

Benefit Dinner 2007 Raises Nearly \$1 Million

YIVO Honors Kati Marton and Hon. Richard Holbrooke

More than 200 guests attended YIVO's Annual Benefit Dinner, celebrating the Institute's 82 years of unparalleled intellectual and cultural leadership in the Jewish world. The May 9th event in New York City honored renowned journalist and human rights advocate Kati Marton and her husband, the Honorable Richard C. Holbrooke, former United States Ambassador to the United Nations. It was the first time the couple was honored together.

The evening began with a cocktail reception where guests viewed YIVO's newest exhibition, *Bigger than Life: the Boundless Genius of Yiddish Theatre*, showcasing materials from the newly acquired Hebrew Actors Union Archives and other YIVO collections. YIVO Chairman Bruce Slovin opened the award ceremony that followed with an update on some of YIVO's most exciting current work, including the Milstein Family Jewish Communal Archive Project and the upcoming *YIVO Encyclopedia of Jews in Eastern Europe* (Yale University Press, 2008).

Ellen Chesler, Distinguished Lecturer at Hunter College, introduced Marton, presenting her



(L-R) Honorees Ambassador Richard C. Holbrooke and his wife, Kati Marton, with YIVO Chairman Bruce Slovin.

with the YIVO Special Cultural Award. In her acceptance speech, Marton noted that while conducting research for a biography of Raoul Wallenberg, she discovered both her family's Jewish heritage and the fact that her own grandparents had been victims of the Holocaust – information

that had been hidden from her until the age of 30. Marton said that because of the work of institutions such as YIVO, which both preserve and honor the memory of those who came before, she has finally "found her place."

[continued on page 6]

Hold the Date

Nusakh Vilne Yzker
and Memorial Lecture
September 23, 2007,
at 1 PM

Yiddish Folksongs from the Ruth Rubin Archive Long Awaited Book of 2,000 Songs Being Published

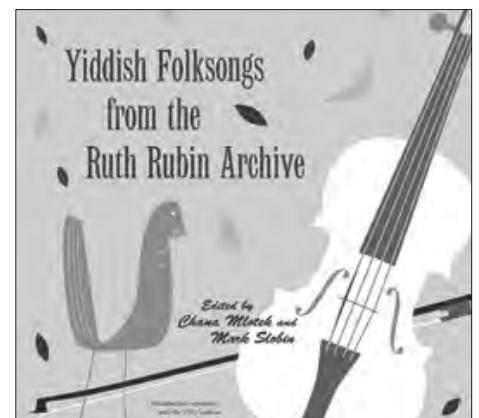
A new book of traditional Yiddish folksongs, based on the ethnomusicology work of the late Ruth Rubin (1906 - 2000), is being published by Wayne State University Press in coop-

eration with the YIVO Institute for Jewish Research (August 2007). *Yiddish Folksongs from the Ruth Rubin Archive* is based on a previously unpublished manuscript and supporting materials in the Ruth Rubin Collection in the YIVO Archives. Publication of this long awaited work reaffirms YIVO's key

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YIVO News

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

A founding partner of the Center for Jewish History, YIVO holds the following constituent memberships: • American Historical Association • 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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Institute for Jewish Research

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From the Chairman of the Board **Renewed Vision**

Over the last six months, YIVO has attracted new people to public programs, exhibitions and other special activities. In the coming months I hope to build on this foundation to create an ever stronger and more relevant YIVO.

A few weeks ago when I looked through the bound volumes of *Yedies/YIVO News*, I found a report on a speech by Rabbi Abraham Joshua Heschel at the 31st Annual YIVO Conference, held here in New York City in 1957. His concern that “the heritage of Jewish Eastern Europe is being dissipated,” rings true today as well.

Making certain that this heritage and culture is not forgotten or minimized are twin goals for YIVO as a transition takes place in the Yiddish-speaking world. As we bid a final farewell to David Rogow, our late friend and colleague for many years, we know how important it is to draw in new people who will love YIVO, *yidishkayt* and Jewish Studies as much as we do. This is a daunting task. When I read A. J. Heschel’s insightful question, “What is the obligation of the present generation?” YIVO’s work is the answer.

Each piece we add illuminates the larger quilt of Jewish life here and worldwide. This is how we show our commitment to keeping our heritage alive and vibrant. At YIVO, you can find community records of Presov, Slovakia; the private letters of the late author Chaim Grade; audiotapes of Yiddish songs sung by Mendel Mogilevsky, from his childhood in Lyozno, Belarus.

Perhaps the most heralded recent discovery at YIVO was that of the Otto Frank file in the HIAS Migration Archive. It contains previously unknown facts about



Bruce Slovin

Otto Frank’s unsuccessful attempts to leave Nazi-occupied Holland with his family. This story is traced in close to 80 pages of letters to American friends and consular officials. We are proud to be the institution where these unique records are safeguarded and preserved.

Each piece we add illuminates the larger quilt of Jewish life.

It is YIVO’s dedication to embracing every aspect of Jewish history that led to our great multi-year legacy project, *The YIVO Encyclopedia of Jews in Eastern Europe*, now in proofs, which will be published as planned by Yale University Press in February 2008. This project embodies YIVO’s vision and mission — and its commitment to scholarship, accessibility, and outreach to the broadest possible constituency. We look forward to a major celebration upon its publication.

For the upcoming academic season, we plan a wide range of events: lectures, symposia, films and concerts. Many of these are being organized through the Board of Overseers (see page 14); we are hoping to draw in new people and renew friendship and support with our old friends.

The legacy we leave behind is a testament to who we are and what we treasure. I hope as we enter 5768, that you and all other lovers of *yidishkayt* and YIVO will stand with us again and support this unique organization as we preserve our past, provide for the present and prepare for the future.

Holocaust Fatigue?

On May 14, 2007 (the 59th anniversary of the State of Israel's declaration of independence), the 92nd Street Y in Manhattan sponsored a provocative discussion, "Holocaust Fatigue."

The panel featured Fordham University law professor Thane Rosenbaum; Harvard-trained historian Daniel Goldhagen (*Hitler's Willing Executioners*); John K. Roth, professor of philosophy at Claremont McKenna College, California; and Michael Berenbaum, former director of research at the U.S. Holocaust Memorial Museum.

Considering the popularity of the Broadway production of "The Producers" and other pop culture manifestations, they explored the questions "Is there a danger of Holocaust fatigue?" and "What will happen [to Holocaust research and remembrance] after the survivor community disappears?"

Undoubtedly there are those in the United States and Europe, including some Jews, who feel intellectually and emotionally drained by the constant stream of new Holocaust memoirs, historical studies and discovery of new document collections. That luxury of intellectual disengagement does not extend to YIVO.

On the contrary, with the declassification of the Otto Frank file on February 14, 2007, YIVO once again reaffirmed its position as a major international center for Holocaust research.

Our story begins in 1945. Despairing because of reports of millions of Jewish casualties, the editor of *Yedies* (No. 8, April 1945) appealed to YIVO's 5,000 American members. Readers were asked to send in materials, such as letters and eyewitness accounts received from Europe between 1933 and early 1945:

The value of such documents for Jewish history

cannot be overestimated. The possibility that the Germans themselves and even the passive spectators to this unparalleled Jewish tragedy will try to belittle it makes the establishment of such archives imperative.

Personal letters and diaries are the first and foremost materials for archives of the Jews under Nazi domination. Letters written in any language from any country in which the Nazis gained power from 1933 on until the very liberation of that country are urgently requested. The YIVO well understands the attachment to such letters, but the necessity of ensuring their safety and preservation surpasses their sentimental significance.

Everyone who has such documents (letters, diaries, photographs) in his possession . . . is most earnestly requested to contribute these to the Archives of Jewish Life under the Nazis.

Since 1945, collecting testimonies of the Holocaust period has been one of the missions of YIVO. The drive to reach out to all possible sources of Holocaust evidence was most intense from 1945 through the 1950s. In those years, YIVO was one of the few Jewish organizations to put all its resources into locating and preserving documentary evidence of the near annihilation of European Jewry. YIVO organized a network of collectors in 595 localities. They included prewar YIVO *zamlers* who had survived, Jewish chaplains and soldiers in the U.S. Army and workers with Jewish relief groups active in Europe. YIVO envoys went to Europe to coor-

dinate the search. Helpers were recruited in Poland and elsewhere in Eastern Europe, as well as in the Displaced Persons camps in Germany, Austria and Italy. As a result, the "Archives of the Holocaust" was assembled. Included in its materials were 1,143 eyewitness accounts.

In 1954, YIVO entered into an historic agreement with the newly founded Yad Vashem Martyrs' and Heroes' Memorial Authority in Jerusalem to jointly conduct work on expanding Holocaust archives and publishing Holocaust documentation.

Beginning in 1960 with the publication of Philip Friedman's groundbreaking *Guide to Jewish History under the Nazi Impact*, YIVO and Yad Vashem produced 12 major volumes devoted to Holocaust documentation. The final volume, *The Holocaust and After: Sources and Literature in English*, appeared in 1973.

Today, the YIVO Archives acquires new written materials from individuals wishing to place their accounts in a public repository. There are over 2,300 eyewitness accounts documenting the Jewish experience in all countries under Nazi occupation between September 1939 and May 1945. The reports and testimonies cover ghettos and labor camps; memoirs of Jewish partisans and underground fighters; testimonies of Jews in hiding and those of children who survived.

Work continues on processing and cataloguing the tens of thousands of other Holocaust case files that came to YIVO in 1974 from the National Refugee Services — records that fill 350 four-drawer filing cabinets and that contained the heretofore unknown Otto Frank file.

In the words of a German Jewish veteran of World War I, "We remain at our posts."



Dr. Carl J. Rheins

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We acknowledge gifts of \$1,000 and above received from January 1, 2006 through December 31, 2006. We also extend our gratitude to the thousands of donors who are not listed in this issue of *Yedies*.

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Looking through Old Images**Bridge to the Life of our Ancestors**

by Ella Levine, Director of Development and External Affairs

Often as the High Holy Days near I find myself looking through my old photographs. These images revive memories of my childhood in Kovno and Vilna. I yearned for a stroke of affection from a grandparent whom I had never met. Who were these people I saw in the few photographs my family was able to save? Their lives were cut short in Dachau, Stutthof and the Kovno ghetto. I am not the only one who wonders who are those young and old faces we have stored in the old family album (if we are lucky enough to have one) that hasn't been dusted off in years?

I search through my few photographs feeling a strong emotional connection to the past, a tangible link. Even though a photograph is only an image on paper, we want it as a talisman of what was lost when tragedy knocked on our door. These are images we keep close to our hearts because behind each picture may be a heartbreaking story of a lost world, a world taken from us.

I often find myself looking through YIVO's collection of photographs, each saying more than a thousand words, showing people at work, at home, learning or just being part of a living community. YIVO's collection, which spans more than a century, encompasses images of families, houses, offices, markets, sports and celebrations — everything from the mundane to the sublime.

As Rosh Hashanah approaches, I realize how our history teaches that we have survived despite

all odds — a story richly documented in the collections of YIVO. The images that tell that story have been sent to us not only by large institutions but also by you — people who have found things looking through your albums or ones you happened upon while cleaning out your grandmother's garage. All of our images help us build a complete story of our history and help preserve our roots.

You can help support YIVO's growth and renewal through donations, not just of money, but also of images, recording and other links to our history. Each gift will link us to communities and scholars worldwide and help us to teach our history to future generations.

Each day, we are reminded that this rich culture we represent, collect and study, may have changed radically, but it continues to live with vigor and excitement that belies the naysayers who claim that Yiddish is a culture that is no more. By strengthening our archives and library we will continue to reach out to recruit new and younger donors and leaders.

YIVO is the bridge between the life of our ancestors and the younger generation's growing interest in their culture. The next generation is counting on us to tell them about their past, to invest in giving them the chance to build a relationship between their present and our collective history.



Ella Levine

Benefit Dinner [continued from page 1]



Caren Constantiner, Carol Stahl, and Susan Oppenheim at the YIVO dinner.

Holbrooke, receiving the YIVO Lifetime Achievement Award, connected the contents of the Otto Frank file, recently discovered at YIVO, to contemporary diplomatic debates on immigration. The former ambassador gave an impassioned speech on the plight of Iraqi refugees and



Honorees Kati Marton and her husband Ambassador Richard C. Holbrooke.

others trying to enter the United States. Detailing the Frank family's futile quest for asylum in America and Cuba, Holbrooke warned that a new generation of potentially "unfeeling, unthinking bureaucrats" must take a hard look into the past and remember the human faces behind their decisions.

Lorin Sklamberg, YIVO Sound Archivist and 2007 Grammy Award winner, saluted Yiddish theatre in "Harts un Soul: A Celebration of Jewish Theater in Music," performing with singer/actress Joanne Borts, with Rob Schwimmer on piano. Emphasizing YIVO's mission as bridge between past and present, they featured songs from the 1940s to

[continued on following page]

I. Bernard Weinstein, M.D. Joins the YIVO National Board

YIVO is proud to welcome I. Bernard Weinstein, the Frode Jensen Professor of Medicine, Professor of Genetics and Development, and Professor of Public Health at the College of Physicians and Surgeons of Columbia University, has joined its National Board. Also an attending Physician at Presbyterian Hospital, Weinstein is the second member of his family to serve on the Board. His late brother, Laurence, served until his death in October of 1998.

The Weinstein brothers and their extended family endowed the YIVO sound archives in memory of their parents, Max and Frieda Weinstein.

Born in Madison, Wisconsin, Weinstein earned his B.S. and M.D. degrees from the University of Wisconsin and did clinical training in Internal Medicine and Oncology at Montefiore Hospital in New York. He trained in clinical and laboratory research at the National Cancer Institute, Harvard Medical School and MIT. In 1961 he was recruited to the College of Physicians and Surgeons of Columbia University,

where he has pursued his career in teaching and research. From 1985-1995 he was Director of the Comprehensive Cancer Center of Columbia University. Under his leadership the Center developed outstanding programs in research and cancer prevention. He is widely recognized for his contributions to the understanding of molecular mechanisms of multistage carcinogenesis and their relevance to strategies for cancer prevention and therapy. His research findings are documented in over 600 scientific publications.

Weinstein is a founder of the field of molecular epidemiology for discovering the causes of specific human cancers. His recent concept of "oncogene addiction" provides a rationale for molecular targeting in cancer therapy. He has served on several national and international advisory committees and has received several honorary awards. In 1987 he received the Clowes Award from the American Association for Cancer Research (AACR) and in 1991 he served as President of the AACR, the world's largest basic and clinical cancer research

organization.

A Member of the Institute of Medicine of the United States National Academy of Sciences, Weinstein is also a Member of the American Association of Physicians, a Fellow of the American Academy of Arts and Sciences and a Fellow of the National Foundation for Cancer Research. In 1999 he received the international Anthony Dipple Award for Carcinogenesis Research. In 2001 he received a Distinguished Award from the American Society of Cancer Prevention and an Award for Research Excellence in Cancer Epidemiology and Prevention that is jointly sponsored by the AACR and the American Cancer Society. In 2004 he received the Charles Heidelberger Award for Cancer Research.

"YIVO is proud to have such a distinguished physician and scientist on its Board," remarked Bruce Slovin, YIVO Chair. "He understands Jewish history and its importance and knows how critical YIVO's work is."



Benefit [continued from page 6]



Nicolas de Rivièrè, deputy French Ambassador to the United Nations, with Leah Pizar.

today. Of note was Schwimmer's eerily beautiful rendition of "Sunrise, Sunset" from *Fiddler on the Roof* on the theremin, an avant-garde, 1920s electronic instrument.

National Board member Dr. I. Bernard



Weinstein observed, "The caliber of the program, speakers, food, guests and spirit, were among the highest I've ever seen at an YIVO function."

The Annual Benefit Dinner raised nearly \$1 million for YIVO.

Rob Schimmer, piano, accompanies performers Joanne Borts and Lorin Sklamberg.

Typesetting and Proofing

YIVO Encyclopedia Enters Final Production Phase

The *YIVO Encyclopedia of Jews in Eastern Europe* has entered its final phase of production, following formal approval of the manuscript by Yale University Press's Publication Committee. All of the encyclopedia's 1,800 articles and 1,100 accompanying illustrations have been submitted for typesetting to Yale, and page proofs are currently arriving in batches by letter. YIVO Executive Director Carl Rheins expressed enthusiasm when he saw proofs for the letter A: "Not only do the articles meet the highest intellectual standards, but they also are written in an engaging and lively style."

Scholars who reviewed sample articles prior to Yale's approval of the manuscript were similarly enthusiastic about the encyclopedia, noting its breadth and depth of coverage. In addition to articles on religion, geography, politics and literature, to name just a few areas of coverage, the encyclopedia includes entries on more unexpected

subjects, which, to quote one reviewer, "provide real insight into the lives of ordinary men and women and the very texture of Jewish life in Eastern Europe."

In the entry on geese, for example, one learns about how Jews raised geese and how geese functioned as a staple of Eastern European Jewish life — from the kitchen, where goose fat was the Jewish equivalent of Christians' lard, to the bedroom, where goose feathers supplied down for bedding. In a similar fashion, the entry on proverbs gives readers a sense of the richness of the Yiddish language, as it explores the range of proverbs used in daily conversation among Yiddish speakers in Eastern Europe, from the uniquely expressive "as long as the Jewish exile" to the universal "if you don't keep your mouth open, no fly will fly in." Contributed by leading scholars in various fields, the encyclopedia entries are care-

fully researched and clearly written, and give readers access to a world that no longer exists.

Complementing many of the articles are images that bring subjects to life on the pages of the encyclopedia. Culled from YIVO's library and archives and more than 130 outside sources, including museums, libraries, and private collections and estates, the images cover a broad range of subjects from artwork and artifacts to posters, postcards, and group and individual portraits. In choosing images for biographical entries, Illustrations Editor Roberta Newman avoided the use of standard headshots, and instead picked photographs that capture and convey something more about the individual personalities being portrayed.

"We've tried to balance iconic images with pictures unfamiliar to the reader in order to provide a fresh, nonstereotyped look at Eastern European Jewish life and culture," said Newman.

Page proofs from the entry on Birobidzhan.



BIROBIDZHAN, ca. 1930

From the first days after the Bolshevik revolution of 1917, Soviet leaders invested significant resources toward the cultural and national development of the Soviet Union's many ethnic minorities, including Jews. Soviet politics defined nationality primarily on the basis of language and territory, an understanding with which many East European Jewish intellectuals agreed. Most Jews in Eastern Europe spoke Yiddish, so the Jewish people had a "native" language, but they did not have a territory, a problem that social Jewish activists and the Soviet state worked to rectify. The solution to the problem of landlessness was to create a Jewish territory within the Soviet Union and encourage Soviet Jews to move there.

The idea of Birobidzhan was also the product of the Soviet Jewish agricultural colonization movement. Socioeconomically, most Jews did not fit well into the workers' and peasants' state, Jews who had worked primarily as traders and small-scale entrepreneurs needed to be "liberated" from their socioeconomic position by moving to "productive" labor, such as agriculture, even though many East European Jews had been settling on the land since the early nineteenth century. In the wake of physical and economic devastation during the Civil War, Soviet Jews established agricultural colonies throughout the former Pale of Settlement. By 1922, there were 29 such colonies on Soviet territory. The most important of these was in Crimea, but opposition to the Crimean agricultural settlement plan became so great that in



November 1926, the government decided to found a different region for Jewish settlement.

In March 1928 the Central Executive Committee of the Soviet Union officially designated Birobidzhan, a piece of land along the politically sensitive Manchurian border, to be the largest (but not the only) Jewish agricultural colony, in the hope that it would become an official Soviet Jewish region. Populating the area with Jewish farmers made political sense; Jews became, there would be little opposition from local Korean rice farmers and Cossacks and became an established and more densely populated province could be used as a buffer against Japanese imperial expansion in the region.

Birobidzhan's status as the Soviet Jewish homeland reached its peak in the mid-1930s when rather than the goal of agricultural settlement, the idea of national, cultural center, and national stability came to the fore. In 1934, the Central Executive Committee officially upgraded Birobidzhan's status to that of Jewish Autonomous Region, hence making a symbolic and political statement about the role the territory would play in future Soviet Jewish politics. In 1934, an paper, Jews became a "normal" Soviet nationality even though the majority of Jews did not live in "their" territory. Across the world, socialist Jews began raising funds for Birobidzhan, writing editorials in support of the project. Some



BIROBIDZHAN

1,500 even showed to the Soviet Far East to participate in this experiment in socialist Jewish national building.

Although schools and other institutions of Jewish cultural development were set up with the first migrants in the late 1920s, by the mid-1930s Birobidzhan had become a center of Soviet Jewish culture. Among its establishments were the Sholem Aleichem Theater, Yiddish Schools, and a local newspaper, the *Birobidzhaner Shtetn*. Yiddish writers from Birobidzhan, and scholars studied the region's culture. (For *Birobidzhaner Shtetn*.)

But Birobidzhan failed to become the center of Soviet Jewish life. Many suggest two reasons for the Soviet Union did not invest seriously in Birobidzhan as a Jewish national project. The Great Famine of 1932-1933, which diminished the knowledge of Birobidzhan and many of its cultural institutions, marked the Soviet state's dramatic turn against the project. After World War II, Birobidzhan experienced a brief demographic and cultural revival, but antisemitic and anti-Zionist propaganda campaigns between 1948 and 1953 destroyed all remnants of the Soviet Jewish national project.

Perhaps even more critical than the attacks of the Soviet establishment was the Jews' unwillingness to move to the Soviet Far East. As was the case with Palestine, it was physically and symbolically distant



From Europe, the land was Jewish, and living conditions were unattractive. While a large part of the Zionist idea was about Jews taking on the challenge of overcoming their severe conditions and returning to their land, migrants to Birobidzhan did not view agricultural work through the lens of romantic modernization; they were not looking to overturn the old order by reclaiming their Jewish roots. Most Soviet Jews were more interested in moving to Moscow and Leningrad than to an unpopulated territory. In its post-war years after it was officially named the national home of Soviet Jewry (1935-1936), Birobidzhan did in fact attract more Jews than the numbers were still not high. In 1928 about 525 Jews migrated to Birobidzhan, and in 1934, the best year for Jewish migration, the number rose to 4,250. However, about 60 percent of those migrants left that same year, leaving only 2,000 settlers, some of whom left in subsequent years.

After World War II there was a short renaissance in migration to Birobidzhan, but the Jewish population of the region declined from the 1930s to the 1980s, and many Jews emigrated in 1989-1991. In the post-Soviet era, some Jews and non-Jews, in Birobidzhan have tried to revive Jewish culture: it established its libraries, cultural programs, and schools despite the constant presence of Jews. Birobidzhan never served as the Jews' homeland in the Soviet Union.

In contrast to Birobidzhan, Zion was not just an empty land! The Land of Is-



Women arriving land for a new Jewish settlement, Birobidzhan, ca. 1933. From an album donated by Benjamin, an American representative formed in the 1930s to promote and raise funds for Birobidzhan. (YIVO)



rael had a symbolic and mythic history connected to Hebrew and Jewish culture. Birobidzhan lacked such mythic symbolism. In general, Soviet Jews did not want to participate in the secular Jewish nation that Soviet Jewish activists and the Soviet state offered them. The majority of Soviet Jews were more interested in becoming modern, upwardly mobile Soviet Jewish citizens than they were in the cultural and territorial experiment to create a Yiddish-language socialist nation, a Soviet Zion.

"Birobidzhan" in Jews in Eastern Europe (ed. by Carl Rheins, 2002; Allen Kaprielian, ed. of *The Quest for a Jewish Soviet Homeland* (New York, 1974); Amy Kahanec, ed., *Immigrants after Zion: Birobidzhan, Jew and Territory since the Soviet Union* (New Haven, 2000); Yehuda Lurie, *The Historical Geography of Birobidzhan* (Tel Aviv, 1992); *Zion: Jewish Homeland* (in *Illustrated History*, 1928-1990) (New York, 1992).

—DAVID SEIDMAN

Yiddish Folksongs [continued from page 1]

role as a central source of Jewish folklore. The book includes an introduction, with annotation and commentary provided by noted music scholars Chana Mlotek and Mark Slobin.

Among researchers and collectors of Yiddish folksongs, Ruth Rubin was unmatched in both her expertise and enthusiasm. Over many years her persistence paid off: Rubin collected some 2,000 songs from generations of people who had grown up in the broad Yiddish-speaking world, which was largely consumed by Nazi annihilation and Stalinist repression.

The songs were gathered in oral interviews with Yiddish-speaking men and women who came to North America from Eastern Europe throughout the first half of the 20th century. Wayne State University Press notes, "This book presents Rubin's commentary on these treasured songs, along with the sheet music for all of the songs. An audio CD is also packaged with this collection."

Editors Mlotek and Slobin have chosen thousands of Yiddish songs and poems by hundreds of poets and composers. A considerable portion was hitherto unpublished and unknown. This collection comes directly from oral tradition and has not been subject to adaptation, standardization, or harmonization. The text of the songs is in standard Yiddish, unless the singer is using a different dialect. Variants of songs are indicated and linked with folksong collections described in the bibliography. This anthology contains rare songs, but is intended for a popular audience of singers, scholars, folklorists, students and those interested in the rich but ravaged repertoire of one of Europe's most long-running and colorful folksong cultures.

Chana Mlotek, YIVO Music Archivist, is a leading scholar of

Yiddish song. She has written numerous articles on the subject and, together with her late husband Joseph, compiled three anthologies of Yiddish songs. They also wrote a column on Yiddish poetry and song in the Yiddish-language *Forverts* newspaper. Mark Slobin is professor of music at Wesleyan University and past president of the Society for Ethnomusicology. He is the author of *Tenement Songs*:

YIVO Encyclopedia [continued from page 8]

"Many of the images that we are using from YIVO's collections have never before been published. I think that even scholars and readers who are steeped in the subject are going to make new discoveries in the encyclopedia."

Project Director Jeffrey Edelstein expressed satisfaction with progress of production, noting that, "Despite the extreme lateness of several of the encyclopedia's key articles, we were able to maintain our schedule for delivery of the material to Yale." Edelstein said he is "delighted with page proofs received so far, and grateful to the entire project staff for their outstanding efforts to maintain an especially demanding pace."

As proofs arrive, indexing is underway; proofreading by Copy Chief Joyce Rappoport and Senior Editorial Assistant Nadia Kahn will continue through the summer. In addition, Kahn and Editorial Assistant Shoshana Olidort are preparing the back matter, including a glossary and a detailed outline of contents.

Plans call for providing scholars with their first glimpse of the completed encyclopedia in December at the annual conference of the Association for Jewish Studies in Toronto, where special advance presentation copies will be available for

Popular Music of the Jewish Immigrants and Fiddler on the Move: Exploring the Klezmer World, both of which received the ASCAP-Deems Taylor Award.

Yiddish Folksongs from the Ruth Rubin Archive is available directly from Wayne State University Press (800) 978-7323, or from the bookstore at the Center for Jewish History, (917) 606-8220. It is priced at \$44.95 in cloth cover.

inspection. Formal publication by Yale will be in spring 2008, by which time the project staff will have begun working on a Web-based version of the encyclopedia, to be published by YIVO two years after the release of the print edition. The Web-based version will include additional audiovisual materials to enhance existing articles, as well as internal linking for added convenience. The Web version of the encyclopedia will be available to anyone, anywhere without charge. This will be a major step in fulfilling YIVO's mandate to make the most advanced scholarship on the East European Jewish experience as widely available as possible.

"The YIVO Encyclopedia incorporates scholarly research and accessible writing in a reference work that will appeal to anyone interested in the world of Jews in Eastern Europe," said Gershon Hundert, the encyclopedia's editor in chief. "I am confident that these volumes will prove an invaluable resource to academics and lay readers alike, and hope that it serves as well to inspire new scholarship on previously unexplored aspects of our history and culture. I am sure that everyone associated with YIVO will take great pride, as I do, in this achievement."

\$155,000 Raised, Longtime Supporters Honored Heritage Luncheon Celebrates Resilience And Survival

YIVO's Sixth Annual Heritage Luncheon raised more than \$155,000. The April 25th event honored longtime YIVO supporters internationally acclaimed artist Samuel Bak, Esther Mishkin and her family, and Solomon (Shloyme) Krystal.

Event chair Fanya Gottesfeld Heller termed the achievements of these individuals "the best proof of our survival." She called on the younger generation to "continue to tell the story and mark the full importance of our heritage."

Emcee Ruth Levine, National Board member, volunteer, and two-time attendee of the Uriel Weinreich Summer Program, said Yiddish was more than a language. "It means home, family and the Jewish community

of my youth," she explained. "This is how I help keep *yidishkayt* alive."

Artist Samuel Bak was presented with the Vilna Award by

his long-time friend, Professor Lawrence L. Langer, emeritus professor of English at Simmons College in Boston. A native of Vilna, who now lives in Massachusetts, Bak has spent his life creating art that deals with his childhood in the Vilna ghetto and labor camps. In accepting the award, Bak reminisced

about his mentor, Yiddish poet Abraham Sutzkever, who despite the dire conditions "recognized my artistic talent, and helped me to organize my first exhibition in the ghetto." He also spoke of his sadness and joy upon rediscovering some of these drawings several years ago.

Esther Mishkin and family received the *Me'Dor Le'Dor* Award from YIVO chairman Bruce Slovin, who called them "a true YIVO gem, people who understand what we do, who really embody the values that we share: family, community, and a commitment to preserving Jewish history and culture."

After being confined in the Kovno ghetto, Mishkin escaped in 1943 and went to Israel. In 1952 she and her husband, Eliezer, made their way to America, where both of her sons were born. She started volunteering at YIVO in 1993 upon her retirement. Her sons Jonathan and Arnon and daughter-in-law Susan Fine came up to accept the award with her. Jonathan is a YIVO National Board member and chair of the budget and finance committee, and Arnon works on health and social issues, like his mother, albeit on the business side.

Solomon (Shloyme) Krystal received the Lifetime Achievement Award from National Board member and long-time friend Warren Grover. The 95-year-old Krystal, who has been on the YIVO Board since 1979 and is also a volunteer archivist, gave an impassioned speech recounting his life, which captured YIVO's rich history and relocation from Europe to America.



Esther Mishkin with sons, Jonathan (L) and Arnon.

Born in Warsaw, Krystal fled to the Soviet republic of Kyrgyzia (Kyrgyzstan) following the outbreak of World War II and returned to Poland after the war with his future wife. He emigrated to Stockholm and then settled in New York in 1952, the same year that Esther Mishkin arrived.

A musical interlude featured YIVO Sound Archivist Lorin Sklamberg, a founding member of The Klezmatics, which received a 2007 Grammy Award in the contemporary world music category for the album "Wonder Wheel."

To close the event, Ella Levine, YIVO director of development, thanked Eta Wrobel, campaign chair of the YIVO Women's Committee, for her continuing work and congratulated her on the publication of her memoir, *Eta Wrobel: My Life, My Way, the Extraordinary Memoir of a Jewish Partisan in WWII Poland*.



Warren Grover presents award to Shloyme Krystal, a fellow National Board Member.

Event chair Fanya Gottesfeld Heller (L) with emcee Ruth Levine .



Josee and Sam Bak.

Food as Roots Samples All Corners of Jewish Diaspora



Sarabeth Levine (L) and guest arrange currant scones.

In its sixth year, the Food as Roots program has hosted three renowned chefs who demonstrated their techniques for YIVO supporters and friends. Planning is underway for a proposed Food as Roots center at YIVO with a research archive, educational offerings, and publications, including a cookbook and essays on food.

The winter kosher cooking demonstrations featured Floyd Cardoz, a Bombay native and executive chef at Danny Meyer's *Tabla*, who pioneered the use of Indian spices in European and American foods; Sarabeth Levine, whose preserves and baked goods, as well as her Chelsea Market bakery and café, have established her as one of this country's foremost pastry chefs; and cookbook author and television

class as if they were in the kitchen of Sarabeth Levine's Chelsea Market restaurant.

Sheraton recounted how she championed Levine since she opened her tiny bakery and kitchen store in 1981. She also emphasized the uniqueness of the class, given Levine's refusal to pursue a celebrity chef role. Levine prepared her

"velvety cream of tomato soup," still one of the most popular menu items at her cafés; potato waffles with salmon and crème fraîche; and cheese blintzes with sour cream and preserves.

Cathy Zises, Food as Roots co-chair, hosted the final class with Joan Nathan before Passover. It featured recipes from Nathan's seven cookbooks, including *Zwetschgen Knoedel* (dumplings stuffed with plums), a central European delicacy; Moroccan shad fish with fava beans; and "chocolate chewies," which she discovered at the Gottlieb Bakery in Savannah, Georgia.

Writing for *The Jewish Week*, participant Angela Himsel stated, "Like the foods on the seder plate, each dish was an 'oral history' ... within their tastes and textures, they invited our ancestors to the table; they brought the past into the present in the original and authentic spirit of Passover."

Next year YIVO will host both the cooking demonstrations and the Second Annual Food as Roots dinner, with an honoree selected from among the Jewish culinary community.

As the Yiddish saying goes — *Az me bakt broyt iz di gantse shtub zat* — When one bakes bread, the whole house is full. For recipes and class information, see www.foodasroots.org.

Floyd Cardoz demonstrates his cooking techniques.



Rita Levy (L) and host Ivette Dabah (standing) watch Sarabeth Levine work.



(L-R) Event Chairs Katja Goldman and Cathy Zises present author Joan Nathan with the Food as Roots Award.

host Joan Nathan, who built her career on studying ethnic, primarily Jewish foods, and tracing their roots to the peoples of the Middle East.

Katja Goldman, co-chair of the Food as Roots committee, hosted Cardoz, whose signature dish was poached halibut in a light, gently spiced coriander broth containing mustard oil, ground turmeric, wet kokum and *dhana dal*, a split roasted coriander seed. Other dishes included pumpkin *rasam*, a thin, spicy soup; and a roast beet salad blended with shredded salt cod. Cardoz's tamarind tequila cocktail kept participants cool as the kitchen filled with the scent of spices.

Ivette Dabah hosted chef Sarabeth Levine and guest speaker Mimi Sheraton, veteran food critic and honorary Food as Roots chair. Levine's cooking demonstration featured a hands-on, sous-chef session where participants helped prep for the



YIVO Symposium Marks 40th *Yortsayt* for Uriel Weinreich

On March 25, almost 40 years after the untimely death of Uriel Weinreich, on March 30, 1967, YIVO held a symposium in his memory. Some 150 friends, colleagues, students and others came together to remember the “Father of Yiddish Scholarship In America” at an event organized by the YIVO Board of Directors.

Uriel Weinreich was born in Vilna (then Poland) in 1926, then immigrated with his parents to the United States. The older son of linguist and Yiddishist Max Weinreich, Uriel followed in his father’s footsteps, as a groundbreaking linguist, filling the newly established Atran Chair of Yiddish at Columbia University in 1952.

This *yortsayt* also marked the 40th anniversary of the start of YIVO’s intensive Yiddish summer language course, a program envisioned by Weinreich that still bears his name.

“The legacy of Weinreich’s work is felt by virtually every member of my *svive* (surroundings) who has any sort of interest in *mame-loshn*,” said Laura Togut, an undergraduate student at Harvard. “My copy of his *English-Yiddish, Yiddish-*

English Dictionary is tattered from overuse — I take it everywhere!”

Introducing the event, Chava Lapin (YIVO National Board of Directors member and adjunct professor of Yiddish at Queens College), spoke of Weinreich’s classic textbook, “Although it appeared more than 60 years ago and he published it at the age of 20, Uriel Weinreich’s *College Yiddish* remains the ‘gold standard.’”

Keynote speaker Dan Miron (Leonard Kaye Professor of Hebrew Literature, Department of

Middle Eastern and Asian Languages, Columbia University, and professor emeritus, Hebrew University of Jerusalem), recalled how this young-minded professor supported his pursuit of a counter-current hypothesis bridging Yiddish and Hebrew *Haskalah* literature. In the year after Weinreich’s death, the Mirones chose to name their newborn son Uriel.

Miron was followed by a panel discussion moderated by Rakhmiel Peltz (founding director of

Jewish Studies and professor of sociolinguistics, Drexel University), on “Language and Context in the Work of Uriel Weinreich.” Participating were Joshua Fishman (Distinguished University Research Professor of Social Sciences Emeritus, Yeshiva University), Ruth Wisse (Martin Peretz Professor of Yiddish Literature and professor of comparative literature, Harvard University), and Jeffrey Shandler (associate professor of Jewish studies, Rutgers University).

Peltz was a student of Weinreich and director of Yiddish Studies at Columbia for nearly a decade. He is currently editing a volume of Uriel’s writings on Yiddish language and culture.

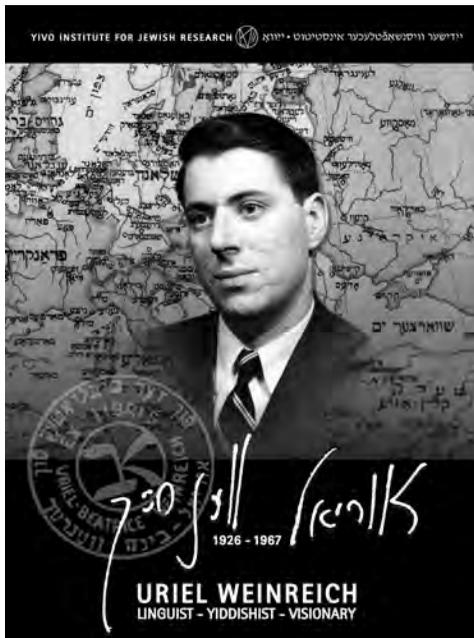
As a lifelong friend, fellow student, and academic contemporary of Weinreich, Fishman spoke eloquently in Yiddish about his *khaver* Uriel. Fishman offered a comprehensive overview of Weinreich’s tragically short career spanning disciplines that were hardly associated with formal linguistics, let alone with Yiddish. Reminiscing about the Thursday night *leyenkrayz*, or reading group, at the Weinreichs’ Washington Heights apartment, Fishman recalled that it “quickly became clear that the border between linguistics, literature, literary research and historical research is very flexible and that each one enriches the other.” (A transcript of Fishman’s remarks appeared in the *Forverts*, May 4, 2007).

Ruth Wisse, one of Uriel’s doctoral students, spoke wistfully of “those days” of *heymish* and cordial acceptance combined with rigorous demands and monitoring - the inspirational training for a young person embarking on studies in a field of literature that was not formally his, and of the far more lasting attitudes to Yiddish literature coming forward from Uriel’s day.

Jeffrey Shandler, who described himself as the panel’s only “native listener,” was introduced to Yiddish studies after the field had gained acceptance. Shandler elucidated contemporary “Yiddish culture,” tracing post-Holocaust 20th-century attitudes, scholarship and other related pursuits in academia and the community.

Delivering closing remarks on behalf of his mother, folklorist Bina Silverman Weinreich, Uriel Weinreich’s son, Don, stood in front of a projected image of his father, reflecting the same gentle, almost bashful manner that so many remembered.

Accompanying the one-day symposium was an exhibition on the life and impact of Uriel Weinreich, curated by Krysia Fisher, featuring photographs, original correspondence, articles, publications, book reviews and family materials.



RECIPIENTS OF YIVO FACULTY AND GRADUATE STUDENT FELLOWSHIPS, 2007–2008

The Max Weinreich Center offers research fellowships, primarily for doctoral candidates and recent Ph.D.s, in the field of East European Jewish Studies. Applications are accepted beginning in September until December 31; awards are announced in February. Current fellowship holders are:

AWARD	RECIPIENT	AFFILIATION/TOPIC
Dina Abramowicz Emerging Scholar	Dr. Rakefet Zalashik	Dorot Fellow, Skirball Department of Hebrew and Judaic Studies, New York University "The History of OZE, 1919-1939: Activities and Ideology"
Professor Bernard Chosed Memorial	Dr. Dmitrii Belkin	Academic researcher, Humboldt University (Berlin) and Max Planck Institute (Frankfurt) "Law and Legality: Jewish Legal Culture in Ukraine, 1905-1932"
Rose and Isidore Drench Memorial	Dr. Melissa Klapper	Associate professor, Department of History, Rowan University (Glassboro, New Jersey) "Ballots, Babies, and Banners of Peace: American Jewish Women's Pre-World War II Activism"
Vladimir and Pearl Heifetz Memorial	Eleonore Biezunski	Master's II candidate, Geography, University of Paris X " <i>The Spatial Inscription of an Immigrant Music: Klezmer in New York:</i> Case Studies of Klezmer in Williamsburg and Lower East Side in New York City"
Aleksander and Alicja Hertz Memorial	Karen Auerbach	Doctoral candidate, Near Eastern and Judaic Studies, Brandeis University "Reconstructed Communities: A Social History of Jewish Life and Assimilation in Poland after the Second World War"
Vivian Lefsky Hort Memorial	Hannah Pressman	Doctoral candidate, Skirball Department of Hebrew and Judaic Studies, New York University "Israeli Literary Autobiographies"
Abraham and Rachela Melezin Fellowship	Jolanta Mickute	Doctoral candidate in Jewish History, Indiana University "Modern, Jewish and Female: Politics of Culture, Ethnicity, and Sexuality in Poland and Lithuania, 1918-1939"
Workmen's Circle/ Dr. Emanuel Patt Visiting Professorship	Dr. Nancy Sinkoff	Associate professor, Jewish Studies and History, Rutgers University "Lucy S. Dawidowicz: An American in Vilna, 1938"
Natalie and Mendel Racolin Memorial	Yedida Kanfer	Doctoral candidate, Russian History, Yale University " <i>Ziemia Obiecane: Jews and Assimilation in 19th-century Lodz</i> "
Maria Salit-Gitelson Tell Memorial	Elizabeth Strauss	Doctoral candidate, Department of History, Notre Dame University "The Elderly in the Ghettos: A Study of Lodz, Vilna, and Riga, 1939-1940"
Dora and Mayer Tendler Fellowship	Ellie Schinker	Doctoral candidate, Department of History, University of Pennsylvania "Imperial Hybrids: Russian-Jewish Converts in the 19th Century"
Samuel and Flora Weiss Research Fellowship	Dr. Gabriel Finder	Director of Jewish Studies, University of Virginia "Aftermath: Polish Jews and the Politics of Memory, 1942-1950"

Reaching Out to a New Generation

Board of Overseers Programs Attract New Young Crowd

In the past year and a half, the YIVO Board of Overseers has put forth an exciting slate of public programming aimed at engaging a new generation of intellectually curious Jewish young men and women. From film screenings, to exclusive concerts and provocative lectures; these events have largely been sold out while bringing fresh faces into the YIVO fold.

“Since September 2006, at Overseers’ events approximately 80 percent of the seats have been filled by people with no previous connection to YIVO,” reports Carl Rheins, YIVO Executive Director. “The potential for further growth is astounding”.

The Board, chaired by long-time YIVO National Board Member Martin Peretz, is an assemblage of some of today’s top young leaders in business, the arts and various fields of academia. It is

dedicated to reaffirming YIVO’s core mission of preserving the past, while serving as a catalyst for thought and discussion on issues of concern to contemporary world Jewry. Topics for Board of Overseers events are as diverse as the question of Jewish peoplehood in the modern era, Jewish historical influence in the world of finance, and the State of Israel’s current ethical dilemmas in the War on Terror.

On January 16, for example, an overflow crowd of almost 500 people attended *Galicja, Mon Amour*, featuring literary critics and authors Leon Wieseltier and Daniel Mendelsohn discussing their shared pilgrimages to the remnants of their respective ancestral *shtetlekh*. On the relationship of the Holocaust and Jewish collective memory, Wieseltier, son of *Shoah* refugees, declared that it is now time that “the children of survivors no longer be treated as the ‘royalty’ of the American Jewish community.” The memory of past events must be preserved, but it is, according to Wieseltier, “time to move on”.

Thought-provoking in an entirely different way was the American premiere on April 22 of two films from the acclaimed Israeli series *Did Herzl Really Say That? The Transparent Kipa* and *O, My Homeland*, explored the complexities of religious and political identities among Jews



(L-R) Martin Peretz, Daniel Mendelsohn and Leon Wieseltier.

and Arabs in Israeli society. The filmmakers, lifelong friends Yanay Ofra and Oren Harman, sparked heated debate and friendly disagreement both on screen and at the Q&A and reception that followed.

Leah Pizar, a member of the YIVO Board of Overseers, reflected on the programming initiative. “My involvement is a source of inspiration for me. This is a commitment we make to younger generations to help ensure that the triumphs and tragedies that touched our lives are not lost or minimized.”

Although the Overseers seek to stimulate fresh ideas while connecting with a wider audience, the focus is always on YIVO’s illustrious history. To this end, they have initiated a series of high-quality reprints of some unique treasures from the YIVO Library and Archives. Issued in conjunction with particular events, these documents, which have included posters, photos, correspondence and book covers, provide a tangible connection between the YIVO of Max Weinreich’s Vilna and the Institute today in the heart of New York City. In the future, the YIVO Board of Overseers hopes to continue bridging past and present, and bringing YIVO and its mission into the 21st century.

To receive email bulletins on future events, please email yivoevents@yivo.cjh.org.

YIVO Public Programs Online

The following public programs are available online in wmv and mp3 formats at <http://www.cjh.org/programs/programarchives.php>.

- *Are We a People?: The Anomalies of Jewish Identity* with Michael Walzer February 20, 2007
- *Jewish Journalists, American Journalism* September 26, 2006
- *Galicia, Mon Amour: Leon Wieseltier in Conversation with Daniel Mendelsohn* January 17, 2007
- *Self Conceptions: Women, Creativity and Jewish Identity* March 8, 2006
- *Freud’s Jewish World Conference* December 2-4, 2006
- *Jews, Genes and Intelligence* with Stephen Pinker December 1, 2005
- *From Heretic to Hero: A Symposium on the Impact of Baruch Spinoza* October 29, 2006
- *Jews and Medicine Conference* November 6, 2005
- *Jews and Money* with Niall Ferguson October 24, 2006
- *Writing as Roots* January 26, 2004
- *Morality and Strategy in War on Terror: The Israeli Experience* with Moshe Halbertal October 10, 2006
- *Old Demons, New Debates: An International Conference* May 11-14, 2003
- *Jews and Justice* with Aharon Barak September 9, 2002

The Boundless Genius of Yiddish Theatre



National Theatre program for "A Point of Order" by Leon Blank, New York, 1924.

Yiddish theater was born in Iasi, Romania in 1876, and within less than a decade, New York became the unrivaled center of the Jewish stage.

Edna Nashon describes the heyday of Yiddish theater in *The Golden Epoch of Yiddish Theatre in America: A Brief Historical Overview*: "Supported by a constantly growing Yiddish-speaking immigrant population (about three million Jews settled in the United States between 1881 and 1925), the New York Yiddish rialto was brimming with energy. It produced celebrated stars, generated wealth of dramatic material, and presented a rich spectrum of productions, from sentimental melodramas and quasi-historical operettas to experiments inspired by the latest trends of the European stage."

YIVO's exhibition, curated by Krysia Fisher, Archivist of Iconographic Collections, and funded by The Eli and Edythe Broad Foundation of Los Angeles, showcases Yiddish theater in

New York. It starts with rare documents concerning Abraham Goldfaden (1840 - 1908), considered the Father of the Yiddish theater, and includes manuscripts and early publications of plays and operettas. It continues through manuscripts and books of the most important playwright of the Golden Epoch, Jacob Gordin (1853-1909), author of, among others, *The Jewish King Lear* and *The Kreutzer Sonata*.

The exhibition highlights the careers of the great Yiddish actors Boris Thomashefsky, David Kessler and Jacob P. Adler, famous for his portrayal of Shylock in the Yiddish version of *The Merchant of Venice*. It was performed to great acclaim on Broadway in 1903 with all the actors playing in English, while Adler delivered his lines in Yiddish. The renowned divas of the Yiddish stage including Sara Adler, Dina Feinman, the incomparable Bertha Kalish, and Molly Picon, the greatest star of the musical theater, are all represented. Ample space also is devoted to



Theatrical portrait of Bertha Kalisch with Willy Schwartz, New York, c. 1920.

the career of Maurice Schwartz, the founder of the Yiddish Art Theatre. Within this historical review there is also material exploring the activities of various actors' and playwrights' organizations, among them the Hebrew Actors Union.

These topics are illustrated by a wealth of visual materials: photographs, posters, playbills, and unique ephemera, as well as a rich selection of correspondence between the most important players in Yiddish theater.

"Bigger than Life: The Boundless Genius of Yiddish Theatre" is on display at the Center for Jewish History in the Great Hall mezzanine and the YIVO Library through December 2007.

David Rogow

Long-time YIVO staffer and Yiddish actor David Rogow died on April 17 at the age of 91. He served as the managing editor of *YIVO-bleter* and as an editor and translator on other YIVO publications; YIVO produced two CDs of his readings in 1998 and 2000.

Born in Vilna in 1915, Rogow was a child actor and a member of the State Yiddish Theater in Minsk during World War II. Afterwards, he spent four years performing in D.P. camps, immigrated to the United States in 1950 and was featured in Yiddish theater productions for half a century. He was a reader at Sholom Aleichem memorial meetings for almost 40 years.

David Rogow will be remembered fondly by colleagues for his work ethic, good humor, generosity and openness, especially with the younger generation. He taught about the legacy of Vilna and YIVO, and proudly recalled attending the laying of the cornerstone of the YIVO building in Vilna in October 1929. *Koved zayn ondenk.*



From the YIVO Yizker-bikher Collection

Remembering Nowy Sącz, Poland

The YIVO Library holds more than 750 Yizker-bikher, Memorial Books, the largest collection in the United States. They tell the stories of Jewish communities annihilated during the Holocaust. Yizker, “remember,” is the first word of a Jewish memorial prayer for the dead. Ad hoc committees of survivors compiled the books, which were published privately in limited quantities, the books were intended for distribution among fellow survivors from the same town or region. This excerpt from *The Sefer Sants (Book on the Jewish Community of Nowy Sącz)* was published in New York by the former residents of Nowy Sącz in 1970. This memorial book includes a section called “A Purim in the Region of Sants,” by Leon Ablezer, which describes one raucous Purim in the township. YIVO historian Raphael Mahler (1899-1977) edited this memorial book about his birthplace.

Nowy Sącz (Yiddish: Tsandz) is located 76 kilometers south-east of Cracow. The Jewish community participated in the manufacture of agricultural tools, chemicals and cement products; food processing, tanning, lumber and flour milling. Jews also were tailors, carpenters, shoemakers and engravers. The Jewish population in 1880 was 5,163 (46%); in 1910 it was 7,990 (32%); and in 1921 it was 9,009 (34%). Among the city’s archival documents are the Deportation Lists for 1939-1944.

The first record of Jews in the city was at the end of the 15th century. The community was small and Jews were banned

into the Austrian Empire but at a cost of being heavily taxed. After the Revolutions of 1848, almost all Jewish restrictions were eliminated, allowing Jews to rise to economic prominence.

In the 1840s, Rabbi Hayyim ben Leibush Halberstam established his Hasidic community in Nowy Sącz. It became one of Galicia’s important Hasidic centers. He was born in Tarnograd and from his mother’s side he was a descendant of the Hakham Zevi (Zevi Hirsch Ashkenazi).

Under his leadership a dispute developed between the Tsandz and Sadegere Hasidim. His Hasidim stressed traditional

learning and ecstatic expression in religious life. Sadegere lived in a royal manner and in the utmost luxury and splendor.

At the beginning of the 20th century, Zionism took root in Nowy Sącz. By 1910 the Jews numbered 7,990 of a total population of 25,004. In World War I, the Russians occupied the city and persecuted the Jews. Over the next decade the Jewish

population leveled off to 9,000. Welfare agencies began playing a key role in Jewish life. The Orthodox citizens were still in control of the Jewish institutions but the Zionists and Bundists also had sway in social matters. The community supported

Tarbut and Beth Jacob Schools, a yeshiva and sports clubs. Before World War II, there were over 10,000 Jews in Nowy Sącz and another 5,000 living in the surrounding areas.

The German army captured the city on September 6, 1939 and instituted forced labor camps. A *Judenrät* (Jewish Council) was set up and Jewish businesses were transferred to the local Germans (*Volksdeutsche*). From the end of 1939 and into 1940, refugees kept arriving in the city; Jews were generally confined to two labor camps — Roznow, which contained 1,000 people, and Lipie, with 600.

In July 1941 the Jewish Quarter was divided into two ghettos with a total population of about 12,000. One ghetto housed those who worked and the other was for those who did not. The inhabitants were Jews from Nowy Sącz and its districts, along with about 500 Jews from the Third Reich. A total of 20,000 people passed through the ghetto. The people of the working ghetto performed the following tasks: sewing, shoemaking, carpentry, loading and unloading trains at the railroad station and cleaning the ghetto. On August 21, 1942 all Jews were ordered to one of the city’s squares for a selection of those who will be spared death and those that will die. The ghetto was liquidated during the days of August 24-28, 1942. Eight hundred essential workers were spared; the remaining Jews were deported to the Belzec death camp.



Jewish soccer team, Nowy Sącz, Poland 1927.

from certain trades. Later, in 1673 the Jews were allowed to establish their own community after the government asked them for help in rebuilding the city. In 1772, Austria annexed Galicia, including Nowy Sącz, allowing Jewish trade to expand

YIVO Contributes First 20 Yiddish Titles to International Children's Digital Library

The YIVO Library is participating in the most ambitious effort to date to make children's books available online. The International Children's Digital Library (ICDL), a five-year project, aims to digitize 10,000 books in at least 100 languages and make them freely available to children, teachers, librarians, parents and scholars throughout the world via the Internet. YIVO, which has one of the most comprehensive collections of Yiddish juvenile literature in the world, has already added 20 titles, all with color illustrations to the database, which can be accessed at: <http://www.childrenslibrary.org>.

Of YIVO's 1,500 Yiddish children's titles, most are no longer in print and not readily available. In 1988, the collection was preserved on microfilm thanks to a grant from the Revson Foundation.

The first illustrated Jewish children's books, in Yiddish and in Hebrew, started to appear in Russia at the beginning of the 20th century. Therefore, the year 2000 is seen as the 100th anniversary of such books. From its inception, the YIVO Library collected children's books as an essential component of its mission to document East European Jewish history and culture. The earliest illustrators of Jewish children's books were all first-class Jewish artists like Nathan Altman, El Lissitzky, Yissachar Ryback and Marc Chagall.

By the end of the 1930s the center for printing children's books moved from turbulent Europe. Those written in Yiddish were published in the United States, and those in Hebrew were published in Mandatory Palestine, and after 1948 in the State of Israel. While the number of Hebrew children's books continued to grow exponentially since the 1930s, the number of Yiddish books has been in decline since the 1950s. Yet, since the 1990s there has been a surge in the number of Yiddish books for children being published by the Orthodox communities in Brooklyn and in Israel.

Over the last three decades children's literature has become a legitimate area of academic research. Several initiatives are underway to create bibliographic tools to facilitate this research, but none is



The Post, by Samuel Marshak, Ukraine, 1934.

more ambitious than the International Children's Digital Library (ICDL). The project is being funded primarily by the National Science Foundation (NSF) and the federal Institute for Museum and Library Services (IMLS). The goal is to create a digital library of international children's books.

The direct link to the digital Yiddish books page itself is listed below.

Once completed, the ICDL will be an excellent tool for comparative literary and cultural studies, as well as a treasure trove of illustrated books. The materials included in this collection reflect similarities and differences in cultures, societies, interests, and traditions of peoples around the world.

YIVO is pleased to collaborate in this important cultural project, and provide the world with a unique opportunity to look at rare children's books in Yiddish.

The Goat with Seven Kids, text by Leyb Kvitko, Kharkov, Ukraine, 1928.



Link to Yiddish books online in the International Children's Digital Library (ICDL) collection:

<http://www.childrenslibrary.org/icdl/ResultByWorld?area=4&start=0&pgct=12&view=cover&sort=title&type=0&country=country39>.

Treasured 1941 Document Arrives at YIVO

Leah's Last Letter Donated by Brother

When YIVO gets inquiries about opportunities to acquire materials, there is always a story connected to the collector, one that reflects on his work and life or family history.

"This particular letter struck us," says Lyudmila Sholokhova, Yiddish Cataloging and Acquisitions Librarian. She was referring to a letter that arrived from Rehovot, Israel. "Zwi Mirkin didn't ask if we would accept

his donation; he just sent it."

Mirkin sent the last letter, written in Polish, by his sister Leah, a 20-year-old university student in 1941. She was apparently murdered by the Nazis shortly after the letter reached the addressee — her Polish landlord. Mirkin treasured Leah's letter for 60 years, then decided to donate the letter to YIVO.

As Mirkin writes in his accompanying note, "I wish that my sister's letter shall remain forever in your collection." Mirkin recalls his first visit to YIVO in 1989 and recounts his family's fate during World War II. They lived in the *shtetl* Shirvint (Sirvintai), Lithuania and were well off, but when the Soviets occupied Lithuania, the family was stripped of their property.

On June 14, 1941, Mirkin, then age 13, was evacuated to Siberia along with his mother. The Soviet soldiers did not allow them to wait for the father and sister to return home. Zwi and

his mother were sent to Altai Territory, where they survived the war. In 1947, they returned to Vilna to learn that Lithuanian Nazi collaborators had killed Mirkin's father and sister. Yet Mirkin located his sister's letter.

It gives details about life in the first weeks of occupation. Leah writes that she had to remain in Shirvint, but preferred to go to Vilna. She wrote that she could not leave her father alone, since few people remained in Shirvint and it was impossible to find anyone to care for him.

The letter indicates that Leah had a good relationship with the Polish woman from whom she rented a room. She sent regards to the woman's family and friends and expressed the hope that they would see each other again. Leah apologizes for her "perfect" Polish and promises to pay her rent soon.

The Mirkin letter will be catalogued and preserved in the YIVO Archives.



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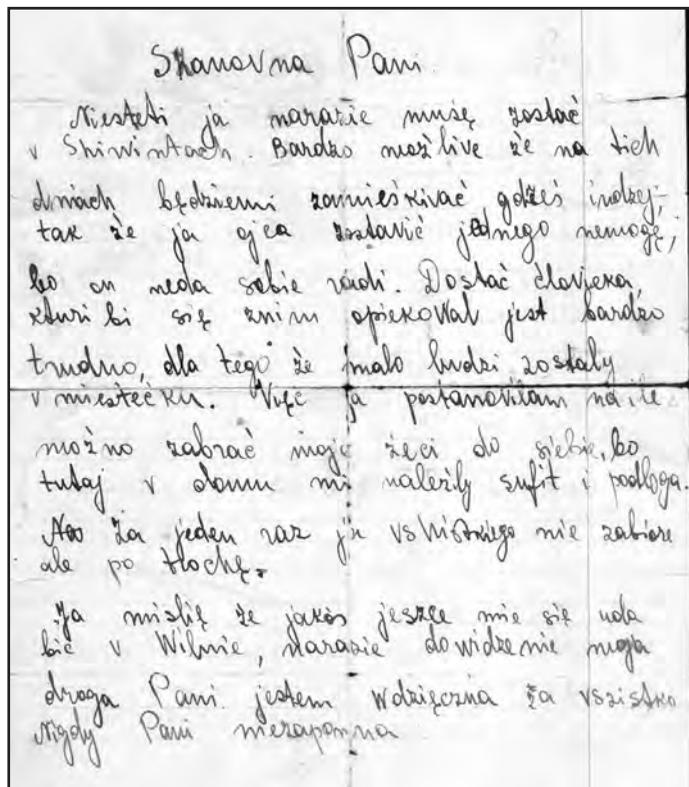
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Recordings of Yiddish Folk Songs

The Ben Stonehill Collection: A Passion for All Things Yiddish

In 1948, armed with a home recording device, Ben Stonehill preserved the singing of some 1,078 songs by hundreds of Jewish refugees housed temporarily in New York City hotels. The result is one of the most important, yet relatively unknown treasures in the Max and Frieda Weinstein Archives of YIVO Sound Recordings — the Ben Stonehill Collection.

When Stonehill heard about



Ad for the recording device used by Ben Stonehill to gather refugee songs.

the refugees, he convinced the local office of the Webster-Chicago Corporation to hire him as their sales agent for no pay other than one of their state-of-the-art wire recorders for “demonstration purposes.”

In the summer of 1948 he lugged the machine to the lobby of Manhattan’s Marseilles Hotel at Broadway and 103rd Street and gathered performances of both well-known and obscure Yiddish folk and theater songs, Hasidic *nigunim* and songs of the Holocaust. His singers ranged from amateurs to remarkable vocal artists, including the Vilna poet-partisan Shmerke Kacerginsky.

Stonehill stored the reels of wire in his basement. Shortly before his death, he transferred them to reel-to-reel tapes, placing copies at Yeshiva University, Yad Vashem, the Library of Congress and YIVO. He abandoned his plan to publish a book on the materials for lack of funding. On January 8, 1964, YIVO affirmed the value of

these sound archives in a 15th-anniversary commemoration of the collection, with Stonehill delivering introductory remarks.

As inquiries about the collection grew, a set of preservation reels was made in the 1980s, enabling researchers interested in the repertoire and performance styles of East European Jewish songs immediate, if cumbersome, access to the recordings.

To improve access for researchers, Sound Archivist Lorin Sklamberg has included on his short list of high priority projects, since his arrival at YIVO, the digitization and cataloging of the Stonehill Collection, and last year he got the project off the ground.

Sound Archives intern Janina Wurbs, an undergraduate student at Potsdam University in Germany with a strong interest in Yiddish song, took on the task, with the assistance of fellow intern Matt Temkin. To annotate the recordings for the database in progress, Wurbs enlisted the help of Ethel Raim, the well-known singer and Artistic Director of New York’s Center for Traditional Music and Dance. The project is projected for completion next year.

Stonehill’s passion for things Yiddish probably started in Suwalki, Poland, in 1906, where he was born Ben Steinberg, the 10th child in a Yiddish-speaking family. They immigrated to the United States when Stonehill was a young boy and settled in Rochester, New York. He was largely self-educated after graduating high school.

Stonehill arrived in New York City in 1929 and, after a short apprenticeship laying carpet and linoleum, founded his own business, Mallory Carpets, which he ran until his death from cancer in 1965.

According to his son, Lennox Lee Stonehill of Long Island City, New York, his father regularly read Yiddish newspapers, poetry and prose and was an avid collector of folk songs. Stonehill and his wife Mildred were also active in YIVO and the Workmen’s Circle, and in the summers Lennox and his brother, Bob, attended Camp Boiberik, while their parents vacationed nearby in the accommodations for adults.

In response to the horrors of World War II, Stonehill helped establish the Jewish School of Sunnyside, Queens, and ultimately became its Yiddish teacher. The school held classes from 1945 to 1950 on Saturday mornings.

Itzik Gottesman, the Associate Editor of the *Yiddish Forward* and a long-time advocate for the collection, has said that the Ben Stonehill recordings include “just about every genre and language in the East

European Jewish song repertoire. They represent a unique body of source material to enable the study of the singing traditions of East European Jews. The songs themselves are important, but just as vital are the performances ... the various singing styles and interpretations.

These are aspects of traditional and popular Yiddish song that one cannot glean from printed versions.”



(L-R) Lee Stonehill, Ben Stonehill and Bobby Stonehill, New York 1960.

Popular Yiddish Folk Poet and Composer

The 100th Yortsayt of Mark Warshavsky

This year marks the 100th anniversary of the death of Mark Warshavsky (1848-1907), Yiddish folk poet and composer whose songs have remained popular ones for generations. Born in Odessa, Warshavsky was a lawyer who composed songs in his spare time. He explored the recurring themes of family life, work, holidays and celebrations, immigration and Zion. Warshavsky was discovered by Sholem Aleichem, who greatly admired his songs, and then helped publish them in book form in 1901, and again in a posthumous book in 1914.

One of the all-time favorite songs is Warshavsky's *Oyfn pripetshik* (On the Stove) or *Der alef beyz* (The Alphabet), which describes a scene of a rabbi teaching the letters of the Jewish alphabet to young children.

*Oyfn pripetshik brent a fayerl,
Un in shtub iz heys,
Un der rebe lernt kleyne kinderlekh
Dem alef-beys.*

*Zet zhe, kinderlekh, zogt zhe tayere,
Vos ir lernt do,
Zogt zhe nokh amol un take nokh
amol:
Komets-alef= o.*

"On the stove a fire is burning and the room is hot. And the rabbi is teaching small children the alphabet. Repeat, dear children, what you are learning here. Recite again and once again: Alef (with this vowel sign) is pronounced 'o'". The other stanzas reflect: "When you grow older, you will understand that this alphabet contains the tears and the weeping of our people. When you grow weary and burdened with exile, you will find comfort and strength within the Jewish alphabet."

Oyfn pripetshik was sung and printed worldwide, and is still a favorite today. In the YIVO Archives there are at least nine sheet music editions of the song. It also was used during the Holocaust to describe the Nazi surveillance of the Jews going to work; in the Kovno ghetto, the song *Fun der arbet* /From Work was sung to the melody of *Oyfn pripetshik*. The melody also has appeared in films about the life of George Gershwin and in "Schindler's List."

In the early 1960s in the Soviet Union, a clandestine adaptation of the song that made the rounds had the following words: "Even should they beat you or throw you on the pyre, repeat *komets-alef: o.*" *Oyfn pripetshik* continued to touch the hearts and minds of Soviet Jewish émigrés as they arrived in America and Israel.

Other Warchavsky songs were also widely popular, including *Di mizinke oysgegebn* (The Youngest Daughter Has Been Married Off): "Louder, livelier, make the circle wider. God has exalted me, He has brought me

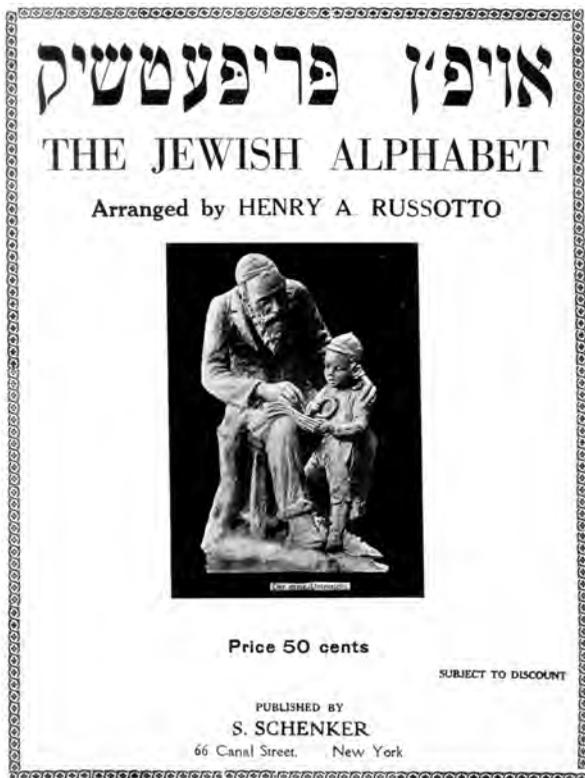
good fortune. Rejoice a whole night, children. I have married off my youngest daughter!"

*Hekher, beser,
Di rod, di rod makht geser,
Groys hot mir got gemakht,
Glik hot er mir gebrakht,
Hulyet kinder a gantse nakht
Di mizinke oysgegebn, di mizinke
oysgegebn!*

Also well-known are Warshavsky's songs about the arrival of the groom's family at a wedding (*Di makhetonim geyen, kinder*), "The Miller's Tears" (*Dem milners tremn*), "The Goblet" (*Tayere Malke, gezunt zolstu zayn*), "The Holidays" (*Di yomtefdike teg*), "Simkhas Torah" (*Kinder mir hobn simkhes- toyre*), *The Thread* (*Der fodem*) and others.

Warshavsky's songs became folklorized over the years: the words and melodies were changed and adapted as they passed through oral traditions from place to place. Today we remember this genial folk poet and composer and his music, because his work enriched the Yiddish song repertoire and culture for many generations.

Sheet music cover for "*Oyfn pripetshik*/*The Jewish Alphabet*," arranged by Henry A. Russotto. New York, 1920s.



Sheet music for "*Auf'n Pripetchok*/*Der Alef Beis*," (sic.), arranged by J. M. Rumshinsky for Cantor J. Rosenblatt, New York, 1916.

New Accessions to the YIVO Archives

Founded in 1865

First Hungarian Sick and Benevolent Society in U.S.



1915 Journal photo of founders of First Hungarian Sick and Benevolent Society.

According to Professor Daniel Soyer, the oldest geography-based Jewish mutual benevolent society (*landsmanshaft*) in New York City was the Krakauer Society, established in 1855 by immigrants from Cracow, Poland. Just a decade later, the First Hungarian Sick and Benevolent Society was started. Although it continues to function, the society has donated its historic records to the YIVO Archives.

In the society's 80th-anniversary journal, M. N. Salmore stated, "The Society was founded for the purposes of mutual self-protection, philanthropy, the fostering of patriotism and the furtherance of humanitarianism as seen by a modest group of hard-working and patriotic pioneers." Besides obtaining burial grounds, the society provided aid to members, held High Holiday services and sponsored "concerts, vaudeville shows, card parties and an endless variety of diversions to which no admission fee is ever charged." The journal also notes, "Until 1910 the proceedings of The society were conducted in the German language."

In 1903 the society purchased a large parcel of land in the borough of Queens. These grounds are now called the Hungarian Union Fields Cemetery, and in 1937 a building was constructed there to house the society's offices.

Following America's entrance into World War II the society changed its name to the Mutual Benevolent Society of 1865, because Hungary was an ally of Germany in the war.

This donation provides a historical record of the society, its activities and membership files going back to the 19th century. Until now, the YIVO Archives held small collections of records of Hungarian *landsmanshaftn*. YIVO is grateful to Irving Lichtenfeld and Warren Lewis for initiating and facilitating this significant addition to the Institute's *landsmanshaft* holdings.

HISTORY

- Irene Newhouse donated lists of electors and of military draft avoiders, for the years of 1906-1913 from Lida, now in Belarus (these were gathered by Elena Tsvetkova). The donor also gave a large number of photographs of tombstones in the Jewish cemeteries in Szczucin, Poland, and Grodno, Belarus, taken in the 1990s by Jan Sekta.
- Allan Dolgow donated documents relating to the 1919 pogrom in Kamenny Brod, Ukraine.
- Susan Banki donated, in memory of Paul Banki, a collection of Hungarian Jewish materials.
- Dr. Gur Alroey donated his unpublished article on the Jewish demographic work of Liebmann Hersch and Jacob Lestchinsky.
- Dr. Dorothy Indenbaum donated additional Vladimir Jabotinsky materials.
- Martin Kaminer donated the oral history of Belle Kaminer, and Richard Lazarus donated the oral history of Bernard Rosenberg.
- The actress Sandra Bernhard and Robert LaZebnik donated the Yiddish manuscript of Edith LaZebnik's published autobiography, *Such a Life*.
- Ronda E. Small gave the unpublished, English-language memoirs of the Yiddish journalist Icek Szmulewicz.
- Linda Spitzer donated the autobiography of her uncle Morris (Moishe) Samuel Bornstein.
- Ed Colker donated the minutes of the Yiddishe Yugnt Federatsye, made up of four groups of young Yiddishists in New York and Philadelphia. Members included YIVO personalities Beatrice (Bina) Silverman, Uriel Weinreich and Shmuel Lapin, among others. It was succeeded by the Yehuda Leib Kahan Club.
- Dorothy Shapiro donated materials relating to Sullivan's Department Store in Liberty, New York, which was owned by her husband, Irving.
- Bruce Ballin donated Joe Eskenazi's article on Homewood Terrace, also known as the Pacific Hebrew Orphan Asylum. Established in the 1870s in San Francisco, it operated for a century.

[continued on page 22]

(L-R) Chaim Grade and A. J. Heschel, Miami, 1970. Donors: Sally and Leon Eisner



New Acquisitions *(continued from page 21)*

- Bettijane L. Eisenpreis provided additional materials to the records of the American Jewish Public Relations Society.
- Mrs. Leo Laufer donated maps from Israel, and Vital Zajka gave Eastern European maps.
- Special thanks go to our devoted collectors Herbert A. Bernhard and Jerry Silverman for donating large quantities of documents of Jewish historical interest.
- The following people also contributed documents: Isaac Arbus, Aviva Astrinsky, Burich Feder (via Brad Sabin Hill), Krysia Fisher, Paul Liebhaber, Dr. Arnold Richards, Lawrence and Alice Rothbaum, and Bobbi and Michael Zylberman.

LANDSMANSHAFT AND FAMILY HISTORIES

- *Landmanshaft* records were donated by the following individuals and organizations: Irving Lichtenfeld and Warren Lewis (1865 Mutual Benevolent Society, formerly known as the Erster Ungarischer Kranken und Unterstutzungs Verein, as well as the Hungarian Society of New York — see featurette article); Gertrude Lazarus (Kletzker Young Men's Benevolent Association and United Kletzker Relief); Larry Lobel (Sadagorer Young Men's Benevolent Association); Max Mermelstein (Skala Benevolent Society); the National Yiddish book Center (Bobruisker Branch 206, Workmen's Circle); and Frida Steiner (via Martha Sternchos, Sokolover Podlasky Society).



**Aboard the
Grosser
Kurfurst, 1913.
Donor: S.M.
Goodman**

(Arlene Chana Goszkowicz's papers, the donor's mother, Beth H. Lavine, Dr. Benjamin E. Lesin, George A. Mason, Josephine Moonves, Esther Rechtschafner, Rebecca Rosenbaum, Judith Cohen Rutheberg, Linda Sanders and Harold Waterman (Birkhan family tree).

- Miriam Kahan Brody donated personal documents of her father, Professor Arcadius Kahan, who had a life-long involvement with YIVO. His father, Barukh Virgili Kahan, was one of YIVO's founders.
- Family documents were donated by Lori Berliner, George Bank, Dr. Steven J. Blumenfrucht, Ron Cutler, Laura Feldman, Rose Rivlin Freedman, Rosalie Fuchsberg, Sheldon Goldseker, E. Godyak (Greenberg), Susan Tumarkin Goodman, Estelle Herskovitz, Merle Kastner (Greenberg-Merritz-Lissansky-Shellenberg-Neu family tree), Curt and Gita Kaufman, Sandra Kesselman, Ilda Kofler, Alvin Kotler, Iva Kuznetz



Rare copy of *The Old Man from Lompaduni*, by Yuri Suhl, with illustrations by William Gropper (1877-1977), Wroclaw, Poland, 1948. Donor: Goldie Gold.

OTTO FRANK

Following the discovery of the Otto Frank file in the YIVO Archives, several Frank-related donations arrived:

- Lillian Shapiro Marks donated letters and photographs from Otto Frank and his second wife, Fritzi.
- Chantal-Alain Baumann donated Ruth Lorenz Wendling's memoir of Otto Frank.
- Teresien da Silva, Head of Collections of the Anne Frank House in Amsterdam, donated an inventory of Dutch holdings of documents relating to Otto Frank's efforts to emigrate to the U.S. In addition she donated copies relevant to the case.
- An anonymous donor gave a Frank family tree.

HOLOCAUST

- Leo Strawczynski donated an English translation of Oscar Strawczynski's testimony about Treblinka. The original has been among YIVO's holdings for some time.
- Esther Mechler donated (via Sonia Bays) the testimony of Karl Rosenthal about his captivity in the Wuerzburg prison and Buchenwald before his emigration to the United States in 1942.
- Estelle Guzik donated the testimony of Vernon L. Tott, one of the liberators of the Ahlem labor camp.
- Dr. Alice Ginnot Cohn provided a comprehensive set of documents about the Jewish community of Presov, Slovakia. These cover the prewar and wartime periods.
- Jan and Walter Steinmetz donated, from the estate of Kathe C. Cohn, documents and publications from the Shanghai ghetto.



Portrait of Esther Gordon and her daughters sent to donor's grandparents in California, 1925. Donor: Sandra Kesselman

- Jacob Fishkin, Abraham Goldwasser, Majus Nowogrodzki and Maurice Schiff made separate donations of Holocaust-related documents.

LITERATURE, LANGUAGE AND FOLKLORE

- Rabbi Steven and Judy Moss donated the manuscripts of his great-great-grandfather, Rabbi Zev Wolf Turbowitz (184? -1922) of Kraziai, Lithuania. Six of his books appeared in print, but most of his work remains in manuscript form only. The donated manuscripts comprise 15 bound volumes, each consisting of about 250 quarto leaves, including Turbovitz's novellae on tractates of the Babylonian Talmud, on the *Shulhan Arukh* and on the *Yad Hazaka* section of the *Mishneh Torah* of Maimonides. There are also many *responsa*.
- The painter Samuel Bak (honored at the 2007 YIVO Heritage Luncheon (see page 10) donated a set of poems by Abraham Sutzkever, which the poet hand-copied in honor of the donor.
- Bill Gladstone donated a set of letters sent by Chaim Grade to Canadian Yiddish activists Leon and Sally Eisner.
- Beatrice Silverman Weinreich provided large supplemental materials to the papers of Drs. Max and Uriel Weinreich.
- Judith Fiehler donated poetry manuscripts of Michael Flack, a Terezin survivor.

- Mark Singer donated materials relating to Naftali Herz Imber, author of "Hatikvah."
- Dr. Leah Davidson donated materials relating to the Yiddish writer Ruvn Zygielbojm.
- Sol and Sybil Frankel donated manuscripts of Yiddish essays by Velvl Herszkopf.
- Beatrice Stanger donated the manuscript of an untitled Yiddish novel written by her uncle, Max Manelis.
- Louis and Dena Keller donated a supplementary collection of Yiddish aphorisms.
- Dr. Steven K. Baum gave a revised version of his unpublished study, "Antisemitic Fairy Tales."

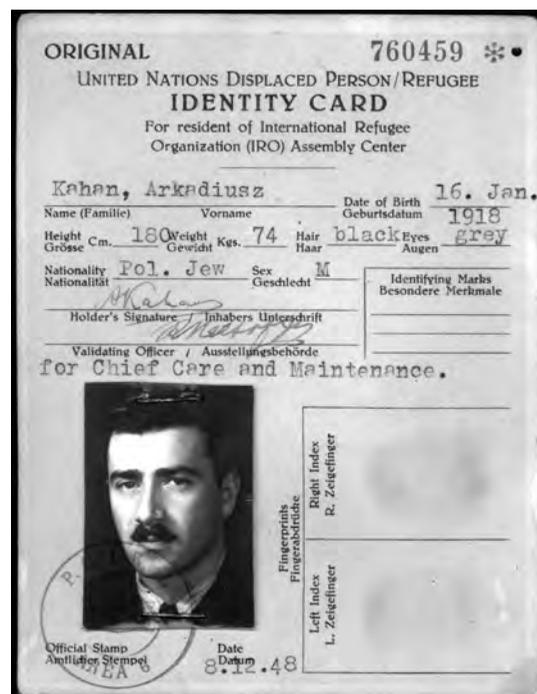
THEATER MATERIALS, MUSIC AND RECORDINGS

- Robert Menser donated the first installment of the papers of the Yiddish actress Tillie Rabinowitz. Among her roles was that of Neche in the Yiddish film "The Light Ahead" (Fishke der Krumer), made in New York and New Jersey in 1939, directed by Edgar G. Ulmer.
- Adam Sacks gave the papers of Moishe Haar (1898-1966) who was active in the Yiddish theater as well as in Yiddish schools in Detroit.
- Elaine Watkins donated fully detailed maps of the Hebrew Actors' Union section in the Mount Hebron Cemetery in Flushing, New York.

- Roberta Freedman of the Labor Zionist Alliance donated the papers of Jacob (Kobi) Weitzner. These relate to his research into early Yiddish plays, in particular "The Sale of Joseph."
- Judith Brin Ingber donated an unpublished interview with the Yiddish dancer-choreographer-actor, Felix Fibich.
- Elaine Lerner donated materials of the Gilbert & Sullivan Yiddish Light Opera Company.
- Ara Khachaturian donated materials on the Yiddish singer and opera basso Sidor Belarski.
- Barbara Aharoni-Shamir donated materials about Cantors Eleazar Anshel Freedman and Beatrice Freedman Horwitz.
- Irwin Wall donated a manuscript containing part of the cantorial repertory of his grandfather, Moshe Wolowelski.
- Dr. Joseph Stremelin (Darsky) donated a homemade tape of a dozen Yiddish songs sung by Mendel Mogilevski at the age of 95, which he remembered from his childhood in Lyozno, Belarus.
- Nina Neimark donated Soviet Yiddish sheet music.
- Hannah Abrahamson donated privately made CDs of Arie Ben Erez Abrahamson's compositions to Abraham Sutzkever's poems.

[continued on page 24]

DP camp identity card of Professor Arcadius Kahan, 1948. Donor: Miriam Kahan Brody.



New Accessions *(continued from page 23)*

- David Abramowitz, Esther Barbasch, Bernice Birnbaum, Lucie Blau, Eleanor Epstein, Brenda Gevertz, Jeffrey Gordon, Gladys Graham, Beatrice Kornblatt, Rebecca Levant (via Fern Kant Ghauri), Dr. Aaron Lichtenstein, Murray Marks, Eliot Meadow (sixty-one 78s), Josh Stone, Samuel S. Teicher and William B. Topp made donations of recordings of Jewish music:
- A donor who wishes to remain anonymous donated 46 LPs.
- Miscellaneous Jewish music and theater materials were separately provided by Ethel Lowen and Chana Mlotek.

ART MATERIALS

- Erwin Joos, president of the Stichting Eugeen Van Mieghem Foundation, donated, via Dr. Carl Rheins, a sculpture made by Carla Kamphuis-Meijer after a 1904 drawing by the Antwerp-based artist Eugeen Van Mieghem. Both works are titled "De landverhuizer."
- Jutta B. Millas donated an etching by Karoline Tintner, who died in the Terezin ghetto.
- Ruth K. Sheldon donated a watercolor, by A. Gorlanoves, of historic Bernardin Street in Vilnius.
- Samuel Halperin donated a collection of 90 Israeli posters, dating from 1976 to 1982.
- Evelyn Noveck gave a collection of antique Jewish postcards.
- Lucille Stallman donated the large collection of antique Jewish postcards assembled by her father, Dr. Aaron Goodman.
- Irving Rosen donated a set of "bankes" (cups).
- Miriam Friedman Morris donated a full set of reproductions of drawings made by David Friedman in the Lodz ghetto.
- Alan Pensler donated many documents relating to the Ukrainian-American Jewish painter Abraham Manievich (1881-1942).
- Stefania Hnatenko donated her studies of, and materials about, Ukrainian and Ukrainian-Jewish artists.
- Art objects and art documents were also donated by Aviva Astrinsky, Mike Brady, Shelly Brownstein, Harold Brodbar (in memory of Sam and Betty Wolman); Goldie Gold, Chana Pollack, the Porath family (via the American Jewish Historical Society), Eve Sicular and Irving Statsinger (via Lanie Shahar).

Cover from Naomi Zuri record.
Donor: Dr. Aaron Lichtenstein.



PHOTOGRAPHS AND FILMS

- Richard Brotman donated his documentary film, made in 1982, about the Jewish colonies Brotmanville and Alliance, both located in New Jersey.



Rosh Hashanah card, New York City, c. 1917.
Donor: Iva Kuznetz.

- Mitch Braff donated six short films about Jewish partisans in Eastern Europe.
- DVDs and videotapes were donated by Mira van Doren ("The World Was Ours: The Jewish Legacy of Vilna"); Rebecca Blitz (via Yakov Sklyar, in memory of her husband, Dr. Calman Blitz); the Jewish Educational Media - Global Learning Outreach; K. Mann; Al Turney and Dr. Jack Ziv-El (Zawels).
- The Jewish Museum of New York donated 54 photos taken by Laurence Salzmann, mostly of Jewish life in Radauti, Rumania, in the 1970s. Special thanks go to Gabriel de Guzman and Tamar Steinberger for this gift.
- Gerald Cupit donated a group photograph of Bessarabian Jewish children in Paris in 1946.
- Norman and Sue Rosenblum (via Chana Pollack) and T. Jour made separate donations of photographs of current Jewish life in America and Israel.



Ticket from Lyric Theatre, New York. Donor: Bob Menser.

THE YIVO IN SOUTH AMERICA

In the last years the Yivo has made a concerted effort to strengthen the ties between North and South American Jewries. One step in that direction was the extensive tour of Dr. Shatzky, research secretary of the Section of History, Yivo, of the South American countries (see *News of the Yivo*, No. 21). Another was the visit of Mark Turkoff, vice-chairman of the Executive Board of the Argentine Yivo branch, to New York, to confer on problems of expansion of activities and closer cooperation.

On April 4, 1947, there took place in Buenos Aires the annual conference of the Argentine branch of the Yivo. From the report of that conference we cull several items. The branch numbers 1700 members. It occupies in the new Jewish Community Center two entire floors, specially constructed for it. Its library consists of 15,000 volumes and its archives are particularly rich in materials on the history of the Jewish settlement in that country. The branch maintains a museum of Jewish art, which possesses, among others, several paintings by Minkowsky. (S. Lennard, a Yivo research fellow in Argentina, has recently completed a study of Minkowsky.)

In Rosario the branch organized an exhibition of Yivo possessions: manuscripts, rare and old editions of books, historical documents, periodicals, books, and pictures of Jewish life in general and of the religious, social, cultural and philanthropic activities of the Jewish community in Rosario in particular. The exhibition was attended by more than five thousand people.

Argentine Yivo Publications

The pride of the Argentine branch—and rightly so—is its publications. The latest are Noah Katzovitch's *Mosesviler breyshis* ("The Genesis of Mosesville") and *Argentinuer Yivo Sbriftn* ("The Argentine Yivo Studies," Vol. 4).

Growing Pains of a Jewish Community

The colony of Mosesville was established in 1889 in northeastern Argentine. The author had arrived there in 1894 and for the remaining 42 years of his life was one of the outstanding figures in that community. He saw it grow—and personally contributed no little to that growth—from a handful of uprooted people on foreign soil to a well-established town. This development he records with great sympathy and a deep sense of personal involvement. We see the heroic struggle of the settlers against countless difficulties—the elements, hostile neighbors, con-

flicts with the JCA and disintegrative tendencies within the groups—and their ultimate triumph over them. The author has a keen eye for reality, and he reports faithfully on such practical affairs as the introduction of a new machine, experiments in cross-fertilization of animals and plants, a new process of cheesemaking, no less than on the opening of a school or a synagogue. His narrative is intensely dramatic and at times illuminated with genuine flashes of humor.

Supplementing one aspect of that account is an article in the *Argentinuer Yivo Sbriftn* by M. Hacohen Sinai. It tells of the first bloody clash between the new settlers and the *gauchos* (Argentine cowboys), which was the result solely of the inability to understand each other's language. The uniqueness of the case and the grave consequences it had for the colony merit its brief recounting here.

Two months after the arrival of the first settlers, a mounted *gaucho* appeared in the colony and, declaring himself in love with one of the young girls there who caught his fancy, asked for her hand. The girl did not understand him at all. However, she responded with the only Spanish at her command, "sí, sí, señor." To make doubly sure of his success, the *gaucho* turned to the other members of the colony and asked their consent. They, too, failed to understand him, but out of politeness gave the only reply they knew. Whereupon he departed and soon returned with a companion, a basket of biscuits and several bottles of a native spirituous beverage. When he made an attempt to take his "bride" a

HISTORICAL CONFERENCE IN JERUSALEM GREETES YIVO

The Conference on the Study of Jewish Martyrdom and Heroism in our Days, which met in Jerusalem on July 14 and 15, passed the following resolution:

The Conference expresses its appreciation of the Yivo's efforts in gathering and publishing the materials bearing on the Jewish catastrophe and deems the establishment of a permanent collaborative relationship a necessity.

The Conference was called jointly under the auspices of *Yad Vashem* ("Place and Name"—an organization dedicated to the establishment of a monument to those forms of Jewish life that were obliterated by cruel hands) and the Institute of Jewish Studies of the Hebrew University.

Joseph Neuman, of Holon, brought the greetings of the Palestinian "Friends of Yivo" to the conference.

S. Tsidkoni, Yivo correspondent in Palestine, reports:

"At the last conference [of *Yad Vashem*] the Yivo won frequent acclaim. Nearly every one of the representatives of the historical commissions in Europe made mention of the Yivo."

fracas ensued in which he stabbed to death one of the colonists and was in turn killed by the enraged group. From then on there was bad blood between the *gauchos* and the new settlers.

Other articles deal with the migration of the Jews from rural to urban centers, the anti-Jewish excesses in Buenos Aires and the development of the Jewish schools in the country.

AMERICAN AND INDIAN JEWS TOGETHER



Jewish GI's with members of Bene Israel in a synagogue in Calcutta, India. (Courtesy of Mr. D. Makarov who participated in the Yivo symposium for soldiers and veterans: "My Experiences and Observations as a Jew in World War II.")

YIVO in History: South America Connection

In September 1947, *Yedies* issue No. 22 reported on the early relationship between YIVO and IWO, its affiliate in Argentina. That connection

remains strong 60 years later. More recent coverage of IWO can be found in *Yedies* issues No. 201 (page 8) and No. 202 (page 11) from 2006.

William Goldstein Makes Bequest to YIVO To Keep Yiddish and *Yidishkayt* Alive

A long-time friend and supporter of YIVO, Dr. William Goldstein recently became a member of the Gaon Society by establishing a bequest for YIVO in his will. As father and grandfather, Goldstein says, "Including YIVO in my estate plan creates a cultural legacy for my children."

Although his Yiddish skills are rudimentary, William "Bill" Goldstein says he loves Yiddish. He views Yiddish as the language and voice of his parents, even though they quickly learned to speak English in the United States. Yet, to Bill, it's not just the language; it's the music, the theater, the books, the stories, the culture. To him, it represents *yidishkayt*!

"By supporting YIVO I keep both Yiddish and the memory of my parents alive."

Bill Goldstein immigrated to the United States from Germany with his parents in 1937 as a little boy. His father and mother, Polish Jews living in Bremen, Germany, at the time, fled the growing antisemitism, which was capped by a boycott of his father's and other Jewish businesses by the local population. After a ten-day voyage and a short stay in New York, the family moved on to Massachusetts where work awaited his father.

Goldstein grew up in Malden, in the mostly Jewish neighborhood of Suffolk Square, and went on to lead a "typical" Jewish-American life: he married, served in the United States armed forces, raised three sons and became a grandfather. After

a long and full career in academia, he retired as the Superintendent of Schools in Rocky Hill, Connecticut.

About *yidishkayt*, he says, "It's an emotional, sentimental connection to my origins; it's the mark of my childhood. My generation is probably the last generation among acculturated Jews in America to have heard Yiddish spoken at home."

Knowing few after him would be able to share his memories and love of *yidishkayt* as he received it from his parents, Bill Goldstein found an easy way to preserve the memory of both his mother and father, and Yiddish culture, for future generations. He established a *yerushe*, a legacy with YIVO.



Dr. William Goldstein

Creating a legacy with YIVO as Bill Goldstein has done is easy. A simple codicil to a will or trust will help forge a strong foundation of continuity for YIVO's work, serving one's future generations and the scholars and historians of Jewish culture. Establishing a bequest or planned gift to benefit charity is both a major part of charitable giving in America today, and a basic tenet of the Jewish sage and scholar, the Vilna Gaon, Rabbi Elijah Ben Solomon Zalman, for whom YIVO's Planned Giving Honor Society is named.

Special Tax Savings Opportunity For 2007. Don't Miss Out!

If you are aged 70½ or older, you can make a gift of up to \$100,000 from your individual retirement account (IRA) to YIVO without any undesirable tax effects.

Thanks to the Pension Protection Act of 2006, you can transfer up to \$100,000 from your IRA to YIVO and avoid paying income tax on the entire withdrawal. Note that since you will not pay income tax on the withdrawal, you will not be able to claim a charitable deduction for this gift. It is a pure "wash" taxwise.

This offers yet another way to make a gift to YIVO and also reduce the ultimate size of your estate. However, **the gift must be made by December 31, 2007.**

Please contact your IRA custodian for the forms necessary to transfer your desired gift amount to YIVO Institute for Jewish Research.

For more information about The Pension Protection Act of 2006 or other planned giving options, please contact Ella Levine, Director of Development & External Affairs, at 212-294-6128 or elevine@yivo.cjh.org.

Henye Issacson, a relative of Goldstein's who perished in the Holocaust.



The Gaon Society

With sincere gratitude, YIVO pays special tribute to our Gaon Society members, supporters who have taken the steps to secure our future:

Gaon Society Members

- Rosina K. Abramson
- Sylvia Antonier Scher
- Harold Baron
- Sylvia Brody Axelrad
- Eliane Bukantz
- Hyman Cohen
- Shirley Cohen
- Rhoda Cutler
- Mr. and Mrs. Sol Eldman
- Stanley Engelstein
- Gene Forrell
- Mildred Forrell
- Shulamis L. Friedman
- Max Gitter
- Vicki Gold
- Nathan Goldstein
- William Goldstein
- Warren Grover
- Edwin Hantman
- Laura Hapke
- George Hecht
- Felice Itzkoff
- Louisa Johnston
- Isaac Levine
- Liora Levine
- David Levine
- Ruth Levine
- Ella Lidsky
- Herbert J. Maletz
- Leo Melamed
- Ahrona Ohring
- Milton Ohring
- Louis Osofsky
- Martin Peretz
- Barbara S. Phillips
- Ethel Roberts
- Abraham Sherman
- Bruce Slovin
- Francesca Slovin
- Leora Klaymer Stewart
- Lottie Tartell
- Robert Tartell
- Ellen Toker
- Franklin K. Toker
- Milton Weiner
- Edith T. Weiss
- Chava Weissler
- Joan Wertheim
- Anonymous (8)

Bequest Language

When creating a *Yerushe* for YIVO, please ask your tax advisor to consider the following bequest language:

CASH LEGACY

I hereby give, devise, and bequeath to the YIVO Institute for Jewish Research a nonprofit corporation having its principal offices at 15 W. 16th Street, New York, NY 10011, the sum of \$_____ to be used for its general charitable purposes.

RESIDUARY BEQUEST

I hereby give, devise, and bequeath to the YIVO Institute for Jewish Research a nonprofit corporation having its principal offices at 15 W. 16th Street, New York, NY 10011, all (or ___%) of the rest, residue or remainder of my estate, to be used for its general charitable purposes.

SPECIFIC BEQUEST OF PERSONAL OR REAL PROPERTY

I hereby give, devise, and bequeath to the YIVO Institute for Jewish Research a nonprofit corporation having its principal offices at 15 W. 16th Street, New York, NY 10011,

(insert detailed description of property)

to be used for its general charitable purposes.

* * *

Another way to ensure that YIVO will be able to continue its mission is with a charitable gift annuity. Charitable gift annuities help to secure YIVO's financial resources in the future, while improving the present finances of our friends and supporters who establish them with us. Gift annuities are created through a basic contract that guarantees a fixed, partially tax-free lifetime income for one or two individuals of 60 or more years of age, who contribute at least \$10,000 for this purpose.

You can never outlive the income and additional benefits include a charitable deduction for a portion of the gift. Once the income is no longer payable, the remaining funds in the annuity are used by YIVO to support their mission.

Here is a sample charitable gift annuity rate chart:

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

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

*Subject to change * Deferred gift annuity rates are even more attractive.

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.

Slonim Yeshiva

It has been suggested to me that your organization may be able to assist me in getting information about the Slonim Yeshiva.

A forebear of my wife was a rabbi teaching at the Yeshiva during the period 1850 to 1905 . . . Unfortunately we do not have his name as he was connected to her family on the female line. My question: Do there exist records of the names of Rabbonim who taught at the Yeshiva during the period? If so how can we get access to this listing?

*Dr. Ronald B. Zmood
Scoresby, Victoria
Australia*

Reply: In the Yizkor Book of Slonim vol. 3, there is a chapter about the Slonimer Yeshiva (p. 108-117). It is written in Hebrew and in Yiddish. YIVO will copy the pages and send them to you.

* * *

Research on Balfour Declaration

I am writing a book about the Balfour Declaration, have finished research in Britain and Israel and will be coming to New York for the month of April. May I take a preliminary look at the Lucien Wolf papers at YIVO? Do I need to show you any sort of identification? And may I photograph with a digital camera pages of interest to me?

*Prof. Kurt P. Tauber
Georgia Institute of Technology
Atlanta, Georgia*

Reply: No appointment is necessary to visit the Center for Jewish History, where you may look at the Wolf-Mowshowitch collection in the YIVO Archives. You can request that a hold be placed on the microfilms for the day you plan to arrive. We normally are open to researchers Monday - Thursday, 9:30 AM - 5:00 PM, except for national and Jewish holidays. Photography of documents is prohibited. But you can make photocopies from the microfilm readers. Special permission is required for publication of the materials.

There are also Balfour documents in the American Jewish Committee collection. In the YIVO Archives, Foreign Affairs Department (FAD-1) series, we have a speech by Rabbi Elmer Berger of the American Council for Judaism (5/5/1961).

Weinreich Quote

I am a PhD student writing a dissertation on nation and democracy in Moldova and am currently focusing on the relationships between language, dialects and nations. I have heard of a Max Weinreich quote, in which he tells a member of the audience during one of his lectures that a language is a dialect with an army and a fleet. I have not been able to find a good source for the quote. I understand that the reference should be the *YIVO bleter*, vol. 23. But since I do not read Yiddish, I'm a bit lost. If you do know of a translation I would be very happy to learn about that.

*Andreas Johansson
Baltic and East European Graduate School
Södertörn University College
Stockholm, Sweden*

Reply: We did not find the quote in vol. 23. However, it was found in vol. 25 (1944), p. 13. Weinreich writes that a Bronx high-school teacher who had come to the USA as a child somehow heard about YIVO graduate courses and began attending. He came up to Weinreich after one of Weinreich's lectures and asked, "What is the difference between a dialect and a language?" As Weinreich began to answer, the man interrupted: "Yes, I know, but I have a better answer— a language is a dialect with an army and a navy." Weinreich continues: "I immediately made a mental note to pass along this wonderful summing-up of the fate of Yiddish to a wider audience."

* * *

Yizker Books

I saw in the list of Yizker books that two are listed for Bransk, Poland. One was published in 1948 and the other in 2001. How do they differ? How would one go about getting a translation of the 1948 book?

*David Zaremsky
via e-mail*

Reply: The earlier version was written in Yiddish and the later one was in Hebrew. Both touch on the history of the shtetl from inception to demise. The Hebrew edition lists more names and details on the author's family history.

* * *

Latvian Ambassador

I wish to thank your staff very much for the moving and informative afternoon I spent at YIVO (March 9, 2007). The life stories told through the documents inspire respect and admiration, as the Jewish communities in the Baltic region survived and thrived against all odds.

Please accept a book on Latvia's Jewish Community as a contribution to the collection at YIVO. I will do my best to help promote your contacts with Latvia.

*Ambassador Solviega Silkalna
Permanent Representative of
Republic of Latvia to the UN*

* * *

Thank You

Thank you for continuing to send me material. I have been a member since the 1960s and my interest and emotional connection is great. My family came from Vilna and I am very interested in the progress and flourishing of YIVO.

*Dorothy Tobolsky
New York City*

* * *

A Father's Aphorisms

Some years ago, my father, Lou Keller, was able to donate the papers and writings of my maternal grandfather, Meyer Brown, founder of the Farband, to your archives. Born in Poland and now 90 years old, he has been an ardent Yiddishist his whole life. One of his hobbies is writing down Yiddish aphorisms as he remembers them. He has three pages now and is concerned that they will be lost and forgotten when he is gone. They are currently hand written. Knowing that my grandfather's

words, and my dad's aphorisms, will be preserved for others to enjoy is a relief and a pleasure for our family.

*Louis and Dena Keller
Denver, Colorado*

Reply: YIVO has been collecting Jewish folklore since its founding. We would be happy to add your father's aphorisms to our holdings.

* * *

Jewish Antique Book

I would like to describe a book to you . . . I purchased it at an antique store. It is a small book with a Star of David on the front, and it's almost entirely in Hebrew with a number of illustrations and photographs. The first page says: "Palastina Album." The remainder of the words on that page are in German except for "Published by The Hebrew Publishing Company," and the address. I can't find a copyright or publishing date but the book appears to be quite old, and I find it intriguing. Most of the captions under the illustrations are in German and/or Hebrew, which I can't understand. Some of the photos appear to be of Rabbis or Jewish scholars, and others are of various scenes such as a Sabbath meal, Passover Seder, the blowing of the shofar, etc.

*Sharon Satterfield
by e-mail*

Reply: The book is the "Erets Yisroel album: fotografisher bilder fun Erets yisroel und ihre colonies: oykh bilder fun der Yudisher geshiikhte". It was produced by the Hebrew Publishing Co. at about 1908. The book has the added title of "Palastina Album." As an aside, within the Star of David is the word "Tsiyon."

YIVO Concert

Thank you for presenting the concert of songs by Mordechai Gebirtig, as sung by Laurent d'Aumale on June 27, 2007. The songs are classics of great poignancy and they were beautifully interpreted by a great artist. I encourage you to schedule similar programs in the future. Please don't let the works of Gebirtig be forgotten.

*Murray Kass
Brooklyn, New York*

Editor's note: This concert was presented in conjunction with YIVO's Uriel Weinreich Program in Yiddish Language, Literature and Culture (see page 12).

* * *

Slutsk Yizker Book



Founders of Kadima, a Zionist youth group, December 1922. From Pinkas Slutsk uv'noteha (Slutsk and Vicinity Memorial Book), 1962.

I am almost done translating the last 70 pages into English. I could not have done it without the generous help [YIVO] provided. My connection with YIVO goes back to 1945 when I attended Sholem Aleichem Mitlshul in Manhattan. Also the papers of my uncle, Emanuel Verschleisser (Ferschleisser), were donated to YIVO upon his death.

*Tamara Kleinfeld Selden
via e-mail*

Editor's note: Ms. Selden is translating the Slutsk Yizker Book. When she has trouble with words, phrases, expressions or idioms, she is assisted by Yeshaya Metal, YIVO Reference Librarian.

ידיעות פון אמאל

ידיעות פון אמאל

סעסיע פון דירעקטארן ראט פון יווא

ראט אנגענומען די ווינטערדיקע באשלוסן:
 1. אנצונעמען דעם פארשלאג פון דער וויסנשאפטלעכער קאלעגיע און פון דער פארוואלטונג: דערבב זאל אין דער גענער ענגלישער איבערזעצונג פארבליבן דער גע' קירצער נאמען: יווא.
 2. צו באשטימען א קאמיסיע אויסצו- ארבעטן די נניע איבערזעצונג, וואס דארף באשטעטיקט ווערן דורך דער פארוואלטונג.

דאס זאמלען גביות-עדות פון לעצטן חורבן

אין די שותפותדיקע פראיעקטן פון יד ושם און יווא, וואס פירן אדורך א פולע דאקומענטאציע פון אונזער לעצטן חורבן, איז אויך פאראן א באזונדער אפטייל פאר זאמלען גביות-עדות, וואס ווערט אנגעפירט אין יווא דורך פ' פנחס שווארץ, דער דאזיקער אפטייל האט שוין באוויזן א סך אויפצוטאן, אין די פריערדיקע יארן האט דער יווא אנגעקליבן א גרויסע קאלעקציע פון קנאפע 1,400 גביות-עדות. צוליב דער דאזיקער היפ-שער קאלעקציע און צוליב דעם וואס אויך יד ושם פארמאגט גאר א היפשע זאמלונג. שטעלט זיך דער יווא אפ אין דער איצטיקער זאמל-ארבעט נישט אזוי ווייט אויף צאל ווי אויף קוואליטעט: מען פלינט זיך צו זאמלען דער עיקר אזעלכע גביות-עדות וואס בא-ליכטן די מאמענטן פון דער תקופה פון אונזער לעצטן חורבן וואס זינגען אין די ביזאצטיקע גביות-עדות רעלאטיוו שוואך פארטראגן, ווי א שטייגער: ווידערשטאנד, באצונג פון קריסטן צו יידן (סני אזעלכע וואס האבן ספעציעל ארויסגעהאלפן יידן, סני אזעלכע וואס זינגען געווען צו זיי ספעציעל פנינדלעך); די איבערלעבונגען פון רעליגיע-זע יידן אין די לאגערן, די איבערלעבונגען פון קינדער וואס זינגען געבליבן אליין אין די לאגערן אאז"וו.

די נניע גביות-עדות קלמט דער יווא אין אלע גרעסערע צענטערס ווו עס לעבט איצט די שארית-הפליטה פון אונזער חורבן, מיט דער דאזיקער ארבעט גיבן זיך אפ די פ' דוד באטוויניק - אין רוים; ד"ר י. בארני - שטיין - אין מינכן; קורט וויגל - אין ווין; מ. זילבערבערג - אין לאנדאן, פ. מינג - אין בוענאס-אירעס; געניע סילקעס - אין פאריז און י. שמולעוויטש - אין ניו-יארק. מיט זאמלען גביות-עדות אין מדינת ישראל פארנעמט זיך יד ושם.

עס זינגען אויסגעארבעט געווארן ספע- ציעלע אינסטרוקציעס סני פאר די זאמלערס סני פאר די וואס דארפן דערציילן (אדער בא- שרייבן) זייערע איבערלעבונגען בעתן חורבן.

שאפטלעכער קאלעגיע און פון דער פארוואל- טונג איז ארויסגערוקט געווארן די טענה, אז בעת דער יווא איז געשאפן געווארן איז די הויפטאידעע געווען אויפצושטעלן א צענטראל- לע אינסטאנץ צו פארשן די יידישע שפראך און ליטעראטור, ווען מען זעצט איבער „יודי- שער“ פונעם יידישן נאמען אויף „דזשוש“ ווערט דעמאלט אין ענגליש ניט אקצענטירט אז דער עיקר דארף דער יווא פארשן דאס קולטורעל פון יידיש. עס איז אויך אנגע- וויזן געווארן מצד די קעגענערס אז דער אל- טער ענגלישער נאמען איז שוין אינגע- ווארצלט און אז עס וואלט געווען פריקער אים צו בנטן.

אין דער דיסקוסיע האבן זיך באטייליקט: י. בארנשטיין, ד"ר שלמה ביקל, מ. גורין, ד"ר מ. ווינברין, ב. טאבאטשינסקי, פראפ' יודא א. יאפע, מארק וויילער, ה. ליוויק, ד"ר סאל ליפצין, לייבוש לעהרער, יעקב זעי- ווין, ש. ניגער, לויס ה. סאבעל, ד"ר חיים פאמעראנץ, ד"ר פיליפ פרידמאן, ד"ר י. קיסמאן און ד"ר נתן רינדק. נאך דער דיסקוסיע האט דער דירעקטארן-

מיט א קורצער צייט צוריק האט די וויסנ- שאפטלעכע קאלעגיע זיך געווענדט צו דער פארוואלטונג מיט א פארשלאג, אז מען זאל פאריכטן די ענגלישע איבערזעצונג פונעם נאמען פון יווא. די פארוואלטונג האט דעם פארשלאג אנגענומען און האט זיך וועגן דעם געווענדט צום דירעקטארן-ראט.

אויף דער סעסיע פון דירעקטארן-ראט פון 21סטן אפריל, אונטערן פארויך פון לויס ה. סאבעל, איז באטראכט געווארן דער דערמאנ- טער פארשלאג, ער איז מאטיווירט געווארן מיט דעם, וואס בעת דער יידישער נאמען - יידישער וויסנשאפטלעכער אינסטיטוט - שטרעכט אונטער אלע צווינגן פון דער יווא- ארבעט, אקצענטירט די ענגלישע איבערזע- צונג בלויז שפראך, יידיש, אויף אזא אופן שאפט זיך א פאלש בילד פון דער פארצווינג- טער ארבעט וואס דער יווא טוט. דער פארשלאג שטרעכט אונטער, אז דאס פאריכטן די ענגלישע איבערזעצונג איז אויסן בלויז אויסצומינדן א טעות, די פראגראם פון יווא דארף בליבן ווי געווען. דער פארשלאג פון דער וויסנ-

יידישע פאלקס-קונסט

א ווינטערדיקע לכבוד שבועות האט דער רב י. קראן פון בארשטשעוו, מיזרח-באלאציע, האט צוגעשיקט אין 1930 צו דער קאאפעראטיווער יידישער באנק אין ווילנע, אין אריגינאל איז דער טעקסט געצייכנט אין שווארץ און אין רוים. די ארטאמענטן זינגען אויך קאלירט: די הענט אין דער פאזיציע פון ווינגען זינגען אין ליובקאלי, די בלעטלעך און בלימעלעך זינגען אין גרין, געל און ראוע.

אויף דער צווייטער זייט פון בויגן איז פאראן א לאנגער ברויז פון דעם רב צו דער יידישער באנק, ווי ער דער- צייט אז ער איז אלט 86 יאר און ער בעט פון דער באנק אן אינסערטיצונג, מחמת זיין איינציקן שפינדער, זיין זון, האבן גוים דעהרגעט. ער דערציילט דעבט אויך אז ער האט בשעת זיך א סך אנגעליטן פון די באלשעוויקעס, די צייכענונג האט ער געלאזט ספעציעל סאכן ווי א מתנה פאר דער באנק.

די טעקסטן זינגען געשריבן אינעם אלטן טראדיציאנעלן סליצהדיקן גוסס. - פון וויינער ארכיוו פון יווא.

פון דער באנק, ווייל ער איז 86 יאר אלט און זיין זון, זיין שפינדער, איז געהאט דעהרגעט געווארן. די צייכענונג האט ער געלאזט מאכן א מתנה פאר דער באנק. נאך אן אוצר פון די אן א שיעור אוצרות אין אונזער ארכיוו.

א דרוקן מיר איבער א זייטל פון די ידיעות נומ' 57 (יוני 1955), ווו מע זעט א טשיקאווען עקספאנאט פון דער יידישער פאלקס-קונסט, א ווינטשבריוו פון 1930, גע- שיקט אין דער קאאפעראטיווער יידישער באנק (ווילנע) פון הרב י. קראן (בארשטשעוו, מיזרח-גאליציע). אינעם טעקסט וואס אויף דער צווייטער זייט בעט דער רב הילף

אונדזערע אָנווערן

איז געשטארבן מיט צוויי חדשים פֿריער פֿון אים). דוד און נינא בליבן אין אייראָפּע און שפּילן טעאַטער איבער די די־פּילאָגערן פֿאַר דער שארית־הפּליטה.

אין 1950 באַזעצט זיי זיך אין ניר־יאָרק, וווּ דוד שפּילט ווייטער אין ייִדישן טעאַטער. ער האָט צוזאַמענגעאַרבעט אינעם ייִדישן קונסט־טעאַטער פֿון מאָריס שוואַרץ און אין דער פֿאַלקסבינע. ער איז געווען אַ טאַלאַנטירטער רעזיטאַנט; ער האָט אַרויסגעגעבן צוויי קאַמפּאַקטלעך לידער און דערציילונגען דורכן יוואָ, ווי אויך באַשעוויסעס „מיין טאַטנס בית־דין־שטוב“, וואָס ער האָט בשעתו געלייענט אויף דער פֿאַרווערטס־שעה. העכער דרייסיק יאָר פֿלעג ער אַרויסטרעטן אויף די יאָרצייטן נאָך שלום־עליכמען, ווי אויך גע־מאַכט רעקאָרדירונגען פֿון שלום־עליכמען דערציילונגען אין איינעם מיט דער אַקטריסע ריטא קאַרפּינאוויטש.

ראַגאַוו איז געווען אויסגעקאַכט אין דער ייִדישער טעאַטער־סביִכה, געקענט אַלע אַרטיסטן שיער נישט אויף אַלע קאַנטינענטן. ער האָט ליב געהאַט זיך צו טיילן מיט זיינע זכרונות מיט ייִנגערע קאַלעגן. ער איז געווען ענערגיש און זשוואַווע, געזעסן לאַנגע שעהען על התורה ועל העבודה ביים רעדאַקטירן און קאַרעגירן. ער האָט אויך איינגעאַרדנט אַ ייִדיש־ווינקל, וווּ די מיטאַרבעטערס האָבן זיך געקענט טרעפֿן מיטאַגזייט צו עסן צוזאַמען, כאַפֿן אַ שמועס אויף ייִדיש און אַ מאָל זיך אַנלאַכן פֿון זיינעם אַ מאַנאַלאָג. כּל־זמן ער איז געווען דאָ איז דער יוואָ געווען פֿול מיטן רוח־החיים פֿון ירושלים דליטא. ער וועט אונדז אַלעמען זייער־זייער אויספֿעלן.

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טשיקאָועסן. פֿון דעם אַרכיוו וועלן הלוואַי אַרויס אַ גרעסערע צאָל ווינסשאַפֿטלעכע אַרבעטן און טערמינאַלאָגישע האַנטביכלעך. שעכטער איז אויך אַ לאַנגע צייט געווען אַ פֿאַנען־טרעגער פֿונעם יוואָ און אַ „פֿאַרברענטער ווינרייכיסט“, ד״ה געהאַלטן פֿון מאַקס ווינרייכס צוגאַנג צו דער נאָרמירונג פֿון ייִדיש, וואָס איז געווען אַריענטירט אויפֿן ליטווישן ייִדיש און אויפֿן קאַמף קעגן דייַטש־מעריש. כאַטש ער איז געווען אַ טשערנעוויצער און גערעדט זיין היימיש ייִדיש, פֿלעג ער צו יענער צייט אַרניבראַקן אין זיין שרייבן וואָס מער ליטוויש־ייִדישע פֿאַרמעס, ווי למשל „יעמאַלט“ (דעמאַלט) און „אַ פֿולע“ (אַ סך). שפּעטער, ווי ער האָט אַליין געשריבן, איז ער געוואָרן אַ „ספּעציפֿיסט“, ד״ה האָט איצט געהאַלטן, אַז ייִדיש דאַרף זיין אַנדערש פֿון די אַרומיקע שפּראַכן; אויב אין ייִדיש האָט זיך אַנטוויקלט אַ וואָרט צי פֿאַרמע וואָס ס׳איז נישטאָ אין די אַנדערע שפּראַכן, דאַרף אַזאַ פֿאַרמע האָבן די בכורה. איצט איז ער שוין געגאַנגען אין די דרכים פֿון נח פּרילוצקי, זלמן רייזען, זעליג קלמנאוויטש און נחום שטיף (די ערשטע דריי - מיטאַרבעטערס אינעם ווילנער יוואָ; דער לעצטער - דער פֿאַקטישער איניציאַטאָר פֿונעם יוואָ). נאָר צו וואָסער שיטה ער זאָל נישט האָבן געהערט איז שעכטער אַלע מאָל געווען דער סאַמע פֿאַרברענטער ייִדישיסט וואָס איז אונדז באַקאַנט.

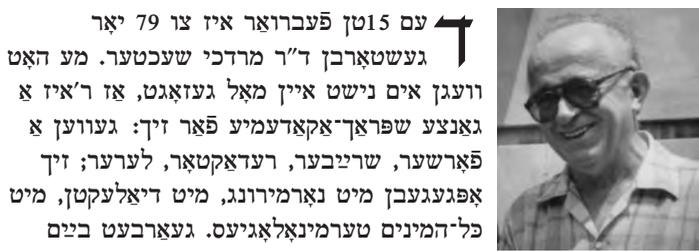
שעכטער האָט פֿאַריתומט זיין פֿרוי, טשאַרנע; פֿיר קינדער און 16 אייניקלעך, וואָס אַלע רעדן זיי ייִדיש. קיינער וועט שוין נישט פֿאַרנעמען זיין אַרט; אונדזער גאַנצע סביִכה איז אויף אייביק פֿאַראַרעמט געוואָרן.



דוד ראַגאַוו אין דער ראַלע פֿון דוד ראַובֿני, „שלמה מולכו“

דעם 17טן אַפּריל איז צו 91 יאָר געשטאַרבן אונדזער לאַנגיאַריקער קאַלעגע דוד ראַגאַוו. ער איז געווען מיט־רעדאַקטאָר און קאַרעקטאָר פֿון די יוואָ־בלעטער; צוזאַמענגעאַרבעט ביי די ייִדיעות פֿון יוואָ; אַריינגעברענגט זיין ייִדיש־קענטשאַפֿט און זיין הומאָר יעדן טאַג אין משך פֿון קנאַפּע דרייסיק יאָר וואָס ער איז געווען פֿאַרבונדן מיטן יוואָ.

דוד ראַגאַוו איז געבוירן געוואָרן אין 1915 אין ווילנע. ער האָט זייער פֿרי אַרויס־געוויזן זיין טאַלאַנט צום טעאַטער; אין דער פּערמאַנענטער ווילנער אויסשטעלונג דאָ אינעם יוואָ הענגט אַ פֿאַטאָ וווּ ער האָט זיך צו עלעף יאָר פֿאַרשטעלט פֿאַר טשאַרלי טשאַפּלין. ער האָט אַנגעהויבן שפּילן אין די טעאַטערס „מאָדים“ און „דווקא“. ער האָט שטודירט אין דער רעאַלי־גימנאַזיע, וווּ אייִנער פֿון זיינע לערערס איז געווען משה קולבאַק. ער איז אַפֿילו געווען ביים לייגן דעם ווינקלשטיין פֿונעם יוואָ־בנין אין 1929. אַז ס׳איז אויסגעבראַכן די צווייטע וועלט־מלחמה איז דוד אַנטלאָפֿן אויף מיוזח. אין ווילנע לאָזט ער איבער זיין ווייב און זייער קליין קינד, וואָס זיי ביידע זענען אומגעקומען אינעם חורבן. אין סאָוועטן־פֿאַרבאַנד ווערט ער אַנגאַזשירט אינעם מינסקער ייִדישן מלוכה־טעאַטער, וווּ ער באַקענט זיך מיט נינא, וואָס ער וועט מיט איר שפּעטער חתונה האָבן און האָבן אַ טאַכטער, לאה (לילי, וואָס



מַרדכי שעכטער

דעם 15טן פֿעברואַר איז צו 79 יאָר געשטאַרבן ד״ר מַרדכי שעכטער. מע האָט וועגן אים נישט איין מאָל געזאַגט, אַז ר׳איז אַ גאַנצע שפּראַך־אַקאַדעמיע פֿאַר זיך: געווען אַ פֿאַרשער, שרייבער, רעדאַקטאָר, לערער; זיך אַפּגעגעבן מיט נאָרמירונג, מיט דיאַלעקטן, מיט כּל־המינים טערמינאַלאָגיעס. געאַרבעט ביים גרויסן ייִדישן ווערטערבוך, ביים שפּראַך־און קולטור־אַטלאַס. געווען דער אויספֿיר־סעקרעטאַר פֿון דער ייִדיש־ליגע און דער רעדאַקטאָר פֿונעם אויפֿן־שוועל העכער 40 יאָר. געווען אַ לעקטאָר אין קאַלאַמביע־אוניווערסיטעט; פֿאַר דעם געווען אַ פּראָפּעסאָר אינעם ייִדישן לערער־סעמינאַר. גע־ווען אַ לערער פֿון הונדערטער ייִדיש־סטודענטן, וואָס אזוי פֿיל פֿון זיי זענען היינט פּראָפּעסאָרן, לערערס, פֿאַרשערס פֿון ייִדיש. געווען דער מורה־דרך פֿון דער באַוועגונג יוגנטרוף; געטריבן פֿריינט, גוטע־פֿריינד און באַקאַנטע, זיי זאָלן רעדן ייִדיש און נאָר ייִדיש. יאָרן לאַנג איז ער געווען ענג פֿאַרבונדן מיטן יוואָ - ער איז געווען אַ מיטאַרבעטער אין די יוואָ־בלעטער; קודם אַ מיטאַרבעטער און דערנאַכדעם (פֿון 1971) דער רעדאַקטאָר פֿון ייִדישע שפּראַך; געווען דער פֿאַרזיצער פֿונעם לינגוויסטן־קרייז און געלייענט קורסן. פֿון זיינע ביכער זענען אַרויס דורכן יוואָ דאָס ערשטע, אליקום צונזערס ווערק (1964), און דאָס לעצטע, די געוויקסן־וועלט אין ייִדיש (2005). דער יוואָ האָט פֿאַראַיאָרן באַקומען אַ מתנה זיין אַרכיוו: הונדערטער טויזנטער קאַרטלעך מיט שפּראַכיקע אַב־סערוואַציעס, מאַנוסקריפּטן, צייטונג־אויסשניטן מיט שפּראַכיקע

ייוואַ-מיטאַרבעטערס אויף אַ יידישער קאָנפֿערענץ אין קיעוו

די קאָנפֿערענץ איז, אָבער, באַ שטאַנען נישט בלויז אין וויסנשאַפֿט לעכע רעפֿעראַטן. געווען אויך פֿרעזענטאַציעס פֿון נייע ביכער: 1. אַ וועגווייזער צו די דאָקומענטן אין די קיעווער אַרכיוון מיט אַ שניכות צו יידן, צונויפֿגעשטעלט פֿון יעפֿים מלמד און מאַרק קופֿאוועצקי; 2. אַ וועג-ווייזער צו די מאַטעריאַלן וועגן אַנ-סקי אין דער אוקראַינישער נאַציאָ-נאַלער ביבליאָטעק אַנ ווערנאָדסקי, צונויפֿגעשטעלט פֿון אירינאַ סער-געיעוואַ (אַגבֿ, אויך די הויפֿט-אַרגאַניזאַטאָרין פֿון דער קאָנפֿערענץ); 3. אַ נייע אַנטאַלאָגיע יידישע לידער איבערגעזעצט אויף אוקראַיניש, צו-נויפֿגעשטעלט פֿון וועראַ באַהוסלאָוו-סקאַ און וועלוול טשערנין; 4. דער נייעסטר באַנד פֿונעם ליטעראַרישן אַלמאַנאַך יעהופֿעץ.

די אַרגאַניזאַטאָרן האָבן געזען, אַז די קאָנפֿערענץ זאָל פֿאַרקומען אין אַ וואַרעמער אַטמאָספֿער - די באַטיי-ליקטע האָבן פֿאַרברענגט אַ סך צייט צוזאַמען אויך מחוּצן קאָנפֿערענץ-זאַל. די שטאַט קיעוו האָט אויך פֿאַרכאַפט די געסט, איבער הויפֿט די וואָס זענען דאַרטן געווען צום ערשטן מאָל. אין קיעוו מוז אַ ייד זען די סטאַטוע פֿון שלום-עליכם מיט דער בראַדסקי-שול; פֿאַדאַל, די היסטאָרישע געגנט פֿון די יידישע מאַסן; און באַביי-אַר, וווּ אזוי פֿיל יידן זענען אומגעקומען. דאָס זען קיעוו, די שטאַט וווּ שלום-עליכם האָט געלעבט און געשאַפֿן, איז אַ גרויסע זכיה פֿאַר יעדן ליבהאַבער פֿון דער יידישער ליטעראַטור.

(פֿון רעכטס):
אירינאַ
סערגעיעוואַ,
לודמילאַ
שאַלאַכאַוואַ



שלום-עליכם סטאַטוע

יידישע באַוועגונגען אין מיזרח-איראָפּע אָנהייב 20סטן י"ה; פֿראַפֿ' דזשאַן קליר (לאַנדאָן); „דער קיעווער פֿאַגראַם פֿון 1881: מיטאָס און אמת“; פֿראַפֿ' פּעטראַ ריכלאַ (טשערנעוויץ); „משל און באַלאַדע ווי אַ סובלימאַציע פֿון דער יידישיטישער קולטור בני-בוקעווינער יידן (אליעזר שטיינבאַרג, איציק מאַנער)“; ד"ר לודמילאַ שאַלאַכאַוואַ (ניו-יאָרק); „נאַטור-עלעמענטן אין יידישע פֿאַלקס-באַלאַדן“.

ממש אַ פֿאַרכאַפֿנדיקער רעפֿעראַט איז געווען דער פֿון ד"ר קאַספּינאַ, וואָס זי האָט זיך באַטייליקט אין עטנאָגראַפֿישע עקספּעדיציעס איבער אוקראַינע (פֿאַדאַליע, בוקעווינע) ענלעכע צו אַנ-סקיס בשעתו און אויסגעפֿרעגט עלטערע יידן, צום טייל אויף יידיש, וועגן פֿאַלקס-מינהגים וואָס זיי געדענקען פֿון די קינדער-יאָרן.

פֿונעם 26סטן ביזן 28סטן מאַרץ איז אין קיעוו פֿאַרגעקומען אַ קאָנפֿערענץ א"ט „אויף דער שוועל פֿון יאַהונדערטער: יידישע היסטאָריע און קולטור אין מיזרח-איראָפּע 1880-1920“. דאָס איז געווען די פֿערטע קאָנפֿערענץ אין דער סעריע לזכרון ש. אַנ-סקי, אונטערן פֿאַטראָנאַזש פֿונעם אוקראַינישן צענטער פֿאַרן פֿאַרשן די היסטאָריע און קולטור פֿון מיזרח-איראָפּעישע יידן און פֿון דער נאַציאָנאַלער אוקראַינישער ביבליאָטעק אַנ ווערנאָדסקי. אין משך פֿון די דריי טעג האָבן די באַטייליקטע געהערט עטלעכע און צוואַנציק רעפֿעראַטן וועגן אַנ-סקיס לעבן און שאַפֿן, וועגן דער מיזרח-איראָפּעישער יידישער געשיכטע פֿון יענער צייט און וועגן דער יידישער עטנאָגראַפֿיע אין ברייטסטן זינען.

אויף דער קאָנפֿערענץ זענען גע-קומען רעפֿערענטן פֿון אוקראַינע, רוסלאַנד, מערבֿ-איראָפּע, ישראל און די פֿאַראייניקטע שטאַטן, דערונטער צוויי ייוואַ-מיטאַרבעטערס: ד"ר לודמילאַ שאַלאַכאַוואַ און ד"ר הערשל גלעזער. געווען אַ היפשע פֿאַר רע-פֿעראַטן מיט אַ שניכות צו מאַמע-לשוו און דער יידיש-יידישער קולטור: פֿראַפֿ' וויאַטשעסלאָוו איוואַנאָוו (מאָסקווע); „אַרויס פֿון טונעיאַ-דעווקע“; ד"ר הערשל גלעזער (ניו-יאָרק); „אַ קורצע לינגוויסטישע היסטאָריע פֿונעם אוקראַינישן יידיש“; ד"ר דוד-אליהו פֿישמאַן (ניו-יאָרק); „די באַצונג מצדן בונד צו יידיש-קייט“; אַלעקסאַנדער פֿרענקעל (פּעטערבורג); „י.ל. פּרץ אין פּעטערבורג: צוויי וויזיטן אויפֿן פֿאַן פֿון דער תקופֿה“; ד"ר גריגאָרי קאַ-זאַווסקי (ירושלים); „די יידישע פֿאַליטיק אין אוקראַינע און דער אויפֿקום פֿון דער קולטור-ליגע, 1918“; ד"ר מאַריאַ קאַספּינאַ (מאָסקווע); „פֿאַלקס-מעדיצין בני-פֿאַדאַליער יידן אין אַנ-סקיס שריפֿטן און אין אונדזערע טעג (אויפֿן סמך פֿון פֿעלדאַרבעט, 2004-2006)“; ד"ר ראַ-שיד קאַפּלאַנאָוו (מאָסקווע); „דער ענין פֿערזענלעכע אויטאָנאָמיע אינעם פֿאַליטישן געדאַנק פֿון די לינקע



ייִדיש-סעמינאַרן 2006-2007

הײַנאַר האָט דער מאַקס וויינרײַך־צענטער איינגעאָרדנט אַכט סעמינאַרן אויף פֿאַרשיידענע טעמעס. אָט ווער ס'איז אויפֿגעטראָטן און וועגן וואָס:

דעם 10טן נאָוועמבער

חיה לאַפּין (קווינסער קאַלעדזש)
 „מאַרקוזעס' ספֿר רפֿואות': אַ מעדיציניש האַנטביכל אויף ייִדיש פֿונעם יאָר 1791“
 ד"ר לאַפּין האָט אונדז דערציילט וועגן האַנטביכל, אונדז איבערגעגעבן וועגן דעם עולם וואָס דער מחבר האָט געוואָלט העלפֿן, ווי אויך אַרומגעוועזן דאָס לשון דאָרטן.

דעם 11טן דעצעמבער

שבע צוקער (ייִדיש־ליגע און זומער־פּראָגראַם)
 „**אויפֿן שוועל**: דער אָרגאַן פֿונעם ייִדישן טעריאָריאַליזם“
 ד"ר צוקער, דער איצטיקער רעדאַקטאָר פֿונעם **אויפֿן שוועל**, האָט דערציילט ווי אַזוי ס'איז אויפֿגעקומען די פֿריילאַנד־ליגע (דער פֿריערדיקער גילגול פֿון דער ייִדיש־ליגע).



דעם 12טן יאַנואַר

איציק־לייב וואָלאָך (טעקסאַסער א.מ.
 אוניווערסיטעט)
 „הערש גראַס און זײַן בויבעריקער קאַפעליע – דער ערשטער קלעזמער־אויפֿלעב?“
 ד"ר וואָלאָך האָט דערציילט וועגן דעם ווי אַזוי קלעזמאַרים אַריבערגעקומענע אָנהייב 20סטן י"ה פֿון מירוח־אייראָפּע האָבן געזוכט צו פֿאַרשפּרייטן טראַדיציאָנעלע ייִדישע מוזיק דאָ אין אַמעריקע.



דעם 13טן מאַרץ

נאַטאַליאַ אַלעקשון (טוראַ־קאַלעדזש)
 „יונגע היסטאָריקערס אין וואַרשע פֿון 1930 אָן“
 ד"ר אַלעקשון האָט גערעדט וועגן ייִדישע היסטאָריקערס אין און אַרום דער היסטאָרישער סעקציע פֿונעם ווילנער יוואָ, וואָס האָט געהאַט איר זײַך אין וואַרשע.

דעם 23סטן מאַרץ

יונתן באַיאָרין (קענסאַסער אוניווערסי־טעט)
 „אַברהם־יהושע העשל און דער קאַצקער רבי“
 ד"ר באַיאָרין האָט אַרומגעוועזן דעם צוגאַנג פֿונעם פֿילאָזאָף אַברהם־יהושע העשל צום קאַצקער חסידות.



דעם 27טן מײַ

גענאַדי עסטרייך (ניו־יאָרקער אוניווער־סיטעט)
 „די קעווער קולטור־ליגע און אירע פֿאַרבינדונגען מיט דער אוקראַנישער קולטור“
 ד"ר עסטרייך האָט דערציילט וועגן די באַצונגען צו דער אוקראַנישער קולטור מצד די טוערס אין דער קולטור־ליגע, וואָס זײ האָבן זיך אויסגעלעבט מיינסטנס אין ייִדיש און אין רוסיש.



דעם 1טן יוני

יאַנטל דערבאַרעמדיקער (פֿאַרזיכניק)
 „ניגערס טעטיקייט אין פֿאַרווערטס ווי אַ קריג־קאַרעספּאַנדענט בשעת דער רעוואָלוציע 1917-1918“
 פֿ' דערבאַרעמדיקער האָט דערציילט וועגן אַ ווייניק באַקאַנטן קאַפיטל אינעם לעבן פֿונעם קריטיקער ש. ניגער, וואָס ער איז יונגערהייט געווען אַ קאַרעספּאַנדענט פֿאַרן פֿאַרווערטס און באַשריבן די רוסישע רעוואָלוציע.



ד' יוואָך פֿונעם 4טן יוני איז געקומען צו גאַסט אינעם יוואָ פּראָפֿ' איזידאָר לעווין פֿונעם פעטערבורגער אוניווערסיטעט. פּראָפֿ' לעווין, וואָס ער איז געבוירן געוואָרן אין 1919 אין דענעבאַרג (דווינסק, דאָגאוּפּילס), לעטלאַנד, איז געווען ס'ערשטע מאָל אין אַמעריקע. נאָר ער איז פֿאַרבונדן מיטן יוואָ פֿון העט ווען. הײַנט איז ער אַ באַרימטער עטנאָגראַף, עמעריטירטער פּראָפֿעסאָר אין פעטערבורג און געוועזענער הויפט פֿון עטנאָגראַפֿישע שטודיעס אין די אוניווערסיטעטן אין דושאַנבע (טאַדזשיקיסטאַן) און ערעוואַן (אַרמעניע). ער וווינט איצט אין האַמבורג.

סוף 1930ער, ווען ער איז געווען אַ סטודענט ביים פֿאַלקלאָריסט וואַלטער אַנדערסאָן (וואָס האָט געשטאַמט פֿון מינסק און געקענט ייִדיש; זײַן רעצענזיע אויף י.ל. כהנא'ס ייִדישע פֿאַלקס־מעשיות איז געווען געדרוקט אין די יוואָ **בלעטער**, ב' 3, 1932) אין דערפֿעט (טאַרטו), עסטלאַנד, האָט ער געזאָלט ווערן אַן אַספּיראַנט אינעם ווילנער יוואָ און אַ מיטאַרבעטער אויפֿן תּחום פֿון עטנאָגראַפֿיע, נאָר פֿריער איז אויסגעבראַכן די מלחמה. ער האָט איבערגעלעבט עטלעכע קאַנצענטראַציע־לאַגערן. נאָך דער מלחמה האָט ער אויסשטודירט אויף זײַן דאָקטאָראַט אין לענינגראַד.

בשעת זײַן לעקציע האָט פּראָפֿ' לעווין אָנגערירט פֿיר פֿאַרשיידענע טעמעס:
 1. זײַן וויזיט אין ווילנער יוואָ, 1938, וווּ ער האָט זיך באַקענט מיט מאַקס וויינרײַך (וואָס האָט אים שטאַרק געמוטיקט צו קומען אַרבעטן אינעם יוואָ), זעליג קלמאַוויטש, זלמן רייזען א"א; 2. די מעגלעכקייטן זיך צו פֿאַרנעמען מיט ייִדישע פֿאַרשטעמעס אין די באַלטישע אוניווערסיטעטן פֿון יענער צײַט; 3. זײַן צוגאַנג צום ענין שפּראַך־לימוד; 4. אַחרון אַחרון, דעם תּמצית פֿון זײַן קלאַסיפֿיציר־סיסטעם, וואָס ער האָט אויסגעאַרבעט פֿאַר דער עטנאָגראַפֿישער אַרבעט אין פעטערבורג, דושאַנבע און ערעוואַן.

פּראָפֿ' לעווין האָט זיך זייער דערפֿרייט וואָס ער האָט דערלעבט צו קומען אינעם אַמעריקאַנער יוואָ. דער וויינרײַך־צענטער האָט אים באַשאַנקען מיט עטלעכע ביכער אַרויסגעגעבענע פֿונעם יוואָ, ווייל לעבנדיק צענדליקער יאָרן אונטער די סאָוועטן האָט ער נישט געהאַט קיין מגע־זמשאַ מיטן יוואָ און נישט געזען זײַנע פּובליקאַציעס. דער עולם האָט זייער הנאָה געהאַט פֿון זײַן אַרויסטריט און אים געוונטשן, ער זאָל נאָך אַ מאָל קומען קיין אַמעריקע.

אַ בריוו פֿון אַ געוועזענער סטודענטקע

די צייטן פֿון רעוואָלוציע, 1917-1920. דעם זומער וועל איך אַנטײל נעמען אין פֿאַרשיידענע ייִדישע זומערשולן אין אוקראַינע (אין זשיטאָמער און טשערנעוויץ) און אין אַ קאַנפֿערענץ וועגן דער ייִדישער געשיכטע און קולטור אין מאַסקווע. אין סענטיאַבער וועל איך פֿאַרן קיין בודאַפעשט צו לערנען זיך געשיכטע און ייִדישע לימודים אין אַ מאַגיסטער־פראַגראַם אין צענטראַל־אײראָפּעישן אונײַ ווערסיטעט.

איך האָף, אַז אין אַ יאָר וועל איך אפֿשר האָבן אַ מיג־לעכקייט צו לערנען זיך ווידער אַ מאָל אויף דער ייִדישער זומער־פראַגראַם אין נײַ־יאָרק.

מיט שענסטע גרוסן און טיפֿער דאַנקבאַרקייט, טעיטיאַנע באַטאַנאָוואַ (זומער־פראַגראַם, 2006)

איך וואָלט געוואָלט איך באַגריסן מיט דער עפֿענונג פֿון דער ייִדישער זומער־פראַגראַם א״נ אוריאל ווינרניך. דער ריבער ווינטש איך איך גליק, געזונט און מזל אין אלע אַזיערע עסקים און ענינים. איך ווינטש אויך, אַז די זומער־פראַגראַם זאָל לעבן ביז הונדערט און צוואַנציק יאָר אָדער בעסער – ביז לאַנגע יאָרן! איך וועל קיין מאָל נישט פֿאַר־געסן די לימודים אויף דער פראַגראַם, דאָס ייִדישע לעבן אין נײַ־יאָרק און אַזיער גרויסע אַרבעט.

לעצטע וואָך האָב איך פֿאַרטיידיקט מיין מאַגיסטער־דיפּלאָם אויף דער טעמע „די ייִדישע פּאָליטישע פּאַרטייען אין דעם אוקראַינישן צענטראַלן ראַט, 1917-1918“. איך לערן זיך ייִדיש ווינטער און איך וועל אויך פֿאַרזעצן די פֿאַרשונגען פֿון דער געשיכטע פֿון ייִדן אין אוקראַינע אין

אַ פֿערציק־יאָריקע



סטודענטן מיט די וויכטיקסטע איינזאָרעכער אונדזערע, צי זיי פֿאַרנעמען זיך מיט שפראַך־וויסנשאַפֿט, מיט ליטעראַטור־וויסנשאַפֿט, מיט היסטאָריאָגראַפֿיע צי מיט עטנאָ־גראַפֿיע. דער צווייטער קורס,

מרים־חיה סגל זעצט איבער

אונטער דער אָנפֿירונג פֿון רחל ניומאַן, אויך אַ געוועזענע סטודענטקע אונדזערע, אַן איבערזעצערין און ספֿע־ציאַליסטין פֿון ייִדישע מאַנוסקריפטן, הייסט „לייענען ייִדישע כתב־ידן: צי איז דאָס אפֿשר אַן אַלף?“ דעם דריטן קורס לייענט פראַפֿ גענאַדי עסטרייך־נײַ־יאָרקער אוניווערסיטעט): „לייענען און פֿאַרשטיין וויסנשאַפֿטלעכע טעקסטן“, וואָס דער ציל דערפֿון איז דאָס העלפֿן די פֿאַרשערס זיך גיך אויסלערנען לייענען אַ וויסנשאַפֿטלעכן טעקסט אויף אַ הויכער מדרגה. אין איינעם מיט די געוויינטלעכע שפראַך־לימודים הייסט עס, אַז די וואָס וועלן ענדיקן די זומער־פראַגראַם וועלן שוין האָבן אַ פֿעסטן שפראַכיקן יסוד אויף ווייטערדיקע לימודים און אויף צו אַרבעטן אויפֿן ייִדיש־שטח. חוץ דעם זענען דאָ, ווי אַלע יאָר, דער טעאַטער־וואַרשטאַט, מיט חיים וואָלף; דער געזאַנג־וואַרשטאַט, מיט חנה קופּער; און דער טאַנצוואַרשטאַט, וואָס הייַאָר

באַשטייט ער אין דרייַ סעסיעס און איז אָפּגעגעבן נישט נאָר דעם טאַנצן אַליין, נאָר אויך אַ פֿאַלקלאָר־וויסנשאַפֿטלעכן אַנאַליז פֿון חסידישע טענץ, געפֿירט פֿון דזשיל געלערמאַן. וויל אונדזער פראַגראַם איז שוין אַ בת־אַרבעים האָבן מיר אויך געפראַ וועט אַן עפֿענונג מיט אַ באַזונדערן גלאַנץ. דעם 29סטן יוני האָבן מיר מקבלי־פנים געווען די הייַאָריקע סטודענטן, ווי אויך די פֿון פֿריערדיקע יאָרן. די אַרטיפֿערי־לעקציע האָט געהאַלטן ד״ר הערשל גלעזער, דער דירעקטאָר פֿון דער פראַגראַם, א״ט „דער ייִוואָ און די ירושה פֿון די ווינרניכס“, וועגן פראַפֿ אוריאל ווינרניך, וואָס די פראַגראַם טראַגט זיין נאָמען, און ד״ר מאַקס ווינרניך, וואָס ס׳טראַגט זיין נאָמען דער צענטער וווּ ס׳הויזט די זומער־פראַגראַם. אויף אַ שייַכדיקער טעמע האָט דעם 17טן יולי געהאַלטן אַ לעקציע פראַפֿ רחמיאל פּעלץ (דרעקסעל־אוניווערסי־טעט, פֿילאַדעלפֿיע) א״ט „ייִדיש־לימודים און פֿאַרשונג אין 21סטן י״ה: די השפּעה פֿון מאַקס און אוריאל ווינרניך“.

מיט די סטודענטן און זייערע ביאַגראַפֿיעס וועלן מיר באַקענען דעם עולם אינעם קומעדיקן נומער **ייִדיעות**. איז לאָמיר בײַ צייַטנס שוין באַדאַנקען די ברייַטהאַרציקע יאָריקע שטיצערס פֿון דער זומער־פראַגראַם: די נעש־פֿונדאַציע; רחל (רות) לעווין, אַ מיט־גליד פֿון דער ייִוואָ־פֿאַרוואַלטונג און אַ געוועזענע סטודענטקע; די ייִדיש־

ליגע; די לעוויןסאָן־פֿונדאַציע; ד״ר רעבעקאַ ריגער; דער שלום־עליכם־קולטור־צענטער (בראַנסק); בנימין פֿעלדמאַן (אַ געוועזענער סטודענט); איוו באַנער; ליליען פּהן; תמר לעווין (אַ געוועזענע סטודענטקע); דער אַלוועלטלעכער ייִדישער קולטור־קאַנגרעס; די פֿישמאַן־פֿונדאַציע; די פֿאַרוואַלטונג־מיטגלידער ברוך־אלי (ברוס) סלאָוין, יאַסל (טשאַרלי) ראָז, ד״ר אַרני ריטשאַרדס, יאַסל מוראַוויץ (מאָראַוויץ), שלמה קרישטאַל און חוה לאַפּין; די געוועזענע סטודענטן דן אָפּאַטאַשו און מאַרלין טייַכמאַן; משה מלאַטעק; און נאָך און נאָך. לאָמיר אויך דערמאַנען לשבַח די וואָס האָבן געגעבן צו שטיצען אויפֿן עולמות־פֿאַנד פֿון דער זומער־פראַגראַם: חיהלע פּאַלעווסקי, פראַפֿ אַבֿרהם מעלעזין, שלמה שער, פּערי גאַלדבערג, די משפּחה נאָריך, די משפּחה בעקער, די משפּחה קראַסנאַוו, די משפּחה פּופּקאַ, די דזשאַנסאָן־פֿונדאַציע, די וויליאַמס־פֿונדאַציע, די ווינסטאָן־פֿונדאַציע, די פּלאַטקי־פֿונדאַציע א״א.

פֿאַראַן שוין איבער דער וועלט אַ סך זומער־פראַגראַמען, נאָר אונדזערע בלייבט די עלטסטע, די בעסטע, די סאַמע ערנצטע. איז לאָמיר דערלעבן זיך צו זען אויפֿן סיום־הזמן, וווּ די הויפּטטעמע וועט אויך זיין אונדזערע 40 יאָר (פּרטים) – אינעם קומעדיקן נומער), פֿרייטיק דעם 3טן אויגוסט. זאָל זיין אין אַ מזלדיקער שעה:



רחל (רות) לעווין

82סטער יערלעכער באַנקעט



(פֿון רעכטס): עלען טשעסלער, קאטי מאַרטאָן, ריטשאַרד האַלברוק, קאַרל רינט

גערעדט מאַטל זעלמאַנאוויטש, אַ מיטגליד פֿון דער פֿאַר-וואַלטונג. מיט אַ פֿייערדיק קול האָט ער דערמאָנט דעם עולם וועגן דער פֿאַרבינדונג פֿונעם יוואָ מיט דער ייִדישער אַרבעטער־באַווענונג אין אייראָפּע און וועגן אונז-דזער הינטיקער ראַלע ווי דער היטער פֿון דער ירושה פֿון „אונדזערע זעקס מיליאָן ברידער און שוועסטער.“

צום סוף איז אויפֿגעטראָטן מיט געזאַנג דער קלאַנג־אַרכיוויסט און „גראַמי“־געווינער, לאַרין סקלאַמבערג, מיט דזשאָאָן באַרטס און ראָב שווימער. זיי האָבן אויסגעפֿירט טעאַטער־לידער פֿון די 1940ער יאָרן ביזן הינטיקן טאַג. נאָכן קאַנצערט האָט מען געגעסן וועטשערע און ווייטער געשמועסט ביז שפּעט אין דער נאַכט.

מ יטוואָך דעם 9טן מי האָבן זיך פֿאַרזאַמלט העכער צוויי הונדערט כפֿודיקע געסט אויפֿן 82סטן יערלעכן באַנקעט פֿונעם יוואָ. דער אינסטיטוט האָט הײַאָר באַלוינט מיט ספּעציעלע פרעמיעס ריטשאַרד האַלברוק, דעם געוועזענעם אַמבאַסאַדאָר צו די פֿאַראייניקטע פֿעלקער, און זײַן ווייב, די באַרימטע זשורנאַליסטקע קאַטי מאַרטאָן. פֿאַר דער צערעמאָניע האָבן די געסט אָנגע-קוקט די נייע אויסשטעלונג וועגן דעם ייִדישן טעאַטער. בײַ די פֿאַרטערטן פֿון מאַלי פּיקאַן, מאַריס שוואַרץ און אַברהם גאַלדפֿאַדען האָט מען געקענט הערן רעדן סײַ ייִדיש סײַ ענגליש. נאָך דעם האָט באַגריסט דעם עולם דער פֿאַרזיצער פֿון דער פֿאַרוואַלטונג, ברוך־אלי (ברוס) סלאָוויץ. די ידיעות מצד פֿ' סלאָווינען וועגן די נײַסטע פּראַיעקטן פֿונעם יוואָ, ווי למשל די ענציקלאָפּעדיע פֿון מיזרח־אייראָפּעיִשע ייִדן, וואָס וועט אַרויסקומען אין 2008 דורכן פֿאַרלאַג פֿונעם יעלי־אוניווערסיטעט, האָט דער עולם אויפֿ-גענומען מיט אַפּלאַדיסמענטן.

די רעדעס געהאַלטענע אויפֿן באַנקעט זענען געווען פֿול מיט חכמה און וואַרעמקייט. למשל, האָט קאטי מאַרטאָן דערציילט וועגן איר אַנטפּלעקן צו דרײַסיק יאָר אירע ייִדישע וואַרצלען. „אין אַזאַ מין אינסטיטוציע ווי דער יוואָ“, האָט זי געזאָגט, „פֿיל איך זיך סוף־פֿלי־סוף אין דער היים.“

ריטשאַרד האַלברוק האָט אויף אַן אַנדער אויפֿן געלייגט דעם טראָפּ אויף דער אַרבעט פֿונעם יוואָ. רעדנדיק וועגן דעם באַרימטן דאָסיע פֿון אַטאַ פֿראַנק האָט ער אַרויסגעהויבן די סכּנה פֿון „קאַלטע, בלינדע ביראָקראַטן“. אויף ייִדיש האָט

אוריאל ווינריכס [המשך פֿון ז' א]

אַפּשטאַם. וויסענבערג איז ביז די דערוואַקסענע יאָרן גע-ווען אַ בעל־מלאַכה. זײַן איינציקע בילדונג איז געווען - עטלעכע יאָר אין חדר. איטשע־מאירל פֿלעגט אַרומריטן אויף אַ חזיר איבערן זשעלעכעווער מאַרק. מיט אַזאַ ייִחוס איז שוין געבליבן, אַז וויסענבערג איז „פּרימטיוו“ (ביאַלאָסטאַציק), „קרעפֿטיק“ (ניגער), עכט, און עס איז געווען גענוג ליטעראַרישער נס - אייגנטלעך ליטע-ראַטישער נס - אַז אַט דער „זשעלעכעווער פּויער“ זאָל דערגרייכן אַפֿילו די מדרגה. אַבער סובטילקייט פֿון קאַמפּאָזיציע, פֿון פּערספּעקטיוו? קלאַסישע געמאַסטנקייט? אויף דעם האָט מען זיך שוין ניט געקענט ריכטן אַפֿילו בײַ דעם ווונדערקינד, און ממילא - האָט מען עס ניט געפֿונען. און ווייל בעל־מחשבות האָט אים מן־הסתם איבערגעשאַצט ווי אַ שרײַבער געפֿינען שפּעטערדיקע קריטיקערס פֿאַר נײַטיק צוריק אינצושטעלן אַ פּראָפּאַרץ - און די מײַסטער־ישע מעלות פֿון איין דערציילונג, וואָס איז נאָר איינע אין זײַן גרויסן סכּום שאַפֿן, בליבן ווייטער ניט דערשאַצט. נאָר דורך אַפּוואַרפֿן די אַלע פֿאַלשע, נײַט־שייכדיקע קריטעריעס קען מען אינשטעלן אַ קריטישע בעל־בתיש־קייט ווי וויסענבערגס „אַ שטעטל“ זאָל קענען זיצן אויבן אַן צווישן די גרעסטע פּראָזע־פּערל פֿון אַ דוד בערגעלסאָן און אַ ל. שאַפּיראַ.

מ יט פֿינף און פֿופֿציק יאָר צוריק איז צום ערשטן מאָל אַרויסגעגאַנגען איטשע־מאיר וויסענבערגס לענגערע דערציילונג, „אַ שטעטל“. דאָס ווערק האָט גלייך געמאַכט אַ רושם; עס איז אַ סך מאָל איבערגעדרוקט געוואָרן און די קריטיק האָט ניט געזשאַלעוועט קיין שַׁחִים דעם מחבר. אַבער די טיפֿע מײַסטער־שיקייט פֿון דער דערציילונג האָט מען דערבײַ פֿאַרט ניט דערשאַצט. די סענסאַציאָנעלקייט פֿון וויסענבערגס ליטעראַרישער ביאָגראַפֿיע, די רײַסיקייט פֿון אַנדערע ווערק זײַנע, האָבן אַפּגעצויגן די מערקונג אויף זיך; און די פֿאַליטישע בינדונגען פֿון זײַן טעמע האָבן געפֿירט צו דעם, מען זאָל אַנווענדן אויף זײַן דערציילונג מער פֿאַליטישע איידער ליטעראַרישע מאָסן.

קיין פּרטימדיקן אַנאַליז פֿון וויסענבערגס „אַ שטעטל“ האָבן מיר עדי־היום ניט. די כּוונה פֿון דעם אַרטיקל איז דעריבער אַרויסצהייבן געוויסע סטיל־און קאַמפּאָזיציע־שטריכן פֿון דער דערציילונג, וואָס מען האָט ביז איצט. אַ מאָל דאַרף מען זיך באַפֿרײַען פֿון מחוץ־ליטעראַרישע קריטעריעס בכדי צו דערזען די אמתע, רײַן ליטעראַרישע מעלות פֿון אַ שטיק ליטעראַטור, דעם קינסטלערישן פּלאַן און זײַן דורכפֿירונג. [...]

דער גרעסטער מיכשול ביים דערשאַצן וויסענבערגן איז געווען דווקא די הייך פֿון זײַן דערגרייכונג - כפֿי זײַן

ידיעות פֿון יוואָ

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אַ פֿערציק־יאָריקע פּראָגראַם וואָס באַנייט זיך



[המשך אויף ז' ג] סטודענטן און לערערס בני דער עפֿענונג

אונדזער זומער־פּראָגראַם א"נ אוריאל ווינרניך ווערט איצט פֿערציק יאָר אַלט, טראַכטן מיר אַריין אין דעם וואָס ס'איז געווען און וואָס ס'וועט זיין ווייטער.

הייליגער האָבן מיר אויפֿגענומען איבער פֿופֿציק סטודענטן, פֿופֿציק פּראָצענט מער פֿון פֿאַראַיאָרן. ווי אַלע יאָר האָבן מיר דריי שעה פֿרימאַרגנדיקע לעקציעס, מיט די לערערס שבע צוקער (דורעם, צפֿון־קאַראַליניע), יודשין אַרענשטיין (מאַנטרעאַל), אַברהם ליכטענבוים (בוענאַס־אנירעס) און חנן באַרדין (ירושלים). די שמועס־לערערס: פּערל טייטלבוים, איוו יאַכנאַוויץ, יאַנקל סאַלאַנט און מינדל שפּיגל. פֿון אונדזערע סטודענטן ווייסן מיר, אַז ס'וועלן אַרויסוואַקסן פֿאַר שערס און לערערס פֿון ייִדיש, ווי אויך קולטור־טוערס און אַרטיסטן. דעריבער טאַקע זענען הייליגער דאָ לטובֿת די פֿאַרשערס דריי צוגאַב־קורסן: נעמי דזשאַנס, אַ געוועזענע סטודענטקע אונדזערע און אַ ביבליאָטעקערין אין דער ניו־יאָרקער שטאַט־ביבליאָטעק, פֿירט צוויי סעסיעס אד"ט ייִדישע ביבליאָגראַפֿיע. דאָרטן באַקענען זיך די

אוריאל ווינרניכס 40סטער יאָרצייט

כאַנעס (זען דעם פֿולן אַרטיקל אויף ענגליש, ז' 12).

אוריאל ווינרניך איז צום בעסטן באַקאַנט מיט זינע שפּראַכפֿאַרשערישע אַרבעטן. צו זיין 40סטן יאָרצייט דרוקן מיר, אַבער, דאָ איבער אויסצוגן פֿון זינס אַן ליטעראַטור־וויסנשאַפֿטלעכער אַרבעט א"ט „י.מ. ווינסערברעגס ניט־דערשאַצט 'שטעטל': וועגן באַפֿרײַען אַ מניסטערווערק פֿון זיין מחברס ביאַגראַפֿיע", וואָס זי איז קודם געווען געדרוקט אין **זי גאַלדענע קייט**, נומ' 41 (1961). דאָ זעט מען, אַז וועגן יעדער טעמע האָט ער געהאַט וואָס וואָגיקס צו זאַגן.



זונטיק, דעם 25סטן מאַרץ, איז מען זיך צונויפֿגעקומען צו דערמאַנען אוריאל ווינרניכס רייכן צו זיין 40סטן יאָרצייט. 125 אירע – זינע באַקאַנטע, קאַלעגן און גוטע־פֿרײַנד, סטודענטן און אַנדערע וואָס דער נאַמען ווינרניך איז זיי טייער – זענען בניגעווען אויף אַ סימפּאָזיום איניציאַטיוו פֿון דער פּראָגראַם־קאַמיסיע פֿון דער פֿאַרוואַלטונג פֿונעם יוואָ און קאַאַדינירט פֿון ד"ר י.

[המשך אויף ז' ב]

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- ייִדיש־סעמינאַרן. ד
- קיעווער קאַנפֿערענץ. ה
- אונדזערע אַנווערן. ו
- ידיעות פֿון אַמאָל. ז