

Milstein Family Provides \$225,000 Grant

YIVO Spearheads Research into Archival Treasures of 20th-Century New York Jewish Heritage

YIVO has received a pioneering grant to permit it to survey the wealth of records generated by five Jewish social service agencies that operated in New York during the 20th century as a first step toward preserving them for sociologists, historians and future generations. Funded by a grant of \$225,000 from the Milstein family and the Howard P. Milstein Foundation, the three-year project will work with the Educational Alliance, F.E.G.S. Health and Human Services System, the 92nd Street Y, Surprise Lake Camp and the New York Association for New Americans (NYANA). The five were chosen for their contributions to New York Jewish history and for the significance of their institutional archives.

“Our grandparents were among those who arrived in New York from Europe and, from humble beginnings, made great contributions to the life of this city. To honor those memories, my family is proud to do our part to preserve the communal memory of the Jewish people in our city,” reflected real estate developer and philanthropist Howard P. Milstein. “This gift to YIVO ... is consistent with the Milstein family’s long-standing commitment to documenting and preserving history and genealogy through our city’s great public institutions.”

Terming the arrival in America “one of the 10 most important events in Jewish history,” YIVO Chairman Bruce Slovin noted, “Without the assistance of these UJA-Federation of Jewish Philanthropies -directed social service agencies, it would have been extremely difficult for those Jews to settle in New

York and start a new life in a new country. As a result, over the past century, Jewish social service agencies have amassed a vast and extraordinarily rich archive of documents, photographs, films and other materials that document the entire history of the organized New York Jewish community.” *[continued on page 25]*

\$186,000 Grant to Help Restore Hebrew Actors Union Papers

The Hebrew Actors Union (HAU) Archive, acquired by YIVO in the spring, is to be restored, and portions are to be put on exhibit at YIVO. The monumental task is being funded by a \$186,000 grant from the Eli and Edythe L. Broad Foundation.

Eli Broad, a major Los Angeles business leader and philanthropist who grew up in the Bronx, recently told the

Hold the Date

Heritage Luncheon:
April 25, 2007

Annual Benefit
Dinner: May 9,
2007. Honorees:
author Kati Marton
and Ambassador
Richard
Holbrooke

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Hebrew Actors Union members picnicking at Bear Mountain, NY (June 1933).

New York Times that his Lithuanian-born parents often discussed Yiddish plays. “I thought it was an opportunity to do something in their memory and honor.”

The HAU, whose membership included all of the stars of the Yiddish theater during its golden age, played a critical role in improving working conditions.

A group of YIVO archivists and conservators have already unpacked, sorted, cleaned and *[continued on page 9]*

YIVO News

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

A founding partner of the Center for Jewish History, YIVO holds the following constituent memberships: • American Historical Association • American Association of Professors of Yiddish • Association for Jewish Studies • Association of Jewish Libraries • Council of Archives and Research Libraries in Jewish Studies • Museums Council of New York City • Society of American Archivists and • World Congress of Jewish Studies.

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 **Y I V O**

Institute for Jewish Research

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Renewal and Relevance Today

YIVO Goes from Strength to Strength

As you read this issue of the *YIVO News/Yedies*, you will feel the vibrant renewal at YIVO: the many innovative projects we are working on — from restoring and cataloguing the Hebrew Actors Union Archive, to surveying the records of five critical Jewish social service agencies that will make up the Millstein Jewish Communal Archive, to the ongoing work of bringing our rich resources to the public through the Gruss-Lipper Digital Archive on Jewish Life in Poland — YIVO is uniquely positioned to tie the history of prewar Jewish life in Eastern and Central Europe with that of the Jewish American experience.

YIVO is the link between the old and the new — and the future. In the last century more than 2.7 million Jews came to America seeking new opportunities and escaping poverty, anti-Semitism and persecution. Who were those immigrants, how did they survive and acculturate to American life?

Their lives and their great contributions to all aspects of society provide one of history's most riveting human stories — one whose details were in danger of being lost forever. But thanks to a groundbreaking three-year project being launched by YIVO and funded by a major grant from the Howard P. Milstein Foundation, this history will be preserved! The Milstein Jewish Communal Archive Project at YIVO will research the wealth of records archived by five Jewish social service agencies in New York as a first step toward preserving them for scholars, historians and future generations.

Perhaps your grandparents, too, were among those who arrived in New York from

Europe and, from humble beginnings, made great contributions to the life of this city. At YIVO, we honor their courage and struggles, daily striving to preserve the communal memory of the Jewish people in our city and world. We do this each day at YIVO.

But this is only one of many projects at YIVO. From saving and cataloguing the records of the Hebrew Actors Union in New York, which trace the history of Yiddish theater in America, to preparing a far-reaching exhibition on Baruch Spinoza, to publishing (with Yale University Press) the upcoming compendium, *The YIVO Encyclopedia of Jews in Eastern Europe*, which chronicles 1000 years of Jewish history in the "Old World."

I am so proud to have YIVO lead this project — we have the hands-on expertise and the commitment to keep our history alive! The remarkable strength and persistence shown by our grand- and great-grandparents is still alive and well here at YIVO.

YIVO's vital work, every day, provides moving snapshots and in-depth studies of how Jewish life was and is. It tells the remarkable success story of new immigrants starting over on American soil.

I am proud of YIVO's friends and supporters. Each book mended, each photograph preserved, each question answered, each emerging scholar encouraged by a YIVO fellowship, each high school student who begins to understand Jewish life in Eastern Europe — thank you for making this all possible!



Bruce Slovin

The Cost of Academic Excellence

Following the end of the Spanish Civil War in 1939, historians commented on the Republic's defeat by noting that Stalin had provided the Republican government with just enough light weapons and supplies to fight the Fascists, but not enough fighter bombers and tanks to triumph.

In some ways, YIVO finds itself in an analogous position. Quite simply, thanks to our generous board members, our rank and file members, and our friends at discerning national foundations, we find ourselves with just enough resources to maintain our current operations (\$4 million per year), but not enough money to achieve our full potential. Yet, unlike individual universities, YIVO is an international Jewish resource serving thousands of scholars, researchers, artists, graduate students and members of the public annually. YIVO's mission transcends that of any one university library or archives.

For example, a recent survey of the 28 largest research libraries in Jewish studies reveals that YIVO holds the largest collection of Jewish serials (journals) in the United States with over 13,000 titles.¹

YIVO's core library collection now numbers 375,000 volumes, the third largest collection of its kind in the United States, following only the Hebrew Union College, Cincinnati, and the University of Pennsylvania. As the center of Yiddish linguistic scholarship, YIVO has collec-

tions in this area that are perhaps the strongest in the world.

Since 1999, YIVO has purchased more than 3,500 new book titles annually, including every new work published in Yiddish. We also have continued to acquire sizable private libraries. To maintain our current position as having the world's greatest collection of works in

"We need to double our current acquisitions budget over the next two years."

what Zachary Baker of Stanford University has described as Yiddish *belles-lettres*,² and to preserve our overall position as having the third largest collection of Judaica in the United States, we need to double our current acquisitions budget over the next two years. This will be no simple task. Books that we normally acquire from European booksellers have escalated in cost as the U.S. dollar has continued to decline against the Euro. U.S. and Canadian publishers, facing both increased production costs and rising inflation, have also increased their prices so that the average cost of a new book is now \$50.

Similarly, YIVO's famed Ulriel Weinreich Summer Yiddish Language Institute, now affiliated with New York University, faces fierce new international competition from less expensive foreign universities in Europe and Israel. This past summer it cost YIVO \$7,500 to provide a full scholarship to one meritorious student from the former

Soviet Union. As a result of the earlier vision of a select group of YIVO benefactors, we were able to provide seven full scholarships and 19 partial scholarships. At the same time, we had to turn away 15 deserving Russian and Polish Jewish students because of the absence of additional scholarships.

Another "island of excellence" deserving the increased support of our members and friends is the YIVO Archives. Over the past 81 years, YIVO has amassed what is undisputedly the greatest archive in European Jewish history in North America. The YIVO Archives hold over 22 million letters, manuscripts, photographs, films, sound recordings, art works and three-dimensional artifacts. YIVO's greatest strengths are in four areas: the Holocaust, American Jewish immigration history, Eastern European Jewish history and Yiddish language and literature. To strengthen YIVO's holdings, we require new funds to acquire major new collections, to harness the new electronic technologies that have become available over the past five years (e.g., digitization), and to provide competitive salaries that will permit YIVO to continue to be able to compete with other more wealthy institutions. As we approach the beginning of Chanukah, I ask that each of you consider an additional gift to YIVO, a gift designed to ensure excellence in all of YIVO's endeavors.



Dr. Carl J. Rheins

¹ Robert Sink and Diane Spielmann, "A Survey of 28 Major U.S. Jewish Studies Collections" (unpublished manuscript, Center for Jewish History, January 2006), pp 1 – 4.

² Zachary M. Baker, "The Yiddish Collections of the YIVO Library: Their History, Scope and Significance," *YIVO Annual*. Vol. 22 (1995), pp. 267– 69.

YIVO Institute for Jewish Research Donors

We acknowledge gifts of \$5,000 and above from July 1, 2005 through June 30, 2006. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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Beyond the Ordinary

Together We Will Succeed

by Ella Levine, Director of Development and External Affairs

On Chanukah I often examine my relationship to tradition and how my daily actions help others. So many of us struggle through our work days without ever knowing if we make a difference. For nonprofit fundraisers, it's pretty clear: if donors support your organization, it means they are happy and the organizational mission can be fulfilled. It means touching thousands of people, one at a time, by creating projects that resonate and are a testament to the importance of our organizational work.

Holidays also provide a time to reflect on the meaning of our traditions. To strengthen Jewishness in an increasingly secular world, we must renew our connection to Jewish roots and our understanding of why our identity and philanthropic involvement matter. Commitment must involve more than writing a check: it requires a personal commitment to Jewish traditions, values and principles that are integral to our history.

YIVO appeals to cultural pride. When we see *Yidishkeyt* as an inspiration in our lives, we are motivated to take personal philanthropic responsibility for the future of YIVO as an organization that enriches and preserves our heritage.

Today's major donors want to see returns on their investments in philanthropy; they want to see results. We must develop projects and initiatives that will make donors proud of the organization they support.

A growing number of donors, lay leaders and charitable foundations are committed to our vision for a stronger Jewish life and Jewish future. These valued partners enable YIVO to continue educating and inspiring present and future generations about the history and culture of European Jewry. Our younger generation of donors is very involved in making a difference in the future of the Jewish community, continuing the tradition of donations by older generations.

We are proud to lead an organization that not only provides opportunities for Jewish enrichment, but also pushes itself to new heights. This demonstrates our achievements and points to greater accomplishments to come. By working with our donors, we are making YIVO stronger.

Fundraising is about people and building relationships that have a great impact on the future. Your contribution is a personal commitment to our multifaceted Jewish community and an investment in the future of our culture. As YIVO continues to strengthen, we never lose sight of the individuals who have helped bring us here. You have helped keep our legacy alive, and we need your continuing support. You have been the light that kept us strong in darker times and you continue to be the light, this time showing us the way to a bright and vibrant future. Thank you, *a dank*.



Ella Levine

Join Us on the YIVO Heritage Mission Latvia, Lithuania and Germany May 20 - June 1, 2007



Explore the old
and new

See the past

Look into the
future

Join us for an extraordinary tour of Latvia, Lithuania and Germany, a journey into the world where Jewish culture and education bloomed and then perished, where the Jewish past is evidenced by history both gone and reemerging. Experience the rebirth of new, vibrant Jewish communities, meet with representatives of government, local Jewish institutions and communities, scholars and educators, and with remaining Holocaust survivors.

- Depart JFK, May 20, 2007, for Berlin, home to Western Europe's third largest Jewish community.
- Visit Wannsee Villa, Sachsenhausen, The Jewish Museum, synagogue, Holocaust memorial.
- Visit Frankfurt, where the Jewish museum in the Rothschild Palace reconstructs the past, Leipzig and Dresden
- Vilna — The Jerusalem of Lithuania — birthplace of the YIVO Institute for Jewish Research, Ponar
- Kovno — the famous Slobodka Yeshiva, Ninth Fort, former ghettos, synagogues.
- Visit historic and architectural sites, museums, palaces.
- Stay at deluxe hotels.
- Breakfasts and dinners included.
- All transfers and internal transportation included.

For more information, call Ella Levine at: (212) 294-6128, or email: elevine@yivo.cjh.org

Reservations must be submitted, with a \$500 deposit per person, no later than February 15, 2007.

Annual Benefit Raises \$1.1 Million

Nobel Laureate Dr. Richard Axel Honored

Dr. Richard Axel, 2004 Nobel Laureate for his pioneering studies on the relationship between the human brain and stimuli from the sensual world, is the 2006 recipient of YIVO's Lifetime Achievement Award. The award was presented at YIVO's 81st Annual Benefit Dinner at the Center for Jewish History on May 8. YIVO's most important annual fundraiser, the dinner attracted more than 200 guests and garnered nearly \$1.1 million to support daily YIVO operations and programs.

A University Professor and Investigator at the Howard Hughes Medical Institute at the College of Physicians and Surgeons of Columbia University, Axel revolutionized the scientific community's understanding of the relationship between our olfactory senses and the intricacies of the brain. His work has led to, among other things, the isolation and functional analysis of the cellular receptor for the HIV virus. A native of New York City, and a Columbia University graduate, he returned to his alma mater as a professor in 1978.

Addressing the audience in the Center's Forchheimer Auditorium, YIVO Chairman Bruce Slovin

joked, "We haven't had so much brain power in one room since 1933, when Einstein and Freud were on YIVO's board, and it was still flourishing in Vilna."

Lee C. Bollinger, President of Columbia University, introduced Axel as someone "at the cutting edge of the pioneering research we do at Columbia...an original thinker, and a great mind." He outlined the planned creation of the Jerome L. Greene Science Center, which will house



Dr. Richard Axel accepts Lifetime Achievement Award from Dr. Eric Kandel.

the University's Mind, Brain, and Behavior program, where Richard Axel works.

Dr. Eric Kandel, Director of the Kavli Institute for Brain Sciences at Columbia, and a 2000 Nobel Laureate in Physiology or Medicine (honored by YIVO in 2001), presented Axel with his award, quipping that Axel was being crowned "Jew of the Year." Kandel then led the audience in a rousing rendition of "Richard, Richard, Melech Yisroel."

Axel revealed his recipe for success: "You grow up in a Jewish home in Brooklyn, with immigrant parents from Poland, whose education was disrupted by the Nazi invasion." He added, "They instilled in me a deep respect for intellectual striving." Axel concluded his remarks with an acknowledge-

ment of YIVO's venerable history as a home of Jewish intellectuals and academics. "It is an honor and a pleasure as a Jewish scientist to stand with you and YIVO. Tonight I celebrate you. *L'chaim!*"

Motl Zelmanowicz, YIVO National Board member, concluded the ceremonies with an impassioned speech in Yiddish on the importance of preserving *yidishkayt* for current and future generations. The guests then entered the Center's Great Hall, where they were entertained during dinner by internationally acclaimed folklorist and musician Maria Krupoves. Among the Yiddish songs she performed was the beloved "Vilne," with words by A. L. Wolfson and music by Alexander Olshanetsky.



YIVO Chairman Bruce Slovin addressing the benefit dinner.



(L-R) Lee C. Bollinger, Francesca Slovin, Dr. Richard Axel, Bruce Slovin and Dr. and Mrs. Eric Kandel.

Sold Out Event

Heritage Luncheon Raises Over \$140,000

YIVO's 5th Annual Heritage Luncheon raised more than \$140,000 to support YIVO's Educational Program on Yiddish Culture (EPYC) and other programs. The sold-out May 10 event at the Center for Jewish History honored longtime YIVO supporters Sima and Nathan (z"l) Katz, author Fanya Gottesfeld Heller, the Hanover family and publisher and engineer William Begell — all survivors of the Holocaust.

"I am one of you," declared Cindy Stone, emcee and chair of YIVO's Leadership Forum, "a child of survivors from Kovno, a representative of my generation, the first American born. And I've made a promise to work hard at preserving our history."

The *Me'Dor Le'Dor* (Generation to Generation) Award was presented to the Katz family by YIVO Chairman Bruce Slovin. Sima, her late husband Nathan, whom she met and wed in the Shavl Ghetto in 1943, and their two daughters, Miriam and Rita, created the Shavl Room, a memorial to those who perished in the Shavl Ghetto.

Accepting the award, Miriam Katz addressed the "double-edged sword" of assimilation, which provides refuge, yet challenges subsequent generations to remember and preserve Yiddish culture.

Guest speaker Fanya Gottesfeld Heller, YIVO National Board Member, author and philanthropist who chairs the YIVO International Women's Division, received a Special Achievement Award. Heller emphasized the importance of teaching young people not only "how we perished, but how we lived... In the worst moments we had universities, schools, and orchestras... YIVO is our *yidische neshome* — our consciousness!" she declared, to resounding applause.

The Lifetime Achievement Award went to Paula Hanover and family. Paula and her late husband Henry (z"l), both survivors, met and married in Europe after the war, then came to the United

States. They helped create centers for children and the elderly in Israel and America.

"Parents are always proud of their children's accomplishments," said their daughter, Mimi Ford, standing alongside her brother, Alain, "Today, I am thrilled to reciprocate."

The Vilna Award was presented to publisher and engineer William Begell by Mira Jedwabnik Van Doren, his friend from childhood in prewar Vilna. An accomplished artist and filmmaker, Van Doren's new documentary film about Vilna, "The World Was Ours," includes Begell, who escaped the Vilna labor camp after a warning from German Major Karl Plagge. For this veiled warning, and his earlier protection of Jews as "essential workers," Plagge was honored last year at Jerusalem's Yad Vashem Holocaust Memorial as one of the "Righteous among Nations."

Begell admitted, with a smile, "I am not a full-blooded *Litvak*; I am half *Galitzianer*," revealing another twist of fate that may have saved his life. "What I really am is a child of the Vilna Ghetto. [I survived] because my Polish was accent free. I did not speak Yiddish."

Ella Levine, Director of Development, presented Luncheon Chair Eta Wrobel with a surprise award and heartfelt thanks. Wrobel, a partisan in Poland during World War II, is "a symbol of the great strength and courage displayed by so many," Levine said.



Mira Van Doren and Bill Begell



Paula Hanover (center), with her children, Mimi Ford (L) and Alain.



YIVO Chair Bruce Slovin presents award to Katz family, (from left) Sima, Miriam and Rita.

Five Countries Represented

EPYC Seminar Draws 35 Teachers and Trainers

Thirty five educators, including many classroom teachers, participated in YIVO's recent seminar on its Education Program on Yiddish Culture (EPYC). Held June 27-29, at the Center for Jewish History, the seminar attracted educators from all streams of Judaism and several non-Jews involved in Yiddish studies. Their countries of origin included the United States, Canada, Mexico, Israel and Lithuania.

"What brought all these energetic educators together at YIVO was the opportunity to learn about the vibrant East European Jewish cultural heritage through the EPYC curriculum and the wealth of documentary resources at YIVO," explained seminar chair Professor Robert Moses Shapiro, a specialist in East European Jewish Studies in the Judaic Studies Department at Brooklyn College.

The three-day seminar included lectures and discussions by prominent scholars, musicians and performers, interspersed with workshops on the wealth of materials available through EPYC and other YIVO online archival material. Among the issues with which the participants grappled was "Yiddish Today and Tomorrow," on ways of promoting the study of the culture of East European Jewry in the 21st century. As the group toured YIVO's Library and Archives, one participant received a printed copy of the May 1921 manifest of the ship that brought her parents to the United States.

Developed by Dr. Adina Cimet-Singer, EPYC is a wide-ranging teaching system on East European Jewry, from essays for teachers to classroom lesson plans, supported by photos and documents.



Dr Robert Shapiro (R) with an EPYC participant at the Genealogy Center.

The current seminar was sponsored by the Conference on Jewish Material Claims Against Germany, Inc. - The Rabbi Israel Miller Fund for Shoah Research, Education and Documentation; the United States Department of Education; and YIVO supporters of the Food as Roots Program. Co-chairs of the event were Cynthia Peterman, chair of Jewish History at the Charles E. Smith Jewish Day School in Rockville, MD; and Leah Strigler, doctoral candidate in education and Jewish Studies at New York University.

Zalmen Mlotek, executive director of the Folksbiene Yiddish Theater, presented an evening concert, "A Musical Tour of the East European Jewish World," a melodic lecture on this musical heritage. Mlotek accompanied Yiddish theater stars Joanne Borts and Moshe Bear, who brilliantly took the EPYC Seminar's participants, as well as students from the Uriel Weinreich Program in Yiddish Language, Literature and Culture, on a musical tour of Jewish Eastern Europe.

By September 1, more than 22 participants had submitted curriculum plans to YIVO, demonstrating that they planned to incorporate EPYC and other YIVO resources into their academic coursework.

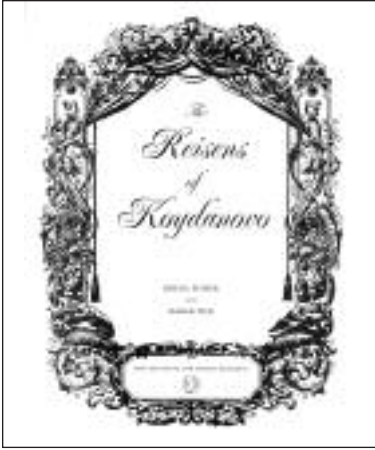


Participants in the EPYC seminar examining the curriculum.

EPYC Teaching Staff	
Prof. Michael Stanislawski:	Columbia University
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Prof. Allan Nadler:	Drew University
Prof. Zelda Kahan Newman:	Lehman College
Prof. Cecile Kuznitz:	Bard College
Prof. Barbara Kirschenblatt-Gimblett:	New York University
Zalmen Mlotek:	Executive Director of the Folksbiene Yiddish Theater

Dynasty of Poets, Historians

Two New YIVO Books on the Reisen Family



Work tracing the genealogy and lives of a dynasty of Jewish literary giants.

Two new YIVO books, *The Reisens of Koydanovo* by Marek Web and Krysia Fisher, and *11 Poems of Abraham Reisen*, with translations by Chana

Mlotek, were recently issued through the generosity of Russell Galbut and Bruce Menin, both descendants of the Reisen family. The first is a short history of the dynasty of Kalman Reisen of Koydanovo, Belarus. It includes the families of his five children — Rebecca, Abraham, Sarah, Hirsh and Zalmen. Abraham and Sarah were preeminent poets, and Zalmen was a linguist and literary historian.

Abraham Reisen was a celebrated Yiddish poet and prose writer. Zalmen Reisen was a noted lexicographer and grammarian of the Yiddish language, and a founder of YIVO in Vilna in 1925. Sarah Reisen was in the forefront of the liberated Yiddish women poets. The *Reisens of*

Koydanovo encompasses the genealogy, the lives and times, the influences and the contributions made by this gifted family.

Compiled by Marek Web, YIVO Senior Research Associate, the story is enhanced by photos and illustrations provided by Krysia Fisher, Curator of Photographic Collections at YIVO. The second publication illustrates 11 children's poems by Abraham Reisen, with translations and transliterations by Chana Mlotek, Archivist of Music Collections. It also is designed by Krysia Fisher. Both publications were issued in a limited edition and can be purchased from the Center for Jewish History Bookstore, (917) 606-8220.

HAU Archive [continued from page 1]

reboxed thousands of files, ledgers, manuscripts, photographs, banners, costume trunks and framed paintings. They sorted through the fragments of operettas and examined union membership dues ledgers and the card file holding addresses of union members. They also browsed more than 2,000 files of the Hebrew Actors Union's presidents from the 1920s through the late 1960s. Thanks to their hard work, a preliminary survey has been successfully completed, confirming that the HAU Archive is a substantial collection, which promises to be a treasure trove for scholarship on the Yiddish theater.

After the processing is completed, the archive preserved, and the full scope and contents of the collection cataloged, YIVO will organize an exhibition on the HAU and its role in the history of Yiddish theater in America. It will be mounted in a gallery named in honor of the Broad family, accessible to the public and researchers.

The Hebrew Actors Union was founded by Jewish labor leader Joseph Barondess in 1899 to improve working conditions for Yiddish actors. Boris Thomashefsky, the first major actor to recognize the union, recalled in his memoirs that before the founding of HAU, "rank-and-file actors were similar to nonunionized factory workers."

Among the stars of the Yiddish stage who were HAU members were Celia Adler, Freydele Oysher, Stella Adler, Luther Adler, Jacob Ben Ami, Bella Bellarina, Fishl Bimko, Ben Bonus, Max

Bozyk, Joseph Buloff, Pesakhke Burstein, Fayvush Finkel, Leo Fuchs, David Kessler, Sheftel Zak, Herman Yablokoff, Aaron Lebedeff, Shifra Lerer, David Medov, Sigmund Mogulesco, Molly Picon and Maurice Schwartz.

Next Steps

After more than 60 years in the old union building at 31 East 7th Street, the collection is out of order and lacks indexes or catalogs, and many items are in poor, dusty and fragile condition. But the transformation of this important archive into a rich, valuable and well-organized resource, available to the public and the scholarly community, has begun by cleaning and neutralizing mold.

Titles already discovered include *Der bal-tshuve*, *Khayim in Amerike*, *Di Bobe Sore*, *Eydele Hertser*, *Di Getoyfte Malke*, *Hilel*, *Der Emes*, *Galileo*, *Der Hefker Yung*, *Ishe Ra*, *Di Grine*, *Avremele Menagen*, *Dos Yidishe Kind*, *Katya's Wedding* and *Der Yidisher Shtern*. Many theatrical songs remained in the repertory of famous cantors and actors after the plays were forgotten, like *Eyli Eyli*, *Got un zayn mishpet is gerekht*, *Dos pintele yid* and others. These songs born in the United States spread to Europe and became part of the repertory there as well.

"We are proud to have the support of Eli Broad and his foundation," said Carl J. Rheins, YIVO Executive Director. "Once everything is sorted, cleaned and catalogued, we will share the material both in online and stand-alone exhibitions."

Dr. Joachim Russek Awarded 2006 Jan Karski & Pola Nirenska Prize

Dr. Joachim S. Russek, the Director of the Judaica Foundation in Cracow, Poland, is the 2006 recipient of the Jan Karski and Pola Nirenska Prize at YIVO. Endowed by Professor Jan Karski in 1992, the \$5,000 prize goes to authors and editors of published works documenting Polish-Jewish relations and Jewish contributions to Polish culture. The award ceremony was held on November 29, 2006, at the Center for Jewish Culture in Cracow.



Dr. Joachim S. Russek

The award recognizes Russek's outstanding work as an educator and editor in Polish-Jewish studies. It also expresses appreciation for his role in creating institutions of learning and for popularizing Jewish culture in Poland.

Born in 1950 in Zabrze, Upper Silesia, Russek holds a Ph.D. in law from the Jagiellonian University in Cracow. Additionally, he studied at the University of Chicago, The Hague Academy of International Law, the Hebrew University and YIVO. Through YIVO's Max Weinreich Center for Advanced Jewish Studies, he was introduced to Jewish history and culture in Poland.

Russek has been associated with the Jagiellonian University since 1974. In 1986 he joined Professor Jozef A. Gierowski, former Rector of the Jagiellonian University, in establishing the Interdepartmental Program in Jewish History and

Culture there. In 1988, Polish and Jewish intellectuals including Jozef Gierowski, Jacek Wozniakowski, Jan Blonski, Khone Shmeruk and Rafael F. Scharf proposed creating a Center for Jewish Culture in Cracow's prewar Jewish district of Kazimierz, then a neglected quarter of the postwar city, abandoned by the remnants of the Jewish community who had survived the Nazi annihilation of Cracow's Jewish population. As director of the project, Russek oversaw the reconstruction of the ruined former prayer house on Rabbi Meisels Street. In 1993, it became the home of the Center.

In 1991 he was named head of the Judaica Foundation, which runs the Center for Jewish Culture. Under his leadership, the Judaica Foundation – Center for Jewish Culture hosts a year-round flow of lectures, discussion panels, film and art presentations, music events, conferences and much more.

The Center offers summer programs in Jewish history, another of Russek's initiatives originally at the Jagiellonian University's summer school in 1984, and later moved to the center. Since 1999 the center has hosted an annual memorial lecture named after the Polish-Jewish writer Alexander Hertz and his wife, the pianist Alicia Hertz.

Reflecting on the role of the Judaica Foundation and the Center for Jewish Culture, Russek says: "We try to protect what can be protected, since so much has been lost from the Jewish cultural heritage. It is an element of the Polish cultural landscape. If the Jewish heritage were to disappear from the scene totally, it would be as much a loss for Poles as for Jews. We try to protect the memory of the Jewish presence on Polish soil through the centuries, because this is also an element that allows us to define our identity."

The 2006 award committee consisted of Professor Jozef Gierowski of Jagiellonian University, Cracow; Prof. Jerzy Tomaszewski of Warsaw University; Professor Feliks Tych of the Jewish Historical Institute, Warsaw; and Marek Web, Senior Research Scholar, representing the YIVO Institute ex-officio. Sadly, Professor Jozef Gierowski, a member of the committee since its inception, passed away on February 19, 2006.

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

Photo of Yiddish actress Rokhl Holtzer (Warsaw, 1937), an item in 'RG 26 -Jewish Actors Club' being prepared for digitizing.



Gruss-Lipper Digital Archive Staff Increased to Five

The three-person staff working on the Gruss-Lipper Digital Archive on Jewish Life in Poland has been increased by two. Fruma Mohrer, Chief Archivist and director of the Gruss-Lipper Project; Marek Web, Project Historian; and Rivka Schiller, Project Archivist; are joined by Yakov Sklyar and Dr. Elissa Bemporad, both of whom began working for YIVO in September.

Sklyar received his MLS and certification as an archivist in June 2006 from Queens College. At YIVO he will be encoding archival collection finding aids according to the national standard Encoded Archival Description (EAD), an Internet-enabling

[continued on page 16]

IWO Argentina Eyewitness Report

In the Midst of Another Move, Recovery Continues

Visiting the new IWO Argentina offices in Buenos Aires, in the Casa Simon Dubnow, a nondescript, three-story building on narrow Ayacucho street in the working-class Jewish neighborhood of Once, is a harsh lesson in the realities of Jewish life in Argentina. It is a five-minute walk, yet a world away, from its former home in the AMIA (Argentine-Israelite Mutual Association or Jewish Community Center) building, which was destroyed by suspected Iran-backed Hezbollah terrorists in a bombing in 1994. The attack killed 85 people and wounded more than 300. AMIA was rebuilt in 1999, this time as a veritable concrete fortress, and IWO moved back in.

In December 2001, the Argentinean peso was devalued by two-thirds, and the country suffered the largest debt default in history, drying up government and private funding. In 2003, a nightclub fire that killed 200 and injured nearly 700 ushered in a set of stringent new fire codes. AMIA, now in violation of the new regulations, forced IWO to close its reading room and find a new home.

I recently visited Buenos Aires and met with Silvia Hansman, IWO's only full-time archivist. In the makeshift archives on the second floor, Hansman showed me part of a slide presentation that detailed the complexities of the recovery process. She had delivered the presentation a few days prior to a conference of South American archivists.

"The attack occurred shortly before ten in the morning, and we were fortunate that most of our staff was not yet there," she said. "Unfortunately, our collection catalogs, which were located in the front of the building, were destroyed."

A number of photographs revealed surreal scenes of the

building in the immediate aftermath — a painting hanging on a wall with no floor, a pile of books lying untouched amidst debris and skeletal beams; and a chain of young men and women linked arm in arm to rescue an object just out of the frame of the picture.

Despite the magnitude of the disaster, Hansman credits the success of the recovery process to Esther Schwarz, IWO's Academic Director, who supervised a group of courageous student volunteers. They risked injury to sort through and rescue the objects that remained; sometimes their efforts were in defiance of the police who were charged with blocking off the site.

"They didn't know whether to expect a second attack," Hansman explained, "and as the building was on a very narrow street, they transported what could be found, in their individual cars, to donated warehouse space." They worked around the clock, "and when the authorities took what remained to a field at the riverside, the students were prohibited from entering, and parts of the collections among the debris were left to rot in the rain. Only a few months later, after IWO applied media pressure, our volunteers were allowed to continue the rescue."

Hansman estimates that 60 percent of the library was recovered, but only half of what remains has yet been cataloged. More than 80 percent of the archives was recovered, and the process of arranging and describing what remained was immediately begun. A few years ago a guide to the archives was discovered, which greatly aids in the process.

"Esther Schwarz has a word for the objects that survived both the Second World War, and the AMIA bombing," Hansman said, "Twice saved."

Despite the challenges that IWO faces, it continues to present an impressive roster of programming and exhibitions. Last December, IWO signed an agreement of aid and cooperation with the National Library of the Congress of Argentina, focusing on the preservation of documentary material.

Despite the many challenges, IWO continues to present



impressive cultural programming, including hosting a Warsaw Yiddish Theater production of excerpts from classic Yiddish plays, and organizing a July exhibition on Maurycy Minkowski (1881 - 1930), the Warsaw-born painter who came to Buenos Aires only three months before his death. In October, IWO offered a series of lectures as part of the "Buenos Aires Yiddish" festival. That month newly appointed federal prosecutors to the AMIA case publicly declared that the 1993 bombing was undertaken "by the highest authorities of the then-government of Iran" and Judge Rodolfo Canicoba-Corral issued warrants for the arrest of Iran's leaders at the time, including former president Ali Rafsanjani.

Student volunteers working together to save IWO collections (Buenos Aires, Argentina, 1994).

— David Ben-Arie

Keeping Memory Alive at YIVO

2nd Nusakh Vilne *Yizker* and Memorial Lecture

More than 60 years have passed since Vilna witnessed the end of what had been a centuries-old vibrant Jewish community. By the eve of World War II, Vilna had long since earned the title “Jerusalem of Lithuania” and was widely acclaimed among European Jews as a center of Torah learning and political activity, as well as for its thriving Yiddish cultural life. Indeed, it was in Vilna that YIVO was established in 1925. But on September 23, 1943, Jewish life in Vilna and its neighboring towns came to a sudden and brutal halt — the Vilna Ghetto was liquidated in its entirety and the majority of its Jews murdered either in the forest of Ponar or in the extermination camps.



Khaye Palevsky addresses the annual YIVO Nusakh Vilne commemoration of the lost Jewish community of Vilna.

In memory of the Jews of Vilna and the surrounding region, YIVO, in conjunction with the Nusakh Vilne organization, has hosted a second annual commemorative ceremony.

Khaye Palevsky, a native of Swieciany, a town near Vilna, a World War II partisan and the former vice president of Nusakh Vilne, said the organization decided two years ago to turn over all of its documents and reports to YIVO. Nusakh Vilne, which has existed for more than

50 years, no longer has enough members to oversee the annual commemorative ceremony. When the organization was still active, it cosponsored a multitude of yearly events and activities with Beit Vilna and Beit Lohamei Hagetaot, both in Israel.

Palevsky laments that there are only a few remaining members of Nusakh Vilne; since last year’s commemorative ceremony, 13 members have died. When one considers that 95 percent of Lithuanian Jewry perished in the *khurbn*, one can comprehend how great a loss each member’s life is.

Speakers included YIVO Executive Director Dr. Carl Rheins; Dr. Rakhmiel Peltz, Director of the Judaic Studies Program and Professor of Jewish Studies at Philadelphia’s Drexel University; and Moyshe Palevsky, Khaye Palevsky’s son. Candles were lit in memory of the murdered Jews of Vilna. Natasha Hirschhorn, cantor of Congregation Anshe Chesed, a Conservative synagogue in Manhattan, sang and performed a series of mostly Yiddish songs on the piano. The program concluded with the recitation of the names of recently deceased Nusakh Vilne members.

Vilna personalities were remembered by the speakers. One person mentioned by multiple speakers was Mira Bernshteyn, a woman whose dedication and devotion to her people was best illustrated by writer Abraham Sutzkever in his poem “*Di lererin Mire*” (Teacher Mira). Moyshe Palevsky elaborated on this work’s allusions both to I. L. Peretz’s “*Dray matones*” (Three Gifts) — in which a female dies while sanctifying the name of God — and to the apocryphal figure of Hannah who, likewise, dies — with her seven sons — in the name of God.

The keynote speaker, Dr. Rakhmiel Peltz, spoke about his research on Holocaust survivor families and the tradition of telling stories from one generation to the next. Peltz maintains that remembering is closely tied to the act of storytelling. His research findings indicate that children who grow up in families that tell stories about previous generations, in turn, have a tendency to, and a talent for, relating those stories to future generations.

Peltz concluded his speech with the well-known song “*Vilne*,” by A. L. Wolfson and A. Olshanetsky. His final remarks included a message of hope: thanks to the fact that the stories of pre-World War II Vilna continue to be told from one generation to the next, the “Jerusalem of Lithuania” will always remain etched in the hearts and memories of our people.

Cantor Natasha Hirschhorn sings the memorial *Hazkore*.



Superlative 39th Year

2006 Uriel Weinreich Zumer-program

The Uriel Weinreich Program in Yiddish Language, Literature and Culture, cosponsored by YIVO and New York University, celebrated its 39th year with formal classes and cultural enrichment programs.

Students chose from five levels of intensive Yiddish-language instruction on grammar and literature offered in the morning. The afternoon curriculum offered workshops, conversation classes, film screenings and lectures. The lectures were designed for students of Jewish history and for cultural and community activists who come in large numbers to the *Zumer-program* each year. Students gathered for *shabes*, toured New York City, and shared living space in NYU's *Yidish-hoyz*. Their conversational instruction helped them to speak Yiddish among themselves and with guests.

Among the lecturers were professors at NYU, YIVO academics, artists, journalists and communal activists. They taught on topics ranging from "Yiddish Language and Jewish Life" and "The Yiddish Cookbook" to "Two Crises in the American Communist Movement." Half of the classes were in English and the rest in Yiddish. Three East European-born Yiddish speakers conversed with the students about their younger years and the role of Yiddish in their lives.



Folksinging workshop. (L-R) Olga Bura, Nicole Abrams, Amanda Scherbenske and Binyumen Schaechter.

Field trips included a tour of the Lower East Side, the cradle of Yiddish-speaking America, and a visit to the Workmen's Circle plot at Mount Carmel Cemetery in Queens.

"On these excursions," notes Isabelle Rozenbaum, "we got a sense of how rich and diverse Yiddish life was in America, in literature, in theater, in politics, parallel to centuries of Yiddish culture in Europe. These trips brought home to me how important it was to be in New York City for Yiddish studies."

At the *siem-hazman* (graduation ceremony), Dean of the YIVO Library Brad Sabin Hill, who had given the students an introductory talk on YIVO collections at the beginning of the program, discussed their future in the field of Yiddish studies. Keynote speaker Boris Sandler, editor-in-chief of the *Yiddish*

Forward, talked about the importance of Yiddish and the Yiddish press. Meena-Lifshe Viswanath delivered the valedictory address. She was one of four college-age native Yiddish speakers taking the advanced class. After the speeches, several students sang songs, the

Theater Workshop presented a sketch, and advanced student Gershon Weiss read his poetry.

Or Rogovin, a Ph.D. candidate in Comparative Literature at the University of Washington, commented on his YIVO *Zumer-program* experience: "I found Yiddish to be a true gateway to Jewish culture... The study of Yiddish changed the sense of 'linguistic solitude' that is typical for Israelis.... Yiddish creates a sense of temporal and spatial continuity between my Israeli identity and Jewish tradition."

Morning Yiddish Instructors:

Anna Gonshor, Vera Szabo, Dr. Brukhe Caplan, Dr. Sheva Zucker, Prof. Eugene Orenstein

Afternoon Conversation Instructors:

Perl Teitelbaum, Eve Jochnowitz, Prof. Marc Caplan, Mindy Spiegel, Naomi Praver Kadar

Folksinging Workshop Leaders:

Adrienne Cooper, Binyumen Schaechter

Traditional Dance Workshop Leader

Jill Gellerman

Translation Workshop Leader:

Prof. Jeffrey Shandler

Theater Workshop: Hy Wolfe

Research Workshop: Roberta Newman

Lecturers:

Prof. Barbara Kirshenblatt-Gimblett, Prof. Robert Chazan, Prof. Hasia Diner, Prof. Gennady Estraiikh, Prof. Lawrence Schiffman, Dr. Hershl Glasser, Dr. Chava Lapin, Hannah Pressman, Shiri Goren, Lara Rabinovitch, Boris Sandler, Yale Strom, Yalda Rebling, Nikolai Borodulin, Yan Derbaremdiker, Rem Frenkel, Esther Hautzig

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YIVO National Symposium**Spinoza: "From Heretic to Hero"**

More than three hundred people attended YIVO's national symposium, "From Heretic to Hero," commemorating the 350th anniversary of the excommunication of philosopher Baruch Spinoza from Amsterdam's Jewish community.

Addressing the October 29 event, YIVO Executive Director, Dr. Carl Rheins outlined the history of the *kheyrem*, or ban, in Judaism. Symposium organizer Prof. Allan Nadler of Drew University observed that there have been numerous commemorations of Spinoza's birth and death over the past century. However, this was the first time that a Jewish organization specifically commemorated Spinoza's banishment from his people. Nadler explained this choice as resulting not from a macabre interest in a tragic event, but because had Spinoza not been excommunicated, he might never have been free to develop and publish his radical philosophical ideas.

The first speaker, Professor Steven Nadler, of the University of Wisconsin, read the actual text of the *kheyrem*. Through an explication of the theologically radical teachings of Spinoza's philosophy, he explained why the rabbis and communal leaders of Amsterdam might have had good reason for expelling him from their young and still insecure community. He noted that most Amsterdam Jews were former Marranos who had fled the Inquisition to find religious freedom in the liberal Dutch Republic. These Portuguese Jews were still, at least subconsciously, under the influence of Catholic theology, with its deep concern with the immortality of the soul, which conflicted with principles espoused by Spinoza.

Professor Steven Smith of Yale University recounted the complicated reception of Spinoza in modern German Jewish thought. He focused on the criticisms of Spinoza by the great Jewish rational philosopher Hermann Cohen, and the defense of Spinoza by Leo Strauss. For Cohen, Spinoza betrayed the Jews and was considered a hostile defector. Strauss, while no admirer of Spinoza, saw in his naturalistic interpretation of Jewish history, the seeds for the later development of political Zionism. Thus, while he was certainly not an exemplary Jew, Spinoza should be seen as a forerunner of modern, secular Jewish political thought. As Smith pointed out, many later Zionists shared in that sentiment about Spinoza.

Professor Allan Nadler spoke about a variety of both serious and satirical imaginings of Baruch Spinoza awakened

from the dead. For many secular Yiddish writers, who also broke with traditional Judaism 300 years after Spinoza, he was a role model and an inspiration — the first *veltlekher yid* or secular Jew.

Nadler read in Yiddish and paraphrased fantasies about encountering Spinoza in the land of the living by such diverse writers as satirist Yosef Tunkel (aka Der Tunkeler), poets Halpern Leyvik and Melech Ravitch, and writer Chaim Grade.

Daniel Schwartz of Colgate University presented a paper on the image of Spinoza as the first modern Jew in Central European Jewish literature and thought. He focused on Salomon Rubin, who translated many of Spinoza's works into Hebrew for the first time and saw the great thinker as the new Maimonides and as an inspiration to modern, secular Jews.

The Spinoza Symposium closed with a keynote address by Prof. Jonathan Israel of the Institute for Advanced Study at Princeton. The leading expert on the early European enlightenment and the impact of Spinoza's philosophy in its genesis, Israel offered a retrospective evaluation of what he called the "three grand narratives" about the place of Spinoza in modern intellectual history. He spoke about the mixed reception to Spinoza among the great radical French philosophers of the late 18th century, including Voltaire. He outlined Spinoza's enormous impact on modern democratic values, largely through his demolition of the hierarchical system of thought that buttressed France's "ancien régime," among many other European monarchies, and his championship of the idea of universal human equality, a notion that transformed the Western world.

The Spinoza Symposium was funded by the New York Council for the Humanities, a state affiliate of the National Endowment for the Humanities, Pamela and Adam Emmerich, and Francesca and Bruce Slovin.

In conjunction with the conference, the YIVO Library mounted an exhibition entitled "Spinoza in the Yiddish Mind", highlighting the engagement of Yiddish-speaking Jewry with the philosopher from Amsterdam. The exhibit presented a panorama of Yiddish books and journals devoted to Spinoza's life and his thought, as well as the first Yiddish article on Spinoza published in Zederbaum's *Yudishes folksblat* in St. Petersburg, Russia, in 1886. Also on display were unique printed and manuscript documents, including the original typescript of H. Sloves' drama *Borukh fun Amsterdam*, and artistic representations of Spinoza by the Polish-Jewish painter and Yiddish writer Isaac Lichtenstein.



Peretz Markish's Autograph Among Inscriptions

Rare Books from Zeitlin Private Library Donated to YIVO

The YIVO Library has received a book collection from the private library of Jewish composer and musician Leo Zeitlin (1884–1930). Zeitlin's daughter, Ruth Zeitlin Roes, made the donation through Paula Eisenstein-Baker, a researcher into Zeitlin's life and music.

The small, well-preserved collection contains rare, beautifully illustrated books by Yiddish writers and poets who were good friends of the Zeitlin family. The authors include Peretz Markish, Uri Zvi Greenberg, Shifre Weiss, Moyshe Broderson and others. Published in Warsaw, Yekaterinoslav and New York in the 1920s, the books are autographed and bear the authors' personal inscriptions to either both Zeitlins or to Leo Zeitlin's wife, Erna.

Born in Pinsk (now in southern Belarus), Zeitlin studied violin and viola at the Music School

of the Odessa Branch of the Imperial Russian Music Society. He continued his studies at the St. Petersburg Conservatory, where he became involved in the renowned Society for Jewish Folk Music and began writing music on Jewish themes. His best-known composition, "Eli Zion," for cello and piano, was published by the Society in 1914. Zeitlin moved to Yekaterinoslav in 1917, where he married Ester-Rivke (Erna Davidovna) Sititskaya. The Zeitlins lived in Vilna from 1922–1923, after which they departed for the United States and settled in New York. Leo Zeitlin worked there as a violinist and arranger in the Capitol Theatre Orchestra. He died in New York in 1930.

The books reflect the Zeitlins' social contacts in the 1920s. While living in Vilna and New York, the Zeitlins were at the center of Jewish cultural life and

were in contact with many Jewish intellectuals.

Among the books presented to the library are three charming editions of Broderson's plays (with his own illustrations and inscriptions in Russian): "Shneytants" (Snow Dance), "Tsungenlungen" and "Di malkeh Shvo" (The Queen of Sheba), published in 1921 by Yung-Yiddish in Lodz.

Three books of the Polish-Yiddish literary group Khalyastre (The Gang), based in Warsaw, are also in Zeitlin's library. These are Peretz Markish's *Radio* (Ambassador, 1922) and *Di kupe* (The Heap, Kultur-lige, 1921), and Uri Zvi Greenberg's *Mefisto* (Farlag Literatur-fond, 1922), all autographed by the authors. The striking avant-garde style book cover titles are the designs of Henrik Berlewi, a Polish-Jewish graphic artist.

Two more books by Peretz Markish were published in Yekaterinoslav: the poem *Nokhn telerl fun himl* (Farlag "Natur un mentsh," [192-]) and a collection of poems entitled *Stam* (Farlag "Visnshaft," 1921). The latter book is particularly valuable because it possesses Markish's elegant inscription and autograph, dated May 29, 1921, expressing the poet's harmonious and generous nature. In addition, it is not listed either in the YIVO catalogs or in the online American RLIN21 catalog.

Gruss-Lipper [continued from page 10]

catalog format that is accepted among archives in this country. Sklyar has also begun encoding finding aids for Internet posting. Sklyar, a native of Kiev, brings with him fluency in Russian, a language common in YIVO archival materials.

Bemporad, in her role as the new Gruss-Lipper Project Archivist, will assist in arranging and describing collections slated for inclusion in the Gruss-Lipper Digital Archive. In particular she is charged with identifying Russian-language materials. Currently, as her first assignment, she is working on the records of OSE-TOZ, two of the Jewish healthcare organizations active in Eastern Europe in the interwar period. Then she will move on arranging the Minsk Jewish Community Council Records, 1825–1921.

Bemporad recently completed her doctoral dissertation, "Red Star on the Jewish Street: The Reshaping of Jewish Life in Soviet Minsk, 1917–1939," in the History Department of Stanford University. A native of Florence, she was also a 2005 Center for Jewish History Fellow.

Rivka Schiller joined YIVO and the Gruss-Lipper Digitization Project in January 2005. She has been arranging and describing the Lionel Reiss Collection.

Reiss, a European-born artist, spent most of his life in New York. This collection consists of 111 of Reiss's sketches in watercolor, pastel, ink and pencil. There are also white woodcut drawings that depict Jewish life, primarily in the 1920s and 1930s, in Europe, Palestine and the United States, with special focus on Poland.

The YIVO Library: By the Numbers

- Volumes in the YIVO Library (approximate as of September 1, 2006): 375,000
- Number of serials (journals): 13,000
- Volumes added in fiscal year 2005: 3,925
- Visitors who used the YIVO Library in the 2005 fiscal year: 2,007
- Number of study seats: 32

Printed Materials in the YIVO Archives

The YIVO Collection of "Moses Gaster Papers"

It is commonly believed that libraries preserve printed books and periodicals, whereas archives hold manuscripts, letters, and other hand-written or unpublished ephemera. In reality this is not the case. Manuscripts, typescripts as well as books with marginal annotations are found in libraries, and printed materials of all sorts abound in archives. In fact, some archival collections are comprised entirely of printed documents; several collections at YIVO are in this category. Among the least known is YIVO's Gaster collection, made up of a specific genre of printed ephemera.

The Yiddish scholar Moses Gaster (1856-1939), whose 150th anniversary has passed largely unnoticed this year, was a larger-than-life figure in his day. Rumanian-born and German-

educated, Gaster was a polymath whose expertise ranged across widely diverse fields, in particular Rumanian language and literature, Samaritan studies, medieval Hebrew texts, and Jewish folklore. A pioneer in the study of early Yiddish literature, he edited and translated the *Mayse-bukh*, and his legacy in this field is still felt today. (He also wrote about Judezmo, or Judeo-Spanish, literature.) After his emigration to Britain in 1885, Gaster held a lectureship in Slavonic and Byzantine literature at Oxford. Despite his Ashkenazic roots, he was appointed Hakham, or chief rabbi, of the Sephardic Jews of England. He also acted as principal of the Jewish college established by Moses Montefiore at Ramsgate on the English coast.

Gaster was a member of the honorary presidium of YIVO in its early years, and his name appears together with those of Albert Einstein, Sigmund Freud, the historian Simon Dubnow, the linguist Edward Sapir and the theoretician of Yiddishism Chaim Zhitlowsky as one of the signatories of an appeal for the recently founded YIVO sent out by the Institute's American Friends in 1930. (A framed facsimile of this appeal is on permanent display in the YIVO offices.) That Moses Gaster figured in this pantheon is a mark of the esteem in which this rabbi, scholar and Zionist leader was held in his time.

One of Gaster's most enduring achievements was the building of a monumental library of books and manuscripts in the areas of his interest and specialization, namely, Samaritan, Hebrew, Rumanian and Yiddish literatures. He was said to possess a collection of 400 *tkhines*, or women's prayers, aside from

numerous Yiddish chapbooks and manuscripts. (His Yiddish manuscripts, acquired by the British Museum, were described in the *British Library Journal* in 1995.) His library and archives were divided up, or otherwise scattered, over the course of the 20th century, and its most important components are now held at the British Library, University College and the School of Slavonic Studies in London, the John Rylands Library in Manchester, the Rumanian Academy in Bucharest, and (via an antiquarian dealer) at the University of California in Los Angeles.

In contrast with these large collections, YIVO's collection of "Gaster papers" consists of only a single archival box, but it contains an unusual corpus of several hundred items of ephemera from a specific place and time. These include printed broadsheets and circular letters or letters of appeal (some lithographed or hectographed from handwriting), multicolored wall calendars, postcards and related printed ephemera, all sent to Gaster on behalf of yeshivas, orphanages, hospitals and other religious and charitable institutions in Palestine – mostly Jerusalem, Safed and Tiberias. They date from 1900 to the early 1920s, i.e. from the late Ottoman period up to the beginning of the British Mandate. The languages of the materials are Hebrew, Yiddish, Judeo-Arabic, French, English and German, the Hebrew-character material predominating.

This unique collection of ephemera is a testament to Gaster's archival sense: it is obvious that he never threw away anything which could later be of value as a documentary relic of an historical

French-Hebrew appeal on behalf of Moroccan Jews in Jerusalem.





Hebrew-Yiddish appeal from Shaare Torah school in Jaffa, Palestine.

moment. The materials in the collection are of more than simply archival or historical interest. As a bibliophile, Gaster appreciated the history of printing and the art of typography. Some of the printed documents are very colorful, many of them are of interest as typographic ephemera (such as printed envelopes from Palestine in various languages, a few in Russian), and a number of them display contemporary seals and stamps. A few of the multi-colored Rosh Hashanah sheets and wall calendars include full-color lithographic images of the Temple Mount (or Dome of the Rock!), a genre of illustration which is today the subject of research and exhibits. Some appeals are printed as large-format broadsides, e.g. several in Hebrew and Yiddish on behalf of Yeshivah Torat Hayim in Jerusalem. Others from the same yeshivah are printed on bright pastel green or pink paper. One trilingual brochure in Yiddish, Hebrew and English from the Israelitische Mädchen-Waisenhaus in Jerusalem (the Jewish orphanage and boarding school for girls) is printed on pink paper.

Many Jerusalem institutions are represented among the printed appeals: yeshivas, schools, and other philanthropic institutes. Aside from Ashkenazic and Sephardic institutions, various oriental and other ethnic Jewish communities (e.g. Moroccan, Yemenite, Persian) are represented among the documents. Most of the items in the collection were printed in Palestine, but there are also a few from elsewhere, such as appeals on

behalf of Jerusalem charities printed in 1912 in Pinsk (then Russia) for local distribution in Eastern Europe.

YIVO's "Moses Gaster Papers" were received from the London YIVO Committee in 1957 (cf. *News of the YIVO* no. 66, pp. 7 and 8*). The London committee was one of the most active of YIVO branches, and its *spiritus movens*, Russian-born Dr David Mowshowitch, who died in the same year, was instrumental in sending to YIVO much valuable material on Central and East European Jewish history and culture. This small Gaster collection is not only valuable in its own right as an assemblage of printed ephemera, much in Yiddish, from Jewish institutions in early 20th century Palestine. It is also a reminder of the dedication of YIVO correspondents in Britain who made significant contributions to the preservation of Jewish archival material and cultural artifacts from Britain, Eastern Europe and Palestine.

— Brad Sabin Hill



Wall calendar printed in Jerusalem.

Stirring the Conscience of a Nation

Grant to Make YIVO Holocaust Material Accessible in France

By Harriet Jackson

YIVO is one of the very few repositories in North America holding significant blocs of original documentation on the Holocaust, and on the Holocaust in France. Like the Centre de Documentation Juive Contemporaine (CDJC) in Paris, YIVO was a pioneer in the field of Holocaust documentation. "The archive at YIVO includes documents, images and artifacts of great evidentiary value, recognized by scholars worldwide and used in courts of law, museums, universities, books, films and exhibitions," says Chief Archivist Fruma Mohrer.

YIVO's rich documentation on the Holocaust in France comprises more than 30 archival collections. Thanks to a \$220,000

grant by the French Shoah Foundation (Fondation pour la Mémorial de la Shoah) and the Conference on Jewish Material Claims Against Germany, on the one hand, and a partnership between YIVO and the CDJC, on the other, a portion of the Holocaust Archive at YIVO in New York will be preserved, cataloged, microfilmed and made accessible in France. The documentation that exists in these collections is important to preserve, especially when someone as influential as Jean-Marie Le Pen, the leader of France's far-right party, continues to minimize or deny the Holocaust.

Several scholars have used the materials in these collections to inform their scholarship on Vichy France and this scholarship has exerted a significant impact on the French conscience.

Ever since the film by Marcel Ophuls, *The Sorrow and the Pity*, was released in 1971 (but not aired on French television until 1981) and the book by Columbia University Professor Emeritus Robert O. Paxton, *Vichy France: Old Guard and New Order, 1940 - 44*, was first published in 1972, an explosion of exciting scholarship on Vichy France has caught the imagination of a nation and overturned some national myths about France's role in the Holocaust. Until the Paxton book came out, it was widely believed that the German occupying authorities obligated a small group of mostly misguided Vichy officials to collaborate with Germany. It was also widely believed that Germany forced Vichy to promulgate the anti-Jewish statutes, arrest and finally deport the Jews in France to

death camps. Paxton's book "demonstrated the willingness of Vichy to collaborate and the purely domestic origin of much of Vichy's most hideous legislation (especially against the Jews)."¹

Roughly 10 years later, another book by Paxton (written with University of Toronto historian Michael Marrus), *Vichy France and the Jews* (1981), documented the role of the French government in deporting more than 76,000 Jews, of whom only three percent survived. The Marrus/Paxton book, more than any other, destroyed the myth that the Vichy government tried to protect French Jews at the expense of foreign Jews. After 1942, in an effort to please the Germans and exert jurisdiction over all of France, Vichy was eager to oversee and implement persecution and deportation of Jews until the very last days of the war. The contribution of the YIVO Archives is not insignificant on this question, as Paxton stated: "We found YIVO's rich holdings on France under the Nazi occupation indispensable for our work on Vichy France and the Jews."²

A small but important collection at YIVO is that of the "Jews in France During the Holocaust," comprising two linear feet (five boxes). It is part of the vast and well-known *Territorial Collection*, that includes materials on Jewish life on several continents. Renée Poznanski's study, *Jews in France During World War II* (first edition 1994), was enriched by its use of this collection.

The strength of the collection lies in the diversity of its documents and the personal nature of some of them. From the



Identity card that belonged to Marcelle Wiener, a Jewish woman born in Paris in 1924.

Holocaust Material

[continued from previous page]

handwritten notes and personal letters, one can almost hear the voices of the Jews who bore witness to terrible crimes, stood up to the Gestapo or simply tried to survive. A hand-written account, dated March 1941, describes how leaders in the French Jewish community in Paris tried to stall the formation of a *Judenrat* (UGIF) ordered by SS-Hauptsturmführer Theodor Dannecker. The notes illuminate the controversial origins of the UGIF and how a Machiavellian ruse to thwart the Gestapo was executed with dignity but failed.

The deprivation and anxiety of the men and women interned in French concentration camps — whose correspondence the censors tried to muffle — still echo from the postcards they sent asking for food parcels. One internee, for example, Marcelle Wiener, was a young woman born in Paris in 1924 to Polish Jews living in France. On November 19, 1941, one week after her 17th birthday, the Paris Police (not the Gestapo) arrested Marcelle, apparently for not carrying proper proof of French nationality. Almost one year later, Marcelle and her mother were interned in La Lande, one of several concentration camps in France. Marcelle's father, Samuel, sent a letter to his wife and daughter on November 9, 1942, in which he reassured them that they would shortly receive bona fide copies of their ID cards, including Marcelle's affidavit of French nationality. Only five days after he sent this letter (it's uncertain if Marcelle and Malka ever received it), Marcelle and her mother were sent to Auschwitz.³ Marcelle's

proof of French citizenship did not save her.

No one knows if they left any farewell letters for Samuel. The collection contains a few farewell letters — sent by imprisoned Resistance fighters to their loved ones — written moments before their execution by German firing squads. The letters convey how strongly the Resistance fighters (called "terrorists" by the French and German authorities) believed in their inevitable victory over the Germans (in 1942 when the German war machine was still going strong).

Resistance took different forms — words as well as armed combat. The collection includes copies of protest letters from Jewish (Chief Rabbi Isaïe Schwartz), Catholic (Archbishop Saliège of Toulouse) and Protestant (Pastor Marc Boegner) religious leaders to Marshall Pétain, the French head of state, and to Pierre Laval, the head of government. Each religious leader unequivocally protested anti-Jewish measures as inhumane, un-Christian and un-French, and each had their sermons read to their respective followers.

The "Jews in France During the Holocaust" collection documents atrocities and crimes committed against Jews. But it is also a testimony about acts of human dignity and bravery displayed by Jews and non-Jews alike. This and other YIVO collections on French Jewry have helped shape the historiography on Vichy France and the Jews — a historiography that has stirred the uneasy conscience of the French nation and caused a national obsession, inspiring French people to come to terms

with their country's past as the Germans have done.

Harriet Jackson (M.Phil. in History and French Studies, New York University) is an historian and archivist on the YIVO Holocaust Archives Project



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¹ Stanley Hoffmann's foreword, Henry Rousso, *The Vichy Syndrome: History and Memory in France Since 1944* (Harvard University Press, 1994), page ix.

² Email correspondence with author, July 20, 2006.

³ That they were sent on convoy # 32 from Drancy to Auschwitz is confirmed by the database at the Web site of the Mémorial de la Shoah; see www.memorialdelashoah.org

A Downside of Immigration**The Laments of Deserted Wives (*Agunes*)**

Amid the Yiddish songs of immigration to America are those revealing the agony of wives left behind and deserted in the Old Country. Called *agunes*, deserted women became a recurrent phenomenon in American Jewish immigrant life. Wives who were left behind with the children ascribed their bitter fortune to America, whose temptations, they felt, led to betrayal. Since Jewish law forbids wives to remarry if their husbands do not provide divorce papers, the request for a divorce recurs in songs. Many of those songs are preserved in the YIVO Music Archive.

Oy, ongeshpant on elnboyn,
Zitst zikh a froy, shpet bay nakht,
Taykhn trern rinen fun ire oygn,
Zi zitst dokh keseyder un trakht.

Mayn man iz geforn glikn zukhn
In kolombuses land,
Halvay volt er mir khotsh a get geven shikn,
Ikh zol nit zayn in aza bitern shtand.

Leaning on her elbow,
A woman sits late at night,
Tears flow from her eyes
As she sits and reflects.

(My husband has gone to seek his fortune
In Columbus's land,
Oh, if he would only send me a divorce,
I should not be in such a miserable situation.

The request for a divorce recurs in a song with recriminations by the wife:

Perhaps you have there
Another in my stead,
I shan't begrudge you those American joys; Do not
suppose I will weep for you,
But a divorce you must send me. May you perish in
the golden land,
God will give me a second
And I will be rid of such an affliction.

Another *agune* sings that her husband left her as a beggar at the door:

Your father went to America
And there drinks the best beer.
Me he left with two small children
Like a beggar at a door.
Your father went to America
And there dances at balls
Me he left at Rokhele Shapiro's
To wash her dishes for her.

In this country, songs written about desertion reveal that the husband in America was in fact leading a merry life. In "Motkie fin Slobotkie," a song in the YIVO Music Archives, the husband, Motke, thought he could get away with committing bigamy, trying to marry a new wife while his former wife languished in the Old Country. The wife from Slobodka arrives at the moment that the unfortunate Motke is about to take new marriage vows:

Di muzik shpilt shoyrn in der hol,
S'iz lebedik un freylekh,
Der khosn-bokher oybn on,
Er kukt oys vi a meyplekh;
Plutsem nor, oy, hert a vunder,
Es efnit zikh di tirn,
Zayn vayb, di grine, mit di kinder,
Brengt men im tsu firn!

The music is already playing in the hall,
It's lively and gay,
The bridegroom sits at the head of the table,
He looks like a king,
Suddenly an amazing thing occurs,
The doors open,
His wife, the greenhorn, with the children
They bring to him.

Motkie is beaten and must leave the hall, disgruntled, with his old wife and children.

This practice of abandoning wife and family was common, judging from the popular feature in the *Jewish Forward*, "The Gallery of Missing Husbands," which printed photographs of the sought spouses, and the formation of the National Desertion Bureau, which helped families reunite.

These songs reflect the unhappy feelings about America fostered by the disintegration of families during the period of immigration.



"Motkie fin Slobotkie", words and music by Morris Rund (Brooklyn, 1922).

New Accessions to the YIVO Archives

Yiddish Writer and Biographer

Pearl Weissenberg Akselrod Donates Her Personal Papers

Pearl Weissenberg Akselrod, an accomplished Montreal-based Yiddish writer, has donated her personal papers to YIVO. Born in 1914 in Zelechów, Poland, she is the daughter of Itche Meyer Weissenberg, one of the most important Yiddish writers of his time (1881-1934), and the widow of the martyred Yiddish poet Zelig Akselrod (1904-1941).



Making her literary debut in the Warsaw Yiddish press in 1938, she regularly publishes stories and poems. A Yiddish biography of her father, *I. M. Vaysenberg: zayn lebn un shafn* (His Life and Works), published in 1986 in Montreal, is her magnum opus. Background materials for that biography make up the core of her donated papers. However, there are also documents and photographs relating to Zelig Akselrod and to Pearl Weissenberg Akselrod herself, including a 1944 photograph of her with a group of other Polish refugees in Uzbekistan.

In 1939, Zelig Akselrod, already a prominent Soviet Yiddish editor and poet, met and married his wife in Bialystok in Soviet-occupied Poland. Zelig Akselrod, who was not a member of the Soviet Communist Party, was arrested in 1941 for "Jewish nationalism." He was executed in a Minsk prison by the Soviet secret police along with other prisoners, as Nazi troops advanced on the city. After the war Pearl Weissenberg Akselrod lived in Poland, Germany, Sweden and, for six years, in Israel, before emigrating to Canada in 1954.

Her father, Itche Meyer Weissenberg, became a central figure on the Yiddish literary scene following the death of Y. L. Peretz in 1915. He was an adherent of the naturalist school. Among his prominent protégés were Shimen Horontshik (1889-1939), Yekhiel Lerer (1910-1943) and Oyzer Warszawski (1898-1944).

We wish to thank Jacob Davidson for facilitating this donation.

HISTORY

- Professor Dovid Fishman donated the Russian-language memoirs of Max Shatz-Anin (1895-1975), a Yiddishist and leader of the Socialist Zionist (Territorialist) Party in Latvia, who became a Communist in 1919.
- Anita Lovrecich donated (via Chana Pollack) Dan Kaplan's articles for the *Forward* written in 1908. Kaplan (1879-1952) was a Socialist activist and editor in Eastern Europe and the United States.
- Rose Stenzler gave copies of Israel Brillion's articles for the *Forward*, written in 1916. Brillion, an activist in the Russian Socialist Revolutionary Party, was killed in Russia in 1917.
- Rhoda L. Berkowitz donated her recollections of her father, David E. Lakritz, of the 1919 pogrom in Krivoye Ozero, Ukraine.
- Nora Schwarz added documents to the papers of her stepfather, Ilya Trotsky (1879-1970), a Russian and Yiddish Zionist journalist active in Europe and the United States.
- Hadassah Goldberg donated the letters of her father, Emanuel Goldberg, to Abraham Ain. These mostly concern the Jewish community of Swislocz, Poland.
- Kurt Landsberger donated documents from the Betar (Zionist Revisionist) group in the United States, most dating from the 1930s and 1940s.
- Joseph Kalish and Eleonor Grosser gave the 1927 English-language memoirs written by Sidney Grosser, who left Slavuta, Lithuania, in 1915, as well as materials on the Odessa Young Men's Sick and Benevolent Association.
- Claudia Massimo Burns, assistant to Governor George Pataki, gave documents of the Rumanian-trained physician Herman West (Waszkoutzer).
- Leonard Farbman donated a lengthy interview of his parents, Morris and Masha, on their experiences as members of the Jewish Socialist agricultural colony in Clarion, Utah, at the beginning of the 20th century.

[continued on page 22]

Memorial card honoring fallen Bessarabian members of the French resistance (Paris, c.1945). Donor: Gerry Cupit.



New Acquisitions *(continued from page 21)*

- Carole Colby donated the lengthy autobiography of Philip Sugarman, 1953.
- Biographic materials were also donated by the American Jewish Committee (on the American Jewish communal official Ralph I. Goldman), Fern Kant (about James Glaser, the American Communist editor) and Myra Treitel Waisbord (about her late father, the Labor Zionist and Yiddish activist Jacob Waisbord).
- Lawrence Jackson Rosen and Chaya Lustig donated a portion of the records of the Jewish Council for Public Affairs; David Cepler gave a large batch of records from the Greater New York Council on Soviet Jewry; Brenda Gevertz donated part of the records of the Jewish Communal Service Association of North America; and Gloria Gross gave letters, dated 1949-1951, addressed to the Pioneer Women organization.
- The following individuals gave Workmen's Circle materials: Dan Drench (Branch 696 in Coney

Island), Hinda Jacobs, Dr. Chava Lapin, Pessl Beckler-Semel-Stern and Abraham Harchik (via Annette Harchik, Branch 692-28-699-679 in Miami Beach).

- Sid Resnick donated the minutes of the People's Center in New Haven, Connecticut, a left-leaning Jewish cultural organization.
- Our devoted *zamlers*, Herbert A. Bernhard, Eiran Harris and Jerry Silverman collected much and varied material of Jewish historical interest.
- Jewish historical documents were also donated by Judy Hochman, Zalman Ioffe, Professor Jack Jacobs, Dr. Joanna Lipper, David Novack, Bob Rosen, Dr. Joseph Stremelin, Irwin Wall and Hilda Weitman.

LANDSMANSHAFTN AND FAMILY HISTORIES

- Family documents and family histories were donated by Emily Birnbaum, David Cyrluk, Ron Cutler, Miriam Dolin, David Gardner, Frances Khey, Milton Leitenberg, Istakor Odineyev, Fanny Portnoy, Simcha Raphael, Lucille Salitan, Arlene Sulkes, Eleanor Surkis, Regina Thomas, Yitz Twersky, Nathan Wasser, Dena Wechter, Elizabeth R. Woodman and Dr. Aurora Zinder.
- Cheryl Banks donated records of the Beth El Synagogue in Highland Park, Illinois; the American Sokoler Lodge (Lodge 401, Independent Order of Odd Fellows); and the Mogen David Delicatessen Corporation (a New York Jewish fraternal group).
- *Landsmanshaft* documents and materials were also donated by Helene Berk (First Kishinever Society), Dr. Michael Feldberg (papers of Hyman Kruglack, Boyarker Society), Ellen Gottfried (First Zbarazer Relief Society), George Gould (Chebra B'nai Lesle [Leslau, Inowroclaw]), Larry Lobel (First Sadagorer Society), Isaac Norich (via Sam Norich, United Lodzer Relief Committee and Labor Zionist materials), Maria Ocasio (via Dvora Wolf Rabino, 1930 constitution of the Independent Bnei Abraham Benevolent Association of New York), Chuck Prentiss



Tombstone with lions of Judah motif (Ozarintsy, Ukraine). Donor: Igor Desner.

(Independent Sherpser Young Men's Benevolent Society), Naomi K. Skriloff (Sapotkiner Relief Committee), H. Lewis Stone (First Ostrowzer Young Men's Benevolent Society) and Rafael Tish (Chevra Tillim Anshe Wyshkow).

HOLOCAUST

- Judith Helfand donated (via Menachem Daum) 30 tapes of interviews of survivors of the ghetto in Kolbuszowa, Poland.
- Gilbert Manuel donated letters written in the Drancy internment camp by Andre Baur, the vice president of the Union Generale des Israelites de France for the Northern Zone. He perished in Auschwitz.
- Testimonies were donated by Isak Arbus (Flossenburg concentration camp), Bonnie Harris (Cantor Joseph Cysner's experiences in Zbaszyn, Poland and in Manila, Philippines), Miriam Lifszyc Klein (via Majus Nowogrodzki, about Russia and Shanghai), Sheila Weinstein (on her father's survival in Siberia) and Eta Wrobel (her experiences as a partisan in the Lukow forest, Poland).
- Professor Dov Levin provided additional materials to his collection on the fate of the Jewish communities in the Baltic countries.
- Dr. Aaron Lichtenstein and the Ecological Association of Zieliniec, Poland, also made separate donations of Holocaust-related materials.



Andye Ossofsky with her children Rushke, Tillie and Yankev-David (Dobrzyn, Poland, c. 1920). Donor: Milton Leitenberg.



Poster for performance by Naomi Leaf and Joseph Goland (Kielce, Poland, 1930s). Donor: Naomi Leaf.

LITERATURE, LANGUAGE AND FOLKLORE

- The Archives received an anonymous donation of rabbinic manuscripts, including commentaries on tractates of the Talmud, written in the 18th and early 19th centuries in North Africa and in Brody, Ukraine.
- Pearl Weissenberg Akselrod (via Jacob Davidson) donated her personal papers, as well as her collections of materials about her father, Itche Meyer Weissenberg and her husband, Zelig Akselrod (see article on page 21).
- Rabbi Dr. Mark Kiel donated the papers of his father, Chonon Kiel, the late Yiddish poet and teacher born in 1910 in Czestochowa, Poland.
- Professor Mordkhe Schaechter, one of the world's leading authorities on the Yiddish language, donated (via Gitl Schaechter Viswanath, Binyumen Schaechter and Dr. Paul Glasser), a large supplement to his papers.
- Itche Goldberg (via Dr. Dovid Goldberg) donated his vast papers, which cover his eight-decade career as a Yiddish literary critic, editor and educator.
- Professor Dovid Fishman donated a set of tapes, made by the Israel Broadcast Authority in the 1980s, containing interviews with dozens of Yiddish literati.

- Louis Keller gave his collection of Yiddish aphorisms; Dr. Steven K. Baum donated his unpublished study on anti-Semitic fairy tales; Leah Nelson donated Yiddish poetry by her father, Motl Sternfeld; Regina Elbirt donated a letter from the writer Andre Malraux; and Bess Soifer donated the program from Sholem Asch's 1903 lecture in New York City.

THEATER MATERIALS

- Ruth Ellin, president, was instrumental in the donation of the records of the Hebrew Actors' Union (see article on page 1).
- Terri Levin and Mindy Sanders donated the papers of their great grandmother, the comedian Yetta Zwerling, who made 10 Yiddish films. Her papers include at least 200 theatrical and film photographs.
- Sara Hambricht of the Skirball Cultural Center in Los Angeles gave the extensive papers of the Russian-Yiddish-English actor, Anatol Winogradoff (1890 — 1980), active in Hollywood, New York and Russia.
- Elaine Watkins, both of whose parents were performers, donated dozens of large stage photographs of New York Yiddish performances from the first two decades of the 20th century, including images of stars such as Aaron Lebedeff and Molly Picon as well as of her performer parents.
- Lawrence Rothbaum donated photographs relating to work of the Yiddish and Polish theater director, Jakob Rotbaum.
- Noemi Aleh Leaf Halpern gave the first installment of her papers, which reflect her long career as a Jewish choreographer and dancer on three continents, including tours of interwar Poland.
- Audrey Waxman donated photographs of puppets, made by Nat Norbert and others for the American Yiddish marionette "Modicot" theater of Zuni Maud and Yosl Kotler in the 1920s and early 1930s.
- Etta Norton donated letters of Molly Picon.
- Dr. Cheryl Fish donated Yiddish plays by Jacob Fish.
- Henry Carrey provided additional materials for the papers of his mother, the Yiddish actress Leah Carrey.

MUSIC AND RECORDINGS

- The American Jewish Historical Society has donated letters of Giacomo Meyerbeer, Ludovic and Jacques Halevy and Sir George Henschel and of the husband of Giuditta Pasta — the last relating to the 1835 London premiere of Bellini's "I Puritani."
- Katherine King donated the piano of Herman Yablokoff, the Yiddish composer and lyricist.
- Hannah Abrahamson donated a CD of musical settings to Yiddish and Hebrew poems composed by her father, Arie Ben Erez Abrahamson. These were mostly created in Nazi-occupied France.
- Harry Aizenstat provided compositions of Jacob Freedman.
- Miriam Golub Haaran donated additional compositions of her father, the Yiddish composer and lyricist Solomon Golub.
- Mel and Rickie Greenblatt donated (via Madeline Simon) a complete set of yearbooks of the New Jersey-based Jewish Farmers' Chorus.

Portrait of Celia Friedman (Portsmouth, Ohio, c. 1890). Donor: Gerald Silverman.



New Acquisitions *(continued from page 23)*

- Judith Levitt Kennedy gave copies of her interviews of members of the San Francisco (Jewish) People's Chorus.
- Music materials were also donated by Professor Mark Slobin, Paula Catell (addendum to the papers of the cellist Albert Catell) and Isabel Belarsky (addendum to the papers of the basso Sidor Belarsky).
- The Jazz Record Center of New York donated unpublished recordings of Gertrude Berg and Red Buttons.
- Donna J. Stoller donated recordings of her Jewish dramatic recitations broadcast on a Baltimore radio station in the 1960s.
- Recordings of Jewish music were also donated by David Abramowitz, Mikhl Baran (including tapes of the *Forward Hour*), Ed Colker, Gerry Cupit, S. Furman, Jean Goldstein, Martin H. Levinson, Annette Lipson, Dr. Paul Manoukian, Carole Scharf, Sam Teicher and Ilse Wagner.

ART AND ARTIFACTS

- Daniel Levinson, with the help of Rabbi Michael Strassfeld, donated a large collection of artifacts of Jewish life on the Lower East Side of Manhattan.
- Beth Levine donated a large signed lithograph of Jerusalem by New York artist Philip Pearlstein.
- Joan Braman donated an etching by Elias Grossman.
- Professor Martin Davis donated Holocaust-themed paintings by his father, Harry Davis.
- Natasha Brenner presented a set of biblical woodcuts by Nikos Stavroulakis.
- Original artworks were also donated by Sidney J. Gluck and Ruth Benzel.
- Posters were donated by Linda Forgosh and the Fundacion San Milan de la Cogolla.
- Antique Jewish postcards and greeting cards were donated by Gunnar Berg, Francine Burgerman (via Isabelle Rosenbaumas), Sheilla A. Galland, Wendy Cornell Levin (via the American Jewish Historical Society) and Madeleine Okladek.



U.S. Congressman and Chairman of the House Foreign Affairs Committee Representative Sol Bloom donating a Torah in memory of his wife Evelyn (Brooklyn, 1941) From: Hebrew Actors Union Archive.

- Doris Berkowitz, Majus Nowogrodzki, Dr. Carl Rheins and Nava Schreiber donated artifacts and Jewish art reference materials.

PHOTOGRAPHS AND FILMS

- Igor Desner donated (via Boni Dara Michaels, Yeshiva University Museum) several hundred of his own professional photographs of Jewish buildings and cemeteries in the Kamyanets-Podilskyy region of Ukraine.
- Gabriel de Guzman of the Jewish Museum in New York donated additional photographs of Jewish life in the former Soviet Union, primarily the Republic of Georgia, taken by Nodar Djindjhashvili.
- Piotr Piluk gave additional photographs he took of Jewish buildings and cemeteries in Poland.
- Mary Lutheran donated a set of photographic portraits of Holocaust survivors living in Arizona.
- Darilyn Rowan donated her unpublished essays on Roman Vishniac.
- Jewish historical photographs were donated by Brian Biller, Ronald Gross (Zionist Congress of 1923), Hinda Jacobs (Gurevich Gimnazye, Vilnius, 1933), Renee Miller (Prague), Dr. Susan Pentlin (postwar Poland), Beatrice Strauss Reiss (Workmen's Circle School 3, Bronx) and the State Archives of Lodz, Poland.
- Films (DVD format) were donated by Allison Kochen of Public Interest, Inc., ("Holocaust Street Interviews"), Mark D. Wender of Lunar Productions ("Transported Lives") and David Weintraub of the Dora Teitelbaum Center for Yiddish Culture (1993 events of the Friends of YIVO in Miami).

Frida, Julius, Liza, Pepi and Herman Grunberg pose together on May 18, 1918 (Kolomyya, now Ukraine). Donor: Simcha Raphael.



Multifaceted Undertaking

The Milstein Jewish Communal Archive Project will launch with a survey of the five agencies' archives, as well as Jewish agency records currently deposited in the YIVO Archives, to identify the historically valuable portions. An Academic Advisory Committee is being formed to reinforce the scholarly underpinnings of the project. The committee will be comprised of university historians, professionals from the five participating agencies and communal activists. When completed, the project is expected to serve as a model for the preservation of archives of Jewish agencies nationwide.

Archives Tell Broad History

The archival records that the Milstein Project will research, describe a broad scope of services offered to Jewish people from a host of countries:

NYANA's records span from 1949 to today, documenting the resettlement of hundreds of thousands of people, including Jews who left Cuba during the Castro revolution, nearly half a million Jews who fled the former Soviet Union, several thousand Syrian Jews who escaped to the United States from Syria in 1994, and many others.

Noted Jose Valencia, president and CEO of NYANA, "When I became president two years ago, my number one concern was the preservation of the agency's archives. So we feel honored to be chosen to participate in the Milstein Project."

F.E.G.S. Health and Human Services System (formerly Federation Employment and Guidance Service) was established to find employment for thousands of Jewish men and women during the Great Depression, when anti-Semitism and discrimination compounded the difficulties of a worldwide economic crisis. Since then, the agency has provided employment and career services to immigrants and minority groups in New York.

"The Jewish people and New York are almost synonymous, so the history of the Jewish community should be of interest to every Jewish person, and especially young people," said Alfred Miller, F.E.G.S.'s chief executive officer.

Records held by the Educational Alliance date to the agency's founding in 1889. One of its founders was Isidor Straus, co-owner of the Macy's department store, who died on the Titanic. The archives include minutes of the agency's first board meeting after the tragedy, discussing his demise.

The records to be surveyed include information on many people who were or became well known. For example, the 92nd Street Y, which was founded in 1874 by prominent Jews interested in



Educational Alliance Gardening Club in Seward Park (New York City, 1924).

helping immigrants assimilate, became renowned for its cultural, arts education and speaker programs. Its archives include talks by world leaders such as Abba Eban, Golda Meir and Yitzhak Rabin as well as performance and interview tapes of artists such as Beverly Sills, Isaac Bashevis Singer and Zero Mostel.

Surprise Lake Camp, the country's oldest Jewish-sponsored summer camp that still serves its original population at its original site, counts among its alumni such

luminaries as Eddie Cantor, Neil Diamond, Larry King, Neil Simon, Jerry Stiller, Walter Matthau, Gene Simmons and Joseph Heller. Noted Jordan Dale, executive director, "Surprise Lake Camp's archives cover nearly the entire history since the camp's founding in 1902, and include photographs, camp newspapers, printed materials and an array of other documentation."

"The Milstein Project was developed in response to a growing concern for the survival of the Jewish communal archive," explained YIVO Executive Director Dr. Carl J. Rheins. "We are grateful to the Milstein family and the Howard P. Milstein Foundation for this exceptional opportunity to organize and begin the process of preserving these priceless records."

Access to Materials

Within the next three years, the public will gain access to the Milstein materials in a number of ways:

- A Web site, to be named the Milstein Jewish Communal Archive Web site, which will incorporate the results of the archival survey as well as a gallery of digitized documents from each of the archives. The Web site will include historical and current information about each organization and access information for potential users of the archives.
- A publication, the *Milstein Guide to Historic Resources in New York Jewish Agency Archives*, which will summarize survey results and include an index of research topics discovered during the course of the survey.
- Milstein Conference and Symposia on Jewish Social, Cultural and Political History, with topics drawn from the archival resources discovered by the project. Curriculum and study guides on those subjects will be produced.
- Howard P. Milstein Research Fellowships, which will be awarded to conference presenters.

A YIVO Classic

Warren Grover: Historian, Author, Philanthropist and YIVO Enthusiast

Warren Grover began using YIVO's archives for research more than a quarter century ago. He appreciated the use of YIVO's library and papers and began exploring its courses. Grover credits his "cultivation" by historian Lucjan Dobroszycki with turning his interest in YIVO into a deeper commitment. After 20 years on the National Board of Directors, during which he chaired YIVO's Budget and Administration Committee, Warren now sits on YIVO's Development Committee and recently agreed to head the planned giving campaign.

Warren comes from a family of leaders. His maternal grandfather, Rabbi Simon Glazer, was Chief Rabbi of Canada, overseeing many Orthodox pulpits and authoring more than 20 books. His father was the youngest Assemblyman elected to the New Jersey state legislature and took courageous stands against capital punishment and for civil rights. Among Warren's father's achievements was the hiring of the first female African-American to pass the New

Jersey state bar examination.

Grover's uncle Bernard Cantor worked tirelessly and heroically for the Joint Distribution Committee, ultimately losing his life in Ukraine.

Warren takes pride that his success in business has enabled him, in retirement, to travel to Lithuania, Latvia and Estonia, among other places, and to write books, including *Nazis in*

lifetime income to one or two annuitants (see chart). He ruled this out because YIVO would not receive the full \$100,000 when he died.

He looked into a charitable remainder trust, which would also pay an income and could be funded with assets other than cash or securities. Because some assets are less liquid than others, and because of the flexi-

"We all have to face the fact of our own mortality. . . . By establishing this bequest, at least some of my support . . . will continue."

Newark, which was partially researched at YIVO.

Asked about his greatest pleasure at YIVO, he says, "I used to love walking into YIVO at 86th Street and sitting at the board table with people who were as committed to YIVO as myself."

Warren and his wife, Andrea, have supported YIVO with significant gifts over the years. His vision for YIVO is that it "continue to collect, process and preserve manuscripts and collections to be used by scholars for articles, books and (when applicable) to deliver papers." To help make this happen, Warren has made a planned gift, a \$100,000 bequest, added to his will through a codicil.

"We all have to face the fact of our own mortality, and when we go, so does important income to YIVO," he explained. "By establishing this bequest, at least some of my support for their work will continue. Everyone who believes in YIVO's mission and can afford to leave something in their will should."

Warren examined several options, starting with a YIVO charitable gift annuity. He knew that these annuities were popular and paid an exceptional

bility of some charitable remainder trusts, Grover discovered, YIVO might come out with at least \$100,000. However, he ruled this out because the size of his final gift would depend on investment decisions. He also ruled out insurance, deciding that the most straightforward and easiest approach was the best: adding the codicil to his will, stipulating that \$100,000 be given to YIVO.

By making the provision, Warren joins YIVO's Gaon Society. Its members understand the importance of YIVO's work and are securing the organization's future through their estate plans or with gifts that pay income for life.

Warren Grover (R) with his brother Stuart on a trip to Tartu, Estonia.



Your Bequest to YIVO

Please discuss the following bequest language with your attorney as a way of leaving a legacy to YIVO:

"I give and bequeath to the YIVO Institute for Jewish Research, located at 15 West 16th Street, New York, NY 10011, (\$_____ or _____% of my estate) to be used for its general charitable purposes.

New, Limited Time Tax Saving Opportunity

Under the Pension Protection Act of 2006, signed into law on August 17, 2006, you can make a gift to YIVO using funds from your IRA or Rollover IRA without any undesirable federal tax consequences (Your donation may still have some state tax consequences if you reside in certain states, i.e. New Jersey.). Prior to the new law, you would have to report withdrawals taken from your IRA as taxable income then take a charitable deduction for your gift, which would be subject to a 50 percent cap of your adjusted gross income. Sometimes, you may have had to pay more in income taxes than what your charitable deduction would cover.

To take advantage of the new law, the following conditions must apply:

- You must be aged 70½ at the time the gift is made.
- You must make the gift between now and December 31, 2007.
- You can transfer up to a maximum of \$100,000 each year (2006 & 2007).
- Your donation must be made to a qualified public charity such as the YIVO Institute for Jewish Research.
- Your donation must be outright and cannot be used to establish a split-interest gift, such as a charitable gift annuity.

Since you will not pay income tax on the withdrawal, you will not be able to claim a charitable deduction for this gift — it is a pure “wash,” tax-wise. However, the Pension Protection Act offers you yet another way to make a gift to YIVO while reducing the ultimate size of your estate. To take advantage of this opportunity to make a meaningful commitment to safeguarding our Jewish heritage, contact your IRA custodian for the forms necessary to transfer your desired gift amount.

For further information about planned giving to YIVO,
Please contact:
Lorri M. Greif, CFRE
Planned Giving Officer
212-505-6171
or at lgreif@yivo.cjh.org

The Gaon Society

The Gaon Society was established to recognize and thank YIVO supporters who have created a legacy for YIVO in their wills or estate plans or through a planned gift such as a charitable gift annuity or charitable trust. Like the 18th-century Rabbi Elijah Ben Solomon Zalman — the Vilna Gaon — for which the Society is named, these friends understand and appreciate the role YIVO plays in preserving and perpetuating our heritage for future generations. We at YIVO thank you.

Gaon Society Members

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

*newest members

Gaon Society

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

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

*Sample single-life rates. Rates for two lives and deferred rates are also available. Deferred gift annuity rates are even more attractive. All rates are subject to change.

Letters to YIVO

Letters should be sent to YIVO at 15 West 16th Street, New York, NY 10011-6301 or via e-mail to efischer@yivo.cjh.org.

Anti-Semitica Compilation

I have a 30,000-word compilation of anti-Semitic folklore from various nations. Is this something YIVO might be interested in?

*Thank you,
Steven Baum, Ph.D.
Birmingham, Michigan*

Thank you for the kind offer of your compilation. We will gladly add your work to our holdings. YIVO has several collections of anti-Semitica as well as of folklore, so your donation will be of a complementary character. It will be separately cataloged, and copyright restrictions will, of course, be observed.

* * *

Thank You With Feeling

This is an enthusiastic thank you for the gracious welcome I received on my recent visit to YIVO to research Elving's Metropolitan Theater. This was my first visit to the building, and I was overwhelmed by the space, design, various exhibitions and offerings available.

I examined all 61 boxes in your Elving collection. As you know, this collection was divided: YIVO got the scripts, sheet music and orchestra arrangements, and the Jewish Historical Society of MetroWest got the photographs and stage memorabilia. After several months' promotion in the *New Jersey Jewish News*, I have been able to collect oral histories from area residents who recalled Elving's in its heyday in the city of Newark during the 1930s and early 1940s. I also have other historical sources that have come my way, and I will make copies for your archives.

I am assembling a traveling exhibition entitled "One More Night at Elving's Metropolitan Theater." It opens this coming November 12. In addition, and as a complement to the exhibition, we offer an anecdotal and humorous slide program entitled "Think Yiddish, Not British: Everything You Need to Know about Great Yiddish Theater from the Jersey Side of the Hudson River."

*Linda Forgosh
Curator and Outreach Director
Jewish Historical Society MetroWest, New Jersey*

* * *

My Grandfather's Writings

I am writing to thank YIVO for mailing me the obituary and article on my grandfather Yeshaye Yerushalimski (1899 - 1955, born in Uman, Ukraine), a writer of books, poems, short stories and commentary in Yiddish. While I am not even remotely fluent in Yiddish (the language my parents used when they wanted to speak privately in front of the children), I will be able to rely on a few sources to translate both. [NB: His writings included: *Di etishe lere fun di tanoim pirke oves*, *Fentster in himl* (Poems and Parables) and *Yidish lid*.]

I take great comfort in this opportunity to keep my grandfather's legacy alive, first, because he was my grandfather and the people who knew him have for the most part left this world, and second, because he represented a generation that also is fading in memory. I have vivid memories of that generation of my family — mostly cousins (contemporaries of my grandparents) who had migrated from Russia and later became active in the Farband and the Jenepo Credit Union. I regret that I knew them only as a child. You've given me another window into that family history.

*Marty Levine
via e-mail*

* * *

How Interesting Yedies Is/ New Library Book!

I've just been reading the new *YIVO News* (#201) and find all sorts of wonderful "stuff" in it. In fact, reading this issue of the *News* makes me think that perhaps we should make a regular point of calling attention to new acquisitions/happenings at YIVO. One item really caught my eye. It's the mention of a new library acquisition, the five-volume *Directory of Jewish Families in Bohemia* from the year 1793. I've never heard of this work and think that it's something that we should write about in *AVOTAYNU*.

*Sallyann Amdur Sack, Editor
AVOTAYNU, the International Review of Jewish
Genealogy*

Songs and Other Compositions by Abe Ellstein

I would like to know how to get voice-piano scores from lyrical songs by Abraham Ellstein.

I am a mezzo and would like to introduce this beautiful repertoire of Yiddish operetta to Europe. I asked the Milken Archive, and they told me to look at the credits of the CD booklet of "Great Songs of Yiddish Stage." These indicate Music Sales Corporation, but I could not manage to get any information about it. I hope very much that you will be able to help me.

*Nicole Schnitzer-Toulouse
Paris, France*

Reply: The Music Archive of this institute carries the sheet music of songs and other compositions by Abe Ellstein. We do not know where his personal archive of manuscripts is located.

The sheet music that YIVO has includes popular songs like Farges mikh nit, Ikh vel vartn oyf dir, Vos iz gevorn fun maytn shtetele? as well as his biggest hit songs — Yidl mitn fidl, Abi gezunt, Oy mame bin ikh farlibt, Mazl and others.

You will need permission to copy and perform Ellstein's repertoire. The holder of rights to his music is the Music Sales Corporation, 257 Park Avenue, New York City 10010, tel. (212) 254-2100.

* * *

Happy Birthday?

Can someone at YIVO tell me the correct way to say "Happy Birthday" in Yiddish? Is it

A: "A freilekhn gebortstog!"

B: "A freylechn geborts-tog"?

*Marjorie Wolfe
via email*

Reply: As with many words and expressions in Yiddish — and other languages, for that matter — there is usually more than one way of expressing something. One family, for example, which was comprised of Polish-born Yiddish speakers, used the expression, "A freylekhn geburtstog." However, some native (and non native Yiddish speakers) use the expression, "A freylekhn geboyrn-tog."

Uriel Weinreich's Modern English-Yiddish Yiddish-English Dictionary and Alexander Harkavy's Yiddish-English-Hebrew Dictionary mention both forms. So, bottom line, you should feel free to choose whichever form of the expression best pleases you.

Singer's Short Stories

I am currently searching for the following Yiddish newspaper or periodical, which was published in Poland, *Varshever shriftn* (1926–1927, fourth sequence, p. 12–18), in which one of Singer's short stories, "A dorfs-kabren," appeared. I have been searching for this as I wish both to translate it into Polish and use it as material for my doctoral thesis. Unfortunately, there is no extant copy of the publication available in Poland.

I have been corresponding with Ms. Roberta Saltzman of the Dorot Jewish Division of the New York Public Library, and although unable to help me with the above publication, she has suggested that I contact YIVO. I am therefore turning to you for assistance, hoping that you may be able to send me a copy of the above-mentioned story in whatsoever format you are able (electronic, photocopy, microfilm, etc.).

*Mariusz Lubyk
Kalisz, Poland*

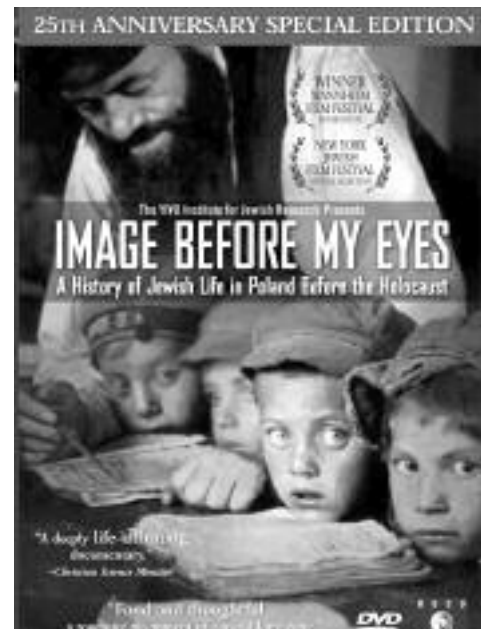
Reply: "A dorfs-kabren" is one of two Singer stories that appeared in the Varshever shriftn, along with "Eyniklekh." We will mail you a copy of "A dorfs-kabren," the short story you have been seeking. Good luck with your translation and your thesis.

* * *

Image Before My Eyes"

Thank you for the wonderful present of "Image before My Eyes." My wife and I have been watching it and rewatching it. What a gorgeous, sad, deeply moving and extraordinary civilization it chronicles. You can't help thinking of the end as you look into the bright faces of the children and the eyes of the elderly, and ask yourself: where is that nation now? It's almost too much for words.

*Jonathan Brent
Yale University Press
New Haven, Connecticut*



This DVD is available at the Center for Jewish History Bookstore (917) 606-8220.

ברוך שפינאַזאַ אין וואַרשע (פֿראַגמענט פֿון אַ חלום)

„עטיק' און 'טעאלאָגיש-פּאָליטי-
שער טראַקטאַט“.
„אזעלכע זאָכן דאַרפֿן מיר נישט.
אַפֿשר האָט איר טעזיסן, ווי פֿרײַע
ליבע, פֿלירט, פֿרויענפֿײַס, האָר אַל-אַ
גאַרסאַן?“
„ניין.“
„ניין? קענען מיר בײַ אײַך דאָס
ווערק נישט נעמען; דערפֿאַר וועלן
מיר פֿון אײַך מאַכן אַ סענסאַציע. איי,
חֲבֵרָה!“ ער האָט אַ קאַמאַנדעווע
געטאַן און חֲבֵרָה „שפּרינגער“ האָבן
זיך אַ נעם געטאַן צו דער אַרבעט.
באַלד איז געשאַפֿן געוואָרן פֿאַלגנדי-
קער אַרטיקל אונטער דריי גרויסע קעפּ:
נאָך 250 יאָר טויט צוריק לעבעדיק
געוואָרן!!!
אַרײַנגענומען אין חרם צוליב פֿיל-
ווינבערשאַפֿט!!!
אַ שליפֿער פֿון פֿאַלשע גלעזלעך-
בריליאַנטן אין וואַרשע!!!
„נעכטן האָט זיך אין אונדזער
רעדאַקציע 'רויטער שפּרינגער', וווּ עס
שוויבלט און גריבלט טאַג-טאַגלעך
מיט מיליאָנען אינטערעסאַנטן, באַוויזן
אַ פֿאַרשוין מיטן נאָמען ברוך שפּי-
נאַזאַ, וועלכער איז געלעגן 250 יאָר
אין הינערפֿלעט. אויפֿן וועג פֿון האָר
לאַנד איז ער געפֿאַנגען געוואָרן פֿון אַ
חֲבֵרָה פֿרויען-הענדלער. אים האָט
געראַטעוועט די שיינע אַמאַליע פֿון
קאַרמעליצקע 7, וועלכע האָט געבאַרן
פֿון שפּינאַזאַ אַ קינד מיט צוויי
קעפּלעך: איינס אַ מענטשלעכס און אַ
צווייטס פֿון קרויט. דאָס מענטשלעכע
קעפל האָט אויפֿגעגעסן דאָס קעפל
קרויט און אַלץ אויף אַ ראַמאַנטישן
באַדן. די שיינע אַמאַליע האָט זיך
אַבער אַרויסגעוויזן אַלס דער אונטער-
שמש פֿון נאַזשיסק שול. מיט דעם
ענין פֿאַרנעמט זיך די קרימינעלע
אויספֿאַרשונג.“
איצט האָט מען אַנגעשטעלט דריי
פֿאַטאַגראַפֿישע אַפּאַראַטן און אַפּפֿאַ-
טאַגראַפֿירט דעם חשוכן גאַסט פֿון
פֿאַרנט און פֿון הינטן. נאָך דעם האָט
מען אים געגעבן אַ פּאַטש אין פּלייצע
און געהייסן גיין.
שפּינאַזאַ האָט דערזען, אַז ער קאַן
גאַרנישט מאַכן, איז ער אוועקגעפֿאַרן
קיין האַלאַנד און זיך צוריק אומגע-
קערט צו זײַן אייביקער רו.

נאָכן אַפּליגן 250 יאָר אין דר'ערד און
אַרומלויפֿן אַ גאַנצן טאַג איז שפּינאַזאַ
נישט גרינג אַנגעקומען אַרויפֿצו-
קלעטערן אויף דעם פֿינפֿטן שטאַק.
אויפֿן פֿינפֿטן שטאַק פֿון האַרעפּאַש-
ניק האָט מען שפּינאַזאַן אויפֿגענומען.
„עס פֿרייט אונדז זייער צו קענען
אײַך“, האָט דער רעדאַקטאָר געזאָגט,
„איר האָט דער ערשטער אַרויסגעזאָגט
דעם זעלבן געדאַנק, וואָס דער לערער
גילינסקי פֿון אונדזער 'וועלטלעכער
שול'... מיר זענען מיט אײַך אײַ-
שטימיק. מיר דערציען שוין לאַנג דאָס
קינד אין דעם דאָזיקן גיטס. אונדזער
פֿאַלקלאָר ווערט אויך איבערגעאַרבעט
אויף דעם זעלבן פּרינציפּ. בײַ אונדז
זאָגט מען שוין הינט: 'אַז די נאַטור
ויל, שייט אַ בעזעם', 'נאַטור, נאַטור,
גיב אַ רעגן פֿאַר די קליינע קינדערס
וועגן!'; 'נאַטור, נאַטור, פֿאַרווּך מיין
קאַמפּאַט'. דאָס לעצטע פֿאַרלירט אַפֿילו
דעם גראַם, דאָך צוליב אונדזער וועלט-
אַנשויונג אַפּפֿערן מיר מיט דעם
גראַם... יאָ, חֲבֵר שפּינאַזאַ, מיר האָבן
אַ סך געמיינזאַמעס. פּונקט ווי איר פֿון
אײַער אַמסטערדאַמער אַרטאָדאָקסיע,
האָבן מיר אויך געהאַט אויסצושטיין
פֿון דער חֲבֵרָה 'שומרי שבת'...
אַבער... דרוקן אײַער 'עטיק' קאַנען
מיר נישט [...] איין זאָך נאָר קענען
מיר טאַן פֿאַר אײַך: לאַזט איבער
אײַער 'עטיק', וועלן מיר געבן דעם
חֲבֵר יאַנקל פּאַט, וועט ער עס אײַ-
בעראַרבעטן פֿאַר קינדער און דאָן
וועלן מיר עס אַפּדרוקן אין אונדזער
'קליינעם האַרעפּאַשניקל'...
שפּינאַזאַ איז אַראַפּגעפֿלויגן פֿון
פֿינפֿטן שטאַק און געבליבן אין גרויס
פֿאַרלעגנהייט שטיין מיט זײַנע ווערק.
פּלוצלינג האָט ער דערזען פֿון דער
ווייטנס אַ הויז מיט אַ שילד: רעדאַק-
ציע פֿון רויטן שפּרינגער. אַ פֿרישע
רעדאַקציע, האָט שפּינאַזאַ געטראַכט.
מען וועט מוזן דאָ פּרווון דאָס מזל -
און איז אַרײַנגעקומען.
„הוראַ אַ סענסאַציע!“ האָבן די
חֲבֵרָה שפּרינגער אויסגעשרייען דערזע-
ענדיק שפּינאַזאַן.
„איך האָב געבראַכט אַ ווערק צו
דרוקן אין אײַער צײַטונג.“
„ווי הייסן די ווערק?“ האָט דער
רעדאַקטאָר געפֿרעגט.

אַ ברוך שפּינאַזאַ איז אַפּגעלעגן
צוויי הונדערט פֿופֿציק יאָר אין
קבֿר, האָט ער זיך מיישכֿ געווען, אַז
אַזוי ליגן איז קיין תּכּלית נישט. מען
מוז אַ מאָל אויפֿשטיין צו כאַפֿן אַ
קוק, וואָס איז געוואָרן מיט דער
אומשטערבלעכקייט.
אויפֿגעשטאַנען, האָט ער צו ערשט
געכאַפט אַ צײַטונג, וווּ ער האָט אײַ-
בערגעלייענט, אַז גראַד הינט פֿייערט
די וועלט זײַן יובּיליי.
נאָך מיט חסד - האָט ער געטראַכט
- די וועלט האָט מיך נישט פֿאַרגעסן.
דאַכט זיך, אַז איך האָב זיך אויפֿגע-
כאַפט אין דער ריכטיקער צײַט. איצט
דאַרף מען אַ טראַכט טאַן ווהיין צו
פֿאַרן. אַמסטערדאַם איז שוין נישט
דער גינטיקער צענטער פֿון ייִדן, נאָר
וואַרשע; באַדאַרף מען פֿאַרן קיין וואַר-
שע. ער האָט גלייך גענומען און אַנ-
געשריבן אַ בריוול צו מלך ראַוויטש:
„טײַערער חֲבֵר! ווי איך האָב גע-
הערט, האָסטו זיך נישקשהדיק אַרויפֿ-
געאַרבעט אין מיין זכות. איך וואָלט
דיך געוואָלט בעטן, אַז דו זאָלט מיר
אַרויסשיקן עטלעכע זאַטעס, איך זאָל
קענען קומען קיין וואַרשע. איך האָב
געהערט זאָגן, אַז וואַרשע איז געוואָרן
אַ גרויסער ייִדישער צענטער, וווּ איך
וועל געפֿינען אַ סך קאַלעגן דאַקטויר-
ריס-פֿילאָזאָפֿן און אַנשטענדיקע לײַט
אויך.
מיט פֿילאָזאָפֿישן גרוס, דיין ברוך“
[...] אין אַ פֿאַר טעג אַרום איז שוין
שפּינאַזאַ געזעסן אין ליטעראַטור-פֿאַר-
אײַן, געשמועסט מיט די חֲבֵרִים, פֿון
צײַט צו צײַט געבעטן אַ פּאַפּיראַס,
אַפּגעגעבן גרוסן פֿון קאַנט, העגעל,
פּלאַטאַ, שאַפּענהויער. [נאַר פּלִיזמָן
ער איז געווען טויט, האָט ער צו קײ-
נעם נישט באַדאַרפֿט אַנקומען, אַבער
איצט, אַז ער לעבט, מוז ער האָבן צום
לעבן.
[...] שפּינאַזאַ האָט זיך מיישכֿ גע-
ווען, אַז מען דאַרף זוכן אַרבעט אין
דער וואַרשעווער פרעסע. האָט ער גע-
נומען זײַן „עטיק“ אונטער איין פּאַכ-
ווע און זײַן „טעאלאָגיש-פּאָליטישן
טראַקטאַט“ אונטער דער צווייטער
און איז אוועק בלאַנדזשען איבער די
רעדאַקציעס. [...] שפּינאַזאַ איז אוועק
אין רעדאַקציע פֿון דער האַרעפּאַשניק.

אויף קבר-אבות



די אונגווערער גרויסע שול

דערציילט האָבן מיר יאָ געפֿונען און דאָרטן געטראָפֿן אַן עדה יידן, אלע מונקאטשער געבוירענע וואָס האָבן גערעדט דאָס אַרטיקע מאַמע-לשון. אין מונקאטש האָבן מיר אויך געפֿונען דעם אַלטן בית-עולם, וואָס איז אין זייער אַ גוטן מצב, חוץ דעם, וואָס דאָרטן זענען קיין מצבות נישטאָ. פונקט ווי אין אַ סך סאָוועטישע שטעט האָט מען באַשלאָסן צו באַבויען דעם פּלאַץ וווּ ס'געפֿינט זיך דער בית-עולם, האָט מען צוגענומען די מצבות און אין בעסטן פֿאַל זיי אַריבערגעפֿירט אַנדערש וווּ. (אָט האָט מען אין ווילנע חרובֿ געמאַכט דעם בית-עולם און דאָרטן אויפֿגעבויט אַ פֿוסבאַל-סטאָדיאָן. פֿאַר וואָס פונקט דעם בית-עולם? דאָס פֿאַרשטייט איר אַליין...) דאָ האָט געקערט ליגן דער עלטער-זיידע מינער, נאָר קיין זכר פֿונעם קבר איז מער נישטאָ. די פֿרעדיקע דורות פֿון אונדזער משפּחה - אַורדאי און אַורדאי נישט. אַחרון אַחרון חביב: פֿונעם גע-וועזענעם אונגערן זענען מיר צוריק געפֿאַרן אינעם הינטיקן אונגערן און זיך אָפּגעשטעלט אינעם זיידנס שטעטל סערענטש. וויזט אויס, אַ ריך שטעטל, מיט מאָדערנע, שיינע היזער און אַ שיינעם צענטער שטאָט, כאַטש גרויס ווי אַ גנעץ. דעם בית-עולם האָבן מיר געפֿונען אין גאַנצן צופֿעליק, הינטערן צוויי-טער; דאָרטן זענען דאָ צענדליקער מצבות, כאַטש נישט קיין איינע פֿון אונדזער משפּחה. מיט איין וואָרט, געפֿאַרן אויף קבר-אבות, נאָר נישט געפֿונען נישט קיין קברים, נישט קיין אַבות. אַ שאָד.

בודאַפּעשט. מיט פֿינעף שעה שפּעטער זענען מיר אַריבערגעגאַנגען די גרע-נעץ קיין אוקראַינע און אָנגעקומען אין דער שטאָט אונגווער (די הינטיקע אַוזשהאַראָד). דאָרטן איז געבוירן געוואָרן מיין עלטער-באָבע. היינט האָט די שטאָט אַרום 130,000 אַזינוויי-נערס און איז דער זיך פֿון דער רעגירונג פֿונעם קאַרפּאַטישן ראַיאָן. אוקראַינע, אָדער לכל-הפּחות די פּראָווינצשטעט וווּ איך בין געפֿאַרן, איז טאַקע שוין היפּשלעך „פֿאַרקאַ-פּיטאַליסטישט“, אָבער ס'איז קלאָר, אַז די צאָל גבירים איז אַ קליינע. אַרום אונדזער האָטעל, אַ פּאַר קילאָמעטער פֿונעם צענטער, האָבן זיך געפֿונען סיי אַרעמאַנסקע, האַלב חרובֿע היזער, סיי עטלעכע ריכע היזער, שיער נישט פּאַלאַצן. אינעם צענטער זעט מען וויי-ניק פֿאַרמלחמהדיקע בנינים עדות פֿונעם אַמאַל. אין אונגווער שטייט עדי-היום די גרויסע שול (זען פֿאַטאַ). אַ ריזעדיקע, אַ שיינע, מיט אַן עק-זאָטיש געמיש אַרכיטעקטורעלע סטילן, זאָגט זי עדות, אַז ווען מע האָט זי אויפֿגעבויט, מיט אַרום הונ-דערט יאָר צוריק, האָבן דאָרטיקע יידן געוואָלט זיך אויסצופֿינען. וואָס זשע העלפֿט גאָט? אין משך פֿון די הונ-דערט יאָר איז די שטאָט אַריבער פֿון עסטרייך-אונגערן צו טשעכאָסלאָוואַקיי צום סאָוועטן-פֿאַרבאַנד (קיין איינע פֿון די דאָזיקע מלוכות עקסיסטירט דאָך נישט מער!) צו אוקראַינע; אַ מאָל אַ באַוווינטע דערעיקרשט דורך אונגערן און יידן, איז זי היינט כמעט אין גאַנצן אַן אוקראַינישע. קיין יידן האָבן מיר אין אונגווער נישט געטראָפֿן; די שול איז היינט דער זיך פֿון דער שטאָטישער פֿילהאַרמאַניע. אַן אַנדער בילד האָבן מיר געזען אין מונקאטש, אַ קלענערע שטאָט פֿון אַרום 80,000, נישט ווייט פֿון אונג-ווער, וואָס האָט אַדורכגעמאַכט די זעלביקע גרענעץ-„רוקענישן“. די הויפּטגאַס איז שענער און לעבעדיקער ווי די אין אונגווער; דערפֿאַר, אָבער, זעט אויס אַרעמער די שטאָט מחוצן צענטער. דאָ איז נישטאָ קיין גרויסע שול; איינע פֿון די צוויי קליינע שולן וואָס באַקאַנטע האָבן וועגן זיי

אין אַפּריל בין איך געפֿאַרן אויף קבר-אבות קיין אונגערן און אוקראַינע. מיין מאַמעס טאַטע-מאַמע האָבן ביידע געשטאַמט פֿון אונגערן, האָט זי געוואָלט פֿאַרן אין זייערע געבוירן-שטעט. דער זיידע איז געבוירן געוואָרן אין אַ שטעטל סערענטש, אין מיזרחדיקן טייל פֿונעם הינטיקן אונגערן, נישט ווייט פֿונעם שטעטל טאַקאַ, פֿון וואַנען ס'נעמט זיך דער וועלט-בארימטער זיסער וויין. דער זיידע איז אין יאָר 1921 אָנגעקומען קיין אַמעריקע, איבערלאָזנדיק טאַטע-מאַמע מיט ברידער און שוועסטער. אלע זענען זיי אומגעקומען אין חורבן. די באָבע איז געבוירן געוואָרן אין מונקאטש, אַן עיר-ואָס בישאל, פֿון וואַנען ס'שטאַמען די מונקאטשער חסידים. מיין באָבע, אָבער, האָט נישט געשטאַמט פֿון קיין חסידישער משפּחה; זי האָט געהערט צו די



דער מונקאטשער בית-עולם

מאָדערנע, מאַדיאַריזירטע יידן. זי איז, אויך אין יאָר 1921, אַוועק קיין אַמעריקע. די שטאָט אירע איז היינט שוין אַן אוקראַינישע. האָבן מיר, איך מיט דער מאַמע, נישט געוואָסט, פֿאַרשטייט זיך, צי מיר וועלן עפעס געפֿינען פֿונעם אַמאַל? אַז ס'איז נאָך דאָ יידן אין מונקאטש האָבן מיר געוואָסט; אין סערענטש, האָבן מיר פֿאַרשטאַנען, זענען מער קיין יידן נישטאָ. האָבן מיר זיך אַרינגעזעצט אין דער באַן און אָפּגעפֿאַרן פֿון

די וואָס ווילן פֿאַרן אויף קבר-אבות צי בכלל קיין מיזרח-איראָפּע וועט אַוודאי פֿאַראַינטערעסירן די ייִוואָ-מיסיע. פֿונעם 20סטן מנ ביזן 1טן יוני וועלן מיר אַרומפֿאַרן איבער לעטלאַנד, ליטע און דניטש-לאַנד. נאָך אינפֿאַרמאַציע קלינגט אָן צו עלאַ לעוויין, elvine@yivo.cjh.org, 212-294-6128, אָדער שרייבט צו:

צו אוריאל ווינריכס 80סטן געבוירן-טאָג

יובל

איך זיך געלערנט מיט אים אויפֿן זומערקורס וועגן ייִדישער שפּראַך און ייִדישן פֿאַלקלאָר, געלייענט פֿון מאַקס ווינריכץ אינעם קאַליפֿאָרניער אוניווערסיטעט, לאַס־אַנדזשעלעס.

יענער זומער געדענקט זיך זייער גוט, נישט נאָר צוליב ווינריכס לעקציעס, נאָר אויך צוליב די אַנדערע דאָרטיקע אונטערנעמונגען. ס'רובֿ האָט זיי טאַקע אַרגאַניזירט אוריאל.

ער האָט איינגעאַרדנט אַ לעקציע וועגן „ליבע אין ייִדישן פֿאַלקסליד“ און אַליין גערעדט וועגן ייִדישע קונסטווערק, וווּ ער האָט אָנגעוויזן אויף די אַנאַלאָגיעס צווישן קונסט און צווישן פֿאַלקלאָר און שפּראַך. ער האָט אויך אַרגאַניזירט אַ ליאַלע־טעאַטער, וווּ מע האָט אויסגעפֿירט אַ פּיעסע פֿון שלום־עליכמען און שפּעטער – אויך גאַלדפֿאַדענס „באַבע־יאַכנע“.

אַז מיר זענען צוריקגעקומען קיין ניו־יאָרק זענען אוריאל מיט בינהן געפֿאַרן אויף זייער קושוואַך אין דער שווייץ, וווּ אוריאל האָט פֿאַרענדיקט זיין דיסערטאַציע (אַרויס אין בוכפֿאַרעם א"ט Languages in Contact). שפּעטער האָבן זיי צוזאַמענגעאַרבעט ביי זייער ביבליאָגראַפֿיע פֿון ייִדישער לינגוויסטיק און פֿאַלקלאָר, וואָס איז אַרויס אין 1959, ווי

אויך ביים פֿראַזעביכל Say It in Yiddish. אוריאל האָט זיך פֿאַרנומען מיט פֿלערליי ענינים, אָבער ספּעציעל ליב געהאַט מוזיק. איין וויכטיקע אַרבעט זינע איז וועגן מאַקאַראַנישע פֿאַלקס־לידער (ד"ה, אויף אַ געמישטער ייִדישער און סלאַווישער שפּראַך). ער האָט געהאַט אַ מוזי־קאַליש האַרץ, האָט זייער ליב געהאַט צו זינגען און געקענט אַ סך לידער אויף אויסנווייניק. ביי די דריי נומערן פֿונעם זשורנאַל Yiddish Folklore, וואָס דער יוואָ האָט אַרויס־געגעבן, האָבן איך צוזאַמענגעאַרבעט מיט אורי־אַלן און בינהן. אוריאל האָט צונויפֿגעשטעלט,

רעדאַקטירט, אַפֿילו אויסגעקלאַפט דעם זשורנאַל, וואָס ער האָט זייער אויסגענומען; איך דערמאָן זיך ווי ס'האַט געשריבן שמערקע קאַטשערגינסקי, דער ווילנער פּאָעט, זאַמלער און פּאַרטיזאַנער, אַז דער זשורנאַל האָט אין זיך אַ פֿונק פֿונעם פֿאַרמלחמהדיקן ווילנע.

אוריאל ווינריכץ איז געשטאַרבן דעם 30סטן מאַרץ 1967. ער איז נאָך נישט געווען קיין 41 יאָר אַלט. מיר פֿילן די אַבֿידה ביזן היינטיקן טאָג.

צום 80סטן געבוירן־טאָג פֿון אוריאל ווינריכץ ע"ה זענען זיך צונויפֿגעקומען יוואָ־מיטאַרבעטערס אין אונדזער זאַל. דאָרטן האָבן זיי אָנגעקוקט פֿאַטאָס פֿון אוריאל, געהערט פּרטים פֿון זיין ביאָגראַפֿיע צוגעגרייטע פֿונעם געוועזענעם מיטאַרבעטער אונדזערן וויטאַל זינאָ, ווי אויך געהערט אַ בינטל זכּרונות וועגן אוריאל פֿון איינער וואָס האָט אים גוט געקענט, מוזיק־אַרכיוויסט חנה מלאָטעק. דאָ ווינטער דרוקן מיר איבער חנהס ווערטער. – רעד'

כ האָבן פֿאַרשריבן אַ פֿאַר נאָטיצן פֿון דעם וואָס איך וויל אייך דערציילן וועגן אוריאל ע"ה. ער איז



נישט נאָר געווען אַ גרויסער געלערנטער, אַ טאַלאַנטירטער לערער, אַ רעדאַקטאָר, אַ בעל־מחודש. ער האָט אויך אַרויסגערופֿן התפּעלות ביי יונג און אַלט און זיי אָנגערייצט צו גרויסע פּראַיעקטן. איך געדענק ווי, אין דער צייט ווען אוריאל איז געווען אַן אויפֿגייענדיקער שטערן אין דער ייִדישער פֿילאָלאָגיע,

האָט אויף אים געזאָגט זיין טאַטע, ד"ר מאַקס ווינריכץ, אַליין איינער פֿון די גרעסטע ייִדישע פֿילאָלאָגן פֿון זיין דור,

אַז „אוריאל האָט מיך אַריבערגעשטיגן“. מיר האָט זיך געדאַכט, אַז סיי אוריאל, סיי זיין ברודער גבריאל זענען

גאַוּנים. נאָך יונגערהייט האָט אוריאל פֿאַרטראַכט און אויסגעאַרבעט זיין לערנביכל **קאַלעדזש ייִדיש**; זיין מאַדערן **ייִדיש־ענגליש ענגליש־ייִדיש ווערטערבוך** האָט ער

פֿאַרענדיקט שיער נישט אויפֿן טויטנבעט. דער **שפּראַך און קולטור־אַטלאַס פֿון אַשכּנזישע ייִדן** איז אויך געווען זיין געדאַנק און זיין אַרבעט. ער איז געווען פּראַפֿעסאָר פֿון

לינגוויסטיק אויף דער אַטראַן־קאַטעדראַע ביים קאַלומביע־אוניווערסיטעט, ווי אויך דער רעדאַקטאָר פֿון די ערשטע דריי בענד פֿון דער וויסנשאַפֿטלעכער סעריע

Field of Yiddish – צוויי בענד זענען אַרויס ביי זיין לעבן (1954, 1965) און דער דריטער שוין נאָך זיין טויט (1969). אין 1940 זענען אוריאל מיטן טאַטן געקומען קיין

אַמעריקע, על־פי נס געראַטעוועטע פֿונעם ייִדישן ווילנע. באַקענט האָבן איך זיך מיט אוריאל אינעם יוואָ נאָך זיין פֿאַרענדיקן **קאַלעדזש־ייִדיש**. דאָס איז געווען אין דער צייט פֿון דער צווייטער וועלט־מלחמה, ווען ער האָט געדינט אין דער אַמעריקאַנער אַרמיי. אַ ביסל שפּעטער, אין 1948, האָבן



אוריאלס ערשטער זשורנאַל

דער יוואָ פּלאַנירט אַ סימפּאָזיום ליפּרון אוריאל ווינריכץ צו זיין 40סטן יאַרצייט (מאַרץ 30, 2007). האָט די דאַטע אין זינען!

די זומער־פּראָגראַם [המשך פֿון ז' ד]

וויסן און כּמעט אַ טעאַטראַלישן טאַלענט, אויף דער איסט־סייד און אויפֿן בית־עולם צו די באַקאַנטסטע אַמעריקאַנער ייִדישע שרייבערס. היינט די שבתים (איבער הויפט חנה גאַנ־שאַרס), וואָס מיר האָבן אַרגאַניזירט, די תּלמידים זאָלן פֿילן וואָס דאָס הייסט די וואַרעמקייט און טאַקע די ליכט פֿון שבת. מען האָט געגעסן, געטרונקען און געזונגען ווי גאַט האָט געבאַטן. פֿון סיום־הזמן, וווּ מען האָט געזען

די ווערט פֿון אונדזער מי דורך דעם טאַלענט פֿון די סטודענטן, קען מען שרייבן לאַנג. מיר'ן בלויז דערמאָנען מלכה (אַמאַנדאַ) שערבּענסקי, אַן אַנ־הייבער אַ מוזיקאַלאָג, וואָס האָט אַליין קאַמפּאָנירט מוזיק צו האַפּשטיינס אַ ליד און עס ווונדערלעך אויסגעזונגען; חזנטע רבֿקהלע פֿלעטשער, אויך אַן אַנ־הייבער, האָט געזונגען „ווילנע“; און סוף־כל־סוף אַן אוואַנסירטער סטודענט, גרשון ווייס, האָט געלייענט

צוויי לידער וואָס האָבן דעם עולם פֿאַרחידושט. אין משך פֿון זיינע 39 יאָר האָבן ייִדיש־אַקטיוויסטן, פּלל־טוערס, זשורנאַליסטן און אַרטיסטן אויסגע־נוצט די מעלות פֿון דעם רייכן זומער־קורס. דאַרף איצט די פּראָגראַם, אַז מען זאל וויסן וועגן איר ברייטן און פּרעכטיקן אינהאַלט, אין אַלע וויי־קעלעך פֿון ייִדישע לימודים און אין אַלע ייִדישע היימען.

מרדכי שעכטערס אַרְכִּיּוֹן אָנגעקומען אין יוואָ



בן; דאָס לשון פֿון ייִדישע שרייבערס – איציק קיפּניס, יאָנקל יאָקיר, י. באַשעוויס א״א. ספּעציעל אינטערעסאַנט זענען די זאַמלונגען פֿון שעכטערס אייגענעם לשון און לשון פֿון זײַנע בוקעווינער לאַנדסלײַט, ווי אויך ס'לשון פֿון סלאָוועשנע, דעם געבוירן־שטעטל פֿון איציק קיפּניס, אין אַ גרויסער מאָס געשעפט פֿונעם מויל פֿון קיפּניסעס פּלימעניצע, ליבע רימעניק. היינט די גרעסטע קאַרטאַטעק, די קאַלעקציע מיט פּלערליי טערמינאָלאָגישע זאַמלונגען, וואָס זײ וועלן אַרײַנגיין אין שעכטערס ווערטערבוך פֿון 21סטן י״ה, וואָס וועט אַרײַנגעמען צענדליקער טויזנטער ווערטער וואָס זענען אָדער נישט אַרײַן אין אוריאַל ווינריכס ווערטערבוך אָדער זענען ערשט אויפֿגעקומען נאָך דעם ווי אוריאַלס ווערטערבוך איז אַרויס. יעדער פֿאַרשער וואָס וועט זיך פֿאַרנעמען מיט דער נאַרמירונג פֿון מאָדערנעם ייִדיש פּללל, ווי אויך מיט די ספּעציעלע פֿרײַער אויסגערעכנטע טעמעס פֿאַרט, וועט דאָ געפֿינען אַ שמאַלצגרוב. דער יוואָ האַפֿט מיט דער צײַט אַרויסצוגעבן אַ צאָל האַנטביכלעך אויפֿן סמך פֿון ד״ר שעכטערס קאַלעקציעס. מיר באַדאַנקען האַרציק אים מיט זײַן משפּחה פֿאַר זײַער ברייטהאַרציקייט און ווינטשן אים נאָך אַ סך געזונטע יאָרן!

פֿון ד״ר מרדכי שעכטער, עמערטיטער ייִדיש־לעקטאָר אין קאַלאַמביע־אוניווערסיטעט, עמיריטירטער אויספֿיר־סעקרעטאַר פֿון דער ייִדיש־ליגע, געוועזענער רעדאַקטאָר פֿונעם פּאָפּולער־לינגוויסטישן זשורנאַל ביים יוואָ ייִדישע שפּראַך און פֿונעם אויפֿן שוועל, לעקסיקאָגראַף, שפּראַכ־פֿאַרשער און גרויסער קענער פֿון אַלע אַספּעקטן פֿון ייִדיש־לשון, האָבן מיר באַקומען אַ ריזעדיקן אַרְכִּיּוֹן. זײַן ביב־ליאָטעק האָט די משפּחה אַוועקגעשאַנקען דעם דזשאַנס האַפּקיןס־אוניווערסיטעט, וואָס האַלט איצט אין אויפֿבויען אַ ייִדיש־פּראָגראַם. אינעם אַרְכִּיּוֹן זײַנעם גײַען אַרײַן לינגוויסטישע זשורנאַלן און דופּליקאַטן פֿון יוואָ־פּובלי־קאַציעס, ווי למשל יוואָ־בלעטער, וואָס דער יוואָ האָט דערפֿון ווייניק עקזעמפּלאַרן; ייִדישע צײַטונגען און זשורנאַלן פֿון איבער דער וועלט, סײַ פֿון פֿאַרן, סײַ פֿון נאָכן חורבן, וואָס דער יוואָ האָט זײַער אַפֿשר אין גאַנצן נישט; און דער הויפט, די הונדערטער טויזנטער נאַטיצן וואָס ד״ר שעכטער האָט פֿאַרשריבן אין משך פֿון צענדלי־קער יאָרן. ער האָט צענדליקער קאַרטאַטעקן מיט אינדעקס־קאַרטלעך אויסגעסדרטע לויט פּלערליי טעמעס, ווי למשל: מאַרפֿאַלאָגיע און גראַמאַטיק; צונויפֿהעפֿטן, אַפֿיקסן; לעקסיק; עטימאָלאָגיע, פּערזענלעכע נעמען, ערטער־נעמען, וועלטסווערטלעך, אַרכאַזימען, נעאַלאָגזימען; היסטאָרישע אַנטוויקלונג; נאַרמירונג, ספּעציעלע שפּראַך, פֿון פֿאַלקשפּראַך צו קולטורשפּראַך; צוגאַבן צום גרויסן ווערטערבוך פֿון דער ייִדישער שפּראַך און צו אוריאַל ווינריכס ווערטער־

די זומער־פּראָגראַם

[המשך פֿון ז' א]

אַזוי צו לײַענען פּת־ידין, ווי אויך הַ יחיאַל־אַבא (דזשעפֿרי) שאַנדלערס אַי־בערזעק־מיניקורס וואָס האָט באַהאַנדלט אויף זײַער אַ הויכן ניוואָ די טעמעס „שלום־עליכם פֿון לינקס אויף רעכטס“, „אַנטאַלאָגיעס פֿון איבערגעזעצטער ייִדישער ליטעראַטור“ און „דאָס איבער־זעצן אויף ייִדיש, אַ מאָל און היינט“. אָבער מיט דעם אַלעם שעפט מען נאָך נישט אויס די רייכקייט פֿון דער דאַזיקער פּראָגראַם. מער ווי צען רעפֿעראַטן פֿון פּראָפֿעסאָרן, ווי למשל בריינדל קירשענבלאַט־גימבלעט („דער ייִדישער קאַכבוך“); חוה לאַפּין, מיט איר לעקציע „שפּראַך און שטייגער“, וועגן די לשון־קודשדיקע עלעמענטן אין ייִדיש און זײַער גאַר טיפֿן באַטײַט אינעם ייִדישן לעבן; הערשל גלעזערס לעקציע „ייִדיש דורך צײַט און אַרט“. ס'זענען נאָך געווען אַ סך מעג־לעכקייטן צו פֿאַרטיפֿן די קענטענישן אין פֿאַרשיידענע לימודים, ווי למשל, די צוויי טורן געפֿירטע פֿון יודזשין אַרענשטיין מיט אַן אויסגעצײַכנטן

אַז פֿון יאָר צו יאָר קומען אַלץ מערער „פּראָפֿעסיאָנעלע“ סטודענטן, איז פֿון יאָר צו יאָר דער פֿאַרמעסט גרעסער פֿאַר די לערערס און די לעקטאָרן. די פֿרימאַרגנדיקע קלאַסן האָבן געפֿירט חנה גאַנשאַר, וועראַ סאַבאַ, ברוכה קאַפּלאַן, שבע צוקער און יודזשין אַרענשטיין. די זומער־פּראָגראַם האָט 5 מדרגות פֿונעם שמו־עסקלאַס מיט מינדל שפּיגעל, נעמי פּראַווער קאַדאַר, פּערל טייטלבוים, איוו יאַכנאוויץ און מאַרק קאַפּלאַן. היינט די פֿינף פֿאַרשיידענע וואַר־שטאַטן: א) דעם געזאַנג־וואַרשטאַט האָבן געפֿירט חנה קופּער און בנימין שעכטער. ב) כאַטש חיים וואַלפֿס מער ספּעציאַליזירטער טעאַטער־וואַרשטאַט האָט געפֿאָדערט פֿון די מיטגלידער קוראַזש, האָט מען געזען אויפֿן סיום־הזמן אַז עטלעכע האָבן זיך נישט אָפּגעשראַקן. ג) דער טאַנצוואַרשטאַט געפֿירט דורך דזשיל געלערמאַן, איז געווען באַלייט פֿון קלעזמאַרים. ד) געווען אַ ספּעציאַליזירטער מיניקורס פֿון רחל (ראַבערטאַ) נוימאַן וועגן ווי

רעיש, און עטלעכע האָבן געלערנט אין אַ ישיבֿה. פֿון דעם וואָס מען לײַענט אין זײַערע אַפּליקאַציעס זענען אַלע באַווסטזיניק אויף וויפֿל ייִדיש איז נישט נאָר די אַרײַנפֿיר־טיר צו טויזנט יאָר געשיכטע, נאָר אויך פֿון דער שײַנקייט און דעם פּישוף פֿון אונדזער גאַנצער ליטעראַטור און קולטור. דאָס יאָר דאַרף מען אַרויסהײבן דאָס וואָס פֿיר תּלמידים, פֿון די ייִנגסטע, קומען פֿון ייִדיש־שפּראַכיקע משפּחות, האָבן די קאַרידאָרן און די זאַלן פֿון דער פּראָגראַם געקלונגען מיט אַ זאַפֿטיקן פּאָדאָלער ייִדיש.

פֿון רעכטס: משה מניזעלס, שבע צוקער, אבילה נאכמיאָוסקי



[המשך אויף ז' ה]

אלע שליאכן פֿירן אין יוואָ

אַרבייט

ווי אן ארכיוויסטקע וואָס אַרבעט אין יוואָ אין משך פֿון אַנדערטהאַלבן יאָר האָב איך זיך דערוויסט פונקט ווי ווייט ס'דערגרייכט דעם אינסטיטוט, „כתר שם טוב“ און השפעה. אַט דאָס אַלץ האָב איך נאָר לעצטנס אָנגעהויבן פֿאַרשטיין ווען איך האָב זיך באַקענט מיט צוויי אוי-סערגעוויינטלעכע פּערזענלעכקייטן: מרים ינון (/ינון/)) קרייטער און יאָדוויגאַ פֿינקעלשטיין. פֿאַראַן צווישן זיי אַ מערקווערדיקע שייכות. דערצו שטאַמען די פֿאַרבינדונגען נאָך פֿון פֿאַרמלחמהדיקן וואַרשע און ציען זיך ביים היינטיקן טאַג איבער גאַנץ אַמעריקע.

מרים קרייטער, אַ געבוירענע אין וואַרשע וואָס וווינט זינט 1951 אין ניו-יאָרק, איז אַ רעגולערע פֿריויליקע אין יוואָ. זי איז די טאָכטער פֿון משה אינדעלמאַן (שפּעטער „ינון“, 1895-1977), איינער פֿון די הויפּט-רעדאַקטאָרן פֿון נעם היינט, די טאַגצייטונג וואָס איז אַרויסגעאַנגען אין וואַרשע אין די יאָרן 1908-1939. דער היינט איז געווען דער „בן-דור“ פֿון אַ צווייטער טאַגצייטונג, דער מאַמענט. ביידע צייטונגען האָבן געשטיצט העברעיִש ווי אַ גערעדטע שפּראַך און אַרץ-ישראל ווי אַ ייִדישע מדינה. פֿונדעסטווע-גן איז דער היינט, לויט מרימען, געווען „ווייטער לינקס ווי דער מאַמענט, וואָס ער איז מיט דער צייט געוואָרן אַלץ מער רעוויזיאָניסטיש. צום סוף, אָבער, האָבן ביידע צייטונגען געטיילט דעם זעלבן גורל“.

אַחוץ איר משפּחהדיקן שייכות מיט דער באַוווּסטער פֿאַרמלחמהדיקער צייטונג איז מרים אַליין אַ זעלטנקייט וואָס גיט צו איר אייגענעם קוואַל פֿון וויסן צו אַלץ וואָס זי טוט אין יוואָ. זי האָט אָנגעהויבן וואָלונטירן אין יוואָ מיט עטלעכע חדשים צוריק, נישט לאַנג נאָך דעם ווען איך האָב אָנגעהויבן דאָ אַרבעטן. אָבער מרים האָט שוין געהאַט אַ פֿריערדיקע געשיכטע אין יוואָ. סוף 1950ער-אַנהייב 1960ער יאָרן האָט זי צוזאַמענגעאַרבעט מיט ד"ר יעקבֿ ראַבינסאָן אויף דעם בשותפֿותדיקן חורבן-פּראַיעקט פֿונעם יוואָ מיטן ייִדושם. דעמאָלט האָט זי זיך באַקענט מיט אַזעלכע ווי מאַקס ווינער, זאַשאַ שייקאַווסקי, מענדל עלקין און משה קלייגסבערג. ווען איך האָב מרימען געפֿרעגט וואָס זי האָט צו זאָגן וועגן יענע ערשטע יאָרן אירע אינעם יוואָ, האָט זי באַלד געלויבט דעם אינסטיטוט: „איך זע אַז דער יוואָ איז אַן אוצר פֿון זאַמלונגען“. זי האָט צוגעגעבן אַז דער יוואָ האָט זייער אַן איינגענעמע אַטמאָספֿער און איז פֿול מיט איינגענעמע מענטשן.

נאָך אַ פּערזענלעכקייט וואָס שפּילט אַ ראָלע אין דעם פֿילפֿאַרביקן בילד איז חיים פֿינקעלשטיין (1899-2001), אַ געוועזענער הויפּט-רעדאַקטאָר פֿונעם היינט און אַ קאַלעגע פֿון מרימס פֿאַטער. כֿהאַב אַנומלט געהאַט די געלעגנהייט זיך באַקענען מיט יאָדוויגאַ פֿינקעלשטיין, חיים פֿינקעל-שטיינס 93-יאָריקע אַלמנה, אין אַווערלאַנד פּאַרק, קאַנסאַס, וווּ איך האָב זיך אַ סך דערוויסט וועגן איר מאַנס אַרבעט אינעם היינט און אינעם יוואָ. דערצו האָב איך פֿאַרשטאַנען פֿונעם אינטערוויו מיט יאָדוויגאַן ווי געקניפט און געבונדן ס'איז געווען חיים פֿינקעלשטיינס לעבן מיטן היינט. חיימס פֿינקעלשטיינס קאַריערע ביים היינט האָט טאַקע אָפּגעשפּיגלט די געשיכטע פֿון דער צייטונג אַליין. ער האָט

דאַרטן אָנגעהויבן אַרבעטן ווי אַ יונגער-מאַן פֿון 21 יאָר און איז שוין געבליבן ביז סעפטעמבער 1939. דערצו איז פֿינקעלשטיינס פֿאַליטישער צוגאַנג געווען זייער נאָענט צו דעם פֿונעם היינט. לויט יאָדוויגאַן „איז ער געווען אַ צי-ניסט פֿון סאַמע אָנהייב ביזן סאַמע סוף“.

ווען די מלחמה האָט אויסגעבראַכן האָט חיים פֿינקעל-שטיינס זיך געפֿונען אין דער שווייץ, וווּ ער האָט זיך באַטייליקט אינעם ציוניסטישן קאַנגרעס. לויט יאָדוויגאַן האָט ער זיך געראַנגלט אין פֿאַרויס מיט דעם גאַנצן ענין, צי זאָל ער אין אַזאַ צייט אַוועק פֿון פּוילן, אָבער זיין (ערשט) ווייב האָט אים דערמוטיקט, ער זאָל פֿאַרן. קיין פּוילן איז ער מער נישט צוריקגעקומען; זיין ווייב און קינדער, אַחוץ איין טאָכטער, זענען אומגעקומען אינעם חורבן. חיים איז אָנגעקומען אין די פֿאַראייניקטע שטאַטן אָנהייב 1940ער יאָרן און נישט לאַנג דערנאָך איז ער געקומען, אַזוי ווי מרים, אַרבעטן אינעם ניו-יאָרקער יוואָ. חיים האָט זיך אויך באַטייליקט חורבן-פּראַיעקט פֿונעם יוואָ און ייִדושם.

אין די יאָרן ווען חיים האָט געאַרבעט אין יוואָ האָט ער גלייכצייטיק געפֿאַרשט דעם היינט. די אינפֿאַרמאַציעס וואָס ער האָט דעמאָלט צונויפֿגעזאַמלט זענען שפּעטער מגולגל געוואָרן אין זיין בוך היינט: אַ צייטונג בני יודן, 1908-1939, וואָס בלייבט ביזן היינטיקן טאַג איינער פֿון די זעלטענע מקורים וועגן דער צייטונג. חיים האָט בדעה געהאַט איר בערזוזעצן דאָס בוך אויף ענגליש, אָבער האָט דאָס נישט דערלעבט. נאָך זיין טויט אין 2001 האָבן אַנדערע זיך גענומען צו דער אַרבעט.

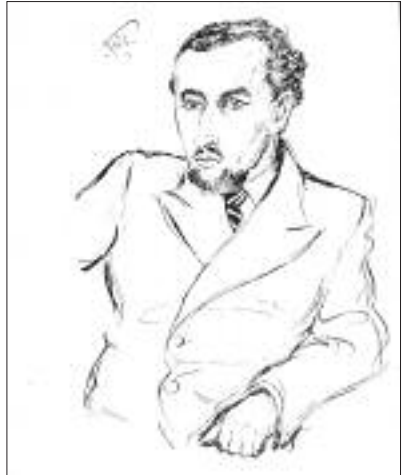
די איצטיקע גירסא פֿון די איבערזעצונגען קען מען זען אויף דער אינטערנעץ אויפֿן אַדרעס www.haynt.org. כאָטש מרים קרייטער און יאָדוויגאַ פֿינקעלשטיין זענען אַזוי דורכגעפֿלאַכטן מיטן היינט, מיטן יוואָ און דעריבער איינע מיט דער אַנדערער, האָבן זיי זיך קיין מאל נישט באַקענט. ווען איך האָב מרימען דערציילט אַז ס'לעבט נאָך חיים פֿינקעלשטיינס אַלמנה, האָט עס זי זייער פֿאַרחידושט. דער יוואָ שפּילט אַ הויפּט-ראָלע אין דער דאָזיקער מעשה און ס'איז אַוודאי געווען אַזוי באַשערט. וואָלט איך זיך נישט באַקענט מיט מרים קרייטער און דערנאָכדעם מיט יאָדוויגאַ פֿינקעלשטיין, וואָלטן זיך די צוויי פֿרויען אַוודאי בכלל נישט דערוויסט איינע וועגן דער אַנדערער. זיכער איז נישט קיין צופֿאַל אַז אַזוי פֿיל מערקווערדיקע און טאַלאַנטירטע פּערזענלעכקייטן – שליאַכן פֿון פֿאַרשידענע רייכטונגען – גיסן זיך צונויף דווקא אין יוואָ, אַן אינסטי-טוט וואָס שטייט ווי אַ בריק צווישן דעם נעכטן און דעם מאָרגן פֿון דער ייִדישער וויסנשאַפֿט.



יאָדוויגאַ פֿינקעלשטיין מיט איר זון, הענרי טעמטשין

אַ ייִדיש בוך „מוצל מאש“

צווישן די אוצרות וואָס ווערן אָפּגעהיט אין דער יוּוּאַ-ביבליאָ-טעק געפֿינט זיך אַ קליינער קוואַרטאַ-באַנד וואָס איז גאַר טשיקאַווע פֿון ביבליאָגראַפֿישן שטאַנדפּונקט. ער טראָגט אויפֿן שער-בלאַט דעם טאַפּעלן דרוק-אַרט וואַרשע-קראַקע און גיט אַן פֿאַר דער פּובליקיר-דאַטע דאָס יאָר 1940. ס'איז דאָס איינציקע ייִדישע



בוך געדרוקט אין פּוילן וואָס ווייזט אָט די דאַטע. עס קען זיין אַז מע האָט געהאַט אין זינען אַרויסצוגעבן דאָס ווערק אין 1940, אָבער פּניראה איז דאָס בוך פֿאַקטיש דערענדיקט אין דרוק אין מיטן זומער 1939. עס זעט אויס אַז אַלע אַנדערע עקזעמפּלאַרן פֿון בוך זענען פֿאַרלוירן געגאַנגען נאָך דעם אויסבראַך פֿון דער מלחמה אין סעפטעמבער 1939, אָדער גאַר בשעת דער ליקווידירונג פֿון וואַר-שעווער געטאָ אין 1943.

דער עקזעמפּלאַר פֿון בוך וואָס געפֿינט זיך אין דער יוּוּאַ-ביבליאָטעק איז איינער וואָס דער מחבר אליין האָט געשיקט אין יולי 1939 קיין ניו-יאָרק. ער טראָגט אַ האַנט-געשריבענע דעדי-קאַציע פֿון מחבר צום אַמעריקאַנער ייִדישן שרייבער יוסף אָפּאַטאַשו, „דעם זעלטענעם שרייבער, דיכטער און דענקער – מיט גרויס דרן-אַרץ.“ אָט דער עקזעמפּלאַר איז לוסף אַנגעקומען



אינעם יוּוּאַ צוזאַמען מיט אָפּאַטאַשוס ביבליאָטעק און אַרכיוו, נאָך זיין טויט אין 1954. גראַד דער עקזעמפּלאַר וואָס אָפּאַטאַשו האָט באַקומען פֿונעם מחבר איז דער איינציקער וואָס איז פֿאַרבליבן, אַן „אוד מוצל מאש“, אַ ספֿר וואָס איז געראַטעוועט געוואָרן פֿון אַ שריפֿה.

דער טיטל פֿון בוך איז **קריטישע מיניאַטורן**. ס'איז אַ זאַמלונג קורצע ליטעראַרישע נאַטיצן געשריבן פֿונעם יונגן קריטיקער יוסף וואַלף, וואָס האָט אין 1938 נאָר וואָס אַנגעהויבן זיין ליטעראַרישע קאַריערע. אַ געבוירענער אין 1912 אין דייטשלאַנד, דערצויגן אין די חסידים-שטיבלעך אין דייטש-לאַנד און פּוילן (ער האָט געלערנט אין טשאַרטקעווער בית-מדרש), האָט וואַלף אין די 1930ער יאָרן שטודירט אין פֿראַנצויזישע אוניווערסיטעטן. זיין בוך, דער בכור פֿון זיין פען, איז דאָס לעצטע ווערק פֿון ייִדיש-ליטע-ראַרישער קריטיק וואָס איז אַרויס אין פּוילן פֿאַרן גרויסן חורבן. וואַלף באַהאַנדלט אַ גאַנצע ריי ייִדישע שרייבערס, פֿון שלום-עליכם ביז אַזעלכע הינטעציטיקע פּאַעטן ווי איציק מאַנגער און רחל קאַרן. דערצו גיט ער פענסקיזן פֿון אַ סך אייראַ-פעישע שרייבערס פֿון פֿאַרשיידענע תקופֿות, בתּוכם ה. ג. וועלס, בער-נאַרד שאָו, אַנדרע מאַרואַ, פֿראַנסואַ ווייאַן און סערוואַנטעס.

וואַלפֿס בוך טראָגט אַ פֿאַרוואַרט פֿונעם פּויליש-ייִדישן פּאַעט משה שימעל (1903-1942), וואָס איז נישט קיין לאַנגע צייט נאָך דעם אומגעקור-מען. אין פֿאַרוואַרט רעדט שימעל וועגן וואַלפֿן ווי „אַ ניער, יונגער, גלייביקער טאַלאַנט, אייראָפעיש אויסגעשולט און מיט ליבשאַפֿט צוגעבונדן צו אונדזער ייִדיש-לאַנד.“ וואַלף איז געווען איינער פֿון אַ צאָל יונגע שרייבערס וואָס זענען „אַרויס-געטרעטן אויף דער בינע“ פֿון דער ייִדישער ליטעראַטור אין זומער 1939. חוץ דעם ליטעראַריש-קריטישן אינהאַלט האָט וואַלפֿס בוך אויך אַ באַזונדערן קונסט-היסטאָרישן באַטייט. קעגן איבער דעם שער-בלאַט איז פֿאַראַן אַ פּען-און-טינט-פּאַרטערט פֿון מחבר, געצייכנט פֿונעם גאַליצישן פּאַעט-קינסטלער בער האַראָוויץ

(1895-1942), וואָס איז אויך אומגע-קומען אין חורבן. האַראָוויץ איז גע-ווען באַקאַנט אין וואַרשע פֿאַר זיינע קאַריקאַטורן פֿון ייִדישע שרייבערס. ס'איז אַנצונעמען אַז האַראָוויצעס טינט-צייכענונג פֿון וואַלפֿן איז דער לעצטער געדרוקטער מוסטער פֿון זיין קונסט – אָדער לפחות דער לעצטער וואָס איז געדרוקט געוואָרן ביי זיין לעבן.

וואַלף אליין, וואָס האָט אַדורכ-געמאַכט צוויי יאָר אין דעם גיהנום אוישוויץ, האָט נאָך דער מלחמה זיך באַזעצט אין פּאַריז, וווּ ער האָט געשריבן פֿאַר דער ייִדישער פרעסע. אין 1948 איז אין בוענאָס-אַירעס אַרויס וואַלפֿס אַ בוך וועגן פּרצן, אַ ווייטערדיקער עדות פֿאַר זיין טיפֿן אינטערעס אין דער ייִדישער ליטע-ראַטור. דערנאָכדעם האָט יוסף וואַלף פֿאַרלאָזט פּאַריז און געוויינט לאַנגע יאָרן אין דייטשלאַנד, וווּ ער האָט מיטגעאַרבעט אויף פֿאַרשיידענע היסטאָרישע ווערק אויף דייטשיש וועגן דעם דריטן רייך און וועגן די נאַצישע רדיפֿות. זיין סוף איז געווען אַ טראַגישער. דער יינגסטער פֿון די פֿאַרמלחמדיקע ייִדישע קריטיקערס, וואָס ער האָט אליין איבערגעלעבט די שרעקלעכסטע רדיפֿות און רשעות, האָט אין 1974 אין בערלין זיך גענו-מען דאָס לעבן.

וואַלפֿס קריטישע מיניאַטורן, וואָס איז פּמעט אין גאַנצן פֿאַרלוירן געגאַנגען, איז אַ בולטע אָפּשפּיגלונג פֿונעם אינטעלעקטועלן חיות פֿון דער מאַדערנער ייִדישער קולטור ערבֿ איר אומקום. ס'איז איינס פֿון אַ גאַנצער צאָל ייִדישע ביכער אַרויסגעגעבענע אין וואַרשע און אין אַנדערע דרוק-צענטערס אין פּוילן אין די לעצטע טעג פֿאַרן שטורעם. אין דער זעלבער ביבליאָגראַפֿישער קאַטעגאָריע זענען דאָ אַזעלכע ווערק ווי מאַנגערס דאָס **בוך פֿון גן-עדן**, לידעריכטער פֿון רייזל זשיכלינסקי און ז. סעגאַלאַ-וויטש און גראַדעס **מוסרניקעס**.

זייענדיק אַ ביבליאָגראַפֿישער אונט-קום איז וואַלפֿס בוך אַ רירנדיק איי-בערבלייבס פֿון אַ גורלדיקן מאַמענט אין דער ייִדישער געשיכטע און אין דער געשיכטע פֿונעם ייִדישן בוך.

ידיעות פֿון יוואָ

נומ' 202 • ווינטער 2006

ברוך שפינאָזאָ נאָך 350 יאָר

אָנטיק, דעם 29סטן אָקטאָבער, איז אינעם יוואָ פֿאַרגעקומען אַ סימפּאָזיום „פֿון אַן אַפּיקורס [איז ער געוואָרן] אַ העלד“, וועגן ברוך שפינאָזאָן 350 יאָר נאָך דעם, וואָס מע האָט אים געלייגט אין חרם. ס'האָבן געהאַל-טן רעפּעראַטן זעקס ספּעציאַליסטן וועגן שפינאָזאָן. זיי האָבן גערעדט אויף פּלעריי טעמעס אין שניכות מיט אים: א) פֿאַר וואָס האָט מען אים געלייגט אין חרם? ב) ווי אַזוי האָבן אים נאָכן חרם אויפֿגענומען די קריס-טן? ג) פֿאַר וואָס האָט פֿון אים געהאַלטן נישט איין שרייבער און פֿילאָסאָף אינעם צוואַנציקסטן יאָרהונדערט? ד) וואָס פֿאַר אַ השפּעה האָט ער געהאַט אין משך פֿון די פֿאַראַנגענע 350 יאָר?

מאַנטיק, דעם 23סטן אָקטאָבער, האָט זיך געפֿנט אין יוואָ „שפינאָזאָ נוסח יידיש: אַ ביבליאָגראַפֿישע אויסשטעלונג“, מיט עקס-פּאַנאָן אויף יידיש וועגן שפינאָזאָן: ביכער, פּיעסעס, צייטונג-אַרטיקלען, אַפֿישן, כתב־ידן און טיפּאָסקריפטן. די אויסשטעלונג וועט זיין אָפֿן ביזן 31סטן דעצעמבער. פֿאַרפֿעלט זי נישט – דאָס איז אַ געלעגנהייט צו זען זעלטענע אַביעקטן אויף אַ פֿאַרכאַפּנדיקער טעמע! מער פּרטים קען מען געפֿינען אין די ענגלישע זייטלעך פֿון די ידיעות. צו דער געלעגנהייט ווילן מיר מהנה זיין אונדזערע ליינערס מיטן איבערדרוקן אויס-צוגן פֿון אַ הומאַרעסקע פֿונעם גרויסן הומאַ-ריסט יוסף טונקעל (דער טונקעלער) א"ט

„ברוך שפינאָזאָ אין וואַרשע (פֿראַגמענט פֿון אַ חלום)“, אָפּגעדרוקט אין זיין ביכל **געלעב-טער אָן אַ זינט** (וואַרשע, 1927). דער טונ-קעלער איז געבוירן געוואָרן אין 1881 אין ווילנע און געשטאַרבן אין 1948 אין ניר-יאָרק, נאָר געאַרבעט דערעיקרשט אין וואַר-שע. ער איז געווען פֿאַרשט מיט זינע פּאַראַדיעס פֿון יידישע שרייבערס און סאַט-

רעס אויף פּלעריי געזעלשאַפֿטלעכע און היסטאָרישע טעמעס. אין דער הומאַרעסקע מאָלט ער אויס וואָס ס'וואָלט געשען ווען שפינאָזאָ זאָל אויפֿשטיין פֿון קבֿר און קומען קיין וואַרשע מאָנען אַ ביסל פֿבֿוד (און אַפֿשר געלט אויך) ביי די שרייבערס וואָס האָבן אויסגעניצט זיין לעבן צו זייערע קאַריערעס.

[המשך אויף ז' ד]

די זומער-פּראָגראַם א"נ אוריאל ווינרייך



פֿרייטיק דעם 4טן אויגוסט האָבן מיר געפּראָוועט דעם 39סטן יערלעכן סיום-הזמן פֿון דער זומער-פּראָגראַם אין יידישער שפּראַך, ליטעראַטור און קולטור א"נ אוריאל ווינרייך, דורכגעפֿירט פֿונעם יוואָ און דעם ניר-יאָרקער אונ-יווערסיטעט.

אונדזערע היינאַריקע סטו-דענטן זענען געקומען אַזש פֿון אויסטראַליע, אוקראַינע, בעלאַרוס און פּוילן, פֿון מדינת-ישראל און אוודאי פֿון קאַנאַדע און די פֿאַראייניקטע שטאַטן. כמעט אַלע סטודענטן זענען געווען גראַדוירטע אָדער פֿאַרשערס אויף די פֿאַרשיידענע שטחים פֿון יידישע לימודים. זיי פֿאַרשן די געשיכטע פֿון יידן אין דער מאַדערנער צייט; יידישע סאַציאַלאָגיע און

דער טעאַטער-וואַרשטאַט. פֿון רעכטס: חיים וואָלף, דוד גראַטעל, איזאַבעל ראָזענבוים, חנה גולניסקי, רחל נאַבעל, משה מיזעלס

דעמאַגראַפֿיע פֿאַר און בשעת דעם חורבן; טייל פֿון זיי זענען שפּראַכפֿאַרשערס אָדער פֿאַרנעמען זיך מיט פֿאַרגלייכיקער ליטעראַטור; אַנטראַפּאָלאָגיע און מוזיקאַלאָגיע; און די קולטור-געשיכטע פֿון מיזרח-אייראָפּע: יידן. אַ סך קענען שוין אַנדערע אייראַפּע:ישע שפּראַכן און אויך העב- [המשך אויף ז' ד]

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- אוריאל ווינרייכס 80 ה
- אויף קבֿר-אַבות ו
- שפינאָזאָ אין וואַרשע ז