

Mickey Ross Gift Yields \$4.5 Million For YIVO's Mission

YIVO learned in 2009 that it is among several Yiddish institutions that are the principal beneficiaries of the estate of Michael (Mickey) Ross, an award-winning television writer who was the first-generation son of Jewish immigrant parents. The initial bequest, YIVO's share of which may reach \$4.5 million, is the largest single gift in YIVO's history. It will be supplemented by periodic residual payments from the estate. Sharing the estate with YIVO are the National Yiddish Book Center and the Los Angeles Jewish Foundation.

"This bequest comes at a critical time for us," said Jonathan Brent, YIVO's executive director and CEO. "It will bolster our endowment and help ensure that YIVO will continue its work of preserving the legacy of East European Jewish history and culture."

Mickey Ross, born Isidore Rovinsky in New York City in 1919, was an Emmy Award-winning writer and part of the team that created hit television shows, including *All in the Family* (along with Norman Lear), *The Jeffersons*, and *Three's Company*, during the 1970s and 1980s. Among the other television shows he worked on were *The Martha Raye Show* and *The Gary Moore Show*, both broadcast in the 1950s. During a 1992 interview with the *New York Times*, Ross responded to a question about his interest in Jewish culture by saying, "I was born of immigrant parents. I loved their attitude, their ways, their morals. I don't want to see that lost."

"This timely gift will enable us to plan more innovative programs and initiatives in the near future, including scholarly conferences on topics ranging from 'The History of the Shtetl,' 'The Jews and the Left,' and 'Eastern European Jewish Emigration to America,' to 'Sholem Aleichem and Other Early Twentieth-Century Jewish Writers' and 'The History of YIVO,'" Brent noted.

Milstein Conference Marks Culmination Of Jewish Communal Archive Project

Digitized resources will soon go on line

The daylong Milstein Conference on New York and the American Jewish Experience took place on November 2, 2009, in the auditorium of the Center for Jewish History. Sponsored by YIVO in cooperation with the 92nd Street Y, The Educational Alliance, F·E·G·S Health and Human Services System, NYANA, and Surprise Lake Camp, the highly successful and well-attended conference featured more than 25 speakers and marked the culmination of the Milstein Family Jewish Communal Archive Project, carried out by YIVO since 2006 under a \$225,000 grant from the Milstein Family Foundation and the Howard and Abby Milstein Foundation.

In light of financial and administrative challenges that threaten the ability of organizations to maintain and protect their historic legacy for future generations, the Milstein Project was developed in response to this growing concern for the survival of Jewish communal archives. In 2006 and 2007, the Milstein project team surveyed the archives of the five sponsoring agencies and created a website that summarizes the results of the survey. For the first time, portions of the historic archives of the larger New York Jewish community will be available to the public, with about 2,000 pages



Jonathan Brent opening the conference

of digitized documents and photographs as well as essays, articles, and other educational resources. The website also features a special 18-minute documentary film with interviews with New York Jewish communal leaders, providing a window into the history of Jewish New York as a whole.

YIVO Executive Director Jonathan Brent opened the morning session, expressing his thanks to the Milstein Family Foundation and the Howard and Abby Milstein Foundation for their generous support to save and preserve the history of Jewish life in the New York area. Brent also voiced his appreciation to John Ruskay, CEO and executive vice president of the UJA Federation of New York, for his leadership role in getting the project launched. Brent also recognized the work of the dedicated Milstein project team, including project archivists Francesca Pitaro and Donna Lewi, who carried out the archival survey and created the Milstein website, and project coordinator Ettie Goldwasser.

Evan Kingsley, executive director of the American Jewish Historical Society, and Hasia Diner, Paul S. and Sylvia Steinberg

► continued on page 6

Upcoming Event!

YIVO to honor Stanley Fischer at 85th Anniversary Dinner
See page 10

Founded in Vilna, Poland, and headquartered in New York since 1940, the YIVO Institute for Jewish Research is devoted to the history, society, and culture of Ashkenazic Jewry and the influence of that culture as it has developed in the Americas. YIVO is the preeminent center for the study, dissemination, and preservation of the language, literature, and lives of Eastern European Jews and the American Jewish immigrant experience.

Chairman of the Board Bruce Slovin

Executive Director and CEO Jonathan Brent

Director of Development and External Affairs Ella Levine

Director of Finance and Administration Antonio R. Megino

Chief Archivist Fruma Mohrer

Head Librarian Aviva Astrinsky

Yedies /YIVO News

Editor in Chief and Director of Publications Jeffrey P. Edelstein

Yiddish Editor and Associate Dean, Max Weinreich Center Paul (Hershl) Glasser

Editor and Senior Writer Elise L. F. Fischer

Contributors

- Naomi Gates-Monasch
- Ettie Goldwasser
- Leo Greenbaum
- Lorri M. Greif
- Nadia Kahn
- Lyudmila Sholokhova
- Harold Steinblatt

Guest Contributors

- Miriam-Khaye Seigal
- Gosia Zaremba

YIVO Institute for Jewish Research



ידיעות פון ייִווּאָ • אינסטיטוט • ייִווּאָ

15 West 16th Street
New York, NY 10011-6301
Phone : 212.246.6080 • Fax : 212.292.1892
www.yivo.org
yivonews@yivo.cjh.org

From the Chairman of the Board

The Best Time Is Now



Bruce Slovin

I see an ongoing theme reflected in this issue of the *YIVO News/Yedies* that can be summed up as a revived sense of purpose. Never in two decades as chairman of this revered organization have I seen our staff and supporters so full of new ideas and renewed energy.

This fresh energy is embodied in YIVO's new executive director and CEO, Jonathan Brent, whose background in publishing at Yale University Press—particularly his work on *The Annals of Communism* series—so closely matches YIVO's own focus on our Eastern European roots and how they continue to touch our lives today. Jonathan brings a wealth of ideas for innovative projects and programming, new contacts, and unique opportunities to forge partnerships with other scholarly institutions.

As you read this issue you will see on every page evidence of enthusiasm and engagement throughout the organization. It has been a good year. First, we are proud that YIVO received a major bequest from the late Michael "Mickey" Ross, a pivotal television writer and producer who loved Yiddish (see article, front page). Such a tremendous gift—the largest single gift in the history of YIVO—will stabilize our endowment and help us jump-start our plans for the future. With this firm foundation to support our work, we are again able to dream big.

Our work—that of preserving and teaching about our history and culture—was highlighted during the all-day public conference "New York and the American Jewish Experience" (November 2, 2009) funded by the Milstein Family Foundation and the Howard and Abby Milstein Foundation. The conference marked the completion of the intensive three-year Milstein Family Jewish Communal Archive Project and featured papers by scholars on a wide variety of political, social, and cultural issues. YIVO led the project, in collaboration with the 92nd Street Y, the Educational Alliance, F-E-G-S Health and Human Service System, NYANA, and Surprise Lake Camp.

Under Jonathan Brent's leadership, YIVO held the first Sidney Krum Young Artists Concert on January 31, 2010, featuring brilliant, classical musicians from the Juilliard School and the Manhattan School of Music who played a variety of works from the YIVO Sound and Music Archives.

The passion for perfection shown by these young performers is also shown in YIVO's daily work. Very soon you will be able to peruse the entire online edition of *The YIVO Encyclopedia of Jews in Eastern Europe* on your computer. This website augments the already rich content of the printed work with sound and film clips. Additional images and digitized documents will make the site a portal to the vast and unparalleled collections of the YIVO Archives.

These are good days at YIVO, and you can be proud of everything we do. Thank you all for helping to support this great institution, and for making it possible for YIVO to begin its 86th year in excellent health.

Continuing YIVO's Noble Mission in the U.S. and in Eastern Europe



Jonathan Brent

I am pleased to be able to point to many positive developments since I became YIVO's executive director last July—some of them from good luck and some from hard work. We have received two major bequests, the first from the estate of Mickey Ross, which may total some \$5 million when it is completely accounted, and the second from the estate of Leon Bloom, for \$250,000. These bequests betoken the loyalty so many people feel toward YIVO. It is deeply

gratifying to know of this loyalty and continuing strong support despite the difficult economy of the past year. Our seminar and lecture series remain vital to our research and teaching mission; our summer Yiddish program continues to flourish; and our first Sidney Krum Young Artists Concert was a great success.

Much work remains in the areas of teaching, research, public education, preservation, and cataloging of our archives and library, as well as in the time-honored YIVO activity of collection. We remain committed to this core mission.

I recently returned from Moscow and Vilnius, where I met with leaders of the Jewish communities of both cities and investigated ways by which YIVO might extend its activity abroad. In Moscow, I met with many individuals and heads of Jewish organizations, as well as with representatives of non-Jewish Russian governmental agencies and archives. In Vilnius, I met with members of the Lithuanian government, Jewish leaders, and scholars. I returned home with a sense that much work remains for YIVO in Europe.

Two items require immediate attention: the growing need throughout the former Soviet world for teaching materials about Jewish culture, history, language, and religion; and the need to initiate a collection process to ensure that precious archives of Jews from the 75 years of Soviet rule are not lost forever. Much of this material has no place to go, largely because people do not have the means to preserve it or ship it to safe locations in Israel or the West. YIVO must help develop structures by which these materials can be collected and preserved for future generations.

Another part of this work is something that I believe should concern all friends of YIVO, all friends of the Jewish people, and all friends of liberal democracy throughout the world—namely, that the political life in Eastern and Central Europe and Russia seems once again to be turning toward authoritarianism and nationalism. These political currents have never been good for the Jewish people or freedom.

The menace of totalitarianism did not disappear with the Soviet Union. The present volatility of the euro, the instability of the gov-

ernment in Ukraine, the emergence of Ukrainian ultranationalist and Nazi sympathizer Stepan Bandera as a popular hero, and the encroachment of proto-fascistic groups in the ruling coalitions in several countries of Eastern Europe all point to the fragility of the values we often take for granted in the post-cold war world.

Some years ago, Polish writer Adam Michnik said that in Poland everybody loves democracy but nobody cares about freedom. Freedom, democracy, and social justice are values intrinsic to Jewish civilization. The Russian diplomat and democrat Alexander N. Yakovlev once said that the clearest sign that a Western government is turning toward antidemocratic autocracy is to be found in its policies toward Jews. YIVO cannot change the world, but it can help inform the great debates that now drive critical social and historical issues for the Jewish people.

What is YIVO's role? To hold conferences, sponsor publications and research, and create teaching programs that address essential problems of our time and ensure wide public recognition of the connection between democratic ideals and the continuity of Jewish traditions, specifically the traditions that emanated from Eastern and Central European Ashkenazi culture. Max Weinreich wrote that the mission of YIVO was to study the "position of the Jew in the modern world." This position is as weighted with historical significance today as it was when YIVO was founded, and it is my hope to continue the noble mission of YIVO to comprehend it.

I urge you to help support our efforts at engaging in this important and timely work.



YIVO Executive Director Jonathan Brent (right) with Deputy Chief of Mission Eric S. Rubin at the U.S. Embassy in Moscow

Donors to the YIVO Institute for Jewish Research

In addition to the \$4.5 million Mickey Ross bequest reported in this issue, the gifts and foundation grants acknowledged below were received from July 1, 2008, through December 31, 2009. We are grateful to these donors and the thousands of others who support our work.

\$250,000+

Ruth and David Levine

\$150,000+

Nash Family Foundation
Helen and Jack Nash, z"l

\$100,000+

Atran Foundation
Estate of Luba and Rubin Feryszka
Ruth Gay Family
Joseph S. and Diane H. Steinberg
Charitable Trust
Diane and Joseph Steinberg
Estate of Maurice Neuman
Martin Peretz
Francesca and Bruce Slovin
Smart Family Foundation
Cindy and David Stone

\$50,000+

Karen and William Ackman
Blavatnik Charitable Foundation
Emily and Len Blavatnik
Conference on Jewish Material
Claims Against Germany, Inc.
Estate of Sidney Krum
Estate of Abraham Melezin
Paul and Irma Milstein Foundation
Howard P. Milstein
Jonathan Mishkin
Righteous Persons Foundation
Beatrice Schreter and Charles J. Rose
Estate of Adele Rothenberg
Anonymous

\$25,000+

Susan and Roger Hertog
Susanne and Jacob Morowitz
David M. Polen
Nina Rogow
Taube Foundation for Jewish Life
and Culture
Tad Taube

\$10,000+

Rosina K. Abramson and Jeffrey
Glen
Beate and Joseph Becker
Ann and Kenneth Bialkin
Cahnman Foundation, Inc.
Ira H. Jolles
City University of New York
City University of New York TV
Gerald J. Ford
Estate of Melvin H. Friedman
Laly and George Gallantz
Paula Hanover
Fanya Gottesfeld Heller
Roy Katzovitz
Carol and Gershon Kekst
Ruth Kremen
Estate of David Kerner

Lazard Frères & Co. LLC
Kenneth Jacobs
Lucius N. Littauer Foundation, Inc.
William Lee Frost
Richard J. Mack
Betty and Leo Melamed
Ann Oster
Dottie and Martin Payson
Fanya Portnoy
Arlene and Arnold Richards
Daniel Rosenblum
Dorothy and David Rothbart
Lily Safra
Salo W. and Jeannette M. Baron
Foundation, Inc.
Carol and Lawrence Saper
Emilia and Alexander Sedlis
State of New York—Department of
Education
Michael Steinhart
Vera Stern
Estate of I. Bernard Weinstein

\$5,000+

Marion Achtentuch
Jack Bendheim
Benyumen Shekhter Foundation
for Advancement of Standard
Yiddish
Lotte and Ludwig Bravmann
John A. Catsimatidis
Valerie and Charles Diker
Russell Galbut
Arlene and Arnold Goldstein
Estate of Rose Greenspan
George A. Hambrecht
Eugene Herscher
Jesselson Foundation
Michael Jesselson
Linda and Ilan Kaufthal
Randy Kohana
Louis Williams Foundation, Inc.
Mark and Anla Cheng Kingdon
Foundation
Anla Cheng and Mark Kingdon
Max and Anna Levinson Foundation
Julie and Kenneth Moelis
Kate and Joseph Naggar
Nelco Foundation, Inc.
Leon Jolson
Nancy and Bernard Nussbaum
Don. A. Sanders
Larry B. Scheinfeld
Jeffrey T. Slovin
Frances Weinstein
Henry Wrobel
Zantker Charitable Foundation, Inc.

\$1,000+
Helen V. Atlas
Aimee and Jonathan Baron
Donna and Stanley Batkin

Martin L. Berman
Blanche and Emanuel Binder
Eve and Anthony Bonner
Marilyn and Marshall Butler
Citigroup Private Bank
Carmen Monks
Abby Joseph Cohen and David
Cohen
Alice Ginott Cohn and Theodore
Cohn
Jane and John Colman
James T. Conroy
Caren and Arturo Constantiner
Cozen O'Connor
Steven Winters
CUNY: Brooklyn College
David E. R. Dangoor
Helen Darion
Lauren and Jeffrey Eisenberg
Lillian and Elliot Eisman
Eli and Edythe L. Broad Foundation
Edythe and Eli Broad
Rosalyn and Irwin Engelman
Ezra Jack Keats Foundation, Inc.
Bambi and Roger Felberbaum
Barbara Jurist and Joseph Feldschuh
Fink Foundation
Romie Shapiro
Shain and Larry Fishman
Linda and Robert Friedman
Miriam and Richard Friedman
Phil Garoon
David Gildin
Elisabeth and Max Gitter
Franklin Gittes
Eugene and Jean Gluck
Margaret and Perry Goldberg
Harriet and David Goldman
Yvette and Larry Gralla
Dahlia and Andrew Haas
Edward R. Haiken
Harvey M. and Lyn P. Meyerhoff
Fund, Inc.
Brian Hecht
Herman Kaiser Foundation
Bernice and Jack Hoffinger
Feygele Jacobs and Michael
Cholden-Brown
Boris Kaganov
David I. Karabell
Emile Karafiol
Patricia Kenner
Roman R. Kent
Murray Koppelman
Sarah and Victor Kovner
Deborah and Herbert Krasnow
Andrea S. Kremen
Michael Labadorf
Ruth and Sidney Lapidus
Leona and Meyer Laskin
Marta Jo Lawrence

Dalia and Laurence Leeds
Kenneth A. Lefkowitz
Eileen and Peter Lehrer
Carol Lee and Jerry Levin
Richard S. Lindzen
Carol and Earle Mack
Vladka Meed
Sandra and Edward Meyer
Milwaukee Brewers Baseball Club
Adela Reeve
Mirowski Family Foundation
Ariella Rosengard
Mutual Benevolent Society,
Inc. #1865
Warren Lewis
Irving Lichtenfeld
Nathan and Helen Kohler
Foundation
Deborah Ugoretz Norich and
Samuel Norich
Nancy and Morris Offit
Ray Palevsky
Susan and Alan Patricof
Elaine and Charles Petschek
Irene E. Pipes
Jennifer J. Raab
Lewis J. Rabinowitz
William L. Richter
Phyllis and Jack Rosen
Nanette Rosenberg
Amy and Howard Rubenstein
Sherry and Barry Schwartz
Melissa and Steven Sedlis
Sholem Aleichem Folk Shul
No. 21, Inc.
Stella Skura
Judith and Edward Steinberg
Sherry and Fred Sztul
Nicki and Harold Tanner
Lottie and Robert Tartell
Marilyn and Henry Taub
Adele and Ronald Tauber
Colette N. Thaw
Sara and Benjamin Torchinsky
Gladys and Allen Waller
Deborah Waroff
Lois and Martin Whitman
Cynthia and Jeff Wiesenfeld
Belle and Victor Winston
Charles Wolf
Eli Zborowski
Motl Zelmanowicz
Irina Zhabinskaya and Mattias
Zhabinskiy
Sarah A. Becker and Robert M.
Zimmerman
Frieda & George Zinberg
Foundation, Inc.
Seymour W. Zises

Event Celebrates Broad Foundation Gallery's Dedication, Exhibition of Hebrew Actors' Union Archive Treasures

A special evening celebration on March 10, 2009, marked the opening and dedication of the Eli and Edythe Broad Foundation Gallery in Honor of Leon and Rebecca Broad. The gallery's first exhibition, *Stars, Strikes, and the Yiddish Stage: The Story of the Hebrew Actors' Union*, signaled the completion of this YIVO project under a \$186,000 grant awarded by the Eli Broad Foundation.

Guests at the event included members of the theater and performing arts community as well as members of the Hebrew Actors' Union, including renowned international artist Mike Burstyn; actresses Mina Bern, Shira Lehrer, and Mary Soreanu; actor and director Hy Wolfe; and others. Also in attendance were Barbara Kirshenblatt-Gimblett of New York University, Michael Leavitt of the American Society for Jewish Music, Sam Norich of the Forward Association, and Nahma Sandrow, author of *Vagabond Stars*.

The deteriorating condition of the Hebrew Actors' Union archive had drawn the interest of Eli Broad in 2006, when he read an article in the *New York Times*. That story, "Where Have You Gone, Molly Picon?," brought public attention to the archival treasures housed in the old Hebrew Actors' Union building at 31 East 7th Street. Broad contacted YIVO—designated by the HAU Executive Committee to receive the famous archive—and offered to fund the transfer of the collection as well as its preservation.

At the opening of the exhibition, Broad expressed both his and his wife Edythe's delight at being there that evening, noting that they owed a great deal of thanks to those at YIVO who had worked on the project. Remarking that the *New York Times* article brought back a lot of memories, Broad spoke about his parents, Leon and Rebecca Broad, immigrants from Lithuania who loved the Jewish theater. It was in their honor that he and his wife funded the preservation of the Hebrew Actors Union' archive.

Fruma Mohrer, chief archivist and project director, noted that the preservation and arrangement of the collection will open it up to research and scholarship. The work done on the HAU archive, which was carried out by a team of dedicated archivists—Ettie Goldwasser, Fern Kant, and Chana Mlotek—was impressive given the massive size of the collection and its poor condition, and the exhibition represented the culmination of the archivists' efforts to decipher the story of the Hebrew Actors' Union. Thanking exhibition curator Krysia Fisher, designer Natalia Indrimi, and photo archivist Jesse Cohen, Mohrer also noted the publication of the exhibit catalog, edited by Krysia Fisher, which includes a full-length essay by Edna Nahshon, "The Hebrew Actors' Union: Labor and the Yiddish Stage in America, 1899–2005," that covers the history of the HAU from its founding to the modern period.

The evening featured a performance by Mike Burstyn, who spoke about his role in facilitating the transfer of the archive to YIVO. Burstyn, son of the well-known Yiddish actors Pesakhe

Burstein and Lillian Lux, performed a number of musical selections including an excerpt from the "Megile Lider" by Itsik Manger; "Papirosn," composed by HAU president Herman Yablokoff; and "Rumenye, Rumenye" by Aaron Lebedeff. The program also included performances by Zalmen Mlotek, artistic director of the National Yiddish Theater Folksbiene, and two members of that theater company, actress Daniella Rabbani and clarinetist Dmitri Slepovitch, who played and sang selections from the HAU musical archive as well as from the general YIVO collection, including "Lebn Zol Columbus," "Vatch Yur Step," "Zol Lebn di Payday!" and "Amerike."



Edythe and Eli Broad at the dedication of the Eli and Edythe Broad Foundation Gallery in Honor of Leon and Rebecca Broad



Zalmen Mlotek, Cyona Burstyn, and Mike Burstyn at the Hebrew Actors' Union exhibition opening

Milstein Conference *continued from page 1*

Professor of American Jewish History at New York University, also greeted the attendees. Howard Milstein, who was introduced by YIVO board chair Bruce Slovin, then addressed the audience, applauding “this milestone in the three-year Milstein Family Jewish Communal Archive Project” and noting that he and his wife, Abby, were deeply moved to be attending the conference. He mentioned that the Milstein family had a “special passion for local history” and that he was honored to be sponsoring the project.

Fruma Mohrer, project director, reported on the project’s accomplishments, unveiled the new website, and gave an illustrated presentation on the treasures of the YIVO Archives pertaining to Jewish communal history in both Europe and New York.

UJA’s John Ruskay then delivered some remarks. “This project is about long-term

vision for future generations,” he said. “We need to invest in the Jewish future in multiple ways, and that what this project is about.”

The morning program concluded with a roundtable discussion, moderated by Rebecca Kobrin of Columbia University, featuring CEOs and former CEOs of the five agencies participating in the Milstein Project. Roundtable participants included Sol Adler of the 92nd Street Y, Robin Bernstein of The Educational Alliance, Celia Baczkowski of Surprise Lake Camp (representing Jordan Dale, the camp’s executive director), Gail Magaliff and Al Miller of F·E·G·S Health and Human Health Services, and Joe Lazar and Mark Handelman of NYANA. The discussion focused on the historic achievements of these communal agencies and on the significance of the Milstein Project and its future.

The academic component of the conference, “Exploring Cultural, Social, and Political Themes in the New York Jewish Experience,” featured nine papers given at three different sessions. The first, “Overcoming Barriers: Integrating into American Life,” was moderated by Hasia Diner. The second, “Displaced Persons, Social Welfare, and the Role of New York Communal Agencies at Home and Abroad,” was moderated by Beth Wenger (University of Pennsylvania). The last session, “Media, the Arts, and the Jewish Communal Agenda,” was moderated by Hadassah Kosak (Yeshiva University).

Six of the papers were given by Milstein Family Research Fellows: Rebecca Cutler (University of Pennsylvania), Marsha Dubrow (CUNY Graduate Center), Kirsten Fermaglich (Michigan State University), Miyuki Kita (University of Kitakyushu, Japan), Rebecca Kobrin (Columbia University), and Shira Kohn (New York University). In addition, David Strug (Yeshiva University) and Heidi Heft-Laporte (Lehman College, CUNY) delivered a joint paper on the history of the Cuban Jewish children’s refugee program in 1962, and Roberta Newman, independent scholar and writer, spoke about the radio programs of the United Service for New Americans, which were aired by USNA as part of its advocacy work on behalf of displaced persons in Europe.

The evening session, “Preserving the Treasures of New York Jewish Archives: A Roundtable Discussion,” was moderated by Steve Siegel, archivist of the 92nd Street Y. Presenters included Charlotte Bonelli (American Jewish Committee Archives), Susan Woodland (Hadassah Archives), Valery Bazarov (Location and Family Location Service, HIAS Archives), Linda Levi (JDC Archives), Shulamit Berger (Yeshiva University Archives), and Fruma Mohrer. A discussion followed regarding the professional needs of New York Jewish archives, their future preservation, and some of the challenges facing archives today.

All the conference sessions will be posted online on YIVO’s website. The Milstein Family Jewish Communal Archive Project website is now in its final stages of completion and will be available by the summer of 2010.



Howard Milstein delivering remarks at the conference



John Ruskay addressing the audience



Participants at the roundtable discussion of CEOs: (l. to r.) Rebecca Kobrin (moderator), Jonathan Brent, Sol Adler, Robin Bernstein, Celia Baczkowski, Gail Magaliff, Al Miller, Mark Handelman, Joe Lazar

YIVO Hosts U.S. Premiere of Kasztner Documentary

by Harold Steinblatt

“It occurred to me that the best place to introduce the film was YIVO,” said Gaylen Ross about the October 20, 2009, U.S. premiere of her much-lauded documentary, *Killing Kasztner: The Man Who Negotiated with Nazis*. “With its own incredible history, its special connection to the Holocaust and the East European Jewry experience in Europe as a whole, it just seems right.”

Ross’s film, which enjoyed a successful run in Israel and created a buzz at several international film festivals before its showing at YIVO, examines the controversial life and brutal murder of Rezső Kasztner, a Zionist operative in Nazi-occupied Hungary during World War II. As a result of negotiations with Adolf Eichmann and other Nazi officials, Kasztner secured the safe passage by rail of almost 1,700 Jews from Budapest to Switzerland on what became known as “the Kasztner train.”

In 1954 Kasztner, by then a functionary of Israel’s ruling Mapai Party, was accused in a newsletter of having made a deal with Eichmann in order to save his own family as well as a number of wealthy, prominent Jews, selling out the rest of Hungarian Jewry in the process. The Israeli government, Kasztner’s employer, brought

Kasztner saved more Jews than Oskar Schindler

a libel suit on his behalf, but the sensational trial that ensued concluded with the presiding judge declaring that Kasztner had “sold his soul to the devil.” Kasztner became a marked man: in late 1957, he was assassinated in front of his Tel Aviv home by Ze’ev Eckstein, a young right-wing activist. In 1958, however, he was posthumously exonerated by the Israeli Supreme Court.

Ross’s film tells the story not only of Kasztner’s trial and murder but also of the official Israeli policy of not acknowledging his achievement and the decades-long efforts to accord him recognition for his heroism by his daughter, Zsuzsi (who was nine years old when he was murdered), her children, and the ever-diminishing number of Kasztner-train survivors. In time, Jewish historians have come to agree that Kasztner was shortchanged by history, with many concluding that he was a pawn in the Israeli political wars of the early 1950s, an obedient follower of his superiors’ orders, or even possibly the victim of the very government he served.

In the film, Ross interviews everyone from Zsuzsi Kasztner and her daughters to the still-living assassin, Ze’ev Eckstein; impassioned survivors of the Kasztner train; and even the now-adult children of the central legal players in the trial. A triumphant moment in the film comes when a group including Kasztner’s family and many of those he saved converge upon Yad Vashem, the Israeli national Holocaust memorial and education center, to finally mount an (albeit small) exhibit dedicated to Kasztner and his activities.

A panel discussion that followed the screening featured Gaylen Ross; Zsuzsi Kasztner; her daughter Merav Michaeli, a prominent Israeli journalist; Ladislav Löb, a German studies professor at the University of Sussex and author of *Rezső Kasztner: The Daring Rescue of Hungarian Jews—A Personal Account*, who was 11 years

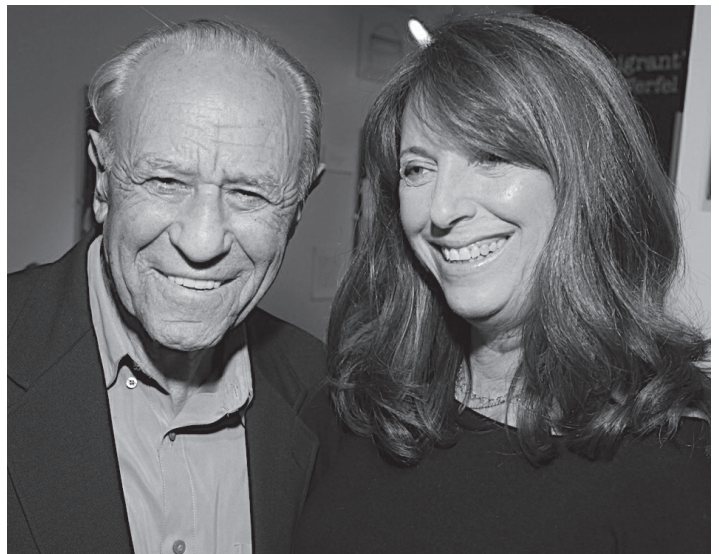
old when he rode the Kasztner train; and George Bishop, an American businessman and former Israeli paratrooper who was 17 when he was saved. Professor Ronald Zweig of New York University, an eminent Holocaust scholar, introduced the film and served as moderator.

The panelists noted that Kasztner’s name and story remain unfamiliar, even though, for example, he saved more lives than Oskar Schindler and, as a Jew, put himself at greater personal risk. There was also general agreement on the crucial lesson, expressed by Zsuzsi Kasztner, that her father’s achievement offers contemporary Israel: “Negotiations do not have to come at the end of a barrel of a gun.”

But Ross, who worked on the film for nearly eight years and clearly has given much thought to every aspect of the Kasztner story, said, “The question isn’t whether Israel will learn the lesson, but will the world?” Löb suggested that the “real point is that saving lives is, after all, better than not saving lives.”



Zsuzsi Kasztner and her daughter Merav Michaeli. (Photo by Eric Weiss)



Director Gaylen Ross (r.) with Joseph Eden, a member of the Young Zionist movement who worked with Kasztner. (Photo by Eric Weiss)

Exhibit Examines Red Star Line's Role In Jewish Immigration to America

Representatives of the City of Antwerp, Belgium, as well as of the Red Star Line Museum Project, the Eugene Van Mieghem Foundation, and the Antwerp World Diamond Center were all on hand at YIVO on September 10, 2009, to open the exhibit *One Foot in America*.

On loan from Antwerp's Red Star Line/People on the Move Museum, the exhibit tells the story of the Red Star shipping line, focusing on the lives of Eastern European Jewish emigrants—the reasons they fled, their arrival in Antwerp and their experience with the city's Jewish community, their living conditions onboard the Red Star Line's ships, and their hopes and dreams for their future lives in America.

The opening reception also celebrated the publication of the book *One Foot in America: The Jewish Emigrants of the Red Star Line and Eugene Van Mieghem*. The book features paintings and drawings by Flemish artist and Antwerp native Eugene Van Mieghem (1875–1930), who often depicted the emigrants and the life of the port. Erwin Joos, director of the Van Mieghem Foundation and one of the book's authors, was on hand to sign copies.

The following week, YIVO, the Red Star Line Museum, and the Van Mieghem Foundation cosponsored a panel discussion entitled

“Shtetl on the High Seas: The Steamship Companies and Jewish Emigration from Eastern Europe.” Panelists Gur Alroey of the University of Haifa and Frank Caestecker of the University of Ghent examined the pivotal role played by Belgium's Red Star Line and other steamship companies in the migration, from the 1870s to the 1930s, of millions of Eastern European Jews to the United States. New York University professor Hasia Diner served as moderator.

Alroey, whose most recent book is *The Quiet Revolution: The Jewish Emigration from the Russian Empire in the Early Twentieth Century* (2008), has written extensively about the mass emigration of Jews from Eastern Europe to the United States and elsewhere in the late 19th and early 20th centuries. Caestecker is author of *Alien Policy in Belgium, 1840–1940: The Creation of Guest Workers, Refugees, and Illegal Aliens* (2001). He is also coeditor of the newly published *Refugees from Nazi Germany and the Liberal European States* (2010).

Now under construction in the company's original port warehouse buildings, the Red Star Line/People on the Move Museum will open in Antwerp in Spring 2012. The book *One Foot in America* can be ordered through the American Friends of the Red Star Line, www.redstarlinefriends.org/11.html.



Clockwise from upper left: Van Mieghem Foundation Director Erwin Joos beside a panel from the exhibit featuring artwork by Eugene Van Mieghem; Steerage passengers aboard the Red Star liner SS *Belgenland* (ca. 1925); poster for the Red Star line by Henri Cassiers (1899).

YIVO Archives Receives Hoover Institute Microfilms

In 2009, YIVO received almost 500 reels of microfilm from the Hoover Institution at Stanford University as part of a program to enhance YIVO's archival holdings in the area of modern Jewish history in Eastern Europe (see *Yedies* no. 204 [Winter 2008], p. 1). The project was initiated by the San Francisco-based Taube Foundation for Jewish Life and Culture, which provided a \$38,000 grant to support this effort. The new materials include a number of collections of great interest to YIVO:

Anders papers. The papers of General Wladyslaw Anders, commander in chief of the Polish Armed Forces organized in the Soviet Union following the Sikorski-Maiskii pact (July 30, 1941), are of great importance for the history of Polish Jewish refugees in the USSR during World War II. The collection, which covers the period 1939–1944, is primarily the archives of the Documents Bureau of the 2nd Polish Corps, which Anders established in April 1943 to collect documentation of the 1939–1941 Soviet occupation of eastern Poland and the fate of the hundreds of thousands of Polish prisoners of war, labor camp inmates, and deportees, as well as to prepare materials in support of the Polish cause for the future peace conference.

Karski collection. Jan Karski, a professor at Georgetown University, was liaison officer and courier of the Polish government-in-exile to the Polish underground from 1939 to 1943. Karski was also the author of *Story of a Secret State* (1944), a book about his missions to occupied Poland and his efforts to reveal the truth about the annihilation of the Polish Jews under the Nazis. This collection (1939–2000) contains both written and recorded material relating to events and conditions in Poland during World War II, the German and Soviet occupations of Poland, treatment of the Jews in Poland during the German occupation, and operations of the Polish underground movement during World War II.

German anticommunist and antisemitic materials. A vast collection (255 microfilm reels) of writings, reports, and clippings from 1891 to 1945 relating to the international communist movement and to Jews was assembled by the Gesamtverband Deutscher Antikommunistischer Vereinigungen (General Union of German Anticommunist Associations), a German governmental anti-communist and antisemitic propaganda agency affiliated with the Reichsministerium für Volksaufklärung und Propaganda. It was used as an intelligence source on the

communist movement worldwide and provided fuel for the ministry's propaganda campaigns. Most of the material is in German. Closely associated with these papers is the collection of the Institut zum Studium der Judenfrage (1936–1939), which contains German antisemitic propaganda materials—clippings, leaflets, and posters.

YIVO also received several smaller collections of microfilms, including the papers of Mark Vishniak (1910–1995), a writer, political activist, and *Time* magazine specialist on Soviet affairs; and those of Kurt Grossman (1913–1973), a recognized spokesman on Jewish refugee issues. The papers of Ona Šimaite (1941–1970) contain material relating to underground aid to the Jewish ghetto inhabitants of Vilnius during the German occupation of 1941–1944. Finally, although the Hoover Institute's collection of Pasternak family papers, dating from 1878 to 2007, is extensive, YIVO selected only the papers of artist Leonid Pasternak, including drafts of his memoirs prepared by his daughter Josephine.

Finding aids to the above and other Hoover Institute collections are available at the Online Archive of California (www.oac.cdlib.org/institutions/Hoover+Institution).

Masterworks from the YIVO Archives

Annual Krum Concert Spotlights Young Artists

On January 31, 2010, YIVO presented its annual Sidney Krum concert, a Sunday afternoon event featuring eight student performers from the Manhattan School of Music and the Juilliard School. Violinist, conductor, and educator Yuval Waldman served as music director.

The concert was the first in a new Young Artists Series devoted to rarely heard masterworks from the Sidney Krum Jewish Music and Yiddish Theater Memorial Collections at YIVO. The program featured works by Sergei Prokofiev (*Overture on Hebrew Themes*), Ernest Bloch ("Nigun" from his *Baal Shem Suite*), Joachim Stutchewsky (*Kinah*), Leo Zeitlin (*Reb Nakhman's Nigun*), and Joel Engel (*The Dibbuk Suite* for solo piano). Music archivist Chana Mlotek and sound archivist Lorin Sklamberg of YIVO and Mark Slobin of Wesleyan University coordinated the program.



Caeli Smith (violin I), Brianna Fischler (violin II), Christopher Pell (clarinet), Gabriella Fischler (viola), and Jennie Brent (cello) performing the program's final piece, Sergei Prokofiev's *Overture on Hebrew Themes*; not pictured: Robert Buxton (piano). Oliver Kot (violin) performed earlier in the program

YIVO Bestows Lifetime Achievement Awards On CUNY's Goldstein and Harvard's Dershowitz

An excited crowd of almost 200 guests gathered on May 26, 2009, for the 84th Annual YIVO Benefit Dinner, which began with a cocktail reception followed by an award ceremony and dinner. It was an especially festive occasion. Each of the two distinguished honorees has dedicated his life to educating new generations of students while also working hard for justice and fairness in the broader world community.

Matthew Goldstein, chancellor of The City University of New York (CUNY) since 1999 and the first CUNY graduate (City College, Class of 1963) to lead this most prominent urban public university, and Alan M. Dershowitz, the Felix Frankfurter Professor of Law at Harvard Law School and world renowned as a staunch defender of individual rights, each received a personalized YIVO Lifetime Achievement Award.

Martin Peretz, a member of the YIVO Board of Directors, welcomed everyone and thanked them for taking part in celebrating YIVO's 84th year. Jonathan Brent, the newly appointed executive director of YIVO, was introduced for the first time. Brent explained his passion for YIVO's history and explored a few of his many ideas for the institution's future.

Accepting his Lifetime Achievement Award, Dershowitz reviewed his early years in Brooklyn, his school days at Brooklyn College and Harvard Law School, the influence of Catskills Yiddish culture on his successful work as an advocate for Israel, his appellate court work, and his opposition to censorship in the arts. From the YIVO archives, Dershowitz received a framed pre-statehood Jewish National Fund poster promoting agriculture.

YIVO board member Charles J. Rose introduced Chancellor Goldstein, who is related to the Vilner community through his wife, Maggi Sedlis Goldstein. Rose cited Goldstein's dedication to raising academic standards for students entering CUNY-system schools and praised Goldstein's overarching vision of accessible post-



Benefit Dinner speakers and honorees (l. to r.): Jonathan Brent, Charles Rose, Matthew Goldstein, Alan Dershowitz, Martin Peretz, and Bruce Slovin

high school educational opportunities for all New York City residents. A framed photograph from the YIVO archives of the ceremony for the opening of Hebrew University in Jerusalem on April 1, 1925, was presented to Goldstein as his Lifetime Achievement Award.

The evening was a great success. "Memory, a primary trope in the Jewish community, is a key to our survival," YIVO Board chairman Bruce Slovin reflected. "Our Jewish heritage is in danger of being forgotten, but after tonight's gala, I feel great hope for the future."

Bank of Israel Governor Stanley Fischer To Be Honored at 85th Anniversary Dinner

YIVO is proud to announce that Stanley Fischer, governor of the Bank of Israel, will be honored at its 85th-anniversary gala, to be held later this year. Born in Zambia (then Northern Rhodesia) to parents who had emigrated from Eastern Europe, Fischer studied at the London School of Economics and MIT, where he later became a professor of economics.

Before joining the Bank of Israel in 2005, Fischer served as vice chairman of Citigroup and as first deputy managing director of the International Monetary Fund. Noted for his expertise in macroeconomic policy, he was an editor of the 1994 volume *Securing Peace in the Middle East: Project on Economic Transition*.

Fischer joins a distinguished roster of recent honorees, including Matthew Goldstein and Alan Dershowitz in 2009 (see article above); former treasury secretary (and now White House economic adviser) Lawrence Summers; diplomat Richard C. Holbrooke and journalist and human rights advocate Kati Marton; and Richard Axel and Eric Kandel, both winners of the Nobel Prize in Medicine.

"As we celebrate our 85th year, I am especially excited to honor such a notable and respected member of the world Jewish community," commented YIVO Chair Bruce Slovin.

2009 YIVO Heritage Luncheon Strikes a Special Family Chord

“YIVO is a place of reunion,” noted Anna Bat Chai Wrobel, daughter of the late Eta Wrobel, at the Eighth Annual Heritage Luncheon at YIVO, on May 6, 2009, where her mother, the founding chair of YIVO’s International Women’s Committee, was honored in memoriam. YIVO also honored Saul Kagan, executive vice-president emeritus of the Conference on Jewish Material Claims Against Germany (Claims Conference), and the physicians Emilia and Alexander Sedlis.

Event emcee and YIVO Board member Ruth Levine welcomed all the guests and then announced that future Heritage Luncheons will honor the memory of Eta Wrobel, a Holocaust survivor who was a partisan fighter in Poland. Accepting a Special Recognition Award on her behalf, daughters Anna Bat Chai Wrobel and Shain Fishman expressed gratitude to YIVO for providing their mother “a place to come home.”

It was a day of fond remembrance and of connections remade. Saul Kagan, presented with a YIVO Lifetime Achievement Award, stressed that his work was driven by concern for the greater Jewish community. Kagan noted that the Claims Conference was unique: “It was the first time Jews confronted directly the perpetrators of a crime. There was no Claims Conference in 1492! There was no Claims Conference for tsarist pogroms! There is an account that has to be settled, an account to a people for the elimination of a culture.”

The 2009 luncheon was also the occasion for a very special reunion. By chance, honorees Saul Kagan and Drs. Emilia and Alexander Sedlis, all of whom had been childhood friends in Vilna, were reunited after 70 years. Despite having lived in New York since the war, they had never communicated.

Alexander Sedlis, professor emeritus of obstetrics and gynecology at SUNY Downstate Medical Center, and his wife, Emilia Sedlis, a retired clinical professor in pediatrics at New York University Medical Center, were presented with the Vilna Award

by their sons, Steven (who continues the family medical tradition) and Daniel. In their introduction they noted, “In prewar Vilna, the only ones who cared for the impoverished Jews were their fellow Jews.”

Alexander and Emilia accepted the award in honor and memory of the entire Sedlis family, whose deep roots in Vilna and in medicine extend back to Alexander’s father, Elias Sedlis, a renowned obstetrician-gynecologist in prewar Vilna. The Kagan-Sedlis connection extends back to this previous generation as well: Elias Sedlis was a close friend of Saul Kagan’s father, who was the managing director of the Jewish hospital where Elias served as chairman. Elias Sedlis also served as chairman of the Union of Jewish Physicians, which held its first congress in 1937 at the YIVO building in Vilna.

The Sedlis family also remembered Alexander’s late brother, Gabriel, who was one of the youngest Jewish partisans fighting with the Abba Kovner Brigade in the Rudnicki Forest, and who later became a successful architect in New York.

The Ninth Annual Heritage Dinner, chaired by YIVO Board member Fanya Gottesfeld Heller, will be held on April 26, 2010. Betty Trock Hendler, a supporter of music and Jewish causes in Nassau County, will receive the Lifetime Achievement Award. The Vilna Award will be presented to Harry and Leon Wagner in memory of their parents, Sima and Ruby Wagner, Holocaust survivors whose devotion to *yidishkayt* and Vilna was expressed in their organizing of the annual Vilna Dinner, now in its twentieth year, and in their creation and publication, with several Vilna friends and cousins, of the book *Vilna in Pictures*. (See p. 18 for Ruben Wagner’s obituary.) Longtime YIVO friend Cindy Stone, who has served as co-chair of YIVO’s Leadership Forum, helped organize the “Food as Roots” series, and volunteers in the archives, and her husband David and their two sons will be honored with the Special YIVO Recognition Award.



Claims Conference Executive Vice President Gideon Taylor presenting the Lifetime Achievement Award to Saul Kagan



Alexander Sedlis accepting the Vilna Award on behalf of the entire Sedlis family



Anna Bat Chai Wrobel and Shain Fishman receiving the Special Recognition Award in memory of their mother, Eta Wrobel

**Save
the Date!**

**Nusakh Vilne
Annual Yizker and
Memorial Lecture
September 12, 2010**

Bequests Help YIVO Thrive

by Ella Levine, Director of Development and External Affairs



Vulnerable as Jews have been throughout the past, we all recognize the need to secure our history, not only for coming generations but also as a way for us to savor this rich heritage and ensure that the treasures of *yidishkayt* will not disappear.

YIVO plays a unique role as the world's largest repository of artifacts, documents, books, music, and other materials that help tell the story of Jewish life in Eastern Europe over many centuries, as well as our experiences today. The worldwide financial downturn, which has caused justifiable anxiety, has been tough. But as so often in our history, YIVO has persevered. Our story has lost none of its relevance and immediacy. During this crisis the obligation to remember—to safeguard our legacy—sustains us.

Our history and culture are priceless; preserving them is expensive. Today, as memories begin to fade, our ability to perpetuate our legacy by contributing generously is both a privilege and a duty. Recently, we received bequests from two very different men whose love of Yiddish culture bound them to YIVO:

Mickey Ross, who wrote and produced *All in the Family*, was a first-generation American child of immigrant Jewish parents, Harry and Bessie Rovinsky. Born Isidore Rovinsky, Ross grew up in Manhattan in a home filled with the *yidishkayt* that had traveled to the United States with his parents. Ross treasured his upbringing and the values taught to him as a child. His extremely generous bequest to YIVO will touch millions of lives, just as his

life's work did. Ultimately, his immigrant Jewish heritage—and the memory of his parents' lives—were what was most important to him. His gift helps ensure that his parents' values will not be lost.

Maurice Neuman, a professor of physics at the University of California–Berkeley, lived his early years in a Polish shtetl. His parents, Leyzer and Tova Neuman, did not survive the war, but because of their courage the teenaged Neuman was able to escape the Nazis. Though he never saw his mother or father again, he cherished their memory and treasured their letters, which he preserved at YIVO so that his American family and generations to come will know what happened. Neuman truly understood the need for Jews to have a permanent historical record, one that reaches toward the future as well as looking back at the past.

A bequest's effect will last longer than you ever thought possible and will touch many people. The generosity of donors like Mickey Ross and Maurice Neuman helps ensure that our work continues for future generations, offers an opportunity to build a permanent legacy, and links the past and present to the future.

Jews of all ages and family histories love their Yiddish roots. We know that you do, too. This is why we ask you to please remember YIVO in your will. It's a gift to YIVO that *only you* can make. Every gift makes a difference!

As guardians of our legacy, we ask you to join us on this journey of continuity. We can never thank all our donors enough for their vision and *tzedakah*. *A greysn dank*.

In Memory

Esther Hautzig

The board and staff of YIVO mourn the passing of author Esther Rudomin Hautzig, our longtime friend, on November 1, 2009. A brave and determined woman, Esther was a founding member of Nusakh Vilne and a teller of tales that must be told, including her experiences as a World War II detainee in Siberia. In her memoir of survival, *The Endless Steppe*, Esther recounted how the Soviets took her, her parents, and her grandparents from her native Vilna in 1941, when she was only ten years old.

"After six weeks in cattle cars, we were deposited in Rubtsovsk, a tiny village in Siberia," Esther wrote. During the nearly six years in exile they spent there, she adapted to privation, hunger, and loss while going to school and trying to help her family. Despite the terrible conditions and forced labor, all but her grandfather survived the war. After the war, her family resettled in Łódź, Poland, where they discovered that their forced exile had probably saved their lives. She immigrated to the United States on her own in 1947; here, she began a new life, marrying Walter Hautzig, a concert pianist whom she met on the crossing to America.

At the September 2007 Nusakh Vilne Yizker and Memorial Lecture, Esther lit the candles with her daughter Debby and granddaughter Molly, celebrating her long and lasting love for YIVO and *yidishkayt*. A true *eishes chayil*, Esther Hautzig loved her Vilna roots, treasured Jewish history and culture, and reached out to younger people through the books she wrote.



Esther Hautzig, with her daughter and granddaughter, lights the memorial candles at the 2007 Nusakh Vilne Yizker

Profiles in Philanthropy: Mickey Ross and Maurice Neuman

Mickey Ross and Maurice Neuman's love of *yidishkayt* lives on through their generous bequests, and YIVO could not be more appreciative. One day, future generations will understand the importance of these gifts and feel the same gratitude.

Michael (Mickey) Ross (Isidore Rovinsky, 1919–2009)

News of the bequest from the estate of Mickey Ross (see article, page 1) has sent waves of excitement through all of YIVO.

Ross grew up in a Yiddish-speaking home in New York City, and, like so many of his generation, he served in the U.S. Army during World War II, married, and became successful far beyond his parents' dreams for him.



Mickey Ross

Ross went on to make huge contributions to American culture through his television scripts. Viewers may not have known him personally, but his work touched millions of lives over many decades. But in his heart, he was never far from his roots.

Ross's bequest to YIVO will help to fulfill his desire to keep our culture and true history alive for future generations of scholars, teachers, researchers, and chil-

dren. Although an American-born television icon, his *yerushe*, his legacy, will truly be *yidishkayt*.

Maurice Neuman (19??–2008)

Maurice Neuman grew up in a Polish shtetl. During the war, his parents worked feverishly to save his life by getting him to Leyzer's brother, who lived in the United States. They themselves perished in the Holocaust, and Maurice—who was a teenager when they parted—never saw his mother or father again. He lived in Ohio with his uncle, aunt, and cousins, and grew up to become a professor of physics at the University of California–Berkeley

Neuman always treasured the letters his parents had written while working to arrange his escape—those last tangible vestiges of their parental love. He eventually brought these letters to YIVO, where he knew they would be cared for and preserved for his family.

When we hung a plaque as part our fulfillment of the wishes he expressed in his bequest to YIVO, Neuman's cousins, their children, and grandchildren gathered to honor his name and generosity and



Members of the Neiman (Neuman) family, relatives of Maurice Neuman, at the dedication of the plaque hung to honor his parents' memory at YIVO

to memorialize his parents. Relatives came from California, Israel, Long Island, and New Jersey, most of them born generations after Leyzer and Tova Neuman perished.

If you, too, treasure *yidishkayt* and Jewish culture as Mickey Ross and Maurice Neuman did, and would like to learn how you can preserve our heritage and true history for ongoing generations, please contact Ella Levine, Director of Development and External Relations, at 212-295-6128 or elevine@yivo.cjh.org. A description of planned giving options with examples is available under the tab "Ways of Giving" at www.yivo.org/support.



The Gaon Society was named for the renowned 18th-century rabbi Eliyahu ben Shelomoh Zalman (Elijah ben Solomon Zalman)—the Vilna Gaon. A highly respected man of great insight, intellect, and *tzedakah*, he is the perfect namesake for our honor society.

The Gaon Society recognizes the farsighted philanthropy of our supporters who leave a bequest to YIVO in their will or trust or make another type of planned gift. These gifts are a part of the future resources YIVO will need to continue our mission and preserve our history and heritage for our children and grandchildren, as well as scholars, teachers, and others interested in the true history of Eastern European Jews and *yidishkayt*.

Members receive recognition in YIVO's publications and on our website (though requests for anonymity are always respected), a special certificate of membership, invitations to exclusive events, and our everlasting gratitude.

- | | | |
|-----------------------|-------------------|--------------------|
| Rosina Abramson | Vicki Gold | Louis Osofsky |
| Marilyn Apelson | Nathan Goldstein | Martin Peretz |
| Sylvia Antonier-Scher | William Goldstein | Bathsheba Phillips |
| Harold Baron | Linda Grossman | Ethel Roberts |
| William Begell | Warren Grover | Enid Sandri |
| Roger Berkowitz | Edwin Hantman | Abraham Sherman |
| Rhoda Berkowitz | Laura Hapke | Bruce Slovin |
| Sylvia Brody Axelrad | George Hecht | Carole Stein |
| Eliane Bukantz | Felice Itzkoff | Richard Stein |
| Hyman Cohen | Louisa Johnston | Jonathan Sternberg |
| Shirley Cohen | Henry Kellen | Leora Klaymer |
| Eva Eckert | David Levine | Stewart |
| Betty Eldman | Ruth Levine | Robert Tartell |
| Sol Eldman | Isaac Levine | Lottie Tartell |
| Stanley Engelstein | Liora Levine | Franklin Toker |
| Gene Forrell | Ella Lidsky | Milton Weiner |
| Mildred Forrell | Leo Melamed | Edith Weiss |
| Shulamis Levin | Herbert J. Maletz | Chava Weissler |
| Friedman | Ahrona Ohring | Joan Wertheim |
| Max Gitter | Milton Ohring | Anonymous (9) |

Encyclopedia Website Set to Launch in June

Work to create the online edition of *The YIVO Encyclopedia of Jews in Eastern Europe* is in its final stages in preparation for public launch this June. The two-year project will make the entire contents of the print edition, published by Yale University Press in 2008, available to the public free of charge. Taking advantage of the medium, the online version will include musical examples, film clips, and additional still images, all drawn from YIVO's own archival collections.

The project got under way as a result of an early challenge grant from the Joseph S. and Diane H. Steinberg Charitable Trust, which will be listed as the site's principal sponsor, with the grant made in memory of YIVO board member Joseph Steinberg's parents, Paul S. and Sylvia Steinberg. As intended, this generous act attracted other grants and donations, many of which came from among the original supporters of the print edition, including the Righteous Persons Foundation, the Conference on Jewish Material Claims Against Germany, the Cahnman Foundation, and the Koret Foundation.

A significant new element of the project is the inclusion of approximately 200 documents—chiefly letters and manuscripts—from the YIVO archive. Roberta Newman, who has continued in her role as the project's archival researcher, has selected items in Yiddish, Russian, and German that shed further light on the daily lives of the correspondents. They also serve to introduce to the general public the nature and variety of YIVO's archival holdings. Visitors to the site will encounter not only the famous (a letter from Leon Trotsky, a manuscript by Sholem Aleichem) but also the mundane (a handwritten description of a children's game, postcards sent to family members). This first group of documentary examples is particularly strong in the area of literary culture. Many, if not most, of the items are manuscripts of stories and poems or correspondence between well-known writers.

The archival materials, which total more than 600 pages, have been digitally photographed and will be accompanied by detailed summaries in English of their content. Full transcription and translation of selected examples is a hoped-for second phase of post-launch work.

Another new feature of the site allows users, especially those who may not already be familiar with East European Jewish history and culture, to explore by subject rather than doing a specific search or browsing alphabetically. The encyclopedia's contents have been organized into six broad topics—the Arts, Daily Life, Places, History and Politics, Language and Literature, and Religion. Each topic has its own page on the site, introducing users to the encyclopedia's coverage with brief introductory essays on subjects within that topic area (for example, an article on painters on the Arts page), slide-shows, timelines, and maps. A list of the principal survey articles within that topic provides direct links to the text.

Project Director and YIVO Director of Publications Jeffrey Edelstein said, "This site will help move YIVO forward with a greater online presence to reach a younger and more international

audience. The vast number of images on the site, many of which will now be shown in color, bring the East European Jewish experience to life with remarkable vividness."



2009 Harold Ostroff Awards

Berg, Megino Recognized for Professional Service and Leadership

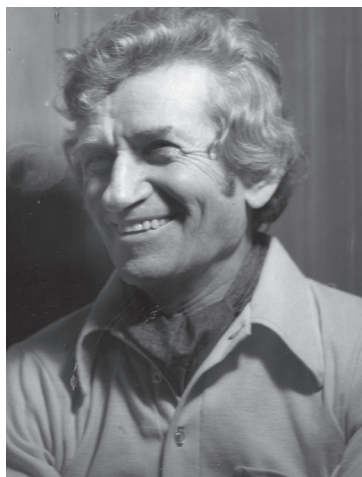
At a ceremony and reception on January 29, 2010, two highly respected members of the YIVO staff were awarded the third set of Harold Ostroff Awards. Archivist Gunnar Berg was particularly recognized for the quality of service he provides to the public, while Director of Finance and Administration Antonio Megino was lauded for his calm and effective leadership in the wake of the financial downturn. Previous winners include librarians Lyudmila Sholokhova, Oleg Vinogradov, and Yeshaya Metal and archivist Leo Greenbaum.



2009 Ostroff Award recipients Gunnar Berg and Antonio Megino

Wolf Younin Collection Reflects a Yiddishist Life

Among the significant donations of material to the YIVO Archives and Library in 2009 were the papers and library of poet, newspaper



Wolf Younin

columnist, and book collector Wolf Younin (1908–1984). This vast and impressive collection includes 64 linear feet of archival documents alone. The donation was made by his widow, Sulvia Guberman Younin, a Yiddish author in her own right, and by one of their two daughters, Deena Mann. The Chernowitz Conference of 1908, which declared Yiddish a Jewish national language, gave birth to large a cadre of men and women who devoted their lives to the preservation and development of a secular Yiddish-based culture. Wolf Younin (born Wolf Hochman) was a perfect embodiment of this cohort. He was born in Irkutsk in 1908, but grew up in Bialystok and Bielsk. Educated in part in a Yiddish folk school, he established contact with members of the Young Vilna literary movement, including Abraham Sutzkever and Chaim Grade. He

published his first book of poems, *Seven Songs*, in 1928.

Younin arrived in New York as a sailor on a merchant ship. Having received vocational training in Bialystok, he worked at various blue-collar jobs. He also started contributing poems to New York-based Yiddish journals and published a second book of poems in 1936. He hosted a Yiddish radio program during World War II and in 1943 became a regular columnist—as well as city editor—for the *Day-Morning Journal*. Called “Language Corner,” his column dealt with folklore and the Yiddish language. After that paper closed in 1971, Younin continued writing the column for the *Forward*. One series of columns was a dictionary of Hebrew words and phrases used in Yiddish; the series is still considered a highly reliable reference.

Younin trained singers and actors—including Mandy Patinkin—to perform in Yiddish. He also wrote lyrics to Yiddish songs and oratorios, and taught Yiddish at Berlitz language centers and at Rutgers and Columbia universities.

Younin was a discriminating collector of Yiddish-related books and documents, several of which date from the mid-16th century. The collection is particularly strong in Yiddish Sovietica, including illustrations by Suprematist/Constructivist artists.

A complete list of accessions in 2009 is available on the YIVO website as a supplement to this issue of *Yedies*. We are grateful to the donors of these materials.



Items from the collection include (l. to r.):

Cover of *1919*, by the well-known Soviet Yiddish writer Leyb Kvitko. Published in Berlin in 1923, the book describes the pogroms in Ukraine during the Russian Civil War

Cover of *Af Basaraber erd* (On Bessarabian Soil; Chicago, 1935), by Yoysef Traktnberg

Cover of Chaim Grade's poetry collection *Farvoksene vegn* (The Overgrown Path; Paris, 1947)

Panel Focuses on Postwar Hungarian Jewry

On Sunday, June 22, 2009, Alice Freifeld, associate professor of history at the University of Florida, was the featured speaker at a seminar entitled “The Hungarian Jewish Remnant, 1945–48.” István Deák, Seth Low Professor Emeritus of International History at Columbia University, chaired the event. The respondent was László Karsai, professor of history at the University of Szeged, Hungary, as well as the director of the Holocaust Center of the Hungarian Jewish Museum and Archives in Budapest and the head of the Yad Vashem research group in Hungary. YIVO Chief Archivist Fruma Mohrer delivered opening remarks.

The many attendees at the seminar included Hungarian Jewish Holocaust survivors as well as children of survivors, members of the Hungarian Jewish community living in the New York area, and scholars from colleges, universities, and libraries in the tristate area. Leslie Blau, author of *Bonyhád: A Destroyed Community* (1994), and Zehava Stessel, author of *Wine and Thorns in Tokay Valley: Jewish Life in Hungary: The History of Abaujszántó* (1995), both of whom have used the YIVO Archives in their research, also attended.

Deák, coauthor and coeditor (with Jan. T. Gross and Tony Judt) of *The Politics of Retribution in Europe: World War II and Its Aftermath* (2000), introduced the speakers and offered an analysis of the situation in Hungary in the immediate postwar period.



Alice Freifeld and István Deák



László Karsai answering a question at the seminar

Freifeld then spoke about the conditions facing Hungarian Jewish survivors in the aftermath of the Holocaust; the war crimes trials conducted in Hungary, especially the thousands of “small-fry” trials; and, in the wake of new anti-Semitism, the efforts by Hungarian Jews to flee to displaced persons camps in Austria and Germany. In 1948–1949 Hungary’s borders were shut, except for a last wave of illegal departures after the founding of Israel. Perhaps 120,000 Jews remained in Hungary during the communist era; 10 percent of these fled the country at the time of the 1956 uprising.

Freifeld’s presentation, which focused on her research for a current book project on Hungarian Jewry from 1945 to 1949, included references to the records of the Paris office of the Hebrew Immigrant Aid Society (HIAS), which are held in the YIVO Archives. Freifeld is the author of *Nationalism and the Crowd in Liberal Hungary, 1848–1914* (2000; Hungarian version forthcoming, 2011) and the recipient of the Barbara Jelavich Book Prize in Slavic Studies. She is the current president of the Hungarian Studies Association and has been awarded several fellowships for advanced study.

In his remarks, respondent Karsai focused on the more than 26,000 war-crimes trials conducted in Hungary in the immediate aftermath of the war, noting that the number of trials held there was proportionately comparable to war-crimes tribunals in France, Belgium, the Netherlands, and other European countries. He also discussed the great Hungarian political trials, the first of which was that of Prime Minister László Bárdossy in 1946. The Yad Vashem research group headed by Karsai has studied and microfilmed thousands of war-crimes trials in which Jews or gypsies are mentioned. Karsai is currently working on a political biography of Ferenc Szálasi (1897–1946), the leader of the National Socialist Arrow Cross Party who was tried and executed in 1946 by the People’s Court.

In his closing remarks, Deák summarized the session, comparing the trials of Bárdossy and Szálasi, whose proceedings he witnessed in Budapest. He also discussed the antisemitic backlash of 1946. A lively question-and-answer period followed.

YIVO Documents Reveal Diversity of Life In Salonika’s Interwar Jewish Community

Addressing a full house at the Center for Jewish History auditorium, Devin Naar, a doctoral candidate at Stanford University, delivered the third Ruth Gay Seminar in Jewish Studies on July 12, 2009. Titled “Uncommon Voices, Everyday Lives: Jewish Experiences in Salonika through the YIVO Archives,” the seminar was opened by YIVO Director Jonathan Brent, who noted that this was a historic moment and offered his warm greetings to the president and vice president of the Jewish Community of Thessaloniki, Greece, who were both in attendance.

Chief Archivist Fruma Mohrer recognized the family of historian Ruth Gay (1922–2006), noting that the seminar series is named in her honor thanks to a major gift from her family. Mohrer

also acknowledged the American Sefardi Federation, which co-sponsored the seminar; the Academic Advisory Committee of the Salonika Project at YIVO; writer and translator Trudy Balch; and YIVO staff who had worked on the project. Speaking to the assembled guests, many of whom were descendants of the Greek Jewish community, Mohrer remarked that the project had been a labor of love and that the dedicated project team, with Devin Naar at its head, had deciphered the interwar archival collection page by page, much of it written in the Ladino cursive handwriting called *solitreo*. This achievement, Mohrer noted, was all the more significant in view of the destruction of Salonika’s Jewish community, 95 percent of whose members were deported to Auschwitz in 1944.

As the Thessaloniki Jewish community's representative, moderator Isaac Benmayor accepted the newly microfilmed and digitized reproduction of the archival records; in the late 1990s, Benmayor had been the first scholar to work on the collection. Organized, microfilmed, and digitized under a grant from the Maurice Amado Foundation in Los Angeles and with the support of the United States Holocaust Memorial Museum in Washington, D.C., the archival collection at YIVO holds rare communal records, including birth registers and three volumes of the Jewish communal census established after the 1917 fire in Salonika.

Benmayor, a Thessaloniki native who studied at the University of Thessaloniki, Oxford University, and the Hebrew University of Jerusalem and who is working on the Greek edition of his book *Jewish Resistance in Wartime Greece*, said that these documents represent a small remnant of a community that, after flourishing for 500 years, was utterly destroyed. No physical traces of the community's existence now remain in Thessaloniki; its more than 50 synagogues and several Jewish cemeteries are gone. But the archives, these intellectual remnants, are, in Benmayor's words, "a very special gift to the community."

Commenting on the experiences of those who, like himself, were Jewish children in postwar Greece, Benmayor noted, "We grew up in a vacuum and knew next to nothing of that illustrious community. Having this type of material from which to draw part of our history, part of our morals and customs, is very important." He expressed his hope that scholars would come to the Jewish Museum that has been established in Thessaloniki to pursue their research at the Jewish studies center there.

In his remarks, Steven Bowman, chair of YIVO's Academic Advisory Committee for the Salonika Project, underscored the importance of the archive in the wake of the Nazis' destruction of the community: "Without documentary memory there is no history," he said. "Folktales do not substitute for hard evidence." Bowman, historian of Greek Jewry and professor of Judaic Studies at the University of Cincinnati and the author of *The Agony of Greek Jewry*, recalled his excitement upon first seeing the Salonika Archive at YIVO, the "most moving" of all the Salonika collections he has studied. Bowman recognized members of the advisory committee in the



The panelists at the seminar (l. to r.): Devin Naar, Steven Bowman, Isaac Benmayor

The Ruth Gay Seminar was established in honor of historian and scholar Ruth Gay (1922–2006) through a major gift from her family.

audience—Jane Gerber, CUNY Graduate Center; Marcia Haddad Ikononopoulos, president of the Association of Friends of Greek Jewry; and Benmayor. The other members are Aron Rodrigue, Stanford University; Rena Molho, Panteion University, Athens; and David Bunis, Hebrew University of Jerusalem.

Devin Naar gave a richly illustrated presentation based on the Salonika Archive. A young scholar who has worked in Greece, Israel, and the United States on historical documents relating to Salonika, Naar is the only person known to have read through the original handwritten and printed Ladino, Hebrew, and Greek documents in the collection.

In his introduction, Naar spoke about the Einsatzstab Rosenberg, the Nazi unit that had pillaged documents and libraries in Salonika. Noting that the "uprooting of Jewish books and libraries paralleled the liquidation of its inhabitants," Naar referred to Joseph Nehama, historian, banker, and teacher in Salonika, who wrote a memorial book in honor of the community in 1948 in which he bemoaned the "shroud of forgetfulness" that had enveloped the history of the 500-year-old community in the aftermath of World War II. Inspired by Nehama, Naar said, "If there are no records left, how can we ever know anything about Salonika's past?"

Naar recounted how he had discovered the collection at YIVO at the age of 19. He had wanted to find out more about his grandfather and his family and their lives. Naar told the audience that the materials at YIVO, in contrast to official government documents, reflect everyday lives and voices. The fire of 1917, which left 50,000 Jews homeless, had destroyed all of the community's Ottoman-era archives. After the fire, 24 census books were drawn up by the community. These books, which recorded the residences, occupations, and addresses of about 75,000 people, were updated throughout the interwar period. To Naar's knowledge, only three volumes survived World War II; these books, corresponding to the letters *nun* (n), *shin* (sh), and *kuf* (k), are at YIVO.

Naar demonstrated that the census volumes provide the possibility of reconstructing a demographic profile of the community of Salonika. The records reflect a wide diversity of occupations: ferrymen, porters, fishermen, rabbis, sextons, doctors, lawyers, businessmen, tobacco workers, greengrocers, and ice cream vendors.



Devin Naar delivering his lecture

In Memory

Rubin Wagner

YIVO lost a good friend when Rubin (Ruby) Wagner died in 2009 at the age of 89. He was the embodiment of the values he cherished, which he had learned as a young man in his hometown of Vilna. Born Ruvke Wajner (pronounced “Viner”), Ruby was the oldest son of Aron and Sore Chana, both of whom perished in the Holocaust, and brother of Mendel, who disappeared into the Ponary Forest. He and his late wife, Sima Benosher, married in 1940, when he was twenty years old. Ruby and Sima survived the ghetto and concentration camps, but their daughter Sheyna did not.

After liberation in 1945, Ruby was reunited with Sima and they lived for a time in Heidenheim, Germany, where their first son Aron (Harry) was born. In May 1949 they left for America, beginning life anew in a railroad flat on Coney Island Avenue in Brooklyn. The hard-working Ruby became a successful real estate developer and home builder, founding Ripley Associates and Forest Green.

Ruby engaged in civic matters when he moved to Florida, always maintaining his Vilner love of *yidishkayt*, good deeds, and family. His sons Harry and Leon, his grandchildren, and his many friends and associates remember his warm humor, his love of Judaism and Israel, and his lifelong concern for the welfare of others.

As his *New York Times* obituary states, “Ruby deeply loved the country that gave him and his extended family the opportunity to rebuild their lives and flourish, after the horrors they had survived.” Following in his footsteps, the Wagner family’s dedication to “klal Yisroel” is unparalleled. Rubin Wagner will be sorely missed.



Sima and Rubin Wagner

Rubin and Sima Wagner's sons Leon and Harry will be honored at the Heritage Dinner to be held on April 26, 2010. Ruby and Sima, z"l, will be honored in memoriam.

First Phase of Ambitious Project to Digitize Hebrew Books Focuses on Early Rabbinic Texts in Strashun Collection

A major digitization project focused on Hebrew books in the YIVO Library began in August 2009 as part of a large and ambitious effort by the Society for the Preservation of Hebrew Books (www.hebrewbooks.org). The society, under the direction of Chaim Rosenberg, plans to digitize all rabbinic books, in all the Jewish languages, that are no longer covered by copyright protection (that is, books printed prior to 1923).

Here at YIVO, the first phase of digitization has focused on books in the Strashun Collection that were printed before 1750, which are kept in the Rare Book Room. The books are being digitized in situ, using the latest-model Zeutschel black-and-white scanner. By early December the scanning of approximately 500 books had been completed. Since January 2010, these books have gradually been made available on line, at www.yivolibrarybooks.org. The project will continue until all of YIVO's rabbinic works are scanned, without duplicating previously scanned books from other libraries.

Funded by private donors, the Society for the Preservation of Hebrew Books initiated the project with the scanning of about 30,000 books in the Chabad Library in Brooklyn. YIVO is the second library whose works are being scanned, and plans are being made to include other Jewish libraries with large Hebraica collections.

In addition to the sheer number of scanned books, the project is notable for its pioneering use of a new optical character recog-

nition (OCR) technology that enables scholars to search for single words or names and to see how many times a name or word occurs in a text. Anyone with a computer—or a Kindle—can now download, read, and perform a sophisticated textual study of one of the scanned books without having to travel to the library.

“It is hard to exaggerate the importance of this enterprise,” commented Aviva Astrinsky, YIVO's head librarian. “Throughout history, Hebrew books—meaning all books written in Hebrew characters, such as Yiddish, Ladino, and Judeo-Arabic—have suffered the same vicissitudes and traumas as their Jewish owners. In various periods they were subject to taxation, confiscation, censorship, and numerous burnings, by the Inquisition as well as by the Nazis and others.”

It is for this reason that early Hebrew books and manuscripts are especially scarce. Many books from the 15th and 16th centuries survive in only one or two copies. These books, called *unicum*, are dispersed among libraries in Europe, the United States, and Israel. In addition, many books that were printed just before the outbreak of World War II almost entirely disappeared. The YIVO Library has in its collection several unique copies of such works that survived the Holocaust. By digitizing the written legacy of the Jewish people and making it available on line, free of charge, the Society for the Preservation of Hebrew Books is preserving and disseminating the legacy of Jewish civilization.

Groshn-bibliotek Reveals Literary Taste Of Polish Jewry during Interwar Period

by Lyudmila Sholokhova

In the course of the ongoing computerization of the YIVO library's card catalog, I came across a collection of small, yellowing paperback booklets called *Groshn-bibliotek* (Penny Library). The series includes 275 pamphlets published in Yiddish in Warsaw during the years 1930–1936. Most of the pamphlets contain short biographies of Jewish and non-Jewish personalities. There are also accounts of major events in world history, with special attention to famous Jewish individuals, and stories about the recent Russian Revolution and its protagonists.

Moyshe Finkelstein, the son of Noah Finkelstein, who was the founding editor of the popular Yiddish newspaper *Haynt*, began the series with Alexander Grinberg. The younger Finkelstein and Grinberg were Bundists on a mission to educate the Yiddish reading masses about Jewish and world history. Most secular Jews in pre-World War II Poland did not have a formal high school education, but many were self-educated through avid reading.

Groshn-bibliotek began as a biweekly publication but soon became a weekly, with a standard format of 64 pages per issue and costing 30 groschen each. In a short critical review of the first 40 issues that appeared in the April 24, 1931, issue of *Vokhnshrift* (Weekly Magazine), Yoshue Rapoport wrote, "This is a first successful attempt to make a Yiddish book less expensive, to break through an endless circle of high price—small sale; small sale—high price." Rapoport notes that although the first five issues of the series were not impressive, with pale print and a cheap look, the content and general design began to improve starting with issue no. 6. The review concludes with Rapoport stating, "Should *Groshn-bibliotek* continue to strengthen advantages and eliminate failures, it will definitely become an important cultural agent on our book market."

Groshn-bibliotek devoted pamphlets to both Jewish and non-Jewish historical figures. Famous Jewish persons covered include Josephus Flavius (Yosef Ben Matityahu),



A biography of Leo Tolstoy

Baruch Spinoza, Theodor Herzl, Sigmund Freud, Albert Einstein, and Karl Marx. Non-Jews ran the gamut from Bogdan Khmelnytsky, the Ukrainian Cossack rebel leader whose forces massacred thousands of Jews in 1648, to Tsar Peter I (The Great), Józef Piłsudski, Abraham Lincoln, and Mohandas Gandhi. I found separate issues about major historical topics (for example, the history of China, the Habsburg monarchy, revolutionaries in England, and German National Socialism), about places (Birobidzhan), and about events including the Treaty of Versailles, the 1896 Battle of Adwa (in which Ethiopia defeated Italian colonial forces), the 1905 Russo-Japanese War, pogroms in the Russian Empire, and the Paris Commune.

Many of the writers of the series were well-known journalists and historians with serious intellectual interests and a broad outlook. Among them were Nakhmen Maizel, Osher Perelman, Samuel Wulman, Shrage Shnitser, and Shmuel Bergman. Authors whose works appeared in translation included Ilya Ehrenburg, Mikhail Zoshchenko, and Guy de Maupassant.

In his 1931 review, Rapoport expressed concern that the series was written by one anonymous person hiding behind various



Dershon bam antleyfn (Shot while Fleeing), by V. Shenshtedt

pseudonyms, a person who just might be a *portatsh* (bungler). Indeed, the main contributor to the series was Yakov-Kopl Dua (1898–1942), a talented writer with wide-ranging knowledge. A tragic but fascinating personality, he also was a dedicated Yiddishist. Born into a very poor family, Dua managed to get an elementary Jewish and general education but never finished his formal studies because he had to leave school after sixth grade when World War I broke out. Though Dua was paralyzed at a young age, his poor health did not prevent him from being active in Polish literary and leftist political circles. He wrote frequently for major Yiddish newspapers, but *Groshn-bibliotek* appears to be his most important contribution to Yiddish literature: he was the author of no less than 170 issues. During World War II, Dua was confined in the Warsaw ghetto, but despite this he continued to write until he was shot by a Nazi officer in September 1942.

Groshn-bibliotek fulfilled its mission by becoming a popular source of educational reading material for Jewish working people in the interwar period. The pamphlets are well written and offer a window on the literary tastes of prewar Polish Jewry.

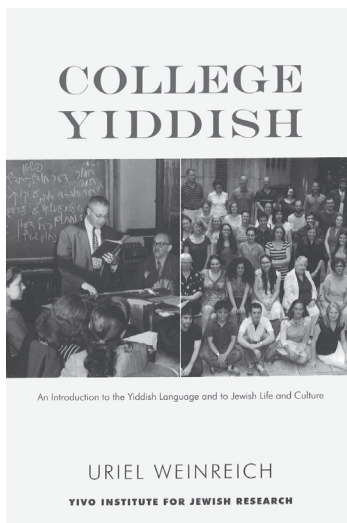
YIVO Plans New Edition of *College Yiddish*

Answer Key to Current Edition Goes On Line

YIVO is happy to announce that Yale University Press has agreed to publish a new, completely revised edition of *College Yiddish*, its world-renowned elementary Yiddish-language textbook.

Initially published in 1949 and written by Uriel Weinreich, *College Yiddish* was the first book in English for formal, college-level study of Yiddish. Although it remains the most commonly used Yiddish textbook in U.S. college courses, it is in need of major revision.

After conducting a survey of the most prominent Yiddish teachers in the United States and around the world, YIVO has identified what today's instructors and students want and need. These elements include a more modern, communicative method of language teaching; completely updated reading texts; expanded grammatical explanations; and a somewhat less formal approach, more compatible with the demands of present-day university students. Publication is slated for the summer of 2013. The new edition



will include audiovisual materials in either a Web-based or DVD format.

Relatedly, YIVO recently published an online answer key to the current edition of *College Yiddish*. The key is now available as a pdf on the YIVO website at yivo.org/publications, under "Online Publications." The answers were prepared based on the second printing of the sixth revised edition of the book, published in 2006, by Naomi Prawer-Kadar and Bina Weinreich; at an earlier stage, Sonia Pinkusowicz-Dratwa and Chava Lapin also participated in the work. The manuscript was typed by Shaindel Fogelman, edited by Gosia Zaremba, and reviewed by Paul Glasser. YIVO's thanks also go to the students and teachers who pointed out the need for an

answer key; we hope that it will prove useful both to teachers and their classes and to students learning Yiddish on their own. If the user finds errors or has questions, please contact the Weinreich Center's Paul Glasser (pglasser@yivo.cjh.org).

YIVO Publishes Online Gazetteer of Yiddish Place-Names

Yiddishland: Countries, Cities, Towns, Rivers is the newest publication of YIVO's Online Reference Library. This is the first attempt to collect and publish all Yiddish place-names of Central and Eastern Europe in one source. The listings also include the official names of each town by time period. The bulk of the material is drawn from the card files of the late Mordkhe Schaechter.

The project defines *Yiddishland* to include present-day Austria, Belarus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Moldova, Poland, Romania, Slovakia, and Ukraine, as well as the European regions of Russia. The Yiddish names reflect the pronunciation of the natives of the respective location rather than the spellings that are most widespread in published sources. To orient the reader to the approach of this work, the introduction includes excerpts in English translation from a chapter of Schaechter's *Laytsh mame-loshn* (Authentic Yiddish, 1986) on Yiddish geographical names:

The capital of Poland will always be known in Yiddish not as "Warszawa" or as "Warschau," but as *Varshe*. And the "Jerusalem of Lithuania" can be part of Russia, Lithuania or Poland, but we will never call it by its Lithuanian name, "Vilnius," or by its Russian or Polish names, but only by its Yiddish name, *Vilne*. Likewise *Kroke*, *Ger*, *Brisk*, *Brod*, etc., are, as far as we can tell, the undisputed Yiddish names of the respective towns.

Unfortunately, some cities and towns, especially smaller or lesser-known ones, have suffered a worse fate. All

too often, people either don't know or pretend not to know that these places have their own Yiddish names, and refer to them by their official names.

It's strange: one rarely finds such disdain for one's own language in general and for one's own place-names in particular. Foreign cities that have English names are always called by their English names, not with their official names: Cologne, Munich, Vienna, Naples (not Köln, München, Wien, Napoli). Why is that? Don't English speakers know the "correct" names? Of course, but they use the correct names in their language.

What is the Yiddish name of a place? The name used in normal speech by the Yiddish speakers native to the place.

As to the question of how and why Yiddish place-names came into being, Edward Stankiewicz has written, "If the Yiddish place-names are in the end result so different from their Slavic equivalents, it is because, strictly speaking, they were not borrowed but adopted, reinterpreted and fused with the other components of Yiddish." Perhaps the best example is *Zhetl* (in western Belarus), which appears to be a compromise between Polish (*Zdzięcioł*) and Belarusian (*Dyatlava*).

Yiddishland is available under "Online Publications" at yivo.org/publications. To date, the sections on Lithuania and Poland have been completed and posted to the site. Plans call for Belarus and Romania to follow by June 2010.



Simon Dubnow, Odessa, 1913

Coming Up

YIVO Conference to Celebrate Simon Dubnow

On October 24, 2010, YIVO will hold a daylong conference to commemorate the 150th anniversary of the birth of the great Jewish historian and YIVO founding spirit Simon Dubnow (1860–1941).

Noted Dubnow expert Robert Seltzer of Hunter College is serving as academic adviser to the conference. Among the other scholars who have agreed to participate are Elissa Bemporad of Queens College, David Fishman of the Jewish

Theological Seminary, Jack Jacobs of the City University of New York, Gershon Hundert of McGill University, Cecile Kuznitz of Bard College, Benjamin Nathans of the University of Pennsylvania, Yohanan Petrovsky-Shtern of Northwestern University, and Antony Polonsky of Brandeis University.

Further details will be announced in the coming months.

YIVO Faculty and Graduate Student Fellowships

Max Weinreich Center Announces Recipients For Current and Upcoming Academic Years

The Max Weinreich Center is pleased to announce its fellows for 2009–2010 (listed first under each award) and 2010–2011 (listed second). Audio recordings of the fellows' lectures are available in the Program Archives section of the YIVO website (www.yivo.org).

Dina Abramowicz Emerging Scholar Fellowship

Rebekka Voss, Harry Starr Fellow in Judaica, Harvard University, "*Di royte yidlekh*: From Heroic Muscle Jews to Little Redheads"

Aleksander Senderovich, Doctoral Candidate in Slavic Languages and Literatures, Harvard University, "The Red Promised Land: Atlas of Soviet Jewish Culture, 1917–1937"

Bernard Choseed Memorial Fellowship

Natan Meir, Assistant Professor of Judaic Studies, Portland [Oregon] State University, "Marginal and Marginalized: Tales of the Destitute, Orphaned, and Disabled in Jewish Eastern Europe"

Joanna Nalewajko-Kulikov, Polish Academy of Sciences, Warsaw, "*Haynt*: The Voice of Eastern European Jewry, 1908–1939"

Rose and Isidore Drench Memorial Fellowship

Keith (Kalman) Weiser, Associate Professor of Modern Jewish Studies, York University, Toronto, "Coming to America? Max Weinreich and the Making of the YIVO in New York, 1939–1941"

Shira Kohn, Doctoral Candidate in Hebrew and Judaic Studies and in History, New York University, "A Gentlewoman's Agreement: Jewish Sororities in Postwar America, 1947–1968"

Vladimir and Pearl Heifetz Memorial Fellowship

2009–2010: No award

Shayn Smulyan, Doctoral Candidate in Ethnomusicology, Brown University, "Communicative Techniques of Yiddish Singers and Multilingual Performances of Yiddish Song"

Aleksander and Alicja Hertz Memorial Fellowship

Alicja Kusiak-Brownstein, Doctoral Candidate in History, University of Michigan, "Jewish Polishness at the Turn of the Century"

Daniel Heller, Doctoral Candidate in History, Stanford University, "The Betar Movement in Poland"

Vivian Lefsky Hort Memorial Fellowship

Riki Ophir, Doctoral Candidate in Jewish Studies, University of California, Berkeley, "*Fun mayn royzeles togbukh*: Moyshe-Leyb Halpern's Committed Love Poems"

Eitan Kensky, Doctoral Candidate in Jewish Studies, Harvard University, "Abraham Cahan, Joseph Opatoshu, and the Multiples of Jewish Realism"

Joseph Kremen Memorial Fellowship

Zehavit Stern, Doctoral Candidate in Jewish Studies, University of California, Berkeley, "From Jester to Gesture: Modernist Appropriation of Folk Performance in the Work of Itzik Manger and Moyshe Broderzon"

Alyssa Quint, Lecturer in Yiddish Studies, Columbia University, "Shulamis, Daughter of Israel"

Abraham and Rachela Melezin Fellowship

Evita Wiecki, Doctoral Candidate in Yiddish, University of Düsseldorf, "The History of the Yiddish Schoolbook: An Insight into the Secular Education of Ashkenazi Jewry"

Jordana de Bloeme, Doctoral Candidate in Jewish Studies, York University, Toronto, "Yiddishist Youth and the Generational Divide"

Workmen's Circle/Emanuel Patt Visiting Professorship

Joanna Lisek, Lecturer in Jewish Studies, University of Wrocław, "Feminist Discourse in Women's Yiddish Press"

Glenn Dynner, Associate Professor of Religion, Sarah Lawrence College, "Working Hasidim in the Nineteenth-Century Kingdom of Poland"

Natalie and Mendel Racolin Memorial Fellowship

Raz Segal, Doctoral Candidate in Holocaust Studies, Clark University, "'Ethnic Cleansing' and Genocide in Subcarpathian Rus': The Destruction of Jewish Life in a Multiethnic Region during World War II"

Joshua Karlip, Assistant Professor of Jewish History, Yeshiva University, "Under the Hammer of History: Diaspora Nationalism and Yiddishism between Hope and Despair"

Maria Salit-Gitelson Tell Memorial Fellowship

Darius Staliūnas, Deputy Director, Lithuanian Institute of History, "A Lesser Evil: Jewish-Lithuanian Political Cooperation at the Beginning of the 20th Century"

Maria Ciesla, Doctoral Candidate in History, Polish Academy of Sciences, "The Jews in the Grand Duchy of Lithuania, 1632–1764: Demography, Legal Position, and Professional Structure"

Dora and Mayer Tendler Fellowship

Agnieszka Oleszak, Doctoral Candidate in Hebrew and Jewish Studies, University College London, "Establishing Beys Ya'akov: Legitimizing Girls' Religious Education"

Anna Rutkowski, Doctoral Candidate in History, Jagiellonian University, Kraków, "Early Modern Jewish Historical Writing in Yiddish as Reflected in Jewish Collective Memory before the Haskalah, 1500–1800"

Samuel and Flora Weiss Research Fellowship

Hannah Klinger, Professor of Communication and Jewish Studies, The Pennsylvania State University, The Abington College, "Lessons and Legacies in Holocaust Survivor Families: Innovations in the Investigation of Intergenerational Responses"

Svenja Bethke, Doctoral Candidate in Eastern European History, Hamburg University, "Criminality in the Jewish Ghetto in Eastern Europe in World War II"

Memorial Event Marks Passing Of Yiddish Poet Avrom Sutzkever

The renowned Yiddish poet Avrom Sutzkever died in Tel Aviv on January 20, 2010, at the age of 96. A month later, on February 22, YIVO held an event in Sutzkever's memory, cosponsored by the Workmen's Circle, the *Forward*, the Congress for Jewish Culture, the Central Yiddish Cultural Organization (CYCO), and the League for Yiddish. For the occasion, YIVO Curator Kryisia Fisher prepared a fascinating exhibit of the Sutzkever's books and manuscripts from YIVO's archival and library collections.

A survivor of the Vilna Ghetto, Sutzkever was known for his Holocaust poetry, written both during the war and years later, as well as for his poems about nature. The literary scholar Dan Miron has called him a "nightingale," saying that no matter how terrible the subject of a poem might have been, Sutzkever could only "sing sweetly."



Avrom Sutzkever, Amsterdam, 1947

Sutzkever was born in Smargon, near Vilna, on July 15, 1913. He spent most of World War I in Siberia, about which he later wrote poetry, and then settled in Vilna with his family after the war. He came of age poetically in the early 1930s, when he became the youngest member of the literary group Yung-Vilne (Young Vilna). What was a relatively normal life came to an end with the German invasion and occupation of Vilna in June 1941.

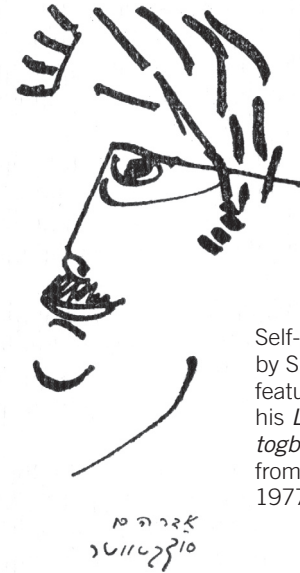
In the wartime ghetto, Sutzkever was drafted by the Nazis to work on a team sorting books plundered from Jewish libraries, including YIVO's. The most valuable of the books were to be shipped to an institute in Germany devoted to "Jewish studies without Jews"; the rest were supposed to be destroyed. The members of this team, nicknamed the "Paper Brigade," risked their lives by removing rare books from the selection and burying them. After the war, Sutzkever and others returned to Vilna to dig up their cache and send much of it to YIVO in New York.

Sutzkever survived the liquidation of the ghetto by fleeing to the forests near the city, where he joined the partisans. In 1946, he testified at the Nuremberg trials; shortly afterward, he immigrated to Israel. In 1949 Sutzkever founded the literary quarterly *Di goldene keyt*, the most important Yiddish publication in the postwar period, and he continued to serve as its editor in chief until it ceased publication in 1995.

Sutzkever is best known for his Holocaust poetry. One of his most famous works is "A Wagon of Shoes," in which the poet sees shoes passing by and wonders why there are no feet in them.

At YIVO's memorial event in February, David Fishman of the Jewish Theological Seminary spoke first, recounting Sutzkever's role in saving YIVO books and documents in the Vilna ghetto. Benjamin Harshav of Yale University spoke about Sutzkever's poetry. He was then joined by his wife, Barbara, and Barnett Zumoff, both of whom are noted Sutzkever translators, along with Yiddish performer and director Hy Wolfe, to recite examples of Sutzkever's poems in Yiddish and English. Audio and video recordings of Sutzkever reading his own work were also played.

Avrom Sutzkever (1913–2010): A Memorial Exhibit remains open to the public in the mezzanine gallery at the Center for Jewish History. A 1960 recording of Sutzkever reading his poems remains available from Folkways Records and is downloadable from iTunes.



Self-portrait by Sutzkever, featured in his *Lider fun togbukh* (Poems from My Diary, 1977)

Yiddish Poet

A fine Yiddish poet
with a unique style
suddenly appeared to me
in the most godly incarnation.
I've already written my epitaph, thank God,
here, in fact, in Tel-Aviv.
And after a hundred years
I want them to carve it patiently
on my tombstone.
But a notary says to me:
No!
If you want to die peacefully,
not nervously,
you must play your Stradivarius
in Hebrew.

Help!
But I'll curse my life when I am dead!
A Jew will come from America
and he'll lay flowers
on someone else's grave;
to me he will not come.
Give me some advice—my head is splitting.

And I answered him clearly:
It's long past time for you to remember
that a Yiddish poet must not die.

(1958; translated by Barnett Zumoff)

אַבְרָהָם סוּצְקֵווער



פֿון לינקס: אַבְרָהָם סוּצְקֵווער, ישראל זעליגמאַן און גרשון אַבראַמאָוויטש, מיט אַ וואָגן אָפּגעפֿוֹר־נענע מאַטעריאַלן און אַביעקטן, יולי 1944.

דעם 20סטן יאָנואַר איז צו 96 יאָר געשטאַרבן דער גרויסער ייִדישער פּאָעט אַבְרָהָם סוּצְקֵווער. סוּצְקֵווער איז געבוירן געוואָרן דעם 15טן יולי 1913 אין סמאַראָן, נישט ווייט פֿון ווילנע. בשעת דער ערשטער וועלט־מלחמה איז זײַן משפּחה אַנטלאָפֿן קיין סיביר, וואָס ער האָט מיט יאָרן שפּעטער באַשריבן אין אַ ציקל לידער. אין 1921 האָבן זײַ זיך באַזעצט אין ווילנע. אין די פֿריע 1930ער יאָרן איז ער אַריין אין דער גרופּע „יונג־ווילנע“. צו דעם נאַרמאַלן לעבן האָט, אָבער, אַ סוף געמאַכט די דײַטשישע אינוואַזיע פֿון 1941.

אין געטאָ האָט מען סוּצְקֵווערן צוגענומען צון אַ קאַמאַנדע וואָס האָט געמוזט קלײַבן ביכער און ספֿרים פֿון צעראַבעוועטע ייִדישע ביבליאָטעקן, דעם ייִוואָס בתּוכם – די ווערטיקסטע אויף אַוועקשוויקן קיין דײַטשלאַנד לשם „ייִדן־פֿאַרשונג אָן ייִדן“, די אַנדערע אויף איבערצוניצעווען אויף פּאַפּיר. האָט ער מיט אַ צאַל אַנדערע, די אזוי גערופֿענע „פּאַפּיר־בריגאַדע“, אַזײַנשטעלנדיק דאָס לעבן, אַרויסגעשמוגלט און אויסבאהאַלטן וועלעכע אוצרות ס'האָט זיך געלאָזט; נאָך דער מלחמה האָט ער זײַ אויסגעגראָבן און אַוועקגעשיקט דעם ייִוואָ קיין נײַ־יאָרק.

בײַ דער ליקוידירונג פֿון געטאָ איז סוּצְקֵווער אַנטלאָפֿן אין וואָלד צו די פּאַרטיזאַנער. אין 1946 איז ער געווען אַן עדות בײַ די נירנבערגער פּראָצעסן און נאָך דעם עולה געווען קיין ישראל. 1995-1999 איז ער געווען דער שפּיר־רעדאַקטאָר פֿון דער **גאַלדענער קײט**.

צו די שלשים פֿון אַ סוּצְקֵווערן האָט דער ייִוואָ אָפּגעהאַלטן אַ גרויסע אונטערנעמונג. די הויפּט־רעדערס זענען געווען פּראָפֿ' דוד פֿישמאַן, אַ היסטאָריקער בײַם ייִדישן טעאַלאָגישן סעמינאַר, וואָס ער האָט דערציילט וועגן סוּצְקֵווערס בײַגראַפֿיע און געלייגט דעם טראָפּ נישט נאָר אויף דעם, אַז סוּצְקֵווער האָט אַליין געראַטעוועט ביכער און אַנדערע אוצרות פֿונעם ווילנער ייִוואָ, נאָר אַז ער איז געווען דער זײַל פֿון דער פּאַפּיר־בריגאַדע – ווען נישט ער, וואָלט קיין בריגאַדע מסתּמא נישט געווען; און פּראָפֿ' בנימין הרשב, אַ ליטעראַטור־ספּעציאַליסט אין יעל־אוניווערסיטעט און אַליין אַ ווילנער און אַ פּאָעט, וואָס ער האָט פֿאַרגעליינט לידער אויף ייִדיש אין אַרומגערעדט סוּצְקֵווערס פּאָעזיע, איבערגעגעבן דעם עולם דאָס עשירות פֿונעם פּאָעטס „קול שבתּתּ“. באַריס סאַנדלער, דער שפּיר־רעדאַקטאָר פֿונעם ייִדישן **פּאַרווערטס** און אַ פּאָעט און דערציילער, האָט גענומען אַ וואָרט אין נאָמען פֿון דער משפּחה ייִדישע שרײַבערס.

חוץ דעם האָבן פֿאַרגעליינט אויף ענגליש פֿר' באַרבאַראַ הרשב און דײַר בערל זומאַף, בײַדע באַקאַנטע איבערזעצערס פֿון ייִדיש אויף ענגליש; דער אַקטיאָר חיים וואָלף האָט רעציטירט סוּצְקֵווערס „בײַ טאַג אַ לוויה, בײַ נאַכט אַ קאַנצערט“ אויף ייִדיש און ענגליש; און מע האָט געהערט דעם פּאָעט אַליין ווי ער לײַענט פֿאַר, רעקאָרדירטערייט, זײַן „די לערערין מירע“, „דאָס גרעזל פֿון פּאַנאַר“ און „קערנדלעך ווייץ“. מע האָט אויך געוויזן אַ ווידעאָ וווּ ס'רעדט וועגן סוּצְקֵווערן פּראָפֿ' דן מירון (קאָלאָמביע־אוניווערסיטעט) בײַ אַ ייִוואָ־אונטערנעמונג אין 1996 לכּבֿוד דעם פּאָעט. באַגריסט דעם עולם האָט דײַר יחונתן ברענט; דעם פֿאַרויף האָט געפֿירט דײַר הערשל גלעזער.

מיט סוּצְקֵווערס אַוועקגיין איז מער נישטאַ „אונדזער פּושקין, אונדזער מיצקעוויטש, אונדזער וואָלט וויטמאַן, אונדזער בײַאָליק“. פֿבֿוד זײַן אַנדענק!

ייִדישער פּאָעט

אַ ווילנער ייִדישער פּאָעט
וואָס האָט אָן אייגן פנים,

יאָוועט זיך צו מיר

אין סאַמע געטלעכן באַשאַף:

איך האָב מיט מול אָנגעשריבן שוין

מנן עפּיטאָף,

טאַקע דאָ, אין תּל־אַבֿיבֿ,

און אחרי מאה שנים

וויל איך מע זאָל אים אויסקריצן

געדולדיק אויף מנן שטיין.

זאָגט מיר אַ נאַטאַריס:

ניין!

קוים ווילסטו שטאַרבן רוין,

ניט נערוועיש,

מוזסטו פֿידלען אויף דנן סטראַדיוואַריס

אויף העברעיִש.

געוואָלד, איך וועל דאָך טויטערהייט

פֿאַרשילטן זיך דאָס לעבן!

ס'וועט קומען פֿון אַמעריקע אַ ייִד,

וועט ער די בלומען

לייגן אויף אָן אַנדערן,

צו מיר וועט ער ניט קומען.

גיב אָן עצה, ס'שפּאַלט זיך מיר דער שאַרבן!

און איך האָב אים געענטפֿערט קלאָר:

שוין צײַט געדענקען, אַז עס טאַר

אַ ייִדישער פּאָעט ניט שטאַרבן.

אַבְרָהָם סוּצְקֵווער
און שמערוקע
קאַטשערגינסקי אין
ווילנער געטאָ, דעם
20סטן יולי 1943.



חורבן – זייערע נעמען זענען פֿאַרצייכנט אויף גרויסע שטיינערנע ווענט. אַ פּלל, יעדער וויזט קיין פּוילן ברענגט מיט זיך עפעס נייעס – אין שניכות מיט ייִדן, אַזוי ווי בכלל, שטייט דאָס לאַנד נישט אויף אַן אַרט.

דער „פֿאַרק פֿון די לעבן־געבליבענע“, וואָס מיט צוויי יאָר פֿרֿיער (זען „דיעות“, נומ' 204) איז ער נאָך נישט געווען פֿאַרענדיקט, איז היינט יאָ פֿאַרטיק. אינעם פֿאַרק גיט מען אויך אַפֿ פֿבֿוד די פֿאַליאַקן וואָס זיי האָבן געראַטעוועט ייִדן בעתן

ייִדישע קהילה; אויף הערשל גלעזערס לעקציע אינעם לובלינער אוניווערסיטעט, פֿאַר סטודענטן פֿון ייִדיש, זענען אויך געקומען אַ פֿאַר ייִדן. די באַרימטע ישיבֿת חכמי לובלין, וואָס האָט זיך געעפֿנט אין 1930 און איז געווען די גרעסטע ישיבֿת אויף דער וועלט, איז נאָכן חורבן געוואָרן דער זיך פֿונעם לובלינער מעדיצינישן פֿאַקולטעט. אין 2003 איז די ישיבֿת צוריק אַריבער צו דער ייִדישער קהילה; היינט קומען אַהין דאַוונען ייִדן פֿון איבער דער וועלט.

אין לאַדזש האָט גערעגנט און געשנייט, איז געווען גלייכער אַרניצוגיין אין „מאַנופֿאַקטוראַ“, די געוועזענע פֿאַבריק פֿונעם מאַגנאַט ישראל בן קלמן פֿאַזנאַנסקי. אין „מאַנופֿאַקטוראַ“ איז היינט דאָ אַ האַנדל־צענטער וואָס די סחורה דאַרטן איז נישט קיין סך אַנדערש ווי אין אַמעריקע, אָבער יאָ פֿאַראַן אַ היפּשער חילוק: ער געפֿינט זיך אין אַ שיינעם, היסטאָרישן בנין נישט ווייט פֿונעם צענטער שטאָט; מע קומט אָן צו פֿוס און מיטן טראַמווי, זעלטענער מיט אַן אויטאָ; אינעם צענטער איז אויך דאָ אַ גרויסער אַפּטייל פֿונעם לאַדזשער קונסטמוזיי.



דער לאַדזשער „פֿאַרק פֿון די לעבן־געבליבענע“

די אוצרות פֿון נחום סטוטשקאָוו: ראַדיאָסקריפטן אין דער ניו־יאָרקער שטאָט־ביבליאָטעק

מרים־חיה סגל

צוגעגרייט זיין ערשט לינגוויסטיש ווערק, „דער ייִדישער גראַמען־לעקסיקאָן, מיט 35,000 ווערטער.

אין די אָנהייב 1930ער יאָרן איז אַרזין אינעם ייִדישן ראַדיאָ און איז אין גיכן געוואָרן גאַנץ פֿאַפּולער אַ דאַנק זיין קלאַרער דיקציע און היימישן סטיל. פֿונעם קאַמפּאַזיטאָר שלום סעקונדאַ האָט ער איבערגענומען אַ ראַדיאָ־פֿראַגראַם פֿאַר טאַלאַנטירטע קינדער אויף דער ברוקלינער סטאַנציע WLTH. „דעם פֿעטער שלומס שעה“ איז געוואָרן „דעם פֿעטער נחומס שעה“. אין 1932 איז סטוטשקאָוו אַנגאַזשירט געוואָרן פֿון דער גרויסער סטאַנציע פֿונעם פֿאַרווערטס, WEVD.

פֿון די 1930ער ביז די 1950ער יאָרן האָט סטוטשקאָוו געאַרבעט אינעם טענסיוו ווי אַ ראַדיאָ־דראַמאַטורג, רעזישאַר, אַקטיאָר און דיקטאָר אויף WEVD, אַ מאָל שאַפֿנדיק יעדע וואָך ביז אַכט האַלב־שעה־יקע עפיזאָדן. סטוטשקאָווס ראַדיאָסקריפטן באַשטייען אין הונדערטער דראַמעס, קאָמעדיעס, רעקלאַמעס און שפּראַכיקע פֿראַגראַמען. ער האָט געשאַפֿן קאָמישע און קאָלירפֿולע רעקלאַמעס פֿאַר פּראָדוקטן ווי מאַגישעוויצעס מצות, ברייקסטאַנס מילכיקס, סטימערס ברויט און קוירש געטראַנקען.

סטוטשקאָווס סעריעס זענען געווען משפּחה־דראַמעס און קאָמעדיעס, וואָס האָבן פֿאַרגעשטעלט ייִדן פֿון אַ גאַנץ יאָר מיט אַן אינטיים געפֿיל. זינע אַ מאָל האַרץ־רינסנדיקע דראַמעס האָבן באַהאַנדלט וויכטיקע סאָציאַלע פּראָבלעמען ביי אַמעריקאַנער ייִדן. צווישן זינע דראַמעס זענען געווען די סעריעס „ביי טאַטע־מאַמעס טיש“, „עני בעני“ און „אַ וועלט מיט וועלטלעך“, ווי אויך די צדקה־פּראַגראַם „צרות ביי לניטן“, וואָס האָט געשאַפֿן געלט פֿאַר דער ברוקלינער ייִדישער סאַנאַטאָריע. זינע קאָמעדיעס, ווי למשל „אין אַ ייִדישער גראַסערי“, האָבן דערקוויקט דעם עולם מיט אַ לניכטן, היימישן הומאָר. אין שניכות מיט זינע לינגוויסטישע ראַדיאָ־פּראַגראַמען, „מאַמע־לשון“ און „ווי די מאַמע פֿלעג זאָגן“ האָט ער צונויפֿגעשטעלט זיין ריזיקן **אוצר פֿון דער ייִדישער שפּראַך**.

די סטוטשקאָוו־זאַמלונג איז אַ וויכטיקער פֿאַרש־מקור פֿאַר לינגוויסטן, היסטאָריקער און ייִדישע אַקטיאָרן און דראַמאַטורגן.

נחום סטוטשקאָוו (1893-1965) איז געווען אַ לעקסיקאָגראַף און אַ דראַמאַטורג מיט אַ טיפֿן אינטערעס מיט לשון. ער איז באַקאַנט ווי דער צונויפֿשטעלער פֿון די מניסטערווערק **אוצר פֿון דער ייִדישער שפּראַך, ייִדישער גראַמען־לעקסיקאָן און אוצר השפה העברית** [’אוצר פֿון דער העברעיִשער שפּראַך’]. סטוטשקאָוו האָט אויך אַנגעשריבן הונדערטער המשכים פֿון ייִדישע ראַדיאָ־דראַמעס, קאָמעדיעס און רעקלאַמעס וואָס זענען טראַנסמיטירט געוואָרן אויף דער סטאַנציע WEVD אין סאַמע בלי פֿון דער גאַלדענער תקופֿה פֿון ייִדישן ראַדיאָ, פֿון די אָנהייב 1930ער ביז די מיטעלע 1950ער יאָרן.

נחום סטוטשקאָווס ראַדיאָסקריפטן, וואָס געפֿינען זיך אינעם ייִדיש אַפּטייל אין „דורות“ פֿון דער ניו־יאָרקער שטאַט־ביבליאָטעק, זענען אַפֿשר די גרעסטע זאַמלונג פֿון געדרוקטע ייִדישע ראַדיאָ־פּראַגראַמען וואָס איז היינט געבליבן. עס בלייבן אויך אַן ערך 500 שעהען ייִדישע ראַדיאָ־רעקאָרדירונגען, געראַטעוועטע דורך הענעך סאַפּאַזשניק, דער פּיאַנירנדיקער פֿאַרשער פֿון ייִדישן ראַדיאָ, אָבער ס’רױבֿ רעקאָרדירונגען זענען שוין מיט יאָרן צוריק קאַליע צי אַרויסגעוואָרפֿן געוואָרן.

נחום סטוטשקאָוו האָט אָנגעהויבן זיין קאַריערע אינעם ייִדישן טעאַטער אין פּוילן. אַ געבוירענער אין אַ חסידישער משפּחה אין בראַק (אַ 65 קילאָמעטער צפֿון־מזרח פֿון וואַרשע), איז ער אַריבער אין 1900 קיין וואַרשע. בחורוניז איז ער שוין געוואָרן אַן אויטאָדיאַקט. ער איז אַרנינגעטראַטן אין הזמיר, אונטער דער השגחה פֿון פרץ, און געמאַכט זיין אַקטיאָרישן דעביוט אין שלום־עליכמס „מענטשן“. ער האָט גאַסטראַלירט איבער רוסלאַנד און פּוילן, געאַרבעט ווי אַן איבערזעצער, אַקטיאָר, רעזיש־סאַר און טעאַטער־אַדמיניסטראַטאָר אין כאַרקעוו און וויטעבסק. צווישן זינע איבערזעצונגען פֿון דער דאָזיקער תקופֿה זענען פּיעסעס פֿון מאָליער, וואָלטער, בענעווענטאָ און נאָך.

אין אַמעריקע, ווהיין ער איז אָנגעקומען אין יאָר 1923, האָט מען אויפֿגעפֿירט מער ווי 20 אַריגינעלע פּיעסעס זינע ווי אויך אַ סך פֿון זינע טעאַטער־לידער. אין 1926 איז ער געווען דער סעקרעטאַר פֿונעם ייִדישן דראַמאַטורג־פֿאַרבאַנד. אין דער זעלבער צייט האָט סטוטשקאָוו

פוילן 2009: לובלין, זאמישטש, קוזמיר, לאַדזש

רשות צו ווינען דאָרטן. אויפגעקומען איז זאמישטש אין 1580; אין 1588 האָט זאמויסקי געלאָזט הינטער דער שטאָט זיך באַזעצן ספּרדישע יידן. אין 17טן י"ה האָבן זיך דאָרטן אויך באַזעצט אַשכּנזים. נישט ווייט פֿונעם מאַרקפּלאַץ געפֿינט מען די זאַמענהאַף-גאַס און די פּרץ-גאַס. די פֿאַרבלענע ספּרדישע שול רעמאַנטירט מען איצט, איז געווען אוממעגלעך אַרניצוגיין, אָבער פֿון דרויסן זעט מען דאָך ווי שייך זי איז. דאָרטן ווי ס'איז געווען אַ מיקווה איז היינט דאָ אַ נאַכטקלוב, וואָס האָט זיך ערשט פֿאַרמאַכט און וועט צוריק אַריבער צו דער ייִדישער קהילה, אַזוי ווי אַ סך געוועזן ייִדיש האַב-און-גוטס אין פּוילן.

אויפֿן ייִדישן בית-עולם איז מען אויך געווען, נאָר דערפֿון איז ווייניק געבליבן: בלויז אַ „לאַפּידאַריום“, צונויפֿגעשטעלט פֿון צעבראַכענע מצבֿות. אין דער שטאָט קוזמיר, אַ 40 קמ פֿון לובלין, האָט מען זיך אויך אַרנינגעכאַפט. די שטאָט איז באַקאַנט יעדן איינעם וואָס האָט געזען אַזעלכע פֿילמען ווי „יידל מיטן פֿידל“ און „דער פּויריס-שפּילער“ – אַהער האָט געצויגן ייִדישע שרײַבערס, קינסטלערס און קינעמאַטאָגראַפֿן. ביז היינט זעט מען די שיינע פּאַנאָראַמעס איבער דער ווייסל, די אַלטע הייזער מיט די רויטע דעכער. אויפֿן אַלטן מאַרקפּלאַץ געפֿינט זיך די געוועזענע שול, וואָס לאַנגע יאָרן איז זי געווען אַ קינאַ; היינט איז זי אין רשות פֿון דער וואַרשעווער ייִדישער קהילה. אינעווייניק איז דאָ אַ זאַל אויף אונטער-נעמונגען, אַ ביכערקעמל און עטלעכע צימערן אויף נאַכטלעגער. היינטער דער שטאָט איז דאָ אַ פֿאַרוואַקסענער בית-עולם, היינט באַהאַלטן אין וואַלד, מיט אַ קליינער זאַל מצבֿות און אויך אַ לאַפּידאַריום פֿון פֿאַרנט, אין דער פֿאַרעם פֿון אַ הויכער, געשפּאַלטענער מויער.

אין לובלין אַליין זעט מען רעשטלעך פֿונעם אמאָליקן ייִדישן לעבן. ס'איז דאָ אַ קליינע

פֿון לובלין קיין זאמישטש איז מען געפֿאָרן מיט אַ קליינעם אויטאָבוס און אַרויסגעגאַנגען עטלעכע גאַסן ווייט פֿון דער אַלטשטאָט. מע קומט אָן צו פֿוס צום גרויסן אַלטשטאָטישן לעמבעריקער טויער. נאָך עטלעכע מינוט שטייט מען אויפֿן מאַרקפּלאַץ, וואָס ר'איז ממש אַ פּראַכט. די הייזער האָבן קאַלירטע פֿאַסאַדעס און דער פּלאַץ איז, זאָגט מען, בכלל איינער פֿון די שענסטע אין אייראָפּע. צוזאַמען מיט דער אַלטשטאָט – זעלטענע רענעסאַנס-אַרכיטעקטור אין צפֿון-אייראָפּע, הייסט די שטאָט „דאָס צפֿונדיקע פּאַדאָווע“. טשיקאַווע אויך, אַז טייל פֿון די שענסטע הייזער אויפֿן מאַרקפּלאַץ האָבן אויפֿגעבויט אַרמענער, וואָס דער באַלעבאַס פֿון דער שטאָט, יאָן זאמויסקי, האָט זיי געגעבן



די לובלינער ישיבֿה

אין אַקטאָבער 2009 איז ד"ר הערשל גלעזער געפֿאָרן קיין אייראָפּע צו האַלטן צוויי לעקציעס – איינע אין לובלין, איינע אין פּאַריז. אין לובלינער אוניווערסיטעט א"נ מאַריאַ סקלאַדאווסקאַ-קירי האָט ער געגעבן אויף ענגליש אַן איבערבליק איבער דער ייִדישער דיאַלעקטאָלאָגיע, אין פּאַריז זער ייִדישן צענטער א"נ וולאַדימיר מעדעם – געהאַלטן אַ מער פרטימדיקע לעקציע וועגן דיאַלעקטן אויף ייִדיש.

דערביי איז אויך אויסצוקומען אויסצופֿאָרן אַ היפש ביסל פּוילן. אין וואַרשע און לאַדזש איז ער געווען נישט צום ערשטן מאַל – אין לובלין, זאמישטש און קוזמיר (אַלע אין מיזרח) און טויערן (אין צפֿון) יאָ צום ערשטן מאַל. וואָס קען מען דערציילן וועגן ייִדישן מאַמענט אין פּוילן 2009:

קודם-כּל זאמישטש, די געבוירן-שטאָט פֿון נישט איין באַקאַנטן ייִדישן שרײַבער: על ראשון וראשון יצחק לייבוש פּרץ, ווי אויך מרדכי שטריגלער (געוועזענער רעדאַקטאָר פֿונעם פֿאַרווערטס און פֿונעם „ייִדישן קעמפֿער“) און אַלעקסאַנדער צעדערבוים (רעדאַקטאָר פֿון דער העברעיִשער צייטונג המליץ; אינעם ייִדישן צולאַג צו דער צייטונג, קול מבושר, האָט טאַקע שלום-יעקבֿ אַבראַמאָוויטש זיך צום ערשטן מאַל געדרוקט אויף ייִדיש, אין 1864. מע דערציילט, אַז צו ערשט האָט אַבראַמאָוויטש בדעה געהאַט צו שרײַבן אונטערן פּסעוודאָנים „סענדערל מוכר-ספּרים“, נאָר צעדער-בוים האָט זיך דערשראַקן, אַז דער עולם זאָל חלילה נישט מיינען, אַז דאָס שרײַבט ער אויף ייִדיש, איז אַבראַמאָוויטש אַריבער צו „מענדעלע מוכר-ספּרים“). אין דער שטאָט האָט אויך געוויינט דער שרײַבער ד"ר שלמה עטינגער, דער וויכטיקסטער ייִדישער שרײַבער פֿון דער ערשטער העלפֿט 19טן י"ה. נאָך באַקאַנטע יידן געבוירענע פֿון זאמישטש: ר' לוי-יצחק באַרדיטשעווער און (להבֿדיל!) ראָזאַ לוקסעמבורג.



גבֿירישע הייזער אויפֿן זאמישטשער מאַרקפּלאַץ



דער בית-עולם אין קוזמיר

ס'גייט אַרויס אַ האַנטביכל פֿון ייִדישע ערטער- נעמען אין מזרח-אײראָפּע

נאָך אין 1934 האָט דער יוואָ געגעבן צו וויסן, אז זײַן פֿילאָלאָגישע סעקציע גרייט אַ „ייִדישן געאָגראַפֿישן אינדעקס“. אָבער דער אינדעקס איז, אַ פֿנים, קיין מאָל נישט מקוים געוואָרן.

ערשט איצט האָבן מיר דאָס פֿאַרגעניגן אַרויסצוגעבן דאָס ווערק „ייִדיש-לאַנד: לענדער, שטעט, שטעטלעך, טיפּן. ס'איז דאָס נישטע רינגל אין דער סעריע יוואָ-פּובליקאציעס אויף דער אינטערנעץ. דאָס האָבן מיר צום ערשטן מאָל געברענגט אונטער איין „דאָך“ טויזנטער ייִדישע ערטערנעמען פֿון צענטראַל און מיזרח-אײראָפּע. דערמיט האָבן מיר אויך צוגעשטעלט אַלע מלוכישע נעמען אין משך פֿון די פֿאַרגאַנגענע הונדערט יאָר. ס'רױבֿ נעמען האָבן מיר געשעפט פֿון דער טאַפּאַנאַמישער קאַרטאַטעק פֿון ד"ר מרדכי שעבטער ע"ה, וואָס דעם פּראַיעקט האָט ער פֿאַרטראַכט, אָבער נישט דערלעבט אַליין דורכצופֿירן.

ייִדיש-לאַנד נעמט אַרום די היינטיקע מלוכות אונגערן, אוקראַינע, בעלאָרוס, טשעכישע רעפּובליק, ליטע, לעטלאַנד, מאַלדאַווע, סלאָוואַקיי, עסטלאַנד, עסטרייך, פּוילן און רומעניע. ס'איז נאַרמאַטיוו אויף וויבֿל ס'לאַזט זיך. די ייִדישע נעמען גיבן מיר איבער אין דער פֿאַרעם ווי אַזוי ס'האָבן זיי אַרויסגעוועזן די אַרטיקע ייִדן, נישט ווי אַזוי מע געפֿינט זיי צום מיינסטן אין דרוק. מיט די ווערטער פֿון יודל מאַרק: „דאָ דאַרף דער אויסלייג אָפּשפּילגען ווי אַזוי ייִדן האָבן פֿאַקטיש אָנגערופֿן די שטעט און די לענדער, וווּ זיי האָבן געלעבט. איבער דער טראַדיציע פֿון שריפֿט קומט

די (...) מער פֿאַרוואַרלטע טראַדיציע פֿון ריידן". ביז אַהער זענען שוין דאָ אויפֿן וועבזייטל נעמען פֿון פּוילן, ליטע און ריטן (בעלאָרוס).

ווי אַזוי ס'זענען בכלל אויפֿגעקומען ייִדישע ערטערנעמען איז אַ טשי-קאווע קאַפיטל פֿאַר זיך. מאַמע-לשון האָט זיך זינע אייגענע שפּראַכיק-היסטאָרישע פֿללים, אין דער פֿאַנגאַלאַגיע, מאַרפֿאַלאַגיע און גראַמאַטיק, וואָס מע זעט בולט אינם קאַרפּוס פֿונעם איצטיקן ווערק. ערטערנעמען איבערגענומען פֿון דער פֿרעמד האָבן זיך צוגעפּאַסט צום ייִדישן מויל. אַפֿשר דער בעסטער משל: **זשעטל** (מערבֿ-ריטן) – אַ פֿנים, אַ פּשרה פֿונעם פּוילישן Zdzięcioł מיטן ריטישן Dyatłava. ווי ס'שרייבט שלום-עליכם אין זיין דערציילונג „מעשיות פֿון טויזנט איין נאַכט!“, „הייסן זיי [=די שטעט], אויב איר ווילט וויסן אַקוראַט, ניט קרושניק אין ניט יונעוו, נאָר 'קראַסניק' און 'יאַנאָוו'. נאָר מיר, ייִדישע קינדער, האָבן עס פֿאַרצויגן: 'קרושניק' און 'יונעוו'. פֿאַר וואָס? פֿאַר גאַרניש! ס'איז שענער אַזוי, איר פֿאַרשטייט צי ניין, ס'איז ייִדיש ל ע כ ע ר... אַ גוי, להבדיל, אַז ער דאַרף זאָגן 'יאַנאָוו', איז אַ גאַנצער עסק: יאַנאָוו – ווי פֿון אַ פֿאַס! און ביי אונדז איז דאָס אי גלאַט אי קורץ: יונעוו – און שוין!"

אין משך פֿונעם יאָר 2010 האָבן מיר צו פֿאַרענדיקן דעם וויכ-טיקן פּראַיעקט. דאָס ביזאָהערקע קענט איר געפֿינט אויפֿן וועבזייטל <http://yivo.org/publications/index.php?tid=170&aid=667>

טשערנעוויץ אינעם ייִדישן געדעכעניש

המשך פֿון ד' א

קהילה, כאַטש אַ קליינע, שוין אויפֿגעוויבן דעם קאַפּ. אַט, למשל, איז אין אויגוסט 2008, פּונקט צו 100 יאָר פֿון דער ערשטער שפּראַך-קאַנפֿערענץ, פֿאַרגעקומען אַ יובֿל-קאַנפֿערענץ, מיט רעדנערס פֿון אוקראַינע, רוסלאַנד, בעלאָרוס, מאַלדאַווע, פּוילן, עסטרייך, דייטשלאַנד, דענמאַרק, פֿראַנקרייך, ענגלאַנד, ישׂראל און די פֿאַראייניקטע שטאַטן – זיי האָבן גערעדט וועגן דער ערשטער קאַנפֿערענץ, וועגן טשערנעוויץ פֿון אַמאָל און היינט, וועגן דער ייִדישער שפּראַך און קולטור ביים היינטיקן טאַג. די אַמאָליקע סך-פֿעלקערדיקע פּאַנאָראַמע איז מער נישטאַ, אָבער אין אונדזער זכּרון בלעבט זי פֿאַרט.

פֿון דער רעדאַקציע: דאָ איז פּדאָי צוצוגעבן אַ וואָרט וועגן די געאָגראַפֿישע נעמען וואָס זענען דערמאַנט געוואָרן ביי דער אונטערנעמונג. דער טיפּך וואָס צעטיילט טשערנעוויץ הייסט טאַקע אין די מלוכה-שפּראַך Prut, אָבער אויף ייִדיש – **פּריט**; די שטאָט וווּ ס'איז געבוירן געוואָרן נאַרמאַן מאַנעאָ איז רומעניש Suceava, אויף ייִדיש – **שאַץ**. דער שייכדיקער ראיאָן הייסט טאַקע ביי מלוכות Bukovina און ביים היינטיקן טאַג הערט מען אויך „בוקאווינאַ“, אָבער דער דורותדיקער ייִדישער נאָמען איז **בוקעווינע**, אַרויסגעוועזן נאָך מיט 100 יאָר צוריק /בי'קעווינע/, מיטן אַקצענט אויפֿן ערשטן טראָף. אַחרון אַחרון, די שטאָט טשערנעוויץ אַליין: דאָ שרייבן מיר **טשערנעוויץ**, בהספּם מיטן אויטענטישן ייִדישן אַרויסרעד – „טשערנאָוויץ“ איז אין תּוך אַרצן דער דייטשישער נאָמען. וואָס דאַרף מען מער? ביי דער אונטערנעמונג האָט פּראָפֿ' מאַנעאָ געטענהט, אַז דער עלטסטער איז דער רומענישער נאָמען, Cernăuți, נאָר דאָס איז אַ טעות. דער אָפּשטאַם פֿונעם נאָמען איז אַ סלאַווישער, פֿ"גל רוסיש Chemovtsy, אוקראַיניש Chemivtsi, אויפֿן סמך פֿונעם סלאַווישן שורש וואָס איז טייטש 'שוואַרץ'. ביזן סאַוועטישן אַרנימאַרש האָבן אוקראַינער געוויינט דערעיקרשט אַרום דער שטאָט, נישט אין איר; פֿונדעסטוועגן איז קלאָר, אַז פֿון זיי נעמט זיך סיי דער נאָמען פֿון דער שטאָט, סיי די נעמען פֿון פּמעט אַלע אַרומיקע שטעטלעך און דערפֿער.

נעמי פּראָווער קאַדאַר ע"ה

עס 23סטן פֿעברואַר 2010 איז צו 60 יאָר, נאָך אַ זעקסיאַריקער קרענק, געשטאַרבן ד"ר נעמי (נאַכע-קריינדל) פּראָווער קאַדאַר. ד"ר קאַדאַר איז געווען אַ לאַנגיאַריקע ייִדיש-לערערין אין ניו-יאָרק (ייִוואָ, קאַלאַמביע-אוניווערסיטעט, ייִדישער טעאַלאָגישער סעמינאַר) און אינעם תּל-אַבֿיבֿער זומערקורס. זי איז אויך אַ לענגערע צייט געווען די אַנפֿירערין פֿון די ייִדישע שולן פֿונעם אַרבעטער-רינג. איר דיסערטאַציע האָט זי אָנגעשריבן אין קאַלאַמביע-אוניווערסיטעט וועגן אַמעריקאַנער ייִדישער קינדער-ליטעראַטור. זי איז געווען אַן אַפֿטע אַניגניערין אינעם יוואָ, האָט דאָ אויסגעפֿאַרשט אונדזערע זאַמלונגען קינדער-ליטעראַטור און וועגן דעם דורכגעפֿירט אַ סעמינאַר. זי וועט זייער-זייער אויספֿעלן. אונז דער טיפּסט מיטגעפֿיל איר משפּחה.



(פֿון רעכטס): ד"ר נעמי פּראָווער קאַדאַר, אלישבֿע כּהן (זומער-פּראָגראַם א"נ אוריאַל וויבּנרייך, יולי 2003)

די זומער־פּראָגראַם 2010-2009

אויסקלעבן צווישן דרזי וואַרשטאַטן, געפֿירטע דורך חיים וואַלף (טעאַטער), שרה־מינע גאַרדאַן און רעות בן־זאָב (געזאַנג) און דזשיל געלערמאַן (טאַנץ), און צוויי פֿאַרשקורסן געפֿירט פֿון רחל (ראַבערטאַ) ניומאַן (לייענען פּתֿ־ידן) און מרים־חיה סגל (ייִדישע ביבליאָגראַפֿיע). ס'זענען אויך געווען רעפֿעראַטן און באַגעגענישן מיט מיזרח־אייראָפּעיִשע געבוירענע ייִדיש־רעדערס, וואָס אַלע האָבן זיי צוגעצויגן אַ היפּשן, ענטוויאַסטישן עולם.

חוץ דעם זענען די סטודענטן אויך געפֿאַרן אויף עקסקורסיעס סני אויף דער אַלטער איסט־סייד, סני קיין באַראַפֿאַרק, ווי אויך אויפֿן בית־עולם צו די ייִדישע שרנבערס.

אויפֿן סיום זענען אַרויסגעטראָטן די סטודענטן מיט געזאַנג, סקעטשן און קאַמפּאָזיציעס. די געזעגן־רעדע האָט געהאַלטן די אַוואַנסירטע סטודענטקע בענעלע קעסלער, די טאַכטער פֿון שבע צוקער; די הויפּטרעדע - פּראָפֿ' דניאל סאַיער, פֿון פֿאַרדהאַם־אוניווערסיטעט, אַ געוועזענער סטודענט אין דער פּראָגראַם; באַגריסט דעם עולם האָט ד"ר חוה לאַפּין פֿון דער יוואָ־פֿאַרוואַלטונג.

די 43סטע זומער־פּראָגראַם וועט פֿאַרקומען פֿונעם 28סטן יוני ביזן 6טן אויגוסט. די לערערנס וועלן זיין גאַשאַ זאַרעמבאַ, וועראַ סאַבאַ, ד"ר שבע צוקער און ד"ר ברוכה קאַפּלאַן. דאָס וועט זיין ס'זעקסטע יאָר וואָס די פּראָגראַם ווערט דורכגעפֿירט בשותֿפֿות מיטן ניו־יאָרקער אוניווערסיטעט. מיר קוקן אַרויס אויף נאָך אַ געראַטענעם זומער!

גאַשאַ זאַרעמבאַ און ד"ר שבע צוקער - געקנעלט מיט די סטודענטן אין די פֿרימאָרגן־קלאַסן פֿון גראַמאַטיק און ליטעראַטור. די שמועס־און לייען־לערערס זענען געווען יאַנקל־פּרץ בלום, איוו יאַכנאַוויץ, יאַנקל סאַלאַנט און מינדל שפּיגעל. ס'זענען נאָך געווען אַן אַ שיעור מעגלעכקייטן זיך לערנען און פֿאַרטיפֿן די קענטענישן אויף פֿאַרשיידענע שטחים. די סטודענטן האָבן געקענט

פֿונעם 29סטן יוני ביזן 7טן אויגוסט איז פֿאַרגעקומען די 42סטע זומער־פּראָגראַם אין אוריאַל ווינרנרד. באַטייליקט זיך האָבן 30 סטודענטן פֿון אַכט לענדער: פֿאַראייניקטע שטאַטן, קאַנאַדע, ישׂראל, פּוילן, אוקראַינע, שוועדן, אַזש דרום־אַפֿריקע און אויסטראַליע! אַזוי ווי אין פֿריערדיקע יאָרן האָבן אויך הניאָר אונדזערע לערערס - פּראָפֿ' יודישין אַרענשטיין, דוד בראַון,



זומער־סטודענטן און לערערס 2009

סעמינאַרן אויף ייִדיש

2010

מאַרץ 19

עוויטאַ וויעצקי (דיסלדאָרפֿער אוניווי)
„קינדערלאַנד - ייִדישע לערנבֿיִכער און דער באַנעם פֿון היים און היימלאַנד“

אַפּריל 16

צירל קוזניץ (באַרד־קאַלעדזש)
„וואָס דאַרף זיין די באַציונג צווישן חורבן־לימודים און ייִדישע לימודים?“

אַפּריל 30

זהבֿית שטערן (קאַליפֿאָרניער אוניווערסיטעט, בערקלי)
„בדחנים, פּויריס־שפּילערס, שפּילמענער - דער בראַשׂית־מיטאָס פֿונעם ייִדישן טעאַטער“

2009

פֿעברואַר 20

באַריס סאַנדלער (שעפּערדאָקטאָר, פֿאַרווערטס)
„שירה גאַרשמאַן: ליטע־פּאַלעסטינע־קריס“

אַפּריל 24

מרים־חיה סגל (ניו־יאָרקער שטאַט־ביבליאָטעק)
„די אוצרות פֿון נחום סטושקאָו; ייִדישע ראַדיאָסקריפּטן אין דער ניו־יאָרקער שטאַט־ביבליאָטעק“

מײַ 15

הערשל גלעזער (יוואָ)
„אַ קוריאַז אין דער גראַמאַטיק פֿונעם ליטווישן ייִדיש“



פֿון רעכטס: רחל ראַטשטייג, חוה ראָזענבלאַט, בנימין זאַקס, אַבֿרהם טירני, עלקע וואַנדען האַוועל, שיינע האַמערמאַן



ידיעות פון יוואָ

טשערנעוויץ אינעם יידישן געדעכעניש

נאָך דער צווייטער וועלט-מלחמה – ווידער צום סאָוועטן-פֿאַרבאַנד; נאָכן צעפֿאַלן זיך פֿונעם סאָוועטן-פֿאַרבאַנד – צו אוקראַינע. דאָ גילט טאַקע די באַקאַנטע מעשׂה פֿונעם ייד וואָס האָט געהאַט פֿיר בירגערשאַפֿטן כאַטש ער איז פֿון זיין היימשיטאַט קיין מאָל נישט אַוועק...

דעם טראָפּ אויף מאַמע-לשון האָט געלייגט באָריס סאַנדלער אין זיין פֿילם „יידיש טשערנעוויץ“ – ס'זענען אַרויסגעהויבן געוואָרן די שרייבערס אליעזר שטיינבאַרג, איציק מאַנגער, יוסף בורג א.א.וו.

זינטן חורבן איז, פֿאַרשטייט זיך, טשערנעוויץ מער נישט דאָס וואָס אַ מאָל. ס'רױבֿ יידן זענען אומגעקומען און די לעבן-געבליבענע זענען זיך צעפֿאַרן. אויך די דייטשן און רומענער האָט מען אַרויסגעטריבן, איז די היינטיגע שטאַט אַן אוקראַינישע. אין די סאָוועטישע צייטן האָט מען פֿאַרשוויגן דעם דייטש-יידיש-רומענישן עבֿר אירן. אונטערן איצטיקן אוקראַינע האָט די יידישע

המשך איר 9 ד ג

פֿון דייטשער קולטור, פֿונעם יידישיזם, פֿונעם ציוניזם און העברעזים. אַז אַ טשערנעוויצער ייד האָט געקענט יידיש, דייטש, לשון-קודש, אוקראַיניש און רומעניש איז גאָר נישט געווען קיין זעלטענע זאַך. די שטאַט איז געווען „קליין-ווין“, דער צענטער פֿון דייטשקייט אינעם סאַמע מיזרחדיקן עסטרייך-אונגערן; „ירושלים בניס פריט“, אַן עיר-רואם בישראל אין דער בוקעווינע, אַ צענטער פֿון חסידות (סאַדעגערע, באַיאָן, סקולען אאַו) וווּ ס'האַט געווינט נישט איין רבי; די יידישיסטישע שטאַט פֿון דער ערשטער שפּראַך-קאַנפֿערענץ, 1908; און די הויפטשטאַט פֿונעם רומענישן און אוקראַינישן בוקעווינע. ביז דער ערשטער וועלט-מלחמה האָבן טשערנעוויץ מיט גאַנץ בוקעווינע געהערט צו עסטרייך; צווישן די מלחמות – צו רומעניע; בשעת דער ערשטער סאָוועטישער אָקופּאַציע, 1940-1941, איז טשערנעוויץ געווען מיט דער צפֿונדיקער העלפֿט בוקעווינע אַריבער צום סאָוועטן-פֿאַרבאַנד; בשעת דער פֿאַשיסטישער אָקופּאַציע – ווידער צו רומעניע;

דעם 8טן מאָרץ איז אונטערן פֿאַטראַנאַזש פֿונעם יוואָ, דעם לעג בעק-אינסטיטוט און דעם צענטער פֿאַר יידישער געשיכטע, ווי אויך פֿון עסטרייכישע, רומענישע און אוקראַינישע קערפּערשאַפֿטן, פֿאַרגעקומען אַ סימפּאָזיום א״ט „טשערנעוויץ אינעם יידישן געדעכעניש“. אין דער אונטערנעמונג האָבן זיך באַטייליקט די מחברים פֿון אַ נני ביכל אויף ענגליש וועגן טשערנעוויץ, *Ghosts of Home*, פּראָפֿ' מאַריאַנע הירש (קאַלאַמביע-אוניווערסיטעט), אַ געבוירענע אין טעמעשוואַר, רומעניע, צו טשערנעוויצער טאַטע-מאַמע, און פּראָפֿ' לעג שפּיצער (דאַרטמוט-קאַלעדזש), פּראָפֿ' סוזאַנאַ העשל, די טאַכטער פֿון ד״ר אַברהם יהושע-העשל ע״ה, אויך אַ פּראָפֿ'סאָר אין דאַרטמוט, וואָס איר משפּחה שטאַמט אָפּ פֿון קיפּטישניץ, מיזרח-אַליציע, אַן 80 קמ אויף צפֿון פֿון טשערנעוויץ; נאַרמאַן מאַנעאַ, דער באַקאַנטער יידיש-רומענישער שרייבער און פּראָפֿ'סאָר אין באַרד-קאַלעדזש, אַ געבוירענער פֿון שאַץ, בוקעווינע, אַ 75 קמ אויף דרום פֿון טשערנעוויץ; און באָריס סאַנדלער, דער שפּראַך-דאַקטאָר פֿונעם יידישן פֿאַרווערטס, אַ געבוירענער פֿון בעלץ, באַסאַראַביע, אַ 150 קמ פֿון טשערנעוויץ, וווּ ס'האַבן זיך באַזעצט אַזוי פֿיל באַסאַראַבער יידישע אינטעליגענטן צווישן די וועלט-מלחמות, ווען סײַ גאַנץ בוקעווינע, סײַ גאַנץ באַסאַראַביע האָבן געהערט צו רומעניע. דער קאַנפֿערענץ איז געווען פּראָפֿ' אַטינאַ גראַסמאַן, אַ ספּעציאַליסטקע פֿון דייטשער היסטאָריע אינעם „קופּער יוניאָן“.

די רעדנערס האָבן אונטערגעשטראַכן וואָס פֿאַר אַ פֿאַרשיידנקייט ס'האַבן ביז דער צווייטער וועלט-מלחמה פֿאַרקערפּערט טשערנעוויץ בֿרט און אַ היפשע צאָל מיזרח-אייראָפּעישע שטעט בפּלל. טשערנעוויץ איז געווען אַ שטאַט פֿון דייטשן, יידן, אוקראַינער, רומענער, פּאָליאַקן, טשעכן, רוסן; דאַרטיקע יידן זענען געווען חסידים



פֿון רעכטס: נאַרמאַן מאַנעאַ, באָריס סאַנדלער, סוזאַנאַ העשל, מאַריאַנע הירש, לעג שפּיצער, (שטייט) דזשודי סיגל