memorial in Jerusalem to jointly expand the Holocaust archives and publish Holocaust documentation. Focusing on Holocaust survivors,

sixth grade student at a Yiddish school in Poland in 1946, was asked to write a class assignment on the games she had played during the war. Her brief response was: *In der tsayt fun der milkhome hob ikh zikh gornisht geshpilt vayl ikh bin geven in bunker bahaltn* (During the war I did not play any games because I was hidden in a bunker).

To help YIVO preserve these and thousands of other priceless collections, please contact Ella Levine at (212) 294-6128 or via e-mail at [yivomail@yivo.cjh.org](mailto:yivomail@yivo.cjh.org).

## AJRF – American Joint Reconstruction Foundation (Record Group 335.2)

Known to the Yiddish-speakers throughout Europe as “Adraf,” the AJRF was one of the most important links in the network of post-World War I Jewish relief organizations. During and after the war it rushed into Eastern and Southern Europe to assist impoverished Jewish populations in rebuilding their shattered lives. Established by the American Jewish Joint Distribution Committee (JDC) and the Jewish Colonization Association (JCA) on May 3, 1924, AJRF’s mission was to rehabilitate the Jewish economy in the affected countries. AJRF helped rebuild Jewish-owned structures that were destroyed during World War I and encouraged productive economic activity primarily among the Jews of Eastern Europe. The Foundation operated in many countries, including Bulgaria, Czechoslovakia, Estonia, Greece, Latvia, Lithuania, Poland, Rumania, Turkey and briefly in Germany. The governing board included Herbert H. Lehman, Felix M. Warburg, Joseph C. Hyman, Sir Osmond d’Avigdor Goldsmid, Dr. Leon Bramson, Dr. Bernard Kahn and Dr. Louis Oungre.

The AJRF was active until the outbreak of World War II in 1939.

Most of the documents in this collection are surveys, reports, correspondence, minutes and photographs pertaining to the activities of hundreds of Jewish institutions on local, national and international levels. AJRF’s most significant accomplishment was the establishment of credit cooperative societies, which provided credit and banking services for small businessmen, farmers and artisans.

The AJRF records are important for the study of sociological, economic and demographic aspects of Jewish life during the interwar period. They shed light on the organized Jewish resistance, mutual aid work and the economic anti-Semitism of the new states created in Eastern Europe after the war.

The mass destruction of Jewish communal records during the Holocaust make the materials in the AJRF collection more valuable in filling gaps in the historical record of East European Jewry.

## Maurice Schwartz’s Yiddish Art Theater (Record Group 498)

The Yiddish theater collection includes records of several performing companies that played leading roles in the development of the Yiddish stage. Unquestionably, one of the most important elements is material on the achievements of Maurice Schwartz and his Yiddish Art Theater. The Schwartz Papers document the history of this company which, true to its name, represented theater of a higher artistic merit. Organized by Maurice Schwartz in 1918 and adopting its name in 1921, it thrived in New York until 1955. It presented a repertoire of 150 plays, many of outstanding artistic value. It also spawned a generation of talented performers who starred on the Yiddish and English stages.

In addition to running the company, Schwartz directed and produced most of these plays and performed in many of them. He presented well-known plays by Shakespeare, Moliere, Gogol, Shaw, Strindberg, Chekhov, Gorky, Tolstoy, and Schnitzler.

But his greatest successes were achieved with the works of Yiddish dramatists Abraham Goldfaden, Jacob Gordin, Sholom Aleichem, S. Ansky, Sholem Asch, H. Leivick, I.J. Singer, and Ossip Dymov. The company played both in its home city, New York, and on tours worldwide.

Of particular interest is a series of about 200 Yiddish and English plays that are densely covered with Schwartz’s notes, comments and staging directions. Noteworthy are several thousand photographs, a veritable pictorial record of the company’s 30-year existence. There are also playbills, clippings, voluminous correspondence and administrative records, which illuminate the business end of running a Yiddish theatrical company.



Playbill from a Maurice Schwartz production of “Three Gifts” at the Yiddish Art Theater (1945-46).

*Hopes and Shattered Dreams*

**Songs of Immigrants to the “Golden Land”**

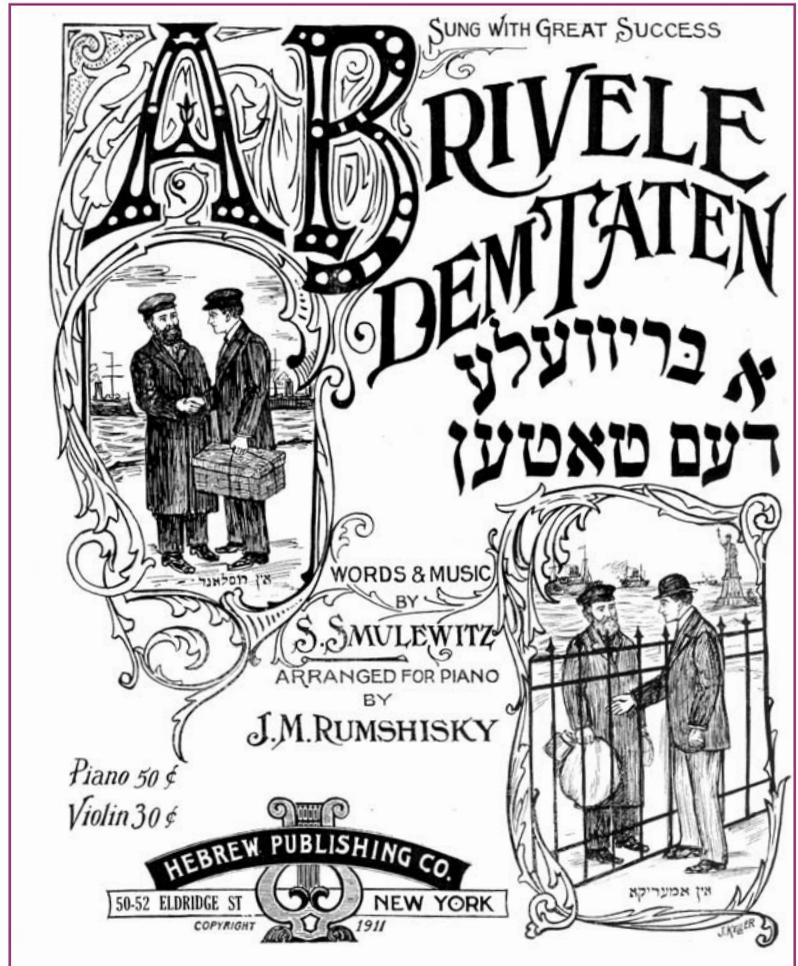
September 2004 marks the 350th anniversary of the arrival of the first group of bedraggled Jewish immigrants on the shore of New Amsterdam. They sailed in aboard the vessel Saint Catherine following their expulsion from Brazil when Portugal recaptured the territory from Holland. Though penniless, they were allowed to stay because of the intervention of influential Dutch Jews.

The YIVO Archives contain numerous songs that reflect the hardships Jews endured and their aspirations and ambitions as they arrived in what was regarded as the Golden Land. Some of the songs praise the new land as a place where the Divine Presence rests, and where there would be no wars, bloodshed or czars. Others reflect the heartbreak over those left behind.

In *A Brivele Dem Tatn* (A Letter to Father, 1911; words by Solomon Smulewitz, music by Joseph M. Rumshinsky), a son enters the new land, but his father is rejected:

In Ellis Island the father is sentenced to be sent back. He does not have the required strength of a giant. Therefore, his hopes are dashed. They don't permit his child to come to him. Both their hearts bleed. Tears and efforts don't help. They must part forever. The old man's torment is especially great. The free land is chasing him out.

The father reaches out from the other side of the “Golden Door,” urging his son: “*A brivele dem tatn zolstu shraybn, / Yede vokh a beygele papir, / Dos vet mayn eynzamkeyt tsetraybn, / Elnt bin ikh, kindele, on dir* (Write a letter to your father each week. This



Sheet music of “A Letter to Father,” words by Solomon Smulewitz, music by Joseph M. Rumshinsky, New York City (1911).

will ease my loneliness. I am desolate, my child, without you).”

Poignant songs of misery sharply contrast with paeans of praise and rejoicing over the Golden Land and the opportunities it offers. One song, *Lebn Zol Columbus!* (Long Live Columbus) urges immigrants to ignore the grumblers and lift their glasses. The words by Boris Thomashefsky, set to music by Arnold Perlmutter and Herman Wohl (1915), rejoice: *Trinkt, briderlekh, lekhayim! Lebn zol Columbus far dem land dem nayem! Zayt tsufridn* (Brothers drink lekhayim! Long live Columbus for the new land! Be happy!).”

The song goes on to contrast the freedom of the new land with the crushing social obligations of the one they left:

Girls will be able to get married without a dowry... it will be like the Garden of Eden ... they won't need matchmakers.

Other songs in the YIVO Archives reflect the pioneering spirit and the sentiments of the new immigrants during turbulent periods of dislocation. By reflecting their feelings, the songs give depth to a vivid chapter of American Jewish history.

**Correction**

The previous issue of *Yedies* reported that the Mendel Beilis song was composed by Mark Warshawsky. In reality, it was based on a song by Warshawsky.

# New Accessions to the YIVO Archives

## Hayim Margoles-Davidson Graphic Novelist Rediscovered



Hayim Margoles-Davidson (inset) and a manuscript illustration by Jacob Seldin. Donor: Reuben Davidson.

The inclusion of graphics in literary narratives for adults was pioneered by the Yiddish literary group "Proletpen" more than 80 years ago. Hayim Margoles-Davidson (Warsaw, 1891-New York, 1960) was a leading figure in that group, which stressed class struggle in its creative output. A graphic artist, he often collaborated with others, most frequently Jacob Seldin. They used graphics not only on cover pages but also on text pages to advance the story narratives.

Margoles-Davidson served in the Russian army during World War I and saw action on the Turkish front. His three-volume memoir, *I Came Out Alive*, describes his traumatic war experiences. Following the war he settled in Tiflis, the capital of the Republic of Georgia, where he founded the Yiddish Dramatic Circle before immigrating to New York in 1921.

Margoles-Davidson published novels, short stories, poetry, feature articles, plays, farces and humorous monologues. His work was praised by leading "bourgeois" critics such as Shmuel Niger and Alexander Mukdoni, but he — along with other "Proletpen" members — is now being rediscovered by modern scholars.

The papers of Hayim Margoles-Davidson were donated to YIVO by his son, Reuben Davidson. The collection includes photographs, graphic art, manuscripts, reviews, typescripts and posters announcing his many public appearances.

## HISTORY

- Max Mermelstein donated a fully annotated collection of hundreds of photographs and documents relating to the history of the Jewish community of Skala, now in the Tarnopol province of Ukraine. The photographs were utilized in the compilation of the Skala memorial book, which the donor edited. He also donated additional Skalar Benevolent Society materials and a copy of a video documentary on Skala.
- Max Pritikin donated several historical articles by the Argentinean Yiddish historian/journalist Mendl Zaks, who was born in Konin, Poland in 1897.
- Professor Moshe Amon donated the minutes, in Yiddish, of the Tseirei Tsiyon (Labor Zionist) group in Bialystok, Poland (1914-1917). Before settling in Palestine, the donor's father, Meyer Borowski, led the group.
- Dr. Seymour Bortner donated a Polish account of the Jews of Kamien, near Sandomierz (Tsoyzmer), Poland.
- Larry Mooney donated documents relating to the historian Jacob Shatzky (Szacki), including Shatzky's 1922 doctoral diploma granted by the University of Warsaw.
- Anatoly Romanov donated (via Dr. Joseph Stremelin) a Russian historical essay by his mother-in-law, Professor Estra Kaganova, which deals with Jewish life in Konotop, Ukraine, at the beginning of the 20th century. Professor Kaganova also donated her memoir of the year 1917.
- Frank Siegel donated additional correspondence of Benjamin Lubelski, written while the latter was serving in the International Brigades during the Spanish Civil War.
- Stephen Grafman gave a full listing of the Jewish residents of Butrimonys, Lithuania, in 1937.
- Mili Hecht Siegel donated documents relating to the history of the Jewish communities of Felso Viso (also known as Viseul de Sus), Leordina and Ruscova. All three towns are currently within the borders of Rumania.
- Eiran Harris donated historical documents, including material on the Jewish community in Egypt.

[continued on page 26]

A group gathered at the Jewish cemetery, Felso Viso [Viseul de Sus], Rumania (1930s). Donor: Mili Hecht Siegel.



# New Accessions [continued from page 25]

- Professor Mark Rader donated the papers of Meyer Braun, Yiddish journalist and editor, who was one of the founders of the Jewish National Workers Alliance, the main Labor Zionist fraternal organization in the United States.
- Ruth Kremen gave rare Jewish Agricultural Society documents, including materials from the Harmonia colony in Plainfield, NJ, as well as a 19th-century *Megillat Esther* (Book of Esther scroll), and a letter from the ethnographer A. Litwin (Samuel Hurwitz).
- Murray Kass contributed tapes of speeches by Israeli leaders as well as a medal awarded by the Polish government to Edward Warburg, who served as Chairman of the American Jewish Joint Distribution Committee from 1941-1966.
- Eric Gordon donated an American anti-Semitic leaflet from 1939.
- Walter Blazer donated miscellaneous items from the Kneses Israel of Sea Gate (Brooklyn) congregation, while Pam Moscow donated ephemera from the Workmen's Circle Home in Media, PA.
- Dr. Bernard Lewis donated memoirs and photographs of the Yeshivas Toras Chaim congregation of Harlem. The congregation disbanded in 1968, and the building has since been demolished.
- Stefanie Rugoff Locker donated the 1920 Yiddish bar mitzvah speech delivered by Ralph Wolf Rugoff in Harlem.

**Israeli women soldiers, Eilat (1949). Donor: Yedida Nielsen.**



## LANDSMANSHAFTN AND GENEALOGY

- Gertrud Granger gave a bound set of the *Noah News*, for 1927-62, published by the Noah Benevolent Society established in 1848. The donor's husband, David, was the editor from 1950-1962.
- Roz Komisar Blanck donated a copy of the 65th anniversary journal of the David-Horodoker Organizations based in greater Detroit.
- Jason Alpert donated the constitution of the Brisker Benevolent Society organized in 1890.
- Sara-Sue Shareff and Barry Pearce jointly donated documents of the Breziner Sick and Benevolent Society as well as family memorabilia, in particular that of their father, Max, who served as an American soldier during World War II.
- Laura Margolis donated her family's extensive collection of genealogical documents and photographs assembled and arranged by her late father, Bernard, over the course of two decades.
- Yedida Nielsen donated family photographs from Eastern Europe, as well as many from the Mandate period and early days of the State of Israel.
- Family documents and photographs were also given by the following donors: Marcia Bernstein (jointly with Lillian Garfunkel), Marylin Gerber, Barbara Green, Frances Hyman, Lawrence Kravitz, Ron Kushner, Susan Ladner, Barbara Levinson (jointly with Bernard Schiffmiller), David R. Moss, Karen Setlowe, Dr. Adelyn Soifer, Sami Steigman, Bruce J. Taub and Yetta Tanenbaum (jointly with Herbert Horn).

## HOLOCAUST

- Helena Nodel donated the 400-page memoir *Narrow Escapes: The Story of a Survivor in Stalin's Russia*, by her late husband, Emanuel.
- Rose Klepfisz donated materials about her husband, Michael, who perished in the Warsaw Ghetto uprising.



**David Lipkowcz in Polish army uniform, Brzeziny, Poland (ca. World War I). Donors: Barry Pearce and Sara-Sue Shareff.**

- Dr. Diane Afoumado donated several of her studies of French Jews during the Holocaust.
- Vladimir Silverstone (via Dr. Joseph Stremlin) gave samples of Nazi propaganda from occupied Soviet Union.
- Rukhi Narkis donated (via Masha Puttermilch) her study of the Tsukunft-Youth Bund group in the Warsaw Ghetto.
- Istokor Odayev donated (via Leonid Kantorovich) an arm patch and a metal identification tag worn by forced laborers in Nazi Germany. Mr. Kantorovich gave a money chit used by prisoners of war held in Nazi Germany.
- Isaiah Kuperstein donated, on nine compact disks, his interview of David Gertler, head of the Special Unit of the Lodz Ghetto police.
- Professor Dov Levin donated additional materials on the fate of the Jews in the Baltic countries during the Holocaust.
- Special thanks to the Leo Baeck Institute for donating the wartime memoirs of Sholem Shnadovitch of Ostrolenka, Poland.



Jacob Patt of the Jewish Labor Committee (center) visiting Bundist survivors in Lodz, Poland (1945). Donor: Hanka Ellenbogen.

## LANGUAGE, LITERATURE AND CULTURE

- Merle Kastner donated two letters from Rabbi Isaac Jacob Reines (1839-1915) of Lida, Lithuania, who was a founder of the religious Zionist movement.
- Reuben Davidson donated the papers of his father, the Yiddish writer and artist Hayim Margoles-Davidson (see feature article).
- Emil Malamud donated (via Haim Beider) *Mazl and Shlimazl*, the last novel by his father, the Soviet Yiddish writer, Khayim Malamud (1907-1993).
- Toby M. Geiringer donated poems by the Yiddish poet Yonia Fain (born in 1914), who grew up in Vilna and spent the war years in Shanghai.
- Sam Flapan gave additional papers of the Yiddish writer Israel Silberberg-Cholewa (1898-1981).
- Stephen Fife donated the English-language novel *Another Place, Another World*, by Anna Kainen, which deals with Jewish life in rural Hungary.
- Varda Grinspan donated the papers of her husband, New Jersey-based Yiddish and Hebrew teacher Joseph Grinspan. The papers include a large selection of curriculum materials developed by Mr. Grinspan.
- Renee Dubroff donated additional materials to the papers of her father, Yiddish folklorist Chaim Sheskin.

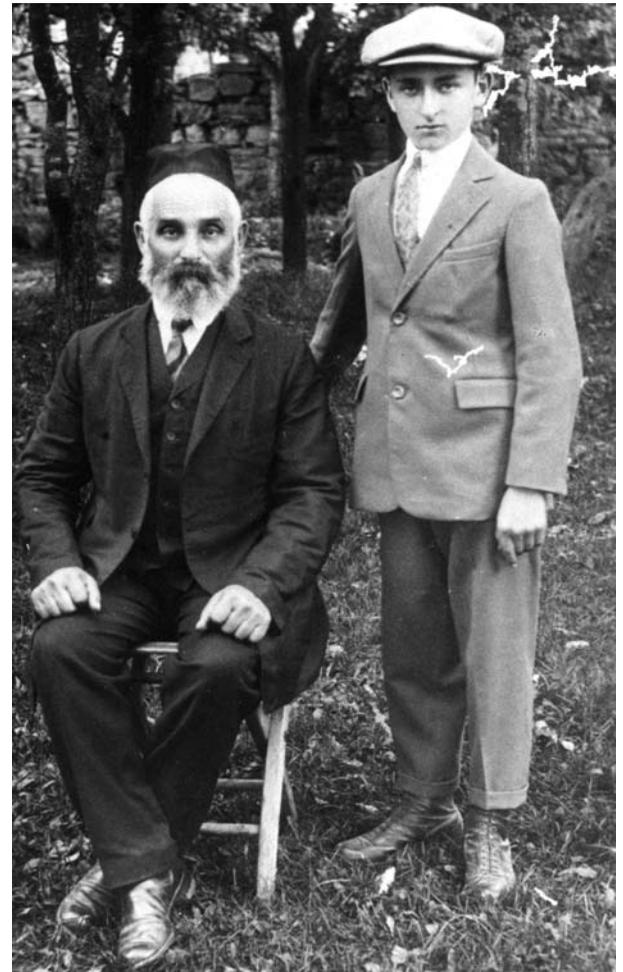
- Goldie Gold donated materials on the writing of Yiddish in shorthand.
- Libbe Hurvitz Madsen gave a translation, by Esther Newman, of the YIVO-published article, "Comments on Psychological Terminology," originally written by Nathan Hurvitz, the donor's father.
- Dr. Chana Schachner donated various materials relating to Yiddish culture in the United States.
- Rhoda Newman contributed two unpublished book-length English-language memoirs by her mother, the Yiddish writer Anna Safran Bially: "My Parents Elope Two Months After Their Wedding" and "My First Six Years in America."
- Miriam Beckerman donated her English translation of the first volume of the memoirs of David Wolpe, a Yiddish writer who lives in South Africa.
- Marvin Itzkowitz donated the memoirs of his father, Ben.
- Barbara LaBelle donated her translation of the memoir "As It Happened Yesterday," by her uncle, Yosl Cohen, a Yiddish writer.
- Edith Kace contributed the Russian-language memoirs of her father, Yakov Shleyfstein, written in 1905.
- Laura Kramer donated her transcription of the Yiddish memoirs of her uncle, Nathan Yablonsky.
- Joy Dryer donated the English-language autobiography of her grandmother, Esther Weinstein.

## ART, ARTIFACTS, PHOTOGRAPHS AND FILMS

- Shifra Wertheimer donated a full Bukharan Jewish bridal costume, in excellent condition, which has been in her family since the mid-19th century.
- Evelyn Kalinsky contributed large-scale embroideries made by her mother in Russia at the end of the 19th century, as well as silver Jewish ceremonial objects from the same period.
- YIVO National Board Member Martin Peretz donated a large, hand-painted, polychrome drawing containing a prayer for Joseph Stalin, done in 1950 in the Soviet Union.
- Rose Ibsen Sigal provided additional materials to the papers of her husband, Rumanian-born enamellist and painter Albert Dov Sigal.
- Posters were donated by Professor Gabriella Safran and YIVO National Board Member Dr. Chava Lapin.

[continued on page 28]

Bar mitzvah boy Gedalyahu Lachman with his father, Shmaye, in Skala, Ukraine (1926). Donor: Max Mermelstein.



## Sound Archives

# Interns Enhance Archives Accessibility

A new internship program is making YIVO's vast holdings of recorded sound more accessible to researchers, performers and scholars. Instituted by Sound Archivist Lorin Sklamberg in the fall, it began with the recruitment of a pair of young klezmer musicians and music students.

"YIVO's Max and Frieda Weinstein Archives of Recorded Sound contain some of the institute's most sought-after collections," lamented Sklamberg. "And while the cataloging of the 78-rpm discs and noncommercial recordings was begun in the 1980s, the lp collection was, until recently, difficult to explore. A number of other important sound documents remain almost completely inaccessible."

The two interns are percussionist Matt Temkin, 23, a masters student in musicology at Brooklyn College and violinist Jake Shulman-Ment, 19, an undergraduate student at New York University. Accomplished klezmer musicians, both have played in bands and attended KlezCamp.

Temkin, who currently is also serving as an archivist at the Klezmer Conservatory Foundation and attended last summer's Uriel Weinreich Program in Yiddish Language, Literature and Culture, is helping to create the catalog system.



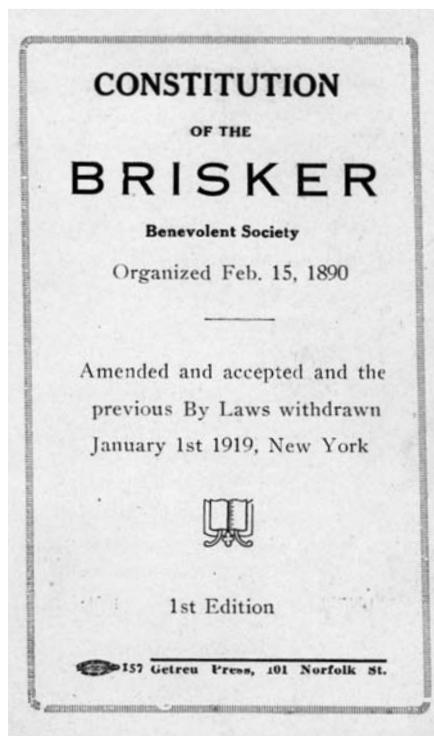
(L-R) Interns Matt Temkin and Jake Shulman-Ment with Sound Archivist Lorin Sklamberg.

"I've already learned a lot and seen lots of records I never knew existed," Temkin declared. "The breadth of material here is amazing."

Shulman-Ment is cataloging 78-rpm discs and cleaning and resleeving older items, a job that exposes him to recordings made a century ago. "I love having access to all this music," Shulman-Ment says. "I'm getting a sense of what the Jewish music industry was like in the early 20th century and learning about 78s. I don't think I'd ever really seen a 78 until I started working at YIVO!"

## New Acquisitions

[continued from page 27]



Constitution of the Brisker Benevolent Society, organized in 1890. Donor: Jason Alpert.

- Miscellaneous graphic materials were donated by Professor Aviva Tal, Professor Bella Hass Weinberg and YIVO Head Librarian, Aviva Astrinsky.

- Films were donated by Harvey Glick, Martin Levinson, Neil Ira Needleman and by a Ms. Seidman.

- Historic photographs were donated by Hank Bayer, Ed Colker, Eileen Curtis (via Ronald D. Doctor), the late Chana Werkcwajg Ellenbogen (via Solomon Krystal), Lazar Greisdorf, David Kuba, Rachel Levit Lisman (via Esther Hautzig), Eva Rosenblatt, Zula Shchibuk, Dr. Joseph Stremelin and Arlene Strowman.

### THEATER AND MUSIC

- Miriam Rosen donated the papers of Hershl Rosen, who participated in many performances of the Artef and Folksbine Yiddish theatrical troupes.

- Yiddish theatrical programs and materials were also donated by

Jennifer Berman, Doris Gold, Danny Newman, Gloria Donen Sosin and Rachel Weintraub of the Jewish Historical Society of Central (New) Jersey.

- Delores Kaner Sigel, with other family members, donated the papers of her grandfather, Raful Kaner. Born in Lithuania, he spent most of his life in Superior, Wisconsin, where he served as *shoykhet* (ritual slaughterer) and cantor. His papers consist of three notebooks containing 500 pages of handwritten musical manuscripts, which reflect the scope of Kaner's turn-of-the-century repertoire as a cantor.

- Isabel and Harold Katz donated (via Fay and Marvin Itzkowitz) a large collection of tapes and scores from the American Jewish Choral Society of Los Angeles, which they founded in 1954. The Society lasted for 40 years.

- Yiddish sheet music was also donated by Robert J. Arthur, Malke Gottlieb, Elaine Kimpel, Sheryl Lewis, Maddy Simon (via Fay and Marvin Itzkowitz) and Del and Freda Zucker.

- Recordings of Jewish music were donated by Toby Berger, Bernice Birnbaum, Serena Cummins, Andrew Ingall of the Jewish Museum in New York, Meyer and Diane Malakoff, Irwin J. Miller of the Jewish Historical Society of Lower Fairfield County in Connecticut, Stephen Rochlin, Eve Sicular, Michael Taylor, Dave and Helen Tiger, Joy Weinberg and Esther Weinreb.

## Letters to YIVO

Readers are encouraged to write to YIVO by regular mail or e-mail. Letters should be sent to YIVO at 15 West 16th Street, New York, NY 10011-6301 or via e-mail to [efischer@yivo.cjh.org](mailto:efischer@yivo.cjh.org).

### Seeking Shtetl Info

My family was from a *shtetl* named Jezupol (called Azipoli by the Jewish population). It is about seven miles northeast of Stanislawow, Galicia. Do you think you might have any information about this shtetl?

Denise Azbill  
Las Vegas, Nevada

*The shtetl Jezupol is known today as Zhovten. It was also known by the following names: Azipolia, Chesybesy, Cieszybiesy, Czesybiesy, Ezupol, Jezupol, Yezapol and Zowten. There is information about the city in the following sources: Pinkas Hakehillot — Poland — Vol. 2, p. 287-288 and The Encyclopedia of Jewish Life Before and During the Holocaust, Vol. 3.*

\* \* \*

### Yizker-Bikher

I can't wait till I receive your YIVO News every few months. It's so full of knowledge! In issue 196 (Summer 2003), on page 16 you have an abstract of one of your 500 Yizker Books. I think it's a great idea. I suggest you print a few of these in each issue. The *shtetl* I'm interested in starts with "M." So, it will take a while for you to get around to it. I'm 79 — so please print a few in each issue!!

Also, on page 5, you mention honoring Ruth Gruber with the Lifetime Achievement Award. Her book *Raquela* should be recommended to your readers — a wonderful book!!

Keep up your good work!

Lillian Altman  
Bethesda, Maryland

### A Sweet Inquiry

I am looking for how to say sweet, someone is sweet. Is that *zies?* *zeesa?*

Lisa Rosen  
Eugene, Oregon

*Zis is sweet. Here's its usage: That woman, man or child is "zis" (pronounced zees). BUT... She is a zise froy (a sweet woman). He is a ziser mentsh (a sweet man). He is a zis yingl (a sweet boy). The form of zis depends on the gender of the noun modified, when it precedes it.*

\* \* \*

### Papiernikov Poem

Jewish Lights is publishing a book in honor of Daniel Pearl ... One of the contributors, Theodore Bikel, included the song "Zol zayn" in his piece, along with his own translation. Do you know when Papiernikov's poem was first published? We are trying to determine if we need permission to use it, and if so, who we need to contact.

Lauren Seidman, Assistant Editor:  
Jewish Lights Publishing  
Woodstock, Vermont

*In Y. Papiernikov's memoirs Heymishe un noente (Tel Aviv, 1958), p. 186, it states that the song "Zol zayn" was composed on March 2, 1924. Yoysef Papiernikov, born in Warsaw in 1899, settled in Palestine in 1924. He lived in Poland from 1929-1933, then went back to Palestine, where he spent the rest of his life (a handwritten note in the Leksikon says he died in 1993). He wrote over a dozen books of poetry, short stories and memoirs. "Zol zayn" is his most famous poem, which he set to music.*

### Eli Eli

I am looking for a recording of Eli Eli (Jacob Sandler). Do you have anything on this?

Fred L. Hoffman  
Baltimore, Maryland

*Eli Eli was one of the most popular religious concert pieces of the 20th century, having been recorded by everyone from Yossele Rosenblatt to Perry Como! It was Judy Garland's audition piece for Louis B. Mayer at MGM. We have many recordings of this piece in the YIVO Sound Archives, and many versions are available on CD, from such vendors as [www.hativahmusic.com](http://www.hativahmusic.com) and [www.jewishmusic.com](http://www.jewishmusic.com).*

\* \* \*

### Naftali and Sus

I am searching for the original texts in Yiddish of the stories published in English in the book *Naftali the Storyteller and His Horse Sus* (1973 and 1976). I am especially interested in two of the stories: "The Fools of Chelm" and "The Cat Who Thought She Was a Dog and The Dog Who Thought He Was a Cat." I have already contacted the publishing company Farrar, Straus and Giroux, and they have advised me to get in contact with you. I would be very obliged to you if you could help me in this matter.

Paula Grossman

*The Yiddish versions were serialized in the Yiddish Forward. The Chelm stories appeared on the following dates: February 12, 18, 19, 25, 26, and on March 3, 4, in 1972. The story of the cat and dog appeared in the Yiddish Forward on January 15, 1976.*

דער ווילנעד יוואָ האָט שוין אַרויסגעגעבן אַ בולעטין א״ט **ידיעות פון יוואָ**, וואָס מ׳ר׳ן זיך דערויף אָפּשטעלן בײַ אַ שעת־הכּושר. די אַמעריקאַנער **ידיעות** האָבן זיך אָנגעהויבן דרוקן אין 1943, נאָך דעם וואָס דער זיץ פֿונעם יוואָ איז אין 1940 אַריבער קיין נײַ־יאָרק. באלד אינעם ערשטן נומער איז דאָ אַ טרויעריקע ידיעה, וועגן דעם פֿריציטיקן טויט פֿון אליהו טשע־ריקאווער, לאַנגיאַריקער מיטאַרבעטער און הויפט פֿון דער היסטאָרישער סעקציע. דאָ ווײַטער דרוקן מ׳ר איבער אַ זיטל פֿון די **ידיעות**, נומ׳ 4, סעפטעמבער 1944, וווּ טשעריקאווער ווערט דערמאָנט. מע זעט, אַז צו יענער צײַט האָט זיך דער היסטאָרישער קריזיס בײַם יוואָ פֿאַרנומען מיט אויספֿאַרשן די ייִדישע אַרבעטער־באַוועגונג אין אַמעריקע. אינעם אַר־טיקל אויבן רעכטס שרײַבט מען וועגן דעם, ווי שווער ס׳איז געווען פֿאַר די סוועטשאַפֿ־אַרבעטערס און ווי זייערע קינדער, מיט צענדליקער יאָרן שפּעטער, האָבן דאָס טאַטע־מאַמע אַ ביסל נישט געגלייבט.

פֿאַררופֿט מען זיך אויף דער אַרבעט פֿון נ. גאַלדבערג אין די נײַע יוואָ־בלעטער בשעתו, ב׳ XXXIII.

אַבער ס׳הױפֿט־אינטערעסאַנטע איז די אילוסטראַציע, דער „אײפֿע־ליטורעם“, געמאַכט פֿון ייִדישע האַרעפּאַשניקעס וואָס טראָגן אַ פֿאַן מיט די ווערטער „וויסנשאַפֿט,

אַרגאַניזאַציען [1], פֿרײַהײַט“. די אילוסטראַציע איז געווען געדרוקט אין דער נײַ־יאָרקער **ייִדישע פֿאַלקס־צײַטונג** פֿון 20סטן סעפטעמבער 1889 און איבערגעדרוקט אינעם קאַפּיטל „די ייִדישע סאַציאַליסטישע באַוועגונג אין די 1880ער יאָרן — דער ייִדישער אַרבעטער“

פֿאַראַיין“ פֿון צווייטן באַנד **געשיכטע פֿון דער ייִדישער אַרבעטער־באַוועגונג אין די פֿאַראַיניקטע שטאַטן**, אונטער דער רע־דאַקציע פֿון טשעריקאווער. אַט דער צווייטער באַנד איז אַרויס מיט אַ קורצער צײַט שפּע־טער, אין 1945, נאָך טשעריקאווערס טויט.

### ווי איז געווען דער מצב פון דעם יידישן שניידער אין אמעריקע אין די יארן 1880 — 1900 ?

צענדלינגער טויזנטער אימיגראַנטן האָבן אָנגעהויבן זייער לעבן אין דער נײַער היים מיטן סוועטשאַפֿ. אָבער ווען דער מצב פֿון דעם ייִדישן אַרבעטער האָט זיך געבײַט און די געוועזענע סוועטשאַפֿ־האַרעפּאַשניקעס האָבן זיך אַרױפֿגעאַרבעט אָדער סתּם פֿאַר־בעטערט זייער לאַגע אַ דאַנק דעם אַלגעמײַנעם אויפֿשטייגן און דעם קאַמף פֿון דעם אַרגאַני־זירטן אַרבעטער פֿאַר בעסערע לעבנס־באַ־דינגונגען, האָבן אַ סך פֿאַרגעסן זייערע אײִגענע צרות און די פֿאַקטישע סיטואַציע זײַערע אין די יונגע יאָרן. ס׳לאָזן זיך פֿון צײַט צו צײַט הערן שטימען אַז מען טרײַבט אײַבער, ווען מען שילדערט אין שוואַרצע פֿאַרבן דאָס לעבן פֿון דעם ייִדישן אַרבעטער במשך פֿון די לעצטע צוויי צענדלינג יאָרן פֿון פֿרײַערדיקן יאַרהונדערט.

דעריבער האָט ממש אַ פּערזענלעכן אײַנטרעט פֿאַר אַ סך עלטערע אימיגראַנטן און פֿאַר זייערע קינדער די אַרבעט פֿון נ. גאַלד־בערגן „דער מצב פֿון ייִדישן שניידער אין אַמעריקע 1880—1900“, וואָס איז געווען גע־דרוקט אין יוואָ־בלעטער, באַנד XXXIII, נומ׳ 2, זײַ 178—205. אויפֿן סמך פֿון ערשטע מקורים, פֿון אַפּיצייעלע סטאַטיסטישע דאַ־טעס, פֿון אויספֿאַרשונגען וואָס דער קאַנ־גרעס האָט דורכגעפֿירט אין יענע יאָרן און פֿון אַנדערע קוואַלן, ברענגט נ. גאַלדבערג צונויף גאָר אַ גרויסן מאַטעריאַל וועגן לעבן פֿון ייִדישן שניידער און גיט צום ערשטן מאל אַ גענוי, קלאַר בילד, וואָס שטיצט זיך אויף אַ פֿעסטן וויסנשאַפֿטלעכן יסוד.

נ. גאַלדבערג קומט צו אַזעלכע אויספֿירן: דער ייִדישער שניידער אין אַמעריקע האָט פֿאַרדינט ווינציקער ווי אַנדערע אַרבעטערס און האָט געאַרבעט אַ קלענערע צאַל טעג; אַזוי ווי דער שניידער האָט געלעבט נאָר אין די גרויסע שטעט, זײַנען זײַנע הוצאות געווען גרעסערע, בכּן איז די קויפֿפֿאַרשאַט פֿון דעם געלט וואָס ער האָט פֿאַרדינט געווען קלע־נער. ווען מען נעמט פֿאַרן יסוד די פּרובּן פֿון די יאָרן 1935—1939, האָט דער ייִדישער שניידער פֿאַרדינט פֿאַקטיש סוף־פֿרײַערדיקן יאַרהונדערט נאָר 40 פּראָצענט פֿון אַט דעם יסוד; ווען מען רעכנט אָבער נישט די וועכנט־לעכע שכירות, נאָר די פֿאַרדינסטן אין פֿאַר־לויף פֿון אַ גאַנץ יאָר — איז דער חילוק נאָך גרעסער. אין דער קליידער־אינדוסטריע האָט מען יעמאַלט געאַרבעט צו 14 שעה אַ



דער „אײפֿע־ליטורעם“, וועלכען דיא. נײַ־יאָרקער ייִדישע פּאַרקס־צײַטונג־לענט פֿאַר סײַד דיא אַמעריקאַנישע וועלט־אױסשטעלונג אין 1892.

פֿון ב׳ 2, נעשיכטע פֿון דער ייִדישער אַרבעטער־באַוועגונג אין די פֿאַראַיניקטע שטאַטן אונטער דער רע־דאַקציע פֿון א. טשעריקאווער עײַה, וואָס העט אין קורצן אַרויס פֿון דרוק.

### רעפֿעראַטן אין היסטאָריקער־קרייז

- די היסטאָריקע רעפֿעראַטן זײַנען געלייענט גע־וואָרן אין דער ערשטער העלפֿט 1944:
1. דעם 19טן פעברואַר — י. לײַפֿשיץ: יידן אין דער אַמעריקאַנער דיפּלאַמאַטישער קאַרעספּאָנדענץ
2. באַריכט וועגן דעם 20טן באַנד פֿון דער אַמערי־קאַנער ייִדישער היסטאָרישער געזעלשאַפֿט;
3. דעם 18טן מאַרץ — דײַר צײַטונג: 1,000 בײַגראַפֿיעס פֿון ייִדישע אימיגראַנטן אין אַמעריקע;
4. דעם 15טן אַפּריל — דײַר רודאַלף גלאַנץ:

טאָג און מער. אַפּילי די שניידערס אין גרוי־סע פֿאַבריקן האָבן יעמאַלט געאַרבעט מער ווי אַנדערע אַרבעטערס. די קליידער־פֿאַבריי־קאַנטן האָבן יעמאַלט אַליין געמוזט צוגעבן אַז די שניידערס אַרבעטן לענגערע שעהען און פֿאַרדינען ווינציקער ווי אַנדערע אַרבעטערס.

# דאנקבריוו פֿון זומער־סטודענטן

אלע וואָס פֿאַרנעמען זיך מיט ייִדיש אין דער זומער־פּראָגראַם. ווי איר ווייסט לערן איך ייִדישע שפּראַך און ליטעראַטור אין מאַסקווע און פֿאַר מיר איז דאָס לערנען זיך אויף דער פּראָגראַם געווען זייער נוצלעך.  
בערל לאַכמאַן (מאַסקווע)

ווי אַלע יאָר שרעבן די סטודענטן דאנקבריוו צו די, וואָס האָבן זיך באַשטימט פּריוו, די סטודענטן, זאָלן קריגן סטיפּענדיעס אויף צו לערנען זיך. דאָ ווייטער דרוקן מיר בריוו פֿון צוויי סטודענטן, דאָני ענבר (אינבאָר), אַ געבוירענער אין ישׂראל וואָס וויינט אין קאַליפֿאָרניע, און בערל לאַכמאַן, אַ מאַסקווער:

**ל**יבע פֿר' תּמרה לעווין [אַגבֿ], אויך אַ געוועזענע סטודענטקע אין דער זומער־פּראָגראַם],

מיט צוואַנציק יאָר צוריק האָבן איך אָנגעהויבן מיין ליטעראַריש־טעאַטראַלישן ראַמאַן מיט אַברהם גאַלדפֿאַדען, דעם פֿאַטער פֿון ייִדישן טעאַטער. איך האָב צוגעפּאַסט און רעזשיסירט אַ פּיעסע פֿון גאַלדפֿאַדענען אין ישׂראל, און געשריבן אַן אַנדער פּיעסע וועגן זיין לעבן און דעם באַשאַף פֿון ייִדישן show business. איצט האָבן איך באַשלאָסן צו שרעבן מיין דאָקטאָראַט וועגן די זעלבע טעמעס. איך בין אַ סטודענט אין קאַליפֿאָרניע און ווירטועלע איך בערקלי און האָב אָנגעהויבן לערנען די ייִדישע שפּראַך מיט אַ יאָר צוריק. די לעצטע זעקס וואָכן אין דער יוואָ־פּראָגראַם אין ניו־יאָרק האָבן מיר געהאַלפֿן אַ סך!

דאָני ענבר (סאַן־פּראַנסיסקאָ)

טייערע חֲבֵרֵת געלע פֿישמאַן, איך בין געקומען קיין אַמעריקע פֿון ווייטן רוסלאַנד און דאָ האָבן איך געפֿונען אַ וואַרעמען אויפֿנעם, אַ גרויסן אינטערעס צו זיך און אונטערשטיצונג פֿון אייער זייט באַזונדער. דאָס ערשטע מאָל האָבן איך אייך דערזען אויף דער לערער־קאָנפֿערענץ אין טעאַלאַגישן סעמינאַר – מיר איז געווען זייער גוט אייך צו הערן און צו שמועסן מיט אייך. איך לערן ייִדישע שפּראַך און ליטעראַטור אין מאַסקווע. אַחוץ דעם פֿיר איך אין מאַסקווע אַ ייִדיש־קלוב און נאָך אַ פּאַר קרייזלעך פֿאַר דערוואַקסענע, וואָס מע פּרובירט דאָרט צו ריידן אויף ייִדיש. אַ גרויסן דאַנק אייך פֿאַר אייער שטיצונג און אונטערהאַלטן ייִדיש.

בערל לאַכמאַן

## מע שרייבט אונדז

טייערער ד"ר הערשל גלעזער, איך ווינטש אייך און אייערע קאָלעגן אַ געזונט און שאַפֿעריש ניי יאָר. זאָל זיין שלום איבער דער גאַנצער וועלט! איך האָף, אַז דער יוואָ פּלאַנירט ווייטער דורכצופֿירן די אַקאַדעמישע ייִדישע סעמינאַרן. איך האָב זייער הנאה פֿון דער פּראָגראַם. די טעמעס זיינען אינטערעסאַנט. ווען דער רעדנער פּרעזענטירט אויף ייִדיש הערט מען ווי שייך ס'איז די שפּראַך. אַ האַרציקן דאַנק אַלע רעדנער און אַ דאַנק דעם יוואָ פֿאַר אַרגאַניזירן אַזאַ פּראָגראַם. אַ דאַנק אויך פֿאַר אויפֿנעמען זייער פֿיין אונדז אַלע וואָס קומען צום סעמינאַר. צוליב דעם סעמינאַר טאַקע האָבן איך זיך מאַטיווירט צו שרעבן דעם בריוו אויף ייִדיש.

מיט וואַרעמסטע גרוסן און פֿריינדשאַפֿט, פֿייגל סאַלאַמאַן (ניו־יאָרק)

אונדזער ענטפֿער: ליבע פֿרוי סאַלאַמאַן, האָט נישט קיין יסורים – ס'וועלן ווייטער פֿירקומען סעמינאַרן אויף ייִדיש. אַז די שורות ווערן געשריבן האַלט מען אַט־אַט ביים ערשטן – דעם 24סטן אַקטאָבער וועט רעדן פּראָפֿ' גרשון יאַכאָוויץ וועגן שפּראַכנבייט בני ייִדן. אַ פֿר־טימדיקע מעלדונג וועט איר קריגן דורך פּאָסט. אין קומעדיקן נומער ידעוּת וועלן מיר איבערגעבן וועגן דעם גאַנצן נייעם ציקל סעמינאַרן.



זומער־סטודענטן מאַטל דינער און רחל־לאה קראַנסאָן

\* \* \*

טייערע חֲבֵרֵת ביילע שעכטער־גאַטעסמאַן, איך דערמאָן זיך אין אונדזער ערשטער באַגעגעניש פֿאַראַיאָרן דאָ אין ניו־יאָרק, אין בראַנקס, בני אייך אין דער היים. (צו אייך האָט מיך געבראַכט אייער איציק). זייט איר געווען אזוי גוט־האַרציק, מילד און צוטערעלעך, אַז כ'האַב פֿאַרשטאַנען, טאַמער וועל איך נאָך אַ מאָל זיין אין ניו־יאָרק וועל איך אומבאַדינגט אייך זען און הערן. און אָט בין איך געקומען אויף אַ פּראָגראַם, וואָס איר האַלט זי אונטער. מיט גרויס פֿאַרגעניגן זאָגן איך אייך אַ דאַנק פֿאַר אַלץ, וואָס איר טוט פֿאַר דער ייִדישער שפּראַך און קולטור און פֿאַר אונדז

# ביאָגראַפֿיעס פֿון הייַאַריקע זומער-סטודענטן

אָט זענען עטלעכע אינטערעסאַנטע ביאָגראַפֿיעס פֿון זומער-סטודענטן 2003:



דאַני ענבר (לינקס) מיט זיין לערערין, חנה גאַנשאַר

האַט זי אָנגעהויבן לערנען זיך ייִדיש. זי האָט געשריבן איר טעזיס אויף דער טעמע „מחברשאַפֿט און פּאַסטקאַלאַניאַלע אידענטיטעט“ און האָט געפֿונען אַ פּאַראַלעל צווישן פּאַסטקאַ-לאַניאַלער ליטעראַטור און ייִדישער שפּראַך און ליטעראַטור. דעם האַרבסט וועט זי אָנהייבן שטודירן אויף אַ דאַקטאָראַט פֿון פֿאַרגלייכיקער ליטעראַטור אינעם טעקסאַסער אוניווערסיטעט. ח'טע פּאַניכטעראַ איז געווען אין דעם קלאַס מיטעלע צוויי.

נאַטאַליע שורמאַן איז אַ גראַדויר-סטודענטקע אין דער פּראַגראַם „פּראַיעקט יודאַיקאַ“ אין דעם רוסישער מלוכישן אוניווערסיטעט פֿאַר הומאַניסטיק אין מאַסקווע. שוין עטלעכע יאָר לערנט זי זיך העברעיִש, ייִדיש און געשיכטע פֿון ייִדן אין מיזרח-אייראָפּע. זי לערנט ייִדיש אין דעם מאַסקווער הלל און איז געקומען אין דער זומער-פּראַגראַם פֿאַרבעסערן איר שפּראַך-קענטעניש. ח'טע שורמאַן איז געווען אין דעם ווייטהאַלטער-קלאַס.

איגאַר טוראַוו האָט אַנומלט באַקומען זיין דאַקטאָראַט אין וועלט-געשיכטע פֿונעם העברעיִשן אוניווערסיטעט אין ירושלים. ער האָט זיך אויך געלערנט אין דעם מעלטאַן-צענטער און האָט באַקומען זיין באַקאַלאַוראַט אין ייִדישער געשיכטע פֿון דעם מאַסקווער מלוכישן אוניווערסיטעט. זיין אַרבעט קאַנצענטרירט זיך אויף רבנישע טעקסטן און ער לערנט אין קזעוו און מאַסקווע. ד"ר טוראַוו איז געווען אינעם קלאַס מיטעלע איינס.

מאַטל דינדער איז אַ דראַמאַטורג און טעאַטער-רע-זשיסאַר, וואָס איז שטאַרק פֿאַרינטערעסירט אין די ליטעראַרישע ווערק פֿונעם ייִדישן טעאַטער. אין 1994 האָט ער באַקומען פֿונעם ניו-יאָרקער אוניווערסיטעט דעם באַקאַלאַוראַט פֿון שיינע קונסטן מיט אַ ספּעציאַליזירונג אין טעאַטער. פֿון 1996 ביז 2002 איז ער געווען אַ מיטגרינדער און קינסטלערישער דירעקטאָר פֿון דעם ריטשמאַנדער קאַלעקטיוו פֿאַר טעאַטערקונסטן. ח' דינדער איז געווען אינעם קלאַס מיטעלע איינס.

דאַני ענבר גרייט צו זיין דאַקטאָראַט אין ייִדישע לימודים אין דער בשותפֿותדיקער פּראַגראַם פֿון דעם Graduate Theological Union און דעם קאַליפֿאָרניער אוניווערסיטעט (בערקלי). ער וועט שרייבן זיין דיסער-טאַציע וועגן אַברהם גאַלדפֿאַדען און דער ראַלע פֿונעם ייִדישן טעאַטער אין דער השפּלה און אינעם פֿאַרוועלטלעכן מיזרח-אייראָפּעישע ייִדן. ח' ענבר איז געבוירן געוואָרן אין ישראל און האָט דאָרטן געאַרבעט אין דער פרעסע און אין טעאַטער און איז אויך געווען אַן איבערזעצער. ער האָט געשריבן פֿאַרן טעאַטער און פֿאַרן קינאַ. איצט אַרבעט ער אינעם ישראלדיקן קאַנסולאַט אין סאַן-פּראַנסיסקאָ. ח' ענבר



בערל לאַכמאַן (רעכטס) מיט מרדכי שעכטער

איז געווען אין דעם קלאַס מיטעלע צוויי. בערל לאַכמאַן איז געבוירן געוואָרן אינעם ראַטן-פֿאַרבאַנד און וווינט איצט אין מאַסקווע. ער איז אַן אַקטיווער פּלל-טוער און לערער פֿון דער ייִדישער שפּראַך. ער האָט זיך געלערנט ייִדיש אין דער מאַסקווער שול פֿון ייִדישע לימודים פֿון טוראַקאַלעדזש און אינעם מאַסקווער ייִדישן לערער-סעמינאַר. ער האָט געדרוקט אַרטיקלען אינעם פֿאַרווערטס און איבערזעצונגען פֿון ייִדיש אויף רוסיש אין דער מאַסקווער צייטונג „דאַס ייִדישע וואָרט“. ח' לאַכמאַן איז געווען אין דעם ווייטהאַלטער-קלאַס.

שרה פּאַניכטעראַ האָט באַקומען אַ באַקאַלאַוראַט אין ענגליש פֿון מאַונט-האַליאַק-קאַלעדזש. נאָך אַן אַקאַדעמישער פּראַגראַם אין ארץ-ישראל איז זי אינספּירירט געוואָרן צו שטודירן דאַס ייִדישע לעבן אין די תּפֿוצות און צוליב דעם



יאָרט פּילוק, אַ געבוירענער אין לאַדזש, אַרדנט אינן אונטערנעמונגען בני דער קולטור-געזעלשאַפֿט פֿון לאַדזשער ייִדן. ער איז אויך אַ פּאַטאַגראַף פֿון אַלץ וואָס האָט אַ שניכות מיט ייִדן אין פּוילן. האָט ער דער זומער-פּראַגראַם טאַקע מזכה געווען מיט אַן אויפֿטריט וועגן זיין אַרבעט, דאַנערשטיק דעם 24סטן יולי. ער האָט באַוויזן פּאַטאַגראַפֿיעס, ס'רובֿ פֿון זיין ווערק, פֿון לאַדזשער שילן און בית-עולמס. ער האָט דערציילט דעם עולם וועגן דער געשיכטע פֿון

דער שטאַט און אירע ייִדן, איר עקאָנאָמישע און דעמאָגראַפֿישע אַנטוויקלונג דורך די יאָרן און וואָס איז געוואָרן פֿונעם ייִדישן אייגנס נאָכן חורבן. צום סוף האָט ער דעם יוואָ אוועקגעגעבן אַן אַלבאָם מיט פּאַטאַס פֿון הינטיקע ייִדן אין פּוילן און אַ דיסק א"ט „די ייִדישע קולטור-ירושה אין פּוילן“. ח' פּילוק איז געווען אינעם קלאַס מיטעלע איינס.

# מרדכי שעכטער קריגט אויסצייכענונג פֿאַרן לעבנס-אויפֿטו



מרדכי שעכטער ביים סיום

ער זיך באַזעצט אין ניו-יאָרק.  
ד"ר שעכטער איז גע-  
ווען לעקטאָר און שפּע-  
טער עלטערער לעקטאָר  
אין ייִדישע לימודים ביים  
קאָלאָמביע-אוניווער-  
סיטעט, ווי אויך אַ לערער-  
אינעם ייִדישן לערער-

ו דער געלעגנהייט פֿונעם 36סטן יובל פֿון דער זומער-  
פראָגראַם (צוויי מאָל חי, כּן ירבו!) האָט ד"ר מרדכי  
שעכטער באַקומען אַן אויסצייכענונג פֿאַרן לעבנס-אויפֿטו.  
ד"ר שעכטער איז געווען אַ לערער אין דער זומער-  
פראָגראַם פֿונעם סאַמע אָנהייב אָן, 1968, און איז אין משך  
פֿון זײַן לאַנגער קאַריערע געווען דער לערער פֿון כּמעט  
אַלע ייִדיש-לערערס, נישט נאָר דאָ, נאָר איבער דער גאַנצער  
וועלט! ד"ר שעכטער האָט אויפֿן סיום גענומען אַ וואָרט,  
דערציילט וועגן דער זומער-פראָגראַם דורך די יאָרן און  
באַקומען דערפֿאַר שטאַרקע אַפּלאַדיסמענטן פֿונעם עולם.  
מרדכי שעכטער שטאַמט פֿון טשערנאָוויץ (בוקעווינע).  
אַ דאַנק זײַן טאַטן, אַ פֿלאַם-פֿייערדיקן ייִדישיסט, און זײַן  
מאַמע, אויך אַ ייִדיש-רעדערין און ליבהאַבערין, זענען אי-  
ד"ר שעכטער, אי זײַן שוועסטער, די פּאַעטעסע ביילע  
שעכטער-גאַטעסמאַן, געוואָרן ייִדישיסטן אין אַ נישט-  
ייִדישיסטישער סבֿיבֿה.

סעמינאַר. ער איז געווען דער הויפּט-אינטערוויו:רער פֿונעם  
ייִדישן שפּראַך- און קולטור-אַטלאַס; ער איז דער רעדאַקטאָר  
פֿונעם ייִדישיסטישן זשורנאַל **אויפֿן שוועל** און פֿונעם  
לינגוויסטישן זשורנאַל **ביים יוואָ, ייִדישע שפּראַך**. ער האָט  
אַרויסגעגעבן צוואַן דעם צווייבענדיקן **אליקום צונזערס**  
**ווערק**, אַ יוואָ-פּובליקאַציע; **לנישטיש מאַמע-לשון**, אַ  
זאַמלבוך עסייען וועגן מאַמע-לשון; **ייִדיש צוויי**, אַ מיטנדיק  
ייִדיש לערנבלי; **ייִדישע אַקאַדעמישע טערמינאָלאָגיע** און  
**טראַגן, האָבן און פֿרייקע קינדער-יאָרן**. זײַנע אַרבעטן און  
אַרטיקלען וועגן ייִדיש קען מען גאָר נישט אַנצײלן. אַחרון  
אַחרון חבֿיבֿ, אין איינעם מיט זײַן פֿרוי, טשאַרנע, האָט ער  
אויפֿגעצויגן פֿיר קינדער און זעכצן אייניקלעך, וואָס אַלע  
רעדן זײ ייִדיש. מיט איין וואָרט, ער איז ווערט די  
אויסצייכענונג כּפֿל-כּפֿלים!

אינעם קורצן צײַטאַפּשניט פֿון דער ערשטער סאַוועטי-  
שער אַקאָפּאַציע (1940-1941) האָט ער געהאַט די זכּיה צו  
גיין אין אַ ייִדישער שול, וווּ אַלע לימודים האָבן זיך געפֿירט  
אויף ייִדיש. נאָכן חורבן איז ער צוריק אַריבער קיין רומע-  
ניע. פֿון דאָרטן איז ער שפּעטער אַנטלאָפֿן קיין עסטרייך, וווּ  
ער האָט אינעם ווינער אוניווערסיטעט געמאַכט זײַן דאָקטאָר-  
ראַט וועגן ווערבאַלן אַספּעקט אין ייִדיש. דערנאָכדעם האָט

## מאַמע-לשון אין מיין לעבן

ייִדיש האָט מער ניט געקלעקט. האָב  
איך זיך פֿאַרשריבן אין דער זומער-  
פראָגראַם פֿון יוואָ א"נ אוריאל ווינ-  
רײַך און זיך באַטייליקט דריי יאָר. דאָס  
ערשטע מאָל אין מיין לעבן האָב איך  
זיך געלערנט ייִדיש אויף אַן ערנסטן  
אַקאַדעמישן אופֿן. די קלאַסן און וואָר-  
שטאַטן זענען געווען אויסגעצײכנט.  
עס איז געווען אַ זעלטענער פֿאַרגעניגן  
צו פֿאַרברענגען גאַנצע טעג אויף  
ייִדיש. דאָס אַלץ וואָלט ניט געווען  
מעגלעך אָן דער שטיץ פֿונעם יוואָ און  
פֿון די אַלע אַנדערע יחידים און אַרגאַ-  
ניזאַציעס וואָס האָבן מיר געהאַלפֿן.  
וואָס ווייטער איך האָב זיך געלערנט  
ייִדיש, אַלץ מער האָט זיך מיר  
געבענקט נאָך „ירושלים דאַמעריקע“.  
דערפֿאַר וווינן איך שוין אין ניו-יאָרק.  
דאָ זענען די טעג אַנגעפֿילט מיט  
ייִדיש. ס'איז נישט גענוג, אַז די  
ייִדישע שפּראַך זאָל ניט אונטערגיין –  
זי דאַרף בליען אויך!

זיך קיין מאָל ניט פֿאַרגעשטעלט, אַז  
איך וועל איין מאָל קענען רעדן אַזאַ  
שפּראַך! און רעדן רעדן איך שוין – מיט  
דער גאַנצער נשמה.  
טאָ ווי אַזוי און פֿאַר וואָס בין איך  
געוואָרן אַזאַ פֿאַרברענטע ייִדישיסטקע?  
בשעת דעם לעצטן זמן פֿון אוניווער-  
סיטעט האָב איך זיך באַטייליקט אין אַ  
ייִדיש-קלאַס. די שפּראַך איז מיר זייער  
געפֿעלן געוואָרן, ווייל זי איז סײַ נײַ,  
סײַ באַקאַנט. נאָך דעם האָב איך זיך  
אַנגעכאַפט אין יעדער געלעגנהייט זיך  
צו לערנען ווייטער. דער חשק אי צו  
זינגען, אי צו רעדן ייִדיש האָט זיך  
איינציטיק אַנטוויקלט.  
דאָס רעדן ייִדיש איז אַפֿט מאָל אַ  
בריק נישט נאָר צווישן דורות, נאָר  
צווישן קאַנטינענטן אויך. איך האָב,  
למשל, געשמועסט מיט עלטערע  
אימיגראַנטן פֿון דעם געוועזענעם  
ראַטן-פֿאַרבאַנד. זיי האָבן גערעדט און  
געזונגען מיט אַזאַ טעם!  
עס איז באלד געקומען אַ צײַט ווען  
דאָס אומפֿאַרמעלע פֿאַרברענגען אויף

סע שרייבט מרים-חיה סגל, אַ  
געוועזענע סטודענטקע פֿון דער זומער-  
פראָגראַם א"נ אוריאל ווינרײַך  
(2000-2002), וועגן אירע איבערלע-  
בונגען מיט ייִדיש:  
**א**יך בין אויפֿגעוואַקסן אין  
מעדיסאָן, וויסקאָנסין, אַן  
אוראייניקל פֿון מירזח-  
אײראָפּעישע יידן געקומענע קיין  
אַמעריקע מיט אַ הונדערט יאָר צוריק.  
ווי אַ סך קינדער פֿון מיין דור האָב איך  
געהערט ווייניק ייִדיש אין דער היים.  
ווען מע האָט מיין זיידן ע"ה  
אויפֿגערופֿן צו דער תּורה אויף מיין  
עלטערן ברודערס בר-מצווה האָט ער  
געדאַוונט אַשפּנזיש. איך מיטן ייִנגערן  
ברודער האָבן געמאַכט פֿון אים חוזק.  
פֿאַר וואָס פֿאַרבייט ער אַ „ט“ מיט אַ  
„ס“? מיר האָבן דעמאָלט גאָר נישט  
פֿאַרשטאַנען, אַז אין דעם דאָזיקן  
אַרויסרייך ליגט אונדזער ירושה.  
שפּילקעס. פּופּיק. חלשות. משוגע.  
פּוך. פּאַטש. מיר האָבן געניצט אַזעלכע  
ווערטער אין דער היים. נאָר איך האָב

# חנופה-ליד „מיט הונדערטער, הונדערטער יאָרן צוריק“

• י. גויכבערג

### חנופה

מיט הונדערטער, הונדערטער יאָרן צוריק, ווען דאָס יידישע פֿאָלק האָט געלעבט נאָך אין גליק אין זיין אייגענעם לאַנד, און איז פֿרע נאָך געווען, איז אַ שרעקלעכע, שרעקלעכע מעשה געשען. אַ קיניג אַ בייזער מיט שווערד אין דער האַנט און אַרעבן מיט זיין חילל אין יידישן לאַנד, אַנטיוכוס הרשע – דער גיפֿטיקער האַר, וואָס האָט אונדז פֿאַרשאַפֿן פֿיל צרות און צער. ער האָט זיך צעלייגט ווי אַ שטאַט-באַלעבאַס – און געגעבן באַפֿעל: טו דאָס און טו דאָס! און הילפֿלאָז געווען איז דאָס פֿאָלק אין זיין בראָד, גערעכצט און געטראַגן דעם ביטערן יאָד. נאָר סיערגסטע פֿון אַלץ איז געקומען צום סוף – אַזאַ מיאוסער באַפֿעל, אַזאַ גרויזאמע שטראַף!

„איך, קיניג אַנטיוכוס באַפֿעל אַנד אַזוי: יעדער יידישער מאַן, יעדע יידישע פֿרוי און אַפֿילו דאָס מינדסטע יידישע קינד, זיי טאָרן קיין יידן נישט זיין מער אַציד, נאָר גריכן, נאָר גריכן מוזן אַלע איצט זיין, געפֿרייט, ווי שלום-עליכם האָט באַשריבן,\* מיט די חנופה-שפּילן אין דריידל, מיט די הייסע לאַטקעס און מיטן חנופה-געלט, וואָס קרובֿים און פֿריינד האָבן געגעבן. דער שיינער מינהג איז אַריבערגעגאַנגען אויף טיילן געלט צו אַרעמע יידן און אויף וויכטיקע הילף- און קולטור-צוועקן. חנופה איז געוואָרן דער סעזאָן וווּ אינסטיטוציעס, ווי דער ייִוואָ, ווענדן זיך צו זייערע פֿריינד נאָך שטיצע און הילף בכדי צו דערמעגלעכן די וויכטיקע פֿאַרשאַרבעטן וואָס זיי באַמיינען

און ריידן די גריכישע שפראך, וואָס איז פֿון, און בוקן זיך נאָר צו דעם גריכישן גאַט, און הערן און פֿאַלגן מין יעדן געבאַט. און וועט מען ניט פֿאַלגן – דאָן שינד אידן די הויט, און כאַפֿ אידן אַ יידן – באַלד גיב אידן אים טויט“.

אַד, וואָס פֿאַראַ צרות און שרעקלעכן צער עס האָט אונדז פֿאַרשאַפֿן דער גריכישער האַר! נאָר ענדלעך, ווען יאָך איז געוואָרן צו שווער, האָט דערהערט זיך אַ שטימע, אידן קאָן שוין נישט מער צו גרויס די יסורים, צו שווער איז די שאַנד, שטייט אויף אַלע יידן פֿאַר פֿאַלק און פֿאַר לאַנד!

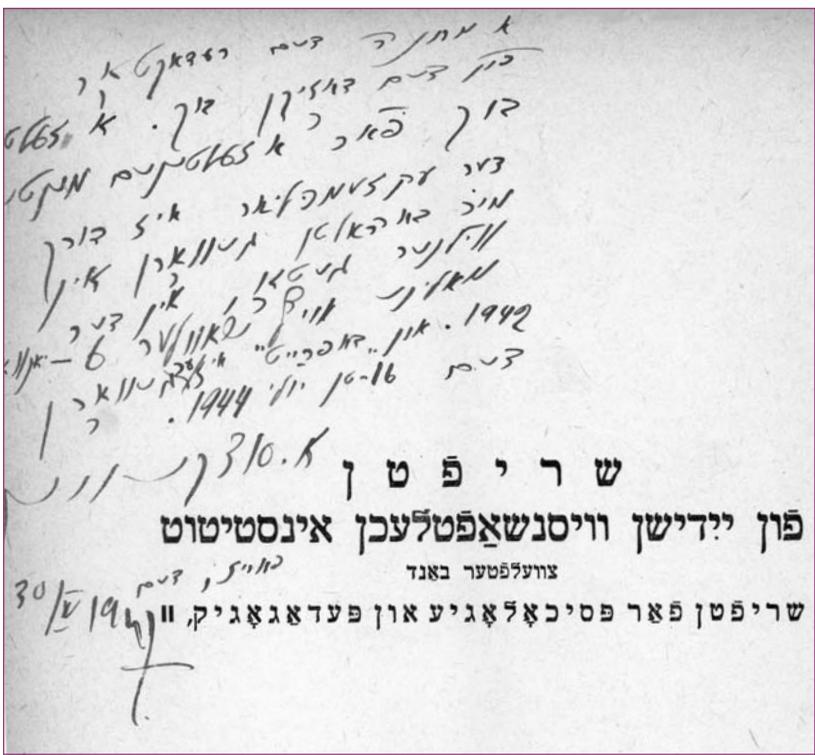
יאַ, ס'האָט זיך געפֿונען אַ מוטיקער העלד מתתיהו הכהן, ר'האָט זיך קעגנגעשטעלט, נישט געלאָזט צו פֿאַרשקלאַפֿן זיין פֿאַלק און זיין לאַנד און געשלאָגן דעם שונא מיט שווערד אין דער האַנט. עס איז אים, דעם רשע, ניט אָפּגעגאַן גלאַט – פֿיניף העלדישע זין האָט מתתיהו געהאַט, נאָר דער העלד צווישן העלדן איז יהודה געווען, אַד, וואָס פֿאַר אַ קעמפֿער דאָס פֿאַלק האָט געווען צעקלאַפט האָט יהודה דעם שרעקלעכן פֿאַנד, און ס'איז ליכטיקער יוסטובֿ פֿאַרבלין ביי המנט, אַ יוסטובֿ פֿון פֿרעיהייט פֿאַר פֿאַלק און פֿאַר לאַנד, אַ חנופה-יוסטרובֿ אַכט טעג נאַכאַנאַנד.

לפֿיכוד דעם הנייאָריקן יום טובֿ חנופה, וואָס מיר ווינטשן, ס'זאָל זיין אַ פֿריי- לעכער און אַ פֿרידלעכער, ברענגען מיר אַ ליד „מיט הונדערטער, הונדערטער יאָרן צוריק“, וואָס גיט איבער אין פֿערזן די חנופה-געשיכטע (זען בילד, לינקס). דער מחבר פֿון ליד איז י. גויכבערג, וואָס איז געווען אַ דיכטער און אַ לערער. דאָס ליד פֿלעגן קינדער אין די יידישע שולן אין אַמע- ריקע דעקלאַמירן אויף אויסנ- ווייניק בעת די חנופה-טעג. אַחוץ די תּפֿילות אויף חנופה האָבן זיך יידישע קינדער אויך

זיך דורכצופֿירן. אַ ביישטייערונג פֿאַרן ייִוואָ וועט, אַחוץ דעם וואָס ער וועט שטאַרק צו ניץ קומען דער אינסטיטוט- ציע, אויך זיכער פֿאַרשאַפֿן סאַטיספֿאַקציע און פֿיכוד דעם מנדבֿ פֿאַר זיין מיצווה.

\*זען, למשל זיין „חנופה-געלט“ (1900) און „דאָס דריידל“ (1903), אַלע ווערק פֿון שלום-עליכם, באַנד מעשיות פֿאַר יידישע קינדער, 2 ט בוד.

געפֿרייט, ווי שלום-עליכם האָט באַשריבן,\* מיט די חנופה-שפּילן אין דריידל, מיט די הייסע לאַטקעס און מיטן חנופה-געלט, וואָס קרובֿים און פֿריינד האָבן געגעבן. דער שיינער מינהג איז אַריבערגעגאַנגען אויף טיילן געלט צו אַרעמע יידן און אויף וויכטיקע הילף- און קולטור-צוועקן. חנופה איז געוואָרן דער סעזאָן וווּ אינסטיטוציעס, ווי דער ייִוואָ, ווענדן זיך צו זייערע פֿריינד נאָך שטיצע און הילף בכדי צו דערמעגלעכן די וויכטיקע פֿאַרשאַרבעטן וואָס זיי באַמיינען



## סוצקעווער [המשך פֿון ז' א]

איז ארויס 1940 אין ווילנע, דעמאלט אַ טייל פֿון דער ליטווישער רעפּובליק, איידער ס'האָבן זי אינגענומען די סאָוועטן און דערנאָכדעם די דייטשן. דאָס איז דער צווייטער באַנד שריפֿטן פֿאַר פּסיכאָלאָגיע און פּעדאַגאָגיע, אונטער דער רעדאַקציע פֿון לייבוש לעהרער. פֿון די פֿערציק (!) עקזעמפּלאַרן וואָס מע האָט בשעתו אָפּגעדרוקט האָבן זיך דערהייט בלויז צוויי, וואָס געפֿינען זיך דאָ אינעם ייִוואָ. איין עקזעמפּלאַר האָט געראַטעוועט סוצקעווער אליין און נאָכן חורבן איבערגעשיקט דעם ייִוואָ מיט דער ווינטערדיקער דעדיקאַציע (זען בילד, לינקס):

לייבוש לעהרער, אַ מתנה דעם רעדאַקטאָר פֿון דעם דאָ- זיקן בוד. אַ זעלטן בוד פֿאַר אַ זעלטענעם מענטש. דער עקזעמפּלאַר איז דורך מיר באַהאַלטן געוואָרן אין וויל- נער געטאָ, אין דער מאַלינע אויף שאַוולער 6 – יאַנאַר 1942, און „באַפֿרעט“ איז ער געוואָרן דעם 16טן יולי 1944. אַ סוצקעווער, פֿאַריז, דעם 30סטן אַפּריל [?] 1947. פֿאַר דעם אַלעם בליכט דער ייִוואָ שולדיק סוצקעווער אַ גאָר גרויסן חובֿ וואָס לאָזט זיך נישט סילוקן. דאָס ביסל פֿיכוד וואָס דער ייִוואָ האָט אים אָפּגעגעבן האָט ער כּשר פֿאַרדינט.

# נייער מיניקורס ביים יוואָ



א. גאלדפאָדען (1895, לאַנדאָן)

וויבנר'ן צענטער איבערזעצונגען אויף דער יידישער בינע" איז אַ פרוווי צוזאַמענצוזיען עטלעכע וויכטיקע מאָדערנע פיעסעס אַרום אַ פאַר בולטע טעמעס. דאָס איז דער טיטל פֿונעם קורס וואָס ס'וועט פֿירן אין יוואָ, אין משך פֿון חודש נאָוועמבער, ד"ר אַליסה קווינט, אַ לערערין פֿון יידישער ליטעראַטור אין ברוקלינער קאַלעדזש (דער קורס הייבט זיך אָן דעם 30סטן אַקטאָבער). שוין עטלעכע יאָר איז זי אַרײַנגעטאָן אין פֿאַרשן דעם יידישן טעאַטער און מיר פֿרייען זיך, וואָס זי וועט האָבן אַ געלעגנ־הייט צו טיילן איר אַרבעט מיט אַ פֿאַראַינטערעסירטן עולם. דער ערשטער קלאַס וועט האָבן צו טאָן מיט עטלעכע פֿון די ערשטע מאָדערנע יידישע פיעסעס, „ליכטזין און פֿרוממעלייאַ" פֿון אַהרן וואַלפֿסאָן, „סערקעלע: אַדער אַ יאַרצייט נאָך אַ ברודער" פֿון שלמה עטינגער און ישראָל אַקסענפֿעלדס, „מאָן און ווייב, שוועסטער און ברודער". אַ סך יידישע לייענערס זײַנען די דראַמעס שוין באַקאַנט, אָבער די פֿאַרשערין האַלט, אַז מע מוז אויף זיי געבן אַ נײַעם קוק.

אין „ליכטזין און פֿרוממעלייאַ" רופֿט אַרויס די סכּנה פֿון שלעכטע סעקסועלע באַצײגונגען די שפּאַנונג און אַ סך פֿון די וויצן אין דער קאַמעדיע: די געבילדעטע אָבער נאַרישע יעטעכען אַנטלויפֿט ווען זי אַנטדעקט, אַז איר טאַטע וויל אַ שידוך צווישן איר און זײַן פֿרומען תּלמוד־לערער. אָבער ווען אַ פֿריינד העלפֿט איר צו אַנטלויפֿן, ווערט זי מגולגל אין אַ פּראַסטיטוטקע אין אַ „היזל" קעגן איר ווילן. אין „מאָן און ווייב, שוועסטער און ברודער" איז די סכּנה אינעם צעסט – דווקא אַ חתונה צווישן אַ ברודער און אַ שוועסטער – אין מיטן דער מעשה. אין דער דראַמע און אין „סערקעלע" לע" נוצן די דרײַ שרײַבערס אויס יידיש און דײַטש, אָבער מיט פֿאַרשיידענע קינסטלערישע און אידעאָלאָגישע צילן.

אַבֿרהם גאלדפֿאָדען (ערשטע ריי, אין מיטן) מיט איינער פֿון זײַנע ערשטע טרופּעס (אַן ערד 1900)

די צווייטע לעקציע וועט זיך קאַנצענטרירן אויף צוויי קאַמעדיעס פֿון צווישן גאלדפֿאָדענס ערשטע אַרבעטן. לויט די קריטיקערס האָט גאלדפֿאָדען ניט געהאַט קיין גרויסן טאַלאַנט ווי אַ שרײַבער; ער האָט נאָר געקענט נאַכמאַכן די אייראָפּעיִשע אָפּערעטעס. באַווייזן, אָבער, די צוויי פיעסעס, אַז ער האָט יאָ געקענט גוט שרײַבן. „די מומע סאַסיע" איז אַ מינסטערווערק. „די מומע סאַסיע" און „די באַבע מיטן אייניקל אַדער באַנציע די קנייטלעך־לייגערין" (די ביידע געשריבן געוואָרן פֿאַר 1880) זײַנען זייער אַנדערש איינס פֿון ס'אַנדערע וואָס שייך דער טעמע און דעם סיפּור־המעשה, אָבער זיי האָבן בשותפֿות איין זייער ענלעכן – באמת אידענטישן – און טשיקאָווען מאַמענט: אין ביידע פיעסעס קומט פֿאַר אַן אַזוי צו זאָגן „פֿאַרשטערטער קוש" צווישן אַ קליין־שטעטלדיקער פֿרוי און אַ דײַטש־עדנדיקן משפּילישן מאַנסביל. מע וועט דיסקוטירן וואָס ס'סיגנאַלירט אַזא מיין קוש און וואָס פֿאַר אַ ראָלע ער שפּילט אין די צוויי דראַמעס.

צום סוף וועט מען אין די צוויי לעצטע קלאַסן זיך פֿאַרנעמען מיט צוויי פֿון די באַרימטסטע יידיש־שפּראַכיקע פיעסעס: אַנ־סקיס „דער דיבוק" און שלום אַשם „גאַט פֿון נקמה". ווי די דראַמעס פֿון גאלדפֿאָדען איז „דער דיבוק" זייער אַ באַזונדערער מיין קאַמעדיע און „גאַט פֿון נקמה" נעמט דעם לייענער צוריק צו דעם היזל. יעדע איינע פֿון די דראַמעס נאַוויגירט צווישן פֿראַגעס פֿון געשלעכט, ליבע און שפּראַך וואָס דער קלאַס וועט אויספֿאַרשן.





## יום־טובֿ לכבוד אברהם סוצקעווער

איז ער אריין אין דער ליטעראַריש־קינסטלערישער גרופע „יונג־ווילנע“, וואָס וועגן דעם האָבן מיר געשריבן אינעם פֿאַרגאַנגענעם נומער **ידיעות**.

סוצקעווער איז אין דער צייט פֿונעם חורבן, ווי באַקאַנט, געווען איינער פֿון די, וואָס די דייטשן האָבן זיי באַפֿוילן צוגרייטן ביכער און דאָקומענטן פֿון דער יוואָ־א״א זאַמלונגען, מע זאל זיי איבערשיקן קיין דייטשלאַנד. נאָר ער, אין איינעם מיט שמערקע קאַטשערגינסקי און מיט דער גאַנצער „פּאַפּיר־ברייגאַדע“, האָט „אַרויסגעגנבעט“ פֿונעם יוואָ אַ סך מאַטעריאַלן און זיי באַהאַלטן, כדי זיי צו ראַטעווען פֿונעם שוואַ. פֿון אַ באַזונדערן אינטערעס איז דאָס קאַפּיטל וועגן דער לעצטער אייראַפּעזישער יוואָ־אויסגאַבע, וואָס

[המשך אויף ז' ג]

„שפּילציג“; און דער באַקאַנטער אַקטיאָר, פֿאַרזיצער פֿון נוסח ווילנע און יוואָ־מיטאַרבעטער דוד ראַגאַווי האָט געלייענט צוויי לידער („ידישע גאַס“ און „דאָס גרעזל פֿון פּאַנאַ“). דער אַוונט איז פֿאַרגעקומען אונטערן פּאַטראָנאַט פֿונעם יוואָ און פֿון נוסח ווילנע.

סוצקעווער איז געבוירן אינעם שטעטל סמאַרגאַן (ווילנער געגנט) און אַנטלאָפֿן מיט דער משפּחה קיין סיביר אין צייט פֿון דער ערשטער וועלט־מלחמה. דער טאַטע איז אים דאָרטן געשטאַרבן, האָט אים דאָס, אי די צייט אין סיביר געהאַט אַ השפּעה אויף זיין ליטעראַרישן וועג. אינטערעסאַנט, וואָס ביי סוצקעווערן איז סיביר נישט דאָס אַרט, וווּ מע פֿאַרשיקט אומגליקלעכע מענטשן צו די ווייסע בערן, נאָר פֿאַרקערט, ער האָט דערצו דווקא אַ וואַרעם געפּיל. דאָס קומט צום אויסדרוק אין זיין סיבירער ליד „אין כוּטער“. נאָך דער ערשטער מלחמה האָט זיך די משפּחה סוצקעווער באַזעצט אין ווילנע. דאָרטן איז סוצקעווער געוואָרן אַ פּאַעט און אויך אַן אַרבינגייער אינעם יוואָ. אונטער דער השפּעה פֿון ד״ר מאַקס וויינרײַך האָט ער זיך געלערנט ס׳עלטערע יידיש, געלייענט און פֿאַרטייטשט אויפֿן היינטיקן לשון דאָס בַבֿא־בוך. ער איז יונגעהייט צוגעשטאַנען צו דער סקוויטן־אַרגאַניזאַציע „בין“ און זיך געוויקט אין דער נאַטור. אין די שפּעטע דרייסיקער



Reuven Rubin, portrait of the poet.

אַברהם סוצקעווער (געצייכנט פֿון ראובן רובין)

ד ינסטיק דעם 21סטן אַקטאָבער האָט דער יוואָ איינגעאַרדנט אַן אַוונט לכבוד אַברהם סוצקעווער צו זיינע 90 יאָר. אינעם אַוונט האָבן זיך באַטייליקט פּראָפֿ' רות ווייס פֿונעם האַרואַרד־אוניווערסיטעט, וואָס איז אַרויסגעטראָטן מיט אַ אויסגעצייכנטן רעפּעראַט וועגן סוצקעווערס קאַריערע און לעבן; דער באַוווּסטער זינגער לאַרין סקלאַמבערג, דער קלאַנגאַרכיואַר בייים יוואָ, האָט געזונגען צוויי לידער סוצקעווערס („אונטער דינע ווייסע שטערן“ און

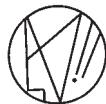
### סוצקעווער־אויסשטעלונג

מיר פֿאַרבעטן אונדזערע ליינערס צו קומען זען די אַברהם סוצקעווער־אויסשטעלונג דאָ, אויפֿן צווייטן גאַרן פֿונעם צענטער, 15 וועסט 16טע גאַס, ניו־יאָרק, פֿון מאַנטיק ביז דאַנערשטיק צווישן 9:00 אד״פֿ און 5:00 נ״מ. אין דער אויסשטעלונג וועט מען געפֿינען פֿאַטאַגראַפֿיעס פֿון סוצקעווער, אַליין און מיט משפּחה און קאַלעגן שרייבערס; ביכער זיינע, פֿונעם ערשטן, אין 1937, ביזן היינטיקן טאַג; און איבערזעצונגען פֿון זיינע ווערק אויף אַ סך שפּראַכן. אַרײַנטריט איז פֿרײַ.

מיר דערמאָנען אויך די ליינערס, אַז אינעם יוואָ גופֿא געפֿינט זיך די פּערמאַנענטע אויסשטעלונג „אונדזער היימטאָט ווילנע“. נאָך רעזערוואַציעס זאל מען אַנקלינגען 246-6080 (212).

### אינהאַלט

- מיניקורס . . . . . ב
- חנוכה . . . . . ג
- זומער־פּראָגראַם . . . . . ד־ה
- בריוו . . . . . ו
- ידיעות פֿון אַמאָל . . . . . ז



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