

ידיעות פֿון יוואָ

Sidney Krum Leaves Largest YIVO Bequest

Gift of \$900,000 Celebrates Music and Sound

YIVO has received the largest estate in its history. The bequest was made by longtime supporter Sidney Krum. His gift, totaling \$900,000, reflects the lifelong interests he cultivated through YIVO, including a special commitment to Yiddish music and theater.

Through his bequest, Krum will literally bring music to the ears of future generations. The money is being used

to establish and maintain the Sidney Krum Yiddish Music & Theatre Collections and to fund an annual memorial concert of Jewish music in his name.

During the summer of 1999, Sidney's passion for music and his dedication to his Jewish heritage led him to participate in a YIVO cultural preservation project that resulted in a live concert and recording entitled "In

Love and In Struggle: The Musical Legacy of the Jewish Labor Bund." Sidney celebrated his love of music by singing tenor in the Workmen's Circle Chorus on this moving historical document, together with renowned artists including Adrienne Cooper and Zalmen Mlotek, and in doing so had become a part of YIVO's history.

The Sidney Krum Yiddish Music and Theatre *[continued on page 10]*

Lives Revealed in American Memoirs Book

Long Awaited Work Issued in March, *My Future Is in America: Autobiographies of Eastern European Jewish Immigrants*

YIVO has celebrated the publication of the long-awaited volume, *My Future Is in America: Autobiographies of Eastern European Jewish Immigrants*. Translated and edited by Jocelyn Cohen and Daniel Soyer (New York University Press, in conjunction with YIVO, March 2006), the book was launched at a March 2nd reception featuring Cohen, Soyer and descendants of the original autobiography writers.

Based on the 1942 YIVO contest for best immigrant autobiography about "Why I Left the Old Country, and What I Have Accomplished in America," the memoirs were chosen

from over 200 entries and translated from Yiddish. This book is "a must read for anyone interested in immigration, American history, or the Jewish experience in America," notes Beth S. Wenger, Katz Family Professor of American Jewish History at the University of Pennsylvania.

The writers, who arrived in America from the 1890s to the 1920s, include manual workers, shopkeepers, housewives, communal activists and professionals. They came from all parts of Eastern Europe and ushered in a new era in American Jewish history.

In their words, the immigrant writers convey the complexities of the

transition

between the Old and New Worlds. Many of them had struggled for literacy to gain this small foothold in the historical record. Now their stories have been published. Immediately after he launched the contest, Max Weinreich, YIVO research director in the 1940s, realized he had a problem. Most of the immigrants who read of *[continued on page 11]*

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Editors and translators Jocelyn Cohen and Daniel Soyer at book launch, signing copies of *My Future Is in America*.

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: • American Historical Association • American Association of Professors of Yiddish • Association for Jewish Studies • Association of Jewish Libraries • Council of Archives and Research Libraries in Jewish Studies • Museums Council of New York City • Society of American Archivists and • World Congress of Jewish Studies.

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Institute for Jewish Research

ידישער וויסנשאַפֿטלעכער אינסטיטוט • יויו

From the Chairman of the Board **A Generation Comes and a Generation Goes**

I wanted to use this theme for my message this issue — then my good friend Harold Ostroff died. The passing of this great man and great friend of YIVO brought home for me the ebb and flow of life: one generation comes, and one generation goes, or as we said in my parents' home "*Doyr hoylekh, vedoyr bo.*"

This is a painful truth, as I contemplate YIVO without the practical wisdom, broad world view, devotion to *yidishkayt* and strength of Harold Ostroff. He and I have worked side by side for so many years to restore YIVO to prominence, to renew our commitment to preserving the broadest definition of Jewish history and culture, to promote new generations of scholars.

Harold was a stalwart of YIVO, epitomizing the strength, community involvement, social consciousness and innovative thinking of the YIVO founders. His loss is a severe blow. I have re-dedicated myself to keeping his vision alive and to working even harder to ensure YIVO would make him proud. His memory will spur us to greater achievements.

A generation comes, and a generation goes. Last month when we celebrated the Inaugural Food As Roots Dinner at YIVO, I was struck by the many new young faces at this unique event. I felt proud that YIVO and Food As Roots helped bring us together as a community, to see everyone acknowledging the ties of family, food and tradition. Yes, this was a great moment for me and for YIVO. It proved once again how important it is to remember, to preserve and to share our history and culture with each other, our children and our grandchildren. YIVO is the link between the generations.



Bruce Slovin

As Chairman of the YIVO Board I know the importance of what we do. It is hard, gritty and time consuming: the preservation of rare Yiddish pamphlets, cantorial manuscripts, posters, photographs, recordings, *landsmanshaft* documents,

YIVO is a family of those who care about our history, culture and artifacts.

and the myriad other Jewish materials and objects that are entrusted to YIVO. YIVO is a family of those who care about our history, culture and artifacts!

YIVO is the only organization that works so hard to save our history and culture. We hold one-of-a-kind Jewish treasures from Eastern Europe, and more ephemeral items of everyday life. At YIVO we embrace pluralism, as did our founders, celebrating the whole cacophony of Jewish life past and present.

Doyr hoylekh, vedoyr bo. As we continue to reach out to new people, to touch memories and lives, we need you to walk with us. Look at the tremendous variety of items that have come to YIVO as New Accessions in the past six months (pages 23– 26) and you will see an outline of Jewish history.

As we say good-bye to Harold Ostroff, we must begin a new era without his leadership. Yet I hope you share my determination to keep going from strength to strength, and to keep YIVO vital and relevant to honor his memory. Working together we can build a better, more accessible YIVO and YIVO family.

Critical Shortage of American-Born Librarians and Archivists

At the recent Association for Jewish Studies Annual Convention in Washington, D.C., YIVO assembled representatives of seven major Jewish archives and libraries to discuss the impending retirement of senior librarians and archivists in the field, with no likely successors in the "pipeline." The participants included the Library of Congress, Hebraic Division; Stanford University; the Leo Baeck Institute; the New York Public Library, Jewish Division; Baltimore Hebrew University; and The State University of New York at Albany. At the conclusion of the meeting, several major institutions announced that they were prepared to create, as early as next year, graduate student internships as part of a curriculum for a new post-graduate Information Science/Jewish Studies program. Even before the meeting, YIVO and the State University of New York at Albany had taken preliminary steps to establish a new master's degree program in Information Sciences and Jewish Studies.

Looking at the impending crisis on a broader scale, a 2000 survey published by *Library Journal* found that 40 percent of all senior library directors in the United States intend to retire in nine years or less. Among mid-level librarians in the U.S., 60 percent are age 45 and over, compared with the national figure of 35 percent for all occupations; only 14 percent are under 35, compared with a national occupational figure of 42 percent.

A similar crisis is looming in other countries. The United Kingdom anticipates a shortage

of 11,000 public librarians by 2010. The shortage of British archivists is even more severe. Many posts remain permanently unfilled and job advertisements often attract only one or two strong candidates.

The problem is compounded by the changing skill set that librarians and archivists need in the Information Age. Dr. Gillian Hallam, president of the Australian Library and Information Association, writes:

The multidisciplinary nature of librarianship today requires knowledge and skills that cut across information technology, management, psychology and education. Librarians need to be IT savvy and Net literate, yet they also need excellent interpersonal skills to be able to work with a variety of people in a range of information contexts. They need to be inquisitive and tenacious, imaginative and innovative, and they must enjoy problem solving and thrive on challenge. Most importantly, they need to understand the communities they are working with and the evolving nature of their information needs.

YIVO is not exempt from these general patterns. Of the Institute's 17 professional archivists and librarians only two are under age 40, and four are 68 or older. Librarians and archivists who wish to work in Jewish research institutions must possess special skills, including a solid knowledge of modern Jewish history and at least two Jewish or East Central European languages, preferably Hebrew, Yiddish, German and Russian.

For YIVO and other major Jewish research libraries and archives, the availability of highly trained foreign-born librarians and archivists has temporarily masked the current labor shortage. Of YIVO's five professional librarians, three are foreign born. In the YIVO Archives, five of seven senior archivists are foreign born. These colleagues not only have a total command of modern European and modern Jewish history but also have brought us as many as 16 foreign languages. Barring, however, a new wave of Jewish immigration from the former Soviet Union and Poland, we cannot count on Eastern Europe as a future source for our staffing needs.

Therefore, it is critical that a world-class graduate degree program in Information Sciences/Jewish Studies be established to help recruit and train a new generation of librarians and archivists to work in Jewish institutions. Such a program may eventually require support from either major Jewish philanthropists or from the various Federations of Jewish Philanthropies. But first, they must recognize that our librarians and archivists are both the stewards and gatekeepers of our glorious history.



Dr. Carl J. Rheins



The Strashun Library reading room, housed in the Vilna Synagogue, 1939.

YIVO Institute for Jewish Research Donors

We acknowledge gifts of \$1,000 and above from January 1, 2005 through December 31, 2005. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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Helping Donors to Plan

by Ella Levine, Director of Development and External Affairs

YIVO's most significant resource is its donors, with whom we have cultivated relationships over many years and whose involvement has shaped our work. These relationships not only help support YIVO's present activities but also provide for its future. This forward thinking ensures that YIVO will be strong and vibrant for generations to come, ensuring that your cultural heritage will be strong and vibrant as well.

Our challenge is to align YIVO's mission with the needs and interests of the Jewish community today, while planning for tomorrow. One critical way to support YIVO is through planned giving, which ensures that this institution will continue.

Our relationship with you, our supporters, is a partnership. While each person's support strengthens YIVO, it also enriches the donors' lives. Your support for YIVO helps maintain Jewish meaning in cultural events and expresses an enduring commitment to Jewish life.

One way we can ensure a bright future is by preserving our collections. The items found at YIVO are of utmost importance to the Jewish

community. YIVO holds our history and culture. We must ensure that it survives for our children and grandchildren to explore.

YIVO's mission is to maintain the spirit, unity and continuity of Eastern European Jewish culture: This is our moral responsibility — to make sure our heritage is not lost.

YIVO's mission is central to each of us, whether we grew up in homes that strongly identified with Eastern European Jewish life, or whether we are trying to discover our roots. It is especially important that future generations have a place where they can discover their roots and maintain a strong link to the past.

Building enthusiasm and awareness among our younger members is vital to our mission, as they are tomorrow's leaders. Working together we can create a stronger, more vibrant Jewish future. As we look to the next 80 years, I see a future of new challenges and accomplishments, and I trust that our many members and supporters will continue as our partners on this exciting journey.



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Delicious Diversity of Kosher Cuisine Displayed at Inaugural Food as Roots Dinner

The delicious diversity of Jewish cuisine and its connection to our history and culture was on display at the Inaugural Food as Roots Dinner. One hundred and ninety people gathered at the Center for Jewish History for the February 27th event. Co-Chaired by Cathy W. Zises, who also chairs the Leadership Forum, and Linda Sterling, the dinner honored veteran food critic Mimi Sheraton with the Lifetime Achievement Award and Katja Goldman with the *Me'dor Le'dor* — From Generation to Generation — Award. The dinner raised more than \$190,000.

Since Helen Nash hosted 12 people for the first class in 2002, the Food as Roots series has grown into a popular annual event. It features noted chefs or commentators preparing a variety of kosher foods in a host's kitchen.

The Food As Roots Dinner menu featured recipes from the past five years of classes. Included were dishes from chefs and past class participants Peter Berley, Nicole Kaplan, Paolo Lattanzi, François Payard, Sima Ghadadian, Judy Marlow and Helen Nash.



(L-R) Mimi Sheraton, Cathy Zises, Katja Goldman and Linda Sterling.

Roots program. She stressed its role in “connecting me to my roots, and allowing her to teach the continuing strength and importance of cooking traditions as a document of living and past Jewish history and culture.”

Goldman's husband, Michael Sonnenfeldt, and her friend Joan Nathan presented her with the *Me'dor Le'dor* Award. Nathan stressed Goldman's commitment to family traditions and values, as co-author of *The Empire Kosher Chicken Cookbook*, which includes her family's challah recipe. She also praised her as a supporter of numerous Jewish philanthropic causes as managing trustee of the Joyce and Irving Goldman Family Foundation. Accepting her award, Goldman revealed the preliminary stages in creating a Food as Roots Archive at YIVO. It could include an unprecedented number of recipes, photos, documents and artifacts related to the history of Jewish cooking and food preparation. She ended with a simple statement: “I would love to bake a challah for every person here tonight!”

The first Food as Roots class of 2006 took place on January 17. Hosted by Meryll and James Tisch, it featured award-winning pastry chef François Payard, with acclaimed author and Princeton University professor Jenna Weissman Joselit, providing a brief introduction to the history of East European Jewish cooking. With over 40 people in attendance, Payard prepared his Passover matzoh meal pancakes (*boubalech*); mushroom tart with parsnip puree and hazelnut macaroon cake with raspberries. The hit of the class was his flourless, butterless chocolate chip cookies. Meryll Tisch served a catered lunch featuring many of Payard's kosher pastry specialties. Each participant got a parting gift of a Payard bag with one of his desserts inside.



Michael Sonnenfeldt (L) and Joan Nathan (R) present Katja Goldman with the *Me'dor Le'dor* Award.

One entrée combined recipes from both honorees — Goldman's “Grandma's Roast Chicken” and Sheraton's sweet and sour red cabbage.

Presenting the Lifetime Achievement Award, YIVO National Board member Leo Melamed, a long time friend of Sheraton's, recognized her

integrity and honesty during her long, distinguished career as a food critic for publications including *The New York Times*, *Time*, *Conde-Nast Traveler*, *Vanity Fair* and *Food and Wine*. “When Mimi wrote a controversial review of a well-known restaurant, and *The New York Times* refused to publish it, Mimi promptly resigned,” Melamed recalled.

He also detailed Sheraton's attempts to avoid detection as a critic at well-known restaurants by donning various disguises, including wigs, dark glasses and special make-up. In accepting her honor, and the accompanying bronzed bialy forged by sculptor Patricia Udell, who also made a bronzed challah for Katja Goldman, Sheraton spoke of her connection to YIVO and the Food as

Hold the Date

Heritage Luncheon
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 May 10, noon
 at the Center
 for Jewish History
 For more information
 please call Ella Levine
 (212) 294-6128

Champion of Affordable Housing

Harold Ostroff, YIVO National Board Member

Longtime YIVO National Board Member Harold Ostroff died on March 2 at his Manhattan home. Ostroff was responsible for some of the largest cooperative housing projects in New York, including 50,000-resident Co-Op City in the Bronx. YIVO National Board member Ruth Levine wrote this tribute.

When I was growing up, Harold Ostroff was just the father of one of my girlfriends. Well, not just the father, but the incredibly handsome, all-American, successful businessman yet down-to-earth guy whom I idolized and loved to encounter on the avenue of my Yiddish-speaking shtetl in the Bronx. I knew he had something to do with real estate, and with running the Amalgamated Houses, but that's about all I knew.

Fast forward to adulthood — mine. Turns out he didn't just have "something to do" with real estate — he was a force in the world of New York City real estate, going head to head with Robert Moses and building Co-Op City and standing at the forefront of the struggle for affordable housing. And he was a huge figure in the Yiddish world as well. He was an activist and leader in the Arbeter-ring, the Forward Association, the Folksbiene Yiddish Theater, and at YIVO, where he served on the Board of Directors from 1984 until his recent death in March 2006.

What a thrill it was for me, then, to become a member of the Board myself in 2004, and to become a colleague of this man I had known for so many years. It was in this setting that I came to experience first hand the qualities that made him such a pillar of the community: wisdom, clarity, knowledge, historical perspective and an ability to respectfully listen to and actually hear opposing views.

Harold, we at YIVO will miss you, and I will miss you, but we are so grateful for the time you gave us.



Alexander Archer, 1986.

Harold Ostroff

High Number of First-Time Hits

Website is Key to New Generation of YIVO Members

Since the beginning of the year, nearly 8,000 first-time visitors have explored YIVO's redesigned web site. YIVO is now truly spanning continents and generations.

The high number of first-time visitors demonstrates that YIVO is attracting public program attendees, who go to the website to find out more about our history, archives and resources, as well as upcoming events.

There are a number of new features that make it particularly easy for those who do not live in the New York area to also participate in YIVO public programming. Through high-quality web streaming, lectures and panel discussion can be viewed by anyone with high-speed internet access. Recent additions to the video program archives include November's sold-out "Jews and Medicine" conference, and the "Jews, Genes and Intelligence" lecture in December. To view either of these, go to www.yivo.org and click on "Public Events."

YIVO exhibitions are also available for viewing in an easy-to-navigate digital version. To view the galleries, including the one for "Fighting for a Healthy New Generation (related article is on page 9)," go to www.yivo.org/library and click on "Digital Exhibitions." For a sneak peek at *The YIVO Encyclopedia of Jews in Eastern Europe* (to be published in 2008), web surfers can choose from among 33 sample articles, on subjects



YIVO's redesigned web site at www.yivo.org.

ranging from Hasidism to folk songs to sports. The excerpts are at www.yivo.org/publications, subhead "The YIVO Encyclopedia of Jews in Eastern Europe."

Elise Fischer, YIVO Press Officer, noted, "YIVO's growing web presence highlights our evolving role in contemporary debates about Jewish identity. Thanks to the hard work of our web site coordinator, David Ben-Arie, the redesign is moving forward rapidly."

In the coming weeks, the streamlined "Support YIVO" section will be launched, facilitating online donations. YIVO is also planning to send out the first of its new monthly e-mail newsletters. To subscribe on the web, please enter your e-mail in the newsletter sign-up space at the bottom right-hand corner of the home page. Questions or comments on the re-designed web site should be sent to David Ben-Arie at dben-arie@yivo.cjh.org.

New Plaque Honors Weinreich Home

Lithuanian Jewish Community Marks YIVO's 80th

The Lithuanian Jewish Community hosted three days of events to mark the 80th anniversary of YIVO's founding. The September events included an address by YIVO Executive Director Dr. Carl J. Rheins outside the home of YIVO founder, Max Weinreich at Bananaviciu Street No. 6. Standing in front of a new plaque marking the YIVO's first home, Rheins extolled Weinreich's intellectual breadth: "Not only a Yiddish linguist, he also contributed to sociological and humanitarian research, and studied sociology and child psychology."

In the YIVO tradition of education and culture, Rheins also spoke to the upper grades at the Shalom Aleichem Day school, and attended an exhibition of 34 YIVO documents and photos from the Lithuanian Central State Archives. He also delivered a major address at the Jewish Community Center,

which was attended by members of the Diplomatic Corps.

Fira Bramson-Alperniene, head of the Judaica Department at the M. Mazvydas National Library, recounted YIVO's activities in Vilnius from 1925 until its move to New York at the beginning of World War II.

"The place that was chosen for the YIVO Institute was not the wealthy Jewish community of Berlin," she noted, "but Vilnius, Jerusalem of Lithuania, rich in Jewish traditions, schools and Yiddish. The Institute was to be scientific, academic and non-partisan, operating in the daily Yiddish language."

Historian Dr. Israel Lempertas recounted Max Weinreich's role in YIVO's founding. "He understood the significance of Vilnius for world Jewry," Lempertas observed.

At the start of the 1930s, the Jewish population of Vilnius



Executive Director Dr. Carl J. Rheins, accompanied by Professor Israel Lempertas, Vilnius University, addressing YIVO supporters in Vilnius.

was 55,000, nearly one-third of the city's total. The Jews were pressed into two ghettos during the war, and most were massacred in the Ponary forest outside of town on September 23, 1943.

Just as Jerusalem is a deeply historical city that weaves religion, scholarship, and Jewish culture, the "Jerusalem of Lithuania" was a once home to a thriving Jewish culture, secular and religious. Birthplace to the Vilna Gaon, Abraham Cahan of the *Forverts*, author Chaim Grade, and violinist Jascha Heifetz, it bustled with 100 synagogues and *shtiblekh* and 16 Jewish newspapers.

Today about 3,000 Jews remain in Vilnius and only a single shul is in use, the Moorish-style Choral Synagogue, which had been used by the Nazis as a medical supply depot. But with events like the YIVO celebration, the Vilnius community is trying to rekindle a Jewish spirit.

At the conclusion of Rheins's visit, the president of the Jewish Community of Lithuania, Dr. Simon Alperavicius, presented the YIVO Executive Director with a declaration that quoted Max Weinreich, stating, "It is no exaggeration: the fate of world Jewry depends on how much Jews in Jerusalem and Moscow, in Buenos Aires and especially in New York absorb the spirit of 'Jerusalem of Lithuania,' Vilna."

IWO Buenos Aires Signs Historic Agreement with Argentinean Library of Congress

On December 7, IWO Buenos Aires, Argentina, signed an agreement of aid and cooperation with the National Library of the Congress of Argentina. It establishes a framework of cooperation for the preservation of documentary materials on the history of Jews in Argentina. The focus will be Jewish colonization in the provinces in the late 18th and early 19th centuries, including the intriguing story of the Argentinean Jewish cowboys, immortalized by Alberto Gerchunoff' in his book *The Jewish Gauchos of the Pampas*.

IWO Buenos Aires was formed over 60 years ago to document the history of Jewish immigration to Argentina, from its start in 1714 through the present. Its holdings include over 60,000 books, 1,500 boxes of files and photos, and 400 separate documentary collections. IWO also offers hundreds of free programs annually to students, educators, journalists and documentary makers. Previously, IWO has been housed in the AMIA Comunidad Judia (Argentine-Israeli Mutual Association and Jewish Community Center) building until July 18, 1994, when a terrorist bomb destroyed much of the building, killing 85 people and wounding 300. The bombing also destroyed

[continued on page 28]

Russian Jewish colonists in Moisesville, Argentina, July 28, 1906.



Pioneers of Modern Community Healthcare

YIVO Exhibit Explores Work of Pre-World War II Jewish Relief Societies



"Fight the flies, they spread disease; maintain a clean home; cover your food." OSE poster, Berlin, 1927.

From a 1930 sepia photograph of toddlers learning to brush their teeth, to smiling boys and girls in hammocks at summer camp, to the 1940 Latvian calendar cover of a mother and child (issued on the eve of the Soviet occupation), the topic of Jewish public health in pre-World War II Europe is explored in "The Society for the Protection of Jewish Health: Fighting for a Healthy New Generation," timely exhibit by the YIVO Institute for Jewish Research. On display through May 2006 at the Center for Jewish History, the exhibition opening coincided with YIVO's historic one-day symposium, "Jews and Medicine — In the Footsteps of Maimonides: The Jewish Doctor as Healer, Scientist and Intellectual."

Using photographs, documents, posters, books and various artifacts from the YIVO Archives and Library, curator Kryssia Fisher illustrates the critical work of the Jewish relief organizations devoted to child care and protection, as well as medical and social aid in Central,

Eastern and Western Europe from 1912 through 1942. The Jewish society OZE (The Society for the Protection of Jewish Health), which became the OSE (Society for the Aid of Children), and the Polish Jewish children's relief group, TOZ (The Society for the Safeguarding of Health), helped improve the standard of living for these Jewish populations, greatly reducing the spread of infectious diseases, improving hygiene and lowering the high mortality rate.

"Fighting for a Healthy New Generation" traces the arduous history of the OZE/OSE/TOZ work in areas ravaged in the aftermath of World War I, the Russian Revolution and pogroms in the Ukraine. Numerous deportees, refugees and orphaned children left in their wake required special relief measures. In promoting child welfare, OSE, for example, established 34 branches in Tsarist Russia, 12 hospitals, 125 nurseries, 13 summer camps and 40 child feeding centers, as well as facilities to protect young lives against venereal diseases, scarlet fever, tuberculosis and trachoma.

Like TOZ, which was responsible for over 400 medical and health institutions in 72 localities, OSE became a global Jewish organization before World War II. Most of their impressive global measures were sharply curtailed or destroyed by the Nazi occupation of Eastern Europe. The pioneering work of these two societies is analogous to modern-day outreach and advocacy on an array of public health issues, including disease prevention and treatment (cancer, AIDS/HIV, tuberculosis, malnourishment), as well as the fight for expanded nutrition resources and social services.

Fisher notes in the 30-page color exhibition catalog that in Poland, TOZ published three periodicals, including a scientific journal, a magazine for Jewish youth, and another, *Folksgezunt*, directed toward the Jewish masses and edited by Dr. Cemach Szabad, a cofounder of YIVO in Vilna. An online gallery of images from this exhibition is available through the YIVO web site at www.yivo.org.

"We are gratified that this important exhibition will reach an even broader audience next year when it travels to France at the invitation of the new Museum of Contemporary Jewish History in Paris," said Dr. Carl J. Rheins, YIVO Executive Director. "The exhibition will later go to the Jewish Historical Institute in Warsaw, Poland."

"Fighting for a Healthy New Generation" is on view in the YIVO third-floor exhibition gallery in the Center for Jewish History (15 West 16th St., New York City). Hours: Monday to Thursday, 9 a.m. - 5:30 p.m.; Friday, 9 a.m. - 2 p.m.; Sunday, 11 a.m. - 5 p.m. Free admission.

The \$15 catalog is available in the Center bookstore (917) 606-8220.



Treatment room at the Jewish Hospital in Grodno, Poland, 1926.

Fundraising Reaches \$2 million Mark

YIVO Encyclopedia Receives Large Canadian Gift

The *YIVO Encyclopedia of Jews in Eastern Europe* has received a gift from the Alvin Segal Family Foundation of 100,000 Canadian dollars, to be paid over three years. Alvin and Leonor Segal are pillars of the Montreal Jewish community and their generosity to a variety of institutions and organizations in both Montreal and Israel is well known. What's more, the editor of the *YIVO Encyclopedia*, Gershon Hundert, holds the Leonor Segal Chair in Jewish Studies at McGill University.

The Segals' support for the *YIVO Encyclopedia* has been expressed not only in the form of their gift. They also recently hosted a soiree in at their New York City apartment for a group of people interested in the project.

Hundert has compared Leonor Segal to Doña Gracia Mendes, the great patron of Jewish scholarship in the 16th century. He said, "the Segals' gift is a heartening and much needed gesture

of support for the *YIVO Encyclopedia*; it constitutes a tangible expression of recognition of the importance of this unprecedented scholarly project."

As the *Encyclopedia* project enters its final year of editorial production prior to submission of the complete manuscript to Yale University Press for publication, work continues apace. More than 90 percent of the 1,825 articles have been submitted by their contributors, and two-thirds of the articles have been approved and copyedited.

Fundraising efforts continue as well, with the project having passed the \$2 million mark in total funds raised, and several major grant applications

pending. This year's efforts will focus on major donations from individuals and family foundations like the gift received from the Segals.

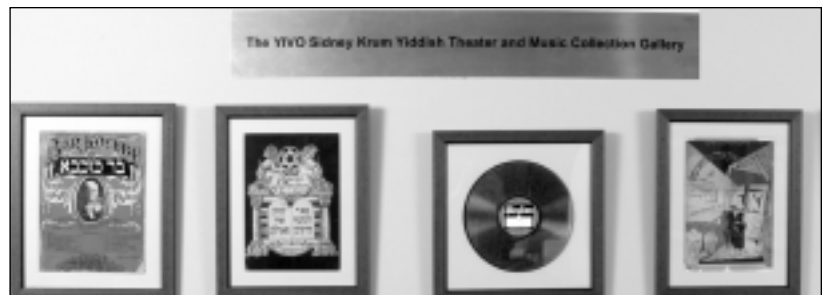
Among the other causes the Segals support are the Jewish General Hospital and the Jewish Public Library in Montreal, and the Hartman Institute in Jerusalem. Leonor recently served as general chair of the Combined Jewish Appeal annual campaign in Montreal. The Saidye Bronfman Centre in Montreal is home to the Alvin and Leonor Segal Theatre, which features two Yiddish- and three English-language productions each season.

YIVO Encyclopedia Video Wins Aurora Gold Prize

A DVD created to provide descriptive information about *The YIVO Encyclopedia of Jews in Eastern Europe* was the recipient of the Gold Prize at the 2005 Aurora Awards, an international competition honoring excellence in the film and video industries. Produced by Lunar Productions of Memphis, Tennessee, and narrated by Eli Wallach, the DVD has been distributed to potential grantmakers and private donors as part of the fundraising efforts being made on the *YIVO Encyclopedia's* behalf. The creation of this video was encouraged by Steven Rosenberg, who also provided partial financial support through the Murray & Sydell Rosenberg Foundation; we thank him for his generosity.

The 10-minute film is on YIVO's Web site at vivoinstitute.org/publications. It may be viewed using Windows Media Player.

Krum Estate *[continued from page 1]*



Memorial plaque and items from the Sidney Krum Yiddish Music and Theatre Collection Gallery on exhibit at YIVO.

Collection is commemorated by a rotating exhibit displaying a select group of YIVO's rare sheet music and recordings. The Sidney Krum Yiddish Music and Theatre Collection Gallery is located adjacent to the Reading Room of the Center for Jewish History.

Krum also made a second charitable contribution to YIVO, to provide a forum for the Yiddish music he so cherished. Therefore, YIVO is proud to announce the establishment of its Sidney Krum Annual Concert. This event will surely be anticipated each year by YIVO members and supporters

and will prove to be a unique and meaningful way in which Jewish culture can be celebrated.

Together, the Sidney Krum Yiddish Music and Theatre Collection and the Sidney Krum Annual Concert, are living proof of the power of one person's legacy. It is in the spirit of *fun dor tsu dor* that YIVO honors Sidney Krum and his wish to ensure that our music will never be silenced from generation to generation.

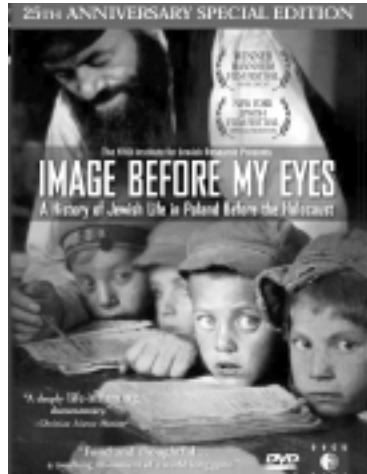
Readers can help ensure YIVO's future through bequests. Please contact Lorri M. Greif, CFRE, YIVO Planned Giving Officer, at (212) 294-8301, ext. 6108.

History of Jewish Life in Poland Before the Holocaust

"Image Before My Eyes" Reissued in DVD Format

It began in 1976 as a YIVO exhibition at the Jewish Museum in Manhattan. "Image Before My Eyes," assembled by the late Lucjan Dobroszycki and Professor Barbara Kirshenblatt-Gimblett in 1980, told a vivid story of Jewish life in Poland prior to the Holocaust. It was later turned into a film and is now being reissued as a DVD. "Image Before My Eyes: A History of Jewish Life in Poland Before the Holocaust" comes with an illustrated classroom study guide.

"We are going back before the Holocaust, to the life, the civilization of these Jews of Poland," the study guide states. "To show not their destruction, but rather the complex society of 3.5 million people with a 900-year history: a society unified by rich traditions, and divided by geography, by social class, by competing hopes, different dreams."



"Image Before My Eyes" tells the complex story of Jewish life in small villages and major cities, in religious families and secular ones. They illustrate important social, political and educational trends of what was once the largest center of Jewish culture. From the traditional shtetls of the countryside to the freewheeling cultural revolution in the cities led by freethinkers, award-

winning director Josh Waletzky ("Partisans of Vilna") masterfully memorializes a proud culture that still inspires hope and reverence. Interviews with people as varied as a former mayor of Scarsdale, New York, describing his youthful Polish patriotism and a Brooklyn housewife who touchingly sings the Yiddish songs of teachers, tradesmen and beggars she learned as a child in Warsaw are particularly moving.

Special features of the DVD edition include commentary with Director Josh Waletzky, filmmaker biography, interactive menus and scene selections.

"Image Before My Eyes" (color, 88 minutes), released April 25, 2006, distributed by New Video Group for \$26.95. The World Premiere of the DVD be at YIVO/CJH on Wednesday, May 3, 2006, at 7 P.M. For tickets call the CJH Box Office. Tel. (917) 606-8220.

Media

YIVO publications and DVDs are available at the Center for Jewish History Bookstore, (917-606-8220 and at the Jewish Book Center of the Workmen's Circle, (212) 889-6800, ext. 285, or (800) 922-2558, ext. 285.

My Future Is in America [continued from page 1]

it did not think that their lives were important enough to record for posterity. He received many letters with the comment, "I'd like to write my autobiography, but I don't know how, and I haven't done anything of significance."

Weinreich responded by assuring each of his correspondents that their lives were deeply important. He explained that every detail of their lives was so significant that future historians would not only read their stories, but would also study them to understand both the epic struggles of a generation and the texture of daily life.

"Reading Max Weinreich's words about historians of the future 50 years later, as I studied the autobiographies very closely, was a profound experience," explains Cohen. "If Max Weinreich and YIVO hadn't reached for these . . . wonderful storytellers, put tremendous time and energy into listening to them, and taught them how to write down their lives, cajoling and even coercing them into doing it, we wouldn't have this treasure." Cohen has set up a web site, www.myfutureisinamerica.net with additional information on the book and snapshots of the writers.

This work — *My Future in America* — was

funded by generous grants from the National Foundation for Jewish Culture and the Littauer Foundation

My Future Is in America: Autobiographies of Eastern European Jewish Immigrants, (New York University Press in conjunction with YIVO, March 2006), cloth, 368 pages, \$39.

Jacket image of the book, a reproduction of the Jersey Homesteads Mural (1937-1938) by Ben Shahn.



Yiddish/Jewish Conference Held by Summer Program Grads at N.Y.U.

On February 26 and 27, a conference was held at New York University, entitled "Yiddish/Jewish Cultures: Literature, History, Thought in Eastern European Diasporas." It was cosponsored by YIVO and N.Y.U., following the successful transfer of the Uriel Weinreich Summer Program from Columbia University to N.Y.U., starting with the 2005 session.

The conference was organized by three graduate students in the Skirball Department of Hebrew and Judaic Studies: Shiri Goren, Hannah Pressman and Lara Rabinovitch. All three had attended the Summer Program in 2005. Pressman was in the advanced class, Goren and Rabinovitch took the intermediate class. Closely working with them was Gennady Estraiikh, Visiting Professor of Yiddish at N.Y.U. and a lecturer in the Summer Program.



Summer student 2005 - left to right: Simkhe Moskowitz, Hershl Grant, Olga Zaitseva.

Last year's program had 53 students from, among other places, Jamaica, Belarus, Russia Israel and the United States.

"YIVO is proud of the organizers of and participants in the conference, who promise a bright future for the field of Yiddish," said Paul (Hershl) Glasser, Associate Dean of YIVO's Max Weinreich Center. "The summer program is noteworthy not only for the studies, but also for the chance to meet colleagues from all over the world."

Summer Program 2006

The Uriel Weinreich Program in Yiddish Language, Literature and Culture is scheduled to begin on Monday, June 26 and run until Friday, August 4. This is the 39th year of the program and the second to take place in cooperation with New York University.

This year's full-time faculty includes Brukhe Lang Caplan of Harvard University, Eugene Orenstein and Anna Gonschor of McGill University, Vera Szabo of the University of Michigan and Sheva Zucker formerly of Duke University. As in the past, there will be five three-hour language classes on three levels, five parallel conversation classes, about a dozen afternoon lectures, as well as music, dance, and theater workshops, films and field trips. The successful and popular "Researching in Yiddish" class will be reprised; this year's installment will be devoted to learning to read Yiddish manuscripts, an essential but difficult-to-acquire skill for many of today's Yiddishists. Students will be able to visit YIVO in their free time to become acquainted with our collections and to pursue their research.

For information on the Summer Program please call (212) 294-6138 or (212) 998-8981 or e-mail yivoyiddish@yivo.cjh.org.



Elementary students in a skit at Summer Program graduation 2005.

The conference included ten sessions and over 30 papers. The highlights were the keynote address by Barbara Kirshenblatt-Gimblett, Professor of Folklore at N.Y.U., and the roundtable discussion, "What does the field of Yiddish Studies mean in the 21st century?" Participants included Hasia Diner, Barbara Kirshenblatt-Gimblett and Gennady Estraiikh of N.Y.U.; Jeremy Dauber of Columbia University; David Roskies of the Jewish Theological Seminary; Jeffrey Shandler of Rutgers University; and Kathryn Hellerstein of the University of Pennsylvania.

The real stars of the conference, however, were the students, mostly doctoral candidates, who presented their research. Topics included analyses of a dozen aspects of Yiddish literature, a paper on Yiddish chemistry textbooks and linguistic research on Yiddish and English spoken by Hasidic women.

RECIPIENTS OF YIVO FACULTY AND GRADUATE STUDENT FELLOWSHIPS, 2006–2007

The Max Weinreich Center offers research fellowships, primarily for doctoral candidates and recent Ph.D.s, in the field of East European Jewish studies. Applications are accepted beginning in September until December 31; awards are announced in February. Current fellowship holders are:

AWARD	RECIPIENT	AFFILIATION/TOPIC
Dina Abramowicz Emerging Scholar	Dr. Justin Cammy	Assistant Professor of Jewish Studies and Comparative Literature Smith College "When Yiddish Was Young: Vilna's Last Generation and the Fate of Jewish Culture in Eastern Europe"
Professor Bernard Chosed Memorial	Dr. Jeffrey Grossman	Associate Professor, Department of Germanic Languages University of Virginia "The Rewriting of Heinrich Heine: Culture, Poetics, Ideology"
Rose and Isidore Drench Memorial	Deborah Skolnick Einhorn	Doctoral Candidate, Near Eastern and Judaic Studies Brandeis University "American Jewish Women's Philanthropy during World War I"
Vladimir and Pearl Heifetz Memorial	Joshua Walden	Ph.D. student, Historical Musicology Columbia University "Iconography of the Violin in Jewish Culture"
Aleksander and Alicja Hertz Memorial	Dr. Renata Piątkowska	Museum Curator Jewish Historical Institute, Warsaw, Poland "Jewish Artistic Life in Warsaw, 1911-1939"
Vivian Lefsky Hort Memorial	Itay Zutra	Doctoral Candidate, Jewish Literature Jewish Theological Seminary "Theory and Practice in the Poetics of <i>Inzikh</i> (1920-1940)"
Joseph Kremen Memorial	Zehavit Stern	Doctoral Candidate, Joint Doctoral Program in Jewish Studies University of California-Berkeley and Graduate Theological Union "Yiddish Film 1910-1949: Jewish Popular Culture in Transition"
Workmen's Circle/ Dr. Emanuel Patt Visiting Professorship	Dr. Nathaniel Deutsch	Associate Professor, Department of Religion Swarthmore College "The People's Torah: Ansky and the Invention of Jewish Ethnography"
Natalie and Mendel Racolin Memorial	Dr. Victoria Khiterer	Visiting Assistant Professor, Department of History University of Central Arkansas Doctoral Candidate, Near Eastern and Judaic Studies Brandeis University "The History of Jews in Kiev"
Maria Salit-Gitelson Tell Memorial	Ben-Tsiyon Klibansky	Doctoral Candidate, Department of Jewish History Tel Aviv University "Lithuanian Yeshivot in Eastern Europe Between the Two World Wars"
Dora and Mayer Tendler Fellowship	Katherine Sorrels	Doctoral Candidate, Department of History University of Pittsburgh "Jewish intellectuals from the Hapsburg Empire"
Samuel and Flora Weiss Research Fellowship	Anna Cichopek	Doctoral Candidate, History and Judaic Studies University of Michigan "Jews, Poles, Slovaks: A Story of an Encounter, 1944-1948"

Shlomo Noble: Scholar and Teacher

Conference Commemorates Key YIVO Scholar

On November 5-7, 2005, “Looking Backward, Looking Forward: A Conference Commemorating the Centenary of the Birth of Dr. Shlomo Noble” was held under the joint sponsorship of the Ohio State University and YIVO. Dr. Noble, who earned his doctorate at Ohio State in 1941, was associated with YIVO from 1944 until his death in 1986. He was a respected scholar who published one book, as well as more than a dozen articles in *YIVO-bleter* and *Yidishe shprakh*, served on the editorial boards of said publications, was active at YIVO conferences and was widely known for his erudition in both Jewish and secular subjects. He

was the English-language translator of Max Weinreich’s *History of the Yiddish Language*, published by the University of Chicago, 1980. A new edition, edited by Dr. Paul Glasser, Associate Dean of the Max Weinreich Center, will be published later this year by Yale University Press in cooperation with YIVO.

About 25 papers were delivered at the conference by linguists, literary scholars, historians, folklorists and junior and senior scholars. The topics ranged from Germanic comparative linguistics to Yiddish grammar, dialects and literature, to personalities in East European Jewish history.

Papers of interest to our readers include:

- Robert D. King (University of Texas): “Uriel Weinreich: An Academic Life in Retrospect”
- Ulrike Kiefer and Robert Neumann (*Förderverein für Jiddische Sprache und Kultur e.v., Düsseldorf*): “Tracing the Past Towards New Perspectives: Harvesting Uriel Weinreich’s Atlas Collection”
- Justin Cammy (Smith College): “Max Weinreich on the Radical Jewish Street: The Rise and Fall of Non-Partisan Yiddish Scouting in Interwar Vilna”
- Kalman Weiser (York University): “Is There a YIVO Yiddish?”



Shlomo Noble

Excerpts from “Shlomo Noble: Scholar and Teacher” a talk delivered by Dr. Glasser at the conference.

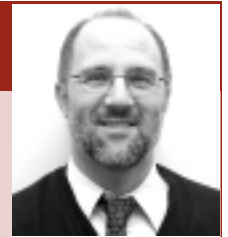
To grasp his academic interests, I tracked down his book *Khumesh-taytsh: an oysforshung vegn der traditsye fun taytshn khumesh in di khadorim* (New York, 1943) and a dozen articles in Yiddish published in the YIVO publications *YIVO-bleter* and *Yidishe shprakh*. For insight into his character, I relied on Jonathan Boyarin’s book *A Storyteller’s Worlds: The Education of Shlomo Noble in Europe and America* (New York, 1994).

His book *Khumesh-taytsh* was based on his dissertation, which brought together his interests in language, traditional Jewish learning and Jewish folkways. Noble had a keen ear for the nuances of the folk and its speech. He wrote about the history of Yiddish literature, the influence of Ashkenazim on early Zionism, the prehistory of Yiddishism and the influence of Yiddish on Hebrew. He worked as assistant to the editor of *YIVO-bleter* from 1945-1955, was on the editorial board 1955-1980, and was the editor-in-chief for one issue. Likewise, Noble was editor-in-chief of *Yidishe shprakh* for one issue after Yudel Mark stepped down; when Mordkhe Schaechter was named the editor, Noble “withdrew” to the editorial board, where he remained at least until 1977. Which gives the impression of extreme modesty: twice he was editor-in-chief just long enough, until someone more forward took over. Chava Lapin, in a personal communication, confirms my impression: she said that Noble seemingly knew everything — Talmud, classics, modern languages,

history — but was quiet and never sought the spotlight.

I suspect that others in the field would have had only a passing acquaintance with American life surrounding them; Noble appears to have been far more oriented to America, perhaps because he came here at an early age, perhaps because he was more inclined to be; perhaps because unlike many immigrants, Noble lived all over the United States, not just in New York. For example, his father got a job in Beaver Falls, Pennsylvania, so Noble lived there for a year. After that, he studied at the Yitskhok Elkhonen Yeshiva in New York, then a year at Johns Hopkins, then the University of Minnesota, N.Y.U.’s Washington Square campus in New York, Scranton University in Wilkes-Barre, the University of Frankfurt (Germany) and finally Ohio State.

Boyarin relates a number of illustrative stories: while Noble was at Yitskhok Elkhonen, he objected to signs in English saying “Evening Prayers” instead of *zman tefilas minke*. He eventually went to the head of the yeshiva, Bernard Revel, to complain. Revel told him that this was how things were done in America. In that case, Noble answered, why not write “Vespers”? To Noble’s way of thinking, “evening prayers” was no less unJewish than “vespers.” And then he had a second run-in with Revel, who saw Noble reading Sholem Aleichem and advised him that he would be better off reading Dickens, through



Dr. Paul Glasser

[continued on page 15]

Grace & Scott Offen Charitable Fund Fills Gaps in YIVO Collections

The YIVO Library, working closely with the Grace & Scott Offen Charitable Fund, continues to fill collection gaps and enhance holdings of rare and important books, periodicals and other publications. Aided by the knowledge of the foundation's director, Scott Offen, a member of the YIVO Board of Overseers, the library is discovering and acquiring many important editions that were previously not available at YIVO. Offen works closely with the library staff, sending them catalogs of out-of-print books or approving their suggestions. Following are some areas on which YIVO and the Offen Fund have concentrated:

• Hungarian, Czech and Romanian Judaica

The YIVO collections still have significant gaps in these materials. Acquisitions for this year are helping to rectify the problem. Among the most important are the five-volume *Directory of Jewish Families in Bohemia from the Year 1793* and a rare Hungarian-Jewish periodical *Zsidó Évkönyv* for 1926-1931.

• From Israel

We were able to obtain unique Jewish genealogy books about the histories of families of East European origin. These books usually appear in limited editions and are very hard to find. The YIVO Library is certainly their best home.

• Soviet Yiddish Publications

Reflecting the short-lived flowering of Yiddish culture in the Soviet Union in the 1920s and

1930s, these publications are still a little-known page in modern Jewish bibliography. Even when listed in the bibliographical reference books, they are usually out of reach to scholars, since specialized libraries of the former Soviet Union continue to severely restrict access. Soviet publications are quite well represented in the YIVO Library; now, through this collaboration, we have enriched our collections with rare Yiddish translations of the works of Maupassant, Chekhov and Gorky, and with political pamphlets published in Moscow, Kharkov and Kiev.

• Catalogs, Bibliographies and Rabbinical Literature

Offen's support allowed us to purchase expensive reference books, including the *Catalogue of Hebrew Incunabula from the Collection of the Library of the JTS*, and the important two-volume reference publication *Hebrew Printing in America, 1735-1926: A History and Annotated Bibliography*. The fund also buys rabbinical literature at auctions, which it then donates to the YIVO Library

• Periodicals on Microforms

The library this year purchased the complete run of *Varhayt*, a New York Yiddish newspaper, as well as *Keneset ha-gedola*, published in Warsaw.

• Yiddish BroadSides

Among the most interesting is a collection of 34 unique broadsides of Yiddish songs, published in the beginning of the 20th century in London. BroadSides (or *flugbletlekh*) were the most popular form of disseminating Yiddish songs before sound recording. BroadSides including lyrics alone cost one penny, and those with music notations cost sixpence. Professor Leonard Prager has listed all known broadSides in his book *Yiddish Culture in Britain*; many YIVO broadSides are not mentioned in his catalog.

Chana Mlotek, YIVO Music Archivist and expert in Yiddish music, has confirmed that she did not know most of these songs. The Library plans to conserve and preserve these rare broadSides and eventually publish them on the YIVO website.



Yiddish translation of Guy de Maupassant's story *Two Friends* from the Library for the Masses series (Moscow, 1937).

Shlomo Noble [continued from page 14]

which he would learn English language and culture and presumably adapt to life in America. Noble, of course, felt the opposite: he was at the yeshiva to learn how to be a Jew, not an American, so Sholem Aleichem was the better choice; and he told Revel that he would never learn English at the yeshiva anyway. This was part of the search for balance between Judaism and "Americanism" that we all experience.

To sum up, so much information has come to light about a man I knew very little about only a month or two ago. And it is clear that he richly deserves the honor that we are giving him here today.

Written by Samaritan High Priest in Palestine

Samaritan Manuscript in the YIVO Library

The YIVO Library is renowned for its rich holdings of Yiddish books and the literary heritage of East European and Yiddish-speaking Jewry. Among the most unusual items preserved in the YIVO Library, and one recently rediscovered among the library's 360,000 printed books, is not only ostensibly unrelated to YIVO's field of endeavor, but also is not even a printed book. It is a bound manuscript in the ancient Samaritan script, similar to the paleo-Hebrew script used in a few of the Dead Sea Scrolls. The manuscript was acquired by Alexander Weinreich, elder brother of Max Weinreich, during a visit to Palestine in 1927, and donated to YIVO in New York in 1945. It was held among YIVO's printed collections (call mark 11/26673), perhaps under the false assumption that it was a printed lithograph, which it is not, or perhaps because it is bound like a pamphlet or a book.

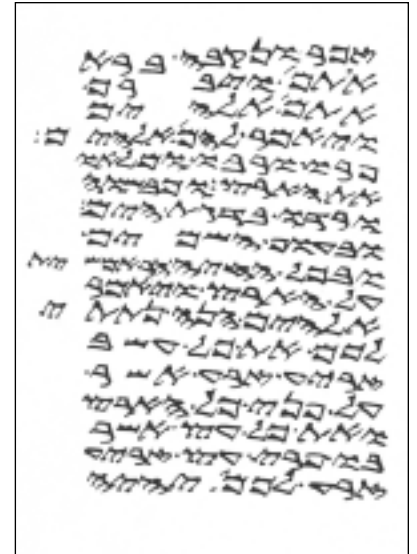
As it turns out, this little manuscript — a small quarto of only 8 leaves — is of more bibliographic significance than might be expected, even if it is not ancient. The text is one com-

monly copied by Samaritan scribes in the 19th and 20th centuries, the verses of Genesis chapter 1:1 to chapter 2:7. The first leaf displays the Samaritan alphabet with its square Hebrew-letter equivalents, apparently added for the

sake of the continual clientele of foreign Jews and Christian Hebraists who regularly visited the tiny Samaritan community in Nablus, Palestine, and often sought to purchase "Samaritan manuscripts." The colophon reveals these leaves to be in the hand of the Samaritan priest Jacob ben 'Uzzi of Shekhem (Nablus). Jacob ben 'Uzzi Shafik (1900-1987) was one of the last Samaritan high priests of the 20th century and the author of works about his community's history and their Arabic literature.

Four manuscripts of which Jacob ben 'Uzzi was both scribe and author are preserved in the Ben-Zvi Institute in Jerusalem, but until now there was only one recorded manuscript *not of his own authorship* that Jacob copied as a scribe, the latter also held in the Ben-Zvi Institute. Thanks to Prof. A. D. Crown, the world expert in Samaritan codicology, YIVO's previously unidentified and unrecorded manuscript has now been recognized as being in the late high priest's hand. Moreover, YIVO has now been added to the select roster of research libraries around the world that hold original manuscripts written by Samaritan scribes in Palestine.

This Samaritan manuscript held among thousands of Yiddish books in the YIVO Library is not the only association of Yiddish culture with Samaritan studies. A number of Yiddish authors have written about the Samaritans, and a few scholars in North America and Eastern Europe have published significant works in Yiddish in the field of Samaritan studies. Most important of these are the Belorussian-born Noyekh Mishkovski (Mishkowsky), a distant relation of Mendele



Verses of Genesis in the Samaritan recension, in the hand of Jacob b. 'Uzzi, Nablus, circa 1925.

Moykher-Sforim, and the Soviet scholar Leyb Vilsker, who published seminal studies in both Yiddish and Russian on Samaritan manuscripts and language. Vilsker's writings are well known in the field of Samaritan studies, but Mishkovski's are not.

Born in Kapulye (Kopyl) and raised in Mir, Mishkovski (1878-1950) was an inveterate traveler, and especially interested in exotic Jewish communities. Having spent time in Japan, China, Korea, Palestine and Egypt, he later published a study of the Falashas and of the Jews in China and Yemen. His substantial ethnographic volume, entitled *Etioppe: Idn in Afrike un Azye* (Chicago, 1936), is unique of its kind in Yiddish. Mishkovski apparently also wrote lengthy studies on the Jews of India and on the Samaritans, studies to which he refers explicitly in his first book and which may have remained in manuscript. In the second volume of his autobiography cum travel memoir, *Mayn leb'n un mayne rayzes* (Mexico, 1947), Mishkovski includes a whole

Title page of N. Mishkowsky, *Etioppe: Idn in Afrike un Azye* (Chicago: M. Ceshinsky, 1936).



Samaritan Manuscript [continued]

chapter on the Samaritans, in whom he obviously took a particular interest.

Better known in Samaritan studies are the writings of the Soviet academic Leyb (Lev) Vilsker (1919-1988), a native of Polish Galicia, who later studied Semitics and Hebrew at the University of Leningrad, and directed the Semitics Department of the Saltykov-Shchedrin Library. Vilsker's dissertation on the Samaritan language was published in both Russian and French, and he was recognized internationally for his scholarship in this field. A translator from Yiddish into Russian, he also wrote a number of Hebraic studies for the Moscow Yiddish journal *Sovetish Heymland*, among them "A Samaritan Translation of Saadiah's Bakashah" and "Unknown Samaritan Inscriptions in the Leningrad Public Library."

For centuries the Samaritans have been a subject of fascination for travelers to Palestine, and the historic Hebrew and Yiddish travel guides to the Holy Land include accounts of this ancient community. In the past century, particularly after World War I, a genre developed of Yiddish travelogues of visits to Palestine and Israel, in some of which are included, inter alia, descriptions of the Samaritan community. Aside from these journalistic reports, two of the most important figures in the history of Zionism, David Ben-Gurion and Itzhak Ben-Zvi, provided sketches of the Samaritans for the Yiddish-speaking world. Ben-Gurion's massive Yiddish volume, *Erets-Yisroel in fargangenheyt un gegenwart* (New York, 1918), prepared together with Ben-Zvi, includes a short chapter on Shekhem, the main center of the Samaritans. Ben-Zvi

includes a full chapter on the Samaritans in his famous survey of the Jewish diaspora communities, *Nidkhey Yisroel* [The Exiled and the Redeemed], which appeared in Yiddish translation in New York in 1962. Ben-Zvi's lengthier Hebrew monograph on the Samaritans is one of the best-known books in the field of Samaritan studies. What is less well known, of course, is that Ben-Gurion and Ben-Zvi, founding fathers of the State of Israel, both wrote in Yiddish, and that their writings were widely read in Yiddish.

Perhaps the most recent treatment of the Samaritans in Yiddish is an essay by the contemporary New York journalist Mordechai Bauman, a native of Zyrardów near Warsaw. The collection of his literary and publicistic writings, *Umkum un oyfkum* [From Darkness to Light] (New York, 1994), includes an article on the Paschal sacrifice of the Samaritans, describing the ceremony that he witnessed personally on Mount Gerizim. Ironically, at one time most of the Ashkenazic Jewish visitors who went to observe this ceremony were native speakers of Yiddish; today this is no longer the case. It is even harder to imagine, now, that at one time

some of the greatest scholars and bibliographers of Samaritan studies, such as Moritz Steinschneider, Adolf Neubauer and Moses Gaster, were also scholars of Yiddish, and made contributions to both fields.

The YIVO Institute, of whose board Gaster was an honorary member, has a long history of interest in non-Ashkenazic Jewish cultures, beyond the Yiddish-speaking sphere, and a number of scholars associated with YIVO, such as Max Weinreich and Zosa Szajkowski, made seminal contributions to the linguistic and literary history of non-Ashkenazic Jewry. The YIVO Library holds examples of printing in a number of Jewish languages, including Judeo-Arabic, Judeo-Persian, Judeo-Italian and especially Judezmo. (The Milwitzky collection of Judezmo books, first catalogued by David Bunis, was described in issue no. 197 of *YIVO News*.) In addition to material in this panoply of languages and cultural traditions, YIVO is fortunate also to possess the modest manuscript described above, written by a priest of one of the world's oldest surviving tribes, the Samaritans.

— Brad Sabin Hill

Yiddish map of Asia and North Africa, from the book by N. Mishkowsky.



From the YIVO Yizker-bikher Collection

Remembering Maków Mazowiecki

The YIVO Library holds more than 750 Yizker-bikher, Memorial Books, the largest collection in the United States. They tell the stories of Jewish communities annihilated during the Holocaust. Yizker, “remember,” is the first word of a Jewish memorial prayer for the dead. Ad hoc committees of survivors compiled the books to commemorate their families and friends who perished in the Holocaust. Published privately in limited quantities, the books were intended for distribution among fellow survivors from the same town or region.

This excerpt from one of the Yizker books in the YIVO collection describes Maków Mazowiec, Poland.

Maków Mazowiecki (Yiddish: *Makeve*) is a shtetl in Poland, 69 kilometers north of Warsaw, belonging to the Warsaw District. In the 18th century the Jewish population dominated the grain and wool trades. In the 19th century the Jews entered the textile industry. Between the two world wars the town was pressed by poverty, and the Jewish population decreased to 3,369 from the previous high of 4,411.

The important rabbis were Avraham Abish Ginzburg and Aryeh Leib Zunz. In 1904 the Zionist organization Hashomer Hatzair was established, and it became the most influential youth movement of the city. The Jewish Labor Bund was influential in labor matters and the Agudath Israel played a pivotal role in the town’s religious life.

The proletarian poet Khone

Stolnits published his major book of poetry, *Likht in der nakht* (Light in the Night), in his native town of Maków in 1934. In it he writes about the difficulties the Jewish community was experiencing between the wars in Poland. This book is in the YIVO library.

The Germans captured the shtetl on September 5, 1939. On October 1, 1941, its 5,500 Jews were incarcerated in a ghetto. On November 18, 1942, the Jews were sent to the Mława ghetto and from there to Auschwitz and to their death. In Birkenau, a *Sonderkommando* uprising took place. One its leaders, Leib Langfus, the *dayan* (religious court judge) of Maków, wrote a diary of that period.

The *Maków Yizker Book*, published in 1969 in Israel by

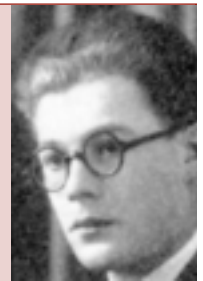


Likht in der nakht by Khone Stolnits

the Committee of Maków Mazowiecki *Landsmanshaftn* in Israel and America, is available in the YIVO Library.

Poetry for Desperate Times

Khone Stolnits begins his book *Likht in der nakht* (Light in the Night), composed in Yiddish, by explaining, “In the present chaotic times, the ripe fruit of poetry allows a quiet ... expression of one’s feelings. There is still fear to sing but the poems awaken my children’s silence about their inner tears [and] bring structure and understanding to the suffering world.”



Khone Stolnits

“In shvartser nakht” (In the Black Night)

In the black night with blind
and gloomy stillness,
When my father, struggled
painfully against death –
And my mother, dejected, crying
like a child:
Then my sisters pleaded for a
piece of bread!

In the darkened house flickered a
flame from a lamp by the kitchen.
My mother noticed that my
father’s life was expiring,
My brothers on their beds were
dreaming:
That they were grasping a piece of
bread, with bowls of food in their
laps.

Then daybreak arrived and cut
through the night’s stillness,
My father was lying dead.
So we small children cried and
thought:
Who will feed us and give us
bread?

Translation by Yeshaya Metal

Her true legacy is her recordings

Rare Isa Kremer Discs Donated to YIVO Sound Archives

The Max and Frieda Weinreich Archives of YIVO Sound Recordings was delighted to receive a donation from Jeffrey Pines of New York City of twenty-nine 78 rpm discs from the personal collection of his grandmother, the great Yiddish concert singer Isa Kremer. Unique among these artifacts are American and European test pressings of recordings made by Kremer spanning the heyday of her international career, 1922-1930. Some of them are alternate takes to those commercially published or performances of songs that might not have been issued by the artist. Also in the donation are recordings by Russian classical

and popular singers, including Feodor Chaliapin, Alexandre Wertinsky and Peter Leshtchenko.

The records help provide a more accurate picture of the breadth of Isa Kremer's repertoire. Formerly, YIVO's holdings included 44 sides comprised of Yiddish, Russian and Italian material. The Sound Archives now also has examples of her singing in Ukrainian, Polish, French and English. One of the songs, "No Sir," recorded in England in 1930, was also performed by Kremer for a Vitaphone short, the music video of its day. She recorded in Romanian and Greek, as well.

Isa Kremer was born in 1887 in Belts, Bessarabia. As a teenager her writing of revolutionary poetry for the *Odessa News* resulted in her meeting its editor, Israel Heifetz. Impressed by her talent, Heifetz sponsored Kremer's vocal studies in Milan. This led to her operatic debut opposite legendary tenor Tito Schipa in Puccini's "La Bohème," and a short career with the Imperial Opera of Petrograd.

Following her marriage to Heifetz in 1912, she became part of the artistic circle that had included Mendele Moykher-Sforim, Mark Warshavsky and, most importantly, Hayim Nakhman Bialik, who encouraged her to leave opera behind to collect and perform Yiddish folk songs on the concert stage, a revolutionary idea for a woman of her era. This she did, along with songs in many other languages, for the rest of her remarkable life, which included She performing in a harem while stranded in Constantinople during the Russian revolution and in Warsaw during anti-Semitic attacks.

Her American debut at Carnegie Hall in 1922, 1922, and subsequent touring, were under the auspices of famed impresario Sol Hurok. In 1936, Kremer presented Yiddish material in Berlin, and in the late 1940s, she performed in Yiddish in Palestine, when it was all but impossible to do so.

Kremer eventually settled in Argentina, where she met and married her second husband, psychiatrist Gregorio Bermann. She died there in 1956. A documentary film about her life and times, *Isa Kremer: The People's Diva*, was produced in 2000.

But, as Sound Archivist Lorin Sklamberg says, "Isa Kremer's true legacy is her recordings. Her repertoire of Yiddish folk/art songs and performing style have been a major resource and huge influence on several generations of singers, including Martha Schlamme and Adrienne Cooper. Thanks again to Mr. Pines for enabling YIVO to make these gems available to researchers."



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Isa Kremer

Rare Tunes of the Stoliner Hasidim Found in Collection at YIVO

In 2005 four emissaries (two separate pairs) of Hasidim from Israel visited YIVO in search of religious tunes of the Stoliner Hasidim. They were looking for the original Hasidic tunes that were sung in the town of Stolin before World War II, tunes that were considered holy. They were not interested in latter- or present-day compositions. Stolin, located 28 miles southeast of Pinsk, is today in Belarus

The YIVO Archives holds a number of such tunes of the Hasidic followers of the Stoliner Rebbe in Record Group 36, which comprises the papers of Abraham M. Bernstein (1866-1932) a cantor, composer, choir

director, musicologist, pedagogue and writer from Vilna, whose family donated his collection to YIVO in Vilna after his death. Besides Bernstein's original Hebrew and Yiddish compositions and the compositions of other contemporary composers of liturgical and art songs, the papers include songs and tunes that Bernstein collected on his eight-year folklore expeditions for the S. An-ski Jewish Historical-Ethnographic Society of Vilna, of which he was the chairman of the musical section.

In 1927, the Society published 243 tunes collected by Bernstein under the title, *Muzikalisher pinkes* (Musical Registry). It was reprinted in this country by the Cantors Assembly of America in 1958. Unfortunately most of the additional tunes that he had gathered were lost.

During World War II, Bernstein's papers suffered the same fate as the rest of the YIVO Library and Archives. The Nazis confiscated the books and archival objects during their occupation of Vilna, yet a large number of documents were hidden and rescued under precarious conditions by that group of scholars and writers known as the "Paper Brigade."

The Abraham M. Bernstein Collection was among the small part of YIVO's prewar holdings



Cantor Abraham Moshe Bernstein

that was returned in 1947 through the good offices of the United States government. Within the salvaged materials a few of his supplementary tunes survived as did the transcriptions of the tunes of the Stoliner and other Hasidic groups. The discovery of these tunes was a source of great satisfaction for the Hasidic followers of the Stoliner Rebbe. These and other rare archival manuscripts, as well as publications, of Jewish music. reside in the YIVO Music Archives.



(Above) Bernstein's compilation of Hasidic tunes.

Shabos zemer (Sabbath song) from Stoliner Hasidim manuscript.



New Accessions to the YIVO Archives

Cantor Jacob Goldstein, 1897-1961

Link Between Two Worlds

Cantor Jacob Goldstein (1897 Warsaw – 1961 Brooklyn) served as the Head Cantor of the Taharat Hakodesh Choral Synagogue, one of the most important of Vilna's houses of prayer. He became Head Cantor in 1925 when he succeeded one of his teachers, the cantor and composer, Abraham Moses Bernstein, whose papers also are in the YIVO Archives (see related article, page 22).



Cantor Goldstein's papers were donated by his son, Cantor Israel Goldstein, the Director of the School of Sacred Music at the Hebrew Union College-Jewish Institute of Religion in New York.

The Goldstein papers cover the entire span of Cantor Goldstein's career. Especially well documented is his East European period. There are also letters from well-known personalities, including Cantor Mordechai Hershman, Rabbi Isaac Rubinstein, who served in the Polish Senate, and British Chief Rabbis Hertz and Brodie.

Previously, Cantor Goldstein had studied at the Warsaw Conservatory, where he was considered to be a future Wagnerian tenor. In 1917, at the age of 20, Cantor Goldstein became Second Cantor of Warsaw's Nozhyk Street Synagogue, where the great Mordechai Hershman was First Cantor. Subsequently, Cantor Goldstein succeeded the famed Cantor Zaidl Rovner in Rovno, Latvia.

In 1933 Cantor Goldstein, at the behest of his wife, moved to London, where he served as Cantor of the Stamford Street Synagogue. He also presented concerts outside his congregation; performed in France, accepted roles in oratorios and made recordings.

Following World War II, Cantor Goldstein toured Palestine and became the Cantor of Congregation Sons of Israel in Brooklyn, where he served until his death in 1961. He was an important link between the cantorial traditions of the Old World and the New World.

HISTORY

- Eileen Pagan donated Nathan Russak's diary, which he kept in Warsaw in 1913.
- Tela Zasloff donated Sylvia Berman's 1934 diary of her journey to Latvia and Leningrad.
- Helena Lemanska donated Julius Majski's recollections of his four stays, as a Polish-Jewish Communist activist, in the Soviet Union, in 1920, 1925, 1928 and 1935. He was arrested by the Soviet authorities in 1937 and released in 1945.
- Judith Rozin donated (via Dr. Maria Krupoves) documents and photographs about her father, Khayim Rozin, who left New York to settle in Birobidzhan, where he disappeared during the Great Purge of 1937.
- Semen Ouzine donated Rosalija Blok-Baers' recollections of the October 1905 pogrom in Kiev.
- Ellen Howley donated an extended Yiddish essay on pogroms in Tsarist Russia, written by the anarchist writer Solomon Hurwitz (1859-1945).
- Richard A. Rosenzweig donated an English translation of Isaac Vinik's booklet about Jewish farmers in Russia. The Russian original was published in Irkutsk, Siberia, in 1909.
- Rabbi Jeff Marx contributed his unpublished history of the Panemune, Lithuania, Jewish community.
- J. George Longworth donated Eli Paretzki's dissertation, completed at the University of Basel in 1932, on the origins of the Jewish labor movement in Russia.
- Arnold L. Horelick contributed his doctoral dissertation (Harvard University, 1950), on the Jewish Labor Bund's nationality program.
- Roni Gechtman donated his doctoral dissertation (New York University, 2006), also on the Bund's nationality program.
- Roberta Friedman of the Labor Zionist Alliance provided incremental materials for the records of this organization already in the YIVO holdings.

[continued on page 22]

Newlywed couple (Lomza, Poland, 1926). Donor: Irma Abramson.



New Acquisitions *(continued from page 21)*

- Irwin J. Miller of the Jewish Historical Society of Lower Fairfield County (Connecticut) donated the papers of Morris Perlman (1882-1958), a Labor Zionist activist from Snov (now in Belarus), who settled in Stamford in 1905.
- Miscellaneous materials relating to Jewish history were given by Gilbert Arion, Joyce Concors, Miriam Corn, Eliot Eisenbach, Eric Greenberg (Philadelphia Jewish Archives), Eiran Harris, Bea Kornblatt, Dr. Gail Malmgreen (Wagner Labor Archives, New York University), Sonia Nussenbaum and Dr. Carl Rheins.

LANDSMANSHAFTN, GENEALOGY AND FAMILY HISTORIES

- Robin Kraus of the New York State Insurance Department Liquidation Bureau donated 30 cartons of *landsmanshaft* documents. The following societies are some of the more heavily represented: The Onward Society, Czortkower Rabbei Mayer Shapiro Society, Independent Bialystoker Brotherly Love, First Krylowitzer Young Friends Progressive Society, Chevra Mogen David Anshei Brok, First Zaslower Benevolent Society Society, Young Seekers of Friendship, Erste Zabna Congregation, First Ostrowzer Young Men's Burial Society, Krynicaer Young Men's Benevolent Society, Makarover Benevolent Society, Congregation Beth Sholom Tomchei Harav, Independent Brotherhood of Yonkers, First Turover Aid Society, Bucoviner Boys Benevolent Society, Judea Protective Association, Kupiner Podolier Branch 329 (Workmen's Circle), Congregation Nachlat Yitzhok and the Butka Benevolent Society.
- The following persons also gave *landsmanshaft* and congregational documents: Rose S. Fogel (Schonberg Family Aid Society), Morton Nashman (First Piusker Benevolent Association), Annlinn Kruger Grossman, via Robert Friedman, (Congregation Rodef Sholem Independent Podhajcer Sick Benevolent Association), Joan Parker (Plotzker Young Men's Independent Association), Howard Siegel, via Georgia Haken (Congregation Anshe Tzaydik of Ellenville, New York), Adeline Silverman, via Esther Brumberg of the Museum of Jewish Heritage, (New York Progressive Education Association) and David W. Balter (Balta Benevolent Congregation of New York City).

- Esther B. Bates, Etta Baurhenn (via Solomon Krystal, YIVO National Board member), Bernice Birnbaum, Howard Kaplan and Lionel (Yehuda Leib) Semiatin each gave family materials.

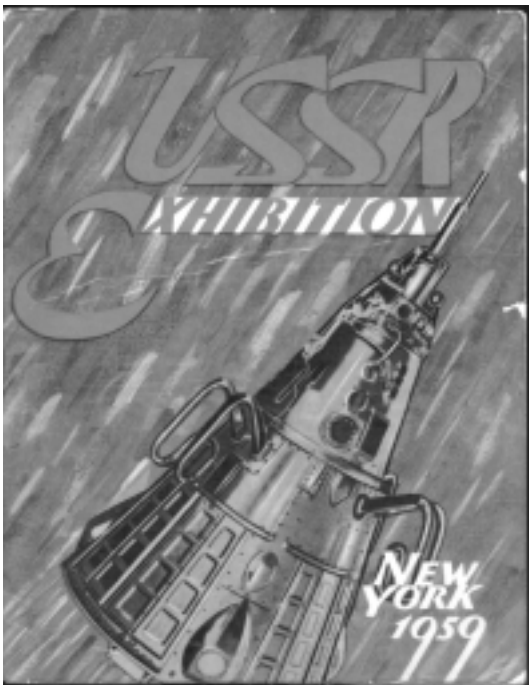


Portrait of donor's grandparents inset in a Rosh Hashanah card (New York, 1906). Donor: Alan L. Kapriloff.

HOLOCAUST

- Jacob Fishkin donated the extensive (over 500 Yiddish manuscript pages) diary of his sister, Sarah, who was murdered by the Nazis in Rubiezewicze, now Belarus, when she was 18 years old. The bulk of her diary was written during World War II, but only fragments have been published.
- Renee Shai Levine donated the memoirs of her uncle, Joseph, who, as a Polish soldier, spent five years in German prisoner-of-war camps.
- Jeanne Miles provided the Holocaust memoirs of Rosa Weintraub.
- Morris Krause donated his Holocaust memoirs, as well as Yiddish poems written by his father, Shloime, in Occupied France.
- Jonnie Pekelny donated her stepfather's letters written while he was serving in the Red Army during World War II.
- Aurora Zinder donated letters from her father and uncle written while they were serving in the Red Army during World War II.
- Paul Roochnik gave his great-uncle's letters written in 1940-1941 from Vilnius.
- Ann Kelemen donated Rita Cohen's account of what Claire Khalifa experienced as a hidden child in occupied France.
- Eve Sherman Widdows, Marion Wexler and Dora Kelenson made a joint donation of an English translation of Lew Frydman's Yiddish booklet, "The Sufferings and Destruction of the Jews in Mezrich under the German Occupation."
- Sam Kowarski provided English translations of "The Bone Yard in Schoenberg's Hell", by Mordechai V.

A guide to the USSR Exhibition of Achievements in Science, Technology and Culture (New York City, 1959). Donor: Carl J. Rheins.





Actors of the Vilna Troupe on January 12, 1930 (Metz, France). Donor: Morris Krause.

- Bernstein, and "My Friend Vitold Kievlich" by Szloime Kowarski, both of which relate to events in the Vilna Ghetto.
- Eleanor Golobic of the American Field Service donated a CD that features interviews with American ambulance drivers who were among the liberators of Bergen-Belsen.
- Maurice Schiff and Rafal Witkowski (via Madeleine Okladek) provided separate donations of Holocaust materials.
- Professor Dov Levin and Krysia Fisher made supplementary donations to the papers of Dov Levin and the papers of Artur Fiszer.
- Dr. Paul (Hershl) Glasser donated a letter written to him by the great Yiddish poet Abraham Sutzkever.
- Anne Greenfield donated Yiddish plays and other manuscripts written by her grandfather, Max Hirsch, a Yiddish and English-language actor.
- Donna Bernardo Ceriz of the Ontario Jewish Archives gave the papers of Miriam Beckerman, a well-known Canada-based translator from Yiddish.
- Dr. Anita (Khane-Faygl) Turteltaub donated Yiddish translations from Danish, by Itsik Leyb (Isadore Louis) Goldstein (1890-1966), of 23 Hans Christian Andersen tales.
- Noemie Turetsky donated a collection of Jewish humor compiled by her mother, Sarah Burkos, as well as a manuscript of a poem by the Yiddish poet Alter Eselin.

LITERATURE

- Meta Solotaroff Goldin donated the papers of her grandfather, Ruvn (Reuben) Ludwig (1895-1926), the American Yiddish poet who started out as an anarchist-proletarian poet, but eventually became a member of the "In Zikh" introspectivist poets' group.
- Mary Lukomnik provided the papers of her father, Yiddish writer, translator and editor Yankev Krepliak (1885-1945), best known for his children's stories.
- The Labor Zionist Alliance donated (via Dr. Chava Lapin, YIVO National Board member) letters written to Leibl and Salye Eisner by the great Yiddish poet and novelist Chaim Grade.
- Leonard Kaplan gave a letter from the lexicographer Alexander Harkavy congratulating the donor's parents on Leonard's birth.
- Dr. Dora Apsan Sorell donated (via Dr. Lyudmila Sholokhova) stories and biographic materials by and about her father, Herzl Apsan, whom the prominent Yiddish critic Shloyme Bickel called the Sholem Aleichem of Sighet, Romania.
- Yehuda Knobler donated his Yiddish and Hebrew Holocaust poems via Professor Dov Levin.
- Tomas Rothschild donated German-language poems, many of which contain Jewish motifs by Margot Hermer, who was born in Berlin in 1900 and died in Bogota, Colombia, in 1993.

- Evelyn Berezin gave two linguistic studies of the Yiddish language by her late husband, Dr. Israel Wilenitz.
- Harriet Furst Simon and Larry A. Hickman of the Center for Dewey Studies at Southern Illinois University donated digitized copies of John Dewey's letters to Horace Kallen.

RECORDINGS, MUSIC AND THEATER MATERIALS

- Henry Carey gave the papers of his mother, Leah Post Carey, a Yiddish singer and actress who has had a long career in Boston and New York.
- Cantor Israel Goldstein donated the papers of his father, Cantor Jacob Goldstein (See feature, page 21)
- Meyer Denn provided a unidentified Yiddish play given to his grandfather (circa 1930) by an actor then performing in Houston, Texas.
- Cyril Robinson donated, with the assistance of Joyce Meggett of the Chicago Public Library, a large collection of recordings that he made of Jewish musical events in America and Europe.
- Annabelle Weiss gave five unpublished CDs of Yiddish stories and poems read by David Guralnik and Fishl (Philip) Nashkin, two Yiddish cultural activists from Cleveland. These CDs also contain an interview of Molly Picon.

[continued on page 24]

Włodzimierz Zakrzewski, math teacher, and Jewish students of the Konopnicka Gymnazium (Suwalki, Poland, 1925). Donor: Brian Bergman.



New Acquisitions *(continued from page 23)*

- Mel Chalfen donated his memoir of the Yiddish-oriented Boiberik summer camp and a CD of him singing songs from Boiberik.
- Renee Fields gave her great-grandmother's transcriptions of Yiddish lyrics, most of which originated with Abraham Goldfaden, in a manuscript dated 1896.
- Hannah Abrahamson donated an unpublished CD of vocal compositions Arie Ben Erez Abrahamson, a Czech Jewish composer, to the Yiddish poems of Aliza Greenblatt. The music dates from 1939, and was performed in Israel in 2002 with soprano Eve Ben-Zvi.
- Paul (Pinye) Nash provided a large collection of Yiddish State Theater programs from postwar Poland.
- Debbie Diamond donated, via Kerry Weintraub and Dr. Robert Tartell, videos of excerpts of performances of "Der Yiddisher Mikado" and "Der Yiddisher Pinafore" by the Gilbert & Sullivan Yiddish Light Opera Company. Dr. Tartell also provided the full scores of these adaptations.
- Elaine Levitt of the Israel America Foundation gave the Mina Brott collection of Hebrew and Yiddish sheet music and songbooks.
- Frederick Lubcher and Gary Spiegel donated the Shirley Lubcher Spiegel Collection of Yiddish sheet music.
- Maggie Cammer and Florence Weisfeld each donated Yiddish sheet music.
- Jewish musical materials also were donated by Isabel Belarsky, Richard Bragin and Margaret Rovero of the Hartford Theological Seminary library.
- Recordings of Jewish music were donated by Mikhl Baran, Pnina Blake, Dr. Joel Rubin, Andreas Schmitges, Allison Smith and Doris Zatkow.

PHOTOGRAPHIC AND FILM MATERIALS

- Leon Gildin gave outtakes from his 1988 documentary film, "Theresienstadt: Gateway to Auschwitz."
- Max Mermelstein donated outtakes from his documentary on the town of Skala.
- Katy Garfield donated the film that she coproduced about diaries kept by young people during the Holocaust.
- Dr. Arnold Richards, YIVO National Board member, donated ten photographs taken by the photographer Dena Segal, including images of Williamsburg, Brooklyn, circa 1960.
- Piotr Priluk donated, via Roberta Newman, over 50 photographs that he took of Jewish monuments in Poland.
- Brian Bergman donated photographs taken of Konopnicka Gymnazium students, many of them Jewish, and their teachers, Suwalki, Poland, in 1925.
- Adam Richter donated a 1934 photograph of the interior of the Grand Synagogue in Miedzyrzec Podlaski (Mezritsh), Poland.
- Sonia Turkow donated a dozen group photos of Yiddish literary personalities in Israel.

- Paula (Perl) Boltman gave a photograph of Israel Joshua Singer together with Melekh Ravitch.

- Claire Silverstein donated the childhood memoirs of Simon Judkoff, the photographer and Yiddish writer.

- The following donors also gave historical photographs: Laura Frommer (photograph of cantor/composer Abraham Isaac Reif), Sidney J. Gluck (Yiddish actress Lilian Burstein Lux), Fay Itzkowitz



Bi-lingual library instruction card, New York, circa 1930. Donor: Lionel Semiatin.

(Camp Kinderland), Michael Richman (Hebrew Technical Institute) and Dr. Marvin E. Ring (West End [International Workers Order] Choruses, with Leo Low as guest conductor, Town Hall, New York, 1943), Ruth Stein (Detroit Workmen's Circle school play, 1935).

- The following donors gave family photographs: Irma Abramson, Harriet Dronska Feitelberg, Faith Ann Goldman, Alan L. Kapiloff, Martin Kaminer and Claire Silverman.

ART AND OBJECTS

- Gerald Gorman donated a large combination *mizrakh* and family genealogy made by an ancestor of the donor, ca.1890, in Tarnovka, Ukraine, in an elaborate polychrome paper cut using traditional Jewish motifs.
- Wallace Lipton donated a set of silver spoons bearing the markings of several Jewish silversmiths in Tsarist Russia.
- Lynda Dubov donated, with the assistance of Carl Goodring, a set of originals of her works on paper that bear Holocaust motifs.
- Roslyn Rusinow gave her great-grandfather's embroidered caftan from Romania.
- Marcos Chusyd provided Yiddish theater posters from Brazil.
- Art materials were also donated by Michailo Percovo, Robert S. Rifkind (with Alice Herman), Jeffrey (Yankl) Salant, Chava Shulman and Rabbi Israel Wohlgernter.

Israel Joshua Singer (l) with Melekh (Bergner) Ravitch, his wife and Ruth Bergner (c. 1925). Donor: Paula (Perl) Boltman.



Inauguration of Center for Advanced Jewish Studies Celebrated at YIVO Banquet

The Annual YIVO Banquet was held on November 9, 1969 in the Americana Hotel. The occasion marked the inauguration of the academic program of the YIVO Center for Advanced Jewish Studies.

Dr. Judah J. Shapiro, one of the founding trustees of the Center, who presided, announced that the Board of Trustees unanimously decided to name the Center after Dr. Max Weinreich, guiding spirit of YIVO since its earliest days. The graduate courses and seminars of the Center will be known as the Julius Borenstein Graduate Program in honor of the chairman of YIVO's Executive Committee, who was instrumental in making the Center a reality.

In his opening remarks Dr. Shapiro also stressed that the Center "is future oriented in that it addresses itself mainly to students who will assume positions of academic and intellectual leadership in Jewish affairs." He pointed out that "the immediate antecedents of American Jewish life in this century are the Jewish communities of Eastern Europe. With their disappearance or liquidation, this source of nourishment has all but disappeared, except in the cultural heritage which remains. This has been the specialized area of much of YIVO's

activity. Through its courses and seminars, and through its Panel of Consultants, the Center will make available to all recognized colleges and universities a unique academic service on the highest level. The Center's charter granted by the New York State Board of Regents makes possible for it to work in the closest relationship with the major academic institutions in the country."

Dr. Joshua A. Fishman, Chairman of YIVO's Research Planning Commission, which is responsible for the academic and research activities of the Center, pointed out that American Jewry and indeed, Jews throughout the world, are in the midst of a period of growing social, ethnic, and religious conflict, which has increased tensions among nations, classes and groups. This has created the need to better understand both oneself and others. The same tendency has also affected large numbers of Jewish students. The YIVO Center for Advanced Jewish Studies has thus been established at a propitious moment.

Dr. Fishman also discussed the establishment of the Center in the context of YIVO's historical development and its fundamental goals. He described the changing functions of the

(continued on p. 6*)



Three Leaders of the Yiddish Renaissance

From left to right: Dr. Shlomo Birnbaum, linguist; his father, Dr. Nathan Birnbaum, one of the first ideological proponents of Yiddish; and Alexander Harkavy, the pioneering American Yiddish lexicographer; photographed in Hamburg, Germany in 1929.—From the Prof. Judah A. Joffe archives at YIVO.

THE WARSAW GHETTO IN PICTURES

YIVO is currently preparing an illustrated catalogue of photographs and other pictorial material dealing with the Warsaw Ghetto and its uprising. The catalogue will consist of 450 pictures depicting life, struggle, resistance and destruction in the Ghetto. Each 35mm reproduction is succinctly and accurately described. An introduction serves as a guide to the catalogue, which will be available before the end of the winter months, and in time for Holocaust memorial observances in the spring.

The catalogue will make available for the first time a complete graphic history of the Ghetto. The pictures are arranged in the following categories: the Jewish community in Warsaw before the war; Jews in Warsaw at the outbreak of the war prior to confinement in the Ghetto; preliminary cruelty and persecution by the Nazis; imprisonment in the Ghetto; forced labor and other service; the *Judenrat*; illegal Jewish publications; religious life; cultural activities in the Ghetto; Jewish self-help; smuggling of necessities; poverty and disease; children in the Ghetto; daily life; deportations; executions; the uprising; the Ghetto in flames; the Ghetto in ashes; memorials of Ghetto heroes.

The illustrated catalogue will be of particular importance to historians and other students of the Holocaust. Not only does it make it possible for the scholar and layman alike to obtain graphic documentation of events in the Warsaw Ghetto, it also provides a pictorial chronology. The catalogue will also be of great value to organizations, institutions, and public information media for whom such illustrated material is of great importance. Above all, this new publication will make it far easier for thousands of students to familiarize themselves quickly and easily with what happened in the Warsaw Ghetto.

The catalogue is being prepared by Z. Szajkowski, a YIVO research associate, with the cooperation of Ezekiel Lifschutz, archivist of YIVO, and Dr. Isaiah Trunk, member of YIVO's Commission on Research. It may be ordered from YIVO at \$2.50 per copy.

YIVO in History: Founding of Max Weinreich Center

Each issue of *Yedies* reports on news that concerned YIVO members decades ago. *Yedies* Issue No. 112 indicates that at the end of 1969, when the Max Weinreich Center was inaugurated,

YIVO was helping Jews worldwide understand themselves and their culture, in the wake of the Holocaust.

MAKE SURE YOUR LOVED ONES INHERIT MORE THAN JUST YOUR YOUR ASSETS — LEAVE THEM A HERITAGE

It is the responsibility of every generation to pass to the next a legacy of history and traditions. For the Jewish people this is successfully accomplished despite seemingly insurmountable obstacles and horrific difficulties. Even after the decimation of the vibrant Jewish community of Eastern Europe, the customs, music, theater, art, traditions, beliefs and even the language have been sustained, gathered, preserved and made available to future generations. This has had a far-reaching effect on the American Jewish community.



Vera Stern with her grandsons Noah (L) and Ethan Stern-Weber after she received the Vilna Award at the 2002 YIVO Heritage Luncheon.

Since 1925, YIVO has been acquiring the artifacts of our culture going back over 1,000 years. After moving to New York during World War II, it continued rescuing documents, photographs and other remnants of Jewish life in Europe, so that the legacy could be passed on, to allow our children and their children to know us.

Today's generation must take up this responsibility. To ensure that Jewish history and traditions will be available to your grandchildren and their grandchildren, leave a bequest to YIVO in your will or trust.

This could not have been accomplished without YIVO's contributors who ensured that YIVO's work would continue by making a gift that reached beyond their own lifetimes.

Unlike other charities, when you include YIVO in your estate plans, you ensure that your heritage and history will pass to your loved ones, along with your other assets. **It's your legacy and their inheritance.**

The Gaon Society



The 18th-century scholar Rabbi Elijah Ben Solomon Zalman — the Vilna Gaon — had great respect for *tzedakah*. The Gaon Society was created in his honor to recognize and thank YIVO's friends and supporters who emulate the rabbi by securing YIVO's

mission in their wills and trusts, and with other planned gifts. Planned gifts are the best way to ensure that YIVO's work will always continue, *le' dor me'dor*.

Please discuss the following bequest language with your attorney as a way to leave a legacy:

"I give and bequeath (\$____/ or ____% of my estate/ or description of item) to YIVO Institute for Jewish Research, 15 W. 16th Street, New York, NY, 10011 for its general purposes."

To discuss planned giving to YIVO, please contact:

Lorri M. Greif, CFRE
 Planned Giving Officer
 212-294-8301, ext. #6108
 or at lgreif@yivo.cjh.org

Perhaps the Best Investment You Make This Year Will Be in YIVO

With a gift of \$10,000 or more in cash or long-term appreciated marketable securities, you can create an attractive, guaranteed lifetime income for yourself (and/or a loved one) if you're at least 65 years of age. You also establish a charitable legacy and let those who come after you know how much you value your Jewish heritage.

For example: Dr. Weiss is 75 years old and has a \$10,000 certificate of deposit that is maturing. He loves YIVO and has been thinking of leaving a gift in his will. However, since he can use the extra income, he decides to take the \$10,000 and make a donation to YIVO to establish a charitable gift annuity. Here's the result:

- He locks in a fixed income rate of 7.1% or \$710.00 a year for the rest of his life, of which \$438 is tax free

through the year 2017. This is the same as a fully taxable return of 10.1% if Dr. Weiss is in the 35% tax bracket.

- He is entitled to a charitable deduction of \$4,564, which can be carried forward for an additional five years.
- The remaining assets of the charitable annuity will eventually secure YIVO's mission, making our history and culture available to his children and grandchildren.

Dr. Weiss enriches his own lifetime and the lives of those who follow when he is gone. He is also welcomed into the Gaon Society, which is named for the revered Vilna Gaon — Rabbi Elijah Ben Solomon Zalman. As a Gaon Society member Dr. Weiss is recognized in our publications and on our website.

Current YIVO Individual Charitable Gift Annuity Chart for \$10,000 Gift

Age of Annuitant	65	70	75	80	85	90
Rate*	6%	6.5%	7.1%	8%	9.5%	11.3%
Tax Advantage Annual Income	\$600	\$650	\$710	\$800	\$950	\$1,130
Equivalent Taxable Income (35% Bracket)	\$820	\$910	\$1,010	\$1,160	\$1,390	\$1,670

*Subject to change * Deferred gift annuity rates are even more attractive.

Please contact Lorri M. Greif, CFRE, YIVO's Planned Giving Officer, at 212-294-8301, ext. #6108 or at lgreif@yivo.cjh.org to learn more about remembering YIVO in your will, or for a confidential customized illustration of how a YIVO charitable gift annuity would work for you.

Gaon Society Members

Ms. Rosina Abramson
 Ms. Bonnie Aidelman
 Ms. Leone Adelson
 Ms. Sylvia Antonier-Scher
 Ms. Marilyn Apelson
 Mr. Harold Baron
 Dr. Sylvia Brody Axelrad
 Ms. Eliane Bukantz
 Mr. Hyman Cohen
 Mrs. Rita Cohen
 Dr. Ethel Cutler
 Mrs. Betty Eldman
 Mr. Sol Eldman
 Mr. Stanley Engelstein
 Mr. Gene Forrell
 Mrs. Mildred Forrell
 Mrs. Shulamis Friedman
 Ms. Vicki Gold
 Mr. Nathan Goldstein
 Dr. Laura Hapke
 Mr. George Hecht
 Ms. Felice Itzkoff
 Mrs. Louisa Johnston
 Mr. Louis Osofsky
 Ms. Bathsheba Phillips
 Ms. Ethel Roberts
 Mr. Abraham Sherman
 Mr. Samuel Silverstein
 Mr. Bruce Slovin
 Dr. Robert Tartell
 Mrs. Lottie Tartell
 Prof. Franklin Toker
 Mr. Milton Weiner
 Ms. Edith Weiss
 Dr. Joan Wertheim
 Anonymous (8)

Matured Estates

Sidney Krum
 Eta Taub
 Jacob Waisbord

Letters to YIVO

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.

Library Thank You

In December 2004, when I was looking for examples of Jewish women who challenged Jewish traditional values, your public service librarian, Yeshaya Metal, found the names of Puah Rakovsky and Sarah Schenirer. In April 2005, I wrote my master's thesis on Puah Rakovsky, entitled "Identity and Power: Gender Constructions in the Early Zionist Movement, Taking the Example of Zionist Women in Poland." I'm in Israel doing my research on Sarah Schenirer and the Beit Yaakov movement in Poland. I'm writing this because I'd like to thank you for your support.

Best wishes
Agnieszka Oleszak
Israel

IWO Buenos Aires [continued from page 8]

IWO historical materials and catalogs. Thanks to the painstaking work of hundreds of volunteers over the past twelve years, IWO has managed to recover more than 70% of the original materials that were destroyed or thought lost.

In the short-term, IWO Argentina is undergoing further challenges. Following a deadly disco fire in Buenos Aires on December 30, 2004, that killed 194 people, the city passed stringent fire-safety regulations that may force IWO to move yet again. They are currently looking for new space. As a result of the fire, the Buenos Aires city council recently removed the mayor; Jorge Telerman, his deputy, replaced him, becoming the first ever Jewish leader to hold this position.

Chicago YIVO Board Chair Joseph Morowitz (a YIVO National Board member) recently visited Buenos Aires where he toured the facilities and met with IWO staff. "They are extremely proud of the agreement they signed with the National Library of Congress," Morowitz says, "as it is vital recognition from the federal government of the importance of their work, particularly after some very difficult years."

Although understaffed and working with limited resources, IWO continues to inspire today's Argentinean Jewry through popular Yiddish classes and cultural outreach. Says Morowitz, "I was deeply impressed by how much they are accomplishing under such stringent conditions."

Spanish-Yiddish Dictionary

Do you have any reference about a Spanish-Yiddish or Espanol-Yiddish dictionary?

Victor Maccagno
Miami, FL.

Reply: YIVO has the following dictionaries:

- 1) *Diccionario Yidish-Espanol, by Jacobo Isaias Lerman and Isidoro Niborski, and*
- 2) *Milon Rav-Leshoni: Ivrit – Yidish – Anglit – Tsorfatit – Sefaradit – Germanit – Rusit, edited by Yom-Tov Levinski.*

* * *

IWO Correction

I saw your excellent last *YIVO News* issue and would like to thank you for both articles that referred to our IWO Foundation in Argentina. Just a small remark about an involuntary omission. The author of the paper devoted to the archives of Yiddish theatre librettos, mentioned in your piece, was our chief archivist, Sivia Hansman, who deserved to be mentioned.

Saul Drajer, M.D.
President of the Fundación IWO
Buenos Aires, Argentina

* * *

Marek Schwarz

I am searching for information about an artist named Marek Schwarz who was associated with Yiddish Expressionism, the Makhmadim group and U.Z. Greenberg's "Albatross." I can't find information about him anywhere, not in books or on the web. Could you help me please?

Dr. Glenda Abramson
University of Oxford, Oriental Institute
Oxford, England

Reply: You will find information concerning Schwarz and the Makhmadim in Tradition and Revolution: The Jewish Renaissance in Russian Avant-Garde Art 1912-1928, edited by Ruth Apter-Gabriel.

* * *

Dreyfus Affair

I am looking for material that might suggest the feelings of East European Jews toward the Dreyfus Affair. No doubt in newspapers (socialist and religious) and pamphlet literature, editors responded to communal interest in a matter so important to international Jewry. Any reference made to it in Yiddish literature would be very helpful.

*Dr. Ruth Harris
Fellow and Tutor,
Modern History
Oxford University, England*

Reply: There is an article about the Dreyfus Affair in the Ozar Yisrael: An Encyclopedia of All Matters Concerning Jews and Judaism, in Hebrew (Berlin: Menorah, 1935). At the end of this piece is a list of the sources of information — all Jewish newspapers published at the time of the Affair. The names of the journals are: ha-Tsefirah, Fraynd, and Ester'raykher Vokhenshrift.

* * *

Linguistic Question

A German friend said that in German the word for foot is *foos* and the word for leg is *bein*. Although I haven't spoken Yiddish for about 70 years, I remembered that the word *foos* referred to both the foot and the leg whereas *bein* meant bone. This turned out to be in complete agreement with Uriel Weinreich's *Modern Yiddish Dictionary*. Nevertheless it seems strange that the Yiddish language does not have a separate word for leg and foot. Is there anyone at the YIVO who can shed some light on this?

*Dr. Ben Senitzky
by email*

Reply: According to Dr. Paul (Hershl) Glasser of YIVO's Max Weinreich Center, you are correct. In German, Fuss is "foot" and Bein is "leg," whereas the Yiddish fus is "foot" or "leg" and beyn is "bone." He suspects that Yiddish doesn't have a separate word for "leg" because the Slavic languages don't, and Yiddish is heavily influenced by Slavic. Yiddish doesn't have a separate word for "finger" and "toe" either (both are finger), similarly to Slavic, whereas German has Finger and Zehe respectively.

Photographs of Interwar Vilna

I am a Fulbright scholar in Vilnius doing research on the physical history/layout of interwar (1920-1940) Vilna. I was wondering whether you have in your collection any images of the city from that period — particularly those not found in Leyzer Ran's *Yerushalayim d'Lita*.

Also, is there an online catalog that would help me find this sort of information myself? Thank you in advance for any help you can provide.

*Jennifer Stolper
Vilnius, Lithuania*

Reply: To view our photos from prewar Vilna, please check our online photo database, available at <http://yivo1000towns.cjh.org>. After registering, you can search the catalog, entering "Vilna" in the City/Town field. There are more than 1,500 images.

* * *

Devin Naar on Salonika Project at YIVO

I want to thank everyone at YIVO very much for all of your support and guidance throughout the summer in regard to the Salonika project. I am so appreciative of the fact that YIVO gave me the opportunity to work on the Salonika collection, and also, to present some of my findings at the lecture...

YIVO should be very proud of all of the staff members. I came in as a kid (and I guess I still am), and a stranger working on a community from a different part of the world, and with a language different from what one normally finds at YIVO. I was impressed with and appreciative of all the support and encourage-

ment, especially from the YIVO archivists, many of whom offered their assistance — whether it was in helping to translate a document from Hebrew, or locating a particular collection, or discussing situations in Salonika as parallels to those in Vilna or elsewhere in the Ashkenazi world. And, of course, I cannot forget to mention Fruma Mohrer's [YIVO's Chief Archivist] efforts throughout the entire summer and well before... Clearly, without her effort, without her passion and time commitment, the Salonika project would be nowhere. The quality of the YIVO staff is one of the many lasting impressions about YIVO that I will take

with me. Again, it was a pleasure working for YIVO and with YIVO.

*Devin Naar
Athens, Greece*



Devin Naar

Editor's note: Naar is currently a Fulbright Hays Traveling Fellow in Greece. In September, he starts his doctoral studies in Sephardic History at Stanford University. While at YIVO, he catalogued YIVO's archival collection on the Jewish community of Salonika, where his paternal grandfather was a rabbi. The project was funded by grants of \$22,500.

ידיעות פון אמאָל

אין די ידיעות נומ' 19 (פֿעב' 1947) זענען דאָ איבער גענוג טשיקאָוועסן. האָבן מיר אויסגעקליבן דאָס זינטל 3, וווּ ס'זענען דאָ צוויי וויכטיקע נאַטיצן: א) אַז די קאַלעקציעס פֿון אליהו טשעריקאָווער זענען אַריבער אין רשות פֿונעם ייִוואָ; ב) אַז דער ייִוואָ פֿאַרמאַגט אַ זעלטענעם אַמסטערדאַמער פינקס פֿונעם אָנהייב 19טן י"ה.

אליהו טשעריקאָווער איז געווען דער לאַנגיאַריקער סעקרעטאַר פֿון דער היסטאָרישער סעקציע פֿונעם ייִוואָ. ער איז געשטאַרבן מיט קנאַפע פֿיר יאָר פֿריער (זען דעם ערשטן נומער ידיעות, סעפט' 1943). נאָך זײַן טויט האָט זײַן אַלמנה, ריווע טשעריקאָווער, אַוועקגעגעבן דעם ייִוואָ זײַן ביבליאָטעק. צו דער געלעגנהייט האָט מען די טשעריקאָווערס אָפּגעגעבן כּוֹד בײַם אַ יום־טוֹבֿדיקן צוזאַמענקום.

דער פינקס פֿון דער אַמסטערדאַמער אַגודת הבחורים נעמט אַרום די יאָרן 1790-1817. אויפֿן בילד זעט מען דאָס דעקאָראַטיווע שער־בלעטל מיטן פּערלדיקן כתב־פֿונעם בעל־הפינקס.

געשיכטע פֿונעם ייִוואָ

די ביבליאָטעק און אַרכיוו פֿון אליהו טשעריקאָווער ע"ה אין ייִוואָ

קלאַפּערדיקס. ביבליאָגראַפֿיעס אד"ג—צווייטן זיי א טייל וואָס זענען איצט גרויסע יקר־הצאיות.

פֿון די זעלענדיקסן איז ווערט צו דער מאַנע; די פֿאַרלעט־צײַטונג (קדוש, 1918-1919) אַ דאָס נייע לעבן (קדוש, 1918-1919); אַ קאָס פֿלעק פֿון קראַפֿטי אַרבייט; דער מיטער 21 פֿון די פֿרייע שטימע (פעטראָגראַד, 1917); אַרגאָן פֿון קאָמיסאַריאַט פֿאַר ייִדישע ענינים; די וועלט (קדוש, 1919). די אויסגאַבעס פֿון פֿאַרבאַנד פֿון נעוועזענע קאָמאַרסוויקעס; דר' מיטע צענטונגען פֿון סעריאַל 1917-1918; דיר פֿעלדשוואַם ייִדיש־געזעלשאַפֿטלעכער לעקטורעס.

די טשעריקאָווער־ביבליאָטעק איז איבער־געגעבן געוואָרן בעט אַ פֿערערלעכן צוזאַמען קום פֿון גאַנצן ייִוואָ־פּערסאָנאַל; עס האָבן געדרעט דיר טאַקס ווערטער. סענדל עלקין און פֿי רבקה טשעריקאָווער.

וואַלוציאַנערער באַזענונג אין רוסלאַנד. וועגן דעם אַנטײל פֿון ייִדן אין דער אַלגעמינער רעוואָלוציאַנערער באַזענונג. און באַזונדער פֿון דער ייִדישער אַרבעטער־באַזענונג אַ ריזעק אַמילונג פֿון רוסישער און ייִדישער אויטעבאָדער ליטעראַטור; 3) אַנטײטעמיטישע טרײַטשן פֿון דער וועלט. צווישן זיי די "קאַ" סיקרעטי" בראַסאַאָ. טשעמבערלעך. פֿער זענען אַיאַגה; אַ היסטע צאל אויסגאַבעס פֿון די פֿראַנסקאַלן פֿון זקני ציון אין פֿאַרשיידענע שטראַכן (צווישן זיי אויך אַ יאַפּאַנעזישע); די סקירדיס לויט וועלכע די פֿעלשונג איז געטאַכט געוואָרן; 4) אַ גרויסע צאל דאָקומענטן און מאַטעריאַלן צו דער געשיכטע פֿון שוואַרצ־באַרד־פּראַצעס וואָס איז גלײַכצײַטיק אַ שטיק ייִדישע געוועלפֿאַמלעכע געשיכטע. אַרץ די ספּעציעלע קאָלעקציעס זענען אין דער ביב־ליאָטעק פֿאַראַן אַ סך היסטאָרישע ביכער פֿון אַלגעמינעם אינהאַלט. ווערטער־ביכער. ענצײ־

פֿי רבקה טשעריקאָווער. דאָס לעצטנס איבערגעגעבן דעם ייִוואָ די ביבליאָטעק און דעם אַרכיוו וואָס זענען פֿאַרבליבן נאָך איר טאָן אליהו טשעריקאָווער ע"ה. היסטאָרישע לעכער טעקעטאַר פֿון דער היסטאָרישער סעקציע פֿון ייִוואָ פֿון אַנהייב אָן. און איבער פֿון די טרײַנדערס פֿון ייִוואָ. די טשעריקאָווער־ביבליאָטעק פֿאַרמאַגט 2,300 בענד. אין דעם — 2,200 ביכער און 300 בענד פּעריאָדישע אויסגאַבעס. די פֿילטראַכטיקע ביבליאָטעק און דער אַרכיוו שפּילען אין זיך אַס דעם היסטאָרישע לעבן איבערעס פֿון אליהו טשעריקאָווער דעם היסטאָריקער. די היסטאָרישע קאָלעקציעס אין דער ביבליאָטעק זענען: 1) ביכער. דאָס מענטש. פּראַטאָקאָלן און אַ ספּעציעל ריזעק אַמילונג ווערן דער פּאַנראַמע אין איר ראַזען. 1917—1921; 2) ביכער. דאָקומענטן. מאַטעריאַלן צו דער געשיכטע פֿון דער רע־

אַ וועלמענער פינקס פֿון אַמסטערדאַם אין ייִוואָ



אַ פינקס פֿון דער אַגודת בחורים אין אַמסטערדאַם וואָס נעמט פֿרום די יאָרן תק"ן—תקצ"א (1790—1803). רעכעט איז דאָס שער־בלעטל. לינקס — אַ זינטל פֿון טעקסט

אַ בריוו דעם יוואָ

פּון אונדזער ארכיוו איז צון אונדז דערגאנגען אַ בריוו אינעם יוואָ פֿונעם יאָר 1931, פֿונעם היסטאָריקער שאַול גינזבורג. זײַן ביאָגראַפֿיע וועלן מיר דאָ איבערגעבן בתכלית-הקיצור: גינזבורג איז געבוירן געוואָרן אין 1866 אין מינסק. ער איז באַקאַנט פֿאַר זײַן צוזאַמענאַרבעט מיטן מוזיקאַלאָג פסח מאַרעק בײַם צונויפֿשטעלן די אַנטאַלאָגיע ייִדישע פֿאַלקסלידער (1901). ער איז געווען אַ מיטגרינדער פֿון דער פּעטערבורגער צײַטונג דער פֿרינד, וואָס האָט געהאַט זײער אַ נאָוואַטאַרישן צוגאַנג – געהאַלטן צו"א פֿון אײַנהייטלעכע אַר-טאָגראַפֿיע. ער האָט אָפּגעדרוקט אַ גרעסערע צאַל היסטאָרישע אַרבעטן אין רוסלאַנד און שפּעטער אינעם סאָוועטן-פֿאַרבאַנד. אין 1930 פֿאַרט ער אַוועק פֿונעם סאָוועטן-פֿאַרבאַנד, שטעלט זיך אָפּ אין פֿאַריז (ווי איר זעט אינעם איבערגעדרוקטן בריוו) און שפּעטער באַזעצט זיך אין נײַ-יאָרק, וווּ ער ווערט אַ מיטאַרבעטער אינעם פֿאַרווערטס. ער איז געשטאַרבן אין 1940.

מיר דרוקן דאָ איבער סײַ גינזבורגס פּתב"י, סײַ דעם בריוו איבערגעשריבן בן אויף דער מאַשין. דער לײענער באַמערקט, אַז מיר בײַטן נישט גינד בורגס אַרטאָגראַפֿיע (חוץ דעם, וואָס מיר שטעלן יאָ פּתחן אד"גל), כאָטש

ס'איז נישט בהסכּם מיט די תקנות פֿון ייִדישן אויסלייג, ווייל וועגן דעם אויסלייג גייט דער בריוו זינער:

* * *

פֿאַריז, דעם 20 אַפּריל 1931

אין ייִדישען וויסענשאַפֿטליכען אינסטיטוט ווילנאַ

געעהרטע פֿרײַנד!

ענטשולדיגט בעסטענס, וואָס איך האָב פֿערשפּעטיגט געגען מײַן צוזאַג (איך בין געווען ניט געזונד). איך שיק אַנז דערבײַ אַ קליינעם אַרטיקעל פֿאַר אַנער זשורנאַל. „ווידער וועגען ישׂראל אַקסענפֿעלד“. עס ווערען דאָ בעהאַנדעלט אַקסענפֿעלד'ס ווינטער-דיגע בעמיהונגען וועגען אַנ' ערלויבע-ניש אויף אַ דרוקערײַ, מפּח וועלכע איך האָב זיך דערוואוסט פֿון מײַנע שפּעטערדיגע אַרכיוו-פֿאַרשונגען.

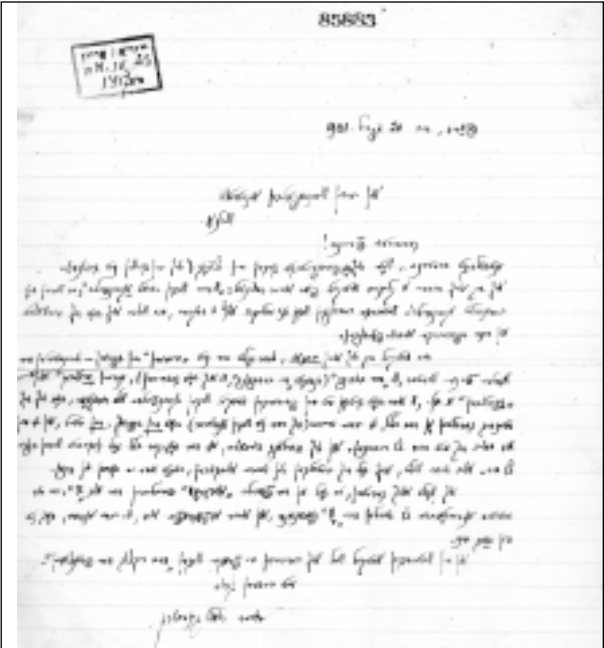
דעם אַרטיקל שיק איך אַנז בתנאי, איהר זאָלט מיר ניט „בעסערן“ מײַן שפּראַך – אַרײַנשטעלען מיר אַזעלכע פֿינע ווערטער, ווי „דער באַדינג“ (אַנשטאָט „די בעדינגונג“), ווי איך האָב געשריבען, ענדערן „ערלויבען“ אויף „דערלויבען“ א. דגל, ווי איהר האָט געהאַן מיט מײַן פֿריהערדיגן אַרטיקל קעל וועגען אַקסענפֿעלד אַלס רע-דאַקטאָר, האָב איך זיך שטענדיג געהאַלטען אָן דעם פֿלל, אַז יעדער שריבער (איך רעד ניט וועגען אַנהוי-בער) האָט זײַן שפּראַך, זײַן סטיל, און אַ מען איז מחויב' זיך מיט דעם צו רעכענען. און איך פֿערלאַנג דורכאויס, אַז דער דאָזיגער פֿלל זאָל אָבגעהיט ווערען בנוגע צו מיר. אויב איהר ווילט, איך זאָל זיך באַטייליגען אין אַנערע אויסגאַבען, דאַרפֿט איר עס האָבען אין זײַנען.

איך וואָלט אויך געבעטען, עס זאָל אין דער פֿאַמיליע „אובֿאַראַוו“ פֿער-בלײַבען דער אות „ב“. עס איז עס-טעטיש אונדערלאַזבאַר צו שטעלען דרײַ „וו“ נאָכאַנאַנד, און אַנער אַרפֿאַגראַפֿיע [!] איז, ווי יעדע אַנדערע, דאָך ניט פֿון באַרג סיני. [...]

אַנער שאול גינזבורג

זײער אַ טשיקאַווער בריוו, צוליב עטלעכע סיבות. קודם-כּל, וואָס גינד בורג האַלט, אַז נישט נאָר האָט ער אַ רעכט אויף זײַן אײַגענעם סטיל, נאָר אויף זײַן אײַגענעם אויסלייג – ער רופֿט עס „זײַן שפּראַך“, נאָר מיר זעען נישט קײַן אַנדער אָפֿן דאָס אויס-צוטייטשן. אַז מע לײענט זײַן אַרבעט אין די יוואָ-בלעטער („ווידער וועגען ישׂראל אַקסענפֿעלד“, באַנד 2 [1931]) זעט מען, אַז די אַרטאָגראַפֿיע איז בהסכּם מיט די פֿללים פֿונעם יוואָ פֿון יענער צײַט: נישטאַ קײַן שטומע עינס צי שטומע האַען, כאָטש גינזבורג שרייבט זײַ יאָ אין זײַן בריוו; ווינטער, האָט מען אים נישט געפֿאַלגט, נאָר געשריבן דעם שייכדיקן נאָמען „אוואַראַוו“, נישט „אובֿאַראַוו“. (אַן איראַניע: ווייל ס'איז געווען פֿאַר די תקנות [1936] האָט דער יוואָ נאָך נישט געשריבן קײַן „פֿ“ [מיט רפֿה], נאָר „פּ“ [אַן רפֿה], בשעת אין זײַן בריוו שרייבט גינזבורג יאָ „פֿ“ מיט רפֿה, ד"ה גינזבורגס אַרטאָגראַפֿיע איז „פּויפּלעכער“ פֿונעם יוואָס!) אין פּרט פֿון „סטיל“, ווידער, האָט מען אים יאָ צו ליב געטאַן: מע האָט נישט געטשעפּעט זײַנע דײַטשמעריזמען – „אומערמידלעך“ (כאָטש ער האָט געקערט שרייבן „אונערמידלעך“, אין גאַנצן ווי אויף דײַטש), „ערלויבן“, „ערלויבעניש“.

הײסט עס, אַז אין די יונגע יאָרן איז גינזבורג געווען אַ טוער אין אַ נאָוואַ-טאַרישער אויסגאַבע, דער פֿרינד; מיט דרײַסיק יאָר שפּעטער, אויף דער עלט-ער, איז ער איז הילכות לשון שוין געווען שטאַרק קאַנסערוואַטיוו. אַזאַ מײַן פּראָצעס פֿאַרלויפֿט זיך בײַ אַ סך מענטשן, כאָטש נישט בײַ אַלע (למשל, האָט דער יונגער זלמן רײזען געשריבן דײַטשמעריזמען אָן אַ שיעור; שפּעטער האָט ער אַראָפּגעריסן דײַטשמעריזמען). נאָר גינזבורג האָט זיך פֿרינציפֿיעל אײַנגעשפּאַרט, אַז ער מעג טאַן ווי ער פֿאַרשטייט, און נאָך מיט אַ שטאַך, אַז די יוואָ-אַרטאָגראַפֿיע איז „דאָך ניט פֿון באַרג סיני“. מיט דער קלוגשאַפֿט וואָס קומט שוין נאָך די יאָרן קענען מיר אים איצט ענטפֿערן, אַז דעם פֿאַרמעסט האָט געווינען דער יוואָ...



יידיש פוילן פֿון אַמאָל

ווי אונדזערע לייענערס קערן שוין וויסן, זענען דאָ אין אונדזערע קאלעקציעס אָן אַ שיעור וויכטיקע און טשיקאַווע ביכער, צייטונגען און זשורנאַלן. אָט, למשל, פֿאַרמאָגט דער ייִוואָ דעם אַלפֿוילישן טעלעפֿאָן-בוך פֿון 1936 – דאָרטן געפֿינט זיך, למשל, דער טעלעפֿאָן-נומער פֿונעם ווילנער ייִוואָ (בלויז דרבי ציפֿערן), ווי איר זעט דאָ אונטן. אויך ד"ר מאַקס ווינרניץ האָט צו יענער צייט געהאַט אַ טעלעפֿאָן. אָבער דעמאָלט זענען אין גאַנץ פֿוילן אפֿשר געווען ווייניקער טעלעפֿאָנען ווי אינעם היינטיקן מאַנהעטן. אין גרויסע שטעט זענען געווען רעלאַטיוו אַ סך, אין

הערשל אָסטראָף [המשך פֿון ז' א]

ווי הערשל אָסטראָף זאָל נישט זײַן דירעקט אָדער אומ-דירעקט פֿאַרבונדן.

הערשל אָסטראָפֿס הויכפונקט אין די לעצטע יאָרן אין געווען אין די ריינע פֿונעם ייִדישן וויסנשאַפֿטלעכן אינ-סטיטוט - ייִוואָ, ווי ער איז ביזן לעצטן טאַג פֿון זײַן לעבן געווען אַ מיטגליד אין דער פֿאַרוואַלטונג און אין דער עקזעקוטיווע. איך האָב געהאַט די זכיה צו אַבסערווירן הערשלען אין ייִוואָ – געזען אים אויף די זיצונגען, ווי ער איז געזעסן שטיל און זיך מיט אינטערעס צוגעהערט צו הייסע דעבאַטן צווישן פֿאַרשידענע טענדענצן. אַלע אויגן האָבן זיך דאָן געוואָנדן אין דער ריכטונג פֿון הערשלען – מע וויל הערן וואָס ער האָט צו זאָגן וועגן די ענינים. און באַלד איז טאַקע געקומען אָסטראָפֿס וואָרט: ער איז געווען דער שלום-מאַכער, דער אויסגלייכער. פֿאַרשיידענע מיינונג-גען, פֿאַרשיידענע טענדענצן, און דאָך איין משפּחה...

און איצט – הערשל אָסטראָף דער נאַענטער חבֿר. ס'איז גוט געווען זיך צו געפֿינען אין דער געזעלשאַפֿט פֿון הערשלען. אונדזערע פֿרויען זענען אַוועק אין דער אייביקייט מיט עטלעכע יאָרן צוריק. זיי – פֿרידאָ, הערשלס פֿרוי, און עמע, מיין פֿרוי – זענען געווען די וועלכע האָבן פֿאַרקניפט די נאַענטקייט פֿון אונדזערע צוויי משפּחות, איז דעריבער נאַטירלעך אַז ווען איך שרייב די דאָזיקע שורות שטייען פֿאַר מינע אויגן די ליכטיקע, פֿריידיקע טעג ווען מיר אַלע פֿיר האָבן אַזוי גוט פֿאַרבראַכט צוזאַמען אין שוים פֿון דער נאַטור, געשמעסט, גערעדט, געלאָזט אַ טרער, און זייער אָפֿט געלאַכט. און איינער פֿון אונדז האָט אַנגעהויבן זינגען אַ ייִדיש ליד, פּאַפּיערניקאָוס אַ ליד, און ס'האָבן זיך פֿונאַנדערגעטראָגן די פֿערזן:

זאָל זײַן אַז איך בוי אין דער לופֿט מינע שלעסער
זאָל זײַן אַז מיין גאַט איז אין גאַנצן ניטאָ
אין טרוים איז מיר שענער, אין טרוים איז מיר בעסער
אין חלום דער הימל נאָך בלוינער ווי בלאָ.
און בלוינער איז געוואָרן דער הימל, און העכער אונדזער
געזאַנג, און אונדזער פֿריינדשאַפֿט סיפֿער און ערנסטער.
ווער קען פֿאַרגעסן יענע מינוטן און שעהן?
אונדזער הערשל איז אַוועק אין דער אייביקייט! ס'איז געפֿאַלן אַ דעמב.

– מאַטל זעלמאַנאוויטש



שטעטלעך, ווידער – זייער ווינציק, אַ סך מאָל בלויז צוויי – פֿון דער פֿאַליציי און פֿון דער שטאַטישער רעגירונג. אַז מע בלעטערט דעם טעלעפֿאָן-בוך דאַכט זיך, אַז מע גייט אַריבער אין אַ ווינטער וועלט.

אויך פֿדאי צו דערציילן וועגן אַ פֿראַווינצער צייטונג פֿון פֿאַרן חורבן, וואָס ס'איז אונדז געקומען אונטער דער האַנט: דאָס שעדלעצער וואַכענבלאַט, וואָס דערפֿון דרוקן מיר דאָ איבער דעם בילדערישן לאַגאָ פֿון דער צייטונג. אויף דעם שער-בלעטל פֿונעם נומער פֿונעם 26סטן אויגוסט 1938 זעט מען אויך אַ סך רעקלאַמעס. דווקא פֿון די לעצטע דערוויסן מיר זיך אַ היפש ביסל וועגן ייִדישן לעבן פֿון יענער צייט:

אַז ייִדן גיבן זיך אָפּ מזל-טובֿ צום געבוירן ווערן פֿון קינדער; אַז די שעדלעצער „תרבות“ שול פֿאַררופֿט זיצונגען, וווּ ס'מוזן זיך באַטייליקן אַלע טאַטע-מאַמעס פֿון די שולקי-דער – און כאַטש די שול פֿירט זיך אויף העברעיש דרוקט זי אירע מעל-דונגען סני אויף העברעיש, סני אויף ייִדיש; אַז ייִדישע סוחרים פֿון כלערליי סחורות, ווי, למשל, פֿון אויפֿשניט אי פֿון „פּסיכאָלאָגיע“, האָבן זיך רעקלאַמירט אין דער צייטונג.

אַ כּלל, ס'איז אַ קליין פֿענצטערל צום ייִדישן לעבן פֿון יענער צייט.

161	Żytno Mieczysław, elektrotechnika, miernictwo, maszyny biurowe, Mickiewicza 24.
1375	Zelki Jan, dyr., m., Pełocka 3.
2037	Zmujdań Andrzej, zakład krawiecki, Wierka 12.
851	Żak Abram, Niemiecka 20.
705	Żak G. A., Niemiecka 76.
581	Żak Hirsz Henryk, adw., m., Zawalska 15.
1299	Żak Praskojski, m., W. Polulanka 2.
1433	Żukowska Janina, lek. dentysta, J. Jasickiego 15.
1472	Żukowski Antoni, dyr. Sp. Akc. „Papier“, Zawalska 12.
1888	Żukowski K., hurtownia naczyni optycznych, Dziświeńska 6.
878	Żydowski Centralny Komitet Oswiaty, Matkova 18.
371	Żydowski Instytut Naukowy, Wiskulskiego 18.
142	„Żyrardów“, T-wo Zakładów Żyrardowskich, Sp. Akc., skład, Niemiecka 25.
1512	Żytkiewicz Michał, Gdańska 2.
1514	Żytkiewicz Michał, sklep wędlin, Mickiewicza 22.
1862	Żywieckiego Browaru reprezentant, Zatrucina 19.

WISZNIEW L

מרדכי צאַנין [המשך פֿון ז' א]

אַרטיקלען וווּ ער שטעלט זיך אַינן פֿאַר ייִדיש און מאַנט יושר פֿאַר דער גלותדיקער ייִדישקייט בכלל און פֿאַר מאַמע-לשון בֿפֿרט.

אינעם פֿאַרווערטס (מאַרץ 24, 2006) שרייבט יצחק לודעץ: „דער גרעסטער אויפֿטו פֿון זײַן מוטיקן קאַמף איז געווען דאָס אויסקעמפֿן און גרינדן, רעדאַגירן און אַנפֿירן מיט די לעצטע נייעס – נישט נאָר ווי אַ טאַגצייטונג אין משך פֿון קרובֿ פֿערציק יאָר, נאָר ווי אַ טריבונע פֿון דעם קאַמף פֿאַר ייִדיש, און ווי דער סאַציאַלער מדרין פֿאַר די הונדערטער טויזנטער שארית-הפּליטה-ייִדן פֿון יענעם גיהנום, וועלכן זיי האָבן געלאָזט הינטער זיך, האָט זיי געהאַלפֿן זיך אַינגלידערן אין דעם ייִדישן לאַנד און אַפּהיטן זייער אידענטיטעט, די צוגעבונדנקייט צו זייערע גניסטיקע וואַרצלען.“

צו זיינע הונדערט ווינטשן מיר מ. צאַנינען נאָך אַ סך געזונט און כּוח!

סעמינארן 2005-2006

ווי ס'פירט זיך האָט דער יוואָ ווידער אַ מאָל אָפּגעהאַלטן סעמינארן אויף יידיש. דער עולם האָט הנאה געהאַט אי פֿונעם תּוכן, אי פֿונעם לשון. ביז איצט האָבן אויפֿגעטראָטן:

דעם 16טן דעצעמבער

נעמי דזשאַנס (ניו-יאָרקער שטאַט-ביבליאָטעק)

„יידיש-קולטור הינטער די הריי-חושך“

פֿר' דזשאַנס, וואָס זי שטאַמט פֿון וואַנקווער, האָט גע-רעדט וועגן יידישע שרייבערס און ביבליאָטעקן אין מיטל-און מערבֿ-קאָנאָדע (וואַנקווער און וויניפעג, ווי אויך וועגן קלענערע יידישע יישובֿים אין סאַסקאַטשעוואַן, אויפֿן פּריירי, ווי למשל יידנבריק - אויף ענגליש: Edenbridge). אַפֿילו אין אזא ווייניגן ראַיאָן האָבן זיך אין די ערשטע יאָרצענדליקער פֿונעם צוואַנציקסטן יאָרהונדערט געפֿונען יידישע יידן וואָס האָבן זיך אויסגעלעבט אויף יידיש און באַארבעט די ערד.

דעם 19טן יאנואר 2006

מעכל וועקס (באָקאָנטער שרייבער, מחבר פֿון Born to Kvetch).

„בין ישראל לעמים: יידן, יידיש און גלות“



פֿ' וועקס האָט דעם עולם געגע-בן צו פֿאַרשטיין ווי אזוי יידיש איז אויפֿגעקומען צוליב דער מחיצה צווישן יידן און גוים און ווי אזוי יידיש איז אליין געוואָרן אַ מיטל אָפּצוטיילן יידן פֿון גוים. פֿונקט ווי אַרום דער תּורה מוז זיין אַ סייג, אַ צוים, אזוי איז יידיש אַ סייג צו יידישקייט. און דערפֿאַר איז יידיש געבליבן גערמאַניש אין מיזרח-איראָפּע: וואָס-וואָס, אַבי יידן רעדן נישט די זעלבע שפּראַך וואָס די גוים אַרום זיי.

דעם 24סטן פעברואר

הענעך סאַפּאָזשניק (קלעזקעמפּ) „אַמעריקאַנער ראַדיאָ אויף יידיש, 1925-1955“ פֿ' סאַפּאָזשניק האָט דערציילט וועגן די גרויסע פּערזענלעכקייטן פֿונעם יידישן ראַדיאָ: נחום סטוטשקאָוו, אַ גרויסער שפּראַכקענער, צונויפֿשטעלער פֿונעם אוצר פֿון דער יידישער שפּראַך, ווי אויך אַן אָנגעזעענער ראַדיאָ-דראַמאַטורג; צבי סקולער, דער „גראַממייסטער“, וואָס פֿלעג איבערגעבן די נייעס אין גראַמען; וויקטאָר פּאַקער א.א. דער עולם האָט אויך געהערט אויסצוגן פֿון אַמאָליקע אוידיאָציעס.



דעם 17טן מאָרץ

דניאל סאַיער (פֿאַרדהעם-אניווערסיטעט)



„איך וויל זיין פֿרַי צו קומען אין רוסלאַנד: משה אַלגינס באַזוך אין סאַוועטן-פֿאַרבאַנד 1920-1921“ פֿראַפֿ' סאַיער האָט רעפֿערירט וועגן מ. אַלגינס ביאָגראַפֿיע, וועגן זיין פֿאַליטישער אַריענטירונג, זיין אַנהייבן אינעם בונד און שפּעטערדיק אַריבערגיין צום קאָמוניזם און די השפּעה פֿון דעם וואָס ער האָט געזען אינעם סאַוועטן-פֿאַרבאַנד אויף זיין ווייטערדיקן גאַנג.

ווינטער וועלן אַרויסטרעטן:

דעם 5טן מיי

שיין בייקער (אלוועלטלעכער יידישער קולטור-קאָנגרעס) „דער אַנהייב פֿון דער ווילנער טרופּע: יידישע און דייטשע פֿאַליטיק ביים לאַנסירן אַ יידישן קונסט-טעאַטער (צום 90סטן יובֿל פֿון דער ווילנער טרופּע“

דעם 19טן מיי

שרה פֿינשטיין (ליטעראַטור-פֿאַרשערין) „יידיש איז זיין לעבן, העברעיִש איז זיין קונסט: חיים נחמן ביאַליק אין זיין צייט

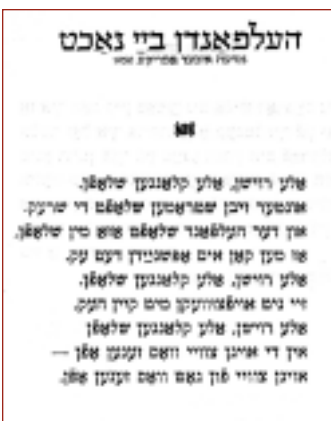
סוצקעווער-באַנד

[המשך פֿון ז' ג]

זעכצן אַפֿריקאַנער לענדער. ס'האָט אים, קענטיק, שטאַרק פֿאַראַינטערעסירט דער העלפֿאַנד. אויך די מענטשן האָבן אים פֿאַראַינטערעסירט: למשל, ער האָט זיך געלאָזט פֿאַטאַגראַפֿירן מיט אַ הויפט פֿון אַ דאָרטיקן שבת. די פֿאַטאַגראַפֿיע איז דאָ אינעם נייעם אַלבאָם, נאָר לאָזט זיך דאָ נישט רעפּראָדוצירן.

בפֿלל האָט סוצקעווער פֿלערליי פּאַעטישע אינטערעסן: קודם-פֿל האָט ער געשריבן וועגן זיין היימשטאַט, ווילנע ירושלים דליטע;

געשריבן וועגן דער צייט ווען ער האָט געוווינט אין סיביר, נאָך זייענדיק אַ קינד; וועגן זינע נסיעות נישט נאָר איבער אַפֿריקע, נאָר אויך איבער איראָפּע און אַרגענטינע; ווי אויך אויף אַנדערע טעמעס, ווי למשל זיין „גרינער אַקוואַריום“. ער האָט אויך געשריבן נישט-ווייניק פּראָזע.



צו זינע דריי און ניינציק ווילן מיר ווינטער ווינטשן דעם גרויסן פּאַעט נאָך לאַנגע יאָרן געזונט און שאַפֿן!

אויטאביאָראַפֿיע

[המשך פֿון ז' א']

די ערשטע צייט [אין אמעריקע] האָב איך געהאַט עטלעכע אָנגענעמע איבערלעבענישן... איין מאָל שפּעט ביי נאַכט בין איך אַרויס באַקוקן פּיטקיין־עוועניו (בראַנזוויל, ברוקלין). די מערסטע קראַמען זײַנען שוין געווען פֿאַר־מאַכט, אָבער דער גרעסטער חידוש איז מיר געווען דאָס, וואָס קיין שום קראַם האָט נישט געהאַט קיין לאַדנס. שוין פֿענצטער פֿול מיט סחורה, כאַטש נעם צעברעך דאָס גלאַז און נעם אַלץ אַרויס! ביי נאַכט קען מען דאָך געוויס צעשלעפּן די קראַמען אַז קיין האַבן זאָל נישט אַ קריי טאַן! נישט אַנדערש אַז אמעריקע איז נישט נאָר סתּם אַ געבענטשט לאַנד, נאָר אויך אַ לאַנד פֿון גאַלע צדיקים, פֿון שטרענג ערלעכע מענטשן!

און נאָך אַן אָנגענעמע איבעראַשנדיקע איבערלעבונג: איין מאָל, סוף אַקטאָבער, בין איך אין אַוונט אַרויס אויף אַ שפּאַציר איבער פּיטקיין־עוועניו. זע איך ווי אַ מאַן שטייט אויף אַ פּלאַטפֿאָרמע און אַרום אים – אַ גאַנצער עולם פֿון מענער און פֿרויען. אַ מאַן רעדט מיט אַזאַן אימפעט און התמדה, בין איך צוגעקומען צו דער פּלאַטפֿאָרמע און דערהערט פֿונעם רעדנער אַזעלכע דיבורים אַז איך בין שׂער נישט פֿאַרציטערט געוואָרן: ער האָט ממש געגאַסן פעך און שוועבל אויפֿן פרעזידענט פֿון די פֿאַראייניקטע שטאַטן און אויף דער גאַנצער רעגירונג און פֿאַרענדיקט זײַן רעדע האָט ער מיט די ווערטער: לאַנג לעבן זאָל די קאָמוניס-

טישע פּאַרטיי אין אמעריקע!... אַט דאָס הייסט אַ פֿריי לאַנד. קענסט רעדן אפֿילו קעגן דער רעגירונג! אַחרון אַחרון חבֿיבֿ: פֿון זינט איך האָב אָנגעהויבן לייענען, האָב איך שטענדיק מקנא געווען די שרייבער. איבער הויפט וואָס זיי זענען זייערע נעמען געדרוקט. וואָס וואָלט איך נישט אַוועקגעגעבן צו זען מיין נאָמען געדרוקט שוואַרץ אויף ווייס! געהאַט אַ האַפֿענונג: זען געדרוקט מיין נאָמען איבער אַן אַרטיקל, אַ דערציילונג אָדער אַ ליד – דאָס וועל איך טאַקע נישט... עך, ווען איך זאָל קענען זען מיין נאָמען געדרוקט אין אַ זשורנאַל, ווי אַן אמתער שרייבער! אָנגעשריבן אַ פֿאַבל אין גראַמען און אַוועקגעשיקט עס צום גרויסן קונדס [אַ הומאַריסטישע צײַטונג וואָס איז אַרויס־געגאַנגען 1909-27]. אין אַ פּאַר וואָכן אַרום – מיין פֿאַבל איז אָפּגעדרוקט! מער נאָך: אינעם סאַמע אויבנאָן פֿונעם שער־בלאַט זײַנען געווען אויסגערעכנט די נעמען פֿון אַלע מיטאַרבעטער פֿונעם זשורנאַל און צווישן זיי איז אויך מיין נאָמען געווען! אויב איך האָב ווען עס איז אין מיין לעבן געפֿילט דעם טעם פֿון גליק און פֿרייד, איז דאָס געווען! שפּעטער האָב איך אָנגעהויבן דרוקן הומאַרעסקעס, לידלעך, פֿעליעטאַנדלעך, וויצן און ווערטלעך אין פֿאַרשיידענע צײַטונגען און זשורנאַלן, אָבער דאָס איז שוין געווען „ע מעטער אָו פֿעקט“. קיין פֿרייד, קיין ציטער. איבערגע־לייענט, אויסגעשניטן און ערגעץ אַוועקגעלייגט.

נייעס

קורץ, קלוג, שאַרף, בליציק (פֿאַרווערטס, דעם 5טן אַפּריל 1985)

וויילסט אַ פּערפֿעקטן מענטש געפֿינען?	דעם, וועמען קינדער האָבן פֿינט – וויל איך נישט האָבן פֿאַר אַ פֿריינד.	דען זכּרון האָט אָנגעהויבן אַ ביסל אונטערצוקרענקען? זאָג בלויז דעם אמת, וועסטו אַ סך נישט דאַרפֿן געדענקען.	וויילסט אַ מענטש וואָס קאָן נישט לאַכן קאָן מען גאַרנישט מאַכן.
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מיט אַ מענטש וואָס קאָן נישט לאַכן קאָן מען גאַרנישט מאַכן.	וויילסט אַ סך לערנען? קוק נישט אַרײַן אין אַ בוך; קוק אַרײַן אין זיך.	היט זיך פֿאַר אַ מענטש וואָס – היט זיך נישט.	***
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נייער סוצקעווער־באַנד



צו אַבֿרהם סוצקעווערס 90סטן געבוירן־יאָר, מיט דריי יאָר צוריק, האָט עד קאַלקער זיך אונטערגע־נומען אַפּצוגעבן כּבֿוד דעם פּאַעט. קאַלקער איז אַ באַקאַנטער קינסטלער, מיט ווערק אויסגעשטעלטע אין חשׁוֹבֵע מוזײַען אין ניו־יאָרק, פֿילאַדעלפֿיע, סטאַקאַהאַלם אַאַז״וו; אַ לערער פֿון קונסט, אויך אין ניו־יאָרק און פֿילאַדעלפֿיע; און אַ געווינער פֿון דער גוגענהיים־סטיפּענדיע.

פֿון דעם איז אַרויסגעקומען אַן אַלבאָם מיט ליטאַגראַפֿיעס צו 27 סוצקעווערס לידער, סײַ אויף ייִדיש, סײַ איבערגעזעצט אויף ענגליש פֿון ד״ר בערל זומאַף (זען ידיעות, נומ' 196, זומער 2003). די אויפֿלאַגע איז אַ באַגרענעצטע פֿון בלויז 90 עקזעמפּלאַרן.



איצט איז אַרויס נאָך אַן אַלבאָם קאַלקערס לכּבֿוד סוצקעווערן, מיט לידער פֿונעם ציקל „העלפֿאַנדן ביי נאַכט“, אויך מיט קאַלקערס אַריגינעלע ליטאַגראַפֿיעס און אויך אין אַ באַגרענעצטער צאָל עקזעמפּלאַרן. אַזוי ווי דער אַלבאָם איז, אָבער, בלויז אויף ענגליש, וועלן מיר דאָ איבער־דרוקן דאָס ערשטע ליד פֿונעם ציקל. דער ציקל איז צום ערשטן מאָל געווען גע־דרוקט אין זײַן אָדע צו דער טויב (1955). ווי מע קען לייענען האָט זיך סוצקעווער אינספּירירט פֿון אַ נסיעה אין 1950 איבער

[המשך אויף ז' ד]

די זומער-פראַגראַם און אירע קאָנקורענטן



אינגאליסאָ שראַבסדאָרף (ניו־יאָרקער אוניווערסיטעט)

ערט איר זומער-פראַגראַם. אזוי אז דעם זומער וועלן איבער דער וועלט זיך לערנען העכער הונדערט סטודענטן יידישע שפראך, ליטעראַטור און קולטור אויף אַן אינטענסיוון אופֿן. וואָס מער ס'איז דאָ זומער-פראַגראַם מען, אַלץ מער איז דאָ בעלנים זיך לערנען יידיש. ווינטשן מיר אי אַלע „קאָנקורענטן“, אי אונדזער פראַגראַם גרויס הצלחה – אונדזער אַלעמענס אַרבעט איז זייער גוט פֿאַר דער יידישער שפראַך, פֿאַר דער פֿאַרשוונג פֿון יידיש און פֿאַרן יידישן פֿאַלק!

מיר קוקן אַרויס אויף פונקט אַזאָ לעבעדיקן, ענערגישן, שאַפֿערישן ציי-בור סטודענטן ווי אין פֿריערדיקע יאָרן. אויב צווישן אונדזערע ליינערס זענען דאָ בעלנים צו שטודירן בני אונדז אין דער זומער-פראַגראַם, זאָלן זיי זיך ווענדן צום יוואָ אויפֿן טעלע-פֿאָן-נומער 212-294-6138 אָדער אויפֿן בליצאָדערס yidassist@yivo.cjh.org.

פֿאַר די יאָרן וואָס ס'אַרבעט אונדז דער זומער-פראַגראַם איז אויפֿגע-קומען נישט איין קאָנקורענט: אין ענגלאַנד, פֿראַנקרייך, ישראל, ליטע אַזױ.ו. איז דאָס אַוודאי אַ גרויסער קאָמפּלימענט אויף אונדזער אָדרעס, וואָס אזוי פֿיל טוען אונדז נאָך. די נייסטע קאָנקורענטקע אונדזערע איז די זומער-פראַגראַם אינעם תּל־אָב־יבֿער אוניווערסיטעט, וואָס הייבט זיך אָן דעם זומער, 2006, בשותפֿות מיטן בית־שלום־עליכם. די ווילנער זומער-פראַגראַם, וואָס זי האָט פֿאַרפֿעלט אַ יאָר, וועט זיך הײַנאַר באַנייען. אין אַמהערסט האָט די „נאַציאָנאַלע יידישע ביכער-צענטראַלע“ אויך אויסגעברייט-

די זומער-פראַגראַם אין יידישער שפראַך, ליטעראַטור און קולטור אַױ אוריאַל ווינרייך איז די עלטסטע און בעסטע פֿון דעם מיין (אויב מיר מעגן לויבן זיך אליין). זי האָט זיך אָנגעהויבן אינעם יאָר 1968 מיט אַ קליי-נער צאָל סטודענטן און צוויי לערערס (מרדכי שעכטער און יאַנקל מאַטיסאָף). דורך די יאָרן איז זי זיך היפּשלעך צעוואַקסן און ציילט איצט 50-60 סטודענטן מיט פֿינעף פֿולצייטיקע לערערס (הײַנאַר: חנה גאַנשאַר, וועראַ סאַבאַ, ברוכה קאַפּלאַן, יודזשין אָרענ-שטיין און שבע צוקער), ווי אויך שמועסקלאַסן, רעפֿעראַטן, לעקציעס וועגן פֿאַרשאַרבעט, וועגן געזאַנג, טענץ און טעאַטער, יידישע פֿילמען אַזױ.ו. די הײַנאַריקע זומער-פראַגראַם וועט זיך אָנהייבן דעם 26סטן יוני און זיך ענדיקן דעם 4טן אויגוסט; אין איר וועלן זיך באַטייליקן יונגע (און ווינציקער יונגע!) סטודענטן און סטודענטקעס פֿון איבער דער וועלט: צפֿון־אַמעריקע, איראָפּע, ישראל, אַפֿשן אויך דרום־אַמעריקע און אויסטראַליע.

מרדכי צאַנין 100 יאָר אַלט

די י טעג איז געוואָרן הונדערט יאָר אַלט מרדכי צאַנין – שרייבער, זשורנאַליסט, רעדאַקטאָר, קעמפֿערישער יידישיסט. פּדאָי צו דערציילן אונדזערע ליינערס אַ ביסל פֿון צאַנינס ביאָגראַפֿיע.

צאַנין איז געבוירן געוואָרן דעם 1טן אַפּריל 1906 אינעם שטעטל סאַקעלאָווע („סאַקאַלאָוו-פּאַדלאַסקי“), אַ 20 מייל אויף מיזרח פֿון וואַרשע; 1921-1939 האָט ער געוווינט אין וואַרשע. ווען ס'האָט אויסגעבראַכן די צווייטע וועלט־מלחמה איז ער אַנטלאָפֿן אינעם סאַוועטן־פֿאַרבאַנד און זיך דערשלאַגן קיין אַרץ־ישראל. זינט דעמאָלט וווינט ער דאָרטן.

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אויף אַ צוזאַמענטרעף לזכרון יהואשן (תּל־אָב־יבֿ, 1971). פֿון לינקס: מרדכי צאַנין, אַבֿרהם סוצקעווער

[המשך אויף ז' ה]

ידיעות פֿון יוואָ

נומ' 201 • פֿרילינג 2006

הערשל אָסטראָף געשטאָרבן

אין זײַן פּראָפּעסיאָנעלער אַרבעט האָט זיך הערשל אויך אויסגעצײכנט – צו ערשט אינעם אויסבויען די קאָאָפּעראַטיווע הײַזער אין נײַ-יאָרק, וואָס זענען געווען נײַע און באַקוועמע הײַמען פֿאַר אַרבעטער־משפּחות, און נאָכן חורבן – הײַמען פֿאַר נײַ-געקומענע פּליטים אין נײַ-יאָרק. דעם צווייטן וויכטיקן פּאַסטן האָט הערשל פֿאַרנומען ווי דער הויפּט־פֿאַרוואַלטער פֿון דער פֿאַרווערטס־אַסאָציאַציע, וווּ ער האָט אַוועקגעשטעלט בײַדע צײַטונגען, דעם ״ידישן און דעם ענגלישן פֿאַרווערטס״, אויף פֿעסטע און זיכערע פֿינאַנציעלע פֿונדאַמענטן.



הערשלס אידעאָליזם, לאַיאַליטעט און גרויסקייט האָט זיך אַרויסגעוויזן אין זײַן וואָלונטיר־אַרבעט, דער הויפּט אינעם אַרבעטער־רינג ווי דער פרעזידענט במשך עטלעכע קאָדענצן, און אין דער אָנפֿירערשאַפֿט פֿון דער פֿאַרווערטס־אַסאָציאַציע. נישט געווען כּמעט קײן אײן ״ידישוועלטלעכע קולטור־אַרגאַניזאַציע אין נײַ-יאָרק

אָ וועק אין דער אייביקייט איז אונדזער ליבער פֿרײַנד און חבֿר הערשל אָסטראָף. געבוירן איז ער אין נײַ-יאָרק, וווּ זײַן טאַטע־מאַמע האָבן פֿאַר אים ברייט געעפֿנט די פֿענצטער צו דער וועלט פֿון הײַנט און די וויזיע פֿאַר אַ שטענערער וועלט פֿאַרן מאָרגן. הערשל האָט טאַקע ביזן סוף פֿון זײַן לעבן פֿאַרבונדן זײַן גלויבן אין אַ וועלט פֿון סאַציאַלער גערעכטיקייט מיט מענטשלעכער פֿרײַהייט. דערצויגן געוואָרן איז הערשל אין די אַמאַלאַגאַמייטע־הײַזער אין דער בראַנקס, געלערנט אין די שולן פֿונעם אַרבעטער־רינג און ביזן לעצטן אָטעם געבליבן געטרײַ די גרונטיקע אידעאַלן פֿונעם אַרבעטער־רינג. ער האָט עס אויסגעדריקט אין זײַנע רעדעס און אַרויסטריטן בײַ זײַער אַ סך געלעגנהײַטן, וווּ ער האָט מיט ליבשאַפֿט און וואַרעמקייט גערופֿן העלפֿן אינהאַלטן און שטאַרקן דאָס ״ידיש־וועלטלעכע לעבן״.

[המשך אויף ז' ה]

נײַער באַנד אַמעריקאַנער אויטאָביאָגראַפֿיעס

ווייטער וועט איר לײענען אי אויסצוגן פֿון זײַן אויטאָביאָגראַפֿיע, אי אַ פּעקל אַפֿאַריזמען פֿון די, וואָס ער פֿלעג דרוקן פֿון צײַט צו צײַט אינעם פֿאַרווערטס. חיים קוזנעץ איז געבוירן געוואָרן אין דובוי (פינסקער געגנט) און האָט זיך באַזעצט אין 1923 אין אַמעריקע. ער איז געשטאַרבן דאָ אין לאַנד דעם 21סטן פֿעברואַר 2000. ער האָט געשריבן די אויטאָביאָגראַפֿיע אונטערן פּסעוודאָנים „באַראָן פֿאַן האַבעניכטס“.

און ד״ר דניאל סאַיער (זען ז' 1, אויף ענגליש). דאָ וועלן מיר דאָ אַרויסהײבן איינעם פֿון די נײַן אויטאָביאָגראַפֿיען אין דעם באַנד, חיים קוזנעץ, ווייל ער איז אַליין געווען אַ פּראָפּעסיאָנעלער שרײַבער. קוזנעץ האָט געדרוקט לידער, פֿעליעטאַנען, וויצן און ווערטלעך איבער דער ״ידישער פרעסע״.

פֿיר יאָר נאָכן אַרויסקומען אין 2002 פֿון דער ערשטער זאַמלונג אויטאָביאָגראַפֿיעס ביים יוואָ – פֿון די קאָנקורסן אין די 1930ער יאָרן אין פּוילן, אונטער דער רעדאַקציע פֿון ד״ר יחיאל־אַבא שאַנדלער – איז איצט אַרויס אַ נײַע זאַמלונג, פֿונעם אַמעריקאַנער קאָנקורס פֿון די 1940ער, אונטער דער רעדאַקציע פֿון ד״ר ליבע פּהן

[המשך אויף ז' ב]

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- ג קוזנעץ; סוצקעווער.
- ד סעמינאַרן.
- ה יידיש פּוילן פֿון אַמאָל.
- ו אַ בריוו דעם יוואָ.
- ז ידיעות פֿון אַמאָל.