

**YIVO Institute
for
Jewish
Research**

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וויסנשאַפֿטלעכער
— אינסטיטוט —
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Memorial Concert

YIVO Showcases Music of Vladimir Heifetz

YIVO paid tribute to the late composer and conductor, Vladimir Heifetz, with the “Songs Are All I Have!” concert. The November 15 event was dedicated to the memory of Heifetz and his wife Pearl. It featured the New Yiddish Chorale, directed by Zalman Mlotek; Cantor Shayna L. Smith and Re’ut Ben-Ze’ev, sopranos; Cantor Robert Paul Abelson, baritone; Bob Goldstone, piano; and Prof. Mark Slobin of Wesleyan University as guest speaker. Milton Zisman, Esq., and Rabbi Israel Paleyev represented the Estate of Pearl

Heifetz, who helped make the evening possible. The concert opened with *Ot Azoy Neyt a Shnayder* and *Fuga (Hekher Beser)*, sung by The New Yiddish Chorale.

Arranged by Heifetz, the pieces included texts and melodies by M. Warshawsky. Among the songs performed were *Frayer Foygl* and *Zun in Mayrev*, both with words by Wolf Younin; *Der Rususher Lakh Polka*, with text by Mendl Elkin; and an excerpt from “A Ghetto Cantata,” with text by poet Abraham Sutzkever.



Cantor Robert Paul Abelson, Re’ut Ben-Ze’ev and Cantor Shayna L. Smith performing a song with the new Yiddish Chorale at the Vladimir Heifetz Memorial Concert.

“It was grand,” noted Paul Glasser, Associate Dean of the Max Weinreich Center. “The concert showed the range of Heifetz’s compositions and arrangements of Jewish music.”

[continued on page 9]



Herman Kruk
(1897-1944)

Yale to Publish Kruk Diaries in English, Spring 2002

YIVO and Yale University Press are proud to announce that *The Last Days of Jerusalem of Lithuania: Chronicles from the Vilna Ghetto and the Camps, 1939-1944* will be published in Spring 2002. This is the long-awaited English translation of the Yiddish diaries of Herman Kruk, a Bundist activist from Warsaw, who fled to Vilna at the beginning of World War II.

The new English-language edition, published with assistance from the Nusach Vilne Society, has been edited by Professor Benjamin Harshav, Blaustein Professor of Hebrew and Comparative

Literature at Yale University, and translated by Barbara Harshav.

Kruk, who organized and oversaw the library of the Vilna Ghetto, also played an active role in several of the ghetto’s social welfare and cultural organizations. He was recruited to serve the *Einsatzstab des Reichsleiter Alfred Rosenberg*, which plundered YIVO and other Jewish libraries for treasures the Nazis hoped to use in a Frankfurt-based “Institute for the Study of the Jewish Question.” But Kruk, along with poet Abraham Sutzkever and others, secretly worked to rescue and hide many rare books and artifacts from the Nazis.

Like Emanuel Ringelblum in the Warsaw Ghetto, Kruk was a resolute chronicler of day-to-day life under the Nazis, with full awareness that he might not live until the war’s end. He hoped that his diary would survive to reveal the horrors of that time to future generations.

In September 1943, during the final liquidation of the Vilna Ghetto, Kruk was deported to the Klooga camp in Estonia, where [continued on page 13]

**Hold the
Date**

**YIVO’s Annual
Benefit Dinner
Thursday
May 2, 2002
Pierre Hotel,
New York**

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Bruce Slovin

Message from the Chairman of the Board **Preserving Our Treasures**

I am glad for this opportunity to let all our friends and supporters know that we at YIVO are safe — our work goes on with an even greater

commitment and intensity since the terrible events of September 11. To ensure that the enormous cultural and intellectual treasures of East European culture held at YIVO will never be wiped out in one stroke or disaster, YIVO is establishing new guidelines, procedures and security measures. This is our #1 mission!

Many of you have tried to help — by responding to our appeal letters, by donating your time and money, by letting us all know that you care about YIVO and its Board and staff. This is especially

“Together we can make certain that this latest assault on the things we love will not deter our vision.”

gratifying and I want to personally thank every one who has contributed. I am glad that the future of YIVO is as important to you as it is to me.

Together we can make certain that this latest assault on the things we love will not deter our vision. Our greatest challenge is to move forward — I accept my part in meeting this challenge.

As I have said many times, I want to look forward — with my children and their children as well — to celebrating the miracle of Jewish survival for many more seasons. I am sure you share my desire for a better and more peaceful world — but in the meantime we must work day to day, little by little, to collect, preserve, teach and celebrate our East European Jewish culture.

As you look through this issue of *Yedies*, I think you will understand the complexity of YIVO as an institution. It includes: our Public Programs and films; endowed fellowships that support emerging scholars in Jewish Studies; publications about to go to print and those still in the planning stage (for example, the *YIVO Encyclopedia of the History and Culture of Jews in Eastern Europe*); Continuing Education and Yiddish classes; the renowned Uriel Weinreich Program in Yiddish Language, Literature and Culture; Library and Archives and the services they provide; exhibitions; and many other activities.

As you see, YIVO is reaching out to you and to the global Jewish community! I hope you are as proud of this wonderful institution as I am. I hope you share my optimism about the future; it will be a rough road, but with your help — and with a shared vision of success — we can face whatever is to come with the knowledge that we are a community that can work together and be strong. Thank you.

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 • Association for Jewish Studies • Association of Jewish Libraries • Council of Archives and Research Libraries in Jewish Studies • Research Library Group (RLG) • Society of American Archivists • World Congress of Jewish Studies.

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Dr. Carl J. Rheins

Message from the Executive Director

Reacting to the September 11th Attack

As with many other major educational and cultural institutions in the United States, the terrorist attack on the World Trade Center and the Pentagon on September 11th has had a profound impact on YIVO and its staff. With our home at the Center for Jewish History located less than a mile from the World Trade Center, many staff members personally witnessed the destruction of the WTC.

Perhaps because so many are veterans of the Israeli, Soviet and other armies, our staffers responded with great composure and discipline. Immediately following the New York attacks, close contact with the Center's Executive Director and Director of Security was established; our emergency telephone contact list was activated; communi-

cations were established among department heads; and procedures were put in place for the evacuation of all personnel. By early afternoon all personnel except for a few volunteers who chose to remain in the building

were evacuated — but not before YIVO's priceless library and archival holdings had been secured.

Equally important, on September 13th, less than 48 hours after the attack on New York City and without any publicity or fanfare, YIVO reopened its doors to scholars and other researchers. On the same day, YIVO's staff met and voted unanimously to collect emergency relief funds for the New York City Police and Fire Widows' and Children's Benefit Fund, and we contributed almost \$1,300.

Since the tragic events of September 11, YIVO has continued to maintain a full schedule of public lectures, seminars, evening adult education courses, films and concerts. *Ghetto Cabaret*, a new play by Miriam Hoffman and Rena Borow, originally scheduled for staging on September 13, has been rescheduled for April 25, 2002. It is one of the many exciting public events planned for the spring.

Mindful of the possibility of future attacks on the United States, a committee of senior librarians and archivists has begun the arduous task of reexamining every aspect of YIVO's disaster plan. This has involved reviewing YIVO's inventory of on-site archival and library holdings, as well as those materials in safekeeping in our Iron Mountain, New York, storage facility. It has also given new impetus to the implementation of a vast new microfilm program to ensure the safety of valuable collections in the event of a future emergency.

"A committee of senior librarians and archivists has begun the arduous task of reexamining every aspect of YIVO's current disaster plan."

Other proposals being considered include producing facsimiles of one-of-a-kind works and placing rare originals in high-quality off-site storage.

Central to these proposals is the need to differentiate between short-term and long-term disaster preparedness. Short-term plans can be implemented immediately in the current fiscal year. Long-term strategies may take up to five years to complete. In this context, I urge all YIVO members and friends to respond positively to Bruce Slovin's special October 17th emergency appeal.

In other developments, YIVO has accelerated discussions with the Jewish Studies faculties at Bar-Ilan University, Tel Aviv University, Ben Gurion University of the Negev and the Hebrew

University of Jerusalem concerning new institutional cooperation as part of our total commitment to Jewish scholarship and to Israel. We are also building new ties with YIVO associations in Latin America and with

institutions worldwide that share YIVO's goals of preserving Jewish history and culture.

There has been too much destruction of things of importance. Now, as we learn from the Festival of Lights, we must remain, like the Maccabees, strong, steadfast, and vigilant.

YIVO Unites in Fund Drive for Families of Fallen Heroes

YIVO staff members have contributed \$1,280 to the New York Police and Fire Widows' and Children's Benefit Fund, organized in response to the World Trade Center tragedy of September 11. The internal YIVO fund-raising drive was coordinated by Elise Fischer, YIVO Press Officer and Editor-in-Chief of *Yedies*, and Marilyn Goldfried, Executive Assistant to Dr. Carl Rheins. It ran for three weeks and was open to all employees of YIVO and Center for Jewish History partner organizations.

The decision to collect for the fund was taken at a September 13 staff meeting called by Dr. Rheins to discuss the tragic events and their aftermath. All agreed that the drive would be an appropriate way to help the victims while expressing sympathy and solidarity. Also discussed were blood donations and increased security. The meeting ended with a moment of silent respect and mourning.



Ella Levine

Development and External Affairs

Moving Forward to Fulfill Our Vision

by Ella Levine, Director of Development and External Affairs

A candle is a small thing, but one candle can light another. The light increases as each candle gives its flame to another.

As we celebrate the miracle of Hanukkah and our religious freedom, we must not forget struggles that we have faced throughout our history as a Jewish people and still face today. Hanukkah represents the survival of Jewish culture and the continuity of Jewish life — such miracles in our past make it easier for a Jew to believe in miracles. Still, we cannot always count on one: therefore, we must secure our cultural history so it cannot be wiped out with one stroke.

Since September 11th, our role has become more challenging. It is more critical that YIVO renew its commitment to remember, to fulfill its promises, to cherish and renew *yidishkayt*, to preserve and teach, to build bridges between grandparents and grandchildren, parents and children. The links between generations should be reinforced now.

All the loving work done at YIVO requires your support. Please consider joining the ranks of our newly formed Gaon Society of YIVO supporters

who make a planned gift. As a Gaon Society member, you will have the satisfaction of making a gift while increasing your lifetime income.

At YIVO we see how much must be done to secure the safety and accessibility of our unique collections. YIVO is caring for our history; telling our story; reaching out for Jewish continuity; creating the new EPYC Program and the *YIVO Encyclopedia of the History and Culture of Jews in Eastern Europe*; sustaining our extensive archives and library; teaching the Yiddish language; and supporting research projects, fellowships and public discourse. YIVO must carry forward this work as a vital part of a global Jewish community.

Our mission will be more difficult in the months to come. We depend on the support of people like you who want to contribute to our success by showing your compassion during this holiday season. This helps ensure that the tale of the miracle is passed from one house to another, and to the House of Israel throughout the generations.

A gift to YIVO could be one of the most meaningful Hanukkah gifts you give.



Rosina K. Abramson

Planned Giving

The Gaon Comes to YIVO

by Rosina K. Abramson, Chair, Planned Giving Committee, YIVO National Board of Directors

Scholars agree that 18th-century Rabbi Elijah Ben Solomon Zalman, the Vilna Gaon, was one of the greatest spiritual and intellectual leaders of modern Jewry. According to testimony of his contemporaries, “without his knowledge, no important activity can be carried out.”

In the 21st century, Eastern European Jewish knowledge resides at YIVO, and contemporary scholars agree that without this resource, no important activity in Jewish scholarship can be carried out. And, of course, without solid financial support, the tremendous historical and cultural resources at YIVO could cease to exist.

YIVO donors, wise to the multiple benefits of Planned Giving contributions, have formed the Gaon Society, signifying their commitment to securing YIVO’s future, while providing income for themselves and their families. (See attached envelope for the opportunity to make a planned gift and become a member of the Gaon Society.)

Planned gifts can range from a simple bequest in your will, to contributions to our gift annuity program and other charitable vehicles that can pay you a guaranteed interest stream for life. Donors investing \$10,000 or more in a planned gift will be

recognized as members of the Gaon Society.

Americans are facing a period of financial uncertainty not seen in recent memory. Since September 11th, our financial underpinnings have been challenged by a sense of national and personal vulnerability not experienced by most Americans in at least a century. Jews, regrettably, are all too familiar with national and personal insecurity.

Just as YIVO preserves our rich heritage and culture, you can help safeguard YIVO’s future (and your investment) through Planned Giving. Salomon Smith Barney’s Philanthropic Services division offers YIVO and Gaon Society members consultation on the planned giving vehicles best suited for donors investing in YIVO’s future.

Moreover, a new committee of YIVO members, chosen for their professional expertise, will serve as in-house advisors on planned giving strategies and programs. These *Gaonim* include Burt Feinberg, Jonathan Mishkin, Charlie Rose and myself.

We sincerely hope that you will consider joining the Gaon Society — then you, too, will be a vital player in perpetuating Jewish scholarship and YIVO.

Leadership Forum Plans for 2002



Cindy Stone
Co-Chair

The Leadership Forum is making great strides. Three years ago, through our committee's efforts and brainstorming, the Educational Program on Yiddish Culture was born (EPYC — see page 8). We hope EPYC will draw our youth into an understanding and involvement with the heritage and history of Jewish life in Eastern Europe. We want them to remember, to build on that knowledge and to explore the vast resources at YIVO. It is through this high school curriculum package — and translated versions for other countries — that we want to serve as an inspiration to thousands of people worldwide.

International Women's Division: Luncheon 2002

Plan to attend YIVO's Second Annual Women's Luncheon on Sunday, April 14, 2002, sponsored by the International Women's Division. Special guest speaker will be Naomi Levine, Senior Vice President for External Affairs at New York University and founder of its Center for Philanthropy and Fundraising. Levine was profiled in *Lifestyles Magazine*, and is an outspoken advocate for Jewish women. At NYU, Levine co-chairs the Advisory Board that supervises the Edgar M. Bronfman Center for Jewish Student Life.

At the luncheon, Eta Wrobel will be honored for her work on behalf of YIVO. Wrobel, in addition to chairing YIVO's International Women's Division, also is dedicated to AKIM, Hadassah, Israel Bonds, Israel and the Jewish people worldwide.

The first *Me'dor Le'dor Award* will go to YIVO Board member Rosina Abramson, the child of Kovno Ghetto survivors, whose commitment to *yidishkayt* and to continuity make her a perfect honoree. Mira Jedwabnik Van Doren will be presented with the first *Vilna Award* for being a keeper of the heritage and culture of Vilna.

Fanya Gottesfeld Heller is the Luncheon Chair, with Cindy K. Stone and Jonathan Mishkin of the Leadership Forum committee serving as the Masters of Ceremonies. All proceeds from the event will go to support the EPYC Program (Educational Program on Yiddish Culture). A formal invitation will follow.

You can join YIVO's International Women's Division for a minimum gift of \$50. You will receive invitations to special Women's events, including an event this winter in Florida, as well as an annual subscription to the *Yedies*. For more information please call Ella Levine, Director of Development & External Affairs at (212) 294-6128.

We want to share this passion for our heritage and identity through innovative programming. Our committee is evolving as we constantly explore new ideas and add new members.

We are very excited about our plans. They will feature a cooking series with co-author of *The Empire K kosher Kitchen Cookbook*, Katja Goldman, and Mimi Sheraton, former *New York Times* food critic and author of *The Bialy Eaters: The Story of a Bread and a Lost World*. To participate in the cooking series or other Leadership Forum's activities please call Ella Levine, Director of Development & External Affairs, at (212) 294-6128.



Cathy Zises
Chair

A New Link in the Golden Chain

There is a new shining star on the horizon of the powerful YIVO: the Women's International Division. With the revival of Yiddish for the younger generations underway in the largest houses of education in major countries, our aim as the YIVO International Women's Division will be to bring Yiddish language and culture into high schools and into modern Jewish homes.

In life we each must understand where we came from in order to know where we are going.

Mine is the generation that had the opportunity to enjoy Jewish culture - writers and artists, poets and folksingers. The excellent translations into Yiddish of the best writers in the world - I read them all.

Yiddish is beautiful! I see Yiddish as a life-saving tool for our future generations. It has kept the wandering Jew from disappearing. Yiddish speakers created Zionism - the young people who established the foundations of the State of Israel came from Yiddish-speaking homes.

This new awakening reminds us of our responsibilities to the younger *Dorot* and the world. The International Women's Division - the New Link in the Golden Chain (*A Nayer Ringl in di Goldene Keyt*) - is our creation. Please join us, we have the strength of our commitment and the urgent need to continue our mission!

We have an obligation not to rob our children of the heritage that belongs to them - this is our duty, there will be no one else to do this! I appeal to each of you to please join us now.



Eta Wrobel
Chair

YIVO Writers Touch the Lives of Children and Grandchildren

At two in the morning one night last spring, Ellen Elias logged on to Internet genealogy sites searching for information about her paternal grandmother, Rose Silverman. "I plugged in her maiden name every which way and came up with nothing," she explained. "The next day I remember saying to my mother that she is lost forever, that it'll take a miracle for me to find her."

That miracle occurred a few weeks later when Anita Stein, Ellen's mother, saw a notice in the Workmen's Circle newsletter, *The Call*, asking anyone with information about Rose Silverman from Brooklyn, New York, to contact the YIVO Institute for Jewish Research.

In 1942, Rose and over 200 others had submitted their life stories to a YIVO contest designed to collect detailed information about immigrant life in the United States. Fifteen of those autobiographies have been selected by the YIVO American Autobiographies Project for possible publication in an anthology with the working title, *To Unburden My Heart*. Over the past six months, project editors Daniel Soyer and Jocelyn Cohen have been trying to notify the children and grandchildren of the writers.

"I never thought, never even dreamed, that this would connect

me to her 59 years later," Ellen stated. "I believe it was meant to happen. I believe very strongly that she was reaching out."

When scholars at YIVO collected these life stories in the 1940s, they appreciated the need for links between the past and the present. Now the American Autobiographies Project is completing the cycle begun two

generations ago. The anthology, and a finding aid to the materials to be completed in 2002, will make the stories accessible to a wide audience who, like Ellen, will be able to benefit from the rich historical legacy of East European Jewry in the United States.

"Reading it, I thought, 'Oh my God, I found myself,'" Ellen said.

Volume III of *Atlas* Now Available



Uriel Weinreich

The third volume of *The Language and Culture Atlas of Ashkenazic Jewry: The Eastern Yiddish - Western Yiddish Continuum* is now available. The multi-volume *Atlas*, co-published by the Max Niemeyer Verlag, Tübingen, Germany, in cooperation with YIVO, takes up the challenge of preserving the Yiddish language and the cultural memories and history it represents. It is being prepared by an Editorial Board including Marvin Herzog, Editor-in-Chief and former dean of YIVO's Max Weinreich Center; and Andrew Sunshine in New York. In Germany, the Board members are Ulrike Kiefer, Robert Neumann and Wolfgang Putschke.

The range of scholars who will benefit from the volume includes linguists specializing in dialectology, in Yiddish, in Hebrew and Aramaic, in the Germanic, Slavic and other European languages; ethnographers, folklorists, ethnomusicologists; Jewish historians; and historians of Central and Eastern Europe. Since many of

those recorded for the work were Holocaust survivors, the biographical material may be relevant to Holocaust history as well.

The *Atlas* is based on an investigation entitled "Geographical Differentiation in Coterritorial Societies" designed and originally directed by the late Uriel Weinreich, after whom YIVO's intensive summer language program is named. The *Atlas*'s many maps trace the distribution and usage of Yiddish words, phrases and variant verb formations.

Weinreich had been motivated by a desire to preserve cultural history. He noted, "What is familiar in one year may be thrust to the brink of oblivion in the next. . . . what was too obvious for study only yesterday has suddenly become precious. . . . what we do not collect in the coming decade or so will be lost forever."

The Language and Culture Atlas of Ashkenazic Jewry: The Eastern Yiddish - Western Yiddish Continuum, Volume III may be obtained from the Workmen's Circle Jewish Book Center (800-922-2558, ext. 285) and at the Center for Jewish History Bookstore (917-606-8220). The cost is \$250 per volume.



YIVO autobiographer Rose Silverman with granddaughter Ellen Silverman Elias and her brother Michael, Brooklyn (1959).

YIVO to Co-Publish Ruth Rubin's *The New Anthology of Yiddish Folksong*



Yiddish folklorist Ruth Rubin (1906-2000)

A book of songs collected by the late Ruth Rubin (1906-2000), the world's foremost Yiddish folklorist and ethnomusicologist, is being co-published by YIVO and the University of California Press (Berkeley) in 2003. The 160 new and unpublished songs —

including variants of extant songs — were gathered between 1946 and 1966. The anthology covers the following topics and categories: lullabies, love songs and ballads, songs and dances about weddings and marriage, children's songs, work and apprentice songs, dancing songs and songs of humor; soldiers' songs, songs of wars, Hasidic and Maskilic satires, topical songs, songs of Zion, and songs of "the street." Each section has an introduction detailing its particular history and significance.

One of the primary folksong collectors and scholars in this country, Rubin popularized Yiddish folksongs in lecture-recitals and publications. She collected these materials from

Yiddish-speaking Jews of East European origin who had settled in the United States and Canada.

The New Anthology was co-edited by Professor Mark Slobin of Wesleyan University, a member of YIVO's National Academic Advisory Committee, and YIVO Music Archivist Chana Mlotek.

"Ruth Rubin was a pioneer collector, scholar and performer of the Yiddish folksong during a period when it was widely neglected," co-editor Slobin notes. "Her unpublished anthology, much of it gathered from displaced persons who came to the United States after the Second World War, is an invaluable source and will put classic folksongs back into circulation."

Moshe Beregovski's *Jewish Instrumental Folk Music*

The new book *Jewish Instrumental Folk Music: The Collection and Writings of Moshe Beregovski* has just been issued by Syracuse University Press, in collaboration with YIVO and the Russian Institute for the Study of the Arts. Translated and edited by Mark Slobin, Robert A. Rothstein and Michael Alpert, this is the third in a five volume series on Jewish music by the late ethnomusicologist Moshe Beregovski (1892-1961), a series he did not see published during his lifetime.

The YIVO Archives houses the page proofs of Beregovski's second unpublished volume of Yiddish folksongs, dated 1938. Beregovski served as head of the Department of Musical Folklore of the Institute for Jewish Culture at Kiev where he amassed a vast archive of recorded folk, instrumental and Hasidic music. Under the then-

Soviet policy of anti-Semitism and eradication of Jewish culture, Beregovski was arrested in 1950 and deported to a labor camp in Siberia, where he was confined for seven years. Upon his release, he prepared a volume featuring parts of his collections, which appeared posthumously in 1962.

Topics covered in *Jewish Instrumental Folk Music* include instrumental music as a component of Jewish folklore; the characteristics and modal elements of klezmer music; and the *klezmorim* in the 19th century. It also contains 254 klezmer tunes — dances, *doinas*, and wedding tunes — with detailed annotations by Beregovski, and supplemental notes by Alpert. The foreword by Izaly Zemtsovsky, chairman of several academic departments in the Soviet Union, explores the history of folksong collection and Beregovski's personal contribution, scope and methodology in the field of Jewish musical research. A compact disc of vintage and recent recordings of instrumental music is included in the book package.

Beregovski's pioneering and enduring work in the field of klezmer music has been long awaited. New generations of *klezmorim* and aficionados of Jewish music will find the book and the accompanying data of great interest and importance. *Jewish Instrumental Folk Music: The Collection and Writings of Moshe Beregovski* can be purchased from Syracuse University Press, (315) 443-5546 or at http://sumweb.syr.edu/su_press/.

Print by S. Yudovin depicting klezmer musicians from the book *Jewish Instrumental Folk Music: The Collections of Moshe Beregovski*.



From Settlement to Community

EPYC Curriculum Development Under Way

Under the leadership of Dr. Adina Cimet, the Educational Program on Yiddish Culture (EPYC) is moving forward on a pilot curriculum for the city of Lublin, one of several cities to be included in the finished curriculum. Having completed the draft of text for Early Lublin (through the 18th century) and collected numerous archival materials, paintings, sketches and drawings (from the YIVO Archives as well as archives in Lublin, Poland and Israel), they are now focusing on Lublin's history from the 19th century to the eve of World War II. Together, these two pieces will form the EPYC pilot project, which will be extensively evaluated and tested in schools to ensure its functionality and effectiveness.

In line with EPYC's goals, the Lublin pilot will employ state-of-the-art teaching methods that enable students and teachers to analyze Yiddish culture within the contexts of general society as well as the broader trends in Jewish history. More broadly, they will examine the political, social, economic and cultural relationships between minority and majority cultures in the context of Jewish relations with the larger society.

Each EPYC segment will feature: texts; an in-depth curriculum manual with lesson plans; a CD-ROM of primary materials and other teaching tools; and a dedicated Web site providing materials for homework assignments and serving as a forum for student feedback and interactions. Each aspect of the program is designed to complement the others.

With EPYC, YIVO is accepting the obligation to engage and motivate younger generations to

connect with our people and culture. This challenge is pressing: the ethical and cultural sensitivity that will be required of our future leaders and intellectuals is dependent on our message.

Did You Know?

- The first mention of Jews in Lublin was in 1316, with other scattered references throughout the 14th century. Not until 1455 were Jews granted an official settlement on the city's outskirts, in an area known as Podzamcze, or the "Jewish Lublin." The Grodzka Gate separated this new Jewish settlement from the city. (See photo.)
- Podzamcze was home to a cemetery, *mikvah*, yeshiva and synagogue as well as several shops and houses. By the end of the 16th century, Seroka Street had emerged as the main Jewish thoroughfare. During this period, Jews were not permitted to reside within city walls, nor were Christians allowed to live in "Jewish Lublin."
- During its bustling market fairs, Lublin was transformed into the center of the Jewish world. Rabbis, representatives, merchants and others came to engage in trade, to marry their children and to exchange ideas. The *Va'ad Arba Arazot*, the highest representative body of Polish Jewry, convened at this time to rule on issues of Jewish law and tax collection.

Donor: Frank Siegel



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May 22 – June 2, 2002

For more information
please call Ella Levine,
(212.294.6128).

Heifetz Concert [continued from page 1]



Milton Zisman, Esq., (l) and Rabbi Israel Paleyev represented the Estate of Pearl Heifetz at the concert.

Vladimir Heifetz (1883-1970), a distinguished composer, conductor, choral director and pianist, was born in Chashnik, Vitebsk province, in Belorussia. His concert debut as a pianist was in Warsaw in 1918; he arrived in the United States in 1921. In the course of Heifetz's far-ranging career he graduated from the St. Petersburg Conservatory; accompanied the singer Chaliapin on a tour of Russia; played in a trio with Gregory Piatiagorsky; served as musical director of the Rudolf Schildkraut Theatre, the Poale Zion chorus and the Yiddish Culture Chorus; com-



Prof. Mark Slobin (L), with Elise Fischer, YIVO Press Officer, and Joseph D. Becker, Vice-Chairman of the YIVO Board, at the reception before the Vladimir Heifetz Memorial Concert.

posed cantatas, a symphony, an opera, an oratorio and a children's comic opera; and wrote the scores for several motion pictures, including the Russian film *Potemkin* and the Yiddish film *Grine felder* (Green Fields).

The invaluable historical papers from the Heifetz estate are now preserved in the YIVO Archives. The Estate of Pearl Heifetz also will fund a CD recording of some of Vladimir Heifetz's work (to be released by YIVO in the spring of 2002) and establish the new Pearl and Vladimir Heifetz Scholarship Trust.

First Heifetz Fellow, Marija Krupoves, Delivers Lecture

On Monday, November 26, the first Vladimir and Pearl Heifetz Memorial Lecture was held at YIVO. Professor Marija Krupoves of the University of Vilnius is the first winner of the Heifetz Fellowship. Her lecture, "Traditional Folksongs of Litvakes: Perspectives for Research in Situ," explored the songs collected from Litvakes who remain in situ: some are folksongs universal to Yiddish-speaking Jews; others are specific to the region, but well known beyond it; still others are unknown elsewhere or are relatively new, such as the ode to the Soviet constitution.

A distinguished performer and researcher, her specialty area is folklore and, in particular, Jewish folksongs as interpreted by the last remaining Jews in Lithuania and Belarus. Krupoves has traveled throughout the region recording these Jewish singers, interviewing people in Vilnius, Kaunas, Svencionys and Pabrade, in Lithuania. In Belarus she recorded materials in Vitebsk, Baranovichi and Pinsk.

"For almost two years, I have been working to collect Yiddish folksongs from elderly informants in Lithuania and Belarus," she explained. "I am also a professional singer." [Her latest CD, "Songs of the Vilna Ghetto," can be purchased

at The Center for Jewish History Bookstore, (917) 606-8220.]

Krupoves holds a Ph.D. in comparative folklore and ethnomusicology from the Arts Institute of the Academy of Sciences in Warsaw (1999). Since 1993 she has been an instructor in the Slavic Studies Department at Vilnius University. While in New York, she has been interviewing former residents of Vilna who now live here.

During her lecture, Krupoves played recordings of singers and their recollections. She also mentioned the important history of Pinsk, one-time residence of Chaim Weizmann and Golda Meir, and Baranovichi, the setting of Sholem Aleichem's short story "Baranovich Station."

Prof. Krupoves recounted the life stories of some of her sources, where they are from and how they survived the Holocaust. Among the many interesting subjects is 76-year-old Rubin Fuksman, who was born in Pinsk and now lives in Baranovichi. He was the only member of his family to survive the Holocaust. As he says about himself: "God must love me very much."

The Heifetz Memorial Fellowship and Lecture were established through a bequest from the Heifetz Estate and executor Milton Zisman, Esq.



Professor Marija Krupoves

Self Portrait of a Community

Autobiographies of Pre-Holocaust Jewish Youth In Poland to be Published September 2002

This volume, scheduled for publication in September 2002 by Yale University Press in association with YIVO, will offer readers access to one of the Institute's most remarkable collections — personal histories written by Jewish adolescents living in Poland during the 1930s. At that time, YIVO held three autobiography contests (in 1932, 1934, and 1938-9), inviting

Jewish youth to write their life stories and send them to the institute, then headquartered in Vilna. Over 600 young Jews responded. Originally collected to form the basis of a study of the problems Jewish youth faced during a challenging period in Poland, these autobiographies now provide us with a unique portrait of this community's life during the years between the

two world wars.

Rutgers University Professor Jeffrey Shandler edited the volume. The introduction, written by Barbara Kirshenblatt-Gimblett, Marcus Moseley, and Michael Stanislawski, explains the historical context of Jewish life in interwar Poland, the intellectual background of YIVO's project to study Jewish adolescence, and the literary significance of these autobiographies. These four scholars, along with political scientist Jan Gross and YIVO archivist Marek Web, were members of the editorial committee that oversaw the selection and translation of the autobiographies.

These memoirs offer an intimate window into Jewish life in Eastern Europe, as Shandler notes.

"Through these autobiographies, we can discover the wide range of young Jews' experience in that fervid time and place as described in their own words, as they were coming of age... we glimpse an exceptional generation as they arrive at the threshold of adulthood. Most would not live to cross that threshold, and those who survived the Holocaust went on to lead lives markedly different from their prewar existence. In this sense, these adolescents and their personal histories epitomize Jewish life in Poland's interwar period in its sudden newness and its great anxieties as well as its great hopes."

Awakening Lives: Autobiographies of Jewish Youth in Poland before the Holocaust will provide complete, annotated English translations of 15 of the autobiographies from the YIVO collection, originally written in Yiddish, Polish, and Hebrew.

Dov Levin Lectures on Jewish Resistance and Donates Books

Professor Dov Levin, Acting Director of the Oral History Division, at the Institute of Contemporary Jewry of The Hebrew University of Jerusalem, delivered a stirring account of "Jewish Resistance in the Baltic States, 1941-1945" at YIVO on October 23rd.

A member of the anti-Nazi underground movement in the

Kovno Ghetto and later a fighter with the Partisans, Levin discussed Jewish resistance during the years 1941-1945, and persons who helped and participated. Building on his experiences, Levin reviewed the most recent scholarship on this topic, and then answered questions from the audience.

"There was an excellent interchange between Prof. Levin and the audience," Carl Rheins, YIVO Executive Director pointed out. "He has continued to be personally involved in the history he studies. For example, he participated in the Israel Delegation that negotiated with the Government of Lithuania in 1993 on the issue of the rehabilitation of Lithuanians accused of murdering Jews during the Holocaust."

Levin, author of ten major books and countless scholarly articles, recently donated copies of several of his publications to the YIVO Library. These include his book *The Litvaks: A Short History of the Jews of Lithuania* (Jerusalem: Yad Vashem, 2000); *Professor Dov Levin: A Chronological List of Publications*; and copies of seven recent articles.

Professor Dov Levin (R) presents his latest book to YIVO's Dr. Carl Rheins.



YIVO Copy of Rudashevsky Diary Exhibited in Jerusalem and Houston

Yitskhok Rudashevsky was 13 years old when he began to keep a diary in Nazi-occupied Vilna. Between June 1941 and April 1943, he filled all 204 pages of the notebook with events he witnessed in the Vilna ghetto. His last entry, dated April 6, closes with the words, "We may be fated for the worst." Rudashevsky perished with his family in September of that year in Ponary.

Through February 11, 2002, the diary is on loan from YIVO to the Holocaust Museum in

Houston, where it is displayed with seven other diaries in an exhibition entitled "Private Writings Public Records." Curated by Alexandra Zapruder and Amy Duke, the exhibition also presents photographs of the writers, artwork of the period and English translations of passages from the diaries. The impulse to create the Houston exhibition was Zapruder's forthcoming book, *Salvaged Pages: Young Writers' Diaries of the Holocaust* (Yale University Press).

The YIVO Archives in New York obtained the diary through the efforts of poet Abraham Sutzkever. Rudashevsky's cousin Sara Voloshin-Kalivats had recovered the diary after the retreat of the Nazis from Vilna in 1944. Over the years, versions of it have been published in Yiddish, Hebrew, English and, most recently, in German. From October 1997 until this year, the diary was on display in Jerusalem at a Yad Vashem exhibition of young authors' writings from the Holocaust, entitled "No Child's Play."

Tendler Family Establishes Fellowship in Israel Studies

YIVO is pleased to announce the creation of the Dora and Meyer Tendler Endowed Fellowship in Israel and Jewish Studies at YIVO. Established by Meyer and his family, Ellen and Peter Weintraub, and Mark and Carol Tendler, it will support graduate research in Jewish Studies, with preference given to studies connected to Israel. The new fellowship carries a \$3,500 annual stipend.

This fellowship grew out of something Mrs. Tendler said before she passed away: "The children of today and the children of tomorrow must not forget the children of yesterday."

Dora Tendler was an *Eshet Chayil*: a Holocaust survivor who faithfully served Yiddish language and culture, the State of Israel and the Jewish people. She was a longtime member of her local Workmen's Circle Branch. Mr. Tendler, her husband, volunteers in the YIVO Archives.



Tendler family at plaque dedication.

The Tendler family also dedicated a plaque in the YIVO lobby in memory of Dora Kleinman Tendler on November 18, 2001. More than 70 people, including friends, children, grandchildren and great-grandchildren, attended the reception and dedication.

Speaking at the dedication were YIVO Executive Director Dr. Carl J. Rheins, and Ella Levine,

Director of Development & External Affairs. The Tendler's daughter Ellen Weintraub and her husband Peter also addressed the gathering. Michael Baron, Director of Yiddish Speaking Branches of the Workmen's Circle, called Mrs. Tendler "a devoted woman, a survivor of the Holocaust whose life was dedicated to the teaching and learning of *yidishkayt*."

YIVO Lecture

Sir Martin Gilbert Provides Insight on Churchill's Attitudes Toward Jews

An overflow crowd gathered to hear Sir Martin Gilbert lecture at YIVO on November 12. His topic, "Churchill and the Jews," offered insights into the lifelong interest of Sir Winston Churchill in the fate of Jews and the Jewish people. As a schoolboy, "Churchill's closest chum at boarding school was a Jew," Gilbert noted. Churchill also was horrified by the treatment of Captain Dreyfus, agreeing with the writer Emile Zola that Dreyfus was not guilty.

Churchill throughout his life stood against anti-Semitism. He denounced Tsarist anti-Semitism and worked against anti-Semitic legislation in Great Britain. He was a great friend of Chaim Weizmann and an early supporter of a Jewish homeland. He favored the Balfour Declaration (1917) and said, "If a Jewish State is ever formed, it would from every point of view be beneficial."

Churchill countered charges against advocates of a Jewish homeland in Palestine by describing the wonderful things that had been accomplished by

steadfast friend to Jews, promoted Jewish equality and Jewish causes, and used his public influence to fight this prejudice.

Sir Martin Gilbert, one of the most widely read historians of modern times, is the author of many works of Jewish and world history. His most recent book is *A History of the Twentieth Century* (2000). His other works include *Israel: A History* (1998), *The Atlas of Jewish History* (1993), *The Holocaust: A History of the Jews of Europe During the Second World War* (1987), and *Auschwitz and the Allies* (1981).



Photo credit: Thea Petschek

Sir Martin Gilbert (R) autographs a book for YIVO National Board Member Fanya Gottesfeld Heller.

Jews in *Eretz Yisroel*, such as the building of Rishon L'Tzion. Churchill focused on how Jews had worked to improve the country and make it a better place to live.

In 1933, Churchill warned Parliament about Germany's "pitiless treatment of minorities" and anticipated Nazi attempts to spread into other countries. According to Gilbert's research, Churchill was a steadfast foe of Nazi ideology and regime, and supported allowing Jews to enter what was then Palestine. When informed of intercepted ships of Jews, he always gave them permission to enter Palestine.

Churchill declared, "I have the greatest abhorrence of the anti-Semitic prejudice." As Sir Martin Gilbert made it clear, Churchill was a



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IWO Hosts Symposium in Buenos Aires

A week-long symposium, “Yiddish Faces the New Millennium,” was hosted this fall in Buenos Aires by IWO, the Argentinian sister organization of YIVO. Opening with a round-table discussion on Yiddish in contemporary culture, which featured Executive Director of IWO Abraham Lichtenbaum, the symposium included the unveiling of a bust of Sholem Aleichem, sculpted by Israel Hoffman. The bust was placed in the Poets’ Garden in Palermo’s Rosedale Park, next to one of Jorge Luis Borges. There were also radio broadcasts in Yiddish; discussions on Yiddish and national identity; a theater presentation honoring Itsik Manger; Dov Noy lecturing on

folklore in Eastern European *shtetlekh*, the unveiling of artist Leon Untroyb’s tombstone; and a talk on “Yiddish is also Latin America.” The closing concert, “*Unter di vayse shtern*,” (Under the White Stars) featured Alejandro Charni and pianist Norberto Vogel and paid tribute to Jascha Galperin, a teacher who trained a generation of Argentine singers.

“This is the proper time to gather and give the younger generations all our Yiddish cultural knowledge...we want to show them that Yiddish is much more than the language of the elderly,” Lichtenbaum told a reporter from the Jewish Telegraphic Agency.

Chicago YIVO Treasurer Daniel N. Greenberg



Daniel N. Greenberg, late Treasurer of the Chicago YIVO Society and a great friend to Yiddish culture, died July 13 in Chicago at age 76. He is survived by his wife, Clare; his daughter, Ruth Bernkopf; two sons, Aaron

and Joseph; and a sister, Jeanette Gordon.

Greenberg grew up hearing Yiddish in the home and at Labor Zionist meetings. After his marriage to Chaikay Pomerantz, he became immersed in the world of Yiddish.

Greenberg’s father-in-law, Chaim Pomerantz, was a longtime Yiddish activist and educator in Chicago and New York. Active in the New York YIVO in the 1940s and 1950s, both Pomerantz and his wife, Bessie (a Yiddish poet), encouraged Greenberg’s interest in Yiddish. Greenberg met many well-known Yiddish writers and intellectuals at their home.

Through his wife, Chaikay, and his in-laws, his love of Yiddish grew. Greenberg helped plan the Annual Yiddish Cultural Program of the Chicago Labor Zionist Alliance (LZA), and he served as a member of the Chicago Jewish Historical Society. He also selected and translated Yiddish materials for the *LZA Annual Third Seder Haggadah*. In recent years, he played a vital leadership role in the Chicago YIVO Society, joining the Board, serving as Treasurer and participating in all its activities.

Daniel Greenberg had the greatest respect for the Yiddish language and a deep and heartfelt love for its literature, music and theater. He will be sorely missed.

YIVO Helps IWO in Buenos Aires Build Its Collections

During the past 12 months, YIVO has sent IWO, our sister institution in Buenos Aires, Argentina, several YIVO publications. These include: *The Language and Culture Atlas of Ashkenazic Jewry, Volume III*; *A Century of Ambivalence, 2d ed.*; and the two CD collections of YIVO’s David Rogow reading Yiddish literature in the original, “*Bontshe Shvayg’* and Other Selections from Yiddish Literature” and “*Taybele and Her Demon’* and Other Selections from Yiddish Literature.”

YIVO in New York and IWO expect to make many more exchanges of publications and materials.

Kruk Diaries [continued from page 1]

he continued to write his journal under increasingly worsening circumstances. He was taken to another Estonian camp, Lagedi, on August 22, 1944, and was murdered there on September 18, 1944, shortly before the Soviet liberation.

The pages from his diaries were recovered from hiding places after the war, assembled and published in the original Yiddish by YIVO in 1961. These were among the first full-length diaries of life in the Nazi-created ghettos to be released.

The Last Days of Jerusalem of Lithuania retains many of the painstakingly researched notations of the original edition, but also adds new material, including never-before-published excerpts of Kruk’s diaries from 1939 to 1941 and from his last days in the Estonian camps. The book will also contain about 30 illustrations, mostly drawn from YIVO’s archives.

A Diversity of Students Drawn to Summer Program 2001

The 34th session of the Uriel Weinreich Summer Program in Yiddish Language, Literature and Culture at Columbia University boasted not only a record enrollment of 68, but also the most diverse student body in its history. Program Director Yankl Salant said that he “was deeply moved each day of the program, seeing people from all walks of life in such close community, brought together by Yiddish.”

Among the programniks were Eastern Europeans — Jews and non-Jews from Russia, Poland and Ukraine — who are devoted to teaching Yiddish and painstakingly rebuilding a culture



that was nearly destroyed in their lands. They included Olga Berdnikova, Serguei Nekrassov and Sylwia Szymanska.

Although Raquel Polite, an African-American actor of the Yiddish stage and the *Folksbiene* Theater, had achieved a near-perfect accent in her performances, she decided her theater craft could only improve if she understood each word she uttered. So she enrolled in the Elementary Yiddish class.

Korean businessman Young Soo Kang became interested in Yiddish to combat incipient anti-Jewish sentiment in Korea by informing his countrymen about Jews and Jewish culture. He was also drawn to New York sources on Jacob Schiff, the Jewish philanthropist who impacted Korean history by helping in the U.S. financing of Japan in the Russo-Japanese War.

Alina Orlov, a Ph.D. candidate at UCLA, wrote in a letter to a UWP scholarship donor, “My

Graduates sing with brio, “It’s fun to study Yiddish at Y-I-V-O...” as part of the Uriel Weinreich Program *siyem* (graduation ceremony).

study at YIVO’s summer program not only advanced my Yiddish skills. It also put me in the center of a community dedicated to the study of Jewish culture.”

The countries from which the students hailed included France, England, Germany, Holland, Israel, Japan and Poland. They included librarians, a rabbi, translators, a painter, a social worker and graduate students.

UWP participant Dr. Konrad Zielinski wrote, “I work in the Center for Jewish Studies at Maria Curie-Sklodowska University in Lublin. I am gathering material for a book on the Polish-Jewish relationships during the First World War. I will be able to use some Yiddish material in my research. I am sure it will be with a great benefit for my work and career.”

Scholarship Funds and Recent Contributors

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Jaime Constantiner

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CALLING ALL ZUMER-PROGRAM ALUMNI!

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



YIVO Program in Moscow Celebrates Fourth Graduation

Project Judaica has held its fourth graduation ceremony at the Russian State University of the Humanities in Moscow (RSUH). On July 4, nine students graduated from the program, now in its tenth year, bringing the total number of Project Judaica graduates to 45.

Two New Continuing Education Courses

After a record enrollment in the YIVO Yiddish Summer Program, the YIVO Fall 2001 Yiddish language and literature courses are also growing in popularity. Two new courses this semester are: "Translating Yiddish Texts: Theory and Practice," taught by Dr. Irena Klepfisz of Barnard College, and "20th Century Yiddish Literature in Translation," taught by Marc Caplan of New York University.

Two regular courses that show record enrollments are:

- "Intermediate Yiddish I," taught by Sholem Berger of New York University School of Medicine, a new instructor, and
- "Advanced Yiddish I," taught by Dr. Paul (Hershl) Glasser, Associate Dean of the Max Weinreich Center.

Co-sponsored by YIVO and conducted in partnership with the Jewish Theological Seminary of America (JTS), the intensive five-year program trains students as specialists in Jewish studies, concentrating on Bible and rabbinics (the JTS track) or on Yiddish and East European Jewish history (the YIVO track).

Students wrote and defended final theses, some of which were recommended for publication. Topics included "The Crown Rabiniate in Czarist Russia"; "Jews in the Grand Duchy of Lithuania, 14th to 16th Centuries"; and "Jews in Pre-Revolutionary Moscow."

Graduates were congratulated by Dr. David Fishman, Director of Project Judaica; Dr. Paul (Hershl) Glasser, Associate Dean of the Max Weinreich Center at YIVO; and Vice Rector Natalya Basovskaya of the RSUH.

Basovskaya, who hosted the ceremony, spoke about the importance of the Jewish Studies program at the university. Other members of the university and Jewish communities explored the critical cultural role of Project Judaica in the academic community and its impact on the extended Moscow Jewish community; they also addressed the amazing revitalization of Jewish learning in the former Soviet Union.

Among the attendees were Menachem Ben-Sasson, Rector of the Hebrew University in Jerusalem, and members of the Executive Committee of the Memorial Foundation of Jewish Culture.

The graduation coincided with the publication of the new textbook, *Yiddish for Russian Speakers* (Moscow, 2001), prepared by the late Project Judaica

Yiddish professor Shimon Sandler and released just two days after his death on June 28, 2001. The first copy of his book was presented to his daughter.

Graduate Anna Shchepetova, who is continuing her studies as a rabbinical student at the Schechter Institute in Israel, thanked Project Judaica for teaching her about the importance of study in Jewish life. She concluded her talk by reciting the traditional *Sh'hekiyanu* prayer, saying that it helped express her great appreciation of the program that had changed her and brought her "to this day."



Dr. Paul Glasser, Associate Dean of YIVO's Max Weinreich Center (L), and Mark Krupovetsky, Executive Director, Center for Biblical and Jewish Studies of the RSUH, congratulate student Artur Klempert at the Project Judaica graduation in Moscow.

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YIVO Public Programs: Winter – Spring 2002

Lectures, Colloquia and Panel Discussions – Partial Listing

Distinguished Lecture Series

Wednesday, February 13 7:30 pm
Ansky's Russian Dybbuk
Professor Seth Wolitz

Professor Seth Wolitz will offer a fascinating look at the history of *The Dybbuk* by Sh. Ansky, which premiered as a Yiddish play staged by the Vilna Troupe in 1920 and was performed in Hebrew for the first time by Habima in Moscow in 1922. *The Dybbuk* went on to become a mainstay of both Yiddish and Hebrew theater and has been translated into many other languages, making it the most famous Jewish play ever written.

The Dybbuk represents a perfect hybrid of Russian and Jewish culture at the time of the first world war. Based on the evidence of newly discovered manuscripts, Wolitz will confirm that Ansky's first draft of the play was in Russian, and not Yiddish or Hebrew, as many believe. Ansky first wrote *The Dybbuk* for the Russian theater as a demonstration that the Jews deserved a legitimate place in Russian national life. He portrayed Jewish mysticism as emerging from the Russian landscape, like the spiritualism of other peoples of Russia.

Seth Wolitz is the Gale Professor of Jewish Studies and a Professor of French and Slavic at the University of Texas at Austin. He is the editor of *The Hidden Isaac Bashevis Singer* (University of Texas Press, 2002) and the author of numerous articles and papers on Yiddish and Jewish culture.

Tuesday, April 9 7:30 pm
The Relationship Between Modern Yiddish and Hebrew Literature
Hillel Halkin

Modern Hebrew and Yiddish literature shared the same cradle: the cultural ferment of 19th-century Eastern and Central Europe. And like many brothers and sisters their relations have often been characterized by intense sibling rivalry.

Hillel Halkin will examine the similarities and differences between these two literatures and pose a provocative question: Has the time come to begin to consider modern Hebrew and Yiddish literature as a single body of East European Jewish writing or are there good reasons to continue to think of them as separate?

Hillel Halkin, a native of New York City, has lived in Israel for over 30 years. He is the author of *Letters to An American Jewish Friend* (1976) and the forthcoming *Across the Sabbath River: In Search Of A Lost Tribe of Israel*. He is internationally known as a translator of Hebrew and Yiddish literature and as an essayist on literary, cultural, and political issues in the pages of *Commentary*, *The New Republic*, *The Forward*, *The Jerusalem Report*, and other publications.

Book Party & Panel Discussions

Wednesday, March 6 5:30 pm
New York Jews and the Decline of Urban Ethnicity
Book Party & Panel Discussion

Join us to celebrate the publication of *New York Jews and the Decline of Urban Ethnicity* by Professor Eli Lederhendler (Syracuse University Press, 2002), the first book-length study of Jewish culture and ethnicity in New York City after World War II.

Professor Lederhendler will look at the cause and effect of New York City politics and culture in the 1950s and '60s and the inner life of one of the city's largest ethnic and religious groups. The New York Jewish mystique has always been tied to the fabric and fortunes of the city, as have the community's social values, political inclinations, and its very idea of "Jewishness."

Professor Lederhendler is the Stephen Wise Professor of American Jewish History at the Hebrew University of Jerusalem. He is the author of *The Road to Modern Jewish Politics* (1990), and *Jewish Responses to Modernity* (1994).

He will be joined in a panel discussion by Henry Feingold, Professor Emeritus of Baruch College and the Graduate Center, CUNY, and Director of the Jewish Resource Center at Baruch College; and Ira Katznelson, Ruggles Professor of Political Science and History at Columbia University, and the Vice President of the Academic Advisory Board at the Institute for Human Sciences in Vienna.

Book signing by the author.

Max Weinreich Center Lectures

YIVO's Max Weinreich Center for Advanced Jewish Studies (MWC) is dedicated to the advancement of research and education in the areas of Jewish life and culture. Each year, the recipients of MWC fellowships deliver public lectures based on their research. For information about sponsoring or applying for a fellowship, or for an updated schedule of MWC lectures, please call (212) 246-6080. **To reserve a place at MWC lectures, please call the CJH box office at (917) 606-8200.**

Tuesday, March 12 7:00 pm
Rose & Isidore Drench Memorial Lecture
The Sacredness of the Family:
New York's Immigrant Jews and Their Religion, 1890-1930
Anne Polland (Columbia University)

Anne Polland, a doctoral candidate in history at Columbia University, specializes in the Jews of the Lower East Side. In addition to her research in this field, she also leads historical walking tours of the area.

Exhibition

December 12-March 22 *Mattityahu Strashun (1817-1885): Scholar, Leader, and Book Collector*

Samuel Strashun (1793-1872) and his son, Mattityahu (Mathias) Strashun (1817-1885) were both distinguished Talmudic scholars and great philanthropists in 19th-century Vilna (now known as Vilnius, Lithuania). The Strashun family was a staunch supporter of secular education as well as of yeshiva studies. Along with the Harkavy and Romm families, to whom they were connected by marriage, they formed the backbone of the Jewish community of pre-Holocaust Vilna.

Mathias Strashun spent a great part of his fortune on collecting rare Hebrew books. In his will he bequeathed his magnificent library to the Vilna community, thus creating one of the first Jewish public libraries in Eastern Europe. When the Russians occupied Vilna in 1940, the Strashun Library was merged with the Vilna YIVO Library. A year later, shortly following the Nazi conquest of the city, it was decreed that all Jewish books be crated and shipped to Frankfurt am Main. Fortunately, the liberating forces of the American Army discovered the stolen books in 1945, and returned them to YIVO in New York in 1947. These items now make up the core of YIVO's rare book collection, highlights of which are on display in this exhibition.

Exhibition Hours: Monday-Thursday, 9:30 a.m.-5:00 p.m. Catalog for sale at the Center for Jewish History Shop.

This exhibition is made possible through the generous support of Tanya Corbin, Irwin Jacobs, and the Waber Fund

Film and Discussion Series: Jews in Soviet and Russian Cinema

Curator & Moderator: Dr. Eric Goldman, Ergo Media. All films \$7.00/ Students and seniors \$3.50.

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Center for Jewish History/Box Office, 15 West 16 Street, New York, NY 10011-6301

Monday, April 8 at 7:30 pm

Komissar (The Commissar)

Russia, 1967, 110 minutes

Director: Aleksandr Askoldov

Russian with English subtitles

The first post-Stalinist portrayal of Russian Jewry, this film was initially suppressed and not released in the USSR until 1987. Based on a 1934 story by Vasily Grossman, a Russian Jew whose writings were censored, it is set in a Jewish tinker's crowded cottage in 1922 during the civil war. Red Army commissar Klavdia Vavilova is forced to leave the battlefield because of an unwanted pregnancy and must take refuge with the poor Jewish family. There, her toughness and rigidity are worn away by the warmth and compassion of her hosts and she comes face to face with the realities of a different culture.

Speaker: To Be Announced

Monday, April 22 at 7:30 pm

Professor Mamlock

Russia, 1938, 105 minutes

Director: Adolph Minkin and Herbert Rappaport

Russian with English subtitles

This Soviet feature is the first dramatic film on the subject of Nazi anti-Semitism ever made, and the first to bring American audiences

news of the Nazis' murderous intentions toward Jews. A screen adaptation of a play by Friedrich Wolf, who was an associate of Bertolt Brecht, the movie recounts the story of a Jewish surgeon and scientist, who, because of his high position and his status as a war veteran, falsely believes himself to be immune from Nazi persecution.

Speaker: To Be Announced

Monday, May 20 at 7:30 pm

People's Gala Concert

Russia, 1992, 143 minutes

Director: Semyon Aranovich

Russian with English subtitles

Filmmaker Semyon Aranovich interviewed hundreds of survivors and draws on rare film footage in this powerful study of the injustices perpetrated by Stalin in the post-World War II period. A landmark in Russian documentary film history, *People's Gala Concert* explores the roots of Russian anti-Semitism during the Soviet dictator's final years and depicts the climate of paranoia, vicious scheming, and ruthless ambition that led to the murder of the famed Jewish actor Solomon Mikhoels and the persecution of doctors accused of plotting to poison Stalin.

Speaker: To Be Announced

Music, Theater and Literature

Wednesday, February 20 at 7:30 pm

Dear Papa

Bel Kaufman

Back by popular demand, Bel Kaufman, the granddaughter of celebrated Yiddish writer Sholom Aleichem and the author of the 1964 bestseller, *Up the Down Staircase*, will recount intimate memories of her grandfather in responding to a letter he wrote from America to Odessa when she was four years old, two years before he died. She will reflect on the growing universal acclaim for his work and legacy and share his humor and insights which have greatly influenced her own experience as a writer.

A joint program of YIVO and the Sholom Aleichem Foundation

Saturday, March 2 at 7:30 and 9:30 pm

Lost Jewish Music of Transylvania

Muzsikás with Márta Sebestyén

Hungarian bluegrass. Jewish gypsy music. Rollicking East European Jewish folk music from pre-World War II Hungary. It's all cut from the same cloth in ways that bring out the haunting, bittersweet quality of the unbelievably beautiful melodies. An exotic sort of pre-klezmer string band, Muzsikás' infectious rhythmic flair swells under the ethereal voice of Márta Sebestyén (who is featured on *The English Patient* soundtrack and the Grammy-winning *Deep Forest* album).

Program made possible through the generous support of The Joseph S. and Diane H. Steinberg Charitable Trust

Wednesday, April 17 at 7:30 pm

Evening with a Legend

Sheldon Harnick

Join us for an unforgettable evening as legendary Broadway lyricist Sheldon Harnick recounts the very personal anecdotal odyssey of his career through reminiscence and song. Harnick is best-known as the lyricist of the musicals *Fiorello* and *Fiddler on the Roof*, but has also enjoyed an illustrious career in the field of opera. Winner of two Tony Awards, two Grammy Awards, three gold records and one platinum, he has worked with many of the great composers and performers of our time, including Jerry Bock, Richard Rogers, and Beverly Sills. His wife, Marge Harnick, will join him onstage for part of the performance.

Thursday, April 25 at 7:30 pm

(Rescheduled from September 13, 2001)

Ghetto Cabaret

(Dramatic reading in Yiddish with simultaneous translation)

Attend this staged reading by actors and preview a new, powerful Yiddish play about the last days of the Vilna Ghetto. *Ghetto Cabaret* is based on research conducted in the YIVO Archives and Library by co-writers Miriam Hoffman, a well-known Yiddish journalist and a founder of the Joseph Papp Yiddish Theater, and playwright Rena Borow. The play uses sketches and songs performed in the ghetto theater, diaries, and memoirs to depict both the daily struggle for survival in the Vilna Ghetto and the creative force that fed Jewish spiritual and armed resistance.

Dedicated to the memory of Sonya Staff and Mendl Hoffman

**ALL EVENTS ARE FREE AND OPEN TO THE PUBLIC unless otherwise noted.
RESERVATIONS FOR ALL EVENTS ARE REQUIRED.**

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(917) 606-8200 to reserve a place at free events or to order tickets.*

Many Works Unavailable Elsewhere

“Mattityahu Strashun” Exhibition Opens at YIVO



Tanya Corbin, Strashun descendant and organizer of the family reunion, with her husband Sol Neil and son David.

For the first time in over half a century, rare volumes of the Talmud that survived the Inquisition and the Holocaust have been placed on exhibit. They are part of the giant 19th century Strashun Library Collection housed at the YIVO Library. On December 12, 2001 the exhibition “Mattityahu Strashun; Scholar, Philanthropist, Book Collector” which traces the history of this great collection, opened at YIVO.

YIVO is being helped in caring for the collection by descendants of Mattityahu Strashun. Tanya Corbin and her brother, Irwin Jacobs, as trustees of the Waber Fund of New York City granted YIVO \$200,000 in 1999 to help defray the cost of cataloguing the collection and making that catalogue available on-line. One-fourth of the collection has been posted with the Research Library Group (RLIN), allowing scholars to obtain information on 10,000 of the volumes. The entire project is expected to be completed by the end of 2003.

The exhibition opening was the occasion for the Strashun family to hold their first ever reunion. In all, 140 family members from the United States, Europe and Israel attended. “It is one of the most important events in my life,” Corbin told the opening convocation.

Their ancestors, Samuel Strashun (1793-1872) and his son Mattityahu (Mathias) Strashun (1817-1885) bequeathed this magnificent library to the Vilna community in 1902, thus creating one of the first Jewish public libraries in Eastern Europe. The 40,000 volume Strashun Library Collection includes 25,000 volumes of Hebrew rabbinics, 1,000 volumes of Yiddish rabbinics, 8,000 volumes of secular Hebrew books and 5,000 volumes of secular Yiddish material. About 15,000 items in the Strashun Collection at YIVO are unavailable in any other library.

Distinguished rabbinic scholars and great philanthropists, the Strashuns were staunch supporters of both secular and

Jewish education. They were also known for their enlightened attitudes, which were displayed in the library’s open-door policy to the community. It attracted hundreds of readers daily until 1940, when the Russians occupied Vilna and the Strashun Library was merged with the Vilna YIVO Library.

“The preservation of the Strashun Rare Book Collection and the digitization of its card catalog are key to bringing this historic collection to scholars and the public,” YIVO Chairman Bruce Slovin noted. “Exhibiting these books helps YIVO fulfill its mission – to preserve Eastern European Jewish treasures and to make them available to the Jewish people. We are very grateful for the commitment of Corbin and Jacobs to ensuring that this invaluable resource remains available to future generations.”

The exhibition continues at YIVO through March 22, 2002. The exhibition catalog may be purchased from the Center for Jewish History Bookstore (917-606-8220).



Strashun family descendant Irwin Jacobs and his wife Ann, at the opening of the exhibition.

Miriam Weiner Donates Extensive Collection of "Roots" Books, Maps and Brochures

More than 15 cartons, some requiring two strong men to lift them, were brought to YIVO. They contained about 400 books and hundreds of maps, travel brochures and travel books. Miriam Weiner,



Weiner (R) presenting her Jewish "roots" collection to YIVO Head Librarian Aviva Astrinsky.

President of the Routes to Roots Foundation, collected the items during her research for her two books, *Jewish Roots in Poland* and *Jewish Roots in Ukraine and Moldova*, co-published with YIVO.

Weiner told *Yedies*, "Many of the books relate to specific towns in the 'old country,' and as the books passed through my hands, names of friends came to mind who had roots in those exact towns. The temptation to send them a little 'present' was there, but in the end, I decided to send the books to YIVO."

Books that are duplicates of ones already in YIVO's holdings will be loaned permanently to the Genealogy Institute at the Center for Jewish History.

Weiner has been finding a "good home" for books for over 10 years. "Now that YIVO is situated in the Center for Jewish History, I felt my books would have the most use there. Also, since YIVO is co-publisher of my two books, I have an ongoing special relationship here."

Some books remain with Weiner. "Although this process enabled me to remove two bookcases from my dining room and kitchen, there are still hundreds of books remaining at my home office in New Jersey, along with thousands of antique postcards, maps, photographs and a remarkable collection of telephone books from towns in the former Soviet Union."

A finding aid to the collection is being prepared and will be available in both the YIVO Reading Room and the Genealogy Institute.

Marcia Posner Donates Magnificent Children's Literature Collection

The YIVO Library received a magnificent collection of Jewish children's literature from Dr. Marcia Posner, an internationally renowned authority in the field and the author of *Jewish Children's Books: How to Use Them, How to Choose Them* (Hadassah Dept. of Education, 1986) and *How to Organize a Jewish Woman's Book Collection* (Jewish Book Council, 1988).

Of the 145 children's books and 15 adult books in the collection, some are based on the Bible and the *midrash*, Jewish folk tales, and Hasidic legends. Others are works of original fiction. Al-

though the primary language is English, there are also works in Hebrew, French and Portuguese.

Highlights include: *Les Fêtes Juives: Pourim*, a graphically illustrated version of the Purim story in French; *Simlat ha-Shabat shel Hanah'leh ha-ketanah*, a classic Hebrew tale about a girl and her special Sabbath dress; and *Pessach a liberdade*, a Portuguese version of the Passover narrative.

The gift, which will form The Marcia Posner Jewish Children's Book Collection, greatly strengthens the YIVO Library's holdings in Jewish children's literature.



Cover of *Simlat ha-Shabat shel Hanah'leh ha-ketanah* [The Sabbath Dress of Little Hannah] by Yitshak Dami'el. It is one of the books in the Posner collection.

Library Increases Holdings of Far East Slavic Judaica

The YIVO library continues to expand its Slavic Judaica collection. During the past year material has come from remote places, including the Urals, Siberia and the Far East. Among the publications received are:

- *Evrei v Orenburgskom krae* (Jews in the Orenburg territory in the Ural), Orenburg, 1998: A history of the Jews in Orenburg, from 1806 to the present.
- *Sibirskii evreiskii sbornik* (Siberian Jewish anthology), Irkutsk, 1996: A second collection devoted to the various aspects of Siberian Jewish life.
- *Kal'mina, L. V. and Kuras, L. V. Evreiskaia obshchina v Zapadnom Zabaikal'e: 60-e gody 19 veka - fevral 1917 goda* (The Jewish community in Western Baikal area: 1860s-February 1917), Ulan-Ude, 1999: The social, economic and religious life of Jews in the Baikal territory from the second half of the 19th century to the February revolution of 1917.
- *Erusalimchik, G. I. Raznye sud'by - obshchaia sud'ba: iz istorii evreev Cheliabinska*



Evreiskaia avtonomnaia oblast': entsiklopedicheskii slovar' (Jewish Autonomous Region: an Encyclopedia)

(Various Fates - Common Fate: History of Cheliabinsk Jews), Cheliabinsk, 1999: A history of Cheliabinsk, the city of almost four million people situated at the foot of the Ural Mountains, from the second half of the 18th century until the present. Since the Perestroika, its Jews have been able to live real Jewish lives and to establish Jewish cultural and religious institutions. The book also

includes a list of Jews who perished in World War II.

- *Romanova, V. V. Evrei na Dal'nem Bostoke Rossii: II pol. XIX v.-I chetv. XX v.* (Jews in the Far East of Russia: second half of 19th century-first quarter of 20th century), Khabarovsk, 2000: This first scientific research into the history of Jewish communities in the Far East reveals the socioeconomic status of Jews, ethnic relations and some cultural and psychological aspects of Jewish life in the Far East. The author conducted her research in the Moscow and Saint Petersburg Russian State Archives, the Far Eastern State History Archives, the archives of the Association of Chinese Jews in Israel and the YIVO Archives.

- *Evreiskaia avtonomnaia oblast': entsiklopedicheskii slovar'* (Jewish Autonomous Region: an Encyclopedia). Birobidzhan, 1999: This work covers the economy, history, culture, climate and other aspects of the Jewish autonomous region (JAR) of Birobidzhan, which still bears the name "Jewish" although almost no Jews live there now. Despite its few Jews, this community still plays a central role in Jewish life in the Far East. When the Birobidzhan experiment was at its height in the mid-1930s, there was a plan to publish an encyclopedia on the JAR. Now that has come to fruition; the encyclopedia is written in Russian, not Yiddish, but it includes almost all Soviet Yiddish cultural figures, and the history of the JAR. Another interesting fact: many Jews who are listed in this book now live in Israel or other countries.

Songs by Elyakum the Badhan Rare Miniature Book Donated



A rare miniature book entitled *Shirim Hadashim: akht naye groyshe fayne lider* (New Songs: Eight New, Big, Beautiful Songs) by Elyakum the *badhan*, Vilna, 1870, has been donated to the YIVO library by Eiran Harris of Montreal, Canada. It is a small collection of popular Yiddish songs written and recited by the famous *badhan*, Elyakum Zunser (1836-1913). The *badhan's* role was to make guests laugh and cry at East European Jewish weddings.

Zunser was one of a few *badhans* who published his songs, and this enhanced his popularity. He was invited to the richest weddings for large fees of up to 100 rubles.

New Accessions to the YIVO Archives



Decorated relative of donor in Austro-Hungarian army (circa World War I).
Donor: Alvin Rosenbloom.

HISTORY

- Gerben Zaagsma donated his Master's dissertation on the Botwin Company of Jewish volunteers in the Spanish Civil War, written for the University of London this year.
- Jim Bennett donated mid-19th century documents on the Jewish community of Wloclawek, Poland.
- Frank Siegel donated postcards, including several written by his uncle, Benjamin Lubelski, while the latter was serving as a volunteer in the Spanish Civil War. Lubelski's memoirs have been published in Yiddish.
- Dr. Miriam Sidran donated the memoirs of the Vilna-born psychoanalyst, Saul Gurevitz. The typescript consists mostly of an account of his surviving the Holocaust. Dr. Sidran also donated the memoirs of Miriam Zalk, which relate to her life in the Ukraine, South Africa and Israel.
- Dr. Dov Levin donated materials relating to his research on Jewish life in the Baltic

States during the Holocaust and Soviet occupation.

- Ella J. Maier donated coins of the Third Reich.
- Dr. Edward Luft donated documents about the Jewish communities in Szubin, Poland, and Posen (in 1908), now Poland.
- Alexander I. Ross donated, via YIVO Press Officer Elise Fischer, the memoir, by his father, Zelik Rozovski, of the Jewish community of Bobruisk, Belarus, in 1918.
- Rebecca Duchow donated, via Shirley and Harry Miller, the memoir of Rebecca Briansky Kalter of Grajewo, Poland, in 1919-29.
- Basheva Ran donated materials on Jewish life in Cuba. The YIVO Archives has a collection in the name of her late husband, Leizer, who was a member of YIVO's staff.
- An anonymous person donated documents relating to Palestine/Israel in the 1940s.
- The Srebnick family donated materials on Israel.
- Colonel Seymour Pomrenze, Consulting Archivist of the Hebrew Immigrant Aid Society (HIAS), donated additional documentation to the Archive's holdings of HIAS records. The new documents span the years 1910 through the 1960's.

LANDSMANSHAFTN, CONGREGATIONAL AND FRATERNAL DOCUMENTS

- Gitl Bialer donated minutes of Branch 70 of the Jewish National Workers' Alliance, located in Paterson, New

Jersey. Lyvia Schaefer also donated materials relating to the same Labor Zionist fraternal order, as well as materials on the Workmen's Circle.

- Dr. Chava Lapin, a member of YIVO's National Board of Directors, donated Workmen's Circle materials and other materials relating to Jewish/Yiddish culture.
- Renee Dubroff, daughter of Hyman Sheskin, donated additional documentation for her father's papers. These also include materials on Jewish culture and history.
- Nathalie Diener donated the papers of Jason Rich, a social worker in Ohio and New York.

Souvenir of the Hungarian American Literary Society, 1929.
Donor:
Roberta Solit

[continued on page 22]



New Accessions [continued from page 21]

- As part of a YIVO co-sponsored project on Jewish congregations in Sullivan County, New York, Dr. Marie Sacks donated records of the following groups: Lake Huntington, Lindfield Avenue, Swan Lake, White Sulphur Springs, Woodbourne and Woodbridge.
- Ruth Riesner donated minutes of the United Order of True Sisters, which date back to 1846, the year the Order was founded in New York.
- Bluma Lederhendler donated (via Suzanne Zaharoni) the records of the Ryker Fraternal Aid Society.
- Marlene L. Bishow donated a cemetery map of the lot owned by the Volper Young Men's Benevolent Society, which is located in the Beth David Cemetery in Elmont, New York.
- Roberta Solit donated records of several Hungarian Jewish societies in America, including those of the Kossuth Ferencz

Literary, Sick and Benevolent Association; the Hungarian Literary Society; the Stella Klein Charity Circle; and the Onzepko Veterans' Reunion.

GENEALOGICAL MATERIALS

- The following donors gave family documents and photographs: Beatrice Donovan and Aaron Miller, the historian; Dr. Shlomo Eidelberg; Morris and Benjamin Herson; Evelyn Kalinsky; William Lipnick; Barbara Weber Marsh and Jesse Marsh; Barbara Metselaar, Saul Ostrow; Alvin Rosenbloom; Theodore Schnoll; and Ellis Schulman.
- Eta Wrobel, Chair of YIVO's International Women's Division, donated family photographs and materials.
- Flora Molod Steinman donated family photographs and documents, as well as rare

letters from rabbis on the Lower East Side from the turn of the previous century.

HOLOCAUST

- Avril and Raymond Behr donated Mot(e)l Pogir's account of the Slobodka Ghetto in Lithuania.
- Hanka Hirschhaut donated a detailed account of Treblinka and of the uprising there penned by Heniek Rajchman (a.k.a. Henryk Romanowski).
- The Jewish Museum of Prague donated a medal commemorating a Jewish community leader who perished in the Holocaust.
- Isaac and Masha Kowalski donated a large increment to Mr. Kowalski's papers. Most of the new materials consist of correspondence relating to the anthologies, which Mr. Kowalski assembled and edited, on Jewish resistance movements in Nazi-occupied Europe.

LITERATURE

- Naomi Kantey donated the papers of Chaim Greenberg, the distinguished Labor Zionist leader and editor who was also an essayist in Yiddish, Hebrew, Russian and English.
- Dr. Chana Schachner donated Esther Kader Cohen's Yiddish school poems.
- Milton Zysman donated a bound collection of Yiddish poems by an unidentified poet, probably from the 19th century.
- Solomon Krystal, a member of YIVO's National Board of Directors, donated a letter from the Soviet Yiddish writer Shimon Sandler.



Fela Nadel, discus thrower and member of the *Shtern* Labor Zionist sports club in Warsaw (1930).
Donor: Jacob Weisbrod.



Yiddish sheet music from the play "Chantshe in America" (1920s). Donor: Ellen S. Rodis.



"Eli Eli" (1919) from the play "Brokhe, or the Jewish King of Poland for One Night." Donor: Ellen S. Rodis.

MUSIC, THEATER AND RECORDINGS

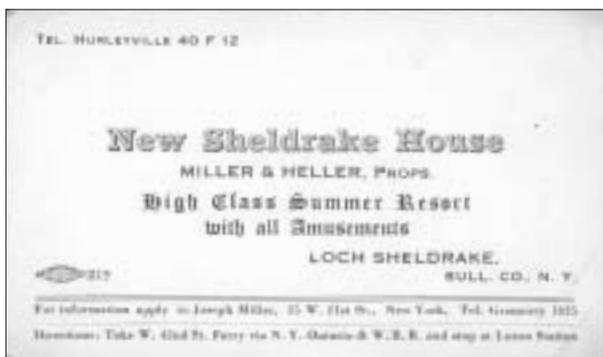
• Recordings were donated by the following individuals: Evelyn Berger, Jack Berger (51 78-rpm records), Samuel B. Kuckley, Dr. Richard Leweson (22 78-rpm records), Richard Rubin, Hazel Tchernoff (including an unpublished item) and Gloria Waxler.

- Zelde Krulewitz, Lee Silver-shein (28 pieces) and Lucille Wright donated Jewish sheet music.
- Sidney J. Stark donated four manuscripts, and other items, as additions to the papers of the composer Vladimir Heifetz.
- The soprano Masha Benya Matz donated music

manuscripts, including compositions by Henoch Ko(h)n.

- Ellen S. Rodis donated 14 pieces of Hebrew and Yiddish sheet music, of which three are new to YIVO's holdings.
- The choral conductor Madelin Simon donated the manuscript of Jacob Schaefer's operetta "A Bunt mit a Statshke" ("A

[continued on page 24]



Both sides of a business card for a hotel in the Catskills (circa 1930). Donor: Isaac Kowalski.



New Accessions

[continued from page 23]

Revolt and a Strike”).

- Marianne Dacy, Rare Books Librarian at the University of Sydney, Australia, donated (via Elise Fischer, YIVO Press Officer) liturgical compositions of Boaz Bischofswerder, who moved from Germany to Australia in 1940.
- Marian Levine donated photographs of her grandfather, the Yiddish actor Samuel Lawnfield.
- Margo Michaels donated the program to the Yiddish Art Theatre’s staging of “The Brothers Ashkenazi,” by Israel Joshua Singer.

ART AND OBJECTS

- Rose Ibsen Sigal donated additional documents to the papers of her husband, Albert Dov Sigal, an artist who specialized in enamel paintings and engravings.
- Recent posters were donated by Randy Belinfante (Librarian of the American Sephardi Federation), Dr. Jack Jacobs, Murray Kass and Yitzchak Meyer Twerski.
- Lucy Alperin Corin donated the antique Hebrew typewriter which belonged to her father, the Yiddish journalist and editor Aron Alperin.
- Ernest Kahn donated Hebrew buttons from recent American political campaigns.



Feyge Nadel, Polish-Jewish athlete who perished in the Holocaust.
Donor: Jacob Weisbrod.

Federation), Dr. Jack Jacobs, Murray Kass and Yitzchak Meyer Twerski.

PHOTOGRAPHIC AND VISUAL MATERIALS

- Labor Zionist and Workmen’s Circle activist Jacob Weisbrod, together with his daughter, Myra Treitel, donated photographs of the interwar Warsaw Gwiazda (Star) Jewish soccer team and of the Bais Yaakov Orthodox girls’ school in interwar Ostrow, Poland. They also donated materials relating to the Ringelblum-Anielewicz Branch of Workmen’s Circle.
- Martin Levinson donated three films, including a documentary on the Warsaw Ghetto.
- Ann and Harold Platt donated Bund photographs from Malkin, Poland, and New York City.
- Emily R. Birnbaum donated photographs from the 1940’s of American Jewish organizations.
- Frances Pargman donated a photograph from the 1900’s of Radzymin, Poland.
- The artist Emily Corbato donated her photograph of the Western (Wailing) Wall in Jerusalem.

SPECIAL THANKS

- The National Yiddish Book Center has given YIVO a large collection of documents that have been gathered in the course of its work rescuing Yiddish books. The donation, made through Gabriel Hamilton, adds significantly to the papers of the Yiddish writer and editor Osher Schuchinsky, and to the papers of the Yiddish linguist Nathan Susskind. Also included was a long Yiddish novel manuscript, *The Two Flowers*, written in 1887, author unknown.



Jewish soldiers with their chaplain in the Austro-Hungarian army (pre-World War I).
Donor: Alvin Rosenbloom.

Three Yiddish plays by Arthur Wolfson, the thousand-page autobiography of Morris Rosen, and the Yiddish manuscripts of Sol Grandier are other important parts of this gift.

- Special thanks also go out the New York State Department of Insurance Liquidation Bureau which recently donated the records of the Congregation Sons of Abraham, Independent Brotherhood of Yonkers. Records of the *landsmanshaftn* of Bielsko, Bulovina, Hrubieshov, Kartuz Bereza, Odessa, Medzhibozh, Radymno, Sobolivka and Weislitz, also were included.



Toshiya Gymnasium 7th grade students, among them Saul Gurevitz (future psychoanalyst), in Vilna (1937). Donor: Miriam Sidran.

- Eiran Harris, the outstanding Montreal *zamlar*, continues to send YIVO a variety of ephemera and also several

historically valuable manuscripts. His endeavors on behalf of saving Jewish and labor history are truly remarkable.

Music Archives Praised as “Wonderful Resource of YIVO”

YIVO's music archivist, Chana Mlotek, has been corresponding with overseas scholars and laypersons from Augsburg, Moscow, Cambridge, Dusseldorf, Potsdam, Berlin, and other European and Eastern European cities and universities.

In the United States, the recent requests have been for specific theater and art songs. A discography of the singer Sidor Belarsky was sought for the Milken Archive, which is planning to issue 50 recordings of American Jewish music. Dr. Jack Gottlieb, a musicologist and composer, requested bibliographical data and photographs for a new book on the Jewish sources of American popular music. Sheet music containing the theme of *The Wandering Jew* was sought for an exhibit in Paris. Songs of Dachau were furnished for that community.

A special thank you to YIVO came from the Amherst College Music Library, which called the Music Archives a “wonderful Resource of YIVO” (see letters, page 31).

Requests were also fielded for translations of poetry of the Holocaust, East European music and material on Yiddish poets in America. The music of poets Morris Rosenfeld, Abraham Reisen and Moyshe Kulbak was supplied.

Original scores of the klezmer music of Harry Kandel and Joseph Cherniavsky were provided. Requests were received for an article about the actor Abe Sincoff, for biographical data on theater composers Arnold Perlmutter, Herman Wohl and David Meyerowitz. Tables of contents of several music anthologies were referenced, and the score of the operetta “Kuni Leml” by Abraham Goldfaden was forwarded.

Calls about numerous individual songs were answered, as well as the many queries by e-mail and letter. These included folksongs such as “*Sheyn bin ikh sheyn*” (I Am Pretty), “*Unter Yankeles vigele*” (Under Yankele’s Cradle), and “*Lomir ale in eynem*” (Let Us All Together). Questions also came about popular songs by Mordechai Gebirtig: “*Undzer shtetl brent*” (Our Town Is Burning) and “*Zay gezunt mir kroke*” (Farewell, Cracow). Other popular songs requested were “*Eyli, eyli*” (My God), “*Shlof mayn kind*” (Sleep My Child) and “*Margaritkelekh*” (Daisies).

The Music Archive continues to receive published and unpublished music scores from several donors, all of which have been incorporated into our growing archival collections.

Donors of \$1,000 and Above From

The YIVO Institute for Jewish Research thanks the following donors for helping to preserve our Jewish heritage through their generous support. In the last issue, *Yedies* acknowledged gifts of \$5,000 and above. This issue recognizes donors of \$1,000 - \$4,999 from November 1, 2000 - October 31, 2001 as well as two special donors of \$10,000 and above.

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The following pictures from the YIVO Archives record pre World War II Jewish life in the city of Lublin and its surrounding villages and towns. The economic, cultural, religious, political and communal history of 20th century Lublin are the focus of the first module of YIVO's new Educational Program on Yiddish Culture – EPYC (See page 8).



Feyge Goldfarb, Toyvie Czarny, Rokl Elnewajg, and Moyshe Erdfarb, members of *Tsukunft*, the Jewish Bund youth movement, in a boat near Lublin (1930s).



Khaym, the old ferryman, in his boat on the Vistula River near Kazimierz, Lublin (1920s).

November 1, 2000 – October 31, 2001

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In the Lublin office of the American Joint Distribution Committee where above the door next to the American flag hangs a quotation from *Pirkei Avos* [Ethics of the Fathers] in Hebrew and Polish: "The work is great and the day is short." (1919)

Donors *[continued from page 27]*

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 Carol L. and Jerry W. Levin
 Rita and David Levy
 Madeline and Irwin Lieber
 John L. Loeb Jr. Foundation
 John L. Loeb, Jr.
 Louis Williams Foundation, Inc.
 Elliot Scher
 Lowenthal, Landau, Fischer & Bring,
 P.C.
 Marlene and Edward J. Landau

Marcell & Maria Roth Fund Inc.
 Irene E. Pipes
 Max & Clara Fortunoff Foundation, Inc.
 Alan M. Fortunoff
 Leni and Peter W. May
 Vladka and Benjamin Meed
 Perla B. and Dr. Julio Messer
 Milberg Weiss Bershad Hynes & Lerach
 Melvyn I. Weiss, Esq.
 Milstein Properties
 Abby and Howard P. Milstein
 Ornella and Robert E. Morrow
 MSB Strategies
 Martin Begun
 Ruth G. and Edgar J. Nathan III
 Newmark & Company Real Estate Inc.
 Jeffrey R. Gural
 New York Observer
 Linda and Arthur L. Carter

Ocrum, Inc.
 Marco Walker
 Morton L. Olshan
 Oscar Heyman & Brothers, Inc.
 Adam C. Heyman
 Overseas Shipholding Group, Inc.
 Morton P. Hyman
 Seymour H. Persky
 Ann and Harold Platt
 Louis Pozez
 Lewis Rabinowitz
 R.A.K. Group, LLC
 Randy Kohana
 The Robert Wood Johnson Foundation
 Edward H. Robbins
 Nina and David Rogow
 Sandra P. and Frederick P. Rose
 Tina Rosenberg



Girls at the B'nos
 summer camp
 dancing with arms
 linked, Radzyn
 (1931).

<i>Murray Rosenblatt</i>	<i>Joan and Ira H. Slovin</i>	<i>Vedder, Price, Kaufman & Kammholz</i>
<i>Dr. Henry and Nitzka Rosovsky</i>	<i>Gloria Smith and Jacob Faber</i>	<i>Charles B. Wolf, Esq.</i>
<i>Darin S. Samaraweera</i>	<i>Hon. Abraham D. and Marion S. Sofaer</i>	<i>Gladys O. and Allen C. Waller</i>
<i>Samuel and Jean Frankel Foundation</i>	<i>Sara and Martin L. Solomon</i>	<i>Irene and Robert S. Walters</i>
<i>Jean and Samuel Frankel</i>	<i>Carol L. Stahl</i>	<i>Wank & Liptzin, LLP</i>
<i>Carol and Michael A. Scheffler</i>	<i>Max Stollman</i>	<i>Rhona and Richard Liptzin</i>
<i>Sherry L. and Barry F. Schwartz</i>	<i>Mikel L. Stout, Esq.</i>	<i>Weiss, Peck & Greer; L.L.C.</i>
<i>Rose and Herman Schwimmer</i>	<i>Norma and Julian Svedosh</i>	<i>Jay C. Nadel</i>
<i>Jean and Charles Segal</i>	<i>Helene and Morris Talansky</i>	<i>Wertheim, Schroder & Company, Inc.</i>
<i>Nancy B. and Robert Segal</i>	<i>Tanner & Co., Inc.</i>	<i>Eleanor and Mort Lowenthal</i>
<i>Natalie and Howard W. Shawn</i>	<i>Estelle N. and Harold Tanner</i>	<i>Shelby White and Leon Levy</i>
<i>Sholem Aleichem Folk Shul No. 21, Inc.</i>	<i>Sara and Benjamin Torchinsky</i>	<i>Whitman Heffernan Rhein & Co., Inc.</i>
<i>Bella Gottesman</i>	<i>Dorothy C. Treisman</i>	<i>Lois and Martin J. Whitman</i>
<i>Patricia and David Shulman</i>	<i>Myra and Dr. Herman Treitel</i>	<i>Leo Wind</i>
<i>Silverstein Properties, Inc.</i>	<i>Mr. and Mrs. Abraham Turow</i>	<i>Workmen's Circle Branch 612</i>
<i>Klara and Larry A. Silverstein</i>	<i>U.S. Holocaust Memorial Museum</i>	<i>Eta and Henry Wrobel</i>
<i>Silverton Foundation, Inc.</i>	<i>Mira Jedwabnik Van Doren and John</i>	<i>Genevieve G. and Justin L. Wyner</i>
<i>Andrew S. White</i>	<i>Van Doren</i>	<i>Mr. and Mrs. Shalom Yoran</i>



Warsaw Library League members on a fieldtrip to the ruins of the castle of Kazimierz the Great. The watchtower is in the distance (1930s).

Treasures from Blechman Collection of Yemenite Jewelry and Palestinian Judean Crafts Exhibited at YIVO

An important exhibit of Yemenite jewelry and crafts, "Treasures from the Burton M. Blechman Collection of Yemenite and Palestinian Judean Crafts and Books," was featured during November 2001 at YIVO's Center for Jewish History in Manhattan. This exhibition, co-sponsored by the American Sephardi Federation and the Yemenite Jewish Federation of America, highlighted jewelry and other decorative items from the Blechman Collection, which is housed in the YIVO Archives. A study collection totaling 640 pieces of Yemenite and British Mandate/pre-British Mandate Palestinian silver craft, the

Blechman Collection also includes a library that provides background and research information on the craft. Donated by Blechman's estate in 1998, the collection joined other YIVO ethnographic materials documenting Jewish life and culture around the world.

Burton M. Blechman (1927 - 1998), a renowned novelist, was one of the best contemporary American satirists. "Turn off the television," Saul



Necklace from the Blechman Collection.

Bellow wrote in appreciation. "And for the sake of your souls, read Burt Blechman." Blechman's first novel, *How Much*, was adapted by Lillian Hellman for Broadway, and praised by Alfred Kazan as "a book that comes off with painful power... inimitable." He subsequently wrote four other novels: *The War of Camp Omongo*, *Maybe*, *Stations* and *The Octopus Papers*.

"Americanizing the Holocaust" Lecture and Panel Held at YIVO

The issue of Holocaust memory occupies a prominent place on the national stage, with vigorous debate over its meaning for modern society. On November 18 and 19 that debate took place at the Center for Jewish History through a colloquium entitled "Americanizing the Holocaust: The Past and Future of Holocaust Memory in America." The two-day academic conference, a joint program of the YIVO Institute for Jewish Research, the American Jewish Historical Society and the Jewish Theological Seminary of America, began with a public lecture by Alan Mintz, Chana Kekst Professor of Hebrew Literature at the Jewish Theological Seminary in New York. Professor Mintz spoke about his recently published book, *Popular Culture and the Shaping of Holocaust Memory in*

America" (University of Washington Press).

The following morning, a select group of scholars met to discuss the critical issues raised in Dr. Mintz's lecture. The distinguished panelists for this event included David Gedzelman, Creative Director at Makor; Deborah Dash Moore, Professor of Jewish History at Vassar College; James Young, Professor of Jewish Studies at the University of Massachusetts Amherst; and Jeffrey Shandler, Assistant Professor of Yiddish Studies at Rutgers University. In addition to discussing responses to the lecture, the scholars also began to gauge the role popular culture plays in redefining the meaning of the Holocaust and how the future shape of Holocaust memory will impact Jewish identity.

Readers are encouraged to write to us by regular mail or e-mail.

Donation to 9/11 Families

As so many police officers and firefighters have done before, you have answered an urgent call for assistance. Thank you for your contribution on October 8, 2001, of \$1,280 to the New York Police and Fire Widow's and Children's Benefit Fund. [See related story, page 3.] Since September 11, the noblest of human responses — unbounded generosity, unmatched resolve and unwavering support for those in need — have flourished in the face of despicable evil. Your generous support of families whose loved ones paid the ultimate sacrifice, forms part of the collective human response.

Sincerely yours and God bless America,

David M. Golush

Treasurer, The New York Police and Fire Widows' and Children's Benefit Fund, Inc.

Reaction to September 11

As a former student of the Uriel Weinreich Summer Program I want to let you know how shocked, sad and grieved I am about the attacks on the U.S. that cost so many peoples' lives. I hope and pray to g" d, that everybody at the YIVO Institute and their families and friends are alive and well.

Barbara Michalk

Koenigswinter, Germany

I would like to express my sorrow and sympathy to all of you. The tragic events have united us all on both sides of the Atlantic Ocean. As the President of "Forum for Dialogue Among Nations," an organization that promotes democracy, tolerance and mutual understanding, I cannot stay indifferent to terrorism and aggression against innocent civilians. At the same time, I hope that you and your families did not suffer during the attack.

Andrzej Folwarczny

*Former Member, Parliament of Poland
President, Forum for Dialogue Among Nations*

Seeking Piechotka Book

I read about the book "Heaven's Gates Masonry Synagogues" in YIVO News Summer 2001 on page 7 and have been trying to track a copy down ever since. Can you tell me where to find one? I thank you in advance for your help.

Barry W. Sufrin

Chicago, Illinois

Editor's Note:

YIVO received its copy from the German book-dealer, Harrassowitz. You may reach them at service@Harrassowitz.de or www.harrassowitz.de.

Vilna Greeting

Hearty Vilna regards. I wish you all a normal life in today's terrible times. I hope that Maria Krupoves's [visiting Heifetz Fellow, see page 9] visit will be a pleasant acquaintance.

Fira Bramson

*Chief Librarian for Judaica
National Library of Lithuania
Vilnius, Lithuania*

Thank You Letters

Thank you to Yeshaya Metal of the YIVO Library for his wonderful help with the interview for my school project. I received 96 percent for my assignment—the top mark for the class.

Elyse Petrolito

Once again I am writing to thank the YIVO Library. The material on Simkha-Bunim Shayevitch arrived yesterday and it is much better than I had dared to hope for. I hadn't expected quite so many secondary sources and I will now have to revise the bibliography for the article on him that I am writing. Thank you so much. I really couldn't have done justice to this topic without your help.

Goldie Morgentaler

Dept. of English

*University of Lethbridge
Lethbridge, Alberta, Canada T1K 3M4*

Thank you so much to the YIVO Music Archives for sending the sheet music — *Ballad of the Red Rock* — to us. Our Yiddish Book Center here in Amherst suggested that we contact your institute with our questions. We are very happy to learn about the wonderful resources of the YIVO Institute. Thank you for your own work in finding this music.

Ann Maggs

*Amherst College Music Library
Amherst, MA*

The pages from the Forward and from Abraham Reisen's "Zing" arrived yesterday and I am very grateful for them... This is my first experience with YIVO, and I wonder at the service that [your] librarians provide people whom they never see, speak with, or have a letter from. I live in the Shenandoah Valley of Virginia, which is beautiful and friendly but where you can imagine research libraries, to say nothing of specialists in Yiddish, are not common.

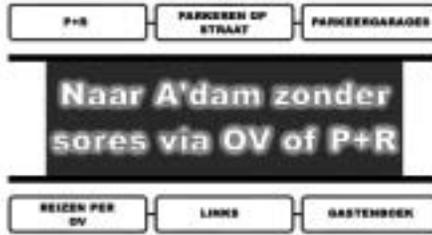
Charles A. Miller

New Market, Virginia

ווי ס'יידלט זיך, אזוי קריסטלט זיך?

פונקט ווי ווארשעווער יידן האבן גערופן די אלטשטאָט, באַווינט פֿון קריסטן, „ס'מקום", אזוי האָבן קודם אַמסטערדאַמער יידן, אויף ייִדיש, און סוף־כל־סוף אַלע אַמסטערדאַמער, אויף האַלענדיש, אַ נאַמען געגעבן זייער שטאָט „מקום" (אַרויסגערעדט /מאַקעם/, מיט אַ לאַנגן O).

איז אויפֿן אַמסטערדאַמער וועבזײַטל פֿאַראַן אַ גרויסער אויפֿשריפֿט פֿאַר די שאַפֿערס ווי אזוי מע זאָל קענען פֿאַרן אין דער שטאָט אָן איבעריקע צרות. ווי איר זעט אויפֿן בילד איז דאָס האַלענדישע וואָרט פֿאַר 'צרות' Isore's נאָך אַ סימן דערפֿון, ווי מאַמעל־שון האָט זיך „דערדראַפֿעט" צו די הויכע פֿענצטער...



צענטערס, וווּ ס'וויינען אַ סך יידן, און דיִטש, וווּ די ווערטער זענען היפש פֿאַרשפּרייט, נאָר זיי זענען נישט געוואָרן קיין אינטערגראַלער טייל פֿון דער ליטעראַטור־שפּראַך, האָט דאָס קליינע האַלענדישע לשון יאָ געמאַכט זיינע ייִדישע ליטעראַטור פֿאַר פֿולע בירגערס סײַ פֿונעם לשון שבעל־פהּ, סײַ פֿונעם לשון שבתכֿבֿ. אַט איז באַקאַנט בני ייִדיש־פֿאַרשערס, אַז

אונדזערס אַ באַקאַנטער, פּראָפֿ ניסן (ניל) דזשייקאַס פֿונעם אַהינער שטאַטישן אוניווערסיטעט, האָט אונדז אַנגעוויזן דערויף, אַז אויפֿן וועבזײַטל פֿון דער שטאָט אַמסטערדאַם (האַלאַנד) איז דאָ אַן אַפֿטייל מיט עצות פֿאַר אויטאָ־שאַפֿערן, וווּ מע זאָל אין צענטער שטאָט פֿאַרקירן דעם אויטאָ אַזױ. וואָסער שייכות דאָס האָט מיטן יוואָ? גאָר פשוט: ס'איז באַוויסט, אַז פונקט ווי ענגליש, דיִטש א"א לשונות האָט האַלענדיש אַריינגענומען אַ גאַנץ כפֿודיקע צאָל ליטעראַטור פֿון ייִדיש, דערעיקרשט פֿון לשון־קודשן אַפֿשטאַם. נאָר אַנדערש פֿון ענגליש, וווּ ייִדישע ליטעראַטור זענען באַקאַנט דעם ברייטן עולם דער הויפט אין די

היסטאָריאַגראַפֿיע

מיטלען האָט די אַספּיראַנטור געקענט אויפֿנעמען נאָר אַ באַגרענעצטע צאָל סטודענטן. דער לעצטער פֿערטער טור־נוס פֿון דער אַספּיראַנטור האָט זיך פֿאַרענדיקט אין יוני 1938 און דער פֿינפֿטער איז מחמת דעם אויסבראָך פֿון דער מלחמה שוין נישט צו שטאַנד געקומען.

במשך די פֿיר יאָר האָבן זיך אויף די קורסן פֿון דער אַספּיראַנטור געלערנט העכער 60 סטודענטן, וואָס האָבן זיך ספעציאַליזירט אין די פֿעלדער פֿון די וויסנשאַפֿטלעכע פֿאַראינטערעסירונגען פֿון ייִוואָ: ייִדישע פֿילאָלאָגיע און ליטעראַטור, געשיכטע, עקאָנאָמיק און סטאַטיסטיק, פּסיכאָלאָגיע און פּעדאַגאָגיק, און סאָציאַלאָגיע. אַ גרעסערע צאָל סטודענטן האָבן געשריבן זייערע סעמינאַר־אַרבעטן אויף טעמעס פֿון ייִדישער געשיכטע אין מיזרח־אייראָפּע, וואָס איז על־פי כּלל געווען באַזירט אויף די אַרכיוו־מאַטעריאַלן פֿון ייִוואָ. אין די געשיכטע־סעמינאַרן האָבן די קורסן געפֿירט באַקאַנטע ייִדישע היסטאָריקערס אין פּוילן ווי שיפּער, מאַהלער, רינגעלבלום. פֿון דער אַספּיראַנטור איז אויסגעוואַקסן אַ יונגער קאָדער פֿאַרשערס, וואָס האָבן זיך שפּעטער באַטייליקט אין די וויסנשאַפֿטלעכע אויסגאַבעס פֿון ייִוואָ.

פֿאַרשונג אַ גענוג וויכטיקער. דער ייִוואָ האָט קודם־כּל אויסגעברייטערט דאָס פֿעלד פֿון מיזרח־אייראָפּע־ישער ייִדישער געשיכטע, איינשליסנדיק אין זײַן פֿאַרשונגסקרייז אַזעלכע ביז איצט פֿאַרנאַכלעסיקטע געביטן ווי די געשיכטע פֿון דער ייִדישער אַרבעטער־באַוועגונג, די געשיכטע פֿון השּׁכּלה און די געשיכטע פֿון ייִדיש.

ער האָט אויסגעשולט קאָדערען פֿון יונגע פֿאַרשערס אויף פֿאַרשיידענע פֿעלדער מיטן אַקצענט אויף דער קולטור־געשיכטע פֿון אַשפּנז, בעיקר אין מיזרח־אייראָפּע, האָט איינגעפֿירט נייע פֿאַרשמעטאָדן ווי אַנקעטעס און קאַנטעסטן וואָס האָבן געשאַפֿן נייעם, נישט־קאַנווענציאָנעלן מקורים־מאַטעריאַל. קיין שום פֿאַרשער פֿון ייִדישער געשיכטע קאָן זיך היינט נישט דערלויבן צו איינגאַרירן די דרני בענד היסטאָרישע שריפֿטן פֿון ייִוואָ, די צוויי בענד עקאָנאָמישע שריפֿטן, די 5 בענד פֿילאָלאָגישע שריפֿטן, די 44 בענד ייִוואָ־בלעטער און די 14 בענד „ייִוואָ עניוועל". עס האָט זיך אין זיי אַנגעזאַמלט אַן אוצר פֿון היסטאָרישן וויסן, וואָס זײַן בלייביקן ווערט איז שווער [אַפֿצושאַצן].

— ד"ר ישעיה טרונק
אַ קיצור פֿון אַ רעפֿעראַט געהאַלטן בעת דער יובֿל־קאַנפֿערענץ פֿון ייִוואָ, מיט 1975.
איבערגעדרוקט פֿון די צוקונפֿט, נאוועמבער 1975, ז' 348-352. — רעד'

אַ צאָל אַספּיראַנטור־אַרבעטן איז פּובליקירט געוואָרן אין די ייִוואָ־בלעטער, און זיי זאָגן עדות אויף ערנסטע וויסנשאַפֿטלעכע רעזולטאַטן וואָס די סטודענטן האָבן דערגרייכט אין זייערע געשיכטע־שטודיעס אין דער אַספּיראַנטור.

אין אַ געענדערטער פֿאַרעם איז די ווילנער טראַדיציע פֿון דער אַס־פּיראַנטור קאַנטרינוירט געוואָרן אויך אין ניר־יאָרק. זי האָט זיך אַנגעהויבן אין אַקאָדעמישן יאָר 1943/1944 מיט אַ פּראָגראַם פֿונעם ציקל „פּראָבלעמען פֿון דער ייִדישער שפּראַך", אָבער זי האָט אין די ווייטערדיקע יאָרן אויך אַרומגענומען סאָציאַלאָגיע, קונסט און געשיכטע. די סעמינאַרן פֿון געשיכטע האָבן געפֿירט ד"ר יעקבֿ שאַצקי, דער נייער וויסנשאַפֿטלעכער סעקרעטאַר פֿון דער היסטאָרישער סעקציע, מאַרק ווישניצער, רחל ווישניצער (ייִדישע קונסט־געשיכטע), רפֿאל מאַהלער, מרדכי קאַסאווער, ד"ר שלמה נאַבל, אַבֿרהם מענעס א"א. לערערס וואָס האָבן זיך באַטייליקט אין די סעמינאַרן האָבן באַקומען קרעדיטן, וואָס זענען אַנערקענט געוואָרן פֿון דעם שטאַטישן דערצײַונגס־קאָמיטעט. עס פֿלעגן זיך באַטייליקן אין די קורסן פֿון דער אַספּיראַנטור פֿון 10-20 סטודענטן. זיי האָבן אַנגעהאַלטן ביז 1950.

אין סך־הכל איז דער צושטייער פֿון ייִוואָ פֿאַר דער ייִדישער געשיכטע־

יִוואָ און די ייִדישע היסטאָריאָגראַפֿיע [אויסצוגן]*

אין דעם פרט איז באלערעוודיך טשעריקאָווערס הקדמה צום ערשטן באַנד היסטאָרישע שריִפֿטן. ער שרייבט דאָרטן: „די ערשטע אויפֿגאַבע פֿון אונדזער סעקציע, ווי מיר שטעלן זיך פֿאַר, דאָרף ניט זײַן מעכאַניש איבער־פֿלאַנצן אין ייִדיש, וואָס איז שוין אויפֿן געביט פֿון ייִדישער געשיכטע אין אַנדערע שפראַכן דערשינען, נאָר שאַפֿן אַריגינעל [אונטערגעשטרעכט אין טעקסט] אין דער ייִדישער שפראַך ... שוין די שפראַך אַליין, אין וועלכער מיר אַרבעטן, בײַ דער ראַלע וואָס ייִדיש שפּילט אין אונדזער סאַציאַלן און קולטורעלן לעבן, אַלס פּראָדוקט און גלייכצײטיק סטימול פֿון אונדזער מאַסן־קולטור, שטויסט צו נײַע טע־מעס, צו נײַע אָפּשאַצונגען און אַפֿילו צו נײַע קוואַלן פֿון מאַטעריאַל ...”

אין דער דאָזיקער הקדמה האָבן מיר שוין פֿאַר זיך די פּראָגראַמאַטישע פּלאַטפֿאָרם פֿון דער היסטאָרישער סעקציע ווי זי איז פֿאַרמולירט געוואָרן דורך איר סעקרעטאַר.

די וויסנשאַפֿטלעכע סעקציעס פֿון יִוואָ, וואָס האָבן געהאַט די אַמביציע אויסצוטערען אַ נײַעם וועג און אַרומ־צונעמען נײַע פֿאַרשגעבײַטן, האָבן פֿאַרשטאַנען, אַז פּדי צו דערגרייכן דעם דאָזיקן צוועק איז נײַטיק אויס־צושולן קאָדרען פֿון יונגע פֿאַרשערס. דער טראַדיציאָנעלער ייִדישער דראַנג צו לערנען געפֿאַרט מיטן קולטורעלן אויפֿבלי פֿון ייִדיש האָט געשאַפֿן אַ פֿרוכטיקן באַדן פֿאַר אַרײַנצײען אין דעם לערן־און פֿאַרש־פּראָצעס יונגע אַדעפטן פֿון צווישן די וואַקסנדיקע רײַען פֿון דער פֿאַלקס־אינטעליגענץ אין מײַזרח־אײראָפּע.

אין 1935 איז געשאַפֿן געוואָרן די אַספּיראַנטור אויפֿן נאָמען פֿון ד״ר צמח שאַבאַד. דער אַפּורף אויף דער דער־עפֿענונג פֿון דער אַספּיראַנטור איז געווען אַן אויסערגעוויינטלעכער. דער יִוואָ איז ממש פֿאַרפֿלייצט געוואָרן מיט בקשות פֿון אַלע עקן פּוילן און אַפֿילו מחוץ פּוילן אויפֿגענומען צו ווערן אין דער אַספּיראַנטור. מחמת דוחק אין פּלאַץ און פֿינאַנציעלע

רבנישער און יודא־סטישער ליטעראַטור־שאַפֿונג, און די נײַסטע ייִדישע געשיכטע הייבט ער אָן פֿון דער פֿראַנצײזישער רעוואָלוציע און נישט פֿון דער מענדעלסאָן־תּקופֿה. אַן אויסדרוק פֿון די נײַע קולטור־טענדענצן אין דער מײַזרח־אײראָפּעישער ייִדישער סבֿיבֿה איז געווען דאָס אַדאַפּטירן ייִדיש ווי אַ שפּראַך־אינסטרומענט פֿון וויסנשאַפֿטלעכער פֿאַרשונוג, וואָס איז געווען באמת אַ רעוואָלוציאָנעלער שריט. דאָס אויפֿהייבן די פֿאַלקסשפּראַך, וואָס האָט נישט גענאָסן פֿון קײן צו גרויסער חשיבֿות נישט בלויז בײַ דער אינטעליגענץ, נאָר אַפֿילו בײַ דער פֿאַלקסמאַסע גופּא, צו דער מדרגה פֿון אַ וויסנשאַפֿטלעכן אויסדרוק־מיטל איז געווען אַ בולטער סימן פֿון דער קולטור־רעוואָלוציע וואָס איז דעמאָלט פֿאַרגעקומען בײַ ייִדן אין מײַזרח־אײראָפּע. וואָס אַן אמת, זענען וויסנשאַפֿט־לעכע ווערק אין ייִדיש, בעיקר

דער לאַנגעריאָריקער סעקרעטאַר פֿון דער היסטאָרישער סעקציע פֿון יִוואָ, אליהו טשעריקאָווער, איז געווען אַ הײסער אַנהענגער פֿון שמעון דובנאָווס היסטאָרישער שיטה און פֿון דער רעוויזיע וואָס דובנאָוו האָט געמאַכט אין דער עלטערער ייִדישער היסטאָריאָגראַפֿיע, וועמענס בולטסטער רעפּרעזענטאַנט איז געווען הײנריך גרעץ. די דאָזיקע אַדאַפּטאַציע פֿון דער דובנאָווישער שיטה דורך טשעריקאָווערן איז געקומען קלאַר צום אויסדרוק אין די הקדמות וואָס ער האָט געשריבן צו די [ערשטע] צוויי בענד פֿון די היסטאָרישע שריִפֿטן פֿון יִוואָ (ווילנע, 1929, 1937).



איבערזעצונגען, פּובליקירט געוואָרן אַ סך פֿריער פֿאַר דער גרינדונג פֿון יִוואָ. אָבער דער אויפֿטו פֿון יִוואָ איז באַשטאַנען אין דעם, וואָס ער האָט געשאַפֿן אַ פּינקטלעכע ייִדישע און נישט קײן פֿאַרדײַטשמערישטע וויסנשאַפֿטלעכע טערמינאָלאָגיע פֿאַר די דיסציפּלינען מיט וועלכע ער האָט זיך פֿאַרנומען. דאָס איז נישט געווען קײן בלויזע פֿאַרמעלע שפּראַכן־פֿראַגע פֿון איבערגעבן די זעלביקע אידײַען אין אַן אַנדער שפּראַך, נישט בלויז קײן ענין פֿון פֿאַרעם, נאָר פֿון אײנהאַלט. דאָס באַניצן זיך מיט ייִדיש אין דער וויסנשאַפֿטלעכער פֿאַרשונוג האָט פֿון זײַן זײַט משפּיע געווען אויף איר ריכטונג און טענדענצן.

אין דער הקדמה צום צווייטן באַנד שרייבט ער: „מיר זעען פֿאַר זיך ניט די געשיכטע פֿון אַ היסטאָרישער מומיע, אײַנגעבאַלאַזמירט פֿון דער טעאַלאָ־גישער סכּאַלאַסטיק, ניט פֿון אַ רעליג־עזן פֿאַלקסטום מיט דער מעטאַפֿיזישער מיסיע, נײַערט פֿון אַ לעבעדיקער נאַציע פֿון אַ וועלטפֿאַלק מיט אַן אײַגענער געשיכטע ... שמעון דובנאָוו סעקולאַריזירט פֿולקאָם די ייִדישע געשיכטע, שטעלט זי אַוועק אויף אַ בײַ־סאַציאַלאָגישן פֿונדאַמענט מיט אַ גוואַלדיקער היסטאָרישער לעבנס־קראַפֿט. ער ענדערט די אַנגענומענע מעטאַדאָלאָגיע און סיסטעמאַטיק און גיט זײַן [אײַגענע] פּעריאָדיזאַציע ... ניט לויט די סימנים פֿון תּלמודיש־

סטודענטן פֿון דער ווילנער רעאַל־גימנאַזיע אויף אַ וויזיט אין יִוואָ

גראדוירונג פֿון „פראַיעקט יודאָיקאַ“

יִוֵּוּ אַנְדֵּינֵעִס

פֿונעם רוסישן הומאַניסטישן אוניווערסיטעט; גערעדט האָבן אויך אלעקסאַנדער בעזבאַראָדאָוו, דער דעקאַן פֿונעם היסטאָריש-אַרכיאָלאָג אַינסטיטוט ביים אוניווערסיטעט; מיכאַיל טשלענאַוו, דער פֿאַרזיצער פֿונעם מאַסקווער „ועד“ (קהילה); מנחם ששון, דער רעקטאָר פֿונעם העברעיִשן אוניווערסיטעט; און פראַפֿ פֿישמאַן. דער שרייבער פֿון די שורות האָט געהאַט דעם פֿבוֹד אויסצוטיילן די סטודענטן זייערע דיפּלאָמען. ביי דער גראדוירונג איז אויך געווען די טאַכטער פֿון שמעון סאַנדלער ע”ה, וואָס זיין נני לערנבוך איז ערשט אַרויס נאָך זיין טויט דעם 28סטן יוני (זען די נאַטיץ אין דעם נומער).

ביים „פראַיעקט יודאָיקאַ“. קודם-כל איז איצט געוואָרן צען יאָר, וואָס די פראַגראַם עקסיטיטירט שוין. והשנית, איז דער הנייאָריקער אַרויסלאָז דער פֿערטער. הנייאָר האָבן געענדיקט עלף סטודענטן, וואָס פֿון זיי האָבן זיך באַטייליקט ננין. אויף דער גראדוירונג זענען אויך בייגעווען דעלעגאַציעס פֿונעם טעאַלאָגישן סעמינאַר, פֿונעם העברעיִשן אוניווערסיטעט (ירושלים) און פֿון דער אַמעריקאַנער „מעמאָריאַל פֿונדאַציע פֿאַר ייִדישער קולטור“, אַ גרויסער שטיצער פֿון דער פראַגראַם. די הויפּטרעדע האָט געהאַלטן נאַטאַליאַ באַסאָווסקאַיאַ, די וויצערעקטאָרין

דער שרייבער פֿון די שורות האָט געהאַט די זכיה צו זיין דער פֿאַרשטייער פֿונעם ייוואָ ביי דער הנייאָריקער גראדוירונג פֿון „פראַיעקט יודאָיקאַ“, אַ בשותפֿותדיקע פראַגראַם אונטערן פאַטראַנאַט פֿונעם ייִדישן טעאַלאָגישן סעמינאַר און דעם ייוואָ, אַנגעפֿירט פֿון דוד פֿישמאַן, פראַפֿעסאָר פֿון ייִדישער געשיכטע ביים סעמינאַר און וויסנשאַפֿטלעכער מיטאַרבעטער ביים ייוואָ. אַ דאַנק דער פראַגראַם איז אויפֿגעקומען אַן אַפּטייל פֿאַר ייִדישע לימודים ביים רוסישן מלוכישן אוניווערסיטעט פֿאַר הומאַניסטיק עס איז געווען אַ טאַפּעלער יום-טובֿ

ייִדיש-אַקאַדעמישער סעמינאַר



„קאַלטע שטראַלן דורך גראַטעס: ייִדישע קולטור אין די סאַוועטיזירטע געביטן, 1939-1941“
דעם 9טן נאַוועמבער:
 ניקאַלי באַראָדאָלין (ייוואָ) – „אוצרות פֿון דער ייִדישער קאַלעקציע אין דער ייוואָ-ביבליאָטעק“
דעם 30סטן נאַוועמבער:
 ד”ר שאָול ראַדענסקי (92nd St. Y) – „ר’ דודל טאַלנער און די צאַרישע רעגירונג: שינויים אין חסידישן לעבן אין 19טן י”ה“
דעם 14טן דעצעמבער:
 משה-זכריה בעקער (סטענפֿאָרדער אוניווערסיטעט) – „איבערבאַך און המשך: פֿון לעצטן חורבן און די ייִדישע וויסנשאַפֿט אין דער נאָך-מלחמהדיקער אייראָפּע“
 דער געוויינטלעכער עולם ביים סעמינאַר איז 30-40 פֿון די פראַפֿעסאָרן, סטודענטן און גלאַט אינטעליגענטן וואָס האָבן הנאָה פֿון הערן אַ ייִדיש וואָרט אויף אַ וויסנשאַפֿטלעכער טעמע. נאָכן ביךן הזמנים, סוף יאַנאַר, וועט זיך דער סעמינאַר באַניצען מיט אַ ווייטערדיקער סעריע אינטערעסאַנטע רעפֿעראַטן. טאַ לאַמיר זיך דאַרטן זען אין פֿריידן!

ש ויין ס’דריטע יאָר ווי ס’ווערן דורכגעפֿירט ביים ייוואָ אַקאַדעמישע סעמינאַרן אויף ייִדיש, אַנגעפֿירט פֿון ד”ר דוד פֿישמאַן און ד”ר הערשל גלעזער. דאָס וואָס דער סעמינאַר איז אויף ייִדיש איז אַ סימן ממשיך זיין די ייוואָ-טראַדיציע פֿון רעדן ייִדיש ווי אַן אַקטיווע שפראַך אויף וויסנשאַפֿטלעכע אַרבעטן און דיסקוסיעס. אַט זענען די רעפֿעראַטן וואָס זיינען פֿירגעקומען האַרבסט 2001:
דעם 7טן סעפטעמבער:
 פראַפֿ יחיאל שיינטוך (העברעיִשער אוניווערסיטעט, ירושלים) – „דער אומבאַקאַנטער ק. צעטניק אין דער ייִדישער ליטעראַטור“
דעם 21סטן סעפטעמבער:
 באַריס סאַנדלער (שעף-רעדאַקטאָר, פֿאַרווערטס) – „די שעפֿערישקייט פֿונעם ייִנגערן דור שרייבערס אינעם זשורנאַל סאַוועטיש היימלאַנד“
דעם 5טן אַקטאָבער:
 דוד ראַגאַוו (ייוואָ) – „דער ייִדישער טעאַטער אין די פֿילאַגערן“
דעם 19טן אַקטאָבער:
 פראַפֿ דבֿ לעוויץ (העברעיִשער אוניווערסיטעט, ירושלים) –

דער הנייאָריקער אַרויסלאָז פֿון „פראַיעקט יודאָיקאַ“

אַ וואָך פֿאַר דער גראדוירונג האָבן די סטודענטן פֿאַרטיידיקט זייערע דיסערטאַציעס פֿאַר אַ קאַמיטעט פראַפֿעסאָרן, דערונטער פראַפֿ פֿישמאַן מיט מאַרק קופּאַוועצקי, מאַסקווער דירעקטאָר פֿון דער פראַגראַם און פֿונעם צענטער פֿאַר ביבלישע און ייִדישע לימודים ביים אוניווערסיטעט. צום סוף האָט גערעדט איינע פֿון די גראדואאַנטן, אַנאַ שטשעפּעטאַוואַ, וואָס וועט זיך ווייטער לערנען אויף ראַבינערטע אין ישראל. זי האָט באַדאַנקט דער לערערשאַפֿט פֿאַר „קנעלן“ מיט איר די חשיבֿות פֿון ייִדישקייט און ייִדישע לימודים און געמאַכט אַ שהחינו. אַ קיצור, געווען אַ שיינע, כפֿבֿודיקע צערעמאָניע, אַן אמתער תּענוג בייצוזיין. (מיט די מאַסקווער ווונדיררים האָבן מיר זיך אויך אַנגעזען, נאָר וועגן דעם – אַן אַנדער מאַל...)

-- ה. ג.

דאָס נייע יידישע לערנבוך פֿאַר רוסיש־רעדנדיקע



שמעון סאַנדלער

דער פראַיעקט יודאיקאַ, וואָס איז אַ בשותפות־דיקע פראַגראַם פֿון ייוואָ און יידישן טעאַלאָגישן סעמינאַר, האָט אין יוני הײַזאַר אַרויסגע־געבן יידיש: לערנבוך פֿאַר רוסיש־ריידנדיקע פֿון שמעון סאַנדלער.

דער מחבר, וואָס ער איז, צום צער, געשטאַרבן עטלעכע טעג איידער זײַן ווערק האָט דערזען די ליכטיקע שײַן, איז געווען אַ

באוויסטער יידישער לינגוויסט אין רוסלאַנד. זינט אָנהייב 1980 האָט ער געדרוקט רעגולער אין סאָוועטיש היימלאַנד, דעם איינציקן דעמאָלטיקן זשורנאַל אין סאָוועטן־פֿאַרבאַנד, לינגוויסטיש־מעטאָדישע מאַטעריאַלן פֿאַר אַליין־לערנערס פֿון דער יידישער שפראַך. אַ דאַנק אַט די מאַטעריאַלן האָבן זיך הונדערטער מענטשן אויסגעלערנט יידיש. דער שרייבער פֿון די שורות האָט אַליין אָנגעהויבן זיך לערנען יידיש מיט סאַנדלערס „אַלעפֿבייס“, געדרוקט אין 1982 פֿאַר די קינדער פֿון דער יידישער אויטאָנאָמישער געגנט, אויך באַוויסט ווי ביראַבידזשאַן. עס איז געווען אַ פּרעכטיק אילוסטרירט בוך, אָבער כּמעט אָפּגעריסן פֿון יידישן אינהאַלט אַחוץ אַ קליינעם אַרטיקל וועגן שלום־עליכמען. פֿאַרשטייט זיך, ווי אַלע אַנדערע ביכער געדרוקט אין סאָוועטן־פֿאַרבאַנד האָט אויך דאָס בוך געניצט די סאָוועטישע יידישע אַרטאָגראַפֿיע.

מײַן צווייטער טריט אין לערנען זיך יידיש איז געווען שמעון סאַנדלערס יידיש לערנבוך פֿאַר אויסלערנען זיך יידיש זעלבשטענדיק (מאָסקווע, 1989). דאָס בוך האָט מיר זייער געהאַלפֿן ליינענען, שרייבן און בעסער פֿאַרשטיין גראַמאַטיק. אין 1989 האָט דער דערצו־ונג־מיניסטעריום פֿון סאָוועטן־פֿאַרבאַנד אָרגאַניזירט אין מאָסקווע דאָס ערשטע מאָל זינט די סוף 1940ער אַ סעמינאַר, וווּ יידישע לערערס פֿון אַלע עקן סאָוועטן־פֿאַרבאַנד האָבן זיך באַטייליקט. מיר זינען אַלע געווען באַגניסטערט פֿון דעם ערשטקלאַסיקן לערער וואָס האָט ניט נאָר געקענט יידיש אויסגעצייכנט, נאָר האָט אויך געקענט זיך טיילן מיט אונדז זײַן אומבאַג־רענעצטע ליבשאַפֿט פֿאַר דער יידישער שפראַך און קולטור. איך פֿיל זײַן השפּעה אַ סך מאָל ווען איך לערן יידיש מיט מײַנע סטודענטן.

די לעצטע זיבן יאָר איז שמעון סאַנדלער געווען דער יידיש־לערער בײַם פראַיעקט יודאיקאַ, וווּ הונדערטער סטודענטן, ייִדן און נײַ־ייִדן, האָבן געהאַט די זכיה זיך צו לערנען יידיש בײַ אים. דער רעזולטאַט פֿון דער אַרבעט איז געוואָרן זײַן נײַ לערנבוך.

דאָס בוך ניצט דעם איינהייטלעכן אויסלייג („ייוואָ־אַרטאָגראַפֿיע“). עס לערנט די סטודענטן צו ליינענען און שרייבן, ווי אויך צו פֿאַרשטיין דעם יסוד פֿון דער יידישער גראַמאַטיק, מיט אַ וואָקאַבולאַר פֿון בערך 4000 ווערטער. נאָכן ענדיקן דאָס בוך קענען די מענטשן שוין ליינענען אַריגענעלע טעקסטן: צײַטונגען און ביכער מיט דער הילף

פֿון אַ ווערטערבוך. ער גיט אויך אַ היסטאָרישן איבערבליק וועגן יידיש. למשל גיט ער איבער, אַז אין 1919 איז יידיש אָפֿיציעל אָנערקענט געוואָרן ווי איינע פֿון די מלוכישע שפראַכן, דאָס זעלבע אין דער ליטווישער רעפּובליק און אין די 1920ער יאָרן איינע פֿון פֿיר אָפֿיציעלע שפראַכן פֿון דער וויניסרוסישער רעפּובליק.

דער לייען־מאַטעריאַל איז רײַך און פֿאַרשיידן־מיניק. ער נעמט אַרום דעם גאַנצן יידישן אוניווערס, סײַ פראַזע, סײַ פּאַעזיע פֿון אַלע עקן וועלט. דאָס בוך וועט זיכער העלפֿן די סטודענטן ניט נאָר אויסלערנען זיך די יידישע שפראַך, נאָר אויך בעסער פֿאַרשטיין די קולטור און טראַדיציעס פֿון מײַזרח־אייראָפּעיִשע ייִדן.

— ניקאָלי באַראַדולין

זומער־סטודענטן

[המשך פֿון ז' ד]

טייערע חֲבֵרַטע [געלע] פֿישמאַן,

אַ שיינעם און האַרציקן דאַנק פֿאַר דער געלעגנהייט צו לערנען זיך יידיש דאָ אין קאָלאָמביע בײַם ייוואָ. איך בין געגאַנגען אין אַ יידישער פֿאַלקשול מיט יאָרן צוריק און ס'איז פֿאַר מיר אַזאַ פֿאַרגעניגן צו לעבן אין יידיש במשך כּמעט צוויי חודשים.

איך ווײַן אין טאַראַנטאַ און איך האָב אָנגעהויבן לערנען זיך און שרייבן וועגן די ווונדערלעכע קולטורעלע שאַפֿונגען פֿון די לינקע ייִדן אין די צוואַנציקער און דרײַסיקער יאָרן. מיט אַינער ברייטהאַרציקייט וועט זײַן אַ סך לײַכטער צו ליינענען די יידישע צײַטונגען און אַנדערע שאַפֿונגען פֿון יענער צײַט.

אסתר רײַטער

[פֿר' רײַטער האָט אויך באַדאַנקט בײַלע שעכטער־גאַטעסמאַן פֿאַר איר שטיץ.]

געדענקט דעם ייוואָ

בײַם שרייבן אייער צוואָה

דורך שטיצן דעם ייוואָ ווערט איר אַ רינגל אין דער קייט וואָס פֿאַרבינדט דעם היינטיקן דור מיט אונדזערע מירוח־אייראָפּעיִשע אַבֿות. זעט, אַז אַינערע קינדער און אייניקלעך זאָלן וויסן פֿון וואַנען זײַ שטאַמען, אַז אונדזער ירושה זאָל אַריבערגיין פֿון דור צו דור. נאָך אינפֿאַרמאַציע וועגן ירושות, צוואָות און עז־בִּנוֹת קלײַנגט אָן: עלאַ לעווין, פֿונאַנדערבו־דירעקטאָר, אויפֿן נומער 246-6080 (212), אַדער פֿילט אויס דעם איצטיקן פֿאַרמולאַר און שיקט אים צו אין ייוואָ. אונדזער ירושה געפֿינט זיך בײַ אײַך אין די הענט!

ערשטער רעפֿעראַט א"נ וולאדימיר און פֿערל חפֿץ



ד"ר מאַריאַ קרופֿאוועס, מיט אַ פֿאַטאָ פֿון וולאדימיר חפֿץ

אויף זיך: „מסתמא האָט מיך גאָט זייער ליב“. אַ לענגערע צייט האָט ער נישט אויסגעזאָגט, אַז ער איז אַ ייד און האָט זיך דערווייטערט פֿון יידן, דעריבער האָט ער אַ סך יידיש און יידישע לידער פֿאַרגעסן. פֿונדעסטוועגן געדענקט ער אַ שפּאַר ביסל לידער, וואָס ער זינגט אין אַ סטיל אָן ענלעכן צו חזנות. ס'איז נישט קיין חידוש, וואָרן זיין טאַטע איז געווען אַ פינסקער חזן.

פֿראַפֿ' קרופֿאוועס האָט אויך געלאָזט הערן דעם עולם די רעקאָרדירטע קולער פֿון אירע אינפֿאַרמאַנטן, ווי זיי דער- ציילן וועגן זיך און זינגען די אַרומגערעדטע לידער. אַזוי ווי זי איז אַ פֿראַפֿעסיאָנעלע זינגערין, האָט זי אויך אויסגעזונגען עטלעכע לידער פֿון דער פֿען פֿון וולאדימיר חפֿץ.

דאָס קאָמפּאַקט-דיסקל וואָס מאַריאַ קרופֿאוועס האָט געבראַכט פֿון ווילנע און אויפֿגעשפּילט בעת איר רעפֿעראַט האָט געמאַכט גאָר אַ געהויבענעם רושם. זי האָט אַ שיינעם, ליריש-דראַמאַטישן אַלט און טייטשט אויס די לידער אין זייער אַ שיינעם יידיש.

* * *

מיט צוויי וואָכן פֿריער, דעם 14טן נאָוועמבער, איז געווען אַ גרויסער קאָנצערט א"נ וולאדימיר און פֿערל חפֿץ (זען דעם שייכדיקן ענגלישן אַרטיקל אין דעם נומער). אויף דעם קאָנצערט איז צו"א אויפֿגעטראָטן רעות בן-זאב, וואָס די באַקאַנטע זינגערין און מוזיקאַלאָגין פֿר' מאַשאַ בעניאַ- מאַץ האָט רעקאַמענדירט און זי אויסגעלערנט די לידער, וואָס פֿר' בן-זאב האָט דאָרטן געזונגען. מיט איר אויסגעוויינטלעך שיינער שטח און אויסטייטשונג האָט זי זייער אויסגענומען ביים עולם.

מאַנטיק דעם 26סטן נאָוועמבער האָט דער יוואָ איינגעאַרדנט דעם ערשטן רעפֿעראַט א"נ וולאדימיר און פֿערל חפֿץ ע"ה. די סטיפענדיע וואָס האָט פֿינאַנצירט דעם דאָזיקן רעפֿעראַט האָט דער יוואָ באַקומען פֿון דער צוואָה פֿונעם פֿאַרפֿאַלק חפֿץ, וואָס איר דורכגעפֿירער איז אדוואָקאַט מילטאָן זיסמאַן.

וולאדימיר חפֿץ איז געווען אַן אַנגעזעענער קאָמפּאָזיטאָר און כאַר-דיריגענט. ער פֿלעגט אויפֿטרעטן אויף אַ סך אונטערנעמונגען ווי אַ סאָליסט און אַקאָמפּאַניסט צו זינע סטודענטן זינגערס, וואָס זענען שטענדיק געשטאַנען אויף אַ הויכן מוזיקאַלישן ניוואָ.

פֿאַר דער ערשטער סטיפענדיע א"נ חפֿץ האָט דער סטיפענדיע-קאָמיטעט אויסגעקליבן ד"ר מאַריאַ קרופֿאוועס, פֿראַפֿעסאָר אין ווילנער אוניווערסיטעט (געוועזענער סטעפֿאַן באַטאַריי-אוינאווערסיטעט). זי איז אַן עטנאָמוזיק-קאָלאָג וואָס האָט באַקומען דעם דאָקטאָראַט אין 1999 פֿון דער וואַרשעווער וויסנשאַפֿטלעכער אַקאַדעמיע. זי האָט געשריבן איר דיסערטאַציע וועגן פּוילישע פֿאַלקסלידער אין דער ליטע. איצט פֿאַרנעמט זי זיך מיט פֿאַלקלאָר בכלל און מיט זאַמלען יידישע פֿאַלקסלידער ביי די לעצט פֿאַרבלעבענע ליטוויש-ריסישע יידן בֿערט. שוין צוויי יאָר וואָס פֿראַפֿ' קרופֿאוועס פֿאַרט אַרום איבער דער טעריטאָריע פֿון דער יידישער ליטע: ווילנע, קאָוונע, סוועניצאַן און פֿאַדבראַדז (ליטווישע רעפּובליק), וויטעבסק, באַראַנאוויטש און פינסק (וויניסרסלאַנד). זייענדיק אין ניר-יאָרק כאַפט זי אויך אַ וואָרט צי צוויי מיט ווילנער יידן וואָס וווינען דאָ. זי האָט דערמאַנט דעם עולם, אַז פינסק איז באַקאַנט ווייל דאָרטן האָבן געווינט חיים ווייצמאַן און גאָלדע מאיר, בשעת באַראַנאוויטש איז באַוווּסט אַ דאַנק שלום-עליכמס דערציילונג „סטאַנציע באַראַנאוויטש“ („פֿאַרברענט זאָל ווערן די סטאַנציע באַראַנאוויטש!“).

אינעם רעפֿעראַט א"ט „טראַדיציאָנאַלע לידער ביי ליטוואַקעס: פֿאַרש-פּערספּעקטיוון אויפֿן אַרט“ האָט פֿראַפֿ' קרופֿאוועס דערציילט וועגן די מינים לידער וואָס זי האָט געהערט ביי די ליטוואַקעס וואָס זיי זענען נאָך פֿאַרבלעבן אויפֿן אַרט: לידער וואָס מע זינגט אומעטום ביי יידן; באַקאַנטע לידער וואָס זענען, אַבער, ספּעציפֿיש פֿאַר דער געגנט; ווי אויך אומבאַקאַנטע און רעלאַטיוו נייע לידער, ווי למשל אַ ליד וועגן סטאַלינס קאַנסטיטוציע, וואָס וואַקסט, פֿאַרשטייט זיך, פֿון די סאָוועטישע צייטן.

פֿראַפֿ' קרופֿאוועס האָט זיך באַקענט פּערזענלעך מיט די ליטווישע יידן און זיך דערוואַסט די פּרטים פֿון זייערע ביאָגראַפֿיעס, פֿון וואַנען זיי שטאַמען און ווי אַזוי זיי האָבן זיך געראַטעוועט בעתן חורבן. ספּעציעל האָט זי אַרויסגעהויבן דעם 76-יאָריקן ראַובֿן פֿוקסמאַן, אַ פינסקער-געבוירענער וואָס וווינט אין באַראַנאוויטש. פֿון זיין משפּחה האָט ער איינער אַליין איבערגעלעבט דעם חורבן. ער זאָגט



טייערער חבֿר נאַרין,
שלום־עליכם!
איך הייס סאַעקאַ
שיבאַיאמאַ.
איך בין אַ סטודענט־
קע פֿון דער ייִדישער
זומער־פּראָגראַם פֿון
ייִוואָ און קאַלאַמביע. איך
בין פֿון טאַקיאַ, יאַפּאַן.
איך וויל אייך זאָגן „אַ
שיינעם דאַנק“ פֿאַר איינער
פֿינאַנציעלער הילף פֿאַר
מיר. אַן דעם וואָלט מיר געווען אוממעגלעך צו נעמען די
פּראָגראַם.

זומער־סטודענטן ליינענען דעם
פֿאַרווערטס

פֿון לעצטן סעפטעמבער ביז דעם מיי בין איך געווען אַן
איינאַריקע אויסבנייט־סטודענטקע אין פענסילווייניער
אוניווערסיטעט אין פֿילאַדעלפֿיע. מײַן לימוד איז רעליגיע,
האַב איך גענומען קורסן וועגן ייִדישע לימודים דאַרט.
(למשל ייִדישע מיסטיק, ליטעראַטור, תּנך, פֿילמען...)
ייִדיש איז געווען אַלע מאָל מײַן באַליבסטע זאַך.
דעמאָלט האָבן מײַנע לערערס, סענדער באַטוויניק און חנה
העלערשטיין, מיר דערציילט וועגן דער זומער־פּראָגראַם.
איך בין אזוי גליקלעך צו לערנען זיך אזוי פֿיל ייִדיש דאָ
אין ניו־יאָרק. איך וויל איין טאַג איבערזעצן ייִדישע
ליטעראַטור פֿון ייִדיש אויף יאַפּאַניש! דאָס איז מײַן ציל אין
דער נאַענטער צוקונפֿט.

אַ שיינעם דאַנק!
סאַעקאַ שיבאַיאמאַ

אין דער הייַאַריקער זומער־פּראָגראַם האָבן זיך
באַטייליקט 68 סטודענטן, די גרעסטע צאָל דורך אַלע יאָרן
פֿון דער פּראָגראַם. זיי האָבן געשטאַמט פֿון איבער די
פֿאַראייניקטע שטאַטן, ווי אויך פֿון: קאַנאַדע, ענגלאַנד,
האַלאַנד, דייַטשלאַנד, איטאַליע, פֿראַנקרײַך, פּוילן, רוסלאַנד,
אוקראַינע, יאַפּאַן און קאַרעע. די לערערס, ווידער, האָבן
געשטאַמט פֿון די פֿ"ש, קאַנאַדע, ענגלאַנד, אַרגענטינע און
קאַלאַמביע.
דאָ ווייטער ברענגען מיר די דאַנקבריוו, וואָס די
סטודענטן סטיפּענדיאַנטן האָבן געשריבן צו די
געלטגעבערס זייערע: שמואל נאַרין (פֿאַרווערטס, ניו־יאָרק),
ד"ר חיים קאַנסטאַנטינער (מעקסיקע), חיה שרה שייִכער
(אַסתר קאַדאַר פּהן־אַנדענק־קאַמיטעט, ניו־יאָרק), געלע
פֿישמאַן (פֿישמאַן־פֿונדאַציע, ניו־יאָרק).

חיה שרה שייִכער
אַסתר קאַדאַר פּהן־אַנדענק־קאַמיטעט
טייערער חבֿרע, שייִכער,
קודם־כל וויל איך אייך זאָגן אַ זייער אַ שיינעם און
גרויסן דאַנק, אַז איך האָב געהאַט מיט איינער הילף די
מעגלעכקייט קומען קיין ניו־יאָרק כדי צו לערנען בעסער
ייִדיש אויף דער אוריאַל ווינרניך־פּראָגראַם. די דאָזיקע
פּראָגראַם איז טאַקע געווען פֿאַר מיר זייער וויכטיק און
ניצלעך און וועט אויך צו ניץ קומען מײַנע תּלמידים אין
ווענעציער אוניווערסיטעט.

אין איטאַליע זינען אַחוץ ווענעציע נישטאַ קיין
מעגלעכקייטן צו לערנען ייִדיש. אונדזער פּראָגראַם אין
ווענעציע האָט זיך אָנגעהויבן מיט אַ האַלב יאָר צוריק.
לאַמיר האַפֿן, אַז אַם ירצה השם וועלן זײַן אין דער צוקונפֿט
אויך אין ווענעציע עטלעכע מענטשן וואָס זיי וועלן קענען
פּלל־ייִדיש און וואָס זיי וועלן ליינענען ווערק פֿון דער
ייִדישער ליטעראַטור.

נאָך אַ מאָל אַ האַרציקן דאַנק.
זיגריד זאָן

טייערער ד"ר [חיים] קאַנסטאַנטינער [מעקסיקע],
איך בין געווען אַ סטודענטקע אין דער זומער־פּראָגראַם
פֿון ייִוואָ. איך ווויז אין ניו־יאָרק און איך בין געפֿאַרן קיין
קאַלאַמביע זיך צו לערנען ייִדיש.
פֿאַר אַ יאָרן בין איך געווען אין ארץ־ישׂראַל. דאַרט בין
איך געגאַנגען אויף לוויית פֿון גרויסע רבנים בײַ ייִדן. די
לוויית זינען געווען אין מאה־שערים (וואָס געפֿינט זיך אין
ירושלים), וווּ עס וווינען זייער אַ סך חסידים. אַלע חסידים
זינען זיך צונויפֿגעקומען אין די אַרומיקע גאַסן צו הערן די
הספּדים. עס איז געווען שווער פֿאַר מיר צו פֿאַרשטיין די
הספּדים, ווייל זיי זינען געווען אויף ייִדיש. אַלע חסידים
האַבן פֿאַרשטאַנען, אַז יענע רבנים האָבן אַ סך תּורה געגעבן
דעם פּללישׂראַל. איך האָב אויך געוואָלט פֿאַרשטיין, ווייל
איך בין אַ פֿרום מיידל און איך האָב ליב צו לערנען די
הייליקע תּורה.

ווען איך בין געקומען אַהיים, האָב איך אָנגעהויבן זיך צו
לערנען ייִדיש. איך וויל אייך זייער דאַנקען פֿאַר דעם שאַנס
צו לערנען ייִדיש און די ריכטע ירושה וואָס קומט מיט דער
שפּראַך.

אַ שיינעם און האַרציקן דאַנק,
אַסתר שיפּמאַן



אוואַנסירטער
שמעסקלאַס
(לערער: ד"ר
הערשל גלעזער)

[המשך אויף ז' ו]

פֿון הערמאָן קרוקס טאַגבוכ פֿון ווילנער געטאַ



. פֿראַגענט פֿונעם טאַגבוכ

ארומיקער רויך האָט געשטיקט אויף דערוואַרן צו ווערן. דאָס גאַנצע שטעטל איז פֿאַרוואַרפֿן מיט מתים. דאָס שטעטל ברענט און אירע פֿינערצונגען פֿאַרכאַפֿן אַלץ מערער און מערער. קיין איין ציגל וועט דאָ ניט בלייבן, קיין איין מענטש וועט דאָ ניט פֿאַרבלייבן לעבן, יעדער פֿאַרבלייבנדיקער שרייט צום דעמבענעם:

„וואָס שטייט איר, ר' יוד, וואָס היט איר די שוועל, אַנטלויפֿט וווּ די אויגן טראָגן אַיך...“

ר' נחום, ווי דער דעמב אין וואַלד, רירט זיך ניט פֿון זיין הויז. ער ציט קוים דעם אַטעם. זיין פֿרוי, האַלב זיניק און האַלב וואַנזניק, איז אַנטקומען צוזאַמען מיט אירע טעכטער. אַלע האָבן אים שוין פֿאַרלאָזן און ער איז פֿאַרבלייבן ביז דאָס זיניקע – ער רירט זיך נישט! „בעסער שטאַרבן אין דער היים איידער פֿאַרלוירן גיין אין דער פֿרעמד...“

מיט צוויי שעה שפּעטער איז „דער דעמבענער“ שוין געווען אויסגעריסן מיטן וואַרצל. זיין הויזקע איז געלעגן אונטער די רוינען פֿון אַ שראַפּנעל און אַלץ אַרום איז געווען אזוי אַרומגעכאַפּט מיט פֿייער, אַז עס איז אים אוממעגלעך געווען אַרויסצוראַטעווען אַ העמד. אין די מיטאַג-שעהן האָט אַ ווינט צעבלאַזן דאָס פֿייער און צעטראָגן עס איבער אַלע עקן פֿונעם שטעטל. צו אַוונטצייט האָט אַ גרויסער רעגן מיט אַ פֿאַרשפּעטיקטן געוויטער פֿון דונערן און בליצן פֿאַרלאָשן דאָס שוין סײַ ווי סײַ פֿאַרברענטע שטעטל.

פֿאַר טאַג, ווען דאָס דייטשע מיליטער האָט גענומען אַרײַנמאַרשירן אינעם שטעטל, האָבן די ערשטע פֿאַדערגרופֿן צווישן די פּוסטע און אָפּגעברענטע חורבֿות געטראָפֿן זיצנדיק אויף אַ בענקל ר' נחומען מיט אַ פֿאַרבאַנדאַזשירטן קאַפּ, טראָגנדיק אויף זיך בלויז דאָס העמד און די הויזן. דאָס רויטע, שטענדיק אָפּגעברענטע פנים איז געווען ציגלנעריש שוואַרץ און די רויטע, צעפֿלאַסענע באַרד מיטן גאַנצן איבעריקן אויסזען האָבן געוואַרפֿן אַ שרעק איבערן אַרום. פּודעל, זיין טרייער הונט, וואָס איז יאָרן לאַנג געשטאַנען און געהיטן די שטוב, האָט אין מורא פֿאַרן פֿייער זיך אָפּגעריסן פֿונעם שטריק און אוועקגעלייגט צופֿונסן פֿון זיין באַלעבאַס.

„ווי אויף חורבן ירושלים“, האָבן די ערשטע דייטשן צווישן זיך געמורמלט. זיי האָבן דעם עלנטן מכבד געווען מיט סיגאַרעטן, מיט וואַסער, מיט קאַווע, רום. זיי האָבן אים

פֿאַטאַגראַפֿירט צוזאַמען מיטן הונט אויף דעם פֿאַן פֿון די חורבֿות און אַוועק אין זייער ווייטערן וועג. אַ גאַנצן טאַג האָט „דער דעמבענער“ זיך נאָך געהאַלטן אויף די פֿיס, אַרומגעקראַכן צווישן די חורבֿות ווי אַ קראָ צווישן מצבֿות און געזוכט און גענישטערט. אויף צו מאַרגנס פֿרי זינען צוויי דייטשן שיער נישט „פֿאַריקט“ געוואָרן פֿונעם אימהדיקן וויען פֿון אַ הונט, וועלכער האָט שעהן לאַנג אומאויפֿהערלעך זיך צעגאַסן אין מוראדיקע איכה-טענער פֿון עפּעס אַ גרויסן אומגליק. גרייט צו דורסן, מיט די פֿינגער בײַ די צינגלעך פֿון זייער געווער, האָבן זיי זיך געלאָזן אין דער ריכטונג פֿונעם וויען און זיך פּלוצעם אָפּגעשטעלט ווי פֿאַרגליווערטע: אויף אַ קוימען פֿון אַן אָפּגעברענט הויז, פֿאַרוואַרפֿן מיט אַ שטריק איבער פֿאַרטשאַדעטע ציגל, איז געהאַנגען אַ הויכער, לאַנגער ייד מיט אַ גרויסער, צעכראַסטעטער באַרד און אַנטקעגן אים איז געשטאַנען פּודעל, ר' נחום טרייער און לעצטער דינער און געווייעט אויף זיין אומגליק... דער קוימען איז געווען דאָס לעצטע פֿאַרבלייבעניש פֿון ר' נחום דעם דעמבענעם פֿאַרמעגן: דאָ האָט ער געלעבט און דאָ איז ער געשטאַרבן... די דייטשן האָבן געמאַכט אַ פֿאַטאַגראַפֿישע אויפֿנאַמע און קוקנדיק זיך איינער דעם צווייטן אין די אויגן אַרײַן, האָבן זיי זיך שווינגנדיק אומגעקערט צו פֿאַרענדיקן דעם פֿרישטיק...



. אַפֿיש פֿון אַן אונטערנעמונג אין ווילנער געטאַ

– ווילנע, דעם 14טן יולי 1941

אויף די חורבות פֿון גרויסן אומגליק [אויסצוגן]

Der stellvertretende und Chef der Judenpolitik				Fleisch			
Brot 25 Woche	Brot 26 Woche	Brot 27 Woche	Brot 28 Woche	Butter 26 Woche	Butter 27 Woche	Butter 28 Woche	Butter 29 Woche
Mehl 26 Woche	Mehl 27 Woche	Mehl 28 Woche	Mehl 29 Woche	Zucker 26 Woche	Zucker 27 Woche	Zucker 28 Woche	Zucker 29 Woche
Salz 26 Woche	Salz 27 Woche	Salz 28 Woche	Salz 29 Woche	Gemüse 26 Woche	Gemüse 27 Woche	Gemüse 28 Woche	Gemüse 29 Woche
Gruppen 26 Woche	Gruppen 27 Woche	Gruppen 28 Woche	Gruppen 29 Woche	Kartoffel 26 Woche	Kartoffel 27 Woche	Kartoffel 28 Woche	Kartoffel 29 Woche

אין אפריל 2002 וועט דער פֿאַרלאַג פֿון יעיל-אוינווערסיטעט בשותפות מיטן ייוואָ אַרויסגעבן אַן ענגלישע איבערזעצונג פֿון הערמאַן קרוקס טאַגבוך פֿון ווילנער געטאַ. דער אַריגינאַל איז אַרויסגעגעבן געוואָרן אין 1961 דורכן ייוואָ, אונטער דער רעדאַקציע פֿון מרדכי וו. בערנשטיין. יענע אויסגאַבע האָט אַרומגענומען קרוקס נאַטיצן פֿון יאַנואַר 1941 ביז יולי 1943. די איבערזעצערס און רעדאַקטאָרן פֿונעם ענגלישן נוסח, בנימין און באַרבאַראַ הרשבֿ, האָבן גענישטערט אינעם ייוואָ-א"א אַרכיוון און דאַרטן אויסגעראַבן קרוקס נישט-פּובלי-קירטע פּענעס, דערונטער מאַטעריאַלן פֿון פֿאַר זיין אַנקומען קיין ווילנע, ווי אויך נאָכן ליקווידירן די ווילנער געטאַ, ווען מע האָט אים דעפּאַרטירט קיין עסטלאַנד, וווּ ער איז אומגעקומען. דאָ דרוקן מיר אַ מעשה וועגן אַ ייד פֿון אַ שטעטל אין לובלינער געגנט, וואָס ער האָט זיך אָפּגעזאַצט און אנטלויפֿן פֿון דער היים:

ברויטקאַרטל פֿון געטאַ

יט'ווייט פֿון דער פּוילישער פֿעס-טונג דעמבלין האָט זיך פֿונאַנדער-געשפּרייט דאָס שטעטלע ז. אין אַ זייטיק געסל האָט געוווינט „דער דעמבענער“, אַ הויכער, ברייטער ייד מיט אַ גרויסער, ברייטער באַרד און אַ רויט אָפּגעברענט פנים, וואָס האָט געשמעקט מיט זון און וואַלד. „דער

דאַקומענט פֿון דער ווילנער געטאַ-ביבליאָטעק

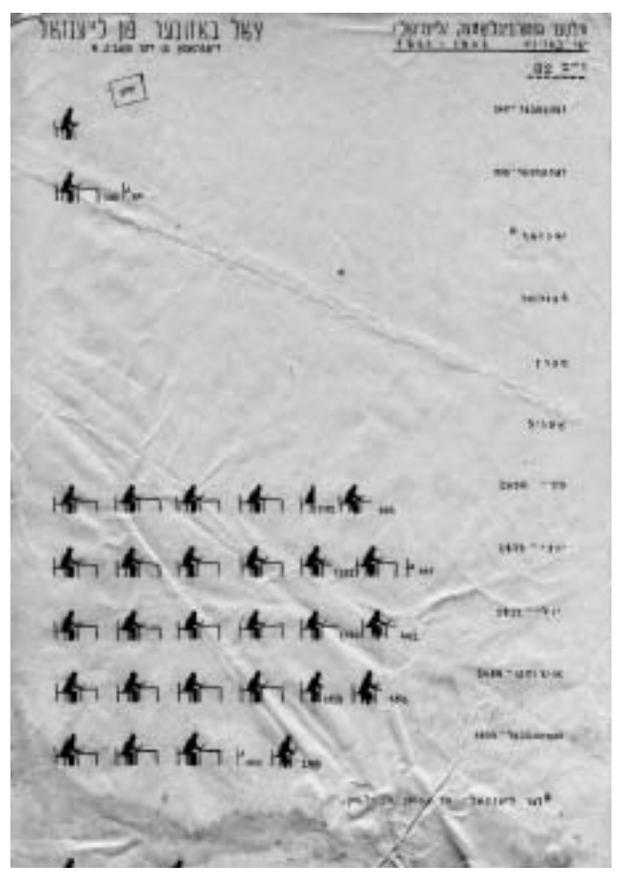
אַ גאַנצע נאַכט האָט דאָס שטעטל געזיידט ווי אַ קעסל. מיליטער לויפֿט ווי געטריבן פֿון עפעס אַ נאַענטן שוואַ. עס לויפֿן פֿייער-לעשער-אַפּטילונגען פֿון שטעט און שטעטלעך. עס לויפֿט פּאַליציי. עס לויפֿן גלחים. מען פֿאַרט אויף אויטאָבוסן, אויף לאַסטאויטאָס, אויף אויטאָס פֿון פּריוואַטע פּירמעס, אויף וועגן און וועגענער. מען שלעפט זיך פֿאַרסאַפּעטע אויף וועלאַסיפּעדן, פֿירנדיק מיט זיך פֿון אונטן אַ קו. פֿון פֿאַרנט אַ קיישל, מען פֿירט מיט זיך הינט, קעץ און אַם ווייניקסטן... פּעקלעך. די וועגן זיינען פֿאַרשטאַפט מיט לאַקאַמאַציע און די זייטנוועגן מיט חמרים מענטשן וואָס רירן זיך צו פֿוס. אַ טרונק וואָסער איז אַ היילונג, אַ שטיקל ברויט אַ זאַך פֿון זעלטהייט. אַ פּוילישער אַפּיציר דערנערט זיך מיט אַ רויזן מייער און איז צופֿרידן, אַ זעלנער בעט אַ פּאַפּיראַס און איז גרייט אַלץ פֿאַר אים אָפּצוגעבן. קוים 5 טעג מלחמה און אַלץ אַרום איז ווי אַ שיף אָן אַ רודער. מענטשן ווערן חיות און מענטשן ווערן מלאַכים. טייל זיינען גרייט זיך אויסטון נאַקעט און העלפֿן איינער דעם צווייטן מיט אַלעם וואָס מעגלעך, טייל - באַגראַבן אַלץ פֿאַר זיך און זעען ניט און הערן ניט, בלינד אויף אַלעם וואָס אַרום!

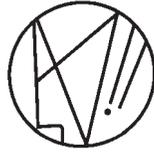
ער, ר' נחום, ער אָבער, ער וועט זיך ניט רירן. זאָל זיין, וואָס עס זאָל ניט זיין, ער וועט זיך ניט אַפּרינסן פֿון די זאַפֿטן פֿון זיין ערד. דאָ האָט ער געלעבט און דאָ איז ער גרייט צו שטאַרבן. איז ער דאָך עפעס ביי גאָט אין דער האַנט?!... ער וועט זיך ניט צעברעכן און צעטרעטן! אומאויפֿהערלעך פֿייער האָט גענומען שפּריצן פֿון הימל. דער

דעמבענער" איז געווען דער צונאַמען פֿונעם שטעטלשן שוסטער ר' נחום. און ר' נחום, אזוי ווי ער זעט אויס, מיט זיין שטענדיקער פֿינפֿקע אין מויל, מאַכט ווירקלעך דעם איינדרוק פֿון עפעס אַ דעמב וואָס האָט זיך אַרויס געריסן פֿון דערבייזקן וואַלד און זיך געלאָזן אינעם שטעטל אַריין, כדי דאָרט צו ווערן דער שטאַט-שוסטער... נחום „דער דעמבענער“ האָט רויק געאַרבעט, רויק געלעבט און רויק, אָן טומל און רעש, דערצויגן צוויי טעכטער און דריי זין. אַלץ איז דאָ אַוועק כּשורה, אַלע זיינען געזונט און פרנסה - אַבי זיך ניט צו באַקלאַגן. אזוי איז אַוועק ביז דער וועלט-מלחמה פֿון סעפטעמבער 1939. ווען איבערן שטעטל האָבן זיך באַוויזן די ערשטע דייטשישע עראַפּלאַנען און די הייזלעך האָבן גענומען ציטערן און אונטערטאַנצן, די שויבן פֿליען און די ווייבער קוויטשען, דאָן ערשט האָט עס מיטן דעמבענעם אַ שאַקל געטאַן און ער האָט פֿאַרשטאַנען אויף אַן אמת, אַז די מלחמה האָט זיך שוין טאַקע אָנגע-הויבן און אַז די געפֿאַר קען אַ מאַל זיין גרויס. ווען ער האָט מיט זיינע אייגענע אויגן דערזען די מחנות פּליטים אנטלויפֿנדיק פֿון וואַרשע, האָט מיטן דעמבענעם ווידער אַ טרייסל געטאַן:

„הייסט דאָס“, האָט ער גערעדט אין דער וועלט אַריין, „הייסט דאָס, אַז מע לויפֿט שוין. מע טאָר זיך אַליין ניט מאַכן אומגליקלעך. לויפֿן הייסט זיך באַגראַבן בידיים!“

אַט אַזאַ איז געווען זיין מלחמה-פּילאָזאָפֿיע - אַ רעזולטאַט פֿון זיינע מלחמה-דערפֿאַרונגען פֿון די יאָרן 1914-1918.





דער ווטער סעפטעמבער



ארבעטערס מיט די קאלעקציעס, וואָס אזעלכע האָבן נישט קיין גלייכן אויף דער גאַנצער וועלט.

כדי דורכצופירן אזא שליחות האָבן מיר צוזאַמענגעשטעלט אַ קאָמיטעט פֿון געניטע ביבליאָטעקערס און אַרכיוואַרן, וואָס וועלן איבערקוקן אונדזער עת-צרה-פּלאַן. מע וועט אינוועסטאָריזירן וועלעכע מאַטעריאַלן געפינען זיך סיי דאָ, סיי אין אונדזער סקלאָד אין צפֿונדיקן שטאָט ניו-יאָרק, ווי אויך אָנהייבן אַ נייע פּראָגראַם צו מיקראָפֿילמירן די וויכטיקסטע דאָקומענטן וואָס מיר פֿאַרמאָגן, אַז טאַמער חלילה וועט עפעס געשען וועלן זיי זיין פֿאַרזיכערט.

אין שייכות דערמיט בעטן מיר אַלע פֿריינד פֿון יוואָ, זיי זאָלן זיך אָפרופֿן אויף אונדזער חנוכה-בריוו. איר פֿאַר-שטייט, אַז ס'גייט ממש אין לעבן, מיר זאָלן דאָס אַלץ אויפֿטאַן, דאַרפֿן מיר דערצו האָבן אַינר.

ס'איז נאָר וואָס אַריבער דער ליבער חנוכה, קומט אונדז באַלד אַקעגן דער ליבער פּורים. זאָגן מיר: מיר האָבן איבערגעלעבט המנען, וועלן מיר די הינטיקע המנס אויך איבערלעבן!

געדענקט די דאָטע:

דער היינאַריקער יוואָ-באַנקעט וועט פֿאַרקומען דאָנערשטיק, דעם 2טן מיי. בעטן מיר אַינר: פֿאַרשרייבט שוין די דאָטע ביי זיך אין קאַלענדאַר - איר ווילט אַוודאי נישט דורכלאָזן אַזאַ געלעגנהייט!

אינהאַלט

טאַגבוך פֿון הערמאַן קרוק ב'ג
מאַקס ווינרניך-צענטער ד'ה
נייעס ו'ז
געשיכטע פֿון יוואָ;
טשיקאָוועסן ח'ט

יידישער
וויסנשאַפֿטלעכער
אינסטיטוט -
יוואָ

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דער טרויעריק
נייער ניו-יאָרקער
פּייסאַזש (פֿאַטאַ):
עליס פֿישער

דאַרטן אומגעקומענע פּאָליציאַנטן און פֿייער-לעשערס. דער דאָזיקער פֿאַנד האָט סוף-פֿלי-סוף באַטראַפֿן קנאַפע 1300 דאָלאַר. אויך אונדזערע אונטערנעמונגען, רעפֿעראַטן, סעמינאַרן, פֿילמען און אַוונטקורסן קומען פֿאַר ווייטער. ס'איז אַ שווערע עובֿדא, זענען מיר שטאַלץ, וואָס מיר קענען אַזוי פֿיל אויפֿטאַן.

איז וואָס דאַרפֿן מיר אויספֿירן פֿון דעם אומגליק? כאַטש ס'איז אַ שטי-קעלע טרייסט, וואָס דער יוואָ און אנדערע יידישע אַרגאַניזאַציעס זענען, דאַכט זיך, נישט קיין צילברעט פֿאַר אזעלכע טעראָריסטן, טאַרן מיר, אַבער, נישט פֿאַרגעסן, אַז גאַנץ ניו-יאָרק איז פֿון איצט אָן אין אַ כּסדרדיקער סכּנה. כּפֿרט דער יוואָ און די אנדערע שותפֿים אינעם „צענטער פֿאַר יידישער געשיכטע“, וואָס מיר טראָגן אַזאַ גוואַלדיקע אַחריות פֿאַר דער יידישער קולטור-ירושע, מוזן מיר זען, אַז ס'זאָלן זיין זיכער אונדזערע מיט-

שעת מיר שרייבן די דאָזיקע שורות איז ערשט פֿאַרבי דריי חדשים זינטן אומגליק ביים וועלט-האַנדל-צענטער אין ניו-יאָרק. דער אומגליק האָט אויפֿגעטרייסלט אַלע ציוויליזירטע מענטשן אויף דער וועלט. מענטשן זענען אין שאַק געזעסן צוגעשמידטע צו די טעלע-וויזיע-אַפּאַראַטן מיט אויפֿגעריסענע אויגן און אַפֿענע מיילער. ביזן הינטיקן טאַג זעט מען דאָך ווידער אַ מאָל און אַבער אַ מאָל די גרוילנ-בילדער, נאָר ס'גלייבט זיך אַלץ נישט, אַז ס'איז באמת געשען. ס'איז שוין אַ נייע וועלט וואָס אויף איר לעבן מיר, מוזן מיר זיך צופאַסן און זיך שטאַרקן. מיר מוזן אויך ווייטער אַרבעטן. האָט דער יוואָ שוין דעם 13טן סעפטעמבער, שטיל און אָן אַ טראַסק, צוריק געעפֿנט זיינע טירן. דעם זעלבן טאַג איז זיך דער פּערסאָנאַל צונויפֿגע-קומען און באַשלאָסן צו שאַפֿן געלט פֿאַר די אַלמנות און יתומים פֿון די



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