

Spanning Generations and Continents

YIVO Celebrates 80 Years of Survival and Growth

Star-studded and crammed with events, exhibits and book publishing, YIVO's 80th anniversary is a celebration of East European Jewish cultural vigor, transplanted and thriving in the United States. Its physical size, with more than 350,000 books, primarily in one of 12 major languages, and operations spanning five floors at the Center for Jewish History in lower Manhattan, would undoubtedly amaze the small group of nine founders who gathered in Vilna in 1925. At the time, they lacked the money to print and post their opening appeal letter.

"From the ashes of World War II, YIVO's American leaders have rebuilt the institute so that

it is a major

force in international Jewish historical studies," noted YIVO Executive Director Dr. Carl Rheins. "Like the institute's founders, YIVO's current leadership understands the need to constantly adapt YIVO to an evolving American Jewish landscape."

The most spectacular event planned is *Thomashefsky's Yiddish Theater: An Evening of Remembrances*, at Carnegie Hall on Thursday, April 14. Internationally



Conductor and composer Michael Tilson Thomas, who will serve as moderator at YIVO's event honoring his grandparents, who were Yiddish theater legends.

acclaimed conductor and composer Michael Tilson Thomas will serve as moderator. In doing so, he personifies YIVO's mission of connecting the best of the past, present and future of Jewish culture. Music Director of the San Francisco Symphony and Artistic Director of the New World Symphony, Thomas is also the grandson of Yiddish theater legends Bessie and Boris Thomashefsky.

The Carnegie Hall event follows YIVO's 80th Annual Benefit Dinner, which will be held on April 5, and the opening of the *YIVO at 80: Triumphs and Treasures* exhibit. The dinner, YIVO's main annual fundraiser, attracts some of the leading personalities in the Jewish cultural

spectrum. This year, it will feature Tony award-nominated director, singer and actress Eleanor Reissa in a special performance, in Yiddish and English, of *Between Two Worlds*. The dinner is also an occasion for YIVO to recognize the finest creative talent in the Jewish world. Although this year's nominees have not yet been announced, recent

[continued on page 8]

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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OPERATING ON FAITH

Eighty Years Young

Excerpted from an essay written by longtime YIVO Chief Archivist and Senior Research Scholar Marek Web. The full article can be read on the YIVO web site at www.yivo.org.

Eighty years ago, in 1925, a group of Jewish intellectuals, some living in Vilna, some in Berlin, and some in far-flung New York, decided to found a research institute that would become home for the study of the Yiddish language and of the people for whom Yiddish was their mother tongue. At that time there were 11 million Jews in various countries around the globe who claimed their allegiance to the extraterritorial "Yiddishland."

[continued on page 16]

YIVO News

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

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

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YIVO

Institute for Jewish Research

יידישער וויסנשאַפֿטלעכער אינסטיטוט • י״ו״א

From the Chairman of the Board Taking the Long View

In issue #176 of this publication (Spring 1991), there was a review of my first year as Chairman of the YIVO Board. It began, "It's been a busy first year for YIVO's new Chairman ... as he faces the extraordinary challenges confronting YIVO." The challenges continue today — short term and long term. Meeting these challenges is just part of how I express my passion for YIVO and all it represents.

We are the inheritors of a great dream — a dream of a Jewish research institution that would encompass a great library and archives, post-doctoral training, language studies, and major Jewish historical projects. Our dream lives and grows. You can visit the library and archives, attend a lecture by a YIVO scholar, study Yiddish, see an exhibition and receive assistance on research projects large and small. YIVO is the storehouse of our history and culture; we embrace 1,000 years of Ashkenazi Jewish life as we also forge ahead as an American Jewish institute.

YIVO has come a long way from its origins in Vilna, and change has not always been easy. Yet, when I look back on my early days as Chairman, I still feel the excitement I felt when I first came to YIVO, because our dream is a large and precious one.

David Remnick, Editor of the *New Yorker* and a new member of the YIVO Board of Overseers, put it this way: "Because of its origins, because of its deep connection to Jewish history and scholarship, YIVO is uniquely positioned to expand on its sense of original purpose and become a home not only for scholars-in-search 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."

I certainly agree.

The incredible link between our East European past and today was forged for me personally when, newly in the office of Chairman, I led a YIVO delegation to Moscow and Vilnius, where a large portion of YIVO's prewar archives had been discovered. This trip was the beginning of the complicated negotiations to bring these materials back to our new home in New York. On the trip I represented the New World; we were there to retrieve vital YIVO collections so necessary for a firm foundation for present and future activities.

As we enter our ninth decade, in our new permanent home, the books and archival treasures that we brought back can now be made available to a new generation of scholars and students in ways that the founders of YIVO could never have conceived. With *The Gruss-Lipper Digital Archive on Jewish Life in Poland* we are taking a giant step toward putting our collections online. People from around the globe will be able to tap into our great Library and Archives.

As we embark on this journey that will put us on the cutting edge of Jewish scholarship, we ask you to travel with us. Be a partner in this grand work by supporting YIVO. Future generations will thank you for your foresight in bringing their heritage into the digital age, and for helping to ensure that the vision of YIVO's founders will still be vital and relevant *biz hundert un tsvansik* and beyond.



Bruce Slovin

YIVO's Birth as an American Center for Jewish Research

In the last weeks of the Second World War, Dr. Vannevar Bush, the former Dean of Engineering at M.I.T. and Director of the Office of Scientific Research under President Franklin D. Roosevelt, developed a major approach to guide the nation's peacetime research agenda. Bush's strategy called for a new research foundation that would provide funding to universities for basic research in the sciences.¹

In his work (*Science: the Endless Frontier*, Washington, D.C., 1945), Bush, who many now consider to be the "grandfather" of the Internet, argued that "publicly and privately supported colleges and universities and endowed research institutes must furnish the nation both the new ... information and the trained research workers" that postwar America demanded. "These institutions are uniquely qualified by tradition and by their specific characteristics to carry on basic research. They are charged with the responsibility of conserving the knowledge accumulated by the past, imparting that knowledge to students and contributing new knowledge of all kinds. It is chiefly in these institutions that [academic researchers] may work in an atmosphere which is relatively free from the adverse pressure of convention, prejudice or commercial necessity."²

"At their best they provide the [researcher] with a strong sense of solidarity [and] a substantial degree of intellectual freedom. All of these factors are of great importance in the development of new knowledge since much of new knowledge is certain to

arouse opposition because of its tendency to challenge current beliefs."³

Bush was concerned with establishing a foundation to encourage world-class research in the physical and biological sciences. At the same time, Max Weinreich, YIVO's founder and Director of Research, was struggling in 1945 to create an independent research institute to serve the needs of the Jewish community in the United States.

At the opening session of the 19th YIVO Annual Conference in New York City (January 5 - 7, 1945), Leibush Lehrer, Chairman of the YIVO Executive Board, declared, "YIVO's real contribution lies in its planned and organized story of every aspect of Jewish social life and heritage ... the objective expression of our spiritual possessions and as the *scientific* (italics added) control mechanism for public leaders." In a major paper entitled "The YIVO Faces the Post-War World,"⁴ Max Weinreich argued that, as a result of the murder of six million European Jews, the responsibility for the survival of the Jewish people had devolved upon American Jewry. To aid the U.S. Jewish community in understanding its new historic role and to utilize [this knowledge] "to the advantage of the group and of the nation as a whole," Weinreich advocated that YIVO become an incubator for Jewish "social planning."⁵ This theme of YIVO evolving into a major research center for the social sciences was echoed still further by the historian Harry J. Carman, Dean of Columbia College and a mem-

ber of the YIVO Academic Advisory Council. While acknowledging the role of science and technology in the quest for peace, Carman observed that "science and technology in and of themselves are not sufficient. We need to establish definitive social goals ... social engineering. The YIVO... should fit into this pattern. Through its studies, YIVO... can contribute in no small measure to the solution of many institutional problems that confront American Jews."⁶ Carman concluded his paper by calling upon the organized Jewish community in the U.S. to assume almost total financial responsibility for YIVO.

Faced with unparalleled demands to care for hundreds of thousands of Jewish war victims and the need to establish an independent Jewish homeland in Palestine, the Jewish communities in the United States and Canada could provide Weinreich and his colleagues with only a fraction of what they envisioned they would need.

During the next 55 years YIVO would face many difficult challenges, including fierce competition from newly emerging university Jewish Studies programs and government-supported Holocaust research museums. The founding of the Center for Jewish History in January 2000, with YIVO as the lead partner, provides the Institute once again with an opportunity to play a major role in social science and humanities research — this time, however, as the nucleus of a National Center for Jewish History and as the largest archive of Jewish memory in the United States.



Dr. Carl J. Rheins

¹William Tash and Stephen M. Sacks, *The Payoff: Evaluating Research Centers, Institutes, Laboratories and Consortia* (Haverford, Pennsylvania: 2004, p.7).

²Vannevar Bush as quoted in *Ibid.*, p.1.

³*Ibid.*

⁴Leibush Lehrer as quoted in "YIVO Conference Outlines Broad Program", *Yedies*, No.7, February 1945, p.1.

⁵*Ibid.*

⁶*Ibid.*

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We acknowledge gifts of \$1,000 and above from January 1, 2004, through December 31, 2004. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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Our Role and Our Vision During Times of Change

by Ella Levine, Director of Development and External Affairs

Although YIVO is turning 80 years old, we are really 80 years young, as is evident in the exciting changes here. Many of you have watched us grow, going from strength to strength. The challenges to YIVO's continued growth are many, but so are the opportunities. Therefore, we forge ahead annually to refine our programs to meet the needs of our people in changing times. To continue this challenging work, we must strengthen YIVO by teaching our children to value their heritage and history, even as we reach out to demonstrate to the world at large the enormous contributions Jews have made, and continue to make, to Western civilization.

The mission of YIVO was profoundly impacted by the Holocaust. In the darkest times of death, despair and destruction, YIVO always endeavored to implement the dreams of its founders and followers. As a child of Holocaust survivors growing up in postwar Kovno and Vilna, I was constantly reminded of the Holocaust. My parents' suffering and loss deepened their resolve to rebuild and

reclaim their lives. They built a new family and a new Jewish community, and expressed a strong commitment to Israel and World Jewry.

As the torch was handed to my generation, we became the legacy of our parents and we have the responsibility to that legacy. To help us bolster YIVO's preeminent role in Jewish scholarship and communal life, I urge you to continue your support through milestone projects like the *YIVO Encyclopedia of Jews in Eastern Europe*. We can work together to reaffirm the value of 1000 years of Ashkenazic history and culture, and to strengthen our great library and archives.

Your support is crucial to ensuring a rich Jewish life for current and future generations. Only through a joint effort - our work and your financial support - can we ensure that our descendants remember their roots. Let us weave a new and enduring tapestry, ensuring our history always remains connected to the present and the future.



Ella Levine

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A New Direction for YIVO



Ruth Levine

Ruth Levine is an educational specialist who, until 2003, worked with learning disabled children at the Jewish Board of Family and Children's Services. Since leaving there, she has volunteered at YIVO, creating an index for the EPYC project (see page 12) and is now working in the Photo Archives. Levine cofounded the West Side Yiddish School, a secular, cultural after-school program for children ages 5 to 13 on New York's Upper West Side. From 1984 to 1994, she served on its Board as President and Treasurer. Earlier, Levine worked at Thirteen (Channel 13 in New York City) and at the Museum of Broadcasting (now the Museum of Television and Radio).

Ruth Levine has been a longtime supporter of the Folksbiene Yiddish Theater and the National Yiddish Book Center. A native Yiddish speaker, she attended the YIVO's intensive Uriel Weinreich Program in Yiddish Language, Literature and Culture for two summers. Levine holds a B.A. from the City College of New York and an M.S. from Bank Street College of Education.

Jonathan Mishkin, who earned his B.A. from Columbia and his M.B.A. from the University of Chicago, is the founder and managing partner of

YIVO is proud to welcome two new members to its National Board of Directors. Ruth Levine and Jonathan I. Mishkin were elected in November.

Ruth Levine is an educational specialist who, until 2003, worked with learning disabled children at the Jewish Board of Family and Children's

Sanabe & Associates, LLC, an investment banking boutique that specializes in middle-market advisory and merchant banking services to the paper, packaging and forest products industry.

Prior to founding Sanabe & Associates in 2001, he was North American Group Head for Paper, Packaging and Forest Products for Donaldson, Lufkin & Jenrette (DLJ), 1994–2000, and retained this position after DJL was acquired by Credit Suisse First Boston (CSFB) in 2000. At DLJ and CSFB, he initiated over 20 mergers and acquisitions, high yield and merchant banking transactions. From 1989–1994, he built a leading franchise in Canadian paper and forest products at Burns Fry Limited. From 1981–1989, he worked at Morgan Stanley, covering Canadian and American industrial and financial companies.

Involved in YIVO for the past five years, Mishkin is a founding member of the YIVO Leadership Forum and a member of the YIVO Board of Overseers. His mother, a Holocaust survivor from Kovno, is a longtime YIVO volunteer.

"Jonathan and Ruth share my devotion to preserving and promoting the language and culture of Eastern European Jewry; they bring new energy, ideas and strategies at a critical time," YIVO Chairman Bruce Slovin noted.

YIVO looks forward to their ongoing involvement and commitment as it begins its 80th year.



Jonathan I. Mishkin

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Profiles of Three of the Best and the Brightest

A New Era Begins with YIVO Board of Overseers

YIVO is looking to the future with the assistance and vision of Martin Peretz. He joined the YIVO Board in 1981 because it was the only institution preserving 1,000 years of Ashkenazic Jewish history and culture, and investigating their worldwide influence today. Peretz returned to the Board in the 1990s hoping to attract the best and brightest younger Jewish luminaries. His efforts led to the establishment of the new YIVO Board of Overseers, which included some of his former students from Harvard University. Peretz's prominence in the Jewish community, and his concern for Israel and related causes, are reflected in his work as editor-in-chief of *The New Republic*, and as founder of *TheStreet.com*. He brings this same savvy intensity to the creation of the YIVO Board of Overseers. In each issue of *Yedies* we will profile three of the new Overseers.

Filmmaker and author **Joanna Lipper's** latest book, *Growing Up Fast*, was published by Picador in 2003. She is currently completing *Little Fugitive*, a feature film that she wrote and directed, based on the 1953 classic. Lipper came to YIVO as a natural outgrowth of her family tradition of preserving Jewish lives, learning, and culture, begun by her grandfather,



Martin Peretz

[continued on page 9]

Nearly \$100,000 Raised

Heritage Luncheon Supports EPYC and Other Programs

YIVO's 4th Annual Heritage Luncheon at the Center for Jewish History honored Tony-nominated actor and Broadway star Tovah Feldshuh and longtime community activists Cathy Zises, Ida (z"l) and Max Lubliner and Hanna Hirshaut. The luncheon raised more than \$95,000.



Tovah Feldshuh

Feldshuh, recipient of the Lifetime Achievement Award, portrayed Golda Meir, a native Yiddish speaker, on Broadway in "Golda's Balcony." Feldshuh first contacted YIVO while researching documents by Isaac Bashevis Singer for her Broadway role in "Yentl the Yeshiva Boy." Observing that YIVO not only preserves our East European Jewish Heritage, "but also the sound of it," Feldshuh sang a Yiddish song about a little boy beginning his study of Torah.

Cathy Zises, Chair of YIVO's Leadership Forum, was honored with YIVO's *Me'dor Le'dor* Award. She traces her strong commitment to the Jewish community to her childhood and sees herself following in the footsteps of her grandmother, matriarch of the Horowitz Margaretten matzo bakery. Zises is involved with the UJA-Federation and the Jewish Board of Family and Children's Services. She also helped create KIDS2KIDS, a

program to put the "mitzvah" back into Bar/Bat Mitzvah.

Arriving at YIVO in 1998 to study Yiddish, Zises helped found the Leadership Forum. As its chair for the past three years, she has attracted younger activists to the Forum and has helped raise funds for EPYC and other YIVO programs. Zises received her award from her proud father, Dr. Bernard Weiss.

Ida (z"l) and Max Lubliner received a Lifetime Achievement Award. Originally from Lodz, Poland, and liberated from Auschwitz, Max and Ida arrived in the United States in 1949.

After Max established a successful business, the Lubliners devoted their lives to international Jewish philanthropy. They shared their love by helping ordinary people marry, come to America and succeed. The Lubliners have been honored by Israel Bonds, the UJA-Federation and Masada-Farband. Eta Wrobel, President of the YIVO International Women's Division and a personal friend of Max Lubliner and his children, introduced him. Dr. Jerry Lubliner and his sister, Roslyn Shapiro, presented their father Max with his award.

Hanna Hirshaut, a survivor and author, received the *Goldene Keyt* Award. After liberation, Hirshaut raised funds to help 32 war orphans emigrate to Israel. In 1951, she came to the United States with her husband and daughter, having lost the rest of her family.

Founder of the Queens Chapter of Holocaust Survivors, she also serves on the board of the Warsaw Ghetto Resistance Organization (WAGRO). Hirshaut has donated her husband's papers, which trace his work as



Me'dor Le'dor Award presented to Cathy Zises by her father, Dr. Bernard Weiss.

founder and editor of the Polish daily *Life of Warsaw*, the Yiddish-language *Ikhed*, and the Polish-Jewish *Opinia*, to YIVO. She is the author of *Voice of the Woman Survivor* and *Survivor's Chronicle*. Hannah Sara Rigler, a member of the Women's Committee, introduced her.

The event chair was Fanya Gottesfeld Heller, Chair of the YIVO International Women's Division. Cindy Stone, Burt Feinberg and Esther Peterseil served as co-chairs and emcees.

Speaking to the more than 200 guests, YIVO Chairman Bruce Slovin observed, "These good and accomplished members of the Jewish community exemplify our core values, strengths and concern for helping others. As role models, they understand the need to remember and teach our history and culture."



Fanya Gottesfeld Heller



(L-R) Hannah Sara Rigler, honoree Hanna (Hanka) Hirshaut and Esther Peterseil.



Max Lubliner (R) is presented with the Lifetime Achievement Award by his children, Dr. Jerry Lubliner and Roslyn Shapiro.

YIVO Celebrates 80 Years [continued from page 1]

honorees have included new World Trade Center architect Daniel Libeskind, Israeli singer and song-writer Chava Alberstein, and Nobel Laureates Eric Kandel (Medicine) and Imre Kertesz (Literature).

The exhibit is being designed to illustrate the depth and breadth of the YIVO collections. It includes many unique items — rare rabbinical works from the 16th century, hidden manuscripts from the Jewish resistance in World War II, original manuscripts of great Yiddish writers, rare materials from the Jewish Underground in Warsaw and Lodz and posters from the first years after the independence of the State of Israel. It will occupy two exhibition spaces in the Center for Jewish History. In the lobby, mainly flat items, such as sheet music, posters and photographs, will be displayed on the walls. The more valuable items will be kept on the second floor mezzanine gallery, where security is tighter.

Currently on display at the Center for Jewish History is the highly acclaimed exhibition the *Family Singer*, a 30-panel photo exhibit on the lives of the members of this family of extraordinarily talented Yiddish writers (see related story on page 13). Translated into Italian, the exhibit is also on display in Rome, under the auspices of the University of Rome, where a conference was held last month to celebrate the 100th anniversary of the birth of Nobel Prize-winning author Isaac Bashevis Singer. Other photo exhibits to be displayed at the Center this year include *Warsaw Cemeteries*, funded by the Polish government, and an important exhibition opening in the summer to commemorate the 350th anniversary of Jewish settlement in the United States.

In September, *Nusakh Vilne*, the friendship society of Vilna survivors in New York, will inaugurate a major annual memorial lecture at YIVO to commemo-

rate the final destruction of the Vilna Ghetto on September 23, 1943. The lecture, which will be endowed in perpetuity, will be established to include an annual *Yizkor* memorial service.

This year will also mark the publication of six new books, YIVO's most productive year in decades. Included are the proceedings of the May 2003 international conference on anti-Semitism, *Old Demons, New Debates*. Other books include the long-awaited American Jewish autobiography project, *To Unburden My Heart: Autobiographies of Eastern European Jewish Immigrants*, edited by Dr. Jocelyn Cohen and Dr. Daniel Soyer (New York University Press/ YIVO), *Plant Names in Yiddish* by Mordkhe Schaechter (see related article on page 15), and a new translation of Max Weinreich's two-volume *History of the Yiddish Language*, which will be published by Yale University Press in the fall.

JOIN US ON YIVO'S 80th ANNIVERSARY HERITAGE MISSION BUDAPEST, PRAGUE, BRATISLAVA, ST. PETERSBURG AND LITHUANIA May 3 - 15, 2005

The Mission will take you on an unforgettable tour of Jewish heritage, religious life, art and learning. Join us on a journey into the world where Jewish culture, education and folklore bloomed and then perished. You will experience the rebirth of small, yet vibrant Jewish communities, meet with representatives of government, local Jewish institutions and communities; scholars and educators; and with remaining Holocaust survivors.

- Russia, home to Europe's second largest Jewish community. Visit the Hermitage and royal palaces in St. Petersburg.
- Prague, Bratislava, and Karlovy Vary, with splendid Jewish treasures, the oldest synagogue in Europe, a new reborn Jewish community.
- Vilna — the Jerusalem of Lithuania — the birthplace of the legendary YIVO Institute for Jewish Research. Visit the former ghetto, Ponar and the new Jewish museum.
- Kovno, with the famous Slobodka Yeshiva and Ghetto, the 9th Fort and community centers.
- Tour famous historical and architectural sites, castles, museums and galleries.

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



Background: Great Synagogue of Vilna.

Left: 1999 YIVO Mission participants.

Explore the new and old, see the past, and look into the future

Overseers [continued from page 6]

the late Joseph Gruss. She now serves as trustee of The Gruss-Lipper Foundation, which recently provided funds to create *The Gruss-Lipper*



Joanna Lipper

Digital Archive on Jewish Life in Poland at YIVO. The new archive will be comprehensive in materials on the years 1900 to 1950, as well as Holocaust-era Poland. It will include a dedicated website to facilitate access to YIVO collections through online finding aids and databases.

Lipper serves as Trustee of the Museum of Jewish Heritage – A Living Memorial to the Holocaust in New York City. She holds a B.A. in Literature and Film from Harvard and an M.Sc. in Psychoanalytic Developmental Psychology from University College London and The Anna Freud Centre. Her first documentary, *Inside Out: Portraits of Children*, premiered on the Sundance Channel and received the Hollywood Discovery Award. The Academy of Motion Picture Arts and Sciences distinguished Lipper's second documentary, *Growing Up Fast*, as one of the outstanding short documentaries of 1999.

* * *

Sherwin B. Nuland, M.D., S.F.A.C.S., is Clinical Professor of Surgery at the Yale School of Medicine and Fellow of the university's Institute for Social and Policy Studies. He serves on the executive committees of Yale's Whitney Humanities Center and its Interdisciplinary Bioethics Project. Nuland is a graduate of the Bronx High School of Science, New York University (summa cum laude), and the Yale School of Medicine. After training in surgery at the Yale-New Haven Hospital, he practiced and taught there from

1962 to 1992, when he began to write full time. He considers the most rewarding work of his career the bedside and operative care of the approximately 10,000 men and women who became his patients during those three decades.



Sherwin B. Nuland

His interest in the emerging field of bioethics, which began in 1977, culminated in his appointment as a founding member of the Bioethics Committee of the Yale-New Haven Hospital from 1986 to 2000. Growing out of his interests in history, human biology, ethics and the nature of humanity, he undertook a wide-ranging study of these fields, resulting in the publication in 1997 of *The Wisdom of the Body* (Alfred A. Knopf), available under the title of its paperback, *How We Live*, in English and 10 European and Asian languages. He has also authored *The Mysteries Within: A Surgeon Explores Myth, Medicine and the Human Body* (2002), *How We Die* (1994) and *Doctors: The Biography of Medicine* (1988).

Nuland has also produced a memoir, *Lost in America: A Journey with My Father* (2003), as well as *The Doctors' Plague: Germs, Childbed Fever and the Strange Story of Ignac Semmelweis* (2003). His biography of Moses Maimonides will be published in September 2005.

* * *

Noah Feldman specializes in the relationship between religion and political authority. He served as senior advisor on constitutional law to the Coalition Provisional Authority in Iraq, and subsequently advised members of the Governing Council on the Iraqi constitutional process. His book *After Jihad: America and the Struggle for Is-*

lamic Democracy was published in 2003; his next book, *The Ethics of Nation Building*, came out in November 2004. A third book on God and nation in the American republic will follow in 2005.

Feldman joined the NYU School of Law faculty in fall 2001, coming from Harvard University, where he was a Junior Fellow of the Society of Fellows. He is Associate Professor of Law at NYU. In autumn 2004 he became a visiting professor at Yale Law School, and in spring 2005 will serve as visiting professor at Harvard Law School.

Feldman received his A.B. summa cum laude in Near Eastern Languages and Civilizations from Harvard University. A Rhodes Scholar, he earned a D.Phil. in Islamic Thought from Oxford University in 1994. He received his J.D. from Yale Law School in 1997. Feldman served as a law clerk to Chief Judge Harry T. Edwards of the U.S. Court of Appeals for the D.C. Circuit, and to Justice David H. Souter of the U.S. Supreme Court. He lives in Greenwich Village with his wife, author and Assistant District Attorney Jeannie Suk.

Feldman described his interest in YIVO by noting, "among the younger generation of American Jews there is an unexpressed, perhaps unrecognized yearning for Jewish engagement that does not focus primarily on religion or politics, and that adopts a broad-minded conception of what comes under the heading 'Jewish.' Many of us are tired of definitional games ... and of the inchoate feeling that to belong to Jewish organizations is to embrace their values and agendas wholesale. Part of the enormous potential of YIVO is that it carries none of this baggage, but instead already stands for open-minded inquiry, not for definitive answers."



Noah Feldman

Michael Tilson Thomas Visits YIVO

Seeking Grandfather's Song

Conductor and composer Michael Tilson Thomas, who will host *Thomashefskys' Yiddish Theater: An Evening of Remembrances* (see page 1), recently visited YIVO in search of a number of musical pieces. YIVO Music Archivist Chana Mlotek helped him find a song that his grandfather sang to him in his youth, "*Dos lid fun ayznban*" (The Song of the Railroad), by the famous bard Elyokem Tsunzer. Written in 1870, the song was inspired by the building of the first railroad in Lithuania; it uses the train's journey as an allegory of a human life. The first stanza reads:

A whole world of railroads have arisen in our times,
Which carry passengers, poor and rich.
Run to see the wonder, but bear in mind
That this is a parable about yourselves.
We are the ones sitting in the railroad cars,
The engine is the time.
It pulls along millions of people,
And flies like bullets in the battle.
Each rail is a second,
Each station – a year,
Each station house is like an hour.
A train is a whole generation,



Photo: Stefan Cohen

Michael Tilson Thomas shares a laugh with YIVO Music Archivist Chana Mlotek.

And the ticket that one holds in one's case
Is his fortune, his itinerary,
How far to travel and in which class
Appointed by God, the director of the train.
*A gantse velt mit ayznbanen iz in undzer tsayt gevorn,
Velkhe firn pasazhirn, orem un raykh,
Loyft zen dem khidesh, nor hot bezikorn,
Az dos iz a moshl punkt kegn aykh.
Mir zitsn dos in di vagonen,
Der lokomotiv iz di tsayt,
Zi shlept mit zikh mentshn milyonen,
Un flit vi di koyln in shtrayt.
Yetvider reltse iz a sekunde,
Yetvider statsye – a yor,
Yeder kusatke iz glaykh tsu a shtunde,
A poyezd iz in gantsn a dor.
Un dem bilet vos er halt in tash,
Dos iz zayn mazl, zayn rayze-plan,
Vi vayt tsu forn un in voser klas,
Bashtimt fun Got, fun direktor ban.*

Tilson Thomas examined Yiddish sheet music and other historical musical references during his tour of the YIVO Archives.

YIVO Board Member Arthur Rosenblatt

The Board and staff of YIVO Institute for Jewish Research mourn the passing of our friend and devoted National Board member Arthur Rosenblatt on January 10, 2005, at age 73. He served with distinction as Chair of the Buildings and Grounds Committee of the YIVO Board.



A native New Yorker, he was founding director of the United States Holocaust Memorial Museum, where he served from 1986 – 1988. A partner in the firm RKK&G Museum and Cultural Facilities Consultants, Rosenblatt's important projects included the Hechal Shlomo Museum of Jewish Art and History in Jerusalem and Museo de Arte de Puerto Rico. In New York City, he helped restructure the Metropolitan Museum of Art and restore the New York Public Library and Bryant Park. He was also involved in the restoration of the Chevra Lomdei Mishnayot Synagogue and the creation of a Jewish cultural center, both in Oswiecim (Auschwitz), Poland.

Rosenblatt was committed to remembrance, continuity and preserving *Yidishkayt*, and had a great love of the Yiddish language. His dedication to YIVO, to practical problem-solving and to planning for the future has inspired us all. He will be sorely missed. We extend our deepest sympathy to his wife Ruth, his children Judy and Paul, and his grandchildren.
Koved zayn ondenk!

YIVO Inspires Poets

YIVO is the subject of Yiddish poems by Abraham Reisen, Daniel Charney and Abraham Sutzkever. Daniel Charney's "The Tires Are Rolling" was written in 1935 in Vilna as YIVO commemorated its 10th anniversary with a conference attended by scholars from Yiddish-speaking communities around the world. The English-language version of Charney's poem starts by portraying YIVO as a Jewish treasure trove.

The tires are rolling, tire after tire:
Of the yesterdays, the todays and the tomorrows.
To Vilna, to the YIVO, to the stone vault
Where our folk's wealth is hidden.

The tires toll, tire after tire,
From the East, the North, the South
They come together at the YIVO
To the treasure of books and tomes.

Unprecedented Collaboration with UTJ

Rabbi Professor David Weiss Halivni Speaks on the Strashuns at YIVO



**Rabbi Professor
David Weiss
Halivni**

In an unprecedented event co-sponsored by YIVO and the Union for Traditional Judaism, UTJ Rabbi and Professor David Weiss Halivni spoke at YIVO. His subject was “The Last Jewish Nobility of Vilna: Matisyahu and Shmuel Strashun.” The December event was part of YIVO’s Distinguished Lecture Series. UTJ is a rabbinical organization that promotes Jewish education and *halakhic* observance. The collaboration was appropriate given the evening’s theme — Rabbi Shmuel Strashun wrote one of the most influential modern commentaries, in the form of “glosses” to the Babylonian Talmud, and his son Matisyahu founded the Strashun Library (the first Jewish Public Library in Eastern Europe), which was incorporated into the YIVO collections in Vilna just prior to the Second World War. That library forms the core of the YIVO Library’s famous “Vilna collection.”

David Weiss Halivni is the Littauer Professor of Classical Jewish Civilization at Columbia University and *Reish Metivta* (Dean) of the Institute for Traditional Judaism, the rabbinical school of the UTJ. To advanced students of the Talmud, Weiss Halivni is renowned for his five-volume, trailblazing Talmudic commentary, *Mekorot u-Mesorot*. He also authored numerous seminal works on rabbinic literature, including *Midrash, Mishna and Gemara: The Jewish Predilection for Justified Law* (Harvard, 1986). This historical overview of the development of classical rabbinic literature analyzes “apodictic law,” legal codes such as the Mishna, and “justified law,” discursive texts like the Talmud. Halivni’s subsequent book, *Peshat and Derash: Plain and Applied Meaning in Rabbinic Exegesis*, illuminates the exegetical methodology and the theology that largely gave rise to normative rabbinic literature.

A native of Sighet, Rumania and a Holocaust survivor, Halivni is also the author of a remarkable memoir, *The Book and The Sword* (Westview, 1996) which chronicles his lifelong love affair with “the book.” Beginning with the amazing story of a “*blet!*” — a torn fragment from a destroyed rabbinical text — that helped keep his faith and hope alive during his ordeal as a Hasidic youth in the Nazi extermination camps, it concludes with the drama of his departure from the Jewish Theological

Seminary of America and his founding of the Traditional movement in American Judaism. Weiss Halivni’s recent book, *Revelation Restored: Divine Writ and Critical Response* (Westview, 1998), is a veritable post-modern *Guide for the Perplexed* for those who are today torn between their commitment to traditional Jewish life and the sanctity of Torah on the one hand, and their conflicting interests in the findings of modern critical biblical scholarship on the other. The work combines historical text analysis with theological profundity to bring the sanctity of the revelation at Sinai in harmony with modern scholarship.

In his lecture, Weiss Halivni focused on the unique features of Rabbi Shmuel Strashun’s glosses to the Talmud, recounting the history of their publication as part of the standard edition of the Talmud — best known as the *Vilna Shas*, produced by the famous Romm Family publishers of Vilna — and the impact of Strashun’s Talmudic methodology on generations of rabbinical scholars, himself included. He also expounded more generally upon the history of the publication of glosses to the Talmud and other sacred Jewish texts, comparing this very concise form of writing with the more common and expansive linear commentaries (known as *peyrushim*) to classical Jewish texts. He concluded by comparing the Talmudic glosses of Shmuel Strashun to the work both of his predecessors and of his own son, Matisyahu, who aside from founding the great library in Vilna, was a distinguished rabbinical scholar, albeit of a more modern orientation. This event was the most recent in a series of programs at YIVO over the past several years focusing on the Strashun Library and its enduring impact on the field of Jewish Studies.

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



EPYC Site Launched Web Site Focuses on 1,000 Years Of Jewish History and Culture

A glimpse into 1,000 years of East European Jewish history and culture is now available on the Internet at a new YIVO site. Titled "When these streets heard Yiddish," the site can be accessed at <http://epyc.yivo.org>. The content was drawn from YIVO's EPYC (Educational Program on Yiddish Culture), a comprehensive curriculum that required five years of research and development to complete.

Officially launched on December 1, 2004, the web site was designed for educators, students and the general public. Viewers are encouraged to explore its three sections, covering "Jewish Culture," "Lives" and "Places."

Coupled with the launch, letters explaining the scope of EPYC were sent to 7,500 Jewish schools, educational institutions, museums and libraries. The launch drew international attention, appearing as an electronic news flash on the Jewish Telegraphic Agency's Global News Service. It was also covered in the educational supplements of the *Forward* and *New York Jewish Week*, the *Forverts*, *Lifestyles* magazine, and in Israeli publications.

News, and educational materials and photos from EPYC can be downloaded from the "Press

Room" link on the YIVO web site home page www.yivo.org.

Chair. "We designed EPYC as a far-reaching resource for second-



Dr. Carl J. Rheins, YIVO Executive Director, reflected, "This is our most important pedagogical project since 1938 and YIVO's first serious effort to fill the lacuna in the teaching of Jewish history at the secondary level in the United States. It is the only program that comprehensively addresses the 1,000-year history of Eastern European Jewish civilization prior to 1939."

The EPYC curriculum includes multiple lesson plans, supplementary materials and background information for teachers and students. In the spring, it will be available for online purchase in downloadable format through the EPYC web site, at a cost of \$250. A Hebrew-language version will be completed for the Israeli educational market by June.

EPYC originated in YIVO's Leadership Forum. Its mission was to address the importance of Ashkenazi life, culture and history, and its profound impact on world affairs.

"It is vital that our children and grandchildren know our history in detail," explained Cathy Zises, Leadership Forum

ary school education in public and private schools around the globe."

The EPYC curriculum and texts were completed in 2003, in an effort led by sociologist Dr. Adina Cimet, working closely with the Leadership Forum. Cimet developed the texts, lesson plans and monographs, aided by research assistants Michael Cohen, Jesse Cohen and Avi Patt. Cimet also worked closely with Joshua Feinberg, a curriculum specialist and museum educator.

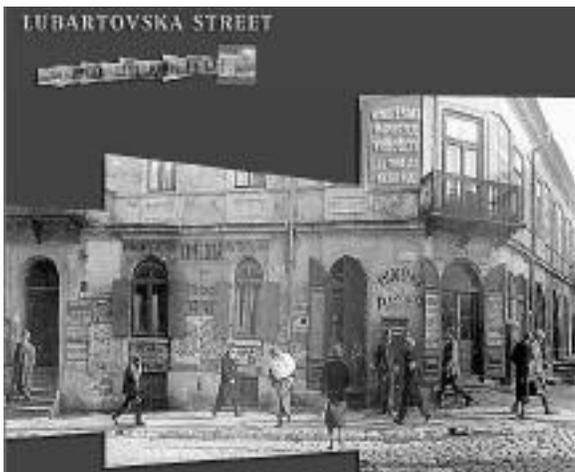
Major contributors to the EPYC program include The Smart Family Foundation, the YIVO International Women's Division, The Dibner Fund, Seymour and Cathy Zises, The FJJ Foundation, Inc., Fanya Gottesfeld Heller, David and Ruth Levine, Charles J. Rose, the Estate of Julius Stamm and the Conference on Jewish Material Claims Against Germany, Inc. — The Rabbi Israel Miller Fund for Shoah Research, Education and Documentation.

For more information contact Suzanne Leon, (917) 606-8227 or sleon@yivo.cjh.org.

Press Kits

Materials for the media and for educators and students can be found at the "Press Kits" link on the YIVO web site www.yivo.org.

A scene from Lubartowska Street, 1937. Photo on the EPYC web site.



In Rome and New York

The Family Singer

Although the world is celebrating the 100th anniversary of the birth of Isaac Bashevis Singer, he had two other siblings who were also well-known Yiddish writers. In a 30-panel exhibit, the *Family Singer*, which opened in December in Rome and at the Center for Jewish History in New York, YIVO honors the Singer family. This includes parents, grandfather, brothers Israel Joshua and Isaac Bashevis, and sister Esther Singer Kreitman. Their writings were inspired by the changing world of Eastern European Jewry.



Panels from the Italian version of the exhibit.

Exhibition

Three Yiddish Writers in the Singer Family



ESTHER SINGER KREITMAN
1897 - 1954



ISRAEL JOSHUA SINGER
1893 - 1944



ISAAC BASHEVIS SINGER
1904 - 1991

The eldest child, Esther, was given up to a foster family as an infant, then reclaimed by her family at the age of three. Esther was moody and an epileptic. Her brother Bashevis later wrote that "at times, she seemed possessed by a *dibbuk*."

Esther was self-educated. Her early works include *Der sheydim tants* (The Devils Dance), a thinly disguised autobiographical novel about a woman who consents to an arranged marriage. Esther's own unhappy marriage to Avrom Kreitman, a diamond cutter from Antwerp, served as an escape from her brilliant though disturbed family. It also made her an exile to London, where she spent almost all her adult life.

She wrote *Brilyantyn* (Diamonds) in 1944 and short stories, and she translated Charles Dickens and George Bernard Shaw into Yiddish. Her book *Deborah*, translated by Maurice Carr, was published by The Feminist Press (New York, 2004).

The elder Singer son, Israel Joshua, lost interest in religious studies and moved out of the house at 18. He joined the Warsaw Jewish bohemia, working as a newspaper correspondent and writing tales of Hasidic life. His first collection of stories, published in 1922, entitled *Perl und andere dertseylungen* (Pearls), was an international success. He wrote for Yiddish newspapers in Kiev and Moscow, then returned to Warsaw, where he cofounded a literary magazine. Impressed with Singer's writing, Abraham Cahan, a writer and editor of the *Jewish Daily Forward* in New York, hired him as a correspondent.

In 1934, I.J. Singer immigrated to the United States, where his writings were serialized in the *Forward*. He also wrote *The Brothers Ashkenazi* and *The Family Carnovsky*. Israel Joshua Singer died prematurely of a heart attack at age 50.

Isaac Bashevis Singer's memoir, *In My Fathers Court*, depicted his early childhood in a *shtetl*. After the family moved to Warsaw, he attended *kheyder* and a rabbinical seminary, then abandoned religious studies. In 1923, his brother found him a job as a proof-reader. Isaac admired his older brother, whom he referred to as his mentor. His first story, "Af der elter" (In Old Age), was published in 1925. He wrote under the pen name Bashevis; his mother's name was Basheve.

His first novel, *Satan in Goray*, was serialized in the magazine *Globus*, which he cofounded with poet Aaron Zeitlin in 1932. In 1935, Bashevis moved to New York and began his long association with the *Jewish Daily Forward*, where most of his work was serialized. A prolific writer of novels, short stories, memoirs and children's books, he won the Nobel Prize in Literature in 1978.

Scholarly Discourse**Symposium Held on Hundert Book**

YIVO held a scholarly symposium and reception to celebrate the October publication of *The Jews of Poland-Lithuania in the Eighteenth Century: Chronology of Modernity* by McGill University Professor Gershon David Hundert. In addition to chairing the Department of Jewish Studies at McGill in Montreal, Hundert is the editor in chief of the forthcoming *YIVO Encyclopedia of Jews in Eastern Europe*. YIVO was therefore the obvious venue for launching his new book, published by the University of California Press.

Three specialists in European Jewish history and literature — Professors Elisheva Carlebach of Queens College, Allan Nadler of Drew University and David Roskies of the Jewish Theological Seminary of America — presented critical appreciations of Hundert's book.

Nadler pointed to Hundert's reevaluation of the idea of modernity when applied to Polish and Lithuanian Jews, whose experience was so radically different from that of their Western European coreligionists. Hundert's real contribution, Nadler noted, is his insistence on not viewing Polish Jews through the lens of conventional, mainly German-Jewish historiography and the Western experience, but in terms of their own unique religious values and cultural milieu. Nadler also praised Hundert's depiction of Polish Jews as inhabiting a universe constructed from their own cultural and religious sources and unique experiences — a world in which they thrived, in the author's words, as a "minority that is not a minority." Nadler observed that Hundert's fresh approach helps explain the unique Polish-Jewish characters that inhabit the world of Yiddish literature.

David Roskies also discussed the book in the context of the dominant view of Polish Jewry produced by earlier Jewish historians, referring particularly to the highly influential model of Jewish modernity developed in Jacob Katz's seminal work, *Tradition and Crisis*. Roskies pointed out that 18th-century Polish-Jewish culture was not produced mainly by a crisis precipitated by outside forces, but developed largely from within. He



observed that Hundert's work helps to undermine the many misleading nostalgic myths about the East European Jews, most popularly symbolized by *Fiddler on the Roof*. He elaborated on Hundert's rich explorations of the Jews' important economic role, despite their ultimate subordination to the Polish nobility, and the richness and originality of Polish-Jewish spirituality in this period, best exemplified by the development of Hasidism in the late 18th century. Roskies suggested that Hundert's historical study can serve as an excellent "prelude" to the study of Yiddish literature.

Elisheva Carlebach rounded off the symposium by offering

some critical observations, specifically regarding what she perceives as the insufficiency of Hundert's treatment of women's role in Polish-Jewish society. While lauding both the scope and ambition of Hundert's book, specifically its overview of the economic and communal history of 18th-century Polish Jewry, Carlebach said she could not fully accept Hundert's casting aside of the Western paradigm for studying the modern period. Given her role as the only woman and the only historian of Western European Jewry on the panel, Carlebach's critique was largely addressed at reasserting the role of women and the relevance of the Western idea of modernity to the study of the Jews of Poland-Lithuania in the modern period. On a humorous note, she observed that the book's cover features the Polish artist Krzysztof Radziwillowski's elegant "Portrait of Chajka," which depicts a proud Polish-Jewish noblewoman, and she wryly advised the audience, "buy this book, but do not judge it by its cover."

At the conclusion of the symposium, Hundert reflected on the personal process that led to the composition of the book and offered several observations about the many problems raised in his redefining the notion of modernity. As for the role of women, raised by Carlebach, Hundert argued that given 18th-century Jewish sensibilities, where gender issues were not framed as they are today, it would be both inappropriate and anachronistic to present an overly gendered presentation of women's role in Polish Jewish society.



Dr. Gershon David Hundert

Available in March 2005

Yiddish-English Botanical Dictionary Goes to Press



Dr. Mordkhe Schaechter

regional variants. It is an essential reference work for Yiddish speakers and readers, scholars, researchers, culinary and nature enthusiasts, historians, scientists and linguists.

Yiddish linguist Dr. Mordkhe Schaechter confronts the stereotype that “there aren’t any plant names in Yiddish” with the meticulously researched, long-awaited *Plant Names in Yiddish*, to be published by YIVO in March. This groundbreaking Yiddish-English-Latin botanical dictionary draws on literary, scientific, linguistic and religious sources to document a wealth of Yiddish plant names — including many dialectal and

regional variants. It is an essential reference work for Yiddish speakers and readers, scholars, researchers, culinary and nature enthusiasts, historians, scientists and linguists.

Plant Names in Yiddish is a fascinating study not only in botany, but also in the development of the Yiddish language. For example, Schaechter cites Yiddish terms for willow: *sháyne-boym*, noted in the writings of Mendele Moykher-Sforim and A. Golomb, derived from *hoysháyne*, *hesháyne*, *sháyne* — “willow twigs used ritually on the holiday of Sukkoth.” He also notes that Yiddish terms for the halakhically appropriate vegetable species for a Passover seder have been documented since at least the 12th century, and that “potato” is regionally known as *búlbe*, *búlve*, *bílve*, *kartófl(ye)*, *kartóplye (!)*, *érdepl*, *ekhlpl*, *ríblekh*, *barbúlyes*, *zhémikes*, *mandebérkes*, *bánderkes*, *krumpírn*, etc. One town in Galicia, Sanok, at a crossroads of languages and cultures, boasts five different synonyms for “potato.” Such examples display the richness of the Yiddish language and its regional diversity.

Several important reference sections are incorporated into the book, including the English-Yiddish dictionary of botanical terms and plant parts, which provides many words not available in the standard *Weinreich Modern English-Yiddish Yiddish-English Dictionary*. The “Trilingual Latin-English-Yiddish Taxonomic Dictionary” section helps those who may know a word in one language to find it in another. An extensive index makes searching easier, and there is a detailed source bibliography. There are many cross-referenced variations of plant words in Yiddish, a useful tool given the diversity in spelling, dialect and region. A special section on orthographical and morphological variations is also included.

The thoughtful organization and thorough content of *Plant Names in Yiddish* make it an excellent resource. Readers can use the book to find definitions of plant words that are not available in other dictionaries. Scholars can use it to learn more about Jewish history and the historical Jewish relationship to the world of plants in the fields of science, culinary arts, linguistics and folklore. Teachers and students can build vocabulary by looking up, defining and using new words.



ג'טע פאטאטן

The dictionary lists 13 ways to say “potato” in Yiddish.

This book will be available from the Jewish Book Center of the Workmen’s Circle, 45 East 33rd Street, New York, NY 10016 (212) 889-6800, ext. 285, or (800) 922-2558, ext. 285, or at the Center for Jewish History Bookstore (917) 606-8220.



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Eighty Years Young [continued from page 1]

The proponents of the new institute, which they named *Yidisher visnshaftlekher institut* — YIVO (Jewish Scientific Institute) believed that history was on their side. In the aftermath of World War I the European powers imposed throughout the continent previously unheard of laws regarding national minorities' rights to self-determination and to national cultural autonomy. While the newly formed states of Eastern Europe, each with a large Jewish minority, detested such requirements, they nevertheless were forced to include pertinent articles in their constitutions.

In the beginning all that they had to their name were two documents in which the idea for a Yiddish academic institute was spelled out. The first was a tiny brochure titled *Vegn a yidishn akademishn institut* (About a Yiddish Academic Institute) written in 1924 by the philologist Nokhum Shtif. Eight typewritten copies were circulated in Berlin, Vilna, New York and Paris among Yiddish intellectuals whose help in gathering support for the cause was anticipated. The other document, *Vilner tezisn vegn dem yidishn akademishn institut* (Vilna Theses About a Yiddish Academic Institute) was a summary of the meeting held on March 24, 1925 by Yiddish teachers in Vilna, at which Shtif's proposal was discussed and approved. The report was written by an instructor at the Vilna Jewish Teachers' Seminary, Max Weinreich, who from the beginning was a staunch supporter of the project.

In her memoir, *From that Place and Time*, Lucy Dawidowicz writes: "The Yiddishists who created the YIVO in 1925 had deep faith in its future ... Without financial resources it exploited its intellectual and scholarly resources drawing upon a whole generation of university-trained Jewish scholars in a wide variety of disciplines."

Cecile E. Kuznitz, a young historian who wrote her dissertation at Stanford on the subject of the YIVO Institute in Vilna and its relation to Yiddish scholarship, explains, "YIVO was born in the wake of World War I, at a moment when modern Yiddish culture was on the verge of its fullest flowering. As the most prestigious institution of its cultural movement YIVO went far beyond collecting historical documents or publishing academic monographs to play a central role in the redefinition of Jewish peoplehood in modern times."

With little else but faith, a second gathering, this time in Berlin on August 7-12, 1925 (nine people in attendance), which called itself



In 1933 YIVO opened its new research institute in Vilna. Lucy Dawidowicz would later describe the building as "verdant."

forbaratung (preliminary conference) declared that, while the time is not yet ripe for a full-scale founding convention, the work toward the goal of creating the institute must begin right now, and they asked Max Weinreich to take the first steps. On his return to Vilna Weinreich assigned a room in his apartment to serve as the YIVO's temporary quarters, and the *Yidisher visnshaftlekher institut* was born. A couple of months later, a space could be rented for the fledgling institute in which the YIVO remained for the next eight years. Eventually, in 1933, YIVO's own building on 18 Wiwulski Street opened its door bringing in the process to the new halls the many treasures, which it amassed for its library and archives in the space of just a few years.

YIVO concentrated on studying the present conditions, which prevailed among the Jewish people. Language, contemporary culture, ethnography, sociology, psychology – those were the disciplines utilized by YIVO researchers who in the fifteen years of YIVO's existence in Vilna poured forth 2500 publications.

When thinking about YIVO during these first 15 years, one is astonished by the great number of things accomplished in such a short span of time. There were the research sections, each with its own program of research work; the library and the archives, both begun from scratch and both already famous for their volume and contents; a Yiddish theater museum; networks of volunteers, the famous YIVO *zamlers* organized in 500 circles around the world who collected printed matter, and historical and ethnographic documents for the YIVO collections; brilliantly conceived contests for young people to write their autobiographies; and academic-level courses, the *aspirantur* for young Yiddish scholars.

By the end of this period YIVO's fame and recognition assumed worldwide proportions. And it was with pride in its accomplishments that in

Di Organizatsiye fun der Yidisher Visnshaft, in which Nokhum Shtif outlined how YIVO was to be organized (Vilne, Poland 1925).





YIVO reading room in Vilna.

1938, on its 13th anniversary, YIVO's board resolved to construct a new wing, which was to be finished in 1940. The existing quarters were so cramped that there was no more space to accommodate new books and archival collections. Max Weinreich commented: "YIVO indeed appears as healthy as a bar mitzvah boy but its pants are too short".

But in 1940 the Vilna YIVO was in Soviet hands, and a year later, in the Nazi-occupied Vilna, the YIVO was no more.

Under the Nazis, the house on Wiwulski Street where YIVO thrived before the war was turned into "the Ponar of our Jewish culture," as Abraham Sutzkever wrote. There, under German guard, 20 Jews were brought each day from the Vilna ghetto "to dig the graves for our soul." The annihilation of Jewish Vilna was two-pronged: the people — the YIVO workers among them — perished in the Ponar killing grounds, on the streets of the ghetto, and in the concentration camps in Estonia; at the same time YIVO's books, manuscripts, artifacts, as well as collections from other libraries from Vilna and surrounding towns were dumped at YIVO, then a Nazi depot for looted collections, where some were selected for shipment to Germany and the

rest was marked for destruction.

One thing that could not be extinguished was faith. What else would propel the Jews working at 18 Wiwulski Street, members of the "paper bri-

gade" as they were known in the ghetto, to snatch from under their Nazi guards' noses priceless records of the Jewish past and, at considerable risk to their lives, hide them in secret places or entrust them to their Lithuanian friends.

Halfway around the globe from Vilna, despair and faith mixed as the YIVO leaders, some of them refugees from the war-torn Europe and the others members of the *Amopteyl* (YIVO American Branch), resolved in September 1940 to establish YIVO headquarters "for the duration of the hostilities" in New York City. Max Weinreich was among them, a recent arrival from Europe whom the *Farvaltung* of the Vilna YIVO directed to go to the United States to do whatever possible for the survival of the Institute. The temporary measure became permanent within a short time, as hope for the recovery of the pre-war YIVO and return to normalcy evaporated.

To Max Weinreich, the bond with the Vilna past was of paramount importance. He once said in his speech to a YIVO conference: "The fate of the world Jewry depends on how much will the Jews in Jerusalem, and

Moscow, and Buenos Aires, and first of all in New York, immerse themselves in the spirit of *Yerushalayim d'Lita*."

Journalist Estelle Gilson of *Present Tense*, visiting YIVO in 1975, was moved to write: "The guardians of YIVO's treasure have a deep sense of history and mission. The explanation of every YIVO function begins with tasks defined 50 years ago, with the fulfillment of dreams destroyed by the Holocaust. To understand what YIVO is today and wants to be tomorrow, one must go back to the 1920s."

This was the key to re-starting YIVO in America: keeping alive the ties that bind YIVO in America to its predecessor in Vilna; keeping YIVO a research center of Yiddish in all its manifestations as the basic tool of Jewish national culture; maintaining a position of prominence in the study of East and Central European Jewry and in the collection and preservation of related library and archival collections. To this, new considerations were added to anchor the YIVO in the American-Jewish environment. Thus, on the one hand the YIVO would emphasize the influence of the East European Jewish heritage on the development of the American Jewish community, and on the other encourage general studies in Jewish Americana during the modern period.

[continued on page 20]

YIVO leaders and scholars open the first of 420 crates of surviving YIVO materials newly arrived from Europe (B. Manischewitz Co. warehouse, Jersey City, NJ) 1947.



NYU New Home of YIVO Zumer-program

YIVO's Uriel Weinreich Program (UWP) in Yiddish Language, Literature and Culture will be hosted by New York University (NYU) beginning in 2005. The program has graduated more than 1,300 students since its inception in 1968. Its six-week intensive structure incorporates grammar, literature and conversation classes, along with a full program of scholarly lectures, cultural workshops and excursions. Each summer, the UWP draws students from around the world who regard it as an essential experience for establishing proficiency in the Yiddish language. The program was held for many years at Columbia University, where the renowned linguist Dr. Uriel Weinreich (son of Dr. Max Weinreich, also a renowned linguist and a founder of YIVO) taught from 1951 to 1967.

The move will enable scholars to better utilize the resources of these two important institutions and to take advantage of their geographic proximity. NYU was

founded in 1831 and is known for its research facilities. As one of the largest private universities in the nation, its 14 schools and colleges draw a large and international student population. The UWP is an appropriate complement to NYU's impressive offerings of courses in the Skirball Department of Hebrew and Judaic Studies, as well as its Rauch Visiting Professorship in Yiddish Literature and Culture, established in 2003.

"Scholars at NYU will be able to develop a closer relationship with YIVO and will benefit from YIVO's location at the Center for Jewish History [approximately one mile from the NYU campus]," noted Dr. Paul (Hersh) Glasser, Associate Dean of the Max Weinreich Center and head of the summer program. "Our UWP students will also enjoy improved access to other important centers of Jewish culture in New York, such as the Lower East Side and Brooklyn."

Yiddish continues to be an important tool for today's scholars of eastern European Jewish history. Knowing Yiddish enables them to access primary sources such as those in the YIVO Library and Archives, as well as to teach Yiddish to others, as a significant percentage of UWP graduates do.

The pioneering UWP remains one of the few places in the world where it is possible to study Yiddish in an intensive, high-quality learning environment, and it has drawn students from as far away as Europe, Israel, South America and Asia, as well as from all over North America. Many renowned scholars in the field of Jewish history, linguistics and literature are graduates of the UWP. Some graduates have even returned as instructors and guest lecturers. UWP alumni have also created important artistic and literary works; translated historical material; taught Yiddish classes; and revitalized Yiddish language, literature and culture in communities throughout the world.

Together with NYU, YIVO will continue providing outstanding education in Yiddish language, literature and culture for today's scholars. The UWP will continue to be situated in YIVO's Max Weinreich Center and will be held on the NYU campus in Greenwich Village. This year, the program will take place June 27-August 5, 2005, offering its full regular schedule of intensive language study at several levels. For more information, please call (212) 294-6138, or visit the YIVO web site at www.yivo.org.

Campus of New York University, where the Uriel Weinreich Program will be held.



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70-Year-Old Tradition Revived

Faculty–Graduate Student Seminar Reestablished

Faculty and Graduate Seminars in Jewish Studies, a YIVO tradition modeled on the 1935 *Dr. Tsemakh Shabad Aspirantur* program, have been revived. The driving force behind the renewed program is Fruma Mohrer, Head Archivist, who sees them as part of YIVO's historic mission to train young Jewish Studies scholars.

Besides seminars, the program provides a venue for informal exchanges of ideas among colleagues, faculty and graduate students. Before each seminar, academics, students and others gather over refreshments.

The 2004–2005 academic year has already seen four seminars, each with about 35-40 attendees. The most recent one, on January 5, featured Deborah Dash Moore, Professor of Religion at Vassar College, discussing "Writing Memory and Writing History," based on her recent book, *GI Jews: How World War II Changed a Generation*.

In the inaugural seminar, in October, Dr. David Engel, Pro-

fessor of Holocaust Studies at New York University, spoke on "The Trial of Sholem Schwartzbard and the Defense of Eastern European Jewry: A Prelude to the Holocaust?" Engel noted that the Schwartzbard trial was one of the first of its kind, an educational trial at which the defendant, avowedly guilty of assassination, was found innocent; his defense cited pogrom-related injustices to Ukrainian Jews. Engel's newest book, *The Holocaust and the Writing of Modern Jewish History*, is soon to be published in Hebrew.

For the second seminar, held in mid-November, Dr. Carole Fink, Distinguished Humanities Professor in History at Ohio State University, spoke on the subject of her new book, *Defending the Rights of Others: The Great Powers, the Jews, and International Minority Protection, 1878–1938* (Cambridge University Press, 2004). Hasia Diner, Professor of American Jewish History at New York University, addressed the third seminar in

December, on "Before the Holocaust: Post-World War II American Jews and the Confrontation with Catastrophe." She argued against claims that American Jews' awareness of the Holocaust began in the 1960s, saying they were very much aware of the scope of the Holocaust even in the 1940s.

The faculty and graduate seminars, begun in Vilna, were renewed in the 1970s and 1980s by the Max Weinreich Center for Advanced Jewish Studies. Another incarnation of them is the Uriel Weinreich Program in Yiddish Language, Literature and Culture, now looking forward to its 38th summer.

Dr. Chava Lapin, a participant and YIVO National Board Member, observed, "The atmosphere of these seminars is professional, but the format and setting allow for an unfettered interchange of ideas among professors and students and others interested in Jewish Studies. We hope these seminars will continue for a long time."

Max Weinreich Center

LECTURES BY RECIPIENTS OF YIVO FACULTY AND GRADUATE STUDENT FELLOWSHIPS, 2005

The Max Weinreich Center offers more than one dozen research fellowships, primarily for doctoral candidates and recent Ph.D.s. Our researchers specialize in European and American Jewish history, labor history, Yiddish literature, Yiddish music, Jewish education, and the Holocaust. These lectures are free and open to the public. For reservations, please call the CJH Box Office at (917) 606-8200.

DATE	FELLOWSHIP	LECTURER	TOPIC
February 8 7 P.M.	Professor Bernard Choseed Memorial	Dr. Gur Alroey University of Haifa	"The Silent Revolution: Jewish Emigration from the Russian Empire in the Early 20th Century"
February 22 7 P.M.	Dina Abramowicz Emerging Scholar	Dr. Magdalena Teter Wesleyan University	"The Legend of the <i>Ger Tsedek</i> of Vilna: Polemics and Reassurance"
April 19 7 P.M.	Rose and Isadore Drench Memorial	Dan Link New York University	"Every Day Was a Battle: Jewish Labor Activists and the Cold War in New York City"
May 4 7 P.M.	Workmen's Circle Dr. Emanuel Patt	Dr. Rakhmiel Peltz Drexel University	"All in the Family: The Yiddish Culture of the East European Family" (in Yiddish)

Eighty Years Young [continued from page 17]

Faith, it turns out, sometimes can produce miracles, too. For YIVO, recovery of its Vilna archival and library collections was one such miracle. Through the devotion and courage of YIVO workers and friends, along with sheer luck, blocks of the YIVO pre-war archives and library, the surviving remnant of a vibrant Yiddish civilization, surfaced after the war, in Vilna, in Frankfurt-am-Main, outside Marseilles, and then in the post-Soviet archives in Vilna, and were brought back to YIVO.

The YIVO library has grown to more than 350,000 volumes in 12 major languages, the archives to 22 million document pages. One who wishes to look deeply at this record would need to examine all 198 issues of the *Yedies/ News of the YIVO* published since 1943, where YIVO projects, symposia, books, journals, exhibitions, archival accessions, library acquisitions, and public programs have been heralded. The reader of those pages will soon realize how forward-looking and community-oriented YIVO was and is in its projects and vision from one work project to the next.

There were — and there still are — dangers along the way. And the gravest of these pose a threat to the continuity of YIVO's mission. Dan Miron, at YIVO's 60th anniversary conference in 1985 expressed it thus: "Against the onslaughts of an unaccommodating cultural reality it became progressively more difficult to base one's work and intellectual existence on the belief in the living continuity of Yiddish; and yet, without such a belief, the YIVO could not remain itself."

Max Weinreich thought that the answer to this dilemma was to attract the young and bring them into the *YIVO-krayz*, the YIVO circle of scholars and friends. In the late 1960s YIVO began offering graduate courses in Yiddish and Jewish studies to university students. The Max Weinreich Center for Advanced Jewish Studies, and the Uriel Weinreich Program in Yiddish Language, Literature and Culture were both launched in 1968, and each continues today. Former YIVO students now teach Jewish Studies topics in a variety of schools.

Eighty years from its founding in Vilna, YIVO is undergoing transformations and change. Settled in the campus of the Center for Jewish History, where it shares the physical plant and the intellectual purpose with other like-minded Jewish scholarly and cultural institutions, its collections benefit greatly from being housed in the modern, well-appointed building. Its library and archival resources are easily accessible to the public through



Participants in YIVO's 60th anniversary celebration, held at Temple Emanuel in New York, 1985.

new technologies, online catalogs and electronic finding aids. In these new quarters YIVO is able to realize an ambitious and diverse program of public events.

YIVO workers and associates are producing scholarly and educational tools, which will enrich the existing resources in Eastern European Jewish history and in Yiddish culture. As was reported in the most recent issues of *Yedies*, innovative projects such as the EPYC/Educational Program on Yiddish Culture and the companion web site are up and running. Work continues on the multi-volume *YIVO Encyclopedia of Jews in Eastern Europe* and *The Gruss-Lipper Digital Archive on Jewish life in Poland* is being created. This is good news not just for students but for anyone interested in Yiddish culture and in the Jewish milieu in which 80 years ago YIVO was born.



Today YIVO is housed in the modern Center for Jewish History in New York.



Longtime YIVO librarian Dina Abramowicz, 1909 – 2000.

The YIVO Sound Archive and the Rebirth of Klezmer

The Max and Frieda Weinstein Archive of YIVO Sound Recordings is not only a repository of older music but also an inspiration for new music. YIVO proved to be a major resource for aspiring *klezmerim* when it issued the LP *Klezmer Music 1910-1942* in 1980, a reissue of 78 rpm recordings from the Sound Archive compiled and annotated by Henry Sapoznik. "It is not an overstatement to say that the 'klezmer revival' of the last 25 years would not have happened without the holdings of the YIVO Sound Archive," observes Lorin Sklamberg, YIVO Sound Archivist.

The LP recordings of klezmer music document both developments in the 1950s and the resurgence in the late 1970s. Earlier musicians include Dave Tarras and Sam Musiker (with their great klezmer concept album, *Tanz!*), the Epstein Brothers, Paul Pincus and Marty Levitt. The Yiddish-American klezmer revival began with the Berkeley-based Klezmerim's record *East Side Wedding* and subsequent debut discs by Boston's Klezmer Conservatory Band, New York City's Kapelye and the duo of Andy Statman and Walter Zev Feldman.

Klezmer is just one of the genres collected by the Sound Archive in its collection of "long-playing" 33 rpm discs (LPs). These LPs, introduced by Columbia Records in 1948, offered improved sound fidelity and expanded playing time, while the 12.5-inch square sleeve provided greater opportunity for eye-catching graphics, program notes and photographs. The LP ushered in an exploration of diverse musical idioms in both secular and Jewish music.

The YIVO Sound Archive provides visitors with the entire range of Ashkenazic music and

spoken word with 40 years of LPs. Cantorial music was enormously popular. The archives offer both reissues of older recordings by Joseph Rosenblatt and Gershon Sirota and rare discs by contemporary artists like Cantor Sidney Shicoff (the father of opera star Neil Shicoff) and Cantor Bela Herskovits, a member of the Hungarian Underground during World War II famously profiled on the television program "This is Your Life" in 1956.

Synagogue chant is rendered by Bas Sheva, Jean "Shaindele" Gornish and Freydele Oysher, as well as the "Boy Wonder Cantor" Hershele Lebovits. The Malavsky Family Choir, the "Singers of Israel," pioneered the "concept album" with their LP, *The Passover Festival*.

Yiddish song ranges from Jewish-American favorites like the Barry Sisters, Theodore Bikel and Ruth Rubin to international singers like Simon Ossovitzky and David Eshet (Israel), Max Zalkind (Argentina) and Leo Fuld (Netherlands). Yiddish art song is represented on albums by Sarah Gorby, Marina Gordon and virtually the complete LP output of the great bass Sidor Belarsky. A special release documenting the repertoire of North American traditional singer Mariam Nirenberg was produced by Dr. Barbara Kirshenblatt-Gimblett and issued by YIVO in 1986.

Jewish-American humor of the Barton Brothers, Herschel Bernardi, Lee Tully, Eli Basse, Benny Bell, Allan Sherman, Mickey Katz and Jackie Mason is all available for listening, as are readings of Sholem

Aleichem and Peretz (by Dina Halpern), Elihu Tenenholts, Tsuny Rymer and Herts Grosbard. Rarities include Isaac Bashevis Singer, Jacob Glatstein, Abraham Sutzkever and Leo Rosten reading from their own works.

The YIVO Sound Archive's LP collection also includes a diverse sampling of music from Israel, Sefardic and Mizrahi music, Hasidic *nigunim* old and new, contemporary liturgical song, classical compositions, music for children and stage and film scores.

The Max and Frieda Weinstein Archive of YIVO Sound Recordings, adjacent to the reading room of the Center for Jewish



History, is open to all by appointment and continues to expand its collections through the generous donation of sound recordings. If you have any LPs, 78s, CDs or tapes of Jewish material, we invite you to contact Lorin Sklamberg at (212) 294-6169 or via e-mail at lsklamberg@yivo.cjh.org.

East Side Wedding (1977), one of the albums that started the Yiddish-American klezmer revival.

American Jews Respond**Patriotic Songs From World War II**

On the 350th anniversary of Jewish life in America, YIVO's Music Archives has been paying special attention to its Yiddish patriotic songs, many from World War II. They express love and devotion for America and reflect the feelings of Jews during that trying period.

Two songs encourage Jews to purchase war bonds as a repayment of their debt to America. In the first, "*Koyft war bonds un stamps*" (Buy War Bonds and Stamps), with lyrics by Louis Stein and music by Sidney S. Cahan (1942), the words celebrate America and stress the need to help this country in its defense. America is described as a place where "freedom is very important," where "you can come from everywhere" and "there is no difference between Christian and Jew." Listeners are exhorted to "pay your bill to Uncle Sam":

Buy war bonds, buy stamps,
Help America win the war;
Buy war bonds, buy stamps,
So Hitler will be defeated.
Help the country in its
defense,
You can't waste any time,
Buy war bonds and stamps,
It will lead us to victory.
Buy war bonds, buy stamps,
And we will be able to
triumph over the enemy.

*Koyft di War Bonds, koyft di
Stamps,
Helft amerike gevinen di
milkhome;
Koyft di War Bonds, Koyft di
Stamps,
Vet Hitler shoy'n lign in der
adome;
Helft dos land in dem defense,*



"Koyft a Bond" (Buy a Bond), with words by Zigmund Zauberman and music by Lipa Feinfeld (1942).

*Men tor keyn tsayt farlirn,
Koyft milkhome Bonds un Stamps,
Tsun zig vet es undz firn.
Koyft di War Bonds, koyft di
Stamps,
Veln mir ale bald derlebn di nekome.*

The second song, "*Koyft a bond*" (Buy a Bond), with words by Zigmund Zauberman and music by Lipa Feinfeld (1942), urges Jews to buy a bond and to lend a hand in the war effort. Bonds should be purchased by rich and poor:

Don't stand aside; extend your
hand
Pay a debt, carry your flag high,
Buy a U.S. bond as soon as
you can
And see that your friend
should do the same.

*Shtey nit op, un shtrek oys a hant,
Batsol a kho'v, halt hoykh
dayn fon;
Koyf vos shmeler a U.S. Bond,
Un ze dayn fraynd zol oykh
dos ton.*

It also urges American Jews to lend a hand in the war effort, to "drive away the ones who strive to usurp your threshold, then your country, your freedom and your right."

Still another song of 1941 enunciates love and readiness to defend the American flag. The love expressed in the song is for "the land of the free and the brave," with "laws of brotherhood" and "opportunity for each one who has courage." This love implies defense of America and its flag:

And always your flag,
which I hold high
Will be dear to me
I will always defend it
And will die for it also.

*Un shtendik vet mir tayer zayn
Dayn flag ikh halt im hoykh,
Kh'vel tomid im farteydikn,
Un shtarbn far im oykh.*

"The central themes of the songs — defense of the flag, of freedom and liberty — were prime motives in American patriotic songs of the period and were carried over to contemporary Yiddish songs," noted YIVO Music Archivist Chana Mlotek. "Praise and devotion to the United States of America were expressed in other songs published in the 1940s and helped raise morale while inspiring and encouraging cooperation and participation in the war effort."

These song sheets are part of the voluminous collection of published Yiddish music preserved in the YIVO Archives and frequently requested and utilized by the public.

New Accessions to the YIVO Archives

Arthur Nunberg, 1913 – 2005

Jewish Labor Activist



Arthur (Alter) Nunberg (z"l) was born in the town of Wolbrom, near Cracow, Poland. His parents, who were merchants, provided their son with both a traditional — Hassidic (in Zawiercie) and Mussar (in Bedzin) — and a modern education; and he

became a sales clerk in a stationery store. As a teen, he joined the Sosnowiec branch of the Youth-Bund *Tsukunft* movement, which advocated democracy, socialism and Jewish cultural autonomy, with an emphasis on the Yiddish language. His labor union activism got Nunberg arrested three times and cost him his job.

During World War II, Nunberg was an inmate in several Nazi concentration and labor camps, including Bergen-Belsen. The United States Army liberated him from the Daimler-Benz factory complex in Ludwigslust, Germany, on May 1, 1945. In the Feldafing Displaced Persons Camp he met his future wife, Bluma Glickstein, who was also active in the Bund. At Feldafing, the couple participated in the camp's Yiddish theater troupe.

Later, living in New York City, Nunberg worked as a tailor of ladies' coats and was active in Local 117 of the International Ladies Garment Workers Union. However, the Nunbergs' primary activities continued to be Yiddish-oriented. Arthur Nunberg was a leading Bund activist and a member of its World Coordinating Committee. He served as a leader of the Arthur Zygelbojm Branch (#349) of the Workmen's Circle and as a member of the Workmen's Circle National Executive Committee. The couple's other commitments included the Katsetler Farband (a survivors group) and the Volbrom Zaglember Farband. Nunberg was a strong supporter of the Jewish Labor Committee and of YIVO until his recent death.

In 2004, Bluma and Arthur Nunberg donated their papers to the YIVO Archives. Arthur Nunberg passed away in January.

HISTORY

- Allan B. Dolgow donated Valentin Slovatshevski's account of the 1919 pogrom in Kamenny Brod, Ukraine.
- Rabbi Jerry Schwarzbart of the Jewish Theological Seminary donated an anonymous, 115-page Yiddish manuscript about the town of Byten, Ukraine, found among the papers of the late Rabbi Abraham Karp.
- Eda Rak donated (via YIVO National Board member Solomon Krystal) the papers of her father, Yiddish journalist Meyer Rak.
- Dr. Benjamin Nadel provided additional documents for the records of the Jewish Labor Bund.
- Max Zakon donated the late Abraham Friedman's collection of historical materials about American Jewry in the 1920s.
- Herbert A. Bernhard gave additional Jewish historical documents to the collection that bears his name. These documents range from the 18th century to the 1940s, and are predominantly from Central Europe and the Middle East.
- Meyer and Diane Malakoff donated Yiddish materials mostly relating to American Jewish history in the 1940s and 1950s.
- Shevi Herbstman donated the original Yiddish manuscript *Epic of Survival: Twenty-Five Centuries of Anti-Semitism*, written by Samuel Glassman, her father.
- Historical materials were also donated by Marjorie Hecht, Lenore Karp (San Antonio, Texas, Public Library), Fruma Mohrer, Dr. Carl Rheins and Dominique Torriou-Vouilloz (University of Geneva).

[continued on page 24]

1947 Gathering of survivors observing the 5th anniversary of the extermination of the Jewish community of Brzezina, Poland on May 15, 1942. Donor: Eda Rak.



New Accessions [continued from page 23]

LANDSMANSHAFTN AND FAMILY HISTORIES

- Robin Kraus of the New York State Department of Insurance Liquidation Bureau donated records of the following societies: Bendiner Warshauer Benevolent Society, Beserabier Podolier Benevolent Society, Bronx Old Age Fund, Chios Jewish Brotherhood, Community Sons of Israel, Congregation Zera Jacob, Congregation Leiser Gans (Przemysl), Crown of Israel Anshei Wiznitz Society, Erster Romaner Kranken Untershtitsungs Verein, First Bialykaminer Aid Society, First Bolechover Society, First Buzuer Benevolent Association, First Klimantoff Sick and Benevolent Association, First Nova-Ushitzer Benevolent Society, Homler Young Men's Society, Hyfin Society, Independent Rabe Meyer Przemyslaner Congregation (First Rabbi Meyer Przemyslaner Sick and Benevolent Society), Irving B. Vigdor Foundation, Kreminitzer Congregation, Knightly Friends Association, Petrikower Young Men's Benevolent Society, Society for Bible Reading Rabbi Yaakov Kopel of Tarnopol and Bialkamen, Soloker Beneficial Society, Sons of Jacob Tictiner, South Brooklyn Lodge # 174 (Independent Order Brith Abraham), and the Welfare Liberty Fraternal and Benevolent Association.

French Jewish historian Marc Bloch (R) while serving in the French military during World War I. Donor: Carole Fink.



Vilna Yiddish Teachers Seminary students at summer camp (c. 1930). Donors: Berl and Lee Golomb.

- Pearl Grumet donated the records of the United Dubienker Relief Committee.
- Ms. Susser donated the records of Congregation Bikur Cholim Bnei Jacob Ladies' Auxiliary of Brooklyn.
- Robert Lantz donated the constitution of the First Yezierna Sick and Benevolent Society.
- Selma and Irwin Ehrenfreund donated the constitution of the First Toporower Ladies' Sick and Benevolent Society.
- Harry Aizenstat donated the constitution of Congregation Kesser Israel of Springfield, Massachusetts.

Evelyn R. Benson), Saul Ostrow, Vicky Richards and Frances Witzel.

HOLOCAUST

- Esther Mishkin, a YIVO volunteer, donated a speech about her experiences in the Kovno ghetto.
- Izhak Levine donated his unpublished memoir of his childhood, surviving in Germany and in occupied Belgium and France.
- Celina Hecht donated her unpublished memoir of survival, as a child, in the Bialystok ghetto and on the "Arian side."
- Henry L. Gitelman gave a draft of the unpublished *Slawatydze*, Poland, memorial book, which he edited, while most of the research was done by the late Dr. Michal Grynberg of the Jewish Historical Institute in Warsaw.
- Herman Benson donated a collection of documents of the Polish government-in-exile, as well as others relating to American Zionism during the war years.
- Arthur Nunberg donated additional documents for his papers, many of which relate to his survival in occupied Poland and in Nazi Germany.
- Prof. Dov Levin provided additional documents for his papers, many relating to the destruction of Jewish communities in the Baltic States.
- Prof. Carole Fink donated her fully arranged collection of copies of letters and other documents that served as raw material for her biography of Marc Bloch, the great

- Michael Nolan donated the 15th anniversary (1939) journal of the Independent Hebrew Ladies' and Men's Benevolent Society of New York.
- The following individuals donated family history documents: Stanley I. Batkin (with translations by Esther Newman), Emily R. Birnbaum, Mildred Citron (documents of Jean [Sheindl] Fleischer), Agatha Cinader (extensive documents of Hilda Schein), David Hirschman, Rabbi Manes Kogan (documents of the Abramowitz-Abrams-Ames family), Ted Matlow, Allan Nadler, Robert Nedwich, Marjorie Osheroff (via



Rae Berkowitz Harris (center) visiting Salzburg-Hallein D.P. Camp in Austria (1947). Donor: Dr. Charles Harris.

French Jewish historian executed in occupied France. This collection provides a single location for thousands of documents, which, as originals, are dispersed in dozens of repositories in several countries.

LANGUAGE, LITERATURE AND CULTURE

- Samuel Gottfarstein donated the first installment of the extensive papers of his father, Joseph Gottfarstein, the polyglot editor, essayist and translator. These include letter exchanges with many prominent Jewish cultural figures, particularly in France.
- Yiddish poet Mates Olitsky donated his papers (via Solomon Krystal, YIVO National Board member).



Nephew and niece of Ida Matlow (Pilviskiai, Lithuania, c. 1918). Donor: Ted Matlow.

Olitsky's literary career started in prewar Poland, as did the Yiddish poetic careers of his brothers Leyb and Borekh.

- Israel Schwarz and Shoshana Wachsmann donated a collection of letters addressed to their father, Joseph Schwarz, which are from many Jewish cultural figures, including Dr. Max Weinreich, YIVO founder.
- Dr. Chava Lapin, YIVO National Board member, donated a dedication to her father-in-law, the Yiddish poet Berl Lapin, made by Kolya Teper, the near-legendary translator and political activist.
- Fay and Marvin Itzkowitz donated materials on the celebration for the 100th birthday of Yiddish teacher, editor and essayist Itche Goldberg.
- Shane Baker donated the subscriber and supporter database, in card format, of the Congress for Jewish Culture from the 1950s and 1960s, comprised of data on several thousand lovers of Yiddish culture.
- Fern Kant donated the text of the High Holiday services of the Secular Jewish Community of Greater Philadelphia.
- Norma Shavell Coty provided additional documents on her stepfather, Israel Muraskin, who served as Educational Director of the Spinoza Institute of America.

THEATER AND MUSIC

- Alane Faber and Bob Tartel each made donations of Yiddish adaptations of Gilbert and Sullivan operettas created by Miriam Walowitz and Al Grand.
- Esther Brunstein donated manuscripts of Yiddish songs of the London-based folk composer, Majer Bogdanski.
- Malke Gottlieb donated manuscripts of Emil Gorovets, the Soviet Yiddish composer and singer.
- Miriam Gittelson donated a large collection of materials about the career of the Polish Yiddish actress Ida Kaminska.

- Marilyn Michaels donated supplementary materials about the career of her mother, Freydele Oysher, the Yiddish singer and actress.
- The Bessarabian Yiddish singer and actress Anna Ginzburg donated materials about her performing career.
- Than Wyenn donated (via YIVO volunteer Renee Miller) Judith and Solomon Berkovitz's dramatization, in Yiddish, of Y. L. Peretz's story, "The Arendar."
- The Directors of the Rock Theater in Dresden donated a large collection of recent Yiddish song compositions.
- Jerry Goodman donated Yiddish sheet music.
- Maggie Williams donated an expanded version of Alan Bilgora's article on famous cantors.
- Jeffrey M. Pines donated Yiddish 78-rpm recordings, including test pressings of the great Yiddish singer Isa Kremer.
- Alfred and Dorothy Gelberg donated Yiddish 78-rpm recordings, as well as supplementary materials to the papers of the Yiddish Socialist editor Yizhak Levin-Shatskes.
- Recordings of Jewish music were donated by David Abramowitz, Rubin Adler (via Ruth Edelheit), Isaac Arbus, Terry Buchalter, Stephen C. Gerard, Dr. Milton Ivker, Rabbi Moshe Lerer, Jack Milgrom, Paul Nash, Allan Raskin and Louis Sole.

FILMS, PHOTOGRAPHS AND ART OBJECTS

- Gerta Harriton donated twenty-eight 8"x10" photographs taken by *[continued on page 26]*



Trick photograph taken in Tarr's Studio in Harlem (New York City, 1913). Donor: Marjorie Osheroff.

New Acquisitions

[continued from page 25]

her father-in-law, David M. Harriton, in Warsaw in 1937. These dynamic images present street life of the Old Town as well as Yiddish commercial signage.

- Berl and Lee Golomb donated 30 photographs from interwar Poland, primarily of Yiddish school groups, which belonged to the Yiddish educator Avrom Golomb, whose papers are in the YIVO Archives.
- Aida Rauch donated photographs of Yiddish schools in Vilnius and in Wysokie Litewskie (Vysokoye), Belarus.
- Dr. Charles Harris, with the assistance of Catherine Madsen of the National Yiddish Book Center, donated two albums made in recognition of his mother's volunteer accomplishments for the ORT vocational school in the displaced persons camp of Salzburg-Hallein in Austria. The albums document an inspection visit by Rae Harris, then President of Women's American ORT, made in 1947.
- Henry Kellen donated photographs of Jewish life in Berlin in 1946.
- Shira Loewenberg of the United Jewish Communities donated seven cartons of film reels on Jewish life in various countries.
- Video materials were donated by Aliya Cheskis-Cotel, Shuli Eshel (via YIVO National Board member Dr. Arnold Richards) and Victor and Toni Jo Friedmann.
- Posters were donated by George Birman, Roselyn Hirsch and by the Institute for Jewish Studies of the Heinrich Heine University in Dusseldorf.
- Marcia Bernstein, Michelle Frank, Dr. Joseph Stremlin and Beatrice Silverman Weinreich donated antique Jewish postcards.
- Herbert Scherer donated many postcards and family letters, which were translated by Esther Newman.
- Rita Kramer donated a woodcut by the American Jewish



Recording of the comedy team Dzigan and Szumacher (France, c. 1950). Donor: Paul Nash.

- artist Todros Geller, in memory of her mother, Sophie Joffe Blumenthal.
- Eva C. Graham donated a watercolor by the American Jewish artist Irwin Hoffman.
- Aline Shader donated (via Deborah Bogin Cohen and Bernard Wax of the American Jewish Historical Society) a papercut, done in the Polish Jewish style, by Dr. James Moorehead, in memory of Dr. Richard I. Shader.
- Pearl Paul donated (via Emily R. Birnbaum) a hand-embroidered tallis bag made in Russia circa 1890.
- Art objects and art-related materials were donated by Samaris Ayala, Cynthia and Alan Epstein, Irene Lamm, Samuel Podemski, and Carol Rosen.

Niedzwiedz family portrait (Warsaw, Poland, 1929). Donor: Robert Nedwich.



Bund activist Yosl Fryszer and his daughter (Chranow, Poland, 1930s). Donor: Arthur Nunberg.

NEWS OF THE YIVO



No. 16

September, 1946

Yiddish Scientific Institute—Yivo, 535 W. 123rd St., New York 27, N. Y.

AGAIN A WORLD WIDE INSTITUTION

YIVO'S INTERNATIONAL CONTACTS RESUMED

There can be no better evidence of the importance of the Yiddish Scientific Institute and of the affection which Jews all over the world have shown for it than the speedy revival of the activities for the Yivo everywhere and the resumption of contacts of the Yivo's friends with the headquarters in New York. We are most encouraged by the reports received by us of efforts to rebuild Jewish scholarship and research under Yivo auspices in the Jewish Displaced Persons Camps on Germany's bloody soil, among refugees awaiting permanent homes in far-off places such as China, as well as in the newly re-established communities in the destroyed Jewish centers of Europe. The devotion to learning so clearly evinced by East European Jewry in the pre-war years, is again coming to the fore among its remnants. This is indeed proof that our ancient tradition of popular education has now incorporated also modern Jewish research and that even the well-nigh completed Nazi and collaborationist annihilation of the better educated elements in European Jewry was incapable of eradicating this national trait.

From China to Germany, from Australia to the Netherlands, societies of Friends of the Yivo are being established or reorganized and Yivo collectors and scholars are resuming their work of rescuing from oblivion and neglect the precious historical remnants of the past and systematic-

ally collecting evidences of development of the Jewish life of the present. Furthermore, Yivo activities in the Latin-American countries, particularly in the Argentine, have of late shown growth and stimulation. The first year of liberation has restored the Yiddish Scientific Institute to its erstwhile status of a truly world institution with ramified international connections and activities. These developments also point to the unique distinction between the Yiddish Scientific Institute and the academic and research institutions in the non-Jewish world. The latter are customarily established either by governments or by specialists in a given field of research. In contrast, Yivo's history proves that its origin, activities and popularity emanate from both professional scholars and intellectual laymen. Indeed, Jewish scholarship, and the lay persons' interests in it,

have become another link in the chain of unity between the various Jewish communities all over the globe. Many friends of Yivo, committees and groups, as well as the individual volunteer collectors have sprung up or commenced their work spontaneously without the organized planning, not to speak of prodding, by the central office.

The future and direction of the activities of these devoted groups and individuals depend overwhelmingly on the support which they will receive from the American Jewish community, the largest and most prosperous in this, our own, era of national calamity and communal dislocation. Our American friends should more than ever be cognizant of their sacred obligation to support the reconstruction and renewal of Jewish life throughout the world through the instrumentality of Yivo.



On the Yivo Campus in Vilna.—The main Yivo building in Vilna was destroyed by the Germans before they left the city. (See *News of the Yivo*, nos. 4 and 14).

Education and YIVO Help Rescue Remnant of the Past

In each issue of *Yedies*, we report on the news that was of concern to YIVO members more than half a century ago. As *Yedies* Issue No. 9 indicates, in September 1946, Jews worldwide were recovering from the unthinkable, and the spontaneous activities of YIVO branches worldwide, from Europe, to China, to Argentina, and to the U.S., gave them hope. Nourished by a tradition of popular Jewish educa-

tion that had eluded Nazi destruction, collectors and scholars resumed their work of rescuing remnants of the past and collecting evidences of life in the present. YIVO's distinctive combination of Jewish scholars and educated lay people made Jewish scholarship into a link that united local communities and connected them with Jewish life throughout the Diaspora.

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.

Family in Prague

I have a letter from the Council of Jewish Communities of Bohemia and Moravia (located in Prague) from 1946. I will be in Prague...and would like to contact either that organization or a successor of it in order to locate the last known addresses of my family members in Prague. Are you able to direct me to the appropriate contact to receive this information? I would appreciate any input I can receive from you in this regard.

Celia Cizes (e-mail)

Reply: We suggest you log on to the web site of the Jewish Museum of Prague:

www.jewishmuseum.cz/aindex.htm

Under "Research Activities and Services" you will see that they can help you trace your relatives. Send them an e-mail with your questions and take it from there.

* * *

Klezmer Recordings from Pre-War Poland

I am a Polish ethnomusicologist from the universities in Wroclaw and in Poznan. For a couple of years I have been carrying out research on the music of Polish Jews. I have made recordings of music performed in Poland, Ukraine and some other places today, but I would like to know if there are any older recordings of the Jewish music from the territories of pre-war Poland — just from Poland, not from the emigrants from Poland in America or in Israel. Is the catalogue of YIVO accessible on the Internet?

*Bozena Muszkalska
Prof. of the Department of Musicology
University of Wroclaw and
University of Poznan*

Reply: Thanks for your inquiry. The YIVO Sound Archives has at least a couple of hundred commercial recordings by Jewish performers of cantorial, klezmer, theater and comedy material, made in Poland or other East European locations. Unfortunately our catalog is not yet available online. YIVO Sound Archivist Lorin Sklamberg, lsklamberg@yivo.cjh.org, can offer you further assistance.

* * *

Jewish Organizations in World War I

Could you direct me to sources where I could study the attitude of Jews and Jewish organizations in countries involved in World War I?

*Michael Gordon
Melbourne, Australia*

Reply: The following bibliographic citations will be of assistance to you:

- Destruction of the Jews in Poland, Galicia and Bukovina, S. An-ski (in Yiddish)
- Black Book of Russian Jewry, Simon Dubnow
- "Jews in World War I: A Brief Historical Sketch," Abraham G. Duker
- Der shvartser bukh (*The Jews in the Eastern War Zone*), Viliam Foyznak
- The Attitude of American Jews to World War I, the Russian Revolutions of 1917, and Communism (1914-1915), Zosa Szajkowski (Ktav Publishing, January 1972)
- The War for the World, Israel Zangwill

* * *

Chmielnik Society

I am the project coordinator (under the auspices of Norman Weinberg) for the restoration of the Siedlecka cemetery, which serviced Chmielnik and the surrounding towns and villages. I am wondering if you have any information concerning the families of the Chmielnik Society or how I would contact them.

We are having a web site built and if there is any information or pictures you have of the area or the people, we would like to display them on the web site.

It is our hope to restore the cemetery, catalog those buried there and take pictures of each headstone found. Any assistance you can render would be greatly appreciated.

*Howard Nightingale
Toronto, Canada*

Reply: The YIVO Archives has in its holdings the records of the Chmielniker Sick and Benevolent Society. The information is located in RG 1081. It spans the years from 1935 to 1978.

* * *

Shanghai Survivor

There is an elderly Polish man who is a survivor, and I have been trying with reasonable success to have him tell his life story. Do you know of a program that would more professionally capture his story?

*Peter Lener
Bronx, New York*

Reply: The Shoah Foundation embarked 10 years ago on a project to interview all Holocaust survivors. If this person was missed, you can contact the foundation at 1-818-777-6869 or www.vhf.org.

Singer in Translation

Have all of Isaac Bashevis Singer's books been translated into Polish?

*Yashmun James
via e-mail*

Reply: YIVO has compiled a list of 42 Isaac Bashevis Singer books available in Polish editions. These include, among many others:

- *Niewolnik / The Slave (Warsaw: Alfa, 1991)*
- *Sztukmistrz z Lublina / Magician of Lublin (Warsaw: Biblioteka Bestsellerow, 1995)*
- *Szatan w Goraju / Satan in Goray (Warsaw: Sagittarius, 1992)*
- *Pokutnik / The Penitent (Torun: Crime and Thriller, 1992)*
- *Rodzina Muszkatow / Family Moskat (Warsaw: Dom Ksiegarski i Wydawniczy Fundacji Polonia, 1992)*
- *Urząd Mojego Ojca / In My Father's Court (Warsaw: BIS 1992)*

YIVO would be glad to provide the full list, with Polish, English and Yiddish titles, to other interested readers upon request.

* * *

Workmen's Circle Records

I understand that you are a repository for Workmen Circle records. I am in possession of a membership certificate in my mother's name, dated May 24, 1923. Please advise if you would be interested in this historical document. I was a student at the Workmen's Circle afternoon *shule* as a young child and am Yiddish-speaking, and I treasure my Yiddish heritage. My mother passed away in 1971 at an Arbeter Ring Nursing Home in New Jersey.

*Frances Silverstein Witzel
via e-mail*

Reply: YIVO would be glad add to add this document to our holdings, especially since YIVO is the official repository of AR records. The certificate would be separately cataloged, and kept under professional archival conditions. YIVO will contact you to confirm safe arrival, and you will receive a thank-you letter with an accession number. If possible, please provide us with at least basic biographic information regarding your mother.

* * *

A Yiddish "Saying"

I have a friend who would dearly love for me to reproduce for her the Yiddish saying "Man plans while God laughs" in needlecraft. Unfortunately, I am unfamiliar with the Yiddish alphabet ... and am unable to translate this for her without ruining the "surprise." Would you be able to provide me with the Yiddish translation of this expression?

*Susan Singley
Great Mills, MD*

Reply: The original Yiddish (transliterated into the English alphabet) is "Der mentsh trakht un Got lakht."

* * *

Sweetbreads — Nostalgia

At dinner tonight a group of us was remembering typical Jewish foods and somebody came up with "sweetbreads", but nobody could remember this dish's Yiddish name. Would you please help us? Our list of foods was quite long, but this stumped everybody.

Ethel Genes (e-mail)

Reply: Our dictionaries all list grashitse as the Yiddish equivalent.

Displaced Persons Camps

I am currently a Ph.D. student at New York University in Jewish Education ... and wondering how I can make use of some of the archival material that you have at YIVO. In particular I am currently researching a paper on Zionist education in the displaced persons camps after the Holocaust, and I was interested in finding primary sources — memoirs, archival documents, etc., related to this topic.

*David Bryfman
New York City*

Reply: We have the newspapers of the DP camps on microfilm. Also in the YIVO Archives, information on the DP camps is contained in RG 294.1-4.

* * *

Acquiring YIVO-bleter

I am a history student at University College Northampton, United Kingdom. I am in my final year of study, and I am doing my dissertation on the Holocaust experience in Lithuania. I was wondering if there is any way for me to acquire the 1997 edition of *YIVO-bleter*, which was about the Lithuanian experience?

*John McDermott
United Kingdom*

Reply: All four issues of the new series of YIVO-bleter are available from: Jewish Book Center of Workmen's Circle, 45 East 33rd Street, New York, NY 10016, (212) 889-6800 ext. 285 or (800) 922-2558 ext. 285, www.jewishbookcenter.com or by e-mail at book@circle.org.

וואָרן, אַז דער יוואָ איז געבליבן געטרני די צילן, וואָס זינען אָנגעציי- כנט אין זיין גרינדונגס-דעקלעראַציע - צו ווערן דער צענטער פֿון דער יידישער וויסנשאַפֿטלעכער אַרבעט, דער אַרט, וווּ עס בילדן זיך אויס נייע אַרבעטער אויפֿן געביט פֿון דער יידישער וויסנשאַפֿט און קולטור, דער צענטראַלער רעגיסטריר-פֿונקט פֿון דעם יידישן קולטור-לעבן אין אַלע עקן וועלט. נאָך מער - ס'איז אויך קלאָר געוואָרן, אַז אין דעם פּראָצעס פֿון זיין אַנטוויקלונג און וווקס האָט דער יוואָ ווייט פֿאַרברייטערט זיין לכתחילהדיקע אַרבעטס-פּראָגראַם און אַלץ נייע און נייע אויפֿגאַבן געמוזט אַרזינציען אין דער ספֿערע פֿון זיין טעטיקייט.



די 25סטע יוואָ-קאָנפֿערענץ (ניו-יאָרק, 1951)

ביי גאָר די גרויסע אויפֿטוען פֿון דעם יוואָ פֿאַר דער יידישער וויסנ- שאַפֿט מוז מען דאָך מודה זיין, אַז אַרזינטרעטנדיק אין צווייטן יאַרצענד- לינג פֿון זיין עקסיסטענץ שטייט דער אינסטיטוט ערשט ביים אָנהייב פֿון דעם וועג וואָס איז פֿאַר אים אָנגעציי- כנט, ער האָט ערשט געמאַכט די ערשטע טריט צו זיין ציל: צו שאַפֿן דעם וויסנשאַפֿטלעכן סינטעז פֿון דעם יידישן לעבן אין אַלע זינען אַרויסווייזן אין גאָר דער וועלט, אויסצושמידן דעם וויסנשאַפֿטלעכן אינסטרומענט, וואָס דאַרף דינען די יידישע פֿאַלקסמאַסן אין דעם קאַמף פֿאַר זייער קולטורעלער עמאַנספּאַציע.

דרוק די גרויסע סימפּאָטיעס פֿון דער יידישער געזעלשאַפֿט צו דעם אַל- וועלטלעכן צענטער פֿאַר דער יידישער קולטור און וויסנשאַפֿט. דער מאַסנ- דיקער אַנטייל אין דעם צוזאַמענפֿאַר (איבער 150 דעלעגאַטן פֿון אַ אַנ- דערטהאַלבן צענדלינג לענדער און פֿיל הונדערטער געסט), די הונדערטער באַגריסונגען פֿון אַלע עקן וועלט, די זייער לעבעדיקע דעבאַטן אויפֿן צוזאַ- מענפֿאַר האָבן אַנטפּלעקט די טיפֿע פֿאַראַינטערעסירטקייט פֿון דער יידי- שער געזעלשאַפֿטלעכקייט אין דער אַרבעט פֿון יוואָ. דורך די רעזולטאַטן פֿון די וואַלן אין די אַרגאַנען פֿון אינסטיטוט איז פֿעסטגעשטעלט גע-

צו דער יידישער עפֿנטלעכקייט

דער אַלוועלטלעכער צוזאַמענפֿאַר פֿון יידישן וויסנשאַפֿטלעכן אינסטי- טוט, אָפּגעהאַלטן אין ווילנע אין די טעג פֿון 14טן-19טן אויגוסט 1935, האָט געפֿונען אַ הילכיקן אָפּקלאַנג אין דער גאַנצער יידישער וועלט, ווי אויך אין די קרייזן פֿון דער אַלגעמיינער וויסנשאַפֿט. דער צוזאַמענפֿאַר האָט ניט נאָר אונטערגעפֿירט אַ סך-הפל פֿון די אויפֿטוען פֿון יוואָ פֿאַר די פֿאַר- גאַנגענע צען יאָר פֿון זיין טעטיקייט און מאַניפֿעסטירט די הויכע מדרגה פֿון זיין וויסנשאַפֿטלעכער אַרבעט, נאָר האָט אויך געבראַכט צום אויס-

צון אונדזערע פֿריינד

אין אונדזערע 80 יאָר האָבן מיר שוין אַ סך דערגרייכט, אַבער דאָס הייסט נישט, אַז מיר מעגן זיין צו- פֿרידן פֿון די דערגרייכונגען. דאָס באַווייזט בלויז, ווי גרויס עס זינען די מעגלעכקייטן. דער אויספֿיר וואָס דאַרף געמאַכט ווערן איז, אַז גרויס זענען אונדזערע התחייבֿותן און גרויס איז דאָס אַחריות פֿון די יוואָ-פֿריינד און יוואָ-טוערס אין אַמעריקע, וווּ ס'געפֿינט זיך דער צענטער פֿונעם יוואָ און דער רובֿ מנין פֿון יידישן פֿאַלק. צוזאַמען מיט אַינ, ווייס איך, וועלן מיר אין די ווייטערדיקע 80 יאָר אויך אויפֿטאַן זייער-זייער אַ סך!

צו וואָס דאָס וואַנדערן און טרוימען זוכן וואָס ס'איז נישט פֿאַראַן בעסער דניע פֿעלדער צוימען פֿאַרריכט דנין וואָגן, דנין געשפּאַן.

צייל די ברכות אין דנין לעבן זוך קיין גליק - ס'איז אין דנין הויז זע וואָס דיר האָט גאָט געגעבן האַלט - און לאָז דאָס נישט אַרויס.

אַ ביסל זון, אַ ביסל רעגן נאָך נאַכט קומט דער טאַג שפּרנז אין דניע קליינע שטעגן און נישט פֿאַרגעס, אַ לויב דאָך זאַג עטאָ וואַבעל

גרינערע לאַנקעס

זאָל איך גיין אין ווייטע פֿעלדער זוכן גרינערע ווי מניע? זאָל איך וואַנדערן אין וועלדער בערגער קריכן, גרויסע, קליינע?

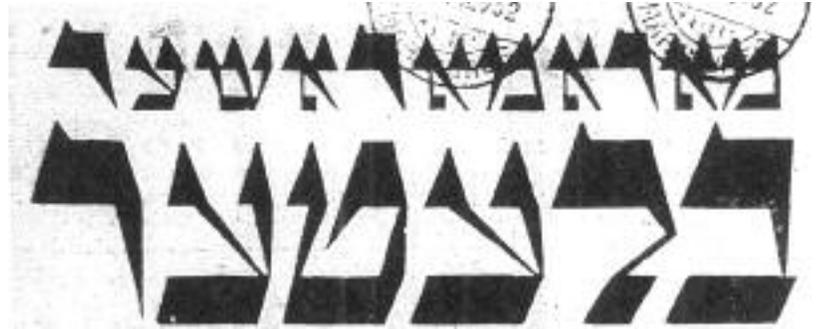
שפּרניזן בריקן איבער בערגער וווּ די לופֿט איז שטאַרקער, בעסער דאָס אויג פֿאַרמעסטן ווי אַ יעגער וווּ דאָס פֿלאַך איז גרויס און גרעסער.

ווייט דער הימל בלוי און ליכטיק נעמט זיך מיט דער ערד אַרום ווי אַ צויבער, ס'איז נישט ריכטיק זע איך ווען איך דאַרט שוין קום.



עטאָ וואַבעל

דער יוואָ אַ מאָל אין רומעניע



שאַפֿט אויך פֿיל נייע ווערטן וועלכע האָבן אין דעם אינסטיטוט זייער אמתן גואל געפֿונען. אחוץ דעם חודש־שריפֿט **יוואָ-בלעטער**, פֿאַר געשיכטע, ליטע-ראַטור-פֿאַרשונג אַז״וו, (זע **מאַראַ-מאַראַשער בילעטער**, נ' 10, ז' 7) וואָס דערשיינט פֿינקטלעך. האָט דער יוואָ באַוווּזן אַרויסצוגעבן אַ גאַנצע ריי וויכ-טיקע **שריפֿטן: פֿילאַלאָגישע** (די בענד-ער I און II זענען אַרויס אין צוויי אויפֿלאַגעס), **היסטאָרישע, עקאָנאָמישע** און אַ סך אַנדערע.

ס'איז אַ פֿליכט פֿון יעדן אָט די וויכטיקסטע פֿאַלקס-אינסטיטוציע מיט אַלע כּוחות צו שטיצן. די בעסטע שטיצונג וועט זיין צו פֿאַרשפּרייטן אין אַ וואָס גרעסערער מאָס די יוואָ-אויסגאַבעס.

דער בנין איז אָנגעהויבן, זאָל יעדער פֿון אונדז צולייגן אַ ציגל אַז ער זאָל זיך פֿאַרענדיקן.

*אַרויס אין מאַרמאַראַש, רומעניע – אַ געוועזע-נע אונגערישע טעריטאָריע וווּ יידן האָבן גערעדט ייִדיש און אונגעריש. ס'איז געווען אַ טיף חסידישע געגנט – דאָרטן איז דאָ די שטעט סאַטמער, סיגעט, ספינקע א"א חסידישע הויפֿן.

צונויפֿגעזאַמלט, געאַרדנט און מחבר געווען די „משנה“, פֿון וועלכן ברו-נעם דאָס ייִדישע פֿאַלק האָט געשעפֿט זיין לעבנסטראַנק און גאַטספֿאַרכטיקע באַלייטן נאָך היינט די נשמות פֿון זיי-ערע נאַענטסטע און טייערסטע – אַזוי האָט דער היינטיקער רבי יהודה הנ-שיא: דער יוואָ (ייִדישער וויסנשאַפֿט-לעכער אינסטיטוט) אין ווילנע, די אויף דער גאַנצער וועלט צעשיטע, צעוואַרפֿענע פּערל אָנגעהויבן צונויפֿ-צוקלויבן, וועלכע אויפֿגעשנירלט אויף איין שנירל וועלן זיין אַ צירונג, אַן אייביקער ווערט פֿאַרן אייביקן פֿאַלק.

אַבער דער יוואָ האָט זיין טעטי-קייטס-פֿעלד נישט באַשרענקט אויף בלויז „אַלטס צו פֿאַררעכטן“, ער

אין דער יוואָ-ביבליאָטעק איז דאָ אויף מיקראַפֿילם דאָס רומעניש-ייִדישע חודש־בלאַט **מאַראַמאַראַשער בילעטער***. אינעם נומער פֿון אַפּריל 1932 איז דאָ אַן אַרטיקל אויפֿן שער-בלעטל פֿון נאַטאַן מאַרק א"ט „יוואָ, דער היינטיקער רבי יהודה הנשיא“. אָט איז אַ חלק פֿונעם אַרטיקל:

„יוואָ, דער היינטיקער רבי יהודה הנשיא“

זוי ווי ר' יהודה הנשיא זי (135-205) האָט אין זיין צייט געזאָגט: „עתידיה תורה תשתכח מישראל“ (די תורה איז אָנגעברייט פֿאַרגעסן צו ווערן פֿון די יידן) און אַלע אוצרות וואָס זענען אָפּגעהיט געוואָרן ביז זיין צייט

דייטשע ליטעראַטור

[המשך פֿון ז' ד]

דער „וועלט-ליטעראַטור“ און אַז מע זאָל געניסן פֿון דעם אַפֿטער, בפֿרט אויפֿן שטח פֿון פֿאַרגלעכיקער ליטעראַטור. איינע פֿון די אינטערעסאַנטסטע זאַכן וואָס זי האָט געפֿונען אין דער יוואָ-ביבליאָטעק איז אַן אויסגאַבע פֿון אַ דערציילונג וועגן דער פּיעסע „נתן החכם“ פֿונעם יאָר 1871, געשריבן אין אַן אַלטן, ווייבערטייטש. ס'איז אויך שטאַרק אינטערעסאַנט צו זען ווי אַזוי מע האָט געמאַכט די איבערזעצונגען און ווי אַזוי די איבערזעצערס האָבן באַהאַנדלט פֿאַרשיידענע שפּראַך-ענינים, צווישן אַנדערע דעם אונטערשייד צווישן דייטש, דייטשמעריש און ייִדיש. ח'טע בלאַז איז זייער צופֿרידן וואָס זי האָט די געלעגן הייט צו פֿאַרשן אינעם יוואָ. זי זאָגט, אַז דער יוואָ איז איינס פֿון די בעסטע ערטער אויף דער וועלט צו געפֿינען די מקורים וואָס זי זוכט, ווייל ער פֿאַרמאָגט ביכער און זשורנאַלן אַן אַ שיעור און די ביבליאָטעקערס העלפֿן איר זייער אַ סך. זי פֿרייט זיך אויך מיט דעם, וואָס זי קען זיך באַקענען מיט אַנדערע קאַלעגן און געניסן פֿון דער ייִדישער קולטור-סביבֿה דאָ אין ניו-יאָרק.

אַזאַ אַרבעט ווי ח'טע בלאַז גיט צו אַ סך צו דער וויסנשאַפֿט. מיר ווינטשן איר הצלחה און קוקן אַרויס אויף צו הערן ווייטער וועגן איר אַרבעט.

כּלל. איבערזעצן-אַרבעט איז אויך געווען אַ וויכטיקע פרנסה פֿאַר ייִדישע שרייבערס.

די כּוונה פֿון „וועלט-ליטעראַטור“ איז, אַז עס זאָל זיין אינטערעסאַנט און האָבן אַ שייכות צו פּלערליי מענטשן, אַזוי ווי די קלאַסישע ווערק וואָס זענען באַרימט איבער דער גאַרער וועלט. דאָס גילט אַי פֿאַר ליטעראַטור איבער-געזעצט פֿון אַנדערע שפּראַכן אויף ייִדיש, אַי פֿאַר ייִדישער ליטעראַטור איבערגעזעצט אויף אַנדערע שפּראַכן. ח'טע בלאַז טעהנט, אַז ייִדיש איז טאַקע אַ וויכטיקע טייל פֿון



ביבליאָטעק

פֿאַטאַ, רעכטס: סטודענטן, לע-רערס און געסט ביים סיום 2004.

„דייטשע ליטעראַטור אויף יידיש“: אינטערוויו מיט רבקה בלאו



רבקה בלאו

רבקה בלאו האָט אַקערשט געווונען די סטי-פענדיע א"נ דאָראַ און מאיר טענדלער בנים יוואָ. ח'טע בלאו מאַכט איצ'טער פֿאַרשארבעט פֿאַר איר דיסער-טאַציע אויף דער טעמע „איבערזע-צונגען פֿון דייטשער וועלט-ליטעראַ-טור אויף יידיש“. זי שטודירט אויף אַ דאָקטאָראַט אין דעם אָפּטייל פֿון פֿאַר-גלייכיקער ליטעראַטור בנים אילינויער אוניווערסיטעט אין אורבאַנאַ-שאַמפּיין. מיט יאָרן צוריק האָט ח'טע בלאו זיך באַטייליקט אין אַ קלאַס (אויף ענ-גליש) וועגן דער יידישער ליטעראַטור און זיך זייער פֿאַרינטערעסירט מיטן

יידישן לשון. דערנאָך האָט זי שטודירט יידיש ביי זיך אין אוניווערסיטעט. זי איז אויך געקומען זיך לערנען אין דער זומער-פֿראַגראַם בנים יוואָ און אינעם אַוואַנצירטן סעמינאַר בנים יידי-שן טעאַלאָגישן סעמינאַר און דעם יוואָ. ח'טע בלאו איז פֿאַרכאַפט געוואָרן ווען זי האָט געלייענט אַ יידישע אי-בערזעצונג פֿונעם בוך „די וועלט פֿון נעכטן“ (1959), די זכרונות פֿון סטע-פֿאַן צווייג, אַ יידיש-עסטרעזשישער שרייבער וואָס האָט דורכגעלעבט די היטלער-תּקופֿה. דעמאָלט האָט זי פֿאַרשטאַנען, אַז דאָס איבערזעצן לי-טעראַטור פֿון דייטש אויף יידיש איז אַ ריכטע טעמע. צוליב אירע פֿעיקייטן מיט יידיש און מיט דייטש (וואָס זי האָט שוין געקענט) איז דאָס געווען אַ

געלעגנהייט צו באַהאַנדלען די ענינים פֿון שפּראַך, קולטור און איבערזעצן אויף אַן ערנסטן אַקאַדעמישן אַרײַן. עס זענען פֿאַראַן הונדערטער ביכער איבערגעזעצטע פֿון דייטש אויף יידיש. לויט ח'טע בלאו פֿאַרשארבעט האָט די גרויסע, מאַדערנע תּקופֿה פֿון אי-בערזעצן דייטש אויף יידיש זיך אָנגע-הויבן אין די 1870ער און 1880ער יאָרן, כאָטש מע האָט איבערגעזעצט נאָך אין מיטל-עלטער. מע האָט אי-בערגעזעצט טאַקע אַ סך פֿאַר דער צווייטער וועלט-מלחמה – נישט נאָר ליטעראַטור, נאָר אויך וויסנשאַפֿטלעכע ווערק. אַזעלכע איבערזעצונגען, ניט נאָר פֿון דייטש נאָר אויך פֿון אַנדערע שפּראַכן, זענען געוואָרן אַ וויכטיקער טייל פֿון דער יידישער ליטעראַטור [המשך אויף ז' ה]

יידיש-סעמינאַרן, האַרבסט 2004



דעם 10טן דעצעמבער 2004 ד"ר לודמילאַ שאַלאַכאַוואַ, יוואָ „יידישע מוזיקאלישע קאַלעקציעס אין דער אוקראַינישער נאַציאָנאַלער ביבליאָטעק“ ד"ר שאַלאַכאַוואַ, אַן אויסגעשולטע מוזיקאָלאָגין און אַ ביבליאָטקערין אין יוואָ, האָט גערעדט וועגן דעם לאַנג פֿאַרלירענעם אַרכיוו פֿון יידישער מוזיק און פֿאַלקלאָר וואָס מע האָט אַנטדעקט אין דער נאַציאָנאַלער ביבליאָטעק אין קיעוּ. זי האָט דערציילט וועגן דער ריזיקער קאַלעציע פֿון 1,000 וואַלצן, וואָס פֿאַרמאַגט רעקאָרדירונגען, געשריבענע נאָטן און אַ קאַטאַלאָג, און נעמט אַרײַן די אַרבעט פֿון ש. אַניסקי, יואל ענגעל, ז. קיסעלהאַף און מ. בערעגאַווסקי. זי האָט אויך געשפּילט אויסצוגן פֿון דער קאַלעקציע: חסידישע ניגונים, חזנות, אַ זשאַק, אַ מאַקאַראַניש ליד און אַ באַגריסונג פֿון שלום-עליכמען.

הינטקס יאָר איז אינעם יוואָ פֿאַרגעקומען נאָך אַ סעריע סעמינאַרן אויף יידיש. דער פֿאַרזאַמלטער עולם האָט גענאָסן פֿון די אינטערעסאַנטע רעדעס ווי אַ זעלטענע געלעגנהייט צו הערן יידישע אַרויסטריטן אויף אַן אַקאַדעמישן נייוואָ.

דעם 10טן סעפטעמבער 2004

ד"ר גענאַדי עסטרייך, ניו-יאָרקער אוניווערסיטעט „דוד בערגעלסאַנס בערליער יאָרן 1921-1933“ ד"ר עסטרייך האָט דערציילט וועגן דער יידישער קולטור-סביבֿה אין בערלין, וווּ ס'האַבן זיך באַזעצט אַ סך מיזרח-איראָפּעישע יידן, דערונטער אַ גרויסע צאָל שרייבערס. בערגעלסאַן א"א רויסי-יידישע שרייבערס האָבן דאָרטן געוווינט און דערנאָך זיך אומגעקערט אינעם סאָוועטן-פֿאַרבאַנד. ד"ר עסטרייך האָט זיך אַרויסגעזאָגט, פֿאַר וואָס זיי האָבן דאָס געטאַן.



דעם 12טן נאוועמבער 2004

ד"ר אַהרן-לייב נאָדלער, דרו-אוניווערסיטעט און יוואָ „שפינאַזע בני די שרייבערס ראַוויטש און ליוויק“ ד"ר נאָדלער האָט גערעדט וועגן דעם פֿילאָזאָפֿ ברוך שפינאַזע, וואָס איז געווען זייער אַ וויכטיקע פֿיגור בני יידן און ספּעציעל בני די שרייבערס מלך ראַוויטש און ה. ליוויק. ער האָט אַרומגערעדט לידער און פֿראַזעווערק וואָס זיי האָבן געשאַפֿן וועגן שפינאַזע – סיי ערנסטע און סיי קאַמישע.

אין 2005 וועלן אַרויסטרעטן	
דעם 18טן פֿעברואַר	ד"ר הערשל גלעזער
דעם 25טן מאַרץ	רבקה בלאו
דעם 8טן אַפּריל	ד"ר רחמיאל פעלץ
דעם 16טן מיי	ד"ר שמואל קאַסאָוו
דעם 27טן מיי	ד"ר שלמה איידעלבערג

פּרטים: אין גיכן. קלינגט אַן 212-294-6139 אָדער שרייבט p.glasser@yivo.cjh.org

מרדכי שעכטערס די געוויקסן-וועלט אין יידיש



ד"ר מרדכי שעכטער

דער יוואָ פֿרייט זיך, וואָס אַט-אַט וועט דערזען די ליכטיקע שטן ד"ר מרדכי שעכטערס די געוויקסן-וועלט אין יידיש. דאָ ווינטער דרוקן מיר אַפּ אויסצוגן פֿון זיין „וואָרט פֿרײער“ - רעד'

צו שטעלט די געוויקסן-וועלט אין יידיש

(דאָ ווינטער געקירצט: געווי?) ס'נישט קיין רעטאָרישער פֿרעג. פשוט: פֿאַר זיך אליין און פֿאַר אַנדערע איז פֿדאָי קלאָר צו מאַכן דעם תּכּלית פֿון אַ טערמינאָלאָגישן האַנטבוך אויף אַזאַן אומגעריכטער טעמע ווי נעמען פֿון געוויקסן אין מאַמע-לשון און אויף אַזאַן אומגעריכטן פֿאַרנעם. צונויפֿגעשטעלט געווי האָבן מיר איבער עטלעכע טעמים פּראַקטישע, טעאָרעטישע און פּרינציפּיעלע. אין זינען געהאַט האָבן מיר סײַ ר' ישראל, סײַ דעם פּלל ישראל, סײַ די יידישע שפּראַך. לאַמיר זיי נעמען איינציקווייז. פֿאַרן יחיד - און במילא אויך פֿאַרן פּלל - האָבן מיר דעם האַנטבוך צוגע-גרייט פֿדײַ:

- 1) מע זאָל וויסן ווי אַנצורופֿן אויף מאַמע-לשון אַ געוויקס, וואָס זײַן נישט-יידישן נאָמען ווייסט מען יאָ, אָבער דעם יידישן האָט מען אָדער פֿאַרגעסן, אָדער קיין מאָל נישט געוויסט. דאָס איז „אהער“ - פֿון אַן אַנדער לשון צו יידיש צו.
 - 2) מיר ווילן אָבער דינען דעם יידיש-ניצער אויך „אהין“ - פֿון יידיש צון אַן אַנדער לשון, למשל: מע ווייסט דעם יידישן נאָמען פֿון אַ געוויקס און מע וויל וויסן, ווי סע הייסט אויף אַן אַנדער לשון, פֿדי געווייר צו ווערן פּרטים וועגן דעם געוויקס דורך נאָקוקן אין אַן ענציקלאָפּעדיע צי אַן אַנדער איינקובוך אויפֿן שייכדיקן אַנדערן לשון.
- דער „אהין“ - פֿון יידיש צון אַן אַנדער לשון - גילט נישט נאָר פֿאַר געוויקסן, וואָס מע ווייסט זייער יי-דישן נאָמען. ביים ליינען יידישע

ליטעראַטור שטויסט מען זיך אָן אין אַ גוזמא טערמינען, וואָס די טיטש איז דעם ליינער בדרך-כלל פֿרעמד. אַ באַסאַראַבער, אַ שטייגער, וועט תּיכּף וויסן די טיטש פֿון פּאַמען, גאַל-דאַנעס, מאַליאַנטישקל, אָבער אַ גאַלי-ציאַנער, וואָלינער, ליטוואַק, צי פּוילי-שער וועט בלייבן שטיין אָפּהענטיק; וואָס איז דאָס? פּונקט אַזוי וועט, כאַפֿן מיר אָן, אַ דרום-ייִד נישט וויסן דעם פּשט פֿונעם געוויקסן-נאָמען מײַ, סעטענע, גריזענע, שאַלאַמוקסנעס (אין פּלערליי „סאַבעסדיקע“ וואַיאַנטן) אינעם לשון פֿון צפֿונדיקע שרייבערס. ווער ס'איז נישט י.י. שוואַרצעס קיין לאַנדסמאַן וועט מסתּם נישט וויסן „מיט וואָס מע עסט“ ריבעלעך (אין פֿאַרשיידענע קאַנטן - מיט פֿאַרשיי-דענע טיטשן), קרוצקעס, ברוקנעס, בלאַע יאַגדעס, באַלבאַרעסן, וואָס אין זײַן פּאַעמע יונגע יאַרן. רעגיאַנאַלע טערמינען אָדער רעגיאַנאַלע פּאַנאַ-לאַגישע וואַיאַנטן זענען דאָך אין מאַמע-לשון דאָ אין די הונדערטער. געווי איז, הייסט עס, אַ מיטל פֿון שפּראַך-באַריכערונג פֿאַר „ר' ישראל“. דאָ וועט מען קענען געפֿינען די תּשוּ-בַה אויף דער אייביקער שאלה, ווי זאָגט מען אויף יידיש?“. אויפֿן פֿרע-גער וואָרט דאָ דער תּירוץ אויף הונדערטער טערמינאָלאָגישע קשיות אַ סך מאָל געפֿרעגטע, זעלטן געפֿרעגטע, אפֿשר נאָך פּלל נישט געפֿרעגטע, און אַזוינס וואָס סע וואַלט גרינלעך גאַר אויף דער מחשבֿה נישט געקומען צו פֿרעגן, ווען נישט - אַ ספּעציעלער איינקובוך וואָס האָט כּמעט דאָס גאַנצע ווערטער-וואַרג צונויפֿגעקליבן פֿונעם בעל-מקשנס וועגן. נישט נאָר אויסברייטערן דעם ווערטער-אוצר פֿונעם יחיד זע'מיר אויסן, נאָר אויך פֿונעם גאַנצן שפּראַך-ציבור.

די דעסקריפּטיווע לינגוויסטיק וועט פֿון געווי געווינען אַ כּמעט פֿולן אינ-ווענטאַר פֿונעם יידישן עטנאָבאַטאַנישן באַגאַזש, וואָס ר'איז אַ סך, אַ סך גרעסער ווי מע וואַלט זיך אין פֿלוג געקענט ריכטן. וועמען וואַלט זיך אפֿילו געחלומט, אַז אין אונדזער שפּראַכשנייער ליגן איינגעשפּיכלערט - אויב מע רעכנט אויך די רעגיאַ-נאַלע, היסטאָרישע און סטיליסטישע

וואַיאַנטן און סינאָנימען - טויזנטער נעמען פֿון געוויקסן? ווען מיר וואַלט נישט אויסגעניצט די אַלע מקורים, וואָס מיר האָבן זיך צו זיי דערשלאָ-גן, ווי וואַלטן מיר געוויסט, אַז - אַרײַנרעכענענדיק אויך סינאָנימען און וואַיאַנטן - האָבן יידישע סאַדאָוו-ניקעס, אַגראָנאַמען, אויפּהענדלערס געהאַט אין זייער רשות דעם טער-מינאָלאָגישן פֿאַרמעג אַנצורופֿן ביים נאָמען 189 (!) סאַרטן און גאַרטן וואַריעטעטן עפל, צוועלעף סאַרטן אַרבעס ופּדומה.

לסוף: דער נאַרמאַטיווער צוגאַנג. כּמעט אַלע יידישע פֿילאָלאָגן - פֿון י.מ. (שיע-מאַטל) ליפּשיץ איבער בער באַראַכאַוו, נח פּרילוצקי, אליהו אַל-שוואַנגער, נ. שטיף, מ. ווינער, ז. רייזען, ז. קלמאַוויטש, עליע ספּיוואַק אַאז"וו ביזן נאַכזענדיקן דור פֿילאָ-לאָגן (חיים גינינגער, אוריאל ווינער, און דער שרייבער פֿון די שורות) - האָבן כּמה-ופּמה מאָל אַרויסגעהויבן דאָס חשיבֿות פֿון דער לעקסישער אויסברייטערונג פֿון מאַמע-לשון: מע זאָל וועגן אַיטלעכן פֿעלד פֿון מענטש-לעכן לעבן און שאַפֿן קענען רעדן און שרייבן אויף יידיש.

במילא - אויסברייטערן אונדזער באַטאַנישן וואַקאַבולאַר אויך. במילא איז אונדז אויס-געקומען אין געווי צו דערברענגען צון אַ רעלאַטיוון גמר די אַרבעט, וואָס ליפּשיץ האָט אַנגעהויבן אין זײַנע ווערטערביכלעך (מיט אַזוינע נעאַלאָגזמען ווי שליפֿגראַז), מענדעלע אין זײַן דער לופֿטבאַלאַן (איינגעפֿירט באַאַבאַב), דער קול מְשור מיט ברויטבוים, וועלינגטאַניע א"א - די געאַגראַפֿישע אַוניווערסאַליזירונג פֿון דער יידישער באַטאַנישער טערמי-נאַלאָגיע. אין אַ היפּשער צאָל פֿאַלן איז אונדז פֿונדעסטוועגן אויסגעקומען צו פֿאַרפֿולן לעקסישע בלויון. אַ פּלל, געווי איז אי אַ דעסקריפֿ-טיווער איינקובוך, אי אַ נאַרמאַטיו-ווער, אי אַ מיטל פֿון אומדירעקטן שפּראַך-לימוד, אַ שפּראַך-פּעדאַגאָ-גישער מְשור פֿאַרן יחיד און פֿאַרן פּלל.

פּוּבּלִיקאַציעס



ווילדע ציקאָריע

שימחה לכבוד 80 יאר יוואָ אין שיקאָגע



ד"ר קארל רינס מיט שיקאָגער ייִדישיסטן. פֿון רעכטס: יהודית העלזנער, ב. שערמאָן, ד"ר חנה-פֿייגל טערטלטוב

און טוערס אינעם שיקאָגער יוואָ. באַגריסט דעם עולם האָט דער עקזע- קוטיוו-דירעקטאָר, ד"ר קארל רינס; גענומען אַ וואָרט אויף ייִדיש האָט דער מיטדעקאָן, ד"ר הערשל גלעזער. אלע געסט האָבן געווונטשן דעם יוואָ נאָך לאַנגע יאָרן פֿון שאַפֿערישער אַרבעט!

אוניוו' א"א. אויף אַ מוזיקאלישער טעמע, וועגן די ערשטע רוסיש- ייִדישע ספעציאליסטן פֿון פֿאַלקסלידער ביי יידן, האָט רעפֿערירט ד"ר לוד- מילאַ שאַלאַכאוואַ (יוואָ-ביבליאָטעק). אזוי ווי דער יוואָ פֿרייט זיך איצט מיט זיין 80סטן יובֿל האָט מען גע- מאַכט אַ שימחה ביי דער קאָנפֿערענץ. געקומען זענען אַ 60 אַקאָדעמיקערס

ד עצעמבער 19-21, 2004 איז אין שיקאָגע פֿאַרגעקומען די יערלעכע קאָנפֿערענץ פֿון דער Association for Jewish Studies (AJS). דאָרטן האָבן געהאַלטן רעפֿעראַטן הונד- דערטער פֿאַרשערס אויף פֿלערליי טע- מעס אין שייכות מיט יידן - געשיכ- טע, שפראַך, ליטעראַטור, פֿאַלקלאָר, מוזיק אַזו"וו. דער יוואָ איז זייער שטאַלץ, וואָס צווישן די רעפֿערענטן האָבן זיך געפֿונען צענדליקער וואָס האָבן אַ שייכות מיטן יוואָ - געווע- זענע סטודענטן און לערערס אין דער זומער-פֿראַגראַם א"נ אוריאל ווינערניך, היינטיקע און געוועזענע פֿאַרש-סטי- פענדיאַנטן און מיטאַרבעטערס אינעם יוואָ. פֿון די צוואַנציק באַטייליקטע אין די פֿיר סעסיעס וועגן דער ייִדי- שער ליטעראַטור האָבן שטודירט, געלערערט אָדער געפֿאַרשט ביים יוואָ: ד"ר דוד-הירש ראָסקעס (ייִדי- שער טעאַלאָגישער סעמינאַר), ד"ר יאַסל קוגלמאַס (אַריזאָנער שטאַטישער אוניוו'), ד"ר חנה העלערשטיין (פענ- סילווייניער אוניוו'), ד"ר יעקבֿ לויס (קווינס-אוניוו'), קינגסטאָן, אַנט', ד"ר מאַרק קאַפֿלאַן (פענסילווייניער או- ניוו'), ד"ר עלקע קעלמאַן (בראַנדיס-

זומער-פֿראַגראַם

[המשך פֿון ז' א]

מעלדונג דאָ אויבן וועגן דער שיקאָ- גער קאָנפֿערענץ, פֿאַרנעמען די געענ- דיקטע פֿון דער זומער-פֿראַגראַם וויכ- טיקע אַקאָדעמישע פֿאַסטנס, מאַכן פֿאַרשאַרבעטן, שאַפֿן קונסט- און לי- טעראַטור-ווערק, זעצן איבער היסטאָ- רישע און ליטעראַרישע מאַטעריאַלן, לערנען ייִדיש-קורסן און גיבן זיך אָפּ מיט ייִדישער קולטור-אַרבעט איבער דער גאַרער וועלט. די זומער-פֿראַגראַם וועט בלייבן אונטערן פֿאַטראַנאַזש פֿונעם מאַקס ווינערניך-צענטער ביים יוואָ, און די קלאַסן וועלן פֿאַרקומען אויפֿן קאַמפּוס פֿונעם אוניווערסיטעט, וואָס געפֿינט זיך נישט-ווייט פֿונעם, צענטער פֿאַר ייִדישער געשיכטע". די היינאַריקע דאַטעס: פֿונעם 27סטן יוני ביזן 5טן אויגוסט 2005. נאָך אינפֿאַרמאַציע: קלינגט אָן 212-294-6138 אָדער שרייבט yidassist@vivo.cjh.org.

אוריאל ווינערניך איז געווען אַ פֿראַ- פֿעסאָר ביז זיין פֿרייצייטיקן טויט אין 1967. אַ דאַנק דעם נייעם שותפֿות צווישן ניריאַרקער אוניוו' און יוואָ וועלן סטודענטן און פֿראַפֿעסאָרן קענען בעסער אויסניצן די רעסורסן פֿון אַט די צוויי וויכטיקע אינסטיטוציעס. דער ניריאַרקער אוניווערסיטעט איז איינער פֿון די גרעסטע און חשובֿסטע פֿאַרש- אוניווערסיטעטן פֿון גאַנצן לאַנד. איז דער יוואָ זייער צופֿרידן, וואָס די זומער-פֿראַגראַם וועט זיך באַזעצן אינעם אַפֿטייל פֿון העברעיִש און ייִדי- שע לימודים א"נ סקירבאַל, וווּ ס'איז שוין דאָ אַ גאַסט-פֿראַפֿעסור אין ייִדי- שער שפראַך און קולטור. אַזאַ שותפֿות צווישן דעם יוואָ און דעם אוניווערסיטעט איז אַ סימן, אַז די צוקונפֿט פֿון ייִדישע לימודים איז אַ ליכטיקע. ווי מיר שרייבן אין דער

דענמאַרק, ענגלאַנד, אַפֿריקע (סודאַן, דרום-אַפֿריקע) דרום-אַמעריקע (טשי- לע, אַרגענטינע) און צפֿון-אַמעריקע. פֿון זיין אָנהייב אין 1968 איז די פֿראַ- גראַם פֿאַרגעקומען אין קאַלומביע-או- ניווערסיטעט, וווּ דער פֿילאַלאָג ד"ר

ביים סיום פֿון דער זומער- פֿראַגראַם 2004 (פֿון רעכטס): חנה גאַנשאַר, שריקה טאַלווי-גודמאַן



ידיעות פֿון יוואָ

נומ' 199 • ווינטער 2005

צום 80סטן יובל פֿונעם יוואָ

ייִוואָ אין זינע אַרכיוון, מוזייען און ביבליאָטעק ביז גאַר ריכע קאַלעקציעס, וואָס שפּיגלען אָפּ דאָס ייִדישע לעבן און דאָס ייִדישע שאַפֿן אין די פֿאַרשיידנסטע לענדער פֿון די פֿאַרשיידנסטע תקופֿות. פֿאַר די קנאַפע אַכט יאָר, וואָס דער ייִוואָ עקסיסטירט, איז אויפֿגעטאָן אַן אַ שיעור אָפּצוראַטעווען פֿון אונטערגאַנג און קאַנצענטרירן פֿאַרן פֿאַרשער ווערטפֿולסטע מאַטעריאַלן פֿון אונדזער קול-טור און געשיכטע. פֿריינד פֿון דער גאַנצער וועלט, פֿון די ווייטסטע ווינקלעך פֿון דער ערד האָבן צונויפֿגעבראַכט אין ייִוואָ זאַם לונגען, וואָס זינען איצט דורך דעם אינ-סטיטוט אומגעקערט געוואָרן דעם גאַנצן פֿאַלק, וועמען זיי געהערן. אָבער דאָס איז נאָך ערשט אַן אָנהייב. אין דעצעמבער 1935 האָט מען צום צענטן יובל געשריבן אַט וואָס:



ביים חנוכה-הבית פֿונעם ווילנער ייִוואָ-בנין (1929)

לפֿבֿוד אונדזער 80סטן יובל וועלן מיר זיך דערמאָנען אין די ערשטע יאָרן פֿונעם ייִוואָ. פֿון דעם ווייטער געדרוקטן זעען מיר, מיט וויפֿל מי און מיט וויפֿל האַפֿענונג אונדזערע פּיאָנירן זענען געגאַנגען צו דער אַרבעט, וואָס פֿאַר אַ גרויסע אַמביציעס און הויכע סטאַנדאַרדן מע האָט געהאַט. אַט וואָס מע האָט געשריבן אין די ידיעות פֿון מאָרץ 1933:

פֿאַרשטאַרקט די זאַמל-אַרבעט פֿאַר דער ביבליאָטעק און די אַרכיוון פֿון ייִוואָ!

אדאַנק די אַנשטרענגונגען פֿון די פֿריינד פֿון דער ייִדישער קולטור אין דער גאַנצער וועלט איז ענדלעך געראָטן צו פֿאַרענדיקן דעם אייגענעם בנין פֿון ייִדישן וויסנשאַפֿטלעכען אינסטיטוט, און הגם עס בלייבט נאָך איבער אַ סך זיך אַנצושטרענגען, כדי דעם בנין אויסצושטאַטן, ווי עס פֿאַסט פֿאַר דער היים פֿון דער אַלטוועלטלעכער ייִדישער קולטור און וויסנשאַפֿט, אָבער איינס איז שוין איצט דערגרייכט: די אוצרות פֿון דעם ייִדישן שאַפֿן זינען אין דעם פֿינע-זי-כערן מאַגאַזין פֿון דעם ייִוואָ-בנין באַוואָרנט פֿון אונטערגאַנג, ווערן געטרײַ אויפֿגעהיט אויף דור-דורות ניט נאָר צום זכרון, נאָר אויך צום פֿאַרשן און ביי די פֿאַסיקע געלעגנ-הייטן - צום פֿאַרעפֿנטלעכן. שוין ביי דעם היינטיקן טאַג באַזיצט דער

[המשך אויף ז' א]

זומער-פּראָגראַם פֿונעם ייִוואָ קלייבט זיך איבער אינעם ניו-יאָרקער אוניווערסיטעט

סטודענטן פֿון איבער דער גאַרער וועלט - דורך די יאָרן זענען געקומען סטודענטן און לערערס פֿון אַזיע (יאַפּאַן, קאַרעע, כינע, פּאַקיסטאַן, מדינת-ישראל), אייראָפּע (רוסלאַנד, אוקראַינע, פּוילן, אונגען, סלאַוואַקיי, ליטע, שפּאַניע, פֿראַנקרײַך, איטאַליע, שווייץ, דײַטשלאַנד, עסטרייַך, בעלגיע, נידערלאַנדן, פּינלאַנד, שוועדן,

די זומער-פּראָגראַם אין ייִדישער שפּראַך, ליטעראַטור און קולטור א"נ אוריאל וויינרײַך וועט אָנהייבנדיק אין 2005, איר 38סט יאָר, פֿאַרקומען אינעם ניו-יאָרקער אוניווערסיטעט. די פּראָגראַם ציט יעדן זומער צו

[המשך אויף ז' ב]

**YIVO Institute for Jewish Research**

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- 80 יאָר ייִוואָ. ב
- געוויקסן-וועלט ג
- פֿאַרשערס, סעמינאַרן ד
- ייִוואָ אַ מאָל אין רומעניע ה
- 80 יאָר ייִוואָ. ו
- ידיעות פֿון אַמאָל ז

THE GAON SOCIETY NEWSLETTER

A PERIODIC PUBLICATION FOR FRIENDS OF YIVO INSTITUTE FOR JEWISH RESEARCH

WINTER 2005

PROFILES IN PHILANTHROPY

Eta Taub (1908 – 2003):

Lifelong Supporter of Yiddish, Israel and Family

Eta Taub was a woman rich in friends, family and *yidishkayt*. Born in the Ukraine, she moved to Bucharest at age 13 to work as a domestic and nanny. She waited for three years before receiving permission to move to North America. Although she traveled alone, her radiant personality and determination compelled people to assist her.

Mrs. Taub made it possible for her younger brother to move to Canada. As far as she knew he was the only member of her family to survive the Nazis.

In her 20s she moved to New York, where she married Shitza Taub. Eta was devoted to her husband's family. Although the Taubs had no children of their own, she was a favorite of her nieces and nephews. Friends describe the Taub home as a "treasure trove of art and good taste." Lester Taub, her nephew, remembers that there were always guests, lively Yiddish discussions, music and culture.

She never gave up hope that other relatives had survived, and after the war she found cousins in Russia. This discovery was like a rebirth; she began making visits to Russia, bringing or sending parcels. Happily, a number of her family members later emigrated to the United States.

Mrs. Taub celebrated the richness of Yiddish language and culture through her support for orga-

nizations in New York and Israel. Her cousin Eda Rybalov remembers that she encouraged her family to share their Yiddish language with younger generations. She herself wrote and published her memoirs in Yiddish, detailing her early life in Russia. She also wrote lovely Yiddish poetry.

YIVO was honored to be remembered in Eta Taub's will along with other organizations that are involved in promoting and encouraging the Yiddish language and *yidishkayt*. Mrs. Taub and her family have donated treasures from her own collection, including personal photographs and manuscripts, to YIVO. In addition, her generous bequest to YIVO will assist us in the maintenance of our archives and library, helping to keep the treasures of YIVO accessible to scholars and lay people alike.

We are truly grateful to Eta Taub for this exceptional legacy, which will help YIVO in its work to preserve Yiddish history, language and culture.

If you would like information on how you can help preserve Yiddish and *yidishkayt*, please call Ellen Siegel at YIVO at (917) 606-8293.



Eta Taub

Happy Birthday to YIVO and YOU!

Come Celebrate!

When YIVO was founded 80 years ago in Vilna, it was the first institution to document, collect and teach the language and culture of our East European Jewish ancestors. We are also the only pre-war European institution whose collections have survived, largely intact — from our roots in Vilna to our vibrant center in New York City.

We are thrilled to be celebrating this great milestone, and we look forward to an exciting year of special exhibitions and events — highlighted by our April 14, 2005 gala evening at Carnegie Hall, with Michael Tilson Thomas, in honor of his grandparents, Yiddish theater legends Bessie and Boris Tomashefsky.

The Gaon Society

Named for the 18th-century Rabbi Elijah Ben Solomon Zalman — the Vilna Gaon — The Gaon Society was established to recognize and thank YIVO supporters who have created a legacy for YIVO in their wills or estate plans or through a charitable gift annuity or charitable trust.

Like The Vilna Gaon, who was known for his intellect and for the importance he placed on *zedakah*, these friends understand and appreciate the role YIVO plays in preserving and perpetuating our heritage for future generations. The resources of YIVO, and your support of these resources, play an essential role in advancing Jewish scholarship, as well as securing the culture, language and history of Eastern European Jewry.

To learn more about becoming a member of The Gaon Society and helping to safeguard our heritage for the future, please use the enclosed reply envelope or call Ellen Siegel at (917) 606-8293. We will be happy to discuss bequest and gift-planning ideas that may help you preserve your assets and our shared history.



Ice skaters on a frozen pond (Marghita, Romania, 1929).

Many of you have also reached this milestone year. A YIVO charitable gift annuity is a terrific way to celebrate your birthday and ours!

A charitable gift annuity is a simple contract that enables you to create a legacy for YIVO and steady, guaranteed payments for yourself or a loved one. In exchange for your gift of \$10,000 in cash or securities, YIVO promises to pay you regular quarterly payments for life!

For example, if you are 80 (like YIVO!) you may enjoy the following benefits:

- An 8% charitable annuity;
- Guaranteed quarterly payments totaling \$800 per year for life;
- A charitable tax deduction of \$4,855 in the year you create the gift;
- The knowledge that you have created a lasting tribute to Eastern European Jewish Culture;

AND

- As an added bonus we are proud to offer anyone who creates an annuity between now and April 1, 2005, a complimentary ticket to the April 14 Carnegie Hall celebration with Michael Tilson-Thomas.

Please help us celebrate the legacy of YIVO by creating your own legacy. For more information please call or write Ellen Siegel, Planned Giving Officer, at (917) 606-8293 or esiegel@yivo.cjh.org, or YIVO Institute for Jewish Research, 15 West 16th Street, New York, NY 10011.

Members of The Gaon Society

Ms. Rosina Abramson
Ms. Leone Adelson
Ms. Sylvia Antonier-Scher
Mr. Harold Baron
Dr. Sylvia Brody Axelrad
Ms. Eliane Bukantz
Mr. and Mrs. Hyman Cohen
Dr. Ethel Cutler
Mr. and Mrs. Sol Eldman
Mr. Stanley Engelstein
Mr. and Mrs. Gene Forrell
Mrs. Shulamis Friedman
Ms. Vicki Gold
Mr. Nathan Goldstein
Dr. Laura Hapke
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Mr. Louis Osofsky
Ms. Bathsheba S. Phillips
Ms. Ethel Roberts
Mr. Abraham Sherman
Mr. Samuel Silverstein
Mr. Bruce Slovin
Dr. and Mrs. Robert and Lottie Tartell
Professor Franklin Toker
Mr. Jacob Waisbord
Mr. Milton Weiner
Ms. Edith Weiss
Joan Wertheim, Ph.D.
Anonymous (8)

Matured Estates

Mr. Abe Feldman
Ms. Rebekah Gisnet
Ms. Pauline Hechtman
Mr. Charles Stopper
Mrs. Eta Taub
Mr. and Mrs. Max and Sylvia Wohl

If you have remembered YIVO in your will, trust, life insurance or pension plan, or if you would like information on how to leave a legacy to YIVO, create a charitable gift annuity, or create a memorial to honor a loved one, please contact Ellen Siegel at: (917) 606-8293. Thank you.



Ruth Kremen, Dr. and Mrs. Mark Barbasch, Dr. and Mrs. I. Bernard Weinstein at The Gaon Society event.

Gaon Society News

Members of The Gaon Society were invited to brunch and a special viewing of treasures from the YIVO Archives. On October 17, 2004, Fruma Mohrer, Head YIVO Archivist, gave Society members a “highlights” tour of YIVO’s extensive collections.

Mohrer explained that YIVO collects materials in four general areas: Jewry in the Diaspora of Europe, the American experience of European Jews, Holocaust materials and material related to the State of Israel and its creation. YIVO’s archival collections represent the breadth and depth of the Jewish experience from Europe, around the world and in America, touching every aspect of world Jewry.

Guests viewed materials from our Holocaust collections, including documents and registry cards from displaced persons camps, as well as YIVO’s pioneering collection of the first eyewitness testimonies. They were shown the beautifully restored Register of the Rabbinic Court of Metz, France, dating from the mid-1700s, which concerns the daily lives of the relatively autonomous Jews of the period. Mohrer also shared a 1932 Yiddish letter from Golda Meir to David Pinsky in New York, demonstrating the importance of Yiddish as the lingua franca of world Jewry.

YIVO: Giving Life to the Past — One History at a Time

By helping people understand their pasts, we bring to life the rich history and culture of the Jewish people. Our staff, our archives, our library and *you, our supporters*, safeguard the lives of our parents and grandparents by saving their stories and their histories.

YIVO has always understood the importance of our work in saving and preserving our past. We were the first organization to collect eyewitness testimonies from the Holocaust, gathering information even before the war's end. After the war, YIVO continued to collect information from Jews the world over, from DP camps, Latin America and Europe.

For 80 years, YIVO has collected and preserved the primary records of daily life in Jewish Eastern Europe: the large and small things that comprise a culture and society, such as theater and political posters, family photographs, telephone directories, books in many languages (especially Yiddish), music, record books of Jewish organizations, family trees, folklore and much more. YIVO is consistently in the forefront of recognizing the need to remember and save our past.

Our work reunites people with their history. How wonderful it is to discover a loved one's personal history hidden in a scribble written on the back of a photo. Our staff works with individuals from around



*New immigrant adjusts to Israeli life
at Kibbutz Glil Yam (1968).*

the world who are searching for information about their families — bringing life to our families' pasts. YIVO creates a lasting legacy for future generations — we save the lives of our parents by saving their history, preserving their culture, recording our history. For this reason, we hope that you will create a legacy for YIVO.

Just as documents and photos speak to current and future generations, your bequest — the most significant expression of the life you have lived — should speak to future generations and reflect your connection to YIVO's mission. For more information please call or email Ellen Siegel, Planned Giving Officer, at (917) 606-8293 or esiegel@yivo.cjh.org.

YIVO recommends the following bequest language:
**"I give and bequeath (__ dollars or __% of my estate) to
YIVO Institute for Jewish Research,
15 West 16th Street, New York, NY,
for its general purposes."**