

### *Largest Private Gift In YIVO's 80-Year History*

## Gruss-Lipper Digital Archive on Jewish Life in Poland Established at YIVO

An online digital archive is being created at YIVO to bring the rich and unique documentary collections housed in its archives to thousands of potential new users around the world. *The Gruss-Lipper Digital Archive on Jewish Life in Poland* is funded by the largest private contribution YIVO has ever received. The digital archive will be particularly comprehensive in material from 1900 to 1950, and especially Holocaust-era Poland.

"The Gruss-Lipper Foundation grant could revolutionize scholarship on East European Jewry," Bruce Slovin, YIVO Chairman, said. "Material that can now be accessed only by visiting the YIVO Archives and being helped by an archivist will be online, search-

able and available to everyone, anywhere in the world."

YIVO Executive Director Carl J. Rheins noted, "YIVO and Jewish scholars owe a debt to the foundation and to Joanna H. Lipper, a member of the YIVO Board of Overseers

who was instrumental in arranging the multi-year \$654,000 grant."

A dedicated website will facilitate access to the YIVO collections through on-line descriptions, digital finding aids, a database of scanned documents and images, translations, multilingual glossaries and powerful search tools. Following the digitization, this historical information will be documented in book form to make the collections

more accessible to students, scholars, researchers and the general public.

YIVO National Board Member Martin Peretz recalled that Joanna Lipper's father, Joseph Gruss, devoted himself both to the rescue of threatened Jews around the world and to the preservation of Jewish learning and culture, making it particularly fitting that the foundation is making

*[continued on page 6]*

### *Alberstein and Libeskind Honored*

## Annual Benefit Raises Close to \$1 Million

YIVO's 79th Annual Benefit was the first YIVO gala to be held at the Center for Jewish History. More than 200 guests attended the celebration honoring the accomplishments of acclaimed Israeli/Yiddish singer and songwriter Chava Alberstein and world-renowned architect and visionary Daniel Libeskind. The evening, filled with food, friends and entertainment,

raised close to \$1 million for YIVO. Bruce Slovin, Chairman of the YIVO Board, presented the awards.

Accepting his Lifetime Achievement Award, Libeskind noted, "Yidishkayt is

much more than just a language.... It's the *neshome* itself ... the Yiddish soul. It's a way of communicating with the world." He also spoke of growing up in post-Holocaust Poland, where his parents maintained their Yiddish identity and sought out others who "shared that extraordinary heritage."

Describing Jewish influences on his projects, Libeskind referred to the design and construction of the Felix Nussbaum Museum in Germany. "I dedicated this museum in a very special way, just like the Jewish Museum

*[continued on page 6]*



Honorees Daniel Libeskind and Chava Alberstein

#### Hold the Date

YIVO at 80 — celebrating the work of Bessie and Boris Tomashetsky with Michael Tilson Thomas Carnegie Hall, April 14, 2005 For more information please call Ella Levine at: (212) 294-6128

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## *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 • Museums Council of New York City • Society of American Archivists and • World Congress of Jewish Studies.

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## *From the Chairman of the Board* **YIVO at 80: Moving into the Future**

As we begin YIVO's 80th year, I am thinking about the prescience of Dr. Max Weinreich and our other founders. They had a bold vision. Who could have known in 1925 when YIVO was established in a very modest way in Vilna that the destruction of Jewish life as we knew it in Eastern Europe was not far in the future. Their "good idea" turned out to be critical to saving the history and culture of Jewish life in Eastern Europe.

As our Senior Research Scholar Marek Web has written "At that time there were 11 million Jews in various countries around the globe, who...claimed ...allegiance to the extraterritorial *Yiddishland*. To those Yiddish speakers, the language was an expression of their national culture, a tool of national creativity."

We at YIVO understand both the old and the new; how much was lost and how we have managed to rebuild and adapt. YIVO has been in America for more than 60 years – we know where we have come from and are proud of our accomplishments! We hold our glorious East European past close to our hearts as we also embrace the American Jewish experience.

As you will see in this issue of *Yedies*, we are creating an acces-

sible digital archive of the rich and unique documentary collections on Jewish life in Poland. The Gruss-Lipper Digital Ar-

**Bruce Slovin**

**"We hold our glorious East European past close to our hearts as we also embrace the American Jewish experience."**

chive on Jewish Life in Poland, made possible by a generous grant from the foundation, will help students, researchers and the public worldwide learn, teach and study materials that previously could only be accessed through a personal visit to YIVO.

The YIVO founders had deep faith in its future, a faith I share. As YIVO continues its extraordinary transformation — reaching out through its online collections and global information sharing — the time has come for each of our readers and supporters to be part of the action and excitement. As I look back on the 17 years that I have been Chairman, I see how far we have come as an institution.

It has been a challenging 80-year journey. YIVO today is a model of intellectual strength and scholarship in the Jewish community. My ambition is to provide full access to our 23 million archival documents and the 355,000 volumes in our library — this is my promise to you, to our history and to our culture!



**Dr. Max Weinreich teaching a Yiddish class at City College of New York in 1947.**

## YIVO and the 350th

As we approach the 350th anniversary of the first Jewish settlement in the United States, it is critical to remember the important role that the YIVO Institute for Jewish Research has played in the documentation and preservation of American Jewish history. As early as May 1942, less than two years after Max Weinreich had reconstituted YIVO in the United States, the Institute launched a major autobiographical project on the subject, "Why I Left the Old Country and What I Have Accomplished in the United States." It was designed to "procure a wealth of material intense and colorful" on the background of Jews who had immigrated to the United States between 1881 and 1941.

The results of this project were not disappointing. Despite wartime conditions, between May 1942 and January 1943 YIVO received 223 original autobiographies, comprising over 25,000 pages. This was the first major compilation of documents relating to Jewish history in the United States that YIVO collected. It would not be the last.

Constantly seeking to adapt YIVO to a changing American Jewish landscape, in 1950 Weinreich initiated a collecting campaign, which turned to the theme of contemporary Jewish life. "The intention was to establish a central archives on the history of Jews in the United States, with emphasis on the period of mass immigration, from the 1880s to 1924. In conceptualizing this goal, it was pointed out that American-Jewish historiography had

hitherto been largely limited to studies of Jewish life in America prior to 1880. This excluded from consideration an important segment of American Jewry, immigrant Jews from Eastern Europe. YIVO planned to locate available records of the American Jewish past and to secure

**"YIVO has actively been seeking funds to make its collections more accessible to the general public."**

these records for its archives. This ambitious concept was realized, in part, by acquiring the records of several American Jewish relief agencies dealing with Jewish immigration to the United States.

"Although YIVO had correctly appraised the situation in Jewish scholarship and ... the need for a national Jewish archival institution, it did not possess enough means to meet this great challenge. Still, the creation of a vast immigration archive marked a turning point in the history of the YIVO Archives. YIVO's readiness to accept and accommodate large institutional archives has met with a positive response from the organized Jewish community. From the 1950s to the present the YIVO Archives has received a steady stream of records from many leading American Jewish organizations, such as the Hebrew Immigrant Aid Society (HIAS), the Joint Distribution Committee (JDC), the Workmen's Circle, the Educational Alliance and the American Jewish Committee (AJC)."<sup>2</sup>

Given the rapidly growing interest in American Jewish history by all segments of the Jewish community, YIVO has actively been seeking funds to make its collections more accessible to the general public. Two recent National Foundation for Jewish Culture (NFJC) grants serve to illustrate this point.

In 1999, YIVO received a major grant to permit Dr. Jocelyn Cohen and Dr. Daniel Soyer to translate and edit the most important entries from the original 1942 autobiographical essay contest. These essays will appear next year in the long awaited *To Unburden My Heart: Autobiographies of Eastern European Jewish Immigrants* (New York University Press/YIVO).

A second, more recent NFJC grant has supported the creation of a series of finding aids at YIVO that will cover the history of the Workmen's Circle in the United States from 1893 to 1972. This vast collection, which occupies over 260 linear feet of shelf space, will be fully accessible to scholars and other researchers in late 2005.

These are but two examples of YIVO's vital on-going role in documenting the history of Jewish life in the United States. Indeed YIVO has remained true to its founders' vision while adapting to new circumstances and challenges. The dedication to Jewish history, culture, education and community are alive and well at YIVO today.



Dr. Carl J. Rheins

### Hold the Date: Annual Heritage Luncheon

Thursday, 11:30 A.M., October 21, 2004

Honoring

Tovah Feldshuh: Lifetime Achievement Award  
Ida and Max Lubliner: Lifetime Achievement Award

Cathy Zises: *Me'dor Le'dor* Award

Hannah Hirshaut: *Goldene Keyt* Award

at the Center for Jewish History

For reservations call Deborah Stundel, (212) 294-6140

<sup>1</sup>The YIVO Contest for the Best Autobiographies of Jewish Immigrants to America, "Yedies fun YIVO / News of the YIVO No. 1 (September, 1943), p. 4.

<sup>2</sup>Fruma Mohrer and Marek Web (eds.), *Guide to the YIVO Archives*, London, 1998, pp. xviii-xix.

## YIVO Institute for Jewish Research Donors

We acknowledge gifts of \$5,000 and above from July 1, 2003 through June 30, 2004. *Yedies* will acknowledge gifts of \$1,000 and above in the next issue. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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## Development and External Affairs **80 Years and Counting**

by Ella Levine, Director of Development and External Affairs

As we begin to celebrate our 80th anniversary, YIVO remains a pioneer at the vanguard of the preservation of *Yidishkayt*. From its inception YIVO has sought to preserve, maintain and nourish all forms of Eastern European Jewish culture through the collection of documents and archival records of thousands of Jewish communities across Eastern Europe and through education.

YIVO's original mission, the preservation and teaching of Eastern European Jewish culture, has evolved. The preservation, maintenance and growth of *Yidishkayt* now encompasses more than teaching a language; it includes the education of younger generations, preservation of existing culture, and the creation of new programs aimed at a broader public. This is exemplified in the 80th Anniversary event planned for April 14, 2005, when YIVO will sponsor an evening to celebrate the work of Bessie and Boris Tomashefsky, the stars of the Yiddish theater in New York in the 1920s and 1930s. The Tomashefskys' grandson, Michael Tilson Thomas, music director of the San Francisco Symphony, will headline the evening.

This gala at Carnegie Hall in New York City promises to be an exciting way to begin YIVO's ninth decade. Together we will celebrate *Yidishkayt* through music and song, as we explore the lasting influence of the Tomashefskys and Yiddish theater on art in America.

Only by being relevant to younger generations who understand the importance of preserving, teaching and learning will YIVO grow stronger.



Ella Levine

By encouraging them to explore the archives and attend public programs, YIVO attracts people who lack strong backgrounds in their heritage. Through YIVO they learn their history while helping to shape the future of Eastern European Jewish culture. As a storehouse of more than 1,000 years of Ashkenazic culture, YIVO can and should be a force in shaping our future, not just preserving the past.

Through YIVO projects such as EPYC, Food as Roots and Writing as Roots, *The YIVO Encyclopedia of Eastern Europe* and the Max Weinreich Center, we reach people with a variety of interests. Only in this way can we ensure that *Yidishkayt* remains a part of our lives.

We all share the responsibility of ensuring that our legacy survives. By supporting YIVO you help us reach others, and you reinforce our mission of preserving and enriching our culture. New supporters keep YIVO active and vibrant; the more new active members we add to the YIVO community, the more we can accomplish.

To our longtime supporters who lived with YIVO in Europe, South America and the United States, who have supported us through the years, I make a special appeal: Please ensure that YIVO will have a tomorrow. By remembering YIVO in your will, you ensure that your support of YIVO carries into the future. Together we can fulfill the mission begun by YIVO's founders and ensure YIVO's survival for another 80 years.

## **YIVO Appoints Board of Overseers**

YIVO has appointed a Board of Overseers that will serve as an advisory body to the Board of Directors. The new entity is comprised of prominent individuals who want to preserve YIVO as the foremost resource for the study of the history and culture of East European Jews.

"These Overseers have already committed to YIVO by giving of their resources and time," said Board of Directors Chairman Bruce Slovin. "Now, they will heighten YIVO's visibility nationally and internationally by becoming YIVO *shlichim* (ambassadors) to the larger community."

The role of the Overseers will be to recruit men and women of distinction for service to YIVO and bring long-range perspective to its affairs through the competence and experience of its membership.

"YIVO is unique in that it was founded to engage Jewish life from the perspective of social reality rather than religious activity," said over-

seer Professor Noah Feldman of the New York University Law School. "For years YIVO has fulfilled its moral obligation to preserve as much as possible of what was lost culturally. The time has now come to return to its roots by reemerging as a center for thinking about Jewish life today, in the US, Europe and Israel."

"Because of its origins, because of its deep connection to the Jewish history and scholarship, YIVO is uniquely positioned to expand on its sense of original purpose and become a home not only for scholars, but also for people in search of the kind of discussion and congregation that is, for the most part, missing from New York Jewish life," added David Remnick of *The New Yorker*.

### **Board of Overseers**

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David Remnick  
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Bruce Slovin (ex officio)  
David Stone  
Seymour Zises  
Edward Zwick

## Benefit Dinner [continued from page 1]

in Berlin, which deals with a void of history, with the fact that to have the future, you have to understand the loss of history. You have to understand the absence, which is the central line, in order to create a future."

Accepting the first ever Mordechai Gebirtig Lifetime Achievement Award in Music, Alberstein declared, "Being recognized by YIVO is ... one of the most important things that has ever happened to me." She discussed her conflicts over composing in Yiddish. "I started to compose new songs as if it was

Hebrew, as if there are millions of people waiting for my next album in Yiddish. It gave me a great feeling, maybe for the first time a really artistic feeling, to write for maybe no audience at all. I go on composing Yiddish poetry, and it gives me unbelievable inspiration. It brings out in me things that I cannot find anymore in Hebrew."

Gebirtig (1877-1942), of Cracow, Poland, was one of the most popular Yiddish folk poets and composers in the prewar Jewish world. The Nazis murdered him and his family in June 1942. His most famous song, "Undzer Shtetl Brent" (Our Town is Burning), written in 1938, was sung as a hymn during World War II in ghettos, camps and, later, at memorials.

Libeskind and Alberstein both saluted YIVO and its preservation of the Yiddish culture. They spoke of the vital role Yiddish had played in their young lives



**Prior to the Annual Benefit, Brad Sabin Hill, Dean of the YIVO Library (r), shows guests the YIVO Rare Book Room.**

and in the lives of their families in postwar Poland and stressed that the culture and traditions must be kept alive.

Following the award ceremony, Alberstein, accompanied by Oved Efrat (guitar) and Avi Agababa (percussion), gave a spirited and soulful performance of some of her new songs, closing with an old favorite, "Oyfn Pripichuk."

The 79th Annual Benefit raised much needed unrestricted support for the painstaking work of collecting, preserving and teaching East European Jewish history and culture, as well as for serving researchers and the public worldwide.

## The Honorees



**Chava Alberstein** was born in postwar Szczecin, Poland, where Yiddish was her mother tongue. She moved to Israel when only four. "The Well," an album of Yiddish poems she transformed into folk songs, reflects her love of the Yiddish language. She also has seven albums in Yiddish and an English album of standards. A dozen albums have gone gold, six to platinum and one to triple platinum. Six of her more than 40 albums in Hebrew received the Kinor David Prize, Israel's Grammy. Israel's largest daily newspaper called her the most important female musician in Israel's history.

**Daniel Libeskind** was born in postwar Lodz, Poland, and is the son of Holocaust survivors. The family later moved to Israel, then to the United States, where he became an American citizen in 1965. His practice extends from building major cultural and commercial institutions, including the Jewish Museum in Berlin (1989), to skyscrapers, convention centers, universities and hotels as well as landscape and urban projects, installations and exhibitions. "I'm concerned with people," he has said, "... the story a city tells."

## Gruss-Lipper [continued from page 1]

"this signal contribution to YIVO to help preserve for the future the rich knowledge basis of Polish Jewry on which both scholarship and education depend."

The YIVO holdings on the Holocaust in Poland, which YIVO has collected since the 1940s, include eyewitness accounts, photographs, letters, diaries and other documents from concentration camps as well as original files from the Warsaw, Lodz and Vilna Ghettos. YIVO's Holocaust documents constitute one of the most important original collections on the topic. They are displayed in museums around the world, including the U.S. Holo-

caust Memorial Museum, Yad Vashem and the Museum of Jewish Heritage in New York.

"The value and importance of this Polish-Jewish archive must be viewed in light of the near total destruction by the Nazis of Jewish communal and cultural archives and libraries in Poland," Rheins explains. "This surviving remnant of documentation on Polish Jewry is all the more precious and worthy of dissemination and study."

Work has already begun on *The Gruss-Lipper Digital Archive on Jewish Life in Poland*. It will be completed and available to all users of the Internet by 2006.

## "A Link to the Past, a Symbol of Continuity"



**Katja Goldman**

The Third Annual Food as Roots series included three encounters with international Jewish cuisine, led by chefs Madge Rosenberg, Paolo Latanzi and Katja Goldman. Ranging from Hungarian and Viennese sweets to a traditional Shabbat dinner, these sessions included hands-on demonstrations, with guest speakers Mimi Sheraton, honorary chair, and Sharon Mintz, scholar of Jewish art and culture, who spoke about the history of Jewish food and cooking in and around Poland. Mintz also provided historical context for traditional Jewish foods and rituals that have been handed down for generations.

The Third Annual Food as Roots series included three encounters with international Jewish cuisine, led by chefs Madge Rosenberg, Paolo Latanzi and Katja

"Jewish food tells the story of an uprooted, migrating people and their vanished world. It lives in people's minds and has been kept alive because of what it evokes and represents. In Jewish families cooking has always revolved around Shabbat. Dishes are important because they are a link with the past and a symbol of continuity. Friday night gatherings and festive occasions have always been one of the highlights of the Jewish experience and one of the great bonds of Jewish family and community life. The foods, the language and the culture were similar, because they shared the same roots and history," Sharon Mintz explained.

Before the last class ended, the participants learned how to pre-



**Preparing for Shabbat (r to l), Sharon Mintz, Cathy Zises and guest.**

pare a Shabbat dinner. They feasted on foods made by the hostess, chef, cookbook author and former caterer Katja Goldman. She prepared the dishes in advance and then demonstrated the steps in their preparation.

Leadership Forum Chair Cathy Zises noted, "Dishes are a link with the past, a celebration of roots, a symbol of continuity, a chance for passing on a culture from generation to generation."

## YIVO Awarded \$24,000 Grant to Preserve Workmen's Circle Records

The Fund for Cultural Preservation of the National Foundation for Jewish Culture has awarded \$24,000 to YIVO. The grant is for the organization, preservation and preparation of a finding aid to the Records of the Workmen's Circle, 1893-1980s. Established in 1892 in New York by Jewish immigrants from Eastern Europe, the Workmen's Circle, or *Arbeter-ring*, became a fraternal order in 1900 and was chartered in 1905.

YIVO has been the official repository of the Workmen's Circle Archive since 1970. These materials, which occupy 270 linear feet and are housed in over 500 boxes, are part of the extensive American Jewish Migration Archive at YIVO. The collection, in Yiddish and English, contains both national and local branch records. It is indispensable to the understanding of the develop-

ment of Jewish communal life and education in the United States, the rise of the labor and socialist movements in North America and the social history of immigration. The documents also detail Workmen's Circle's contribution to the flourishing of Yiddish culture and education and to the development of health and welfare organizations in the United States.

Originally a mutual aid society for immigrants, the Workmen's Circle/*Arbeter-ring* established a Yiddish secular school system, published books, conducted courses for adults, organized summer camps, sponsored musical and drama groups including the Folksbiene theater company and maintained sanatoriums and old age homes for its members. It raised money for unions, supported strikes and provided forums for Socialist



Party candidates. By 1970, the Workmen's Circle had 64,000 members and 421 branches throughout the United States and Canada. In the 1970s and 1980s it was active in the struggle against anti-Semitism in the Soviet Union.

The collection is being arranged by Archivist Ettie Goldwasser, who has worked at the Archives of the International Ladies Garment Workers Union and at the Tamiment Library at NYU, a repository on the history of the labor movement.

**Yiddish theater production by graduating students of a Workmen's Circle school (New York City, c. 1930).**

# “Forgotten Jewish Artists” Remembered in YIVO Exhibition

In April 2004 the YIVO Library opened an exhibition entitled “Forgotten Artists: Treasures from the YIVO Library.” It features selections from YIVO’s holdings of art books, plates, portfolios, limited editions and illustrated books by Jewish artists of the 20th century. Although not as well known as Chagall, Soutine and Modigliani of the “Ecole de Paris,” many of these primarily Eastern European-born artists achieved considerable fame in their genres or for specific works. The exhibit, mounted in the John and Gwen Smart Gallery, runs through August.

One genre in the exhibit is graphic arts. The woodcut scenes of the Holocaust by Hungarian

Miklos Adler of Debrecen illustrate the recently reprinted Passover Haggadah originally published by the United States Army in Munich in 1946.

The works of graphic artist and printmaker Todros Geller (1889-1949) of Vinnitsa, Ukraine, appear in a number of books from the Chicago press of L.M. Stein, which was recognized even in Vilna and Warsaw as publishing the finest Yiddish printed books in the world;

Geller studied at the Art Institute of Chicago.

The exhibit includes drawings and other artwork. The widely traveled Isaac Lichtenstein, born in Plonsk, Poland, in 1888, prepared a celebrated portfolio of drawings of the 17th-century Dutch Jewish philosopher Benedictus de Spinoza, whose works were popular among secularizing Yiddish readers in Eastern Europe. Zuni Maud (1891-1956) of Wasilkow, near Bialystok, Poland, came as a teenager to New York. There he illustrated Yiddish journals and books, designed sets for Maurice Schwartz’s Yiddish theater and founded a puppet theater. Among his books is *Der holts-haker* (The Lumberjack), issued in New York in 1929. Issachar Ber Ryback (1897-1935), born in Yelizavetgrad, Ukraine, where he saw his father killed by a Cossack, published three illustrated children’s books and an album, *Shtetl*, in Berlin

in the early 1920s at the height of its Yiddish Renaissance.

Other exhibited artists include Moshe Bernstein, born in Bereza Kartuska, Poland, in 1920; Fritzi Brod (1900-1952), born in Prague; Louis Weiner (1892-1967) of Vinnitsa, Ukraine; Solomon Yudovin (1892-1954), born near Vitebsk; Artur Kolnik (1890-1971), born in Stanislau, Galicia, now Ivano-Frankivsk, Ukraine; Louis Lozowick (1892-1973), born near Kiev, Ukraine; Esther Lurie (1892-1969), born in Libau, Latvia, in 1910; Saul Rabino, born in Odessa, Ukraine; and Devi Tuszinski (1917-2003), born in Brzeziny, Poland.

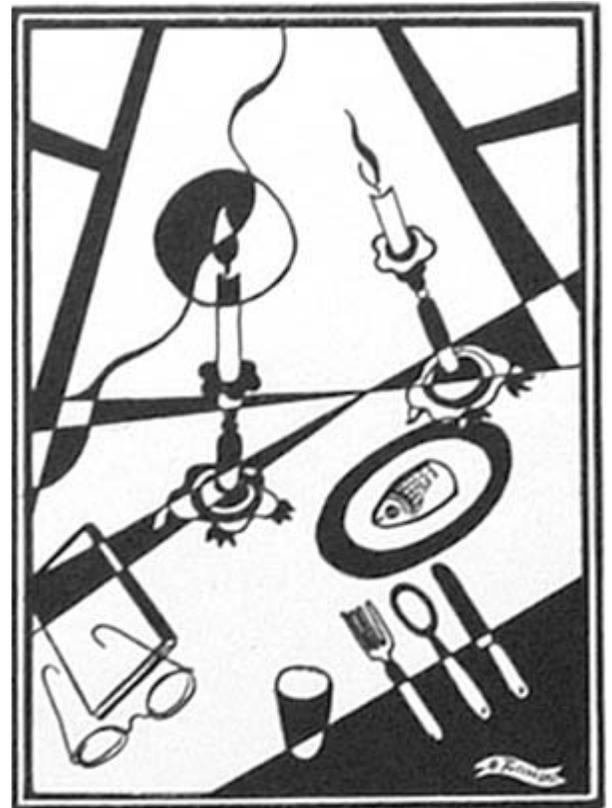
This exhibit features only a small portion of the large corpus of Jewish art by East European-born artists, especially in printed works, preserved in the YIVO Library.



**Portrait of Herz Grossbard from a portfolio of 12 woodcuts by Artur Kolnik (1890-1971), Paris, 1933.**



**“In the Workshop”, a woodcut from 1937 portfolio A Gift to Birobidjan by Fritzi Brod (1900-1952).**



**Number IV in a series of 30 miniatures by David Tushinski (1917-2003), Tel Aviv, 1976.**

## From the YIVO Encyclopedia Editor-in Chief

# Introducing Writers on Mysticism and Hasidism

One of our objectives, as we work toward a 2008 publication date, has been to have leading experts prepare the articles on their areas of expertise. We are most gratified and heartened by the overwhelmingly positive response we have had from these very busy leading scholars in various fields of Jewish Studies. In addition to our 30 editors, there are almost 400 contributors. So far, 14 countries are represented among our contributors, and more than a third of them are women. In this column I introduce some of those who will write articles related to mysticism and Hasidism.

The author of the major article on the teachings and literature of Hasidism will be Joseph Dan, Gershom Scholem Professor (Emeritus) of Kabbalah at the Hebrew University of Jerusalem. A leading figure in the study of Jewish thought and intellectual history, Professor Dan has published many books including *Jewish Mysticism and Jewish Ethics*; and *Mysticism, Magic and Kabbalah in Ashkenazi Judaism*. The Reader in Jewish History at University College, London,

Professor Ada Rapoport-Albert will contribute a number of articles to the *YIVO Encyclopedia*, including longer pieces on Sabbatianism and on mysticism. Dr. Rapoport-Albert's most recent publication, a book-length and ground-breaking article, "On the Position of Women in Sabbatianism," has generated a substantial amount of discussion. Rabbi Morris Faienstein, author of *All is in the Hands of Heaven: The Teachings of Rabbi Mordecai Joseph Leiner of Izbica*, will contribute articles on a number of Hasidic figures and schools of thought, including one on Menahem Mendel of Kotsk. Faienstein serves as a Chaplain in the United States Air Force. Arthur Green, Philip W. Lown Professor of Jewish Thought at Brandeis University and author of the widely praised *Tormented Master: A Life of Rabbi Nahman of Bratslav*, will contribute the articles on Rabbi Nahman and on his amanuensis, Nathan Sternhartz. The article on Frankism will be prepared by a Polish scholar who recently completed his Ph.D. at Cambridge University, Pawel

Maciejko. Dr. Maciejko's work, which he has presented at a number of conferences, promises to be a major revision of our understanding of the movement named for its founder, Jacob Frank. Finally, and this is far from an exhaustive list of the contributors in the field of mysticism and Hasidism, I should like to mention Professor Rachel Elior. She is Professor of Jewish Thought at the Hebrew University. Among her books are: *Men and Women: Gender Judaism and Democracy*; *The Sabbatian Movement and Its Aftermath*; "Herut al Haluhot": *Hasidic Thought*; and *The Paradoxical Ascent to God: The Kabbalistic Theosophy of HaBad Hasidism*. Professor Elior, like all of those I have mentioned, is a leading figure in her field. She will prepare a number of biographical entries as well as an extended article on Piety as it was understood by East European Jews.



Gershon David Hundert

## On Exhibit through September

# Covers & Sheets

From 1890 through the 1930s, the period of mass immigration from Eastern Europe to the United States, thousands of new Yiddish songs were composed and published. Inspired in large part by the success of the Yiddish theater, the songs reflected the aspirations, concerns and interests of American Jewish immigrant society. Published mainly in New York, the songs reflected the oppressive work in the sweatshops, separation from family in the old country, dreams for the future, loves, successes and disappointments. Many of the pieces are held in the YIVO Music Archives and are on display through September at the Constantiner Gallery of the Center for Jewish History, where YIVO is headquartered.



*Choson Kale Mazol Tov*, words and Music by S. Mogulesco, arranged for the piano by L. Friedsell. Publisher: and Copyright, 1909: Hebrew Publishing Company.



*Ov Horachmon*, Words by B. Thomashefsky, Music by Perlmutter & Wohl. Publisher and Copyright: Hebrew Publishing Company.

YIVO at 80

# Permanent Archive of YIVO Publications

Since its inception in 1925, in parallel with its research, archival and bibliographic work, the YIVO Institute has carried out an active program of scholarly publication. In these publications every aspect of the field of Yiddish and East European Jewish history and culture, as well as many other fields of modern Jewish scholarship, has been represented: linguistics, social and economic history, folklore and anthropology, social studies, theater history and music, literary history, and bibliography.

Before the war, YIVO's publications in its main center, as well as in its Polish, European and overseas branches, were extensive. By 1939 YIVO had initiated several series of area studies, produced by the Institute's various research sections (philological, historical, economic-statistical and pedagogical), aside from the quarterly academic journal *YIVO-bleter* and numerous individual monographs. From 1940, when YIVO's headquarters were transferred to New York, the publications program was relaunched in America, where the *Ampoteyl* (American branch) had already been active in publishing since its establishment in 1925.

It is estimated that as of 1950 YIVO had published over 50,000 pages. An exhibition of YIVO publications held at the Israeli Museum of Ethnology and Folklore in Haifa in 1960 displayed over 300 works, recognizing the Institute's wide-ranging publishing activity undertaken in Europe and America. In the course of its first half century in America, YIVO maintained and even expanded its publications program. The *YIVO Annual*, an English-language journal, was launched in 1940, and English became the second language of YIVO's imprints, both for original scholarship and for translations of works first written in Yiddish. Since 1975, when English-language works became a large part of YIVO's publication program, the appearance of the YIVO imprint has continued almost unabated, often in collaboration with distinguished university and scholarly presses. To date YIVO has issued about 100 books and catalogues in English, apart from its publications in Yiddish.

As YIVO enters its 80th year, it has seen fit to establish a permanent archival collection of all YIVO publications from 1925 to the present, housed in one place, and arranged as much as possible in chronological sequence. For the first time, it is possible to behold the totality of YIVO's own publications (if not the total productivity of the hundreds of YIVO scholars, students and collaborators over the generations, which would fill



Nokhem Shtif



A page from Max Weinreich's history of writing systems, *Di shvartse pintelekh* (The Black Dots), issued by YIVO in Vilna in 1939. The illustration shows the titlepage of a Japanese anthology of Yiddish drama.

a library). This archival collection serves as a visible reminder of the intellectual history of YIVO, the Yiddish academy, in its most formative inter-war years in Poland and in its development over the course of nearly eight decades in the New World.

The permanent archival collection includes the founding document of YIVO, Nokhem Shtif's proposal for a Yiddish academic institute and Max Weinreich's theses regarding this institute, published together in Vilna in 1925 as *Di organizatsye fun der yidisher visnshaft*. Among YIVO's first publications is the pioneering journal of Yiddish philology, *Yidishe filologye*, published by the Kultur-Lige in Warsaw in 1926 "with assistance of the Organizing Committee of the Yiddish Scientific Institute." Some of the first publications were issued by the famous Yiddish publisher Boris Kletskin in Vilna. These are testimony to the high point reached by Yiddish scholarship and scholarly publishing — especially in association with YIVO — in Poland in the years before the Holocaust.

The Vilna period ends with the last volumes published just before the outbreak of war in 1939.

# Permanent Archive [continued from previous page]

Among these are a memorial volume for the Viennese librarian and longtime YIVO collaborator Bernhard Wachstein; Weinreich's illustrated treatise on the history of writing and script; Zalmen Rejzen's offprinted bibliographic survey of pseudonyms in Yiddish literature; the translation by Jacob Maryson of Herbert Spencer's *The Principles of Ethics* (part of a planned series on the social sciences), of which the second volume did not appear due to the war; and the first volume of S. Trunk's history of the Jews in Plotsk, of which the planned further volumes similarly never appeared. Missing from the collection is part IV of Weinreich's authorized translation of Freud (who was a member of YIVO's praesidium). This would have been Weinreich's final publication by YIVO in Vilna; already in galley proofs in August 1939, it remained unpublished and is now lost.

Among the rarissima of the collection are the books issued in 1940 by the "skeleton" YIVO in Vilnius, briefly under independent Lithuanian rule before the arrival of the Soviets in June of that year; the preparation of these volumes had begun in 1939. Rarest of them is the second volume of the *Shriftn far psikhologye un pedagogik*, printed — due to changed political conditions and a wartime paper shortage — in a limited run of 40 copies, of which only two survived. (One of these copies, saved by the poet Abraham Sutzkever in an underground bunker, was described in the previous issue of *YIVO News*.) Included in the volume is the "supplementary bibliography of Yiddish textbooks and educational literature (1934-1939)," prepared by I. Anilowicz, the last head of YIVO's bibliographic center in Vilna. Anilowicz died in the Vilna Ghetto in 1943. This final achievement of the prewar bibliographic center remains a monument to the careful bibliographic work undertaken at the Vilna YIVO right up to its last days.

The permanent archive contains both hardbound and softbound copies of many publications, and sometimes several variant copies or issues. There are handsomely bound copies of the large-format philological, historical, statistical-economic and pedagogical *Shriftn*, and a run of the journal *YIVO-bleter* with gold-embossed spine titles in Yiddish. There is a complete bound set of the periodical newsletter *Yedies*, some of whose issues are rare as hens' teeth, as well as published reports, programs of annual conferences and prospectuses of the Max Weinreich Center academic program and of the Uriel Weinreich summer program. Of particular interest are the catalogues and brochures published in conjunction

with YIVO exhibitions over the last 60 years. The permanent archival collection also includes pamphlets, brochures and other ephemera published by YIVO since the 1920s, mostly in Yiddish, but some in other languages. Many of these materials have been specially bound or boxed for preservation in the permanent archive.

The collection includes publications of pre-war and postwar YIVO branches and affiliated societies in Warsaw, Lodz, Berlin, Paris, New York, Chicago, Buenos Aires, South Africa, Melbourne, London, Zurich, Chicago, Miami, Los Angeles, Montreal and elsewhere. A rare newsletter is the German *Bulletin des Oesterreichischen Gesellschaft der Freunde des Jiddischen Wissenschaftlichen Instituts*, issued in Vienna in 1928. The YIVO Library would be grateful to receive donations of publications and ephemera from the many YIVO branches in order to complete the collection.

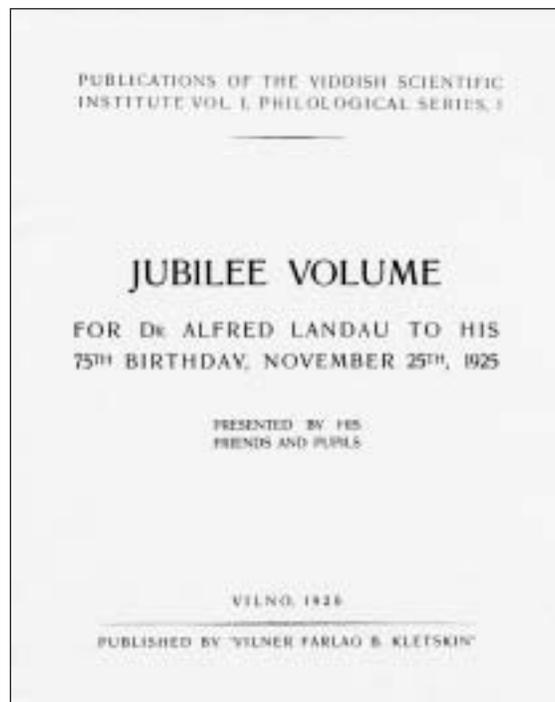
The permanent archival collection, which has not yet been named, is preserved in locked glass-enclosed book

cases adjacent to the Vilna gallery in the YIVO offices.

The shelves still have room for several forthcoming *chefs d'oeuvre*, to be issued in collaboration with Yale University Press, among them the complete English translation (with notes edited by Dr. Paul Glasser) of Max Weinreich's monumental *History of the Yiddish Language* and the multivolumed *Jews in Eastern*

*Europe: The YIVO Encyclopedia*, under the editorship of Professor Gershon Hundert. The book cases will serve not only as a permanent archive of the best-preserved copies of YIVO's books, serials and pamphlets, but also as a visual and physical reminder of YIVO's singular and substantial contribution, over eight decades in Europe, America and beyond, to modern Jewish scholarship, particularly in the fields of Yiddish and East European Jewish studies.

—Brad Sabin Hill



One of the title pages of the first volume in the series *Filologishhe shriftn*, one of YIVO's earliest publications.

# Polish-language Edition of YIVO Youth Autobiographies

*The Last Generation: Autobiographies of Polish Jewish Youth of the Interwar Period* (in Polish: *Ostatnie pokolenie. Autobiografie polskiej młodzieży żydowskiej okresu międzywojennego ze zbiorów YIVO Institute For Jewish Research w Nowym Jorku*), edited by Alina Cala (Wydawnictwo SIC! Publishing, Warsaw, 2003) is a

Polish anthology that complements the YIVO English-language edition, *Awakening Lives: Autobiographies of Jewish Youth In Poland Before the Holocaust* (Yale University Press, 2002), with selections that are, for the most part, different from those in the earlier volume. Both volumes draw from the Collection of Autobiographies of Jewish Youth in Poland in the YIVO Archives. This collection comprises the surviving 350 of the original 627 manuscripts submitted to three YIVO contests — in 1932, 1934 and 1939 in Vilna — that invited Jewish adolescents to write autobiographies. The manuscripts were an outstanding collection of narratives documenting the process of growing up as a Jew between the years 1914 and 1939 in a country torn by war and political and economic turmoil, and awash in anti-Semitism.

*The Last Generation* is dedicated to Lucjan Dobroszycki (1925-1995), an outstanding historian of Polish Jewry and YIVO Research Associate, who conceived the idea of compiling a Polish volume of the autobiographies to parallel the English one. An editorial committee was formed in 1990 on his initiative. In addition to Dobroszycki, it included Michael Steinlauf, Jan Gross and Alina Cala, a sociologist from the Jewish Historical Institute in Warsaw who was visiting YIVO on a scholarship. Cala selected the autobiographies for the Polish edition primarily from the 72 manuscripts originally written in Polish (although she did include four Yiddish entries in the final volume). Her perseverance and diligence, not only as an editor but also as a fundraiser, ensured that this book was published.

The editors strove for a representative sample of diverse



**Titlepage of the Polish edition of *The Last Generation: Autobiographies of Polish Jewish Youth of the Interwar Period*.**

attitudes, political affinities and social choices as well as pieces that would appeal to younger readers of *Last Generation*. They caution, however, that their most important criterion was each text's value as a documentary source that illuminates the world of a Polish Jew before the destruction.

Cala writes in her introduction: "Despite adverse living conditions and mental anguish, the Jewish youth lived their lives to the fullest. They would strive to vanquish the difficulties that they encountered: disintegration of the traditional lifestyle and resulting antagonisms among the family, legal and social discrimination, poverty and destitution, by seeking 'higher values,' such as being a better, abler, more compassionate, stronger person. Especially strong was the desire to find a compensation for the humiliations inflicted on them by the society. Their efforts to obtain education, shed their poverty, and create a better world were nothing short of impressive. Alas, Hitler's genocide brought to an end the existence of this wasted generation."



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# Professor Monika Adamczyk-Garbowska Honored as Author, Translator, Editor, Teacher



**Professor Monika Adamczyk-Garbowska**

The 2004 Jan Karski and Pola Nirenska Prize has been awarded to Monika Adamczyk-Garbowska, Professor of American and Comparative Literature at Maria Curie-Skłodowska University in Lublin. The ceremony was held at the Jewish Historical Institute in Warsaw on July 27. The prize recognizes her outstanding achievements as author, translator and editor in the field of Polish-Jewish studies as well as her contribution to teaching Jewish culture and Yiddish literature and language in present-day Poland. Endowed by Professor Jan Karski at YIVO in 1992, the \$5,000 prize goes to authors of published works documenting Polish-Jewish relations and Jewish contributions to Polish culture.

Born and raised in Lublin, Adamczyk-Garbowska has been involved professionally with the city's cultural and academic institutions since her graduation in 1979 from the Department of English of the Maria Curie-Skłodowska University. Her published work on Isaac Bashevis Singer includes her masters thesis, *I. B. Singer's Man in the World of Chaos*; a 1994 book entitled *Isaac Bashevis Singer's Poland: Exile and Return*; explorations of the Jewish historical and cultural traditions of the Lublin province, where the Singer family lived; and translations of Singer's novels and stories and works about him by Chone Shmeruk and Janet Hadda.

She has also published in the broader field of Jewish literature (as editor of *Contemporary Jewish Writings in Poland: An Anthology* in 2001 and the forthcoming, *Jewish Literature As a Multilingual Phenomenon*, with Antony Polonsky), on the history of Polish-Jewish relations and on the Holocaust.

In the realm of English, she has translated literary works by Grace Paley, John Barth and A.A. Milne from English to Polish, and has written *Polish Translations of English Children's Literature: Problems of Translation Critique* (1998).

In addition to her professorship, Adamczyk-Garbowska is the Head of the Center for Jewish Studies, which she founded at Maria Curie-Skłodowska University in 2000; and since 1998 she has served on the editorial board of *Polin: Studies in Polish Jewry*.

The 2004 prize award committee consisted of Professor Jozef Gierowski, Jagellonian University, Cracow; the late Professor Czeslaw Milosz, University of California at Berkeley; Professor

Jerzy Tomaszewski, Warsaw University; Professor Feliks Tych, Jewish Historical Institute, Warsaw; and Marek Web, Senior Research Scholar, representing the YIVO Institute *ex-officio*.

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

## Prague Jewish Leader Documents Kerry Family Holocaust Loss

YIVO has provided Democratic Presidential nominee John Kerry with documentation related to the Holocaust deaths of his great aunt and uncle. The material was relayed to the Kerry family at the request of the chairman of Prague's Jewish community, Tomas Jelinek, who tracked down the Nazi transport lists that included the names of Otto and Jenny Loewe, Kerry's paternal grandmother's brother and sister.

"I presented copies to YIVO and asked them to pass them on to Senator Kerry," Jelinek said.

The records show that Otto, who was born in Budapest, was transported from Vienna to Terezin transit camp — Theresienstadt — on transport number IV/7-321 on July 14, 1942. He died at Theresienstadt on June 29, 1943. His sister Jenny was transported from Vienna to Theresienstadt on transport number IV/7-319 on August 14, 1942. On September 26, 1942, she was sent from Theresienstadt to the Maly Trostinec concentration camp in Belarus, where she was killed.

Jelinek presented the records at the launch of an exhibition of the works of the late Czech artist Alfred Kantor, who depicted scenes of everyday Nazi brutality during the Holocaust.

Kantor, who survived Theresienstadt, produced 127 drawings and sketches from memory after the originals were lost. He emigrated to the United States and died last year in Maine.

The Senator's brother, Cameron F. Kerry, thanked YIVO, calling the records "profoundly moving" and saying that they "brought home my family's connection to the Jews in Europe like nothing else in this extraordinary saga."



Photo: Marty Heiner

**Prague Jewish leader Tomas Jelinek presenting YIVO with the Kerry family documents, shown below.**



## Jerusalem of the North Exploring Yiddish Montreal

The experiences and cultural output of Jews in Yiddish Montreal was explored in YIVO's five-part Spring Film and Lecture Series, "Focus on Canadian Jewry." Among the hundreds of viewers were many New Yorkers of Canadian origin.

The series opened on March 1 with the first of four Film and Discussion programs, featuring *Je Me Souviens*. The film documents the impact of Quebec historian Esther Delisle's explosive scholarly revelations on rampant French Canadian anti-Semitism and neo-fascism in the 1930s and 1940s, the widespread support for Nazi Germany and opposition to the military draft in Quebec during World War II. The panel discussion that followed included Delisle as well

as Dr. Jack Jedwab, director of Montreal's Institute for Canadian Studies, and Allan Nadler, Drew University Professor, YIVO consultant and Montreal native. A lively, heated, exchange ensued regarding the legacy of French Canadian anti-Semitism and whether it endures to this day. The Jewish scholars, Jedwab and Nadler, defended contemporary Quebec society,

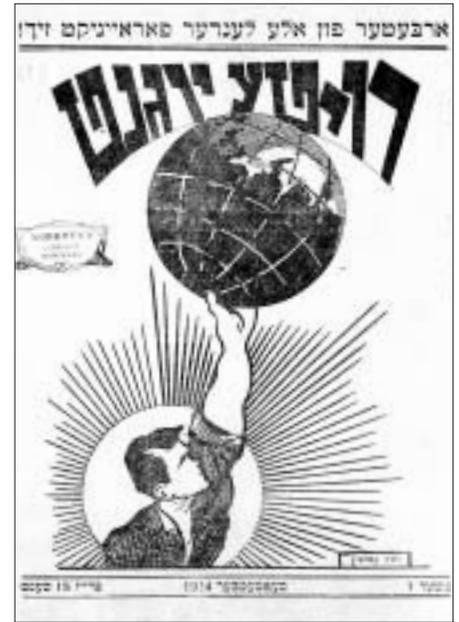
questioning French Canadian Catholic scholar Delisle's negative assessment of current attitudes toward Jews.

The second program, on March 17, a symposium entitled "Jerusalem of the North: Yiddish Montreal," explored Montreal's uniquely rich Jewish heritage, particularly in Yiddish culture. Moderator Nadler described the community's unique strengths in religious traditions, Jewish education and Hebrew and Yiddish literary productivity.

Nadler noted that the community's contributions to all aspects of North American Jewish life — from philanthropy to poetry — far exceed its relative numbers; Montreal has a disproportionately large percentage of children receiving a Jewish day school education (close to 70%) and has produced unusually large numbers of Jewish community leaders, philanthropists and Judaica scholars. They include such figures as Edgar Bronfman, Mortimer Zuckerman and Ruth Wisse.

Brad Sabin Hill, Dean of the YIVO Library, lectured on "Hebrew and Yiddish Booklore in Montreal," highlighting the rich early history of Yiddish printing in Montreal. He discussed the early lithographic efforts of Alexander Harkavy, who later became the leading Yiddish lexicographer. (Harkavy's Yiddish/Hebrew/English dictionary is to be reprinted by YIVO in conjunction with Yale University Press.) In the accompanying PowerPoint presentation, he displayed the first Yiddish book printed in Montreal, *Kinderertsiyung bay Iden* [Pedagogy Among the Jews: A Historical Enquiry], an educational treatise by the director of Montreal's Talmud Torah, M. A. Levin. With a preface in Hebrew, the book was a harbinger of the highly developed educational concerns of Montreal Jewry. Its publication in 1910 marked the launch of the most active Yiddish publishing center in North America outside of New York. Hill also showed examples of books and book illustration from the first Yiddish presses in Montreal, Toronto and Winnipeg, issued during and immediately after the First World War.

Finally, Rebecca Margolis, who recently completed her doctor-



First issue of *Royte yugnt* (Red Youth), bulletin published by the Young Communist League of Montreal (September 1924).

ate on "Yiddish Culture in Montreal" at Columbia University and is currently teaching that subject at Montreal's Concordia University, lectured on the remarkable careers of some of Montreal's leading Yiddish literary figures. While before the Second World War, Montreal's Yiddishist community was considered a backwater compared with the bustling New York Yiddish literary scene, in the post-war period a stunning array of major Yiddish writers — such as Melekh Ravitch, Y.Y. Segal, Rokhl Korn, Sholem Shtern, Yankev Zipser and Simkhe Petrushka — converged in Montreal, establishing it as one of the world's greatest Yiddish centers. Margolis described the vibrant cultural and literary life generated by Montreal's various Yiddish schools and Jewish communal institutions, with particular emphasis on the impact of the *Yidishe Folksbibliotek* (the Jewish Public Library), which was established in 1914, three years before the first branch of the Montreal Public Library system opened its doors.



Titlepage of H. Hirsch's collection of fables, *Fablen* (Montreal, 1918), one of the first Canadian Yiddish books.

# Library Acquires Rare Yiddish Pamphlets by Yudel Rosenberg

Through the generosity of Mrs. Betty Perlov of Brooklyn, the YIVO Library has received a number of books and pamphlets, mostly in Yiddish, published by the prolific rabbinic author Yudel Rosenberg of Montreal. The pamphlets include a treatise on the wisdom of King Solomon; the laws and text of the ancient legal formula known as *Proszbul*, regarding debts of the Sabbatical year; a hagiographical account of Maimonides; and a series of pamphlets about the early popular Hasidic leader Aryeh Leyb of Shpola (Ukraine). Most of the pamphlets were issued in Warsaw by A. Tseylingold (Cajlingold), a bookseller and publisher who later emigrated to London; a few of the pamphlets were printed in Petrokov, and one in Montreal. The latter is a treatise on Sabbath observance, *A brivele fun di zise mame shabes malkese* (a letter from the Sabbath Queen), which was one of the earliest Yiddish-language religious texts printed in Cana-



**Yiddish translation of Yudel Rosenberg's treatise on the wisdom of King Solomon (Piotrków, ca. 1920).**



**A biography of Maimonides, *Der Rambam*, translated by Yudel Rosenberg (Warsaw [Piotrków?], ca. 1920).**

da, in 1924. The only Hebrew work among the donated items is Rosenberg's commentary on the Pentateuch, entitled *Peri Yehudah*, a full-length book. It was issued in 1935 in Bilgoraj, Poland, then a Hebrew printing center, to which many Polish-born rabbis who had emigrated to the New World sent their manuscripts to be published.

Descended from famous rabbis, Yudel (Judah) Rosenberg was born in Skarszew (Skaryszew), Poland, in 1865. He held rabbinic posts in Tarle (Tarlow), Lublin, Warsaw and Lodz, before emigrating to Canada in 1912; he died in 1935. Best known for his Hebrew edition of the Zohar, Rosenberg is today recognized as the progenitor of the first literary version — in Yiddish — of the Golem legend that later became so popular in European literature and art. His volumes of tales and folk medicine have to a degree eclipsed his other purely rab-

binic compositions in Hebrew. Something of a maverick, Rosenberg was a colorful, if controversial, personality in Orthodox Jewish circles in Toronto and Montreal. It is worth noting that many of his relatives were also writers. His daughter wrote a memoir of her childhood as his "errand-runner." His son, Meir Joshua Rosenberg, was a rabbinic scholar, several of whose books were likewise printed in Bilgoraj in the 1930s. One of Yudel Rosenberg's grandchildren was the famous Canadian Jewish author Mordecai Richler, two of whose novels were made into films.

One of the most curious and multifaceted figures within the traditional rabbinic world of the early 20th century, Yudel Rosenberg bridged the gap between Talmudic culture and modern Yiddish writing, and he was productive in both. The donated selection of Rosenberg's books complements the Library's previous holdings of this writer's works.



**Titlepage of *Seder ha-Prozbul* (Petrokov, 1910), a legal formula for the sabbatical year, with Yiddish translation by Yudel Rosenberg, author of the *Golem* story.**

# YIVO Receives Library of Historian and Archivist Ezekiel Lifschutz

Early this year, the YIVO Library benefited from the donation of books and journals from the private library of the late historian Ezekiel (Yekhezkl) Lifschutz, former head of the YIVO Archives, who died in 2000. His daughter, Marcia Weiser, of Manhattan, presented these materials to YIVO.

Lifschutz was born in Radom, Poland, in 1902. Educated in *kheyder* and in a Russian-Jewish elementary school and gymnasium, he immigrated to America in 1923. During his first years in New York he worked in a shoe factory, studied at the New School and completed the literature courses given by the *Arbeter Ring* (Workmen's Circle). From

YIVO. In 1962, Lifschutz became the Chief Archivist, and he continued to direct the Archives until his retirement in 1973.

A historian and literary scholar, Lifschutz was also a prolific author. His literary career began before he left Poland, where in 1920 he contributed to the local Yiddish weekly *Radomer vokhn-blatt*. After settling in America, Lifschutz was associated with the *Amopteyl* (American branch) of YIVO from its founding in 1925, long before the European YIVO was reestablished in exile in New York in 1940. He was a close collaborator of Dr. Jacob Shatzky, one of the founders of the American branch, who had a great influence on Lifschutz's intellectual development. One of Lifschutz's most original studies, *Badkhonim un leytzim bay yidn*, on traditional Jewish wedding jesters and comedians, was published in Shatzky's *Arkhiiv far der geshikhhte fun yidishn teater un drame* (Archive for the History of Yiddish Theater) (YIVO, Vilna, 1930). Lifschutz also wrote for *Yorbukh fun Amopteyl* [*Annual of the American Branch*] in 1938, and he contributed several chapters to the *Geshikhhte fun der yidisher arbeter bavegung* [*History of the Jewish Labor Movement in the United States*], edited by E. Tcherikower (YIVO, New York, 1943-1946).

Lifschutz was published in a number of scholarly and cultural journals in Poland, America and Israel, including *Literarische bleter* (Warsaw); *YIVO-bleter* and *Historische shriftn* (Vilna); *Tsukunft*, *Oyfkum*, *Idisher kemfer*, *Fraye arbeter shtime*, and *Kultur un dertsiung* (all New York); and *Goldene keyt*, edited by Abraham Sutzkever in Tel Aviv. He also contributed in Hebrew to the Israeli historical journals *Zion* (Jerusalem), *Gal-Ed* and *Me'asef*

(Tel-Aviv), and in English to the scholarly journals *American Jewish Archives* (Cincinnati), *American Jewish Historical Quarterly*, *Jewish Social Studies*, *YIVO Annual*, *Jewish Occupational Bulletin* and *Yiddish* (New York).

Lifschutz was particularly interested in American Jewish history, especially the immigration of Russian Jewry to America; in the history of the Yiddish press; and in archival documentation. He wrote studies of the earliest Yiddish newspapers in Amsterdam, Warsaw and New York, and his last publication, which appeared only three years before his death (in a volume edited by Professors Shmeruk and Werses in Jerusalem in 1997), was a study of the Warsaw literary monthly *Globus*, in which I.B. Singer serialized the first novel that made him famous. Among his archival guides is a detailed inventory of the H. Leivick archive at YIVO, published in *Pinkes far der forshung fun der yidisher literatur un prese* (Congress for Jewish Culture, New York, 1965). Lifschutz's masterful illustrated survey of archival documents — both printed and manuscript — relating to interwar Polish Jewish history was included in the volume *Studies on Polish Jewry, 1919-1939*, edited by J. Fishman (YIVO, New York, 1974). This survey remains an exemplary illustrated introduction to this field for students and a demonstration of the significance of archival materials, especially in Yiddish, for scholars of East European Jewry.

Aside from his contributions to journals, Lifschutz authored or edited several major works of historical, literary, archival and bibliographic importance, including *Doyres dertseyln* (New York, 1944), documentary mate-



Cover of Pinye Kats's history of Yiddish journalism in Argentina (Buenos Aires, 1929).

1930 to 1950, except for the war years, he taught in the Sholem-Aleykhem secondary schools, and from 1953 to 1963 he taught Jewish history at the Jewish Teacher's Seminary. For nearly twenty years, from 1954 until the end of his professional career, he was an archivist at

# Lifschutz [continued from previous page]

rials for the study of medieval and modern Jewish history; an edition of the Yiddish poet Morris Rosenfeld's letters (published by the Buenos Aires YIVO, 1955); *Bibliography of American and Canadian Jewish Memoirs and Autobiographies* (YIVO, New York, 1970); and *Brif fun yidishe sovetishe shraybers* [*Letters of Soviet Yiddish Writers*] compiled with M. Altshuler (Hebrew University, Jerusalem, 1979), based on the holdings of the YIVO Archives. He also compiled the volume of *Literarische un filosofische eseyen* [*Literary and Philosophical Essays*] by the poet and critic Aaron Zeitlin (New York, 1980).

Books and pamphlets from Lifschutz's library have enriched YIVO's collections. Of bibliographical interest are M. Kosover's monograph on J. L. Zlotnick, *Ha-rav Yehudah Avida z"l* (New York, 1963), with separate chapters on "bibliography" and "Yiddish studies," and Sol Greenspan's privately published *Bibliografye fun der eltster yidisher kehile in Poyln: Plotsk* (New York, 1965). A curiosity from Lifschutz's library is a printed Scroll of Esther in Yiddish, in the translation of Yehoash and in the calligraphy of Evelyn Yehoash, published in New York in 1936. It has been boxed for preservation in the YIVO Library.

Among the reference, historical and literary works in Lifschutz's collection are several carefully bound and well-preserved pre-war Yiddish serials from the Soviet Union, including the *Tsaytshrift* (Minsk, 1926-1931), published by the Jewish Section of the Institute for Belorussian Culture (later Academy of Sciences). These well-preserved copies will be much appreciated by future researchers at YIVO. Also among Lifschutz's books were a number of finely bound and pristine copies of YIVO

publications from before and after the war, most importantly a run of *YIVO-bleter* with the Yiddish title stamped in gold leaf on the spine. These volumes have been included in the "Permanent Archival Collection of YIVO Publications," housed in glass-enclosed bookcases.

Lifschutz's library, mostly in Yiddish, also included books in Hebrew, English and German. One of these is B. Wachstein's collection of *Urkunden und Akten zur Geschichte der Juden in Eisenstadt* (Vienna, 1926), which contains a number of documentary texts in Western Yiddish from Burgenland. Lifschutz possessed three bound volumes of offprints of historical studies — clearly close to his heart — labeled "American Jewish History." Aside from the offprints, some books in Lifschutz's library were personally dedicated to him by the hands of the authors. They include copies of *Royter toy* (Red Dew) by the American Yiddish poetess Bessie Hershfeld-Pomerantz, published by L.M. Stein (Chicago, 1939). This finely printed and handsomely bound volume, typical of the Stein press, includes a title-page design and red-ink illustrations by the American artist Todros Geller.

In Lifschutz's library were also a number of offprints of his own studies, which are being bound for permanent reference in the YIVO Library. These offprints supplement the bibliographic details in the entry on Lifschutz in Berl Kagan's *Leksikon fun yidish-shraybers* [*Lexicon of Yiddish Writers*] (New York, 1986). Lifschutz's many studies and reviews up to 1950 are recorded in the two-volume *YIVO-bibliografye* (1943-1955), and his studies of the Yiddish press are recorded in R. Singerman's bibliography (New York/Westport, 1986-2001). Lifschutz's papers of the 1960s and 1970s are held

in the YIVO Archives (cf. F. Mohrer and M. Web, *Guide*, no. 680). A comprehensive bibliography of Lifschutz's writings has not yet been compiled.

Multilingual and cosmopolitan, Lifschutz was the last of the prewar generation of scholars and historians associated with YIVO, and indeed the last member of the founding generation of the American branch. Even before the war, Lifschutz's name was well known in YIVO circles on both sides of the Atlantic, but his scholarship reached a pinnacle during his years in the YIVO Archives, and he continued to write and publish long after his retirement. Lifschutz's contributions to the work of YIVO and to Jewish archival research, as well as to various areas of Yiddish studies and Jewish history, will be acknowledged by scholars and students for many years to come. The YIVO Library is grateful to Yekhezkl Lifschutz's family for their consideration in donating books, journals and offprints from the library of this highly respected Yiddish archivist and historian.

— Brad Sabin Hill

**Added Belorussian and German titles of the Soviet Yiddish journal *Tsaytshrift* (Minsk, 1928).**



# YIVO Public Programs

For more information on YIVO public programs, please call (212) 246-6080  
or e-mail [yivomail@yivo.cjh.org](mailto:yivomail@yivo.cjh.org).

## Exhibitions

### Constantiner Gallery

#### "Displaced Persons Camps: Rebuilding Culture and Community in the Aftermath of World War II"

October 4 – November 12, 2004  
On loan from New York University  
Funding provided by the Meyer Foundation,  
Great Neck, NY

#### "Warsaw Cemeteries"

Exhibition of Photographs by  
Wojciech Jastrzebski  
December 1, 2004 – March 30, 2005  
Funding provided by the Polish  
Consulate General, New York

### YIVO Third Floor Gallery

#### "I.B. Singer: A Centennial Exhibition"

From the YIVO Archives  
Opens November 15, 2004

## Symposiums

#### "Jews in Poland–Lithuania in the Eighteenth Century: A Genealogy of Modernity"

by Gershon Hundert  
(University of California Press, 2004)  
YIVO and the University of California Press  
Panelists:

- **Elisheva Carlebach**, Associate Professor of History, Queens College/CUNY
  - **Allan Nadler**, Associate Professor and Chair, Jewish Studies Program, Drew University
  - **David G. Roskies**, Henkind Professor of Jewish Literature, Jewish Theological Seminary of America
- October 19, 2004 at 4:00 PM

#### "The Face of Eastern European Jewry by Arnold Zweig."

Translated by Noah Isenberg of the  
New School University  
(University of California Press, 2004)  
Co-sponsored with the Leo Baeck Institute  
Panelists:

- **Jeffrey Shandler**, Assistant Professor of Jewish Studies, Rutgers University
  - **Tom Freudenheim**, former Executive Director, YIVO
- December 14, 2004, 4:00 PM

## Max Weinreich Center Lectures

#### "Yiddish Literature in *Goles Daytshland*"

Natalie and Mendel Racolin Memorial Lecture  
Tamar Lewinsky, University of Munich  
Monday, September 13, 2004, 7 P.M.

#### "The Unknown Composer of 'Eli Zion': A Musical Detective Story"

Vladimir and Pearl Heifetz Memorial Lecture  
Paula E. Baker, University of St. Thomas, Houston  
Monday, October 4, 2004, 7 P.M.

#### "*Literarische bleter*, a literary publication in Yiddish (Warsaw 1924-39)."

Vivian Lefsky Hort Memorial Lecture  
Sima Beeri, University College, London  
Monday, November 29, 2004, 7 P.M.

#### "The Government of Congress Poland and the Hasidic Movement"

Dr. Bernard Choseed Memorial Lecture  
Marcin Wodzinski, University of Wroclaw  
Tuesday, December 14, 2004, 7 P.M.

#### "The Gaon of Vilna"

Maria Salit-Gitelson Tell Memorial Lecture  
Eliyahu Stern, University of California, Berkeley  
Monday, January 10, 2005, 7 P.M.

## I. B. Singer Centennial Film Series

#### "Isaac in America: A Journey with Isaac Bashevis Singer" (1986)

Directed by Amram Nowak  
Produced by Academy Award Nominee  
Kirk Simon  
November 22, 2004

#### "The Cafeteria" (1986)

Directed by Amram Nowak  
Produced by Kirk Simon  
December 13, 2004

#### "Enemies: A Love Story" (1989)

Directed by Paul Mazursky  
January 10, 2005

All films start at 7:00 PM.

Tickets: \$8/\$4 Students & Seniors

All events are held at the Center for Jewish History. Admission is free and open to the public unless otherwise noted. Seating is limited. Please call (917) 606-8200 for reservations.

## RECIPIENTS OF YIVO FACULTY AND GRADUATE STUDENT FELLOWSHIPS, 2004–2005

The Max Weinreich Center now offers over a dozen research fellowships, primarily for doctoral candidates and recent Ph.Ds., in the field of East European Jewish studies. Our researchers specialize in European Jewish history, American Jewish history, labor history, Yiddish literature, Yiddish music, Jewish education, and the Holocaust. Applications are accepted beginning in September until December 31; awards are announced in February. Current fellowship holders are as follows:

AWARD	RECIPIENT	AFFILIATION/TOPIC
Dina Abramowicz Emerging Scholar	Dr. Magdalena Teter	Assistant Professor, History, Wesleyan University <b>The Legend of the Ger Tzedek of Vilna</b>
Professor Bernard Chosed Memorial	Dr. Gur Alroey	Lecturer, Land of Israel Studies, University of Haifa <b>Mass Jewish Emigration from Eastern Europe</b>
Rose and Isidore Drench Memorial	Dan Link	Doctoral candidate, History, New York University <b>Liberal Anti-Communism in New York, 1944–60</b>
Vladimir and Pearl Heifetz Memorial	Lloica Czackis	Doctoral candidate, Music–History–Society, Ecole des Hautes Etudes, Paris <b>Yiddish Tango</b>
Aleksander and Alicja Hertz Memorial	Tamara Sztyma	Doctoral candidate, History of Modern Art, Copernicus University, Torun, Poland <b>The Polish-Jewish Sculptor Henryk Glicenstein</b>
Vivian Lefsky Hort Memorial	Sima Beeri	Doctoral candidate, Jewish History and Culture, University College, London <b>Literarische bleter 1924-39</b>
Abraham and Rachela Melezin	Ben-Tsion Klibansky	Doctoral candidate, Jewish Studies, Tel Aviv University <b>Lithuanian Yeshives Between the World Wars</b>
Workmen's Circle/ Dr. Emanuel Patt	Dr. Rakhmiel Peltz	Director, Judaic Studies, Drexel University <b>Language and Identity in Prewar East Europe</b>
Natalie and Mendel Racolin Memorial	Tamar Lewinsky	Doctoral candidate, Jewish History and Culture, University of Munich <b>Jewish D.P. Publications in Postwar Germany</b>
Maria Salit-Gitelson Tell Memorial	Eliyahu Stern	Doctoral candidate, Judaic Studies, University of California, Berkeley <b>The Gaon of Vilna</b>
Dora and Mayer Tendler	Amy Blau	Doctoral candidate, Comparative Literature, University of Illinois <b>Translations of German <i>Weltliteratur</i> into Yiddish</b>
Samuel and Flora Weiss Research Fellowship	Dr. Roni Stauber	Faculty member, Stephen Roth Institute, Tel Aviv University <b>Philip Friedman and Holocaust Historiography</b>

## Uriel Weinreich Program Draws 52 Students from 8 Countries

In August, some 52 participants from all over the United States, as well as Canada, Netherlands, Germany, Sweden, Israel, Poland and Russia, completed the 37th annual Uriel Weinreich Program in Yiddish Language, Literature and Culture held at Columbia University. Among them are researchers, graduate students, teachers, singers, community leaders and retirees. Teachers, lecturers and workshop leaders included: Anna Gonshor, Avrohom Lichtenbaum, Rebecca Margolis, Eugene Orenstein, Sheva Zucker (morning teachers); Shane Baker, Eve Jochnowitz, Rebecca Margolis, Miryem-Khaye Seigel, Paula Teitelbaum (conversation teachers); Nikolai Borodulin, Itzik Gottesman, Abraham Joshua Heschel, Neil Jacobs, Chava Lapin, Avrohom Lichtenbaum, Boris Sandler, Sheva Zucker (lecturers); Michael Fox, Jill Gellerman, Solomon Krystal, David Rogow, Pearl Sapoznik, Binyumen Schaechter, Jeffrey Shandler, Hy Wolfe (workshop leaders), as well as Matt Didner (assistant director).

In our next issue, we will present a full report on the Summer Program, including students' thank-you letters to their financial sponsors. If you are



**Intermediate I class: (l to r) Professor Eugene Orenstein (instructor), Anna Schnur-Fishman (partly visible), Anastassia Smetanina and Ariela Wurtzel.**

interested in applying for the 2005 Program, please contact Dr. Paul (Hershl) Glasser, Associate Dean of the Max Weinreich Center, at (212) 294-6139 or [pglasser@yivo.cjh.org](mailto:pglasser@yivo.cjh.org).

## Successful Spring Program of Max Weinreich Center Lectures

Fellows of the Max Weinreich Center for Advanced Jewish Studies delivered seven academic lectures at YIVO during the Spring 2004 semester. Among the lecturers were scholars from around the world, some of them advanced doctoral candidates

and others professors and post-doctoral scholars at major universities in the United States, Europe and Israel. The topics included Hebrew and Yiddish publishing and the book trade, libraries and librarians, the Yiddish press, the Jewish labor movement in Poland and America, and Yiddish Vilna.

Several of the themes were new to the audience in New York. For example, Dr. Julija Sukys of Northwestern University in Chicago spoke on the life and writings of the Lithuanian librarian Ona Simaite, who rescued both books and people from the Vilna Ghetto. Honored by Yad Vashem in Jerusalem as one of the Righteous Among the Nations, Simaite left a voluminous correspondence preserved in libraries and archives around

the world. Szonja Komoroczy, a doctoral candidate at Oxford University, addressed a subject on which YIVO's resources have rarely been used: the interwar Yiddish press in Sub-Carpathia, a region passed between seven states over the 20th century. Komoroczy's broader history of Yiddish culture in the territories of pre-Trianon Hungary — a linguistic-cultural geography rarely touched by scholars — is nearing completion. (The first study of Yiddish in Hungary was published by YIVO in Vilna in 1926, in the festschrift for the linguist Alfred Landau.)

A similarly rich program of lectures by the most recent recipients of YIVO Fellowships is anticipated for the coming 2004-2005 academic year.

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## The *Landsmanshaftn* Archive : Mutual Aid in a New Homeland

A *landsmanshaftn* is a mutual aid society organized by immigrants from the same town or city in Europe. From the late 19th century through the mid-20th century, during the period of heaviest immigration from Eastern Europe to the United States, several thousand *landsmanshaftn* were established. *Landsmanshaftn* offered sick benefits as well as other advantages to members.



Giselle and Bianca (Gertrude and Betty) Dornbaum (Jassy, Romania, pre-1914).

The organization and structure of the *landsmanshaftn* played important roles in the successful adjustment of the Jewish immigrant community to American life. Some *landsmanshaftn* started out as synagogues or societies for the study of *Torah* while others allied themselves with the labor movement, Yiddish culture and other secular causes.

After World War II, Holocaust survivors from the camps and ghettos of Nazi Europe joined the ranks of *landsmanshaftn* in the United States and Israel and were instrumental in the carrying out of an important historic task, the publication of the *yizker bikher* (memorial books), which commemorated the thousands of destroyed Jewish communities of Europe.

In 1979, the YIVO Institute was awarded a grant by the National Historical Publications and Records Commission (NHPRC) to locate, save and preserve the records of *landsmanshaftn*.

As the children and grandchildren of Jewish immigrants were

moving into mainstream American society, many *landsmanshaftn* were beginning to dissolve. To preserve the rich and vast treasure of original records whose pages tell the story of a generation of immigrants, YIVO organized an aggressive collection campaign, reaching out to hundreds of *landsmanshaftn* societies, primarily in the New York area.

The *Landsmanshaftn* Archive resulted from this project. It is one of the largest and most significant groups of documentation of this type in North America. It includes constitutions and by-laws, minutes of meetings, membership lists, anniversary journals, information on cemeteries, correspondence and photographs. It also contains artifacts such as gavels and stamps and *yizker* book materials. The materials reflect the organizational activities of Jewish immigrants from hundreds of locales, from Alexandrow to Zyrardow, covering Lithuania, Ukraine, Belarus, Russia, and even includes materials on Austria, Galicia, Germany and Hungary.

Since 1986, when the *Guide to YIVO's Landsmanshaftn Archive* was published, new collections have been added annually. The New York State Department of Insurance, which inherits the records of dissolved societies in the state, has been sending its records of dissolved Jewish *landsmanshaftn* to the YIVO Archives on a systematic basis. In addition, officers of *landsmanshaftn* frequently approach the YIVO Archives with new materials.

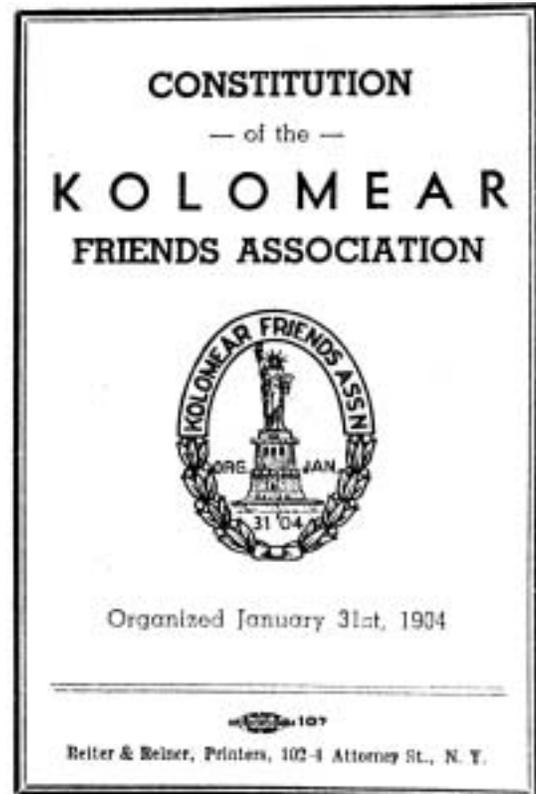
Today, YIVO's *Landsmanshaftn* Archive includes documentation on over 1,000 different societies. The Archive, which offers a detailed perspective of New York Jewish history in the immigra-



"Biblical Masquerade Ball" (Tickets 25 cents) sponsored by the *Poale Zion* (Chicago, March 18, 1916).

tion era as well as a general understanding of American Jewish immigration history, is used heavily by genealogists, historians, exhibition curators, writers, journalists and filmmakers.

**Kolomear Friends Association constitution book (New York, 1904).**



**Benedict Stambler's Rich Collection of Yiddish Theater and Jewish Music**

Among the audio treasures in the YIVO Archives is the Benedict Stambler Memorial Collection of Jewish Music, which was donated to YIVO by Stambler's widow, Helen.

In the late 1950s and 1960s, the Collectors Guild record label introduced thousands of American Jewish households to their audio heritage. Founded by Benedict Stambler, it published approximately 100 LPs that were reissues of cantorial and Yiddish theater recordings, as well as new productions of Hasidic, Israeli and Sephardic music.

A graduate of the College of the City of New York and of Brooklyn Law School, Stambler (1903-1967) was a self-styled musicologist and founder/director of Collectors Guild. His life-long collection of over 7,000 Jewish discs (believed to be the largest in the world) was the source for most of the label's reissues. The recorded work of cantorial greats such as Sirota, Rosenblatt, Shlisky, Roitman, Hershman, Malavsky, Pinchik and Kwartin were given deluxe treatment befitting the material, with eye-catching graphics and

scholarly notes prepared by Stambler and his wife under the moniker "B.-H. Stambler." Sonically, the transfers from Stambler's pristine originals were exemplary for their time.

"Several generations of listeners were introduced to performers of the Yiddish theater through collections featuring such luminaries as Aaron Lebedeff, Molly Picon and Isa Kremer," notes Lorin Sklamberg, YIVO Sound Archivist. "Most of these albums included complete lyrics in YIVO-standardized transliteration and English translation. The Kremer reissue was a particularly sought resource in the early years of the klezmer revival."

In 1960, Stambler began what was to become a 16-volume series when he issued "Chabad Melodies: Songs of the Lubavitcher Chassidim." Subsequent recordings were made of the Bobover (featuring the Rudy Tepel Orchestra), Bostoner and Modzitz Hasidim (featuring Ben Zion Shenker).

In 1956, before forming Collectors Guild, Stambler made the first commercially published recording of Hasidic music, "Modzitzer Melave Malke Melodies." Collectors Guild also issued two LPs of Hasidic



**Cantor Israel Schorr, *The Voice of Devotion*. Collectors Guild reissue of Victor, Columbia and Brunswick recordings from the 1920s, design by Jules Halfant, New York, 1961.**

*simkhe* music featuring Tepel.

Stambler's other original productions included significant recordings of Sephardic music by singers Jo Amar and Raphael Yair Elnadav. Among his last projects before his death were two highly acclaimed premier American issues of Soviet recordings featuring the phenomenal singers Nekhama Lifshitz and Mikhail Alexandrovitch.

YIVO's Stambler Collection includes one-third of the master tapes for the Collectors Guild LPs, work tapes used in compiling the label's historical reissues and 50 reels of field recordings. "This collection includes the singing of nine Hasidic dynasties as well as live cantorial performances and Jewish *simkhe* music," Sklamberg emphasized. "They are recorded documents of repertoire and performance styles that have either changed or completely disappeared since they were made 40 years ago."

**Lubavitcher soloists and chorus, *Chabad Melodies: Songs of the Lubavitcher Chassidim*. Collectors Guild original production, design by Jules Halfant, New York, 1961.**



To help YIVO preserve these and thousands of other priceless collections, please contact YIVO at (212) 246-6080 or via e-mail at [yivomail@yivo.cjh.org](mailto:yivomail@yivo.cjh.org).

## Postcards in the YIVO Archives: A Landscape of Jewish Life

Postcards were introduced in the latter part of the 19th century as an economical and rapid way of sending letters. The first postcard is said to have been suggested in 1869 by Emmanuel Hermann, an Austrian Jew. Postcards bearing Jewish themes began to be printed at the end of the 19th century.



**Portrait of Shmuel Niger (1883-1955), prominent Yiddish writer and literary critic. Published by 'Central' (Poland).**

The Collection of Postcards in the YIVO Archives, which consisted of a handful of items a few decades ago, numbers over 8,000 cards thanks to YIVO donors. It reflects the history of postcard publishing in its heyday. The collection includes cards that are in mint condition and were never used as well as those that were used for correspondence and were mailed to friends and family. Most of the items are housed in the Collection of Postcards and Greeting Cards (Record Group 122). The rest are dispersed throughout YIVO's photographic collections and private papers. In addition to published postcards, the collection also holds many privately printed picture postcards.

Reflecting the breadth of the Jewish postcard industry, which flowered from the end of the 19th century until World War II, the YIVO collection covers a rich range of subjects and provides a sweeping view of Jewish communal life. Well represented are

postcards produced by famous publishing houses, including Yehudiah, Lebanon, Verlag Central in Europe, the Williamsburg Art Company in the United States and Jamal in Palestine/Israel.

The earliest postcards of everyday Jewish life depict an idealized view of the *shtetl*. These include drawings and photos of synagogues, marketplaces, landscapes, urban sights and the old Jewish quarter. Images of rabbis, children studying Torah and families observing the Sabbath and other holidays are part of this early series. A later group of postcards reflects important historical eras and events such as the period of Tsarist persecution, the pogroms, blood libel trials and the Holocaust. Among these are scenes relating to the trial of Alfred Dreyfus in France and the Mendel Beilis trial in Russia, two events that stirred the passions of Jewish communities worldwide. Postcards of the Holocaust commemorate the victims of Auschwitz, Treblinka and other camps.

The later series also covers the period of the Jewish socialist and revolutionary movements, the emergence of Zionism, the popularization of Hebrew and Yiddish literature and the age of modern Jewish theater and art. Included are portraits of Theodore Herzl, Ahad Ha'am, Max Nordau (co-founder of the World Zionist Organization) and Hayyim Nachman Bialik, the Hebrew national poet. Other cards reflecting the rise of Zionism and the love for the Land of Israel are seen in early 20th-century images of sacred places in the Holy Land, Jewish agricultural settlements and kibbutzim.

Sholem Aleichem, Mendele Moykher Sforim, the poet Shimon Frug and others appear among cards representing the new age of Yiddish literature, while images of Bundists and anarchists illustrate the growing revolutionary unrest in Russia. Theater postcards include advertisements of performances, portraits of actors and stage scenes. Art cards consist of reproductions of paintings by 19th- and early 20th-century Jewish artists such as Moritz Oppenheim, Isidore Kaufmann, Maurycy Gottlieb, Samuel Herszenberg, Maurycy Minkowski, E.M. Lilien and Hermann Struck.

In the U.S. Territorial Collection of Photographs, there are postcards of summer camps, labor protests, strikes, synagogues and scenes depicting organizational activities of Workmen's Circle committees. The photographic collections on Poland, Russia, Czechoslovakia and other European countries hold many postcards of towns and cities, landscapes and Jewish landmarks.

Readers interested in enriching this important collection by donating their postcards should contact the YIVO Archives.

**The Liberty Street Synagogue on Old Liberty Road, Monticello, New York.**



Death toll 146 on March 25, 1911

## Triangle Fire Victims Remembered in Song

Among the documents in the YIVO Archives that reflect important events in the history of the 350 years of Jewish settlement in America is a song sheet entitled “*Mamenu oder der troyer oyf di trayengl-fayer-korbones*” (Mother Dear, or the Elegy on the Triangle Fire Victims). Anshel Schorr and Joseph Rumshinsky originally wrote the song about a motherless orphan for the operetta, “*Dos meydl fun der west*” (The Girl of the West). When the fire in New York City’s Triangle Shirtwaist Factory broke out on Saturday afternoon, March 25, 1911, killing 146 young immigrant workers, the authors added a few stanzas about that tragedy.

In the elegy a mother laments the death of her 16-year-old daughter in the flames of the sweatshop:

Your heart is torn by the terrible disaster. The Jews grieve and weep and wring their hands. A fire breaks out, oh, in the light of day, and hundreds of workers are burned to death. Those who tried to flee the fire found death by leaping. The morgue is full. You can become plain crazy as a mother grieves quietly.

*Oy vey, kindenyu! Rayst zikh bay di hor di mamenu, Tsulib dem shtikl broyt hot a shrek-lekher toyt geroybt mir mayn eyntsik kind; Toyt ligt mayn meydele, takhrikhim shtot a khupe-kleydele, Vey iz mayne yor, a kind fun zekhtsn yor, Oy, mame, mame, vey iz mir!*

Oh, woe, my dear child!  
The mother tears her hair.  
For a piece of bread, a horrible death robbed me of my only child. My daughter lies dead in a shroud instead of

The image shows the cover of a sheet music publication. At the top, the title "מאמעניו!" is written in large Hebrew letters. Below it, more Hebrew text reads: "אדער דער מודיער אויף די מוינגל פֿינער קרבנות רומשיסקי'ס מוזיק אלבום". A man in a suit stands to the right, holding a large, ornate frame that contains the sheet music. The frame has the title "MAMENIU!" and the subtitle "Including an Elegy to the Triangle Fire Victims". Below the subtitle are two small portraits of men. At the bottom of the cover, it says "Words by A. SCHORR" and "MUSIC BY J. M. RUMSHINSKY". The publisher's information is "HEBREW PUBLISHING CO. 54 N. BROAD ST. NEW YORK 1911". It also indicates "Piano 50¢" and "Violin 30¢".

Sheet music of “Mother Dear, or the Elegy on the Triangle Fire Victims,” words by Anshel Schorr and music by Joseph Rumshinsky, New York City (1911).

a wedding dress. Woe to my life, a child of 16! Oh, mother, mother, woe is me!  
(translation by Barnett Zumoff)

According to the Kheel Center for Labor-Management Documentation and Archives at Cornell University, the victims of the tragedy “are still celebrated as martyrs at the hands of industrial greed.” After the fire a series of statewide hearings resulted in the passage of important factory safety legislation. Standards for sanitation

in the workplace were set and improved working conditions were established.

In the YIVO Archives there are other songs, poems and documents about the Triangle Fire and the hard lot of the sweatshop workers. In particular, the papers of Morris Rosenfeld and David Edelstadt, and the Oral History Collection on the Jewish Labor Movement, contain a wealth of additional materials on this important chapter in American Jewish history.

# New Accessions to the YIVO Archives

## Moses Schonfeld

### United Nations Journalist



**M**oses Schonfeld (1910-1998) was born into an English family, which included several leading rabbis and intellectuals. An active Zionist, he lived in Palestine for several years. He settled in the United States in 1938, where he was very active in Jewish affairs while pursuing a business career.

Schonfeld became a journalist when he was already middle aged. In the 1940s he served as the United Nations observer for the Zionist Organization of America. For the rest of his life the United Nations remained a chief focus of his work. He became a United Nations reporter for CBS News and for Fairchild Broadcast News, eventually becoming a correspondent, producer and host for United Nations Radio.

The approximately 1,500 open-reel tapes donated to YIVO by his family, via Rabbi Meyer Hager, encompass this work. These tapes, made from the early 1960s to the late 1980s, consist almost entirely of United Nations Radio broadcasts by Schonfeld. There are also 100 tapes that he made for Westchester County radio stations in his capacity as a reviewer of cultural events, primarily Broadway plays, many of which were of Jewish interest.

The tapes, all interviews, reflect the world-wide scope of United Nations activities on the political, economic, social and cultural fronts. There are programs dealing with the fall of Saigon during the Vietnam War, peace activities and other American subjects, as well as much of Jewish interest, in particular regarding the Israel-Palestine conflict. Interviewees included Israeli leaders and diplomats, such as Golda Meir and Abba Eban, as well as leading figures from Arab countries and the P.L.O.

## HISTORY

- Through the good offices of Maxime Siegel, Herbert Dienstag donated a midwife's record book from Sokolow, Poland, 1903, written by his grandmother, Chaja Sara Singer.
- Mark Rubinroit donated, through Dr. Paul Glasser, 24 notebooks written by his mother, Sonia, while she was a student in the 1920s in a Yiddish school in Wysokie Litewskie, Poland.
- Martin Price donated Rose Weiner's memoirs, which relate to her childhood in Tsarist Russia.
- Herbert Sabin donated the memoirs of Ida Sabin, who was born in Dvinsk, Latvia, in 1912.
- Maia Deitch Mullin donated the papers of Shimon Deitch, a well-known Yiddish cultural activist and Labor Zionist who lived in Chicago.
- Evelyn Sislin donated the papers of David and Sophie Sislin, active participants in Yiddish cultural life in Detroit and in the Labor Zionist movement.
- Joan Braman donated the papers of her mother, Dr. Mary Shulman, a scholar who specialized in Jewish history.
- Dr. Richard Tomback donated the papers of Harry Tomback, a Zionist activist born in Lithuania.
- Max Pritikin donated an autobiographical essay on the Jewish Labor Bund in Lodz, Poland.
- Vera Goodman donated her autobiography about her Brooklyn childhood.
- Danny Newman, longtime press agent of the Lyric Opera of Chicago, donated autobiographical materials.
- Herbert and Nancy Bernhard donated documents on 19th- and 20th-century Jewish communal life in Hungary, Palestine, Israel and other countries.

**Yiddish teachers seminary student card for Genya Kac (Wilna, 1924). Donor: Arie Kalman.**

[continued on page 26]



# New Accessions [continued from page 25]

- Melvin Mandel donated a 1928 Palestine Land Registry document.
- Ronald Volk donated materials on the Jewish community of Haiger, Germany.
- Harvey Glick donated letters and photographs of Vladimir and Izolda Tufeld, Soviet Jewish refuseniks who eventually emigrated to Israel.
- Harry Aizenstat donated a March 1929 appeal by the Joint Committee for the Protection of Agunoth (women whose husbands' whereabouts were unknown), under the auspices of the Union of Orthodox Rabbis and the Federation of Polish Jews in America.
- Michael Feldman donated the constitution of Congregation B'nai Israel of Fleischmanns, New York.
- Emily R. Lehrman donated documents relating to the wartime visit to Boston of Solomon Mikhoels and Itzik Feffer on behalf of the Jewish Anti-Fascist Committee.
- Neal and Buda Bergman, through Richard J. Spitz, donated the constitution of the Operators Union Local 20 of the United Garment Workers of America, circa 1890.
- Rabbi Meyer Hager donated approximately 1,500 audio reel-to-reel tapes produced by Moses Schonfeld in his capacity as a radio journalist at the United Nations. (See p. 25)
- Eva Costabel, Marjory Hecht, Roberta Newman and Nava Schreiber each made donations of materials relating to Israeli political life.
- Marcia Weiser donated additional documents to the papers of her father, Ezekiel Lifschutz, YIVO Chief Archivist from 1954 to 1973.
- Professor Dov Levin has donated additional documents to his papers.
- Nikolai Borodulin and Chana Pollack donated records of the Workmen's Circle.
- Dr. Benjamin Nadel donated Jewish Labor Bund records.
- Gloria Gross donated records of Na'amat USA.
- Various additional Jewish history materials were donated by Daniel Kac, Professor Anatol Morell, Arie Strum and Matias Vaizner.
- Kryisia Fisher, Estelle Guzik and Brad Sabin Hill each made donations of historic documents.

## LANDSMANSHAFTN AND FAMILY HISTORIES

- Robin Kraus and the New York State Department of Insurance donated the records of the following Jewish benevolent societies: Society of 1867, Beth Hamedrosh Hagodel (Bronx), First Uschitzer Podolier Benevolent Society, Mirer Young Men's Society, Balta Benevolent Congregation of New York City, Ladies Aid & Free Burial Society of East New York, Erste Uscie Biskupier Unterschitzungs Verein, Hyman Schiff Sick and Benevolent Society, Independent Kutner Young Men's Association, Weinreb Benevolent Society, Skalater Benevolent Society, Goodwill Benevolent Association, Independent Brisk Delitau Society, The Forton Club, Chevra Bnei Israel Anshei Zurov Galizien, Congregation Agudath Achim Anshei Kurland & Lida, and the First Azapoler Sick and Benevolent Society. This donation also included 24 corporate seals.
- Additional records of the Mirer Society were donated by Phyllis Rubin.
- Paul and Helen Ackerman, with Gloria Salit, donated Radziviler Voliner Relief Committee records.
- Jerome Jainchill donated records of the Zembrover Benevolent Association.
- Harry Langsam donated the 1948 Chudnover Independent Benevolent Society souvenir journal.
- Gitl Bialer donated cemetery deeds of Branch 70 of the Labor Zionist Alliance.
- Jacob Morowitz, YIVO National Board member, donated a Mogelnicer Society flyer from 1938.
- Judith Platner donated, through Bernie Bernstein, records of the Landtzkoriner Aid Association.
- Susan Wynne, through YIVO volunteer Estelle Guzik, donated a list of deceased members of the Blazover Congregation Degel Machne Ephraim in Manhattan, a society that is still active.
- Batya Lewton donated records of the Yarbarger Emergency Relief Society, as well as her own family documents.
- Tamar Gore donated letters and photographs of Mattityahu Strashun, founder of the Vilna Jewish communal library named in his honor.
- Professor Leora Klaymer Stewart donated a large collection of her family's documents and photographs.
- More family documents were provided by Jacob Alson, Dr. Ken



**The donor's parents, Isaac and Fagyl Barakin Melamdovich. Donor: Leo Melamed.**

**Women soldiers (Israel, c.1950). Donor: Judith Platner.**





**Etching of Fraydele Oysher by Elias Grossman (1941). Donor: Marilyn Michaels.**

Altman, Isak Arbus, Evelyn Berezin, Herbert Broe, Phyllis Eichen, Marilyn Isler, Gertrude Lazarus, Rita Litwin, Professor William Zeev Low, Bluma Ludzki (via Estelle Guzik), Leo Melamed (YIVO National Board member), Maja Niles, Sylvia Posner, Maurice Newman, George Rosenblit, Roslyn Rusinow, Ruth Sall, Miriam Sherman, Alvin Wilson and Aron Ziegelman.

## HOLOCAUST

- Paul Schreiber donated the diary of Julius Feldman, an inmate in the Plaszow concentration camp near Krakow, who was probably killed at the age of 19, when his diary ends. The diary, translated into English by Joseph Soski, spans February, March and April of 1943.
- Ruth Heuberger donated her grandfather's postcard from Bilgoraj, near Lublin, dated March, 1940.
- Through Dr. Frank Mecklenburg of the Leo Baeck Institute, Joseph Feitler donated his detailed memoirs of the Zolkiew Ghetto, near Lvov.
- Zula Shibuk donated her memoirs of the Vilna Ghetto.
- Alan Kling donated letters received by his father, Maurice Klinghoffer, while in a German POW camp, after being captured while serving in the French army. English translations are by Clara Lato.
- Rubin Feryszka donated the last postcard received from his father, Abraham, written in the Boryslaw Ghetto, Poland.
- Madeleine Gerber donated wartime documents relating to her family in occupied France.
- David Abramowitz donated the testimony of Mira Dombrowski, who was active in the French resistance movement.

- Jeanne Miles donated the testimony of Roza Weintraub, who survived the war in the Soviet Union.
- Sonia Turkow donated books by Jonasz Turkow on the Warsaw Ghetto, containing the author's handwritten annotations.
- Dr. Carol Noble donated documents relating to Victor Gottlieb, a chemical engineer from Presov, Slovakia, who arrived in New York in 1940.
- Edith Ratner donated, through Bonni-Dara Michaels of Yeshiva University Museum, documents relating to Eli Ratner, an attorney who emigrated in the late 1930s from Nazi Germany to New York.
- John Haag, Professor Kenneth Helphand, Sam Levinson and Professor George Pieczenik donated their research articles and other materials relating to the Holocaust.

## LANGUAGE, LITERATURE AND CULTURE

- Yeva Beider donated the extensive archive of her late husband, Chaim Beider, prominent Soviet Yiddish literary historian, lexicographer and poet.
- Melissa Green donated the papers of Ita Taub, patron of Yiddish culture, Yiddish poet and memoirist.
- Gertrude Hechter donated, through Professor Alisa Braun, letters and manuscript poems of Shloime Schneider, a Yiddish poet who lived in Los Angeles.
- Yedida Goren donated the papers of Jacob Meir Bernstein, born in Hebron, who published a 1934 book of Yiddish poems, *Zigzag*.
- Emily Wortis Leider donated a large collection of papers and photographs on the Shomer-Zunzer family, which distinguished itself in Yiddish literature and theater.
- Melvin Redmount donated materials on Yiddish poet Nokhem Yud.
- Anna Miransky donated additional materials to the papers of her father, Canadian Yiddish poet Perets Miransky.
- Tina Ben-Israel donated additional materials to the papers

of her husband, the trilingual journalist and novelist Shelomo Ben-Israel.

- Leonard Wolf donated the typescript of his Yiddish translation of A. A. Milne's *Winnie the Pooh*.
- Professor Yehuda Knobler donated, through Professor William Zeev Low, his Hebrew translations of the poetry of Itzik Manger and Mordechai Gebirtig, as well as his own poetry in Yiddish and Hebrew.
- Jean Haber donated Yiddish playscripts by Argentinian playwright, Carlos Yekuthiel Fidelman.
- Than Wyenn donated David Bridger's Yiddish play, *King Solomon and the Bee*, as well as Henry Slucki's history of the Yiddish children's theater in Los Angeles. Both items are unpublished.
- Louis Sole donated a scroll containing a handwritten Yiddish poem, which he attributes to Abraham Isaac Rosenfeld, who was born in Kisvarda, Hungary.
- Allan Baer donated songs and poems, in Yiddish and Rumanian, from 1919.

[continued on page 28]

**Naturalization certificate of Louis Silverman (New York, 1876). Donor: Marilyn Isler.**



# New Acquisitions [continued from page 27]

- Norma Shavell Coty donated the papers of her stepfather, Israel Muraskin, who served as Educational Director of the Spinoza Institute of America. The papers include manuscripts and letters from prominent intellectuals.
- Toby Geiringer donated additional materials to the papers of her father, Saul Maltz, Yiddish poet and educator.
- Arieh Lebowitz donated a secular English-language Passover haggadah that he edited and assembled containing themes relating to the labor movement.
- Joy Dryer donated the Yiddish-language poems and autobiography of her grandmother, Esther Weinstein.
- Additional literary materials were donated by Judah Landa, David Leffler, Dr. Shmuel Schneider and Marvin Zuckerman.

## THEATER AND MUSIC MATERIALS

- Comedian and singer Marilyn Michaels donated the papers of her mother, Fraydele Oysher, Yiddish theater star and a famous woman cantor.

- Yiddish actress Betty Perlov donated the extensive music collection of her mother, Yiddish actress Vera Rozanko, as well materials about her father, Yiddish actor and playwright Israel Rosenberg.
- Elliot Rothpearl donated the large music collection of his parents, Harry and Rochelle, both of whom had lengthy musical careers, Harry Rothpearl as a conductor and Rochelle as a pianist. They performed for the Maurice Schwartz Yiddish Art Theater.
- Mark Gladstone donated a collection of music materials used by his mother, Sonia, who sang with several choral ensembles.
- Meyer Denn donated a manuscript of a Yiddish play.
- Delores K. Sigel donated additional materials to the papers of Cantor Raful Kaner.
- Thomas Garber donated five of his own choral compositions containing Jewish themes.
- Dorothy Shapiro donated materials and recordings of Cantor Bela Herskovits.
- Sheldon Cooper and Dr. William Hoffman made separate donations of published Jewish music.
- Each of the following made donations of Jewish music recordings: David Abramowitz, Ann Abrams (Temple Israel, Boston), Anne Batiuk, Bill Bennett, Barbara Cohen, Ruth Edelheit, Deborah and Marc Fogel, Jacob Florans, Paul Holub, Fay and Marvin Itzkowitz, Ronald Jacobson, Mr. and Mrs. S. Pfefer, Dr. Carl Rheins; Fran Shulman (in memory of her parents, Dr. Nathan and Naomi Swerdlin), Mady Schuman and Emanuel Stein.



**American wedding couple (New York, c. 1930). Donor: Joan Braman.**

Sheet music for "Good Luck" with Molly Picon (New York, 1930s). Donor: Elliot Rothpearl.



## FILMS, PHOTOGRAPHS AND ART OBJECTS

- the Yiddish folk composer Majer Bogdanski.
- Arie Kalman donated over 200 photographic images of Jewish life in interwar Poland and of his own family.
- Photographs were also donated by Mona Amilani, Edward Colker, Peter Conzen, Doris Gold, Goldie Gold, Fay and Marvin Itzkowitz, Sima Katz, Helen Kenvin, Barry Mann, Majus Nowogrodzki, Yankl Salant, Mady Simon, Annabelle Weiss (via Yankl Salant) and Motl Zelmanowicz, member of the YIVO National Board of Directors.
- Esther Weinreb donated two watercolors by the Vilna artist Nokhem Alpert as well as other artworks.
- Isabel Belarsky donated materials on the painter Jacob Borosin.
- Professor Carol H. Krinsky donated photographs and architectural plans of synagogues in Central Europe.
- Ari Leopold Haas, Debra Olin (via Yankl Salant) and Otto David Sherman donated their own artworks.
- Art-related materials, as well as art objects, were donated by Paul and Helen Ackerman, Samuel Berger, Norma Kramer, Herbert Lazarus, Lucy Rauch (via Nikolai Borodulin), Dr. Carl Rheins, Anne K. Robitscher, Rebecca Rosenbaum, Vicki Rovere, Rosina Rubin and Gladston Younger.
- Film materials were donated by George Birman, Mel Bucklin, Dr. Laoise, Neal Gosman, Isobel Hinshelwood, Roza Jafee, Miriam Raphael, Professor Miriam Sidran and Agnes Vertes.
- Davidson and Betty Collick donated a video of a live performance by

# Letters to YIVO

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

## Wagner in Yiddish

I am searching for information about productions or translations of operas of Richard Wagner in Yiddish. I understand, for instance, that Boris Tomashefsky mounted a Yiddish "Parsifal" (of all things!) and perhaps a Yiddish "Ring." It is a fact that the works of Wagner, in spite of his anti-Semitism, were immensely popular with Jewish audiences worldwide in the pre-Hitler years. I figure that directors, singers and impresarios must have catered to this popularity in Yiddish venues — in America, in Eastern Europe and perhaps in South America.

These productions may have been directly translated versions, adaptations (as with the "Yiddish King Lear,") or satirical or derisive send-ups, ... Yiddish-language commentaries, reviews and analyses of Wagner's operas also are of great interest .... I'd appreciate any information or leads you may be able to supply.

*Prof. Sheldon Reaven,  
SUNY Stony Brook*

*Reply: You will find Wagner's operas in Yiddish in the book Veltbarimte operas (World Famous Operas) by William Edlin. Another source is Far shtub un estrade: a zamlung fun opern-aryes (For Home and Stage: A Collection of Opera Arias) by Avrom Zak, in which the following arias appear: "Tannhauser: Der ovnt-shtern (The Evening Star)," and "Lohengrin: Mayn shvan" (My Swan). Scenes of Wagner's operas, in Yiddish, are reproduced in Dr. A. Mukdoni's Dos naye opera-bukh (The New Opera Book), including ones from "Die Valkyrie," "Tristan und Isolde," "Tannhauser," "Parsifal" and "Lohengrin."*

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## Jews in the West

We are working on an exhibition on Jewish life in the American West. In the exhibition, we are including an immigration station environment, most likely based on the Galveston port of entry. We would like to include some audio of what the experience was like for an immigrant. Do you have any immigration interview logs or personal accounts by immigrants?

*Tricia O'Connor  
Eiteljorg Museum of American  
Indians & Western Art  
Indianapolis, Indiana*

*Reply: A search of radio programs, private home recordings, lectures, dialect project recordings and folklore club meetings turned up several references to the immigrant experience in the West, including:*

- *Interview with Israel Goldshtayn from Zvinivogtk, Kiev Province, who came to America in 1914 at 20 years old. Goldshtayn had a tire repair business in California. In the late 1920s he sold his business and drove across the country with his rabbi, stopping in every major town to see how the Jews there lived. He recounts details of Jewish life in Salt Lake City, Chicago and New York.*
- *Interview with an anonymous male informant from Lublin who had served four years in the Bessarabian army where, if he wanted to eat kosher, he had to procure his own food. He went to California, which he called "the nicest place."*

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## Judezmo Collection

Do you know how I can access your Judezmo/Ladino collection? I searched under Ladino and nothing came up.

*Jackie Marquez*

*Reply: Enter the YIVO catalogue from the YIVO website at [www.yivo.org](http://www.yivo.org), and search the word "Ladino" in the "Notes" or "Subject" field.*

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## Naval Salute

On behalf of the Auschwitz Jewish Center Foundation, I would like to thank YIVO and its staff so very much for taking the time to deliver such an inspiring and engaging program to the Cadets and Midshipmen who were taking part in our Academy Program. From beginning to end, you had the Academy Scholars mesmerized: all were fascinated by the pictures and posters displayed and by the accompanying narrative, all of which combined to create a rich portrait of prewar Jewish life. Thank you for making history come alive for the scholars, for helping to personalize an incomprehensible tragedy by introducing them to the vibrant personalities and lifestyles of the victims.

*Lisa J. Kahn, Director  
Outreach and Programming  
Auschwitz Jewish Center  
New York City*



**U. S. Army, Navy and Air Force Academy Cadets touring YIVO on June 9.**

# דער אנהייב פֿונעם יוואָ

געשיכטע פֿונעם יוואָ

אינסטיטוציעס און אין פֿאָנדן פֿאַר וויסנשאַפֿטלעכע צוועקן, און ס'איז שוין ניטאָ קיין שום גאַראַנטיע פֿאַר אויסבילדן דעם נאַכוויקס, דעם קינפֿטיקן דור ייִדישע וויסנשאַפֿטלעך.... דאָ האַנדלט זיך ניט אין קיין אַניווערסיטעט אויף אויס־צובילדן ייִדישע מעדיצינער, יוריסטן וכדומה. ניט מיר דאַרפֿן, ניט מיר קענען דאָס האָבן, ניט דאָס שטימט מיט אונדזערע צוועקן. וואָס האָבן אונדז געהאַלפֿן די טויזנטער פּראָפֿעסיאָנאַלן ביז איצט? אין אונדזער לאַגע מוזן מיר אַנהייבן פֿון דעם דאָך, פֿון אַ ייִדישער ריין אַקאַדעמישער אינסטיטוציע.

(ז' 30:) ס'וואָלט געווען זייער נאַטירלעך, אַזאַ אינסטיטוט זאָל אַינשטיין אין אַ גרויסן ייִדישן צענטער, ספּעציעל אַ שטייגער אין ווילנע. דאָרט וואָלט ער געקאָנט ציען די יניקה פֿון אַ לעבעדיקער סביִבה, מיט אַלע אירע פֿאַלקס־אינטערעסן, מיט איר פּראַקטיק און מיט אירע נויטן. (וויננרײַך, „ווילנער טעזיסן“, ז' 35-36:) ... מיר ווילן אַנהייבן בניים נאָמען „אַקאַדעמישער אינסטיטוט“. אַן אַקאַדעמיע איז לויט דער אַנגענומענער טערמינאָלאָגיע אַן אינסטיטוציע, וואָס שטייט העכער פֿאַר די אַניווערסיטעטן....

טעטן.... חוץ דעם זעצט [!] דער טערמין „אַקאַדעמיע“ פֿאַרויס אַ געוויסע הייך פֿון די וויסנשאַפֿטלעכע אויפֿטורען.... איז בעסער צו זיין אַ ביסלעך באַשיידענער און צו געבן עווענטועל מער, אייִ דער דער נאָמען זאָגט צו. די פּאַסיקע באַצייכענונג איז: „ייִדישער וויסנשאַפֿטלעכער אינסטיטוט“.

(רעזאָלוציע, ז' 40:) אויף זיין זיצונג פֿון 21סטן אַפּריל 1925 האָט דער צוזאַמענפֿאַר לויטן פֿאַרשלאָג פֿון צ. שאַבאַדן אויסגעקליבן אַ קאָמיסיע פֿון 15 פּערזאָן (ד"ר ב. אייִזענשטאַט, ד"ר [מאַקס וויננרײַך, זרובֿבל, א. ליט־וואַק, [ישׂראל? ליכטענ־שטיין, ד"ר מאַלער] = רפֿאַל מאַהלער?], [בייניש])

מיכאַלעוויטש, ד"ר [יוסף?] קרוק, אינזש' [אַרקאַד] קרעמער, [אַנאַ?] ראָזענטאַל, [ישׂראל?] רובין, אינזש' רייז, [זלמן] רייזען, [עמנואל] רינ־געלבלום, ד"ר [צמח] שאַבאַד; ס'האָט זיך אויך באַטייליקט דער גאַסט פֿון לעטלאַנד ה' ראָדאַק) פֿאַר אַ ייִדישן וויסנשאַפֿטלעכן אינסטיטוט.... דעם 17טן אַקטאָבער האָט זיך אין ניו־יאָרק געגרינדעט אַן אַמעריקאַנער „סעקציע“ (לאַנד־קאָמיטעט) פֿאַר דעם ייִדישן וויסנשאַפֿטלעכן אינסטיטוט.

אין דעם נומער ידעוּת ברענגען מיר, במקום „ידעוּת פֿון אמאָל“, אויס־צוגן פֿונעם ביכעלע אַרגאַניזאַציע פֿון דער ייִדישער וויסנשאַפֿט, אַרויסגעגעבן פֿונעם ווילנער צענטראַלן בילדונגס־קאָמיטעט (צב"ק) און פֿון דער ווילנער בילדונגס־געזעלשאַפֿט (ווילבי"ג), 1925. דאָס ביכעלע נעמט אַרען נחום שטיפֿס לענגערן מעמאַראַנדום „וועגן אַ ייִדישן אַקאַדעמישן אינסטיטוט“; דער ענטפֿער פֿון דער ספּעציעלער קאָמיסיע, אויסגעקליבן פֿונעם צב"ק און פֿון דער ווילבי"ג, „ווילנער טעזיסן וועגן ייִדישן וויסנשאַפֿטלעכן אינסטיטוט“, אַנגעשריבן פֿון מאַקס וויננרײַך; און די רעזאָלוציע פֿון צווייטן ייִדישן שול־צוזאַמענפֿאַר פֿון דער פּוילישער רעפּובליק. אויפֿן סמך פֿון דעם אַלעם איז פֿאַרלייגט געוואָרן דער ייִדישער וויסנשאַפֿטלעכער אינסטיטוט - יוואָ. - רעד'

(שטיף, „אינסטיטוט“, ז' 3:) ... די פּראַקטיק האָט גע־ווירן, אַז אַן אַזאַ אייגענער וויסנשאַפֿטלעכער אַרבעט אויף דער פֿאַלקס־פּראַך לאָזן זיך ניט געניסן און פּראַקטיש פֿאַרווענדן פֿאַרן פֿאַלק די וויסנשאַפֿט פֿון דער מענטש־הייט, וואָס אַנדערע האָבן אויפֿגעטאַן; די דאָזיקע אַרצות לאָזן זיך ניט פשוט איבערטראַגן אַלס אַ פּאַרטיקע פֿרוכט, זיי מוזן איבערגעפֿלאַנצט ווערן אין אייגענעם באָדן, דאָ באַאַרבעט און קולטיווירט ווערן, כדי דאָס פֿאַלק, ניט בלויז יחידים, זאָל קאָנען געניסן פֿון זיי.

(ז' 3-4:) דאָס וויסן ביי דער וועלט און ביי ייִדן יחי־דים, וואָס האָבן זיך וויסנשאַפֿטלעך דערצויגן אויף פֿרעמדע מקורים, פֿרעמדע שפּראַכן, האָט כמעט קיין שום פעולה נישט געהאַט אויף צו הייבן ייִדיש וויסן און ייִדישע פֿאַלקס־קולטור.

(ז' 5:) מע דאַרף אָבער זאָגן, אַז ווען מיר רעדן איצט וועגן אַרגאַניזירן אַזאַ וויסנשאַפֿטלעכע אַרבעט, שאַפֿן אַן אַקאַדעמישע אינסטיטוציע, איז גייען מיר דערביי אַרויס ניט בלויז פֿון טעאָרעטישע פּרינציפּן און פֿון קולטור־אַמביציע. אַ סך וויכטיקער איז, וואָס מיר קאָנען אַנווייזן עפעס פּאַזיטיוּס, וואָס מאַכט אַזאַ זאַך מיגלעך און דערפֿאַר פּראַקטיש־נייטיק אויך.

(ז' 25:) ס'פֿעלט אונדז דאָס וויסנשאַפֿטלעכע בוך פֿאַר געבילדעטע, דאָס פּאַפּולערע בוך פֿאַר גרעסערע קרייזן פֿאַלקס־אינטעליגענץ, וואָס האָבן קיין נאַרמאַלע ייִדישע שול ניט דורכגעמאַכט.

אָבער ס'פֿעלט אונדז דער בוך ניט בלויז דערפֿאַר, ווייל מיר פֿאַרמאָגן ניט גענוג וויסנשאַפֿטלעך און געבילדעטע אינטעליגענץ. אַ סך ערגער איז, וואָס אונדזערע וויסנ־שאַפֿטלעך און געבילדעטע זינען ניט אימשטאַנד אַרויס־צוברענגען דאָס, וואָס זיי פֿאַרמאָגן, וואָס זיי וואַלטן געקאָנט פֿאַרמאָגן. און דאָ קומען מיר צו דעם קערן פֿון דער גאַרער פֿראַגע:

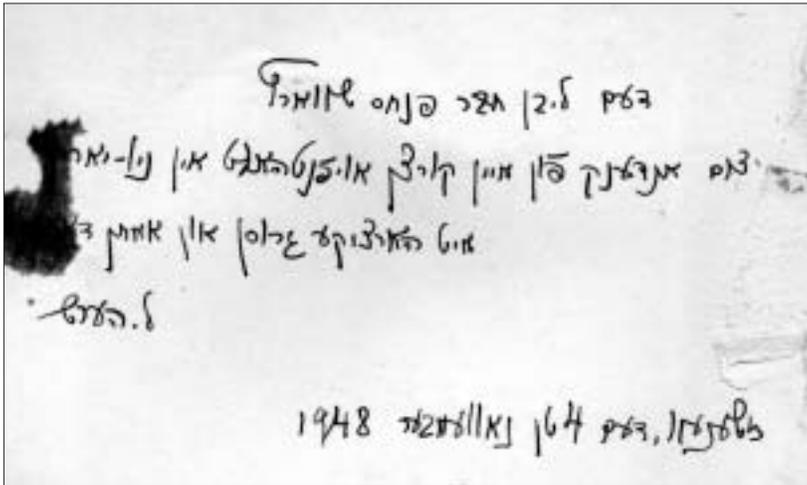
ס'פֿעלט ביי אונדז די אַרגאַניזירטע קאַלעקטיווע וויסנ־שאַפֿטלעכע אַרבעט, די אינסטיטוציע, וואָס זאָל זאָרגן, אַז די פּאַסיקע מענטשן זאָלן זיך אַליין קענען פֿאַרפֿולקומען אין זייער פֿאַך און זאָלן קאָנען אַנדערע לערנען מיט וואַרט און שריפֿט.

(ז' 27:) קורץ, די וויסנשאַפֿט אויף ייִדיש האַלט זיך ביי אונדז אויף מסירת־נפֿש און אומגעהייערן קולטור־ווילן פֿון אירע טוער. אָבער די גרעסטע מסירת־נפֿש קאָן ניט ממלא זיין דאָס, וואָס אונדז פֿעלט און אַרגאַניזירטער אַרבעט, אין



ס'ביכעלע וועגן דער גרינדונג פֿונעם יוואָ

# די פּראָפּ' ליבמאַן הערש-קאַלעקציע



פּאַסטקאַרטל פֿון ליבמאַן הערש צו פּנחס שוואַרץ

די גרויסע קאַלעקציע פֿון די פּאַ- פּירן פֿון ליבמאַן הערש נעמט אַרום זיין וויסנשאַפֿטלעכע אַרבעט, זינע רעפֿעראַטן און אַרטיקלען אויף פּאָליטישע און סאָציאַלע טעמעס, זיין קאַרעספּאָנדענץ מיט פֿריינד און חבֿרים איבער דער גאַרער וועלט, און זינע פּערזענלעכע פּאַפּירן - אינלאַדונגען, קאַסע-באַריכטן, וויזיט-קאַרטלעך אד"גל פֿון זיין גאַנץ לעבן.

ליבמאַן הערש איז געבוירן געוואָרן אין 1882 אין אַ שטעטל לעבן שאָוול, ליטע. אין די קינדער-יאָרן האָט ער באַקומען אַ טראַדיציאָנעלע ייִדישע בילדונג און דעמאָלט שוין אַרויס-געוויזן אויסערגעוויינטלעכע פֿעיקייטן. נאָכן פֿאַרענדיקן די פּוילישע גימנאַזיע אין קאַליש מיט אַ גאַלדענעם מעדאַל האָט ער שטודירט אין וואַרשעווער אוניווערסיטעט און איז אין 1904 אוועקגעפֿאַרן אין דער שווייץ, וווּ ער איז שוין פֿאַרבליבן ביז זיין טויט אין 1955.

ליבמאַן הערש איז געווען אַ פּראָ-פֿעסאַר פֿון זשענעווער אוניווערסי-טעט, אַ וועלט-באַרימטער דעמאָגראַף

גימנאַזיע-יאָרן אונטער דעם צאַר, איז ער געבליבן געטרני דעם אידעאַל פֿון יושר און פֿרייהייט זיין גאַנץ לעבן. די פּאַפּירן פֿון פּראָפּ' הערש אין ייוואַ זענען אַן אמתער אוצר פֿאַר פֿאַרשער פֿון דער ייִדישער קולטור-און סאָציאַלער געשיכטע פֿון די פֿאַרגאַנגענע הונדערט יאָר.

און סטאַטיסטיקער, וועלכער האָט צוזאַמענגעאַרבעט מיט דער צווישן-מלחמהדיקער פֿעלקער-ליגע און די נאָך-מלחמהדיקע פֿאַראייניקטע פֿעלקער אויפֿן געביט פֿון פֿעלקער-שטודיעס. אָבער זינע הונדערטער וויסנשאַפֿטלעכע אַרטיקלען און רעפֿעראַטן זענען בלוז אַ טייל פֿון זיין ירושה. אַ בונדיסט זינט זינע

## די זומער-פּראָגראַם א"נ אוריאַל ווינרייך 2004

(פֿון רעכטס) אַבֿרהם ליכטענבוים, אורי אורינאָוויטש

רהם ליכטענבוים, באַריס סאַנדלער און שבע צוקער (לעקטאָרן); דזשיל געלער-מאַן, חיים וואַלף, פּירל סאַפּאָזשניק, מנחם פֿוקס, שלמה קרישטאַל, דוד ראַגאַוו, יחיאל-אַבא שאַנדלער, בנימין שעכטער (וואַרשטאַטניקעס). היינט מאַטל דינדער (געהילף). אין קומעדיקן נומער ידעוּת וועט זיך דרוקן אַ גרעסערער באַריכט וועגן דער גאַנצער זומער-פּראָגראַם אין איי-נעם מיט דאַנקבריוו פֿון די סטודענטן סטיפּענדיאַנטן און אַ סעריע פֿאַטאַ-גראַפֿיעס. בעלנים זיך צו לערנען אין דער זומער-פּראָגראַם 2005 זאָלן זיך ווענדן צו ד"ר הערש גלעזער, מיטדעקאַן פֿונעם מאַקס ווינרייך-צענטער, אויף 212-246-6080 אָדער [pglasser@yivo.cjh.org](mailto:pglasser@yivo.cjh.org).

יאַריקע זומער-פּראָגראַם פֿון ייִדישער שפּראַך, ליטעראַטור און קולטור א"נ אוריאַל ווינרייך. דאָס מאַל באַטייליקן זיך 52 סטודענטן פֿון איבער די גאַנצע פֿאַראייניקטע שטאַטן, קאַנאַדע, האַ-לאַנד, דייטשלאַנד, שוועדן, ישראל, פּוילן און רוסלאַנד. זיי זענען פֿאַר-שערס, דאָקטאָראַנטן, לערערס, זינג-ערס, כּלל-טוערס, פענסיאָנירטע א"א. צווישן די לערערס און לעקטאָרן זענען געווען: יודזשין אַרענשטיין, חנה גאַנשאַר, רבֿקה מאַרגאַליס, שבע צוקער און אַבֿרהם ליכטענבוים (פֿרימאַרגן-לערערס); שייך בייקער, פּערל טייטלבוים, איוו יאַכנאַוויץ, רבֿקה מאַרגאַליס און מרים-חיה סגל (שמועס-לערערס); ניקאַלי באַראַדולין, איציק גאַטעסמאַן, ניסן דזשייקאַבס, אַבֿרהם-יהושע העשל, חוה לאַפּין, אַבֿ-

שעת די שורות ווערן געשריבן האַלט שוין ביים סוף די היי-



# יידישע קולטור אין מאַנטרעאַל

[המשך פֿון ז' א']

נייעס

וואָס שפּילט ביזן היינטיקן טאָג. היינט לעבט יידיש אין מאַנטרעאַל ווייטער, כאָטש ניט ווי אַ מאָל. ס'איז ניט קיין צופֿאַל וואָס אזוי פּיל כּוחות אין דער וועלט פֿון יידיש שטאַמען פֿון מאַנטרעאַל, צווישן זיי פּראָפּעסאָרן דוד ראָסקעס און רות ווייס, די פֿאַלק-לאָריסטקע ד"ר רות רובין ע"ה, די דערצייערין ד"ר חוה לאַפּין אַנדר. מע קען נאָר האָפֿן אַז נייַע כּוחות וועלן צוקומען און אַז יידיש וועט נאָך לעבן לאַנגע יאָרן אין דער שטאָט.



רעקלאַמע פֿונעם ערשטן יידישן דרוקער אין קאָ-נאַדע, פֿון זיין לוח לשנת תרנ"ה (מאַנטרעאַל, 1894)

געשאַפֿן אין 1928, און די פּרין-שול אין 1942. די שולן עקזיסטירן ביזן היינטיקן טאָג אונטערן נאָמען „יידישע פֿאַלקס- און פּרין-שולן צוזאַמען מיט דער ביאַליק-מיטלשול“. אַ צווייטע וויכטיקע אינסטיטוציע איז די יידישע פֿאַלקס-ביבליאָטעק, וואָס איז געגרינדעט געוואָרן אין 1914 און וואָס האָט צוזאַמענגעבראַכט די ביכער-זאַמלונגען פֿון עטלעכע לייענזאַלן. די פֿאַלקס-ביבליאָטעק איז באַלד געוואָרן אַ צענטער פֿאַר יידיש וווּ די באַפֿעלקערונג האָט געקענט לייענען און לייען יידישע ביכער, זיך טרעפֿן און הערן יידישע לעקציעס. די גרינדערס, ראַובֿן בריינין און יהודה קויפּמאַן, האָבן איבערגעלאָזט זייער אַ וויכטיקע השפּעה אויף דער ביב-ליאָטעק. מע האָט דאָרט מקבל-פּנים געווען די גרעסטע יידישע שרייבערס: שלום-עליכס, ה. ליוויק, אַפּאַטשאַו, פּרין הירשביין, שלום אַש, מאַני לייב, משה-לייב האַלפּערן און אַנדערע.

די 1920ער און 1930ער יאָרן זיינען געווען אַ בליצניט. אַ גרופּע פּלל-טוערס און שרייבערס איז געווען אַרבייטענדיק אין אַלערליי קרייזן און אַרגאַניזאַציעס, צווישן זיי: פּלל-טוערס לייזער צוקער און ח. מ. קניזערמאַן, מוזיקאַלאָג ישראל ראַבינאוויטש, היסטאָריקער ב. ג. זאַק, דערצייער שלמה ווייסמאַן, דיכטערס י. י. סיגאַל, אַינדיע מאַזע, מ. מ. שאַפּיר, שלום שטערן, נחיצחק גאַטליב, און שרני בערס יודל ראָזענבערג, יעקבֿ זיפּער און שמשון דונסקי. מע האָט אַרויס-געגעבן אַ ריי ליטעראַרישע זשורנאַלן. נאָכן חורבן איז מאַנטרעאַל געוואָרן אַ וועלטצענטער פֿון ליטעראַטור און טעאַטער, ווי אויך דערצייונג. מלחמה צייט זיינען געקומען באַרימטע יידישע שרייבערס: דער „פּראָגער עילוי“ שמוחה פּעטרושאַק און דער דיכטער און עסייסיט מלך ראַוויטש. שפּעטער האָט זיך אַ גרויסע גרופּע פּליטים באַ-זעצט אין שטאָט, צווישן זיי די פּאַעטן רחל קאַרן און פּרין מיראַנסקי, די שרני בערס חוה ראָזענפֿאַרב, מרדכי חסיד און יהודה עלבערג, דער רעזיטאַטאָר הערץ גראַסבאַרד און די „גאַסעט“ אַקטריסע דאָראַ וואַסערמאַן, וואָס זי האָט געגרינדעט אַ יידישן טעאַטער

יידישע לערערס, שרייבערס, אַקטיאָרן, זינג-ערס און קולטור-טוערס. די גע-שיכטע איז אַ לאַנגע און אַ רייכע.



ריקה מאַרגאַליס

די יידישע קהילה אין מאַנטרעאַל איז הע-כער צוויי הונדערט יאָר אַלט, אָבער ביזן אָנהייב צוואַנציקסטן י"ה איז זי געווען גאָר אַ קליינע, מיט עטלעכע הונדערט נפֿשות וואָס האָבן זיך צו-געפּאַסט צום ענגלישן טייל פֿון דער קוויבעקער געזעלשאַפֿט. נאָך 1905 האָט זיך אָנגעהויבן די גרויסע אימי-גראַציע פֿון מזרח-אייראָפּעישע יידן קיין קאַנאַדע, מיט הויפּטצענטערס אין מאַנטרעאַל, טאָראָנטע און וויניפּעג. די דאָזיקע אימיגראַנטן זיינען געווען יידיש-רענדיקע און אַ סך פֿון זיי זיינען געווען פּאָליטיש אַקטיוו, פּערט לינקע ציוניסטן. די נייַע אימיגראַנטן האָבן געגרינדעט אייגענע אינסטי-טוציעס אויף זייער שפּראַך: יידיש. למשל, האָט מען אין 1907 געגרינדעט די וויכטיקסטע יידישע צייטונג, דער קענעדער אַדלער דער אַרויסגעבער איז געווען דער פּלל-טוער הירש וואַ-לאַפּסקי, וואָס האָט זיך אויך באַרימט מיטן אַרויסגעבן דעם מאַנטרעאַלער ש"ס אין 1919. די צייטונג איז אַרויס-געגאַנגען ביזן יאָר 1988.

די אָנהענגערס פֿון פּועלי-ציון זיינען געווען צווישן די בויערס פֿון די הויפּט-אינסטיטוציעס פֿון יידיש, פּערט אין שניכות מיט דערצייונג. אין 1910 האָבן די פּועלי-ציון געהאַלטן זייער קאַנפֿערענץ אין מאַנטרעאַל און דאָרט האָט חיים זשיטלאָווסקי פֿאַר-געלייגט, מע זאָל שאַפֿן יידיש „נאַציאָנאַל-ראַדיקאַלע“ קינדערשולן. מע האָט געגרינדעט איינע פֿון די ערשטע דאָזיקע שולן אין מאַנטרעאַל אין 1913 (שפּעטער די פּרין-שול) ווי אַ נאַכמיטאַג-שול. אין 1914 איז געווען אַ שפּאַלטונג אין דער שול צוליב דער פּאָזיציע פֿון העברעיִש און מע האָט געגרינדעט די יידישע פֿאַלקס-שולע. טאַגשולן האָט די פֿאַלקסשולע

## זעלמאַנאוויטש

[המשך פֿון ז' א']

דזערע אויגן קען מען אַרבייטפֿאַלן אין פעסימיזם, אַראַפּלאָזן די הענט. אָבער ניין, טראַגעדיע קען איבערגעשמידט ווערן אין אויפֿטוען, שוועריקייטן און שטרויכלונגען קענען מגולגל ווערן אין באַניטער אַרבעט, און דאָס איז דער אַרויסרוף צו אונדז, ספּעציעל צו אייך יינגערע פֿון אונדז: האַלט די „פֿאַקלען“ פֿון יידישקייט און וועלטלעכקייט אין אַינערע הענט!

פֿאַרטיפֿט זיך אין די סאַציאַלע אידעען פֿון אונדזערע נביאים און באַקענט זיך מיט די אוצרות פֿון דער יידישער ליטעראַטור, טראַגט ווייטער דאָס יידישע וואָרט, זינגט ווייטער דאָס יידישע ליד – לאַמיר אין איינעם שמידן די גאַלדענע קייט פֿון יידישן קיום.

זאָל לעבן דער ייוואָ!

זאָל לעבן דאָס יידישע פֿאַלק



מאַטל זעלמאַנאוויטש

# אַ בריוו וועגן קרוקס טאַגבוך פֿון ווילנער געטאַ

אוניווערסיטעט־ביבליאָטעק זאָל האָבן געהאַט דעם טאַגבוך, אים באַהאַלטן און אָפּגעגעבן אין ישראל. הערמאַן האָט די אַנאַ שימייטע געקענט, זי פֿלעגט אָפֿט קומען אין געטאַ. שרייבנדיק דערמאָן איך זיך, אַז אַזאַ פֿלאַן איז ביז הער־מאַנען געווען. די שימייטע איז געווען אַן עסעראַווקע, אַ גאַלדענע פֿרוי. נאָך דעם קריג האָבן מיר געזוכט [דעם טאַגבוך] אויף קוואַשעלנע[גאַס]. דאָרט איז געווען אַ חורבֿה פּונקט ווי אין דער גאַנצער געטאַ. אָבער איך ווייס, אַז מען האָט געפֿונען טיילן פֿון טאַגבוך, וועלכע זיינען איבערגעגעבן געוואָרן דעם ייִדישן מוזיי אין ווילנע. בעת דער רעפּאַטריאַציע אין פּוילן אין 1945סטן יאָר האָבן עס מענטשן אַרויסגעפֿירט.

וועגן הערמאַן קרוק אַלס פּערזאָן איז מיר שווער צו רייזן. מענטשן וועלכע מען זעט יעדן טאַג איז שווער אויפֿצופֿאַסן ווי אַ גאַנצקייט. מען זעט אין זיי געוויינטלעך קליינע מעלות און קליינע חסרונות. מיר דאַכט זיך, אַז די הויפּטזאַך אין הערמאַנען איז געווען זיין בונדיזם. ספּעציעל אין געטאַ איז ער נישט געווען קיין פּריוואַטע פּערזאָן, נאָר אַ בונדיסט וואָס איז אוועקגעשטעלט אויף אַ וויכטיקן פּאַסטן. זיין צוגאַנג צו אַלע פֿראַגן פֿון געטאַ, פּאַליטישע און קולטורעלע, זיינען געווען נאָר אונטערן צייכן פֿון בונדיזם. ער איז געווען זייער ענערגיש, אינטעליגענט און פֿעיק, געהאַט אַ ביסל פֿירערשע נייגונגען און געהאַלטן פֿון זיך, אויף וואָס ער האָט אַפֿשר געהאַט רעכט. אַ מענטש אַ האַרציקער, אַ ביסל אַ ראַמאַנט־טישער און טראַץ אַלעם מיט אַ ווייכן כאַראַקטער, אויף וועמען מען האָט געקאַנט האָבן אַן אינפֿלוס. דער גרויסער יאָרן־אונטערשייד האָט געווירקט, אַז איך האָב צו אים געקוקט פֿון אונטן אַרויף און געווען שטאַלץ אויף דעם פֿאַרטרויען וואָס ער האָט מיר געשענקט. די לעצטע ידיעות פֿון הערמאַנען האָב איך געהאַט פֿון אַ באַקאַנטן וואָס איז געווען אין קלאַגע און וואָס האָט זיך פֿון דאָרטן אַרויסגעריסן. איך באַדויער זייער, וואָס אייערע האַפֿענונגען אויף מיר זיינען נישט שטאַרק מקוים געוואָרן. עס פֿאַרדריסט מיך, וואָס איך בין נישט געווען נעבן אייך בשעת דעם פּראַקטישן פֿונאַנדערקלויבן פֿון טאַגבוך. אין דעם הינזיכט וואָלט איך געקאַנט מער העלפֿן.

אָבער איך בין צופֿרידן, אַז איר זייט שוין אַזוי ווייט אַרויסצוגעבן אים. אויב עס וועט שוין זיין אַזוי ווייט, וואָלט איך זייער געוואָלט וויסן ווי מען קען דעם בוך קריגן.

אַגבֿ, האָט גלייך נאָך דער מלחמה מיר אַנגעשריבן אַ בריוו די פֿרוי פֿון הערמאַנען. זי איז געווען ערגעץ אין ראַטן־פֿאַרבאַנד. כ׳וואָלט געוואָלט וויסן וואָס איז מיט איר. מיינע האַרציקסטע גרוסן פֿאַר אייך און גריסט אויך חנה פֿרישדאָרף [מאַקס וויינרביכס סעקרעטאַרשע און שפּעטער געהילף־דירעקטאָר פֿונעם ייִוואָ],

ר. קאַוואַרסקי

[פֿון דער רעדאַקציע: מיר קערן זיך אום צו הערמאַן קרוקס טאַגבוך פֿון ווילנער געטאַ (ייִוואָ, 1961), וואָס די איבערזעצונג דערפֿון (The Last Days of the Jerusalem of Lithuania) האָט דער ייִוואָ מיטן יעגל־אוניווערסיטעט אַרויסגעגעבן אין 2002. דאָ ווינטער דרוקן מיר אַפּ אויסצוגן פֿון אַ אַ בריוו פֿון רחל מענדעלסאָנ־קאַוואַרסקי, וואָס איז אין ווילנער געטאַ געווען הערמאַן קרוקס סעקרעטאַרשע. דעם בריוו האָט זי געשריבן קרוקס ברודער, פינחס שוואַרץ, אין 1959. דער אַריגינעלער בריוו געפֿינט זיך אינעם אַרכיוו פֿונעם ייִוואָ.]

ליבער חבֿר שוואַרץ, איך פֿריי זיך, פֿאַרשטייט זיך, זייער וואָס הערמאַן קרוקס טאַגבוך וועט דערזען די ליכטיקע וועלט, וואָס איז געווען, פֿאַרשטייט זיך, דעם מחברס האַפֿענונג. הערמאַן האָט זיך באַמיט זיין אַביעקטיוו און איבערגעבן די געשיכטע פֿון ווילנער געטאַ אין דער גאַנצער ברייט. הערמאַן האָט, אָבער, אויך געהאַט גרויסע מעגלעכקייטן, ווייל ער איז געווען פֿאַרבונדן מיט דער פֿפֿ"אַ, מיטן ייִדנראַט, מיט גרויסע קרייזן פֿון אינטעליגענץ. מיט דער צייט האָט מען אין געטאַ געוויסט, אַז דער פֿאַרוואַלטער פֿון דער ביבליאָ־טעק שרייבט אַ טאַגבוך. ווי איר זעט [וועט] דער טרוים און די האַפֿענונג נישט בלויז פֿון הערמאַנען, נאָר פֿון די ווילנער ייִדן מקוים ווערן מיטן אַרויסגעבן פֿון טאַגבוך.



ביכער פֿון ווילנער געטאַ

איך האָב געאַרבעט אין ביבליאָטעק פֿון סאַמע אָנהייב, ד״ה אַ חודש נאָכן אַרײַנגיין אין געטאַ, און ביזן סוף. הער־מאַן איז באַשטימט געוואָרן פֿון ייִדנראַט פֿאַרן פֿאַרוואַלטער פֿון ביבליאָטעק, אָבער מיט דער צייט האָט ער זיך אַזוי אוועקגעשטעלט, אַז קיינער האָט זיך צו אונדז נישט געמ־ישט און מיר זענען געווען ווי אַ באַזונדער קעניגרייך. מײַן אַמט איז געווען פֿון אַ סעקרעטאַרין און אַדמיניסטראַטאָר. מיר האָבן געשריבן דעם טאַגבוך אין דריי עקזעמפּלאַרן. נאָך דעם פֿלעגן מיר עס פֿונאַנדערלייגן און צו יעדן עקזעמפּלאַר צולייגן די אָפּדרוקן, וועגן וועלכע עס איז געווען אַ רייד אין טאַגבוך. אַ ליטווינקע, אַ מיטאַרבעטערקע פֿון דער

# סעמינארן אויף יידיש 2003-2004

## ייִוואָ-אונטערנעמונג

[המשך פֿון ז' ב]

שטיצט זיך אויף מיינונגען פֿון דאָר-טיקע יידן און פּאָליאַקן מכוּח דעם ביטולדיקן רושם פֿון חורבן גופּא וואָס ווערט איצטער „פֿאַרקויפֿט“ די טור-ריסטן וואָס באַלעגערן ממש די שטאָט מיט אירע ייִדישע מאָנומענטן. עס האָבן זיך באַטייליקט אין אַ פּאַנעל-שמועס דער שרייבער יאַן גראָס (דער מחבר פֿון Neighbors „שכנים“, וועגן דער שחיטה איבער יידן אינעם שטעטל יעדוואַכנע), דער פּוילישער קאַנסול, ד״ר אַגניעשקאַ מאַגדזשאַק-מישעווסקאַ, און דריי היסטאָריקערס, ד״ר נאַטאַליאַ אַלעקשון (ניו-יאָרקער אוניווערסיטעט), ד״ר יאַנאַ מיכליץ (בראַנדיס-אוניווערסיטעט) און ד״ר יחיאל-אַבא שאַנדלער (ראַטגערס-אוניו-וערסיטעט).

נאָך דעם האָט דער ייִדיש-לערער נחום לערנער, אַ געוועזענער סטודענט אין דער זומער-פּראָגראַם א״נ אוריאל וויזנירליך, פֿאַרגעלייענט מרדכי גע-בירטיגס ווייניק באַקאַנט חורבן-ליד „ס'טוט וויי“ (זען ס'קעסטעלע ז' ב, אונטן). די חורבן-אַקאַדעמיע האָט זיך געשלאָסן מיט נחום לערנערס מאַכן אַ מלא נאָך די זעקס מיליאָן.

\*קאָמייערזש׳ איז די אַמאָליקע ייִדישע ענגט אין קראַקע, וואָס איר דורותדיקער נאָמען אויף מאַמע-לשון איז קוומאַרק.



(הינטן, פֿון רעכטס) הערשל גלעזער (שטייט), גלעד צוקערמאַן

אין דער הנייאָריקער סעריע סעמינארן האָבן אויפֿגע-טראָטן אַ ריי אינטערעסאַנטע רעדנערס. איין סעמינאַר וואָס האָט זייער אויסגענומען ביים עולם איז געווען גלעד צוקערמאַנס רעדע וועגן דער „פֿאַרמאַסקירטער השפּעה פֿון ייִדיש אויפֿן ווערטער-אוצר פֿונעם ישראליקן עבֿרית“. ד״ר צוקערמאַן האָט דערציילט ווי ער האָט אויסגעפֿאַרשט אַ שלל מיט ווערטער וואָס זענען אַריין אין עבֿרית דורך ייִדיש. ער האָט אָפֿט מאַל געפֿונען אַ „פֿאַרמאַסקירטע“ שייכות ס׳זי מיט ייִדיש, ס׳זי מיט די אַנדערע שפּראַכן פֿון וועלכע יענע ווערטער זענען פֿריער אַריין אין ייִדיש. ד״ר צוקערמאַן האָט אויפֿגעדעקט נייע געדאַנקען וועגן ייִדיש, עבֿרית און אויך וועגן ווי אזוי שפּראַכן אַנטוויקלען זיך. נאָך אַן אויסגעצייכנטן סעמינאַר

האַט געפֿירט די חשובֿע פֿאַרשערין פֿון ייִדישן ליד און אַרכיוויסטקע אין ייִוואָ, חנה מלאַטעק, וואָס האָט גערעדט אויף דער טעמע „גאַלדפֿאַדענס פֿאַלקלאָריזירטע לידער“. זי האָט גערעדט וועגן דעם „פֿאַטער פֿונעם ייִדישן טעאַטער“ און וועגן דעם ווי אזוי זיינע לידער זענען פֿאַרשפּרייט און פֿאַלקלאָריזירט געוואָרן. חנה מלאַטעק האָט אַליין צוגעפאַסט אַ חנופה-ליד צו גאַלדפֿאַדענס מעלאָדיע. דער עולם האָט זיך מחיה געווען ביים הערן דעם זעלטענעם רעפֿאַראַט.

דאַטע	רעדנער	סעמינארן, 2003-2004	טעמע
אַקטאָבער 24	פּראָפֿ גרשון יאַכנאַוויץ (סטעטן-איילאַנדער קאַלעדזש)	„אַז שפּראַכן בייטן זיך בײַ יידן און אַז זיי בייטן זיך נישט“	
נאָוועמבער 14	פּראָפֿ יאַנקל דזשייקאַבס (ניו-יאָרקער שטאַטישער אוניוו׳)	„בונדישע קעגנקולטור אין פּוילן“	
דעצעמבער 12	חנה מלאַטעק (ייִוואָ)	„גאַלדפֿאַדענס פֿאַלקלאָריזירטע לידער“	
מאַרץ 26	ד״ר גלעד צוקערמאַן (קיימברידזשער אוניוו׳)	„די פֿאַרמאַסקירטע השפּעה פֿון ייִדיש אויפֿן ווערטער-אוצר פֿונעם ישראליקן עבֿרית“	
אַפּריל 2	סאַניאַ קאַמאַראַצי (אַקספֿארדער אוניוו׳)	„שפּראַך און פּאָליטיק אין קאַרפּאַטאַרוסישע ייִדישע צייטונגען“	
אַפּריל 23	פּראָפֿ דוד ענגעל (ניו-יאָרקער אוניוו׳)	„דיפּלאַמאַטישע אַספּעקטן פֿון די אוקראַינישע פּאַגראַמען נאָך דער ערשטער וועלט-מלחמה“	
מײַ 28	פּראָפֿ ניסן דזשייקאַבס (אַהייער שטאַטישער אוניוו׳)	„געאַגראַפֿיע און ייִדישיזם“	

# ייווא-אונטערנעמונג: ס'היינטיקע קראַקע

ידיש דעם לעצטן פאַראַגראַף פֿון יענעם רירנדיקן הספד. דאָ גיבן מיר טייל פֿון פּראָפּ' העשלים טעקסט: כדי אַפּצושאַצן די באַדעטונג פֿון דער מיזרח-אייראָפּעיִשער תקופֿה אין דער ייִדישער געשיכטע דאַרפֿן מיר נישט בלויז אַפּשטעלן זיך אויפֿן צושטענער צו ליטעראַטור, וויסנשאַפֿט און קונסט, נאָר אויף דעם לעבנס-געפֿיל און לעבנסטיל. יעמאַלט געפֿינען מיר אַז אין איר האָט אונדזער פֿאַלק דער-גרייכט די העכסטע מדרגה פֿון פּנימיות. פֿון דעם שטאַנד-פּונקט קענען מיר זאָגן אַז זי איז געווען די גאַלדענע עפּאַכע אין דער ייִדישער געשיכטע, אין דער געשיכטע פֿון דער ייִדישער נשמה.

דער איצטיקער דור פֿאַרמאַגט נאָך די שליסלען צו די אוצרות. אויב מיר וועלן נישט אַנטפלעקן די אוצרות, וועלן די שליסלען פֿאַרזונקען ווערן מיט אונדז אין קבֿר, און דער שאַצקאַמער פֿון דורות וועט בלעבן פֿאַרשלאָסן אויף תּמיד. די מיזרח-אייראָפּעיִשע תקופֿה קאָן ווערן אַ קוואַל פֿון אינספּיראַציע פֿאַר אונדז אַלעמען. עס ליגט אויף אונדז אַ מיצוות עשה: קיין מאָל נישט צו פֿאַרגעסן די ייִדן וואָס האָבן געמאַכט הייליק זייער לעבן מיט זייער נאָענטקייט צום הימל.

ווען נבֿוכדנאצר האָט פֿאַרברענט דאָס בית-המקדש און חרובֿ געמאַכט ירושלים האָבן אונדזערע זיידעס נישט פֿאַרגעסן דעם מעמד הר סיני און די רייד פֿון די נבֿיאים. הינט ווייסט די וועלט, אַז דאָס וואָס האָט זיך אָפּגע-שפּילט אויפֿן באַדן פֿון ארץ-ישראל איז געווען אַ הייליקע געשיכטע, פֿון וועלכער שבעים אומות ציען זייער ניכה. ס'וועט קומען אַ טאָג אין וועלכן מען וועט דערזען דאָס פֿאַרבאַרגענע ליכט פֿון דער מיזרח-אייראָפּעיִשער תקופֿה. די דאָזיקע עפּאַכע איז געווען דער שיר-השירים אין דער ייִדישער געשיכטע פֿון די לעצטע צוויי טויזנט יאָר. אויב אַנדערע תקופֿות זענען געווען קודש, איז די תקופֿה געווען קודש קדשים.

צוויי יונגע פֿילמאַגראַפֿן, אַדאַם סאַקס און דעניס האַלזער, האָט געוויזן זיין נייעם דאָקומענטאַר-פֿילם Kazimierz 2003: History, Nostalgia and the Memory of Poland's Jews \* וואָס ער האָט ערשט לעצטנס אַראָפּגעכאַפט אין קראַקע. דער פֿילם [המשך אויף ז' ג]

דעם 18טן אפריל 2004, צום „יום השואה“ און צום יאַרצייט פֿונעם וואַרשעווער געטאָ-אויפֿשטאַנד, האָט דער ייוואָ דורכגעפֿירט אַן אונטערנעמונג וועגן דער הינטערישטיקער באַציונג צום ייִדישן פּוילן פֿון פֿאַרן חורבן. דעם פֿאַרזיץ האָט געפֿירט ד"ר חוה לאַפּין, אַ פֿאַרוואַל-טער פֿון ייוואָ. נאָכן אויפֿנעמען דעם עולם האָט זי דער-מאַנט די פֿאַרשערישע ראַלע פֿונעם ייוואָ אין זאַמלען און שטודירן חורבן-מאַטעריאַלן און דורכפֿירן וויכטיקע פּראָ-יעקטן וועגן דער מערדערישער עפּאַכע-קאַנפֿערענצן, פּובליקאַציעס ופּדומה - הגם דער ייוואָ איז דווקא נישט קיין „האַלאָקאַסט-צענטער“. אויף דער פֿאַרזאַמלונג זענען אויסגעטיילט געוואָרן סיני אויף ייִדיש און סיני אויף ענגליש אויסצוגן פֿון הרבֿ ד"ר אַברהם יהושע העשלים אויסערגע-וויינטלעכן רעפֿעראַט וועגן דער מיזרח-אייראָפּעיִשער ייִדישער תקופֿה, פֿון דער 19טער ייוואָ-קאַנפֿערענצן, דעם 7טן יאנואר 1945. ד"ר לאַפּין האָט פֿאַרגעלייענט אויף



אַן אַפֿיש פֿון אַ מיטינג, דעם 4טן דעצעמבער 1931, פֿון דער קראַקעווער געזעלשאַפֿט „פֿרענד פֿון ייִדישן וויסנשאַפֿטלעכן אינסטיטוט“, וווּ מע האָט געמוטיקט ייִדן, זיי זאָלן אין דער פֿאַלקסצייַלונג אונטער „מוטערשפּראַך“ אָנגעבן ייִדיש. צווישן די רעדנערס זענען דאָ אַ סך ייִדן מיט דאָקטאָר-טיטלען, ווי אויך - מרדכי געבירטגי.

## ס'טוט וויי!

ווען פּוילנס וויסער אַדלער וואַלגערט זיך אויף דער ערד, צווישן בערד, שוואַרצע, גרויע האָר פֿון ייִדנס בערד ... איז דאָס נישט אַ שאַנד אַן אייביקער פֿאַר זיי? איז דאָס נישט אַליין אין פנים זיך אַ שפּני? ס'טוט וויי! שרעקלעך טוט עס וויי!!!	שניידט אַזוי ווי ברויט מען שניידט ייִדן אַפּ די בערד... און זיי! וואָס זענען איצט ווי מיר געבליבן אַן אַ לאַנד, וואָס פֿילן איצט ווי מיר, דעם ווילדן שונאס האַנט, לאַכן, פֿרייען זיך און לאַכן אין אַזאַ מאַמענט ווען פּוילנס שטאַלץ און פֿבֿוד ווערט אַזוי געשענדט.	ס'טוט שרעקלעך וויי! ווען נישט דער פֿרעמדער שונא, נאָר זיי! פּוילנס זין און טעכטער, וועמעס לאַנד אַ מאָל וועט שעמען זיך מיט זיי, לאַכן, קניכן פֿון געלעכטער. זעענדיק אין גאַס, ווי אונדזער בייִדנס שונא טרעבט מיט ייִדן שפּאַס. שלאַגט און פּניניקט אַלטע לייט, פּלינדערט אומגעשטערט,	ס'טוט וויי! ס'טוט שרעקלעך וויי! נישט אַזוי דער האָס, וואָס אין שונא ברענט. אפֿילו נישט די קלעפּ פֿון ווילדן שונאס הענט, נישט דער מגן-דוד אויף דער האַנט. אַ שאַנד! אויף דורות לאַנג, אַ שאַנד! וועט דאָס זיין פֿאַר זיי. ס'טוט וויי!
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## ידיעות פֿון יוואָ

נומ' 198 • זומער 2004

### מ. זעלמאַנוויטש ביים באַנקעט, מיי 17, 2004

אין וואַרשעווער געטאָ, אין איינעם יונגע בונדיסטן, ציוניסטן און אַנדערע. דאָס איז געוועזן אַ ווונדערלעכע נאַציאָנאַלע שות־פֿות. פֿון אונטער די געטאָ-מיוערן האָט זיך געהערט דאָס נײַע קול צו דער וועלט: „מיר קעמפֿן פֿאַר אונדזער און אײַער פֿרייהייט.“ דאָס איז געווען דער גײַסט פֿון אונדזערע ברידער און שוועסטער אין יענע בלוטיקע יאָרן! לאַמיר כּסדר צײַען דעם פֿאַדעם פֿון פֿאַלק און וועלט. נאָר אין אַן אמת שלומדיקער וועלט קען עקסיסטירן אַ שאַפֿנדיק פֿאַלק. אַוודאָי איז שווער און דאַרנדיק אונדזער וועג – האַבנדיק די ווירקלעכקייט פֿאַר אונדזער



(פֿון רעכטס) דוד פֿאַלען, ברוך־אלי סלאָוויץ, הערשל אַסטראָף

טײַערער פֿאַרזיצער ברוס סלאָוויץ, חֲבֵר־טעם, חֲבֵרִים און פֿרײַנד, ווידער איז אַ דורך אַ יאָר, און ווידער זענען מיר דאָ – בײַ אונדזער יערלעכן יום־טובֿ פֿון יוואָ – און אזוי ווי אין די פֿריערדיקע יאָרן איז אויך הײַנט מיר געגעבן געוואָרן די פֿרײוילעגיע אײַך צו באַגריסן, און טאַקע אין ייִדיש, אין דעם לשון אין וועלכן עס זענען אײַנגעוועבט די הייליקע ווערטן פֿון אונדזער ייִדיש וועלט־פֿאַלק.

דאָ אין דעם זאַל געפֿינען זיך פֿאַרשער, וויסנשאַפֿטלער, שרײַבער, רעדנער, בײַ שטייערער און ייִדיש־אַקטיוויסטן, יונג און אַלט – וועטעראַנען פֿון יוואָ און ייִנגערע פֿון אונדז, וועלכע האָבן ליב ייִדיש, לערנען זיך ייִדיש און לײַגן צו אַ האַנט צו דער הייליקער אַרבעט פֿון שטאַרקן און ממשיך זײַן דאָס בויען אונדזער וועלטלעכע ייִדיש־קולטור.

מיר אַלע קומען פֿון פֿאַרשידענע סבֿיבֿות, באַהויבט מיט אידעאַלן פֿון פֿאַרשיידענע אידעאַלאָגישע און פֿאַליטישע טענדענצן אין דעם ייִדישן לעבן – אַ ווונדערלעכער רעגן־בויען פֿון כלערליי קאַלירן – אַבער עס פֿאַראייניקט אונדז אין פֿרײַנדשאַפֿט, אונדזער ווילן צו שטאַרקן דעם יוואָ, כּדי אײַנהאַלטן, פּרעזערווירן און אָפּהײַטן די קולטור־אַצרות פֿון אונדזער ייִדישן נעכטן, שטאַרקן אונדזער ייִדישן הײַנט – און דורך אונדזערע ייִדיש־

[המשך אויף ז' ה]

### ייִדישע קולטור אין מאַנטרעאַל

פֿון דער רעדאַקציע: דאָ דרוקן מיר אַפֿ אַ קיצור פֿון אַ רעפֿעראַט וואָס ס׳האַט געהאַלטן פֿר' רבֿקה מאַרגאַליס (קאַנקאַרדיאַ־אוניווערסיטעט, מאַנטרעאַל), בײַ אַ סימפּאָזיום דעם 17טן מאַרץ 2004 אײַט, „דאָס צפֿונדיקע ירושלים: ס׳ייִדישע מאַנטרעאַל.“ אין דעם סימפּאָזיום האָבן זיך אויך באַטייליקט ד״ר אַהרן־לייב נאַדלער (דור־אוניווערסיטעט און יוואָ) און ברוך סיני הילל (דעקאַן, יוואָ־ביבליאָטעק).

מאַנטרעאַל איז אַ וועלט־צענטער פֿון ייִדיש דיש און ייִדישער קולטור. הײַנט געפֿינט זיך דאַרט אַ נעץ אינסטיטוציעס וואָס שטיצן ייִדיש: טאַגשולן, אַ פֿאַלקס־ביבליאָטעק, אַ טעאַטער, קלעזמער־קאַפּעליעס, ווי אויך

[המשך אויף ז' ה]

פּראָגראַמען אײַנפֿלאַנצן בײַ די ייִנגערע ייִדישע דורות אַ גלויבן אין אַ שענערן און בעסערן מאָרגן פֿאַר אונדזער ייִדיש פֿאַלק און אַ בעסערער און שענערער וועלט.

טײַערע פֿרײַנד! מיר לעבן הײַנט איבער קאַמפּליצירטע און שווערע צײַטן, די אַסײַ־מילאַציע רײַסט שטיקער פֿון אונדזער פֿאַלקס־אַרגאַניזם. מדינת־ישׂראל זוכט אַ וועג צו איר זיכערקייט און פֿרידלעכער אַנטוויקלונג – און שלום מיט די פֿאַלעסטינער. די מערהייט פֿון אונדזער פֿאַלק, אין אונדזער צעשפּרייטקייט, וויל זיכערקייט און שלום, ברידערשאַפֿט פֿון פֿעלקער. קוקט אַרײַן אין אונדזערע אַרכיוון, זעט ווי אין צײַט פֿון אונדזער חורבן האָבן אין אײַניקייט געקעמפֿט אויף די באַריקאַדן

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